# THE
# WORKS

Of that Eminent Servant of CHRIST,

## Mr. John Bunyan, R

MINISTER of the GOSPEL, and formerly PASTOR
of a CONGREGATION at BEDFORD.

BEING

Several DISCOURSES upon VARIOUS DIVINE SUBJECTS.

WITH

COPPER-PLATES, adapted to the PILGRIM's PROGRESS.

The SIXTH EDITION.

CONTAINING,

Several other Pieces which are not to be found in any former Edition.

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BRITISH MUSEUM

# To the ſerious, judicious, and impartial Reader.

THE enſuing treatiſes are ſufficiently recommended to all that love the truth as it is in Jeſus, by the name of the author of them. They need not any man's teſtimony or recommendation to uſher them into the world. Part of what thou art here preſented with, is perhaps no more than what thou haſt ſeen in leſſer volumes; for ſeveral of the treatiſes were printed by the author in his lifetime, and the acceptance of them is known to almoſt all that converſe with theological compoſures. The reſt were prepared by the author for the preſs before his death; and are as he left them, without any man's cultivation, they needing none for the matter of them. The author indeed had a peculiar phraſe to himſelf in expreſſing the conceptions of his mind; his words were his own, as well as his matter. The matter and contexture of that which is new (never before printed) in theſe volumes, will eaſily induce any who knew the author, to believe that it was his own; and, we may ſay, as much his own as any man's works that ever came into the public, he not having thoſe helps that others have been or are bleſſed withal: Like the ſpider, all came from his own bowels; what the Spirit of God gave in to him, by prayer and ſtudy, that he freely gave out, and communicated to others, clothed in a familiar ſtyle.

For human learning, it it true, he had none; but let it not be therefore ſaid, that what was done by him, is not worth our time or pains to read: for as converſion-work, or the new birth, is *not of blood, nor of the will of the fleſh, nor of the will of man, but of God*; ſo the author's knowledge and inſight into goſpel-myſteries was given to him by God himſelf; we don't ſay, by immediate inſpiration, but by prayer and ſtudy, without any other external helps. His buſineſs was, to converſe much with the word of God, and to pray over it; his labours therein were indefatigable; and God bleſſed him in ſo doing, with a more than ordinary degree of knowledge.

It is evident, that many in his lifetime did deſpiſe him, and all done by him, for the meanneſs of his education and calling that he was inſtructed in, and did in the morning of his days follow, as if no good thing could come out of Nazareth; and it is probable ſome may ſtill be ready to have mean and contemptible thoughts of his works for that reaſon; as alſo becauſe he had not that acquired learning that others have. For the firſt reaſon, there is no manner of ground for it. To ſuch as make the laſt their plea, we would ſay, that as learning hath been too much trampled on, by them in whom ignorance hath prevailed, *(Ignoti nulla cupido)*; ſo it hath been, and is too much idolized by thoſe that have been proficients in it; as though none might or ought to engage in the work of the miniſtry, or in publiſhing treatiſes of this nature, but perſons under their circumſtances; not conſidering, that, at the ſame time the Eternal Spirit doth bleſs the ſtudies of thoſe that have learning, with great knowledge in goſpel-myſteries, (comparatively great, yet, abſolutely, the beſt of men know but in part), and alſo makes their labours in the miniſtry of the goſpel ſucceſsful, where grace doth rule and reign in the heart, and prayer, together with a fiducial reliance on the teachings and help of the Spirit, do accompany what they undertake; I ſay, not conſidering that the ſame Spirit may, and evidently doth, inſtruct the unlearned *(more humano)* alſo, if gracious and painful, in the deep things of the goſpel, and give them great knowledge therein, and truly qualify and fit them both for preaching and writing, and bleſs them in ſo doing.

Learning, in its place, is of excellent uſe, if ſanctified; yet certainly, as thoſe men are juſtly chargeable with folly, and ſome deg[illegible] madneſs, th[illegible] will reject wholeſome food, if [illegible] ght in a ſilver diſh; ſo thoſe are beſide the rule that will deſpiſe all thoſe works in which there is not the [illegible]our of logical exactneſs, or academical preparations; though much of the anointing of the Spirit may be ſeen to have been on the heads of the authors; which doth clearly appear to have been on the head of this author, by the ſpirituality, ſoundneſs, and clearneſs of his writings.

Let us not confine the Spirit to our meaſures: where is it ſaid in all the book of God, which is our rule in theſe things, or from what portion of ſcripture can any genuine conſequence be drawn, to prove that none, though gracious, and of good underſtanding in the goſpel, and called by a people, muſt engage in the work of the miniſtry, unleſs they are grammarians, and have gone through a courſe of philoſophy, and have their ſyſtems of divinity at their fingers ends; and have been examined in theſe things, and are found to have ſome exp[illegible]tneſs in them? If no proof can be brought for it, the author was eminently qualified for his work. Don't therefore throw away that which is orthodox, and uſeful, becauſe not modified after your manner.

We know children are taken with painted babies, but men and Chriſtians (to them that are or would be ſuch, not to carpers, is this work commended) ought to act as ſuch, being guided by judgment, not fancy. What would become of thoſe thouſands of precious ſouls where men of learning are not, nor will reſide to preach the goſpel, were it not for ſuch as the author? Do I ſay ſuch? It would be a mercy indeed, if all that preach were as able as he was.

Will you ſay, that ſuch are not Chriſtians, who own their converſion to be under illiterate men, as they are called? God forbid! It is God's will and pleaſure to own them in that work; therefore don't reply againſt God. Read 1 Cor. i. 27. 28. 29. Miſtake us not; we are not decrying learning; (neither was it the author's judgement or practice ſo to do, though himſelf deſtitute of it); but we would not have any place it where God hath not; and make that eſſential to a goſpel miniſter, which is only a help. The graces, we conceive, and the gifts of the Spirt, together with the call of a people, accompanied with an inclination to the work, are the eſſentials of a miniſter of the New Teſtament; not learning, though a good and great help, if rightly uſed. As, on the one hand, ſome are ſo ſtrait-laced, that they will allow none to be miniſters, but ſcholars; ſo others are ſo large, that they'll admit any to the work, though hardly endued with a good family-gift. This the author was againſt; and we have ſeen both of theſe extremes to our trouble. Therefore let us perſuade thee to ſhun both of them, and reſolve to approve of thoſe that God qualifies for, and calls forth to, and bleſſes in the work of preaching, whether learned or not. And of the latter ſort was the author. The effect doth demonſtrate it; for *ultra poſſe non datur eſſe*. Read the 1ſt to the Corinthians, ii. 14. The caſe being thus, peruſe and pray over what is before thee, that the bleſſing of God may attend thy reading to thy ſoul's advantage.

We ſhall not here delay thee with an acc[illegible] of the author's pedigree, education, converſion, or call to the miniſtry, it being done for thee by his own hand, in his treatiſe of *Grace abounding to the chief of Sinners*: but give us leave to ſay, his natural parts and abilities were not mean, his fancy and invention were very pregnant and fertile; the uſe he made of them was good, converting them to ſpiritual objects. His wit was ſharp and qui[illegible] mory tenacious; it being cuſtomary with him to commit his ſermons to writing after he had preached them. His underſtanding was large and comprehenſive, his judgment ſound and deep in the fundamentals of the goſpel, as his writings evidence. Alſo his experience of Satan's temptations, in the power and policy of them, and of Chriſt's preſence in and by his word and Spirit to ſuccour and comfort him, was more than ordinary; the grace of God was magnified in him and by him, and a rich anointing of the Spirit was upon him; and yet this great ſaint was always in his own eyes the chiefeſt of ſinners, and the leaſt of ſaints; eſteeming any, where he did believe the truth of grace, better than himſelf. There was indeed in him all the parts of an accompliſhed man; and for his piety and ſincerity towards God, it was apparent to all that converſed with him. He was not only well furniſhed with the helps and endowments of nature beyond ordinary, but eminent in the graces and gifts of the Spirit, and fruits of holineſs. He was from firſt to laſt of, and eſtabliſhed in, and ready to maintain, that godlike principle of having communion with ſaints as ſuch, without any reſpect to difference in opinion in things diſputable among the godly, a true lover of all that love our Lord Jeſus Chriſt, and did often bewail the different and diſtinguiſhing appellations that are among the godly, ſaying, he did believe a time would come when they ſhould be all buried. His carriage was condeſcending, affable, and meek to all; yet bold and courageous for Chriſt's and the goſpel's ſake. He was much ſtruck at, in the late times of perſecution, and his ſufferings were great: he enduring, firſt and laſt, above twelve years impriſonment; under all which he behaved himſelf like Chriſt's ſoldier, being far from any ſinful compliance to ſave himſelf, but did chearfully bear the croſs of Chriſt; and when, by reaſon of impriſonment, he was reſtrained from preaching, he then ſpent his time (much of it) in compoſing that which might be uſeful and beneficial to the church of God, when in perſon he could not be ſo.

His countenance was grave and ſedate, and did ſo to the life diſcover the inward frame of his heart, that it was convincing to the beholders; and did ſtrike ſomething of awe into them that had nothing of the fear of God; and though his enemies and perſecutors in his lifetime, did what they could to vilify and reproach him; yet being gone, he that before had the teſtimony of their conſciences, had now their actual commendation and applauſe. His converſation was as becomes the goſpel. He was eminent as a Chriſtian, and as a miniſter of Chriſt; making that which God had called him to, his buſineſs with delight. He was laborious in his work of preaching at home and abroad; and diligent in his preparation for it, not doing the work of the Lord negligently. He was faithful in diſpenſing the word, and diſcharging his duty to God and man. Where he ſaw cauſe of reproof, he did not ſpare for outward circumſtances, whether in the pulpit or no; and as ready to adminiſter comfort and ſuccour to the tempted: a ſon of conſolation to the broken-hearted and afflicted; yet a ſon of thunder to ſecure and dead ſinners.

*Eph.* 5. 6.
*Col.* 2. 6.

He knew the worth of an intereſt in Chriſt, by his own experience of the goodneſs of God; ſhewing him, on the one hand, his natural pollution, guilt and enmity, and that wrath that was due to him thereby; and the virtue of the blood of Chriſt, on the other, to free from all. And from that experimental knowledge did flow hearty deſires, and fervent prayers, that the work of God might be effectually wrought on ſinners, eſpecially thoſe among whom he laboured in the word and doctrine; and matter of grief was it to him, when he did not ſee converſion-work on foot. Indeed, in the beginning of his miniſtry, God did own him in that work, beyond what is ordinary: and in his latter years, few, if any, were more ſucceſsful in their work, we mean, with reſpect to converſion. God was with him from firſt to laſt: and it may be ſaid of him, as of David, Some are now gone to glory with him; others are yet in the body, who own him as the external inſtrument in God's hand, of their converſion.

2 Sam. 7. 8. 9.

His ſo long continuance in the work of the miniſtry, was a great bleſſing to the church of Chriſt, in and about Bedford in particular, over which the Holy Ghoſt made him overſeer; his miniſtry being bleſſed to the edification, comfort, and eſtabliſhment of the ſaints, as well as the converſion of ſinners. And he was alſo very uſeful, as he was an elder or paſtor: firſt, by his example, he being full of zeal and affection, at all times, according to knowledge; more eſpecially at his adminiſtration of the Lord's ſupper, it was obſervable that tears came from his eyes in abundance, from the ſenſe of the ſufferings of Chriſt, that are in that ordinance ſhadowed forth: and then, as a paſtor, he was uſeful alſo, by the accuracy of his knowledge in church-diſcipline, and readineſs to put that in practice in the church (as occaſion offered) which he ſaw was agreeable to the word of God, whether admonition or excommunication, or making up differences, or filling up vacancies, or paring off excreſcences. And as he was uſeful to that church, ſo to the whole country round, and to other churches where he did frequently ſpend his labours.

His death was, and is much lamented for that reaſon; as alſo becauſe it was ſomewhat ſudden, and he from home at that time. His remembrance is ſweet and refreſhing to many, and ſo will continue: *for the righteous ſhall be had in everlaſting remembrance.* God's bleſſing his labours in preaching, to thoſe ends for which it was ordained, was one great motive to prevail with him to print them; and to our knowledge, thoſe books that he himſelf put forth, were bleſſed to the good of many ſouls: the acceptance which his former works have met with in the world, and the advantage that many have received by them, doth aſſure us, that his remains will be welcome alſo to thoſe that would either grow in grace themſelves, or have others won over to Jeſus Chriſt.

His preaching, for the matter of it, was much what he before had the ſavour of on his own ſpirit, (the walking cloſe with God), and therefore came from him with no ſmall degree of livelineſs and vigour. His deſign was, in preaching, and publiſhing what he preached, to recommend the truth and grace of God to all that either heard him, or ſhould read his works; and ours is the ſame; therefore read, and receive what thou readeſt in the truth and love of it, it being conſonant thereto.

We grant, that with reſpect to ſome circumſtantials, or things of leſſer moment, the author's ſentiments were different from ours: if thou findeſt them, and thy judgment to be otherwiſe, take the liberty of thy conſcience, as we do, and is the duty of all to give; yet, in the great truths of the goſpel that he handles, we judge him to be very ſound, and can therefore recommend the work.

Some things he treats of, are doctrinal and controverted; there you will find his ſoundneſs, and a great degree of clearneſs; deep things brought into a familiar phraſe. The reſt of his writings (and they the greateſt part) are practical, and therefore to be eſteemed as uſeful by all ſound-hearted Chriſtians.

The reaſon why theſe treatiſes are collected together, (ſome printed before, others not), is, that they may be preſerved to future ages; fearing that their continuing ſingle, or the reſt being printed ſo, may hazard their being loſt, and ſo our poſterity deprived of that benefit which we now hope they may receive from them.

To conclude: If thou haſt taſted that the Lord is gracious, read, and pray that thou mayſt be edified, and built up in thy moſt holy faith, and be meet for glory. But if thou art yet in thy natural eſtate, which is a ſtate of unſpeakable danger, as well as ſin, remember that thou ſhalt not always have ſuch mercies put into thy hands, for thy ſoul's good; and that the heavieſt blow of divine juſtice; is ſtill ready to avenge thy abuſe of mercy: therefore ſee don't read to fill thy head with notions; but labour after a deep impreſſion on thy heart of what thou readeſt; and ſet thy ſelf about the obtaining the one thing neceſſary, that thou mayſt have cauſe to bleſs God for caſting this book into thy hands, as others have had, for what hath been already printed. We ſhall forbear ſaying any more to ſaints or ſinners, becauſe the author hath been ſo full in what he hath ſpoken to both, rightly dividing the word of truth.

That therefore the ſame bleſſing of God, and breathing of the Spirit, may accompany thy reading, as did the author's preaching, and others reading, is, and ſhall be the unfeigned and fervent prayer of us,

Who are thy ſoul's friends,

*Anno* 1692.

EBEN. CHANDLER.
JOHN WILSON.

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# To the worthy perſons whoſe zeal for Primitive Chriſtianity has engaged them to encourage the reprinting of Mr Bunyan's works.

MY FRIENDS,

WHat we approve ourſelves, we are apt to recommend to others. I have long been of opinion, that the writings of this excellent author, as far as I have had opportunity of being acquainted with them, are well worth the peruſal of thoſe who have taſted that the Lord is gracious; ſome of them being admirably adapted to inform and encourage ſinners inquiring the way to Zion, with their faces thitherwards; for which he was more abundantly furniſhed, from his own experience, having been long in the ſervice of ſin, till at length God opening his eyes, he was enabled to diſcover the imaginary ſatisfaction of the carnal appetite, in a courſe of impiety, to be mere vanity, folly, and deluſion; leaving a ſting in the conſcience, expoſing us to divine reſentment, and rendering us viler than the beaſts who periſh.

And as he has ſkilfully repreſented ſin, in its odious malignity, as the abominable evil which God hates, and carefully traced it to its original, in the firſt Adam's apoſtaſy; pointing out the dangerous effects of this moſt deadly diſeaſe, as it ſullies the beauty, deſtroys the peace, and endangers the ſafety of the immortal ſoul; ſo it is not eaſy to ſay, whether with greater judgement, or affection, he has deſcribed the remedy, when treating on the imputed righteouſneſs of Chriſt and the myſtery of pardoning grace, in the blood of the everlaſting covenant.

This indeed runs through the greateſt part of his works, as a fundamental truth, on which the whole fabric of the goſpel, and the believers hopes are built: for, as the apoſtle obſerves, there is no other name given under heaven whereby we can be ſaved, nor other foundation can any man lay, than that which is laid, which is Chriſt Jeſus, in whom only we have redemption through his blood, the forgiveneſs of ſins, according to the riches of God's grace.

And whilſt he diſcovers the warmeſt zeal for purity of heart, and piety of life, conſtantly recommending holineſs as the beauteous image of the God of all glory, as abſolutely neceſſary to communion and fellowſhip with him, and without which no man ſhall ſee his face with comfort in the great day; he at the ſame time cautions againſt the proud conceit of being ſaved by works of righteouſneſs which we can do; and, with our Lord, adviſes, that when we have done all we are enabled to do in the diſcharge of our duty, and for God's glory, we ſhould conclude ourſelves to be unprofitable ſervants.

As to other important myſteries of the everlaſting goſpel, you will find them frequently not only aſſerted, but greatly illuſtrated, and thoroughly proved and confirmed; ſuch as,

The doctrine of a trinity of perſons, in the one undivided eſſence; or, that Father, Son, and Spirit, having one common nature, and the ſame glorious perfections, are the three who bear record in heaven, and have equal right to the homage, or religious worſhip, of the intelligent creature:

That whatſoever comes to paſs in the ſeveral ages of time, was known to, and determined by him who works all things after the counſel of his own will: That all the actions of men, as far as they are ſimply natural, are wrought in God, in whom we live, and move, and have our being: That wherein they are morally good or praiſeworthy, it is God that worketh in us, both to will and to do of his own good pleaſure; and that ſo far as they are ſinful and criminal, they are merely under the permiſſion and ſufferance of him, who cannot poſſibly be tempted himſelf, neither does he tempt any man.

That God hath choſen his people in Chriſt before the foundation of the world, and predeſtinated them unto the adoption of ſons by Jeſus Chriſt; that he has inrolled their names in the book of life, and given their perſons into the hands of his Son to redeem and ſave:

That when a ſinner is called, or converted, the arm of the Lord is revealed; that he is made willing in the day of God's power, and born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God; and that he who commanded light to ſhine out of darkneſs in the natural creation, muſt ſhine into the ſoul of an unrenewed ſinner, before he can behold the glory of God, as it is exhibited in the face or perſon of Chriſt:

That grace once received in the habit, or principle, is an immortal ſeed, and abides for ever; though it may ſadly decline, and greatly abate in its exerciſe, yet ſhall never be wholly loſt; for God ſtands engaged to carry on the good work where he has begun it, and will preſerve his people by his mighty power, through faith unto ſalvation; and that, after a life ſpent in a painful ſtruggle with ſin and Satan, the believer having ſown in tears, ſhall reap in joy, and employ an eternity in that reſt which remains for the people of God.

Beſides theſe glorious truths of the everlaſting goſpel, you will meet with a large account of the ſeveral duties of Chriſtians, whether as members of civil ſociety, or related to particular communities, or concerned in the management of private families; together with the ſpiritual manner in which they are to be performed, the divine aſſiſtance which is neceſſary to it, and the merits of the Saviour, which alone can render them acceptable to God. Nor does he overlook the many exceeding great and precious promiſes, whether made to the church in general, or believers in particular; and, as it comes before him, reconciles the ſeeming contradiction between the promiſe and certain diſpenſations of Providence, by vindicating the divine faithfulneſs; ſince, whether the ſaint can ſee it or no, all things do work together for good to them that love God, and are the called according to his purpoſe. So that here is inſtruction for the ignorant, encouragement for the weak, milk for babes, and meat for ſtrong men.

As to the author himſelf, he is above our praiſe, now triumphing in the preſence of that Redeemer who ſo wonderfully plucked him as a brand out of the burning. Nor ſhall I add any thing to the account he has given of himſelf, in his treatiſe of *Grace abounding to the chief of ſinners*; and what is further

ther ſaid of him by the Reverend Mr Chandler, and my worthy grandfather, whoſe names I find at the cloſe of the preceding preface; only that I am perſuaded his name will have its fragrancy with all ſerious perſons who at any time ſhall be acquainted with his writings. Nor was it a little pleaſing to me, to ſee the encouragement which the polite part of mankind lately gave to the new-cloathing of his Pilgrim: a book which has been tranſlated almoſt into every language, and in which the allegory is ſo exceedingly entertaining, that when we once enter upon it, we can't tell how to leave it without going through the whole of it.

The treatiſes collected in theſe volumes have been ſo well received by the church of God, that they need no commendation. I have only to add my earneſt deſire, that you who have generouſly encouraged their reprinting, may find your account in it; eſpecially ſuch of you who are of the riſing generation, of which, to my joy, I find there are not a few; and that the ſame Spirit who rendered the author a burning and ſhining light in his day, may be poured out upon you, and bleſs you in the uſe of this and all other means, with an increaſe of ſpiritual knowledge and experience, until you reach a ſtate of manhood in Chriſt, and arrive at full perfection in the viſion and enjoyment of him.

I am, your affectionate friend, and ſervant in the goſpel,

*Barbican, Feb.* 5.
1735-6.
SAMUEL WILSON.

# GRACE abounding to the Chief of SINNERS:

## In a faithful account of the life and death of *John Bunyan*.

OR,

**A brief relation of the exceeding mercy of God in Chriſt to him, namely, In his taking him out of the dunghill, and converting of him to the faith of his bleſſed Son JESUS CHRIST.**

**Here is alſo particularly ſhewed, what ſight of, and what trouble he had for ſin; and alſo what various temptations he hath met with, and how God hath carried him through them.**

**Corrected, and much enlarged, by the author, for the benefit of the tempted and dejected Chriſtian.**

*Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul*, Pſ. lxvi. 16.

# A PREFACE; or, Brief account of the publiſhing this work.

**Written by the author thereof; and dedicated to thoſe whom God hath counted him worthy to beget to faith, by his miniſtry in the word.**

*CHildren, Grace be with you,* Amen. *I being taken from you in preſence, and ſo tied up that I cannot perform that duty that from God doth lie upon me to youward, for your farther edifying and building up in faith and holineſs, &c.; yet, that you may ſee my ſoul hath fatherly care and deſire after your ſpiritual and everlaſting welfare, I now once again, as before from the top of* Shenir *and* Hermon, *ſo now from the* lions dens, and from the mountains of the leopards, *do yet look after you all, greatly longing to ſee your ſafe arrival into the deſired haven.* Song. 4. 8.

*I thank God upon every remembrance of you; and rejoice, even while I ſtick between the teeth of the lions in the wilderneſs, that the grace, and mercy, and knowledge, of Chriſt our Saviour, which God hath beſtowed upon you, with aboundance of faith and love; your hungrings and thirſtings after farther acquaintance with the Father, in the Son, your tenderneſs of heart, your trembling at ſin, your ſober and holy deportment alſo, before both God and men, is a great refreſhment to me;* for you are my glory and joy. 1 Theſ. 2. 20.

Jud. 14 5. 10 8. *I have ſent you here incloſed a drop of that honey that I have taken out of the carcaſe of a lion, I have eaten thereof myſelf, and am much refreſhed thereby. Temptations, when we meet them at firſt, are as the lion that roared upon Samſon; but if we overcome them, the next time we ſee them we ſhall find a neſt of honey within them. The Philiſtines underſtood me not. It is ſomething, a relation of the* [illegible] *God upon my ſoul, even from* [illegible] *very firſt till* [illegible] *wherein* [illegible] *my caſtings down, and riſings up; for he woundeth, and his hands make whole. It is written in the ſcripture,* The father to the children ſhall make known the truth of God. Iſ. 38. 1 *Yea, it was for this reaſon I lay ſo long at Sinai, to ſee the fire, and the cloud, and the darkneſs,* that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children. Lev. 4. 1 11. Pſal. 78. 4, 5.

*Moſes, Numb.* xxxiii. 1, 2. *writ of the journeyings of the children of Iſrael, from Egypt to the land of Canaan; and commanded alſo, that they did remember their forty years travel in the wilderneſs:* Thou ſhalt remember all the ways which the Lord thy God leads thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldſt keep his commandments or no; Deut. 8. 2 *Wherefore this I have endeavoured to do; and not only ſo, but to publiſh it alſo; that, if God will, others may be put in remembrance of what he hath done for their ſouls, by reading his work upon me.*

*It is profitable for Chriſtians to be often calling to mind the very beginnings of grace with their ſouls:* It is a night to be much obſerved to the Lord, for bringing them out from the land of Egypt. This is that night of the Lord to be obſerved of all the children of Iſrael in ther generations; Exod. 21 My God, *ſaith David,* my ſoul is caſt down within me; but I will remember thee from the land of Jordan, and of [illegible] Hermonites, from the hill Mizar. Pſal. 42. *He remembred alſo the lion and the bear, when he went to fight with the giant of Gath.* 1 Sam. 1 37.

*It was Paul's accuſtomed manner, and that when* Acts 22 *tried for his life, even to open before his judges the manner of his converſion. He would think of that day, and that hour, in which he firſt did meet with* Numb. 14. 25. *grace; for he found it ſupported him. When God had brought the children of Iſrael out of the Red* Pſal. 106. 12, 13. *ſea, far into the wilderneſs, yet they muſt turn quite about thither again, to remember the drowning of their enemies there, for though they ſang his praiſe before, yet they ſoon forgat his works.*

*In this diſcourſe of mine, you may ſee much, much I ſay, of the grace of God towards me: I thank God I can count it much; for it was above my ſins, and Satan's temptations too. I can remember my fears and doubts, and ſad months, with comfort; they are as the head of Goliah in my hand. There was nothing to David like Goliah's ſword, even that ſword that ſhould have been ſheathed in his bowels; for the very ſight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great ſins, of my great temptations, and of my great fear of periſhing for ever! They bring afreſh into my mind the remembrance of my great help, my great ſupports from heaven, and the great grace that God extended to ſuch a wretch as I.*

*My dear children, call to mind the former days,* Pſal. 73. 5, to 12. *and years of ancient times: remember alſo your ſongs in the night, and commune with your own heart. Yea, look diligently, and leave no corner therein unſearched for that treaſure hid, even the treaſure of your firſt and ſecond experience of the grace of God towards you. Remember, I ſay, the word that firſt laid hold upon you: Remember your terrors of conſcience, and fear of death and hell: Remember alſo your tears and prayers to God; yea, how you ſighed under every hedge of mercy. Have you never an hill Mizar to remember? Have you forgot the cloſe, the milk-houſe, the ſtable, the barn, and the like, where God did viſit your ſouls? Remember alſo the word, the word, I ſay, upon which the Lord hath cauſed you to hope. If you have ſinned againſt light, if you are tempted to blaſpheme, if you are drowned in deſpair, if you think God fights againſt you, or if heaven is hid from your eyes, remember it was thus with your father;* but out of them all the Lord delivered me.

*I could have enlarged much in this my diſcourſe, of my temptations and troubles for ſin, as alſo of the merciful kindneſs and working of God with my ſoul. I could alſo have ſtepped into a ſtyle much higher than this in which I have here diſcourſed; and could have adorned all things more than here I have ſeemed to do; but I dare not: God did not play in tempting of me; neither did I play, when I ſunk as into a bottomleſs pit, when the* pangs of hell caught hold upon me; *wherefore I may not play in relating of them, but be plain and ſimple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better.* Farewel.

*My dear children,*

The milk and honey is beyond this wilderneſs. God be merciful to you; and grant that you be not ſlothful to go in to poſſeſs the land.

JOHN BUNYAN.

# GRACE abounding to the Chief of SINNERS;

## In a faithful account of the life and death of *John Bunyan.*

IN this my relation of the merciful working of God upon my ſoul, it will not be amiſs, if, in the firſt place, I do, in a few words, give you an hint of my pedigree, and manner of bringing up; that thereby the goodneſs and bounty of God towards me, may be the more advanced and magnified before the ſons of men.

2. For my deſcent then, it was, as is well known by many, of a low and inconſiderable generation; my father's houſe being of that rank that is meaneſt, and moſt deſpiſed of all the families in the land. Wherefore I have not here, as others, to boaſt of noble blood, or of any high born ſtate, according to the fleſh; though, all things conſidered, I magnify the heavenly Majeſty, for that by this door he brought me into the world, to partake of the grace and life that is in Chriſt by the goſpel.

3. But notwithſtanding the meanneſs and inconſiderableneſs of my parents, [illegible] pleaſed God to put it into their hearts, to put me to ſchool, to learn me both to read and write; the which I alſo attained, according to the rate of other poor men's children; tho', to my ſhame I confeſs, I did ſoon loſe that I had learned, even almoſt utterly, and that long before the Lord did work his gracious work of converſion upon my ſoul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed, according to the courſe of this world, and the Eph. 2. 2, 3. 2 Tim. 2. 26. ſpirit that now worketh in the children of diſobedience. It was my delight to be taken captive by the devil at his will, being filled with all unrighteouſneſs; The which did alſo ſo ſtrongly work, and put forth itſelf, both in my heart and life, and that from a child, that I had but few equals (eſpecially conſidering my years, which were tender, being but few) both for curſing, ſwearing, lying, and blaſpheming the holy name of God.

5. Yea, ſo ſettled and rooted was I in theſe things, that they became as a ſecond nature to me; the which, as I have alſo with ſoberneſs conſidered ſince, did ſo offend the Lord, that even in my childhood he did ſcare and affrighten me, with fearful dreams, and did terrify me, with fearful viſions: For often, after I had ſpent this and the other day in ſin, I have in my bed been greatly afflicted, while aſleep, with the apprehenſions of devils, and wicked ſpirits, who ſtill, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Alſo I ſhould, at theſe years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; ſtill fearing that it would be my lot to be found at laſt among thoſe devils and helliſh Fiends, who are there bound down with the chains of bonds and darkneſs, unto the judgment of the great day.

7. Theſe things, I ſay, when I was but a child, but nine or ten years old, did ſo diſtreſs my ſoul, that then, in the midſt of my many ſports and childiſh vanities, amidſt my vain companions, I was often much caſt down, and afflicted in my mind therewith, yet could I not let go my ſins: Yea, I was alſo then ſo overcome with deſpair of life and heaven, that I ſhould often wiſh, either that there had been no hell, or that I had been a devil; ſuppoſing they were only tormentors; that if it muſt

needs be, that I went thither, I might be rather a tormentor, than be tormented myſelf.

8. A while after theſe terrible dreams did leave me, which alſo I ſoon forgot; for my pleaſures did quickly cut off the remembrance of them, as if they had never been: Wherefore with more greedineſs, according to the ſtrength of nature, I did ſtill let looſe the reins of my luſt, and delighted in all tranſgreſſions againſt the law of God: ſo that until I came to the ſtate of marriage, I was the very ring-leader of all the youth that kept me company, in all manner of vice and ungodlineſs.

9. Yea, ſuch prevalency had the luſts and fruits of the fleſh in this poor ſoul of mine, that had not a miracle of precious grace prevented, I had not only periſhed by the ſtroke of eternal juſtice, but had alſo laid myſelf open, even to the ſtroke of thoſe laws, which bring ſome to diſgrace and open ſhame before the face of the world.

10. In theſe days the thoughts of religion were very grievous to me; I could neither endure it myſelf, nor that any other ſhould: So that when I have ſeen ſome read in thoſe books that concerned Chriſtian piety, 'twou'd be as it were a priſon to me. Then I ſaid unto God, *Depart from me, for I deſire not the knowledge of thy ways.* I was now void of all good conſideration, heaven and hell were both out of ſight and mind; and as for ſaving and damning, they were leaſt in my thoughts. *O Lord, thou knoweſt my life, and my ways were not hid from thee.*

*Job* 21. 14. 15.

11. But this I well remember, That tho' I could myſelf ſin with the greateſt delight and eaſe, and alſo take pleaſure in the vileneſs of my companions; yet, even then, if I had at any time ſeen wicked things, by thoſe who profeſſed goodneſs, it would make my ſpirit tremble. As once, above all the reſt, when I was in the height of vanity, yet hearing one to ſwear, that was reckoned for a religious man, it had ſo great a ſtroke upon my ſpirit, that it made my heart ake.

12. But God did not utterly leave me, but followed me ſtill, not with convictions, but judgments; yet ſuch as were mixed with mercy. For once I fell into a creek of the ſea, and hardly eſcaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preſerved me alive: Beſides, another time, being in the field, with one of my companions, it chanced that an adder paſſed over the high-way, ſo I having a ſtick in my hand, ſtruck her over the back; and having ſtunned her, I forced open her mouth with my ſtick, and pluck'd her ſting out with my fingers; by which act, had not God been merciful unto me, I might, by my deſperateneſs, have brought myſelf to my end.

13. This alſo have I taken notice of, with thankſgiving; when I was a ſoldier, I, with others, were drawn out to go to ſuch a place to beſiege it; but when I was juſt ready to go, one of the company deſired to go in my room; to which, when I had conſented, he took my place; and coming to the ſiege, as he ſtood ſentinel, he was ſhot into the head with a muſquet-bullet, and died.

14. Here, as I ſaid, were judgments and mercy, but neither of them did awaken my ſoul to righteouſneſs; wherefore I ſinned ſtill, and grew more and more rebellious againſt God, and careleſs of my own ſalvation.

15. Preſently after this, I changed my condition into a married ſtate, and my mercy was, to light upon a wife, whoſe father was counted godly: This woman and I, tho' we came together as poor as poor might be, (not having ſo much houſhold-ſtuff as a diſh or ſpoon betwixt us both) yet this ſhe had for her part, *The Plain-Man's Path-way to Heaven, The Practice of Piety,* which her father had left her when he died. In theſe two books I ſhould ſometimes read with her, wherein I alſo found ſome things that were ſomewhat pleaſing to me; (but all this while I met with no conviction.) She alſo would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his houſe, and among his neighbours, what a ſtrict and holy life he lived in his days, both in word and deed.

16. Wherefore theſe books, with the relation, tho' they did not reach my heart, to awaken it about my ſad and ſinful ſtate, yet they did beget within me ſome deſires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremoſt; and there ſhould very devoutly, both ſay and ſing, as others did, yet retaining my wicked life; but withal, I was ſo over-run with the ſpirit of ſuperſtition, that I adored, and that with great devotion, even all things (both the high-place, prieſt, clerk, veſtment, ſervice, and what elſe) belonging to the church; counting all things holy that were therein contained, and eſpecially, the prieſt and clerk moſt happy, and without doubt, greatly bleſſed, becauſe they were the ſervants, as I then thought, of God, and were principle in the holy temple, to do his work therein.

17. This conceit grew ſo ſtrong, in a little time upon my ſpirit, that had I but ſeen a prieſt (tho' never ſo ſordid and debauched in his life) I ſhould find my ſpirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them (ſuppoſing they were the miniſters of God) I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work did ſo intoxicate and bewitch me.

18. After I had been thus for ſome conſiderable time, another thought came in my mind; and that was, whether we were of the Iſraelites, or no? for finding in the ſcriptures that they were once the peculiar people of God, thought I, if I were one of this race, my ſoul muſt needs be happy. Now again, I found within me a great longing to be reſolved about this queſtion, but could not tell how I ſhould: At laſt I aſked my father of it; who told me, no, we were not. Wherefore then I fell in my ſpirit, as to the hopes of that, and ſo remain'd.

19. But all this while, I was not ſenſible of the danger and evil of ſin; I was kept from conſidering that ſin would damn me, what religion ſoever I followed, unleſs I was found in Chriſt; Nay, I never thought of him, nor whether there was ſuch a one, or no. Thus man, while blind, doth wander, but wearieth himſelf with vanity, for he knoweth not the way to the city of God. *Eccleſ.* 10. 15.

20. But one day (amongſt all the ſermons our parſon made) his ſubject was, to treat of the ſabbath-day, and of the evil of breaking that, either with labour, ſports, or otherwiſe: (now I was, notwithſtanding my religion, one that took much delight in all manner of vice, and eſpecially that was the day that I did ſolace myſelf therewith) wherefore I fell in my conſcience under his ſermon, thinking and believing that he made that ſermon on purpoſe to ſhew me my evil doing. And at that time I felt what guilt was, tho' never before, that I can remember; but then I was, for the preſent greatly loaden therewith, and ſo went home, when the ſermon was ended, with a great burden upon my ſpirit.

21. This, for that inſtant, did benumb the ſinews of my beſt delights, and did imbitter my former pleaſures to me; but hold, it laſted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old courſe: But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might ſin again without controul! Wherefore, when I had ſatisfied nature with my food, I ſhook the ſermon out of my mind, and to my old cuſtom of ſports and gaming I returned with great delight.

22. But the ſame day, as I was in the midſt of a game of cat, and having ſtruck it one blow from the hole, juſt as I was about to ſtrike it the ſecond time, a voice did ſuddenly dart from heaven into my ſoul, which ſaid, wilt thou leave thy ſins and go to hea-

ven, or have thy ſins and go to hell? At this I was put to an exceeding amaze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my underſtanding, ſeen the Lord Jeſus looking down upon me, as being very hotly diſpleaſed with me, and as if he did ſeverely threaten me with ſome grievous puniſhment for theſe and other ungodly practices.

23. I had no ſooner thus conceived in my mind, but ſuddenly this concluſion was faſtned on my ſpirit (for the former hint did ſet my ſins again before my face) that I had been a great and grievous ſinner, and that it was now too late for me to look after heaven; for Chriſt would not forgive me, nor pardon my tranſgreſſions. Then I fell to muſing on this alſo; and while I was thinking of it, and fearing leaſt it ſhould be ſo, I felt my heart ſink in deſpair, concluding it was too late; and therefore I reſolved in my mind to go on in ſin: For, thought I, if the caſe be thus, my ſtate is ſurely miſerable; miſerable if I leave my ſins, and but miſerable if I follow them: I can but be damned, and if I muſt be ſo, I had as good be damned for many ſins, as be damned for few.

24. Thus I ſtood in the midſt of my play, before all that then were preſent; but yet I told them nothing: But I ſay, I having made this concluſion, I returned deſperately to my ſport again; and I well remember, that preſently this kind of deſpair did ſo poſſeſs my ſoul, that I was perſuaded I could never attain to other comfort than what I ſhould get in ſin; for heaven was gone already, ſo that on that I muſt not think. Wherefore I found within me great deſire to take my fill of ſin, ſtill ſtudying what ſin was yet to be committed, that I might taſte the ſweetneſs of it; and I made as much haſte as I could to fill my belly with its delicates, leſt I ſhould die before I had my deſires; for that I feared greatly. In theſe things, I proteſt before God, I lie not, neither do I frame this ſort of ſpeech; theſe were really, ſtrongly, and with all my heart, my deſires: The good Lord, whoſe mercy is unſearchable, forgive me my tranſgreſſions.

25. And I am very confident, that this temptation of the devil is more uſual among poor creatures than many are aware of, even to over-run the ſpirits with a ſcurvy and ſeared frame of heart, and be-
leſ. 10. numbing of conſcience; which frame he ſtilly and ſlily ſupplieth with ſuch deſpair, that though not much guilt attendeth ſouls, yet they continually have a ſecret concluſion within them, that there is
Jer. 2. 25. no hopes for them; for they have loved ſins, there-
& 18. 12. fore after them they will go.

26. Now therefore I went on in ſin with great greedineſs of mind, ſtill grudging that I could not be ſatisfied with it as I would. This did continue with me about a month or more; but one day, as I was ſtanding at a neighbour's ſhop-window, and there curſing and ſwearing, and playing the madman, after my wonted manner, there ſat within the woman of the houſe, and heard me; who, though ſhe was a very looſe and ungodly wretch, yet proteſted, that I ſwore and curſed at that moſt fearful rate, that ſhe was made to tremble to hear me; and told me further, that I was the ungodlieſt fellow for ſwearing that ever ſhe heard in all her life; and that I, by thus doing, was able to ſpoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was ſilenced, and put to ſecret ſhame; and that too, as I thought, before the God of heaven; wherefore while I ſtood there, and hanging down my head, I wiſhed with all my heart that I might be a little child again, that my father might learn me to ſpeak without this wicked way of ſwearing; for, thought I, I am ſo accuſtomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

28. But how it came to paſs I know not, I did from this time forward ſo leave my ſwearing, that it was a great wonder to myſelf to obſerve it; and whereas before I knew not how to ſpeak unleſs I put an oath before and another behind, to make my words have authority, now I could, without it, ſpeak better, and with more pleaſantneſs, than ever I could before. All this while I knew not Jeſus Chriſt; neither did I leave my ſports and plays.

29. But quickly after this I fell into company with one poor man that made profeſſion of religion, who, as I then thought, did talk pleaſantly of the ſcriptures, and of the matter of religion; wherefore falling into ſome love and liking to what he ſaid, I betook me to my Bible, and began to take great pleaſure in reading, but eſpecially with the hiſtorical part thereof: For as for Paul's epiſtles, and ſuch like ſcriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jeſus Chriſt to ſave us.

30. Wherefore I fell to ſome outward reformation, both in my words and life, and did ſet the commandments before me for my way to heaven; which commandments I alſo did ſtrive to keep, and, as I thought, did keep them pretty well ſometimes, and then I ſhould have comfort; yet now and then ſhould break one, and ſo afflict my conſcience; but then I ſhould repent, and ſay, I was ſorry for it, and promiſe God to do better next time, and there get help again; for then I thought I pleaſed God as well as any man in England.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to ſee ſuch a great and famous alteration in my life and manners: and indeed ſo it was, though yet I knew not Chriſt, nor grace, nor faith, nor hope; for, as I have well ſeen ſince, had I then died, my ſtate had been moſt fearful.

32. But, I ſay, my neighbours were amazed at this my great converſion, from prodigious profaneneſs to ſomething like a moral life; and truly ſo they well might; for this my converſion was as great as for Tom of Bethlehem to become a ſober man. Now therefore they began to praiſe, to commend, and to ſpeak well of me, both to my face and behind my back. Now I was, as they ſaid, become godly; now I was become a right honeſt man. But oh! when I underſtood thoſe were their words and opinions of me, it pleaſed me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godlineſs: and indeed I did all I did, either to be ſeen of, or to be well ſpoken of by men: And thus I continued for about a twelvemonth, or more.

33. Now you muſt know, that before this I had taken much delight in ringing; but my *conſcience* beginning to be tender, I thought ſuch *practice* was but vain; and therefore forced myſelf to leave it; yet my mind hankered; wherefore I ſhould go to the ſteeple-houſe, and look on, though I durſt not ring. But I thought this did not become religion neither; yet I forced myſelf, and would look on ſtill. But quickly after I began to think, *How if one of the bells ſhould fall?* Then I choſe to ſtand under a mean beam, that lay overthwart the ſteeple, from ſide to ſide, thinking here I might ſtand ſure; but then I thought again, ſhould the bell fall with a ſwing, it might firſt hit the wall, and then rebounding upon me, might kill me for all this beam. This made me ſtand in the ſteeple-door; and now, thought I, I am ſafe enough; for if the bell ſhould then fall, I can ſlip out behind theſe thick walls, and ſo be preſerved notwithſtanding.

34. So after this I would yet go to ſee them ring, but would not go farther than the ſteeple-door; but then it came into my head, How if the ſteeple itſelf ſhould fall? And this thought, (it may for ought I know), when I ſtood and looked on, did continually ſo ſhake my mind, that I durſt not ſtand at the ſteeple-door any longer, but was forced to

flee, for fear the ſteeple ſhould fall upon my head.

35. Another thing was, my dancing: I was a full year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did, by word or deed, any thing that I thought was good, I had great peace in my conſcience, and ſhould think with myſelf, God cannot chuſe but be now pleaſed with me; yea, to relate it in mine own way, I thought no man in England could pleaſe God better than I.

36. But poor wretch as I was, I was all this while ignorant of Jeſus Chriſt; and going about to eſtabliſh my own righteouſneſs; and had periſhed therein, had not God, in mercy, ſhewed me more of my ſtate by nature.

37. But upon a day, the good providence of God called me to Bedford, to work on my calling; and in one of the ſtreets of that town, I came where there were three or four poor women ſitting at a door in the ſun, talking about the things of God; and being now willing to hear their diſcourſe, I drew near to hear what they ſaid; for I was now a briſk talker of myſelf, in the matter of religion. But I may ſay, I heard, but underſtood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts; as alſo how thy were convinced of their miſerable ſtate by nature: They talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted, and ſupported againſt the temptations of the devil. Moreover, they reaſoned of the ſuggeſtions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were born up under his aſſaults. They alſo diſcourſed of their own wretchedneſs of heart, of their unbelief; and did contemn, ſlight, and abhor their own righteouſneſs, as filthy and inſufficient to do them any good.

38. And methought they ſpake as if you did make them ſpeak; they ſpake with ſuch pleaſantneſs of ſcripture-language, and with ſuch appearance of grace in all they ſaid, that they were to me, as if
Numb. 23. 9. they had found a new world; as if they were *people that dwelt alone, and were not to be reckoned among their neighbours*.

39. At this I felt my own heart began to ſhake and miſtruſt my condition to be naught; for I ſaw that in all my thoughts about religion and ſalvation, the new birth did never enter into my mind, neither knew I the comfort of the word and promiſe, nor the deceitfulneſs and treachery of my own wicked heart. As for ſecret thoughts, I took no notice of them; neither did I underſtand what Satan's temptations were, nor how they were to be withſtood and reſiſted, *&c.*

40. Thus therefore, when I had heard and conſidered what they ſaid, I left them, and went about my employment again: But their talk and diſcourſe went with me; alſo my heart would tarry with them; for I was greatly affected with their words, both becauſe by them I was convinced that I wanted the true tokens of a truly godly man, and alſo becauſe by them I was convinced of the happy and bleſſed condition of him that was ſuch a one.

41. Therefore I ſhould often make it my buſineſs, to be going again and again into the company of theſe poor people; for I could not ſtay away; and the more I went among them, the more I did queſtion my condition: And, as I ſtill do remember, preſently I found two things within me, at which I did ſometimes marvel (eſpecially conſidering what a blind, ignorant, ſordid and ungodly wretch but juſt before I was); the one was a very great ſoftneſs and tenderneſs of heart, which cauſed me to fall under the conviction of what by ſcripture they aſſerted; and the other was a great bending in my mind to a continual meditating on it, and on all other good things which at any time I heard or read of.

42. By theſe things my mind was now ſo turned, that it lay like an horſeleech at the vein, ſtill crying out *Give, give*, which was ſo fixed on eternity, and Prov. 30. 15. on the things about the kingdom of heaven, (that is, ſo far as I knew, though as yet, God knows, I knew but little) that neither pleaſures, nor profits, nor perſuaſions, nor threats, could looſe it, or make it let go its hold; and though I may ſpeak it with ſhame, yet it is in very deed a certain truth, it would then have been as difficult to me to have taken my mind from heaven to earth, as I have found it often ſince to get again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a moſt wicked creature for curſing and ſwearing, and whoring, I now ſhook him off, and forſook his company: But about a quarter of a year after I had left him, I met him in a certain lane, and aſked him how he did? He, after his old ſwearing and mad way, anſwered, He was well. *But, Harry*, ſaid I, *why do you ſwear and curſe thus? What will become of you, if you die in this condition?* He anſwered me in a great chaſe, *What would the devil do for company, if it were not for ſuch as I am?*

44. About this time I met with ſome ranters books, that were put forth by ſome of our countrymen; which books were alſo highly in eſteem by ſeveral old profeſſors. Some of theſe I read, but was not able to make a judgment about them; wherefore, as I read in them, and thought upon them, ſeeing myſelf unable to judge, I ſhould betake myſelf to hearty prayer in this manner: "O "Lord, I am a fool, and not able to know the "truth from error: Lord, leave me not to my own "blindneſs, either to approve of or condemn this "doctrine; if it be of God, let me not deſpiſe it; "if it be of the devil, let me not embrace it. Lord, "I lay my ſoul in this matter only at thy foot; "let me not be deceived, I humbly beſeech thee." I had one religious intimate companion all this while and that was the poor man I ſpoke of before; but about this time, he alſo turned a moſt deviliſh ranter, and gave himſelf up to all manner of filthineſs, eſpecially uncleanneſs. He would alſo deny that there was a God, angel, or ſpirit; and would laugh at all exhortations to ſobriety. When I laboured to rebuke his wickedneſs, he would laugh the more, and pretend that he had gone through all religions, and could never light on the right till now. He told me alſo, that in a little time I ſhould ſee all profeſſors turn to the ways of the ranters. Wherefore, abominating theſe curſed principles, I left his company forthwith, and became to him as great a ſtranger as I had been before a familiar.

45. Neither was this man only a temptation to me, but my calling lying in the country, I happened to light into ſeveral people's company, who, though ſtrict in religion formerly, yet were alſo ſwept away by theſe ranters. Theſe would alſo talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not ſin. Oh! theſe temptations were ſuitable to my fleſh, I being but a young man, and my nature in its prime; but God, who had, as I hope, deſigned me for better things, kept me in the fear of his name, and did not ſuffer me to accept ſuch curſed principles. And bleſſed be God, who put it in my heart to cry to him to be kept and directed, ſtill diſtruſting mine own wiſdom; for I have ſince ſeen even the effects of that prayer, in his preſerving me not only from ranting error, but from thoſe alſo that have ſprung up ſince. The Bible was precious to me in thoſe days.

46. And now, methought, I began to look into the Bible with new eyes, and read as I never did before; and eſpecially th[illegible]iſtles of the apoſtle St Paul were ſweet and p[illegible]o me; and indeed then I was never out o[illegible], either by reading

ſing or meditation; ſtill crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that paſſage, *To one is given by the Spirit the word of* 1 Cor. 12. *wiſdom, to another the word of knowledge by the ſame Spirit; and to another faith, &c.* And though, as I have ſince ſeen, that by this ſcripture the Holy Ghoſt intends, in ſpecial, things extraordinary; yet on me it did then faſten with conviction, that I did want things ordinary, even that underſtanding and wiſdom that other Chriſtians had. On this word I muſed, and could not tell what to do; eſpecially this word, *faith*, put me to it; for I could not help it, but ſometimes muſt queſtion, whether I had any faith or no: but I was loth to conclude I had no faith; for if I do ſo, thought I, then I ſhall count myſelf a very caſt-a-way indeed.

48. No, ſaid I with myſelf, though I am convinced that I am an ignorant ſot, and that I want thoſe bleſſed gifts of knowledge and underſtanding that other people have; yet, at venture, I will conclude, I am not altogether faithleſs, though, I know not what faith is: for it was ſhewn me, and that too (as I have ſeen ſince) by Satan, that thoſe who conclude themſelves in a faithleſs ſtate, have neither reſt nor quiet in their ſouls: and I was loth to fall quite into deſpair.

49. Wherefore, by this ſuggeſtion, I was for a while made afraid to ſee my want of faith: but God would not ſuffer me thus to undo and deſtroy my ſoul, but did continually, againſt this my ſad and blind concluſion, create ſtill within me ſuch ſuppoſitions, inſomuch that I could not reſt content, until I did now come to ſome certain knowledge, whether I had faith or no; this always running in my mind, *But how if you want faith indeed? But how can you tell you have faith?* And beſides, I ſaw for certain, if I had not, I was ſure to periſh for ever.

50. So that though I endeavoured at the firſt to look over the buſineſs of faith, yet, in a little time, I better conſidering the matter, was willing to put myſelf upon the trial whether I had faith or no. But, alas! poor wretch, ſo ignorant and brutiſh was I, that I knew to this day no more how to do it, than I know how to begin and accompliſh that rare and curious piece of art, which I never yet ſaw or conſidered.

51. Wherefore, while I was thus conſidering, and being put to my plunge about it, (for you muſt know, that as yet I had, in this matter, broken my mind to no man, only did hear and conſider), the tempter came in with his deluſion, *That there was no way for me to know I had faith, but by trying to work ſome miracles;* urging thoſe ſcriptures that ſeem to look that way, for the inforcing and ſtrengthening his temptation. Nay, one day, as I was between Elſtow and Bedford, the temptation was hot upon me, to try if I had faith, by doing ſome miracle; which miracle at this time was this, I muſt ſay to the puddles that were in the horſe-pads, *Be dry;* and to the dry places, *Be you puddles.* And truly one time I was going to ſay ſo indeed; but juſt as I was about to ſpeak, this thought came into my mind; "But "go under yonder hedge, and pray firſt that God "would make you able." But when I had concluded to pray, this came hot upon me That if I prayed and came again, and tried to do it, and yet did nothing notwithſtanding, then be ſure I had no faith, but was a caſt-a-way, and loſt. Nay, thought I, if it be ſo, I will not try yet, but will ſtay a little longer.

52. So I continued at a great loſs; for I thought, if they only had faith which could do ſo wonderful things, then I concluded, that for the preſent I neither had it, nor yet for time to come were ever like to have it. Thus I was toſſed betwixt the devil and my own ignorance, and ſo perplexed, eſpecially at ſome times, that I could not tell what to do.

53. About this time the ſtate and happineſs of theſe poor people at Bedford was thus, in a kind of a viſion, preſented to me. I ſaw, as if they were on the ſunny ſide of ſome high mountain, there refreſhing themſelves with the pleaſant beams of the ſun, while I was ſhivering and ſhrinking in the cold, afflicted with froſt, ſnow, and dark clouds: methought alſo, betwixt me and them, I ſaw a wall that did compaſs about this mountain; now through this wall my ſoul did greatly deſire to paſs; concluding, that if I could, I would even go into the very midſt of them, and there alſo comfort myſelf with the heat of their ſun.

54. About this wall I thought myſelf to go again and again, ſtill prying as I went, to ſee if I could find ſome way or paſſage, by which I might enter therein. But none could I find for ſome time. At the laſt I ſaw, as it were, a narrow gap, like a little door way in the wall; through which I attempted to paſs: now the paſſage being very ſtrait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by ſtriving to get in. At laſt, with great ſtriving, methought I at firſt did get in my head, and after that by a ſideling ſtriving, my ſhoulders, and my whole body. Then was I exceeding glad, went and ſat down in the midſt of them, and ſo was comforted with the light and heat of their ſun.

55. Now this mountain and wall, *&c.* was thus made out to me: The mountain ſignified the church of the living God; the ſun that ſhone thereon, the comfortable ſhining of his merciful face on them that were therein; the wall I thought was the world, that did make ſeparation between the Chriſtians and the world; and the gap which was in the wall, I thought, was Jeſus Chriſt, who is the way to God *John* 14. 6. the Father. But foraſmuch as the paſſage was *Mat.* 7. 14. wonderful narrow, even ſo narrow that I could not, but with great difficulty, enter in thereat, it ſhewed me that none could enter into life, but thoſe that were in downright earneſt, and unleſs alſo they left that wicked world behind them; for here was only room for body and ſoul, but not for body and ſoul and ſin.

56. This reſemblance abode upon my ſpirit many days; all which time I ſaw myſelf in a forlorn and ſad condition, but yet was provoked to a vehement hunger and deſire to be one of that number that did ſit in the ſunſhine: now alſo ſhould I pray where-ever I was, whether at home or abroad, in houſe or field; and would alſo often, with lifting up of heart, ſing that of the fifty-firſt pſalm, *O Lord, conſider my diſtreſs;* for as yet I knew not where it was.

57. Neither as yet could I attain to any comfortable perſuaſion that I had faith in Chriſt; but inſtead of having ſatiſfaction, here I began to find my ſoul to be aſſaulted with freſh doubts about my future happineſs; eſpecially with ſuch as theſe, "Whether "I was elected? But how if the day of grace ſhall "now be paſt and gone?"

58. By theſe two temptations I was very much afflicted and diſquieted; ſometimes by one, and ſometimes by the other of them. And firſt, to ſpeak of that about my queſtioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and thought nothing could beat me off from this; yet this queſtion did ſo offend and diſcourage me, that I was, eſpecially ſometimes, as if the very ſtrength of my body alſo had been taken away by the force and power thereof. This ſcripture did alſo ſeem to me to trample upon all my deſires: *It is neither in him that willeth, nor in him that* Rom. 9. *runneth, but in God that ſheweth mercy.*

59. With this ſcripture I could not tell what to do: for I evidently ſaw, unleſs that the great God, of his infinite grace and bounty, had voluntarily choſen me to be a veſſel of mercy, though I ſhould deſire, and long, and labour until my heart did break, no good could come of it. Therefore this would ſtick with me, "How can you tell that you are elect-"ed? And what if you ſhould not? How then?"

60. O Lord, thought I, what if I ſhould not indeed? It may be you are not, ſaid the tempter; it

may be ſo indeed, thought I. Why then, ſaid Satan, you had as good leave off, and ſtrive no farther; for if indeed you ſhould not be elected and choſen of God, there is no talk of your being ſaved: *For it is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercy.*

61. By theſe things I was driven to my wits end, not knowing what to ſay, or how to anſwer theſe temptations. Indeed I little thought that Satan had thus aſſaulted me, but that rather it was my own prudence, thus to ſtart the queſtion; for that the elect only obtained eternal life; that I, without ſcruple, did heartily cloſe withal; but that myſelf was one of them, there lay the queſtion.

62. Thus, therefore, for ſeveral days, I was greatly aſſaulted and perplexed; and was often, when I have been walking, ready to ſink where I went, with faintneſs in my mind. But one day, after I had been ſo many weeks oppreſſed and caſt down therewith, as I was now quite giving up the ghoſt of all my hopes of ever attaining life, that ſentence fell with weight upon my ſpirit, *Look at the generations of old, and ſee; did ever any truſt in God, and were confounded?*

63. At which I was greatly enlightened, and encouraged in my ſoul; for thus, at that very inſtant, it was expounded to me: *Begin at the beginning of Geneſis, and read to the end of the Revelations, and ſee if you can find, that there was ever any that truſted in the Lord, and was confounded.* So coming home, I preſently went to my Bible, to ſee if I could find that ſaying, not doubting but to find it preſently; for it was ſo freſh and with ſuch ſtrength and comfort on my ſpirit, that it was as if it talked with me.

64. Well, I looked; but I found it not; only it abode upon me. Then I did aſk, firſt this good man, and then another if they knew where it was: but they knew no ſuch place. At this I wondered, that ſuch a ſentence ſhould ſo ſuddenly, and with ſuch comfort and ſtrength, ſeize, and abide upon my heart, and yet that none could find it, for I doubted not but it was in holy ſcripture.

65. Thus I continued above a year, and could not find the place: but at laſt, caſting my eye upon the
*Ecclus* 2. 10. Apocrypha books, I found it in Eccleſiaſticus. This, at the firſt, did ſomewhat daunt me: but becauſe by this time I had got more experience of the love and kindneſs of God, it troubled me the leſs; eſpecially when I conſidered, that though it was not in thoſe texts that we call holy and canonical, yet foraſmuch as this ſentence was the ſum and ſubſtance of many of the promiſes, it was my duty to take the comfort of it; and I bleſs God for that word, for it was of good to me: that word doth ſtill oft-times ſhine before my face.

66. After this, that other doubt did come with ſtrength upon me, *But how if the day of grace ſhould be paſſed and gone?* How, if you have overſtood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, *But how if the day of grace is paſſed?* And to aggravate my trouble, the tempter preſented to my mind thoſe good people of Bedford, and ſuggeſted thus unto me, That theſe being converted already, they were all that God would ſave in thoſe parts: and that I came too late, for theſe had got the bleſſing before I came.

67. Now was I in great diſtreſs, thinking in very deed that this might well be ſo; wherefore I went up and down bemoaning my ſad condition; counting myſelf far worſe than a thouſand fools, for ſtanding off thus long, and ſpending ſo many years in ſin as I had done; ſtill crying out, Oh, that I had turned ſooner; Oh, that I had turned ſeven years ago! It made me alſo angry with myſelf, to think that I ſhould have no more wit, but to trifle away my time, till my ſoul and heaven were loſt.

68. But when I had been long vexed with this fear, and was ſcarce able to take one ſtep more, juſt about the ſame place where I received my other encouragement, theſe words broke in upon my mind,
*Compel them to come in, that my houſe may be filled; —and yet there is room.* Luke 14. 22, 23.
Theſe words, but eſpecially them, *and yet thers is room,* were ſweet words to me; for truly I thought that by them I ſaw there was place enough in heaven for me; and moreover, that when the Lord Jeſus did ſpeak theſe words, he then did think of me; and that he, knowing that the time would come, that I ſhould be afflicted with fear that there was no place left for me in his boſom, did before ſpeak this word, and leave it upon record, that I might find help thereby againſt this vile temptation. This I then verly believed.

69. In the light and encouragement of this word I went a pretty while; and the comfort was the more, when I thought that the Lord Jeſus ſhould think on me ſo long ago, and that he ſhould ſpeak them words on purpoſe for my ſake; for I did think verily, that he did on purpoſe ſpeak them, to encourage me withal.

70. But I was not without my temptations to go back again; temptations, I ſay, both from Satan, mine own heart, and carnal acquaintance; but I thank God theſe were outweighed by that ſound ſenſe of death, and of the day of judgment, which abode as it were continually in my view, I ſhould often alſo think on Nebuchadnezzar; of whom it is
ſaid, *He had given him all the kingdoms of the earth,* Dan. 5. 18, 19.
Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which conſideration was a great help tome.

71. I was almoſt made, about this time, to ſee ſomething concerning the beaſts that Moſes counted clean and unclean: I thought thoſe beaſts were types of men; the clean, types of them that were the people of God; but the unclean, types of ſuch as were the children of the wicked one. Now, I read,
that the clean beaſts *chewed the cud;* that is, thought Deut. 14.
I, they ſhewed us, we muſt feed upon the word of God; they alſo *parted the hoof;* I thought that ſignified, we muſt part, if we would be ſaved, with the ways of ungodly men. And alſo, in further reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the ſwine, yet if we did not chew the cud, as the ſheep, we are ſtill, for all that, but unclean: for I thought the hare to be a type of thoſe that talk of the word, yet walk in the ways of ſin; and that the ſwine was like him that parted with his outward pollution, but ſtill wanteth the word of faith, without which there could be no way of ſalvation, let a man be never ſo devout. After this I found by reading the word, that thoſe that muſt be glorified with Chriſt in another world, *muſt be called by him here;* called to the partaking of a ſhare in his word and righteouſneſs, and to the comforts and firſt-fruits of his Spirit, and to a peculiar intereſt in all thoſe heavenly things, which do indeed foreſit the ſoul for that reſt, and houſe of glory, which is in heaven above.

72. Here again I was at a very great ſtand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but thoſe who are effectually called inherit the kingdom of heaven. But oh! how I now loved thoſe words that ſpake of a Chriſtian's calling! as when the Lord ſaid to one, *Follow me,* and to another, *Come after me;* and Oh! thought I, that he would ſay ſo to me too, how gladly would I run after him!

73. I cannot now expreſs with what longings and breathings in my ſoul, I cried to Chriſt to call me. Thus I continued for a time, all on a flame to be converted to Jeſus Chriſt; and did alſo ſee at that day, ſuch glory in a converted ſtate, that I could not be contented without a ſhare therein. Gold! could it have been gotten for gold, what could I have

given for it! Had I had a whole world, it had all gone ten thouſand times over for this, that my ſoul might have been in a converted ſtate.

74. How lovely now was every one in my eyes that I thought to be converted men and women! They ſhone, they walked like a people that carried the broad ſeal of heaven about them. Oh! I ſaw the lot was fallen to them in pleaſant places, and they had a goodly heritage, Pſalm xvi. But that which made me ſick was that of Chriſt, in Mark, Mark 3. 13. *He went up into a mountain, and called to him whom he would, and they came unto him.*

75. This ſcripture made me faint and fear; yet it kindled fire in my ſoul. That which made me fear was this, leſt Chriſt ſhould have no likng to me, for he called whom he would. But oh! the glory that I ſaw in that condition, did ſtill ſo engage my heart, that I could ſeldom read of any that Chriſt did call, but I preſently wiſhed, “Would I had been in their “cloaths; would I had been born Peter; would I “had been born John; or would I had been by, “and had heard him when he called them; how “would I have cried, O Lord call me alſo! But, “oh! I feared he would not call me?

76. And truly the Lord let me go thus many months together, and ſhewed me nothing, either that I was already, or ſhould be called hereafter. But at laſt, after much time ſpent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that word came in upon me, Joel 3. 21. *I will cleanſe their blood that I have not cleanſed, for the Lord dwelleth in Zion.* Theſe words I thought were ſent to encourage me to wait ſtill upon God; and ſignified unto me, that if I were not already, yet time might come I might be in truth converted unto Chriſt.

77. About this time I began to break my mind to thoſe poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr Gifford of me; who himſelf alſo took occaſion to talk with me, was willing to be well perſuaded of me, though I think from little grounds; but he invited me to his houſe, where I ſhould hear him confer with others, about the dealings of God with their ſouls. From all which I ſtill received more conviction; and from that time began to ſee ſomething of the vanity and inward wretchedneſs of my wicked heart; for as yet I knew no great matter therein; but now it began to be diſcovered unto me, and alſo to work at that rate as it never did before. Now I evidently found, that luſts and corruptions put forth themſelves within me, in wicked thoughts and deſires, which I did not regard before: my deſires alſo for heaven and life began to fail; I found alſo, that whereas before my ſoul was full of longing after God, now it began to hanker after every fooliſh vanity; yea, my heart would not be moved to mind that which was good; it began to be careleſs, both of my ſoul and heaven; it would now continually hang back, both to and in every duty; and was as a clog on the leg of a bird, to hinder me from flying.

78. Nay, thought I, now I grow worſe and worſe; now I am farther from converſion than ever I was before: wherefore I began to ſink greatly in my ſoul, and began to entertain ſuch diſcouragement in my heart, as laid me as low as hell. If now I ſhould have burned at the ſtake, I could not believe that Chriſt had a love for me: alas! I could neither hear him, nor ſee him, nor feel him, nor ſavour any of his things; I was driven as with a tempeſt; my heart would be unclean, and the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which when they heard, they would pity me, and would tell me of the promiſes: but they had as good have told me, that I muſt reach the ſun with my finger, as have bidden me receive or rely upon the promiſes; and as ſoon as I ſhould have done it, all my ſenſe and feeling was againſt me; and I ſaw I had a heart that would ſin, and that lay under a law that would condemn.

80. Theſe things have often made me think of the child which the father brought to Chriſt, *who, while he was yet a-coming to him, was thrown down by the devil, and alſo ſo rent and torn by him, that he lay and wallowed, foaming.* Luke 9. 42. Mark 9. 20.

81. Further, in theſe days, I ſhould find my heart to ſhut itſelf up againſt the Lord, and againſt his holy word: I have found my unbelief to ſet, as it were, the ſhoulder to the door, to keep him out; and that too even then, when I have, with many a bitter ſigh, cried, *Good Lord, break it open; Lord, break theſe gates of braſs, and cut theſe bars of iron aſunder.* Pſal. 107. 16. Yet that word would ſometimes create in my heart a peaceable pauſe, *I girded thee, though thou haſt not known me.* Iſa. 45. 5.

82. But all this while, as to the act of ſinning, I never was more tender than now: I durſt not take a pin or ſtick, though but ſo big as a ſtraw; for my conſcience now was ſore, and would ſmart at every touch: I could not now tell how to ſpeak my words, for fear I ſhould miſplace them. Oh! how gingerly did I then go, in all I did or ſaid! I found myſelf as on a miry bog, that ſhook if I did but ſtir; and was as there left both of God and Chriſt, and the Spirit, and all good things.

83. But I obſerve, though I was ſuch a great ſinner before converſion, yet God never much charged the guilt of the ſins of my ignorance upon me; only he ſhewed me, I was loſt if I had not Chriſt, becauſe I had been a ſinner: I ſaw that I wanted a perfect righteouſneſs to preſent me without fault before God; and this righteouſneſs was no where to be found, but in the perſon of Jeſus Chriſt.

84. But my original and inward pollution, that, that was my plague and affliction; that I ſaw at a dreadful rate, always putting forth itſelf within me; that I had the guilt of, to amazement; by reaſon of that, I was more loathſome in mine own eyes than was a toad; and I thought I was ſo in God’s eyes too. Sin and corruption, I ſaid, would as naturally bubble out of my heart, as water would bubble out of a fountain: I thought now that every one had a better heart than I had: I could have changed heart with any body: I thought none but the devil himſelf could equalize me for inward wickedneſs and pollution of mind. I fell therefore at the ſight of my own vileneſs, deeply into deſpair; for I concluded, that this condition that I was in could not ſtand with a ſtate of grace. Sure, thought I, I am forſaken of God; ſure I am given up to the devil, and to a reprobate mind: and thus I continued a long while, even for ſome years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I ſaw old people hunting after the things of this life, as if they ſhould live here always: the other was, when I found profeſſors much diſtreſſed and caſt down, when they met with outward loſſes; as of huſband, wife, child, *&c.* Lord, thought I, what ado is here about ſuch little things as theſe! what ſeeking after carnal things by ſome, and what grief in others for the loſs of them! If they ſo much labour after, and ſhed ſo many tears for the things of this preſent life, how am I to be bemoaned, pitied, and prayed for! My ſoul is dying, my ſoul is damning. Were my ſoul but in a good condition, and were I but ſure of it, ah! how rich, would I eſteem myſelf, though bleſſed but with bread and water! I ſhould count thoſe but ſmall afflictions, and ſhould bear them as little burdens. *A wounded ſpirit who can bear?*

86. And though I was much troubled, and toſſed, and afflicted, with the ſight, and ſenſe, and terror, of my own wickedneſs; yet I was afraid to let this ſight and ſenſe go quite off my mind; for I found, that unleſs guilt of conſcience was taken off the right way, that is, by the blood of Chriſt, a man grew rather worſe for the loſs of his trouble of mind, than

trouble. Wherefore, if my guilt lay hard upon me, then ſhould I cry, that the blood of Chriſt might take it off: and if it was going off without it, (for the ſenſe of ſin would be ſometimes as if it would die, and go quite away), then I would alſo ſtrive to fetch it upon my heart again, by bringing the puniſhment of ſin into hell-fire upon my ſpirits; and ſhould cry, "Lord, let it not go off my heart, but the "right way, by the blood of Chriſt, and the appli-"cation of thy mercy, through him, to my ſoul;" Heb. 22. for that ſcripture did lay much upon me, *Without ſhedding of blood there is no redemption.* And that which made me the more afraid of this was, becauſe I had ſeen ſome, who though, when they were under wounds of conſcience, would cry and pray, yet, feeling rather preſent eaſe for their trouble than pardon for their ſin, cared not how they loſt their guilt, ſo they got it out of their mind; now having got it off the wrong way, it was not ſanctified unto them; but they grew harder and blinder, and more wicked, after their trouble. This made me afraid, and made me cry to God the more, that it might not be ſo with me.

87. And now I was ſorry that God had made me man, for I feared I was a reprobate: I counted man, as unconverted, the moſt doleful of all creatures. Thus being afflicted and toſſed about my ſad condition, I counted myſelf alone, and above the moſt of men, unbleſſed.

88. Yea, I thought it impoſſible that ever I ſhould attain to ſo much godlineſs of heart, as to thank God that he had made me a man. Man indeed is the moſt noble, by creation, of all creatures in the viſible world; but by ſin he had made himſelf the moſt ignoble. The beaſts, birds, fiſhes, *&c.* I bleſſed their condition: for they had not a ſinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death: I could therefore have rejoiced had my condition been as any of theirs.

89. In this condition I went a great while; but when comforting time was come, I heard one preach Song [illegible]. 1. a ſermon on theſe words in the Song, *Behold, thou art fair, my love; behold, thou art fair;* but at that time he made theſe two words, *My love,* his chief and ſubject matter. From which, after he had a little opened the text, he obſerved theſe ſeveral concluſions: "1. That the church, and ſo every ſaved "ſoul, is Chriſt's love, when loveleſs. 2. Chriſt's "love without a cauſe. 3. Chriſt's love, which "hath been hated of the world. 4. Chriſt's love, "when under temptation, and under deſtruction. "5. Chriſt's love from firſt to laſt."

90. But I got nothing by what he ſaid at preſent; only when he came to the application of the fourth particular, this was the word he ſaid, "If it be ſo, "that the ſaved ſoul is Chriſt's love when under "temptation and deſtruction, then, poor tempted "ſoul, when thou art aſſaulted and afflicted with "temptations, and the hidings of God's face, yet "think on theſe two words, *My love,* ſtill."

91. So as I was going home, theſe words came again into my thoughts; and I well remember, as they came in, I ſaid thus in my heart, "What "ſhall I get by thinking on theſe two words?" This thought had no ſooner paſſed through my heart, but theſe words began thus to kindle in my ſpirit, *Thou art my love, thou art my dove,* twenty times together; and ſtill as they ran in my mind, they waxed ſtronger and warmer, and began to make me look up. But being as yet between hope and fear, I ſtill replied in my heart, *But it is true, but* [illegible] 12. 29. *it is true;* at which that ſentence fell upon me, *He wiſt not that it was true, which was come unto him of the angel.*

92. Then I began to give place to the word; which, with power, did over and over make this joyful ſound within my ſoul, *Thou art my love, thou art my love; and nothing ſhall ſeparate thee from my love.* And with that my heart was filled full of comfort and hope; and now I could believe that my ſins ſhould be forgiven me; yea, I was now ſo taken with the love and mercy of God, that I remember I could not tell how to contain till I got home; I thought I could have ſpoken of his love, and have told of his mercy to me, even to the very crows that ſat upon the ploughed lands before me, had they been capable to have underſtood me: wherefore I ſaid in my ſoul, with much gladneſs, Well, I would I had a pen and ink here, I would write this down before I go any farther; for ſurely I will not forget this forty years hence. But, alas! within leſs than forty days I began to queſtion all again; which made me begin to queſtion all ſtill.

93. Yet ſtill at times I was helped to believe, that it was a true manifeſtation of grace upon my ſoul, though I had loſt much of the life and ſavour of it. Now, about a week or fortnight after this, I was much followed by this ſcripture, *Simon, Simon,* Luke 22.31. *behold Satan hath deſired to have you.* And ſometimes it would ſound ſo loud within me, yea, and as it was, call ſo ſtrongly after me, that once, above all the reſt, I turned my head over my ſhoulder, thinking verily that ſome man had, behind me, called me; being at a great diſtance, methought, he called ſo loud: it came, as I have thought ſince, to have ſtirred me up to prayer, and to watchfulneſs: it came to acquaint me, that a cloud and a ſtorm was coming down upon me; but I underſtood it not.

94. Alſo, as I remember, that time that it called to me ſo loud was the laſt time that it ſounded in mine ears; but methinks I hear ſtill with what a loud voice theſe words, *Simon, Simon,* ſounded in mine ears. I thought verily, as I have told you, that ſome body had called after me, that was half a mile behind me; and although that was not my name, yet it made me ſuddenly look behind me, believing that he that called ſo loud meant me.

95. But ſo fooliſh was I, and ignorant, that I knew not the reaſon of this ſound, which as I did both ſee and feel ſoon after, was ſent from heaven as an alarm, to awaken me to provide for what was coming; only I ſhould muſe and wonder in my mind, to think what ſhould be the reaſon of this ſcripture and that at this rate, ſo often and ſo loud, ſhould ſtill be ſounding and rattling in mine ears; but, as I ſaid before, I ſoon after perceived the end of God therein.

96. For, about the ſpace of a month after, a very great ſtorm came down upon me, which handled me twenty times worſe than all I had met with before; it came ſtealing upon me, now by one piece, then by another: firſt, all my comfort was taken from me; then darkneſs ſeized upon me; after which whole floods of blaſphemies, both againſt God, Chriſt, and the ſcriptures, were poured upon my ſpirit, to my great confuſion and aſtoniſhment. Theſe blaſphemous thoughts were ſuch as ſtirred up queſtions in me, againſt the very being of God, and of his only beloved Son; as, Whether there were in truth a God or Chriſt? and whether the holy ſcriptures were not rather a fable, and cunning ſtory than the holy and pure word of God?

97. The tempter would alſo much aſſault me with this: "How can you tell but that the Turks "had as good ſcriptures to prove their Mahomet "the Saviour, as we have to prove our Jeſus? And "could I think, that ſo many ten thouſands, in ſo "many countries and kingdoms, ſhould be without "the knowledge of the right way to heaven, if "there were indeed a heaven; and that we only, "who live in a corner of the earth, ſhould alone "be bleſſed therewith? Every one doth think his "own religion righteſt, both Jews, and Moors, "and Pagans! and how if all our faith, and Chriſt, "and ſcriptures, ſhould be but a think ſo too?"

98. Sometimes I have endeavoured to argue againſt theſe ſuggeſtions, and to ſet ſome of the ſentences of bleſſed Paul againſt them; but, alas! I quickly felt, when I thus did, ſuch arguings as theſe would return again upon me; "Though we

“ made ſo great a matter of Paul, and of his words: “ yet how could I tell, but that in very deed, he “ being a ſubtle and cunning man, might give “ himſelf up to deceive with ſtrong deluſions, and “ alſo take the pains and travel to undo and de- “ ſtroy his fellows?

99. Theſe ſuggeſtions, with many other, which at this time I may not, nor dare not utter, neither by word or pen, did make ſuch a ſeizure upon my ſpirit, and did ſo overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing elſe but theſe from morning to night within me, and as though indeed there could be room for nothing elſe; and alſo concluded, that God had, in very wrath to my ſoul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the diſtaſte that they gave unto my ſpirit, “ I felt there was ſomething in me that re- “ fuſed to embrace me.” But this conſideration I then only had, when God gave me leave to ſwallow my ſpittle; otherwiſe the noiſe, and ſtrength, and force of theſe temptations, would drown and overflow, and, as it were, bury all ſuch thoughts, or the remembrance of any ſuch thing. While I was in this temptation, I ſhould often find my mind ſuddenly put upon it, to curſe and ſwear, or to ſpeak ſome grievous thing againſt God, or Chriſt his Son, and of the ſcriptures.

101. Now I thought, ſurely I am poſſeſſed of the devil: at other times again I thought I ſhould be bereft of my wits; for inſtead of lauding and magnifying God the Lord with others, if I have but heard him ſpoken of, preſently ſome moſt horrible blaſphemous thought or other would bolt out of my heart againſt him; ſo that whether I did think that God was, or again did think there was no ſuch thing; no love, nor peace, nor gracious diſpoſition, could I feel within me.

102. Theſe things did ſink me into very deep deſpair: for I concluded, that ſuch things could not poſſibly be found amongſt them that loved God. I often, when theſe temptations had been with force upon me, did compare myſelf to the caſe of ſuch a child, whom ſome gypſie hath by force took up in her arms, and is carrying from friend and country: kick ſometimes I did, and alſo ſhriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought alſo of Saul, and of the evil ſpirit that did poſſeſs him; and did greatly fear, that my condition was the ſame with that of his. 1 Sam. 16. 14.

103. In theſe days, when I have heard others talk of what was the ſin againſt the Holy Ghoſt, then would the tempter ſo provoke me to deſire to ſin that ſin, that I was as if I could not, muſt not, neither ſhould be quiet until I had committed it. Now no ſin would ſerve but that: if it were to be committed by ſpeaking of ſuch a word, then I have been as if my mouth would have ſpoken that word, whether I would or no: and in ſo ſtrong a meaſure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end alſo I have had thoughts at other times, to leap with my head downward into ſome muck-hole or other, to keep my mouth from ſpeaking.

164. Now again I beheld the condition of the dog and toad, and counted the eſtate of every thing that God had made, far better than this dreadful ſtate of mine, and ſuch as, my companions was: yea gladly would I have been in the condition of a dog or horſe; for I knew they had no ſouls to periſh under the everlaſting weight of hell, or ſin, as mine was like to do. Nay, and though I ſaw this, felt this, and was broken to pieces with it; yet that which added to my ſorrow was, that I could not find, that with all my ſoul I did deſire deliverance. That ſcripture did alſo tear and rend my ſoul, in the midſt of theſe diſtractions: *The wicked are like the troubled ſea, which cannot reſt; whoſe waters caſt up mire and dirt. There is no peace to the wicked, ſaith my God.* Iſa. 57. 20, 21.

105. And now my heart was, at times, exceeding hard; if I would have given a thouſand pounds for a tear, I could not ſhed one; no, nor ſometimes ſcarce deſire to ſhed one. I was much dejected, to think that this would be my lot. I ſaw ſome could mourn and lament their ſin; and others, again, could rejoice, and bleſs God for Chriſt; and others, again, could quietly talk of, and with gladneſs remember the word of God; while I only was in the ſtorm or tempeſt. This much ſunk me; I thought my condition was alone: I ſhould therefore much bewail my hard hap, but get out of, or get rid of theſe things, I could not.

106. While this temptation laſted, which was about a year, I could attend upon none of the ordinances of God, but with ſore and great affliction. Yea, then was I moſt diſtreſſed with blaſphemies: if I had been hearing the word, then uncleanneſs, blaſphemies, and deſpair, would hold me a captive there; if I have been reading, then ſometimes I had ſudden thoughts to queſtion all I read; ſometimes, again, my mind would be ſo ſtrangely ſnatched away, and poſſeſſed with other things, that I have neither known, nor regarded, nor remembred ſo much as the ſentence that but now I have read.

107. In prayer alſo I have been greatly troubled at this time. Sometimes I have thought I have felt him behind me, pull my cloaths; he would be alſo continually at me, in time of prayer, to have done, break off; make haſte, you have prayed enough, and ſtay no longer; ſtill drawing my mind away. Sometimes alſo he would caſt in ſuch wicked thoughts as theſe, That I muſt pray to him, or for him: I have thought ſometimes of that, *Fall down*, or, *If thou wilt fall down, and worſhip me.* Mat. 4. 9.

108. Alſo, when becauſe I have had wandering thoughts in the time of this duty, I have laboured to compoſe my mind, and fix it upon God; then with great force hath the tempter laboured to diſtract me, and confound me, and to turn away my mind, by preſenting to my heart and fancy, the form of a buſh, a bull, a beſom, or the like, as if I ſhould pray to theſe; to theſe he would alſo, at ſome times eſpecially, ſo hold my mind, that I was as if I could think of nothing elſe, or pray to nothing elſe, but to theſe, or ſuch as they.

109. Yet at times I ſhould have ſome ſtrong and heart-affecting apprehenſions of God, and the reality of the truth of his goſpel: but, oh! how would my heart, at ſuch times, put forth itſelf with inexpreſſible groanings! My whole ſoul was then in every word; I ſhould cry with pangs after God, that he would be merciful unto me. But then I ſhould be daunted again with ſuch conceits as theſe: I ſhould think that God did mock at theſe my prayers, ſaying, and that in the audience of the holy angels, “ This poor ſimple wretch doth “ hanker after me, as if I had nothing to do with “ my mercy but to beſtow it on ſuch as he. Alas, “ poor ſoul! how art thou deceived! It is not for “ ſuch as thee to have favour with the Higheſt.

110. Then hath the tempter come upon me alſo with ſuch diſcouragements as theſe: “ You are “ very hot for mercy, but I will cool you; this “ frame ſhall not laſt always: many have been as “ hot as you for a ſpirit, but I have quenched their “ zeal.” And with this, ſuch and ſuch, who were fallen off, would be ſet before mine eyes. Then I ſhould be afraid that I ſhould do ſo too; but, thought I, I am glad this comes into my mind well, I will watch, and take what care I can. “ Though you do,” ſays Satan, “ I ſhall be too “ hard for you; I will cool you inſenſibly, by de-

" grees, by little and little. What care I," ſaith he, " though I be ſeven years of chilling your " heart, if I can do it at laſt? Continual rocking " will lull a crying child aſleep: I will ply it cloſe, " but I will have my end accompliſhed. Though " you be burning hot at preſent, yet I can pull you " from this fire, I ſhall have you cold before it be " long."

111. Theſe things brought me into great ſtraits: for as I at preſent could not find myſelf fit for preſent death, ſo I thought to live long would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of ſin, the worth of heaven, and the need I had of the blood of Chriſt to waſh me, both out of mind and thought. But I thank Chriſt Jeſus, theſe things did not at preſent make me ſlack my crying, but rather did put me more upon Deut. 22. 26. it, *like her who met with the adulterer*, in which days, that was a good word to me, after I had Rom. 8. 38. ſuffered theſe things a while: *I am perſuaded, that neither height, nor depth, nor life, &c. ſhall ſeparate us from the love of God, which is in Chriſt Jeſus*. And now I hoped long life ſhould not deſtroy me, nor make me miſs of heaven.

112. Yet I had ſome ſupports in this temptation, though they were then all queſtioned by me; that in Jer. iii. at the firſt, was ſomething to me; and ſo was the conſideration of verſe 4. of that chapter; that though we have ſpoken and done as evil things as we could, yet we ſhall cry unto God, *My father, thou art the guide of my youth;* and ſhall return unto him.

113. I had alſo once a ſweet glance from that in 2 Cor. v. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* I remember that one day, as I was ſitting in a neighbour's houſe, and there very ſad at the conſideration of my many blaſphemies; and as I was ſaying in my mind, " What ground have I to think that I, who " have been ſo vile and abominable, ſhould ever " inherit eternal life?" that word came ſuddenly Rom. 8. 31. upon me, *What ſhall we ſay to theſe things? If God be for us, who can be againſt us?* That alſo John 14. 19. was an help unto me, *Becauſe I live, ye ſhall live alſo.* But theſe words were but hints, touches, and ſhort viſits, though very ſweet when preſent; only they laſted not, but, like to Peter's ſheet, Acts 10. 16. *of a ſudden were caught up from me, to heaven again.*

114. But afterward the Lord did more fully and graciouſly diſcover himſelf unto me, and indeed did quite, not only deliver me from the guilt that, by theſe things, was laid upon my conſcience, but alſo from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Chriſtians were.

115. I remember that one day, as I was travelling into the country, and muſing on the wickedneſs and blaſphemy of my heart, and conſidering the enmity that was in me to God, that ſcripture came Col. 1. 20. in my mind, *He hath made peace by the blood of his croſs.* By which I was made to ſee, both again and again that day, that God and my ſoul were friends by this blood, yea, I ſaw that the juſtice of God and my ſinful ſoul could embrace and kiſs each other, through his blood. This was a good day to me. I hope I ſhall never forget it.

116. At another time, as I was ſet by the fire in my houſe, and muſing on my wretchedneſs, the Lord made that alſo a precious word unto me: Heb. 2. 14, 15. *Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that thro' death he might deſtroy him that had the power of death, that is, the devil: and deliver thoſe who through the fear of death were all their life ſubject to bondage.* I thought, that the glory of theſe words was then ſo weighty on me, that I was, both once and twice, ready to ſwoon as I ſat; yet not with grief and trouble, but with ſolid joy and peace.

117. At this time alſo I ſat under the miniſtry of holy Mr Gifford, whoſe doctrine, by God's grace, was much for my ſtability. This man made it much his buſineſs to deliver the people of God from all thoſe falſe and unſound teſts, that by nature we are prone to. He would bid us take ſpecial heed, that we took not up any truth upon truſt; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and ſet us down therein by his own Spirit in the holy word: for, ſaid he, if you do otherwiſe, when temptations come, if ſtrongly, you not having received them with evidence from heaven, will find you want that help and ſtrength, now to reſiſt, that once you thought you had.

118. This was as ſeaſonable to my ſoul, as the former and latter rain in their ſeaſon; for, I had found, and that by ſad experience, the truth of theſe his words: for I had felt, no man can ſay, eſpecially when tempted by the devil, that Jeſus Chriſt is Lord, but by the Holy Ghoſt. Wherefore I found my ſoul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happineſs, he would ſuffer me to be without the confirmation thereof from heaven: for now I ſaw clearly, there was an exceeding difference betwixt the notion of the fleſh and blood, and the revelation of God in heaven; alſo a great difference betwixt that faith that is feigned, and according to man's wiſdom, and that which comes by a man's being born thereto of God, Matth. xvi. 15. 1 John v. 1.

119. But, oh! now, how was my ſoul led from truth to truth by God! even from the birth and cradle of the Son of God, to his acceſſion, and ſecond coming from heaven to judge the world!

120. Truly, I then found, upon this account, the great God was very good unto me: for, to my remembrance, there was not any thing that I then cried unto God, to make known, and reveal unto me, but he was pleaſed to do it for me; I mean, not one part of the goſpel of the Lord Jeſus, but I was orderly led into it. Methought I ſaw, with great evidence, from the four Evangeliſts, the wonderful works of God, in giving Jeſus Chriſt to ſave us, from his conception and birth, even to his ſecond coming to judgement: methought I was as if I had ſeen him born, as if I had ſeen him grow up, as if I had ſeen him walk through the world, from the cradle to the croſs; to which alſo, when he came, I ſaw how gently he gave himſelf to be hanged, and nailed on it, for my ſins and wicked doing. Alſo as I was muſing on this his progreſs, that dropped on my ſpirit, He was ordained for the ſlaughter, 1 Pet. i. 12, 20.

121. When I have conſidered alſo the truth of his reſurrection, and have remembred that word, *Touch me not, Mary, &c.* I have ſeen, as if he John 20. 17. had leaped out of the grave's mouth, for joy that he was riſen again, and had got the conqueſt over our dreadful foes. I have alſo, in the ſpirit, ſeen him a man on the right hand of God the Father for me: and have ſeen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in theſe things by theſe ſcriptures following, Acts i. 9, 10. and vii. 56. and x. 42. Heb. vii. 24. and viii. 3, 8. Rev. i. 18. 1 Theſſ. iv. 17, 18.

122. Once I was troubled to know, whether the Lord Jeſus was man as well as God, and God as well as man; and truly, in thoſe days, let men ſay what they would, unleſs I had it with evidence

from heaven, all was nothing to me, I counted myſelf not ſet down in any truth of God. Well, I was much troubled about this point, and could not tell how to be reſolved. At laſt, that in Revelations came into my mind: Rev. 5. 6. *And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb.* In the midſt of the throne, thought I, there is the godhead; in the midſt of the elders, there is his manhood. But, oh! methought this did gliſter! it was a goodly touch, and gave me ſweet ſatisfaction. That other ſcripture alſo did help me much in this: Iſa. 9. 6. *To us a child is born, to us a ſon is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace, &c.*

123. Alſo, beſides theſe teachings of God, in his word, the Lord made uſe of two things to confirm me in this truth: the one was the errors of the Quakers; and the other was the guilt of ſin; for as the Quakers did oppoſe the truth, ſo God did the more confirm me in it, by leading me into the ſcripture that did wonderfully maintain it.

124. The errors that this people then maintained, were, 1. That the holy ſcriptures were not the word of God. 2. That every man in the world had the ſpirit of Chriſt, grace, faith, *&c.* 3. That Chriſt Jeſus, as crucified, and dying, ſixteen hundred years ago, did not ſatisfy divine juſtice for the ſins of the people. 4. That Chriſt's fleſh and blood was within the ſaints. 5. That the bodies of the good and bad that are buried in the church-yard, ſhall not riſe again. 6. That the reſurrection is paſt with good men already. 7. That that man Jeſus, that was crucified between two thieves on mount Calvary, in the land of Canaan, by Jeruſalem, was not aſcended above the ſtarry heavens. 8. That he ſhould not, even the ſame Jeſus that died by the hand of the Jews, come again at the laſt day, and, as man, judge all nations, *&c.*

125. Many more vile and abominable things were in thoſe days fomented by them, by which I was driven to a more narrow ſearch of the ſcriptures, and was, through their light and teſtimony, not only enlightened, but greatly confirmed and comforted in the truth: and, as I ſaid, the guilt of ſin did help me much; for ſtill as that would come upon me, the blood of Chriſt did take it off, again, and again, and again; and that too ſweetly according to the ſcripture. O friends! cry to God to reveal Jeſus Chriſt unto you; there is none teacheth like him.

126. It would be too long here to ſtay, to tell you in particular how God did ſet me down in all the things of Chriſt, and how he did, that he might do ſo, lead me into his words; yea, and alſo how he did open them unto me, and make them ſhine before me, and cauſe them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and goſpel.

127. Only this, as I ſaid before, I will ſay unto you again, that in general he was pleaſed to take this courſe with me; firſt, to ſuffer me to be afflicted with temptations concerning them, and then reveal them to me: as ſometimes I ſhould lie under great guilt for ſin, even cruſhed to the ground therewith; and then the Lord would ſhew me the death of Chriſt; yea, ſo ſprinkle my conſcience with his blood, that I ſhould find, and that before I was aware, that in that conſcience, where but juſt now did reign and rage the law, even there would reſt and abide the peace and love of God, through Chriſt.

128. Now I had an evidence, as I thought, of my ſalvation from heaven, with many golden ſeals thereon, all hanging in my ſight: now, could I remember this manifeſtation, and the other diſcovery of grace, with comfort; and ſhould often long and deſire that the laſt day were come, that I might be for ever inflamed with the ſight, and joy, and communion with him, whoſe head was crowned with thorns, whoſe face was ſpit on, and body broken, and ſoul made an offering for my ſins: for whereas before I lay continually trembling at the mouth of hell, now methought I was got ſo far therefrom, that I could not, when I looked back, ſcarce diſcern it: and oh! thought I, that I were fourſcore years old now, that I might die quickly, that my ſoul might be gone to reſt.

129. But before I had got thus far out of theſe my temptations, I did greatly long to ſee ſome ancient godly man's experience who had writ ſome hundreds of years before I was born; for, for thoſe who had writ in our days, I thought (but I deſire them now to pardon me) that they had writ only that which others felt; or elſe had, through the ſtrength of their wits and parts, ſtudied to anſwer ſuch objections as they perceived others were perplexed with, without going down themſelves into the deep. Well, after many ſuch longings in my mind, the God in whoſe hands are all our days and ways, did caſt into my hand one day a book of Martin Luther; it was his comment on the Galatians: it alſo was ſo old, that it was ready to fall piece from piece if I did but turn it over. Now I was pleaſed much, that ſuch an old book had fallen into my hands; the which, when I had but a little way peruſed, I found my condition in his experience ſo largely and profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus, thought I, this man could not know any thing of the ſtate of Chriſtians now, but muſt needs write and ſpeak the experience of former days.

130. Beſides, he doth moſt gravely alſo, in that book, debate of the riſe of theſe temptations, namely, blaſphemy, deſperation, and the like; ſhewing, that the law of Moſes, as well as the devil, death, and hell, hath a very great hand therein: the which at firſt was very ſtrange to me; but conſidering and watching, I found it ſo indeed. But of particulars here I intend nothing; only this methinks I muſt let fall before all men, I do prefer this book of Martin Luther upon the Galatians, (excepting the holy Bible), before all the books that ever I have ſeen, as moſt fit for a wounded conſcience.

131. And now I found, as I thought, that I loved Chriſt dearly: Oh! methought my ſoul cleaved unto him, my affections cleaved unto him; I felt love to him as hot as fire; and now, as Job ſaid, I thought I ſhould die in my neſt. But I did quickly find, that my great love was but little; and that I, who had, as I thought, ſuch burning love to Jeſus Chriſt, could let him go again for a very trifle: God can tell how to abaſe us, and can hide pride from man. Quickly after this, my love was tried to purpoſe.

132. For after the Lord had, in this manner, thus graciouſly delivered me from this great and ſore temptation, and had ſet me down ſo ſweetly in the faith of his holy goſpel, and had given me ſuch ſtrong conſolation, and bleſſed evidence from heaven, touching my intereſt in his love through Chriſt; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, "To ſell and part with "this moſt bleſſed Chriſt, to exchange him for the "things of life, for any thing." The temptation lay upon me for the ſpace of a year, and did follow me ſo continually, that I was not rid of it one day in a month; no, not ſometimes one hour in many days together, unleſs when I was aſleep.

134. And though in my judgment I was perſuaded, that thoſe who were once effectually in Chriſt, (as I hoped, through his grace, I had ſeen Lev. 25.23. myſelf), could never loſe him for ever; *(For the land ſhall not be ſold for ever, for the land is mine,* ſaith God), yet it was a continual vexation to me to think that I ſhould have ſo much as one ſuch thought within me againſt a Chriſt, a Jeſus, that had done for me as he had done; and yet then I had almoſt none others but ſuch blaſphemous ones.

135. But it was neither my diſlike of the thought, nor yet any deſire and endeavour to reſiſt it, that in the leaſt did ſhake or abate the continuation, or force and ſtrength thereof; for it did always, in almoſt whatever I thought, intermix itſelf therewith, in ſuch ſort, that I could neither eat my food, ſtoop for a pin, chop a ſtick, or caſt mine eye to look on this or that, but ſtill the temptation would come, *Sell Chriſt for this, or ſell Chriſt for that; ſell him, ſell him.*

136. Sometimes it would run in my thoughts, not ſo little as a hundred times together, *Sell him, ſell him, ſell him:* Againſt which, I may ſay, for whole hours together, I have been forced to ſtand as continually leaning and forcing my ſpirit againſt it, leſt haply, before I were aware, ſome wicked thought might ariſe in my heart that might conſent thereto; and ſometimes the tempter would make me believe I had conſented to it; but then ſhould I be as tortured upon a rack for whole days together.

137. This temptation did put me to ſuch ſcares, leſt I ſhould at ſome times, I ſay, conſent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainſay and reſiſt this wickedneſs, my very body would be put into action or motion, by way of puſhing or thruſting with my hands or elbows; ſtill anſwering, as faſt as the deſtroyer ſaid, *Sell him, I will not, I will not, I will not; no, not for thouſands, thouſands, thouſands of worlds.* Thus reckoning, leſt I ſhould in the midſt of theſe aſſaults, ſet too low a value of him, even until I ſcarce well knew where I was, or how to be compoſed again.

138. At theſe ſeaſons he would not let me eat my food at quiet; but forſooth, when I was ſet at the table at any meat, I muſt go hence to pray; I muſt leave my food now, and juſt now; ſo counterfeit holy alſo would this devil be. When I was thus tempted, I ſhould ſay in myſelf, *Now I am at my meat, let me make an end. No,* ſaid he, *you muſt do it now, or you will diſpleaſe God, and deſpiſe Chriſt.* Wherefore I was much afflicted with theſe things; and becauſe of the ſinfulneſs of my nature, (imagining that theſe things were impulſes from God), I ſhould deny to do it, as if I denied God; and then ſhould I be as guilty, becauſe I did not obey a temptation of the devil, as if I had broken the law of God indeed.

139. But, to be brief, one morning as I did lie in my bed, I was, as at other times, moſt fiercely aſſaulted with this temptation, *to ſell and part with Chriſt,* the wicked ſuggeſtion ſtill running in my mind, *Sell him, ſell him, ſell him, ſell him, ſell him,* as faſt as a man could ſpeak; againſt which alſo, in my mind, as at other times, I anſwered, *No, no; not for thouſands, thouſands, thouſands,* at leaſt twenty times together. But at laſt, after much ſtriving, even until I was almoſt out of breath, I felt this thought paſs through my heart, *Let him go, if he will;* and I thought alſo, that I felt my heart freely conſent thereto. Oh, the diligence of Satan! Oh, the deſperateneſs of man's heart!

140. Now was the battle won, and down fell I, as a bird that is ſhot from the top of a tree, into great guilt and fearful deſpair. Thus getting out of my bed, I went moping into the field; but God knows, with as heavy an heart as mortal man, I think, could bear; where, for the ſpace of two hours, I was like a man bereft of life, and, as now, paſt all recovery, and bound over to eternal puniſhment.

141. And withal, that ſcripture did ſeize upon my ſoul, *O profane perſon, as Eſau, who for one* Heb. 12.16, 17. *morſel of meat ſold his birthright: for ye know, how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.*

142. Now was I as one bound; I felt myſelf ſhut up unto the judgement to come; nothing now for two years together would abide with me, but damnation, and an expectation of damnation; I ſay, nothing now would abide with me but this, ſave ſome few moments for relief, as in the ſequel you will ſee.

143. Theſe words were to my ſoul like fetters of braſs to my legs, in the continual ſound of which I went for ſeveral months together. But about ten or eleven o'clock on that day, as I was walking under an hedge, (full of ſorrow and guilt God knows), and bemoaning myſelf from this hard hap, that ſuch a thought ſhould ariſe within me, ſuddenly this ſentence ruſhed in upon me, "The "blood of Chriſt remits all guilt." At this I made a ſtand in my ſpirit; with that this word took hold upon me, *The blood of Jeſus Chriſt his own Son,* 1 John 1. 7. *cleanſeth us from all ſin.*

144. Now I began to conceive peace in my ſoul; and methought I ſaw as if the tempter did leer and ſteal away from me, as being aſhamed of what he had done. At the ſame time alſo I had my ſin and the blood of Chriſt thus repreſented to me, that my ſin, when compared to the blood of Chriſt, was no more to it, than this little clod or ſtone before me, is to this vaſt and wide field that here I ſee. This gave me good encouragement for the ſpace of two or three hours; in which time alſo methought I ſaw by faith, the Son of God as ſuffering for my ſins. But becauſe it tarried not, I therefore ſunk in my ſpirit, under exceeding guilt again.

145. But chiefly by the afore-mentioned ſcripture concerning Eſau's ſelling of his birthright: for that ſcripture would lie all day long in my mind, and hold me down, ſo that I could by no means lift up myſelf; for when I would ſtrive to turn to this ſcripture, or that, for relief, ſtill that ſentence would be ſounding in me, *For ye know how that afterwards, when he would have inherited the bleſſing, he found no place of repentance, though he ſought it carefully with tears.*

146. Sometimes, indeed, I ſhould have a touch from that in Luke, *I have prayed for thee that thy* Luke 22. 31 *faith fail not;* but it would not abide upon me; neither could I indeed, when I conſidered my ſtate, find ground to conceive in the leaſt that there ſhould be the root of that grace in me, having ſinned as I had done. Now was I tore and rent in an heavy caſe for many days together.

147. Then began I with ſad and careful heart, to conſider of the nature and largeneſs of my ſin, and to ſearch into the word of God, if I could in any place eſpy a word of promiſe, or any encouraging ſentence by which I might take relief. Wherefore I began to conſider that of Mark, *All manner* Mark 3 *of ſins and blaſphemies ſhall be forgiven unto the ſons of men, wherewith ſoever they ſhall blaſpheme.* Which place, methought, at a bluſh, did contain a large and glorious promiſe for the pardon of high offences. But conſidering the place more fully, I thought it was rather to be underſtood, as relating more chiefly to thoſe who had, while in a natural eſtate, committed ſuch things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after,

and alſo contrary to that, ſo ſlighted Chriſt as I had done.

148. I feared therefore that this wicked ſin of mine might be that ſin unpardonable, of which he there thus ſpeaketh. *But he that ſhall blaſpheme* Mark 3. *againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation.* And I did the rather give credit to this, becauſe of that ſentence in the Hebrews, *For you know how that afterwards,* Heb. 12. 17. *when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.* And this ſtuck always with me.

149. And now was I both a burden and a terror to myſelf; nor did I ever ſo know, as now, what it was to be weary of my life, and yet afraid to die. Oh, how gladly now would I have been any body but myſelf! any thing but a man! and in any condition but my own! for there was nothing did paſs more frequently over my mind, than that it was impoſſible for me to be forgiven my tranſgreſſion, and to be ſaved from wrath to come.

150. And now began I to labour to call again time that was paſt; wiſhing a thouſand times twice told, that the day was yet to come, when I ſhould be tempted to ſuch a ſin! concluding with great indignation both againſt my heart, and all aſſaults, how I would rather have been torn in pieces, than found a conſenter thereto. But, alas! theſe thoughts, and wiſhings, and reſolvings, were now too late to help me: This thought had paſſed my heart, God Job 29. 2. hath let me go, and I am fallen. *Oh!* (thought I), *that it was with me as in months paſt; as in the days when God preſerved me!*

151. Then again, being loth and unwilling to periſh, I began to compare my ſin with others, to ſee if I could find that any of thoſe that were ſaved had done as I had done. So I conſidered David's adultery and murder, and found them moſt heinous crimes; and thoſe too committed after light and grace received. But yet, by conſidering, that his tranſgreſſions were only ſuch as were againſt the law of Moſes, from which the Lord Chriſt could, with the conſent of his word, deliver him: but mine was againſt the goſpel; yea, againſt the mediator thereof; I had ſold my Saviour.

152. Now again ſhould I be as if racked upon the wheel, when I conſidered, that, beſides the guilt that poſſeſſed me, I ſhould be ſo void of grace, ſo bewitched. What, thought I, muſt it be no ſin Pſ. 19. 13. but this? *Muſt it needs be the great tranſgreſſion?* 1 John 5. 18. *Muſt that wicked one touch my ſoul,* Oh, what ſting did I find in all theſe ſentiments!

153. What, thought I, is there but one ſin that is unpardonable; but one ſin that layeth the ſoul without the reach of God's mercy; and muſt I be guilty of that? Muſt it needs be that? Is there but one ſin among ſo many millions of ſins, for which there is no forgiveneſs; and muſt I commit this? Oh, unhappy ſin! Oh, unhappy man! Theſe things would ſo break and confound my ſpirit, that I could not tell what to do, I thought, at times, they would have broke my wits; and ſtill, to aggravate my miſery, that would run in my mind, *You know how that afterwards when he would have inherited the bleſſing, he was rejected.* Oh! none knows the terrors of thoſe days but myſelf.

154. After this I began to conſider Peter's ſin, which he committed in denying his maſter: and indeed this came nigheſt to mine, of any that I could find; for he had denied his Saviour, as I after light and mercy received; yea, and that too, after warning given him. I alſo conſidered, that he did it once and twice; and that after time to conſider betwixt. But though I put all theſe circumſtances together, that, if poſſible, I might find help; yet I conſidered again, that his was but a denial of his maſter, but mine was a ſelling of my Saviour. Wherefore I thought with myſelf, that I came nearer to Judas than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me, as it were, to powder, to conſider the preſervation of God towards others, while I fell into the ſnare: for in my thus conſidering of other mens ſins, and comparing of them with my own, I could evidently ſee God preſerved them, notwithſtanding their wickedneſs, and would not let them, as he had let me, become a ſon of perdition.

156. But oh, how did my ſoul at this time prize the preſervation that God did ſet about his people! Ah, how ſafely did I ſee them walk, whom God had hedged in! They were within his care, protection, and ſpecial providence: though they were full as bad as I, by nature, yet, becauſe he loved them, he would not ſuffer them to fall without the range of mercy. But as for me, I was gone, I had done it: he would not preſerve me, nor keep me, but ſuffer me, becauſe I was a reprobate, to fall as I had done. Now did thoſe bleſſed places that ſpeak of God's keeping his people, ſhine like the ſun before me, though not to comfort me, yet to ſhew me the bleſſed ſtate and heritage of thoſe whom the Lord had bleſſed.

157. Now I ſaw, that as God had his hand in all providences and diſpenſations that overtook his elect, ſo he had his hand in all the temptations that they had to ſin againſt him; not to animate them to wickedneſs, but to chuſe their temptations and troubles for them; and alſo to leave them, for a time, to ſuch things only that might not deſtroy, but humble them; as might not put them beyond, but lay them in the way of the renewing his mercy. But oh, what love, what care, what kindneſs and mercy did I now ſee, mixing itſelf with the moſt ſevere and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others, fall; but he would not let them fall into ſin unpardonable, nor into hell for ſin. Oh! thought I, theſe be the men that God hath loved; theſe be the men that God, though he chaſtiſeth them, keeps them in ſafety by him; and them whom he makes to abide under the ſhadow of the Almighty. But all theſe thoughts added ſorrow, grief, and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myſelf, that was killing to me. As all things wrought together for the beſt, and to do good to them that were the called, according to his purpoſe; ſo I thought that all things wrought for damage, and for my eternal overthrow.

158. Then again I began to compare my ſin with the ſin of Judas, that, if poſſible, I might find if mine differed from that which, in truth, is unpardonable: And oh! thought I, if it ſhould differ from it, though but the breadth of an hair, what an happy condition is my ſoul in; and by conſidering, I found, that Judas did this intentionally, but mine was againſt my prayer and ſtrivings. Beſides, his was committed with much deliberation, but mine in a fearful hurry, on a ſudden. All this while I was toſſed to and fro like the locuſt, and driven from trouble to ſorrow; hearing always the ſound of Eſau's fall in mine ears, and of the dreadful conſequences thereof.

159. Yet this conſideration about Judas's ſin was, for a while, ſome little relief to me; for I ſaw I had not, as to the circumſtances, tranſgreſſed ſo fully as he. But this was quickly gone again: for I thought with myſelf, there might be more ways than one to commit this unpardonable ſin; alſo I thought that there might be degrees of that as well as of other tranſgreſſions; wherefore, for ought I yet could perceive, this iniquity of mine might be ſuch as might never be paſſed by.

160. I was often now aſhamed, that I ſhould be like ſuch an ugly man as Judas. I thought alſo how loathſome I ſhould be unto all the ſaints in the day of judgment: inſomuch that now I could ſcarce ſee a good man that I believed had a good conſcience, but I ſhould feel my heart tremble at him, while I was in his preſence. Oh! now I ſaw a glory in walking with God, and what a mercy it was to have a good conſcience before him.

161. I was much about this time tempted to content myſelf, by receiving ſome falſe opinion; as, that there ſhould be no ſuch thing as a day of judgement, that we ſhould not riſe again, and that ſin was no ſuch grievous thing; the tempter ſuggeſting thus: "For if theſe things ſhould indeed be true, "yet to believe otherwiſe, would yield you eaſe "for the preſent. If you muſt periſh, never torment yourſelf ſo much before hand; drive the "thoughts of damning out of your mind, by poſſeſſing your mind with ſome ſuch concluſions that "Atheiſts and Ranters uſe to help themſelves "withal."

162. But, oh; when ſuch thoughts have led through my heart, how, as it were, within a ſtep, hath death and judgment been in my view! Methought the judge ſtood at the door; I was as if it was come already; ſo that ſuch things could have no entertainment. But methinks I ſee by this, that Satan will uſe any means to keep the ſoul from Chriſt: he loveth not an awakened frame of ſpirit; ſecurity, blindneſs, darkneſs, and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, becauſe deſpair was ſwallowing me up; I thought I was as with a tempeſt driven away from God; for always when I cried to God for mercy, this would come in, "'Tis too late; I am loſt; "God hath let me fall, not to my correction, by "my condemnation: My ſin is unpardonable; and "I know, concerning Eſau, how that after he "had ſold his birth-right, he would have inherit-"ed the bleſſing, but was rejected." About this time I did light on that dreadful ſtory of that miſerable mortal Francis Spira; a book that was to my troubled ſpirit as ſalt when rubbed into a freſh wound: every ſentence in that book, every groan of that man, with all the reſt of his actions in his dolours, as his tears, his prayers, his gnaſhing of teeth, his wringing of hands, his twiſting, and languiſhing, and pining away under that mighty hand of God that was upon him, was as knives and daggers in my ſoul; eſpecially that ſentence of his was frightful to me, "Man knows the beginning "of ſin, but who bounds the iſſues thereof?" Then would the former ſentence, as the concluſion of all, fall like an hot thunderbolt again upon my conſcience: *For you know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.*

164. Then ſhould I be ſtruck into a very great trembling, inſomuch that at ſome times I could, for whole days together, feel my very body, as well as my mind, to ſhake and totter under the ſenſe of this dreadful judgement of God, that ſhould fall on thoſe that have ſinned that moſt fearful and unpardonable ſin. I felt alſo ſuch a clogging and heat at my ſtomach, by reaſon of this my terror, that I was, eſpecially at ſome times, as if my breaſt-bone would ſplit aſunder. Then I thought concerning that of Judas, *who, by his falling headlong, burſt aſunder, and all his bowels guſhed out.*

*Acts* 1.

165. I feared alſo, that this was the mark that God did ſet on Cain, even continual fear and trembling, under the heavy load of guilt, that he had charged on him for the blood of his brother Abel. Thus did I wind, and twine, and ſhrink, under the burden that was upon me; which burden alſo did ſo oppreſs me, that I could neither ſtand, nor go, nor lie, either at reſt or quiet.

166. Yet that ſaying would ſometimes come to my mind, *He hath received gifts for the rebellious.* The rebellious, thought I; why, ſurely, they are ſuch as once were under ſubjection to their prince, even thoſe who, after they have ſworn ſubjection to his government, have taken up arms againſt him: And this, thought I, is my very condition: I once loved him, feared him, ſerved him; but now I am a rebel: I have ſold him: I have ſaid, *Let him go if he will:* but yet he has gifts for rebels, and then why not for me?

*Pſal.* 68. 18.

167. This ſometimes I thought on, and ſhould labour to take hold thereof, that ſome, though ſmall, refreſhment might have been conceived by me. But in this alſo I miſſed of my deſire: I was driven with force beyond it: I was like a man going to execution, even by that place where he would fain creep in and hide himſelf, but may not.

168. Again, after I had thus conſidered the ſins of the ſaints in particular, and found mine went beyond them, then I began to think with myſelf, Set the caſe I ſhould put all theirs together, and mine alone againſt them, might I not then find encouragement! For if mine, though bigger than any one, yet ſhould be but equal to all, then there is hope; for that blood that hath virtue enough in it to waſh away all theirs, hath virtue enough in it to waſh away mine, though this one be full as big, if not bigger than all theirs. Here again I ſhould conſider the ſin of David, of Solomon, of Manaſſeh, of Peter, and the reſt of the great offenders; and ſhould alſo labour what I might, with fairneſs, to aggravate and heighten their ſins by ſeveral circumſtances.

169. I ſhould think with myſelf that David ſhed blood to cover his adultery, and that by the ſword of the children of Ammon: a work that could not be done but by contrivance, which was a great aggravation to his ſin. But then this would turn upon me: Ah! but theſe were but ſins againſt the law, from which there was a Jeſus ſent to ſave them; but yours is a ſin againſt the Saviour, and who ſhall ſave you from that?

170. Then I thought on Solomon and how he ſinned in loving ſtrange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received. But the ſame concluſion that cut me off in the former conſideration, cut me off as to this, namely, That all thoſe were but ſins againſt the law, for which God had provided a remedy: *But I had ſold my Saviour,* and there remained no more ſacrifice for ſin.

171. I would then add to theſe mens ſins, the ſins of Manaſſeh; how that he built altars for idols in the houſe of the Lord: he alſo obſerved times, uſed inchantments, had to do with wizards, was a wizard, had his familiar ſpirits, burned his children in the fire in ſacrifice to devils, and made the ſtreets of Jeruſalem run down with the blood of innocents. Theſe, thought I, are great ſins, ſins of a bloody colour; but yet it would turn again upon me: "They are none of them of the nature "of yours; you have parted with Jeſus; you have "ſold your Saviour."

172. This one conſideration would always kill my heart, "My ſin was point blank againſt my "Saviour;" and that too at that height, that I had in my heart ſaid of him, *Let him go if he will.* Oh! methought this ſin was bigger than the ſins of a country, of a kingdom, or of the whole world; no one pardonable, nor all of them together was able to equal mine; mine outwent them every one.

173. Now I ſhould find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not eſcape his hand:

It

Heb. 10. *It is a fearful thing to fall into the hands of the living God!* But bleſſed be his grace, that ſcripture in theſe flying fits, would call, as running after Iſ. 44. 22. me, *I have blotted out, as a thick cloud, thy tranſgreſſions; and as a cloud thy ſins; return unto me, for I have redeemed thee.* This, I ſay, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind and ſpirit fled before him: by reaſon of his highneſs, I could not endure. Then would the text cry, *Return unto me:* it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee.* Indeed, this would make me make a litte ſtop, and, as it were, look over my ſhoulder behind me, to ſee if I could diſcern that the God of grace did follow me with a pardon in his hand. But I could no ſooner do that, but all would be clouded and darkened again by that ſentence. *For you know, how that afterwards, when he would have inherited the bleſſing, he ſound no place of repentance, though he ſought it carefully with tears.* Wherefore I could not refrain, but fled, though at ſome times it cried, *Return, return,* as it did hollow after me. But I feared to cloſe in therewith, leſt it ſhould not come from God; for that other, as I ſaid, was ſtill ſounding in my conſcience *For you know that afterwards, when he would have inherited the bleſſing, he was rejected, &c.*

174. Once, as I was walking to and fro in a good man's ſhop, bemoaning of myſelf in my ſad and doleful ſtate, afflicting myſelf with ſelf-abhorrence for this wicked and ungodly thought; lamenting alſo this hard hap of mine, for that I ſhould commit ſo great a ſin, greatly fearing I ſhould not be pardoned; praying alſo in my heart, that if this ſin of mine did differ from that againſt the Holy Ghoſt, the Lord would ſhew it me; and being now ready to ſink with fear, ſuddenly there was as if there had ruſhed in at the window, the noiſe of wind upon me, but very pleaſant, and as if I heard a voice ſpeaking, *Didſt ever refuſe to be juſtified by the blood of Chriſt?* And withal my whole life of profeſſion paſt, was in a moment opened to me; wherein I was made to ſee, that deſignedly I had not; ſo my heart anſwered groaningly, *No.* Then fell, with power, that word of Heb. 12. 25. God upon me, *See that ye refuſe not him that ſpeaketh.* This made a ſtrange ſeizure upon my ſpirit: it brought light with it, and commanded a ſilence in my heart, of all thoſe tumultuous thoughts that before did uſe, like maſterleſs hellhounds, to roar and bellow, and make an hideous noiſe within me. It ſhewed me, alſo, that Jeſus Chriſt had yet a word of grace and mercy for me; that he had not, as I had feared, quite forſaken and caſt off my ſoul: yea, this was a kind of check for my proneneſs to deſperation; a kind of threatening of me, if I did not, notwithſtanding my ſins, and the heinouſneſs of them, venture my ſalvation upon the Son of God. But as to my determining about this ſtrange diſpenſation, what it was, I know not; or from whence it came, I know not: I have not yet, in twenty years time, been able to make a judgement of it: “I thought then what here I “ſhould be loath to ſpeak.” But verily that ſudden ruſhing wind was, as if the angel had come upon me; but both it and the ſalvation I will leave until the day of judgement: only this I ſay, it commanded a great calm in my ſoul; it perſuaded me there might be hope; it ſhewed me, as I thought, what the ſin unpardonable was, and that my ſoul had yet the bleſſed privilege to flee to Jeſus Chriſt for mercy. But I ſay, concerning this diſpenſation, I know not what yet to ſay unto it; which was alſo, in truth, the cauſe that at firſt I did not ſpeak of it in the book: I do now alſo leave it to be thought on by men of ſound judgement. I lay not the ſtreſs of my ſalvation thereupon, but upon the Lord Jeſus, in the promiſe: yet ſeeing I am here unfolding of my ſecret things, I thought it might not be altogether inexpedient to let this alſo ſhew itſelf; though I cannot now relate the matter as there I did experience it. This laſted in the ſavour of it for about three or four days; and then I began to miſtruſt, and to deſpair again.

175. Wherefore ſtill my life hung in doubt before me, not knowing which way I ſhould go; only this I found my ſoul deſire, even to caſt itſelf at the foot of grace, by prayer and ſupplication. But oh! it was hard for me now, to have the face to pray to this Chriſt for mercy, againſt whom I had thus vilely ſinned: it was hard work, I ſay, to offer to look him in the face againſt whom I had ſo vilely ſinned; and indeed I have found it as difficult to come to God by prayer, after backſliding from him, as to do any other thing. Oh, the ſhame that did now attend me! eſpecially when I thought I am now a-going to pray to him for mercy, that I had ſo lightly eſteemed but a while before? I was aſhamed, yea even confounded, becauſe this villany had been committed by me. But I ſaw that there was but one way with me; I muſt go to him, and humble myſelf unto him, and beg that he, of his wonderful mercy, would ſhew pity to me, and have mercy upon my wretched ſinful ſoul.

176. Which when the tempter perceived, he ſtrongly ſuggeſted to me, “That I ought not to “pray to God; for prayer was not for any in my “caſe: neither could it do me good, becauſe I had “rejected the Mediator, by whom all prayers came “with acceptance to God the Father, and with-“out whom no prayer could come into his preſence “wherefore now to pray is but to add ſin to ſin; “yea, now to pray, ſeeing God hath caſt you off, “is the next way to anger and offend him more “than you ever did before.”

177. “For God,” ſays he, “hath been weary “of you for theſe ſeveral years already, becauſe “you are none of his: your bawling in his ears “hath been no pleaſant voice to him; and there-“fore he let you ſin this ſin, that you might be “quite cut off; and will you pray ſtill?” This the devil urged, and ſet forth, that in Numbers, when Moſes ſaid to the children of Iſrael, *That becauſe they would not go up to poſſeſs the land, when God would have them; therefore for ever did he bar them out from thence, though they prayed they might with tears.* Numb. 14. 36, 37. &c.

178. As it is ſaid in another place, *The man that ſins preſumptuouſly, ſhall be taken from God's altar, that he may die;* even as Joab was by King Solomon, when he thought to find ſhelter there. Exod. 21. 14. 1 Kings 2. 27, 28. &c. Theſe places did pinch me very ſore. Yet my caſe being deſperate, I thought with myſelf, I can but die; and if it muſt be ſo, it ſhall once be ſaid, *That ſuch an one died at the foot of Chriſt in prayer.* This I did: but with great difficulty, God doth know; and that becauſe, together with this, ſtill that ſaying about Eſau would be ſet at my heart, even like a flaming ſword, to keep the way of the tree of life, leſt I ſhould take thereof, and live. Oh! who knows how hard a thing I found it to come to God in prayer!

179. I did alſo deſire the prayers of the people of God for me; but I feared that God would give them no heart to do it: yea, I trembled in my ſoul to think, that ſome or other of them would ſhortly tell me, that God had ſaid thoſe words to them that he once did ſay to the prophet concerning the children of Iſrael, *Pray not for this people, for I have rejected them.* Jer. 11. 14. So, “Pray not for him, “for I have rejected him.” Yea, I thought that he had whiſpered this to ſome of them already, only they durſt not tell me ſo: neither durſt I aſk them of it, for fear it ſhould be ſo: it would make me quite beſide myſelf: “Man knows the begin-“ning of ſin,” ſaid Spira; “but who bounds the “iſſues thereof?”

180. About this time, I took an opportunity to break my mind to an ancient Chriſtian, and told him all my caſe. I told him alſo, that I was afraid that I had ſinned the ſin againſt the Holy Ghoſt. And he told me, *He thought ſo too.* Here, therefore, I had but cold comfort; but talking a little more with him, I found him, though a good man, a ſtranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy ſtill.

181. Now alſo did the tempter begin to mock me in my miſery, ſaying, "That ſeeing I had thus "parted with the Lord Jeſus, and provoked him "to diſpleaſure, who would have ſtood between "my ſoul and the flame of devouring fire; there "was now but one way, and that was, *to pray that* "*God the Father would be a mediator betwixt his* "*Son and me*, that we might be reconciled again, "and that I might have that bleſſed benefit in him "that his bleſſed ſaints enjoyed."

182. Then did that ſcripture ſeize upon my ſoul, *He is of one mind, and who can turn him?* Oh! I ſaw, it was as eaſy to perſuade him to make a new world, a new covenant, or a new Bible, beſides that we have already, as to pray for ſuch a thing. This was to perſuade him, that what he had done already was mere folly; and perſuade him to alter, yea to diſannul the whole way of ſalvation: And then would that ſaying rend my ſoul aſunder, *Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.* Acts 4. 12.

183. Now the moſt free, and full, and gracious words of the goſpel, were the greateſt torment to me; yea, nothing ſo afflicted me as the thoughts of Jeſus Chriſt, the remembrance of a Saviour; becauſe I had caſt him off, brought forth the villany of my ſin, and my loſs by it, to mind; nothing did twinge my conſcience like this. Every thing that I thought of the Lord Jeſus, of his grace, love, goodneſs, kindneſs, gentleneſs, meekneſs, death, blood, promiſes, and bleſſed exhortations, comforts, and conſolations, it went to my ſoul like a ſword; for ſtill, unto theſe my conſiderations of the Lord Jeſus, theſe thoughts would make place for themſelves in my heart: "Aye, this is the "Jeſus, the loving Saviour, the Son of God, "whom you have parted with, whom you have "ſlighted, deſpiſed and abuſed; this is the only Saviour, the only Redeemer, the only one that could "ſo love ſinners, as to waſh them from their ſins "in his own moſt precious blood: but you have no "part nor lot in this Jeſus, you have put him from "you, you have ſaid in your heart, *Let him go if* "*he will.* Now therefore you are ſevered from "him; you have ſevered yourſelf from him: behold then his goodneſs, but yourſelf to be no "partaker of it." Oh, thought I, what have I loſt! what have I parted with! what has diſinherited my poor ſoul! Oh! it is ſad to be deſtroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and deſtroyer, Rev. vi. I alſo trembled, as I have ſaid, at the ſight of the ſaints of God; eſpecially as thoſe that greatly loved him, and that made it their buſineſs to walk continually with him in this world: for they did, both in their words, their carriages, and all their expreſſions of tenderneſs, and fear to ſin, againſt their precious Saviour, condemn, lay guilt upon, and alſo add continual affliction and ſhame unto my ſoul. *The dread of them was upon me, and I trembled at God's Samuels.* 1 Sam. 16. 4.

184. Now alſo the tempter began afreſh to mock my ſoul another way, ſaying, "That Chriſt indeed "did pity my caſe, and was ſorry for my loſs; but "foraſmuch as I had ſinned and tranſgreſſed, as "I had done, he could by no means help me "nor ſave me from what I feared; for my ſin was, "not of the nature of theirs for whom he bled "and died; neither was it counted with thoſe that "were laid to his charge when he hanged on a "tree; therefore, unleſs he ſhould come down "from heaven, and die anew for this ſin, though "indeed, he did greatly pity me, yet I could have "no benefit of him." Theſe things may ſeem ridiculous to others, even as ridiculous as they were in themſelves; but to me they were moſt tormenting cogitations; every of them augmented my miſery, that Jeſus Chriſt ſhould have ſo much love as to pity me, when yet he could not help me. Nor did I think, that the reaſon why he could not help me, was, becauſe his merits were weak, or his grace and ſalvation ſpent on others already; but becauſe his faithfulneſs to his threatnings would not let him extend his mercy to me. Beſides, I thought, as I have already hinted, that my ſin was not within the bounds of that pardon that was wrapped up in a promiſe; and if not, then I knew ſurely, that it was more eaſy for heaven and earth to paſs away, than for me to have eternal life. So that the ground of all theſe fears of mine, did ariſe from a ſtedfaſt belief that I had of the ſtability of the holy word of God, and alſo from my being miſinformed of the nature of my ſin.

185. But, oh! how this would add to my affliction, to conceit that I ſhould be guilty of ſuch a ſin, for which he did not die! Theſe thoughts did ſo confound me, and impriſon me, and tie me up from faith, that I knew not what to do: but, oh! thought I, that he would come down again! oh! that the work of man's redemption was yet to be done by Chriſt! how would I pray him, and intreat him, to count and reckon this ſin among the reſt for which he died! But this ſcripture would ſtrike me down as dead: *Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.* Rom. 6. 9.

186. Thus, by the ſtrange and unuſual aſſaults of the tempter, was my ſoul like a broken veſſel, driven as with the winds, and toſſed ſometimes headlong into deſpair, ſometimes upon the covenant of works, and ſometimes to wiſh, that the new covenant, and the conditions thereof, might ſo far forth as I thought myſelf concerned, be turned another way and changed. "But, in all theſe, "I was as thoſe that juſtle againſt the rocks; "more broken, ſcattered, and rent." Oh, the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt, yielding to deſperation! *This is the man that hath his dwelling among the tombs with the dead; that is always crying out, and cutting himſelf with ſtones.* Mark 5. 2, 3. But, I ſay, all in vain; deſperation will not comfort him, the old covenant will not ſave him; nay, heaven and earth ſhall paſs away, before one jot or tittle of the word and law of grace will fail or be removed. This I ſaw, this I felt, and under this I groaned. Yet this advantage I got thereby, namely a farther confirmation of the certainty of the way of ſalvation, and that the ſcriptures were the word of God. Oh! I cannot now expreſs what then I ſaw and felt, of the ſteadineſs of Jeſus Chriſt, the rock of man's ſalvation: what was done, could not be undone, added to, nor altered. I ſaw, indeed, that ſin might drive the ſoul beyond Chriſt, even the ſin which is unpardonable; but wo to him that was ſo driven, for the word would ſhut him out.

187. Thus was I always ſinking, whatever I did think or do. So one day I walked to a neighbouring town, and ſat down upon a ſettle in the ſtreet, and fell into a very deep pauſe, about the moſt fearful ſtate my ſin had brought me to; and after long muſing, I lifted up my head: but methought I ſaw, as if the ſun that ſhineth in the heavens did grudge to give light; and as if the very ſtones in the ſtreet, and tiles upon the houſes, did bend themſelves againſt me: methought, that they all

combined together, to baniſh me out of the world: I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, becauſe I had ſinned againſt the Saviour. O how happy now was every creature over I was! for they ſtood faſt, and kept their ſtation, but I was gone and loſt.

188. Then breaking out in the bitterneſs of my ſoul, I ſaid to my ſoul, with a grievous ſigh, "How " can God comfort ſuch a wretch as I am?" I had no ſooner ſaid it, but this returned upon me, as an echo doth anſwer a voice, *This ſin is not unto death.* At which I was as if I had been raiſed out of the grave, and cried out again, "Lord, how " couldſt thou find out ſuch a word as this?" For I was filled with admiration at the fitneſs, and at the unexpectedneſs of the ſentence. The fitneſs of the word; the rightneſs of the timing of it; the power, and ſweetneſs, and light, and glory, that came with it alſo, was marvellous to me to find, I was now, for the time, out of doubt, as to that about which I was ſo much in doubt before. My fears before were, that my ſin was not pardonable, and ſo that I had no right to pray, to repent, *&c.*; or that, if I did, it would be of no advantage or profit to me. But now, thought I, if this ſin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Chriſt for mercy; to conſider the promiſe of forgiveneſs, as that which ſtands with open arms to receive me, as well as others. This therefore was a great eaſement to my mind, to wit, that my ſin was pardonable, that it was not the ſin unto death. None but thoſe that know what my trouble, by their own experience, was, can tell what relief came to my ſoul, by this conſideration: it was a releaſe to me from my former bonds, and a ſhelter from my former ſtorms; I ſeemed now to ſtand upon the ſame ground with other ſinners, and to have as good right to the word and prayer as any of them.

1 John 5. 16, 17.

189. Now, I ſay, I was in hopes that my ſin was not unpardonable, but that there might be hopes for me to obtain forgiveneſs. But, oh, how Satan did now lay about him, for to bring me down again! But he could by no means do it, neither this day, nor the moſt part of the next; for this ſentence ſtood like a mill-poſt at my back. Yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its ſupportation from me; and ſo I returned to my old fears again: but with a great deal of grudging and peeviſhneſs, for I feared the ſorrow of deſpair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to ſeek the Lord; and as I prayed, I cried, and my ſoul cried to him in theſe words, with ſtrong cries; *O Lord, I beſeech thee ſhew me, that thou haſt loved me with everlaſting love.* I had no ſooner ſaid it, but with ſweetneſs this returned upon me, as an echo, or ſounding again, *I have loved thee with an everlaſting love.* Now I went to bed in quiet; alſo when I waked the next morning, it was freſh upon my ſoul; and I believed it.

*Jer.* 31. 3.

191. But yet the tempter left me not: for it could not be ſo little as an hundred times, that he, that day, did labour to break my peace. Oh! the combats and conflicts that I did then meet with, as I ſtrove to hold by this word: that of Eſau would fly in my face like lightning: I ſhould be ſometimes up and down twenty times in an hour. Yet God did bear me out, and keep my heart upon this word; from which I had alſo, for ſeveral days together, very much ſweetneſs, and comfortable hopes of pardon: for thus it was made out unto me, "I loved thee whilſt thou waſt committing this ſin, I loved thee before, I love thee ſtill, " and I will love thee for ever."

192. Yet I ſaw my ſin moſt barbarous, and a filthy crime, and could not but conclude, with great ſhame and aſtoniſhment, that I had horribly abuſed the holy Son of God; wherefore I felt my ſoul greatly to love and pity him, and my bowels to yearn towards him: for I ſaw he was ſtill my friend, and did reward me good for evil; yea, the love and affection that then did burn within to my Lord and Saviour Jeſus Chriſt, did work at this time ſuch a ſtrong and hot deſire of revengement upon myſelf, for the abuſe I had done unto him, that, to ſpeak as I then thought, had I a thouſand gallons of blood within my veins, I could freely then have ſpilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus muſing, and in my ſtudies, conſidering how to love the Lord, and to expreſs my love to him, that ſaying came in upon me, *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhould ſtand? but there is forgiveneſs with thee, that thou mayſt be feared.* Theſe were good words to me, eſpecially the latter part thereof; *to wit,* that there is forgiveneſs with the Lord, that he might be feared; that is, as I then underſtood it, that he might be loved, and had in reverence: for it was thus made out to me, *That the great God did ſet ſo high an eſteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their tranſgreſſion.*

*Pſ.* 103. 4.

194. And now was that word fulfilled on me, and I was alſo refreſhed by it, *Then ſhall they be aſhamed and confounded, and never open their mouth any more, becauſe of their ſhame, when I am pacified towards them for all that they have done, ſaith the Lord God.* Thus was my ſoul at this time, and as I then did think for ever, ſet at liberty from being afflicted with my former guilt and amazement.

*Ezek.* 16. 63.

195. But before many weeks were gone, I began to deſpond again, fearing, leſt notwithſtanding all that I had enjoyed, that I might be deceived and deſtroyed at the laſt; for this conſideration came ſtrong into my mind, "That whatever comfort " and peace I thought I might have from the " word of the promiſe of life, yet unleſs there could " be found in my refreſhment a concurrence and " agreement in the ſcriptures, let me think what " I will thereof, and hold it never ſo faſt, I ſhould " find no ſuch thing at the end; for the ſcriptures " cannot be broken."

*John* 10. 35.

196. Now began my heart again to ake, and fear I might meet with a diſappointment at laſt. Wherefore I began with all ſeriouſneſs to examine my former comfort, and to conſider, whether one that had ſinned as I had done, might with confidence truſt upon the faithfulneſs of God, laid down in theſe words, by which I had been comforted, and on which I had leaned myſelf: but now were brought to my mind; *For it is impoſſible for thoſe who were once enlightened, and have taſted the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away to renew them again unto repentance. For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the adverſaries. Even as Eſau, who, for one morſel of meat, ſold his birth-right. For you know how that afterwards, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.*

*Heb.* 6.

*Heb.* 10.

*Heb.* 12.

197. Now was the word of the goſpel forced from my ſoul; ſo that no promiſe or encouragement was to be found in the Bible for me: and now would that ſaying work upon my ſpirit to afflict me. *Rejoice not, O Iſrael, for joy, as other people.*

*Hoſ.* 9. 1.

For I ſaw, indeed, there was cauſe of rejoicing for thoſe that held to Jeſus; but as for me, I had cut myſelf off by my tranſgreſſions, and left myſelf neither foot-hold, nor hand-hold, among all the ſtays and props in the precious word of life.

198. And truly I did now feel myſelf to ſink into a gulf, as an houſe whoſe foundation is deſtroyed. I did liken myſelf in this condition, unto the caſe of a child that was fallen into a mill-pit, who though it could make ſome ſhift to ſcrabble and ſprawl in the water, yet becauſe it could find neither hold for hand nor foot, therefore at laſt it muſt die in that condition. So ſoon as this freſh aſſault had faſtened on my ſoul, that ſcripture came Dan. 10.14. into my heart, *This for many days.* And indeed I found it was ſo; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finiſhed. Wherefore theſe words, though in themſelves they tended to diſcouragement, yet to me, who feared this condition would be eternal, they were at ſometimes as an help and refreſhment to me.

199. For thought I, *many days* are not for ever; *many days* will have an end; therefore ſeeing I was to be afflicted, not a few, but many days, yet I was glad it was but for many days. Thus, I ſay, I could recal myſelf ſometimes, and give myſelf an help; for as ſoon as ever the word came into my mind at firſt, I knew my trouble would be long: yet this would be but ſometimes; for I could not always think on this, nor ever be helped by it though I did.

200. Now, while theſe ſcriptures lay before me, and laid ſin anew at my door, that ſaying in Luke xviii. 1. with others, did encourage me to prayer. Then the tempter again laid at me very ſore, ſuggeſting, “That neither the mercy of God, nor “yet the blood of Chriſt, did at all concern me, “nor could they help me for my ſin; therefore it “was but in vain to pray.” Yet, thought I, *I will pray. But*, ſaid the tempter, *your ſin is unpardonable. Well*, ſaid I, *I will pray. 'Tis to no boot*, ſaid he. *Yet*, ſaid I, *I will pray.* So I went to prayer to God: and while I was at prayer, I uttered words to this effect: “Lord, Satan tells “me, that neither thy mercy, nor Chriſt's blood, “is ſufficient to ſave my ſoul: Lord, ſhall I honour thee moſt, by believing thou wilt and canſt? “or him, by believing thou neither wilt nor canſt? “Lord, I would fain honour thee, by believing “thou wilt and canſt.

201. And as I was thus before the Lord, that Mat. 15.28. ſcripture faſtened on my heart, *O man, great is thy faith*, even as if one had clapped me on the back, as I was on my knees before God. Yet I was not able to believe this, that this was a prayer of faith, till almoſt ſix months after; for I could not think that I had faith, or that there ſhould be a word for me to act faith on; therefore I ſhould ſtill be as ſticking in the jaws of deſperation, and went mourning up and down in a ſad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in queſtion; and as I was vehemently deſiring to know if there was indeed hope for me, theſe words Pſal. 77. 7, 8, 9. came rolling into my mind: *Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe fail for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?* And all the while they run in my mind, methought I had ſtill this as the anſwer: “'Tis a queſtion “whether he hath or no; it may be he hath not.” Yea, the interrogatory ſeemed to me to carry in it a ſure affirmation, that indeed he had not, nor would, ſo caſt off, but would be favourable; that his promiſe doth not fail; and that he hath not forgotten to be gracious, nor would in anger ſhut up his tender mercy. Something alſo there was upon my heart at the ſame time, which I now cannot call to mind, which, with this text, did ſweeten my heart, and made me conclude, that his mercy might not be quite gone, nor gone for ever.

203. At another time I remember I was again much under this queſtion, “Whether the blood of Chriſt was ſufficient to ſave my ſoul?” In which doubt I continued from morning till about ſeven or eight at night; and at laſt, when I was, as it were, quite worn out with fear, leſt it ſhould not lay hold on me, theſe words did ſound ſuddenly within my heart, *He is able.* But methought this word *able* was ſpoke loud unto me: it ſhewed a great word; it ſeemed to be writ in great letters, and gave ſuch a juſtle to my fear and doubt, (I mean for the time it tarried with me, which was about a day), as I never had from that all my life, either before or after, Heb. vii. 25.

204. But one morning as I was again at prayer, and trembling under the fear of this, *That no word of God could help me*, that piece of a ſentence darted in upon me, *My grace is ſufficient.* At this methought I felt ſome ſtay, as if there might be hopes. But, oh! how good a thing it is for God to ſend his word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my ſoul with comfort; therefore I threw down my book in a pet. Then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace ſo wide, that it could not only incloſe me, but many more beſides.

205. By theſe words I was ſuſtained; yet not without exceeding conflicts, for the ſpace of ſeven or eight weeks: for my peace would be in it, and out, ſometimes twenty times a-day; comfort now, and trouble preſently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold: and this was not only now and then, but my whole ſeven weeks experience: for this about the ſufficiency of grace, and that of Eſau's parting with his birthright, would be like a pair of ſcales within my mind; ſometimes one end would be uppermoſt, and ſometimes again the other; according to which would be my peace or troubles.

206. Therefore I did ſtill pray to God, that he would come in with this ſcripture more fully on my heart, to wit, that he would help me to apply the whole ſentence; for as yet I could not: that he gave, that I gathered; but farther I could not go; for as yet it only helped me to hope there might be mercy for me, *My grace is ſufficient*: and though it came no farther, it anſwered my former queſtion, to wit, that there was hope; yet becauſe *for thee* was left out, I was not contented, but prayed to God for that alſo. Wherefore, one day, when I was in a meeting of God's people, full of ſadneſs and terror, for my fears again were ſtrong upon me, and as I was now thinking my ſoul was never the better, but my caſe moſt ſad and fearful, theſe words did with great power ſuddenly break in upon me, *My grace is ſufficient for thee! My grace is ſufficient for thee! My grace is ſufficient for thee*; three times together: and, oh! methought, that every word was a mighty word unto me, as *my*, and *grace*, and *ſufficient*, and *for thee*; they were then, and ſometimes are ſtill, far bigger than others be.

207. At which time my underſtanding was ſo enlightened, that I was as though I had ſeen the Lord Jeſus look down from heaven through the tiles upon me, and direct theſe words unto me. This ſent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the duſt; only it ſtaid not long with me, I mean in

this glory and refreſhing comfort; yet it continued with me for ſeveral weeks, and did encourage me to hope. But as ſoon as that powerful operation of it was taken from my heart, that other about Eſau returned upon me as before; ſo my ſoul did hang as in a pair of ſcales again, ſometimes up, and ſometimes down, now in peace, and anon again in terror.

208. Thus I went on for many weeks, ſometimes comforted, and ſometimes tormented; and eſpecially at ſome times my torment would be very ſore; for all thoſe ſcriptures forenamed in the Hebrews would be ſet before me, as the only ſentences that would keep me out of heaven. Then again I ſhould begin to repent that ever that thought went through me; I ſhould alſo think thus with myſelf: "Why, how many ſcriptures are there againſt "me? There are but three or four; and cannot "God miſs them, and ſave me for all them?" Sometimes again I ſhould think, "Oh! if it were "not for theſe three or four words, now how "might I be comforted?" And I could hardly forbear at ſome times but to wiſh them out of the book.

209. Then methought I ſhould ſee as if both Peter and Paul, and John, and all the writers, did look with ſcorn upon me, and hold me in deriſion; and as if they had ſaid unto me, "All our "words are truth; one of as much force as the o- "ther. It is not we that have cut you off; but "you have caſt away yourſelf. There is none of "our ſentences that you muſt take hold upon but "theſe, and ſuch as theſe." "It is impoſſible;" Heb. 6. *There remains no more ſacrifice for ſin*; and, Heb. 10. *It had been better for them not to have known the will of God, than after they had known it, to turn from the* 2 Pet. 2. 21. *holy commandment delivered unto them*; *For the ſcriptures cannot be broken*;

210. Theſe, as the elders of the city of refuge, I ſaw, were to be judges both of my caſe and me, while I ſtood, with the *avenger* of blood at my heels, trembling at their gate for deliverance, alſo Joſh. 20. 3, 4. with a thouſand fears and miſtruſts, I doubted that he would ſhut me out for ever.

211. Thus I was confounded, not knowing what to do, nor how to be ſatisfied in this queſtion, "Whether the ſcriptures could agree in the ſal- "vation of my ſoul?" I quaked at the apoſtles; I knew their words were true, and that they muſt ſtand for ever.

212. And I remember one day, as I was in diverſe frames of ſpirit, and conſidering that theſe frames were according to the nature of ſeveral ſcriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Eſau, then tormented: "Lord," thought I, "if both theſe "ſcriptures would meet in my heart at once, I "wonder which of them would get the better of "me." So methought I had a long mind that they might come both together upon me; yea, I deſired of God they might.

213. Well, about two or three days after, ſo they did indeed; they bolted both upon me at a time, and did work and ſtruggle ſtrangely in me for a while: at laſt that about Eſau's birthright began to wax weak, and withdraw, and vaniſh; and this about the ſufficiency of grace prevailed with peace and joy. And as I was in a muſe about this James 2. 13. thing, that ſcripture came home upon me, *Mercy rejoiceth over judgment*.

214. This was a wonderment to me; yet truly I 2 Cor. 3. 8, —12. am apt to think it was of God; for the word of the law and wrath muſt give place to the word of life Mark 9. 5, 6, 7. and grace; becauſe though the word of condemnation be glorious, yet the word of life and ſalvati- John 6. 37. on doth far exceed in glory, alſo that Moſes and Elias muſt both vaniſh, and leave Chriſt and his ſaints alone.

215. This ſcripture did alſo moſt ſweetly viſit my ſoul, *And him that cometh to me, I will in no wiſe caſt out*. Oh, the comfort that I had from this word, *in no wiſe!* as who ſhould ſay, *by no means, for nothing whatever he hath done*. But Satan would greatly labour to pull this promiſe from me, telling of me, "That Chriſt did not "mean me, and ſuch as I, but ſinners of a lower "rank, that had not done as I had done." But I ſhould anſwer him again, "Satan, here is in theſe words no ſuch exception; but him that comes, "him, any him, him that cometh to me, I will "in no wiſe caſt out." And this I well remember ſtill, that of all the ſlights that Satan uſed to take this ſcripture from me, yet he never did ſo much as put this queſtion, *But do you come aright?* And I have thought the reaſon was, becauſe he thought I knew full well, what coming aright was; for I ſaw, that to come aright, was to come as I was, a vile and ungodly ſinner, and ſo caſt myſelf at the feet of mercy, condemning myſelf for ſin. If ever Satan and I did ſtrive for any word of God in all my life, it was for this good word of Chriſt; he at one end, and I at the other. Oh, what work we made! It was for this in John, I ſay, that we did ſo tug and ſtrive; he pulled, and I pulled: but God be praiſed, I overcame him, I got ſweetneſs from it.

216. But, notwithſtanding all theſe helps, and bleſſed words of grace, yet that of Eſau's ſelling of his birthright would ſtill at times diſtreſs my conſcience: for though I had been moſt ſweetly comforted, and that but juſt before; yet when that came into my mind, it would make me fear again I could not be quite rid thereof; it would every day be with me: wherefore now I went another way to work, even to conſider the nature of this blaſphemous thought, I mean, if I ſhould take the words at the largeſt, and give them their own natural force and ſcope; even every word therein: ſo when I had thus conſidered, I found, that if they were fairly taken, they would amount to this, "That I had freely left the Lord Jeſus "Chriſt to his choice, whether he would be my "Saviour or no;" for the wicked words were theſe, *Let him go if he will*. Then that ſcripture gave me hope, *I will never leave thee nor forſake thee*. Heb. 13. 5. "O Lord," ſaid I, "but I have left thee." Then it anſwered again, *But I will not leave thee*. For this I thanked God alſo.

217. Yet I was grievouſly afraid he ſhould, and found it exceeding hard to truſt him, ſeeing I had ſo offended him. I could have been exceeding glad that this thought had never befallen; for then I thought I could, with more eaſe, and freedom abundance, have leaned on his grace. I ſee it was with me as it was with Joſeph's brethren; the Gen. 50. 15, 16. &c. guilt of their own wickedneſs did often fill them with fears, that their brother would at laſt deſpiſe them.

218. Yet above all the ſcriptures that I yet did meet with, that in Joſhua was the greateſt comfort to me, which ſpeaks of the ſlayer that was to flee for refuge: *And if the avenger of blood purſue* Joſh. 20. *the ſlayer, then*, ſaith Moſes, *they that are the elders of the city of refuge ſhall not deliver him into his hand, becauſe he ſmote his neighbour unwittingly, and hated him not aforetime*. Oh, bleſſed be God for this word; I was convinced that I was the ſlayer; and that the avenger of blood purſued me, I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge. So I found that he muſt not, *who lay in wait to ſhed blood*: It was not the *wilful* murderer; but he who *unwittingly* did it; he who did it unawares; not out of ſpite, or grudge, or malice; he that ſhed it unwittingly; even he who did not *hate his neighbour before*. Wherefore,

219. I thought verily I was the man that muſt enter, becauſe I had ſmitten my neighbour *unwittingly, and hated him not aforetime.* I hated him not aforetime; no, I prayed unto him, was tender of ſinning againſt him; yea, and againſt this wicked temptation I had ſtrove for twelve months before; yea, and alſo when it did paſs through my heart, it did in ſpite of my teeth; wherefore I thought I had right to enter this city; and the elders, which are the apoſtles, were not to deliver me up. This therefore was great comfort to me, and did give me much ground of hope.

220. Yet being very critical, for my ſmart had made me, that I knew not what ground was ſure enough to bear me, I had one queſtion that my ſoul did much deſire to be reſolved about; and that was, "Whether it be poſſible for any ſoul that "hath indeed ſinned the unpardonable ſin, yet after that to receive, though but the leaſt true "ſpiritual comfort from God through Chriſt?" The which, after I had much conſidered, I found the anſwer was, No, they could not; and that for theſe reaſons:

221. *Firſt,* Becauſe thoſe that have ſinned that ſin, they are debarred a ſhare in the blood of Chriſt; and, being ſhut out of that, they muſt needs be void of the leaſt ground of hope, and ſo
*Heb.* 10. 26, 27. of ſpiritual comfort; *For to ſuch there remains no more ſacrifice for ſin. Secondly,* Becauſe they are denied a ſhare in the promiſe of life; they ſhall
*Mat.* 12. 31. *never be forgiven, neither in this world, nor in that which is to come. Thirdly,* The Son of God excludes them alſo from a ſhare in his bleſſed interceſſion, being for ever aſhamed to own them both
*Mark* 8. before his holy Father, and the bleſſed angels in heaven.

222. When I had with much deliberation conſidered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked ſin; then, methought, I durſt venture to come nigh unto thoſe moſt fearful and terrible ſcriptures, with which all this while I had been ſo greatly affrighted, and on which, indeed, before I durſt ſcarce caſt mine eye, (yea, had much ado an hundred times to forbear wiſhing them out of the Bible); for I thought they would deſtroy me: but now, I ſay, I began to take ſome meaſure of encouragement, to come cloſe to them, to read them and conſider them, and to weigh their ſcope and tendency.

223. The which, when I began to do, I found my viſage changed; for they looked not ſo grimly as before I thought they did: And, *firſt,* I came to the 6th of the Hebrews; yet trembling, for fear it ſhould ſtrike me; which, when I had conſidered, I found, that the falling there intended, was a falling quite away; that is, as I conceived, a falling from, and an abſolute denying of the goſpel, of remiſſion of ſins by Jeſus Chriſt; for, from them the apoſtle begins his argument, verſ. 1, 2, 3. *Secondly,* I found that this falling away muſt be openly, even in the view of the world, even ſo as *to put Chriſt to an open ſhame. Thirdly,* I found that thoſe he there intended, were for ever ſhut up of God, both in blindneſs, hardneſs, and impenitency: *It is impoſſible they ſhould be renewed again unto repentance.* By all theſe particulars, I found, to God's everlaſting praiſe, my ſin was not the ſin in this place intended.

*Firſt,* I confeſſed I was fallen, but not fallen away; that is, from the profeſſion of faith in Jeſus unto eternal life.

*Secondly,* I confeſſed that I had put Jeſus Chriſt to ſhame by my ſin, but not to open ſhame; I did not deny him before men, nor condemn him as a fruitleſs one before the world.

*Thirdly,* Nor did I find that God had ſhut me up, or denied me to come (though I found it hard work indeed to come) to him by ſorrow and repentance. Bleſſed be God for unſearchable grace.

224. Then I conſidered that in the 10th of the Hebrews; and found, that the wilful ſin there mentioned, is not every wilful ſin, but that which doth throw off Chriſt, and then his commandments too. *Secondly,* That muſt be done alſo openly, before two or three witneſſes, to anſwer that of the law, verſe 28. *Thirdly,* This ſin cannot be committed but with great deſpite done to the Spirit of grace, deſpiſing both the diſſuaſions from that ſin, and the perſuaſions to the contrary. But the Lord knows, though this my ſin was deviliſh, yet it did not amount to theſe.

225. And as touching that in the 12th of the Hebrews, about Eſau ſelling of his birthright; though this was that which killed me, and ſtood like a ſpear againſt me; yet now I did conſider, *1ſt,* That his was not a haſty thought againſt the continual labour of his mind, but a thought conſented to, and put in practice likewiſe, and that
after ſome deliberation. *2dly,* It was a public and open action, even before his brother, if not before *Gen.* 25
many more: This made his ſin of a far more heinous nature than otherwiſe it would have been. *3dly,* He continued to ſlight his birthright: *He did eat and drink, and went his way; thus Eſau deſpiſed his birthright.* Yea, twenty years after, he was found to deſpiſe it ſtill: *And Eſau ſaid, I have*
*enough, my brother, keep that thou haſt thyſelf.* *Gen.* 33. 9

226. Now, as touching this, that *Eſau ſought a place of repentance,* thus I thought, *1ſt,* This was not for the birthright, but the bleſſing. This is clear from the apoſtle; and is diſtinguiſhed by
Eſau himſelf: *He hath taken away my birthright,* *Gen.* 27. 36
(that is formerly), *and now he hath taken away my bleſſing alſo.* *2dly,* Now, this being thus conſidered, I came again to the apoſtle, to ſee what might be the mind of God, in a New Teſtament ſtyle and ſenſe, concerning Eſau's ſin; and, ſo far as I could conceive, this was the mind of God, that the birthright ſignified *regeneration,* and the bleſſing the *eternal inheritance;* for ſo the apoſtle ſeems to hint, *Leſt there be any profane perſon, as Eſau, who for a morſel of meat ſold his birthright;* as if he ſhould ſay, that ſhall caſt off all thoſe bleſſed beginnings of God that at preſent are upon him, in order to a new birth, leſt they become as Eſau, even be rejected afterwards, when they ſhould inherit the bleſſing.

227. For many there are, who, in the day of grace and mercy, deſpiſe thoſe things which are indeed the birthright to heaven, who yet, when the declining days appear, will cry as loud as Eſau,
*Lord, Lord, open to us:* but then, as Iſaac would *Gen.* 27. 32
not repent, no more will God the Father, but will
ſay, *I have bleſſed theſe, yea, and they ſhall be bleſ-* *Luke* 13.
*ſed; but as for you, depart, you are workers of iniquity.* 25, 26, 27

228. When I had thus conſidered theſe ſcriptures, and found, that thus to underſtand them, was not againſt, but according to other ſcriptures; this ſtill added further to my encouragement and comfort, and alſo gave a great blow to that objection, *to wit,* "That the ſcriptures could not agree in the ſalvation of my ſoul." And now remained only the hinder part of the tempeſt; for the thunder was gone beyond me, only ſome drops did ſtill remain, that now and then would fall upon me: but becauſe my former frights and anguiſh were very ſore and deep, therefore it oft befel me ſtill, as it befalleth thoſe that have been ſcared with fire, I thought every voice was *Fire! Fire!* every little touch would hurt my tender conſcience.

229. But one day, as I was paſſing into the field, and that too with ſome daſhes on my conſcience, fearing leſt yet all was not right, ſuddenly this ſentence fell upon my ſoul, *Thy righteouſneſs is in heaven;*

heaven; and methought withal, I ſaw with the eyes of my ſoul, Jeſus Chriſt at God's right hand; there, I ſay, as my righteouſneſs; ſo that whereever I was, or whatever I was doing, God could not ſay of me, *He wants my righteouſneſs*; for that was juſt before him. I alſo ſaw, moreover, that it was not my good frame of heart that made my righteouſneſs better, nor yet my bad frame that made my righteouſneſs worſe; for my righteouſneſs was Jeſus Chriſt himſelf, *The ſame yeſ-* Heb. 13. 8. *terday, to day, and for ever.*

230. Now did my chains fall off my legs indeed; I was looſed from my afflictions and irons, my temptations alſo fled away: ſo that from that time, thoſe dreadful ſcriptures of God left off to trouble me. Now went I alſo home rejoicing, for the grace and love of God. So when I came home, I looked to ſee if I could find that ſentence, *Thy righteouſneſs is in heaven*, but could not find ſuch a ſaying; wherefore my heart began to ſink again, only that was brought to my remembrance, 1 Cor. 1. 33. *He is made unto us of God, wiſdom, righteouſneſs, ſanctification, and redemption*; by this word I ſaw the other ſentence true.

231. For by this ſcripture I ſaw, that the man Chriſt Jeſus, as he is diſtinct from us as touching his bodily preſence, ſo he is our righteouſneſs and ſanctification before God. Here therefore I lived, for ſome time, very ſweetly at peace with God through Chriſt. Oh methought, Chriſt! Chriſt! there was nothing but Chriſt that was before my eyes; I was not now only for looking upon this and the other benefits of Chriſt apart, as of his blood, burial, or reſurrection, but conſidering him as a whole Chriſt! as he in whom all theſe, and all other his virtues, relations, offices, and operations met together, and that he ſat on the right hand of God in heaven.

232. 'Twas glorious to me to ſee his exaltation, and the worth and prevalence of all his benefits, and that becauſe now I could look from myſelf to him, and ſhould reckon, that all thoſe graces of God that now were green on me, were yet but like thoſe cracked groats and fourpennies that rich men carry in their purſes, when their gold is in their trunks at home, Oh, I ſaw my gold was in my trunk at home! in Chriſt my Lord and Saviour! Now Chriſt was all; all my wiſdom, all my righteouſneſs, all my ſanctification, and all my redemption.

233. Further, the Lord did alſo lead me into the myſtery of union with the Son of God, that I was joined to him, that I was fleſh of his fleſh, and bone of his bone; and now was that a ſweet word to me, in Eph. v. 30. By this alſo was my faith in him, as my righteouſneſs, the more confirmed in me; for if he and I were one, then his righteouſneſs was mine, his merits mine, his victory alſo mine. Now could I ſee myſelf in heaven and earth at once; in heaven by my Chriſt, by my head, by my righteouſneſs and life, though on earth by body or perſon.

234. Now I ſaw Chriſt Jeſus was looked on of God, and ſhould alſo be looked upon by us, as that common or public perſon in whom all the whole body of his elect are always to be conſidered and reckoned; that we fulfilled the law by him, died by him, roſe from the dead by him, got the victory over ſin, death, the devil, and hell, by him; when he died, we died. And ſo of his reſurrection: *Thy* Iſa. 26. 19. *dead men ſhall live together, with my dead body ſhall* Hoſ. 6. 2. *they ariſe*, ſaith he. And again, *After two days he will revive us, and the third day we ſhall live in his ſight.* Which is now fulfilled by the ſitting down of the Son of man on the right hand of the Majeſty in the heavens, according to that to the Epheſians, Eph. 2. 6. *He hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

235. Ah! theſe bleſſed conſiderations and ſcriptures, with many other of like nature, were in thoſe days made to ſpangle in mine eye; ſo that I have cauſe to ſay, *Praiſe ye the Lord God in his ſanctuary; praiſe him in the firmament of his power;* Pſal. 105. 1, 2. *praiſe him for his mighty acts; praiſe him according to his excellent greatneſs.*

236. Having thus in a few words given you a taſte of the ſorrow and affliction that my ſoul went under, by the guilt and terror that thus my wicked thought did lay me under; and having given you alſo a touch of my deliverance therefrom, and of the ſweet and bleſſed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unſpeakable admiration; I will now, (God willing), before I proceed any further, give you in a word or two, what, as I conceive, was the cauſe of this temptation; and alſo after that, what advantage, at the laſt, it became unto my ſoul.

237. For the cauſes, I conceived they were principally two: of which two alſo I was deeply convinced all the time this trouble lay upon me. The firſt was, for that I did not, when I was delivered from the temptation that went before, ſtill pray to God to keep me from temptations that were to come; for tho', as I can ſay in truth, my ſoul was much in prayer before this trial ſeized me; yet then I prayed only, or at the moſt, principally for the removal of preſent troubles, and for freſh diſcoveries of his love in Chriſt: which I ſaw afterwards was not enough to do: I alſo ſhould have prayed, that the great God would keep me from the evil that was to come.

238. Of this I was made deeply ſenſible by the prayer of holy David, who, when he was under preſent mercy, yet prayed, that God would hold him back from ſin and temptation to come: *For* Pſal. 19. 13. *then*, ſaith he, *ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.* By this very word was I galled and condemned quite through this long temptation.

239. That alſo was another word that did much condemn me for my folly in the neglect of this Heb. 3. 16. duty, *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This I had not done: and therefore was thus ſuffered to ſin and fall, according to what is written, *Pray, that ye enter not into temptation.* And truly this very thing is to this day of ſuch weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I intreat him for help and mercy againſt the temptations that are to come; and I do beſeech thee, Reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with ſorrow undergo.

240. Another cauſe of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and ſtrong upon her, even as if ſhe would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was, that I had been ſo ſtrongly tempted to queſtion the being of God: wherefore, as my wife lay crying by me, I ſaid, but with all ſecrecy imaginable, even thinking in my heart, "Lord, if now thou wilt remove this ſad "affliction from my wife, and cauſe that ſhe be "troubled no more therewith this night, (and now "were her pangs juſt upon her), then I ſhall "know that thou canſt diſcern the moſt ſecret "thoughts of the heart."

241. I had no ſooner ſaid it in my heart, but her pangs were taken from her, and ſhe was caſt into a deep ſleep, and ſo continued till morning. At this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to ſleep alſo: ſo

when I awaked in the morning, it came upon me again, even what I had ſaid in my heart the laſt night, and how the Lord had ſhewed me, that he knew my ſecret thoughts; which was a great aſtoniſhment unto me for ſeveral weeks after.

242. Well, about a year and a half afterwards, that wicked ſinful thought, of which I have ſpoken before, went through my wicked heart, even this thought, *Let Chriſt go if he will:* ſo when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would alſo come upon me with this retort, which alſo carried rebuke along with it, “Now you may ſee “that God doth know the moſt ſecret thoughts of “the heart.”

243. And with this, that of the paſſages that were betwixt the Lord and his ſervant Gideon, fell upon my ſpirit; how becauſe that Gideon tempted God with his fleece, both wet and dry, when he ſhould have believed and ventured upon his words; therefore the Lord did afterwards ſo try him, as to ſend him againſt an innumerable company of enemies; and that too, as to outward appearance, without any ſtrength or help. Thus he ſerved me, and that juſtly; for I ſhould have believed his word, and not to have put an *if* upon the all-ſeingneſs of God.

*Judges 6. 37.*

244. And now, to ſhew you ſomething of the advantages that I alſo have gained by this temptation: And, firſt, by this I was made continually to poſſeſs in my ſoul a very wonderful ſenſe, both of the bleſſing and glory of God, and of his beloved Son. In the temptation that went before, my ſoul was perplexed with unbelief, blaſphemy, hardneſs of heart, queſtions about the being of God, Chriſt, the truth of the word, and certainty of the world to come; I ſay, then I was greatly aſſaulted, and tormented with Atheiſm: but now the caſe was otherwiſe; now was God and Chriſt continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holineſs of God did at this time break me to pieces; and the bowels and compaſſion of Chriſt did break me as on the wheel; for I could not conſider him but as a loſt and rejected Chriſt, the remembrance of which was as the continual breaking of my bones.

245. The ſcriptures alſo were wonderful things unto me: I ſaw that the truth and verity of them were the keys of the kingdom of heaven: thoſe that the ſcriptures favour, they muſt inherit bliſs; but thoſe that they oppoſe end condemn, muſt periſh for evermore. Oh! this word, *For the ſcriptures cannot be broken,* would rend the caul of my heart: and ſo would that other, *Whoſe ſins ye remit, they are remitted; but whoſe ſins ye retain, they are retained.* Now I ſaw the apoſtles to be the elders of the city of refuge. thoſe that they were to receive in, were received to life; but thoſe that they ſhut out, were to be ſlain by the avenger of blood.

*Joſh. 20. 4.*

246. Oh! one ſentence of the ſcripture did more afflict and terrify my mind, I mean thoſe ſentences that ſtood againſt me, as ſometimes I thought they every one did, more, I ſay, than an army of forty thouſand men that might come againſt me. Wo be to him againſt whom the ſcriptures bend themſelves.

247. By this temptation I was made to ſee more into the nature of the promiſes than ever I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his juſtice, this made me, with careful heart, and watchful eye, with great fearfulneſs to turn over every leaf, and with much diligence, mixed with trembling, to conſider every ſentence, together with its natural force and latitude.

248. By this temptation alſo I was greatly holden off my former fooliſh practice, of putting by the word of promiſe when it came into my mind: for now, though I could not ſuck that comfort and ſweetneſs from the promiſe as I had done at other times; yea, like to a man a-ſinking I ſhould catch at all I ſaw. Formerly I thought I might not meddle with the promiſe, unleſs I felt its comfort; but now it was no time thus to do; the avenger of blood too hardly did purſue me.

249. Now therefore was I glad to catch at that word, which yet I feared I had no ground or right to; and even to leap into the boſom of that promiſe, that yet I feared did ſhut its heart againſt me. Now alſo I ſhould labour to take the word as God hath laid it down, without reſtraining the natural force of one ſyllable thereof: O! what did I now ſee in that bleſſed 6th of John, *And him that cometh to me, I will in no wiſe caſt out.* Now I began to conſider with myſelf, that God hath a bigger mouth to ſpeak with, than I had a heart to conceive with; I thought alſo with myſelf, that he ſpake not his words in haſte, or in an unadviſed heat; but with infinite wiſdom and judgement, and in very truth and faithfulneſs, 2 Sam. iii. 28.

*John 6. 3*

250. I ſhould in thoſe days, often in my greateſt agonies, even flounce towards the promiſe, as the horſes do towards ſound ground that yet ſtick in the mire; concluding, though as one almoſt bereft of his wits through fear, on this I will reſt and ſtay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that bleſſed ſixth of John: I did not now, as at other times, look principally for comfort, though, O how welcome would it have been unto me! but now a word, a word to lean a weary ſoul upon, that it might not ſink for ever! it was that I hunted for.

251. Yea, often when I have been making to the promiſe, I have ſeen as if the Lord would refuſe my ſoul for ever: I was often as if I had run upon the pikes, and as if the Lord had thruſt at me, to keep me from him, as with a flaming ſword. Then ſhould I think of Eſther, who went to petition the king contray to the law. I thought alſo of Benhadad's ſervants, who went with ropes upon their heads to their enemies for mercy. The woman of Canaan alſo, that would not be daunted, though called dog by Chriſt, and the man that went to borrow bread at midnight, were great encouragements unto me.

*Eſt. 4. 16.*
*1 Kings. 20. 31. &c.*
*Mat. 15. 22. &c.*
*Luke 11. 5, 6. &c.*

252. I never ſaw thoſe heights and depths in grace, and love, and mercy, as I ſaw after this temptation; great ſins do draw out great grace; and where guilt is moſt terrible and fierce, there the mercy of God in Chriſt, when ſhewed to the ſoul, appears moſt high and mighty. When Job had paſſed through his captivity, *He had twice as much as he had before.* Bleſſed be God for Jeſus Chriſt our Lord. Many other things I might here make obſervation of; but I would be brief, and therefore ſhall at this time omit them; and do pray God, that my harms may make others fear to offend, leſt they alſo be made to bear the iron yoke as I did.

*Job 42. 10.*

I had two or three times, at or about my deliverance from this temptation, ſuch ſtrange apprehenſions of the grace of God, that I could hardly bear up under it; it was ſo out of meaſure amazing when I thought it could reach me, that I do think, if that ſenſe of it had abode long upon me, it would have made me incapable for buſineſs.

253. Now I ſhall go forward to give you a relation of other of the Lord's dealings with me, at ſundry other ſeaſons, and of the temptations I then did meet withal. I ſhall begin with what I met with when I firſt did join in fellowſhip with the people of God in Bedford. After I had propounded to the church, that my deſire was to walk in

the order and ordinances of Chriſt with them, and was alſo admitted by them; while I thought of that bleſſed ordinance of Chriſt, which was his laſt ſupper with his diſciples before his death, that Luke 22 19, ſcripture, *Do this in remembrance of me,* was made a very precious word unto me: for by it the Lord did come down upon my conſcience with the diſcovery of his death for my ſins: and, I then felt, did as if he plunged me in the virtue of the ſame. But, behold! I had not been long a partaker at that ordinance, but ſuch fierce and ſad temptation did attend me at all times therein, both to blaſpheme the ordinance, and to wiſh ſome deadly thing to thoſe that then did eat thereof; that leſt I ſhould at any time be guilty of conſenting to theſe wicked and fearful thoughts, I was forced to bend myſelf all the while, to pray to God to keep me from ſuch blaſphemies; and alſo to cry to God to bleſs the bread and cup to them, as it were from mouth to mouth. The reaſon of this temptation, I have thought ſince, was, becauſe I did not, with that reverence as became me, at firſt approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have reſt nor eaſe: but at laſt the Lord came in upon my ſoul with that ſame ſcripture by which my ſoul was viſited before: and after that I have been uſually very well and comfortable in the partaking of that bleſſed ordinance, and have, I truſt, therein diſcerned the Lord's body, as broken for my ſins, and that his precious blood hath been ſhed for my tranſgreſſions.

255. Upon a time I was ſomething inclining to a conſumption; wherewith, about the ſpring, I was ſuddenly and violently ſeized with much weakneſs in my outward man, inſomuch that I thought I could not live. Now began I afreſh to give myſelf up to a ſerious examination after my ſtate and condition for the future, and of my evidences for that bleſſed world to come; for it hath, I bleſs the name of God, been my uſual courſe, as always, ſo eſpecially in the day of affliction, to endeavour to keep my intereſt in the life to come, clear before mine eyes.

256. But I had no ſooner begun to recal to mind my former experience of the goodneſs of God to my ſoul, but there came flocking into my mind an innumerable company of my ſins and tranſgreſſions; amongſt which theſe were at this time moſt to my affliction, namely, my deadneſs, dullneſs, and coldneſs in my holy duties, my wanderings of heart, my weariſomeneſs in all good things, my want of love to God, his ways and people, with this at the end of all, *Are theſe the fruits of Chriſtianity? Are theſe the tokens of a bleſſed man?*

257. At the apprehenſions of theſe things, my ſickneſs was doubled upon me; for now I was ſick in my inward man; my ſoul was clogged with guilt: now alſo was my former experience of God's goodneſs to me quite taken out of my mind, and hid as if they had never been or ſeen. Now was my ſoul greatly pinched between theſe two conſiderations, *Live I muſt not, die I dare not.* Now I ſunk and fell in my ſpirit, and was giving up all for loſt. But as I was walking up and down in the houſe, as a man in a moſt woful ſtate, that word of God Rom. 3. 24. took hold of my heart, *Ye are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* But, oh! what a turn it made upon me!

258. Now was I as one awaked out of ſome troubleſome ſleep and dream; and liſtening to this heavenly ſentence, I was as if I had heard it thus ſpoken to me: "Sinner, thou thinkeſt that becauſe "of thy ſins and infirmities I cannot ſave thy ſoul: "but, behold! my Son is by me; and upon him I "look, and not on thee, and deal with thee ac-"cording as I am pleaſed with him." At this I was greatly enlightened in my mind, and made to underſtand, that if God would juſtify a ſinner at any time, it was but his looking upon Chriſt, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muſe, that ſcripture alſo came with great power upon my ſpirit, *Not by works of righteouſneſs that we have done, but according to his mercy he hath ſaved us, &c.* 2 Tim. 1. 9. Tit. 3. 5. Now was I got on high: I ſaw myſelf within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, *Let me die.* Now death was lovely and beautiful in my ſight: for I ſaw "we ſhall never live indeed till we "be gone to the other world." Oh! methought this life is but a ſlumber, in compariſon of that above. At this time alſo I ſaw more in theſe words, *Heirs of God*, than ever I ſhall be able to expreſs Rom. 8. 7. while I live in this world. *Heirs of God!* God himſelf is the portion of the ſaints. This I ſaw, and wondered at: but cannot tell you what I ſaw.

260. Again, I was at another time very ill and weak, all that time alſo the tempter did beſet me ſtrongly, (for I find he is much for aſſaulting the ſoul when it begins to approach towards the grave, then is his opportunity), labouring to hide from me my former experience of God's goodneſs; alſo ſetting before me the terrors of death, and the judgement of God, inſomuch that at this time, through my fear of miſcarrying for ever, ſhould I now die, I was as one dead before death came, and was as if I had felt myſelf already deſcending into the pit; methought, I ſaid, there was no way, but to hell I muſt. But, behold! juſt as I was in the midſt of thoſe fears, theſe words of the angels, carrying Lazarus into Abraham's boſom, darted in upon me, as who ſhould ſay, *So it ſhall be with thee, when thou doſt leave this world.* This did ſweetly revive my ſpirits, and help me to hope in God; which when I had with comfort muſed on a while, that word fell with great weight upon my mind, *O death, where is thy ſting? O grave, where* 1 Cor. 15. 55. *is thy victory?* At this I became both well in body and mind at once; for my ſickneſs did preſently vaniſh, and I walked comfortably in my work for God again.

261. At another time, though juſt before I was pretty well and ſavoury in my ſpirit, yet ſuddenly there fell upon me a great cloud of darkneſs, which did ſo hide from me the things of God and Chriſt, that I was as if I had never ſeen or known them in my life: I was alſo ſo over-run in my ſoul with a ſenſeleſs heartleſs frame of ſpirit, that I could not feel my ſoul to move or ſtir after grace and life by Chriſt: I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time alſo I felt ſome weakneſs to ſeize upon my outward man, which made ſtill the other affliction the more heavy and uncomfortable to me.

262. After I had been in this condition ſome three or four days, as I was ſitting by the fire, I ſuddenly felt this word to ſound in my heart, *I muſt go to Jeſus:* at this my former darkneſs and Atheiſm fled away, and the bleſſed things of heaven were ſet within my view. While I was on this ſudden thus overtaken with ſurpriſe, Wife, ſaid I, is there ever ſuch a ſcripture, *I muſt go to Jeſus?* She ſaid, ſhe could not tell; therefore I ſtood muſing ſtill, to ſee if I could remember ſuch a place: I had not ſat above two or three minutes, but that came bolting in upon me, *And to an innumerable company of angels:* Heb. 12. 22, 25. and withal, Hebrews xii. about the Mount Sion was ſet before mine eyes.

263. Then with joy I told my wife, *O now I know, I know!* But that night was a good night to me; I never had but few better; I longed for the company of ſome of God's people, that I might have imparted unto them what God had

ſhewed me Chriſt was a precious Chriſt to my ſoul that night: I could ſcarce lie in my bed for joy, and peace, and triumph, through Chriſt. This great glory did not continue upon me until morning; yet the 12th of the author to the Hebrews, was a bleſſed ſcripture to me for many days together after this.

*Heb.* 12. 22, 23. 263. The words are theſe, *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels to the general aſſembly and church of the firſt-born, which are written in heaven, to God the judge of all, and to the ſpirits of juſt men made perfect, to Jeſus the mediator of the new teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.* Through this bleſſed ſentence, the Lord led me over and over, firſt to this word, and then to that, and ſhewed me wonderful glory in every one of them. Theſe words alſo have oft, ſince this time, been great refreſhment to my ſpirit. Bleſſed be God for having mercy on me.

### *A brief account of the author's call to the work of the miniſtry.*

265. AND now I am ſpeaking my experience, I will in this place thruſt in a word or two concerning my preaching the word, and of God's dealing with me in that particular alſo: for after I had been about five or ſix years awakened, and helped myſelf to ſee both the want and worth of Jeſus Chriſt our Lord, and alſo enabled to venture my ſoul upon him, ſome of the moſt able among the ſaints with us, I ſay, the moſt able for judgement and holineſs of life, as they conceived, did perceive that God had counted me worthy to underſtand ſomething of his will in his holy and bleſſed word, and had given me utterance, in ſome meaſure, to expreſs what I ſaw to others for edification; therefore they deſired me, and that with much earneſtneſs, that I would be willing at ſome times to take in hand, in one of the meetings, to ſpeak a word of exhortation unto them.

266. The which, though at the firſt it did much daſh and abaſh my ſpirit, yet being ſtill by them deſired and intreated, I conſented to their requeſt, did twice, at two ſeveral aſſemblies, but in private, though with much weakneſs and infirmity, diſcover my gift amongſt them: at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies for the grace beſtowed on me.

267. After this, ſometimes, when ſome of them did go into the country to teach, they would alſo that I ſhould go with them; where, though as yet I did not, nor durſt not, make uſe of my gift in an open way, yet more privately ſtill, as I came amongſt the good people in thoſe places, I did ſometimes ſpeak a word of admonition unto them alſo; the which they, as the other, received, with rejoicing at the mercy of God to me-ward, profeſſing their ſouls were edified thereby.

268. Wherefore, to be brief, at laſt, being ſtill deſired by the church, after ſolemn prayer to the Lord, with faſting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to and amongſt them that believed, but alſo to offer the goſpel to thoſe who had not yet received the faith thereof. About which time I did evidently find in my mind, a ſecret pricking foreward thereto; though, I bleſs God, not for deſire of vain glory; for at that time I was moſt ſorely afflicted with the fiery darts of the devil, concerning my eternal ſtate.

269. But yet I could not be content, unleſs I was found in the exerciſe of my gift; unto which alſo I was greatly animated, not only by the continual deſires of the godly, but alſo by that ſaying of Paul to the Corinthians, *I beſeech you, brethren, you know the houſehold of Stephanus, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints, that ye ſubmit yourſelves unto ſuch, and to every one that helpeth with us, and laboureth.* 1 Cor. 16. 15, 16.

270. By this text I was made to ſee, that the Holy Ghoſt never intended that men who have gifts and abilities ſhould bury them in the earth, but rather did command and ſtir up ſuch to the exerciſe of their gift; and alſo did commend thoſe that were apt and ready ſo to do. *They have addicted themſelves to the miniſtry of the ſaints.* This ſcripture, in theſe days, did continually run in my mind, to encourage me, and ſtrengthen me in this my work for God. I have alſo been encouraged from ſeveral other ſcriptures, and examples of the godly, both ſpecified in the word and other ancient hiſtories, Acts viii. 4. and xviii. 24, 25. 1 Pet. iv. 10. Rom. xii. 6. Fox's Acts and Mon.

271. Wherefore, though of myſelf of all the ſaints the moſt unworthy, yet I, but with great fear and trembling at the ſight of my own weakneſs, did ſet upon the work; and did, according to my gift, and the proportion of my faith, preach that bleſſed goſpel that God has ſhewed me in the holy word of truth. Which when the country underſtood, they came in to hear the word by hundreds, and that from all parts; though upon divers and ſundry accounts.

272. And I thank God he gave unto me ſome meaſure of bowels and pity for their ſouls; which alſo did put me forward to labour, with great diligence and earneſtneſs, to find out ſuch a word as might, if God would bleſs it, lay hold of, and awaken the conſcience. In which alſo the good Lord had reſpect to the deſire of his ſervant: for I had not preached long, before ſome began to be touched, and be greatly afflicted in their minds, at the apprehenſion of the greatneſs of their ſin, and of their need of Jeſus Chriſt.

273. But I firſt could not believe that God ſhould ſpeak by me to the heart of any man, ſtill counting myſelf unworthy. Yet thoſe who thus were touched, would love me, and have a particular reſpect for me; and though I did put it from me, that they ſhould be awakened by me, ſtill they would confeſs it, and affirm it before the ſaints of God: they would alſo bleſs God for me, unworthy wretch that I am! and count me God's inſtrument that ſhewed to them the way of ſalvation.

274. Wherefore ſeeing them in both their word and deeds to be ſo conſtant, and alſo in their hearts ſo earneſtly preſſing after the knowledge of Jeſus Chriſt, rejoicing that ever God did ſend me where they were; then I began to conclude it might be ſo, that God had owned in his work ſuch a fooliſh one as I; and then came that word of God to my heart, with much ſweet refreſhment, *The bleſſing of them that were ready to periſh is come upon me; yea, I cauſed the widow's heart to ſing for joy.* *Job* 29. 13

275. At this therefore I rejoiced: yea, the tears of thoſe whom God did awaken by my preaching, would be both ſolace and encouragement to me; for I thought on thoſe ſayings, *Who is he that maketh me glad, but the ſame that is made ſorry by me?* 2 Cor. 2 and again, *Though I be not an apoſtle to others, yet doubtleſs I am unto you; for the ſeal of my apoſtleſhip are ye in the Lord.* 1 Cor. 9. Theſe things therefore were as another argument unto me, that God had called me to, and ſtood by me in this work.

276. In my preaching of the word, I took ſpecial notice of this one thing, namely, that the Lord did lead me to begin where his word begins with ſinners; that is, to condemn all fleſh, and to open and alledge, that the curſe of God by the law doth belong to, and lay hold on all men as they come into the world, becauſe of ſin. Now this part of my

work I fulfilled with great ſenſe; for the terrors of the law, and guilt for my tranſgreſſions, lay heavy on my conſcience. I preached what I felt, what I ſmartingly did feel, even that under which my poor ſoul did groan and tremble to aſtoniſhment.

277. Indeed I have been as one ſent to them from the dead. I went myſelf in chains, to preach to them in chains; and carried that fire in my own conſcience that I perſuaded them to beware of. I can truly ſay, and that without diſſembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit-ſtairs, I have been as bad as I was before; yet God carried me on: but ſurely with a ſtrong hand; for neither guilt nor hell could take me off my work.

278. Thus I went for the ſpace of two years, crying out againſt mens ſins, and their fearful ſtate becauſe of them. After which the Lord came in upon my own ſoul, with ſome ſure peace and comfort through Chriſt; for he did give me many ſweet diſcoveries of his bleſſed grace through him. Wherefore now I altered in my preaching, (for ſtill I preached what I ſaw and felt); now therefore I did much labour to hold forth Jeſus Chriſt in all his offices, relations, and benefits unto the world, and did ſtrive alſo to diſcover, to condemn, and remove thoſe falſe ſupports and props on which the world doth both lean, and by them fall and periſh. On theſe things alſo I ſtaid as long as on the other.

279. After this, God led me into ſomething of the myſtery of the union of Chriſt; wherefore that I diſcovered, and ſhewed to them alſo. And when I had travelled through theſe three chief points of the word of God, about the ſpace of five years or more, I was caught in my preſent practice, and caſt into priſon; where I have lain above as long again to confirm the truth by way of ſuffering, as I was before in teſtifying of it according to the ſcriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exerciſe, with great earneſtneſs cried to God that he would make the word effectual to the ſalvation of the ſoul; ſtill being grieved leſt the enemy ſhould take the word away from the conſcience, and ſo it ſhould become unfruitful: wherefore I did labour ſo to ſpeak the word, as that thereby, if it were poſſible, the ſin and perſon guilty might be particulariſed by it.

281. Alſo when I have done the exerciſe, it hath gone to my heart to think the word ſhould now fall as rain on ſtony places; ſtill wiſhing from my heart, O that they who have heard me ſpeak this day, did but ſee as I do, what ſin, death, hell, and the curſe of God is; and alſo what the grace, and love, and mercy of God is through Chriſt, to men in ſuch a caſe as they are, who are yet eſtranged from him. And indeed I did often ſay in my heart before the Lord. "That if to be hanged up "preſently before their eyes, would be a means "to awaken them, and confirm them in the truth, "I gladly ſhould be contented."

282. For I have been in my preaching, eſpecially when I have been engaged in the doctrine of life by Chriſt without works, as if an angel of God had ſtood by at my back to encourage me: Oh! it hath been with ſuch power and heavenly evidence upon my own ſoul, while I have been labouring to unfold it, to demonſtrate it, and to faſten it upon the conſciences of others, that I could not be contented with ſaying, "I believe, "and am ſure;" methought I was more than ſure, (if it be lawful to expreſs myſelf), that thoſe things which then I aſſerted were true.

283. When I went firſt to preach the word abroad, the doctors and prieſts of the country did open wide againſt me: but I was perſuaded of this, not to render railing for railing, but to ſee how many of their carnal profeſſors I could convince of their miſerable ſtate by the law, and of the want and worth of Chriſt; for, thought I, *This ſhall anſwer for me in time to come, when they ſhall be for my hire before their face.* *Gen.* 30. 33.

284. I never cared to meddle with things that were controverted, and in diſpute among the ſaints, and eſpecially things of the loweſt nature; yet it pleaſed me much to contend with great earneſtneſs for the word of faith, and the remiſſion of ſins by the death and ſufferings of Jeſus: but I ſay, as to other things, I ſhould let them alone, becauſe I ſaw they engendered ſtrife, and becauſe that they, neither in doing, nor in leaving undone, did commend us to God to be his. Beſides, I ſaw my work before me did run into another channel, even to carry an awakening word; to that therefore I did ſtick and adhere.

285. I never endeavoured to, nor durſt make uſe of other mens lines, (though I condemn not all that do); for I verily thought, and found by experience, that what was taught me by the word and ſpirit of Chriſt, could be ſpoken, maintained, and ſtood to, by the ſoundeſt and beſt eſtabliſhed conſcience; and tho' I will not now ſpeak all that I know in this matter, yet my experience hath more intereſt in that text of ſcripture, Gal. i. 11, 12. than many amongſt men are aware. Rom. 15. 18.

286. If any of thoſe who were awakened by my miniſtry, did after that fall back, (as ſometimes too many did), I can truly ſay, their loſs hath been more to me, than if my own child, begotten of my own body, had been going to its grave. I think verily I may ſpeak it without any offence to the Lord, nothing hath gone ſo near me as that, unleſs it was the fear of the loſs of the ſalvation of my own ſoul. I have counted as if I had goodly buildings and lordſhips in thoſe places where my children were born. My heart hath been ſo wrapped up in the glory of this excellent work, that I counted myſelf more bleſſed and honoured of God by this, than if he had made me emperor of the Chriſtian world, or the lord of all the glory of the earth without it! Oh, theſe words! *He that converteth a ſinner from the error of his way, doth ſave a ſoul from death.* *James* 5. 20. *The fruit of the righteous is a tree of life; and he that winneth ſouls, is wiſe.* *Pro.* 11. 30. *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.* *Dan.* 12. 3. *For what is our hope, our joy, or crown of rejoicing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? for ye are our glory and joy.* 1 *Theſ.* 2. 19, 20. Theſe, I ſay, with many others of a like nature, have been great refreſhments to me.

287. I have obſerved, that where I have had a work to do for God, I have had firſt as it were the going of God upon my ſpirit, to deſire I might preach there. I have alſo obſerved, that ſuch and ſuch ſouls in particular have been ſtrongly ſet upon my heart, and I ſtirred up to wiſh for their ſalvation; and that theſe very ſouls have, after this, been given in as the fruits of my miniſtry. I have obſerved, that a word caſt in by the by hath done more execution in a ſermon than all that was ſpoken beſides. Sometimes alſo, when I have thought I did no good, then I did the moſt of all; and at other times, when I thought I ſhould catch them, I have fiſhed for nothing.

288. I have alſo obſerved, that where there has been a work to do upon ſinners, there the devil hath begun to roar in the hearts and by the mouths of his ſervants; yea, oftentimes, when the wicked world hath raged moſt, there hath been ſouls a-

ſhewed me Chriſt was a precious Chriſt to my ſoul that night: I could ſcarce lie in my bed for joy, and peace, and triumph, through Chriſt. This great glory did not continue upon me until morning; yet the 12th of the author to the Hebrews, was a bleſſed ſcripture to me for many days together after this.

*Heb.* 12. 22, 23. 263. The words are theſe, *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels to the general aſſembly and church of the firſt-born, which are written in heaven, to God the judge of all, and to the ſpirits of juſt men made perfect, to Jeſus the mediator of the new teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.* Through this bleſſed ſentence, the Lord led me over and over, firſt to this word, and then to that, and ſhewed me wonderful glory in every one of them. Theſe words alſo have oft, ſince this time, been great refreſhment to my ſpirit. Bleſſed be God for having mercy on me.

### *A brief account of the author's call to the work of the miniſtry.*

265. AND now I am ſpeaking my experience, I will in this place thruſt in a word or two concerning my preaching the word, and of God's dealing with me in that particular alſo: for after I had been about five or ſix years awakened, and helped myſelf to ſee both the want and worth of Jeſus Chriſt our Lord, and alſo enabled to venture my ſoul upon him, ſome of the moſt able among the ſaints with us, I ſay, the moſt able for judgement and holineſs of life, as they conceived, did perceive that God had counted me worthy to underſtand ſomething of his will in his holy and bleſſed word, and had given me utterance, in ſome meaſure, to expreſs what I ſaw to others for edification; therefore they deſired me, and that with much earneſtneſs, that I would be willing at ſome times to take in hand, in one of the meetings, to ſpeak a word of exhortation unto them.

266. The which, though at the firſt it did much daſh and abaſh my ſpirit, yet being ſtill by them deſired and intreated, I conſented to their requeſt, did twice, at two ſeveral aſſemblies, but in private, though with much weakneſs and infirmity, diſcover my gift amongſt them: at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies for the grace beſtowed on me.

267. After this, ſometimes, when ſome of them did go into the country to teach, they would alſo that I ſhould go with them; where, though as yet I did not, nor durſt not, make uſe of my gift in an open way, yet more privately ſtill, as I came amongſt the good people in thoſe places, I did ſometimes ſpeak a word of admonition unto them alſo; the which they, as the other, received, with rejoicing at the mercy of God to me-ward, profeſſing their ſouls were edified thereby.

268. Wherefore, to be brief, at laſt, being ſtill deſired by the church, after ſolemn prayer to the Lord, with faſting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to and amongſt them that believed, but alſo to offer the goſpel to thoſe who had not yet received the faith thereof. About which time I did evidently find in my mind, a ſecret pricking foreward thereto; though, I bleſs God, not for deſire of vain glory; for at that time I was moſt ſorely afflicted with the fiery darts of the devil, concerning my eternal ſtate.

269. But yet I could not be content, unleſs I was found in the exerciſe of my gift; unto which alſo I was greately animated, not only by the continual deſires of the godly, but alſo by that ſaying of Paul to the Corinthians, *I beſeech you, brethren, you know the houſehold of Stephanus, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints, that ye ſubmit yourſelves unto ſuch, and to every one that helpeth with us, and laboureth.* 1 Cor. 16. 15, 16.

270. By this text I was made to ſee, that the Holy Ghoſt never intended that men who have gifts and abilities ſhould bury them in the earth, but rather did command and ſtir up ſuch to the exerciſe of their gift; and alſo did commend thoſe that were apt and ready ſo to do. *They have addicted themſelves to the miniſtry of the ſaints.* This ſcripture, in theſe days, did continually run in my mind, to encourage me, and ſtrengthen me in this my work for God. I have alſo been encouraged from ſeveral other ſcriptures, and examples of the godly, both ſpecified in the word and other ancient hiſtories, Acts viii. 4. and xviii. 24, 25. 1 Pet. iv. 10. Rom. xii. 6. Fox's Acts and Mon.

271. Wherefore, though of myſelf of all the ſaints the moſt unworthy, yet I, but with great fear and trembling at the ſight of my own weakneſs, did ſet upon the work; and did, according to my gift, and the proportion of my faith, preach that bleſſed goſpel that God has ſhewed me in the holy word of truth. Which when the country underſtood, they came in to hear the word by hundreds, and that from all parts; though upon divers and ſundry accounts.

272. And I thank God he gave unto me ſome meaſure of bowels and pity for their ſouls; which alſo did put me forward to labour, with great diligence and earneſtneſs, to find out ſuch a word as might, if God would bleſs it, lay hold of, and awaken the conſcience. In which alſo the good Lord had reſpect to the deſire of his ſervant: for I had not preached long, before ſome began to be touched, and be greatly afflicted in their minds, at the apprehenſion of the greatneſs of their ſin, and of their need of Jeſus Chriſt.

273. But I firſt could not believe that God ſhould ſpeak by me to the heart of any man, ſtill counting myſelf unworthy. Yet thoſe who thus were touched, would love me, and have a particular reſpect for me; and though I did put it from me, that they ſhould be awakened by me, ſtill they would confeſs it, and affirm it before the ſaints of God: they would alſo bleſs God for me, unworthy wretch that I am! and count me God's inſtrument that ſhewed to them the way of ſalvation.

274. Wherefore ſeeing them in both their word and deeds to be ſo conſtant, and alſo in their hearts ſo earneſtly preſſing after the knowledge of Jeſus Chriſt, rejoicing that ever God did ſend me where they were; then I began to conclude it might be ſo, that God had owned in his work ſuch a fooliſh one as I; and then came that word of God to my heart, with much ſweet refreſhment, *The bleſſing of them that were ready to periſh is come upon me; yea, I cauſed the widow's heart to ſing for joy.* Job 29.

275. At this therefore I rejoiced: yea, the tears of thoſe whom God did awaken by my preaching, would be both ſolace and encouragement to me; for I thought on thoſe ſayings, *Who is he that maketh me glad, but the ſame that is made ſorry by me?* 2 Cor. and again, *Though I be not an apoſtle to others, yet doubtleſs I am unto you; for the ſeal of my apoſtleſhip are ye in the Lord.* 1 Cor. 9. Theſe things therefore were as another argument unto me, that God had called me to, and ſtood by me in this work.

276. In my preaching of the word, I took ſpecial notice of this one thing, namely, that the Lord did lead me to begin where his word begins with ſinners; that is, to condemn all fleſh, and to open and alledge, that the curſe of God by the law doth belong to, and lay hold on all men as they come into the world, becauſe of ſin. Now this part of my

work I fulfilled with great ſenſe; for the terrors of the law, and guilt for my tranſgreſſions, lay heavy on my conſcience. I preached what I felt, what I ſmartingly did feel, even that under which my poor ſoul did groan and tremble to aſtoniſhment.

277. Indeed I have been as one ſent to them from the dead. I went myſelf in chains, to preach to them in chains; and carried that fire in my own conſcience that I perſuaded them to beware of. I can truly ſay, and that without diſſembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit-ſtairs, I have been as bad as I was before; yet God carried me on: but ſurely with a ſtrong hand; for neither guilt nor hell could take me off my work.

278. Thus I went for the ſpace of two years, crying out againſt mens ſins, and their fearful ſtate becauſe of them. After which the Lord came in upon my own ſoul, with ſome ſure peace and comfort through Chriſt; for he did give me many ſweet diſcoveries of his bleſſed grace through him. Wherefore now I altered in my preaching, (for ſtill I preached what I ſaw and felt); now therefore I did much labour to hold forth Jeſus Chriſt in all his offices, relations, and benefits unto the world, and did ſtrive alſo to diſcover, to condemn, and remove thoſe falſe ſupports and props on which the world doth both lean, and by them fall and periſh. On theſe things alſo I ſtaid as long as on the other.

279. After this, God led me into ſomething of the myſtery of the union of Chriſt; wherefore that I diſcovered, and ſhewed to them alſo. And when I had travelled through theſe three chief points of the word of God, about the ſpace of five years or more, I was caught in my preſent practice, and caſt into priſon; where I have lain above as long again to confirm the truth by way of ſuffering, as I was before in teſtifying of it according to the ſcriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exerciſe, with great earneſtneſs cried to God that he would make the word effectual to the ſalvation of the ſoul; ſtill being grieved leſt the enemy ſhould take the word away from the conſcience, and ſo it ſhould become unfruitful: wherefore I did labour ſo to ſpeak the word, as that thereby, if it were poſſible, the ſin and perſon guilty might be particulariſed by it.

281. Alſo when I have done the exerciſe, it hath gone to my heart to think the word ſhould now fall as rain on ſtony places; ſtill wiſhing from my heart, O that they who have heard me ſpeak this day, did but ſee as I do, what ſin, death, hell, and the curſe of God is; and alſo what the grace, and love, and mercy of God is through Chriſt, to men in ſuch a caſe as they are, who are yet eſtranged from him. And indeed I did often ſay in my heart before the Lord. "That if to be hanged up " preſently before their eyes, would be a means " to awaken them, and confirm them in the truth, " I gladly ſhould be contented."

282. For I have been in my preaching, eſpecially when I have been engaged in the doctrine of life by Chriſt without works, as if an angel of God had ſtood by at my back to encourage me: Oh! it hath been with ſuch power and heavenly evidence upon my own ſoul, while I have been labouring to unfold it, to demonſtrate it, and to faſten it upon the conſciences of others, that I could not be contented with ſaying, "I believe, " and am ſure;" methought I was more than ſure, (if it be lawful to expreſs myſelf), that thoſe things which then I aſſerted were true.

283. When I went firſt to preach the word abroad, the doctors and prieſts of the country did open wide againſt me: but I was perſuaded of this, not to render railing for railing, but to ſee how many of their carnal profeſſors I could convince of their miſerable ſtate by the law, and of the want
and worth of Chriſt; for, thought I, *This ſhall* Gen. 30. 33.
*anſwer for me in time to come, when they ſhall be for my hire before their face.*

284. I never cared to meddle with things that were controverted, and in diſpute among the ſaints, and eſpecially things of the loweſt nature; yet it pleaſed me much to contend with great earneſtneſs for the word of faith, and the remiſſion of ſins by the death and ſufferings of Jeſus: but I ſay, as to other things, I ſhould let them alone, becauſe I ſaw they engendered ſtrife, and becauſe that they, neither in doing, nor in leaving undone, did commend us to God to be his. Beſides, I ſaw my work before me did run into another channel, even to carry an awakening word; to that therefore I did ſtick and adhere.

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that do); for I verily thought, and found by experience, that what was taught me by the word and ſpirit of Chriſt, could be ſpoken, maintained, and ſtood to, by the ſoundeſt and beſt eſtabliſhed conſcience; and tho' I will not now ſpeak all that I know in this matter, yet my experience hath more intereſt in that text of ſcripture, Gal. i. 11, 12. than many amongſt men are aware.

286. If any of thoſe who were awakened by my miniſtry, did after that fall back, (as ſometimes too many did), I can truly ſay, their loſs hath been more to me, than if my own child, begotten of my own body, had been going to its grave. I think verily I may ſpeak it without any offence to the Lord, nothing hath gone ſo near me as that, unleſs it was the fear of the loſs of the ſalvation of my own ſoul. I have counted as if I had goodly buildings and lordſhips in thoſe places where my children were born. My heart hath been ſo wrapped up in the glory of this excellent work, that I counted myſelf more bleſſed and honoured of God by this, than if he had made me emperor of the Chriſtian world, or the lord of all the glory of the
earth without it! Oh, theſe words! *He that con-* James 5. 20.
*verteth a ſinner from the error of his way, doth ſave
a ſoul from death. The fruit of the righteous is a*
*tree of life; and he that winneth ſouls, is wiſe.* Pro. 11. 30.
*They that be wiſe ſhall ſhine as the brightneſs of the* Dan. 12. 3.
*firmament, and they that turn many to righteouſneſs,
as the ſtars for ever and ever. For what is our* 1 Theſ. 2.
*hope, our joy, or crown of rejoicing? are not even* 19, 20.
*ye in the preſence of our Lord Jeſus Chriſt at his
coming? for ye are our glory and joy.* Theſe, I
ſay, with many others of a like nature, have been
great refreſhments to me.

287. I have obſerved, that where I have had a work to do for God, I have had firſt as it were the going of God upon my ſpirit, to deſire I might preach there. I have alſo obſerved, that ſuch and ſuch ſouls in particular have been ſtrongly ſet upon my heart, and I ſtirred up to wiſh for their ſalvation; and that theſe very ſouls have, after this, been given in as the fruits of my miniſtry. I have obſerved, that a word caſt in by the by hath done more execution in a ſermon than all that was ſpoken beſides. Sometimes alſo, when I have thought I did no good, then I did the moſt of all; and at other times, when I thought I ſhould catch them, I have fiſhed for nothing.

288. I have alſo obſerved, that where there has been a work to do upon ſinners, there the devil hath begun to roar in the hearts and by the mouths of his ſervants; yea, oftentimes, when the wicked world hath raged moſt, there hath been ſouls a-

wakened by the word. I could inſtance particulars, but I forbear.

289. My great deſire, in my fulfilling my miniſtry, was to get into the darkeſt places of the country, even amongſt thoſe people that were fartheſt off of profeſſion: yet not becauſe I could not endure the light, (for I feared not to ſhew my goſpel to any), but becauſe I found my ſpirit leaned moſt after awakening and converting work, and the word that I carried did lean itſelf moſt that Rom. 15. 20. way alſo: *Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation.*

290. In my preaching, I have really been in pain, and have, as it were, travelled to bring forth children to God; neither could I be ſatisfied, unleſs ſome fruits did appear in my work. If I were fruitleſs, it mattered not who commended me; but if I were fruitful, I cared not who did con- Pſ. 127. 3, 4, 5. demn. I have thought of that, *Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, ſo are children of the youth. Happy is the man that hath filled his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.*

291. It pleaſed me nothing to ſee people drink in opinions, if they ſeemed ignorant of Jeſus Chriſt, and the worth of their own ſalvation: ſound conviction for ſin, eſpecially for unbelief, and an heart ſet on fire to be ſaved by Chriſt, with ſtrong breathings after a truly ſanctified ſoul; that it was that delighted me; thoſe were the ſouls I counted bleſſed.

292. But in this work, as in all other, I had my temptations attending me; and that of diverſe kinds: as, ſometimes I ſhould be aſſaulted with great diſcouragement therein; fearing that I ſhould not be able to ſpeak a word at all to edification; nay, that I ſhould not be able to ſpeak ſenſe unto the people; at which times I ſhould have ſuch a ſtrange faintneſs and ſtrengthleſneſs ſeize upon my body, that my legs have ſcarce been able to carry me to the place of exerciſe.

293. Sometimes again, when I have been preaching, I have been violently aſſaulted with thoughts of blaſphemy, and ſtrongly tempted to ſpeak the words with my mouth before the congregation. I have alſo, at ſome times, even when I have begun to ſpeak the word with much clearneſs, evidence, and liberty of ſpeech, yet been, before the ending of that opportunity, ſo blinded, and ſo eſtranged from the things I have been ſpeaking, and have been alſo ſo ſtraitned in my ſpeech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about; or as if my head had been in a bag all the time of my exerciſe.

294. Again, when as ſometimes I have been about to preach upon ſome ſmart and ſearching portion of the word, I have found the tempter ſuggeſt, "What, will you preach this! This condemns yourſelf; of this your own ſoul is guilty: wherefore preach not of that at all; or if you do, yet ſo mince it, as to make way for your own eſcape; leſt, inſtead of awakening others, you lay that guilt upon your own ſoul, as you will never get from under."

295. But, I thank the Lord, I have been kept from conſenting to theſe ſo horrid ſuggeſtions; and have rather, as Samſon, bowed myſelf with all my might, to condemn ſin and tranſgreſſion where-ever I found it; yea, though therein alſo I did bring Judges 16. 29, 30. guilt upon my own conſcience: *Let me die,* thought I, *with the Philiſtines,* rather than deal corruptly with the bleſſed word of God: *Thou that teacheſt another, teacheſt not thou thyſelf?* It is far better that thou do judge thyſelf, even by preaching plainly to others, than that thou, to ſave thyſelf, inpriſon the truth in unrighteouſneſs. Bleſſed be God for his help alſo in this.

296. I have alſo, while found in this bleſſed work of Chriſt, been often tempted to pride and liftings up of heart; and though I dare not ſay I have not been affected with this, yet truly the Lord, of his precious mercy, hath ſo carried it towards me, that for the moſt part I have had but ſmall joy to give way to ſuch a thing: for it hath been my every day's portion, to be let into the evil of my own heart, and ſtill made to ſee ſuch a multitude of corruptions and infirmities therein, that it hath cauſed hanging down of the head, under all my gifts and attainments. I have felt this thorn in the fleſh, (2 Cor. xii. 8, 9.) the very mercy of God to me.

297. I have had alſo together with this, ſome notable place or other of the word preſented before me, which word hath contained in it ſome ſharp and piercing ſentence concerning the periſhing of the ſoul, notwithſtanding gifts and parts; as for inſtance, that hath been of great uſe to me, *Though* 1 Cor. 13. 1, 2. *I ſpeak with the tongue of men and angels, and have not charity, I am become a ſounding braſs, and a tinkling cymbal.*

298. A tinkling cymbal is an inſtrument of muſic, with which a ſkilful player can make ſuch melodious and heart-inflaming muſic, that all who hear him play, can ſcarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the muſic from it, but becauſe of the art of him that plays therewith; ſo then the inſtrument at laſt may come to nought and periſh, though in times paſt ſuch muſic hath been made upon it.

299. Juſt thus I ſaw it was, and will be with them that have gifts, but want ſaving grace: they are in the hand of Chriſt, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the ſervice of God, as to elevate the hearts of the worſhippers; ſo Chriſt can uſe theſe gifted men, as with them to affect the ſouls of his people in his church; yet when he hath done all, hang them by, as lifeleſs, though ſounding cymbals.

300. This conſideration therefore, together with ſome others, were, for the moſt part, as a maul on the head of pride, and deſire of vain-glory. What, thought I, ſhall I be proud becauſe I am a ſounding braſs! Is it ſo much to be a fiddle? Hath not the leaſt creature that hath life, more of God in it than theſe? Beſides, I knew it was love ſhould never die, but theſe muſt ceaſe and vaniſh. So I concluded, a little grace, a little love, a little of Mat 11. the true fear of God, is better than all gifts: yea, and I am fully convinced of it, that it is poſſible for ſouls that can ſcarce give a man an anſwer, but with great confuſion as to method; I ſay it is poſſible for them to have a thouſand times more grace, and ſo to be more in the love and favour of the Lord, than ſome who, by the virtue of the gift of knowledge, can deliver themſelves like angels.

301. Thus therefore I came to perceive, that though gifts in themſelves were good to the thing for which they were deſigned, to wit, the edification of others; yet empty and without power to ſave the ſoul of him that hath them, if they be alone: neither are they, as ſo, any ſign of a man's ſtate to be happy, being only a diſpenſation of God to ſome, of whoſe improvement, or non-improvement, they muſt, when a little love more is over, give an account to him that is ready to judge the quick and the dead.

302. This ſhewed me too, that gifts being alone, were dangerous; not in themſelves, but becauſe of thoſe evils that attend them that have them; to wit, pride, deſire of vain-glory, ſelf-conceit, &c. all which were eaſily blown up at the applauſe and

commendation of every unadviſed Chriſtian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I ſaw therefore that he that hath gifts, had need be let into a ſight of the nature of them; to wit, that they come ſhort of making of him to be in a truly ſaved condition, leſt he reſt in them, and ſo fall ſhort of the grace of God.

304. He hath alſo cauſe to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a ſervant to the church; and he muſt give at laſt an account of his ſtewardſhip unto the Lord Jeſus; and to give a good account, will be a bleſſed thing.

305. Let all men therefore prize a little with the fear of the Lord. Gifts indeed are deſirable; but yet great grace and ſmall gifts are better than great gifts and no grace. It doth not ſay, The Lord gives gifts and glory; but, The Lord gives grace and glory: and bleſſed is ſuch an one to whom the Lord gives grace, true grace, for that is a certain fore-runner of glory.

306. But when Satan perceived that his thus tempting and aſſaulting of me would not anſwer his deſign, to wit, to overthrow the miniſtry, and make it ineffectual, as to the ends thereof; then he tried another; which was, to ſtir up the minds of the ignorant and malicious, to load me with ſlanders and reproaches. Now therefore I may ſay, that what the devil could deviſe, and his inſtruments invent, was whirled up and down the country againſt me, thinking, as I ſaid, that by that means they ſhould make my miniſtry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a witch, a jeſuit, a highwayman, and the like.

308. To all which, I ſhall only ſay, God knows that I am innocent. But as for mine accuſers, let them provide themſelves to meet me before the tribunal of the Son of God, there to anſwer for all theſe things, with all the reſt of their iniquities, unleſs God ſhall give them repentance, for the which I pray with all my heart.

309. But that which was reported with the boldeſt confidence, was, that I had my miſſes, my whores, my baſtards, yea, two wives at once, and the like. Now theſe ſlanders, with the other, I glory in, becauſe but ſlanders, fooliſh or knaviſh lies, and falſehoods caſt upon me by the devil and his ſeed. And ſhould I not be dealt with thus wickedly by the world, I ſhould want one ſign of a ſaint, and a child of God: *Bleſſed are ye*, ſaid the Lord Jeſus, *when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil of you falſely for my ſake. Rejoice, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.*

Mat. 5. 10, 11.

310. Theſe things therefore, upon mine own account, trouble me not; no though they were twenty times more than they are. I have a good conſcience, and whereas they ſpeak evil of me, as an evil doer, they ſhall be aſhamed that falſely accuſe my good converſation in Chriſt.

311. So then, what ſhall I ſay to thoſe that have thus beſpattered me? Shall I threaten them? ſhall I chide them? ſhall I flatter them? ſhall I intreat them to hold their tongues? No, not I; were it not for that theſe things make them ripe for damnation that are the authors and abettors, I would ſay unto them, *Report it*, becauſe it will increaſe my glory.

312. Therefore I bind theſe lies and ſlanders to me as an ornament; it belongs to my Chriſtian profeſſion to be vilified, ſlandered, reproached, and reviled; and ſince all this is nothing elſe, as my God and my conſcience do bear me witneſs, I rejoice in reproaches for Chriſt's ſake.

313. I alſo call all thoſe fools, or knaves, that have thus made it any thing of their buſineſs, to affirm any of theſe things aforenamed of me, namely, that I have been naught with other women, or the like, when they have uſed to the utmoſt of their endeavours, and made the fulleſt inquiry that they can, or prove againſt me truly, that there is any woman in heaven, or earth, or hell, that can ſay, I have, at any time, in any place, by day or night, ſo much as attempted to be naught with them. And ſpeak I thus, to beg mine enemies into a good eſteem of me? No, not I: I will in this beg relief of no man: believe or diſbelieve me in this, all is a-caſe to me.

314. My foes have miſſed their mark in this their ſhooting at me. I am not the man. I wiſh that they themſelves be guiltleſs. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, John Bunyan, the object of their envy, would be ſtill alive, and well. I know not whether there be ſuch a thing as a woman breathing under the copes of heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wiſdom of God, that he made me ſhy of women from my firſt converſion until now. Theſe know, and can alſo bear me witneſs, with whom I have been moſt intimately concerned, that it is a rare thing to ſee me carry it pleaſant towards a woman: the common ſalutation of women I abhor, it is odious to me in whomſoever I ſee it. Their company alone I cannot away with. I ſeldom ſo much as touch a woman's hand: for I think theſe things are not ſo becoming me. When I have ſeen good men ſalute thoſe women that they have viſited, or that they have viſited them, I have at times made my objection againſt it; and when they have anſwered, that it was but a piece of civility; I have told them it is not a comely ſight. Some indeed have urged the holy kiſs. But then I have aſked, why they made baulks? why they did ſalute the moſt handſome, and let the ill-favoured go? Thus how laudable ſoever ſuch things have been in the eyes of others, they have been unſeemly in my ſight.

316. And now for a wind-up in this matter, I called not only men, but angels, to prove me guilty of having carnally to do with any woman ſave my wife. Nor am I afraid to do it a ſecond time, knowing that I cannot offend the Lord in ſuch a caſe, to call God for a record upon my ſoul, that in theſe things I am innocent. Not that I have been thus kept becauſe of any goodneſs in me more than any other, but God has been merciful to me, and has kept me: to whom I pray that he will keep me ſtill, not only from this, but from every evil way and work, and preſerve me to his heavenly kingdom. Amen.

317. Now, as Satan endeavoured, by reproaches and ſlanders, to make me vile among my countrymen, that, if poſſible, my preaching might be made of none effect; ſo there was added hereto, a long and tedious impriſonment, that thereby I might be frightened from my ſervice for Chriſt, and the world terrified and made afraid to hear me preach. Of which, I ſhall in the next place, give you a brief account.

### *A brief account of the author's impriſonment.*

318. HAving made profeſſion of the glorious goſpel of Chriſt a long time, and preached the ſame about five years, I was apprehended at a meeting of good people in the country; among whom, had they let me alone, I ſhould have preached that day; but they took me away from amongſt them, and had me before a juſtice; who, after I had offered ſecurity for my appearing the next ſeſſions, yet committed me, becauſe my ſureties

would not conſent to be bound, that I ſhould preach no more to the people.

319. At the ſeſſions after, I was indicted for an upholder and maintainer of unlawful aſſemblies and conventicles, and for not conforming to the national worſhip of the church of England; and after ſome conference there with the juſtices, they taking my plain dealing with them for a confeſſion, as they termed it, "of the indictment, did ſentence me to a perpetual baniſhment, becauſe I refuſed to conform." So being again deliverd up to the gaoler's hands, I was had home to priſon; and there have lain now complete twelve years, waiting to ſee what God would ſuffer theſe men to do with me.

320. In which condition I have continued with much content, through grace: but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions: by all which, glory be to Jeſus Chriſt, I have alſo received, among many things, much conviction, inſtruction, and underſtanding: of which at large I ſhall not here diſcourſe; only give you a hint or two, a word that may ſtir up the godly to bleſs God and to pray for me; and alſo to take encouragement, ſhould the caſe be their own, *not to fear what man can do unto them.*

321. I never had in all my life ſo great an inlet into the word of God as now. Thoſe ſcriptures that I ſaw nothing in before, are made in this place and ſtate to ſhine upon me. Jeſus Chriſt alſo was never more real and apparent than now: here I have ſeen and felt him indeed. O that
2 Pet. 1. 16. word! *We have not preached unto you cunningly*
1 Pet. 1. 2. *diviſed fables,* and that, *God raiſed Chriſt from the dead, and gave him glory, that your faith and hope might be in God,* were bleſſed words unto me in this my impriſoned condition.

322. Theſe three or four ſcriptures alſo have been great refreſhments in this condition to me, John xiv. 1, 2, 3, 4. John xvi. 33. Col. iii. 3, 4. Heb. xii. 22, 23, 24. So that ſometimes, when I have been in the ſavour of them, I have been able *to laugh at deſtruction, and to fear neither the horſe nor his rider.* I have had ſweet ſights of the forgiveneſs of my ſins in this place, and of my being with Jeſus in another world. *O the Mount Sion, the heavenly Jeruſalem, the innumerable company of angels, and God the judge of all, and the ſpirits of juſt men made perfect, and Jeſus,* have been ſweet unto me in this place! I have ſeen that here, that I am perſuaded I ſhall never, while in this world, be able to expreſs. I have ſeen a truth in this ſcripture, *Whom having*
1 Pet. 1. 8. *not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.*

323. I never knew what it was for God to ſtand by me at all turns, and at every offer of Satan to afflict me, *&c.* as I have found him ſince I came in hither: for look how fears have preſented themſelves, ſo have ſupports and encouragements; yea, when I have ſtarted, even as it were at nothing elſe but my ſhadow, yet God, as being very tender of me, hath not ſuffered me to be moleſted, but
Ecclef. 7. 14. would, with one ſcripture or another, ſtrengthen me againſt all, inſomuch that I have often ſaid,
2 Cor. 1. 5. *Were it lawful, I could pray for greater trouble, for the greater comfort's ſake.*

324. Before I came to priſon, I ſaw what was a-coming; and had eſpecially two conſiderations warm upon my heart. The firſt was, how to be able to encounter death, ſhould that be here my portion. For the firſt of theſe, that ſcripture, was
Col. 1. 11. great information to me, namely, to pray to God *to be ſtrengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs.* I could ſeldom go to prayer before I was impriſoned, but for not ſo little as a year together, this ſentence, or ſweet petition, would, as it were, thruſt itſelf into my mind, and perſuade me, that if ever I would go through long-ſuffering I muſt have patience, eſpecially if I would endure it joyfully.

325. As to the ſecond conſideration, that ſaying was of great uſe to me, *But we had the ſentence* 2 Cor 1. 9
*of death in ourſelves, that we might not truſt in ourſelves, but in God, that raiſeth the dead.* By this ſcripture I was made to ſee, that if ever I would ſuffer rightly, I muſt firſt paſs a ſentence of death upon every thing that can properly be called a thing of this life; even to reckon myſelf, my wife, my children, my health, my enjoyments, and all as dead to me, and myſelf as dead to them.

326 The ſecond was, to live upon God that is inviſible; as Paul ſaid in another place, the way not to faint, is *to look, not at the things which are ſeen:* 2 Cor. 4. 1
*but at the things which are not ſeen, For the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.* And thus I reaſoned with myſelf: If I provide only for a priſon, then the whip comes at unawares; and ſo doth alſo the pillory. Again, if I only provide for theſe, then I am not fit for baniſhment. Further, if I conclude that baniſhment is the worſt, then if death come I am ſurpriſed. So that I ſee the beſt way to go through ſufferings, is to truſt in God through Chriſt, as touching the world to come: and, as touching this world, to *count the grave my houſe, to make my bed in darkneſs, and to ſay to corruption, Thou art my father: and to the worm, Thou art my mother and ſiſter;* that is, to familiarize theſe things to me.

327. But notwithſtanding theſe helps, I found myſelf a man incompaſſed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the fleſh from my bones; and that not only becauſe I am ſomewhat too too fond of theſe great mercies, but alſo becauſe I ſhould have often brought to my mind the many hardſhips, miſeries, and wants, that my poor family was like to meet with; eſpecially my poor blind child, who lay nearer my heart than all I had beſide. O! the thoughts of the hardſhip I thought my blind one might go under, would break my heart to pieces.

328. Poor child, thought I, what ſorrow art thou like to have for thy portion in this world! Thou muſt be beaten, muſt beg, ſuffer hunger, cold, nakedneſs, and a thouſand calamities, though I cannot now endure the wind ſhould blow upon thee. But yet recalling myſelf, thought I, I muſt venture you all with God, tho' it goeth to the quick to leave you. O! I ſaw in this condition I was as a man who was pulling down his houſe upon the head of his wife and children; yet thought I, I muſt do it, I muſt do it. And now I thought on thoſe *two milch kine that were to carry the ark* 1 Sam. 6
*of God into another country, to leave their calves* 10, 11, 1
*behind them.*

329. But that which helped me in this temptation, was divers conſiderations, of which three in ſpecial here I will name. The firſt was, the conſideration of thoſe two ſcriptures, *Leave thy father-* Jer. 49. 1
*leſs children, I will preſerve them alive, and let* & 15. 1
*thy widows truſt in me:* And again, *The Lord ſaid, Verily it ſhall go well with thy remnant: verily, I will cauſe the enemy to intreat thee well in the time of evil, &c.*

330 I had alſo this conſideration, that if I ſhould now venture all for God, I engaged God to take care of my concernments; but if I forſook him and his ways, for fear of any trouble that ſhould come to me or mine, then I ſhould not only falſify my profeſſion, but ſhould count alſo that my concernments were not ſo ſure, if left at God's feet, whilſt I ſtood to and for his name, as they would be, if

they were under my own care, though with the denial of the way of God. This was a ſmarting conſideration, and as ſpurs unto my fleſh. That ſcripture alſo greatly helped it to faſten the more upon me, where Chriſt prays againſt Judas, that God would diſappoint him in his ſelfiſh thoughts, which moved him to ſell his maſter. Pray read it ſoberly, Pſal. cix. 6, 7, 8. *&c.*

331. I had alſo another conſideration, and that was, the dread of the torments of hell, which I was ſure they muſt partake of, that for fear of the croſs, do ſhrink from their profeſſion of Chriſt, his words and laws, before the ſons of men. I thought alſo of the glory that he had prepared for thoſe that in faith, and love, and patience, ſtood to his ways before them. Theſe things, I ſay, have helped me, when the thoughts of the miſery that both myſelf and mine might, for the ſake of my profeſſion, be expoſed to, hath lain pinching on my mind.

332. When I have indeed conceited, that I might be baniſhed for my profeſſion, then I have thought of that ſcripture, *They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented, of whom the world was not worthy;* for all they thought they were too bad to dwell and abide amongſt them. I have alſo thought of that ſaying, *The Holy Ghoſt witneſſeth in every city, that bonds and afflictions abide me.* I have verily thought, that my ſoul and it have ſometimes reaſoned about the ſore and ſad eſtate of a baniſhed and exiled condition, how they are expoſed to hunger, to cold, to perils, to nakedneſs, to enemies, and a thouſand calamities: and at laſt, it may be to die in a ditch, like a poor forlorn and deſolate ſheep. But I thank God, hitherto I have not been moved by theſe moſt delicate reaſonings, but have rather by them more approved my heart to God.

333. I will tell you a pretty buſineſs; I was once above all the reſt, in a very ſad and low condition for many weeks; at which time alſo I being but a young priſoner, and not acquainted with the laws, had this laid much upon my ſpirit, "That my "impriſonment might end at the gallows for ought "that I could tell." Now therefore Satan laid hard at me, to beat me out of heart, by ſuggeſting thus unto me: "But how if, when you come "indeed to die, you ſhould be in this condition; "that is, as not to ſavour the things of God, nor "to have any evidence upon your ſoul for a better "ſtate hereafter?" for indeed at that time all the things of God were hid from my ſoul.

334. Wherefore, when I at firſt began to think of this, it was a great trouble to me; for I thought with myſelf, that in the condition I now was in, I was not fit to die; neither indeed did think I could, if I ſhould be called to it; beſides, I thought with myſelf, if I ſhould make a ſcrambling ſhift to clamber up the ladder, yet I ſhould, either with quaking, or other ſymptoms of fainting, give occaſion to the enemy to reproach the way of God and his people, for their timorouſneſs. This therefore lay with great trouble upon me; for methought I was aſhamed to die with a pale face, and tottering knees in ſuch a caſe as this.

335. Wherefore I prayed to God, that he would comfort me, and give ſtrength to do and ſuffer what he ſhould call me to. Yet no comfort appeared, but all continued hid. I was alſo at this time ſo really poſſeſſed with the thought of death, that oft I was as if I was on a ladder with a rope about my neck. Only this was ſome encouragement to me, I thought I might now have an opportunity to ſpeak my laſt words unto a multitude which I thought would come to ſee me die; and, thought I, if it muſt be ſo, if God will but convert one ſoul by my laſt words, I ſhall not count my life thrown away, nor loſt.

336. But yet all the things of God were kept out of my ſight, and ſtill the tempter followed me with, "But whither muſt you go when you "die? What will become of you? Where will "you be found in another world? What evidence "have you for heaven and glory, and an inheritance among them that are ſanctified?" Thus was I toſſed for many weeks, and knew not what to do: at laſt this conſideration fell with weight upon me, "That it was for the word and way of "God that I was in this condition; wherefore I "was engaged not to flinch an hair's breadth "from it."

337. I thought alſo, that God might chuſe whether he would give me comfort now, or at the hour of death; but I might not therefore chuſe whether I would hold my profeſſion or no. I was bound, but he was free: yea, 'twas my duty to ſtand to his word, whether he would ever look upon me, or ſave me at the laſt; wherefore thought I, ſave the point being thus, I am for going on, and venturing my eternal ſtate with Chriſt, whether I have comfort here or no. If God doth not come in, thought I, "I will leap off the ladder, even blind-"fold, into eternity; ſink or ſwim, come heaven, "come hell. Lord Jeſus, if thou wilt catch me, "do; if not, I will venture for thy name."

338. I was no ſooner fixed upon this reſolution, but the word dropped upon me, *Doth Job ſerve God for nought?* as if the accuſer had ſaid, "Lord, "Job is no upright man: he ſerves thee for by-"reſpects; haſt thou not made an hedge about "him?" *&c. But put forth now thine hand, and touch all that he hath, and he will curſe thee to thy face.* How now, thought I, is this the ſign of an upright ſoul, to deſire to ſerve God when all is taken from him? Is he a godly man that will ſerve God for nothing rather than give out? Bleſſed be God; then, I hope I have an upright heart; for I am reſolved (God giving me ſtrength) never to deny my profeſſion, though I had nothing at all for my pains. And as I was thus conſidering, that ſcripture was ſet before me, Pſ. 44. 12. &c.

339. Now was my heart full of comfort; for I hoped it was ſincere. I would not have been without this trial for much: I am comforted every time I think of it; and I hope I ſhall bleſs God for ever, for the teaching I have had by it. Many more of the dealings of God towards me, I might relate: *But theſe out of the ſpoils won in battle have I dedicated to maintain the houſe of God.* 1 Chron. 26. 27.

## *The* CONCLUSION.

1. OF all the temptations that ever I met with in my life, to queſtion the being of God, and truth of his goſpel, is the worſt, and the worſt to be born. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. O, I have often thought of that word, *Have your loins girt about with truth;* and of that, *When the foundations are deſtroyed, what can the righteous do?*

2. Sometimes, when, after ſin committed, I have looked for ſore chaſtiſement from the hand of God, the very next that I have had from him hath been the diſcovery of his grace. Sometimes, when I have been comforted, I have called myſelf a fool for my ſo ſinking under trouble. And then again, when I have been caſt down, I thought I was not wiſe to give ſuch way to comfort. With ſuch ſtrength and weight have both theſe been upon me.

3. I have wondered much at this one thing, that though God doth viſit my ſoul with never ſo bleſſed a diſcovery of himſelf, yet I have found again, that ſuch hours have attended me afterwards

that I have been in my ſpirit ſo filled with darkneſs, that I could not ſo much as once conceive, what that God and that comfort was, with which I have been refreſhed.

4. I have ſometimes ſeen more in a line of the Bible, than I could well tell how to ſtand under; and yet at another time the whole Bible hath been to me as dry as a ſtick; or rather, my heart hath been ſo dead and dry unto it, that I could not conceive the leaſt dram of refreſhment, though I have looked it all over.

5. Of all fears, they are beſt that are made by the blood of Chriſt; and of all joy, that is the ſweeteſt that is mixed with mourning over Chriſt: Oh! it is a goodly thing to be on our knees, with Chriſt in our arms, before God. I hope I know ſomething of theſe things.

6. I find to this day ſeven abominations in my heart: 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Chriſt maniſeſteth. 3. A leaning to the works of the law. 4. Wanderings and coldneſs in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur becauſe I have no more, and yet ready to abuſe what I have. 7. I can do none of thoſe things which God commands me, but my corruptions will thruſt in themſelves: *When I would do good, evil is preſent with me.*

7. Theſe things I continually ſee and feel, and am afflicted and oppreſſed with; yet the wiſdom of God doth order them for my good. 1. They make me abhor myſelf. 2. They keep me from truſting my heart. 3. They convince me of the inſufficiency of all inherent righteouſneſs. 4. They ſhew me the neceſſity of flying to Jeſus. 5. They preſs me to pray unto God. 6. They ſhew me the need I have to watch and be ſober. 7. And provoke me to pray unto God, through Chriſt, to help me, and carry me through this world.

### *A CONTINUATION of Mr* BUNYAN's *life; beginning where he left off, and concluding with the time and manner of his death and burial, together with his true character, &c.*

READER, The painful and induſtrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth: and ſince there yet remains ſomewhat worthy of notice and regard, which occurred in the laſt ſcene of his life; the which, for want of time, or fear ſome over-cenſorious people ſhould impute it to him as an earneſt coveting of praiſe from men, he has not left behind him in writing; wherefore, as a true friend, and long acquaintance of Mr Bunyan's that his good end may be known, as his evil beginning, I have taken upon me, from my knowledge, and the beſt account given by other of his friends, to piece this to the thread, too ſoon broke off, and ſo lengthen it out to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he ſtruggled and conflicted ſo frequently with; the mercies, comforts, and deliverances, he found; how he came to take upon him the preaching of the goſpel; the ſlanders, reproaches and impriſonments that attended him, and the progreſs he notwithſtanding made, by the aſſiſtance of God's grace, no doubt to the ſaving of many ſouls; Therefore take theſe things, as he himſelf has methodically laid them down in the words of verity; and ſo I paſs on as to what remains.

After his being freed from his twelve years impriſonment, and upwards, for nonconformity, wherein he had time to furniſh the world with ſundry good books, &c. and by his patience, to move Dr Barlow, the then Biſhop of Lincoln, and other churchmen, to pity his hard and unreaſonable ſufferings, ſo far as to ſtand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noiſomeneſs and ill uſage of the place; being now, I ſay, again at liberty, and having, through mercy, ſhaken off his bodily fetters, for thoſe upon his ſoul were broken before, by the abounding grace that filled his heart, he went to viſit thoſe that had been a comfort to him in his tribulation, with a Chriſtian-like acknowledgement of their kindneſs and enlargement of charity; giving encouragement by his example, if it happened to be their hard haps to fall into affliction or trouble, then to ſuffer patiently for the ſake of a good conſcience, and for the love of God in Jeſus Chriſt, towards their ſouls, and by many cordial perſuaſions, ſupported ſome, whoſe ſpirits began to ſink low, through the fear of danger that threatened their worldly concernment; ſo that the people found a wonderful conſolation in his diſcourſe and admonitions.

As often as opportunity would admit, he gathered them together, though the law was then in force againſt meetings, in convenient places, and fed them with the ſincere milk of the word, that they might grow up in grace thereby. To ſuch as were any where taken and impriſoned upon theſe accounts, he made it another part of his buſineſs to extend his charity, and gather relief for ſuch of them as wanted.

He took great care to viſit the ſick, and ſtrengthen them againſt the ſuggeſtions of the tempter, which at ſuch times are very prevalent; ſo that they had cauſe for ever to bleſs God, who had put into his heart, at ſuch a time, to reſcue them from the power of the roaring lion, who ſought to devour them. Nor did he ſpare any pains or labour in travel, though to the remote counties, where he knew, or imagined, any people might ſtand in need of his aſſiſtance; inſomuch that ſome of theſe viſitations that he made, which were two or three every year, ſome (though in jeering manner no doubt) gave him the epithet of *Biſhop Bunyan*, whilſt others envied him for his ſo earneſtly labouring in Chriſt's vineyard; yet the ſeed of the word he all this while ſowed in the hearts of his congregation, watered with the grace of God, brought forth in aboundance, in bringing in diſciples to the church of Chriſt.

Another part of his time he ſpent in reconciling differences, by which he hindered many miſchiefs, and ſaved ſome families from ruin; and in ſome fallings-out, he was uneaſy till he found a means to labour a reconciliation, and become a peacemaker, on whom a bleſſing is promiſed in holy writ: and indeed, in doing this good office, he may be ſaid to ſum up his days, it being the laſt undertaking of his life, as will appear in the cloſe of this paper.

When in the late reign, liberty of conſcience was unexpectedly given and indulged to Diſſenters of all perſuaſions, his piercing wit penetrated the vale, and found that it was not for the Diſſenters ſake they were ſo ſuddenly freed from the proſecutions that had long lain heavy upon them, and ſet in a manner on an equal foot with the church of England, which the Papiſts were undermining, and about to ſubvert: he foreſaw all the advantages that could redound to the Diſſenters, would have been no more than what Polyphemus, the monſtrous giant of Sicily, would have allowed Ulyſſes, *viz.* That he would eat his men firſt, and do him the favour of being eaten laſt. For although Mr Bunyan, following the examples of others, did lay hold of this liberty, as an acceptable thing in itſelf, knowing God is the only lord of conſcience, and that it is good at all times to do according to the dictates of a good conſcience, and that the preaching the glad tidings of the goſpel is beautiful in the preacher; yet in all this he moved with caution and a holy fear, earneſtly praying for averting the impendent judgements, which he ſaw, like a black tempeſt, hanging over our heads, for our ſins, and ready to break upon us, and that the Ninevites remedy was now highly neceſſary. Hereupon he gathered his congregation at Bedford, where he moſtly lived, and had lived and ſpent the greateſt part of his life; and there being no convenient place to be had for the entertainment of ſo great a confluence of people as followed him, upon the account of his teaching, he conſulted with them for the building of a meeting-houſe; to which they made their voluntary contributions, with all chearfulneſs and alacrity; and the firſt time he appeared there to edify, the place was ſo thronged, that many were conſtrained to ſtay without, though the houſe was very ſpacious, every one ſtriving to partake of his inſtructions, that were of his perſuaſion, and ſhew their good will towards him, by being preſent at the opening of the place. And here he lived in much peace and quiet of mind, contenting himſelf with that little God had beſtowed upon him, and ſequeſtring himſelf from all ſecular employments, to follow that of his call to the miniſtry; for as God ſaid to Moſes, he that made the lips and heart, can give eloquence and wiſdom, without extraordinary acquirements in an univerſity.

During theſe things, there were regulators ſent into all cities and towns-corporate, to new-model the government in the magiſtracy, *&c.* by turning out ſome, and putting in others. Againſt this Mr Bunyan expreſſed his zeal with ſome warmneſs, as foreſeeing the bad conſequence that would attend it, and laboured with his congregation to prevent their being impoſed on in this kind: and when a great man in thoſe days, coming to Bedford upon ſome ſuch errand, ſent for him, as it is ſuppoſed, to give him a place of public truſt, he would by no means come at him, but ſent his excuſe.

When he was at leiſure from writing and teaching, he often came up to London, and there went among the congregations of the Nonconformiſts, and uſed his talents to the great good-liking of the hearers; and even ſome, to whom he had been miſrepreſented, upon the account of his education, were convinced of his worth and knowledge in ſacred things, as perceiving him to be a man of ſound judgement, delivering himſelf plainly and powerfully; inſomuch that many who came ſpectators for novelty, rather than to be edified and improved, went away well ſatisfied with what they heard; and wondered, as the Jews did at the Apoſtles, *viz,* whence this man ſhould have theſe things; perhaps not conſidering that God more immediately aſſiſts thoſe that make it their buſineſs induſtriouſly and chearfully to labour in his vineyard.

Thus he ſpent his latter years in imitation of his great Lord and Maſter, the ever-bleſſed Jeſus; he went about doing good; ſo that the moſt prying critic, or even malice herſelf, is defied to find, even upon the narroweſt ſearch or obſervation, any ſully or ſtain upon his reputation, with which he may be juſtly charged; and this we note, as a challenge to thoſe that have had the leaſt regard for him, or them of his perſuaſion, and have one way or other appeared in the front of thoſe that oppreſſed him; and for the turning whoſe hearts, in obedience to the commiſſion and commandment given him of God, he frequently prayed, and ſometimes ſought a bleſſing for them, even with tears; the effects of which they may, peradventure, though undeſervedly, have found in their perſons, friends, relations, eſtates; for God will hear the prayers of the faithful, and anſwer them, even for thoſe that vex them, as it happened in the caſe of Job's praying for the three perſons that had been grievous in their reproach againſt him, even in the day of his ſorrow.

But yet let me come a little nearer to particulars, and periods of time, for the better refreſhing the memories of thoſe that knew his labour and ſufferings, and for the ſatisfaction of all that ſhall read this book.

After he was ſenſibly convicted of the wicked ſtate of his life, and converted, he was baptized into the congregation, and admitted a member thereof, *viz.* in the year 1655, and became ſpeedily a very zealous profeſſor. But upon the return of King Charles to the crown in 1660, he was, on the 12th of November, taken, as he was edifying ſome good people that was got together to hear the word, and confined in Bedford gaol for the ſpace of ſix years, till the act of indulgence to Diſſenters being allowed, he obtained his freedom by the interceſſion of ſome in truſt and power, that took pity of his ſufferings. But within ſix years afterwards, he was again taken up, *viz.* in the year 1666, and was then confined for ſix years more; when the gaoler took ſuch pity of his rigorous ſufferings, that he did as the Egyptian gaoler did to Joſeph, put all the care and truſt in his hand. When he was taken this laſt time, he was preaching on theſe words, *viz. Doſt thou believe on the Son of God:* and this impriſonment continued ſix years; and when this was over, another ſhort affliction, which was an impriſonment of half a year, fell to his ſhare. During theſe confinements, he wrote theſe following books, viz. *Of prayer by the Spirit, The Holy City's Reſurrection, Grace abounding, Pilgrim's Progreſs, the firſt part.*

In the laſt year of his twelve years impriſonment, the paſtor of the congregation at Bedford died, and he was choſen to that care of ſouls, on the 12th of December 1671. And in this charge he often had diſputes with ſcholars that came to oppoſe him, as ſuppoſing him an ignorant perſon; and though he argued plainly, and by ſcripture, without phraſes and logical expreſſions, yet he nonpluſſed one who came to oppoſe him in his congregation, by demanding, Whether or no we had the true copies of the original ſcriptures? And another, when he was preaching, accuſed him of uncharitableneſs, for ſaying, *It was very hard for moſt to be ſaved;* ſaying, by that he went about to exclude moſt of his congregation. But he confuted him, and put him to ſilence, with the parable of the ſtony ground, and other texts out of the 13th of Matthew, in our Saviour's ſermon out of a ſhip; all his methods being to keep cloſe to the ſcriptures, and what he found not warranted there, himſelf would not warrant nor determine, unleſs in ſuch caſes as were plain, wherein no doubts or ſcruples did ariſe.

But not to make any further mention of this kind, it is well known, that this perſon managed all his affairs with ſuch exactneſs, as if he had made it his ſtudy, above all other things, not to give occaſion of offence, but rather ſuffer many inconveniencies to avoid it, being never heard to reproach or revile any, what injury ſoever he received, but rather to rebuke thoſe that did. And as it was in his converſation, ſo it is manifeſted in thoſe books he has cauſed to be publiſhed to the world; where, like the archangel diſputing with Satan about the body of Moſes, as we find it in the epiſtle of St Jude, he brings no railing accuſation, but leaves the rebukers, thoſe that perſecuted him, to the Lord.

In his family he kept up a very ſtrict diſcipline, in prayer and exhortations, being in this like Joſhua, as that good man expreſſes it, *viz. Whatſoever others did; as for me and my houſe, we will ſerve the Lord.* And indeed a bleſſing waited on his labours and endeavours; ſo that his wife, as the

Pſalmiſt ſays, *was like a pleaſant vine upon the wall of his houſe, and his children like olive-branches round his table; for ſo ſhall it be with the man that fears the Lord:* and though by reaſon of the many loſſes he ſuſtained by impriſonment and ſpoil, of his chargeable ſickneſs, *&c.* his earthly treaſure ſwelled not to exceſs, he always had ſufficient to live decently and creditably; and with that he had the greateſt of all treaſures, which is content: for, as the wiſe man ſays, *that is a continual feaſt.*

But where content dwells, even a poor cottage is a kingly palace; and this happineſs he had all his life long, not ſo much minding this world, as knowing he was here as a pilgrim and ſtranger, and had no tarrying city, but looked for one not made with hands, eternal in the higheſt heavens. But at length, worn out with ſufferings, age, and often teaching, the day of his diſſolution drew near; and death, that unlocks the priſon of his ſoul, to enlarge it for a more glorious manſion, put a ſtop to his acting his part on the ſtage of mortality; Heaven, like earthly princes, when it threatens war, being always ſo kind as to call home its ambaſſadors before it be denounced. And even the laſt act or undertaking of his was a labour of love and charity: for it ſo falling out, that a young gentleman, a neighbour of Mr Bunyan's, happening into the diſpleaſure of his father, and being much troubled in his mind upon that account, as alſo for that he had heard his father purpoſed to diſinherit him, or otherwiſe deprive him of what he had to leave, he pitched upon Mr Bunyan as a fit man to make way for his ſubmiſſion, and prepare his father's mind to receive him; and he, as willing to do any good office as it could be requeſted, as readily undertook it; and ſo riding to Reading in Berkſhire, he there uſed ſuch preſſing arguments and reaſons againſt anger and paſſion, as alſo for love and reconciliation, that the father was mollified, and his bowels yerned towards his returning ſon.

But Mr Bunyan, after he had diſpoſed all things to the beſt for accommodation, returning to London, and being overtaken with exceſſive rains, coming to his lodging extreme wet, fell ſick of a violent fever; which he bore with much conſtancy and patience, and expreſſed himſelf as if he deſired nothing more than to be diſſolved, and be with Chriſt, in that caſe eſteeming death as gain, and life only a tedious delaying felicity expected; and finding his vital ſtrength decay, having ſettled his mind and affairs, as well as the ſhortneſs of time and the violence of his diſeaſe would admit, with a conſtant and Chriſtian patience, he reſigned his ſoul into the hands of his moſt merciful Redeemer, following his pilgrimage from the city of Deſtruction to the New Jeruſalem, his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna, and water of life, as by many holy and humble conſolations, expreſſed in his letters to ſeveral perſons in priſon, and out of priſon; too many to be here inſerted at preſent. He died at the houſe of one Mr Straddock, a grocer, at the Star on Snow-hill, in the pariſh of St Sepulchre, London, on the 12th of Auguſt 1688, and in the 60th year of his age, after ten days ſickneſs; and was buried in the new burying-place near the Artillery Ground; where he ſleeps to the morning of the reſurrection, in hopes of a glorious riſing to an incorruptible immortality of joy and happineſs, where no more trouble and ſorrow ſhall afflict him, but all tears be wiped away; when the juſt ſhall be incorporated as members of Chriſt their head, and reign with him as kings and prieſts for ever.

### *A brief character of Mr John Bunyan.*

HE appeared in countenance to be of a ſtern and rough temper; but in his converſation mild and affable, not given to loquacity, or much diſcourſe in company, unleſs ſome urgent occaſion required it; obſerving never to boaſt of himſelf, or his parts, but rather ſeem low in his own eyes, and ſubmit himſelf to the judgement of others; abhorring lying and ſwearing, being juſt in all that lay in his power to his word; not ſeeming to revenge injuries, loving to reconcile differences, and make friendſhip with all. He had a ſharp quick eye, accompliſhed with an excellent diſcerning of perſons, being of good judgement and quick wit. As for his preſon, he was tall of ſtature, ſtrong boned, though not corpulent, ſomewhat of a ruddy face, with ſparkling eyes, wearing his hair on his upper lip, after the old Britiſh faſhion; his hair reddiſh, but in his latter days, time had ſprinkled it with gray; his noſe well ſet, but not declining or bending, and his mouth moderate lage; his forehead ſomething high, and his habit always plain and modeſt. And thus have we impartially deſcribed the internal and external parts of a perſon, whoſe death hath been much regretted; a perſon who had tried the ſmiles and frowns of time not puffed up in proſperity, nor ſhaken in adverſity, always holding the golden mean.

*In him at once did three great worthies ſhine,*
*Hiſtorian, poet, and a choice divine.*
*Then let him reſt in undiſturbed duſt,*
*Until the reſurrection of the juſt.*

### *POST-SCRIPT.*

IN his pilgrimage God bleſſed him with four children; one of which, named *Mary*, was blind, and died ſome years before. His other children are *Thomas*, *Joſeph*, and *Sarah*; and his wife *Eliſabeth*, having lived to ſee him overcome his labour and ſorrow, and paſs from this life to receive the reward of his works, long ſurvived him not; but in 1692 ſhe died, to follow her faithful Pilgrim from this world to the other, whither he was gone before her, while his works remain for the edifying of the reader, and praiſe of the author. VALE.

### *Mr John Bunyan's dying ſayings.*

#### *Of Sin.*

SIN is the great block and bar to our happineſs, the procurer of all miſeries to man, both here and hereafter. Take away ſin, and nothing can hurt us; for death temporal, and ſpiritual, and eternal is the wages of it.

Sin, and man for ſin, is the object of the wrath of God. How dreadful therefore muſt his caſe be who continues in ſin! for who can bear or grapple with the wrath of God!

No ſin againſt God can be little; becauſe it is againſt the great God of heaven and earth: but if the ſinner can find out a little God, it may be eaſy to find out little ſins.

Sin turns all God's grace into wantonneſs: it is the dare of his juſtice, the rape of his mercy, the jeer of his patience, the ſlight of his power, and the contempt of his love.

Take heed of giving thyſelf liberty of committing one ſin, for that will lead thee to another, till by an ill cuſtom it become natural.

To begin a ſin is to lay a foundation for a continuance: this continuance is the mother of cuſtom, and impudence at laſt the iſſue.

The death of Chriſt giveth us the beſt diſcovery of ourſelves, in what condition we were, in that nothing could help us but that; and the moſt clear diſcovery of the dreadful nature of our ſins: for if ſin be ſo dreadful a thing as to wring the heart of the Son of God, how ſhall a poor wretched ſinner be able to bear it?

#### *Of Affliction.*

NOthing can render affliction ſo unſupportable as the load of ſin. Would you therefore be fitted for afflictions? be ſure to get the burden of your ſins laid aſide, and then what affliction ſoever you may meet with will be very eaſy to you.

If thou canſt hear and bear the rod of affliction which God ſhall lay upon thee, remember this leſſon, Thou art beaten that thou mayſt be better.

The Lord uſeth his flail of tribulation, to ſeparate the chaff from the wheat.

The ſchool of the croſs is the ſchool of light; it diſcovers the world's vanity, baſeneſs, and wickedneſs, and lets us ſee more of God's mind. Out of dark affliction comes a ſpiritual light.

In times of affliction we commonly meet with the ſweeteſt experiences of the love of God.

Did we heartily renounce the pleaſures of this world, we ſhould be very little troubled for our afflictions: that which renders an afflicted ſtate ſo inſupportable to many, is becauſe they are too much addicted to the pleaſures of this life, and ſo cannot endure that which makes a ſeparation between them.

### *Of Repentance, and Coming to Chriſt.*

THE end of affliction is the diſcovery of ſin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we ſhall find eaſe and reſt.

A repenting penitent, though formerly as bad as the worſt of men, may by grace become as good as the beſt.

To be truly ſenſible of ſin, is to ſorrow for diſpleaſing of God, to be afflicted that he is diſpleaſed by us, more than that he is diſpleaſed with us.

Your intentions to repentance, and the neglect of that ſoul ſaving duty, will riſe up in judgement againſt you.

Repentance carries with it a divine rhetoric, and perſuades Chriſt to forgive multitudes of ſins committed againſt him.

Say not with thyſelf, To-morrow I will repent; for it is thy duty to do it daily.

The goſpel of grace and ſalvation is above all doctrines the moſt dangerous, if it be received in word only by graceleſs men; if it be not attended with a ſenſible need of a Saviour, and bring them to him. For ſuch men as have only the notion of it are of all men moſt miſerable; for by reaſon of their knowing more than Heathens, this ſhall only be their final portion, that they ſhall have greater ſtripes.

### *Of Prayer.*

BEfore you enter into prayer, aſk thy ſoul theſe queſtions: 1. To what end, O my ſoul, art thou retired into this place? Art thou not come to diſcourſe the Lord in prayer? Is he preſent, will he hear thee? Is he merciful, will he help thee? Is thy buſineſs ſlight, is it not concerning the welfare of thy ſoul? What words wilt thou uſe to move him to compaſſion?

To make thy preparation complete, conſider that thou art *but duſt and aſhes*, and he the great God, Father of our Lord Jeſus Chriſt, *that clothes himſelf with light as with a garment;* that thou art a vile ſinner, he a holy God; that thou art but a poor crawling worm, he the Omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayeſt, rather let thy heart be without words, than thy words without an heart.

Prayer will make a man ceaſe from ſin, or ſin will entice a man to ceaſe from prayer.

The ſpirit of prayer is more precious than treaſures of gold and ſilver.

Pray often; for prayer is a ſhield to the ſoul, a ſacrifice to God, and a ſcourge for Satan.

### *Of the Lord's day, Sermons, and Week-days.*

HAve a ſpecial care to ſanctify the Lord's day; for as thou keepeſt it, ſo it will be with thee all the week long.

Make the Lord's day the market for thy ſoul: let the whole day be ſpent in prayer, repetitions, or meditations: lay aſide the affairs of the other part of the week: let thy ſermon thou haſt heard be converted into prayer. Shall God allow thee ſix days, and wilt not thou afford him one?

In the church, be careful to ſerve God; for thou art in his eyes, and not in man's.

Thou mayſt hear ſermons often, and do well in practiſing what thou heareſt; but thou muſt not expect to be told thee in a pulpit all that thou oughteſt to do, but be ſtudious in ſearching the ſcriptures, and reading good books. What thou heareſt may be forgotten; but what thou readeſt may better be retained.

Forſake not the public worſhip of God, leſt God forſake thee, not only in public, but in private.

In the week-days, when thou riſeſt in the morning, conſider, 1. Thou muſt die. 2. Thou mayſt die that minute. 3. What will become of thy ſoul. Pray often. At night conſider, 1. What ſins thou haſt committed. 2. How often thou haſt prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy converſation. 6. If thou calleſt to mind the errors of the day, ſleep not without a confeſſion to God, and a hope of pardon. Thus, every morning and evening, make up thy accounts with Almighty God, and thy reckoning will be the leſs at laſt.

### *Of the love of the World.*

NOthing more hinders a ſoul from coming to Chriſt than a vain love of the world; and till a ſoul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it is a moth in a Chriſtian's life.

To deſpiſe the world, is the way to enjoy heaven; and bleſſed are they who delight to converſe with God by prayer.

What folly can be greater than to labour for the meat that periſheth, and neglect the food of eternal life?

God, or the world muſt be neglected at parting-time; for then is the time of trial.

To ſeek yourſelf in this world is to be loſt: and to be humble is to be exalted.

The epicure, that delighteth in the dainties of this world, little thinketh that thoſe very creatures will one day witneſs againſt him.

### *Of Suffering.*

IT is not every ſuffering that makes a martyr, but ſuffering for the word of God after a right manner; that is, not only for righteouſneſs, but for righteouſneſs ſake; not only for truth, but out of love to truth; not only for God's word, but according to it; to wit, in that holy, humble, meek manner, as the word of God requireth.

It is a rare thing to ſuffer aright, and to have my ſpirit in ſuffering bent only againſt God's enemy, ſin; ſin in doctrine, ſin in worſhip, ſin in life, and ſin in converſation.

The devil, nor men of the world, can kill thy righteouſneſs, or love to it, but by thy own hand; or ſeparate that and thee aſunder without thy own act. Nor will he that doth indeed ſuffer for the ſake of it, or out of love he bears thereto, be tempted to exchange it for the good will of all the world.

I have often thought that the beſt of Chriſtians are found in the worſt of times: and I have thought again, that one reaſon why we are no better, is becauſe God purges us no more. Noah and Lot, who ſo holy as they in the time of their afflictions! and yet who ſo idle as they in the time of their proſperity!

### *Of Death and Judgement.*

AS the devil labours by all means to keep out other things that are good, ſo to keep out of the heart as much as in him lies, the thoughts of paſſing from this life into another world; for he knows, if he can but keep them from the ſerious thoughts of death, he ſhall the more eaſily keep them in their ſins.

Nothing will make us more earneſt in working out the work of our ſalvation, than a frequent meditation of mortality: nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us deſires after holineſs.

O ſinner, what a condition wilt thou fall into when thou departeſt this world, if thou depart unconverted! Thou hadſt better have been ſmothered the firſt hour thou waſt born; thou hadſt better have been plucked one limb from another; thou hadſt better have been made a dog, a toad, a ſerpent, than to die unconverted: and this thou wilt find true if thou repent not.

A man would be counted a fool to ſlight a judge before whom he is to have a trial of his whole eſtate. The trial we have before God is of otherguiſe importance; it concerns our eternal happineſs or miſery; and yet dare we affront him?

The only way for us to eſcape that terrible judgement, is to be often paſſing a ſentence of condemnation upon ourſelves here.

When the ſound of the trumpet ſhall be heard, which ſhall ſummon the dead to appear before the tribunal of God, the righteous ſhall haſten out of their graves, with joy, to meet their Redeemer in the clouds; others ſhall call to the hills and mountains to fall upon them, to cover them from the ſight of their judge. Let us therefore in time be poſing ourſelves which of the two we ſhall be.

### *Of the Joys of Heaven.*

THere is no good in this life but what is mingled with ſome evil. Honours perplex, riches diſquiet, and pleaſures ruin health. But in heaven we ſhall find bleſſings in their purity, without any ingredient to imbitter, with every thing to ſweeten them.

O! who is able to conceive the inexpreſſible inconceivable joys that are there? None but they who have taſted of them. Lord, help us to put ſuch a value upon them here, that in order to prepare ourſelves for them, we may be willing to forego the loſs of all thoſe deluding pleaſures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, ſhall come to dwell with her huſband for ever!

Chriſt is the deſire of nations, the joy of angels, the delight of the Father: what ſolace then muſt that ſoul be filled with, that hath the poſſeſſion of him to all eternity!

O! what acclamations of joy will there be, when all the children of God ſhall meet together, without fear of being diſturbed by the Antichriſtian and Cainiſh brood!

Is there not a time coming when the godly may aſk the wicked, What profit they have in their pleaſure? what comfort in their greatneſs? and what fruit in all their labour?

If you would be better ſatisfied what the beatifical viſion means, my requeſt is, that you would live holily, and go and ſee.

### *Of the Torments of Hell.*

HEaven and ſalvation is not ſurely more promiſed to the godly, than hell and damnation is threatened to, and ſhall be executed on the wicked.

When once a man is damned, he may bid adieu to all pleaſures.

Oh! who knows the power of God's wrath? None but damned ones.

Sinners company are the devil and his angels, tormented in everlaſting fire with a curſe.

Hell would be a kind of paradiſe, if it were no worſe than the worſt of this world.

As different as grief is from joy, as torment from reſt, as terror from peace, ſo different is the ſtate of ſinners from that of ſaints in the world to come.

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# A Confeſſion of my FAITH, and a Reaſon of my PRACTICE:

OR,

## With who, and who not, I can hold church-fellowſhip, or the communion of ſaints.

Shewing, by divers arguments, that though I dare not communicate with the open profane, yet I can with thoſe viſible ſaints that differ about WATER-BAPTISM.

Wherein is alſo diſcourſed, Whether that be the entering ordinance into fellowſhip, or no.

*I believe, and therefore have I ſpoken,* Pſal. cxvi. 10.

## To the READER,

I Marvel not that both yourſelf and others do think my long impriſonment ſtrange, or rather ſtrangely of me for the ſake of that; for verily I ſhould alſo have done it myſelf, had not the Holy Ghoſt long ſince forbidden me, 1 Pet. iv. 12; 1 John 3. 13. Nay verily, that notwithſtanding, had the adverſary but faſtened the ſuppoſition of guilt upon me, my long trials might by this time have put it beyond diſpute. For I have not hitherto been ſo ſordid, as to ſtand to a doctrine right or wrong; much leſs, when ſo weighty an argument as above eleven years impriſonment is continually dogging of me to weigh and pauſe, and pauſe again, the grounds and foundation of thoſe principles for which I thus have ſuffered: but having, not only at my trial aſſerted them, but alſo ſince, even all this tedious tract of time, in cool blood, a thouſand times, by the word of God, examined them, and found them good, I cannot, I dare not now revolt, or deny the ſame, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgement of all men, though they ſtand and fall to none but the word of God alone, I have, in this ſmall treatiſe, preſented to this generation, *A Confeſſion of my Faith, and a Reaſon of my Practice in the worſhip of God*; by which, although it be brief, candid Chriſtians may, I hope, without a violation to faith or love, judge I may have the root of the matter found in me.

Neither have I in this relation abuſively preſented my reader with other doctrines or practices than what I held, profeſſed, and preached, when apprehended, and caſt in priſon. Nor did I then, or now, retain a doctrine beſides, or which is not thereon grounded. The ſubject I ſhould have preached upon, even then when the conſtable came, was, *Doſt thou believe on the Son of God?* From whence I intended to ſhew the abſolute need of faith in Jeſus Chriſt; and that it was alſo a thing of the higheſt concern for men to inquire into, and to aſk their own hearts, whether they had it or no?

Faith and holineſs are my profeſſed principles, with an endeavour, ſo far as in me lieth, to be at peace with all men. What ſhall I ſay, let mine enemies themſelves be judges, if any thing in theſe following doctrines, or if ought that any man hath heard me preach, doth, or hath, according to the true intent of my words, ſavoured either of hereſy or rebellion. I ſay again, let they themſelves be judges, if ought they find in my writing or preaching doth render me worthy of almoſt twelve years impriſonment, or one that deſerveth to be hanged, or baniſhed for ever, according to their tremendous ſentence. Indeed my principles are ſuch, as lead me to a denial to communicate in the things of the kingdom of Chriſt, with the ungodly and open profane. Neither can I, in or by the ſuperſtitious inventions of this world, conſent that my ſoul ſhould be governed in any of my approaches to God, becauſe commanded to the contrary, and commended for ſo refuſing. Wherefore, excepting this one thing, for which I ought not to be rebuked. I ſhall, I truſt, in deſpite of ſlander and falſehood, diſcover myſelf at all times a peaceable and an obedient ſubject. But if nothing will do, unleſs I make of my conſcience a continual butchery, and ſlaughter-ſhop; unleſs, putting out my own eyes, I commit me to the blind to lead me, as I doubt is deſired by ſome; I have determined, the Almighty God being my help and ſhield, yet to ſuffer, if frail life might continue ſo long, even till the moſs ſhall grow on mine eyebrows, rather than thus to violate my faith and principles. *Will a man leave the ſnow of Lebanon, that cometh from the rock of the field? or ſhall the cold flowing waters that come from another place be forſaken? Hath a nation changed their gods, which yet are no gods? For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever.*

*Micah* 4. 5.
*Jer.* 18. 14.

Touching my practice as to communion with viſible ſaints, although not baptized with water, I ſay it is my preſent judgement ſo to do; and am willing to render a farther reaſon therereof, ſhall I ſee the leading hand of God thereto.

*Thine in bonds for the goſpel,*

JOHN BUNYAN.

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# A Confeſſion of my FAITH.

1. I BELIEVE, that there is but one only true God, and there is none other but he: *To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee the only true God. &c.* *Mark* 12. 32. 1 *Cor.* 8. *John* 17. 3. *Acts* 17. 24.

2. I believe, that this God is almighty, eternal, inviſible, incomprehenſible, *&c. I am the Almighty God, walk before me, and be thou perfect. The eternal, God is thy refuge. Now, unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Gen.* 17. 1. *Deut.* 33. 26, 27. 1 *Tim.* 1. 17. *Job.* 11. 7. *Rom.* 11. 33.

3. I believe, that this God is unſpeakably perfect in all his attributes, of power, wiſdom, juſtice, truth, holineſs, mercy, love, *&c.*: his power is ſaid to be eternal, his underſtanding and wiſdom infinite; he is called the *juſt Lord*, in oppoſition to all things: he is ſaid to be truth itſelf, and the God thereof. There is none holy as the Lord. *God is love. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? Rom.* 1. 20. *Pſalm* 147. 5. *Zeph.* 3. 5. 2 *Theſſ.* 2. 10. *Deut.* 32. 4. *Job* 11. 7.

4. I believe, that in the Godhead there are three perſons or ſubſiſtences: *There are three that bear record in heaven; the Father, the Word, and the Holy Ghoſt:* 1 *John* 5. 7. *See alſo, Gen.* 1. 26. *chap.* 3. 22. *chap.* 11. 7. *and Iſa.* 6. 8.

5. I believe, that theſe three are, in nature, eſſence, and eternity, equally one: *Theſe three are one* 1 *John* 5. 7.

6. I believe, There is a world to come, Heb. 2. 5. chap. 7. 5.

7. I believe, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt: *Many that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves ſhall hear his voice, and ſhall come forth; they that have done good, to the reſurrection of life; and they that have done evil, to the reſurrection of damnation.* Acts 24. 15. Dan. 12. 2. John 5. 28.

8. I believe, that they that ſhall be counted worthy of that world, and of the reſurrection from the dead, neither marry nor are given in marriage, neither can they die any more; *for they are equal to the angels, and are the children of God, being the children of the reſurrection.* Luke 10. 34, 35, 36.; John 10. 27, 28, 29; Rev. 7. 16. *and* 20, 6.

9. I believe, that thoſe that die impenitent, ſhall be tormented with the devil and his angels, and ſhall be caſt with them into the lake that burns with fire and brimſtone, *where their worm dieth not, and the fire is not quenched. Rev.* 21. 8. *Matth.* 9. 43. 48. *Matth.* 25. 41. 46. *John* 5 29.

10. I believe, that becauſe God is naturally holy and juſt, even as he is good and merciful, therefore (all having ſinned) none can be ſaved without the means of a Redeemer. *Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom. We have redemption through his blood, even the forgiveneſs of our ſins. For which, without ſhedding of blood, is no remiſſion. Job.* 33. 24. *Col.* 1. 14 *Heb.* 9. 22.

11. I believe, that Jeſus Chriſt our Lord himſelf is the Redeemer: *They remembred that God was*

*their rock, and the high God their Redeemer. Foraſmuch as ye know, that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot, Pſal.* 78. 35. 1 *Pet.* 1. 18, 19.

12. I believe, that the great reaſon why the Lord, the ſecond perſon in the Godhead, did clothe himſelf with our fleſh and blood, was that he might be capable of obtaining the redemption, that before the world, was intended for us. *Foraſmuch then as the children were made partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame;* (mark) *that through death he might deſtroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime ſubject to bondage. When the fulneſs of time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God; to make reconciliation for the ſins of the people. For in that himſelf hath ſuffered being tempted, he is able alſo to ſuccour them that are tempted. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. As it is written, Curſed is every one that is hanged on a tree. That the bleſſing of Abraham might come upon the Gentiles, through faith in Jeſus Chriſt, Heb.* 2. 14, 15. *Gal.* 4. 4. *Heb.* 2. 17, 18. *Gal.* 3. 13, 14.

13. I believe, that the time when he clothed himſelf with our fleſh, was in the days of the reign of Cæſar Auguſtus; then, I ſay, and not till then was the Word made fleſh, or clothed with our nature: *And it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed. And Joſeph went up from Galilee out of the city of Nazareth, unto Judah, unto the city of David, which is called Bethlehem, becauſe he was of the houſe and lineage of David, to be taxed, with Mary his eſpouſed wife, being great with child. And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered. This child was he of whom godly Simeon was told by the Holy Ghoſt, when he ſaid, That he ſhould not ſee death until he had ſeen the Lord Chriſt. John* 1. 14.; 1 *Tim.* 3. 16. *Luke* 2. 1, 2, 3. & 6. 25, 26, 27.

14. I believe, therefore, that this very child, as afore is teſtified, is both God and man; the Chriſt of the living God: *And ſhe brought forth her firſt-born ſon, and wrapt him in ſwaddling-cloaths, and laid him in a manger; becauſe there was no room for them in the inn. And there were in the ſame country ſhepherds keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord ſhined round about them: and they were ſore afraid. And the angel ſaid unto them, Fear not; for behold I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David, a Saviour which is Chriſt the Lord. And this ſhall be a ſign unto you, ye ſhall find the babe wrapped in ſwaddling-cloaths, lying in a manger. Again, But while he thought on theſe things, behold the angel of the Lord appeared unto him, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins. Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Immanuel, which being interpreted, is God with us. Luke* 2. 7, 12. *Matth.* 1. 21, 22.

15. I believe, therefore, that the righteouſneſs and redemption by which we that believe ſtand juſt before God, as ſaved from the curſe of the law, is the righteouſneſs and redemption that conſiſts in the perſonal acts and performances of this child Jeſus; this God-man, the Lord's Chriſt; it conſiſteth, I ſay, in his perſonal fulfilling the law for us, to the utmoſt requirement of the juſtice of God: *Do not think,* (ſaid he), *that I am come to deſtroy the law, or the prophets; I am not come to deſtroy, but to fulfil. By which means he became the end of the law for righteouſneſs to every one that believeth. For what the law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh. So finiſhing tranſgreſſions, and making an end of ſins, and making reconciliation for iniquity, he brought in everlaſting righteouſneſs. Matth.* 5. 17. *Rom.* 10. 3. & 8. 3. 1 *John* 3. 8. 2 *Tim.* 1. 9. *Heb.* 10. 5, 6, 7, 8, 10. *Dan.* 9. 24.

16. I believe, that for the completing of this work, he was always ſinleſs; did always the things that pleaſed God's juſtice; that every one of his acts, both of doing and ſuffering, and riſing again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, *the righteouſneſs of God,* his blood, *the blood of God;* and *herein perceive we the love of God, in that he laid down his life for us.* The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the croſs for our ſins. Heb. 4. 15. & 7. 26, 27. 28. John 8. 29. Acts 10. 30. Rom. 3. 21, 7, 22. Acts 20. 28. 1 John 3. 16. John 20. 28. Rom. 1. 4.

17. I believe, then, that the righteouſneſs that ſaveth the ſinner from the wrath to come, is properly, and perſonally Chriſt's, and ours but as we have union with him, God by grace imputing it to us: "Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not having my own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. For of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption. For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him." Phil. 3. 8, 9. 1 Cor. 1. 30. 2 Cor. 5. 20, 21.

18. I believe, that God, as the reward of Chriſt's undertakings for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God: "And being found in faſhion as a man, he humbled himſelf unto death, even the death of the croſs," where he died for our ſins; "wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to teſtify, that it was he that was ordained of God to be the judge of quick and dead. Who verily was fore-ordained before the foundation of the world but was manifeſt in theſe laſt times for you;

"who by him do believe in God, who raiſed him from the dead, and gave him glory, that your faith and hope might be in God." Phil. 2. 5.—10.; Eph. 1. 18.—22.; Acts 10. 42. & 17. 31.; 1 Pet. 1. 20, 21.

19. I believe, that being at the right hand of God in heaven, he doth there effectually exerciſe the offices of his excellent prieſt-hood and mediatorſhip, preſenting himſelf continually before God, in the righteouſneſs which is accompliſhed for us when he was in the world: for by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now, as receiving the worth and merit thereof from the Father, doth beſtow upon us grace, repentance, faith, and the remiſſion of ſins; yea, he alſo received for us the Holy Ghoſt to be ſent unto us, to aſcertain us of our adoption and glory: "for if he were on earth, he ſhould not be a prieſt. Seeing then we have a great high prieſt that is entered into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For there is one God, and one mediator between God and man, the man Chriſt Jeſus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Chriſt is not entered into the holy place made with hands, which is the figure of the true, but into heaven itſelf, now to appear in the preſence of God for us. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear." Heb. 8. 4.; 1 Tim. 2. 5.; Heb. 9. 12, 24.: Acts 5. 31. & 2. 33.

20. I believe, that being there, he ſhall ſo continue till the reſtitution of all things; and then he ſhall come again in glory, and ſhall ſit in judgement upon all fleſh: and I believe, that according to his ſentence ſo ſhall their judgement be: "Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come, from the preſence of the Lord. And he ſhall ſend Jeſus Chriſt, which before was preached unto you, whom the heaven muſt receive, until the reſtitution of all things ſpoken of by the mouth of all the holy prophets ſince the world began. For this ſame Jeſus, which ye have ſeen go up into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and the trumpet of God," *&c.* When the Son of man ſhall come in his glory, and all the holy angels with him, then he ſhall ſit upon the throne of his glory. And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats. And he ſhall ſet his ſheep on his right hand, but the goats on the left. Then ſhall the King ſay to them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then ſhall he ſay to them on the left hand, Depart from me, ye curſed into everlaſting fire, prepared for the devil and his angels. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat: the earth alſo, and the works that are therein, ſhall be burnt up. Seeing then that all theſe things muſt be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs; looking for and haſtening unto the coming of the day of God, wherein the heavens, being on fire, ſhall be diſſolved, and the elements ſhall melt with fervent heat?" Acts 3. 19, 20, 21.; 1 Theſſ. 4. 16.; Acts 1. 11.; Matth. 25. 31, 32, 33. & 41. 46.; 2 Pet. 3. 10, 11, 12.

21. I believe, that when he comes, his ſaints ſhall have a reward of grace for all their work and labour of love which they ſhewed to his name in the world: "And every man ſhall receive his own reward, according to his own labour. And then ſhall every man have praiſe of God. And behold I come quickly, and my reward is with me, to give to every man according as his work ſhall be. Wherefore, my beloved brethren, be ſtedfaſt, immoveable, always abounding in the work of the Lord; foraſmuch as ye know your labour is not in vain in the Lord, knowing that of the Lord ye ſhall receive the reward of inheritance, for you ſerve the Lord Chriſt." 1 Cor. 3. 8. & 4. 5.; Rev. 22. 12.; 1 Cor. 15. 58.; Col. 3. 24.

### *How Chriſt is made ours; or, by what means this or that man hath that benefit by him, as to ſtand juſt before God now, and in the day of judgement.*

1. I Believe, we being ſinful creatures in ourſelves that no good thing done by us can procure of God the imputation of the righteouſneſs of Jeſus Chriſt; but that the imputation thereof is an act of grace, a free gift without our deſerving: 'Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. He called us, and ſaved us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus." Rom. 3. 24. & 5. 17.; 2 Tim. 1. 9.

2. I believe alſo, that the power of imputing righteouſneſs reſideth only in God by Chriſt: 1. Sin being the tranſgreſſion of the law; 2. The ſoul that hath ſinned being his creature, and the righteouſneſs alſo his, and his only: 'Even as David alſo deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works; ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin." Hence therefore it is ſaid again, 'That men ſhall abundantly utter the memory of his great goodneſs, and ſing of his righteouſneſs. For he ſaith to Moſes, I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion. So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy. Rom. 4. 6, 7.; Pſal. 145. 7.; Rom. 9. 15, 16.

3. I believe, that the offer of this righteouſneſs, as tendered in the goſpel, is to be received by faith, we ſtill, in the very act of receiving it, judging ourſelves ſinners in ourſelves. 'Oh wretched man that I am! who ſhall deliver me from the body of this death? I thank God through Jeſus Chriſt. Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved. The goſpel is preached in all nations for the obedience of faith. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation, (a ſacrifice to appeaſe the diſpleaſure of God), through faith in his blood; to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth on Jeſus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes." Rom. 7. 24.; Acts 17. 34.; Rom. 3. 24, 25.; Acts 13. 38, 39.

4. I believe, that this faith, as it reſpecteth the imputation of this righteouſneſs for juſtification before God, doth put forth itſelf in ſuch acts as purely reſpect the offer of a gift. It receiveth, accepteth of, embraceth, or truſteth to it. *As many as received him, to them he gave power to become the ſons of God, even to them that believe on his name. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo, after that ye believed, ye were ſealed with the Holy Spirit of promiſe.* I believe, therefore, that as to my juſtification from the curſe of the law, I am, as I ſtand in my myſelf, ungodly to receive, accept of, embrace, and truſt to the righteouſneſs that is already provided by, and wrapped up in the perſonal doings and ſufferings of Chriſt; it being faith in that, and that only, that can juſtify a ſinner in the ſight of God. John 1. 12.; 1 Tim. 1. 15.; Heb. 11. 13.; Eph. 1. 13.

5. I believe, that the faith that ſo doth, is not to be found with any but thoſe in whom the Spirit of God, by mighty power, doth work it; all others being fearful and incredulous, dare not venture their ſouls and eternity upon it. And hence it is called the faith that is wrought by the *exceeding great and mighty power of God;* the faith *of the operation of God.* And hence it is that others are ſaid to be fearful, and ſo unbelieving. Theſe, with other ungodly ſinners, *muſt have their part in the lake of fire.* Eph. 1. 18, 19.; Col. 2. 12.; Eph. 2. 8.; Phil. 1. 19.; Rev. 21. 8.

6. I believe, that this faith is effectually wrought in none, but thoſe which before the world were appointed unto glory. 'And as many as were ordained unto eternal life, believed.—that he might make known the riches of his glory upon the veſſels of mercy, which he had before prepared unto glory. We give thanks unto God always for you all, making mention always of you in our prayers.—remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt in the ſight of God: knowing, brethren beloved, your election of God." But of the reſt he ſaith, 'Ye believed not, becauſe ye are not of my ſheep, as I ſaid;" which latter words relate to the 16th verſe, which reſpecteth the election of God. John 10. 26.

'Therefore they could not believe, becauſe Eſais ſaid again, He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their heart, and I ſhould heal them." Acts 13. 38.; Rom. 9. 23.; 1 Theſſ. 1. 2, 3, 4.; John 10. 26. chap. 12. 39, 40

### *Of Election.*

1. I Believe, that election is free and permanent, being founded in grace, and the unchangeable will of God. 'Even ſo then at this preſent time alſo there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwiſe grace is no more grace. But if it be of works, then it is no more of grace: otherwiſe work is no more work. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his. In whom alſo we have obtained an inheritance, being predeſtinated, according to the purpoſe of him who worketh all things after the counſel of his own will.' Rom. 11. 5.; 2 Tim. 2. 19.; Eph. 1. 11.

2. I believe, that this decree, choice, or election, was before the foundation of the world, and ſo before the elect themſelves had being in themſelves. For *God, who quickeneth the dead, and calleth thoſe things which be not as though they were,* ſtays not for the being of things to determine his eternal purpoſe by; but having all things preſent to him, in his wiſdom he made his choice before the world was. Rom. 4. 17.; Eph. 1. 4.; 1 Tim. 1. 9.

3. I believe, that the decree of election is ſo far off from making works in us foreſeen the ground or cauſe of the choice, that it containeth in the bowels of it, not only the perſons, but the graces that accompany their ſalvation. And hence it is that it is ſaid, *We are predeſtinated to be conformed to the image of his Son,* not becauſe we are, but that we ſhould be, holy and without blame before him in love. *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* He bleſſed us according as he chooſe us in Chriſt. And hence it is again that the ſalvation and calling of which we are now made partakers, is no other than what was *given us in Chriſt Jeſus before the world began. According to his eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.* Eph. 1. 3, 4. chap. 2. 10. chap. 3. 8, 9, 10, 11.; 2 Tim. 1. 9.; Rom. 8. 26.

4. I believe, that Chriſt Jeſus is he in whom the elect are always conſidered; and that without him there is neither election, grace, nor ſalvation 'Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace; wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace: that in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are in earth, even in him. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.' Eph. 1. 5, 6, 10.; Acts 4. 12.

5. I believe, that there is not any impediment attending the election of God, that can hinder their converſion and eternal ſalvation. 'Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. What ſhall we ſay to theſe things? If God be for us, who can be againſt us? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? *&c.* What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. For Iſrael hath not been forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.' When Ananias made interceſſion againſt Saul, ſaying, 'Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem, and here he hath authority from the high prieſt to bind all that call upon thy name,' what ſaid God unto him? 'Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.' Rom. 8. 30. to 35. chap. 11. 6.; Jer. 51. 5.; Acts 9. 12. to 16.

6. I believe, that no man can know his election, *but by his calling.* The veſſels of mercy, which God afore prepared unto glory, do thus claim a ſhare therein. *Even us, ſay they, whom he hath called, not only of the Jews, but alſo of the Gentiles as he alſo ſaith in Hoſea, I will call them my people, which were not my people, and her beloved, which was not beloved.* Rom. 9. 23, 24, 25.

7. I believe, therefore, that election doth not foreſtal or prevent the means which are of God appointed to bring us to Chriſt, to grace and glory;

but rather putteth a neceſſity upon the uſe and effect thereof; becauſe they are choſen to be brought to heaven that way; that is, by the faith of Jeſus Chriſt, which is the end of effectual calling, *Wherefore the rather brethren give diligence to make your calling and election ſure.* 2 Theſſ. 2. 13.; 1 Pet. 1. 12.; 2 Pet. 1. 10.

### *Of Calling.*

1. I Believe, that to effectual calling, the Holy Ghoſt muſt accompany the word of the goſpel, and that with mighty power; I mean that calling which of God is made to be the fruit of electing love. *Knowing*, ſaith Paul to the Theſſalonians, *brethren beloved, your election of God: for our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance, &c.* 1 Theſſ. 4. 8. Otherwiſe men will not, cannot hear and turn. Samuel was called four times before he knew the voice of him that ſpake from heaven. It is ſaid of them in Hoſea, That as the prophets called them, ſo they went from them: and inſtead of turning to them, *ſacrificed to Baal, and burnt incenſe to graven images.* 1 Sam. 4. 6, 10.; Hoſ. 11. 2. The reaſon is, becauſe men by nature are not only dead in ſins, *but enemies in their minds, by reaſon of wicked works.* The call then is, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* Eph. 5. 14. Underſtand, therefore, that effectual calling is like that word of Chriſt that raiſed Lazarus from the dead; a word attended with an arm that was omnipotent: *Lazarus come forth.* It was a word to the dead: but not only ſo, it was a word for the dead; a word that raiſed him from the dead; a word that outwent all oppoſition; and that brought him forth of the grave, though bound hand and foot therein. John 11. 43.; Eph. 2. 1, 2.; Heb. 10. 32.; Gal. 1. 15.; Acts 9. And hence it is that calling is ſometimes expreſſed by quickening, awakening, illuminating, or bringing them forth of darkneſs to light, that amazeth and aſtoniſheth them. For as it is a ſtrange thing for a man that lay long dead, or never ſaw the light with his eyes, to be raiſed out of the grave, or to be made to ſee that which he could not ſo much as once think of before; ſo it is with effectual calling. 1 Pet. 2. 9. Hence it is that Paul, when called, ſtood *trembling, and was aſtoniſhed*: and that Peter ſaith, *He hath called us out of darkneſs into his marvellous light.* Eph. 4. 21.; Acts 7. 2. In effectual calling, the voice of God is heard, and the gates of heaven are opened. When God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by few: *The God of our fathers hath choſen thee,* ſaith he, *that thou ſhouldſt know his will, and ſee that juſt One, and ſhouldſt hear the voice of his mouth.* Acts 22. 14. True; Saul's call was out of the ordinary way; but yet as to the matter and truth of the work, it was no other than all the choſen have, *viz.*

*1ſt*, An effectual awakening about the evil of ſin, and eſpecially of unbelief. John xvi. 9. And therefore, when the Lord God called Adam, he alſo made unto him an effectual diſcovery of ſin; inſomuch that he ſtripped him of all his righteouſneſs. Gen. 3. Thus he alſo ſerved the gaoler. Yea it is ſuch an awakening, as by it he ſees he was without Chriſt, without hope, and a ſtranger to the commonwealth of Iſrael, and without God in the world. Acts 16. 29, 30.; Eph. 2. 12. Oh the dread and amazement that the guilt of ſin brings with it, when it is revealed by the God of heaven! And like to it is the ſight of mercy, when it pleaſeth God, *who calleth us by his grace, to reveal his Son in us.*

*2dly*. In effectual calling there are great awakenings about the world to come, and the glory of unſeen things. The reſurrection of the dead, and eternal judgement; the ſalvation that God hath prepared for them that love him; with the bleſſedneſs that will attend us, and be upon us, at the coming of our Lord Jeſus Chriſt, are great things in the ſoul that is under the awakening calls of God. And hence we are ſaid to be *called to glory, to the obtaining of the glory of our Lord Jeſus Chriſt.* 1 Theſſ. 2. 12.; 2 Theſſ. 2. 13, 14.

*3dly*, In effectual calling there is alſo a ſanctifying virtue: and hence we are ſaid to be called with an holy calling, with an heavenly calling, called to glory and virtue. *But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light.* Heb. 3. 1.; 1 Theſſ. 4. 7.; 1 Pet. 1. 8, 9. Yea, effectual calling hath annexed to it, as its inſeparable companion, the promiſe of thorough ſanctification. *Faithful is he that hath called you, who alſo will do it.* 1 Theſſ. 5. 22, 23, 24.

2. I believe, that effectual calling doth therefore produce, *1ſt*, Faith; and therefore it is ſaid, that faith cometh by hearing; by hearing the word that calleth us unto the grace of Chriſt. For by the word that calleth us, is Jeſus Chriſt held forth to us, and offered to be our righteouſneſs. And therefore the apoſtle ſaith again, that *God hath called us unto the fellowſhip of his Son Jeſus Chriſt; that is, to be made partakers of the riches of grace, and the righteouſneſs that is in him.* Rom. 10. 17.; Gal. 1. 6.; 1 Cor. 1. 9.

*2dly*, It produceth hope, it giveth a ground to hope; and therefore hope is ſaid to be the *hope of our calling*. And again, *Even as ye are called in one hope of your calling.* Eph. 1. 18, 19. chap. 4. 4. Now the godly wiſe know, whoſo miſſeth of effectual calling, miſſeth of eternal life; becauſe God juſtifieth none but them whom he calleth, and glorifies none but thoſe whom he juſtifies; and therefore it is that Peter ſaith before, *Make your calling, and* (ſo) *your election ſure.* Make it ſure; that is, prove your calling right by the word of God; for whoſo ſtaggereth at the certainty of his calling, cannot comfortably hope for a ſhare in eternal life. *Remember the word unto thy ſervant, whereon thou haſt cauſed me to hope. My ſoul fainted for thy ſalvation; but I hope in thy word.* Pſalm 119. 49, 81.

*3dly*, It produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling); or when a man hath a revelation of the mercy and juſtice of God, with an heart-drawing invitation to lay hold on the tender, forgiveneſs of ſins; and being made alſo to behold the goodly beauty of holineſs, it muſt needs be, that repentance appears, and puts forth itſelf unto ſelf-revenging acts, for all its wickedneſs which in the days of ignorance it delighted in. And hence is that ſaying, *I came not to call the righteous, but ſinners to repentance.* For the effecting of which, the preaching of the word of the kingdom is moſt proper: *Repent, for the kingdom of God is at hand.* Mark 2. 17.

1. Repentance is a turning the heart to God in Chriſt; a turning of it from ſin, and the devil, and darkneſs, to the goodneſs, and grace, and holineſs, that is in him. Wherefore they that of old are ſaid to repent, are ſaid to loath and abhor themſelves, for all their abominations. *I abhor myſelf,* ſaid Job, *and repent in duſt and aſhes.* Ezek. 6. 9. chap. 2. 43. & 36. 31.; Job 42. 5, 6.; Ezek. 16. ver. laſt.

2. Godly repentance doth not only affect the ſoul with the loathſome nature of ſin that is paſt, but filleth the heart with godly hatred of ſins that yet may come. When Moſes feared that through

his being overburthened with the care of the children of Iſrael, ſome unruly or ſinful paſſions might ſhew themſelves in him, what ſaith he? *I beſeech thee kill me out of hand, if I have found grace in thy ſight, and let me not ſee my wretchedneſs.* Numb. 14. 13, 14, 15.

See alſo how that which Paul calleth godly repentance, wrought in the upright Corinthians: *Behold*, ſaith he, *this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; what clearing of yourſelves; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge! in all things ye have approved yourſelves to be clear in this matter.* 2 Cor. 7. 9, 10, 11.

4. It produceth alſo love: wherefore Paul, when he had put the church in remembrance that they were called of God, adds, that concerning brotherly love, they had no need that he ſhould write unto them. 1 Theſſ. 4. 17, 19. As who ſhould ſay, If God be ſo kind to us, to forgive us our ſins, to ſave our ſouls, and to give us the kingdom of heaven, let theſe be motives, beyond all other, to provoke us to love again. Farther, if we that are thus beloved of God, are made members of one man's body, all partakers of his grace, clothed all with his glorious righteouſneſs, and are together appointed to be the children of the next world, why ſhould we not love one another? *Beloved, if God ſo loved us, we ought alſo to love one another.* 1 John 4. 11. And truly ſo we ſhall, if the true grace of God be upon us; becauſe we alſo ſee them to be the called of Jeſus. Travellers that are of the ſame country, love and take pleaſure one in another, when they meet in a ſtrange land. Why, we ſojourn here in a ſtrange country with them that are heirs together with us of the promiſed kingdom and glory. Heb. 11. 9. Now, as I ſaid, this holy love worketh by love. Mark, love in God and Chriſt, when diſcovered, conſtraineth us to love. 2 Cor. 5. 14.

The name therefore, and word, and truth of God in Chriſt, together with the ſincerity of grace, of faith and holineſs in us, are the delightful objects of this love. Pſal. 119. 47, 127, 159.; Pſal. 5. 11. and 69. 36. and 119. 132. and 101. 6. For it embraceth with delight and complacency, but as it diſcerneth the image of God, and of Chriſt, in the ſoul, his preſence in the miniſtry, and a ſuitableneſs in our worſhip to the word and mind of Chriſt, Pſal. 26. 8. and 27. 4. and 84. 1.—4; 1 Theſſ. 5. 13.; Phil. 1. 3,—7.: Eph. 4. 32.

Love alſo hath a bleſſed faculty, and heavenly, in bearing and ſuffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in ſerving in all Chriſtian offices the neceſſities of the ſaints. *Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things: charity never faileth.* 1 Cor. 13.; 1 Pet. 4. 8.; Gal. 5. 13. In a word, it deſigneth a holy converſation in this world; that God, and Chriſt, and the word of Chriſt, *may be glorified thereby.* 2 Cor. 11. 10, 11, 13.; 1 Pet. 1. 12. 2. 3. 16.

### *Of the Scriptures.*

TOuching which word of God I thus believe and confeſs: 1. That all the holy ſcriptures are the words of God. *All ſcripture is given by inſpiration of God. For the prophecy of the ſcripture came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt.* 2 Tim. 3. 16.; 2 Pet. 1. 21.

2. I believe, that the holy ſcriptures, of themſelves, without the addition of human inventions, are able to make the man of God perfect in all things, and *thoroughly to furniſh him unto all good works.* They are able *to make thee wiſe unto ſalvation through faith in Jeſus Chriſt*, and to inſtruct thee in all other things that either reſpect the worſhip of God, or thy walking before all men. 2 Tim. 3. 14, 17.; 2 Pet. 1. 19, 20, 21.

3. I believe, the great end why God committed the ſcriptures to writing was, that we might be inſtructed to Chriſt, taught how to believe, encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jeſus Chriſt; alſo that we might underſtand what is ſin, and how to avoid the commiſſion thereof. John 20. 31.; 1 John 5. 13.; Rom. 15. 4. *Concerning the works of men*, ſaid David, *by the word of thy lips I have kept me from the paths of the deſtroyer. Through thy precepts I get underſtanding, therefore I hate every falſe way. I have hid thy word in my heart that I might not ſin againſt thee.* Pſal. 17. 4. and 119. & 104. 11.

4. I believe, that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promiſes, either to the ſalvation or damnation of men. They are like that flying roll, that will go over all the earth to cut off and curſe. In them is contained alſo the bleſſing; they preach to us alſo the way of ſalvation. *Take heed therefore, leſt that come upon you which is written in the prophets: Behold ye, deſpiſers, and wonder, and periſh. For I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.* Gal. 3. 8.; Acts 13. 40, 41.; John 10. 35. & 12. 37. 41. & 3. 17, 18, 19.; Zech. 5. 2, 3, 4.

5. I believe, Jeſus Chriſt, by the word of the ſcriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according to Paul's goſpel. John 12. 41, 49.; Rom. 2. 16.

6. I believe, that this God made the world, and all things that are therein; *For in ſix days the Lord made heaven and earth, the ſea, and all that in them is;* alſo, that after the time of the making thereof, he diſpoſed of it to the children of men, with a reſerve thereof for the children of God that ſhould in all ages be born thereupon. When the Moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael; for as *he made of one blood all nations of men for to dwell upon the face of the earth, ſo he hath determined the times before appointed, and the bounds of their habitation.* Acts 17. 24.; Exod. 24. 19; Deut. 32. 8.; Acts 17. 26.

### *Of Magiſtracy.*

I Believe, that magiſtracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgement of God, to be without thoſe miniſters of God, which he hath ordained *to put wickedneſs to ſhame.* Judg. 18. 7.

“ Whoſoever therefore reſiſteth the power, re-
“ ſiſteth the ordinance of God; and they that re-
“ ſiſt, ſhall receive to themſelves damnation. For
“ rulers are not a terror to good works, but to the
“ evil. Wilt thou not then be afraid of the
“ power? Do that which is good, and thou ſhalt
“ have praiſe of the ſame: for he is the miniſter of
“ God to thee for good. But if thou do that
“ which is evil, be afraid; for he beareth not the
“ ſword in vain: for he is the miniſter of God, a
“ revenger to execute wrath upon him that doth
“ evil. Wherefore ye muſt needs be ſubject, not
“ only for wrath, but alſo for conſcience ſake. For
“ this

"this cauſe pay you tribute alſo; for they are God's "miniſters, attending continually upon this very "thing." Rom. 13. Many are the mercies we receive, by a well-qualified magiſtrate: and if any ſhall at any time be otherwiſe inclined, "let us "ſhew our Chriſtianity in a patient ſuffering for "well-doing, what it ſhall pleaſe God to inflict by "them."

# A Reaſon of my PRACTICE in Worſhip.

HAVING thus made confeſſion of my faith, I now come to ſhew you my practice in worſhip, with the reaſons thereof. The which I ſhall have occaſion to touch, under two diſtinct heads.

1. With whom I dare not hold communion.
2. With whom I dare.

Only, firſt, note, that by the word *communion*, I mean fellowſhip in the things of the kingdom of Chriſt, or that which is commonly called *church-communion, the communion of ſaints*. For in civil affairs, and in things of this world that are honeſt, I am not altogether tied up from the fornicators thereof; (1 Cor. 5. 9, 10.): wherefore in my following diſcourſe underſtand me in the firſt ſenſe.

Now, then, I dare not have communion with them that profeſs not faith and holineſs; or that are not viſible ſaints by calling; but note, that by this aſſertion I meddle not with the elect, but as he is a viſible ſaint by calling; neither do I exclude the ſecret hypocrite, if he be hid from me by viſible ſaintſhip. Wherefore I dare not have communion with men from a ſingle ſuppoſition that they may be elect; neither dare I exclude the other from a ſingle ſuppoſing that he may be a ſecret hypocrite. I meddle not here with theſe things; I only exclude him that is not a viſible ſaint: now he that is viſibly or openly profane, cannot be then a viſible ſaint; for he that is a viſible ſaint, muſt profeſs faith and repentance, and conſequently holineſs of life; and with none elſe dare I communicate.

Firſt, Becauſe God himſelf hath ſo ſtrictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the ſeed of the woman and the children of the wicked, only the inſtinct of grace and change of the mind as his own, but did caſt out from his preſence the father of all the ungodly, even curſed Cain, when he ſhewed himſelf openly profane, and baniſhed him to go into the land of the runnagate or vagabond, where from God's face, and ſo the privileges of the communion of ſaints, he was ever after hid. Gen. 3. 15. chap. 4. 9, 10, 14, 15, 16.

Beſides, when after this, through the policy of Satan, the children of Cain, and the ſeed of Seth, did commix themſelves in worſhip, and by that means had corrupted the way of God; What followed, but, firſt, God judged it wickedneſs, raiſed up Noah to preach againſt it; and after that, becauſe they would not be reclaimed, he brought the flood upon the whole world of theſe ungodly, and ſaved only Noah alive and his, becauſe he had kept himſelf righteous. Gen. 6. 1, 2, 3, 11, 12, 13.

Here I could enlarge abundantly, and add many more inſtances of a like nature, but I am here only for a touch upon things.

Secondly, Becauſe it is ſo often commanded in the ſcriptures, That all the congregation ſhould be holy. *I am the Lord your God; ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy; for I am holy. Ye ſhall be holy; for I the Lord your God am holy. Sanctify yourſelves therefore, and be ye holy; for I am the Lord your God.* Beſides, 1. The gates of the temple were to be ſhut againſt all other: *Open ye the gates, that the righteous nation, that keepeth the truth, may enter in; this gate of the Lord into which the righteous ſhall enter. Thus ſaith the Lord, No ſtranger, uncircumciſed in heart, or uncircumciſed in fleſh, ſhall enter into my ſanctuary, of any ſtranger which is amongſt the children of Iſrael.* 2. Becauſe the things of worſhip are holy: *Be ye holy that bear the veſſels of the Lord.* 3. Becauſe all the limits and bounds of communion are holy: *This is the law of the houſe, Upon the top of the mountain, the whole limit thereof ſhall be moſt holy: behold, this is the law of the houſe.* Lev. 11. 44. chap. 19. 2. and 20. 7.; 1 Pet. 1. 15. 16.; Iſa. 26. 2.; Pſal. 128. 20.; Ezek. 43. 12. and 44. 9.; Iſa. 52. 11.

Thirdly, I dare not have communion with them; becauſe the example of New-Teſtament churches before us have been a community of viſible ſaints. Paul to the Romans writes thus: *To all that are at Rome, beloved of God, called to be ſaints;* and to the reſt of the churches thus: *Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints: To the ſaints that are at Epheſus, and to the faithful in Chriſt Jeſus: To all the ſaints that are at Philippi, with the biſhops and deacons: To the ſaints and faithful brethren which are at Coloſſe: To the church of the Theſſalonians, which is in God the Father, and in our Lord Jeſus Chriſt,* &c. Thus you ſee under what denomination thoſe perſons went of old, who were counted worthy to be members of a viſible church of Chriſt. Rom. 1. 7.; 1 Cor. 1. 2.; Eph. 1. 1.; Col. 1. 2.; Phil. 1. 1.; 1 Theſſ. 1. 1.; Beſides, the members of ſuch churches go under ſuch characters as theſe.

1. The called of Chriſt Jeſus. Rom. 1. 6.
2. Men that have drank into the Spirit of Jeſus Chriſt. 1 Cor. 12. 13.
3. Perſons in whom was God the Father. Eph. 4. 6.
4. They were all made partakers of the joy of the goſpel. Phil. 1. 7.
5. Perſons that were circumciſed inwardly. Col. 2. 11.
6. Perſons that turned from idols to ſerve the living and true God. 1 Theſſ. 1. 4.
7. Thoſe that were the body of Chriſt, and members in particular; that is, thoſe that were viſibly ſuch; becauſe they made profeſſion of faith, of holineſs, of repentance, of love to Chriſt, and of ſelf-denial, at their receiving into fellowſhip.

Fourthly, I dare not hold communion with the open profane:

1. Becauſe it is promiſed to the church, that ſhe ſhall dwell by herſelf; that is, as ſhe is a church, and ſpiritual: *Lo the people ſhall dwell alone, and ſhall not be reckoned among the nations.* Numb. 23. 9.
2. Becauſe this is their privilege; *But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light.* 1 Pet. 1. 9, 10.
3. Becauſe this is the fruit of the death of Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. Tit. 3. 14.
4. Becauſe this is the commandment, *Save yourſelves from the untoward generation.* Acts 2. 40.
5. Becauſe with ſuch it is not poſſible we ſhould have true and ſpiritual communion. "Be not unequally yoked together with unbelievers: for "what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with "darkneſs? and what concord hath Chriſt with "Belial?

“Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, ſaith the Lord Almighty.” 2 Cor. 6. 14.—18.

Fifthly, I dare not hold communion with the open profane:

1. Becauſe this would be plowing with an ox and an aſs together. Heavenly perſons ſuit beſt for communion in heavenly matters. Deut. 22. 10.

2. It ſubjecteth not the nature of our diſcipline, which is not forced, but free, in a profeſſed ſubjection to the will and commandment of Chriſt; others being excluded by God's own prohibition. Lev. 1. 3.; Rom. 6. 17.; 2 Cor. 8. 13. chap. 9. 7, 13. and 8. 5.

Paul alſo, when he exhorteth Timothy to follow after righteouſneſs, faith, charity, peace, &c. which are the bowels of church communion, he ſaith, *Do it with thoſe that call on the name of the Lord out of a pure heart.* 2 Tim. 2. 22.

Sixthly, In a word, to hold communion with the open profane, is moſt pernicious and deſtructive.

1. It was the wicked multitude that fell a luſting, and that tempted Chriſt in the deſart. Numb. 11. 4.

2. It was the profane Heathen of whom Iſrael learned to worſhip idols: *They were mingled among the Heathen, and learned their works, and ſerved their idols; which were a ſnare to them.* Pſal. 106. 35, 36.

3. It is the mingled people that God hath threatened to plague with thoſe deadly puniſhments of his, with which he hath threatened to puniſh Babylon itſelf; ſaying, *When a ſword is upon her liars, her mighty, her chariots and treaſures, a ſword alſo ſhall be upon the mingled people that are in the midſt of her.*

And no marvel. For,

1. Mixed communion polluteth the ordinances of God. Say to the rebels, ſaith the Lord God, “Let it ſuffice you of all your abominations, that you have brought into my ſanctuary ſtrangers, uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, even my houſe, when ye offered my bread, and the fat, and the blood: And they have broken my covenant, becauſe of all their abominations. Ezek. 44. 6, 7, 8.

2. It violateth the law: *Her prieſts have violated my law, and profaned my holy things:* How? *They have put no difference between the holy and profane; neither have they ſhewed difference between the unclean and the clean.* Ezek. 22. 6.

3. It profaneth the holineſs of God: *Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and Jeruſalem; for Judah profaned the holineſs of the Lord, which he loved, and hath married the daughter of a ſtrange god.* Mal. 2. 11.

4. It defileth the truly gracious: *Know ye not that a little leaven leaveneth the whole lump? Look diligently therefore, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.* 1 Cor. 5. 6. Heb. 12. 15, 16.

Laſtly, To conclude, as I ſaid, before, it provoketh God to puniſh with ſevere judgements; and therefore heed well:

1. As I ſaid before, the drowning of the whole world was occaſioned by the ſons of God commixing themſelves with the daughters of men, and the corruption of worſhip that followed thereupon, Gen. 6. & 7.

2. He ſent a plague upon the children of Iſrael, for joining themſelves unto the people of Moab, and for following their abominations in worſhip. And let no man think, that now I have altered the ſtate of the queſtion: for it is all one with the church to communicate with the profane, and to ſacrifice and offer their gifts to the devil. The reaſon is, becauſe ſuch have, by their ſin, forſaken the protection of Heaven, and are given up to their own heart-luſts, and left to be overcome of the wicked, to whom they have joined themſelves. Numb. 25. 1.—6.; Joſh. 22. 17.; Deut. 32. 16.—19.; Pſal. 106. 36.—40. Deut. 12.; Deut. 8. 1, 2,—6.; Neh. 13. 26.

‘Join not yourſelves,’ ſaith God, ‘to the wicked, neither in religion nor marriages; for they will turn away thy ſons from following me, that they may ſerve other gods; ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. Did not Solomon King of Iſrael ſin by theſe things; yet among many nations was there no king like him who was beloved of his God.’

Hear how Paul handleth the point: ‘This I ſay,’ ſaith he, ‘that the things which the Gentiles, *or openly profane,* ſacrifice, they ſacrifice to devils, and not to God: and I would not that you ſhould have fellowſhip with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealouſy? Are we ſtronger than he?’ 1 Cor. 10. 21, 22, 23. I conclude, that therefore it is an evil and a dangerous thing to hold church-communion with the open profane and ungodly. It polluteth his ordinances; it violateth his law; it profaneth his holineſs; it defileth his people; and provoketh the Lord to ſevere and terrible judgements.

*Objection.* But we can prove in all ages, there have been the open profane in the church of God.

*Anſwer.* In many ages indeed it hath been ſo: but mark, they appeared not much when firſt they were received into communion; neither were they, with God's liking, as ſuch to be retained among them, but in order to their admonition, repentance, and amendment of life: of which if they failed, God preſently threatned the church; and either cut them off from the church, as he did idolaters, fornicators, murmurers, tempters, ſabbath-breakers, with Korah, Dathan, Achan, and others; or elſe cut off them, with the church and all, as he ſerved the ten tribes at one time, and the two tribes at another: *My God ſhall caſt them away, becauſe they did not hearken to him, and they ſhall be wanderers among the nations.* Exod. 12. 48.; 2 Cor. 6.; 1 Cor. 5. 4, 5, 10, 12, 13.; Exod. 32, 25.; Numb. 25. 1,—9. chap. 21. 5, 6. & 14. 37. & 16. & 15. 32, 36.; Joſh. 7.; 2 Kings 17.; Ezek. 22.; & 23.; Hoſ. 9, 17.; Neh. 13. 1, 2, 3. I might here greatly enlarge; but I intend brevity: Yet let me tell you, that when Nehemiah underſtood, by the book of the law of the Lord, that the Ammonite and the Moabite ſhould not come into the congregation of God, they ſeparated from Iſrael all the mixed multitude. Many have pleaded for the profane, that they ſhould abide in the church of God; but ſuch have not conſidered, that God's wrath, at all times, hath, with great indignation, been ſhewed againſt ſuch offenders, and their conceits. Indeed they like not for to plead for them under that notion, but rather as Korah, and his company: *All the congregation is holy every one of them.* Numb. 16. 3. But it maketh no matter by what name they are called, if by their deeds they ſhew themſelves openly wicked: for names and notions ſanctify not the heart and nature; they make not virtues of vices;

neither can it ſave ſuch advocates from the heavy curſe both of God and men: *The righteous men they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they are adultereſſes, and blood is in their hands.* Prov. 18. 17. chap. 24. 24.; Ezek. 23. 45.

Thus have I ſhewed you with whom I dare not have communion; and now to ſhew you with whom I dare. But in order thereto, I deſire you firſt to take notice, that touching ſhadowiſh, or figurative ordinances, I believe that Chriſt hath ordained but two in his church, *viz.* water baptiſm and the ſupper of the Lord; both which are of excellent uſe to the church in this world, they being to us repreſentations of the death and reſurrection of Chriſt, and are, as God ſhall make them helps to our faith therein. But I count them not the fundamentals of our Chriſtianity, nor grounds or rule to communion with ſaints. Servants they are, and our myſtical miniſters, to teach and inſtruct us in the moſt weighty matters of the kingdom of God. I therefore here declare my reverent eſteem of them; yet dare not remove them, as ſome do, from the place and end, where by God they are ſet and appointed; nor aſcribe unto them more than they were ordered to have in their firſt and primitive inſtitution. It is poſſible to commit idolatry even with God's own appointments. But I paſs this, and come to the thing propounded.

Secondly, then, I dare have communion, church-communion, with thoſe that are viſible ſaints by calling; with thoſe that by the word of the goſpel have been brought over to faith and holineſs. And it maketh no matter to me what their life was heretofore, *if they now be waſhed, if they be ſanctified, if they be juſtified in the name of our Lord Jeſus Chriſt, and by the Spirit of our God.* 1 Cor. 6. 9. 10, 11. Now, in order to the diſcovery of this faith and holineſs, and ſo to fellowſhip in church-communion, I hold it requiſite, that a faithful relation be made thereof by the party thus to be received; yea, if need be, by witneſſes alſo, for the ſatisfaction of the church, that ſhe may receive in faith and judgement ſuch as beſt ſhall ſuit her holy profeſſion. Acts 9. 26, 27, 28.; 1 Cor. 16. 10.; 2 Cor. 8. 23. Obſerve it, theſe texts do reſpect extraordinary officers; and yet ſee that in order to their reception by the church, there was made to them a faithful relation of the faith and holineſs of theſe very perſons; for no man may intrude himſelf upon, or thruſt himſelf upon, or thruſt himſelf into, a church of Chriſt, without the church have firſt the knowledge and liking of the perſon to be received: if otherwiſe, there is a door opened for all the heretics in the world: yea, for devils alſo, if they appear in human ſhapes. But Paul ſhews you the manner of receiving, by pleading (after ſome diſgrace thrown upon him by the falſe apoſtles) for his own admiſſion of his companions: *Receive us,* ſaith he; *we have wronged no man; we have defrauded no man: we have corrupted no man.* And ſo concerning Timothy: *If Timothy come,* ſaith he, *ſee that he may be with you without fear; for he worketh the work of the Lord, as I alſo do.* 2 Cor. 7. 2; 1 Cor. 16. 10. Alſo when Paul ſuppoſed that Titus might be ſuſpected by ſome, ſee how he pleads for him: *If any do inquire of Titus, he is my partner, and fellow-helper, concerning you: or our brethren be inquired of, they are the meſſengers of the churches and the glory of Chriſt.* 2 Cor. 8. 23. Phebe alſo, when ſhe was to be received by the church at Rome, ſee how he ſpeaketh in her behalf: *I commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh ſaints; and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and of myſelf alſo.* Rom. 16. 1, 2. Yea, when the apoſtles and brethren ſent their epiſtles from Jeruſalem to Antioch, under what characters do thoſe go that were the meſſengers to them? *It ſeemed good unto the Holy Ghoſt, and to us, to ſend choſen men unto you, with our beloved Barnabas and Saul; men that hazarded their lives for the name of our Lord Jeſus Chriſt, &c.* Acts 15. 25, 26, 27. Now, though the occaſion upon which theſe commendations were written, were not ſimply, or only, in order to church-relation, but alſo for other cauſes; yet becauſe the perſons concerned were of the churches to be received as faithful, and ſuch who would partake of church-privileges with them, they have therefore their faith and faithfulneſs related to the churches, as thoſe that were particularly embodied there. Beſides, Timothy and Titus being extraordinary officers, ſtood as members and officers in every church where they were received. Likewiſe Barnabas and Saul, Judas and Silas, abode as members and officers where they were ſent. It was requſite, therefore, that the letters of recommendation ſhould be in ſubſtance the ſame with that relation that ought to be made to the church by or for the perſon that is to be embodied there. But to return: I dare have communion, church-communion, with thoſe that are viſible ſaints by calling.

*Queſt.* But by what rule would you receive them into fellowſhip with yourſelves?

*Anſ.* Even by a diſcovery of their faith and holineſs, and their declaration of willingneſs to ſubject themſelves to the laws and government of Chriſt in his church.

*Queſt.* But do you not count, that by water-baptiſm, and not otherwiſe, that being the initiating and entering ordinance, they ought to be received into fellowſhip?

*Anſ.* No. But tarry, and take my ſenſe with my word. For herein lies the miſtake, to think, that becauſe in time paſt baptiſm was adminiſtered upon converſion, that therefore it is the initiating and entering ordinance into church-communion; when by the word no ſuch thing is teſtified of it. Beſides, that it is not ſo, will be manifeſt, if we conſider the nature and power of ſuch an ordinance.

That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that partake thereof a right to, and a being of memberſhip with that particular church by which it is adminiſtered. I ſay, a right to, and a being of memberſhip, without the addition of another church-act. This is evident by the law of circumciſion, which was the initiating law of old; for by the adminiſtration of that very ordinance, the partaker thereof was forthwith a member of that congregation, without the addition of another church-act, Gen. 17. This is declared in its firſt-inſtitution; and therefore it is called the token of the covenant, the token or ſign of righteouſneſs, of Abraham's faith, and of the viſible memberſhip of thoſe that joined themſelves to the church with him; the very inlet into church-communion, that gave a being of memberſhip among them. And thus Moſes himſelf expounds it: *Every man-ſervant,* ſaith he, *that is bought with money, when thou haſt circumciſed him, he ſhall eat of the paſſover,* without the addition of another church-act to impower him thereunto: his circumciſion hath already given him a being there, and ſo a right to, and privilege in church-relation. *A foreigner and an hired ſervant ſhall not eat thereof,* becauſe not circumciſed; *but when a ſtranger that ſojourneth with thee, will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it;* for then he is one of the church; *and he ſhall be as one born in the land; for no uncircumciſed*

*cumciſed perſon ſhall eat thereof,* Exod. 12. 43. to 50. Neither could any other thing, according to the law of circumciſion, give the devouteſt perſon that breathed, a being of memberſhip with them: *He that is born in thine houſe, and he that is bought with thy money, muſt needs be circumciſed; and the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people.* Gen. 17. 13, 14.

Note, then, that that which is the initiating ordinance, admitteth none into church-communion but thoſe that firſt partake thereof. The angel ſought to kill Moſes himſelf for attempting to make his child a member without it. Note again, that as it admitteth of none to memberſhip without it; ſo as, I ſaid, the very act of circumciſing them, without the addition of another church act gave them a being of memberſhip with that very church by whom they were circumciſed, Exod. 4. 24, 25, 26. But none of this can be ſaid of baptiſm. Firſt, There is none debarred nor threatened to be cut off from the church, if they be not firſt baptized. Secondly, Neither doth it give to the perſon baptized a being of memberſhip with this or that church, by whoſe members he hath been baptized. John gathered no particular church, yet was he the firſt and great baptizer with water. He preached Chriſt to come, and baptized with the baptiſm of repentance, and left his diſciples to be gathered by him. Acts 19. 3, 4, 5. *And to him ſhall the gathering of the people be,* Gen. 49. 10. Beſides, after Chriſt's aſcenſion, Philip baptized the eunuch, but made him by that no member of any particular church. We only read that Philip was caught away from him; and that the eunuch ſaw him no more, but went on his way rejoicing to his maſter, and country of Ethiopia, Acts 8. 35,—40. Neither was Cornelius made a member of the church at Jeruſalem by his being baptized at Peter's command at Cæſarea, Acts 10. 11. Neither were they that were converted at Antioch, by them that were ſcattered from the church at Jeruſalem, by their baptiſm, if they were baptized at all, joined to the church at Jeruſalem, Acts 11. 19. No, they were after gathered and embodied among themſelves by other church-acts, Acts 16. What ſhall I ſay? Into what particular church was Lydia baptized by Paul, or thoſe firſt converts at Philippi? Yea, even in the 2d of the Acts, baptizing and adding to the church appear to be acts diſtinct; but if baptiſm were the initiating ordinance, then was he that we baptized made a member; made a member of a particular church, by the very act of water-baptiſm. Neither ought any, by God's ordinance, to have baptized any, but with reſpect to the admitting them by that act to a being of memberſhip in this particular church. For if it be the initiating ordinance, it entereth them into the church. What church? Into a viſible church. Now, there is no church viſible, but that which is particular, the univerſal being utterly inviſible, and known to none but God. The perſon then that is baptized, ſtands by that a member of no church at all, neither of the viſible, nor yet of the inviſible. A viſible ſaint he is, but not made ſo by baptiſm; for he muſt be a viſible ſaint before, elſe he ought not to be baptized. Acts 8. 37.; Acts 9. 17.; Acts 16. 33.

Take it again: Baptiſm makes thee no member of the church, neither particular nor univerſal; neither doth it make thee a viſible ſaint: it therefore gives thee neither right to, nor being of memberſhip at all.

*Queſt.* But why then were they baptized?

*Anſ.* That their own faith by that figure might be ſtrengthened in the death and reſurrection of Chriſt; and that themſelves might ſee that they have profeſſed themſelves dead, and buried, and riſen with him to newneſs of life. It did not ſeal to the church that they were ſo, (their ſatisfaction as to that roſe from better arguments), but taught the party himſelf that he ought ſo to be. Farther, it confirmed to his own conſcience the forgiveneſs of ſin, if by unfeigned faith he laid hold upon Jeſus Chriſt. Col. 2. 12.; Rom. 6. 3, 4.; Gal. 3. 26. 1 Cor. 15. 29.; Acts 2. 38.; chap. 22. 16.; 1 Pet. 3. 21.

Now then, if baptiſm be not the initiating ordinance, we muſt ſeek for entering ſome other way, by ſome other appointment of Chriſt, unleſs we will ſay, that without rule, without order, and without an appointment of Chriſt, we may enter into his viſible kingdom. The church under the law had their initiating and entering ordinance: it muſt not therefore be, unleſs we ſhould think that Moſes was more punctual and exact than Chriſt, but that alſo our Lord hath his entering appointment. Now, that which by Chriſt is made the door of entrance into the church, by that we may doubtleſs enter: and ſeeing baptiſm is not that ordinance, we ought not to ſeek to enter thereby, but may with good conſcience enter without it.

*Queſt.* But by what rule then would you gather perſons into church-communion?

*Anſ.* Even by that rule by which they are diſcovered to the church to be viſible ſaints, and willing to be gathered into their body and fellowſhip. By that word of God, therefore, by which their faith, experience, and converſation, (being examined), is found good; by that the church ſhould receive them into fellowſhip with them. Mark, not as they practiſe things that are circumſtantial, but as their faith is commended by a word of faith, and their converſation by a moral precept. Wherefore that is obſervable, that after Paul had declared himſelf ſound of faith, he falls down to the body of the law: *Receive us,* ſaith he, *we have wronged no man, we have corrupted no man, we have defrauded no man.* He ſaith not, I am baptized, but I have wronged no man, *&c.* 2 Cor. 5. 18, 19, 20, 21. chap. 7. 2. And if churches, after the confeſſion of faith, made more uſe of the ten commandments, to judge of the fitneſs of perſons by; they might not exceed, by this ſeeming ſtrictneſs, Chriſtian tenderneſs towards them they receive to communion.

I will ſay, therefore, that by the word of faith, and of good works, moral duties goſpelized, we ought to judge of the fitneſs of members by, by which we ought alſo to receive them to fellowſhip: “For he that in theſe things proveth ſound,” he hath the antitype of circumciſion, which was before the entering ordinance. “For he is not a Jew which is one outwardly; neither is that circumciſion which is outward in the fleſh: but he is a Jew which is one inwardly, and circumciſion is that of the heart, in the ſpirit, whoſe praiſe is not of men, but of God.” Rom. 2. 28, 29.; Phil. 3. 1, 2, 3, 4.

Now a confeſſion of this by word and life, makes this inward circumciſion viſible. When you know him therefore to be thus circumciſed, you ought to admit him to the Lord's paſſover: he, if any, hath a ſhare, not only in church-communion, but a viſible right to the kingdom of heaven.

Again, “For the kingdom of God,” or our ſervice to Chriſt, “conſiſteth not in meats or drinks, but in righteouſneſs, peace, and joy in the Holy Ghoſt; and he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.” Rom. 14. 18.; Deut. 23. 47. By which word *righteouſneſs,* he meaneth, as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Chriſt, James 2. 8, 9. The law was given twice on Sinai; the laſt time it was given with a proclamation of grace and mercy of God, and of the pardon of ſins going before, Exod. 19. and 34. 1,—10. The ſecond giving is here intended; for ſo it cometh after faith, which firſt receiveth the proclamation of forgiveneſs. Hence we are ſaid to do this righteouſneſs in the joy and peace of the Holy Ghoſt. Now he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men. For who is he that can juſtly find fault with him that fulfilleth the royal law from a principle of faith and love? "If ye fulfil the royal law according to the ſcriptures, Thou ſhalt love thy neighbour as thyſelf, ye do well;" ye are approved of men. Again, he that hath loved another, hath fulfilled the law; for love is the fulfilling of the law. He then that ſerveth Chriſt according to the royal law, from faith and love going before, he is a fit perſon for church-communion. God accepteth him, men approve him. Now, that the royal law is the moral precept, read the place, James 2. 8, 9, 10, 11, 12. It is alſo called *the law to liberty;* becauſe the bondage is taken away by forgiveneſs going before; and this is it by which we are judged, as is ſaid, meet or unmeet for church-communion, *&c.*

Therefore, I ſay, the rule by which we receive church-members, is the word of the faith of Chriſt, and of the moral precept evangelized, as I ſaid before: *I am under the law of Chriſt,* ſaith Paul. So when he forbiddeth us communion with men, they be ſuch as are deſtitute of the faith of Chriſt, and live in the tranſgreſſion of a moral precept. "I have written unto you," ſaith he, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with ſuch an one no not to eat." He ſaith not, If any man be not baptized, have not hands laid on him, or join with the unbaptized: theſe are fictitious, ſcriptureleſs notions. "For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, Thou ſhalt love thy neighbour as thyſelf. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law. Rom. 13. 9, 10.

The word of faith, and the moral precept, is that which Paul injoins the Galatians and Pphilippians, ſtill avoiding outward circumſtances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties. "For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God," Gal. 6. 15, 16. As many as walk according to this rule. What rule? The rule by which men are proved new creatures; the word of faith, and the moral precept. Wherefore Paul exhorteth the Epheſians, not to walk as other Gentiles, in the vanity of their mind, ſeeing they had received Chriſt, and had heard him, and had been taught by him as the truth is in Jeſus. That they would put off the old man. What is that? Why, the former converſation, which is corrupt, according to the deceitful luſts, lying, anger, ſin, giving place to the devil, corrupt communications, all bitterneſs, wrath, clamour, evil-ſpeaking, with all malice; and that they would put on the new man. What is that? That which is created in righteouſneſs and true holineſs; a being renewed in the ſpirit of their mind, and a putting away all theſe things, Eph. 4. *For in Chriſt Jeſus;* theſe words are put in on purpoſe to ſhew us the nature of New-Teſtament adminiſtrations, and how they differ from the Old. In Moſes, an outward conformity to an outward and carnal ordinance, was ſufficient to give (they ſubjecting themſelves thereto) a being of memberſhip with the Jews. But in Chriſt Jeſus it is not ſo. Of Abraham's fleſh was the national Jewiſh congregation; but it is Abraham's faith that makes New-Teſtament churches. *They that are of faith, are the children of faithful Abraham. They that are of faith, the ſame are the children of Abraham.* So then the ſeed being now ſpiritual, the rule muſt needs be ſpiritual alſo, *viz.* The word of faith and holineſs. This is the goſpel conciſion-knife, ſharper than any two edged ſword; and that by which New-Teſtament ſaints are circumciſed in heart, ears, and lips. For in Chriſt Jeſus no outward and circumſtantial thing, but the new creature; none ſubjects of the viſible kingdom of Chriſt, but viſible ſaints by calling. Now, that which manifeſteth a perſon to be a viſible ſaint muſt be, conformity to the word of faith and holineſs: *And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.* Hearken how delightfully Paul handled the point: The new creatures are the Iſrael of God: The new creature hath a rule by himſelf to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. Paul to the Philippians commandeth as much; where treating of his own practice in the doctrine of faith and holineſs, he requireth them to walk by the ſame rule, to mind the ſame thing. I deſire to be found in Chriſt, ſaith he; I reach forward toward the things that are before; my converſation is in heaven, and flatly oppoſite to them, whoſe God is their belly, who glory in their ſhame, and who mind earthly things. *Brethren,* (ſaith he), *be ye followers together with me; and mark them that walk ſo.* Mark them; for what? For perſons that are to be received into fellowſhip, and the choiceſt communion of ſaints. And indeed this is the ſafeſt way to judge of the meetneſs of perſons by: for take away the confeſſion of faith and holineſs; and what can diſtinguiſh a Chriſtian from a Turk? He that indeed receiveth faith, that ſquareth his life by the royal, perfect, moral precept, and that walketh therein in the joy and peace of the Holy Ghoſt, no man can reject him; he cannot be a man if he object againſt him; not a man in Chriſt, not a man in underſtanding. *The law is not made for a righteous man;* neither to debar him the communion of ſaints if he deſire it, nor to caſt him out if he were in; *but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for manſlayers, for whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for perjured perſons, and if there be any other thing contrary to ſound doctrine, according to the glorious goſpel which is committed to my truſt,* 1 Tim. 1. 9, 10, 11. Paul alſo, when he would leave an everlaſting conviction upon the Epheſians concerning his faith and holineſs, treating firſt of the ſufficiency of Chriſt's blood, and the grace of God to ſave us, he adds, *I have coveted no man's ſilver, or gold, or apparel:* he bringeth them to the moral precept, to prove the ſincerity of his good converſation by, Acts 20. 28, 32, 33. And when men have juggled what they can, and made never ſuch a prattle about religion; yet if their greateſt excellency, as to the viſibility of their ſaintſhip, lieth in an outward conformity to an outward circumſtance in religion, their profeſſion is not worth two mites: *Let us walk honeſtly as in the day: not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envy: but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof,* Rom. 13. 13, 14. And it is obſervable, that after the apoſtle had, in the 9th and 10th verſes of this chapter, told us, that the moral precept is the rule of a good converſation, and exhorted us to make no proviſion for the fleſh; he adds, (theſe things provided), we may receive any that believe in Chriſt Jeſus unto communion with us, how weak ſoever and dark in circumſtantials; and chiefly deſigns the proof thereof in the remaining part of his epiſtle. For he that is of ſound faith, and of converſation honeſt in the world, no man, however he may fail in circumſtances, may lightly reproach or vilify him. And indeed ſuch perſons are the honour of Chriſtian congregations. Indeed he is prejudiced for want of light in thoſe things about which he is dark, as of baptiſm, or the like; but ſeeing that is not the initiating ordinance, or the viſible character of a ſaint; yea, ſeeing it maketh no breach in a good and holy life, nor intrencheth upon any man's right but his own; and ſeeing his faith may be effectual without it, and his life approved by the worſt of his enemies; why ſhould his friends, while he keeps the law, diſhonour God by breaking of the ſame? *Speak not evil one of another, brethren: he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge*, James 4. 11. He that is judged, muſt needs fail ſomewhere in the apprehenſion of him that judgeth him, elſe why is he judged? But he muſt fail in ſubſtance, for then he is worthy to be judged, 1 Cor. 5. 12. His failure is then in a circumſtance, for which he ought not to be judged.

*Object.* But notwithſtanding all that you have ſaid, water-baptiſm ought to go before church-memberſhip. Shew me one in all the New Teſtament that was received into fellowſhip without it.

*Anſw.* 1. That water-baptiſm hath formerly gone firſt, is granted; but that it ought of neceſſity ſo to do, I never ſaw proof.

2. None ever received it without light going before, unleſs they did play the hypocrite; and beſides, no marvel though in the primitive times it was ſo generally practiſed firſt, for the unconverted themſelves know, it belonged to the diſciples of Jeſus Chriſt, John 1. 24, 25, 26, 27. Yet that all that were received into fellowſhip were even then baptized firſt, would ſtrain a weak man's wit to prove it, if arguments were cloſely made upon theſe three texts of holy ſcriptures, 1 Cor. 1. 14, 15, 16.; Gal. 3. 27.; Rom. 6. 3. But I paſs them, and ſay, if you can ſhew me the Chriſtian that in the primitive times remained dark about it, I will ſhew you the Chriſtian that was received without it.

But ſhould I grant more than can be proved, *viz.* that baptiſm was the initiating ordinance, and that it once did, as circumciſion of old, give a being of memberſhip to the partakers; yea, ſet the caſe that men were forbidden then to enter into fellowſhip without it: yet the caſe may ſo be, that, theſe things notwithſtanding, men might be received into fellowſhip without it. All theſe things intailed to circumciſion; that was the initiating ordinance; that gave being of memberſhip; that was it without which it was poſitively commanded none ſhould be received into fellowſhip. Joſh. 5.; yet for all this, more than ſix hundred thouſand were received into the church without it, yea received, and alſo retained there, and that by Moſes and Joſhua, even thoſe to whom the land was promiſed when the uncircumciſed were cut off. But why then were they not circumciſed? Doubtleſs there was a reaſon; either they wanted time, or opportunity, or inſtruments, or ſomething. But they could not render a bigger reaſon than this, *I have no light therein*; which is the cauſe at this day that many a faithful man denieth to take up the ordinance of baptiſm. But I ſay, whatever the hindrance was, it mattereth not; our brethren have a manifeſt one, an invincible one, one that all the men on earth, nor angels in heaven, cannot remove; for it is God that createth light, and for them to do it without light, would but prove them unfaithful to themſelves, and make them ſinners againſt God: *For whatſoever is not of faith is ſin*, Rom. 14. If therefore Moſes and Joſhua thought fit to communicate with ſix hundred thouſand uncircumciſed perſons, when by the law not one ſuch ought to have been received among them; why may not I have communion, the cloſeſt communion, with viſible ſaints as afore deſcribed, altho' they want light in, and ſo cannot ſubmit to that, which of God was never made the wall of diviſion betwixt us? I ſhall therefore hold communion with ſuch:

Firſt, Becauſe the true viſible ſaint hath already ſubjected to that which is better, even to the righteouſneſs of God, which is by faith of Jeſus Chriſt, by which he ſtands juſt before God; he alſo hath made the moſt exact and ſtrict rule under heaven that whereby he ſquares his life before men. He hath like precious faith with the beſt of ſaints, and a converſation, according to light received, becoming the goſpel of Chriſt: He is therefore to be received; received, I ſay, not by thy light, not for that in circumſtances, he jumpeth with thy opinion, but according to his own faith, which he ought to keep to himſelf before God: *Conſcience, I ſay, not thine own, but of the others; for why is my liberty judged by another man's conſcience?* 1 Cor. 10. 29. Some indeed do object, that what the apoſtles wrote, they wrote to gathered churches, and ſo to ſuch as were baptized; and therefore the arguments that are in the epiſtles about things circumſtantial, repect not the caſe in hand. But I will tell ſuch, that as to the firſt part of their objection they are utterly under a miſtake. The firſt to the Corinthians, the epiſtle of James, both them of Peter, and the firſt epiſtle of John, were expreſly written to all the godly, as well as particular churches. Again, if water-baptiſm, as the circumſtances with which the churches were peſtered of old, trouble their peace, wound the conſciences of the godly, diſmember and break their fellowſhips, it is, although an ordinance, for the preſent to be prudently ſhunned: for the edification of the church, as I ſhall ſhew anon, is to be preferred before it.

Secondly, and obſerve it, *One Spirit, one hope, one Lord, one faith, one baptiſm*, (not of water, for by one Spirit are we all baptized into one body), *one God and Father of all, who is above all, and through all, and in you all*, is a ſufficient rule for us to hold communion by, and alſo to endeavour the maintaining that communion, and to keep it in unity within the bond of peace againſt all attempts whatſoever. Eph. 4. 1. 6.; 1 Cor. 12. 16.

Thirdly, I am bold therefore to have communion with ſuch, Heb. 6. 2. becauſe they alſo have the doctrine of baptiſms; I ſay the doctrine of them; for here you muſt note, I diſtinguiſh between the doctrine and practice of water-baptiſm; the doctrine being that which by the outward ſign is preſented to us, or which by the outward circumſtance of the act is preached to the believer, *viz. The death of Chriſt; my death with Chriſt; alſo his reſurrection from the dead, and mine with him to newneſs of life*. This is the doctrine which baptiſm preacheth, or that which by the outward action is ſignified to the believing receiver. Now I ſay, he that believeth in Jeſus Chriſt, that richer and better than that, *viz.* is dead to ſin, and that lives to God by him, he hath the heart, power, and doctrine of baptiſm: all then that he wanteth is but the ſign, the ſhadow, or the outward circumſtance thereof; nor yet is that deſpiſed, but forborn for want of light. The beſt of baptiſms he hath; he is baptized by that one Spirit; he hath the heart of water-baptiſm; he wanteth only the out-ward ſhew; which if he had, would not prove him a truly viſible ſaint; it would not tell me he had grace in his heart; it is no characteriſtical note to another of my ſonſhip with God. Indeed it is a ſign to the perſon baptized, and an help to his own faith; he ſhould know by that circumſtance that he hath received remiſſion of ſins, if his faith be as true as his being baptized is felt by him. But if for want of light he partake not of that ſign, his faith can ſee it in other things, exceeding great and precious promiſes. Yea, as I alſo have hinted already, if he appear not a brother before, he appeareth not a brother by that; and thoſe that ſhall content themſelves to make that the note of viſible church-memberſhip, I doubt make things not much better, the note of their ſonſhip with God.

Fourthly, I am bold to hold communion with viſible ſaints as afore, becauſe God hath communion with them, whoſe example in the caſe we are ſtraitly commanded to follow: *Receive ye one another, as Chriſt Jeſus hath received you,* ſaith Paul, *to the glory of God,* Rom. 15. 1.—6. Yea, though they be ſaints of opinions contrary to you, though it goeth againſt the mind of them that are ſtrong: *We that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.* What infirmities? Thoſe that are natural are incident to all; they are infirmities then that are ſinful, that cauſe a man for want of light to err in circumſtantials. And the reaſon upon which he grounds this admonition is, *that Chriſt pleaſed not himſelf; but, as it is written, The reproaches of them that reproached thee, have fallen upon me.* You ſay, to have communion with ſuch weak brethren, reproacheth your opinions and practice. Grant it: your dulneſs and deadneſs, and imperfections alſo, reproach the holineſs of God. If you ſay, No; for Chriſt hath born our ſins; the anſwer is ſtill the ſame, Their ſins alſo are fallen upon Chriſt. He then that hath taken away thy ſins from before the throne of God, hath taken away their ſhortneſs in conformity to an outward circumſtance in religion: *Both your infirmities are fallen upon Chriſt;* yea, if notwithſtanding thy great ſins thou ſtandeſt by Chriſt complete before the throne of God, why may not thy brother, notwithſtanding his little ones, ſtand complete before thee in the church?

Vain man! think not by the ſtraightneſs of thine order, in outward and bodily conformity to outward and ſhadowiſh circumſtances, that thy peace is maintained with God; for peace with God is by faith in the blood of his croſs, who hath born the reproaches of you both. Wherefore he that hath communion with God for Chriſt's ſake, is as good and as worthy of the communion of ſaints as thyſelf. He erreth in a circumſtance, thou erreſt in a ſubſtance: Who muſt bear theſe errors? upon whom muſt theſe reproaches fall? Phil. 1. 10. Some of the things of God that are excellent, have not been approved by ſome of the ſaints: What then? Muſt theſe for this be caſt out of the church? No: theſe reproaches by which the wiſdom of heaven is reproached have fallen upon me, ſaith Chriſt. But to return, God hath received him, Chriſt hath received him, therefore do you receive him. There is more ſolidity in this argument, than if all the churches of God had received him. This receiving then, becauſe it is ſet an example to the church, is ſuch as muſt needs be viſible to them, and is beſt deſcribed by that word which diſcovereth the viſible ſaint. Whoſo therefore you can by the word judge a viſible ſaint, one that walketh with God, you may judge by the ſelf-ſame word that God hath received him. Now him that God receiveth, and holdeth communion with, him you ſhould receive, and hold communion. Will any ſay we cannot believe that God hath received any but ſuch as are baptized? I will not ſuppoſe a brother ſo ſtupified, and therefore to that I will not anſwer.

*Receive him to the glory of God:* To the glory of God, is put in on purpoſe to ſhew what diſhonour they bring to God who deſpiſe to have communion with them, who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wiſdom and holineſs of heaven beyond them, when they refuſe communion with them, concerning whom they are by the word convinced that they have communion with God?

*Now the God of patience and conſolation grant you to be like minded one towards another, according to Jeſus Chriſt,* Rom. 15. 5. By this word *patience,* Paul inſinuateth how many imperfections the choiceſt Chriſtians do mingle their beſt performances with and by this of *conſolation,* how readily God overlooks, paſſeth by them, and comforteth you notwithſtanding. Now that this mind ſhould be in Chriſtians one to another, is manifeſt, becauſe Paul prays that it might be ſo. But this is an heavenly gift, and therefore muſt be fetched from thence. But let the patience of God, and the willingneſs of Chriſt, to bear the reproaches of the weak, and the conſolations that they have in God, notwithſtanding, moderate your paſſions, and put you upon prayer to be minded like Jeſus Chriſt.

Fifthly, Becauſe a failure in ſuch a circumſtance in water, doth not unchriſtian us. This muſt needs be granted, not only from what was ſaid before, but for that thouſands of thouſands that could not conſent thereto as we have, more glorioufly than we, are like to do acquitted themſelves and their Chriſtianity before men, and are now with the innumerable company of angels, and the ſpirits of juſt men made perfect. What is ſaid of eating, or the contrary, may as to this be ſaid of water-baptiſm: Neither if I be baptized, am I the better; neither if I be not, am I the worſe: not the better before God, not the worſe before men; ſtill meaning, as Paul doth, provided I walk according to my light with God; otherwiſe it is falſe; for if a man that ſeeth it to be his duty ſhall deſpiſingly neglect it, or if he that hath no faith therein ſhall fooliſhly take it up, both theſe are for this the worſe, being convicted in themſelves for tranſgreſſors. He therefore that doth it according to his light, doth well; and he that doth it not, or dare not do it, for want of light, doth not ill; for he approveth his heart to be ſincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light in that circumſtance which thou profeſſeſt, yet he is a partaker of that liberty and mercy by which thou ſtandeſt. He hath liberty to call God Father, as thou, and to believe he ſhall be ſaved by Jeſus: his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an intereſt in heaven, which thou muſt not do becauſe of water; ye are both then Chriſtians before God and men, without it: he that can, let him preach to himſelf by that; he that cannot, let him preach to himſelf by the promiſes; but yet let us rejoice in God together: let us exalt his name together. Indeed the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldſt thou be content that I ſhould judge thee, becauſe thou canſt not for my light give thanks with me? why then ſhould he judge me for that I cannot give thanks with him for his? *Let us not therefore judge one another any more; but judge this rather, that* *no man put a ſtumbling-block, or occaſion of offence in his brother's way.* Rom. 14. 13. And ſeeing the things wherein we exceed each other are ſuch as neither make nor mar Chriſtianity, let us love one another, and walk together by that glorious rule above ſpecified, leaving each other in all ſuch circumſtances to our own maſter, to our own faith: *Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: yea he ſhall be holden up; for God is able to make him ſtand.* Rom. 14. 4.

Sixthly, I am therefore for holding communion thus, becauſe the edification of ſouls in the faith and holineſs of the goſpel is of greater concernment than an agreement in outward things: I ſay, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in or conteſting for the buſineſs of water-baptiſm; John 16. 13.; 1 Cor. 14. 26.; 2 Cor. 10. 8. chap. 12. 19.; Eph. 4. 12.; 2 Tim. 3. 17.; 1 Cor 8. 1. chap. 13. 1, 2. That the edification of the ſoul is of the greateſt concern, is out of meaſure evident, becauſe heaven and eternal happineſs are ſo immediately concerned therein. Beſides, this is that for which Chriſt died, for which the Holy Ghoſt was given, yea, for which the ſcriptures and the gifts of all the godly are given to the church: yea, and if gifts are not bent to this very work, the perſons are ſaid to be proud or uncharitable that have them, and ſtand but for cyphers, or worſe, among the churches of God. Further, edification is that that cheriſheth all grace and maketh the Chriſtian quick and lively, and maketh ſin lean and dwindling, and filleth the mouth with thankſgiving to God. But to conteſt with gracious men, with men that walk with God, to ſhut ſuch out of the churches, becauſe they will not ſin againſt their ſouls, rendereth thee uncharitable; Rom. 14. 15, 20. Thou ſeekeſt to deſtroy the word of God: thou begetteſt contentions, janglings, murmurings, and evil ſurmiſings; thou miniſtereſt occaſion for whiſperings, backbitings, ſlanders, and the like, rather than godly edifying; contrary to the whole current of the ſcriptures, and peace of all communities. Let us therefore leave off theſe contentions, and follow after things that make for peace, and things wherewith one may edify another, Rom. 14. 19.; and know, that the edification of the church of God dependeth not upon, neither is tied to this or that circumſtance. Eſpecially when there are in the hearts of the godly different perſuaſions about it, then it becometh them, in the wiſdom of God, to take more care for their peace and unity, than to widen or make large their uncomfortable differences.

Although Aaron tranſgreſſed the law, becauſe he eat not the ſin-offering of the people: yet ſeing he could not do it with ſatisfaction to his own conſcience, Moſes was content that he left it undone. Lev. 10. 16.—20.

Joſhua was ſo zealous againſt Eldad and Medad, for propheſying in the camp, without firſt going to the Lord to the door of the tabernacle, as they were commanded, that he deſired Moſes to forbid them, Numb. 11. 16.—26.; but Moſes calls his zeal envy, and prays to God for more ſuch prophets; knowing that although they failed in a circumſtance, they were right in that which was better. The edification of the people in the camp was that which pleaſed Moſes.

In Hezekiah's time, though the people came to the paſſover in an undue manner, and did eat it otherwiſe than it was written; yet the wiſe king would not forbid them, but rather admitted it; knowing that their edification was of greater concern than to hold them to a circumſtance or two; 2 Chron. 30. 13.—27. Yea, God himſelf did like the wiſdom of the king, and healed, that is, forgave the people at the prayer of Hezekiah. And obſerve it, notwithſtanding this diſorder as to circumſtances, the feaſt was kept with great gladneſs; and the Levites and the prieſts praiſed the Lord day by day, ſinging with loud inſtruments unto the Lord; yea there was not the like joy in Jeruſalem from the time of Solomon unto that ſame time. What ſhall we ſay? all things muſt give place to the profit of the people of God; yea, ſometimes laws themſelves, for their outward preſervation, much more for godly edifying. When Chriſt's diſciples plucked the ears of corn on the Sabbath, no doubt for very hunger, and were rebuked by the Phariſees for it, as for that which was unlawful, how did their Lord ſuccour them? By excuſing them, and rebuking their adverſaries: "Have ye not read," ſaid he, "what David did when he was an hungred, and they that were with him, how he entered into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them that were with him, but for the prieſts only? Or have ye not read in the law, how that on the Sabbath-day, the prieſts in the temple profaned the Sabbath, and were blameleſs?" Why blameleſs? Becauſe they did it in order to the edification of the people; Matth. 12. 1.—6. If laws and ordinances of old have been broken, and the breach of them born with, (when yet the obſervance of other things was more ſtrictly commanded than now), when the profit and edification of the people came in competition, how much more may not we have communion, church-communion, where no law is tranſgreſſed thereby?

Seventhly, Therefore I am for holding communion thus, becauſe love, which above all things we are commanded to put on, is of much more worth than to break about baptiſm. Love is alſo more diſcovered, when it receiveth for the ſake of Chriſt and grace, than when it refuſeth for want of water. And obſerve it, as I have alſo ſaid before, this exhortation to love is grounded upon the putting on of the new creature; which new creature hath ſwallowed up all diſtinctions that have before been common among the Churches. As I am a Jew, you are a Greek; I am circumciſed, you are not: I am free you are bound: becauſe Chriſt was all in all theſe, "Put on therefore," ſaith he, "as the elect of God holy and beloved, bowels of mercy, kindneſs, humbleneſs of mind, long ſuffering," that is with reference to the infirmities of the weak, "forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye, And above all things put on charity, which is the bond of perfectneſs; Col. 3. 8.—15. Which forbearing and forgiving reſpecteth not only private and perſonal injuries, but alſo errors in Judgement about inclinations and diſtinctions, tending to diviſions, and ſeparating upon the grounds laid down in ver. 11.; which, how little ſoever they now ſeem to us who are beyond them, were ſtrong, and of weight to them who in that day were entangled with them. Some ſaints then were not free to preach to any but the Jews, denying the word of life to the Gentiles, and contending with them who preferred it to them; which was a greater error than this of baptiſm; Acts 11. 1, 2, 3.—19. But what ſhould we do with ſuch kind of ſaints? Why, love them ſtill, forgive them, bear with them, and maintain church-communion with them. Why? Becauſe they are new creatures; becauſe they are Chriſt's; for theſe ſwallow up all diſtinctions: further, becauſe they are elect and beloved of God. Diviſions and diſtinctions are of ſhorter date than election. Let not them, therefore, that are but momentary, and hatched in darkneſs, break that bond that is from everlaſting. It is love, not baptiſm, that diſcovereth us to the world to be Chriſt's diſciples. It is love that is the undoubted character of our intereſt in, and ſonſhip with God; I mean when we love as ſaints, and deſire communion with others, becauſe they have fellowſhip one with another, in their fellowſhip with God the Father, and his Son Jeſus Chriſt; 1 John 1. 2. And now, though the truth and ſincerity of our love to God be then diſcovered when we keep his commandments in love to his name, yet we ſhould remember again, that the two head and chief commandments are, faith in Jeſus, and love to the brethren; 1 John 3. 23. So then he that pretendeth to love, and yet ſeeks not the profit of his brother in chief; he loveth; but they are his own opinions and froward notions; James 4. 11.; Rom. 14. 21. *Love is the fulfilling of the law;* but he fulfils it not who judgeth and ſetteth at nought his brother; that ſtumbleth, offendeth, and maketh weak his brother; and all for the ſake of a circumſtance, that to which he cannot conſent, except he ſin againſt his own ſoul, or, Papiſt-like, live by an implicit faith. Love therefore is ſometimes more ſeen and ſhewed, in forbearing to urge and preſs what we know, in publiſhing and impoſing: *I could not,* ſaith Paul, love would not let me, *ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt; I have fed you with milk, and not with ſtrong meat; for hitherto you have not been able to bear it; neither yet now are you able.* 1 Cor. 3. 1, 2.

The apoſtle conſidered, not only the knowledge that he had in the myſteries of Chriſt, but the temper, the growth, and ſtrength of the churches and accordingly kept back, or communicated to them, what might be for their profit; Acts 20. 18, 19, 20. So Chriſt, *I have many things to ſay unto you, but ye cannot bear them now.* It may be, ſome will count theſe old and thread-bare texts; But ſuch muſt know, that the word of the Lord muſt ſtand for ever. Iſa. 40. 8. And I ſhould dare to ſay to ſuch, If the beſt of thy new ſhifts be, to ſlight and abuſe old ſcriptures, it ſhews thou art more fond of thy unwarrantable opinion, than ſwift to hear, and ready to yeild to the authority that is infallible. But to conclude this, when we attempt to force our brother beyond his light, or to break his heart with grief, to thruſt him beyond his faith, or to bar him from his privilege, how can we ſay, I love? What ſhall I ſay? To have fellowſhip one with another, for the ſake of an outward circumſtance, or to make that the door to fellowſhip which God hath not; yea, to make that the including, excluding, charter, the bounds, bar, and rule of communion, when, by the word of the everlaſting teſtament, there is no warrant for it; to ſpeak charitably, if it be not for want of love, it is for want of knowledge in the myſteries of the kingdom of Chriſt. Strange! Take two Chriſtians equal in all points but this, nay let one go beyond the other far for grace and holineſs; yet this circumſtancc of water ſhall drown and ſweep away all his excellencies, not counting him worthy of that reception that with hand and heart ſhall be given a novice in religion, becauſe he conſents to water.

Eightly, But for God's people to divide into parties, or to ſhut each other from church-communion, though from greater points, and upon higher pretences, than this of water-baptiſm, hath heretofore been counted carnal, and the actors herein babiſh Chriſtians. Paul and Apollos, Cephas and Chriſt, were doubtleſs higher things than thoſe about which we contend; yet when they made diviſions for them, how ſharply are they rebuked? Are ye not carnal, carnal, carnal? For whereas there are among you envyings, ſtrife, diviſions, or factions, are ye not carnal? 1 Cor. 1. 11, 12. chap. 3. 1, 2, 3, 4. While one ſaith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence ariſe all thy endeavours, zeal, and labour, to accompliſh diviſions among the godly. Let Paul, or Cephas, or Chriſt himſelf, be the burden of thy ſong; yet the heart from whence they flow is carnal, and thy actions diſcoveries of childiſhneſs. But doubtleſs, when theſe contentions were among the Corinthians, and one man vilified, that another might be promoted, a lift with a carnal brother was thought great wiſdom to widen the breach. But why ſhould he be rebuked that ſaid he was for Chriſt? Becauſe he was for him in oppoſition to his holy apoſtles. Hence he ſaith, Is Chriſt divided or ſeparate from his ſervants? Note therefore that theſe diviſions are deſerted by the perſons the diviſions were made about: neither Paul, nor Apollos, nor Cephas, nor Chriſt is here. Let the cry be never ſo loud, *Chriſt, Order, The rule, The command,* or the like, carnality is but the bottom; and they are but babes that do it; their zeal is but a puff; 1 Cor. 4. 6. And obſerve it, the diviſion at Corinth was helped forward by water-baptiſm. This the apoſtle intimates by, *Were ye baptized in the name of Paul?* Ah! brethren, carnal Chriſtians, with outward circumſtances, will, if they be let alone, make ſad work in the churches of Chriſt, againſt the ſpiritual growth of the ſame. *But I thank God,* ſaith Paul, *that I baptized none of you, &c.* Not but that it was then an ordinance of God, but they abuſed it, in making parties thereby. *I baptized none of you, but Criſpus and Gaius, and the houſehold of Stephanus;* men of note among the brethren, men of good judgement, and reverenced by the reſt: they can tell you I intended not to make a party of myſelf thereby. *Beſides I know not whether I baptized any other.* By this negligent relating who were baptized by him, he ſheweth that he made no ſuch matter of baptiſm as ſome in theſe days do; nay, that he made no matter at all thereof with reſpect to church-communion: for if he did not heed who himſelf had baptized, he much leſs heeded who were baptized by others. But if baptiſm had been the initiating or entering ordinance, and ſo appointed of God, no doubt he had made more conſcience thereof than ſo lightly to paſs it over. *For Chriſt ſent me not to baptize, but to preach the goſpel.* The goſpel then may be effectually preached, and yet baptiſm neither adminiſtered nor mentioned: the goſpel being good tidings to ſinners, upon the account of free grace through Chriſt; but baptiſm, with things of like nature, are duties injoined ſuch a people who received the goſpel before. I ſpeak not this, becauſe I would teach men to break the leaſt of the commandments of God, but to perſuade my brethren of the baptized way, not to hold too much thereupon, not to make it an eſſential of the goſpel of Chriſt, nor yet of communion of ſaints. *He ſent me not to baptize.* Theſe words are ſpoken with holy indignation againſt them that abuſe this ordinance of Chriſt. So when he ſpeaketh of the miniſters themſelves, which alſo they had abuſed, in his ſpeaking, he, as it were, trampled upon them, as if they were nothing at all: *Who then is Paul? and Who is Apollos? He that planteth is not any thing, neither is he that watereth, but God that giveth the increaſe;* 1 Cor. 3. 5, 7. Yet for all this, the miniſters, and their miniſtry, are a glorious appointment of God in the world. Baptiſm alſo is a holy ordinance; but when Satan abuſeth it, and wrencheth it out of its place, making that which was ordained of God for the edification of believers, the only weapon to break in pieces the love, the unity, the concord of ſaints, then what is baptiſm? then neither is baptiſm any thing. And this is no new doctrine: For God, by the mouth of his prophets of old, cried out againſt his own inſtitutions, when abuſed by his people:

“To what purpoſe is the multitude of your ſacrifices to me? ſaith the Lord: I am full of burnt-offerings of rams, and the fat of fed beaſts: I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who hath required theſe things at your hands to tread my courts? Bring no more vain oblations; incenſe is an abomination to me; the new moons and the Sabbaths, and the calling of aſſemblies, I cannot away with; it is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts, my ſoul hateth; they are a trouble unto me; I am even weary to bear them.” Iſa. 1. 11.—15. And yet all theſe were his own appointments. But why then did he thus abhor them? Becauſe they retained the evil of their doings, and uſed them as they did other of his appointments, *viz.* for ſtrife and debate, and to ſtrike with the fiſt of wickedneſs; Iſa. 58. 4. Wherefore, when that of God that is great, is overweighed by that which is ſmall, it is the wiſdom of them that ſee it, to put load to the other end of the ſcale, until the things thus abuſed poiſe in their own place. But to paſs this, and proceed,

Ninthly, If we ſhall reject viſible ſaints by calling, ſaints that have communion with God, that have received the law at the hand of Chriſt, that are of holy converſation among men, they deſiring to have communion with us, as much as in us lieth we take from them their very privilege, and the bleſſings to which they are born of God. For Paul ſaith, not only to the gathered church at Corinth, but to all ſcattered ſaints that in every place call upon the name of the Lord, *That Jeſus Chriſt is theirs; that Paul and Apollos, and the world, and life, and death, and all things are theirs;* becauſe they are Chriſt's, and Chriſt is God's. But, ſaith he, let no man glory in men, ſuch as Paul, and Cephas, though theſe were excellent; becauſe this privilege comes to you upon another bottom, even by faith of Jeſus Chriſt; *Drink ye all of this,* is entailed to faith, not baptiſm. Nay, baptized perſons may yet be excluded this, when he that diſcerneth the Lord's body hath right and priviledge to it; 1 Cor, 11. 28. 29. But to exclude Chriſtians from Church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of diviſion between us.

1. This looks too like a ſpirit of perſecution, Job. 19. 25. to 29.
2. It reſpecteth more a form, than the ſpirit and power of godlineſs, 2 Tim. 3. 5.
3. This is to make laws where God hath made none, and to be wiſe above what is written; contrary to God's word, and our own principles.
4. It is a directing of the ſpirit of God.
5. It bindeth all mens faith and light to mine opinion.
6. It taketh away the childrens bread.
7. It with-holdeth from them the increaſe of faith.
8. It tendeth to harden the hearts of the wicked.
9. It tendeth to make wicked the hearts of weak chriſtians.
10. It ſetteth open a door to all temptations.
11. It tempteth the devil to fall upon thoſe that are alone, and have none to help them.
12. It is the nurſery of all vain janglings, backbitings, and ſtrangeneſs, among the Chriſtians.
13. It occaſioneth the world to reproach us.
14. It holdeth ſtaggering conſciences in doubt of the right way of the Lord.
15. It giveth occaſion to many to turn aſide to moſt dangerous hereſies.
16. It abuſeth the holy ſcriptures; it wreſteth God's ordinances out of their place.
17. It is a prop to Antichriſt.
18. Shall I add, is it not that which greatly prevailed to bring down thoſe judgements which at preſent we feel, and groan under? I will dare to ſay it was the cauſe thereof.

Tenthly, and laſtly; Bear with one word farther: What greater contempt can be thrown upon the ſaints, than for their brethren to caſt them off, or to debar them church-communion? Think you not that the world may groundly ſay, Some great iniquity lies hid in the ſkirts of your brethren, when in truth the tranſgreſſion is yet your own? But I ſay, what can the church do more to the ſinners, or open profane? Civil commerce you will have with the worſt, and what more have you with theſe? Perhaps you will ſay; We can pray and preach with theſe, and hold them Chriſtians, ſaints, and godly. Well, but let me aſk you one word farther: Do you believe, that of very conſcience they cannot conſent, as you, to that of water-baptiſm? and that if they had light therein, they would as willingly do it as you? Why then, as I have ſhewed you, our refuſal to hold communion with them is without a ground from the word of God.

But can you commit your ſoul to their miniſtry, and join with them in prayer, and yet not count them meet for other-goſpel privileges? I would know by what ſcripture you do it. Perhaps you will ſay, I commit not my ſoul to their miniſtry, only hear them occaſionally for trial. If this be all the reſpect thou haſt for them and their miniſtry, thou mayeſt have as much for the worſt that piſſeth againſt the wall. But if thou canſt hear them as God's miniſters, and ſit under their miniſtry as God's ordinance, then ſhew me where God hath ſuch a goſpel miniſtry, as that the perſons miniſtering may not, though deſiring it, be admitted with you to the cloſeſt communion of ſaints. But if thou ſitteſt under their miniſtry for fleſhly politic ends, thou heareſt the word like an Atheiſt, and art thyſelf, while thou judgeſt thy brother, in the practice of the worſt of men. But I ſay, where do you find this piece-meal communion with men that profeſs faith and holineſs as you, and ſeparation from the world?

If you object, That my principles lead me to have communion with all; I anſwer, With all as afore deſcribed, if they will have communion with me.

*Object.* Then you may have communion with the members of Antichriſt.

*Anſ.* If there be a viſible ſaint yet remaining in that church, let him come to us, and we will have communion with him.

*Queſt.* What though he yet ſtand a member of that ſinful number, and profeſs himſelf one of them?

*Anſ.* You ſuppoſe an impoſſibility; for it cannot be, that at the ſame time a man ſhould viſibly ſtand a member of two bodies diametrically oppoſite one to another. Wherefore it muſt be ſuppoſed, that he who profeſſeth himſelf a member of a church of Chriſt, muſt forthwith, nay before, forſake the Antichriſtian one. The which if he refuſeth to do, it is evident he doth not ſincerly deſire to have fellowſhip with the ſaints.

But he ſaith, he cannot ſee that company to which you ſtand oppoſite, and conclude Antichriſtian, is indeed the Antichriſtian church.

If ſo, he cannot deſire to join with another, if he know them to be profeſſedly and directly oppoſite.

I hold therefore to what I ſaid at firſt; That if there be any ſaints in the Antichriſtian church, my heart, and the door of our congregation, is open to receive them into cloſeſt fellowſhip with us.

*Object.* But how if they yet retain ſome Antichriſtian principles?

*Anſ.* If they be ſuch as eat out the bowels of a church, ſo ſoon as they are detected, he muſt either be kept out while out, or caſt out if in. For it muſt be the prudence of every community, to preſerve its own unity with peace and truth; the which the churches of Chriſt may do, and yet, as I have ſhewed already, receive ſuch perſons as differ upon the point of water-baptiſm: for the doing or not doing of that, neither maketh nor marreth the bowels or foundation of church-communion.

*Object*. But this is receiving for opinion ſake, as before you ſaid of us.

*Anſ*. No; we receive him for the ſake of Chriſt and grace, and for our mutual edification in the faith; and that we reſpect not opinions, I mean in leſſer matters, it is evident; for things wherin we differ, are no breach of communion among us; we let every man have his own faith in ſuch things to himſelf before God.

*I now come to a ſhort application.*

1. Keep a ſtrict ſeparation, I pray you, from communion with the open profane; and let no man uſe his liberty in church-relation, as an occaſion to the fleſh; but in love ſerve one another; looking diligently, leſt any root of bitterneſs, (any poiſonful herb, Deut. 29. 18.) ſpringing up, trouble you and thereby many be defiled; and let thoſe that before were reaſons for my ſeparation, be motives to you to maintain the like: and remember, that when men have ſaid what they can for a ſinful mixture in the worſhip of God, the arm of the Lord is made bare againſt it.

2. In the midſt of your zeal for the Lord, remember that the viſible ſaint is his, and is privileged in all thoſe ſpiritual things that you have in the word, and live in the practice of; and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumſtantial, but receive him in the Lord, as becometh ſaints: if he will not have communion with you, the neglect is his, not yours. But ſaith the open profane; Why cannot we be reckoned ſaints alſo? We have been chriſtened, we go to church, we take the communion. Poor people! This will not do: for ſo long as in life and converſation you appear to be open profane, we cannot, unleſs we ſin, receive you into our fellowſhip: for by your ungodly lives you ſhew that you know not Chriſt; and while you are ſuch by the word, you are reputed but beaſts. Now, then, judge yourſelves, if it be not a ſtrange community that conſiſteth of men and beaſts. Let beaſts be with the beaſts; you know yourſelves do ſo; you receive not your horſe nor your hog to your table; you put them in a room by themſelves. Beſides, I have ſhewed you before, that for many reaſons we cannot have communion with you.

1*ſt*, The church of God muſt be holy. Lev. 11. 14. chap. 19. 2. & 20. 7.; 1 Pet. 1. 15, 16.; Iſ. 26. 2.; Pſal. 128. 20.; Ezek. 43. 12. chap. 44. 9. Iſ. 52. 11.

2*dly*, The example of the churches of Chriſt before, hath been a community of viſible ſaints. Rom. 1. 7.; 1 Cor. 1. 2.; Eph. 1. 1, 2.; Col. 1. 1.; 1 Theſſ. 1. 1, 2.; 2 Theſſ. 1. 1. Poor carnal man! there are many other reaſons urged in this little book, that ſhew why we cannot have communion with thee: not that we refuſe of pride or ſtoutneſs, or becauſe we ſcorn you as men: no, we pity you, and pray to God for you; and could, if you were converted, with joy receive you to fellowſhip with us. Did you never read in Daniel, that *iron is not mixed with miry clay*, Dan. 2. 43. No more can the ſaints with you, in the worſhip of God, and fellowſhip of the goſpel. When thoſe you read of in the 4th of Ezra attempted to join in temple-work with the children of the captivity, what ſaid the children of Judah? *You have nothing to do with us, to build an houſe to the Lord our God; but we ourſelves together will build unto the Lord God of Iſrael, &c.* Ezra. 4. 1, 2, 3.

I return now to thoſe that are viſible ſaints by calling, that ſtand at a diſtance one from another, upon the accounts before ſpecified. Brethren, cloſe, cloſe, be one, as the Father and Chriſt is one.

1. This is the way to convince the world that you are Chriſt's, and the ſubjects of one Lord; whereas the contrary makes them doubt it. John 13. 34, 35.; John 17. 23.

2. This is the way to increaſe love, that grace ſo much deſired by ſome, and ſo little enjoyed by others. 2 Cor. 7. 14, 15.

3. This is the way to ſavour and taſte the Spirit of God in each others experience; for which, if you find it in truth, you cannot but bleſs (if you be ſaints) the name of our Lord Jeſus Chriſt. 1 Theſſ. 1. 2, 3, 4.

4. This is the way to increaſe knowledge, or to ſee more in the word of God; for that may be known by two that is not ſeen by one. Iſa. 52. 8.

5. This is the way to remove ſecret jealouſies and murmurings one againſt the other; yea, this is the way to prevent much ſin, and greatly to fruſtrate that deſign of hell. Prov. 6. 16, to 20.

6. This is the way to bring them out of the world into fellowſhip, that now ſtand off from our goſpel-privileges, for the ſake of our vain janglings.

7. This is the way to make Antichriſt ſhake, totter, and tremble. Iſa. 11. 13, 14.

8. This is the way to leave Babylon, as an habitation for devils only; and to make it an hold for foul ſpirits, and a cage only for every unclean and hateful bird.

9. This is the way to haſten the work of Chriſt's kingdom in the world, and to forward his coming to the eternal judgement.

10. And this is the way to obtain much of that, *Well done, good and faithful ſervant,* when you ſtand before his face.

*I beſeech you, brethren, ſuffer the word of exhortation; for I have written a letter unto you in few words.* Heb. 13. 22.

# Differences in Judgement about WATER-BAPTISM, no bar to Communion:

OR,

## To communicate with ſaints, as ſaints, proved lawful.

In anſwer to a book written by the Baptiſts, and publiſhed by Mr T. P. and Mr W. K. intituled, *Some ſerious reflections on that part of Mr Bunyan's Confeſſion of Faith, touching church-communion with unbaptized believers.*

Wherein their objections and arguments are anſwered, and the doctrine of communion ſtill aſſerted and vindicated.

Here is alſo Mr HENRY JESSE's Judgement in the caſe, fully declaring the doctrine I have aſſerted.

*Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified? Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee an anſwer?* Job xi. 2, 3.

*I am for peace: but when I ſpeak, they are for war.* Pſal. cxx. 7.

COURTEOUS READER.

BE intreated to believe me, I had not ſet pen to paper about this controverſy, had we been let alone at quiet in our Chriſtian communion. But being aſſaulted for more than ſixteen years, wherein the brethren of the baptized way (as they had their opportunity) have ſought to break us in pieces, merely becauſe we are not, in their way, all baptized firſt; I could not, I durſt not, forbear to do a little, if it might be, to ſettle the brethren, and to arm them againſt the attempts, which alſo of late they begin to revive upon us. That I deny the ordinance of baptiſm, or that I have placed one piece of an argument againſt it, (though they feign it), is quite without colour of truth. All I ſay is, that the church of Chriſt hath not warrant to keep out of their communion the Chriſtian that is diſcovered to be a viſible ſaint by the word, the Chriſtian that walketh according to his light with God. I will not make reflections upon thoſe unhandſome brands that my brethren have laid upon me for this, as that I am a Machiavelian, a man deviliſh, proud, inſolent, preſumptuous, and the like: neither will I ſay, as they, The Lord rebuke thee; words fitter to be ſpoke to the devil than a brother. But, reader, read and compare, lay aſide prejudice, and judge. What Mr Kiffin hath done in the matter I forgive, and love him never the worſe; but muſt ſtand by my principles, becauſe they are peaceable, godly, profitable, and ſuch as tend to the edification of my brother, and, as I believe, will be juſtified in the day of judgement.

I have alſo here preſented thee with the opinion of Mr Henry Jeſſe in the caſe; which providentially I met with, as I was coming to London to put my papers to the preſs. And that it was his judgement is aſſerted to me, known many years ſince to ſome of the Baptiſts, to whom it was ſent, but never yet anſwered; and will yet be atteſted, if need ſhall require. Farewel.

Thine in all Chriſtian ſervice, according to my light and power,

JOHN BUNYAN.

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# DIFFERENCES in JUDGEMENT, *&c.*

SIR,

YOUR ſeemingly ſerious reflections upon that part of my plain-hearted confeſſion of faith, which rendereth a reaſon of my freedom to communicate with thoſe of the ſaints and faithful who differ from me about water-baptiſm, I have read and conſidered, and have weighed them ſo well as my rank and abilities will admit me to do. But finding yours (if I miſtake not) far ſhort of a candid replication, I thought convenient, not only to tell you of thoſe impertinencies every where ſcattered up and down in your book, but alſo that in my ſimple opinion your rigid and church-diſquieting principles are not fit for any age and ſtate of the church.

But before I enter the body of your book, give me leave a little to diſcourſe you about your preamble to the ſame, wherein are two miſcarriages unworthy your pretended ſeriouſneſs, becauſe void of love and humility.

The firſt is, in that you cloſely diſdain my perſon, becauſe of my low deſcent among men, ſtigmatizing me for a perſon of that rank that need not to be heeded or attended unto, p. 1.

*Anſw.* What is it that gives a man reverence with you, I know not, but for certain, *He that deſpiſeth the poor, reproacheth his maker*; yet, *a poor man is better than a liar.* To have gay cloathing, or gold rings, or the perſons that wear them, in admiration, or to be partial in your judgement or reſpects, for the ſake, or upon the account of fleſh and blood, doubtleſs convicteth you to be of the law a tranſgreſſor, and not without partiality, *&c.* in the midſt of your ſeeming ſanctity.

Again, you ſay, I had not meddled with the controverſy at all, had I found any of parts that would divert themſelves to take notice of you, p. 2.

*Anſw.* What need you, before you have ſhewed one ſyllable of a reaſonable argument in oppoſition to what I aſſert, thus trample my perſon, my gifts, and grace, (have I any), ſo diſdainfully under your feet? What a kind of *you* am *I?* and why is my rank ſo mean, that the moſt gracious and godly among you may not duly and ſoberly conſider of what I have ſaid? Was it not the art of the falſe apoſtles of old to ſay this? to beſpatter a man, that his doctrine might be diſregarded? *Is not this the carpenter?* and, *His bodily preſence is weak and contemptible*, did not uſe to be in the mouths of the ſaints; for they knew, *the wind blew where it liſted.* Neither is it high birth, worldly breeding, or wealth, but electing love, grace, and the wiſdom that comes from heaven, that thoſe who ſtrive for ſtrictneſs of order in the things and kingdom of Chriſt, ſhould have in regard and eſteem. Need I read you a lecture? *Hath not God choſen the fooliſh, the weak, the baſe, yea, and even things that are not, to bring to nought things that are?* Why then do you deſpiſe my rank, my ſtate, and quality, in the world?

As for my confeſſion of faith, which you alſo ſecretly deſpiſe, p. 1.; if it be good and godly, why may it not be accepted? *If I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me?* If you and the brethren of your way did think it convenient to ſhew to the world what you held, if perhaps by that means you might eſcape the priſon, why might not I, after above eleven years endurance there, give the world a view of my faith and practice, if peradventure wrong thoughts and falſe judgements of me might by that means be abated and removed?

But you ſuggeſt, I did it becauſe I was ſo willing to be known in the world by my ſingular faith and practice.

How ſingular my faith and practice is, may be better known to you hereafter; but that I did it for a popular applauſe and fame, as your words ſeem to bear, (for they proceed from a taunting ſpirit), that will be known to you better in the day of God, when your evil ſurmiſes of your brother, and my deſigns in writing my book, will be publiſhed upon the houſe-tops.

And even now, before I go any further, I will give you a touch of the reaſon of my publiſhing that part thereof which you ſo hotly oppoſe.

It was becauſe of thoſe continual aſſaults that the rigid brethren of your way made, not only upon this congregation to rent it, but alſo upon many others about us, if peradventure they might break us in pieces, and draw from us diſciples after them.

Aſſaults (I ſay) upon this congregation by times, for no leſs than theſe ſixteen or eighteen years: yea, myſelf they have ſent for, and endeavoured to perſuade me to break communion with my brethren; alſo with many others they have often tampered, if haply their ſeeds of diviſion might take. Neither did they altogether fail of their purpoſe; for ſome they did rent and diſmember from us: but none but thoſe of whom now they begin to be aſhamed; the judgement of God ſo following their deſign, that the perſons which then they prevailed upon, are now a ſtink and reproach to religion. Neither were theſe ſpirits content with that diſcord they did ſow among us, but they proceeded to ſeize upon others. But to paſs theſe, the wild and unſound poſitions they have urged to maintain their practice, would be too large here to inſert.

Now, Sir, to ſettle the brethren, (the brethren of our community), and to prevent ſuch diſorders among others, was the cauſe of my publiſhing my papers; and conſidering my concern in the houſe of God, I could do no leſs than to give them warning, that every man might deliver his ſoul.

You proceed, ſaying, “It is my liberty, as well “as others into whoſe hands it falls, to weigh “what you have ſaid in truth's balance; and if it “be found too light, to reject it whether you will “or no.”

*Anſ.* Do but grant me, without mocking of me, the liberty you deſire to take, and, God helping me, I deſire no more to ſhift for myſelf among you.

As to your ſaying, that I proudly and imperiouſly inſult, becauſe I ſay they are babes, and carnal, that attempt to break the peace and communion of churches, though upon no better pretences than water; you muſt know, I am ſtill of that mind, and ſhall be, ſo long as I ſee the effects that follow, *viz.* the breach of love, taking off Chriſtians from the more weighty things of God, and to make them quarrel and have heart-burnings one againſt another.

Where you are pleaſed to charge me with raging, for laying thoſe eighteen particular crimes to the charge of ſuch who exclude Chriſtians from church-communion, and debar them their heaven-born privileges for the want of that which yet God never made the wall of diviſion between us, p. 116.

I ſay, when you can prove that God hath made water-baptiſm that wall, and that the ſtreſs of the after eighteen charges lie wholly and only in that, then you may time enough call my language ſuch as wanteth charity: but I queſtion though that was granted, whether your ſaying I rage, will be juſtified in the day of judgement.

My great noiſe (as you call it) about an initiating ordinance, you ſay, you ſhall take no notice of, p. 3.

*Anſ.* Although you do not, I muſt. For if baptiſm be not that, but another; and if viſible ſaints may enter into fellowſhip by that other, and are no where forbidden ſo to do, becauſe they have not light into water-baptiſm; it is of weight to be conſidered by me, yea, and of others too who are unprejudiced.

2. How ignorant you are of ſuch as hold it the initiating ordinance, I know not; nor how long you have been of that perſuaſion, I know not. This I know, that men of your own party, as ſerious, godly, and it may be more learned than yourſelf, have within leſs than this twelvemonth urged it: Mr D. in my hearing, did from Rom. 6. 1, 2. in the meeting in Lothbury, affirm it; alſo my much eſteemed Mr D. A. did twice in a conference with me aſſert it.

3. But whatever you ſay, whether for or againſt, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt, and door, even that which muſt ſeparate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the moſt godly your communion, when every novice in religion ſhall be received into your boſom, and be of eſteem with you, becauſe he hath (and from what ground God knows) ſubmitted to water-baptiſm.

I am glad, that in p. 4. you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expreſſion of yours.

You ſay, “It is conſent on all hands, and no“thing elſe, that makes them members of parti“cular churches; and not faith and baptiſm,” p. 4.

You might have ſtopped at, *and nothing elſe.* You need not, in particular, have rejected faith: your firſt error was bad enough. What, nothing elſe but conſent? What, not ſo much as a reſpect to the matter or end? Why then are not all the communities of all the highwaymen in the land truly-conſtituted churches of Chriſt, unleſs you can prove that they hold together, but not by conſent.

What? conſent and nothing elſe? But why do you throw out faith? Why, I throw out baptiſm; which becauſe you cannot as to the caſe in hand fetch in again, therefore out muſt faith go too. Your action is much like that harlot's that ſtood to be judged by Solomon, who becauſe her own child was dead, would have her neighbour's killed alſo. Faith, Sir, both in the profeſſion and confeſſion of it, is of immediate and alſo abſolute concern, even in the very act of the church's reception of this or another member. Throw out faith, and there is no ſuch thing as a Chriſtian, neither viſible nor inviſible. You ought to receive no man, but upon a comfortable ſatisfaction to the church that you are now receiving a believer. Faith, whether it be ſavingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that ſuppoſition; He hath faith, he is a Chriſtian. Sir, conſent ſimply, without faith, makes no man a member of the church of God; becauſe then would a church not ceaſe to be a church, whoever they received among them: yea, by this aſſertion you have juſtified the church of Rome itſelf to be to this day both good and godly, unleſs you can prove that they did at firſt and do now receive their unbelieving members without their own conſent.

The church hath no ſuch liberty to receive men without reſpect to faith; yea, faith and holineſs muſt be the eſſentials, or baſis, upon and for the ſake of which you receive them: holineſs, I ſay; yet not ſuch as is circumſtantial, but that which is ſuch in the very heart of it. Pray you in your next, therefore, word it better; leſt while you ſlight and trample upon me, you ſtand before all blame-worthy yourſelf.

The ſcriptures you ſpeak of I did not in my firſt, p. 68. produce, to ſhew, perſons unbaptized might hold communion with the church, (though I am fully convinced they may), but to ſhew, that knowledge of thoſe perſons, of their faith and holineſs in general, ought firſt to be ſhewed to the church, before ſhe can lawfully receive them. Acts 9. 25, 26, 27.; 1 Cor. 16. 10.; 2 Cor. 8. 23.

As to my anſwer to a queſtion, p. 70. which you have, at p. 5. of yours, corrupted, and then abuſed, I tell you again, that a diſcovery of the faith and holineſs, and a declaration of the willingneſs of a perſon to ſubject himſelf to the laws and government of Chriſt in his church, is a ground ſufficient to receive ſuch a member.

But you deſcant, "Is baptiſm none of the laws "of Chriſt?"

*Anſw.* It is none of thoſe laws, neither any part of them, that the church, as a church, ſhould ſhew her obedience by. For albeit that baptiſm be given by Chriſt our Lord to the church, yet not for them to worſhip him by as a church. Shew me what church-ordinance it is; and when or where the church, as a church, is to practice it, as one of thoſe laws and appointments that he hath commanded his church to ſhew to him her obedience by.

Again, that ſubmitting to water-baptiſm is a ſign or note that was ever required by any of the primitive churches of him that would hold fellowſhip with them, or that it infuſeth ſuch grace and holineſs into thoſe that ſubmit thereto, as to capacitate them for ſuch a privilege, or that they did acknowledge it a ſign thereof, I find not in all the Bible.

I find not, as I told you in my firſt, that baptiſm is a ſign to any but the perſon that is baptized. The church hath her ſatisfaction of the perſon from better proof. Col. 2. 12.; Rom. 6. 1, 2, 3, 4.; 1 Cor. 15. 29.; Acts 2. 38. chap. 22. 16.; 1 Pet. 3. 21.

I told you alſo, that baptiſm makes thee no member of the church, neither doth it make thee a viſible ſaint: it giveth thee, therefore, neither right to nor being of memberſhip at all. Why, Sir, did you not anſwer theſe things, but ſlip them, with others, as if you were unconcerned, troubling your reader with ſuch kind of inſinuations as muſt needs be unſavoury to godly ears?

You make the moral law none of Chriſt's, but Moſes's; not the Son's, but the ſervant's: and tell me, becauſe I plead for faith and holineſs, according to moral duties goſpelized, (they are my words, p. 79.), whereby we ought to judge of the fitneſs of members, that therefore Moſes is more beholden to me than Chriſt, p. 6.

Sir, know you not yet, that a difference is to be put betwixt thoſe rules that diſcover the eſſentials of holineſs, and thoſe that in themſelves are not ſuch; and that of faith and the moral law is the one, and baptiſm, *&c.* the other?

Is not love to God, abhorrence of idols, to forbear blaſpheming, to honour our parents, to do no murder, to forbear theft, not to bear falſe witneſs, nor covet, *&c.*; are not, I ſay, theſe the precepts of the Lord Jeſus, becauſe delivered by Moſes? Or are theſe ſuch as may better be broken, than for want of light to forbear baptiſm with water? Or doth a man, while he liveth in the neglect of theſe, and in the mean time buſtle about thoſe you call goſpel-commands, moſt honour Chriſt, or beſt fit himſelf for fellowſhip with the ſaints? Need I tell you, that the faith of Chriſt, with the ten commandments, are as much now goſpel-commands as baptiſm; and ought to be in as much, and far more reſpect, with the holy ones, than that, or other the like?

Yea, ſhall I tell you, that baptiſm will neither admit a man into fellowſhip, nor keep him there, if he be a tranſgreſſor of a moral precept; and that a man who believeth in Jeſus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth, if there were ſo many, ten thouſand figurative laws?

As to thoſe commands that reſpect God's inſtituted worſhip in a church, as a church, I have told you, that baptiſm is none of them; and you have been driven to confeſs it: the church then muſt firſt look to faith, then to good living according to the ten commandments; after that ſhe muſt reſpect thoſe appointments of our Lord Jeſus that reſpects her outward order and diſcipline; and then ſhe walks as becomes her, ſinning if ſhe neglecteth either, ſinning if ſhe overvalueth either.

But why did you not anſwer thoſe texts I produced for the ſtrengthening of my argument? *viz.* Rom. 14. 18.; Deut. 23. 47.; James 2. 8.—12.; 1 Cor. 9. 21. and 5. 9, 10, 11.; Gal. 6. 15, 16.; Phil. 3.; 1 Tim. 1. 9, 10, 11.; Acts 20. 28, 32.; Rom. 13. 13.; James 4. 11.; 1 Cor. 5. 12.

Deal fairly: anſwer thoſe texts, with the argument made upon them; and when you have, after a godly manner, done that, you may the more boldly condemn.

You tell me, that in p. 93. of mine, I ſay, None ever received baptiſm without light therein.

What if I did? as I did not; but you grant it. And now I will aſk you, and pray deal fairly in your anſwer, May a man be a viſible ſaint without light therein? May he have a good conſcience without light therein? And ſeeing that baptiſm is none of the worſhip that Chriſt inſtituted in his church for them to practiſe as a church, muſt he be kept dark about all other things concerning the worſhip of God in his church, until he receive light therein?

You have anſwered already, p. 7. *That they ought to be aſhamed, and to repent of that abomination, (their ſprinkling), before they come to have a ſight of the pattern of the houſe of God, the goings in and the comings out thereof,* Ezek. 43. 10, 11.

But, Sir, whereof do you find that want of light in water-baptiſm, or becauſe a man hath been ſprinkled, that he is to be kept dark in all other temple-inſtitutions, till he be aſhamed and repent of that? Pray produce the texts; for Ezekiel helps you nothing. He ſpeaks only of the pattern of the houſe, the goins out and comings in thereof. As for the coming in, you have already confeſſed, that baptiſm is not the entering ordinance. And as for the worſhip that Chriſt hath inſtituted in his church as a church, I ſay, and you alſo have ſaid it p. 40. baptiſm is none of the forms thereof, none of the ordinances thereof, none of the laws thereof: for baptiſm is, as to the practice of it, that which is without the church, without the houſe of God. Then, by your own text, if a man do repent him of his chriſtening in his childhood, he may be received into fellowſhip without ſubmitting to baptiſm. But I will not ſtrain you too far.

You add, "Is it a perſon's light that giveth being to a precept?"

*Anſ.* Who ſaid it? Yet it is his light and faith about it that can make him do it acceptably.

You aſk again, "Suppoſe men plead want of light in other commands?"

*Anſ.* If they be not ſuch, the forbearance of which diſcapacitates him of memberſhip, he may yet be received to fellowſhip.

"But what if a man want light in the ſupper?" p. 7.

*Anſ.* There is more to be ſaid in that caſe than in the other; for that is a part of that worſhip which Chriſt hath inſtituted for his church, to be converſant in as a church; preſenting them as ſuch, with their communion with their head, and with one another, as members of him. *The cup of bleſſing which we bleſs, is it not the communion of the body of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many, are one bread, and one body; for we are all partakers of that one bread;* 1 Cor. 10. 16, 17. Wherefore this being a duty incumbent on the church as a church, and on every member of that body as ſuch, they are obliged in that caſe more cloſely to deal with the members, than in that wherein they are not ſo concerned; and with which as ſuch they have nothing to do. No man baptizeth by virtue of his office in the church; no man is baptized by virtue of his memberſhip there.

"But what if a man want light in his duty to the poor?" p. 8.

*Anſ.* If he doth, God muſt give it him; I mean to know his duty as a church-member. Now I will add, but what if he that can give a ſhilling giveth nothing? I ſuppoſe all that the church can do in that caſe, is but to warn, to exhort, and charge him, and to ſhew him his duty; and if he neglect, to ſhew him, *That he that ſoweth ſparingly, ſhall not reap plentifully;* 1 Cor. 9. 6. But to cut a man off for this, as you forwardly urge, p. 8. would argue that church (at leaſt I think ſo) a little too bold with ſo high and weighty a cenſure. I plead not here for the churl, but ſeek to allay your heat: and ſhould it be granted, that ſuch deſerve as you would have it, this makes no matter to the caſe in hand.

Now, whereas you ſuggeſt, "That moral evils are but ſins againſt men, p. 8. you are too much unadviſed. The moral evil, as you call it, whether you reſpect the breach of the firſt or ſeccond table, is firſt and immediately a ſin againſt God; and more inſufferable, yea and damnable, than, for a man for want of light to forbear either baptiſm or the Lord's ſupper.

But ſay you, "We have now found an advocate for ſin againſt God, in the breach of one of his holy commands."

*Anſ.* As if none of the moral precepts were his. But, Sir, who have I pleaded for in the denial of any one ordinance of God? yea, or for their neglect of it either? What I ſay is, but that men muſt have light, that they may not do in darkneſs or, Papiſt-like, live by an implicit faith.

But I ſee you put no difference between an open breach of the law, and a forbearing that which to him is doubtful. But I will ſuppoſe a caſe: There is a man wants light in baptiſm, yet by his neighbour is preſſed to it; he ſaith he ſeeth it not to be his duty; the other ſaith, he ſins if he doth it not. Now, ſeeing whatſoever is not of faith is ſin, what ſhould this man do? If you ſay, Let him uſe the means; I ſay ſo too. But what if, when he hath uſed it, he ſtill continueth dark about it, what will you adviſe him now? If you bid him wait, do you not encourage him to live in ſin as much as I do? Nay, and ſeeing you will not let him for want of light in that, obey God in other his inſtitutions, what is it but to ſay, Seeing you live for want of light in the neglect of baptiſm, we will make you, while you continue ſo, live, though quite againſt your light, in the breach of all the reſt? And where you are commanded thus, you may ſhew the place when you find it.

Now, where you urge, that you are one of them that ſay, "The epiſtles were writ to particular churches, and ſo ſerve nothing at all for our kind of communion;" urging further, "That it will be difficult for me to prove, that they were alſo directed to particular ſaints;"

*Anſ.* I wiſh there were nothing harder that were good for me to do.

But what ſhould be the reaſon that our author, with others of his opinion, ſhould ſtickle ſo hard to prove all the epiſtles were wrote to particular churches? Why, becauſe thoſe members were, as they think, every one baptized: and ſo the epiſtles, from which we fetch our arguments for the love and concord of ſaints, to be only proper to themſelves. But if this be true, there is virtue indeed, and more than ever I dreamed of in partaking of water-baptiſm: for if that ſhall take away the epiſtles, and conſequently the whole Bible, from all that are not baptized, then are the other churches, and alſo particular ſaints, in a very deplorable condition. For he aſked me very devoutly, "Whether any unbaptized perſons were concerned in theſe epiſtles?" p. 9. But why would they take from us the holy ſcriptures? Verily, that we might have naught to juſtify our practice withal: for if the ſcriptures belong only to baptized believers, they then belong not to the reſt; and, in truth, if they could perſuade us to yield them this grant, we ſhould but ſorrily juſtify our practice. But I would aſk theſe men, "If the word of God came out from them? or if it came to them only?" Or, whether Chriſt hath not given his whole word to every one that believeth, whether they be baptized, or in, or out of church-fellowſhip? John 18. Or, whether every ſaint, in ſome ſort, hath not the keys of the kingdom of heaven, which are the ſcriptures, and their power?

Would to God they had learned more modeſty, than thus to take from all others, and appropriate to themſelves, and that for the ſake of their obſerving a circumſtance in religion, ſo high and glorious a privilege.

But we will come a little to proof. What church will this author find in Rome, that time the epiſtle was ſent to the brethren there, beſides that church that was in Aquila's houſe, although many more ſaints were then in the city? Yea, the Apoſtle, in his ſalutation at the beginning, embraceth them only as brethren, without the leaſt intimation of their being gathered into fellowſhip: *To all that be at Rome, beloved of God, called to be ſaints, grace to you, &c.* chap. 1. 7. To all there, to all in that city, beloved of God, and that church there was in Aquila's houſe; and that there were many more ſaints beſides, is, and that by the texts, as manifeſt. Beſides, conſidering the rules that are given them in the 14th and 15th chapters, about their receiving one another, doth yet ſtrongly ſuggeſt to me, that they were not yet in fellowſhip, but as it were now about it, when Paul wrote his epiſtle to them.

The firſt epiſtle written to Corinth was alſo wrote to *all them that in every place called upon the name of the Lord Jeſus Chriſt*; 1 Cor. 1. 2. But it will be hard work for our author to make it manifeſt, that none in thoſe days did call on the name of our Lord but thoſe that were firſt baptized.

The ſecond epiſtle, alſo, was not only written to the church at Corinth, but alſo *to all the ſaints which were in all Achnia*. To the Galatians and Theſſalonians, indeed, his ſalutations was only to the churches there: but the three epiſtles before were as well to all other: as alſo that to the Epheſians, Philippians, and Coloſſians, in which the faithful and ſaints in Chriſt Jeſus were alſo every one comprehended. Beſides, to what particular church was the epiſtle to the Hebrews wrote? or the epiſtle of James? both thoſe of Peter, and the firſt of John? Nay, that of John was wrote to ſome at that time out of fellowſhip, *that they might have fellowſhip with the church*; chap. 1. 1, 2, 3, 4. So that theſe brethren muſt not have all the ſcriptures. We have then a like privilege with all ſaints, to uſe the ſcriptures for our godly edifying, and to defend ourſelves thereby from the aſſaults of thoſe that would make ſpoil of us. But to paſs this, and come to the next:

You object for that I ſaid, "If water-baptiſm (as the circumſtances with which the church was peſtered of old) trouble the peace, and wound the conſciences of the godly, diſmember and break their fellowſhip; it is, although an ordinance, for the preſent prudently to be ſhunned;" p. 86.

At this (as I ſaid) you object, p. 10. 11. and ſay, "Did I ever find baptiſm a peſt or plague to churches? and did ever God ſend an ordinance to be a peſt and plague to his people."

I anſwer, I ſaid not that God did ſend it for any ſuch end at all: God's ordinance are none of this in themſelves; nor if uſed as, and for the end for which God ſent them. But yet both baptiſm, and the ſupper of the Lord, have (by being wreſted out of their place) been a great affliction to the godly both in this and other ages. What ſay you to breaking of bread, which the devil, by abuſing, made an engine in the hand of Papiſts, to burn, ſtarve, hang and draw thouſands? What ſay you to John of Leyden? What work did he make by the abuſe of the ordinance of water-baptiſm? And I wiſh this age had not given cauſe, through the church-renting ſpirits that ſome are poſſeſſed with, to make complaint of this matter, who have alſo had for their engine the baptiſm with water: Yea, yourſelf, Sir, ſo far as I can perceive, could you get but the opportunity; yourſelf, I ſay under the pretence of this innocent ordinance, as you term it would not ſtick to make inroads, and outroads too, in all the churches, that ſuit not your fancy, in the land. For you have already been bold to affirm "That all thoſe that have baptized infants ought to be aſhamed, and repent, before they be ſhewed the pattern of the houſe:" And what is this but to threaten, that could you have your will of them, you would quickly take from them their preſent church-privileges, and let them ſee nothing thereof, till thoſe qualifications, eſpecially ſubjection to water-baptiſm, was found to attend each of them?

As to the perſons you ſpeak of, "who have rent churches in pieces, by making preaching by method, doctrine, reaſon, and uſe, to be antichriſtian;" or becauſe they could not have other miniſtrations performed after their fancies, (p. 11. 12.); the imprudence of ſuch with yourſelves hath been heart-breaking to many a gracious ſoul; an high occaſion of ſtumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently ſhunned, I referred you then for proof to what ſhould be offered after: but at this you cry out, and ſo paſs it.

And now, reader, although this author hath thus objected againſt ſome paſſages in this my firſt argument for communion with perſons unbaptized, yet the body of my argument he miſſeth, and paſſeth over, as a thing not worth the anſwering; whether becauſe he forgot, or becauſe he was conſcious to himſelf that he knew not what to do therewith, I will not now determine.

1. I effectually prove, "That baptiſm is not the initiating ordinance," p. 71.—75.
2. I prove, "That though it was, yet the caſe may ſo fall out, that members might be received without it," p. 82, 83.
3. I prove, "That baptiſm makes no man a viſible ſaint, nor giveth any right to church-fellowſhip." p. 76.
4. I prove, "That faith, and a life becoming the law of the ten commandments, ſhould be the chief and moſt ſolid argument with true churches to receive ſaints to fellowſhip."
5. I prove, "That circumciſion in the fleſh, which was the entering ordinance of old, was a type of circumciſion in the heart," *&c.* p. 79, 80.

Theſe things, with others, our author letteth paſs, although in the proof of them abideth the ſtrength of this firſt argument; to which I muſt intreat him in his next to caſt his eye, and give fair anſwer; as alſo to the ſcriptures on which each are built: or he muſt ſuffer me to ſay, I am abuſed. Further, I make a queſtion upon three ſcriptures, Whether all the ſaints, even in the primitive times, were baptized with water? to which alſo he anſwereth nothing; whereas he ought to have done it, if he will take in hand to confute. The ſcriptures are, 1 Cor. 1. 14, 15, 16.; Rom. 6. 3.; Gal. 3. 27. Yet, were they effectually anſwered, my argument is nothing weakened.

You come to my ſecond argument, drawn from Eph. 4. 4, 5, 6.; upon which a little more now to enlarge, and then to take notice of your objection.

The apoſtle then, in that 4th of the Epheſians, exhorteth the church there, *with all lowlineſs, and meekneſs, with long-ſuffering, and forbearing one another, to endeavour to keep the unity of the ſpirit in the bond of peace*; ver. 2, 3. This done, he preſents them with ſuch arguments as might faſten his exhortation to purpoſe upon them.

1. The firſt is, Becauſe the body is one, *There is one body*, therefore they ſhould not divide: for if the church of Chriſt be a body, there ought not to be a rent or ſchiſm among them.

2. His ſecond argument is, *There is one ſpirit*, or one quickening principle, by which the body is made to live. For having aſſerted before, that Chriſt hath indeed a body, it was meet that he ſhewed alſo that this body hath life and motion. Now that life, being none other than that nouriſhment, or ſpirit of life, from which the *whole body fitly joined together, and compact by that which every joint ſupplieth, according to the effectual working of the meaſure in every part, maketh increaſe of the body, to the edifying of itſelf in love*; Eph. 4. 16. Now this ſpirit, being firſt, and chiefly, in the head, therefore none other but thoſe that hold the head can have this nouriſhment miniſtered to them. Beſides, this is the ſpirit that knits the body together, and makes it increaſe with the increaſe of God; Col. 2. 16. This is the unity of

the ſpirit which he before exhorts them to keep.

3. The third argument is, Becauſe their hope is alſo but one: *Even as you are called,* ſaith he, *in one hope of your calling.* As who ſhould ſay, My brethren, if you are called with one calling; if your hope, both as to the grace of hope, and alſo the object, be but one; if you hope for one heaven, and for one eternal life; then maintain that unity of the ſpirit, and hope, while here, in love, and the bond of peace.

4. The fourth argument is, *There is one Lord,* or huſband, or prince, to whom this church belongs: therefore if we have huſbands but one, Lord and Prince but one, let us not rent into many parties, as if we had many huſbands, lords, and princes, to govern us, as his wife, his houſe, and kingdom. Is Chriſt divided?

5. The fifth argument is, *There is one faith,* by which we all ſtand juſtified by one Lord Jeſus Chriſt; one faith by which we eſcape the wrath of God; one faith by which only they that have it are bleſſed. Yea, ſeeing there is but one faith, by which we are all put into one way of ſalvation, let us hold together as ſuch.

6. The ſixth argument, *There is one baptiſm.* Now we are come to the pinch, *viz.* Whether it be that of water, or no? which I muſt poſitively deny.

1. Becauſe water-baptiſm hath nothing to do in a church, as a church: it neither bringeth us into the church, nor is any part of our worſhip when we come there: How then can the peace and unity of the church depend upon water-baptiſm? Beſides, he ſaith expreſsly, it is the unity of the ſpirit, not water, that is here intended; and the arguments brought to inforce it, are ſuch as wholly and immediately relate to the duty of the church, as a church.

2. Further, that other text that treateth of our being baptized into a body, ſaith expreſsly it is done by the ſpirit: *For by one Spirit we are all baptized into one body;* 1 Cor. 12. 13. Here is the church preſented as under the notion of a body; here is a baptiſm mentioned, by which they are brought or initiated into this body: Now, that this is the baptiſm of water, is utterly againſt the words of the text, *For by one Spirit are we all baptized into one body.* Beſides, if the baptiſm here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author ſtands by my doctrine. So then, the baptiſm here reſpecting the church as a body, and water having nothing to do to enter men into the church, nor to command them to practice it as a church, in order to their peace or communion, or reſpecting the worſhip of God as ſuch; and (I ſay again) the baptiſm in the ſixth argument being urged preciſely for no other purpoſe but with reſpect to the church's peace as a body, it muſt needs be that baptiſm, by virtue of which they were initiated, and joined together in one; and that baptiſm being only that which the Spirit executeth, this therefore is that one baptiſm.

7. The other argument is alſo effectual: "There "is one God and Father of all, who is above all, "and through all, and in you all." If we are one body; if to it there be but one Spirit; if we have but one hope, one faith, and be all baptized by one Spirit into that one body; and if we have but one Lord, one God, and he in every one of us; let us be alſo one; and let them that are thus qualified, both join together, and hold in one.

But our author againſt this objecteth, "That "now I employ my pen againſt every man, and "give the lie to all expoſitors; for they hold this "one baptiſm to be none other than that of wa-"ter:" p. 13.

*Anſ.* What if I ſhould alſo ſend you to anſwer thoſe expoſitors that expound certain ſcriptures for infant-baptiſm, and that by them brand us for Anabaptiſts; muſt this drive you from your belief of the truth? Expoſitors I reverence, but muſt live by mine own faith. God hath no where bound himſelf to them more than to others, with reſpect to the revelation of his mind in his word.

But it becomes not you to run thus to expoſitors, who are, as to your notions in many things, but of yeſterday: *To the law, and to the teſtimony:* For out of the mouth of babes the Lord hath ordained ſtrength.

But you bid me tell you, "what I mean by "Spirit-baptiſm?"

*Anſ.* Sir, you miſtake me; I treat not here of our being baptized with the Spirit, with reſpect to its coming from heaven into us; but of that act of the Spirit, when come, which baptizeth us into a body, or church. It is one thing to be baptized *with* the Spirit in the firſt ſenſe, and another to be baptized *by* it in the ſenſe I treat of; for the Spirit to come upon me, is one thing, and for that when come, to implant, imbody, or baptize me into the body of Chriſt, is another.

Your queſtion therefore is grounded on a miſtake, both of my judgement, and the words of the apoſtle. Wherefore thus I ſoon put an end to your objections, (p. 14.): For the Spirit to come down upon me, is one thing? and for the Spirit to baptize, or implant me into the church, is another: for to be poſſeſſed with the Spirit, is one thing, and to be led by that Spirit, is another. I conclude, then, ſeeing the argument taken from that one baptiſm reſpecteth church-fellowſhip properly; and ſeeing water-baptiſm meddleth not with it as ſuch, it is the other, even that in 1 Cor. 12. 13. that is here intended, and no other.

But you add, "If nothing but extraordinary "gifts are called the baptiſm of the Spirit in a "ſtrict ſenſe, then that baptiſm, 1 Cor. 12. muſt "be water-baptiſm as well as that in the Ephe-"ſians."

Hold: you make your concluſions before you have cauſe: firſt, prove that in the Epheſians to be meant of water-baptiſm, and that the baptiſm in 1 Cor. 12. 13. is the baptiſm you would have it, and then conclude my argument void.

That it is the baptiſm of the Holy Ghoſt, according to the common notion, I ſay not; for you to aſſert it is the baptiſm of water, gives the lie to the text; but that it is an act of the Holy Ghoſt, baptizing the ſaints into a body, or church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptiſm with water, how you contradict and condemn your own notion? You ſay water-baptiſm is not the *entering* ordinance; yet the baptiſm here is ſuch as baptizeth us *into* a body: wherefore, before you ſay next time that this in 1 Cor. 12. 13. is meant of water-baptiſm, affirm that water-baptiſm is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument; which is, "to "prove, it is lawful to hold church-communion "with the godly ſincere believer, though he hath "not been baptized with water, becauſe he hath "the doctrine of baptiſms, Heb. 6." Which doctrine I diſtinguiſh from the practice of it: the doctrine being that which by the outward ſign is preſented to us, or which by the outward circumſtance of the act is preached to the believer, *viz.* the death of Chriſt, my death with Chriſt; alſo his reſurrection from the dead, and mine with him to newneſs of life. This our author calleth "one of the ſtrangeſt paradoxes that he hath "lightly obſerved."

*Anſ.* How light he is in his obſervation of things, I know not; this I am ſure, the apoſtle makes mention of the *doctrine* of baptiſm; now that the *doctrine* of a man, or ordinance, is the ſignification of what is preached, is apparent to very ſenſe. What is Chriſt's doctrine, Paul's doctrine, ſcripture-doctrine, but the truth couched under the words that are ſpoken? So the doctrine of baptiſm, yea and the doctrine of the Lord's ſupper, are thoſe truths or myſteries that ſuch ordinances preach unto us. And that the doctrine of baptiſm in this ſenſe, is the great end for which that and the Lord's ſupper was inſtituted, is apparent from all the ſcriptures. It is that which the apoſtle ſeeketh for in that eminent 6th of the Romans: *Know you not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm; that like as Chriſt was raiſed from the dead by the glory of the Father, ſo we ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection,* Rom. 6. 3, 4, 5. What is here diſcourſed but the doctrine of, or that which baptiſm teacheth; with an intimation, that that was the chief, for the ſake of which that ſhadow was inſtituted; as alſo that they that have the doctrine, or that which is ſignified thereby, they only muſt reign with Chriſt?

Again, This is that which he ſeeketh for among the Corinthians, *If the dead riſe not at all,* ſaith he, *why then were you baptized for the dead?* 1 Cor. 15. 29. Why then were you baptized? what did baptiſm teach you? what doctrine did it preach to you? Further, *Buried with him in baptiſm, wherein alſo you are riſen again with him through the faith of the operation of God, who raiſed him from the dead.* What is here in chief aſſerted, but the doctrine only which water-baptiſm preacheth? with an intimation, that they, and they only, are the ſaved of the Lord, that have heard, received, and that live in this doctrine; Col. 2. 12, 13.

The ſame may be ſaid of the Lord's ſupper; it alſo hath its doctrine. But againſt this our author objecteth, ſaying, "That this is called the doctrine of baptiſm, I am yet to learn."

*Anſ.* Your ignorance of the truth makes it not an error; but I pray you, what is the doctrine of baptiſm, if not that which baptiſm teacheth, even that which is ſignified thereby? as that is the doctrine of Chriſt and the ſcriptures, which he and they teach as the mind of God.

But you ſay, "I took the doctrine of baptiſm to be the command that a believer ſhould be baptized, for ſuch ends as the goſpel expreſſeth."

*Anſ.* To aſſert that a figurative ordinance is of God, is one thing; but the doctrinal ſignification of that ordinance is another: a man may preach the command, yet none of the doctrine which baptiſm preacheth. The doctrine lieth not in the command, but the myſtery diſcovered to faith by the act.

You object, "If the reſurrection be the doctrine of baptiſm, why doth the apoſtle make that, and the doctrine of baptiſm, things diſtinct, in Heb. 6.?"

*Anſ.* The reſurrection ſimply conſidered, is not the doctrine of baptiſm, but Chriſt's, and mine by him. Beſides, there is more in it than the myſtery of this reſurrection; there is my death firſt, and then my riſing with him.

But you add, "Under the law, all the ſacrifices of that diſpenſation, with their ſabbaths, were types of that Chriſt who was the ſubſtance of all thoſe ceremonies. If any of them, then, that profeſſed faith in the Meſſias to come, ſhould, upon ſcruples, or want of pretended light, neglect the whole, or part of that typical worſhip; why may not a man ſay of them, as this advocate of the practice under debate, They had the richer and better ſacrifice?"

*Anſ.* Firſt, That the brethren which refuſe to be baptized, as you and I would have them, refuſe it for want of pretended light, becomes you not to imagine, unleſs your boldneſs will lead you to judge, that all men want ſincerity that come not up to our judgement. Their conſcience may be better than either yours or mine; yet God, for purpoſes beſt known to himſelf, may forbear to give them conviction of their duty in this particular. But what, becauſe they are not baptized, have they not Jeſus Chriſt? or muſt we now be afraid to ſay, Chriſt is better than water-baptiſm? Yea, God himſelf, for the ſake of this better thing, hath ſuffered in his church a ſuſpenſion of ſome of his ordinances, yet owned them for his truly-conſtituted congregation. What ſay you to the church in the wilderneſs? I touched you with it in my firſt; but perceive you liſted not to meddle therewith. That church received members the way which was not preſcribed by, but directly againſt the revealed mind of God; yet ſtood a true church, their members true members; alſo that church, in that ſtate, was ſuch before whom, among whom, and to whom, God continually made known himſelf to be their God, and owned them for his peculiar treaſure.

And now I am fallen upon it, let me a little enlarge. This church, according to the then inſtituted worſhip of God, had circumciſion for their entering ordinance, Gen. 17. 13, 14.; without which it was unlawful to receive any into fellowſhip with them: yea, he that without it was received, was to be cut off, and caſt out again. Further, as to the paſſover, the uncircumciſed was utterly forbidden to eat it; Exod. 12. Now, if our brethren had as expreſs prohibition to juſtify their groundleſs opinion, as here is to exclude the uncircumciſed from the communion of the church and the paſſover? I ſay, if they could find it written, "No unbaptized perſon ſhall enter, no unbaptized perſon ſhall eat of the ſupper," what a noiſe would they make about it? But yet let the reader obſerve, that although circumciſion was the entering ordinance, and our author ſaith baptiſm is not; yea, though this church was expreſsly forbidden to receive the uncircumciſed, (and we have not a ſyllable now to forbid the unbaptized); yet this church received members without, and otherwiſe than by this entering ordinance. They alſo admitted them to the paſſover; yea, entertained, retained, and held communion with them, ſo long as forty years, without it. I ſay again, that the number of this ſort of communicants was not ſo few as ſix hundred thouſand. Moreover, to theſe uncircumciſed was the land of Canaan given, yea, a poſſeſſion of part thereof, before they were circumciſed; but the old circumciſed ones might not enter therein. I am the larger in this, becauſe our author hath overlooked my firſt mention thereof. And now I aſk, What was the reaſon that God continued his preſence with this church, notwithſtanding this tranſgreſſion? Was it not becauſe they had that richer and better thing, the Lord Jeſus Chriſt? *For they did all eat of that ſpiritual bread, and drink of that ſpiritual rock which followed them; and that rock was Chriſt;* 1 Cor. 10. I confeſs I find them under rebukes and judgements in the wilderneſs; and that they were many times threatened to be deſtroyed: but yet I find not ſo much as one check for their receiving of members uncircumciſed. Further, in the New Teſtament, where we have a catalogue of their ſins, and alſo of their puniſhment for them, we find not a word about circumciſion, nor the ſmalleſt intimation of the leaſt rebuke for neglecting

ing the entering ordinance; 1 Cor. 10. 5, 10. I will therefore ſay of them, as I have alſo ſaid of my brethren, “ They had the richer and better “ thing.”

But you object, “ That this putteth the whole “ of God’s inſtituted worſhip, both under the law “ and goſpel, to the higheſt uncertainties,” p. 17.

*Anſ.* This putteth our oppoſers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aſide for forty years; yea, if more than ſix hundred thouſand did communicate with them without it; I ſay again, if they did it, and held communion with God, that notwithſtanding; yea, and had not, that we read of, all that time one ſmall check for ſo doing; why may not we now enter communion, hold communion, maintain communion, church-communion, without being judged and condemned by you; becauſe we cannot, for want of light, be all baptized before; eſpecially conſidering baptiſm makes no man a ſaint, is not the entering ordinance, is no part of the worſhip of God injoined the church as a church? To conclude, although we receive members unbaptized, we leave not God’s inſtituted worſhip at uncertainties, eſpecially what he hath commanded us as his church: we only profeſs our want of light in ſome things; but ſee no word to warrant the forbearance of our duty in all, for want of perſuaſion in one.

You object, “ I call baptiſm a circumſtance, a “ ſhew, an outward ſhew, I nick-name it.”

*Anſ.* Deep reproof! But why did you not ſhew me my evil in thus calling it, when oppoſed to the ſubſtance and the thing ſignified? Is it the ſubſtance? Is it the thing ſignified? And why may not I give it the name of a ſhew, when you call it a ſymbol, and compare it to a gentleman’s livery? p. 52.

But you ſay, “ I call it an outward ſhew.”

*Anſ.* Is it an inward one? What is it?

“ It is a command.”

*Anſ.* But doth that inſtal it in that place and dignity that was never intended for it?

You object further, “ They cannot have the doctrine of baptiſm that underſtand not our way of adminiſtering it,” p. 18.

This is your miſtake, both of the doctrine and thing itſelf But if you will not ſcorn to take notice of me, I adviſe you again to conſider, that a man may find baptiſm to be commanded, may be informed who ought to adminiſter it, may alſo know the proper ſubject, and that the manner of baptizing is dipping, and may deſire to practice it becauſe it is commanded; and yet know nothing of what water-baptiſm preacheth, or of the myſtery baptiſm ſheweth to faith. But that the doctrine of baptiſm is not the practice of it; not the outward act, but the thing ſignified; and that every believer hath that, muſt argue you more than bold to deny it.

But ſay you, “ Who taught you to divide be-“ twixt Chriſt and his precepts, that you word it at “ ſuch a rate? That he that hath the one,” *&c.*

*Anſ.* To ſay nothing of faith, and the word, verily reaſon itſelf teacheth it. For if Chriſt be my righteouſneſs, and not water; if Chriſt be my advocate, and not water; if there be that good and bleſſedneſs in Chriſt that is not in water; then is Jeſus Chriſt better than water, and alſo in theſe to be eternally divided from water, unleſs we will make them co-ſaviours, co-advocates, and ſuch as are equally good and profitable to men.

But ſay you, “ I thought that he that hath “ Chriſt had an orderly right to all Chriſt’s promi-“ ſes and precepts, and that the precepts of Chriſt “ are part of the riches that a believer hath in and by Chriſt.”

*Anſ.* A believer hath more in Chriſt than either promiſe or precept; but all believers know not all things that of God are given to them by Chriſt. But muſt not they uſe and enjoy that which they know, becauſe they know not all? or muſt they neglect the weightier matters, becauſe they want mint and aniſe, and cummin? Your pretended orderly right is your fancy: there is not a ſyllable in the whole Bible that bids a Chriſtian to forbear his duty in other things, becauſe he wanteth, as you term it, the ſymbol, or water-baptiſm.

But ſay you, “ He that deſpiſeth his birthright “ of ordinances, our Church-privileges, will be “ found to be a profane perſon, as Eſau, in God’s “ account.”

Baptiſm is not the privilege of a church as ſuch. But what? Are they all Eſau’s indeed? Muſt we go to hell, and be damned, for want of faith in water-baptiſm? And take notice, I do not plead for a deſpiſing of baptiſm, but a bearing with our brother that cannot do it for want of light. The beſt of baptiſm he hath, *viz.* the ſignification thereof: he wanteth only the outward ſhew; which if, he had, would not prove him a truly viſible ſaint; it would not tell me he had the grace of God in his heart: it is no characteriſtical note to another of my ſonſhip with God.

But why did you not anſwer theſe parts of my argument? Why did you only cavil at words? which if they had been left out, the argument yet ſtands good. “ He that is not baptized, if yet a “ true believer, hath the doctrine of baptiſm; yea “ he ought to have it before he be convicted it is “ his duty to be baptized, or elſe he playeth the “ hypocrite. There is therefore no difference be-“ tween that believer that is, and he that is not yet “ baptized with water, but only his going down “ into the water, there to perform an outward ce-“ remony of the ſubſtance which he hath already; “ which yet he is not commanded to do with re-“ ſpect to memberſhip with the church, but to ob-“ tain by that further underſtanding of his privi-“ lege by Chriſt, which before he made profeſſion “ of, and that as a viſible believer.”

But to come to my fourth argument, which you ſo tenderly touch as if it burnt your fingers: “ I “ am bold, ſay I, to have communion with viſi-“ ble ſaints as before, becauſe God hath communion “ with them, whoſe example in the caſe we “ are ſtrictly commanded to follow:” *Receive ye one another, as Chriſt Jeſus hath received you, to the glory of God.* Yea, though they be ſaints in opinion contrary to you or I. *We that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves*: infirmites that are ſinful; for they that are natural are incident to all. Infirmites therefore they are, that for want of light cauſe a man to err in circumſtantials. And the reaſon upon which Paul groundeth this admonition is, *For Chriſt pleaſed not himſelf: but, as it is written, The reproches of them that reproached thee are fallen upon me.*

You ſay to this. p. 20. “ That it is Paul’s direc-“ tion to the church at Rome, how to receive “ their brethren church-members.”

I anſwer,

1. What? are not the poor ſaints now in this city, are not they concerned in theſe inſtructions? Or is not the church, by theſe words, at all directed how to carry it to thoſe that were not yet in fellowſhip? A bold aſſertion! but grounded upon nothing but that you would have it ſo.

2. But how will you prove that there was a church, a right conſtituted church at Rome, beſides that in Aquila’s houſe? chap. 16. Neither doth this epiſtle, nor any other in the whole book of God, affirm it. Beſides ſince Paul, in this laſt chapter, ſaluteth the church as in this man’s houſe, but the other only as particular ſaints, it giveth farther

ground of conviction to you, that thoſe others were not as yet embodied in ſuch a fellowſhip.

3. But ſuppoſe there was another church beſides, it doth not therefore follow, that the apoſtle exhorteth them only to receive perſons already in fellowſhip, but him, even every him, that there was weak in the faith, but not to doubtful diſputations.

4. Suppoſe, again, the receiving here exhorted to be ſuch as you would have it, yet the rule by which they are directed to do it, is that by which we perceive that Chriſt hath received them: but Chriſt did not receive them by baptiſm, but as given to him by the Father. Him therefore concerning whom we are convinced, that he by the Father is given to Chriſt, him ſhould we receive.

5. But what need I grant you that which cannot be proved? yet if you could prove it, it availeth nothing at all; becauſe you may not, cannot, ought not, to dare to limit the exhortation to receiving of one another into each other's affections only, and not alſo receiving ſaints into communion.

But you object, "To make God's receiving the rule of our receiving, in all caſes will not hold," p. 21.

*Anſ.* Keep to the thing, man: If it hold in the caſe in hand, it is enough; the which you have not denied. And that it holds thus, is plain, becauſe commanded. But let the reader know, that your putting in that way of his receiving which is inviſible to us, is but an unhandſome ſtradling over my argument, which treateth only of a viſible receiving, ſuch as is manifeſt to the church. This you knew, but ſought, by evading, to turn the reader from conſidering the ſtrength of this my argument, "The receiving, then," ſaid I, p. 29. "becauſe it is ſet as an example to the church, is ſuch as muſt needs be viſible unto them, and is beſt diſcovered by that word that deſcribeth the viſible ſaint. Whoſo then you can judge a viſible ſaint, one that walketh with God, you may, nay ought to judge by the ſame word, God hath received him. Now, him that God receiveth, him ſhould you receive." But will any object, they cannot believe that God receiveth the unbaptized ſaints? I will not ſuppoſe you ſo much ſtupified, and therefore ſhall make no anſwer. But you ſeem to be much offended becauſe I ſaid, "Vain man! think not by the ſtraitneſs of thine order in outward, and bodily conformity to outward and ſhadowiſh circumſtances, that thy peace is maintained with God."

But why ſo much offended at this?

"Becauſe you intend by this the brethren of the baptized way?"

*Anſ.* If they be vain men, and ſet up their own order, how ſtrait ſoever they make it, they are worthy to be reproved. "If they have rejected the word of the Lord, what wiſdom is in them?" And as you ſuggeſt the firſt, I affirm the ſecond. But if you would be juſtified in excluding thoſe with whom yet you ſee God hath communion, becauſe they yet ſee not a ſhadow with you, produce the ſcripture for ſuch order, that we may believe it is the order of God: but deal fairly, leſt we ſhew your nakedneſs, and others ſee your ſhame.

You tell me of the order of the Coloſſians, chap. 2. 5. But if you can prove that that church refuſed to hold communion with that ſaint whom they knew to be received by Chriſt, and held communion with him; or that none but thoſe that are baptized, are received by, and hold communion with him; then you juſtify your order. In the mean while, the whole of mine argument ſtands firm againſt you: "You muſt have communion with viſible ſaints, becauſe God hath communion with them, whoſe example in the caſe we are ſtrictly commanded to follow."

But you aſk me, "If outward and bodily conformity be become a crime!" p. 23.

*Anſ.* I no where ſaid it; but know that to glorify God with our bodies reſpecteth chiefly far higher and more weighty things, than that of water-baptiſm: *Whatſoever is not of faith, is ſin;* and to ſet up an ordinance, though an ordinance of God, that by it the church may be pulled in pieces, or the truly viſible ſaints excluded communion with their brethren; I ſay again, to make water-baptiſm a bar and diviſion betwixt ſaint and ſaint, every whit otherwiſe gracious and holy alike; this is "like faſting for ſtrife and debate, and to ſmite with the fiſt of wickedneſs;" and is not to be found within the whole Bible, but is only an order of your own deviſing. As to the peace you make an objection about, p. 23. you have granted me what I intended: and now I add further, that for church-peace to be founded in baptiſm, or any other external rite, not having to do with the church as a church, is poor peace indeed. Church peace is founded in blood, and love to each other for Jeſus's ſake; bearing with, and forbearing one another, in all things circumſtantial, that concern not church-worſhip as ſuch. And in my other I have proved that baptiſm is not ſuch, and therefore ought not to be urged, to make rents and diviſions among brethren.

But you aſk, "Is my peace maintained in a way of diſobedience?" and conclude, "if it be, you fear it is falſe;" p. 24.

*Anſ.* If the firſt were true, you need not to doubt of the ſecond; but it may be thought he hath little to ſay in controverſy, who is forced to ſtuff out his papers with ſuch needleſs prattles as theſe.

My fifth argument is, "That a failure in ſuch a circumſtance as water-baptiſm, doth not unchriſtian us:" This you are compelled to grant, p. 25. And I conclude with your words, perſons ought to be Chriſtians before viſible Chriſtians, ſuch as any congregation in the land may receive to communion with themſelves, becauſe God hath ſhewed us that he has received them: *Receive him to the glory of God. To the glory of God* is put in on purpoſe, to ſhew what diſhonour they bring to him, who deſpiſe to have communion with ſuch whom they know do maintain communion with God. I ſay again, How doth this man, or that church, glorify God, or count the wiſdom and holineſs of heaven beyond them, when they refuſe communion with them, concerning whom yet they are convinced that they have communion with God?

But my argument you have not denied, nor meddled with the concluſion at all; which is, "That therefore, even becauſe a failure here doth not unchriſtian us, doth not make us inſincere, and I add, doth not lay us open to any revealed judgement or diſpleaſure of God, (if it doth, ſhew where); therefore it ſhould not, it ought not to make us obnoxious to the diſpleaſure of the church of God."

But you ſay, "I rank goſpel-precepts with Old-Teſtament abrogated ceremonies," p. 25.

*Anſ.* You ſhould have given your reader my words, that he might have judged from my own mouth. I ſaid then, (ſpeaking before of Chriſtianity itſelf, p. 94.), "That thouſands that could not conſent to water, as we, are now with the innumerable company of angels, and the ſpirits of juſt men made perfect." What was ſaid of eating, or the contrary, may as to this be ſaid of water-baptiſm: Neither if I be baptized am I the better, neither if I be not am I the worſe; not the better before God, not the worſe before men: ſtill meaning, as Paul, provided, I walk according to my light with God. Otherwiſe it is falſe: for if a man that ſeeth it to be his duty, ſhall deſpiſingly neglect it, or if he that hath not faith about it ſhall fooliſhly take it up, both theſe are for this the worſe; I mean as to their own ſenſe, being convicted in themſelves as tranſgreſſors. He therefore that doth it according to his light, doth well; and he that doth it not, for want of light, doth not ill: for he approveth his heart to be ſincere with God, even by that his forbearance. And I tell you again, it is no where recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promiſes as you. If therefore he be not a partaker of that circumſtance, yet he is of that liberty and mercy by which you ſtand with God.

But that I practiſe inſtituted worſhip upon the ſame account as Paul did circumciſion, and ſhaving, is too bold for you to preſume to imagine. What? becauſe I will not ſuffer water to carry away the epiſtles from the Chriſtians; and becauſe I will not let water-baptiſm be the rule, the door, the bolt, the bar, the wall of diviſion between the righteous and the righteous; muſt I therefore be judged to be a man without conſcience to the worſhip of Jeſus Chriſt? The Lord deliver me from ſuperſtitious and idolatrous thoughts about any of the ordinances of Chriſt and of God. But my fifth argument ſtandeth againſt you untouched; you have not denied, much leſs confuted, the leaſt ſyllable thereof.

You tell me my ſixth argument is, "Edification."

*Anſ.* If it be, why is it not embraced? But my own words are theſe: "I am for holding communion thus, becauſe the edification of ſouls in the faith and holineſs of the goſpel, is of greater concern than an agreement in outward things; I ſay, it is of greater concern with us, and of far more profit to our brother, than our agreeing in, or conteſting for water-baptiſm; John 16. 13.; 1 Cor. 14. 12.; 2 Cor. 10. 8. chap. 21. 19.; Eph. 4. 12.; 1 Cor. 13. 1, 2. chap. 8. 1." Now, why did you not take this argument in pieces, and anſwer thoſe ſcriptures, on which the ſtrength thereof depends? But if to conteſt, and fall out about water-baptiſm, be better than to edify the houſe of God, produce the texts, that we may be informed.

You ſay, "Edification is the end of all communion, but all things muſt be done in order, orderly;" p. 26.

*Anſ.* When you have proved that there is no ſuch thing as an orderly edifying of the church, without water-baptiſm precede, then it will be time enough to think you have ſaid ſomething.

You add, "Edification as to church-fellowſhip being a building up, doth ſuppoſe the being of a church; but pray you ſhew us a church without baptiſm;" p. 26.

*Anſ.* See here the ſpirit of theſe men, who, for the want of water-baptiſm, have at once unchurched all ſuch congregations of God in the world. But againſt this I have, and do urge, That water-baptiſm giveth neither being nor well-being to a church; neither is any part of that inſtituted worſhip of God, that the church, as ſuch, ſhould be found in the practice of. Therefore her edification as a church may, yea, and ought to be attained unto, without it.

But you ſay, "Shew us a New-Teſtament church without baptiſm;" p. 26.

*Anſ.* What ſay you to the church all along the Revelation, quite through the reign of Antichriſt? Was that a New-Teſtament church or no?

Again, If baptiſm be without the church, as a church, if it hath nothing to do in the conſtituting of a church, if it be not the door of entrance into the church, if it be no part of church-worſhip as ſuch; then, although all the members of that church were baptized, yet the church is a church without water-baptiſm. But all the churches in the New-Teſtament were ſuch: therefore, *&c.*

Again, If baptiſm reſpect believers, as particular perſons only, if it reſpects their own conſcience only, if it make a man no viſible believer to me; then it hath nothing to do with church-memberſhip; becauſe that which reſpects my own perſon only, my own conſcience only, that which is no character of my viſible ſaintſhip to the church, cannot be an argument unto them to receive me into fellowſhip with themſelves. But this is true: therefore, *&c.*

You proceed, "If by edification be meant the private increaſe of grace in one another, in the uſe of private means, as private Chriſtians in meeting together; how doth the principle you oppoſe hinder that? Endeavour to make men as holy as you can, that they may be fitted for church-fellowſhip, when God ſhall ſhew them the orderly way to it," p. 66.

*Anſ.* What a many private things have we now brought out to public view? Private Chriſtians, private means, and a private increaſe of grace. But, Sir, are none but thoſe of your way the public Chriſtians? or ought none but them that are baptized to have the public means of grace? or muſt their graces be increaſed by none but private means? Was you awake now? or are you become ſo high in your own phantaſies, that none have, or are to have, but private means of grace? and are there no public Chriſtians, or public Chriſtian-meetings, but them of your way? I did not think that all but Baptiſts ſhould only abide in holes.

But you find fault becauſe I ſaid, "Edification is greater than conteſting about water-baptiſm," p. 27.

*Anſ.* If it be not, confute me; if it be, forbear to cavil. Water-baptiſm, and all God's ordinances, are to be uſed to edification, not to beget heats and contentions among the godly; wherefore edification is beſt.

*Object.* "I had thought that the preaching, and opening baptiſm, might have been reckoned a part of our edification."

*Anſ.* The act of water-baptiſm hath not place in church-worſhip, neither in whole, nor in part; wherefore preſſing it upon the church, is to no purpoſe at all.

*Object.* "Why may you not as well ſay, That edification is greater than breaking of bread," p. 27.

*Anſ.* So it is; elſe that ſhould never have been inſtituted to edify withal. That which ſerveth is not greater than he that is ſerved thereby. Baptiſm and the Lord's ſupper both were made for us, not we for them; wherefore both were made for our edification, but no one for our deſtruction.

But, again, the Lord's ſupper, not baptiſm, is for the church, as a church; therefore, as we will maintain the church's edifying, that muſt be maintained in it; yea, uſed oft, to ſhew the Lord's death till he come; 1 Cor. 11. 22,—26.

Beſides, becauſe it is a great part of church-worſhip, as ſuch, therefore it is pronounced bleſſed; the Lord did openly bleſs it before he gave it; yea, and we ought to bleſs it alſo: *The cup of bleſſing which we bleſs.* Not to ſay more, therefore, your reaſoning from the one to the other will not hold.

*Object.* "How comes conteſting for water-baptiſm to be ſo much againſt you?"

*Anſ.* Firſt, Becauſe weak brethren cannot bear it; whom yet we are commanded to receive, but not to doubtful diſputation; doubtful to them, therefore for their ſakes, I muſt forbear it; Rom. 14. 1.

Secondly, Becauſe I have not ſeen any good effect; but the contrary, where-ever ſuch hot ſpirits have gone before me: *For where envy and* *ſtrife is, there is confuſion* (or tumults), *and every evil work;* James 3. 16, 17.

Thirdly, Becauſe, by the example of the Lord, and Paul, we muſt conſider the preſent ſtate of the church, and not trouble them with what they cannot bear; John 16. 13.; 1 Cor. 3. 1, 2, 3.

I conclude, then, Edification in the church is to be preferred above what the church, as a church, hath nothing to do withal: All things, dearly beloved, are for our edifying; 1 Cor. 14. 26. and 12 26.; 2 Cor. 12. 19.; Eph. 4. 26.; Rom. 15. 2.; 1 Cor. 14. 3.; 2 Cor. 10. 8. and 13. 10.; Rom. 14. 19.

Before I wind up this argument, I preſent you with ſeveral inſtances, ſhewing, that the breach of ſome of God's precepts have been born with, when they came in competition with edification. As, firſt, that of Aaron, who let the offering for ſin be burnt, that ſhould have indeed been eaten; Lev. 10.; yet, becauſe he could not do it to his edification, Moſes was content. But the law was thereby tranſgreſſed: Lev. 6. 26. *The prieſt that offereth it for ſin, ſhall eat it.*

To this you reply, "That was not a conſtant continued forbearing of God's worſhip, but a ſuſpending of it for a ſeaſon."

*Anſ.* We alſo ſuſpend it but for a ſeaſon: when perſons can be baptized to their edification, they have the liberty.

But, ſecondly, This was not a bare ſuſpenſion, but a flat tranſgreſſion of the law. *Ye ſhould indeed have eaten it.* Yet Moſes was content; Lev. 10. 16,——20.

But ſay you, "Perhaps it was ſuſpended upon juſt and legal grounds, though not expreſſed."

*Anſ.* The expreſs rule was againſt it: *Ye ſhould indeed,* ſaith Moſes, *have eaten it in the holy place, as I commanded;* Lev. 10. 18. But, good Sir, are you now for unwritten verities? for legal grounds, though not expreſſed? I will not drive you further; here is room enough.

As for Eldad and Medad, it cannot be denied, but that their edifying of the people was preferred before their conforming to every circumſtance; Num. 11. 16,——26.

You add, "That Paul, for a ſeeming low thing, did withſtand Peter."

Sir, If you make but a ſeeming low thing of diſſembling, and teaching others ſo to do, eſpecially where the doctrine of juſtification is endangered, I cannot expect much good conſcience from you.

As for your anſwer to the caſe of Hezekiah, it is faulty in two reſpects:

1. For that you make the paſſover a type of the Lord's ſupper, when it was only a type of the body and blood of the Lord; *For even Chriſt our paſſover is ſacrificed for us;* 1 Cor. 5. 7.

2. In that you make it an example to you to admit perſons unprepared to the Lord's ſupper; p. 29.

*Anſ.* May you indeed receive perſons into the church unprepared for the Lord's ſupper; yea, unprepared for that, with other ſolemn appointments? For ſo you word it, p. 29. O what an engine have you made of water-baptiſm!

Thus, gentle reader, while this author teareth us in pieces, for not making baptiſm the orderly rule for receiving the godly and conſcientious into communion; he can receive perſons, if baptized, though unprepared for the ſupper, and other ſolemn appointments. I would have thee conſult the place, and ſee if it countenanceth ſuch an act, that a man who pleadeth for water-baptiſm above the peace and edification of the church, ought to be received, although unprepared, into the church to the Lord's ſupper, and other ſolemn appointments; eſpecially conſidering the nature of right church conſtitution, and the ſeverity of God towards thoſe that came unprepared to his table of old, 1 Cor. 11. 28, 29, 38. A riddle indeed, that the Lord ſhould, without a word, ſo ſeverely command, that all which want light in baptiſm, be excluded church privileges; and yet againſt his word, admit of perſons unprepared, to the Lord's table, and other ſolemn appointments.

But good Sir, why ſo ſhort winded? why could not you make the ſame work with the other ſcriptures, as you did with theſe? I muſt leave them upon you unanſwered; and ſtanding by my argument conclude, that if laws and ordinances of old have been broken, and the breach of them born with, when yet the obſervation of outward things was more ſtrictly commanded than now, if the profit and edification of the church come in competition; how much more, may not we have communion, church-communion, when no law of God is tranſgreſſed thereby. And note, That all this while I plead not (as you) for perſons unprepared, but godly, and ſuch as walk with God.

We come now to my ſeventh argument, for communion with the godly, though unbaptized perſons; which you ſay is love, p. 29.

My argument is this; "Therefore I am for communion thus; becauſe love, which above all things we are commanded to put on, is of much more worth than to break about baptiſm." And let the reader note, That of this argument you deny not ſo much as one ſyllable, but run to another ſtory; but I will follow you.

I add further, That love is more diſcovered when we receive for the ſake of Chriſt, than when we refuſe his children for want of water: and tell you again, That this exhortation to love is grounded not upon baptiſm, but the putting on of the new creature, which hath ſwallowed up all diſtinctions, Col. 3. 9,——14. Yea, there are ten arguments in this one, which you have not ſo much as touched; but thus object, "That man that makes affection the rule of his walking, rather than judgement, it is no wonder if he go out of the way."

*Anſ.* Love to them we are perſwaded that God hath received, is love that is guided by judgement; and to receive them that are ſuch, becauſe God hath bidden us, (Rom. 14.) is judgement guided by rule. My argument therefore hath foreſtalled all your noiſe, and ſtandeth ſtill on its legs againſt you.

As to the duties of piety and charity, you boaſt of, p. 30. ſound not a trumpet, tell not your left hand of it; we are talking now of communion of ſaints, church-communion, and I plead that to love, and hold together as ſuch, is better than to break in pieces for want of water-baptiſm. My reaſon is, becauſe we are exhorted in all things to put on love; the love of church-communion: contrarywiſe you oppoſe, above all things put on water. For the beſt ſaint under heaven that hath not that, with him you refuſe communion. Thus you make baptiſm though no church ordinance, a bar to ſhut out the godly, and a trap door to let the unprepared into churches, to the Lord's ſupper, and other ſolemn appointments, p. 29.

But you object, "Muſt our love to the unbaptized indulge them in an act of diſobedience? cannot we love their perſons, parts, graces, but we muſt love their ſins?" p. 30.

*Anſ.* We plead not for indulging. *But are there not with you, even with you ſins againſt the Lord your God?* 2 Chron. 28. 10. But why can you indulge the baptiſts in many acts of diſobedience? for to come unprepared into the church, is an act of diſobedience: to come unprepared to the ſupper is an act of diſobedience; and to come ſo alſo to other ſolemn appointments, are acts of diſobedience.

"But for theſe things," you ſay, "you do not caſt, nor keep any out of the church."

*Anſ.* But what acts of diſobedience do we indulge them in?

"In the ſin of infant-baptiſm."

*Anſ.* We indulge them not; but being commanded to bear with the infirmities of each other, ſuffer it; it being indeed in our eyes ſuch: but in theirs they ſay a duty, till God ſhall otherwiſe perſuade them. If you be without infirmity, do you firſt throw a ſtone at them: they keep their faith in that to themſelves, and trouble not their brethren therewith: we believe that God hath received them; they do not want to us a proof of their ſonſhip with God; neither hath he made water a wall of diviſion between us, and therefore we do receive them.

*Object.* "I take it to be the higheſt act of friend- " ſhip to be faithful to theſe profeſſors, and to tell " them they want this one thing in goſpel-order, " which ought not to be left undone," p. 30.

*Anſ.* If it be the higheſt piece of friendſhip, to preach water-baptiſm to unbaptized believers, the loweſt act thereof muſt needs be very low. But contrary-wiſe, I count it ſo far-off from being any act of friendſhip, to preſs baptiſm in our notion on thoſe that cannot bear it; that it is a great abuſe of the peace of my brother, the law of love, the law of Chriſt, or the ſociety of the faithful. Love ſuffereth long, and is kind, is not eaſily provoked: let us therefore follow after the things that make for peace, and things wherewith one may edify another: let every one of us pleaſe his neighbour, for his good to edification: bear you one another's burdens, and ſo fulfil the law of Chriſt, 1 Cor. 13. Rom. 14. 19. chap. 15. 2. Gal. 6. 2.

But ſay you, "I doubt when this comes to be " weighed in God's ballance, it will be found no " leſs than flattery, for which you will be reprov- " ed," p. 31.

*Anſ.* It ſeems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you ſhould not be certain; but this is of little weight to me; for he that will preſume to appropriate the epiſtles to himſelf and fellows for the ſake of baptiſm, and that will condemn all the churches of Chriſt in the land for want of baptiſm, and that will account his brother as profane Eſau, (p. 201) and rejected, as idolatrous Ephraim, (p. 32.) becauſe he wanteth his way of water-baptiſm; he acts out of his wonted way of rigidneſs, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be reſolved at the day of judgement, and in the mean time trample upon your harſh, and unchriſtian ſurmiſes.

As to our love to Chriſtians in other caſes, I hope we ſhall alſo endeavour to follow the law of the Lord; but becauſe it reſpects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church-communion; in the proſecution of which I prove,

1. That love is grounded upon the new creature; Col. 3. 9, *&c.*

2. Upon our fellowſhip with the Father and Son, 1 John 1. 2, 3.

3. That with reſpect to this, it is the fulfilling of the royal law, Jam. 4. 11.; Rom. 14. 21.

4. That it ſhews itſelf in acts of forbearing, rather than in publiſhing ſome truths: communicating only what is profitable, forbearing to publiſh what cannot be born, 1 Cor. 3. 1, 2.; Acts 20. 18, 19, 20.; John 16. 17.

5. I ſhew further, That to have fellowſhip for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumſtance; to make baptiſm the including and excluding charter; the bounds, bar, and rule of communion, when by the word of the everlaſting Teſtament, there is no word for it; (to ſpeak charitably) if it be not for want of love, it is for want of light in the myſteries of the kingdom of Chriſt. Strange! Take two Chriſtians equal in all points but this; nay, let one go beyond the other in grace and goodneſs, as far as a man is beyond a babe, yet water ſhall turn the ſcale, ſhall open the door of communion to the leſs; and command the other to ſtand back: Yet is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowſhip, is no part of the worſhip of the church. Theſe things ſhould have been anſwered, ſeeing you will take upon you ſo roundly to condemn our practice.

You come now to my eighth argument; which you do not only render falſly, but by ſo doing abuſe your reader. I ſaid not that the church of Corinth did ſhut each other out of communion, but, for God's people to divide into parties, or to ſhut each other from church communion, though for greater points, and upon higher pretences, than that of water-baptiſm, hath heretofore been counted carnal, and the actors therein babiſh Chriſtians; and then bring in the factions, that was in the church at Corinth. But what! May not the evil of denying church-communion now, if proved naught by a leſs crime in the church at Corinth, be counted carnal and babiſh, but the breach of communion muſt be charged upon them at Corinth alſo?

That my argument is good you grant, p. 32. ſaying, "The diviſions of the church at Corinth " were about the higheſt fundamental principles, " for which they are often called carnal;" yet you cavil at it. But if they were to be blamed for dividing, though for the higheſt points: Are not you much more for condemning your brethren to perpetual baniſhment from church-communion, though found in all the great points of the goſpel, and right in all church ordinances alſo, becauſe for want of light they fail only in the point of baptiſm?

As to your quibble about Paul and Apollos, whether they, or others, were the perſons, (though I am ſatisfied you are out), yet it weakeneth not my argument; for if they were blame-worthy for dividing, though about the higheſt fundamental principles (as you ſay), how ought you to bluſh for carrying it as you do to perſons, perhaps, more godly than yourſelves, becauſe they jump not with you in a circumſtance?

That the diviſions at Corinth were helped on by the abuſe of baptiſm, to me is evident, from Paul's ſo oft ſuggeſting it; *Were you baptized in the name of Paul? I thank God I baptized none of you, leſt any ſhould ſay, I had baptized in my own name.*

I do not ſay, that they who baptized them deſigned this, or that baptiſm in itſelf effected it; nor yet (though our author feigns it), "that they " were moſt of them baptized by their factious " leaders," p. 55. But that they had their factious leaders, is evident; and that theſe leaders made uſe of the names of Paul, Apollos, and Chriſt, is as evident; for by theſe names they were beguiled by the help of abuſed baptiſm.

But ſay you, "Wherein lies the force of this " man's argument againſt baptiſm as to its place, " worth, and continuance?"

I anſwer: I have no argument againſt its place, worth, or continuance, although you ſeek thus to ſcandalize me. But this kind of ſincerity of yours, will never make me one of your diſciples.

Have not I told you even in this argument, "That I ſpeak not as I do, to perſuade or teach " men to break the leaſt of God's commandments? " but that my brethren of the baptized way may " not hold too much thereupon, may not make it " an eſſential of the goſpel, nor yet of the com- " munion of ſaints." Yet he feigns that I urge two arguments againſt it, p. 36, and 38. But reader, thou mayeſt know I have no ſuch reaſon in my book. Beſides, I ſhould be a fool indeed, were I againſt it, ſhould I make uſe of ſuch weak arguments. My words then are theſe;

" *I thank God,* ſaith Paul, *that I baptized none*

“ *of you but Criſpus, &c.* Not but that then it was an ordinance, but they abuſed it in making parties thereby, as they abuſed alſo Paul, and Cephas. Beſides, ſaith he, *I know not whether I baptized any other.* By this negligent relating who were baptized by him; he ſheweth that he made no ſuch matter thereof, as ſome in theſe days do. Nay, that he made no matter at all thereof with reſpect to a church-communion. For if he did not heed who himſelf had baptized, much leſs did he heed who were baptized by others? But if baptiſm had been the initiating ordinance, (and I now add), eſſential to church-communion; then no doubt he had made more conſcience of it, than thus lightly to paſs it by.”

I add further, where he ſaith, he was not ſent to baptize; that he ſpake with an holy indignation againſt thoſe that had abuſed that ordinance. “ Baptiſm is an holy ordinance, but when Satan abuſeth it, and wrencheth it out of its place, making that which is ordained of God, for the edification of believers, the only weapon to break in pieces the love, unity, and concord of the ſaints; than as Paul ſaid of himſelf, and fellows, *What is baptiſm? Neither is baptiſm any thing?* This is no new doctrine, for God by the mouth of the prophet of old, cried out againſt his own appointments, when abuſed by his own people, *becauſe they uſed them for ſtrife, and debate, and to ſmite with the fiſt of wickedneſs.*” But to forbear, to take notice thus of theſe things, my argument ſtands firm againſt you: “ For if they at Corinth were blame-worthy for dividing, though their diviſions were (if you ſay true), about the higheſt fundamentals, you ought to be aſhamed, thus to baniſh your brethren from the privileges of church-communion for ever, for the want of ſo low a thing as water-baptiſm.” I call it not low, with reſpect to God's appointment, though ſo, it is far from the higheſt place, but in compariſon of thoſe fundamentals, about which you ſay, “ the Corinthians made their diviſions.”

You come next to my ninth argument, and ſerve it as Hanun ſerved David's ſervants, 2 Sam. 10. 4. you have cut off one half of its beard, and its garments to its buttocks, thinking to ſend it home with ſhame. You ſtate it thus;

“ That by denying communion with unbaptized believers, you take from them their privileges to which they are born, p. 40.

*Anſ.* Have I ſuch an argument in all my little book? Are not my words verbatim theſe? “ If we ſhall reject viſible ſaints by calling, ſaints that have communion with God; that have received the law at the hand of Chriſt; that are of an holy converſation among men, they deſiring to have communion with us; as much as in us lieth, we take from them their very privileges, and the bleſſings to which they were born of God.”

This is mine argument: Now confute it.

Paul ſaith, (1 Cor. 1. 1, 2, and 3. 22.) not only to the gathered church at Corinth, but to all ſcattered ſaints, that in every place call upon the name of the Lord, *that Jeſus Chriſt is theirs; that Paul, and Apollos, and Cephas, and the world, and all things elſe was theirs.*

But you anſwer, “ We take from them nothing, but we keep them from a diſorderly practice of goſpel-ordinances, we offer them their privileges, in the way of goſpel-order.”

*Anſ.* Where have you one word of God, that forbiddeth a perſon, ſo qualified, as is ſignified in mine argument, the beſt communion of ſaints for want of water? There is not a ſyllable for this in all the book of God. So then, you in this your plauſible defence, do make your ſcriptureleſs light, which in very deed is darkneſs, (Iſa. 8. 20, 21.) the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your wordleſs opinion, ſoon begin to conceive.

I know your reply, “ New-Teſtament ſaints are all baptized firſt.”

*Anſ.* Suppoſe it granted; Were they baptized, that thereby they might be qualified for their right to communion of ſaints, ſo that without their ſubmitting to water, they were to be denied the other? Further, ſuppoſe I ſhould grant this groundleſs notion, Were not the Jews in Old-Teſtament times to enter the church by circumciſion? For that, though water is not, was the very entering-ordinance. Beſides, as I ſaid before, there was a full forbidding of all that were not circumciſed from entering into fellowſhip, with a threatening to cut them off from the church if they entered in without it: Yet more than ſix hundred thouſand entered that church without it. But how now, if ſuch an one as you had then ſtood up and objected, Sir Moſes, What is the reaſon that you tranſgreſs the order of God, to receive members without circumciſion? Is not that the very entering-ordinance? Are not you commanded to keep out of the church all that are not circumciſed? Yea, and for all thoſe that you thus received, are you not commanded to caſt them out again, *to cut them off from among this people,* Gen. 17. 13, 14.; Exod. 12. 24, 25, 26.

I ſay, Would not this man have had a far better argument to have reſiſted Moſes, than you in your wordleſs notion have to ſhut out men from the church, more holy than many of ourſelves? But do you think that Moſes and Joſhua, and all the elders of Iſrael, would have thanked this fellow, or have concluded that he ſpake on God's behalf? Or, that they ſhould then, for the ſake of a better than what you call order, have ſet to the work that you would be doing, even to break the church in pieces for this?

But ſay you, “ If any will find or force another way into the ſheep-fold, than by the foot-ſteps of the flock, we have no ſuch cuſtom, nor the churches of God,” p. 41.

*Anſ.* What was done of old, I have ſhewed you, that Chriſt, not baptiſm, “ is the way to the ſheep-fold,” is apparent: And that the perſon, in mine argument, is intituled to all theſe, *viz.* Chriſt, grace, and all the things of the kingdom of Chriſt in the church, is, upon the ſcriptures urged, as evident.

But you add, “ That according to mine old confidence, I affirm, *That drink ye all of this,* is intailed to faith, not baptiſm: A thing, ſay you, ſoon ſaid, but yet never proved.”

*Anſ.* 1. That it is intailed to faith, muſt be confeſſed of all hands. 2. That it is the privilege of him *that diſcerneth the Lord's body,* and that no man is to deny him it, is alſo by the text as evident, (and ſo let him eat) becauſe he is worthy. Wherefore he, and he only *that diſcerneth the Lord's body,* he is the worthy receiver, in God's eſtimation; but that none *diſcerneth the Lord's body* but the baptized, is both fond and ridiculous once to ſurmiſe.

Wherefore to exclude Chriſtians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of diviſion betwixt us: This looks too like a ſpirit of perſecution, (Job 19. 25, 26, 27, 28, *&c.*) and carrieth in it thoſe eighteen abſurdities which you have ſo hotly cried out againſt. And I do ſtill add, “ Is it not that which greatly prevailed with God to bring down thoſe judgements, which at preſent we (the people of God) groan under, I will dare to ſay it was, a cauſe thereof:” Yea, I will yet proceed; I fear I ſtrongly fear, that the rod of God is not yet to be taken from us; for what more provoking ſin among Chriſtians, than to deny one another their rights and privileges to which they are born of God? And then to father theſe their doings upon God, when yet he hath not commanded it, neither in the New-Teſtament nor the Old?

But I may not lightly paſs this by, for becauſe I have gathered eighteen abſurdities from this abuſe of God's ordinances, or from the ſin of binding the brethren to obſerve order, not founded on the command of God; (and I am ſure you have none to ſhut out men as good, as holy, and as ſound in faith as ourſelves, from communion.) Therefore you call my concluſion *deviliſh*, (p. 43.) *Top-full of ignorance, and prejudice*, (p. 41.) *and me, one of Machiavel's ſcholars*, (p. 42.) *alſo proud, preſumptuous, impeaching the judgment of God.*

*Anſ.* But what is there in my propoſition, that men, conſiderate, can be offended at? Theſe are my words; " But to exclude chriſtians from church-" communion, and to debar them their heaven-" born privileges, for the want of that which yet " God never made a wall of diviſion between us: " this looks too like a Spirit of Perſecution: " this reſpecteth more the form, than the ſpirit " and power of godlineſs, *&c.* Shall I add, is it " not that which greatly prevailed to bring down " thoſe judgments which at preſent we feel and " groan under? I will dare to ſay, it was a cauſe " thereof." (p. 116, 117.) A, was in my copy, inſtead whereof the printer put in the; for this, although I ſpeak only the truth, I will not beg of you belief beſides, the bookſeller deſired me, becauſe of the printer's haſte, to leave the laſt ſheet to be overlooked by him, which was the cauſe it was not among the errata's.

But, I ſay, wherein is the propoſition offenſive? Is it not a wicked thing to make bars to communion, where God hath made none? Is it not a wickedneſs, to make that a wall of diviſion betwixt us, which God never commanded to be ſo. If it be not, juſtify your practice; if it be, take ſhame. Beſides, the propoſition is univerſal, why then ſhould you be the chief intended? but you have in this, done like to the Lawyer of old, who when Chriſt reproved the Phariſees of wickedneſs before them, ſaid, *Maſter, thus ſaying thou reproacheſt us alſo*, Luke 11. 45.

But you feign, and would alſo that the world ſhould believe, that the eighteen abſurdities which naturally flow from the propoſition, I make to be the effects of baptiſm, ſaying to me, " None but " yourſelf could find an innocent truth big with " ſo many monſtrous abſurdities, p. 42.

I anſwer: This is but ſpeaking wickedly of God or rather to juſtify your wordleſs practice. I ſay not that baptiſm hath any abſurdity in it, though your abuſing it, hath them all, and many more, while you make it, without warrant from the word as the flaming ſword, to keep the brother-hood out of communion, becauſe they, after your manner conſent thereto.

And let no man be offended, for that I ſuggeſt that baptiſm may be abuſed to the breeding ſuch monſtrous abſurdities, for greater truths than that have been as much abuſed. What ſay you to, *This is my body?* To inſtance no more, although I could inſtance many, are not they the words of our Lord? are not they part of the ſcriptures of truth? and yet behold, even with thoſe words, the devil by abuſing them, made an engine to let out the heart-blood of thouſands. Baptiſm alſo may be abuſed, and is, when more is laid upon it by us, than is commanded by God. And that you do ſo, is manifeſt by what I have ſaid already, and ſhall yet ſay to your fourteen arguments,

My laſt argument, you ſay is this;

" The world may wonder at your carriage to " theſe unbaptized perſons, in keeping them out " of communion?"

*Anſ.* You will ſet up your own words, and then fight againſt them; but my words are theſe, " What greater contempt can be thrown upon the " ſaints, than for their brethren to cut them off " from, or to debar them church-communion!"

And now I add, Is not this to deliver them to the devil, 1 Cor. 5. or to put them to ſhame before all that ſee your acts? There is but one thing can hinder this, and that is, by-ſtanders ſee, that theſe your brethren, that you thus abuſe, are as holy men as ourſelves. Do you more to the open prophane, yea, to all wizards and witches in the land? For all you can do to them (I ſpeak now as to church acts) is no other than to debar them the communion of ſaints.

And now I ſay again, *the world may well wonder*, when they ſee you deny holy men of God that liberty of the communion of ſaints, which you monopolize to yourſelves: and though they do not underſtand the grounds of profeſſion, or communion; yet they can both ſee, and ſay, theſe holy men of God, in all viſible acts of holineſs, are not one inch behind you. Yea, I will put it to yourſelves, if thoſe many, yea very many, who thus ſeverely (but with how little ground, is ſeen by men of God) you deny communion with, are not of as good, as holy, as unblameable in life, and as ſound, if not ſounder in the faith than many among ourſelves: here only they make the ſtop, they cannot, without light, be driven into water-baptiſm, I mean after our notion of it: but what if they were, 'twould be little ſign to me that they were ſincere with God.

To conclude this; when you have proved that water-baptiſm (which you yourſelf have ſaid is not a church ordinance, p. 49.) is eſſential to church-communion, and that the church may, *by the word of God*, bolt, bar, and for ever ſhut out thoſe, far better than ourſelves, that have not, according to our notion, been baptized with water, then 'twill be time enough, to talk of ground for ſo doing. In the mean time I muſt take leave to tell you, *There is not in all the bible one ſyllable for ſuch a practice, wherefore your great cry about your order is wordleſs, and therefore faithleſs, and is a mere human invention.*

*I come now to your Fourteen Arguments, and ſhall impartially conſider them.*

YOur firſt argument to prove it lawful to reject the unbaptized ſaint, is, " Becauſe the great " commiſſion of Chriſt, Mat. 28. from which all " perſons have their authority for their miniſtry, " (if any authority at all) doth clearly direct the " contrary. By that commiſſion miniſters are firſt " to diſciple, and then to baptize them ſo made " diſciples, and afterwards to teach them to ob-" ſerve all that Chriſt command them, as to other " ordinances of worſhip. If miniſters have no o-" ther authority to teach them other parts of " goſpel-worſhip, before they believe and are bap-" tized; it may be ſtrongly ſuppoſed, they are " not to admit them to other ordinances before " they have paſſed this firſt enjoyned in the com-" miſſion."

*Anſ.* 1. That the miniſters are to diſciple and baptize, is granted. But that they are prohibited (by the commiſſion, Mat. 28.) to teach the diſciples other parts of goſpel-worſhip, that have not light in baptiſm, remains for you to prove. Shall I add, this propoſition is ſo abſurd and void of truth, that none that have ever read the love of Chriſt, the nature of faith, the end of the goſpel, or of the reaſon of inſtituted worſhip, which is edification, with underſtanding, ſhould ſo much as once imagine.

But where are they here forbidden to teach them other truths, before they be baptized? *This text as fairly denieth to the unbaptized believer, heaven*

*heaven and glory*. Nay our author in the midſt of all his flutter about this 28th of Matthew, dare venture to gather no more there from, but that it may be ſtrongly ſuppoſed. Behold therefore, gentle reader, the ground on which theſe brethren lay the ſtreſs of their ſeparation from their fellows, is nothing elſe but a ſuppoſition, without warrant, ſcrewed out of this bleſſed word of God. Strongly ſuppoſed! but may it not be as ſtrongly ſuppoſed, that the preſence and bleſſing of the Lord Jeſus, with his miniſters, is laid upon the ſame ground alſo? for thus he concludes the text, *And lo! I am with you always, even to the end of the world.* But would, I ſay, any man from theſe words, conclude, that Chriſt Jeſus hath here promiſed his preſence only to them that after diſcipling, baptize thoſe that are ſo made; and that they that do not baptize, *ſhall neither have his preſence nor his bleſſing?* I ſay again, ſhould any ſo conclude hence, would not all experience prove him void of truth? The words therefore muſt be left, by you, as you found them, they favour not all your groundleſs ſuppoſition.

To conclude, theſe words have not laid baptiſm in the way to debar the ſaint from fellowſhip of his brethren, no more than to hinder his inheritance in life and glory. *Mark* reads it thus: *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned*, Mark 16. 16. letting baptiſm, which he mentioned in the promiſe, fall, when he came at the threatning.

God alſo doth thus with reſpect to his worſhip in the church, he commands all and every whit of his will to be done, but beareth with our coming ſhort in this, and that, and another duty. But let's go on.

Your ſecond argument, is:

"That the order of Chriſt's commiſſion, as well as the matter therein contained to be obſerved, may eaſily be concluded, from God's ſeverity towards them that ſought him not according to due order, 1 Chron. 15. 13. Was God ſo exact with his people then, that all things to a pin muſt be according to the pattern in the mount, Heb. 7. 16. chap. 9. 11. whoſe worſhip then comparatively, to the goſpel, was but after the law of a carnal commandment; and can it be ſuppoſed he ſhould be ſo indifferent now to leave men to their own liberty, to time and place his appointments, contrary to what he hath given in expreſs rule for in his word as before? Ezek. 44. 7, 9, 10. It was the Prieſt's ſin formerly to bring the uncircumciſed in heart and fleſh into his houſe.

*Anſ.* That there is no ſuch order in that commiſſion as you feign, I have proved. As for your far-fetch'd inſtance (1 Chron. 15.) 'tis quite beſides your purpoſe. The expreſs word was, *That the Prieſt, not a cart, ſhould bear the Ark of God:* Alſo they were not to touch it, and yet Uzza did, Exod. 25. 14. 1 Chron. 15. 12, to 16. Numb. 4. 15. 1 Chron. 13. Now, if you can make that 28th of Matthew ſay, *Receive none that are not baptized firſt; or that Chriſt would have them of his, that are not yet baptized, kept ignorant of all other truths that reſpect church-communion;* then you ſay ſomething, elſe you do but raiſe a miſt before the ſimple reader: but who ſo liſteth, may hang on your ſleeve.

As for the pins and tacks of the tabernacle, they were expreſly commanded; and when you have proved by the word of God, that you ought to ſhut ſaints out of your communion for want of baptiſm, then you may begin more juſtly to make your parallel. How fitly you have urged, Ezek. 44. to inſinuate that unbaptized believers are like the uncircumciſed in heart and fleſh, I leave it to all goſpel-novices to conſider.

Your third argument, is,

"The practice of the firſt goſpel-miniſters, with them that firſt truſted in Chriſt, diſcovers the truth of what I aſſert. Certainly, they that lived at the ſpring-head, or fountain of truth, and had the law from Chriſt's own mouth, knew the meaning of his commiſſion better than we: but their conſtant practice in conformity to that commiſſion, all along the acts of the apoſtles, diſcovers that they never arrived to ſuch a latitude as men plead for now a-days. They that gladly received the word were baptized, and they (yea they only) were received into the church."

*Anſ.* How well you have proved what you have aſſerted, is manifeſt by my anſwer to the two former arguments. I add, That the miniſters, and ſervants of Jeſus Chriſt in the firſt churches (for that you are to prove), were commanded to forbear to preach other truths to the unbaptized believers; or that they were to keep them out of the church: or that the apoſtles, and firſt fathers, have given you to underſtand by their example, that you ought to keep as good out of churches as yourſelves, hath not yet been ſhewed by the authority of the word. The ſecond of the Acts proveth not, That the three thouſand were neceſſitated to be baptized in order to their fellowſhip with the church, neither doth it ſay they, yea they only, were received into the church. But ſuppoſe all this, as much was done at the firſt inſtitution of circumciſion, *&c.* yet afterwards thouſands were received without it.

Your fourth argument, is,

"None of the ſcripture-ſaints ever attempted this church-privilege without baptiſm, (if they did, let it be ſhewn). The Eunuch firſt deſired baptiſm before any thing elſe; Paul was firſt baptized before he did eſſay to join with the church. Our Lord Chriſt, the great example of the New-Teſtament, entered not upon his publick miniſtry, much leſs any other goſpel ordinance of worſhip, till he was baptized."

*Anſ.* That none of the ſcripture-ſaints (if there be any unſcripture ones) ſo much as attempted this church-privilege firſt, remains for you to prove. But ſuppoſe they were all baptized, becauſe they had light therein, what then? Doth this prove that baptiſm is eſſential to church-communion? Or, that Chriſt commanded in the 28th of Mathew, or gave his miniſters by that authority, not to make known to believers other parts of goſpel-worſhip, if they ſhall want light in baptiſm? The Eunuch, Paul, and our bleſſed Lord Jeſus, did none of them, by their baptiſm, ſet themſelves to us examples how to enter into church-communion; what church was the Eunuch baptized into, or made a member of; but where is it ſaid, that the unbaptized believer, how excellent ſoever in faith and holineſs, muſt, for want of water-baptiſm, be ſhut out from the communion of ſaints, or be debarred the privilege of his father's houſe? This you are to prove.

Your fifth argument, is,

"If Chriſt himſelf was made manifeſt to be the ſent of God by baptiſm, as appears, Mark 1. 9, 10. Then why may not baptiſm, as the firſt fruits of faith, and the firſt ſtep of goſpel-obedience, as to inſtituted worſhip, be a manifeſting, diſcovering ordinance upon others who thus follow Chriſt's ſteps."

*Anſ.* That Jeſus Chriſt was manifeſted as the ſent of God by baptiſm, or that baptiſm is the firſt fruit of faith, and the firſt ſtep of goſpel-obedience, as to inſtituted worſhip, is both without proof and truth; the text ſaith not, he was manifeſt to be the ſent of God by baptiſm; nay it ſaith not, that by that he was manifeſt to others to be any thing: you have therefore but wronged the text to prove your wordleſs practice by. Yea, John himſelf, though he knew him before he was baptized, to be a man of God, for ſaith he, *I have need to be baptized of thee, and comeſt thou to me*, and knew him after to be the ſent of God; yet not in, or by, but after he was baptized, *viz.* by the deſcending of the Holy Ghoſt, after he was come out of the water, *as he was in prayer*, for the heavens were opened to John, and he ſaw, and bare record, becauſe he ſaw the Spirit deſcend from heaven, and abide upon Jeſus, after his baptiſm, *as he was in prayer*, Mat. 3. 13, to 17. Luke 3. 21, 22. Thus we find him made known before, and after, but not at all by baptiſm, to be the ſent of God.

And that baptiſm is the fruits of faith, or that faith ought to be tyed to take its firſt ſtep in water-baptiſm, in the inſtituted worſhip of God (this you muſt prove) is not found expreſſed within the whole Bible. Faith acts according to its ſtrength and as it ſees, it is not ty'd or bound to any outward circumſtance; one believeth he may, and and another believeth he may not, either do this or that.

Your ſixth argument, is,

"If baptiſm be in any ſenſe any part of the foundation of a church, as to order, Heb. 6. 1, 2. It muſt have place here or no where: why are thoſe things called firſt principles, if not firſt to be believed, and practiſed? Why are they rendered by the learned the A, B, C, of a Chriſtian, and the beginning of Chriſtianity, milk for babes, if it be no matter whether baptiſm be practiſed or no? If it be ſaid water-baptiſm is not there intended, let them ſhew me how many baptiſms there are beſides water-baptiſm? Can you build and leave out a ſtone in the foundation? I intend not baptiſm a foundation any other way, but in reſpect of order, and it is either intended for that or nothing."

*Anſ.* Baptiſm is in no ſenſe the foundation of a church. I find no foundation of a church, *but Jeſus Chriſt himſelf*, Mat. 16. 18.; 1 Cor. 3. 11. Yea, the foundation mention'd, Heb. 6. 1, 2. is *nothing elſe but this very Chriſt*. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation of our repentance, and of our faith towards God, ver. 1, 2 Further, Baptiſms are not here mentioned, with reſpect to the act in water, but of the doctrine, that is, the ſignification thereof. The doctrine of baptiſms. And obſerve, neither faith, nor repentance, nor baptiſms, are called here foundations: Another thing, for a foundation, is here by the Holy Ghoſt intended, even a foundation for them all; a foundation of faith, of repentance, of the doctrine of baptiſms, of the reſurrection of the dead, and of eternal judgement. And this foundation is Jeſus Chriſt himſelf, and theſe are the firſt principles, the milk, the A, B, C, and the beginning of Chriſtian religion in the world.

I dare not ſay, No matter whether water-baptiſm be practiſed or no. But it is not a ſtone in the foundation of a church, no not reſpecting order; it is not, to another, a ſign of my ſonſhip with God; it is not the door into fellowſhip with the ſaints, it is no church ordinance, as you, yourſelf have teſtified, p. 40. So then as to church-work, it hath no place at all therein.

Your ſeventh argument, is,

"If Paul knew the Galatians only upon the account of charity, no other ways to be the ſons of God by faith; but by this part of their obedience, as he ſeems to import, then the ſame may we judge of the truth of men's profeſſion of faith, when it ſhews itſelf by this ſelf-ſame obedience, Gal. 3. 26, 27. Baptiſm being an obligation to all following duties."

*Anſ.* This your argument, being builded upon no more than a ſeeming import, and having been above ten times overthrown already; I might leave ſtill with you, till your ſeeming import is come to a real one, and both to a greater perſuaſion upon your own conſcience. But verily Sir, you groſly abuſe your reader; Muſt imports, yea, muſt ſeeming imports now ſtand for arguments, thereby to maintain your confident ſeparation from your brethren? Yea, muſt ſuch things as theſe, be the baſis on which you build thoſe heavy cenſures and condemnations you raiſe againſt your brethren, that cannot comply with you, becauſe you want the word? A ſeeming import. But are theſe words of faith? or do the ſcriptures only help you to ſeeming imports, and me-hap-ſoes for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand, if you can, to prove, that there is ſo much as a ſeeming import in all the word of God, that countenanceth your ſhutting men, better than ourſelves, from the things and privileges of our father's houſe.

That to the Galatians, ſaith not, that Paul knew them to be the ſons of God by faith, no other way, but by this part of their obedience; but puts them upon concluding themſelves the ſons of God, if they were baptized into the Lord Jeſus, which could not (ordinarily) be known but unto themſelves alone; becauſe, being thus baptized, reſpecteth a ſpecial act of faith, which only God, and him that hath, and acteth it, can be privy to. It is one thing for him that adminiſtreth, to baptize in the name of Jeſus, another thing for him that is the ſubject, by that to be baptized into Jeſus Chriſt: Baptizing into Chriſt, is rather the act of the faith of him that is baptized, than his going into water and coming out again: But that Paul knew this to be the ſtate of the Galatians no other way, but by their external act of being baptized with water, is both wild and unſound, and a miſerable import indeed.

Your eighth argument, is,

"If being baptized into Chriſt, be a putting on of Chriſt, as Paul expreſſes, then they have not put on Chriſt, in that ſenſe he means, that are not baptized; if this putting on of Chriſt, doth not reſpect the viſibility of Chriſtianity; aſſign ſomething elſe as its ſignification; great men's ſervants are known by their maſter's liveries, ſo are goſpel-believers by this livery of water-baptiſm, that all that firſt truſted in Chriſt ſubmitted unto; which is in itſelf as much an obligation to all goſpel-obedience, as circumciſion was to keep the whole law."

*Anſ.* For a reply to the firſt part of this argument, go back to the anſwer to the ſeventh.

Now that none have put on Chriſt in Paul's ſenſe; yea, in a ſaving, in the beſt ſenſe, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to aſſert.

Your comparing water-baptiſm to a gentleman's livery, by which his name is known to be his, is fantaſtical.

Go you but ten doors from where men have knowledge of you, and ſee how many of the world, or Chriſtians, will know you by this goodly livery, to be one that hath put on Chriſt. What! known by water-baptiſm to be one that hath put on Chriſt, as a gentleman's man is known to be his maſter's ſervant, by the gay garment his maſter gave him. Away fond man, you do quite forget the text. *By this ſhall all men know that you are my diſciples, if you love one another*, John 13. 35.

That baptiſm is in itſelf obliging, to ſpeak properly, it is falſe, for ſet it by itſelf, and it ſtands without the ſtamp of heaven upon it, and without its ſignification alſo: and how, as ſuch, it ſhould be obliging, I ſee not.

Where you inſinuate, it comes in the room of, and obligeth as circumciſion: You ſay, you know not what. Circumciſion was the initiating ordinance, but this you have denied to baptiſm. Further, circumciſion then bound men to the whole obedience of the law, when urged by the falſe apoſtles, and received by an erroneous conſcience. Would you thus urge water-baptiſm! would you have men to receive it with ſuch conſciences? Circumciſion in the fleſh, was a type of circumciſion in the heart, and not of water-baptiſm.

Your ninth argument is,

“ If it were commendable in the Theſſalonians,
“ that they followed the foot-ſteps of the church
“ of Judea, 1 Theſ. 2. 24. who it appears follow-
“ ed this order of adding baptized believers unto
“ the church; then they that have found out
“ another way of making church-members, are
“ not by that rule praiſe-worthy, but rather to be
“ blamed; it was not what was ſince in corrupted
“ times, but that which was from the beginning:
“ the firſt churches were the pureſt pattern.”

*Anſ.* That the text ſaith there was a church of Judea, I find not, (1 Theſ. 2. 14.) And that the Theſſalonians are commended for refuſing to have communion with the unbaptized believers, (for that is our queſtion) prove it by the word, and then you do ſomething. Again, that the commendations (1 Theſ. 2. 14.) do chiefly, or at all, reſpect their being baptized: *Or, becauſe they followed the churches of God, which in Judea were in Chriſt Jeſus,* in example of water-baptiſm is quite beſide the word. The verſe runs thus, *for the brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus, for ye alſo have ſuffered like things of your own country-men, even as they have of the Jews,* &c. This text then commends them, not for that they were baptized with water, but, for that they ſtood their ground although baptized with ſuffering, like them in Judea, for the name of the Lord Jeſus, *For ſuffering like things of their own country-men, as they did of the Jews.* Will you not yet leave off to abuſe the word of God, and forbear turning it out of its place, to maintain your unchriſtian practice of rejecting the people of God, and excluding them their bleſſed privileges.

The unbaptized believer, inſtead of taking ſhame for entering into fellowſhip without it, will be ready, I doubt, to put you to ſhame for bringing ſcriptures ſo much beſides the purpoſe, and for ſtretching them ſo miſerably to uphold you in your fancies.

Your tenth argument is,

“ If ſo be, that any of the members at Corinth,
“ Galatia, Coloſs, Rome, or them that Peter
“ wrote to, were not baptized, then Paul's argu-
“ ments for the reſurrection to them, or to preſs
“ them to holineſs from that ground (Rom. 6.
“ Col. 2. 1 Cor. 15.) was out of doors, and alto-
“ gether needleſs, yea, it beſpeaks his ignorance,
“ and throweth contempt upon the ſpirit's wiſdom,
“ (Heb. 6. 1 Pet. 3. 12.) by which he wrote; if
“ that muſt be aſſerted as a ground to provoke
“ them to ſuch an end, which had no being; and
“ if all the members of all thoſe churches were
“ baptized, why ſhould any plead for an exemp-
“ tion from baptiſm, for any church member now?

*Anſ.* Suppoſe all, if all theſe churches were baptiſed, what then? that anſwereth not our queſtion. We aſk where you find it written, that thoſe that are baptized, ſhould keep men as holy, and as much beloved of the Lord Jeſus as themſelves, out of church-communion, for want of light in water-baptiſm.

Why we plead for their admiſſion, though they ſee not yet, that that is their duty, is becauſe we are not forbidden, but commanded to receive them, becauſe God and Chriſt hath done it, Rom. 14. and 15.

Your eleventh argument is,

“ If unbaptized perſons muſt be received into churches only, becauſe they are believers, though they deny baptiſm; Then why may not others plead for the ſame privilege, that are negligent in any other goſpel-ordinance of worſhip, from the ſame ground of want of light be what it will. So then as the conſequence of this principle, churches may be made up of viſible ſinners, inſtead of viſible ſaints.”

*Anſ.* I plead not for believers ſimply becauſe they are believers, but for ſuch believers of whom we are perſuaded by the word, that God hath received them.

2. There are ſome of the ordinances, that be they neglected, the being of a church, as to her viſible goſpel-conſtitution, is taken quite away; but baptiſm is none of them, it being no church-ordinance as ſuch, nor any part of faith, nor of that holineſs of heart, or life, that ſheweth me to the church to be indeed a viſible ſaint. The ſaint is a ſaint before, and may walk with God, and be faithful with the ſaints, and to his own light alſo though he never be baptized. Therefore to plead for his admiſſion, makes no way at all for the admiſſion of the open profane, or to receive, as you profeſs you do, perſons unprepared to the Lord's table, and other ſolemn appointments, p. 29.

Your twelfth argument is,

“ Why ſhould profeſſors have more light in breaking of bread, than baptiſm? That this muſt be ſo urged for their excuſe: Hath God been more ſparing in making out his mind in the one, rather than the other? Is there more precepts or precedents for the ſupper, than baptiſm? Hath God been ſo bountiful in making out himſelf about the ſupper, that few or none that own ordinances ſcruple it: And muſt baptiſm be ſuch a rock of offence to profeſſors, that few will enquire after it, or ſubmit to it? Hath not man's wiſdom interpoſed to darken this part of God's counſel? By which profeſſors ſeem willingly led, though againſt ſo many plain commands and examples, written as with a ſun-beam, that he that runs may read? And muſt an advocate be entertained to plead for ſo groſs a piece of ignorance, that the meaneſt babes of the firſt goſpel-times were never guilty of?”

*Anſ.* Many words to little purpoſe:

1. Muſt God be called to an account by you, why he giveth more light about the ſupper than baptiſm? May he not ſhew to, or conceal from this, or another of his ſervants, which of his truths he pleaſeth: Some of the members of Jeruſalem had a greater truth than this kept from them, for ought I know, as long as they lived, (Acts 11. 19.) yet God was not called in queſtion about it.

2. Breaking of bread, not baptiſm, being a church-ordinance, and that ſuch alſo as much be often reiterated; yea, it being an ordinance ſo full of bleſſedneſs, as lively to preſent union and communion with Chriſt to all the members that worthily eat thereof; I ſay, The Lord's ſupper being ſuch, that while the members ſit at that feaſt, they ſhew to each other the death and blood of the Lord, as they ought to do, *till he comes,* (1 Cor. 10. 15, 16, 17. and 11. 22, 23, 24, 25, 26.), the church as a church, is much more concerned in that, than in water-baptiſm, both as to her faith and comfort; both as to her union and communion.

3. Your ſuppoſition, That very few profeſſors will ſeriouſly enquire after water-baptiſm, is too rude. What, muſt all the children of God, that are not baptized for want of light, be ſtill ſtigmatized with want of ſerious inquiry after God's mind in it.

4. That I am an advocate, entertained to plead for ſo groſs a piece of ignorance, as want of light in baptiſm, is but like the reſt of your jumbling. I plead for communion with men, godly and faithful,

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I plead that they may be received, that God hath ſhewed us he hath received, and commanded we ſhould receive them.

Your thirteenth argument is,

“ If obedience muſt diſcover the truth of a man's
“ faith to others, why muſt baptiſm be ſhut out?
“ as if it was no part of goſpel obedience. Is there
“ no precept for this practice, that it muſt be thus
“ deſpiſed, as a matter of little uſe? Or ſhall one
“ of Chriſt's precious commands be blotted out of a
“ Chriſtian's obedience, to make way for a church
“ fellowſhip of man's deviſing?”

*Anſ.* 1. This is but round, round, the ſame thing over and over: That my obedience to water, is not a diſcovery of my faith to others, is evident, from the body of the Bible, we find nothing that affirms it.

And I will now add, that if a man cannot ſhew himſelf a Chriſtian without water-baptiſm, he ſhall never ſhew either ſaint or ſinner, that he is a Chriſtian by it.

2. Who they are that deſpiſe it, I know not; but that church-memberſhip may be without it (ſeing even you yourſelf have concluded it is no church ordinance, p. 40. not the entering-ordinance, p. 3, 4.) ſtandeth both with ſcripture and reaſon, as mine arguments make manifeſt. So that all your arguments prove no more but this, “ That you are ſo “ wedded to your wordleſs notions, that charity “ can have no place with you.” Have you all this while ſo much as given me one ſmall piece of a text to prove it unlawful for the church, to receive thoſe whom ſhe, by the word, perceiveth the Lord God and her Chriſt hath received? No: and therefore you have ſaid ſo much as amounts to nothing.

Your laſt argument is,

“ If the baptiſm of John was ſo far honoured and
“ dignified, that they that did ſubmit to it, are ſaid
“ to juſtify God; and thoſe that did it not, are ſaid
“ to reject his counſel againſt themſelves: ſo that
“ their receiving, or rejecting the whole doctrine
“ of God, hath its denomination from this ſingle
“ practice. And is there not as much to be ſaid
“ of the baptiſm of Chriſt, unleſs you will ſay it is
“ inferior to John's in worth and uſe.”

*Anſ.* 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jeſus, is not to be reckoned from our baptiſm, is evident; becauſe according to our notion of it, they only that have before received the doctrine of the goſpel, and ſo ſhew it us by their confeſſion of faith, they only ought to be baptized. This might ſerve for an anſwer for all: But,

2. The baptiſm of John was *the baptiſm of repentance, for the remiſſion of ſins,* of which water was but an outward ſignification, Mark i. 4. Now what is the baptiſm of repentance, but an unfeigned acknowledgement that they were ſinners, and ſo ſtood in need of a Saviour, Jeſus Chriſt: This baptiſm, or baptiſm under this notion, the Phariſees would not receive, *For they truſted to themſelves that they were righteous, that they were not as other men, that they had need of no repentance:* Not but that they would have been baptized with water, might that have been without an acknowledgment that they were ſinners; wherefore ſeeing the counſel of God reſpected rather the remiſſion of ſins by Jeſus Chriſt, than the outward act of water-baptiſm, ye ought not, as you do, by this your reaſoning, to make it rather, at leaſt in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and ſound repentance, and the receiving of Jeſus Chriſt by faith.

Further, A deſire to ſubmit to John's water-baptiſm, or of being baptized by him in water, did not demonſtrate by that ſingle act, the receiving of the whole doctrine of God as you ſuggeſt.

Why did John reject the Phariſees that would have been baptized? and Paul examine them that were? Matth. 3. 7.; Acts 19. 2, 3. If your doctrine be true, why did they not rather ſay, Oh! ſeeing you deſire to be baptized, ſeeing you have been baptized, you need not to be queſtioned any further; your ſubmitting to John's water, to us is a ſufficient teſtimony, even that ſingle act, that you have received the whole doctrine of God.

But I ſay, why did John call them vipers? And Paul aſked them, Whether they had yet received the Holy Ghoſt? Yea, it is evident, that a man may be deſirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he ſhould believe; evident, I ſay, and that by the ſame texts, Mat. 3: 7.; Acts 19. 2, 3, 4.

You have grounded therefore this your laſt argument, as alſo the reſt, upon an utter miſtake of things.

*I come now to your Queſtions; which although they be mixed with gall, I will with patience ſee if I can turn them into food.*

Your firſt queſtion is,

“ I Aſk your own heart, whether popularity and
“ applauſe of variety of profeſſors, be not in the
“ bottom of what you have ſaid; that hath been
“ your ſnare to pervert the right ways of the Lord,
“ and to lead others into a path wherein we can
“ find none of the foot-ſteps of the flock in the
“ firſt ages?”

*Anſ.* Setting aſide a retaliation, like your queſtion, I ſay, and God knows I ſpeak the truth, I have been tempted to do what I have done, by a provocation of ſixteen years long; tempted, I ſay, by the brethren of your way: Who, whenever they ſaw their opportunity, have made it their buſineſs to ſeek, to rend us in pieces; mine own ſelf they have endeavoured to perſuade to forſake the church; ſome they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God, have been hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

*Queſt.* 2. “ Have you dealt brotherly, or like a
“ Chriſtian, to throw ſo much dirt upon your brethren,
“ in print, in the face of the world, when
“ you had opportunity to converſe with them of
“ reputation amongſt us, before printing, being allowed
“ the liberty by them, at the ſame time for
“ you to ſpeak among them?”

*Anſ.* I have thrown no dirt upon them, nor laid any thing to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt, yourſelves have thrown at all the godly in the land that are not of your perſuaſion, in counting them unfit to be communicated with, or to be accompanied with in the houſe of God. This dirt you never complained of, nor would, I doubt, to this day, might you be ſtill let alone to throw it. As to my book, it was printed before I ſpake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one title inferior to them, and have my liberty to conſult with who I like beſt.

*Queſt.* 3. “ Doth your carriage anſwer the law
“ of love or civility, when the brethren uſed means
“ to ſend for you for a conference, and their letter
“ was received by you, that you ſhould go out
“ again from the city after knowledge of their deſires,
“ and not vouchſafe a meeting with them,
“ when the glory of God, and the vindication of
“ ſo many churches is concerned.”

*Anſ.* The reaſon why I came not amongſt you, was partly becauſe I conſulted mine own weakneſs, and counted not myſelf, (being a dull-headed man), able to engage ſo many of the chief of you, as I was then informed intended to meet me; I alſo feared, in perſonal diſputes, heats and bitter contentions might ariſe, a thing my ſpirit hath not pleaſure in: I feared alſo, that both myſelf and words would be miſrepreſented; and that not without cauſe, for if they that anſwer a book will alter, and ſcrue arguments out of their places, and make my ſentences ſtand in their own words, not mine, when (I ſay) my words are in a book to be ſeen. What would you have done, had I in the leaſt, either in matter or manner, though but ſeemingly miſcarried among you.

As for the many churches which you ſay are concerned, as alſo the glory of God, I doubt not to ſay they are only your wordleſs opinions that are concerned; the glory of God is vindicated: *We receive him that God hath received, and that to the glory of God*, Rom. 15. 16.

*Queſt.* 4. "Is it not the ſpirit of Diotrephes of old, in you, who loved to have the pre-eminence, that you are ſo bold to keep out all the brethren, that are not of your mind in this matter, from having any entertainment in the churches or meetings to which you belong, though you yourſelf have not been denied the like liberty, among them that are contrary minded to you? Is this the way of your retaliation? Or are you afraid leſt the truth ſhould invade your quarters?"

*Anſ.* I can ſay, I would not have the ſpirit you talk of, what I have of it, God take it from me. But what was the ſpirit of Diotrephes? Why, "not to receive the brethren into the church, and to forbid them that would, (3 John 9, 10.) This do not I; I am for communion with ſaints, becauſe they are ſaints: I ſhut none of the brethren out of the churches, nor forbid them that would receive them. I ſay again, ſhew me the man that is a viſible believer and that walketh with God; and though he differ with me about baptiſm, the doors of the church ſtand open for him, and all our heaven-born privileges he ſhall be admitted to them. But how came Diotrephes ſo lately into our parts? Where was he in thoſe days that our brethren of the baptized way, would neither receive into the church, nor pray with men as good as themſelves, becauſe they were not baptized; but would either, like Quakers, ſtand with their hats on their heads, or elſe withdraw till we had done.

As to our not ſuffering thoſe you plead for to preach in our aſſemblies, the reaſon is, becauſe we cannot yet prevail with them, to repent of their church-renting principles. As to the retaliation, *mind the hand of God*, and remember Adonibezek, Judg. 1. 7.

Let the truth come into our quarters and welcome, but ſowers of diſcord, becauſe the Lord hates it, we alſo ourſelves will avoid them.

*Queſt.* 5. "Is there no contempt caſt upon the brethren, who deſired your ſatisfaction, that at the ſame time when you had opportunity to ſpeak to them, inſtead of that, you committed the letters to others, by way of reflection upon them?"

*Anſ.* It is no contempt at all to conſult men more wiſe and judicious than him that wrote, or myſelf either. But why not conſult with others, *is wiſdom to die with you?* Or do you count all that yourſelves have no hand in, done to your diſparagement?

*Queſt.* 6. "Did not your preſumption prompt you to provoke them to printing, in your letter to them, when they deſired to be found in no ſuch practice, leſt the enemies of truth ſhould take advantage by it?"

*Anſ.* What provoked you to print, will be beſt known at the day of judgement, whether your fear of loſing your wordleſs opinion, or my plain anſwer to your letter: The words in my letter are, "As for my book, never defer its anſwer till you ſpeak with me, for I ſtrive not for maſtery but truth." Though you did not deſire to write, yet with us there was continual labour to rend us to pieces, and to prevent that which was in my firſt book written. And let who will take advantage, ſo the truth of God, and the edification of my brother be promoted.

*Queſt.* 7. "Whether your principle and practice is not equally againſt others as well as us, *viz.* Epiſcopal, Preſbyterians, and Independents, who are alſo of our ſide, for our practice, though they differ with us about the ſubject of baptiſm. Do you delight to have your hand againſt every man?"

*Anſ.* I own water-baptiſm to be God's ordinance, but I make no idol of it. Where you call now the Epiſcopal to ſide with you, and alſo the Preſbyterian, *&c.* you will not find them eaſily perſuaded to conclude with you againſt me. They are againſt your manner of dipping, as well as the ſubject of water-baptiſm; neither do you, for all you flatter them, agree together in all but the ſubject. Do you allow their ſprinkling? Do you allow their ſigning with the croſs? Why then have you ſo ſtoutly, an hundred times over, condemned theſe things as Antichriſtian. I am not againſt every man, though by your abuſive language you would ſet every one againſt me; but I am for union, concord, and communion with ſaints, as ſaints, and for that cauſe I wrote my book.

### *To Conclude.*

1. In all I have ſaid, I put a difference between my brethren of the baptized way; I know ſome are more moderate than ſome.

2. When I plead for the unbaptized, I chiefly intend thoſe that are not ſo baptized as my brethren judge right, according to the firſt pattern.

3. If any ſhall count my papers worth the ſcribbling againſt, let him deal with mine arguments, and things immediately depending upon them, and not conclude he hath confuted a book, when he hath only quarrelled at words.

4. I have done when I have told you, that I ſtrive not for maſtery, nor to ſhew myſelf ſingular; but, if it might be, for union and communion among the godly. And count me not as an enemy, becauſe I tell you the truth.

5. And now, diſſenting brethren, I commend you to God, who can pardon your ſin, and give you more grace, and an inheritance among them that are ſanctified by faith in Jeſus Chriſt. Amen.

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## Here followeth Mr HENRY JESSEY's judgement upon the ſame argument.

ROM. xiv. 1.

*Such as are weak in the faith, receive you, &c.*

WHereas ſome ſuppoſe the receiving there mentioned, was but receiving into brotherly affection, ſuch as were in church-fellowſhip: but not a receiving of ſuch as were weak into the church.

For anſwer unto which conſider,

That in the text are two things to be enquired into.

Firſt, What weakneſs of faith this is, that muſt not hinder receiving.

Secondly, By whom, and to what, he that is weak in the faith is to be received?

To the firſt, What weakneſs of faith this is that muſt not hinder receiving, whether was it weakneſs in the graces of faith, or in the doctrine of faith? It's conceived the firſt is included, but the ſecond principally intended.

Firſt, That ſome of the Lord's people are weak in the graces of faith, will be confeſſed by all; and that the Lord would have his lambs fed as well as his ſheep, and his children as well as grown men, and that he hath given the right to goſpel-privileges, not to degrees of grace, but to the truth; *Him that is weak in the faith, receive you:* or unto you, as ſome good tranſlations read it, Rom. 14. 1.

Secondly, It's ſuppoſed, this command of receiving him that is weak in the faith, doth principally intend, that is weak in the doctrine of faith, and that not ſo much in the doctrine of juſtification, as in goſpel-inſtitutions, as doth appear by the ſecond and ſixth verſes; which ſhews, that it was in matters of practice, wherein ſome were weak, and at which others were offeneded; notwithſtanding the glorious Lord who bears all his Iſrael upon his heart receives, verſe 3. and commandeth, *him that is weak in the faith receive you,* or unto you.

Therefore, here we are to enquire of the receiving in the text, "By whom, and to what," he that is weak in the faith, ſhould be received.

In which enquiry there are two parts.

Firſt, By whom.

Secondly, To what.

To the firſt. The text makes anſwer, *Him that is weak in the faith receive you,* or unto you; which muſt be the church at Rome, to whom the epiſtle was writ; as alſo to all beloved of God, called to be ſaints, Rom. 1. 7. And as to them, ſo unto all churches and ſaints, beloved and called throughout the world.

Note, "That epiſtles are as well to direct how "churches are to carry things toward ſaints with"out, as to ſaints within; and alſo toward all men "ſo as to give no offence to Jew or Gentile, nor "to the church of God," 1 Cor. 10. 32.

The ſecond part of the enquiry is, to what he that is weak in the faith is to be received? Whether only unto mutual affection, as ſome affirm, as if he were in church fellowſhip before, that were weak in the faith? Or whether the text doth as well, if not rather intend, the receiving ſuch as were and are weak in the faith. Not only unto mutual affection if in the church, but unto church-fellowſhip alſo, if they were out. For clearing of which conſider, To whom the epiſtle was written, Rom. 1. 7. Not only to the church there, but unto all that were beloved of God, and called to be ſaints in all ages. And as at Rome it is like there then were, and in other places now are ſaints weak in the faith, both in and out of church fellowſhip; and it is probable there then were, and elſewhere now are thoſe that will caſt ſuch out of their mutual affection. And if they will caſt ſuch out of their mutual affection that are within, no doubt they will keep out of their church fellowſhip thoſe that are without.

*Arg.* 3. Whereas the Lord's care extends to all his, and if it were a good argument in the third verſe, for them to receive thoſe within, becauſe God hath received them, it would be as good an argument to receive in thoſe without, *for God hath received them alſo:* unleſs it could be proved, that all that were and are weak in the faith, were and are in church-fellowſhip, which is not likely: For if they would caſt ſuch out of their affection that are within, they would upon the ſame account keep them out of church-fellowſhip that are without: Therefore as it is a duty to receive thoſe within unto mutual affection, ſo it is no leſs a duty, by the text, to receive ſuch weak ones as are without, into church-fellowſhip.

*Arg.* 2. Is urged from the words themſelves, which are, *Receive him that is weak in the faith;* wherein the Lord puts no limitation in this text or in any other; and who is he then that can reſtrain it, *unleſs he will limit the Holy One of Iſrael?* And how would ſuch an interpretation fooliſhly charge the Lord, as if he took care only of thoſe within, but not like care of thoſe without; whereas he commandeth them to receive them, and uſeth this motive, he had received them, and he receiveth thoſe that are weak in the faith, if without, as well as thoſe within.

From the example, *viz.* "That God had re"ceived them;" whereas had he been of the church, they would have been perſuaded of that before the motive was urged: For no true church of Chriſt's would take in, or keep in any, whom they judged the Lord had not received; but thoſe weak ones were ſuch as they queſtioned whether the Lord had received them, elſe the text had not been an anſwer ſufficient for their receiving them: There might have been objected, They hold up Jewiſh obſervations of meats and days, which by the death of Chriſt were aboliſhed, and ſo did deny ſome of the effects of his death; yet the Lord who was principally wronged could paſs this by, and commandeth others to receive them alſo. And if it be a good argument to receive ſuch as are weak in any thing, whom the Lord hath received, then there can be no good argument to reject for any thing for which the Lord will not reject them: For elſe the command in the firſt verſe, and his example in the third verſe were inſufficient, without ſome other arguments unto the church, beſide his command and example.

Some object, Rom. 15. 7. *Receive you one another, as Chriſt hath received us unto the glory of God,* and from thence ſuppoſing they were all in church-fellowſhip before, whereas the text ſaith not ſo: For if you conſider the 8th and 9th verſes, you may ſee he ſpeaks unto Jews and Gentiles in general, that if the Jews had the receiving, they ſhould receive Gentiles; and if the Gentiles had the receiving, they ſhould receive Jews: For had they not been on both ſides commanded, the Jews might have ſaid to the Gentiles, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they ſhould receive the ſtrong; and if the ſtrong had the receiving, they ſhould not keep out the weak; and the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews, and poor Gentiles, weak and ſtrong, in church-fellowſhip, or out of church-fellowſhip; ſo ſhould they, to the glory of God. And as the Lord Jeſus received ſome, though they held ſome things more than were commanded, and ſome things leſs than were commanded, and as thoſe that were weak and in church-fellowſhip, ſo thoſe that were weak and out of church-fellowſhip; and that not only into mutual affection, but unto fellowſhip with himſelf; and ſo ſhould they, not only receive ſuch as were weak within into mutual affection, but ſuch as were without, both to mutual affection and to church-fellowſhip: Or elſe ſuch weak ones as were without, had been excluded by the text. Oh! how is the heart of God the Father and the Son ſet upon this, to have his children in his houſe, and in one another's hearts as they are in his, and are born upon the ſhoulders and breaſts of his Son their high prieſt? And as if all this will not do it, but the devil, will divide them ſtill whoſe work it properly is; *But the God of peace will come in ſhortly, and bruiſe Satan under their feet,* as in Rom. 16. 20. And they will agree to be in one houſe, when they are more of one heart; in the mean time pray as in Rom. 15. 5. *Now the God of patience and conſolation grant that we be like-minded one towards another according to Chriſt Jeſus.*

I ſhall endeavour the anſwering of ſome objections, and leave it unto conſideration.

*Object.* Some ſay, "this bearing, or receiving, "were but in things indifferent."

*Anſ.* That eating, or forbearing upon a civil account, are things indifferent, is true: But not when done upon the account of worſhip, as keeping of days, and eſtabliſhing Jewiſh obſervations about meats, which by the death of Chriſt are taken away; and it is not fairly to be imagined the ſame church at Rome looked ſo upon them as indifferent; nor that the Lord doth. That it were all alike to him to hold up Jewiſh obſervations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great miſtake, and no leſs than to make God's grace little in receiving ſuch: For if it were but in things wherein they had not ſinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to ſay the things were indifferent, as to ſay the Lord hath received them.

Whereas the text is to ſet out the riches of grace to the veſſels of mercy, as Rom. 9. 15. That as at firſt he did freely chuſe and accept them; ſo when they fail and miſcarry in many things, yea about his worſhip alſo, although he be moſt injured thereby, yet he is firſt in paſſing it by, and perſuading others to do the like: That as the good Samaritan did in the Old Teſtament, ſo our good Samaritan doth in the New, when Prieſt and Levite paſs'd by, paſtor and people paſs by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and ſetting it upon his account.

*Object.* "That this bearing with, and receiving "ſuch as are weak in the faith, muſt be limited to "meats, and days, and ſuch like things that had "been old Jewiſh obſervations, but not unto the "being ignorant in, or doubting of any New-Teſtament inſtitution."

*Anſ.* Where the Lord puts no limitation, men ſhould be wary how they do it, for they muſt have a command or example, before they can limit this command; for although the Lord took this occaſion from their difference about meats and days to give this command, yet the command is not limited there, no more than Matth. 12. 1, 2, 3, 4, 5, 6, 7. That when they made uſe of his good law rigorouſly in the letter, he preſently publiſhed an act of grace in the 7th verſe, and tells them, *Had they known what this meaneth, I will have mercy and not ſacrifice, they would not have condemned the guiltleſs;* as alſo Matt. 9 13. *Go learn what this meaneth, I will have mercy and not ſacrifice,* which is not to be limited unto what was the preſent occaſion of publiſhing the command, but obſerved as a general rule upon all occaſions, wherein mercy and ſacrifice comes in competition, to ſhew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when ſome would not receive ſuch as were weak in the faith, as to matters of practice, the Lord was pleaſed to publiſh this act of grace; *Him that is weak in the faith receive you, but not to doubtful diſputation.* Now unleſs it be proved, that no ſaint can be weak in the faith in any thing but meats and days, or in ſome Old-Teſtament obſervation, and that he ought not to be judged a ſaint that is weak in the faith as it relates to goſpel-inſtitutions, in matters of practice, you cannot limit the text, and you muſt alſo prove his weakneſs ſuch, as that the Lord will not receive him; elſe the command in the firſt verſe, and the reaſon or motive in the third verſe, will both be in force upon you; viz. *Him that is weak in the faith receive you, or unto you, for God hath received him.*

*Object.* "But ſome may object from [illegible] Cor. 12. "13. *For by one ſpirit are we all baptized into one "body, whether we be Jews or Gentiles.* Some "there are that affirm this to be meant of water-"baptiſm, and that particular churches are form-"ed thereby, and all perſons are to be admitted "and joined unto ſuch churches by water-baptiſm.

*Anſ.* That the baptiſm intended in the text is the ſpirits baptiſm, and not water-baptiſm; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one myſtical body, as Eph. 4. 4. *There is one body and one ſpirit,* wherein there is ſet out the uniter and the united; therefore in the third verſe they are exhorted to keep the unity of the ſpirit in the bond of peace. The united are all the faithful in one body; into whom? in the fifth verſe, in one Lord Jeſus Chriſt; by what? one faith, one baptiſm, which *Cannot* be meant of water-baptiſm; for water-baptiſm doth not unite all this body, for ſome of them never had water baptiſm, and are yet of this body, and by the ſpirit gathered into one Lord Jeſus Chriſt, Eph. 1. 10. both which are in heaven and in earth, Jew and Gentile, Eph. 2. 16. that he might reconcile both unto God in one body by his croſs; the inſtrument you have in verſe. 18. *by one ſpirit,* Eph. 3. 6. That the Gentiles ſhould be fellow-heirs of the ſame body, verſe. 15. *of whom the whole family in heaven and earth is named.* And the reaſons of their keeping the unity of the ſpirit in Eph. 4. 3. is laid down in ver. 4. 5. being one body, one ſpirit, having one hope, one Lord, one faith, one baptiſm, whether they were Jews or Gentiles, ſuch as were in heaven or in earth, which *Cannot* be meant of water-baptiſm, for in that ſenſe they had not all one baptiſm, nor admitted and united thereby: So in 1 Cor. 12. 13. *For by one ſpirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one ſpirit;* which *Cannot* be meant of water-baptiſm, in regard all the body of Chriſt, Jews and Gentiles, bond and free, partook not thereof.

*Object.* "But Eph. 4. 5. ſaith, there is but *one* "*baptiſm* and by what hath been ſaid, if granted, "water-baptiſm will be excluded, or elſe there is "more baptiſms than one.

*Anſ.* It followeth not that becauſe the ſpirit will have no co-rival, that therefore other things may not be in their places: That becauſe the ſpirit of God taketh the pre-eminence, therefore other things may not be ſubſervient, 1 John 2. 27. The apoſtle tells them, *That the anointing which they have received of him, abideth in them; and you need not,* ſaith he, *that any man teach you, but as the ſame anointing teacheth you all things.* By this ſome may think John excludes the miniſtry; no ſuch matter, tho' the Holy Ghoſt had confirmed and inſtructed them ſo in the truth of the goſpel, as that they were furniſhed againſt ſeducers in ver. 26. yet you ſee John goes on ſtill teaching them in many things; As alſo in Eph. 4. 11, 12, 13. he gave ſome apoſtles, ſome evangeliſts, ſome paſtors, and teachers, ver. 12. for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; ver. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* So in the ſpirit's baptiſm, though it have the pre-eminence, and appropriateth ſome things, as peculiar to itſelf, it doth not thereby deſtroy the uſe and end of water-baptiſm, or any other ordinance in its place: for water-baptiſm is a means to increaſe grace, and in it and by it ſanctification is forwarded, and remiſſion of ſins more cleared and witneſſed; yet the giving grace, and regenerating and renewing, is the holy Spirit's peculiar. Conſider Tit. 3. 5. *By the waſhing of regeneration, and renewing of the holy Ghoſt,* Baptiſm being the outward ſign of the inward graces wrought by the ſpirit, a repreſentation or figure, as in 1 Pet. 3. 21. *The like figure whereunto Baptiſm doth now alſo* *ſave us, not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt,* not excluding water-baptiſm; but ſhewing, That the ſpiritual part is chiefly to be looked at, tho' ſuch as ſlight water-baptiſm, as the Pharaſees and Lawyers did, Luke 7. 30. reject the counſel of God againſt themſelves not being baptized: And ſuch as would ſet water-baptiſm in the Spirit's place, exalt a duty againſt the deity and dignity of the Spirit, and do give the glory due unto him, as God bleſſed for ever, unto a duty.

By which miſtake of ſetting up water-baptiſm in the Spirit's place, and aſſigning it a work which was never apointed unto it: of forming the body of Chriſt, either in general, as in 1 Cor. 12. 13. Eph. 4. 5. or as to particular churches of Chriſt, we may ſee the fruit, that inſtead of being the means of uniting as the Spirit doth, that it hath not only rent his ſeamleſs coat, but divided his body which he hath purchaſed with his own blood, and oppoſed that great deſign of Father, Son, and Spirit, in uniting poor ſaints, thereby pulling in pieces what the Spirit hath put together. *Him that is weak in the faith receive you, for God hath received him;* being ſuch as the Spirit had baptized and admitted of the body of Chriſt, he would have his churches receive them alſo: whoſe baptiſm is the only baptiſm, and ſo is called the one baptiſm. Therefore conſider, whether ſuch a practice hath a command or an example, that perſons muſt be joined into church-fellowſhip by water-baptiſm; for John baptized many, yet he did not baptize ſome into one church, and ſome into another, nor all into one church (as the church of Rome doth); And into what church did Philip baptize the eunuch, or the apoſtle the jailor and his houſe; And all the reſt they baptized, were they not left free to join themſelves for their convenience and edification? All which I leave to conſideration. I might have named ſome inconveniences, if not abſurdities that would follow the aſſertion: As to father the miſtakes of the baptizers on the Spirit's act, who is not miſtaken in any he baptizeth; no falſe brethren creep in unawares into the myſtical body by him; and alſo how this manner of forming churches would ſuit a country, where many are converted, and willing to be baptized; but there being no church to be baptized into, how ſhall ſuch a church-ſtate begin? The firſt muſt be baptized into no church, and the reſt into him as the church, or the work ſtand ſtill for want of a church.

*Object.* "But God is a God of order, and hath ordained order in all the churches of Chriſt; and for to receive one that holds the baptiſm he had in his infancy, there is no command nor example for, and by the ſame rule children will be brought in to be church members."

*Anſ.* That God is a God of order, and hath ordained orders in all the churches of Chriſt is true; and that this is one of the orders to receive him that is weak in the faith, is as true. And though there be no example or command, in ſo many words receive ſuch an one that holds the baptiſm he had in his infancy, nor to reject ſuch a one; but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in thoſe days; and ſo not ſpoken of in particular.

But the Lord provides a remedy for all times in the text, *Him that is weak in the faith, receive you;* for elſe receiving would not be upon the account of ſaintſhip; but upon knowing and doing all things according to rule and order, and that muſt be perfectly, elſe for to deny any thing, or to affim too much is diſorderly, and would hinder receiving; but the Lord deals not ſo with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowſhip with himſelf, and would have others do the ſame alſo: and if he would have ſo much bearing in apoſtle's days, when they had infallible helps to expound truths unto them, much more now, the church hath been ſo long in the wilderneſs and in captivity, and not that his people ſhould be *driven away in the dark day,* though they are ſick and weak, Ezek. 34. 16, 21. And that it ſhould be ſuppoſed ſuch tenderneſs would bring in children in age to be church-members, yea, and welcome, if any body could prove them in the faith, though never ſo weak; for the text is, *Him that is weak in the faith, receive you:* it is not he, and his wife, and children, unleſs it can be proved they are in the faith.

*Object.* "By this, ſome ordinances may be loſt or omitted, and is it to be ſuppoſed the Lord would ſuffer any of his ordinances to be loſt or omitted in the Old or New Teſtament, or the right uſe of them, and yet own ſuch for true churches, and what reaſon can there be for it?"

*Anſ.* The Lord hath ſuffered ſome ordinances to be omitted and loſt in the Old Teſtament, and yet owned the church. Though circumciſion were omitted in the wilderneſs, yet he owned them to be his church, Acts 7. 38. and many of the ordinances were loſt in the captivity: See Ainſworth upon Exod. 28. 30, *&c.* which ſhewed what the high-prieſt was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim, yet being loſt, and ſeveral other ordinances, the ark, with the mercy-ſeat and cherubims, the fire from heaven, the majeſty and divine preſence, *&c.* yet he owns the ſecond temple, though ſhort of the firſt, and filled it with his glory, and honoured it with his Son, being a member and a miniſter therein, Mal. 3. 1. *The Lord whom you ſeek will ſuddenly come to his temple:* So in the New Teſtament, ſince their wilderneſs condition, and great and long captivity, there is ſome darkneſs and doubts, and want of light in the beſt of the Lord's people, in many of his ordinances, and that for ſeveral ages; and yet how hath the Lord owned them for his churches, wherein he is to have *Glory and praiſe throughout all ages?* Eph. 3. 21. And ſo ſhould we own them, *unleſs we will condemn the generation of the juſt.* It muſt be confeſſed, That if exact practice be required, and clearneſs in goſpel inſtitutions before communion; who dare be ſo bold as to ſay his hands are clean, and that he hath done all the Lord's commands, as to inſtitutions in his worſhip? and muſt not confeſs the change of times doth neceſſitate ſome variation, if not alteration, either in the matter or manner of things according to primitive practice; yet owned for true churches, and received as viſible ſaints, though ignorant either wholly, or in great meaſure, in laying on of hands, ſinging, waſhing of feet, and anointing with oil, in the gifts of the Spirit, which is the Urim and Thummim of the goſpel: And it cannot be proved, that the churches were ſo ignorant in the primitive times, nor yet that ſuch were received into fellowſhip; yet now herein it is thought meet there ſhould be bearing, and why not in baptiſm, eſpecially in ſuch as own it for an ordinance, though in ſome things miſs it, and do yet ſhew their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which ſheweth, they hold it in conſcience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith, as to clearneſs in goſpel inſtitutions; ſurely the text is on their ſide, or elſe it will exclude all the former, *Him that is weak in the faith receive you, but not to doubtful diſputations,* Rom. 14. 5. Let every man be fully perſuaded in his own mind, and ſuch the Lord hath received.

As to the query, "What reaſon is there, why the Lord ſhould ſuffer any of his ordinances to be loſt?"

*Anſ.* If there were no reaſon to be ſhewn, it ſhould teach us ſilence, for he doth nothing without the higheſt reaſon; and there doth appear ſome reaſons in the Old-Teſtament, why thoſe ordinances of Urim and Thummim, *&c.* were ſuffered to be loſt in the captivity, that they might long and look for the Lord Jeſus, the prieſt, that was to ſtand up with Urim and Thummim, Ezra 2. 63.; Neh. 7. 65. which the Lord by this puts them upon the hoping for, and to be in the expectation of ſo great a mercy, which was the promiſe of the Old-Teſtament, and all the churches loſſes in the New-Teſtament: By all the dark night of ignorance ſhe hath been in, and long captivity ſhe hath been under, and in her wandering wilderneſs ſtate, wherein ſhe hath rather been fed with manna from heaven, than by men upon earth; and after all her croſſes and loſſes, the Lord lets light break in by degrees, and deliverance by little and little; *and ſhe is coming out of the wilderneſs leaning upon her beloved; and the Lord hath given the valley of Achor for a door of hope*, that ere long ſhe may receive the promiſe of the goſpel richly, by the Spirit, to be poured upon us from on high, Iſa. 32. 15. *and the wilderneſs be a fruitful field, and the fruitful field become a foreſt, and then the Lord will take away the covering caſt over all people*, Iſa. 25. 7. *and the vail that is ſpread over all nations;* Iſa. 11. 9. *For the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea,* verſe 13. *Then Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.* Thus will the God of peace bruiſe Satan underfoot ſhortly; and one reaſon why the Lord may ſuffer all this darkneſs and differences that have been, and yet are, is, that we might long and look for this bleſſed promiſe of the goſpel, the pourings out of the Spirit.

*Object.* “But many authors do judge, that the “weak and ſtrong were all in church-fellowſhip “before, and that the receiving Rom. 14. 1. was “but into mutual affection.”

*Anſ.* It ought to be ſeriouſly weighed how any differ from ſo many worthy authors, is confeſſed, to whom the world is ſo much beholden for their help in many things; but it would be of dangerous conſequence to take all for granted they ſay, and unlike the noble Bereans, Acts 17. 11. Though they had ſome infallible teachers, yet they took not their words or doctrine upon truſt; and there may be more ground to queſtion expoſitors on this text, in regard their principles neceſſitate them to judge that the ſenſe; for if it be in their judgements a duty to compel all to come in, and to receive all, and their children, they muſt needs judge by that text, they were all of the church, and in fellowſhip, before their ſcrupling meats and days, becauſe that is an act of grown perſons at years of diſcretion; and therefore the receiving is judged by them to be only into mutual affection, for it is impoſſible for them to hold their opinion, and judge otherwiſe of the text; for in baptiſm, they judge infants ſhould be received into church-fellowſhip, and then ſcrupling meats and days muſt needs be after joining. Their judgements might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

*Object.* “But no uncircumciſed perſon was to eat “the paſſover, Exod. 12. And doth not the Lord “as well require the ſign of baptiſm now, as of “circumciſion then? and is there not like reaſon “for it?”

*Anſ.* The Lord, in the Old Teſtament, expreſly commanded no uncircumciſed perſon ſhould eat the paſſover, Exod. 12. 28. and in Ezek. 34. 9. that no ſtranger, uncircumciſed in heart, or uncircumciſed in fleſh, ſhould enter into his ſanctuary: And had the Lord commanded, that no unbaptized perſon ſhould enter into his churches, it had been clear: And no doubt, Chriſt was as faithful as a Son in all his houſe, as Moſes was as a ſervant; and although there had been but little reaſon, if the Lord had commanded it ſo to be, yet in God's worſhip we muſt not make the likeneſs of any thing in our reaſon, but the will of God, the ground of duty; for upon ſuch a foundation ſome would build the baptiſing of infants, becauſe it would be like unto circumciſion, and ſo break the ſecond commandment, in making the likeneſs of things of their own contrivance, of force with inſtitutions in the worſhip of God.

The moſt that I think can be ſaid is, That we have no goſpel example for receiving without baptiſm, or rejecting any for want of it: Therefore it is deſired, what hath been ſaid may be conſidered, leſt while we look for an example, we do not overlook a command upon a miſtake, ſuppoſing that they were all in church-fellowſhip before; whereas the text ſaith not ſo, but, *Him that is weak in the faith receive you*, or unto you.

We may ſee alſo how the Lord proceeds under the law, though he accounts thoſe things that were done contrary to his law, ſinful, though done ignorantly; yet never required the offender to offer ſacrifice till he knew thereof, Lev. 5. 5. compared with 15, and 16 verſes. And that may be a man's own ſin through his ignorance: that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's houſe; for ſurely the Lord would not have any of his children kept out, without we have a word for it. And though they ſcruple ſome meats in their Father's houſe, yet it may be dangerous for the ſtronger children to deny them all the reſt of the dainties therein, till the weak and ſick can eat ſtrong meat; whereas Peter had meat for one, and milk for another; and Peter muſt feed the poor lambs as well as the ſheep; and if others will not do it, the great Shepherd will come ere long and look up what hath been driven away, Ezek. 34. 4, 11.; Iſa. 40. 11. *He will feed his flock like a ſhepherd; he ſhall gather the lambs into his boſom, and gently lead thoſe that are with young.*

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# PEACEABLE PRINCIPLES and TRUE:

OR,

## A brief Anſwer to Mr DANVERS's and Mr PAUL's books, againſt my *Confeſſion of Faith*, and *Differences in Judgement about Water-baptiſm, no bar to Communion.*

WHEREIN

Their ſcriptureleſs notions are overthrown, and my Peaceable Principles ſtill maintained.

*Do ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men;* Pſal. lviii. 1.

SIR,

I Have received and conſidered your ſhort reply to my *Differences in judgement about Water-baptiſm no bar to Communion*; and obſerve, that you touch not the argument at all; but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error; *viz.* “That thoſe believers that have been baptized after confeſſion “of faith made by themſelves, ought and are in “duty bound to exclude from their church-fellow-

" ſhip, and communion at the table of the Lord, " thoſe of their holy brethren that have not " been ſo baptized." This is your error; error, I call it, becauſe it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptiſm is God's ordinance; yet I have denied, that baptiſm was ever ordained of God to be a wall of diviſion between the holy and the holy; the holy that are, and the holy that are not ſo baptized with r reflec- water as we. You, on the contrary, both by docs, p. 7. trine and practice aſſert that it is; and therefore do ſeparate yourſelves from all your brethren that in that matter differ from you; accounting them, notwithſtanding their ſaving faith and holy lives, not fitly qualified for church-communion, and all becauſe they have not been, as you, baptized: Further, you count their communion among themp. 32. ſelves unlawful, and therefore unwarrantable; and have concluded, " They are joined to idols, and " that they ought not to be ſhewed the pattern of " the houſe of God, until they be aſhamed of their " ſprinkling in their infancy, and accept of and " receive baptiſm as you". Yea, you count them as they ſtand, not the churches of God; ſaying, p. 26. We have no ſuch cuſtom, nor the churches of God.

At this I have called for your proofs, the which you have attempted to produce; but in concluſion have ſhewed none other, but, " That the primip. 41. " tive churches had thoſe they received, baptized " before ſo received."

I have told you, that this, though it were granted, cometh not up to the queſtion; " For we aſk " not, whether they were ſo baptized? But, " whether you find a word in the Bible that juſti" fieth your concluding that it is your duty to ex" clude thoſe of your holy brethren that have not " been ſo baptized?" From this you cry out, that I take up the arguments of them that plead for infant-baptiſm: I anſwer, I take up no other argument but your own, viz. " That there being no " precept, precedent nor example in all the ſcrip" ture, for our excluding our holy brethren that " differ in this point from us, therefore we ought " not to dare to do it," But contrariwiſe to receive them; becauſe God hath given us ſufficient proof that himſelf hath received them, whoſe example in this caſe he hath commanded us to follow, Rom. 14. 15.

This might ſerve for an anſwer to your reply. But becauſe, perhaps, ſhould I thus conclude, ſome might make an ill uſe of my brevity; I ſhall therefore briefly ſtep after you, and examine your ſhort reply; at leaſt, where ſhew of argument is.

Your firſt five pages are ſpent to prove me either proud or a liar; for inſerting in the title-page of my *Differences*, &c. that your book was written by the Baptiſt, or brethren of your way.

unby. In anſwer to which; whoſo * readeth your ſecond your fifth and ſixth queſtions to me, may not perhaps be eaſily perſuaded to the contrary; but the two laſt in your reply, are omitted by you: whether for brevities ſake, or becauſe you were conſcious to yourſelf, that the ſight of them would overthrow your inſinuations, I leave to the ſober to judge. But put the caſe I had failed herein, doth this warrant your unlawful practice?

p. 5. You aſk me next, " How long 'tis ſince I was a " Baptiſt?" and then add, " 'Tis an ill bird that " bewrays his own neſt.

*Anſ.* I muſt tell you (avoiding your ſlovenly language) I know none to whom that title is ſo p. 6. proper as to the diſciples of John. And ſince you would know by what name I would be diſtinguiſhed from others; I tell you, I would be, and hope I am, a Chriſtian; and chuſe, if God ſhould count 1. 26. me worthy, *to be called a chriſtian, a believer,* or other ſuch name which is approved by the holy Ghoſt. And as for thoſe factious titles of Anabaptiſts, Independents, Preſbyterians, or the like, I conclude, that they came neither from Jeruſalem, nor Antioch, but rather from Hell and Babylon, for they naturally tend to diviſions, you may know them by their fruits,

Next, " you tell us of your goodly harmony in p. 7. " London; or of the amicable Chriſtian correſpon" dency betwixt thoſe of divers perſuaſions there, " until my turbulent and mutineering Spirit got up.

*Anſ.* The cauſe of my writing, I told you, which you have neither diſapproved in whole, nor in part. And now I aſk what kind of Chriſtian correſpondency you have with them? Is it ſuch as relateth to church-communion; or ſuch only as you are commanded to have with every brother that walketh diſorderly, that they may be aſhamed of their church-communion, which you condemn? if ſo, your great flouriſh will add no praiſe to them; and why they ſhould glory in a correſpondency with them as Chriſtians, who yet count them under ſuch deadly ſin, which will not by any means, as they now ſtand, ſuffer you to admit them to their father's table, to me is not eaſie to believe.

Farther, Your Chriſtian correſpondency (as you call it) will not keep you now and then, from fingering ſome of their members from them; nor from teaching them that you ſo take away, to judge and condemn them that are left behind: Now who boaſteth in this beſides yourſelf, I know not.

Touching Mr Jeſſe's judgment in the caſe in hand, you know it condemneth your practice; and ſince in your firſt, you have called for an author's teſtimony, I have preſented you with one, whoſe arguments you have not condemned.

For your inſinuating my abuſive and unworthy behaviour, as the cauſe of the brethrens attempting to break our Chriſtian communion; it is not only falſe, but ridiculous; falſe; for they have attempted to make me alſo one of their diſciples, and ſent to * me, and for me for that purpoſe. Beſides, it is ridiculous; ſurely their pretended order, and as they call it, our diſorder, was the cauſe; or they muſt render themſelves very malicious, to ſeek the overthrow of a whole congregation, for (if it had been ſo) the unworthy behaviour of one.

* *This attempt began above ſixteen years ago.*

Now, ſince you tell me, p. 9. " That Mr Kiffin " had no need of my forgiveneſs for the wrong " he hath done me in his epiſtle.

I aſk, did he tell you ſo? But let it lie as it doth; I will at this time turn his argument upon him, and deſire his direct anſwer: " There being no " precept, precedent or example for Mr Kiffin to " exclude his holy brethren from Chriſtian com" munion that differ with him about baptiſm, he " ought not to do it; but there is neither precept, " precedent, nor example; therefore, &c.

You blame me for writing his name at length: but I know he is not aſhamed of his name: and for you, though at the remoteſt rate, to inſinuate it, muſt needs be damage to him.

Your artificial ſquibbing ſuggeſtions to the world about myſelf, impriſonment, and the like, I freely bind unto me as an ornament among the reſt of my reproaches, till the Lord ſhall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if (as you ſuggeſt) the ſober Dr Owen, though he told me and others at firſt, he would write an epiſtle to my book, yet waved it afterwards; this is alſo to my advantage; becauſe it was through the earneſt ſollicitations of ſeveral of you that at that time ſtopped his hand: and perhaps, 'twas more for the glory of God, that truth ſhould go naked into the world, than as ſeconded by ſo mighty an armour-bearer as he.

You tell me alſo, that ſome of the ſober Independents have ſhewed diſlike to my writing on this p. 6. ſubject: what then? If I ſhould alſo ſay, as I can without lying, that ſeveral of the baptiſts have wiſhed yours burnt before it had come to light; is your book ever the worſe for that?

In p. 13. "You tell us, you meddle not with "Preſbyterians, Independents, Mixed Communi-"oniſts (a new name) but are for liberty for all "according to their light."

*Anſ.* I aſk then, ſuppoſe an holy man of God, that differeth from you, as thoſe above named do, in the manner of water-baptiſm; I ſay, ſuppoſe ſuch an one ſhould deſire communion with you, yet abiding by his own light, as to the thing in queſtion, would you receive him to fellowſhip? If no, do you not diſſemble?

But you add, "If unbaptized believers do not "walk with us, they may walk with them with "whom they are better agreed."

*Anſ.* Then it ſeems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they ſhould have it with you: thus do the Papiſts give the Proteſtants their liberty, becauſe they can neither will nor chuſe.

Again, But do you not follow them with clamours and out-cries, that their communion even amongſt themſelves, is unwarrantable? Now how then do you give them their liberty? Nay, do not even theſe things declare that you would take it away it you could?

"For the time that I have been a baptiſt (ſay "you) I do not remember that ever I knew, that "one unbaptized perſon did ſo much as offer him-"ſelf to us for church-fellowſhip."

*Anſ.* This is no proof of your love to your brethren; but rather an argument that your rigidneſs was from that day to this ſo apparent, that thoſe good ſouls deſpaired to make ſuch attempts; we know they have done it elſewhere, where they hoped to meet with encouragement.

In p. 14. You ſeem to retract your denial of baptiſm to be the initiating ordinance. And indeed Mr. Danvers told me, that you muſt retract that opinion, and that he had or would ſpeak to you to do it; yet by ſome it is ſtill ſo acknowledged to be; and in particular, by your great helper Mr Denne, who ſtrives to maintain it by ſeveral arguments; but your denial may be a ſufficient confutation to him; ſo I leave you together to agree about it and conclude you have overthrown him.

*Denne's truth outweighing, &c. p. 46.*

But it ſeems though you do not now own it to be the inlet into a particular church; yet (as you tell us in p. 14. of your laſt) "you never denied "that baptiſm doth not make a believer a member "of the univerſal, orderly, church-viſible." And in this Mr Danvers and you agree. "Perſons en-"ter into the viſible church thereby," ſaith he.

*Treatiſe of baptiſm.*

*Anſ.* Univerſal, that is the whole church; This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth. &c. Now that baptiſm makes a man a member of this church, I do not yet believe, nor can you ſhew me why I ſhould.

2. The univerſal, orderly church: what church this ſhould be (if by orderly, you mean harmony or agreement in the outward parts of worſhip) I do not underſtand neither.

And yet thus you ſhould mean, becauſe you add the word Viſible to all at the laſt; the univerſal, orderly, viſible church. Now I would yet learn of this brother where this church is; for if it be viſible, he can tell and alſo ſhew it. But to be ſhort, there is no ſuch church: the univerſal church cannot be viſible; a great part [illegible] that vaſt body being already in heaven, and a great part as yet (perhaps) unborn,

But if he ſhould mean by univerſal, the whole of that part of this church that is on earth, then neither is it viſible nor orderly. 1. Not viſible; for the part remains always to the beſt man's eye utterly inviſible.

2. This church is not orderly; that is, hath not harmony in its outward and viſible parts of worſhip; ſome parts oppoſing and contradicting the other moſt ſeverely. Yea, would it be uncharitable to believe, that ſome of the members of this body could willingly die in oppoſing that which others of the members hold to be a truth of Chriſt? As for inſtance at home; could not ſome of thoſe called baptiſts, die in oppoſing infant baptiſm? And again, ſome of them that are for infant-baptiſm, die for that as a truth? Here therefore is no order, but an evident contradiction; and that too in ſuch parts of worſhip, as both count viſible parts of worſhip indeed.

So then by univerſal, orderly, viſible church, this brother muſt mean thoſe of the ſaints only, that have been, or are baptized as we; this is clear, becauſe baptiſm (ſaith he) maketh a believer a member of this church: his meaning then is, that there is an univerſal, orderly, viſible church, and they alone are the Baptiſts; and that every one that is baptized, is by that made a member of the univerſal, orderly, viſible church of Baptiſts, and that the whole number of the reſt of Saints are utterly excluded.

But now if other men ſhould do as this man, how many univerſal churches ſhould we have? An univerſal, orderly, viſible church of Independents; an univerſal, orderly, viſible church of Preſbyterians, and the like. And who of them, if as much confuſed in their notions as this brother, might not (they judging by their own light) contend for their univerſal church, as he for his? But they have more wit.

But ſuppoſe that this unheard-of fictitious church were the only true univerſal church; yet whoever they baptize, muſt be a viſible ſaint firſt; and if a viſible ſaint, then a viſible member of Chriſt; and if ſo, then a viſible member of his body, which is the church, before they be baptized; now he which is a viſible member of the church already, that which hath ſo made him, hath prevented all thoſe claims that by any may be made or imputed to this or that ordinance to make him ſo. His viſibility is already; he is already a viſible member of the body of Chriſt, and after that baptized. His baptiſm then neither makes him a member, nor viſible member, of the body of Jeſus Chriſt.

*Act.* 8. & 19 & 16.

You go on, "That I ſaid it was conſent that "makes perſons members of particular churches is "true."

*p.* 4. of *firſt.*

*Anſ.* But that it is conſent and nothing elſe, conſent without faith, &c. is falſe. Your after-endeavour to heal your unſound ſaying, will do you no good; Faith gives being to, as well as probation for memberſhip.

What you ſay now of the epiſtles that they were written to particular ſaints, and thoſe too out of churches as well as in, I always believed: but in your firſt you were pleaſed to ſay, "You were "one of them that objected againſt our proofs out "of the epiſtles, becauſe they were written to par-"ticular churches (intending theſe baptized) and "that they were written to other ſaints, would be "hard for me to prove:" but you do well to give way to the truth.

*Your r*
*tions, p. 9.*

What I ſaid about baptiſm's being a peſt, take my words as they lie, and I ſtand ſtill thereto; "Knowing that Satan can make any of God's or-"dinances a peſt and plague to his people, even "baptiſm, the Lord's table, and the holy ſcrip-"tures; yea, the miniſters alſo of Jeſus Chriſt "may be ſuffered to abuſe them, and wrench them "out of their place." Wherefore I pray, if you write again, either conſent to, or deny this poſition, before you proceed in your out-cry.

But I muſt ſtill continue to tell you, tho' you love not to hear thereof: that ſuppoſing your opinion hath hold of your conſcience, if you might have your will, you would make inroads and outroads too, in all the churches that are not as you in the land. You reckon that church-privileges belong not to them who are not baptized as we; saying, "How can we take theſe priviledes from 37. of ur reply. "them before they have them? we keep them from "a diſorderly practice of ordinances, eſpecially a-"mong ourſelves;" intimating you do what you can alſo among others: and he that ſhall judge thoſe he walketh not with; or, ſay as you, that "they like Ephraim, are joined to an idol, and ur reflec- ons p. 32. "ought to repent and be aſhamed of that idol be-"fore they be ſhewed the pattern of the houſe;" p. 26. and then ſhall back all with the citation of a text; p. 30. doth it either in jeſt or in earneſt; p. 7. if in jeſt, it is abominable; if in earneſt, his conſcience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he ſtands in relation unto. This being thus, 'tis reaſonable to conclude, you want not an heart, but opportunity for your inroads and outroads among them.

Touching thoſe five things I mentioned in my ſecond; you ſhould not have counted they were found no where, becauſe not found under that head which I mention: and now leſt you ſhould miſs them again, I will preſent you with them here.

1. Baptiſm is not the initiating ordinance.
2. That though it was, the caſe may ſo fall out, that members might be received without it.
3. That baptiſm makes no man a viſible ſaint.
4. That faith, and a life becoming the ten commandments, ſhould be the chief and moſt ſolid argument with churches to receive to fellowſhip.
5. That circumciſion in the fleſh was a type of circumciſion in the heart, and not of water-baptiſm.

To theſe you ſhould have given fair anſwers, then you had done like a workman.

Now we are come to p. 22, and 23. of yours; where you labour to inſinuate, "That a tranſgreſ-"ſion againſt a poſitive precept, reſpecting inſtitut-"ed worſhip, hath been puniſhed with the utmoſt "ſeverity that God hath executed againſt men, "on record, on this ſide hell."

*Anſ.* Mr Danvers ſays, "That to tranſgreſs a atiſe of "a poſitive precept reſpecting worſhip, is a breach iſm. "of the firſt and ſecond commandment." If ſo, then 'tis for the breach of them, that theſe ſevere rebukes befal the ſons of men.

2. But, you inſtance the caſe of Adam his eating the forbidden fruit; yet to no great purpoſe. Adam's firſt tranſgreſſion was, that he violated the law that was written in his heart; in that he hearkened to the tempting voice of his wife; and after, becauſe he did eat of the tree: p. 3. he was bad then before he did eat of the tree; which badneſs was infuſed over his whole nature; and then he bare this evil fruit of eating things that God hath Your r tions, p. 9. t. 7. 17. forbidden. *Either make the tree good, and his fruit* e 6. 43. *good; or the tree bad, and his fruit bad:* men muſt be bad, ere they do evil; and good, ere they do good.

Again, Which was the greateſt judgment, to be defiled and depraved, or to be put out of paradiſe, do you in your next determine.

But as to the matter in hand, "What poſitive "precept do they tranſgreſs that will not reject "him that God bids us receive," if he want light in baptiſm.

As for my calling for ſcripture to prove it lawful thus to exclude them; blame me for it no more; verily I ſtill muſt do it; and had you but one to give, p. 23. I had had it long before this. But you wonder I ſhould aſk for a ſcripture to prove a negative.

*Anſ.* Are you at that door, my brother? If a drunkard, a ſwearer, or whoremonger ſhould deſire communion with you, and upon your refuſal, demand your grounds; would you think his demands ſuch you ought not to anſwer? would you not readily give him by ſcores? So doubtleſs would you deal with us, but that in this you are without the lids of the bible.

2. But again, you have acted as thoſe that muſt produce a poſitive rule. You count it your duty, a part of your obedience to God, to keep thoſe out of church-fellowſhip that are not baptized as you. I then demand what precept bids you do this? where are you commanded to do it.

You object, that in Eph. 4. and 1 Cor. 12. is p. 24. not meant of ſpirit-baptiſm: but Mr Jeſſe ſays it is not, cannot be the baptiſm with water; and you have not at all refuted him.

And now for the church in the wilderneſs; you p. 26, 27. thought, as you ſay, I would have anſwered myſelf in the thing; but yet I have not, neither have you. But let us ſee what you urge for an anſwer.

1. Say you "though God diſpenſed with their Gen. 17. "obedience to circumciſion in that time, it follows Exod. 12. "not that you or I ſhould diſpenſe with the ordi-"nance of water-baptiſm now."

*Anſ.* God commanded it, and made it the initiating ordinance to church-communion. But Moſes, and Aaron, and Joſhua, and the elders of Iſrael diſpenſed with it for forty years; therefore the diſpenſing with it was miniſterial, and that with God's allowance, as you affirm. Now if they might diſpence with circumciſion, though the initiating ordinance; why may not we receive God's holy ones into fellowſhip, ſince we are not forbidden it, but commanded; yea, why ſhould we make water-baptiſm, which God never ordained to that end, a bar to ſhut out and let in to church-communion?

2. You aſk, "Was circumciſion diſpenſed with "for want of light, it being plainly commanded?"

*Anſ.* Whatever was the cauſe, want of light is as great a cauſe: And that it muſt neceſſarily follow, they muſt needs ſee it, becauſe commanded, ſavours too much of a tang of free-will, or of the ſufficiency of our underſtanding, and intrencheth too hard on the glory of the Holy Ghoſt; whoſe work it is *to bring all things to our remembrance,* John 14. 26. *whatſoever Chriſt hath ſaid to us.*

3. You aſk, "Cannot you give yourſelf a rea-"ſon, that their moving, travelling ſtate, made "them uncapable, and that God was merciful? "can the ſame Reaſon, or any thing like it, for "refuſing baptiſm, be given now?"

*Anſ.* I cannot give my ſelf this reaſon, nor can you by it give me any ſatiſfaction.

*Firſt*, Becauſe their travelling ſtate could not hinder; if you conſider, that they might, and doubtleſs did lie ſtill in one place years together.

1. They were forty years going from Egypt to Canaan; and they had but forty two journies thither.

2. They at times went ſeveral of theſe journeys in one and the ſame year. They went (as I take it), eleven of them by the end of the third month after they came out of the land of Egypt. Compare Exod. 19. 1. with Numb. 33. 15.

3. Again, in the fortieth year, we find them in mount Hor, where Aaron died, and was buried. Now that was the year they went into Canaan; and in that year they had nine journeys more, or Numb. 33. ten, by that they got over Jordan. Here then 38. &c. were twenty journeys in leſs than an year and an half. Divide then the reſt of the time to the reſt of the journeys, and they had above thirty eight years to go their two and twenty journeys in. And how this ſhould be ſuch a travelling moving ſtate, as that it ſhould hinder their keeping this ordinance in its ſeaſon, *viz.* "to circumciſe their children the "eighth day;" eſpecially conſidering, to circumciſe them in their childhood, as they were born, might be with more ſecurity, than to let them live while they were men, I ſee not.

If you ſhould think that their wars in the wilderneſs might hinder them; I anſwer, They had, for ought I can diſcern, ten times as much fighting in the land of Canaan, where they were circumciſed, as in the wilderneſs where they were not. And if carnal or outward ſafety had been the argument, doubtleſs they would not have circumciſed themſelves in the ſight (as it were), of one *Joſh. 5.* and thirty kings; I ſay, they would not have circumciſed *chap. 12.* their ſix hundred thouſand warriors, and have laid them open to the attempts and dangers of their enemies. No ſuch thing therefore, as you are pleaſed to ſuggeſt, was the cauſe of their not being as yet circumciſed.

Fourthly, "An extraordinary inſtance to be "brought into a ſtanding rule, are no parallels:" That's the ſum of your fourth.

*Anſ.* The rule was ordinary; which was circumciſion; the laying aſide of this rule became as ordinary, ſo long a time as forty years, and in the whole church alſo. But this is a poor ſhift, to have nothing to ſay, but that the caſe was extraordinary, when it was not.

But you aſk, "Might they do ſo when they "came into Canaan?"

*Anſ.* No, no. No more ſhall we do as we do now, *when that which is perfect is come*.

You add, "Becauſe the church in the wilder- *Rev. 12.* "neſs, could not come by ordinances, *&c.* there-"fore when they may be come at, we need not "practiſe them."

*Anſ.* No body told you ſo. But are you out of that wilderneſs mentioned, Rev. 12? Is Antichriſt down and dead to ought but your faith? Or are we only out of that Egyptian darkneſs, that in baptiſm have got the ſtart of our brethren? For ſhame be ſilent: yourſelves are yet under ſo great a cloud, as to imagine to yourſelves a rule of prac- *Rom. 14.* tice not found in the bible; that is, "to count it a *chap. 15.* "ſin to receive your holy brethren, tho' not for-"bidden, but commanded to do it."

Your great flouriſh againſt my fourth argument, I leave to them that can judge of the weight of your words; as alſo what you ſay of the fifth or ſixth.

For the inſtance I give you of Aaron, David and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excuſable; you, nor yet your abettors for you, can *Levit. 6. 26.* by any means overthrow. Aaron tranſgreſſed the *chap. 10. 18.* commandment; David did what was not lawful; *Mat. 12. 3, 4.* and they in Hezekiah's time did eat the paſſover otherwiſe than it was written. But here I perceive *2 Chron. 30. 18.* the ſhoe pincheth; which makes you glad of Mr Denne's evaſion for help. At this alſo Mr Danvers (but you to no purpoſe) cries out, charging me with *p. 29.* aſſerting, "that ignorance abſolves from ſin of omiſ-"ſion and commiſſion." But, Sirs, fairly take from me the texts, with others that I can urge; and then begin to accuſe.

You have healed your ſuggeſtion of unwritten verities poorly. But any ſhift to ſhift off the force of truth. After the ſame manner alſo, you have helped your aſſerting, "That you neither keep "out, nor caſt out from the church, if baptized, "ſuch as come unprepared to the ſupper, and o-"ther ſolemn appointments." Let us leave yours and mine to the pondering of wiſer men.

*p. 31.* My ſeventh argument (as I ſaid) you have not ſo much as touched; nor the ten in that one, but only derided at the ten. But we will ſhew them to the reader.

1. Love, which above all other things we are commanded to put on, is much more worth than *Col. 3. 14* to break about baptiſm.

2. Love is more diſcovered, when we receive for the ſake of Chriſt and grace, than when we refuſe for want of water.

3. The church at Coloſſe was charged to receive and forbear the ſaints, becauſe they were new creatures.

4. Some ſaints were in the church at Jeruſalem that oppoſed the preaching of ſalvation to the Gentiles, and yet retain their memberſhip.

5. Diviſions and diſtinctions among ſaints are of later date than election, and the ſigns of that; and *John 13* therefore ſhould give place.

6. It is love, not baptiſm, that diſcovereth us to the world to be Chriſt's diſciples; John 13. 35.

7. It is love that is the undoubted character of our intereſt in, and fellowſhip with Chriſt.

8. Fellowſhip with Chriſt is ſufficient to invite to, *Gal. 6.* and the new creature the great rule of our fellow- *Phil. 3.* ſhip with Chriſt. *1 John 1.*

9. Love is the fulfilling of the law; wherefore *Rom. 12* he that hath it is accepted with God, and ought *10. chap.* to be approved of men; but he fulfils it not, who *18. ver.* judgeth and ſetteth at nought his brother. *James 4.*

10. Love is ſometimes more ſeen and ſhewed in *John. 16.* forbearing to urge and preſs what we know, than *12.* in publiſhing and impoſing; John 16. 12.; 1 Cor. *1 Cor. 3.* 3. 1, 2. *2.*

11. When we attempt to force our brother beyond his light, or to break his heart with grief, to truſt him beyond his faith, or bar him from his privileges, how can we ſay, I love?

12. To make that the door to communion which God hath not; to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love.

Here are two into the bargain.

If any of theſe, Sir, pleaſe you not in this dreſs, give me a word, and I ſhall, as well as my wit will ſerve, give you them in a ſyllogiſtical mode.

Now, that you ſay (practically), "for ſome ſpeak *Prov. 6.* "with their feet," (their walking), that water is *p. 32.* above love, and all other things, is evident; becauſe have they all but water, you refuſe them for want of that; yea, and will be ſo hardy, though without God's word, to refuſe communion with them.

In our diſcourſe about the carnality that was the cauſe of the diviſions that were at Corinth, you aſk, Who muſt the charge of carnality fall upon; *p. 33.* them that defend, or them that oppoſe the truth?

*Anſ.* Perhaps on both; but beſure upon them that oppoſe; "wherefore look you to yourſelves, "who, without any command of God to warrant "you, exclude your brother from communion; "your brother whom God hath commanded you "to receive."

My ninth argument you make yourſelf merry with in the beginning; but why do you by and by ſo cut, and hack, and caſt it as it were in the fire? Theſe ſeventeen abſurdities you can by no means avoid. For if you have not, as indeed you have not, (though you mock me for ſpeaking a word in Latin), one word of God that commands you to ſhut out your brethren, for want of water-baptiſm, from your communion; I ſay, if you have not one word of God to make this a duty to you, then unavoidably,

1. You do it by a ſpirit of perſecution.
2. With more reſpect to a form, than the ſpirit and power of godlineſs.
3. This alſo makes laws where God makes none, and is to be wiſe above what is written.
4. It is a directing the Spirit of the Lord.
5. And bindeth all men's conſciences to our light and opinion.
6. It taketh away the children's bread.
7. And withholdeth from them the increaſe of faith.
8. It tendeth to make wicked the hearts of weak Chriſtians.
9. It tendeth to harden the hearts of the wicked.
10. It ſetteth open a door to all temptations.
11. It tempteth the devil to fall upon them that are alone.
12. It is the nurſery of all vain janglings.
13. It occaſioneth the world to reproach us.
14. It holdeth ſtaggering conſciences in doubt of the right ways of the Lord.
15. It abuſeth the holy ſcriptures.
16. It is a prop to Antichriſt.

17. And giveth occaſion to many to turn aſide to moſt dangerous errors.

And though the laſt is ſo abhorred by you, that you cannot contain yourſelves when you read it; yet do I affirm, as I did in my firſt, (p. 116.), "That to exclude Chriſtians from church-communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of diviſion between us; did, and doth, and will, prevail with God to ſend thoſe judgements we have, or may hereafter feel." Like me yet as you will.

I come next to what you have ſaid in juſtification of your fourteen arguments. "Such as they were " (ſay you) I am willing to ſtand by them: what " I have offered, I have offered modeſtly, according to the utmoſt light I had into thoſe ſcriptures upon which they are bottomed; having " not arrived unto ſuch a peremptory way of dictatorſhip, as what I render muſt be taken for " laws binding to others in faith and practice; and " therefore expreſs myſelf by ſuppoſitions, ſtrong " preſumptions, and fair-ſeeming concluſions, from " the premiſes."

*Anſ.* Your arguments, as you truly ſay, are builded upon, or drawn from ſuppoſitions and preſumptions; and all becauſe you want for your help the words of the holy ſcripture. And let the reader note: for as I have often called for the word, but as yet could never get it, becauſe you have it not, neither in precept, precedent, nor example; therefore come you forth with your ſeeming imports and preſumptions.

The judicious reader will ſee in this laſt, that not only here, but in other places, what poor ſhifts you are driven to, to keep your pen going.

But, Sir, ſince you are not peremptory in your proof, how came you to be ſo abſolute in your practice? For, notwithſtanding all your ſeeming modeſty, you will neither grant theſe communion with you, nor allow their communion among themſelves, that turn aſide from your ſeeming imports, and that go not with you in your ſtrong preſumptions, You muſt not, you dare not, leſt you countenance their idolatry, *and nouriſh them up in ſin*; they live in the breach of goſpel-order, and Ephraim like are joined to an idol. And as for your love, it amounts to this, you deal with them, and withdraw from them; and all becauſe of ſome ſtrong preſumptions and ſuppoſitions.

But you tell me, "I uſe the arguments of the " Pædo-Baptiſt, *viz.* But where are infants for " bidden to be baptized?"

But I ingenuouſly tell you, I know not what *Pædo* means; and how then ſhould I know his arguments?

2. I take no man's argument but Mr K's, (I muſt not name him father); I ſay I take no man's argument but his; now, *viz.* "That there being no " precept, precedent, or example, for you to ſhut " your holy brethren out of church-communion, therefore you ſhould not do it." That you have no command to do it, is clear; and you muſt of neceſſity grant it. Now where there is no precept for a foundation, it is not what you by all your reaſonings can ſuggeſt, can deliver you from the guilt of adding to his word.

Are you commanded to reject them; If yea, where is it? If nay, for ſhame be ſilent.

"Let us ſay what we will (ſay you) for our own practice, unleſs we bring poſitive ſcriptures that yours is forbidden, though no where written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

*Anſ.* 1. I am not in a rage, but contend with you earneſtly for the truth. And ſay what you will or can, though with much more ſquibbling, frumps, and taunts, than hitherto you have mixed your writing with, ſcripture, ſcripture, we cry ſtill. And it is a bad ſign that your cauſe is naught, when you ſnap and ſnarl becauſe I call for ſcripture.

2. Had you a ſcripture for this practice, that you ought to keep your brethren out of communion for want of water-baptiſm, I had done; but you are left of the word of God, and confeſs it.

3. And as you have not a text that juſtifies your own, ſo neither that condemns our holy and Chriſtian communion; we are commanded alſo *to receive him that is weak in the faith, for God hath received him.* I read not of garlands but thoſe in the Acts; take you them. And I ſay moreover, that honeſt and holy Mr Jeſſe hath juſtified our practice, and you have not condemned his arguments; They therefore ſtand all upon their feet againſt you.

I leave your 2d, 3d, 4th, 5th, and 6th arguments under my anſwers, where they are ſuppreſſed. In your 7th you again complain, for that I touch your ſeeming import, ſaying, "I do not uſe to ſay " as John Bunyan, This I ſay, and I dare to ſay. " I pleaſe myſelf by commending my apprehenſions ſoberly and ſubmiſſively to others much a" bove me."

*Anſ.* 1. Seeming imports are a baſe and unworthy foundation for a practice in religion; and therefore I ſpeak againſt them.

2. Where you ſay, You ſubmit your apprehenſions ſoberly to thoſe much above you, it is falſe; unleſs you conclude none are above you, but thoſe of your own opinion. Have you ſoberly and ſubmiſſively commended your apprehenſions to thoſe congregations in London that are not of your perſuaſion in the caſe in hand? and have you conſented to ſtand by their opinion? Have you commended your apprehenſions ſoberly and ſubmiſſively to thoſe you call *Independents* and *Preſbyters?* And are you willing to ſtand by their judgement in the caſe? Do you not reſerve to yourſelf the liberty of judging what they ſay? and of chuſing what you judge is right, whether they conclude with you or no? If ſo, why do you ſo much diſſemble with all the world in print, to pretend you ſubmit to others judgement, and yet abide to condemn their judgements? You have but one help; perhaps you think they are not above you; and by that *proviſo* ſecure yourſelf; but it will not do.

For the offence you take at my comment upon your calling baptiſm a livery; and for your calling it the Spirit's metaphorical deſcription of baptiſm; both phraſes are boldneſs without the word. Neither do I find it called a liſting ordinance, nor the ſolemnization of the marriage betwixt Chriſt and a believer. But perhaps you had this from Mr Danvers, who pleaſeth himſelf with this kind of wording it; and ſays moreover in juſtification of you, "That perſons entering into the viſible church thereby, (by baptiſm, which is untrue, though Mr Baxter alſo ſaith it), are by conſent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Chriſt by their baptiſmal vow and covenant: for by that public declaration of conſent, is the marriage and ſolemn contract made betwixt Chriſt and a believer in baptiſm. And (ſaith he) if it be prepoſterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married eſtate, without the paſſing of that public ſolemnity; ſo it is no leſs diſorderly upon a ſpiritual account, for any to claim the privileges of a church, or be admitted to the ſame, till the paſſing of this ſolemnity by them."

*Anſ.* But theſe words are very black.

Firſt, Here he hath not only implicitly forbidden Jeſus Chriſt to hold communion with the ſaints that are not yet his by baptiſm; but is bold to charge him with being as prepoſterous and wicked if he do, as a man that liveth with a woman in the privileges of a married ſtate, without paſſing that public ſolemnity.

Secondly, He here alſo chargeth him as guilty of the ſame wickedneſs, that ſhall but dare to claim church-communion without it; yea, and the whole church too, if they ſhall admit ſuch members to their fellowſhip.

And now, ſince cleaving to Chriſt by vow and covenant, will not do without baptiſm, after perſonal confeſſion of faith, what a ſtate are all thoſe poor ſaints of Jeſus in, that have avowed themſelves to be his a thouſand times without this baptiſm? yea, and what a caſe is Jeſus Chriſt in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this ſolemnity?

Brother, God give him repentance. I wot that through ignorance, and a prepoſterous zeal he ſaid it: unſay it again with tears, and by a public renunciation of ſo wicked and horrible words; but I thus ſparingly paſs you by.

I ſhall not trouble the world any farther with an anſwer to the reſt of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to ſtigmatize me with reproach and ſcandal, (a thing that doth not become you), I needed not have given you two lines in anſwer.

And now my angry brother, if you ſhall write again, pray keep to the queſtion; namely, "What precept, precedent, or example, have you in God's word, to exclude your holy brethren from church-communion for want of water-baptiſm?"

Mr Denn's great meaſure, pleaſe yourſelf with it; and when you ſhall make his arguments your own, and tell me ſo, you perhaps may have an anſwer; but conſidering him, and comparing his notions with his converſation, I count it will be better for him to be better in morals, before he be worthy of an anſwer.

## The CONCLUSION.

Reader, when Moſes ſought to ſet the brethren that ſtrove againſt each other, at one, he that did the wrong thruſt him away, as unwilling to be hindered in his ungodly attempts: but Moſes continuing to make peace betwixt them, the ſame perſon attempted to charge him with a murderous and blody deſign, ſaying, *Wilt thou kill me as thou didſt the Egyptian yeſterday?* A thing too commonly thrown upon thoſe that ſeek peace and enſue it. *My ſoul,* ſaith David, *hath long dwelt with him that hateth peace. I am for peace,* ſaid he, *but when I ſpeak they are for war.* One would think that even nature itſelf ſhould count peace and concord a thing of greateſt worth among ſaints, eſpcially ſince they, above all men, know themſelves; for he that beſt knoweth himſelf, *Is beſt able to pity and bear with another;* yet even among theſe, ſuch will ariſe, as will make diviſions among their brethren. *And ſeek to draw away diſciples after them;* crying ſtill, That they, even they, are in the right, and all that hold not with them in the wrong, and to be withdrawn from.

But whenever he hath ſaid all that he can, it is one of the things which the Lord hateth, *To ſow diſcord among brethren.*

Yet many years experience we have had of theſe miſchievous attempts, as alſo have others in other places, as may be inſtanced if occaſion require it; and that eſpecially by thoſe of the rigid way of our brethren, the *Baptiſts* ſo called, whoſe principles will neither allow them to admit to communion the ſaint that differeth from them about baptiſm, nor conſent they ſhould communicate in a church-ſtate, among themſelves; but take occaſion ſtill ever as they can, both to reproach their church ſtate, and to finger from amongeſt them who they can to themſelves. Theſe things being grievous to thoſe concerned, (as we are, though perhaps thoſe at quiet are too little concerned in the matter), therefore when I could no longer forbear, I thought good to preſent to publick view the warantableneſs of our holy communion, and the unreaſonableneſs of their ſeeking to break us to pieces. And this Mr Wiliam K. Mr Thomas Paul, and Mr Henry Danvers, and Mr Denn, fell with might and main upon me; ſome comparing me to the devil, others to a bedlam, others to a ſot, and the like, for my ſeeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing leſs than to accuſe them to the magiſtrate, and to render them uncapable of a ſhare in the commonwealth, when I only ſtruck at their heart-breaking, church-renting principles and practice, in their excluding their holy brethrens communion from them, and their condemning of it among themſelves. They alſo follow me with ſlanders and reproaches, counting (it ſeems) ſuch things arguments to defend themſelves.

But I in the mean time call for proof, ſcripture-proof, to convince me it is a duty to refuſe communion with thoſe of the ſaints that differ from them about baptiſm; at this Mr P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent ſoever in faith and holineſs, a clamourous calling for proof, with high and ſwelling words, which he counteth not worthy of anſwer; but I know the reaſon, he by this demand is ſhut out of the Bible, as himſelf alſo ſuggeſteth; wherefore, when coming to aſſault me with arguments, he can do it but by ſeeming import, ſupoſitions, and ſtrong preſumtions; and tells you farther, in his reply, "That this is the utmoſt of his light in the ſcriptures urged for his practice;" of which light thou mayeſt eaſily judge, good reader, that haſt but the common underſtanding of the mind of God concerning brotherly love. Strange! that the ſcripture that every where commandeth and preſſeth to love, to forbearance, and bearing the burden of our brother, ſhould yet imply, or implicitly import that we ſhould ſhut them out of our Father's houſe; or that thoſe ſcriptures that command us to receive the weak, ſhould yet command us to ſhut out the ſtrong! thinkeſt thou, reader, that the ſcripture hath two faces, and ſpeaketh with two mouths? yet ye muſt do ſo by theſe mens doctrine. It ſaith expreſly, *Receive one another, as Chriſt alſo received us to the glory of God.* But theſe men ſay, it is not duty, it is prepoſterous, and idolatrous; concluding, that to receive this brother, is not a cuſtom of them, nor yet of the churches of God: conſequently telling thee, that thoſe that receive ſuch a brother, are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love, in the midſt of their great pretenſions of love.

But be thou aſſured, Chriſtian reader, that for theſe their uncharitable words and actions, they have not footing in the word of God, neither can they heal themſelves with ſuggeſting their amicable correſpondence to the world; church-communion I plead for, church-communion they deny them; yet church-communion is ſcripture-communion, and we read of none other among the ſaints. True, we are commanded to withdraw from every brother that walks diſorderly, that they may be aſhamed, yet not to count him as an enemy, but to admoniſh him as a brother. If this be that they intend, for I know not of another communion that we ought to have with thoſe to whom we deny church communion; then what ground of rejoicing thoſe have that are thus reſpected by their brethren, I leave it to themſelves to conſider of.

In the mean while, I affirm, that baptiſm with water is neither a bar nor bolt to communion of ſaints, nor a door nor inlet to communion of ſaints. The ſame which is the argument of my books; and as ſome of the moderate among themſelves have affirmed, that neither Mr K. Mr P. nor Mr Danvers, have made invalid, though ſufficiently they have made their aſſault.

For Mr Denn, I ſuppoſe they count him none of themſelves, though both he and Mr Lamb (like to like) are brought for authors and abettors of their practice, and to refel my peaceable principle. For Mr Denn, if either of the three will make his arguments their own, they may ſee what their ſervant can do: but I ſhall not beſtow paper and ink upon him, nor yet upon Mr Lamb; the one already having given his profeſſion the lie, and for the other, perhaps they that know his life, will ſee little of conſcience in the whole of his religion, and conclude him not worth the taking notice of. Beſides, Mr P. hath alſo concluded againſt Mr Denn, That baptiſm is not the initiating ordinance, and that his utmoſt ſtrength for the juſtification of his own practice, is, ſuppoſitions, imports, and ſtrong preſumptions, things that they laugh at, deſpiſe, and deride, when brought by their brethren to prove infant-baptiſm.

Railing for railing, I will not render, though one of theſe oppoſers, (Mr Dan, by name), did tell me, that Mr Paul's reply when it came out, would ſufficiently provoke me to ſo beaſtly a work: but what is the reaſon of his ſo writing, if not the peeviſhneſs of his own ſpirit, or the want of better matter?

This I thank God for, that ſome of the brethren of this way are of late more moderate than formerly; and that thoſe that retain their former ſourneſs ſtill, are left by their brethren to the vinegar of their own ſpirits, their brethren ingeniouſly confeſſing, that could theſe of their company bear it, they have liberty in their own ſouls to communicate with ſaints as ſaints, though they differ about water-baptiſm.

Well, God baniſh bitterneſs out of the churches, and pardon them that are the maintainers of ſchiſms
133. and diviſions among the godly. *Behold how good and how pleaſant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the ſkirts of his garment;* (farther) *it is as the dew of Hermon, that deſcended on the mountains of Sion.* Mark, *for there the Lord commanded the bleſſing, even life for evermore.*

I was adviſed by ſome who conſidered the wiſe man's proverb, not to let Mr Paul paſs with all his bitter invectives, but I conſider that the wrath of man worketh not the righteouſneſs of God; therefore I ſhall leave him to the cenſure and rebuke of the ſober, where I doubt not but his unſavoury ways with me will be ſeaſonably brought to his remembrance. Farewell.

*I am thine to ſerve thee, Chriſtian, ſo long as*
*I can look out at thoſe eyes that have had ſo*
*much dirt thrown at them by many.*

JOHN BUNYAN.

### *Of the Love of Chriſt.*

THE love of Chriſt, poor I! may touch upon;
But 'tis unſearchable. Oh! There is none
It's large dimenſions can comprehend,
Should they dilate thereon, world without end.
When we had ſinned, in his zeal he ſware,
That he upon his back our ſins would bear.
And ſince unto ſin is entailed death,
He vowed, for our ſins he'd loſe his breath.
He did not only ſay, vow, or reſolve,
But to aſtoniſhment did ſo involve
Himſelf in man's diſtreſs and miſery,
As for, and with him, both to live and die.
To his eternal fame in ſacred ſtory,
We find that he did lay aſide his glory,
Stepp'd from the throne of higheſt dignity;
Became poor man, did in a manger lie;
Yea was beholden upon his for bread,
Had of his own, not where to lay his head:
Tho' rich, he did for us become thus poor,
That he might make us rich for evermore.
Nor was this but the leaſt of what he did;
But the outſide of what he ſuffered.
God made his bleſſed Son under the law;
Under the curſe, which, like the lion's paw,
Did rent and tear his ſoul, for mankind's ſin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth teſtify.
Nor did he of conſtraint himſelf thus give,
For ſin, to death, that man might with him live;
He did do what he did moſt willingly,
He ſung, and gave God thanks that he muſt die.
But do kings uſe to die for captive ſlaves?
Yet we were ſuch when Jeſus dy'd to ſave's.
Yea, when he made himſelf a ſacrifice,
It was that he might ſave his enemies.
And though he was provoked to retract,
His bleſt reſolves, for ſuch, ſo good an act,
By the abuſive carriages of thoſe,
That did both him, his love, and grace oppoſe:
Yet he, as unconcerned with ſuch things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

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# The Doctrine of the LAW and GRACE unfolded;
OR,
# A Diſcourſe touching the LAW and GRACE; the nature of the one and the nature of the other:

Shewing what they are, as they are the TWO COVENANTS; and likewiſe who they be, and what their conditions are, that be under either of theſe TWO COVENANTS.

Wherein, for the better underſtanding of the reader, there are ſeveral Queſtions anſwered, touching the LAW and GRACE, very eaſy to be read, and as eaſy to be underſtood, by thoſe that are the ſons of Wiſdom, the Children of the SECOND COVENANT.

Alſo, ſeveral TITLES ſet over the ſeveral truths contained in this book, for thy ſooner finding of them.

*The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God,* Heb. vii. 19.
*Therefore we conclude, that a man is juſtified by faith, without the deeds of the law,* Rom. iii. 28.
*To him therefore that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs,* Rom. iv. 5.

## The Epiſtle to the READER.

READER,

IF at any time there be held forth by the preacher the freeneſs and fulneſs of the goſpel, together with the readineſs of the Lord of peace to receive thoſe that have any deſire thereto, preſently it is the ſpirit of the world to cry out, Sure this man diſdains the law, ſlights the law, and counts that of none effect; and all becauſe there is not, together with the goſpel, mingled the doctrine of the law, (which is not a right diſpenſing of the word, according to truth and knowledge). Again, if there be the terror, horror, and ſeverity of the law, diſcovered to a people by the ſervants of Jeſus Chriſt, (though they do not ſpeak of it, to the end people ſhould truſt to it, by relying on it as it is a covenant of works; but rather that they ſhould be driven further from that covenant, even to embrace the tenders and privileges of the ſecond); yet, poor ſouls, becauſe they are unacquainted with the natures of theſe two covenants, or either of them, therefore, ſay they, here is nothing but preaching of the law, thundering of the law; when alas! if theſe two be not held forth, (to wit), the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other, ſouls will never be able neither to know what they are by nature, nor what they lie under. Alſo, neither can they underſtand what grace is, nor how to come from under the law to meet God, in and through that other moſt glorious covenant, through which, and only through which, God can communicate of himſelf grace, glory, yea, even all the good things of another world.

I having conſidered theſe things, together with others, have made bold to preſent yet once more to thy view, my friend, ſomething of the mind of God, to the end, if it ſhall be but bleſſed to thee, thou mayſt be benefited thereby. For verily theſe things are not ſuch as are ordinary, and of ſmall concernment, but do abſolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jeſus Chriſt, and ſo eſcape the terror and inſupportable vengeance that will otherwiſe come upon thee through his juſtice, becauſe of thy living and dying in thy tranſgreſſions againſt the law of God. And therefore while thou liveſt here below, it is thy duty (if thou wiſh thyſelf happy for the time to come) to give up thyſelf to the ſtudying of theſe two covenants, treated of in the enſuing diſcourſe; and ſo to ſtudy them, until thou, through grace, do not only get the notion of the one and the other in thy head, but until thou do feel the very power, life, and glory, of the one and of the other. For take this for granted, he that is dark as touching the ſcope, intent, and nature of the law, is alſo dark as to the ſcope, nature, and glory of the goſpel: And alſo he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reaſon is this, becauſe ſo long as people are ignorant of the nature of the law, and of their being under it, that is, under the curſe and condemning power of it, by reaſon of their ſin againſt it, ſo long they will be careleſs and negligent as to the inquiring after the true knowledge of the goſpel. Before the commandment came, (that is, in the ſpirituality of it), Paul was alive, (that is, thought himſelf ſafe), which is clear, Rom. 7. 9, 10. compared with the 3d of Philippians, 5, 6, 7, 8, 9, 10, 11, *&c.* But when that came, and was indeed diſcovered unto him by the Spirit of the Lord, then Paul dies (Rom. 7.) to all his former life, (Phil. 3.) and that man which before could content himſelf to live, though ignorant of the goſpel, cries out now, *I count all things but loſs, for the excellency of the knowledge of Jeſus Chriſt my Lord*, ver. 8. Therefore, I ſay, ſo long they will be ignorant of the nature of the goſpel, and how glorious a thing it is to be found within the bounds of it; for we uſe to ſay, that man that knoweth not himſelf to be ſick, that man will not look out for himſelf a phyſician; and this Chriſt knew full well, where he ſaith, *The whole have no need of a phyſician, but them that are ſick*; that is, none will in truth deſire the phyſician, unleſs they know they be ſick. That man alſo, that hath got but a notion of the law, (a notion, that is, the knowledge of it in the head, ſo as to diſcourſe and talk of it), if he hath not felt the power of it, and that effectually too, it is to be feared, will at the beſt be but a notioniſt in the goſpel; he will not have the experimental knowledge of the ſame in his heart; nay, he will not ſeek, nor heartily deſire after it, and all becauſe, as I ſaid before, he hath not experience of the wounding, cutting, killing nature of the other.

I ſay, therefore, if thou wouldſt know the authority and power of the goſpel, labour firſt to know the power and authority of the law; for I am verily perſuaded that the want of this one thing, namely, the knowledge of the law, is one cauſe why ſo many are ignorant of the other. That man that doth not know the law, doth not know in deed and in truth that he is a ſinner; and that man that doth not know he is a ſinner, doth not know ſavingly that there is a Saviour.

Again, that man that doth not know the nature of the law, that man doth not know the nature of ſin; and that man that knoweth not the nature of ſin, will not regard to know the nature of a Saviour; this is proved, John 8. 31, 32, 33, 34, 35, 36. This people were profeſſors, and yet did not know the truth, (the goſpel), and the reaſon was, becauſe they did not know themſelves, and ſo not the law. I would not have thee miſtake me, Chriſtian reader, I do not ſay that the law of itſelf would lead any ſoul to Jeſus Chriſt; but the ſoul being killed by the law, through the operation of its ſeverity ſeizing on the ſoul, then the man, if he be enlightened by the Spirit of Chriſt, to ſee where remedy is to be had, will not, through grace, be contented without the real and ſaving knowledge through faith of him.

If thou wouldſt then waſh thy face clean, firſt take a glaſs and ſee where it is dirty; that is, if thou wouldſt indeed have thy ſins waſhed away by the blood of Chriſt, labour firſt to ſee them in the glaſs of the law, (Jam. 1.) and do not be afraid to ſee thy beſmared condition, but look on every ſpot thou haſt: for he that looks on the foulneſs of his face by halves will waſh by the halves; even ſo, he that looks on his ſins by the halves, he will ſeek for Chriſt by the halves. Reckon thyſelf therefore, I ſay, the biggeſt ſinner in the world, and be perſuaded that there is none worſe than thyſelf; then let the guilt of it ſeize on thy heart; then alſo go in that caſe and condition to Jeſus Chriſt, and plunge thyſelf into his merits, and the virtue of his blood; and after that thou ſhalt ſpeak of the things of the law, and of the goſpel, experimentally, and the very language of the children of God ſhall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much: He that hath not ſeen his loſt condition, hath not ſeen a ſafe condition: he that did never ſee himſelf in the devil's ſnare, did never ſee himſelf in Chriſt's boſom. *This my ſon was dead, and is alive again, was loſt and is found; with whom we all had our converſation in time paſt; but now are* (ſo many of us as believe) *returned to Jeſus Chriſt, the chief ſhepherd of and biſhop of our ſouls.*

I ſay, therefore if you do find in this treatiſe, in the firſt place, ſomething touching the nature, end, and extent of the law, do not thou cry out therefore all on a ſudden, ſaying, Here is nothing but the terror, horror, and thundering ſentences of the law.

Again, if thou do find in the ſecond part of this diſcourſe, ſomething of the freeneſs and fulneſs of the goſpel, do not thou ſay then neither, Here is nothing but grace, therefore ſurely an undervaluing of the law. No, but read it quite through, and ſo conſider of it; and I hope thou ſhalt find the two covenants (which all men are under either the one or the other) diſcovered, and held forth in their natures, ends, bounds together with the ſtate and condition of them that are under the one, and of them that are under the other.

There be ſome that through ignorance do ſay, how that ſuch men as preach terror and amazement to ſinners, are beſides the book, and are miniſters of the letter, the law, and not of the Spirit, the goſpel; but I would anſwer them, citing to them the 16th of Luke, from the 19th verſe to the end; and the 1 Cor. 6. 9. 10.; and Gal. 3. 10.; Rom. 3. from the 9th verſe to the 19th: only this caution I would give by the way, how that they which preach terror, to drive ſouls to the obtaining of ſalvation, by the works of the law, that preaching is not the right goſpel-preaching. Yet when ſaints ſpeak of the ſad ſtate that men are in by nature, to diſcover to ſouls their need of the goſpel, this is honeſt preaching, (ſee Rom. 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. *&c.*); and he that doth ſo, he doth the work of a Goſpel-miniſter.

Again, there are others that ſay, becauſe we do preach the free, full, and exceeding grace diſcovered in the goſpel, therefore we make void the law; which indeed, unleſs the goſpel be held forth in the glory thereof without confuſion, by mingling the covenant of works therewith, the law cannot be eſtabliſhed. *Do we through faith*, or preaching of the goſpel, *make void the law?* Nay, ſtay, ſaith Paul, *God forbid: We do thereby eſtabliſh the law.*

And verily, he that will indeed eſtabliſh the law, or ſet it in its own place, (for ſo I underſtand the words), muſt be ſure to hold forth the goſpel in its right colour and nature; for if a man be ignorant of the nature of the goſpel, and the covenant of grace, they or he will be very apt to remove the law out of its place, and that becauſe they are ignorant, not knowing what they ſay, nor whereof they affirm.

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and bondleſſneſs of the goſpel, though he ſpeaks and makes mention of the name of the Father, and of the Son, and alſo of the name of the new covenant, and the blood of Chriſt, yet at this very time, and in thoſe very words, he will preach nothing but the law, and that as a covenant of works.

Readers, I muſt confeſs it is a wonderful miſterious thing, and he had need have a wiſer ſpirit than his own, that can rightly ſet theſe two covenants in their right places; that when he ſpeaks of the one, he doth not juſtle the other out of its place. O! to be ſo well enlightened, as to ſpeak of the one, that is the law, for to magnify the goſpel; and alſo to ſpeak of the goſpel, ſo as to eſtabliſh (and yet not to idolize) the law, nor any particulars thereof: it is rare, and to be heard and found but in very few mens breaſts.

If thou ſhouldſt ſay, What is it to ſpeak to each of theſe two covenants, ſo as to ſet them in their right places, and alſo to uſe the terror of the one, ſo as to magnify and advance the glory of the other?

To this I ſhall anſwer alſo, read the enſuing diſcourſe but with an underſtanding heart; and it is like thou wilt find a reply therein to the ſame purpoſe, which may be to thy ſatisfaction.

Reader, If thou do find this book empty of fantaſtical expreſſions, and without light, vain, whimſical ſcholar like terms, thou muſt underſtand it is becauſe I never went to ſchool to Ariſtotle or Plato, but was brought up at my father's houſe, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet ſound, true, and home ſayings, attribute that to the Lord Jeſus his gifts and abilities, which he hath beſtowed upon ſuch a poor creature as I am, and have been. And if thou, being a ſeeing Chriſtian, doſt find me coming ſhort, though rightly touching at ſome things, attribute that either to my brevity, or, if thou wilt, to my weakneſſes, (for I am full of them). A word or two more, and ſo I ſhall have done with this.

And the firſt is, Friend, if thou do not deſire the ſalvation of thy ſoul, yet I pray thee to read this book over with ſerious conſideration; it may be it will ſtir up in thee ſome deſires to look out after it, which at preſent thou mayſt be without.

Secondly, If thou do find any ſtirrings in thy heart, by thy reading ſuch an unworthy man's works as mine are, be ſure that, in the firſt place, thou give glory to God, and give way to thy convictions; and be not too haſty in getting them off from thy conſcience, but let them ſo work, till thou do ſee thyſelf by nature void of all grace, as faith, hope, knowledge of God, Chriſt, and the covenant of grace.

Thirdly, Then, in the next place, fly in all haſte to Jeſus Chriſt, thou being ſenſible of thy loſt condition without him, ſecretly perſuading of the ſoul, that Jeſus Chriſt ſtandeth open armed to receive thee, to waſh away thy ſins, to clothe thee with his righteouſneſs, and is willing to preſent thee before the preſence of the glory of God, and among the innumerable company of angels, with exceeding joy. This being thus, in the next place, do not ſatisfy thyſelf with theſe ſecret and firſt perſuaſions which do, or may encourage thee to come to Jeſus Chriſt? but be reſtleſs, till thou do find, by bleſſed experience, the glorious glory of this the ſecond covenant extended unto thee, and ſealed upon thy ſoul with the very Spirit of the Lord Jeſus Chriſt. And that thou mayſt not ſlight this my counſel, I beſeech thee, in the ſecond place, conſider theſe following things.

*Firſt*, If thou do get off thy convictions, and not the right way, (which is by ſeeing thy ſins waſhed away by the blood of Jeſus Chriſt), it is a queſtion, whether ever God will knock at thy heart again or no; but rather ſay, Such a one *is joined to idols, let him alone.* Hoſ. 4. 17. Though he be in a natural ſtate, *let him alone:* Though he be in, or under the curſe of the law, *let him alone:* Though he be in the very hand of the devil, *let him alone*: Though he be a-going poſt-haſte to hell, *let him alone:* Though his damnation will not only be damnation for ſins againſt the law, but alſo for ſlighting the goſpel, yet *let him alone*. My Spirit, my miniſters, my word, my grace, my mercy, my love, my pity, my common providence, ſhall no more ſtrive with him; *let him alone*. O ſad! O miſerable! who would ſlight convictions that are on their ſouls, which tend ſo much for their good?

*Secondly*, If thou ſhalt not regard how thou do put off convictions, but put them off without the precious blood of Chriſt being ſavingly applied to thy ſoul, thou art ſure to have the miſpending of that conviction to prove the hardening of thy heart againſt the next time thou art to hear the word preached or read. This is commonly ſeen, that thoſe ſouls that have not regarded thoſe convictions that are at firſt ſet upon their ſpirits, do commonly (and that by the juſt judgements of God upon them) grow more hard, more ſenſeleſs, more ſeared and ſottiſh in their ſpirits; for ſome, who formerly would quake and weep, and relent under the hearing of the word, do now, for the preſent, ſit ſo ſenſeleſs, ſo ſeared, and hardened in their conſciences, that certainly if they ſhould have hell-fire thrown in their faces, as it is ſometimes cried up in their ears, they would ſcarce be moved; and this comes upon them as a juſt judgement of God, 2 Theſſ. 2. 11, 12.

*Thirdly*, If thou do ſlight theſe, or thoſe convictions that may be ſet upon thy heart, by reading of this diſcourſe, or hearing of any other good man preach the word of God ſincerely, thou wilt have the ſtifling of theſe, or thoſe convictions, to account and anſwer for at the day of judgement. Not only thy ſins that are commonly committed by thee in thy calling and common diſcourſe, but thou ſhalt be called to a reckoning for ſlighting convictions, diſregarding of convictions, which God uſeth as a ſpecial means to make poor ſinners ſee their loſt condition, and the need of a Saviour. Now here I might add many more conſiderations beſides theſe, to the end thou mayeſt be willing to tend, and liſten to convictions: As,

*Firſt*, Conſider thou haſt a precious ſoul, more worth than the whole world: and this is commonly worked upon (if ever it be ſaved) by convictions.

*Secondly*, This ſoul is (for certain) to go to hell, if thou ſhalt be a ſlighter of convictions.

*Thirdly*, If thou go to hell, thy body muſt go
Pſalm 40. 22. thither too, and thence never come out again. *Now conſider this, you that* (are apt to) *forget God*, (and his convictions), *leſt he tear you in pieces, and there be none to deliver*.

But if thou ſhalt be ſuch a one, that ſhall, notwithſtanding thy reading of thy miſery, and alſo of God's mercy, ſtill perſiſt to go on in thy ſins, know in the firſt place, that here thou ſhalt be left, by things that thou readeſt, without excuſe; and in the world to come, thy damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy ſins, which was not only reproved by them, but alſo for rejecting of that word of grace that did inſtruct thee how, and which way, thou ſhouldſt be ſaved from them. And ſo farewell; I ſhall leave thee, and alſo this diſcourſe, to God, who I know will paſs a righteous judgement both upon that and thee. I am yours, though not to ſerve your luſt and filthy minds, yet to reprove, inſtruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and ſalvation. Your judgings, railings, ſurmiſings, and diſdainings, of me, that I ſhall leave till the fiery judgement comes, in which the offender ſhall not go unpuniſhed, be he you or me; yet I ſhall pray for you, wiſh well to you, and do you what good I can. And that I might not write or ſpeak in vain, Chriſtian, pray for me to our God, with much earneſtneſs, fervency, and frequently, in all your knocking at your Father's door, becauſe I do very much ſtand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be ſaying, *Aha, aha, thus we would have it*; and of myſelf, keep myſelf I cannot; truſt myſelf I dare not; if God do not help me, I am ſure it will not be long before my heart deceive me, and the world have their advantage of me; and ſo God be diſhonoured by me, and thou alſo aſhamed to own me. O therefore be much in prayer for me, thy fellow. I truſt in that glorious grace that is conveyed from heaven to ſinners, by which they are not only ſanctified here in this world, but ſhall be glorified in that which is to come: unto which, the Lord of his mercy bring us all.

JOHN BUNYAN.

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# The Doctrine of the LAW and GRACE unfolded.

Rom. vi. 14. *For ye are not under the law, but under grace.*

IN the three former chapters, the apoſtle is pleading for the ſalvation of ſinners by grace, without the works of the law, to the end he might confirm the ſaints, and alſo that he might win over all thoſe that did oppoſe the truth of this doctrine, or elſe leave them the more without excuſe. And that he might ſo do, he taketh in hand, *firſt*, To ſhew the ſtate of all men naturally, or as they come into the world by generation, ſaying, in the third chapter, *There is none righteous, no, not one; there is none that underſtandeth; there is none that doth good*, &c. As if he had ſaid, It ſeems there is a generation of men that think to be ſaved by the righteouſneſs of the law; but, let me tell them, that they are much deceived, in that they have al-
Rom. 5. 12. to 20. ready ſinned againſt the law: *For by the diſobedience of one, many, yea all, were brought into a ſtate of condemnation*. Now, in the ſixth chapter, he doth, as if he had turned him round to the brethren, and ſaid, My brethren, you ſee now that it is clear and evident, that it is freely by the grace of Chriſt that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you, that your condition is wondrous ſafe, in that you are under grace; for, ſaith he, *Sin ſhall not have dominion over you*; that is, neither the damning power, neither the filthy power, ſo as to deſtroy your ſouls: *For you are not under the law*; that is, you are not under that that will damn you for ſin; *but* (you are) *under grace*, or ſtand thus in relation to God, that though you have ſinned, yet you ſhall be pardoned; *for you are not under the law*, &c. If any ſhould aſk, what is the meaning of the word *under?* I anſwer, It ſignifieth, you are not held, kept, or ſhut up by it, ſo as to appear before God under that adminiſtration, and none but that; or thus, You are not now bound by the authority of the law to fulfil it, and obey it, ſo as to have no ſalvation without you ſo do; or thus, If you tranſgreſs againſt any one tittle of it, you, by the power of it, muſt be condemned. No, no; for you are not ſo under it; that is, not thus under the law. Again, *For you are not under the law*: What is meant by this word *law?* The word *law*, in ſcripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of ſin, the law of men, the law of works, otherwiſe called the covenant of works, or the firſt, or old covenant, *In that he ſaith a new* Heb. 8
*covenant*, (which is the grace of God, or commonly called the covenant of grace), *he hath made the firſt old*; that is, the covenant of works, or the law. I ſay, therefore, the word *law*, and the word *grace*, in this ſixth of the Romans, do hold forth the two covenants which all men are under; that is, either the one or the other. *For ye are not under the law*; that is, you to whom I do now write theſe words, who are and have been effectually brought into the faith of Jeſus, you are not under the law, or under the covenant of works. He doth not, therefore, apply theſe words to all, but to ſome, of whom he ſaith, *But ye*; mark *ye*, ye believers, ye converted perſons, ye ſaints, ye that have been born again. *Ye*; *for ye are not under the law*, implying others are, that are in their natural ſtate, that have not been brought into the covenant of grace by faith in Jeſus Chriſt. The words, therefore, being thus underſtood, there is diſcovered theſe two truths in them:

*Doct.* 1. *Firſt*, That there are ſome in goſpel-times that are under the covenant of works.

*Doct.* 2. *Secondly*, That there is never a believer under the law, (as it is the covenant of works), but under grace, through Chriſt. *For ye*, (you believers, you converted perſons, ye), *are not under the law, but under grace*; or, for you are delivered and brought into or under the covenant of grace.

## DOCTRINE I.

FOR the firſt, That there are ſome that are under the law, or under the covenant of works, ſee, I pray you, that ſcripture in the third of the Romans, where the apoſtle, ſpeaking before of ſins againſt the law, and of the denunciations thereof, againſt thoſe that are in that condition, he ſaith, *What things ſoever the law ſaith, it ſaith to them* Rom
*that are under it*. Mark, *It ſaith to them that are under the law, that every mouth may be ſtopped, and all the world become guilty before God*; That is, all thoſe that are under the law, as a covenant of works, that are yet in their ſins and unconverted, as I told you

you before. Again, he ſaith, *But if you are led by* 5. 18. *the Spirit, you are under the law,* implying again, that thoſe which are for ſinning againſt the law, or the works of the law, either as it is the old covenant, theſe are under the law, and not under the covenant of grace. Again, Gal. 3. 10. there he ſaith, *For as many as are of the works of the law are under the curſe:* that is, they that are under the law are under the curſe; for mark, they that are under the convenant of grace are not under the curſe. Now, there are but two covenants; therefore it muſt needs be, that they that are under the curſe are under the law, ſeeing thoſe that are under the other covenant, are not under the curſe, but under the bleſſing. *So then, they which be of* 3. 9. *faith are bleſſed with faithful Abraham;* but the reſt are under the law. Now, I ſhall proceed to what I do intend to ſpeak unto.

1. I ſhall ſhew you what the covenant of works, or the law is, and when it was firſt given, together with the nature of it.

2. I ſhall ſhew you what it is to be under the law, or covenant of works, and the miſerable ſtate of all thoſe that are under it.

3. I ſhall ſhew you who they are that are under this covenant or law.

4. I ſhall ſhew you how far a man may go, and yet be under this covenant or law.

I. For the *firſt*, What this covenant of works is, and when it was given.

The covenant of works, or the law here ſpoken of, is the law delivered upon Mount Sinai to Moſes, in two tables of ſtone, in ten particular branches or heads: for this ſee Gal. 4. The Apoſtle, ſpeaking there of the law, and of ſome alſo that, through deluſions of falſe doctrine, were brought again as it were under it, or at leaſt were leaning that way, ver. 21. he ſaith, As for you that deſire to be under the law, I will ſhew you the myſtery of Abraham's two ſons, which he had by Hagar and Sarah. Theſe two do ſignify the two covenants: the one named *Hagar*, ſignifies Mount Sinai, where the law was delivered to Moſes on two tables of ſtone; Exod. 24. 12. and 34. 1. Deut. 10. 1.; which is that, that whoſoever is under, he is deſtitute of, and altogether without the grace of Chriſt in his heart at the preſent. *For I teſtify again to every* 5. 3. 4. *man,* ſaith he, ſpeaking to the ſame people, *that Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law,* namely, that given on Mount Sinai; *ye are fallen from grace*; that is, not that any can be juſtified by the law: but his meaning is, all thoſe that ſeek juſtification by the works of the law, they are not ſuch as ſeek to be under the ſecond covenant, the covenant of grace. Alſo, the Apoſtle ſpeaking again of theſe two cove- r. 3. 7. nants, he ſaith, *For if the adminiſtration of death,* (or the law, for it is all one), *written and engraven in ſtones* (mark that) *was glorious, how ſhall not the miniſtration of the ſpirit* (or the covenant of grace) *be rather glorious?* As if he had ſaid, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it, namely, in that given in the ſtones on Sinai; yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

But, *ſecondly*, though this law was delivered to Moſes, from the hands of angels, on two tables of ſtone, on Mount Sinai; yet this was not the firſt appearing of this law to man: but even this in ſubſtance, (though poſſibly not ſo openly), was given to the firſt man Adam, in the garden of Eden, in 2. 16. theſe words: *And the Lord God commanded the man, ſaying, Of every tree in the garden thou mayſt freely eat: But of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die.* Which commandment, then given to Adam, did contain in it a forbidding to do any one of thoſe things that was and is accounted evil, although at that time it did not appear ſo plainly in ſo many particular heads as it did when it was delivered on Mount Sinai; but yet the very ſame: and that I ſhall prove thus:

God commanded Adam in paradiſe to abſtain from all evil againſt the firſt covenant, and not from ſome ſins only; but if God had not commanded Adam to abſtain from the ſins ſpoken againſt in the ten commandments, he had not commanded to abſtain from all, but from ſome; therefore it muſt needs be, that he then commanded to abſtain from all ſins forbidden in the law given on mount Sinai. Now, that God commanded to abſtain from all evil or ſin againſt any of the ten commandments, when he gave Adam the command in the garden, it is evident, in that he did puniſh the ſins that were committed againſt thoſe commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai; which will appear as followeth:

The firſt, ſecond, and third commandments, were broken by Pharaoh and his men; for they had falſe gods, which the Lord executed judgement againſt, (as in Exod. 12. 21), and blaſphemed their true God, (Exod. 7. 17, to the end); for their gods could neither deliver themſelves nor their people from the hand of God; but in the things wherein they dealt proudly, he was above them, Exod. 18. 11.

Again, ſome judge that the Lord puniſhed the ſin againſt the ſecond commandment, which Jacob was in ſome meaſure guilty of, in not purging his houſe from falſe gods, with the defiling of his daughter Dinah, Gen. 34. 2.

Again, we find that Abimelech thought the ſin againſt the third commandment ſo great, that he required no other ſecurity of Abraham, againſt the fear of miſchief that might be done to him by Abraham, his ſon, and his ſon's ſon, but only Abraham's oath; Gen. 21. 23. The like we ſee between Abimelech and Iſaac, Gen. 31. 53. The like we find in Moſes and the Iſraelites, who durſt not leave the bones of Joſeph in Egypt, becauſe of the oath of the Lord, whoſe name, by ſo doing, would have been abuſed; Exod. 13. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment, Exod. 16. 27, 28, 29.

And for the breach of the fifth, the curſe came upon Ham, Gen. 9. 25, 26, 27. And Iſhmael diſhonouring his father, in mocking Iſaac, was caſt out as we read, Gen. 21. 9, 10. The ſons-in-law of Lot, for ſlighting their father, periſhed in the overthrow of Sodom, Gen. 19. 14. *&c.*

The ſixth commandment was broken by Cain; and ſo dreadful a curſe and puniſhment came upon him, that it made him cry out, *My puniſhment is* Gen. 4. 13. *greater than I can bear.*

Again, when Eſau threatened to ſlay his brother, Rebecca ſent him away, ſaying, *Why ſhould I be deprived of both of you in one day?* hinting unto us, that ſhe knew murder was to be puniſhed with death; Gen. 27. 34.; which the Lord himſelf declared likewiſe to Noah, Gen. 9. 6.

Again, a notable example of the Lord's juſtice in puniſhing murder, we ſee in the Egyptians and Pharaoh, who drowned the Iſraelites children in the river, Exod. 1. 22. And they themſelves were drowned in the ſea, Exod. 14. 27.

The ſin againſt the ſeventh commandment was puniſhed in the Sodomites, *&c.* with the utter deſtruction of their city and themſelves, Gen. 19. 24, 25. Yea, they ſuffer the vengeance of eternal fire, Jude 7. Alſo the male Sechemites, for the ſin committed by Hamor's ſon, were all put to the ſword, Gen. 34. 25, 26.

Our firſt parents ſinned againſt the eight commandment, in taking the forbidden fruit, and ſo brought the curſe on themſelves, and their poſterity, Gen. 3. 16.

Again, the puniſhment due to the breach of this commandment, was by Jacob accounted death, Gen. 31. 30, 32. and alſo by Jacob's ſons, Gen. 44. 9, 10.

Cain ſinning againſt the ninth commandment, as in Gen. 4. 9. was therefore curſed as to the earth, ver. 11.

And Abraham, though the friend of God, was blamed for falſe witneſs by Pharaoh, and ſent out of Egypt, Gen. 12. 18, 19, 20.; and both he and Sarah reproved by Abimelech, Gen. 20. 9. 10, 16.

Pharaoh ſinned againſt the tenth commandment, Gen. 12. 15. and was therefore plagued with great plagues, ver. 17. Abimelech coveted Abraham's wiſe, and the Lord threatened death to him and his, except he reſtored her again, Gen.20. 3. yea, though he had not come near her; yet for coveting and taking her, the Lord faſt cloſed up the wombs of his houſe, ver. 18.

I could have ſpoken more fully to this, but that I would not be too tedious, but ſpeak what I have to ſay with as much brevity as I can. But before I paſs it, I will, beſides this, give you an argument or two more for the further clearing of this, that the ſubſtance of the law delivered on Mount Sinai was before that delivered by the Lord to man in the garden. As, firſt, death reigned over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, (that is, though they did not take the forbidden fruit, as Adam did); but had the tranſgreſſion been no other, or had their ſin been laid to the charge of none but thoſe that did eat of that fruit, then thoſe that were born to Adam after he was ſhut out of the garden, had not had ſin, in that they did not actually eat of that fruit, and ſo had not been ſlaves to death. But in that death did reign from Adam to Moſes, or from the time of his tranſgreſſion againſt the firſt giving of the law, till the time the law was given on Mount Sinai, it is evident, that the ſubſtance of the ten commandments was given to Adam and his poſterity under that command, *Eat not of the tree that is in the midſt of the garden.* But yet if any ſhall ſay, that it was becauſe of the ſin of their father that death reigned over them, to that I ſhall anſwer, that although original ſin be laid to the charge of his poſterity, yet it is alſo for their ſins that they actually committed that they were plagued. And again,
Rom. 4. 15. ſaith the apoſtle, *For where there is no law, there is no tranſgreſſion For ſin is not imputed where there is no law; nevertheleſs death reigned from Adam to Moſes,* ſaith he, Rom. 5. 13, 14. But if there had been no law, then there had been no tranſgreſſion, and ſo no death to follow after as the wages thereof; for death is the wages of ſin, Rom. 6. 23. and ſin is the breach of the law; an actual breach in our particular perſons, as well as an actual breach in our public perſon, 1 John 3. 4.

Again, They are no other ſins than thoſe againſt that law given on Sinai, for the which thoſe ſins before mentioned were puniſhed; therefore the law given before by the Lord to Adam and his poſterity, is the ſame with that afterwards given on Mount Sinai.

Again, The conditions of that on Sinai, and of that in the garden, are all one; the one ſaying, *Do this and live,* the other ſaying the ſame. Alſo judgement denounced againſt men in both kinds alike; therefore this law, it appeareth to be the very ſame that was given on Mount Sinai.

Again, The apoſtle ſpeaketh but of two covenants, (to wit, grace and works,) under which two covenants all are; ſome under one, and ſome under the other: Now this to Adam is one, therefore that on Sinai is one; and all one with this; and that this is a truth, I ſay, I know that the ſins againſt that on Sinai was puniſhed by God for the breach thereof before it was given there; ſo it doth plainly appear to be a truth; for it would be unrighteous with God for to puniſh for that law that was not broken; therefore it was all one with that on Sinai.

Now, the law given on Sinai was for the more clear diſcovery of thoſe ſins that were before committed againſt it; for though the very ſubſtance of the ten commandments were given in the garden, before they were received from Sinai; yet they lay ſo darkly in the heart of man, that his ſins were not ſo clearly diſcovered as afterwards they were; therefore, ſaith the apoſtle, the law was added, Gal. 3. 19. (or more plainly given on Sinai on tables of ſtone), *that the offence might abound;* that is, that it might the more clearly be made manifeſt and appear, Rom. 5. 20.

Again, We have a notable reſemblance of this at Sinai, even in giving the law; for firſt, the law was given twice on Sinai, to ſignify, that indeed the ſubſtance of it was given before. And, ſecondly, The firſt tables that were given on Sinai were broken at the foot of the Mount, and the others were preſerved whole; to ſignify, that though it was the true law that was given before with that given on Sinai, yet it was not ſo eaſy to be read, and to be taken notice of, in that the ſtones were not whole, but broken, and ſo the law written thereon ſomewhat defaced and diſfigured.

But if any object, and ſay, Though the ſins againſt the one be the ſins againſt the other, and ſo in that they do agree; yet it doth not appear, that the ſame is therefore the ſame covenant of works with the other.

*Anſ.* That which was given to Adam in paradiſe, you will grant was the covenant of works: for it runs thus, *Do this and live,* do it not and die; nay, *Thou ſhalt ſurely die.* Now there is but one covenant of works: if therefore I prove, that that which was delivered on Mount Sinai, is the covenant of works, then all will be put out of doubt. Now that this is ſo, it is evident:

Firſt, Conſider the two covenants are thus called in ſcripture, the one the adminiſtration of death, and the other the adminiſtration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the miniſtration of death; that therefore is the covenant of works. *For if* (ſaith he) *the miniſtration of death, written* 2 Cor.
*and engraven in ſtones, was glorious, &c.*

Secondly, The apoſtle writing to the Galatians, doth labour to beat them off from truſting in the covenant of works; but when he comes to give a diſcovery of that law or covenant, (he labouring to take them off from truſting in it), he doth plainly tell them, It is that which was given on Sinai, Gal. 4. 24, 25. Therefore that which was delivered in two tables of ſtone on Mount Sinai is the very ſame that was given before to Adam in paradiſe, they running both alike; that in the garden ſaying, *Do this and live; but in the day thou eateſt thereof* or) doth not do this) *thou ſhalt ſurely die.*

And ſo is this on Sinai, as is evident when he ſaith, *The man that doth theſe things ſhall live by them.* Rom.
And in caſe they break them, even any of them, it ſaith, *Curſed is every one that continueth not in* Gal. 3
*all things that are written in the* (whole) *book of the law to do them.* Now, this being thus cleared, I ſhall proceed.

II. A ſecond thing to be ſpoken to is this, to ſhew what it is to be under the law, as it is a covenant of works; to which I ſhall ſpeak, and that thus:

To be under the law, as it is a covenant of works it is, to be bound upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the ten commandments, by doing them; *do this, and then thou ſhalt live;* otherwiſe, *Curſed is every one that continueth not in all* Gal.
(in every particular thing or) *things that are written in the book of the law to do them.* That man that is under the firſt covenant, ſtands thus, and only thus, as he is under that covenant or law. Poor ſouls, through ignorance of the nature of that covenant of works, the law that they are under, they do not think their ſtate to be half ſo bad as it is: when, alas! there is none in the world in ſuch a ſad condition

dition again beſides themſelves: for, indeed, they do not underſtand theſe things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of baniſhment, or of being hanged, drawn, and quartered, not to tranſgreſs any of the commandments of the king: ſo here, they that are under the covenant of works, they are bound, upon pain of eternal baniſhment and condemnation, to keep within the compaſs of the law of the God of heaven. The covenant of works, may, in this caſe, be compared to the laws of the Medes and Perſians, which being once made, cannot be altered, Dan. 6. 8. You find, that when there was a law made and given forth, that none ſhould aſk a petition of any, God or man, but of the king only; this law being eſtabliſhed by the king (ver. 9.) Daniel breaking of it, let all do whatever they can, Daniel muſt into the lions den (ver. 16.): So here, I ſay, there being a law given, and ſealed with the truth and the word of God, (how that the ſoul that ſinneth ſhall die; Ezek. 18. 4.) whoſoever doth abide under this covenant and dieth under the ſame, they muſt and ſhall into the lions den: nay, worſe than that, for they ſhall be thrown into hell, to the very devils.

But to ſpeak in a few particulars, for thy better underſtanding herein: know,

1. That the law of God, or covenant of works, doth not contain itſelf in one particular branch of the law, but doth extend itſelf into many, even into all the ten commandments, and thoſe ten into very many more, as might be ſhewed; So that the danger doth not lie in the breaking of one or two of theſe ten only, but it doth lie even in the tranſgreſſion of any one of them. As you know, if a king ſhould give forth ten particular commands, to be obeyed by his ſubjects upon pain of death; now, if any man doth tranſgreſs againſt any one of theſe ten, he doth commit treaſon, as if he had broke them all, and lieth liable to have the ſentence of the law as certainly paſſed on him, as if he had broken every particular of them.

2. Again, you know that the laws being given forth by the king, which if a man keep and obey a long time; yet if at the laſt he ſlips and breaks thoſe laws, he is preſently apprehended, and condemned by that law. Theſe things are clear as touching the law of God, as it is a covenant of works: If a man do fulfil nine of the commandments, and yet breaketh but one, that being broken will as ſurely deſtroy him, and ſhut him out from the joys of heaven, as if he had actually tranſgreſſed againſt them all; for indeed, in effect, ſo he hath: there is a notable ſcripture for this in the epiſtle of James; 2 chap. at the 10th ver. *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all;* that is, he hath in effect broken them all, and ſhall have the voice of them all cry out againſt him: and it muſt needs be ſo, ſaith James, becauſe he that ſaid (or that law which ſaid) *Do not commit adultery, ſaid alſo, Do not kill. Now, if thou commit no adultery, yet, if thou killeſt, thou art become a tranſgreſſor of the law.* As thus, It may be thou didſt never make to thyſelf a god of ſtone or wood, or at leaſt, not to worſhip them ſo really and ſo openly as the heathen do, yet if thou haſt ſtolen, born falſe witneſs, or luſted after a woman in thy heart, Matth. 5. 28. thou haſt tranſgreſſed the law; and muſt, for certain, living and dying under that covenant, periſh for ever by the law; for the law hath reſolved on that beforehand, ſaying, *Curſed is every one that continueth not in all things;* mark, I pray you, in all things, that is the word, and that ſeals the doctrine.

3. Again, Though a man do not covet, ſteal, murder, worſhip gods of wood and ſtone, &c. yet if they do take the Lord's name in vain, they are for ever gone, living and dying under that covenant. *Thou ſhalt not take the name of the Lord thy God in vain?* there is the command; but how if we do? Then he ſaith, *The Lord will not hold him guiltleſs that taketh his name in vain:* No, though thou live as holy as ever thou canſt, and walk as circumſpectly as ever any did; yet if thou doſt take the Lord's name in vain, thou art gone by that covenant: For I will not, mark, I will not, (let him be in never ſo much danger), *I will not hold him guiltleſs that taketh my name in vain;* Exod. 20. 7. and ſo likewiſe for any other of the ten, do but break them, and thy ſtate is irrecoverable, if thou live and die under that covenant.

4. Though thou ſhouldeſt fulfil this covenant or law, even all of it, for a long time, ten, twenty, forty, fifty, or threeſcore years; yet if thou do chance to ſlip, and break one of them but once before thou die, thou art alſo gone and loſt by that covenant; for mark, *Curſed is every one that continueth not in all things,* (that is, continueth not in all things, mark that) *which are written in the book of the law to do them:* but if a man do keep all the law of God his whole lifetime, only ſin one time before he dies, that one ſin is a breach of the law and he hath not continued in doing the things contained therein; (for, to continue according to the ſenſe of this ſcripture, is to hold on without any failing, either in thought, word or deed); therefore I ſay, though a man do walk up to the law all his lifetime, but only at the very laſt, ſin one time before he die, he is ſure to periſh for ever, dying under that covenant. For my friends, you muſt underſtand, that the law of God is Yea, as well as the goſpel; and as they that are under the covenant of grace ſhall ſurely be ſaved by it, ſo, even ſo, they that are under the covenant of works and the law, they ſhall ſurely be damned by it, if continuing therein. This is the covenant of works, and the nature of it, namely, not to abate any thing, no, not a mite, to him that lives and dies under it: I tell thee (ſaith Chriſt) *thou ſhalt not depart thence,* (that is from under the curſe), *till thou haſt paid the very laſt mite.* Luke. 12. 59.

5. Again you muſt conſider that this law does not only condemn words and actions, as I ſaid before, but it hath authority to condemn the moſt ſecret thoughts of the heart, being evil; ſo that if thou do not ſpeak any word that is evil, as ſwearing, lying, jeſting, diſſembling, or any other word that tendeth to, or ſavoureth of ſin, yet there ſhould chance to paſs but one vain thought through thy heart, but one in all thy life time, the law taketh hold of it, accuſeth, and alſo will condemn thee for it. You may ſee one inſtance for all in the 5th of Matth. at the 27th and 28th verſes, where Chriſt ſaith, That though a man do not lie with a woman carnally, yet if he do but look on her and in his heart luſt after her, he is counted by the law, being rightly expounded, ſuch a one that hath committed the ſin, and thereby hath laid himſelf under the condemnation of the law. And ſo likewiſe of all the reſt of the commands, if there be any thought that is evil do but paſs through thy heart, whether it be againſt God, or againſt man in the leaſt meaſure, though poſſibly not diſcovered of thee or by thee, yet the law takes hold of thee therefore, and doth by its authority, both caſt condemn, and execute thee for thy doing ſo. *The thought of wickedneſs is ſin.*

6. Again, the law is of that nature and ſeverity, that it doth not only inquire into the generality of thy life, as touching ſeveral things, whether thou art upright there or no, but the law doth alſo follow thee into all thy holy duties, and watcheth over thee there, to ſee whether thou doſt do all things aright there; that is to ſay, whether, when thou doſt pray, thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doſt perfectly, without the leaſt mixture of ſin; and if it doth find thee to ſlip, or in the leaſt meaſure to fail in any holy duty that thou doſt perform, the law taketh hold on that, and findeth fault with that, ſo as to render all the holy duties that ever thou didſt unavailable becauſe

of that. I ſay, if when thou art a-hearing, there is but one vain thought, or in praying but one vain thought, or any other thing whatſoever, let it be civil or ſpiritual, one vain thought, once in all thy life-time, will cauſe the law to take hold on it, that for that one thing it doth even ſet open all the flood-gates of God's wrath againſt thee, and irrecoverably, by that covenant, it doth bring eternal vengeance upon thee: So that, I ſay, look which way thou wilt, fail wherein thou wilt, and do as ſeldom as ever thou canſt, either in civil or ſpiritual things, as aforeſaid; that is, either in the ſervice of God, or in thy employments of the world, as thy trade or calling, either in buying or ſelling any way, in any thing whatſoever: I ſay, if in any particular it findeth thee tardy, or in the leaſt meaſure guilty, it calleth thee an offender, it accuſeth thee to God, it puts a ſtop to all the promiſes thereof, that are joined to the law, and leaves thee there as a curſed tranſgreſſor againſt God, and a deſtroyer of thy own ſoul.

Here I could have thee, by the way, for to take notice, that it is not my intent, at this time, to enlarge on the ſeveral commands in particular, for that would be very tedious both for me to write, and thee to read; only thus much I would have thee to do at the reading hereof, make a pauſe, and ſit ſtill one quarter of an hour, and muſe a little in thy mind thus with thyſelf, and ſay, Did I ever break the law, yea, or no? Had I ever in all my life time one ſinful thought paſſed through my heart ſince I was born, yea or no; And if thou findeſt thyſelf guilty, as I am ſure thou canſt not otherwiſe chuſe but do, unleſs thou ſhut thy eyes againſt thy every day's practice; then, I ſay, conclude thyſelf guilty of the breach of the firſt covenant. And when that this is done, be ſure, in the next place, thou do not ſtraightway forget it, and put it out of thy mind, that thou art condemned by the ſame covenant; and then do not content thyſelf until thou do find that God hath ſent thee a pardon from heaven, through the merits of our Lord Jeſus Chriſt, the Mediator of the new covenant. And if God ſhall but give thee a heart to take this my counſel, I do make no queſtion but theſe words ſpoken by me will prove an inſtrument for the directing of thy heart to the right remedy for the ſalvation of thy ſoul.

Thus much now touching the law and the ſeverity of it, upon the perſon that is found under it, having offended or broken any one particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I ſhall anſwer four objections that do lie in my way; and alſo ſuch as do ſtumble moſt part of the world.

*The firſt objection.* And, firſt, but you will ſay, methinks you ſpeak very harſh; it is enough to daunt a body; ſet the caſe therefore, that a man, after he hath ſinned, and broken the law, repenteth of his wickedneſs, and promiſeth to do ſo no more, will not God have mercy then, and ſave a poor ſinner then?

*Anſ.* 1. I told you before, That the covenant once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your ſuppoſing that your repenting, and promiſing to do ſo no more, may help well, and put you in a condition to attain the mercy of God by the law; theſe thoughts do flow from groſs ignorance, both of the nature of ſin, and alſo of the nature of the juſtice of God. And if I was to give you a deſcription of one in a loſt condition for the preſent, I would brand him out with ſuch a mark of ignorance as this is.

2. The law, as it is a covenant of works, doth not allow of any repentance unto life of thoſe that live and die under it; for the law being once broken by thee, never ſpeaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithſtanding all thy repentings, and alſo promiſes to do ſo no more. No, ſaith the law, thou haſt ſinned, therefore I muſt curſe thee, for it is my nature to curſe even and nothing elſe but curſe, every one that doth in any point tranſgreſs againſt me, Gal. 3. 10. *They brake my covenant, and I regarded them not, ſaith the Lord.* Let them cry I will not regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore by that covenant I do curſe, and not bleſs; damn, and not ſave; frown, and not ſmile; reject and not embrace; charge ſin, and not forgive it. *They brake my covenant, and I regarded them not*: So that I ſay, If thou break the law, the firſt covenant, and thou being found there, God looking on thee through that, he hath no regard on thee, no pity for thee, no delight in thee. Heb. 8.

*Object.* 2. But hath not the law promiſes as well as threatenings? ſaying, *The man that doth theſe things ſhall live* (mark, he *ſhall live*) by *them*, or *in them*.

*Anſ.* 1. To break the commandments is not to keep or fulfil the ſame; but thou haſt broken them, therefore the promiſe doth not belong to thee by that covenant.

2. The promiſes that are of the law are conditional, and ſo not performed, unleſs there be a full and continual obedience to every particular of it, and that without the leaſt ſin. *Do this*, mark, *do this*, and afterwards thou ſhalt live; but if thou break one point of it once in all thy life, thou haſt not done the law; therefore the promiſes following the law do not belong unto thee, if one ſin hath been committed by thee. As thus, (I will give you a plain inſtance), Set the caſe there be a law made by the king, that if any man ſpeak a word againſt him, he muſt be put to death, and this muſt not be revoked, but muſt for certain be expected on the offender; though there be a promiſe made to them that do not ſpeak a word againſt him, that they ſhould have great love from him; yet this promiſe is nothing to the offender, he is like to have no ſhare in it, or to be ever the better for it; but contrariwiſe, the law that he hath offended muſt be executed on him; for his ſin ſhutteth him out from a ſhare of or in the promiſes. So it is here, there is a promiſe made indeed, but to whom? Why, it is to none but thoſe that live without ſinning againſt the law: but if thou (I ſay) ſin one time againſt it in all thy life-time, thou art gone, and not one promiſe belongs to thee, if thou continue under this covenant. Methinks the priſoners at the bar, having offended the law, (and the charge of a juſt judge towards them), do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The priſoner having offended, cries out for mercy; Good my Lord, mercy, (ſaith he), Pray, my Lord, pity me: The judge ſaith, What canſt thou ſay for thyſelf, that ſentence of death ſhould not be paſſed upon thee? Why, nothing but this, I pray my Lord be merciful. But he anſwers again, Friend, the law muſt take place, the law muſt not be broken. The priſoner ſaith, Good my Lord, ſpare me, and I will never do ſo any more. The judge, notwithſtanding the man's outcries, and ſad condition, muſt, according to the tenor of the law, paſs judgement upon him, and the ſentence of the condemnation muſt be read to the priſoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And juſt thus it is concerning the law of God.

*Object.* 3. Ay, but ſometimes (for all your haſte) the judge doth alſo give ſome pardons, and forgive ſome offenders, notwithſtanding their offences, though he be a judge.

*Anſ.* It is not becauſe the law is merciful, but becauſe there is manifeſted the love of the judge, (not the love of the law): I beſeech you to mark this diſtinction; for if a man that hath deſerved death by the law, be, notwithſtanding this, forgiven his offence, it is not becauſe the law ſaith, Spare him, but it is the love of the judge (or chief magiſtrate) that doth ſet the man free from the condemnation of the law. But mark, here the law of men and the law of God do differ; the law of man is not ſo irrevocable, but if the ſupreme pleaſe he may ſometimes grant a pardon, without ſatisfaction given for the offence: but the law of God is of this nature, that if the man be found under it, and a tranſgreſſor, or one that hath tranſgreſſed againſt it, before that priſoner can be releaſed, there muſt be a full and complete ſatisfaction given to it, either by the man's own life, or by the blood of ſome other man: *For without ſhedding of blood there is no remiſſion*, that is, there is no deliverance from under the curſe of the law of God; and therefore, however the law of man may be made of none effect, ſometimes by ſhewing mercy without giving of a full ſatisfaction, yet the law of God cannot be ſo contented, nor at the leaſt give way, that the perſon offending that ſhould eſcape the curſe, and not be damned, except ſome one do give a full and complete ſatisfaction to it for him, and bring the priſoner into another covenant, (to wit), the covenant of grace, which is more eaſy, and ſoul-refreſhing, and ſin pardoning. 9. 22.

I ſay, therefore, you muſt underſtand, that if there be a law made that reaches the life, to take it away for the offence given by the offender againſt it, then it is clear, that if the man be ſpared and ſaved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either becauſe he hath a ranſom or ſatisfaction ſome other way, or being provoked thereto out of his own love to the perſon whom he ſaveth. Now thou alſo having tranſgreſſed and broken the law of God, if the law be not executed upon thee, it is not becauſe the law is merciful, or can paſs by the leaſt offence done by thee, but thy deliverance comes another way: therefore, I ſay, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of ſome other man, (for it calls for no leſs), for to ranſom thee from the curſe of it, being due to thee for thy tranſgreſſion, and to ſatisfy the cries, the doleful cries thereof, and ever for to preſent thee pure and ſpotleſs before God, (notwithſtanding this fiery law), thou art gone if thou hadſt a thouſand ſouls; *For without ſhedding of blood there is no remiſſion*, no forgiveneſs of the leaſt ſin againſt the law. 9. 22.

*Object.* 4. But you will ſay, I do not only repent me of my former life, and alſo promiſe to do ſo no more, but now I do labour to be righteous, and to live a holy life; and now inſtead of being a breaker of the law, I do labour to fulfil the ſame; what ſay you to that?

*Anſ.* Set the caſe thou couldſt walk like an angel of God; ſet the caſe thou couldſt fufil the whole law, and live from this day to thy life's end, without ſinning in thought, word, or deed, which is impoſſible; but, I ſay, ſet the caſe it ſhould be ſo, why, thy ſtate is as bad (if thou be under the firſt covenant) as ever it was. For, firſt, I know thou dareſt not ſay but thou haſt, at one time or other, ſinned; and, if ſo, then the law hath condemned thee; and, if ſo, then I am ſure, that thou, with all thy actions and works of righteouſneſs, canſt not remove the dreadful and unreſiſtible curſe that is already laid upon thee by that law which thou are under, and which thou haſt ſinned againſt; though thou liveſt the holieſt life that any man can live in this world; being under the law of works, and ſo not under the covenant of grace, thou muſt be cut off without remedy; for thou haſt ſinned, though afterwards thou live never ſo well.

The reaſons for this that hath been ſpoken, are theſe:

1. The nature of God's juſtice calls for it, that is, it calls for irrecoverable ruin on them that tranſgreſs againſt the law: for juſtice gave it, and juſtice looks to have it, completely and continually obeyed, or elſe juſtice is reſolved to take place and execute its office, which is to puniſh the tranſgreſſor againſt it; you muſt underſtand that the juſtice of God is as unchangeable as his love; his juſtice cannot change its nature; juſtice it is, if it be pleaſed, and juſtice it is, if it be diſpleaſed. The juſtice of God in this place, may be compared to fire; there is a great fire made in ſome place, if thou do keep out of it, it is fire; if thou do fall into it, thou will find it fire, and therefore the apoſtle uſeth this as an argument to ſtir up the Hebrews to ſtick cloſe to Jeſus Chriſt, leſt they fall under the juſtice of God, by theſe words. *For our God is a conſuming fire:* into which, if thou fall, it is not for thee to go out again, as it is with ſome that fall into a material fire; no, but he that falls into this, he muſt lie there for ever; as it is clear where he ſaith, *Who among us can dwell with everlaſting burnings, and with devouring fire?* For juſtice once offended, knoweth not how to ſhew any pity or compaſſion to the offender; but runs on him like a lion, takes him by the throat, throws him into priſon, and there he is ſure to lie, and that to all eternity, unleſs infinite ſatisfaction be given to it, which is impoſſible to be given by any one of (us) the ſons of Adam. *Heb.* 12. 29. *Iſ.* 33. 14.

2. The faithfulneſs of God calls for irrecoverable ruin to be poured out on thoſe that live and die under this covenant. If thou having ſinned but one ſin againſt this covenant, and ſhould afterwards eſcape damning, God muſt be unfaithful to himſelf, and to his word; which both agree as one. Firſt he would be unfaithful to himſelf; to himſelf, that is, to his juſtice, holineſs, righteouſneſs, wiſdom and power, if he ſhould offer to ſtop the runnings out of his juſtice, for the damning of them that have offended it. And, ſecondly, he would be unfaithful to his word, (his written word), and deny, diſown, and break that, of which he hath ſaid. *It is eaſier for heaven and earth to paſs away, than for one tittle of the law to fail*, or be made of none effect; now if he ſhould not, according to his certain declarations therein, take vengeance on thoſe that fall and die within the threat and ſad curſes denounced, in that his word could not be fulfilled. *Luke.* 16.

3. Becauſe otherwiſe he would diſown the ſayings of his prophets, and gratify the ſayings of his enemies; his prophets ſay he will take vengeance, his enemies ſay he will not; his prophets ſay he will remember their iniquities, and recompence them into their boſom; but his enemies ſay they ſhall do well, and they, *ſhall have peace though they walk after the immagination of their own heart*; and be not ſo ſtrict as the word commands, and do not as it ſaith: but let me tell thee, hadſt thou a thouſand ſouls, and each of them was worth a thouſand worlds, God would ſet them all on a light fire, if they fall within the condemnings of his word, and thou die without a Jeſus, even the right Jeſus; for the ſcriptures cannot be broken. What, doſt thou think that God, Chriſt, prophets, and ſcriptures, will all lie for thee? and falſify their words for thee? it will be but ill venturing thy ſoul upon that. *Deut.* 29. 19.

And the reaſons for it are theſe; 1. Becauſe God is God; and, 2. Becauſe man is man.

1. Becauſe God is perfectly juſt, and eternally juſt; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableneſs or ſhadow of turning, but perfectly continueth the ſame, and can as well ceaſe to be God, as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal juſtice, and ſo muſt drink of his irrecoverable wrath, which is the execution of the ſame juſtice. I ſay, this being thus, the law being broken, juſtice takes place, and ſo faithfulneſs followeth, to ſee that execution be done, and alſo to teſtify that he is true, and doth denounce his unſpeakable, unſupportable,

and unchangeable, vengeance on the party offending.

2. Becauſe thou art not as infinite as God, but a poor created weed, that is here to-day and gone to-morrow; and not able to anſwer God in his eſſence, being, and attributes, thou art bound to fall under him, for that thy ſoul or body can do nothing that is infinite in ſuch a way, as to ſatisfy this which is an infinite God in all his attributes.

But to declare unto you the miſery of man by this law to purpoſe, I do beſeech you to take notice of theſe following particulars, beſides what hath been already ſpoken. Firſt, I ſhall ſhew the danger of them by reaſon of the law, as they come from Adam. Secondly, as they are in their own perſons particularly under it.

Firſt, as they come from Adam, they are in a ſad condition:

1. Becauſe he left them a broken covenant: or, take it thus, becauſe they, while they were in him, did with him break that covenant. Oh! this was the treaſure that Adam left to his poſterity; it was a broken covenant, inſomuch that death reigned over all his children, and doth ſtill to this day, as they come from him, both natural and eternal death, Rom. 5. It may be, drunkard, ſwearer, liar, thief, thou doſt not think of this.

2. He did not only leave them a broken covenant, but alſo made them (himſelf) ſinners againſt it: He Rom. 5. 19. made them ſinners: *By one man's diſobedience many were made ſinners;* and this is worſe than the firſt.

3. Not only ſo, but he deprived them of their ſtrength, by which at firſt they were enabled to ſtand, and left them no more than dead men. O helpleſs ſtate! Oh how beggarly and miſerable are the ſons of Adam!

4. Not only ſo, but alſo before he left them, he was the conduit-pipe through which the devil did convey off his poiſoned ſpawn and venomous nature in the hearts of Adam's ſons and daughters, by which they are at this day ſo ſtrongly and ſo violently carried away, that they fly as faſt to hell and the devil, by reaſon of ſin, as chaff before a mighty wind.

5. In a word, Adam led them out of their paradiſe, that is one more; and put out their eyes, that is another; and left them to the leading of the devil; O ſad! Canſt thou hear this, and not have thy ears to tingle and burn on thy head! Canſt thou read this, and not feel this, and not feel thy conſcience begin to throb and dagg? if ſo, ſurely it is becauſe thou art either poſſeſſed with the devil, or beſide thyſelf.

But I paſs this, and come to the ſecond thing, which is the cauſe of their being in a ſad condition, which is by reaſon of their being in their particular perſons under it.

Firſt, therefore, they that are under the law, they are in a ſad condition; becauſe they are under that which is more ready (thro' our infirmity) to curſe than to bleſs; they are under that called the *miniſtration of condemnation*; that is, they are under 2 Cor. 3. that diſpenſation or adminiſtration, whoſe proper work is to curſe and condemn, and nothing elſe.

2. Their condition is ſad who are under the law; becauſe they are not only under that miniſtration that doth condemn, but alſo that which doth wait an opportunity to condemn: the law doth not wait that it might be gracious, but it doth wait to curſe and condemn; it came on purpoſe to diſcover ſin. Rom. 5. 20. *The law entered,* ſaith the apoſtle, *that the offence might abound;* or appear indeed to be that which God doth hate, and alſo to curſe for that which hath Gal. 3. 10. been committed, as he ſaith, *Curſed is every one that continueth not in all things that are written in the book of the law to do them.*

3. They are in a ſad condition; becauſe that adminiſtration they are under, that are under the law, doth always find fault with the ſinner's obedience, as well as his diſobedience, (if it be not done in a right ſpirit, which they that are under that covenant cannot do, by reaſon of their being deſtitute of faith); therefore, I ſay, it doth controul them, ſaying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God. And hence it is that ſome men, notwithſtanding they labour to live as holy as ever they can, according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conſcience; finding themſelves to fail here, and fall ſhort there, omitting this good which the law commands, and doing that evil which the law forbids; but never giveth them one good word for all their pains.

4. They that are under the law are in a ſad condition; becauſe they are under that adminiſtration that will never be contented with what is done by the ſinner; if thou be under this covenant, work as hard as thou canſt, the law will never ſay, *Well done;* never ſay, *My good ſervant;* no, but always it will be driving of thee faſter, haſtening of thee harder, giving of thee freſh commands, which thou muſt do, and upon pain of damnation not to be left undone. Nay, it is ſuch a maſter that will curſe thee, not only for thy ſins, but alſo becauſe thy good works were not ſo well done as they ought to be.

5. They that are under this covenant or law, their ſtate is very ſad; becauſe this law doth command impoſſible things of him that is under it; and yet doth but right in it, ſeeing man at the firſt had in Adam ſtrength to ſtand, if he would have uſed it, and the law was given them (as I ſaid before) when man was in his full ſtrength; and therefore no unequality, if it commands the ſame ſtill, ſeeing God that gave thee ſtrength did not take it away. I will give you a ſimilitude for the clearing of it: Set the caſe, that I give to my ſervant ten pounds, with this charge, lay it out for my beſt advantage, that I may have my own again with profit: now if my ſervant, contrary to my command, goeth and ſpendeth my money in a diſobedient way, is it any unequality in me to demand of my ſervant what I gave him at firſt? nay, and though he have nothing to pay, I may lawfully caſt him into priſon, and keep him there until I have ſatisfaction. So here, the law was delivered to man, at the firſt, when he was in a poſſibility to have fulfilled it: Now then, though man may have loſt his ſtrength, yet God is juſt in commanding the ſame work to be done. Ay, and if they do not do the ſame things, I ſay, that are impoſſible for them to do, it is juſt with God to damn them, ſeeing it was they themſelves that brought themſelves in this condition; therefore, ſaith the apoſtle, *What things ſoever the law ſaith,* Rom. *or commands, it ſaith to them that are under the law; that every mouth may he ſtopped, and all the world may become guilty before God.* And this is thy ſad condition that art under the law, Gal. 3. 10.

But if any ſhould object and ſay, But the law doth not command impoſſible things of natural man.

I ſhould anſwer in this caſe as the apoſtle did in another, very much like unto it, ſaying, *They know not what they ſay, nor whereof they affirm.* For doth not the law command thee to love the Lord thy God, with all thy ſoul, with all thy ſtrength, with all thy might? &c. and can the natural man do this? *How can thoſe that are accuſtomed to do* Jer. *evil, do that which is commanded in this particular? Can the Ethiopian change his ſkin, or the leopard his ſpots?*

Doth not the law command thee to do good, and nothing but good? and that with all thy ſoul, heart, and delight, (which the law as a covenant of works called for); and canſt thou being carnal do that? But there is no man that hath underſtanding, if he ſhould hear thee ſay ſo, but would ſay that thou waſt either bewitched or ſtark mad.

6. They that are under the law are in a ſad condition; becauſe, that though they follow the law,

or covenant of works; I ſay, though they follow it, it will not lead them to heaven; no, but contrariwiſe, it will lead them under the curſe. r. 3. *It is not poſſible*, ſaith Paul, *that any ſhould be juſtified by the law*, (or by our following of it), *for by that is the knowledge of ſin;* and by it we are condemned for the ſame, which is far from leading us to life, being n. 9 30. the miniſtration of death; and again, *Iſrael that followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs: wherefore? becauſe they ſought it not by faith, but by the law, and by the works thereof.*

7. They that are under the law are in a ſad condition; becauſe they do not know whether ever they ſhall have any wages for their work or no; they have no aſſurance of the pardon of their ſins, neither any hopes of eternal life: but poor hearts as they are, they work for they do not know what, even like a poor horſe that works hard all day, and at night hath a dirty ſtable for his pains; ſo thou mayſt work hard all the days of thy life, and at the day of death, inſtead of having a glorious reſt in the kingdom of heaven, thou mayſt, nay, thou ſhalt have for thy ſins, the damnation of thy ſoul and body in hell to all eternity; foraſmuch as I ſaid before, that the law, if thou ſinneſt, it doth not take notice of any good work done by thee; but takes its advantage to deſtroy and cut off thy ſoul for the ſin thou haſt committed.

8. They that are under the law are in a ſad condition; becauſe they are under that adminiſtration upon whoſe ſouls God doth not ſmile (they dying there); for the adminiſtration that God doth ſmile upon his children through, is the covenant of grace they being in Jeſus Chriſt, the Lord of life and conſolation: but contrariwiſe to thoſe that are under the law; for they have his frowns, his rebukes, his threatenings, and with much ſeverity they muſt 8. 9. be dealt withal; *For they brake my covenant, and I regarded them not, ſaith the Lord.*

9. They are in a ſad condition; becauſe they are out of the faith of Chriſt: they that are under the law have not the faith of Chriſt in them; for that diſpenſation which they are under, is not the ad- 3. 2. miniſtration of faith, *the law is not of faith*, ſaith the apoſtle.

10. Becauſe they have not received the Spirit; for that is received *by the hearing of faith*, and not by the law, nor the works thereof.

11. In a word, if thou live and die under that covenant, Jeſus Chriſt will neither pray for thee, neither let thee have one drop of his blood to waſh away thy ſins; neither ſhalt thou be ſo much as one of the leaſt in the kingdom of heaven; for all theſe privileges come to ſouls under another covenant, as the apoſtle ſaith, *for ſuch are not under the law, but under grace;* that is, ſuch as have a ſhare in the benefits of Jeſus Chriſt, or ſuch as are brought from under the firſt covenant into the ſecond; or from under the law into the grace of Chriſt's goſpel; without which covenant of grace, and being found in that, there is no ſoul can have the leaſt hope of eternal life, no joy in the Holy Ghoſt, no ſhare in privileges of ſaints, becauſe they are tied up from them by the limits and bond of the covenant of works. For you muſt underſtand, that theſe two covenants have their ſeveral bounds and limitatons, for the ruling and keeping in ſubjection, or giving of freedom to the parties under the ſaid covenants: Now, they that are under the law are within the compaſs and juriſdiction of that, and are bound to be in ſubjection to that; and living and dying under that, they muſt ſtand and fall to that, as Paul ſaith *to his own maſter he ſhall ſtand or fall.* The covenant of grace doth admit to thoſe that are under it, alſo liberty and freedom, together with commanding of ſubjection to the things contained in it; which I ſhall ſpeak to further hereafter.

But now, that the former things may be further made to appear, that is, what the ſad condition of all them that under the law is; as I have ſhewn you ſomething of the nature of the law, ſo alſo ſhall I ſhew, that the law was added and given for that purpoſe, that it might be ſo with thoſe that are out of the covenant of grace.

1. God did give the law, that ſin might abound, Rom. 5. 20. not that it ſhould take away ſin in any, but to diſcover the ſin which is already begotten or that hereafter be begotten by luſt and Satan. I ſay, this is one proper work of the law to make manifeſt ſin: it is ſent to find fault with the ſinner, and it doth alſo watch that it may do ſo and it doth take all advantages, for the accompliſhing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I ſay, it is like a man that is ſent by his Lord to ſee and pry into the labour and works of other men, taking every advantage to diſcover their infirmities and failings, and to chide them; yea, to throw them out of the Lord's favour for the ſame.

2. Another great end why the Lord did add or give the law, it was, that no man might have any thing to lay to the charge of the Lord, for his condemning of them that do tranſgreſs againſt the ſame. You know, that if a man ſhould be had before an officer or judge, and there be condemned, and yet by no law, he that condemns him might be very well reprehended, or reproved for paſſing the judgement; yea, the party himſelf might have better ground to plead for his liberty, than the other to plead for the condemning of him; but this ſhall not be ſo in the judgement-day, but contrariwiſe; for then every man ſhall be forced to lay his hand on his mouth, and hold his tongue at the judgement of God, when it is paſſed upon them; therefore, ſaith the apoſtle, *What things ſoever the law ſaith, it ſaith to them that under the law*, (that is, all the commands, all the curſings and threatenings, that are ſpoken by it, are ſpoken, ſaith he), Rom. 3. 19. *that every mouth may be ſtopped*. Mark, I beſeech you, it ſaith, ſaith he, *that every mouth might be ſtopped, and that all the world might become guilty before God.* So that now, in caſe any in the judgement-day ſhould object againſt the judgement of God, as thoſe in the 25th of Matthew do, ſaying, Lord, when ſaw we thee thus and thus? and why doſt thou paſs ſuch a ſad ſentence of condemnation upon us? ſurely this is injuſtice, and not equity. Now, for the preventing of this, the law was given; ay, and that it might prevent thee to purpoſe, God gave it betimes, before either thy firſt father had ſinned, or thou wert born. So that again, if there ſhould be theſe objections offered againſt the proceedings of the Lord in juſtice and judgement, ſaying, Lord, why am I thus condemned? I did not know it was ſin. Now, againſt theſe two was the law given, and that betimes; ſo that both theſe are anſwered. If the firſt come in, and ſay, Why am I judged? why am I damned? then will the law come in, even all the ten commandments, with every one of their cries againſt thy ſoul, the firſt ſaying, He hath ſinned againſt me, damn him; the ſecond ſaying alſo, he hath tranſgreſſed againſt me, damn him; the third alſo ſaying the ſame; together with the fourth, fifth, ſixth, ſeventh, eighth, ninth, tenth; even all of them, will diſcharge themſelves againſt thy ſoul, if thou die under the firſt covenant, ſaying, he or they have tranſgreſſed againſt us, damn them, damn them; and I tell thee alſo, that theſe ten great guns, the ten commandments, will, with diſcharging themſelves in juſtice againſt thy ſoul, ſo rattle in thy conſcience, that thou wilt, in ſpite of thy teeth, be immediately put to ſilence, and have thy mouth ſtopped; and let me tell thee further, that if thou ſhalt appear before God, to have the ten commandments diſcharge themſelves againſt thee, thou hadſt better be tied to a tree, and have ten, yea ten thouſand, of the biggeſt pieces of ordnance in the world to be ſhot off againſt thee; for theſe could go no further but

only to kill the body; but they, both body and ſoul to be tormented in hell with the devil to all eternity.

3. Again, if the ſecond thing ſhould be objected, ſayiny, But Lord, I did not think this had been ſin, or the other had been ſin, for no body told me ſo, then alſo will the giving of the law take off that ſaying, Nay, but I was given to thy father Adam before he had ſinned, or before thou waſt born, and have ever ſince been in thy ſoul to convince thee of thy ſins, and to controul thee for doing the thing that was not right. Did not I ſecretly tell thee at ſuch a time, in ſuch a place, when thou waſt doing of ſuch a thing with ſuch a one, or when thou waſt all alone, that this was a ſin, and that God did forbid it; therefore if thou didſt commit it, God would be diſpleaſed with thee for it; and when thou waſt thinking to do ſuch a thing, at ſuch a time, did not I ſay, forbear do not ſo? God will ſmite thee, and puniſh thee for it, if thou doſt do it. And beſides, God did ſo order it, that you had me in your houſes, in your Bibles, and alſo you could ſpeak and talk of me; thus pleading the truth, thou ſhalt be forced to confeſs it is ſo; nay, it ſhall be ſo in ſome ſort with the very Gentiles, and barbarous people, that fall far ſhort of that light we have in theſe parts of the world; Rom. 2. 14. 15. for, ſaith the apoſtle, *The Gentiles which have not the law, theſe do by nature the things contained in the law; theſe having not the law,* (that is, not written as we have, yet they), *are a law unto themſelves, which ſheweth the works of the law is written in their hearts.* That is, they have the law of works in them by nature, and therefore they ſhall be left without excuſe; for their own conſcience ſhall ſtand up for the truth of this, where he ſaith, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* Ay, but when? *Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my goſpel.* So this I ſay is another end for which the Lord did give the law, namely, that God might paſs a ſentence in righteouſneſs, without being charged with any injuſtice by thoſe that ſhall fall under it in the judgement.

4. A fourth end why the Lord did give the law, was, becauſe they that die out of Jeſus Chriſt might not only have their mouths ſtopped, but alſo that their perſons might become guilty before God, Rom. 3. 19.; and indeed this will be the ground of ſilencing, (as I ſaid before), they finding themſelves guilty, their conſciences backing the truth of the judgement of God paſſed upon them, *they ſhall become guilty;* that is, they ſhall be fit veſſels for the wrath of God to be poured out into, being filled with guilt by reaſon of tranſgreſſions againſt the commandments; thus therefore ſhall the parties under the firſt covenant *be fitted to deſtruction,* even Rom. 9. 22. as wood or ſtraw, being well dried, is fitted for the fire; and the law was added and given, and ſpeaks to this very end, that ſins might be ſhewn, mouths might be ſtopped from quarrelling; and that all the world, mark *the world,* might become guilty before God, and ſo be in juſtice for ever and ever overthrown, becauſe of their ſins.

And this will be ſo, for theſe reaſons.

1. Becauſe God hath a time to magnify his juſtice and holineſs, as well as to ſhew his forbearance and mercy. We read in ſcripture, that his eyes are too pure to behold iniquity, Hab. 1. 13.; and then we ſhall find it true. We read in ſcripture, that he will magnify the law, and make it honourable; and then he will do it indeed.

Now, becauſe the Lord doth not ſtrike ſo ſoon as he is provoked by ſin, therefore poor ſouls will not know nor regard the juſtice of God, neither do they conſider the time in which it muſt be advanced, 2 Pet. 3. 9. which will be when men drop under the wrath of Pſ. 50. 21. God as faſt as *hail in a mighty ſtorm.* Now, therefore, look to it all you that count the long-ſuffering and forbearance of God ſlackneſs; and becauſe for the preſent he keepeth ſilence, therefore think that he is like unto yourſelves. No, no; but know that God hath his ſet time for every purpoſe of his, and in its time it ſhall be advanced moſt marvellouſly, to the everlaſting aſtoniſhment and overthrow of that ſoul that ſhall be dealt withal by juſtice and the law. O! how will God advance his juſtice? O! how will God advance his holineſs? Firſt, by ſhewing men that he in juſtice cannot, will not regard them, becauſe they have ſinned; and, ſecondly, in that his holineſs will not give way for ſuch unclean wretches to abide in his ſight, his eyes are ſo pure.

2. Becauſe God will make it appear, that he will be as good as his word to ſinners: ſinners muſt not look to eſcape always; though they may eſcape a while, yet they ſhall not go for all ado unpuniſhed; no, but they ſhall have their due to a farthing, when every threatening and curſe ſhall be accompliſhed and fulfilled on the head of the tranſgreſſor. Friend, there is never an idle word that thou ſpeakeſt, but God will account with thee for it; there is never a lie thou telleſt, but God will reckon with thee for it; nay, there ſhall not paſs ſo much as one paſſage in all thy lifetime, but God, the righteous God, will have it in the trial by his law, (if thou die under it), in the judgement-day.

III. But you will ſay, But who are thoſe that are thus under the law?

*Anſ.* Thoſe that are under the law, may be branched out into three ranks of men: Either, firſt, ſuch as are groſsly prophane; or, ſecondly, ſuch as are more refined; which may be two ways, ſome in a lower ſort, and ſome in a more eminent way.

Firſt, then, they are under the law, as a covenant of works, who are open, profane, and ungodly wretches, ſuch as delight not only in ſin, but alſo make their boaſt of the ſame, and brag at the thoughts of committing of it: now as for ſuch as theſe are, there is a ſcripture in the firſt epiſtle of Paul to Timothy, 1 chap. at the 9th and 10th verſes, which is a notable one to this purpoſe, *The law* (ſaith he) *is not made for a righteous man* (not as it is a covenant of works), *but for the* (unrighteous or) *lawleſs and diſobedient; for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-ſlayers, for whoremongers, for them that defile themſelves with mankind, for men-ſtealers, liars,* (look to it liars), *for perjured perſons, and* (in a word) *if there be any other thing that is not according to ſound doctrine.* Theſe are one ſort of people that are under the law, and ſo under the curſe of the ſame, whoſe due is to drink up the brimful cup of God's eternal vengeance; and therefore I beſeech you not to deceive yourſelves. *For know you not that the unrighteous* 1 Cor. *ſhall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of heaven.* Poor ſouls! you think that you may have your ſins, your luſts and pleaſures, and yet you ſhall do pretty well, and be let to go free in the judgement-day: but ſee what God ſaith of ſuch in the 9th of Deuteronomy, ver. 19, 20.; *Which ſhall bleſs themſelves in their heart, ſaying, we ſhall have peace, we ſhall be ſaved, we ſhall do as well as others, in the day when God ſhall judge the world by Jeſus Chriſt;* (but ſaith God) *I will not ſpare them;* no, but my anger and my jealouſy ſhall ſmoke againſt them. How far? Even to the executing of all the curſes that are written in the law of God upon them; Nay, ſaith God, I will be even with them; *For I will blot out their names from under heaven.* And indeed it muſt of neceſſity be ſo, becauſe ſuch ſouls are unbelievers, in their ſins, and under the law, which cannot, will not ſhew any mercy on them; for it is not the adminiſtration of mercy and life, *but the adminiſtration of death and deſtruction,* (as you have it 2 Cor. the 3d chapter the 7th and 9th verſes); and all thoſe, every one of them, that are open, profane, and ſcandalous wretches, are under it, and have been ſo ever ſince they came into the world to this day; and they will for certain live and die under the ſame diſpenſation, and then be damned to all eternity, if they be not converted from under that covenant, into and under the covenant of grace, (of which I ſhall ſpeak in its place); and yet for all this, how brag and crank are our poor wantons and wicked ones, in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into! But oh! How will they be deceived, when they ſhall ſee Chriſt ſitting upon the judgement-ſeat, having laid aſide his prieſtly and prophetical office, and appearing only as a judge to the wicked! When they ſhall ſee all the records of heaven unfolded and laid open; when they ſhall ſee each man his name out of the book of life, and in the book of the law; when they ſhall ſee God in his majeſty, Chriſt in his majeſty, the ſaints in their dignity; but themſelves in their impurity! What will they ſay then? whither will they fly then? where will they leave their glory? Iſ. 10. 3. O ſad ſtate!

Secondly, They are under the law alſo, who do not only ſo break and diſobey the law, but follow after the law, as hard as ever they can, ſeeking juſtification thereby; that is, a man ſhould abſtain from the ſins againſt the law, and labour to fulfil the law, and give up himſelf to the law; yet if he look no further than the law, he is ſtill under the law, and for all his obedience to the law, the righteous law of God, he ſhall be diſtroyed by that law. Friend, you muſt not underſtand that none but profane perſons are under the law: No, but you muſt underſtand that a man may be turned from a vain, looſe, open, profane converſation, and ſinning againſt the law, to a holy righteous life, and yet be in the ſame ſtate, under the ſame law, and as ſure to be damned as the other that are more profane and looſe. And though you may ſay this is very ſtrange, yet I ſhall both ſay it, and prove it to be true. Read with underſtanding that ſcripture in Rom. 9. at the 30th, 31ſt, verſes, where the apoſtle, ſpeaking of the very ſame thing, ſaith, *But Iſrael followed after the law of righteouſneſs*; mark that, followed after the law of righteouſneſs; they notwithſtanding their earneſt purſuit, or hunting after the *law of righteouſneſs, fell ſhort of the law of righteouſneſs*. It ſignifies thus much to us, that let a man be never ſo earneſt, ſo fervent, ſo reſtleſs, ſo ſerious, ſo ready, ſo apt and willing to follow the law, and the righteouſneſs thereof, if he be under that covenant he is gone, he is loſt, he is deprived of eternal life; becauſe he is not under the miniſtration of life (if he die there); read alſo that ſcripture, which ſaith, *For as many as are of the works of the*
3. 10. *law, are under the curſe*; mark, they that are of the works of the law: now, for to be of the works of the law, it is to be of the works of the righteouſneſs thereof; that is, to abſtain from ſins againſt the law, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have; and therefore I beſeech you to conſider it, for mens being ignorant of this, is the cauſe why ſo many go on, ſuppoſing they have a ſhare in Chriſt; becauſe they are reformed and abſtain from the ſins againſt the law, who, when all comes to all, will be damned notwithſtanding, becauſe they are not brought out from under the covenant of works, and put under the covenant of grace.

*Obj.* But (can you in very deed make theſe things manifeſtly evident from the word of God; methinks to reaſon thus is very ſtrange, that a man ſhould labour to walk up according the law of God, as much as ever he can, and yet that man, notwithſtanding this, ſhould be ſtill under the curſe. Pray clear it.

*Anſ.* Truly, this doth ſeem very ſtrange, I do know full well, to the natural man, to him that is yet in his unbelief; becauſe he goeth by beguiled reaſon: but for my part, I do know it is ſo, and ſhall labour alſo to convince thee of the truth of the ſame.

Firſt, then, the law is thus ſtrict and ſevere, that if a man do ſin but once againſt it, he (I ſay) is gone for ever by the law, living and dying under that covenant: If you would be ſatisfied as touching the truth of this, do but read the 3d of the Galatians, at the 10th verſe, where it ſaith, *Curſed is every one* (that is, not a man ſhall miſs by that covenant) *that continueth not in all* (mark, in all) *things that are written in the book of the law to do them*. Pray, mark, here is a curſe in the firſt place, if all things written in the book of the law be not done, and that is, continually too, that is, without any failing, or one ſlip, as I ſaid before. Now there is never a one in the world, but before they did begin to yield obedience to the leaſt command, they in their own perſons did ſin againſt it, by breaking of it: The apoſtle, methinks, is very notable for the clearing of this, in that 3d of the Romans, and alſo in the 5th; in the one he endeavours for to prove that all had tranſgreſſed in the firſt Adam, as he ſtood a common perſon, repreſenting both himſelf and us in his
ſtanding and falling. *Wherefore*, ſaith he, *as by one* Rom. 5. 12.
*man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men*; mark that, but why? *for that all have ſinned*; that is, foraſmuch as all naturally are guilty of original ſin, the ſin that was committed by us in Adam, ſo this is one cauſe why none can be juſtified by their obedience to the law, becauſe they have in the firſt place broken it in their firſt parents. But, ſecondly, in caſe this ſhould be oppoſed and rejected by quarrelſome perſons, though there be no ground for it, Paul hath another argument to back his doctrine, ſaying, *For we have proved* (already) *that both Jews and Gentiles are all*
*under ſin*. 1. *As it is written, There is none righte-* Rom. 3. 9.
*ous, no not one*. 2. *They are all gone out of the way,* to 20.
*they are together* (mark, together) *become unprofitable, there is none that doth good, no not one*. 3. *Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of aſps is under their lips*. 4. *Their mouths are full of curſing and bitterneſs*. 5. *Their feet are ſwift to ſhed blood*. In a word, *deſtruction and miſery are in their ways*: *And the way of peace they have not known*. Now then, ſaith he, haveing proved theſe things ſo clearly, the concluſion of the whole is this, *That what things ſoever the law ſaith* (in both ſhewing of ſin and curſing for the ſame) *it ſaith to* (all) *them that are under the law, that every mouth may be ſtopped, and all the world may become guilty before God*. So that here, I ſay, lieth the ground of our being juſtified by the law, even becauſe, in the firſt place, we have ſinned againſt it; for know this for certain, that if the law doth take the leaſt advantage of thee, by thy ſinning againſt it, all that ever thou ſhalt afterwards hear from it, is nothing but curſe, curſe, curſe him, *for not continuing in all things that are written in the book of the law to do them*.

Secondly, Thou canſt not be ſaved by the righteous law of God the firſt covenant, becauſe that (together with this thy miſerable ſtate, by original and actual ſins, before thou didſt follow the law) ſince thy turning to the law thou haſt committed ſeveral ſins againſt the law. *In many things we offend all*. So that now thy righteouſneſs to the law, being mixed with ſometimes the luſt of concupiſcence, fornication, covetouſneſs, pride, heart-riſings againſt God, coldneſs of affection towards him, backwardneſs to good duties, ſpeaking idle words, having ſtrife in your hearts, and ſuch like: I ſay, theſe things being thus, the righteouſneſs of the law is become too weak through this our fleſh, (Rom. 8. 3.); and ſo, notwithſtanding all our obedience to the law, we are yet through our weakneſs under the curſe of the law; for, as I ſaid before, the law is ſo holy, ſo juſt, and ſo good, that it cannot allow that any failing or ſlip ſhould be done by them that look for
life by the ſame, *Curſed is every one that continueth* Gal. 3 10.

*not in every thing*, and this Paul knew full well, which made him throw away all his righteouſneſs. But you will ſay, That it was his own. *Anſwer*. But it was even that which, while he calls it his own, he alſo calls it *the righteouſneſs of the law*, and accounts it but dung, but as dirt on his ſhoes, that he might be found in Chriſt, and ſo be ſaved by him without the deeds of the law, Rom. 3. 28. Phil. 3. 7, to 10.

But, thirdly, Set the caſe of righteouſneſs of the law, which thou haſt, was pure and perfect, without the leaſt flaw or fault, without the leaſt mixture of the leaſt ſinful thought, yet this would fall far ſhort of preſenting of thee blameleſs in the ſight of God, And that I prove by theſe arguments.

The firſt argument is, That that which is not Chriſt, cannot redeem ſouls from the curſe, it cannot completely preſent them before the Lord: Now the law is not Chriſt: therefore the moral law cannot (by all our obedience to it) deliver us from the curſe that is due to us. Acts 4. 12.

The ſecond argument is, That that righteouſneſs which is not the righteouſneſs of faith (that is by believing in Jeſus Chriſt) cannot pleaſe God. Now the righteouſneſs of the law, as a covenant of works, is not the righteouſneſs of faith: therefore the righteouſneſs of the law, as acted by us, being under that covenant, cannot pleaſe God. The firſt is proved in Heb. 11. 6. *But without faith it is impoſſible to pleaſe him*; mark it is impoſſible. The ſecond thus, *The law is not of faith*, Gal. 3. 12.; Rom. 10. 5, 6. compared with Gal. 3. 11. *But that no man is juſtified in the ſight of the Lord by the law, it is evident; for the juſt ſhall live by faith, and the law is not of faith*. But for the better underſtanding of thoſe that are weak of apprehenſion, I ſhall prove it thus:

Firſt, That ſoul who hath eternal life, he muſt have it by right of purchaſe, or redemption, Heb. 9. 22.; Eph. 1. 7. Secondly, This purchaſe or redemption, muſt be through the blood of Chriſt. *We have redemption through his blood. Without ſhedding of blood there is no remiſſion*. Now the law is not in a capacity to die, and ſo to redeem ſinners by the purchaſe of blood, which ſatisfacttion juſtice calls for, (read the ſame ſcriptures, Heb 9. 22.). Juſtice calls for ſatisfaction; becauſe thou haſt tranſgreſſed and ſinned againſt it, and that muſt have ſatisfaction; therefore all that ever thou canſt do, cannot bring in redemption, though thou follow the law up to the nail-head, (as I may ſay), becauſe all this is not ſhedding of blood: for believe it, and know it for certain, that though thou hadſt ſinned but one ſin, before thou didſt turn to the law, that one ſin will murder thy ſoul, if it be not waſhed away by blood, even by the precious blood of Jeſus Chriſt, that was ſhed when he did hang upon the croſs on Mount Calvary.

*Object*. But you will ſay, Methinks that giving up ourſelves to live a righteous life, ſhould make God look better on us, and ſo let us be ſaved by Chriſt, becauſe we are ſo willing to obey his law.

*Anſ*. The motive that moveth God to have mercy upon ſinners, is not becauſe they are willing to follow the law, but becauſe he is willing to ſave them. *Not for thy righteouſneſs, or for thy uprightneſs of heart doſt thou poſſeſs the land*. Deut. 9. 4, 5, 6. Now underſtand this; if thy will to do righteouſneſs was the firſt moving cauſe why God had mercy on thee through Chriſt, then it muſt not be freely by grace. (I ſay freely), but the Lord loves thee, and ſaves thee upon free terms, having nothing before-hand to make him accept of thy ſoul, but only the blood of Chriſt; therefore, to allow of ſuch a principle, it is to allow, that grace is to be obtained by the works of the law, which is ſo groſs darkneſs, as lies in the dakeſt dungeon in Popery; and is alſo directly oppoſite to ſcripture. Rom. 3. 24. *For we are juſtified freely by his grace, through the redemption that is in Chriſt*; not through the good that is in ourſelves, or done by us. No, *But by faith, without*, mark that, *without the deeds of the law*. Again, *not of works, leſt any man ſhould boaſt*. ver. 28. No, no, (ſaith he), *Not according to our works*, (or righteouſneſs), *but according to his own purpoſe*; mark *according to his own purpoſe and grace which was* (a free gift) *given us in Chriſt Jeſus*, (not lately, but) *before the world began*. Eph. 2 2 Tim.

*Object*. But you will ſay, Then why did God give the law, if we cannot have ſalvation by following of it?

*Anſ*. I told you before, that the law was given for theſe following reaſons.

1. That thou mighteſt be convinced by it of thy ſins, and that thy ſins might indeed appear very ſinful unto thee; which is done by the law theſe ways: Firſt, By ſhewing of thee what a holy God he is that gave the law: and, ſecondly, By ſhewing thee thy vileneſs and wickedneſs, in that thou, contrary to this holy God, haſt tranſgreſſed againſt, and broken this his holy law; therefore, ſaith Paul, *the law was added, that the offence might abound*; that is, by ſhewing the creature the holneſs of God, and alſo its own vileneſs. Rom.

2. That thou mayſt know that God will not damn thee for nothing in the judgement day.

3. Becauſe he would have no quarrelling at his juſt condemning of them at that day.

4. Becauſe he will make thee to know that he is a holy God, and pure.

IV. *Queſt*. But ſeeing you have ſpoken thus far, I wiſh you would do ſo much as to ſhew in ſome particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the miniſtration of condemnation.

*Anſ*. This is ſomething a difficult queſtion, and had need be not only warily, but alſo home and ſoundly anſwered. The queſtion conſiſts of three particulars: 1. What men have done; 2. How far men have gone; 3. What they have received, and yet to be under the law or covenant of works, and ſo in a ſtate of condemnation.

As for the *firſt*, I have ſpoken ſomething in general to that already; but for thy better underſtanding, I ſhall ſpeak yet more particularly. 1. A man hath and may be convinced and troubled for his ſins, and yet be under this covenant, and that in a very heavy and dreadful manner; inſomuch, that he may find the weight of them to be intolerable and too heavy for him to bear, as it was with Cain, *My puniſhment* (ſaith he) *is greater than I can bear*. Gen.

2. A man living thus under a ſenſe of his ſins, may repent and be ſorry for them, and yet be under this covenant, and yet be in a damned ſtate. *And when he*, Judas, *ſaw what was done, he repented*. Mat.

3. Men may not only be convinced, and alſo repent for their ſins, but they may alſo deſire the prayers of the children of God for them too, and yet be under this covenant and curſe. *And Pharaoh called for Moſes and Aaron, and ſaid, I have ſinned; intreat the Lord your God that he may take away from me theſe plagues*. Exod. 16, 17

4. A man may alſo humble himſelf for his offences and diſobedience againſt his God, and yet be under this covenant; ſee 1 Kings 21. 24, to 29.

5. A man may make a reſtitution upon men for the offence he hath done unto them, and yet be under this covenant.

6. A man may do much work for God in his generation, and yet be under this firſt covenant; as Jehu, who did do that which God bid him, 2 Kings 9. 25, 26.; and yet God threatened even Jehu, becauſe, though he did do the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have ſaid, *Yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu* Hoſ.

7. Men may hear and fear the ſervants of the Lord, and reverence them very highly: yea, and when they hear, they may not only hear, but hear

and do, and that gladly too, not one or two things, but many; mark, *many things gladly*, and yet be loſt, and yet be damned, (ſee Mark 6. 20.); *For Herod feared John:* (Why? not becauſe he had any civil power over him, but) *becauſe he was a juſt man, and holy, and obſerved him: and when he heard him, he did many things, and heard him gladly*. It may be, that thou thinkeſt, that becauſe thou heareſt ſuch and ſuch, therefore thou art better than thy neighbours: but know for certain, that thou mayeſt not only hear, but thou mayſt hear and do, and that not with a backward will, but gladly; mark *gladly*, and yet be Herod ſtill, an enemy to the Lord Jeſus ſtill; conſider this I pray you.

But, *Secondly*, To the ſecond thing; which is this, How far may ſuch a one go? To what may ſuch a one attain? Whither may he arrive, and yet be an undone man, under this covenant?

*Anſ.* 1. Such a one may be received into fellowſhip with the ſaints, as they are in a viſible way of walking one with another; they may walk hand in hand together, (ſee Matth. 25. 1. where he ſaith), *The kingdom of heaven* (that is, a viſible company of profeſſors of Chriſt) *is likened to ten virgins, which took their lamps, and went forth to meet the bridegroom; five of them were wiſe, and five were fooliſh.* Theſe, in the firſt place, are called *virgins;* that is, ſuch as are clear from the pollutions of the world. Secondly, They are ſaid to go forth; that is from the rudiments and traditions of men. They do agree to take their lamps with them; that is, to profeſs themſelves the ſervants of Jeſus Chriſt, that wait upon him, and for him; and yet when he came, he found half of them (even them virgins) that had lamps, that alſo went forth from the pollutions of the world, and the cuſtoms of men, to be ſuch as loſt their precious ſouls, (ſee ver. 10). which they ſhould not have done, had they been under the covenant of grace, and ſo not under the law.

2. They may attain to a great deal of honour in the ſaid company of profeſſors, (that which may be accounted honour), inſomuch that they may be put in truſt with church-affairs, and bear the bag, as Judas did. I ſpeak not this to aſhame the ſaints, but being beloved I warn them; yet I ſpeak this on purpoſe that it might (if the Lord will) knock at the door of the ſouls of profeſſors; conſider Demas.

3. They may attain to ſpeak of the word as miniſters, and become preachers of the goſpel of Jeſus Chriſt, inſomuch that the people where they dwell may even take up a proverb concerning them, ſaying, *Is he among the prophets!* His gifts may be ſo rare, his tongue may be ſo fluent; and his matter may be ſo fit, that he may ſpeak with a tongue like an angel, and ſpeak of the hidden myſteries, yea, of them all; mark that, (1 Cor. 13. 1, 2, 3, 4.); and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace ſavingly; but may live and die under the curſe of the law.

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to caſt out devils, to remove the biggeſt hills or mountains in the world; nay, thou mayſt be ſo gifted, as to propheſy of things to come, the moſt glorious things, even the coming of the Lord Jeſus Chriſt to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet; ſee 2 Pet. 2. 16.; Num. 24. 16,—25.

5. They may not only ſtand thus for a while, for a little ſeaſon, but they may ſtand thus *till the coming of our Lord Jeſus Chriſt with his holy angels;* ay, and not be diſcovered of the ſaints till that very day. *Then all thoſe virgins aroſe,* (the wiſe and the fooliſh); then! When? Why, when this voice was heard, *Behold the bridegroom cometh, go you out to meet him;* and yet was out of the Lord Jeſus Chriſt, and yet was under the law.

6. Nay, further, They may not only continue in a profeſſion till then, (ſuppoſing themſelves to be under the grace of the goſpel, when indeed they are under the curſe of the law), but even when the bridegroom is come, they may ſtill be ſo confident of their ſtate to be good, that they will even reaſon out the caſe with Chriſt, why they are not let into the kingdom of glory; ſaying, *Lord, Lord, have we not eaten and drank in thy preſence? and haſt not thou taught in our ſtreets?* Nay, further, *Have not we taught in thy name? and in thy name caſt out devils?* Nay, not only thus, but done many, mark, we have done many wonderful works. Nay, further, they were ſo confident, that they commanded, in a commanding way, ſaying, *Lord open to us.* See here, I beſeech you, how far theſe went; they thought they had had intimate acquaintance with Jeſus Chriſt; they thought he could not chuſe but ſave them; they had eat and drank with him, ſat at the table with him, received power from him, executed the ſame power. *In thy name have we done thus and thus;* even wrought many wonderful works; ſee Matth. 7. 22.) Luke 13. 25, 26. And yet theſe poor creatures were ſhut out of the kingdom. O conſider this (I beſeech you) before it be too late, leſt you ſay, Lord let us come in, when Chriſt ſaith, Thruſt him out, ver. 28. And hearing you cry, *Lord open to us*, ſay, *Depart, I know you not;* leſt though you think of having joy, you have *weeping and gnaſhing of teeth.*

But, *thirdly*, The third thing touched in the queſtion was this: What may ſuch a one receive of God, who is under the curſe of the law?

1. They may receive an anſwer to their prayers from God, at ſome times, for ſome things as they do ſtand in need of. I find in ſcripture, that God did hear theſe perſons that the apoſtle ſaith were caſt out; ſee Gen. 21. 17. *And God heard the voice of the lad*, (even of caſt-out Iſhmael). *And the angel of the Lord called to Hagar*, (which was the bond-woman, and under the law, Gal. 4. 30.) *out of heaven, and ſaid unto her, Fear not; for God hath heard the voice of the lad where he is.* Friends, it may be you may think, becauſe you have your prayers anſwered in ſome particular things, therefore you may ſuppoſe, that as to your eternal eſtate your condition is very good: but you muſt know that God doth hear the cry of a company of Iſhmaelites, the ſons of the bond-woman, who are under the law as a covenant of works. I do not ſay he hears them as to their eternal eſtate, but he heareth them as to ſeveral ſtraits that they go through in this life; ay, and gives them eaſe and liberty from their trouble. Here this poor wretch was almoſt periſhed for a little water, and he cried, and God heard him; yea, he heard him out of heaven. Read alſo the 107th Pſalm, 23.—29.; Pſal. 106. 15. *He gave them their deſire, and ſent leanneſs to their ſouls.*

But ſome may ſay, Methinks this is yet more ſtrange, that God ſhould hear the prayers, the cries of thoſe that are under the law, and anſwer them.

*Anſ.* I told you before, he doth not hear them as to their eternal eſtate, but as to their temporal ſtate; for God, as their creator, hath a care of them, and cauſeth the ſun to ſhine upon them, and the rain to diſtil upon their ſubſtance, Matth. 5. 45. Nay, he doth give the beaſts in the field their appointed food, and doth hear the young ravens when they cry, Pſal. 147. 9. which are far inferior to man. I ſay, therefore, that God doth hear the cries of his creatures, and doth anſwer them too, though not as to their eternal ſtate; but may damn them nevertheleſs when they die for all that.

2. They may receive promiſes from the mouth of the Lord. There are many that have had promiſes made to them by the Lord, in a moſt eminent manner, and yet (as I ſaid before) are ſuch as are caſt out and called the children of the bond-woman, (which is the law); ſee Gen. 21. 17, 18. *And the angel of the Lord called out from heaven to Hagar*, (that was the bond-woman), *ſaying, Fear not; for*

*God hath heard the voice of the lad where he is. Ariſe, lift up the lad, and hold him in thine hand:* For I will make of him; mark there is the promiſe; *For I will make of him* (of the ſon of the bond-woman) *a great nation.*

3. Nay they may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but thoſe that do not know what they ſay, that will think or ſay, that Saul was under the covenant of grace; yet after he had talked with Samuel, and had turned his back to go from him, ſaith the ſcrip- 1 Sam. 10. 9. ture, *God gave him another heart*, another heart; mark that, and yet an out-caſt, a rejected perſon, 1 Sam. 15. 26, 29. Friends, I beſeech you, let not theſe things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be ſearched to the bottom; and alſo, that every thing which hath not been planted by the Lord's right hand, may be rejected, and that there may be a reaching after better things, even the things that will not only make thy ſoul think thy ſtate is good now, but that thou mayeſt be able to look ſin, death, hell, the curſe of the law, together with the judge, in the face with comfort, having ſuch a real, ſound, effectual work of God's grace in thy ſoul, that when thou heareſt the trumpet ſound, ſeeſt the graves fly open, and the dead come creeping forth out of their holes? when thou ſhalt ſee the judgement ſet, the books opened, and all the world ſtanding before the judgement-ſeat; I ſay, that then thou mayſt ſtand, and Mat. 25. 34. have that bleſſed ſentence ſpoken to thy ſoul, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from before the foundation of the world.*

*Object.* But you will ſay, For all this, we cannot believe that we are under the law, for theſe reaſons: As, 1. Becauſe we have found a change in our hearts; 2. Becauſe we do deny that the covenant of works will ſave any; 3. Becauſe, for our parts, we judge ourſelves far from legal principles; for we are got up into as perfect a goſpel-order, as to matter of practice and diſcipline in church-affairs, as any this day in England, as we judge.

*Anſ.* That man's belief that is grounded upon any thing done in him, or by him only, that man's belief is not grounded upon the death, burial, reſurrection, aſcenſion, and interceſſion of Jeſus Chriſt; for that man that hath indeed good ground of his eternal ſalvation, his faith is ſettled upon that object which God is well pleaſed or ſatisfied withal, which is, that man which was born of Mary, even her firſt-born ſon; that is, he doth apply by faith to his ſoul the virtues of his death, blood, righteouſneſs, *&c.* and doth look for ſatisfaction of ſoul no where elſe, than from that; neither doth the ſoul ſeek to give God any ſatisfaction as to juſtification any other ways; but doth willingly and chearfully accept of and embrace the virtues of Chriſt's death, together with the reſt of his things, done by himſelf on the croſs as a ſacrifice, and ſince alſo as a prieſt, advocate, mediator, *&c.*; and doth ſo really and effectually receive the glories of the ſame, 2 Cor. 3. 18. *That thereby*, mark that, *thereby he is changed into the ſame image from glory to glory.* Thus in general, but yet more particular,

1. To think that your condition is good, becauſe there is ſome change in you from a looſe profane life, to a more cloſe, honeſt, and civil life and converſation; I ſay, to think this teſtimony ſufficient for to ground the ſtreſs of thy ſalvation upon, is very dangerous. Firſt, Becauſe ſuch a ſoul doth not only lay the ſtreſs of its ſalvation beſides the man Chriſt Jeſus that died upon the croſs; but, ſecondly, Becauſe that his confidence is not grounded upon the Saviour of ſinners; but upon his turning from groſs ſins, to a more refined life, (and it may be to the performance of ſome good duties), which is no Saviour: I ſay, this is very dangerous; therefore read it, and the Lord help you to underſtand it; for unleſs you lay the whole ſtreſs of the ſalvation of your ſouls upon the merits of another man, (namely Jeſus), and that by what he did do, and is a-doing without you, for certain, as ſure as God is in heaven, your ſouls will periſh. And this muſt not be notionally neither, as with an aſſenting of the underſtanding only: but it muſt be by the wonderful, inviſible, invincible power of the Almighty God, working in your ſouls by his Spirit, ſuch a real, ſaving, holy faith, that can, through the operation of the ſame Spirit by which it is wrought, lay hold on, and apply the moſt heavenly, moſt excellent, moſt meritorious benefits of the man Chriſt Jeſus, not only to your heads and fancies, but to your very ſouls and conſciences, ſo effectually, that you may be able, by the ſame faith, to challenge the power, madneſs, malice, rage, and deſtroying nature, either of ſin, the law, death, the devil, together with hell, and all other evils, throwing your ſouls upon the death, burial, reſurrection, and interceſſion of that man Jeſus without, Rom. 8. 32.—40.

But, 2. Do you think that there was no change in the five fooliſh virgins, ſpoken of in Matth. 25. 1, 2, 3.? Yes, there was ſuch a change in them very people, that the five wiſe ones could give them admittance of walking with them in the moſt pure ways and inſtitutions of the goſpel of Chriſt, and yet but fooliſh; nay, they walked with them, or ſhall walk with them, until the Lord Jeſus Chriſt ſhall break down from heaven; and yet but fooliſh virgins, and yet but under the law; and ſo under the curſe, as I ſaid before.

*Object.* But, ſay you, We have diſowned the covenant of works, and turned from that alſo.

*Anſ.* This is ſooner ſaid than done. Alas! alas! poor ſouls think, becauſe they can ſay, *Grace, grace,* it is freely by grace; therefore they are under the covenant of grace. A very wide miſtake; you muſt underſtand thus much, that though you be ſuch as can ſpeak of the grace of the goſpel, yet if you yourſelves be not brought under the very covenant of grace, you are yet, notwithſtanding your talk and profeſſion, very far wide of a ſenſe and of a ſhare in the covenant of the grace of God, held forth in the goſpel.

The Jews were of a clearer underſtanding, many of them, than to conclude, that the law, and only the law, was the way to ſalvation; for they, even they, that received not the Chriſt of God, did expect a Saviour ſhould come; John 7. 27, 41, 42, 43. But they were men that had not the goſpel-ſpirit, which alone is able to lead them to the very life, marrow, or ſubſtance of the goſpel in right terms; and ſo, being muddy in their underſtandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they muſt be accompliſhed for the obtaining of a Saviour and his mercy towards them; I ſay, between theſe, they fell ſhort of a Saviour. As many poor ſouls in theſe days, they think they muſt be ſaved alone by the Saviour; yet they think there is ſomething to be done on their parts, for the obtaining of the good-will of the Saviour, as their humiliation for ſin, their turning from the ſame, their promiſes and vows, and reſolutions to become a new man, join in churh-fellowſhip, and what not; and thus they, bringing this along with them, as a means to help them, they fall ſhort of eternal ſalvation, if they are not converted; ſee that ſcripture, Rom. 9. 30, 31, 32. The apoſtle ſaith there, that they that ſought not did obtain, when they that did ſeek fell ſhort. *What ſhall we ſay then,* ſaith he, *that the Gentiles which ſought not after righteouſneſs have attained to righteouſneſs,* (yea) *even the righteouſneſs of faith;* and what elſe? Why, *But Iſrael, which followed after the law of righteouſneſs, have not attained to the law of righteouſneſs;* How came that to paſs? *Becauſe,* ſaith he, *they ſought it not by faith, but as it were,* mark, he doth ſay, *not altogether:* no; *but as it were;* that is, becauſe as they ſought, they did a little by the by lean upon the works of the law. And let me tell you, that this is ſuch a hard thing to beat men off of, that though Paul himſelf did take the work in hand, he did find enough to do touching it. How is he fain to labour, in the ten firſt chapters of his epiſtle to the Romans, for the eſtabliſhing of thoſe that did even profeſs largely in the doctrine of grace! and alſo in that epiſtle to the Galatians; and yet loſt many, do what he could. Now, the reaſon why the doctrine of grace doth ſo hardly down, even with profeſſors, in truth, effectually, it is becauſe there is a principle naturally in man that doth argue againſt the ſame, and that thus: Why, ſaith the ſoul, I am a ſinner, and God is righteous, holy, and juſt: his holy law, therefore, having been broken by me, I muſt by all means, if ever I look to be ſaved, in the firſt place, be ſorry for my ſins; ſecondly, turn from the ſame; thirdly, follow after good duties, and practice the good things of the law, and ordinances of the goſpel, and ſo hope that God for Chriſt's ſake may forgive all my ſins; which is not the way to God, as a father in Chriſt, but the way, the very way, to come to God by the covenant of works or the law, which things I ſhall more fully clear, when I ſpeak to the ſecond doctrine.

Again, therefore, thoſe that this day profeſs the goſpel, for the generality of them, they are ſuch that, notwithſtanding their profeſſion, they are very ignorant of that glorious influence and luſtre of the ſame; I ſay, they are ignorant of the virtue and efficacy of the glorious things of Chriſt held forth by and in the goſpel, 2 Cor. 4. 3. which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for inſtance, if you do come among ſome profeſſors of the goſpel; in general, you ſhall have them pretty buſy and ripe; elſe able to hold you in a very large diſcourſe in ſeveral points of the ſame glorious goſpel; but if you come to the ſame people, and aſk them concerning heart-work, or what work the goſpel hath wrought on them, and what appearance they have had of the ſweet influences and virtues on their ſouls and conſciences, it may be they give you ſuch an anſwer as this, I do find by the preaching thereof, that I am changed and turned from my ſins in a good meaſure, and alſo have learned to diſtinguiſh between the law and the goſpel; ſo that for the one, that is, for the goſpel, I can plead, and alſo can ſhew the weakneſs and unprofitableneſs of the other: and thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues ſo largely tipt wth the profeſſion of the ſame; ſee 2 Pet. 2. 20. where he ſaith, *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt,* (which was not a ſaving knowledge), *they are again intangled therein and overcome, the latter end of that man is worſe than his beginning.* See Matth. 25. 1, 2, 3. &c.; and alſo Matth. 7. 22.

*Object.* But, you will ſay, is not this a fair declaring of the work of grace? or doth it not diſcover, that without all gainſaying, we are under the covenant of grace, when we are able not only to ſpeak of the glorious goſpel of Jeſus Chriſt, but alſo to tell, and that by experience, that we have been changed from worſe to better, from ſin to a holy life, by leaving of the ſame, and that by hearing of the word preached?

*Anſ.* A man may, in the firſt place, be able to talk of all the myſteries of the goſpel, and that like an angel of God, and yet be no more in God's account than the ſounding of a drum, braſs, or the tinkling of a cymbal; which are things that, notwithſtanding their ſound and great noiſe, are abſolutely void of life and motion, and ſo are accounted with God as nothing; that is, no Chriſtians, no believers, not under the covenant of grace, for all that. See 1 Cor. 13. 1, 2, 3.

Secondly, Men may not only do this, but may alſo be changed in reality for a ſeaſon from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal bleſſing. Read 2 Pet. 2. 20. the ſcripture which I mentioned before; for indeed that one ſcripture is enough to prove all that I deſire to ſay as to this very thing; for if you obſerve, there is infolded therein theſe following things; firſt, that reprobates may attain to a knowledge of Chriſt; ſecondly, this knowledge may be of ſuch weight and force, that for the preſent it may make them eſcape the pollutions of the world, and this by hearing the goſpel: *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome, the laſt end of that man is worſe than his beginning.* Now that they are reprobates, dogs, or ſows, read further: *But* (ſaith he) *it is happened to them according to the true proverb; the dog is turned to his own vomit again, and the ſow, that was waſhed, to her wallowing in the mire;* ver. 21, 22.

But (ſay you) our practices in the worſhip of God ſhall teſtify for us, that we are not under the law; for we have by God's goodneſs attained to as exact a way of walking in the ordinances of God, and as near the examples of the apoſtles, as ever any churches ſince the primitive time, as we judge.

*Anſ.* What then? do you think that the walking in the order of the churches of old, as to matter of outward worſhip, is ſufficient to clear you of your ſins at the judgement-day? or do you think that God will be contented with a little bodily ſubjection to that which ſhall vaniſh, and fade like a flower, *when the Lord ſhall come from heaven in flaming fire, with his mighty angels?* Alas! alas! how will ſuch profeſſors as theſe are fall before the judgement-ſeat of Chriſt! then ſuch a queſtion as this, *Friend, how cameſt thou in hither, not having on thy wedding-garment:* will make them ſpeechleſs, and fall down into everlaſting burnings, thouſands on a heap; for you muſt know, that it is not then your crying, Lord, Lord, that will ſtand you in ſtead; nor your ſaying, We have eat and drank in thy preſence, that will keep you from ſtanding on the left hand of Chriſt.

*2 Theſ.* 1. 7.

It is the principle as well as the practice that ſhall be inquired into at that day.

*Queſt.* The principle, (you will ſay), what do you mean by that?

*Anſ.* My meaning is, the Lord Jeſus Chriſt will then inquire and examine, whether the ſpirit from which you acted was legal or evangelical; that is, whether it was the ſpirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with ſome ſhallow and common illuminations into the outward way of the worſhip of God, according to goſpel-rule.

*Queſt.* But (you will ſay, 'tis like) how ſhould this be made manifeſt, and appear?

*Anſ.* I ſhall ſpeak briefly in anſwer hereunto, as followeth. Firſt then, that man that doth take up any of the ordinances of God, namely, as prayer, baptiſm, breaking of bread, reading, hearing, almſdeeds, or the like; I ſay, he that doth practiſe any of theſe, or ſuch-like, ſuppoſing thereby to procure the love of Chriſt to his own ſoul, he doth do what he doth from a legal, and not from an evangelical or goſpel ſpirit: as thus; for a man to ſuppoſe that God will hear him for his prayers ſake, for his alms ſake, for his humiliation ſake, or becauſe he hath promiſed to make God amends hereafter, whereas there is no ſuch thing as a ſatisfaction to be made to God by our prayers, or whatever we can do; I ſay, there is no ſuch way to have reconciliation with God in. And ſo alſo, for men to think, becauſe they are got into ſuch and ſuch an ordinance, and have crouded themſelves into ſuch and ſuch a ſociety, that therefore they have got pretty good ſhelter from the wrath of the Almighty; when, alas! poor ſouls, there is no ſuch thing: no, but God will ſo ſet his face againſt ſuch profeſſors, that his very looks will make them to tear their very fleſh; yea, make them to wiſh, Would they had the biggeſt millſtone in the world hanged about their neck, and they caſt into the midſt of the ſea. For, friends, let me tell you, though you can now content yourſelves without the only harmleſs, undefiled, perfect righteouſneſs of Chriſt; yet there is a day a-coming, in which there is not one of you ſhall be ſaved, but thoſe that are and ſhall be found clothed with that Mat. 22. 13. righteouſneſs: God will ſay to all the reſt, *Take them, bind them hand and foot, and caſt them into outer darkneſs; there ſhall be weeping and gnaſhing of teeth:* for Chriſt will not ſay unto men in that day, Come, which of you made a profeſſion of me, and walked in church-fellowſhip with my ſaints; no, but then it ſhall be inquired into, who have the reality of the truth of grace wrought in their hearts; and for certain, he that miſſeth of that, ſhall ſurely be caſt into the lake of fire, there to burn with the devils and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever and ever; there is that which cutteth to the quick; therefore look to it, and conſider now what you do, and whereon you hang your ſouls; for it is not every pin that will hold in judgement, not every foundation that will be able to hold up the houſe againſt thoſe mighty, terrible, ſoul-drowning floods, and deſtroying tempeſts, which then will roar againſt the ſoul and body of a ſinner, (Luke 6. the three laſt verſes); and if the principle be rotten, all will fall, all will come to nothing. Now the principle is this, Not to do things becauſe we would be ſaved, but to do them from this, namely, Becauſe we do really believe that we are and ſhall be ſaved: but do not miſtake me, I do not ſay we ſhould ſlight any holy duties, (God forbid); but I ſay, he that doth look for life, becauſe he doth do good duties, he is under the covenant of the works of the law, let his duties be never ſo eminent, ſo frequent, ſo fervent, ſo zealous. Ay, and I ſay, as I ſaid before, that if any man or men, or multitudes of people, do get into never ſo high, ſo eminent, and clear practices and goſpel-order, as to church-diſcipline, if it be done to this end I have been ſpeaking of, from this principle, they muſt and ſhall have theſe ſad things fall to their ſhare which I have made mention of.

*Object.* But (you will ſay) can a man uſe goſpel-ordinances with a legal ſpirit?

*Anſ.* Yes, as eaſily as the Jews could uſe and practiſe circumciſion, though not the moral or ten commandments. For this I ſhall be bold to affirm, that it is not the commands of the New-Teſtament adminiſtration that can keep a man from uſing of himſelf in a legal ſpirit; for know this for certain, that it is the principle, not the command, that makes the ſubjecter to the ſame, either legal or evangelical, and ſo his obedience from that command to be from legal convictions or evangelical principles.

Now herein the devil is wondrous ſubtle and crafty, in ſuffering people to practiſe the ordinances and commands of the goſpel, if they do but do them in a legal ſpirit, from a ſpirit of works; for he knows then, that if he can but get the ſoul to go on in ſuch a ſpirit, though he do never ſo many duties, he ſhall hold them ſure enough; for he knows full well that thereby they do ſet up ſomething in the room of, or at the leaſt to have ſome (though but a little) ſhare with the Lord Jeſus Chriſt in their ſalvation; and if he can but get thee here, he knows, that he ſhall cauſe thee, by thy depending a little upon the one, and ſo thy whole dependence being not upon the other, (that is Chriſt, and taking of him upon his own terms), thou wilt fall ſhort of life by Chriſt, though thou do very much buſy thyſelf in a ſuitable walking, in an outward conformity to the ſeveral commands of the Lord Jeſus Chriſt. And let me tell you plainly, that I do verily believe, that as Satan by his inſtruments did draw many of the Galatians by circumciſion (though I ſay it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation the whole of the moral law; ſo alſo Satan, in the time of the goſpel, doth uſe even the commands laid down in the goſpel (ſome of them) to bind the ſoul over to do the ſame law; the thing being done and walked in, by, and in the ſame ſpirit: For as I ſaid before, it is not the obedience to the command that makes the ſubjecter thereto evangelical, or of a goſpel-ſpirit: but contrariwiſe, the principle that leads out the ſoul to the doing of the command, that makes the perſons that do thus practiſe any command, together with the command by them practiſed, either legal or evangelical.

As for inſtance, prayer, it is a goſpel-command; yet, if he that prays, doth it in a legal ſpirit, he doth make that which in itſelf is a goſpel command an occaſion of leading him into a covenant of works, inaſmuch as he doth it by, and in that old covenant-ſpirit.

Again, Giving of alms is a goſpel-command; yet if I do give alms from a legal principle, the command to me is not goſpel but legal, and it binds me over (as aforeſaid) to do the whole law. For he is not a Jew (not a Chriſtian) that is one outwardly, that is one only by an outward ſubjection to the ordinances of prayer, hearing, reading, baptiſm, breaking of bread, &c.; but he is a Jew (a chriſtian) which is one inwardly; who is rightly principled, and practiſeth the ordinances of the Lord from the leadings forth of the Spirit of the Lord, from a true and ſaving faith in the Lord, Rom. 2. 28, 29.

Thoſe men ſpoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a right goſpel-ſpirit; for had they, no queſtion but the Lord would have ſaid, *Well done good and faithful ſervants:* but in that the Lord Jeſus doth turn them away into hell, notwithſtanding their great profeſſion of the Lord, and of their doing in his name, it is evident, that notwithſtanding all that they did do, they were ſtill under 10. the law, and not under that covenant as true believers are, (to wit) the covenant of grace, and if ſo, then all their duties that they did, of which they boaſted before the Lord, was not in and by a right evangelical principle or ſpirit.

Again, ſaith the apoſtle, *Whatſoever is not of faith* Rom. *is ſin;* but there are ſome that do even practiſe bap- 23. tiſm, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbe- 4. 5 lievers doing theſe things, they are not done in faith but ſin: now to do theſe things in ſin, or without 3. 2 faith, it is not to do things in an evangelical or goſpel-ſpirit: alſo they that do theſe things in a legal ſpirit, the very practiſing of them, renders them not under the law of Chriſt, as head of his church; but the works they do are of ſo much contradiction to the goſpel of God, or the covenant of grace, that they that do them thus, do even ſet up againſt the covenant of grace; and the very performance of them is of ſuch force, that it is ſufficient to drown them that are ſubject thereunto, even under the covenant of works; but theſe poor ſouls are not aware of it, and there is their miſery.

*Queſt.* But have you no other way to diſcover the things of the goſpel, how they are done with a legal principle, but thoſe you have already made mention of?

*Anſ.* That thou mightſt be indeed ſatisfied herein, I ſhall ſhew you the very manner and way that a legal or old covenant-converted profeſſor (bear with the terms) doth take both in the beginning middle, and the end, of his doing of any duty or command, or whatſoever it be that he doth do.

Firſt, he thinking this or that to be his duty, and conſidering of the ſame, he is alſo preſently perſuaded in his own conſcience, that God will not accept of him, if he leave it undone; he ſeeing that he is ſhort of his duty (as he ſuppoſeth) while this is undone by him, and alſo judging that God is angry with him until the thing be done; he, in the ſecond place, ſets to the doing of the duty, to the end he may be able to pacify his conſcience by doing of the ſame, perſuading of himſelf that now the Lord is pleaſed with him for doing it. Thirdly, having done it, he contents himſelf, ſits down at his eaſe, until ſome further convictions of his duty to be done which when he ſeeth and knoweth, he doth do it as aforeſaid, from the ſame principle as he did the former, and ſo goeth on in his progreſs of profeſſion. This is to do things from a legal principle and from an old covenant-ſpirit; for thus runs that covenant, *The man that doth theſe things ſhall live in them, or by them:* Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. Rom. 10. 5. but more of this in the uſe of this doctrine.

*Object.* But (you will ſay) by theſe words of yours you do ſeem to deny that there are conditional promiſes in the goſpel, as is clear in that you ſtrike at ſuch practices as are conditional, and commanded to be done upon the ſame.

*Anſ.* The thing that I ſtrike at is this: That a man in or with a legal ſpirit, ſhould not, nay cannot, do any conditional command of the goſpel acceptably, as to his eternal ſtate; becauſe he doth it in an old covenant-ſpirit. *No man putteth new wine into old bottles:* but new wine muſt have new bottles; a goſpel-command muſt have a goſpel-ſpirit; or elſe the wine will break the bottles, or the principle will break the command.

*Object.* Then you do grant that there are conditional promiſes in the New-Teſtament, as in the moral law, or ten commands.

*Anſ.* Though this be true, yet the conditional promiſes in the New-Teſtament, do not call to the ſame people in the ſame ſtate or unregeneracy to fulfil them, upon the ſame conditions.

The law and the goſpel being two diſtinct covenants, they are made in divers ways, and the nature of the conditions alſo being not the ſame, as 10. 4. ſaith the apoſtle, *the righteouſneſs of the law ſaith one thing, and the righteouſneſs of faith ſaith another;* that is, the great condition in the law is, *If you do theſe things you ſhall live by them;* but the condition, even the greateſt condition, laid down for a poor ſoul to do, as to ſalvation, (for it is that we ſpeak of), is to believe that my ſins be forgiven me for Jeſus Chriſt's ſake, without the works or righteouſneſs of the law, on my part, to help forward. 4. 5. *To him that worketh not,* ſaith the apoſtle, (for ſalvation) *but believeth on him that juſtifieth the ungodly, his faith,* mark, *his faith is counted for righte-* 3. 28. *ouſneſs. So that we,* ſaith he, *conclude that a man is juſtified by faith, without,* mark again, *without the deeds of the law.*

But again, there is never a condition in the goſpel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Chriſt; for it is impoſſible for thee in that ſtate to do them, ſo as to be ever the better as to thy eternal ſtate; therefore, leſt thou ſhouldſt ſplit thy ſoul upon the conditions laid down in the goſpel, as thou wilt do, if thou go about to do them only with a legal ſpirit; but I ſay, to prevent this, ſee if thou canſt fulfil the firſt condition, that is, to believe that all thy ſins are forgiven thee, not for any condition that hath been, or can be done by thee but merely for the man's ſake that did hang on Mount Calvary, between two thieves, ſome ſixteen hundred years ago and odd: And I ſay, ſee if thou canſt believe that at that time he did (when he hanged on the croſs) give full ſatisfaction for all thy ſins, before thou in thy perſon hadſt committed ever one. I ſay, ſee if thou canſt believe this, and take heed thou deceive not thyſelf with an hiſtorical, notional, or traditional acknowledgement of the ſame. And, ſecondly, See if thou canſt ſo well fulfil this condition, that the very virtue and efficacy that it hath on thy ſoul will engage thee to fulfil thoſe other conditions, really in love to that man whom thou ſhouldſt believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that ſaying in 2 Cor. 5. 14, 15.; and then thy doing will ariſe from a contrary principle than otherwiſe it will do; that is, then thou wilt not act and do, becauſe thou wouldſt be accepted of God, but becauſe thou haſt ſome good hope in thy heart that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account; for here runs the goſpel-ſpirit of faith; mark, *We believe, and therefore ſpeak.* So we believe, and therefore do. *Take* 2 Cor. 4. 13. *heed therefore that you do not, that you may believe, but rather believe, ſo effectually, that you may do,* even all that Jeſus doth require of you, from a right principle, even out of love to your dear Lord Jeſus Chriſt, which thing I ſhall ſpeak to more fully by and by.

*Object.* But what do you mean by thoſe expreſſions, *Do not do that you may believe, but believe ſo effectually that you may do?*

*Anſ.* When I ſay, Do not do that you may believe, I mean, Do not think that any of the things that thou canſt do, will procure or purchaſe faith from God unto thy ſoul; for that is ſtill the old covenant-ſpirit, the ſpirit of the law, to think to have it for thy doing. They that are ſaved are ſaved by grace, through faith, and that not of themſelves; not for any thing that they can do, for they are both the free gift of God; Eph. 2. 8. *Not of* (doing or of) *works, leſt any man ſhould* (be proud, or) *boaſt,* ver. 9. Now, ſome people be ſo ignorant, as to think that God will give them Chriſt, and ſo all the merits of his death, if they will be but vigilant, and do ſomething to pleaſe God, that they may obtain him at his hands; but let me tell them, they may loſe a thouſand ſouls quickly, if they had ſo many, by going this way to work, and yet be never the better; for the Lord doth not give his Chriſt to any upon ſuch conditions, but he doth give him freely; that is, without having any reſpect to any thing that is in thee; Rev. 22. 17. Iſa. 55. 1, 2. *To him that is athirſt will I give;* he doth not ſay, I will ſell, but *I will give him the water of life freely,* Rev. 21. 6.

Now, if Chriſt doth give it, and that freely, then he doth not ſell it for any thing that is in the creature; but Chriſt doth give himſelf, as alſo doth his Father, and that freely; not becauſe there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, ſaith Paul, *grace is not grace,* ſeeing it is obtained by works; but grace is grace; and that is the reaſon it is given to men without their works, Rom. 11. 6. *And if it be by grace,* that is, if it be a free gift from God, without any thing foreſeen, as done, or to be done, by the creature, *Then it is not of works,* which is clear; therefore it is grace without the works of the law. But if you ſay nay, it is of ſomething in the man, done by him that moves God thereunto, then you muſt conclude, that either grace is no grace, or elſe that works are grace, and not works, Do but read with underſtanding. Rom. 11. 6.

Now, before I go any further, it may be neceſſary to ſpeak a word or two to ſome poor ſouls that are willing to cloſe in with Jeſus Chriſt, and would willingly take him upon his own terms, only they being muddy in their minds, and have not yet attained the underſtanding of the terms and conditions of the two covenants, they are kept off from cloſing with Chriſt; and all is, becauſe they ſee they can do nothing. As for example, come to ſome ſouls, and aſk them, how they do? they will tell you preſently, that they are ſo bad that it is not to be expreſſed. If you bid them believe in Jeſus Chriſt, they will anſwer, that they cannot believe; if you aſk them, why they cannot believe? they will anſwer, becauſe their hearts are ſo hard, ſo dead, ſo dull, ſo backward to good duties; and if their hearts were but better, if they were more earneſt, if they could pray better, and keep their hearts more from running after ſin, then they could believe; but ſhould they believe with ſuch vile hearts, and preſume to believe in Chriſt, and be ſo filthy. Now, all this is, becauſe the ſpirit of the law ſtill ruleth in ſuch a ſoul, and blinds them ſo that they cannot ſee the terms of the goſpel. To clear this, take the ſubſtance of the drift of this poor ſoul, which is this: If I was better, then I think I could believe; but being ſo bad as I am, that is the reaſon that I cannot. This is juſt to do ſomething that I may believe; to work, that I may have Chriſt; to do the law, that I may have the goſpel; or thus to be righteous, that I may come to Chriſt. O man! thou muſt go quite back again; thou muſt believe, becauſe thou canſt not pray, becauſe thou canſt not do; thou muſt believe, becauſe there is nothing in thee (naturally) that is good, or deſireth after good, elſe thou wilt never come to Chriſt as a ſinner; and if ſo, then Chriſt will not receive thee; and if ſo, then thou mayſt ſee, that to keep off from Chriſt, becauſe thou canſt not do, is to keep from Chriſt by the law, and to ſtand off from him, becauſe thou canſt not buy him. Thus having ſpoken ſomething by the way, for the direction of thoſe ſouls that would come to Chriſt, I ſhall return to the former diſcourſe, wherein ariſeth this objection.

*Obj*. But you did but even now put ſouls upon fulfilling the firſt condition of the goſpel, even to believe in Chriſt, and ſo be ſaved; but now you ſay, it is alone by grace, without condition; and therefore, by theſe words, there is firſt a contradiction to your former ſayings, and alſo that men may be ſaved without the condition of faith, which to me ſeems a very ſtrange thing. I deſire therefore that you would clear out what you have ſaid, as to my ſatisfaction.

*Anſ*. Though there be a condition commanded in the goſpel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own ſtrength they ſhould fulfil them (as the law doth); but the ſame God that doth command that the condition be fulfilled, even he doth help his children, by his holy Spirit, to fulfil the Phil. 2. 13. ſame condition: *For it is God that worketh in you*, mark in you (believers) *both to will and to do of his* Iſ. 16. 12. *own good pleaſure, Thou haſt wrought all our works in us, and for us;* So that if the condition be fulfilled, it is not done in the ability of the creature.

But, ſecondly, Faith, as it is a gift of God, or an act of ours, take it which way you will, if we ſpeak properly of ſalvation, it is not the firſt, nor the ſecond cauſe of our ſalvation, but the third, and that but inſtrumentally neither; that is, it only layeth hold of, and applieth to us that which ſaveth us, which is the love of God, through the merits of Chriſt, which are the two main cauſes of our ſalvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this, the great apoſtle of the Eph. 2. 4. Gentiles ſpeaks fully: for, ſaith he, *God who is rich in mercy loved us, even when we were dead in our ſins*, (that is, when we are without faith), an that was the cauſe why we believe; for he thereby hath quickened us together, through the meritorious cauſe, which is Chriſt, and ſo hath ſaved us by grace, that is, of his own voluntary love and good-will; the effects of which was this; he gave us faith to believe in Chriſt; read ſoberly the ſecond of Epheſians, at the 4th, 5th, 6th, 7th, and 8th verſes. Faith, as the gift of God, is not the Saviour, as our act doth merit nothing. Faith was not the cauſe that God gave Chriſt at the firſt, neither is it the cauſe why God converts men to Chriſt; but faith is a gift beſtowed upon us by the gracious God, the nature of which is to lay hold on Chriſt, that God afore did give for a ranſom to redeem ſinners. This faith hath its nouriſhment and ſupplies from the ſame God that at the firſt did give it, and is the only inſtrument, thro' the Spirit, that doth keep the ſoul in a comfortable frame, both to do and ſuffer for Chriſt, helps the ſoul to receive comfort from Chriſt when it can get none from itſelf, beareth up the ſoul in its progreſs heavenwards: But that it is the firſt cauſe of ſalvation, that I deny; or that it is the ſecond, I deny; but it is only the inſtrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadſt any faith: ſo that we do nothing for ſalvation, as we are men. But if we ſpeak properly, *It was God's grace that moved him to give Chriſt a ranſom for ſinners and the ſame God, with the ſame grace, that doth give to the ſoul faith to believe; and ſo by believing, to cloſe in with him, whom God out of his love and pity did ſend into the world to ſave ſinners; ſo that all the works of the creature are ſhut out as to juſtification and life, and men are ſaved freely by grace.* I ſhall ſpeak no more here; but in my diſcourſe upon the ſecond covenant, I ſhall anſwer a hell-bred objection or two, to forewarn ſinners how they turn the grace of God into wantonneſs.

And thus you ſee I have briefly ſpoken to you ſomething touching the law. Firſt, what it is, and when given. Secondly, How ſad thoſe mens conditions are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do and receive, and yet be under it, which have been done by way of anſwer to ſeveral queſtions, for the better ſatisfaction of thoſe that may ſtand in doubt of the truth of what hath been delivered.

Now, in the next place, I ſhall come to ſome application of the truth of that which hath been ſpoken; but I ſhall, in the firſt place, ſpeak ſomething to the ſecond doctrine, and then afterwards I ſhall ſpeak ſomething by way of uſe and application to this firſt doctrine.

## DOCTRINE II.

THE ſecond doctrine now to be ſpoken to is, to ſhew, that the people of God are not under the law, but under grace: *For ye are not under the* Rom. 6 *law, but under grace.*

You may well remember, that from theſe words I did obſerve theſe two great truths of the Lord:

Firſt, That there are ſome in goſpel-times that are under the law or covenant of works.

Secondly, That there is never a believer under the law, (or covenant of works), but under grace.

I have ſpoken ſomething to the former of theſe truths, to wit, That there are ſome under the law, together with who they are, and what their condition is, that are under it. Now, I am to ſpeak to the ſecond, and to ſhew you who they are, and what their condition is, that are under that.

But before I come to that, I ſhall ſpeak a few words, to ſhew you what the word *grace* in this place ſignifies; for the word *grace*, in the ſcripture, referreth ſometimes to favour with men, (Eſther 2. 7. Gen. 39. 4. and 50. 4. and 33. 10.), ſometimes to holy qualifications of ſaints, (2 Cor 8. 7.), and ſometimes to hold forth the condeſcenſion of Chriſt, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a ſervant to men, (2 Cor. 8. 9.; Phil. 2. 2, 7.) Again, ſometimes it is taken for the free, rich, and unchangeable love of God to man, through Jeſus Chriſt; who for our cauſe and ſakes did make himſelf poor; and ſo it is to be underſtood in theſe words, *For you are not under the law*, (to be curſed and damned, and ſent headlong to hell, but (you are) under grace, to be ſaved, to be pardoned, to be preſerved, and kept by the mighty power of God, through faith, (which alone is the gift of grace), unto eternal glory. This one ſcripture alone proves the ſame, *For by grace you are* Eph *ſaved*, by free grace, by rich grace, by unchangeable grace. And you are ſaved from the curſe of the law, from the power, guilt, and filth of ſin, from the power, malice, madneſs, and rage of the devil, from the wiſhes, curſes, and deſires of wicked men, from the hot, ſcalding, flaming, fiery, furnace of hell, from being arraigned as malefactors, convinced, judged, condemned, and fettered with the chains of our ſins to the devils to all eternity; and all this freely, freely by his grace, (Rom. 3. 24.) by rich grace, unchangeable grace; for ſaith he, 3. 6. *I am God, and change not; therefore ye ſons of Jacob are not conſumed.* This is grace indeed.

The word *grace*, therefore, in this ſcripture, (Rom. 6. 14.), is to be underſtood of the free love of God in Chriſt to ſinners, by virtue of the new covenant, in delivering them from the power of ſin, from the curſe and condemning power of the old covenant, from the deſtroying nature of ſin, by its continual workings; as is all evident, if you read with underſtanding the words as they lie: *For* (ſaith he) *ſin ſhall not have dominion over you*, or it ſhall not domineer, reign, or deſtroy you, though you have tranſgreſſed againſt the covenant of works, (the law); and the reaſon is rendered in theſe words; *for ye are not under the law;* that is, under that which accuſeth, chargeth, condemneth, and brings execution on the ſoul for ſin, but under grace; that is, under that which frees you, forgives you, keeps you, and juſtifies you from all your ſins, adverſaries, or whatever may come in to lay any thing to your charge, to damn you. For that is truly called *grace* in this ſenſe, that doth ſet a man free from all his ſins, deliver him from all the curſes of the law, and what elſe can be laid to his charge, freely, without any foreſight in God to look at what good will be done by the party that hath offended; and alſo that doth keep the ſoul by the ſame power through faith (which alſo is his own proper gift) unto eternal glory.

Again, this is a pardon, not conditional, but freely given. Conſider, firſt, it is ſet in oppoſition to works; *You are not under the law;* ſecondly, the promiſe that is made to them, (ſaying, *Sin ſhall not have dominion over you*) doth not run with any condition as on their part to be done; but merely and alone becauſe they were *under*, or becauſe they had the grace of God extended to them. *Sin ſhall not have dominion over you:* for, (mark the reaſon), *you are not under the law, but under grace.* The words being thus opened, and the truth thus laid down, how there is never a believer under the covenant of works, but under grace, the free, rich, unchangeable love of God, it remaineth that in the firſt place, we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be conſidered, and proved: 1. That believers are under grace; 2. Not under the law as a covenant of works, (for ſo you muſt not underſtand me). For theſe two we need go no further than the very words themſelves, the firſt part of the words proves the firſt part of the doctrine, *You are not under the law;* the ſecond part proves the other, *but* (ye are) *under grace.*

But beſides theſe, conſider with me a few things for the demonſtrating of theſe truths; as,

1. They are not under the law, becauſe their ſins are pardoned; which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accuſeth, curſeth, and condemneth every one 10. that is under it. *Curſed is every one that continueth not in all things written in the book of the law to do them.* But I ſay, believers having their ſins forgiven them, it is becauſe they are under another, even a new covenant, Heb. 8. 8. *Behold the days come, ſaith the Lord, that I will make a new covenant with them: for I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more,* v. 4.

2. They are not under the law, becauſe their ſins and iniquities are not only forgiven, but they are forgiven them freely: They that ſtand in the firſt covenant, and continue there, are to have never a ſin forgiven them, unleſs they can give God a complete ſatisfaction; for the law calls for it at their hands, ſaying, *Pay me that thou oweſt.* O, but when God deals with his ſaints by the covenant of grace it is not ſo; for it is ſaid, *And when he ſaw they had nothing to pay, he frankly and freely forgave them all. I will heal their backſlidings and love them freely, I will blot out thy tranſgreſſions for mine own ſake*, &c. Luke 7. 42.; Hoſea 14. 4.; Iſ. 43. 25.

3. The ſaints are not under the law, becauſe the righteouſneſs that they ſtand juſtified before God in, is not their own actual righteouſneſs by the law, but by imputation; and is really the righteouſneſs of another, namely, of God in Chriſt, 2 Cor. 5. 21.; Phil. 3. 8, 9, 10. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, which is unto all, and upon all* (that is imputed to) *them that believe.* Rom. 3. 22. But if they were under the old covenant the covenant of works, then their righteouſneſs muſt be their own, or no forgiveneſs of ſins. *If thou do well, ſhalt not thou be accepted? but if thou tranſgreſs, ſin lieth at the door*, ſaith the law. Gen. 4. 7.

4. In a word, whatſoever they do receive, whether it be converſion to God, whether it be pardon of ſin, whether it be faith or hope, whether it be righteouſneſs, whether it be ſtrength, whether it be the Spirit, or the fruits thereof, whether it be victory over ſin, death, or hell, whether it be heaven, everlaſting life, and glory inexpreſſible, or whatſoever it be, it comes to them freely, God having no firſt eye to what they would do, or ſhould do, for the obtaining of the ſame.

But to take this in pieces:

1. In a word, Are they converted? God finds them firſt; for ſaith he, *I am found of them that ſought me not.* Iſ. 65. 1.

2. Have they pardon of ſin? They have that alſo freely; *I will heal their backſlidings, and love them freely.* Hoſ. 14. 4.

3. Have they faith? It is the gift of God in Chriſt Jeſus, *and he is not only the author,* (that is the beginner thereof), *but he doth alſo perfect the ſame.* Heb. 12. 2.

4. Have they hope? It is God that is the firſt cauſe thereof. *Remember thy word unto thy ſervant, wherein thou haſt cauſed me to hope.* Pſ. 119. 49.

5. Have they righteouſneſs? It is a free gift of God, Rom. 5. 17.

6. Have they ſtrength to do the work of God in their generations? or any other thing that God would have them do? That alſo is a free gift from the Lord; for without him, we neither do, nor can do any thing; John 15. 5.

7. Have we comfort or conſolation? We have it not for what we have done, but from God through Chriſt; for he is the God of all our comforts and conſolations; 2 Cor. 1.

8. Have we the Spirit, or the fruits thereof? It is the gift of the Father: *How much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?* Luke 11. 13. *Thou haſt wrought all our works for us;* Iſ. 26. 12.

And ſo I ſay, whether it be victory over ſin, death, hell, or the devil, it is given us by the victory of Chriſt. *But thanks be to God which hath given us the victory through our Lord Jeſus Chriſt*, 1 Cor. 15. 57.; Rom. 7. 24, 25. Heaven and glory, it is alſo the gift of him *who giveth us richly all things to enjoy;* 1 Tim. 6. 17. Matth. 25.

So that theſe things, if they be duly and ſoberly conſidered, will give ſatisfaction in this thing.

I might have added many more for the clearing of theſe things: As, firſt, when God came to man to convert him, he found him a dead man; Eph. 2. 1, 2. he found him an enemy to God, Chriſt, and the ſalvation of his own ſoul; he found him wallowing in all manner of wickedneſs, he found him taking pleaſure therein, with all delight and greedineſs.

2. He was fain to quicken him by putting his Spirit into him, and to tranſlate him by the mighty operation thereof.

3. He was fain to reveal Chriſt Jeſus unto him, man being altogether ſenſeleſs and ignorant of the bleſſed Jeſus, Matth. 11. 25, 27. 1 Cor. 2. 7, 8, 9, 10.

4. He was fain to break the ſnare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

Now we are to proceed, and the things that we are to treat upon, in the ſecond place, are theſe:

1. Why it is a free and unchangeable grace?

2. Who they are that are actually brought into his free and unchangeable covenant of grace, and how they are brought in.

3. What are the privileges of thoſe that are actually brought into this free and glorious grace, of the glorious God of heaven, and glory.

I. For the *firſt*, Why it is a free and unchangeable grace; and for the opening of this, we muſt conſider firſt, How and through whom this grace doth come to be, firſt, free to us, and, ſecondly, unchangeable.

This grace is free to us, through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

*Pſ.* 89. 3.

Luke 1. 68. to 72.

Firſt, That it comes by way of covenant, contract, (or bargain, though not perſonally with us), be pleaſed to conſider theſe ſcriptures, where it is ſaid, *I have made a covenant with my choſen: I have ſworn unto David my ſervant, And as for thee alſo, by the blood of thy covenant,* (ſpeaking of Chriſt), *have I ſent forth the priſoners out of the pit, wherein was no water;* Zech. 9. 9. 10. 11. Again. *You have ſold yourſelves for nought, and you ſhall be bought without money;* Zek. 34. 23, 24, 37, 24, 25. *Bleſſed be the Lord,* (therefore ſaith Zacharias), *for he hath viſited, and* (alſo) *redeemed his people And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began: that we ſhould be ſaved from our enemies, and from the hands of all that hate us: to perform his mercy promiſed to our fathers, and to remember his holy covenant,* or bargain. And if any ſhould be offended with the plainneſs of theſe words, as ſome poor ſouls may be through ignorance, let them be pleaſed to read ſoberly the 49th chapter of the prophet Iſaiah, from ver. 1. to 12. and there they may ſee that it runs as plain a bargain, as if two ſhould be making of a bargain between themſelves, and concluding upon ſeveral conditions on both ſides; but more of this hereafter.

Now, ſecondly, This covenant, I ſay, was made with one, not with many, and alſo confirmed in the conditions of it with one, not with ſeveral. 1. That the covenant was made with one, ſee Gal. 3. 16.; *Now to Abraham and to his ſeed was the promiſe made; he ſaith not to ſeeds, as of many, but as of one; and to thy ſeed, which is Chriſt,* ver. 17. *And this I ſay is the covenant which was confirmed before of God, in Chriſt, &c.* The covenant was made with the ſeed of Abraham, not the ſeeds, but the ſeed, which is the Lord Jeſus Chriſt, our head and undertaker in the things concerning the covenant.

2. The condition was made with one, and alſo accompliſhed by him alone, and not by ſeveral; yet in the nature, and for the everlaſting deliverance of many; even by one man, Jeſus Chriſt, as it is clear from Rom. 5. 15, 16, 17. &c. and in Zech. 9. 11. the Lord ſaith to Chriſt, *And as for thee;* mark, *as for thee alſo, by the blood of the covenant,* or as for thee whoſe covenant was by blood; that is, the condition of the covenant was, that thou ſhouldſt ſpill thy blood; which having been done in the account of God (ſaith he) I, according to my condition, have let go the priſoners, or ſent them out of the pit wherein was no water; thoſe ſcriptures in Galatians 3. at the 16th and 17th verſes that are above cited, are notable to our purpoſe; the 16th verſe ſaith, it was made with Chriſt, and the 17th ſaith, it was alſo confirmed in, or with God in him; pray read with underſtanding. *Now* (ſaith Paul) *the promiſes were not made unto ſeeds, as of many; but as of one, and to thy ſeed which is Chriſt.*—The law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. Not that the covenant was made with Abraham and Chriſt together, as two perſons that were the undertakers of the ſame; the promiſe was made with or to Abraham afterwards: but the covenant with Chriſt before. Further, that the covenant was not perſonally made with Abraham, no, nor with any of the Fathers, neither ſo as that they were the perſons that ſhould ſtand engaged, to be the accompliſhers thereof, either in whole or in part; which is very clear.

1. Becauſe this covenant was not made with God and the creature; not with another poor Adam, that only ſtood upon the ſtrength of natural abilities: but this covenant was made with the ſecond perſon, with the eternal Word of God; with him that was every way as holy, as pure, as infinite, as powerful, and as everlaſting as God, Pro. 22. 23. to 31. Zech. 13. 7. Rev. 1. 11, 17, 22, 13, 16. Iſ. 9. 6. Phil. 2. 6. Heb. 1.

2. This covenant or bargain was made indeed and in truth before man was in being. Oh! God thought of the ſalvation of man before there was any tranſgreſſion of man; for then I ſay, and not ſince then was the covenant of grace made with the undertaker thereof; for all the other ſayings are to ſhew unto us that glorious plot and contrivance that was concluded on before time, between the Father and the Son, which may very well be concluded on for a truth from the word of God, if you conſider, firſt, That the ſcripture doth declare that the price was agreed no by the Son before time; the promiſe was made to him by the Father, that he ſhould have his bargain before time; and the choice, who they were that ſhould be ſaved, was made before time, even before the world began.

For the firſt, That the price was agreed upon before the world began, conſider the word which ſpeaketh of the price that was paid for ſinners, even *The precious blood of Chriſt;* it ſaith of him *who verily was fore-ordained before the foundation of the world, but was made manifeſt in theſe laſt times for you, who by him do believe. &c.* Mark, it was fore-ordained or concluded on between the Father and his Son, before the world began.

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2. The promiſe from God to the Son, was alſo made in the ſame manner, as it is clear, where the apoſtle ſaith, with comfort to his ſoul, *That he had hopes of eternal life, which God, that cannot lie, promiſed before the world began:* which could be to none but the Mediator of the new covenant, becauſe there was none elſe to whom it ſhould be made but he.

Tit.

3. The choice was alſo made then, even before man had a being in the world, as it is evident, where he ſaith, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him, in love.* Nay, did I look upon it here to be neceſſary, I could ſhew you very largely and clearly, that God did not only make the covenant with Chriſt before the world began, and the conditions thereof; but I could alſo ſhew you that the very ſaints qualifications as part of the covenant, were then concluded on by the Father and the Son, according to theſe ſcriptures; Eph. 1. 3, 4. chap. 2. 10. and Rom. 8. 28. which it may be I may touch upon further anon.

Eph

But, Thirdly, This covenant was not made with any of the fathers, neither in whole, nor in part, as the undertakers thereof; for then it muſt be alſo concluded, that they are co-partners in Chriſt in our ſalvation, and ſo, that Chriſt is not mediator alone; but this would be blaſphemy for any one to ſurmiſe. And therefore by the way, when thou readeſt of the new covenant in ſcripture, as though it was made with Adam, Noah, Abraham, or David, thou art to conſider thus with thyſelf: Firſt, That God ſpake to them in ſuch a way, for to ſhew or ſignify unto us, how he did make the covenant that he did make with Chriſt, before the world began, they being types of him. Secondly, That he thereby might let them underſtand that he was the ſame then as he is now, and now as he was then; and that then it was reſolved on between his Son and he, that in after ages his Son ſhould in their natures, from their loins, and for their ſins, be born of a woman, hanged on the croſs, &c. for them; for all along you may ſee that when he ſpeaketh to them of the new covenant, he mentions their ſeed, their ſeed, ſtill aiming at Chriſt; *Chriſt the ſeed of the woman, was to break the ſerpent's head:* Gen. 3. 15. Gen. 17. Pſal. 87. 36. Now to Abraham and his ſeed, was the promiſe made, his ſeed ſhall endure for ever, and his throne as the days of heaven, &c. ſtill pointing at Chriſt. And, thirdly, To ſtir up their faith and expectations to be conſtant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had ſince the concluſion, declared unto the world by the prophets. Fourthly, It appeareth that the heart of God was much delighted therein alſo, as is evident, in that he was always in every age, declaring of that unto them, which before he had prepared for them. O this good God of heaven!

*Obj.* But you will ſay, perhaps, the ſcriptures ſay plainly, that the new covenant was and is made with believers, ſaying, *The days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and the houſe of Judah, not according to the covenant that I made with their fathers, in the day in which I brought them out of the land of Egypt, &c.* Heb. 8. 10, 11, 12. Jer. 31. 33. So that it doth not run with Chriſt alone, but with believers alſo. *I will make a new covenant with the houſe of Iſrael and Judah, &c.*

*Anſ.* Firſt, it cannot be meant that the new covenant was made with Chriſt and the houſe of Iſrael and Judah, as the undertaker thereof: for ſo it was made with Chriſt alone, which is clear, in that it was made long before the houſe of Iſrael and Judah had a being, as I ſhewed before.

But, ſecondly, Theſe words here are ſpoken, firſt, to ſhew rather the end of the ceremonies, than the beginning or riſe of the new covenant. Mind a little, the apoſtle is labouring to beat the Jews, to whom he wrote this epiſtle, off of the ceremonies of the law, of the prieſts, altar, offerings, temple, &c. and to bring them to the right underſtanding of the thing and things that they held forth, which was to come, and to put an end to thoſe. If you do but underſtand the epiſtle to the Hebrews, it is a diſcourſe that ſheweth that the Son of God being come, there is an end put to the ceremonies; for they were to continue ſo long and no longer. *It,* ſaith the apoſtle, *ſtood in meats and drinks, and divers waſhings, and carnal ordinances impoſed on them until the time of reformation;* that is, until Chriſt did come. *But Chriſt being come, an high-prieſt of good things to come, &c.*—puts an end to the things and ordinances of the Levitical prieſthood; read the 7th, 8th, 9th, and 10th chapters, and you will find this true. So then when he ſaith, *The days come, in which I will make a new covenant;* it is rather to be meant a changing of the adminiſtration, a taking away the type, the ſhadow, the ceremonies from the houſe of Iſrael and Judah, and relieving by the birth of Chriſt, and the death of Chriſt, and the offering of the body of him, whom the ſhadows and types did point out to be indeed he, whom God the Father had given for a ranſom by covenant for the ſouls of the ſaints; and alſo to manifeſt the truth of that covenant, which was made between the Father and the Son before the world began: for tho' the new covenant was made before the world began, and alſo every one in all ages was ſaved by the virtue of that covenant; yet that covenant was never ſo clearly made manifeſt as at the coming, death, and reſurrection of Chriſt; and therefore, ſaith the ſcriptures, *He hath brought life and immortality to light through the goſpel.* 1 Tim 1. 9. 10. *Who hath ſaved us, and called us with an holy calling, not according to the works of righteouſneſs which we have done; but according to his own purpoſe and grace, which was given us in Chriſt before the world began;* (there is the covenant); *but it was made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and brought life and immortality to light through the goſpel.* Therefore I ſay, theſe words are therefore to diſcover, that the time was come to change the diſpenſation, to take away the type and bring in the ſubſtance, and ſo manifeſting that more clearly which before lay hid in dark ſayings and figures. And this is uſual with God to ſpeak in this manner.

Again, If at any time you do find in the ſcriptures, that the covenant of works is ſpoken of as the firſt covenant that was manifeſted, and ſo before the ſecond covenant; yet you muſt underſtand, that it was ſo only as to manifeſtation; that is, it was firſt given to man, yet not made before that which was made with Chriſt; and indeed it was requiſite that it ſhould be given or made known firſt, that thereby there might be a way made for the ſecond, by its diſcovering of ſin, and the ſad ſtate that man was in after the fall by reaſon of that. And again, that the other might be made the more welcome to the ſons of men. And in this did Chriſt in time moſt glorioufly anſwer Adam, who was the figure of Chriſt, Rom. 5. as well as of other things; for as the firſt covenant was made with the firſt Adam, ſo was the ſecond covenant made with the ſecond; for theſe are and were the two great public perſons, or repreſentators of the whole world, as to the firſt and ſecond covenants; and therefore you find God ſpeaking on this wiſe in ſcripture concerning the new covenant, *My covenant ſhall ſtand faſt with him.* Pſal. 89. 34. 35. *My mercy will I keep for him for evermore, ſaith God: My covenant ſhall ſtand faſt with him,* (this him is Chriſt, if you compare this with Luke 1. 32) *My covenant will I not break,* namely, that which was made with him, *nor alter the thing that is gone out of my mouth. Once have I ſworn by my holineſs, that I will not lie unto David,* to whom this was ſpoken figuratively in the perſon of Chriſt: for that was God's uſual way to ſpeak of the glorious things of the goſpel in the time of the law, as I ſaid before.

Secondly, The conditions alſo were concluded on, and agreed to be fulfilled by him: as it is clear, if you underſtand his ſaying in the 12th of John at the 27th verſe, where he foretelleth his death, and ſaith, *Now is my ſoul troubled, and what ſhall I ſay? Father ſave me from this hour; but for this cauſe came I* (into the world) *unto this hour:* as if he had ſaid, My buſineſs is now not to ſhrink from my ſufferings that are come upon me; for theſe are the things that are a great part of the conditions contracted in the covenant which ſtands between my Father and I: therefore I ſhall not pray that this might be abſolutely removed from me: *For this cauſe came I into the world;* even this was the very terms of the covenant. By this you may ſee we are under grace.

Now, in a covenant, there are theſe three things to be conſidered:

1. What it is that is covenanted for.
2. The conditions upon which the perſons who are concerned in it do agree.

3. If the conditions on both ſides be not according to the agreement fulfilled, then the covenant ſtandeth not, but is made void.

And this new covenant, in theſe particulars, is very exactly fulfilled, and made out in Chriſt.

1. The thing or things covenanted for, was the ſalvation of man, but made good in Chriſt. *The ſon of man is come to ſeek and to ſave that which was loſt. The ſon of man did not come to deſtroy mens lives, but to ſave them. He gave his life a ranſom for many. And this is the will* (or covenant) *of him that ſent him, that of all which he hath given him, he* John 6. 39. *ſhould looſe nothing; but ſhould raiſe it up again at the laſt day.*

2. As touching the conditions agreed on, they run thus:

Firſt, on the Mediator's ſide, that he ſhould come into the world; and then on the Father's ſide, that he ſhould give him a body. This was one of the glorious conditions between the Father and Chriſt. *Wherefore when he cometh into the world, he ſaith, ſacrifices and offerings thou wouldſt not,* that is, the old covenant muſt not ſtand, but give way to another ſacrifice which thou haſt prepared, which is the giving up my manhood to the ſtrokes of thy Heb. 13. 20. 21. juſtice, *for a body haſt thou prepared me.* This doth prove us under grace.

Secondly, On the Mediator's ſide, that he ſhould be put to death; and on God the Father's ſide, that he ſhould raiſe him up again; this was concluded on alſo to be done between God the Father and his Son Jeſus Chriſt: On Chriſt's ſide, that he ſhould die to give the juſtice of the Father ſatisfaction, and ſo to take away the curſe that was due to us wretched ſinners, by reaſon of our tranſgreſſions: and that God his Father being every way fully and completely ſatisfied, ſhould by his mighty power revive and raiſe him up again. He hath brought again——our Lord Jeſus; that is, from death to life, through (the virtue or effectual ſatisfaction that he received Heb. 13. 21. 22. from) *the blood* (that was ſhed according to the terms) *of the everlaſting covenant.*

Thirdly, On the Mediator's ſide, that he ſhould be made a curſe, and on the Father's ſide, that through him ſinners ſhould be inheritors of the bleſſing. What wonderful love doth there appear by this in the heart of our Lord Jeſus, in ſuffering ſuch things for our poor bodies and ſouls! Gal. 3. 13, 14. This is grace.

Fourthly, That on the Mediators ſide there ſhould be by him a victory over hell, death, and the devil, and the curſe of the law: And on the Father's ſide, that theſe ſhould be communicated to ſinners, and they ſet at liberty thereby, Zech. 9. 12. *Turn to the ſtrong hold,* (ſaith God), *ye priſoners of hope, even to day do I declare that I will render double unto thee.* Why ſo? It is becauſe of the blood of my Son's covenant, ver. 11.; which made Paul (though ſenſible of a body of death, and of the ſting that death did ſtrike into the ſouls of all thoſe that are found in their ſins) bold to ſay, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin;* that is true, and the terrible law of God doth aggravate, and ſet it home with unſupportable torment and pain. But ſhall I be daunted at this? No, *I thank my God through Jeſus Chriſt, he hath given me the victory.* So that now, though I be a ſinner in myſelf, yet I can, by believing in Jeſus Chriſt the Mediator of this new covenant, triumph over the devil, ſin, death, and hell; and ſay, Do not fear, my ſoul, ſeeing the victory is obtained over all my enemies through my Lord Jeſus, 1 Cor. 15. 55, 56, 57. This is the way to prove ourſelves under grace.

Fifthly, That on the Mediator's ſide he ſhould, by thus doing, bring in everlaſting righteouſneſs for ſaints, Dan. 9. 24. And that the Father for this ſhould give them an everlaſting kingdom, 1 Pet. 1. 3, 4, 5.; Eph. 1. 4.; 2 Tim 4. 18.; Luke 22. 28, 29.

But, in the next place, This was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jeſus Chriſt he muſt be authorized to do what was concluded on, touching this covenant by way of office. I ſhall therefore ſpeak a word or two alſo, touching the offices, (at leaſt ſome of them), that Chriſt Jeſus did, and doth ſtill execute as the Mediator of the new covenant, which alſo was typed out by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

And, *firſt,* His firſt office, after the covenant was made and concluded upon, was, that Jeſus ſhould become bound as a ſurety, and ſtand engaged upon oath, to ſee that all the conditions of the covenant that was concluded on between him and his Father, ſhould according to the agreement, be accompliſhed by him. And, ſecondly, That after that, he ſhould be the meſſenger from God to the world, for to declare the mind of God, touching the tenor and nature of both the covenants, eſpecially of the new one; the ſcripture ſaith, That Jeſus Chriſt was not only made a prieſt by an oath, but alſo a ſurety, or bondſman; as in Heb. 7. 21, 22. In ver. 21. he ſpeaketh of the prieſthood of Chriſt, that it was with an oath, and ſaith, ver. 22. *By ſo much* (alſo) *was Jeſus made the ſurety of a better teſtament,* (or covenant.)

Now the covenant was not only made on Jeſus Chriſt's ſide with an oath, but alſo on God the Father's ſide, that it might be for the better ground of eſtabliſhment to all thoſe that are, or are to be, the children of promiſe. Methinks it is wonderful to conſider, that the God and Father of our ſouls by Jeſus Chriſt, ſhould be ſo bent upon the ſalvation of ſinners, that he would covenant with his Son Jeſus for the ſecurity of them; and alſo that there ſhould paſs an oath on both ſides, for the confirmation of their reſolution to do good: As if the Lord had ſaid, My ſon, thou and I have here made a covenant, that I, on my part, ſhould do thus and thus; and that thou on thy part ſhouldſt do ſo and ſo. Now, that we may give theſe ſouls the beſt ground of comfort that may be, there ſhall paſs an oath on both ſides, that our children may ſee that we do indeed love them. *Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (in making of the covenant), *confirmed it by on oath,—that we might have ſtrong conſolation who have fled for refuge to lay hold upon the hope ſet before us,* Heb. 6. 13.—18.; and 7. 21. Mark, the 6th chapter ſaith, God confirmed his part by an oath; and the 7th ſaith, Chriſt was made, or ſet on his office alſo by an oath. Again, *Once* (ſaith Pſa. 8 God) *have I ſworn by my holineſs, that I will not lie* 34. 35 *unto David, nor alter the thing that is gone out of my mouth;* as was before cited.

Herein you may ſee that God and Chriſt were in good earneſt about the ſalvation of ſinners; for ſo ſoon as ever the covenant was made, the next thing was, who ſhould be bound to ſee all thoſe things fulfilled which were conditioned on between the Father and the Son. The angels they could have no hand in it; the world could not do it; the devils had rather ſee them damned, than they would wiſh them the leaſt good: Thus Chriſt looked, and there was none to help; though the burden lay never ſo heavy upon his ſhoulder, he muſt bear it himſelf; for there was none beſides himſelf to uphold, or ſo much as to ſtep in to be bound, to ſee the conditions (before mentioned) fulfilled, neither in whole nor in part. So that he muſt not be only he with whom the covenant was made, but he muſt alſo become the bondſman, or ſurety thereof; and ſo ſtand bound to ſee, that all and every particular thing conditioned for, ſhould be, both in manner and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now, as touching the nature of a ſurety and his work, (in ſome things), it is well known to moſt men; therefore I ſhall be very brief upon it.

First, You know a ſurety is at the bargain's making; and ſo was Chriſt. *Then was I by him.* 30.

Secondly, A ſurety muſt conſent to the terms of the agreement, or covenant; and ſo did Chriſt Jeſus.

Now that which he did engage ſhould be done for ſinners, acording to the terms of the covenant, was this:

*1ſt*, That there ſhould be a complete ſatisfaction given to God for the ſins of the world; for that was one great thing that was agreed upon when the covenant was made; Heb. 10. 5.

*2dly*, That Jeſus Chriſt ſhould (as aforeſaid) bring in an everlaſting righteouſneſs to cloth (his body) the ſaints withal; Dan. 9. 24, 25. Here is grace.

*3dly*, That he ſhould take in charge to ſee all thoſe forthcoming without ſpot or wrinkle, at the day of his glorious appearing from heaven to judgement, and to quit them before the judgement-ſeat.

Again, thirdly, In the work of a ſurety, there is required by the creditor, that the ſurety ſhould ſtand to what he is bound; and on the ſureties there is a conſenting thereunto.

*1ſt*, The creditor looks, that in caſe the debtor proves a bankrupt, that then the ſurety ſhould engage the payment. Is not this grace?

*2dly*, The creditor looks that the ſurety ſhould be an able man: now our ſurety was and is in this caſe very ſuitable; for he is heir of all things.

*3dly*, The creditor appoints the day, and alſo looks that the covenant ſhould be kept, and the debt paid according to the time appointed; and it is required of ſureties, (as well as ſtewards), that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is ſaid, *When the fulneſs of time was come, God ſent forth his Son—made under the law, to redeem them that are under the law*, (according to the ſuretiſhip). Thus comes grace to ſaints. 4. 5.

*4thly*, The creditor looks that his money ſhould be brought into his houſe, to his own habitation. Jeſus, our ſurety, in this alſo is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itſelf, which is God's dwelling-place, to render the value and price that was agreed upon for the ſalvation of ſinners; but I ſhall ſpeak more of this in another head; therefore I paſs it.

Again, fourthly, If the ſurety ſtands bound, the debtor is at liberty; and if the law do iſſue out any proceſs to take any, it will be the ſurety: and, O! how wonderfully true was this accompliſhed, in that when Chriſt our ſurety came down from heaven, God's law did ſo ſeize upon the Lord Jeſus, and ſo cruelly handle him, and ſo exact upon him, that it would never let him alone, until it had accuſed him, and condemned him; executed him, and ſcrewed his very heart's blood out of his precious heart and ſide; nay, and more than this too, as I ſhall ſhew hereafter.

But, *ſecondly*, In the next place, after that Jeſus Chriſt had ſtood bound, and was become our ſurety in things pertaining to this covenant, his next office was to be the meſſenger of God touching his mind and the tenor of the covenant unto the poor world: and this did the prophet foreſee long before, when he ſaith, *Behold, I will ſend my meſſenger, and he ſhall prepare the way before thee*, (ſpeaking of John the Baptiſt): *And he ſhall prepare the way before thee.* (And then he ſpeaketh of Chriſt to the people, ſaying), *And the Lord whom ye ſeek, ſhall ſuddenly come to his temple:* Who is he? *Even the meſſenger of the covenant, whom ye delight in*, (that is Chriſt): *Behold he ſhall come, ſaith the Lord of Hoſts.* 1.

Now the covenant being made before between the Father and the Son, and Jeſus Chriſt becoming bound to ſee all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world, concerning the ſalvation of their ſouls: And indeed, who could better come on ſuch an errand than he that ſtood by when the covenant was made? than he that ſhook hands with the Father in making of the covenant? than he that was become a ſurety in the behalf of poor ſinners, according to the terms of this covenant?

Now, you know, a meſſenger commonly when he cometh, he doth bring ſome errand to them to whom he is ſent, either of what is done for them, or what they would have them, whom they ſent unto, do for them, or ſuch like. Now what a glorious meſſage was that which our Lord Jeſus Chriſt came down from heaven withal to declare unto poor ſinners, and that from God his Father! I ſay, how glorious was it! and how ſweet is it to you that have ſeen yourſelves loſt by nature! and it will alſo appear a glorious one to you who are ſeeking after Jeſus Chriſt, if you do but conſider theſe following things about what he was ſent.

*1ſt*, Jeſus Chriſt was ſent from heaven to declare unto the world, from God the Father, that he was wonderfully filled with love to poor ſinners; firſt, In that he would forgive their ſins; ſecondly, In that he would ſave their ſouls; thirdly, In that he would make them heirs of his glory: *For God ſo loved the world, that he gave his only begotten Son.——For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved.* John 3. 15. &c.

*2dly*, God ſent Jeſus Chriſt to tell the poor world, how that he would do this for poor ſinners, and yet be juſt, and yet do his juſtice no wrong; and that was to be done by Jeſus Chriſt his dying of a curſed death in the room of poor ſinners, to ſatisfy juſtice, and make way for mercy; to take away the ſtumbling-blocks, and ſet open heaven's gates; to overcome Satan, and break off from ſinners his chains; to ſet (Luke 4. 18.) open the priſon-doors, and to let the priſoners go free, Iſ. 61. 1, 2, 3. And this was the meſſage that Chriſt was to deliver to the world by commandment from his Father; and this he told us when he came of his errand, where he ſaith, *I lay down my life for my ſheep.——No man taketh it away from me, but I lay it down of myſelf: I have power to lay it down, and to take it up again: and this commandment have I received of my Father*, even this commandment hath my Father given me, that I ſhould both do this thing, and alſo tell it unto you. John 10. 15. to 18.

*3dly*, He was not only ſent as a meſſenger to declare this his Father's love, but alſo how dearly he himſelf loved ſinners, what a heart he had to do them good, where he ſaith, *All that the Father hath given me ſhall come unto me:* (and let me tell you my heart too, ſaith Chriſt): *He that cometh unto me, will I in no wiſe caſt out.* As my Father is willing to give you unto me, even ſo am I as willing to receive you. As my Father is willing to give you heaven, ſo am I willing to make you fit for it, by waſhing you with my own blood: I lay down my life that you might have life; and this I was ſent to tell you of my Father.

*4thly*, His meſſage was further: He came to tell them how and which way they ſhould come to enjoy theſe glorious benefits; alſo by laying down motives to ſtir them up to accept of the benefits. The way is laid down in John 3. 14, 15. where Chriſt ſaith, *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up*, or cauſed to be hanged on the croſs, and die the death: *that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* The way, therefore, that thou ſhalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpoſe to give thee intelligence, and to certify thee of it.

Know therefore, that as I have been born of a woman, and have taken this body, it is on purpoſe that I might offer it upon the croſs a ſacrifice to God, to give him ſatisfaction for thy ſins, that his mercy may be extended to thy ſoul without any wrong to juſtice; and this thou art to believe, and not in the notion, but from thy very whole ſoul. Now, the motives are many. Firſt, If they do not leave their ſins, and come to Jeſus Chriſt, that their ſins might be waſhed away by his blood, they are ſure to be damned in hell; for the law hath condemned them already, John 3. 18, 19.; ſecondly, but if they do come, they ſhall have the boſom of Chriſt to lie in, the kingdom of heaven to dwell in, the angels and ſaints for their companions, ſhall ſhine there like the ſun, ſhall be there for ever, ſhall ſit upon the thrones of judgement, *&c.* Here is grace.

Methinks, if I had but time to ſpeak fully to all things that I could ſpeak to from theſe two heavenly truths, and to make application thereof, ſurely, with the bleſſing of God, I think it might perſuade ſome vile and abominable wretch to lay down his arms that he hath taken up in defiance againſt God, (and is marching hell-wards, poſt-haſte to the devil); I ſay, methinks it ſhould ſtop him, and make him willing to look back, and accept of ſalvation for his poor condemned ſoul, before God's eternal vengeance is executed upon him. O! therefore, you that are upon this march, I beſeech you conſider a little. What, ſhall Chriſt become a drudge for you? and will you be drudges for the devil? Shall Chriſt covenant with God for the ſalvation of ſinners? and ſhall ſinners covenant with hell, death, and the devil, for the damnation of their ſouls? Shall Chriſt come down from heaven to earth to declare this to ſinners? and ſhall ſinners ſtop their ears againſt theſe good tidings? Will you not hear the errand of Chriſt, although he telleth you tidings of peace and ſalvation? How, if he had come, having taken a command from his Father to damn you, and to ſend you to the devils in hell? Sinners, hear his meſſage, he ſpeaketh no harm; his words are eternal life; all men that give ear unto them, they have eternal advantage by them. Advantage, I ſay, that never hath an end.

Beſides, do but conſider theſe two things: it is like they may have ſome ſway upon thy ſoul.

1. When he came on his meſſage, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I ſay, with tears in his eyes. And when he came near the city, *i. e.* with his meſſage of peace, beholding the hardneſs of their hearts, he wept over it, and took up a lamentation over it, becauſe he ſaw they rejected his mercy, which was tidings of peace. I ſay, wilt thou then ſlight a weeping Jeſus, one that ſo loveth thy ſoul, that rather than he will loſe thee, he will with tears perſuade with thee?

2. Not only ſo, but alſo when he came, he came all on a gore of blood to proffer mercy to thee, to ſhew thee ſtill how dearly he did love thee; as if he had ſaid, Sinner, here is mercy for thee; but behold my bloody ſweat, my bloody wounds, my curſed death; behold and ſee what danger I have gone through to come unto thy ſoul. I am come indeed unto thee, and do bring thee tidings of ſalvation; but it coſt me my heart's blood before I could come at thee, to give thee the fruits of my everlaſting love. But more of this anon.

Thus have I ſpoken ſomething concerning Chriſt's being the meſſenger of the new covenant; but becauſe I am not willing to cut too ſhort off what ſhall come after, I ſhall paſs by theſe things not half touched, and come to the other which I promiſed even now; which was to ſhew you, that as there were Levitical ceremonies in or belonging to the firſt covenant, ſo theſe types or Levitical ceremonies did repreſent the glorious things of the new covenant. In thoſe ceremonies, you read of a ſacrifice, of a prieſt to offer up the ſacrifice, the place where, and the manner how he was to offer it; of which I ſhall ſpeak ſomething.

Firſt, As touching the ſacrifice, you find, that it was not to be offered up of all kind of beaſts, as of lions, bears, wolves, tigers, dragons, ſerpents, or ſuch like; to ſignify, that not all kinds of creatures that had ſinned, as devils, the fallen angels, ſhould be ſaved; but the ſacrifice was to be taken out of ſome kind of beaſts and birds; to ſignify, that ſome kind of God's creatures that had ſinned, he would be pleaſed to reconcile them to his ſelf again; as poor fallen man and woman, thoſe miſerable creatures, God, the God of heaven, had a good look towards after their fall; but not for the curſed devils, though more noble creatures by creation than we. Here is grace.

Now, though thoſe ſacrifices were offered, yet they were not offered to the end they ſhould make the comers to, or offerers thereof, perfect; but the things were to repreſent to the world what God had in after ages for to do, which was even the ſalvation of his creatures by that offering of the body of Jeſus Chriſt, of which theſe were a ſhadow and a type, for the accompliſhing of the ſecond covenant. For Chriſt was by covenant to offer a ſacrifice, and that an effectual one too, if he intended the ſalvation of ſinners: *A body haſt thou prepared me; I am come to do thy will*, Heb. 10.

I ſhall therefore ſhew you, firſt, what was expected of God in the ſacrifice, in the type, and then ſhew you how it was anſwered in the antitype; ſecondly, I ſhall ſhew you the manner of the offering of the type, and ſo anſwerable thereto, to ſhew you the fitneſs of the ſacrifice of the body of Chriſt, by way of anſwering ſome queſtions.

For the *firſt* of theſe:

*1ſt*, God did expect that ſacrifice which he himſelf had appointed, and not another; to ſignify, that none would ſerve his turn but the body and ſoul of his appointed Chriſt, the mediator of the new covenant; John 1. 29.

*2dly*, This ſacrifice muſt not be lame nor deformed; it muſt have no ſcar, ſpot, or blemiſh; to ſignify that Jeſus Chriſt was to be a complete ſacrifice by covenant; 1 Pet. 1. 29.

*3dly*, This ſacrifice was to be taken out of the flock or herd; to ſignify, that Jeſus Chriſt was to come out of the race of mankind, according to the covenant; Heb. 10. 5.

But, *ſecondly*, As to the manner of it: *1ſt*, The ſacrifice, before it was offered, was to have the ſins of the children of Iſrael confeſſed over it; to ſignify, that Jeſus Chriſt muſt, Iſ. 53. 4, 5, 6, 7. 1 Pet. 2. 24. bear the ſins of all his children by covenant. *As for thee, by the blood of thy covenant, in his own body on the tree*, Zech. 9. 10.

*2dly*, It muſt be had to the place appointed, namely, without the camp of Iſrael; to ſignify, that Jeſus Chriſt muſt be led to Mount Calvary; Luke 23. 33.

*3dly*, The ſacrifice was to be killed there; to ſignify, that Jeſus Chriſt muſt, and did ſuffer without the city of Jeruſalem for our ſalvation.

*4thly*, The ſacrifice muſt not only have its life taken away, but alſo ſome of its fleſh burned upon the altar; to ſignify, that Jeſus Chriſt was not only to die a natural death, but alſo that he ſhould undergo the pains and torments of the damned in hell.

*5thly*, Sometimes there muſt be a living offering and a dead offering, as the goat that was killed, and the ſcape-goat; the dead bird and the living bird; Lev. 14. 3, 4, 5, 6.; to ſignify, that Jeſus Chriſt muſt die, and come to life again.

*6thly*, The goat that was to die was to be the ſin-offering; that is, to be offered as the reſt of the ſin-offerings, to make an atonement as a type; and the other goat was to have all the ſins of the children of Iſrael confeſſed over him, Lev. 16. from the 7th verſe to the 22d, and then to be let go into the wilderneſs, never to be catched again; to ſignify, that Chriſt's death was to make ſatisfaction for ſin; and his coming to life again was to bring in everlaſting (Rom. 4. 25.) juſtification, from the power, curſe, and deſtroying nature of ſin.

*7thly*, The ſcape-goat was to be carried by a fit man into the wilderneſs; to ſignify, that Jeſus Chriſt ſhould be both fit and able to carry our ſins quite away from us, ſo as they ſhould never be laid to our charge again. Here is grace.

*8thly*, The ſacrifices under the law commonly part of them muſt be eaten, Exod. 12. 5, 6, 7, 8, 9, 10, 11.; to ſignify, that they that are ſaved ſhould ſpiritually feed on the body and blood of Jeſus Chriſt, or elſe they have no life by him; John 6. 51, 52, 53.

*9thly*, This ſacrifice muſt be eaten with unleavened bread; to ſignify, that they which love their ſins, that deviliſh leaven of wickedneſs, they do not feed upon Jeſus Chriſt.

Now, of what hath been ſpoken, this is the ſum: That there is a ſacrifice under the new covenant, as there were ſacrifices under the old; and that this ſacrifice did every way anſwer that or thoſe: indeed they did but ſuffer for ſin in ſhew, but he in reality; they as the ſhadow, but he as the ſubſtance. O! when Jeſus Chriſt did come to make himſelf a ſacrifice, or to offer himſelf for ſin, you may underſtand that our ſins were indeed charged to purpoſe upon him: O how they ſcared his ſoul, how they brake his body, inſomuch that they made the blood run down his bleſſed face, and from his precious ſide! therefore thou muſt underſtand theſe following things. Firſt, That Jeſus Chriſt by covenant did die for ſin. Secondly, That his death was not a mere natural death, but a curſed death; even ſuch a one as men do undergo from God for their ſins, (though he himſelf had none); even ſuch a death as to endure the very pains and torments of hell. O ſad pains and inexpreſſible torments! that this our ſacrifice for ſin went under. The pains of his body were not all; no, but the pains of his ſoul; for his ſoul was made an offering as well as his body; yet all but one ſacrifice; Iſ. 53.: To ſignify, that the ſuffering of Chriſt was not only a bodily ſuffering, but a ſoul-ſuffering; not only to ſuffer what man could inflict upon him, but alſo to ſuffer ſoul-torments, that none but God can inflict, or ſuffer to be inflicted upon him. O the torments of his ſoul! they were torments indeed; his ſoul was that that
6.38. felt the wrath of God: *My ſoul*, ſaith he, *is exceeding*
12.27. *ſorrowful, even unto death. My ſoul is troubled, and what ſhall I ſay?* The rock was not ſo rent, as was his precious ſoul: there was not ſuch a terrible darkneſs on the face of the earth then, as there was on his precious ſoul. O the torments of hell, and the eclipſings of the divine ſmiles of God, were both upon him at once! the devils aſſailing of him, and God forſaking of him, and all at once!
7.46. *My God, my God*, ſaith he, *why haſt thou forſaken me?* now in my great extremity; now ſin is laid upon me, the curſe takes hold of me, the pains of hell are claſped about me, and thou haſt forſaken me. O ſad! ſinners, this was not done in pretence but in reality; not in ſhew, but in very deed; otherwiſe Chriſt had diſſembled, and had not ſpoken the truth; but the truth of it his bloody ſweat declares, his mighty cries declare, the things what and for what he ſuffered declare. Nay, I muſt ſay thus much, that all the damned ſouls in hell, with all their damnations, did never yet feel that torment and pain that did this bleſſed Jeſus in a little time. Sinner, canſt thou read that Jeſus Chriſt was made an offering for ſin, and yet go on in ſin? Canſt thou hear that the load of thy ſins did break the very heart of Chriſt, and ſpill his precious blood? and canſt thou find in thy heart to labour to lay more ſins upon his back? Canſt thou hear that he ſuffered the pains, the fiery flames of hell, and canſt thou find in thy heart to add to his groans, by ſlighting of his ſufferings? O hard-hearted wretch! how canſt thou deal ſo unkindly with ſuch a ſweet Lord Jeſus?

*Queſt.* But why did Chriſt offer himſelf in ſacrifice?

*Anſ.* That thou ſhouldſt not be thrown to the very devils.

*Queſt.* But why did he ſpill his precious blood?

*Anſ.* That thou mightſt enjoy the joys of heaven.

*Queſt.* But why did he ſuffer the pains of hell?

*Anſ.* That thou mightſt not fry with the devils and damned ſouls.

*Queſt.* But could not we have been ſaved if Chriſt had not died?

*Anſ.* No; for without ſhedding of blood there is no remiſſion; and beſides, there was no death that could ſatisfy God's juſtice but his, which is evident: becauſe there was none in a capacity to die, or that was able to anſwer an infinite God, by his ſo ſuffering, but he.

*Queſt.* But why did God let him die?

*Anſ.* He ſtanding in the room of ſinners, and that in their names and natures, God's juſtice muſt fall upon him; for juſtice takes vengeance for ſin whereſoever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our ſins upon him, than he would have favoured any of us: for ſhould we have died? ſo did he. Should we have been made a curſe? ſo was he. Should we have undergone the pains of hell? ſo did he.

*Queſt.* But did he indeed ſuffer the pains of hell?

*Anſ.* Yea, and that in ſuch an horrible way too, that it is unſpeakable.

*Queſt.* Could not he have ſuffered without his ſo ſuffering? Would not his dying only of a natural death have ſerved the turn?

*Anſ.* No, in no wiſe: the ſins for which he ſuffered, called for the torments of hell; the condition in which he died did call for the torments of hell; for Chriſt did not die the death of a ſaint, but the death of a ſinner; of a curſed and damned ſinner (becauſe he ſtood in their rooms, Gal. 3. 13.); the law to which he was ſubjected, called for the torments of hell; the nature of God's juſtice could not bate him any thing, the death which he was to ſuffer, had not loſt its ſting; all theſe being put together, do irreſiſtibly declare unto us, that he, as a ſacrifice, did ſuffer the torments of hell.

But, ſecondly; had he not died and ſuffered the curſed death, the covenant had been made void, and his ſuretiſhip would have been forfeited; and beſides this, the world damned in the flames of hell-fire; therefore his being a ſacrifice, was one part of the covenant, for the terms of the covenant was, that he ſhould ſpill his blood, Zech. 9. 10, 11. O bleſſed Jeſus! O bleſſed grace!

*Queſt.* But why then is his death ſo ſlighted by ſome.

*Anſ.* Becauſe they are enemies to him, either through ignorance or preſumption; either for want of knowledge or out of malice; for ſurely, did they love or believe him, they could not chuſe but break, and bleed at heart, to conſider and to think of him, Zech. 12. 10, 11.

Thus, paſſing this, I ſhall now ſpeak ſomething to Chriſt's prieſtly office: but by the way, if any ſhould think, that I do here ſpin my thread too long in diſtinguiſhing his prieſtly office from his being a ſacrifice; the ſuppoſing that for Chriſt to be a prieſt and a ſacrifice is all one and the ſame thing, and it may be it is, becauſe they have not thought on this ſo well as they ſhould: namely, that as he was a ſacrifice, he was paſſive, Iſ. 53. that is, led or had away as a lamb to his ſufferings: but as a prieſt he was active; that is he did willingly and freely give up his body to be a ſacrifice. *He hath given his life a ranſom for many.* This conſideration being with ſome weight and clearneſs on my ſpirit, I was and am cauſed to lay them down in two particular heads. And therefore,

The ſecond thing that I would ſpeak ſomething to, it is this; That as there were prieſts under the firſt covenant, ſo there is a prieſt under this, belonging to this new covenant, a high-prieſt; the chief prieſt; as it is clear, where it is ſaid, *We having an high-prieſt over the houſe of God*, Heb. 10. 21. and 3. 1. and 5. 5, 10. and 7. 24, 25, 26. and 8. 1, 4.

Now the things that I ſhall treat upon are theſe: Firſt, I ſhall ſhew you the qualifications required of a prieſt under the law. Secondly, his office: and, thirdly, how Jeſus Chriſt did according to what was ſignified by thoſe under the law; I ſay, how he did anſwer the types, and where he went beyond them.

For his qualifications:

Heb. 5. 4. 1*ſt*. They muſt be called thereto of God: *No man takes this honour upon him, but he that is called of God as Aaron.* Now Aaron's being called of God to be a prieſt, ſignifies that Jeſus Chriſt is a prieſt of God's appointment, ſuch a one that God hath choſen, likes of, and hath ſet on work, *called of God an high-prieſt*, &c. ver. 10

Levi. 21. 17. to 22. 2*dly*, The prieſts under the law, they muſt be men complete, not deformed: *Speak unto Aaron*, ſaith God to Moſes, *ſaying, Whoſoever he be of thy ſeed in their generations, that hath any blemiſh, let him not approach to offer the bread of his God: for whatſoever man he be that hath a blemiſh, he ſhall not approach:* (if he be) *a blind man, or a lame man, or he that hath a flat noſe, or any thing ſuperfluous, or a man that is broken-footed, or broken-handed or crook-backed, or a dwarf, or he that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken: no man that hath a blemiſh of the ſeed of Aaron the prieſt, ſhall come nigh to offer offerings of the Lord made by fire: he hath a blemiſh, he ſhall not come nigh to offer the bread of his God;* What doth all this ſignify, but that, in the firſt place, he muſt not be lame, to ſignify he muſt not go haltingly about the work of our ſalvation. 2. He muſt not be blind, to ſignify that he muſt not go ignorantly to work, but he muſt be quick of underſtanding in the things of God. 3. He muſt not be ſcabbed, to ſignify, that the prieſt muſt not be corrupt, or filthy in his office. 4. In a word he muſt be every way complete, to ſignify to us, that Jeſus Chriſt was to be, and is moſt complete, and moſt perfect every way, an acceptable high-prieſt in things pertaining to God, in reference to his ſecond covenant.

3*dly*. The prieſts under the law were not to be hard-hearted, but pitiful and compaſſionate, willing and ready, with abundance of bowels to offer for the people, and to make an atonement for them, Heb. 5. 1, 2. To ſignify that Jeſus Chriſt ſhould be a a tender hearted high-prieſt, able and willing to ſympathiſe, and be affected with the infirmities of others, to pray for them, to offer up for them his precious blood; he muſt be ſuch a one, *Who can have compaſſion on* (a company of poor) *ignorant ſouls, and on them that are out of the way*, to recover them, and to ſet them in ſafety, and that he might thus do, he muſt be a man that had experience of the diſadvantages that infirmity and ſin did bring unto theſe poor creatures, Heb. 2 17.

4*thly*. The high-prieſts under the law were not to be ſhy or ſqueamiſh, in caſe there were any that had the plague or leproſy, ſcab or blotches; but muſt look on them, go to them, and offer for them, (Lev. 13. read that whole chapter): all which is to ſignify, that Jeſus Chriſt ſhould not refuſe to take notice of the ſeveral infirmites of the pooreſt of his people, but to teach them, and to ſee that none of them be loſt, by reaſon of their infirmity, for want of looking to or tending of. This privilege alſo have we under this ſecond covenant. This is the way to make grace ſhine.

5*thly*. The high-prieſts under the law, they were to be anointed with very excellent oil, compounded by art, (Exod. 29. 7. chap. 30. 30.) to ſignify, that Jeſus Chriſt the great high-prieſt of this new covenant ſhould be in a moſt eminent way anointed to his prieſtly office by the holy Spirit of the Lord.

6*thly*. The prieſt's food and livelihood, in the time of his miniſtry, was to be the conſecrated, and holy things, Exod. 29. 33.; to ſignify, that it is the very meat and drink of Jeſus Chriſt to do his prieſtly office, and to ſave and preſerve his poor, emptied, and afflicted ſaints. O what a new-covenant high-prieſt have we!

7*thly*. The prieſts under the law were to be waſhed with water, Exod. 29. 4.; to ſignify, that Jeſus Chriſt ſhould not go about the work of his prieſtly office with the filth of ſin upon him, but was without ſin to appear as our high-prieſt in the preſence of his Father, to execute his prieſtly office there for our advantage; *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* Heb. 7.

8*thly*, The high-prieſts under the law, before they went into the holy place, were to be clothed with a curious garment, *a breaſt-plate, and an ephod, and a robe, and broidered coat, a mitre, and a girdle*; and they were to be made of gold, and blue, and purple, and ſcarlet, and fine linen; and in his garment and glorious ornaments there muſt be precious ſtones, and on thoſe ſtones there muſt be written the names of the children of Iſrael, (read the 28th of Exodus); and all this was to ſignify what a glorious high-prieſt Jeſus Chriſt ſhould be; and how, in the righteouſneſs of God, he ſhould appear before God as our high-prieſt, to offer up the the ſacrifice that was to be offered for our ſalvation to God his Father: but I paſs that.

Now I ſhall ſpeak to his office: The office of the high-prieſt in general was two-fold. Firſt, to offer the ſacrifice without the camp; ſecondly, To bring it within the veil; that is, into the holieſt of all, which did type out heaven.

1*ſt*, It was the office of the prieſt to offer the ſacrifice, and ſo did Jeſus Chriſt, he did offer his own body and ſoul in ſacrifice. I ſay, he did offer it, and not another; as it is written, *No man taketh away my life, but I lay it down of myſelf; I have power to lay it down, and I have power to take it up again.* John 1 18. And again it is ſaid, *When he* (Jeſus) *had offered up one ſacrifice for ſins, he for ever ſat down on the right hand of God.* Heb. 1

2*dly*, The prieſts under the law muſt offer up the ſacrifice that God had appointed, and none elſe, a complete one without any blemiſh; and ſo did our high prieſt, where he ſaith, *Sacrifice and offerings thou wouldſt not, but a body haſt thou prepared me*, and that I will offer. Heb.

3*dly*, The prieſt was to take of the aſhes of the ſacrifice, and lay them in a clean place: And this ſignifies, that the body of Jeſus after it had been offered, ſhould be laid into Joſeph's ſepulchre, as in a clean place, where never any man before was laid; Levit. 6. 11. compared with John 19. 41, 42.

This being one part of his office, and when this was done, then, in the next place, he was to put on the glorious garment, when he was to go into the holieſt, and take of the blood, and carry it thither, &c. he was to put on the holy garment, which ſignifieth the righteouſneſs of Jeſus Chriſt.

Secondly, He was in his holy garment, which hath in it the ſtones, and in the ſtones the names of the twelve tribes of the children of Iſrael, to appear in the holy place. *And thou ſhalt take two onyx ſtones, and ſhalt grave on them the names of the children of Iſrael; ſix of their names on one ſtone and the other ſix names of the reſt on the other ſtone, according to their birth.* Exod. ver. And this was to ſignify, that when Jeſus Chriſt was to enter into the holieſt, then he was there to bear the names of his elect, in the tables of his heart, before the throne of God, and the mercy-ſeat; Heb. 12. 23.

Thirdly, With this he was to take of the blood of the ſacrifices, and carry it into the holieſt of all, which was a type of heaven, and there was he to ſprinkle the mercy ſeat; and this was to be done by the high-prieſt only; to ſignify, that none but

Jeſus Chriſt muſt have this office and privilege, to be the people's high-prieſt to offer for them. *But* 7. *into the ſecond went the high-prieſt alone once every year, yet not without blood, which he offered for himſelf and for the errors of the people.*

Fourthly, He was there to make an atonement for the people with the blood, ſprinkling of it upon the mercy-ſeat; but this muſt be done with much 6. 11. incenſe. *And Aaron ſhall bring the bullock which is for a ſin-offering for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which is for himſelf. And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring it within the veil: And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat, that is upon the teſtimony, that he die not. And he ſhall take of the blood of the bullock, and ſprinkle it upon the mercy-ſeat eaſtward; and before the mercy-ſeat ſhall he ſprinkle the blood with his finger ſeven times. And then he ſhall kill the goat of the ſin-offering which is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.* Now this was for the prieſt and the people; all which doth ſignify, that Jeſus Chriſt was after his death to go into heaven itſelf, of which this holy place was a figure, Heb. 9. and there to carry the ſacrifice that he offered upon the croſs, into the preſence of God, for to obtain mercy for the people in a way of juſtice. And in that he is ſaid to take his hands full of ſweet incenſe, it ſignifies, that Jeſus Chriſt was to offer up his ſacrifice in the preſence of his Father, in a way of interceſſion and prayers.

I might have branched theſe things out into ſeveral particulars, but I would be brief.

I ſay, therefore, the office of the prieſt was to carry the blood into the holy place, and there to preſent it before the mercy-ſeat, with his heart full of interceſſions for the people, for whom he was a prieſt, Luke 1. 8—11. This is Jeſus Chriſt's work now in the kingdom of glory, to plead his own blood the nature and virtue of it, with a perpetual interceſſion to the God of mercy, on the behalf of us poor miſerable ſinners, Heb. 7. 24.

Now in the interceſſion of this Jeſus, which is part of his prieſtly office, there are theſe things to be conſidered for our comfort:

*1ſt*, There is a pleading of the virtue of his blood for them that are already come in; that they may be kept from the evils of hereſies, deluſions, temptations, pleaſure, profits, or any thing of this world 15. which may be too hard for them. Father, *I pray not that thou ſhouldſt take them out of the world,* ſaith Chriſt, *but that thou ſhouldſt keep them from the evil.*

*2dly*, In caſe the devil ſhould aſpire up into the preſnce of God, to accuſe any of the poor ſaints, and to plead their backſlidings againſt them, as he will do if he can; then there is Jeſus, our Lord Jeſus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general ſatisfaction that he did give when he was on the croſs, but alſo the virtue that is in it now, for the cleanſing and freſh purging of his poor ſaints, under their ſeveral temp- 10. tations and infirmities; as ſaith the apoſtle, *For if when we were enemies, we were reconciled to God, by the death of his Son; much more then being reconciled, we ſhall be ſaved by his life,* that is, by his interceſſion.

*3dly*, The maintaining of grace alſo is by Jeſus Chriſt's interceſſion, being the ſecond part of his prieſtly office. O! had we not a Jeſus at the right hand of God making interceſſion for us, and to convey freſh ſupplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand; how ſoon would it be with us, as it is with thoſe for whom he prays not at all? John 17. 9. But the reaſon why thou ſtandeſt while others fall, the reaſon why thou goeſt through the many temptations of the world, and ſhakeſt them off from thee while others are enſnared and entangled therein, it is, becauſe thou haſt an *interceding Jeſus. I have prayed* (ſaith he) *that thy faith fail not.* *Luke* 22.32.

*4thly*, It is partly by the virtue of Chriſt's interceſſion that the elect are brought in; there are many that are come to Chriſt, which are not yet brought into Chriſt: and it is one part of his work to pray for their ſalvation too. *Neither pray I for theſe alone, but for all thoſe that ſhall believe* (though as yet they do not believe) *on me* (but that they may believe) through their word, John 17. 20. And let me tell thee, ſoul, for thy comfort, who art a-coming in to Chriſt, panting and ſighing, as if thy heart would break, I tell thee, ſoul, thou wouldſt never have come to Chriſt, if he had not firſt, by the virtue of his blood and interceſſion, ſent into thy heart an earneſt deſire after Chriſt; and let me tell thee alſo, that it is his buſineſs to make interceſſion for thee; not only that thou mighteſt come in, but that thou mightſt be preſerved when thou art come in. Compare Heb. 7. 25. Rom. 8. 33,—35. *&c.*

*5thly*, It is by the interceſſion of Chriſt that the infirmities of the ſaints in their holy duties are forgiven. Alas! if it was not for the prieſtly office of Chriſt Jeſus, the prayers, alms, and other duties of the ſaints, might be rejected, becauſe of the ſin that is in them; but Jeſus being our high-prieſt, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his now perfections; and therefore it is that there is an anſwer given to the ſaints prayers, and alſo acceptance of their holy duties; Rev. 8. 3, 4. *But Chriſt being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God? And for this cauſe he is the Mediator of the New Teſtament,* (or covenant), *that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called* Heb. 9. 11 (notwithſtanding all their ſins) *might receive the promiſe of eternal inheritance.* to 15.

The third thing now to be ſpoken to, is to ſhew where and how Jeſus Chriſt outwent, and goes beyond theſe prieſts in all their qualifications and offices, for the comfort of poor ſaints.

1. They that were called to the prieſthood under the law, were but men; but he is both God and man, Heb. 7. 28.

2. Their qualifications were in them in a very ſcanty way; but Jeſus was every way qualified in an infinite and full way.

3. They were conſecrated but for a time, Heb. 7. 23.; but he for evermore, ver. 24.

4. They were made without an oath, ver. 20. 21.; but he with an oath.

5. They as ſervants: but he as a ſon Heb. 3. 6.

6. Their garments were but ſuch as could be made with hands, Ezek. 28.; but his the very righteouſneſs of God, Rom 3. 22.

7. Their offerings were but the body and blood of beaſts, and ſuch like, Phil. 3. 8.; but his offering was his own body and ſoul, Heb. 9. 12, 13, and 10. 4. 5. Iſ. 53. 10. Heb. 10. 5.

8. Thoſe were at beſt but a ſhadow or type, ver. 1.; but he the very ſubſtance and end of all thoſe ceremonies, Heb. 9. 10. 11.

9. Their holy place was but made by men, Heb.

9. 24.; but his, or that which Jeſus is entered into, is heaven itſelf, Heb. 5. 2. 3.

10. When they went to offer their ſacrifice, they were forced to offer for themſelves, as men compaſſed about with infirmity, Heb. 7. 26.; but he was holy, harmleſs, Heb. 10. 11. who did never commit the leaſt tranſgreſſion, Heb. 7. 26.

11. They, when they went in to offer, were fain to do it ſtanding, Heb. 10.; to ſignify, that God had no ſatisfaction therein; but he, *when he had offered one ſacrifice for ſin, for ever ſat down at the right hand of God*, Heb. 10.: To ſignify, that God was very well pleaſed with his offering.

*Heb.* 10. 11. 14.

12. They were fain, *to offer oftentimes the ſacrifice that could never take away ſin, but he, by one offering, hath perfected for ever them that are ſanctified.*

13. Their ſacrifices at the beſt could but ſerve for the cleanſing of the fleſh, Heb. 9. 13.: but his for cleanſing both body and ſoul: The blood of Jeſus Chriſt doth purge the conſcience from dead works to live a holy life, ver. 14.

14. Thoſe high-prieſts could not offer but once a year in the holieſt of all, ver. 7.; but our high-prieſt, he ever liveth to make interceſſion for us, Heb. 7. 24, 25.

15. Thoſe high-prieſts, notwithſtanding they were prieſts, they were not always to wear thir holy garments; but Jeſus never puts them off of him, but is in them always.

16. Thoſe high-prieſts death would be too hard for them, Heb. 7. 21, 23.; but our high prieſt hath vanquiſhed and overcome that cruel enemy of ours, Heb. 2. 15.; and brought life and immortality to light through the glorious goſpel, 2 Tim. 1. 10.

17. Thoſe high-prieſts were not able to ſave themſelves: but this is able to ſave himſelf, and all that come to God by him, Heb. 7. 25.

18. Thoſe high-prieſts blood could not do away ſin; but the blood of Jeſus Chriſt, who is our high-prieſt, cleanſeth us from all ſin, 1 John 1. 7.

19. Thoſe high-prieſts ſometimes by ſin cauſed God to reject their ſacrifices; but this high-prieſt, *doth always the things that pleaſe him.*

20. Thoſe high-prieſts could never convey the Spirit by virtue of their ſacrifices or office; but this high-prieſt, our Lord Jeſus, he can, and doth give all the gifts and graces that are given to the ſons of men.

21. Thoſe high-prieſts could never by their ſacrifices bring the ſoul of any ſinner to glory by virtue of itſelf? but Jeſus hath by one offering (as I ſaid before) perfected for ever thoſe that he did die for. Thus in brief I have ſhewed, in ſome particulars, how and wherein Jeſus our high-prieſt doth go beyond thoſe high-prieſts; and many more, without queſtion, might be mentioned; but I forbear.

A fifth office of Chriſt, in reference to the ſecond covenant, was, that he ſhould be the forerunner to heaven before his ſaints, that were to follow after. Firſt, he ſtricks hand in the covenant; ſecondly, he ſtands bound as a ſurety to ſee every thing in the covenant accompliſhed that was to be done on his part; then he brings the meſſage from heaven to the world; and before he goeth back, he offereth himſelf for the ſame ſins that he agreed to ſuffer for; and ſo ſoon as this was done, he goeth poſt-haſte to heaven again, not only to exerciſe the ſecond part of his prieſtly office, but as our forerunner, to take poſſeſſion for us, even into heaven itſelf; as you may ſee, Heb. 6. 20. where it is ſaid, *Whither the forerunner is for us entered.*

1*ſt*. He is run before to open heaven's gates: *Be ye open ye everlaſting doors, that the King of glory may enter in.*

2*dly*, He is run before to take poſſeſſion of glory in our natures for us.

3*dly*, He is run before to prepare us our places againſt we come after. *I go to prepare a place for you.*

*John* 14. 1.

4*thly*. He is run thither to make the way eaſy, in that he hath firſt trodden the path himſelf.

5*thly*. He is run thither to receive gifts for us. All ſpiritual and heavenly gifts had been kept from us, had not Chriſt, ſo ſoon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot ſtand to enlarge upon theſe glorious things; the Lord enlarge them upon your hearts by meditation.

Here now I might begin to ſpeak of his prophetical and kingly office, and the privileges that do and ſhall come thereby, but that I fear I ſhall be too tedious; therefore at this time I ſhall paſs them by. Thus you may ſee how the covenant of grace doth run, and with whom it was made, and alſo what were the conditions thereof.

Now then, this grace, this everlaſting grace of God, comes to be free to us through the ſatisfaction (according to the conditions) given by another for us; for though it be free, and freely given to us, yet the obtaining of it did coſt our head, or public man, a very dear price, *For you are bought with a price, even with the precious blood of Chriſt.* So it is by another, I ſay, not by us; yet it is as ſure made over to us, even to ſo many of us as do or ſhall believe, as if we had done it, and obtained the grace of God ourſelves: Nay, ſurer; for conſider, I ſay, this grace is free to us, and comes upon a clear ſcore, by virtue of the labour and purchaſe of another for us; mark, that which is obtained by another for us, is not obtained for us by ourſelves: Now, *but Chriſt hath not by the blood of goats and calves, obtained eternal redemption for us,* (which were things offered by men under the law), *but by his own blood* (meaning Chriſt's) *he entered into the holy place, having obtained eternal redemption for us.*

1 *Cor.* 20 1 *Pet.* *Heb.*

Secondly, It comes to be unchangeable through the perfection of that ſatisfaction that was given to God through the Son of Mary for us; for whatever the divine, infinite, and eternal juſtice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jeſus, this one man, this public perſon, did completely give a ſatisfaction to it, even ſo effectually; which cauſed God not only to ſay, I am pleaſed, but *I am well pleaſed,* completely and ſufficiently ſatisfied with thee on their behalf; for ſo you muſt underſtand it. Mark there theſe following words, *And having made peace* (or completely made up the difference) *through the blood of his croſs by him, to reconcile all things unto himſelf; by him, I ſay, whether they be things in earth, or things in heaven, and you who were ſometimes alienated, and enemies in your mind by wicked works; yet now hath he reconciled.* How? *In the body of his fleſh, through death, to preſent you holy,* mark, *holy and unblameable, and unreproveable in his ſight.* And thus it is grace, unchangeable grace to us; becauſe it was obtained, yea, completely obtained for us, by Jeſus Chriſt, God-man.

*Mat* *Col.* 22,

*Obj.* But ſome may ſay, How was it poſſible that one man Jeſus, by one offering, ſhould ſo completely obtain and bring in unchangeable grace, for ſuch an immumerable company of ſinners as are to be ſaved?

*Anſ.* Firſt, In that he was every way fitted for ſuch a work. And, ſecondly, In that, as I ſaid before, he did every way completely ſatisfy that which was offended by our diſobedience to the former covenant. And for the clearing of this,

1*ſt*, Conſider, Was it man that had offended? He was man that gave the ſatisfaction. *For as by man came death, even ſo alſo by man did come the reſurrection from the dead.* 1 21

2*dly*, Was it God that was offended? He was God that did give a ſatisfaction. *To us a child is born, to us a ſon is given.—And his name ſhall be called the Mighty God. He thought it no robbery to be equal with God: but* (for our ſakes) *he made himſelf of no reputation,* &c. *Iſ* 2. *P* 4.

*3dly*, For the further clearing of this, to ſhew you that in every thing he was rightly qualified for this great work, ſee what God himſelf ſaith of him: He calls him, in the firſt place, man; and, ſecondly, he owns himſelf to be his fellow, ſaying, 13. 7. *Awake O ſword againſt my ſhepherd, againſt the man,* mark, *the man that is my fellow, ſaith the Lord of hoſts.*

So that now let divine and infinite juſtice turn itſelf which way it will, it finds one that can tell how to match it; for if it ſay, I will require the ſatisfaction of man, here is a man to ſatisfy its cry: but if it ſay, but I am an infinite God, and muſt and will have an infinite ſatisfaction: here is one alſo that is infinite, even fellow with God; fellow in his eſſence and being, Prov. 8. 23.; fellow in his power and ſtrength, 1 Cor. 1. 24.; fellow in his wiſdom; ſee again the ſame verſe; fellow in his mercy and grace, Tit. 2. 10. compared with ver. 11. together with the reſt of the attributes of God; ſo that, I ſay, let juſtice turn itſelf which way it will, here is a complete perſon to give a complete ſatisfaction. Thus much of the fitneſs of the perſon.

Secondly, For the completeneſs of the ſatisfaction given by him for us. And that is diſcovered in theſe particulars:

1. Doth juſtice call for the blood of that nature that ſinned? Here is the heart blood of Jeſus Chriſt. *We have redemption through his blood*, Eph. 1. 14.; 1 Pet. 1. 18, 19.; Zech. 9. 10, 11.

2. Doth juſtice ſay, that this blood, if it be not the blood of one that is really and naturally God, it will not give ſatisfaction to infinite juſtice? Then 20. 28. here is God, *purchaſing his church with his own blood.*

3. Doth juſtice ſay, that it muſt not only have ſatisfaction for ſinners, but they that are ſaved muſt be alſo waſhed and ſanctified with this blood? Then 1. 5. here is he that ſo loved us, that he *waſhed us from our ſins in his own blood.*

4. Is there to be a righteouſneſs to clothe them with, that are to be preſented before divine juſtice? Then here is the righteouſneſs of Chriſt, which is *even the righteouſneſs of God by faith*, Rom. 3. 22.; Phil. 3. 8, 9, 10.

5. Are there any ſins now that will fly upon this Saviour like ſo many lions, or raging devils, if he 2. 24. take in hand to redeem man? He will be content *to bear them all himſelf alone, even in his own body upon the tree.*

6. Is there any law now that will curſe and condemn this Saviour for ſtanding in our perſons, to give ſatisfaction to God for the tranſgreſſion of man? He will be willing to be curſed, yea, to be made a curſe for ſinners, rather than they ſhall be curſed and damned themſelves, Gal. 3. 13.

7. Muſt the great and glorious God, whoſe eyes are ſo pure that he cannot behold iniquity; I ſay, muſt he not only have the blood, but the very life, of him that will take in hand to be the deliverer 10. 11. and ſaviour of us poor miſerable ſinners? *He is willing to lay down his life for his ſheep.*

8. Muſt he not only die a natural death, but muſt his ſoul deſcend into hell, (though it ſhould not be left there)? He will ſuffer that alſo, Pſal. 16. 10. and Acts 2. 3.

9. Muſt he not only be buried, but riſe again from the dead, and overcome death, that he might be the firſt fruits to God of them that ſleep, which ſhall be ſaved? He will be buried, and alſo through the ſtrength of his godhead he will raiſe himſelf out of the grave, though death hold him never ſo faſt, and the Jews lay never ſuch a great ſtone upon the mouth of the ſepulchre, and ſeal it never ſo faſt, 1 Cor. 15. 2. Luke 24. 34.

10. Muſt he carry that body, in the preſence of his Father, to take poſſeſſion of heaven, Heb. 9. 24. John 14. 2, 3.? And muſt he appear there as a prieſt, (Heb. 6. 20.) as forerunner, (ver. the ſame), as an advocate, (1 John 2. 1, 2.) as a prophet, as a treaſure-houſe, as an interceder and pleader of the cauſes of his people? He will be all theſe and much more; to the end the grace of God, by faith in Jeſus Chriſt, might be made ſure to all the ſeed. *Who then can condemn? It is God that juſtifieth; becauſe Chriſt hath died, yea, rather that is riſen again.* Who (now ſeeing all this is ſo effectually done) ſhall lay any thing, the leaſt thing? who can find the leaſt flaw, the leaſt wrinkle, the leaſt defect or imperfection, in this glorious ſatisfaction?

*Obj.* But is it poſſible that he ſhould ſo ſoon give infinite juſtice a ſatisfaction, a complete ſatisfaction; for the eternal God doth require an eternal lying under the curſe, to the end he may be eternally ſatisfied?

*Anſ.* Indeed that which is infinite, muſt have an eternity to ſatisfy God in; that is, they that fall into the priſon and pit of utter darkneſs, muſt be there to all eternity, to the end the juſtice of God may have its full blow at them. But now he that I am ſpeaking of is God, (Iſ. 9. 6. 2 Tim. 1. 16 Heb. 1. 8, 9. Phil. 2. 4, 5, 6.) and ſo is infinite: now he which is true God, is able to give, in as little a time, an infinite ſatisfaction, as Adam was in giving the diſſatisfaction. Adam himſelf might have given ſatisfaction for himſelf as ſoon as Chriſt, had he been very God, as Jeſus Chriſt was: for the reaſon why the poſterity of Adam, even ſo many of them as fall ſhort of life, muſt lie broiling in hell to eternity, is this: they are not able to give the juſtice of God ſatisfaction, they being not infinite, as aforeſaid. *But Chriſt* (that is, God-man) *being come* Heb. 9. 11, to 16. *an high-prieſt* (that is to offer and give ſatisfaction) *of good things to come; by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own;* mark you that, *but by his own blood he hath entered into the holy place, having* (already) *obtained eternal redemption for us.* But how? For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purging of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit (who through the power and vertue of his infinite Godhead) offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God? and for this cauſe (that is, for that he is God as well as man, and ſo able to give juſtice an infinite ſatisfaction; therefore) he is the mediator of the new covenant, that by the means of his death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of an eternal inheritance; as I ſaid before.

*Obj.* This is much; but is God contented with this? Is he ſatisfied now in the behalf of ſinners, by this man's thus ſuffering? if he is, then how doth it appear?

*Anſ.* It is evident, yea, wonderful evident, that this hath pleaſed him to the full, as appeareth by theſe following demonſtrations.

Firſt, in that God did admit him into his preſence; yea, receive him with joy and muſic, even with the ſound of the trumpet at his aſcenſion into heaven, (Pſal. 47. 5.), and Chriſt makes it an argument to his children, that his righteouſneſs was ſufficient, in that he went to his Father, and they ſaw him no more, (John 16. 10.); *Of righteouſneſs*, ſaith he, *becauſe I go to my Father, and ye ſee me no more:* As if he had ſaid, My ſpirit ſhall ſhew to the world, that I have brought in a ſufficient righteouſneſs to juſtify ſinners withal, in that when I go to appear in the preſence of my Father on their behalf, he ſhall give me entertainment, and not throw me down from heaven, becauſe I did not do it ſufficiently.

Again, if you conſider the high eſteem that God the Father doth ſet on the death of his Son, you will find that he hath received good content thereby. When the Lord Jeſus, by way of complaint, told his Father, that he and his merits were not Iſ. 49. 1, to 6. valued to the worth; his Father anſwered, *It is a light thing that I ſhould give thee, O my ſervant, to bring Jacob again; I will alſo give thee for a light to the Gentiles, that thou mayeſt be for ſalvation to the ends of the earth.* As if the Lord had ſaid, My Son, I do value thy death at a higher rate, than that thou ſhouldſt ſave the tribes of Iſrael only; behold the Gentiles, the barbarous Heathens, they alſo ſhall be brought in as the price of thy blood. It is a light thing that thou ſhouldeſt be my ſervant, (only) to bring or redeem the tribes of Jacob, and to reſtore the preſerved of Iſrael; I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth.

Again, You may ſee it alſo by the carriage of God the Father to all the great ſinners to whom mercy was proffered. We do not find that God maketh any objection againſt them that come to him for the pardon of their ſins: becauſe he did want a ſatisfaction ſuitable to the greatneſs of their ſins. There was Manaſſeh who was one that burnt his children in the fire to the devil, 2 Chron. 33. from 1, to 12. that uſed witchcraft, that uſed to worſhip the hoſt of heaven, that turned his back on the word that God ſent unto him: nay, that did worſe than the very Heathen that God caſt out before the children of Iſrael. Alſo thoſe that are ſpoken of Acts 19. 19. that did ſpend ſo much time in conjuration and the like, Acts 8. (for ſuch I judge they were), that when they came to burn their books, they counted the price thereof to be fifty thouſand pieces of ſilver. Simon Magus alſo that was a ſorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again: I ſay, it was not the greatneſs of the ſins of theſe ſinners; no, nor of an innumerable company of others, that made God at all to object againſt the ſalvation of their ſouls, which juſtice would have conſtrained him to, had he not had ſatisfaction ſufficient, by the blood of the Lord Jeſus. Nay further, I do find that becauſe God the Father, would not have the merits of his Son to be undervalued; I ſay, he doth therefore freely by his conſent, let mercy be proffered to the greateſt ſinners, in the firſt place, for the Jews, that were the worſt of men in that day for blaſphemy againſt the goſpel; yet the apoſtle proffered mercy to them in the firſt Acts 13. 46. and 3. 26. place. *It is neceſſary* (ſaith he) *that the word of God ſhould firſt have been ſpoken to you.* And Chriſt gave them commiſſion ſo to do: for ſaith he, *Let repentance and remiſſion of ſins be preached in my name among all nations, and begin,* mark that, *begin* Luke 24. 47. *at Jeruſalem.* Let them that but the other day had their hands up to the elbows in my heart-blood, have the firſt proffer of my mercy. And ſaith Paul, 1 Tim. 15. 16. *For this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them that ſhould hereafter believe on him to life everlaſting.* As the apoſtle ſaith, thoſe ſinners that were dead, poſſeſſed with the devil, and the children of wrath, he hath quickened, deliver-Eph. 2. 1, to 7. ed, and ſaved, *that he might even in the very ages to come, ſhew forth the exceeding riches of his grace in his kindneſs towards us,* (and that), *through Jeſus Chriſt.*

Secondly, It is evident that that which this man did as a common perſon, he did it completely and ſatisfactorily, as appears by the openneſs (as I may Pſal. 2. 8. ſo call it) which was in the heart of God to him at his reſurrection and aſcenſion. *Aſk of me* (ſaith he) *and I will give thee the* (very) *Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* And this was at his reſurrection, Acts 13. 33. Whereas, though he had aſked, yet if he had not given a full and complete ſatisfaction, juſtice would not have given him any thing; for juſtice, the juſtice of God is ſo pure, that if it be not completely ſatisfied in every particular, it giveth nothing but curſes, Gal. 3. 10.

Thirdly, It is yet far more evident that he hath indeed pleaſed God in the behalf of ſinners, in that God hath given him gifts to diſtribute to ſinners, yea the worſt of ſinners, as a fruit of ſatisfaction, and that at his aſcenſion, (Pſal. 68. 18.). Chriſt hath ſo ſatisfied God, that he hath given him all the treaſures both of heaven and earth to diſpoſe of as he ſeeth good; he hath ſo pleaſed God that he hath given him a name above every name; a ſceptre above every ſceptre; a crown above every crown; a kingdom above every kingdom, Phil. 29. Rev. 19. 16. he hath given him the higheſt place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth in his own hand, to bind whom he pleaſeth, and to ſet free whom he thinks meet; he hath, in a word, ſuch an high eſteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world, and that which is to come; and all this as the fruit of his faithfulneſs in doing of his work, as the Mediator of the new covenant. *Thou haſt* Eph.4 13. *aſcended on high, thou haſt led captivity captive, thou haſt received gifts;* mark, thou haſt received them, *for men, even for the* (worſt of men, for the) *rebellious alſo:* and hath ſent forth ſome, being furniſhed with theſe gifts; ſome I ſay, *for the work* of the miniſtry, *to the edifying of them that are already called, and alſo for the calling in of all thoſe for whom he covenanted with his Father,* till all come in the unity of faith, &c.

Fourthly, It doth ſtill appear far more evident; for will you hear what the Father himſelf ſaith for the ſhewing of his well-pleaſedneſs in theſe two particulars; firſt, In that he bids poor ſouls to hear, and to do as Chriſt would have them; Matth. 3. 17.; Luke 9. 35.; ſecondly, In that he reſolves to make them that turn their backs upon him, that diſhonour him, (which is done, in a very great meaſure, by thoſe that lay aſide his merits done by himſelf for juſtification); I ſay, he that reſolved to make them his footſtool; where he ſaith, *Sit thou at my right hand, until I make thine enemies thy footſtool.* Are they enemies to thee, ſaith God? I will be even with them. Do they ſlight thy merits? do they ſlight thy groans, thy tears, thy blood, thy death, thy reſurrection and interceſſion, thy ſecond coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the ſtreets; I will make thy enemies thy footſtool, (Pſ. 110. 1.; Mat. 22. 44.; Heb. 1. 13. chap. 10. 15.); I, ſaith he, *And thou ſhalt daſh them in pieces like a potter's veſſel,* Pſal. 2. 9. Look to it, you that ſlight the merits of the blood of Chriſt.

Fifthly, Again further; yet God will make all the world to know, that he hath been and is well pleaſed in his Son, in that God hath given (and will make it appear he hath given) the world to come to his hand, Heb. 2. And that he ſhall raiſe the dead, bring them before his judgement-ſeat, and execute judgement upon them, which he pleaſeth to execute judgement on to their damnation; and to receive them to eternal life whom he doth favour, even ſo many as ſhall be found to believe in his name and merits, (John 5. 26.—28.); For as the Father has life in himſelf, ſo hath he given to the Son life in himſelf; and he hath given him authority to execute judgement alſo; becauſe he is the Son of man. — *For the hour is coming, that all that are in the graves ſhall hear his voice, and ſhall come forth: they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* Ay, and the worſt enemy that Chriſt hath now, ſhall come at that day with a pale face, with a quaking heart, and bended knees, trembling before him, confeſſing the glory of his merits, and the virtue there was in them to ſave, *to the glory of God the Father,* Rom. 14. 11.; Phil. 2. 9.—11.

Much more might be added to diſcover the glorious perfection of this man's ſatisfaction; but for you that deſire to be further ſatisfied concerning this, ſearch the ſcriptures, and beg of God to give you faith and underſtanding therein; and as for you that ſlight theſe things, and continue ſo doing. God hath another way to take with you, even to daſh you in pieces like a potter's veſſel; for this hath Chriſt received of his Father to do unto you; Rev. 2. 27.

Thus I have ſhewed you in particular, that the covenant of the grace of God is free and unchangeable to men; that is, in that it hath been obtained for men, and that perfectly, to the ſatisfying of juſtice, and taking all things out of the way that were any wiſe an hindrance to our ſalvation; Col. 2. 14.

The ſecond thing for the diſcovering of this freeneſs and conſtancy of the covenant of the grace of God, is manifeſted thus:

Firſt, Whatſoever any man hath of the grace of God, he hath it as a free gift of God through Jeſus Chriſt the mediator of this covenant, even when they are in a ſtate of enmity to him, (mark that, Rom. 5. 8, 9.; Col. 1. 21, 22.), whether it be Chriſt as the foundation-ſtone, or faith to lay hold on him, Eph. 2. 8. *For by grace you are ſaved through faith, and that not of yourſelves*, not for any thing in you, or done by you for the purchaſing of it), *but it is the free gift of God*: and that beſtowed on you, *even when ye were dead in treſpaſſes and ſins*, Eph. 2. 1—9. Nay, if thou haſt ſo much as one deſire that is right, it is the gift of God; for of ourſelves, ſaith the apoſtle, *we are not able to ſpeak a good word, or think a good thought*; 2 Cor. 3. 5.

Was it not grace, abſolute grace, that God made promiſe of to Adam after tranſgreſſions? Gen. 3. 5.

Was it not free grace in God to ſave ſuch a wretch as Manaſſeh was, who uſed inchantments, witchcraft, burnt his children in the fire, and wrought much evil? 1 Chron. 33.

Was it not free grace to ſave ſuch as thoſe were that are ſpoken of in the 16th of Ezekiel, which no eye pitied?

Was it not free grace for Chriſt to give Peter a loving look after he had curſed and ſwore and denied him?

Was it not free grace that met Paul when he was going to Damaſcus to proſecute, which converted him, and made him a veſſel of mercy?

And what ſhall I ſay of ſuch that are ſpoken of in the 1 Cor. 9. 10.? Speaking thereof, *fornicators, idolaters, adulterers, effeminate, abuſers of themſelves with mankind, thieves, covetous, revilers, drunkards, extortioners*, the baſeſt of ſinners in the world, and yet were waſhed, and yet were juſtified; was it not freely by grace? O ſaints! you that are in heaven cry out, We come hither by grace; and you that are on earth, I am ſure you cry, If ever we go thither, it muſt be freely by grace.

Secondly, in the next place, It appears to be unchangeable in this; 1. Becauſe juſtice being once ſatisfied, doth not uſe to call for the debt again: No, let never ſuch a ſinner come to Jeſus Chriſt, and ſo to God by him, and juſtice, inſtead of ſpeaking againſt the ſalvation of that ſinner, it will ſay, I am juſt, as well as faithful, to forgive him his ſins, 1 John 1. 9. When juſtice itſelf is pleaſed with a man, and ſpeaks on his ſide, inſtead of ſpeaking againſt him, we may well cry out, *Who ſhall condemn*.

2. Becauſe there is no law to come againſt the ſinner that believes in Jeſus Chriſt; for he is not under that, and that by right comes in againſt none, but thoſe that are under it: but believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and beſides, Chriſt's blood hath not only taken away the curſe thereof, but alſo he hath in his own perſon completely fulfilled it as a publick perſon in our ſtead; Rom. 8. 1.—4.

3. The devil that accuſed them is deſtroyed, Heb. 2. 14, 15.

4. Death and the grave, and hell, are overcome, 1 Cor. 15. 55.; Hoſea 13. 14.

5. Sin, that great enemy of man's ſalvation, that is waſhed away, Rev. 1. 5.

6. The righteouſneſs of God is put upon them that believe, and given to them, and they are found in it; Phil 3. 8.—10.; Rom. 3. 22.

7. Chriſt is always in heaven to plead for them, and to prepare a place for them; Heb. 7. 24.: John 14. 1.—4.

8. He hath not only promiſed that he will not leave us, nor forſake us, but he hath alſo ſworn to fulfil his promiſes. O rich grace! free grace! Lord, who deſired thee to promiſe? who compelled thee to ſwear? We uſe to take honeſt men upon their bare words; but God, *willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel* (hath) *confirmed it by an oath, that by two immutable things* (his promiſe and his oath), *in which it is impoſſible for God to lie*, (or break either of them), *we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us*, I'll warrant you, God will never break his oath; therefore we may well have good ground to hope from ſuch a good foundation as this, that God will never leave us indeed.

*Heb.* 6. 13. to 18.

Again, thirdly, Not only thus but, 1. God hath begotten believers again to himſelf, to be his adopted and accepted children, in and through the Lord Jeſus; 1 Pet. 1. 3.

2. God hath prepared a kingdom for them, before the foundation of the world through Jeſus Chriſt; Matth. 25

3. He hath given them an earneſt of their happineſs, while they live here in this world. *After ye believed you were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion to the praiſe of his glory*, and that through this Jeſus.

*Eph.* 1. 13, 14.

4. If his children ſin through weakneſs, or by ſudden temptation, they confeſſing of it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, caſteth their ſins into the depths of the ſea, and all this freely, without any work done by men as men, *Not for your own ſakes do I do this, O houſe of Iſrael, be it known unto you ſaith the Lord*, but wholly and alone by the blood of Jeſus.

*Ezek.* 36. 22, 23.

5. In a word, if you would ſee it altogether, God's love was the cauſe why Jeſus Chriſt was ſent to bleed for ſinners, Jeſus Chriſt's bleeding ſtops the cries of divine juſtice: God looks upon them as complete in him, gives them to him, as his by right of purchaſe. Jeſus ever lives to pray for them that are thus given unto him, God ſends his holy Spirit into them, to reveal this to them, ſends his angels to miniſter for them: and all this by virtue of an everlaſting covenant between the Father and the Son. Thrice happy are the people that are in ſuch a caſe!

Nay, further, he hath made them brethren with Jeſus Chriſt, members of his fleſh, and of his bones, the ſpouſe of this Lord Jeſus; and all to ſhew you how dearly, how really, how conſtantly he loveth us, who by the faith of his operation have laid hold upon him.

I ſhall now lay down a few arguments for the ſuperabundant clearing of it, and afterwards anſwer two or three objections, that may be made againſt it, and ſo I ſhall fall upon the next thing:

1. God loves the ſaints, as he loves Jeſus Chriſt; and God loves Jeſus Chriſt with an eternal love; therefore the ſaints alſo with the ſame, *Thou haſt loved them, as thou haſt loved me*; John 17. 23.

2. That love which is God himſelf, muſt needs be everlaſting love; and that is the love wherewith God hath loved his ſaints in Chriſt Jeſus; therefore his love towards his children in Chriſt muſt needs be an everlaſting love. There is none dare ſay, that the love of God is mixed with a created mixture: if not, then it muſt needs be himſelf; 1 John 4. 16.

3. That love which is always pitched upon us, in an object as holy as God, muſt needs be an everlaſting love. Now the love of God was, and is pitch-

ed upon us, through an object as holy as God himſelf, even our Lord Jeſus; therefore it muſt needs be unchangeable.

4. If he with whom the covenant of grace was made, did in every thing, and condition, do even what the Lord could deſire or require of him, that his love might be extended to us, and that for ever; then his love muſt needs be an everlaſting love, ſeeing every thing required of us was completely accompliſhed for us by him: And all this hath our Lord Jeſus done, and that moſt glorioully, even on our behalf; therefore it muſt needs be a love that laſts for ever and ever.

5. If God hath declared himſelf to be the God that changeth not, and hath ſworn to be immutable in his promiſe, then ſurely he will be unchangeable. And he hath done ſo; therefore it is impoſſible for God to lie; and ſo for his eternal love to be changeable, (Heb. 6. 13. 14. 17. 18). Here is an argument of the Spirit's own making; Who can contradict it? If any object, and ſay, But ſtill it is upon the condition of believing; I anſwer, The condition alſo is his own free gift, and not a qualification ariſing from the ſtock of nature, (Eph. 2. 8. Phil. 1. 28. 29.). So that here is the love unchangeable; here is alſo the condition given by him whoſe love is unchangeable, which may ſerve yet further for a ſtrong argument, that God will have his love unchangeable. Sinner, this is better felt and enjoyed than talked of.

*Obj.* But if this love of God be unchangeable in itſelf, yet it is not unchangeably ſet upon the ſaints, unleſs they believe themſelves the better.

*Anſ.* As God's love at the firſt was beſtowed upon the ſaints, without any thing foreſeen by the Lord in them, as done by them, (Deut. 9. 4. 5. 6.), ſo he goeth on with the ſame, ſaying, *I will never leave thee nor forſake thee.* *Heb.* 13. 5.

*Obj.* But how cometh it to paſs, then, that many fall off again from the grace of the goſpel, after a profeſſion of it for ſome time, ſome to deluſions, and ſome to their open ſins again?

*Anſ.* They are all fallen away, not from the everlaſting love of God to them, but from the profeſſion of the love of God to them. Men may profeſs that God loves them, when there is no ſuch matter; and that they are the children of God, when the devil is their father, (as it is in John 8. 40, 41, 42, 43, 44.); Therefore they that do finally fall away from a profeſſion of the grace of the goſpel, it is, firſt, becauſe they are baſtards, and not ſons: ſecondly, becauſe as they are not ſons, ſo God ſuffereth them to fall, to make it appear that they are not ſons, not of the houſhold of God. *They went out from us, for they were not of us; for if they had been of us, no doubt,* (mark that), *no doubt* (ſaith he) *they would have continued with us; but they went out from us, that it might be made manifeſt that they were not all of us.* 1 *John.* 2. 19. And though Hymenæus and Philetus do throw themſelves headlong to hell, nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his, 2 Tim. 2. 17, 18, 19.

*Obj.* But the ſcripture ſaith, that there are ſome that had faith, yet loſt it, and have made ſhipwreck of it: Now, God loves no longer than they believe, as is evident; for *He that believes not ſhall be damned.* So then, if ſome may have faith, and yet loſe it, and ſo loſe the love of God, becauſe they have loſt their faith, it is evident that God's love is not ſo immutable as you ſay it is to every one that believeth.

*Anſ.* There are more ſorts of faith than one that are ſpoken of in ſcripture.

1. There is a faith that men may have, and yet be nothing, none of the ſaints of God, (2 Cor. 13. 1, 2, 3, 4.), and yet may do great things therewith.

2. There is a faith that was wrought merely by the operation of the miracles that were done in thoſe days by Chriſt and his followers; *And many of the people believed on him.* How came they by their faith? Why, by the operation of the miracles that he did among them; for, ſaid they, *When Chriſt cometh, will he do more miracles than this man hath done?* The great thing that wrought their faith in them, was only by ſeeing the miracles that he did, (John 7. 31.; and 2. 23.), which is not that ſaving faith which is called *the faith of God's elect*, as is evident: For there muſt not be only miracles wrought upon outward objects, to beget that, that being too weak a thing, but it muſt be by the ſame power that was ſtretched out in raiſing Chriſt from the dead, yea, the exceeding greatneſs of that power, (Eph. 1. 18, 19.). So there is a believing, being taken with ſome marvellous work, viſibly appearing to the outward ſenſe of ſeeing; and there is a believing that is wrought in the heart, by an inviſible operation of the Spirit, revealing the certainty of the ſatisfaction of the merits of Chriſt to the ſoul in a more glorious way, both for certainty and durableneſs, both as to the promiſe and the conſtancy of it, Matth. 16. 17, 18.

3. There is a faith of a man's own, of a man's ſelf alſo; but the faith of the operation of God (in ſcripture) is ſet in oppoſition to that; for, ſaith he, *You are ſaved by grace through faith, and that not of yourſelves,* (of your own making, but that which is the free gift of God). *Eph.*

4. We ſay, there is an hiſtorical faith; that is, ſuch as is begotten merely by the hiſtory of the word, not by the co-operation of the Spirit by the word.

5. We ſay, there is a traditional faith; that is, to believe things by tradition, becauſe others ſay they believe them; this is received by tradition, not by revelation, and ſhall never be able to ſtand, neither at the day of death, nor at the day of judgement; though poſſibly men, while they live here, may eſteem themſelves and eſtates to be very good, becauſe their heads are filled full of it.

6. There is a faith that is called (in ſcripture) a *dead faith*, the *faith of devils*, or *of the devil:* They alſo that have only this, they are like the devil, and as ſure to be damned as he, notwithſtanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jeſus Chriſt, and ſo to put him on for eternal life and ſanctification, (Jam. 2. 19, 26.), which they muſt do if ever they be ſaved.

But all theſe are ſhort of the ſaving faith of God's elect, as is manifeſt; I ſay, firſt, Becauſe theſe may be wrought, and not by that power ſo exceedingly ſtretched forth. Secondly, Becauſe theſe are wrought, partly, 1. By the ſenſe of ſeeing, namely the miracles, (not by hearing): And, 2. The reſt is wrought by a traditional or hiſtorical influence of the word's in their heads, not by an heavenly, inviſible, almighty, and ſaving operation of the Spirit of God in their hearts.

7. I do ſuppoſe alſo, that there is a faith that is wrought upon men through the influence of thoſe gifts and abilities that God gives ſometimes to thoſe that are not his own by election, though by creation: My meaning is, ſome men, finding that God hath given them very great gifts and abilities, as the gifts of preaching, praying, working miracles, or the like; I ſay, they therefore do conclude, that God is their father, and they his children; the ground of which confidence is ſtill begotten, not by the glorious operation of the Spirit, but by a conſidering of the great gifts that God hath beſtowed upon them, as to the things before mentioned.

As thus, Firſt, The poor ſoul conſidering how ignorant it was, and now how knowing it is; ſecondly, conſidering how vain it formerly was, and alſo now how civil it is, preſently makes this concluſion, Surely God loves me; ſurely he hath made me one of his, and will ſave me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed aſſuredly on God's grace alone, through the blood and merits of Chriſt, being diſcovered effectually to the ſoul, but upon God through thoſe things that God hath given it; as of gifts, either to preach, pray, or do great works, or the like; which will aſſuredly come to nought, as ſure as God is in heaven, if no better faith and ground of faith be found out for thy ſoul ſavingly to reſt upon.

As to the ſecond cauſe of the objection, which runs to this effect, God loves men upon the account of their believing; I anſwer, That God loves men before they believe; he loves them, he calls them, and gives them faith to believe. 2. 4, *But God, who is rich in grace, with his great love, wherewith he loved us,* (When? when we believed, or before?), *even when we were dead in our ſins,* (and ſo, far off from believers) *hath quickened us together with Chriſt; (by grace ye are ſaved).*

Now alſo, I ſuppoſe that thou wilt ſay in thy heart, I would you would ſhew us then what is ſaving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to ſpeak unto: O they that have that are ſafe indeed!

II. THE ſecond thing that I am to ſpeak unto is this, Who they are that are actually brought into this free and unchangeable grace; and alſo how they are brought in.

*Anſ.* Indeed now we are come to the pinch of the whole diſcourſe; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The queſtion containeth theſe two branches: 1. Who are brought in; 2. How they are brought in. The firſt is quickly anſwered: *Chriſt Jeſus came into the world to ſave ſinners,* Jewiſh ſinners, Gentile ſinners, old ſinners, young ſinners, great ſinners, the chiefeſt of ſinners; 1 Tim. 1. 14, 15. Rom. 5. 7, to 11. 1 Cor. 6. 9, 10. Matth. 21. 31.; *publicans and harlots;* that is, whores, cheaters, and exactors, ſhall enter the kingdom of heaven; *For I came not* 2. 17. (ſaith Chriſt) *to call the righteous, but ſinners to repentance.*

A ſinner in the ſcripture is deſcribed in general to 3, 4. be a tranſgreſſor of the law. *Whoſoever committeth ſin tranſgreſſeth the law, for ſin is the tranſgreſſion of the law.*

But, particularly, they are deſcribed in a more particular way: as, 1. ſuch as in whom dwelleth the devil, Epheſ. 2. 2, 3.; 2. ſuch as will do the ſervice of him, John 8. 44.; 3. ſuch as are enemies to God, Col. 1. 21; 4. ſuch as are (1 Cor. 6. 9, 10. 2 Chron. 33. 1, to 13. &c. Acts 9. 1, 2, 3. 1 Tim. 1. 14, 15, 16. Acts 19. 19. and 2. 36, 37.) *Drunkards, whoremaſters, liars, perjured perſons, covetous, revilers, extortioners, fornicators, ſwearers, poſſeſſed with devils, thieves, idolaters, witches, ſorcerers, conjurers, murderers,* and the like. Theſe are ſinners, and ſuch ſinners, that God hath prepared heaven, happineſs, pardon of ſin, and an inheritance of God, with Chriſt, with ſaints, with angels, if they do come in and accept of grace, as I prove at large; for God's grace is ſo great, that if they do come to him by Chriſt, preſently all is forgiven them; therefore never object, that thy ſins are too great to be pardoned; but *come, taſte and ſee how good the Lord is to any whoſoever come unto him.*

The ſecond thing is, How are theſe brought into this everlaſting covenant of grace?

*Anſ.* When God doth in deed and in truth bring in a ſinner into this moſt bleſſed covenant, (for ſo it is), he uſually goeth this way:

Firſt, He ſlays or kills the party to all things beſides himſelf, and his Son Jeſus Chriſt, and the comforts of the Spirit.

For the clearing of this, I ſhall ſhew you, 1. With what God kills; 2. How God kills; and, 3. To what God kills thoſe whom he makes alive in Jeſus Chriſt.

For the *firſt*, When God brings ſinners into the covenant of grace, he doth firſt kill them with the covenant of works, which is the moral law, or ten commandments. This is Paul's doctrine, and alſo Paul's experience. It is his doctrine, where he ſaith, *The miniſtration of death engraven in ſtones, the miniſtration of condemnation* (which is the law in that place called the *letter) kills,* 2 Cor. 3. 6, 7, 8, 9. *The letter,* ſaith he, *killeth;* or the law, or the miniſtration of death, which in another place is called a ſound of words, Heb. 12. 19. becauſe they have no life in them, but rather death and damnation, through our inability to fulfil them, (Rom. 8. 3.), doth kill, 2 Cor. 6.

Secondly, It is his experience, where he ſaith, *I was alive once* (that is, to my own things, Phil. 3. 7, 8, 9, 10.) *without the law,* that is, before God did ſtrike him dead by it); *but when the commandment came,* (that is, to do and exerciſe its right office on me, which was to kill me, then) *ſin revived and I died,* (and I was killed), *and the commandment* (or the law) *which was ordained to be unto life, I found to be unto death: For ſin taking occaſion by the commandment, deceived me, and thereby ſlew me.* Rom. 7. 9, 10, 11. And indeed, to ſpeak my own experience, together with the experience of all the ſaints, they can ſeal with me to this, more or leſs.

*Queſt.* But how doth God kill with this law or covenant?

*Anſ.* Firſt, by opening to the ſoul the ſpirituality of it: *The law is ſpiritual,* (ſaith he), *but I am carnal, ſold under ſin.* Now, the ſpirituality of the ver. 14. law is diſcovered this way:

1. By ſhewing to the ſoul, that every ſinful thought is a ſin againſt it. Ay, ſinner, when the law doth come home indeed upon thy ſoul, in the ſpirituality of it, it will diſcover ſuch things to thee to be ſins, that now thou lookeſt over, and regarded not: that is a remarkable ſaying of Paul, when he ſaith, *Sin revived and I died.* Sin revived, ſaith he; as if he had ſaid, Thoſe things that before I did not value nor regard, but looked upon them to be trifles, to be dead and forgotten; but when the law was faſtened on my ſoul, it did ſo raiſe them from the dead, call them to mind, ſo muſter them before my face, and put ſuch ſtrength into them, that I was over-maſtered by them, by the guilt of them. Sin revived, by the commandment, or my ſins had mighty ſtrength, life, and abundance of force upon me, becauſe of that, inſomuch that it killed me.

2. It ſheweth that every ſuch ſin deſerveth eternal damnation. (Friends, I doubt there be but few of you that have ſeen the ſprituality of the law of works); but this is one thing in which it diſcovereth its ſpirituality; and this is the proper work of the law.

3. God, with a diſcovery of this, doth alſo diſcover his own divine and infinite juſtice, (of which the law is a deſcription), which backs what is diſcovered by the law; and that by diſcovering of its purity and holineſs to be ſo divine, ſo pure, ſo upright, and ſo far off from winking at the leaſt ſin, that he doth by that law, without any favour, condemn the ſinner for it, Gal. 3. 10. Now, when he hath brought the ſoul into this premunire, into this puzzle, then,

*Secondly,* He ſheweth to the ſoul the nature and condition of the law, as to its dealing with, or forbearing of the ſinner that hath ſinned againſt it; which is to paſs an eternal curſe upon both ſoul and body of the party ſo offending, ſaying to him, *Curſed be the man that continueth not in every thing that is written in the book of the law to do it.* For, ſaith the law, this is my proper work, firſt, to ſhew thee thy ſins; and when I have done that, then, in the next place, to condemn thee for them, or any thing within my bounds; for I am not to ſave any, to pardon any, nay, not to favour any in the leaſt thing, that have ſinned againſt me: For God did not ſend me to make alive, but to diſcover ſin, and to condemn for the ſame. Now, ſo ſoon as this is preſented to the conſcience, in the next place, the law alſo, by this law, doth ſhew, that now there is no righteous act, according to the tenor of that covenant, that can reprieve him, or take him off from all this horror and curſe that lies upon him; becauſe that is not a miniſtration of pardon (as I ſaid before) to forgive the ſin, but an adminiſtration of damnation, becauſe of tranſgreſſion. O! the very diſcovery of this ſtriketh the ſoul into a deadly ſwoon, even above half dead. But when God doth do the work indeed, he doth, in the next place ſhew the ſoul, that he is the man that is eternally under this covenant by nature, and that it is he that hath ſinned againſt this law, and doth by right deſerve the curſe and diſpleaſure of the ſame; and that all that ever he can do, will not give ſatisfaction to that glorious juſtice that did give this law: holy actions, tears of blood, ſelling all, and giving it to the poor, or whatever elſe can be done by thee, it comes all ſhort, and is all to no purpoſe, Phil. 3. I'll warrant him, he that ſeeth this, it will kill him to that which he was alive unto before, though he had a thouſand lives. Ah! ſinners, ſinners, were you but ſenſible indeed of the ſeverity and truth of this, it would make you look about you to purpoſe. O how would it make you ſtrive to ſtop at that, that now you would drink with delight! How many oaths would it make you bite aſunder! Nay, it would make you bite your tongues, to think that they ſhould be uſed as inſtruments of the devil, to bring your ſouls into ſuch an unſpeakable miſery. Then alſo, we ſhould not have you hang the ſalvation of your ſouls upon ſuch ſlender pins as now you do: no, no; but you would be in another mind then. O then we ſhould have you cry out, I muſt have Chriſt! What ſhall I do for Chriſt! How ſhall I come at Chriſt? Would I was ſure, truly ſure, of Chriſt! My ſoul is gone, damned, caſt away, and muſt for ever burn with the devils, if I do not get precious Jeſus Chriſt!

In the next place, when God hath done this, then he further ſhews the ſoul, that the covenant which it is under by nature, is diſtinct from the covenant of grace, and alſo they that are under it are by nature without any of the graces which they have that are under the covenant of grace: As, 1. That it hath no faith, John 16. 9. 2. No hope, Eph. 2. 12. 3. Nor none of the Spirit to work theſe things. 4. Neither will that covenant give to them any peace with God. 5. No promiſe of ſafeguard from his revenging law by that covenant. 6. But lieth by nature liable to all the curſes, and condemnings, and thunder-claps of his moſt fiery covenant. 7. That it will accept of no ſorrow, no repentance, no ſatisfaction as from thee. 8. That it calls for no leſs than the ſhedding of thy blood. 9. The damnation of thy ſoul and body. 10. And if there be any thing proffered to it by thee, as to making of it amends, it throws it back again as dirt in thy face, ſlighting all that thou canſt bring.

Now, when the ſoul is brought into this condition then it is indeed dead: killed to that which it was once alive.

And therefore, in the next place, to ſhew you to what it is killed; and that is, firſt, to ſin: O it dares not ſin! it ſees hell-fire is prepared for them that ſin: God's juſtice will not ſpare it if it live in ſin; the law will damn it if it live in ſin; the devil will have it if it follow its ſins: O! I ſay, it trembles at the very thoughts of ſin. Ay, if ſin do but offer to tempt the ſoul, to draw away the ſoul from God, it cries, it ſighs, it ſhunneth the very appearance of ſin; it is odious unto it. If God would but ſerve you thus that love your pleaſures, you would not make ſuch a trifle of ſin as you do.

Secondly, It is killed to the law of God, as it is the covenant of works: Oh, ſaith the ſoul, the law
Gal. 2. 19. hath killed me to itſelf! *I through the law am dead to the law.* The law is another thing than I did think it was! I thought it would not have been ſo ſoul-deſtroying, ſo damning a law! I thought it would not have been ſo ſevere againſt me for my little ſins, for my playing, for my jeſting, for my diſſembling, quarrelling, and the like! I had ſome thoughts indeed that it would hew great ſinners, but let me paſs! and tho' it condemned great ſinners, yet it would paſs me by! But now, would I were free from this covenant! would I were free from this law! I will tell thee, that a ſoul thus worked upon, is more afraid of the covenant of works than he is of the devil; for he ſees it is the law that doth give him up into his hands for ſin; and if he was but clear from that, he ſhould not greatly need to fear the devil. Oh! now every particular command tears the caul of his heart! now every command is a great gun well charged againſt his ſoul! now he ſees he had as good run into a fire to keep himſelf from burning, as to run to the law to keep himſelf from damning; and this he ſees really, ay, and feels it too, to his own ſorrow and perplexity.

Thirdly, The ſoul alſo now is killed to his own righteouſneſs, and counts that but dung, but droſs, not worth the dirt hanging on his ſhoes. Oh! then
ſays he, thou *filthy righteouſneſs!* How haſt thou Iſ. 64
deceived me! How haſt thou beguiled my poor ſoul! How did I deceive myſelf with giving of a little alms, with abſtaining from ſome groſs pollutions, with walking in ſome ordinances, as to the outſide of them! How hath my good words, good thinkings, good meanings, (as the world calls them), deceived my ignorant ſoul! I want the righteouſneſs of faith, the righteouſneſs of God; for I ſee now there is no leſs will do me any good.

Fourthly, It is alſo killed to its own faith, its notion of the goſpel, its own hope, its own repentings, its own promiſes and reſolutions, to its own ſtrength, its own virtue, or whatſoever it had before: Now, ſaith the ſoul, that faith I thought I had, it is but fancy; that hope I thought I had, I ſee it is but hypocritical, but vain and groundleſs hope: now the ſoul ſees it hath by nature no ſaving faith, no ſaving hope, no grace at all by nature, by the firſt covenant: now it crieth out, How many promiſes have I broken! and how many times have I reſolved in vain, when I was ſick at ſuch a time, and in ſuch a ſtreight, at ſuch a place! Indeed I thought myſelf a wiſe man once, but I ſee myſelf a very fool now: O how ignorant am I of the goſpel now, and of the bleſſed experience of the work of God on a Chriſtian's heart! In a word, it ſees itſelf beſet by nature with all evil, and deſtitute of all good, which is enough to kill the ſtouteſt hard-hearted ſinner that ever lived on the earth. O friends! ſhould you be plainly dealt withal, by this diſcovery of the dealing of God with a ſinner, when he makes him a ſaint, and would ſeriouſly try yourſelves thereby, (as God will try you one day), how few would there be found of you, to be ſo much as acquainted with the work of God in the notion, much leſs in the experimental knowledge of the ſame? and indeed God is fain to take this way with ſinners, thus to kill them, with the old covenant, to all things below a crucified Chriſt.

Firſt, Becauſe otherwiſe there would be none in the world that would look after this ſweet Jeſus Chriſt. There are but a few that go to heaven in all (comparatively), and thoſe few, God is fain to deal with them in this manner, or elſe his heaven, his Chriſt, his glory, and everlaſting happineſs, muſt abide by themſelves for all ſinners. Do you think that Manaſſeh would have regarded the Lord, had he not ſuffered his enemies to have prevailed againſt him? 2 Chron. 33 from the 1ſt verſe to the 16th, Jer. 31. 18. Do you think that Ephraim would have looked after ſalvation, had not God firſt confounded him with the guilt of the ſins of his youth? What do you think of Paul? Acts 9. 4, 5, 6. What do you think of the jailor? Acts 16. 30, 31, 32. What do you think of the three thouſand? Acts 2. 36, 37. Was not this the way that the Lord was fain to take to make them cloſe in with Jeſus Chriſt;

Chriſt? Was he not fain to kill them to every thing below a Chriſt, they that were driven to their wits ends? inſomuch that they were forced to cry out, *What ſhall we do to be ſaved?* I ſay, God might keep heaven and happineſs to himſelf, if he ſhould not go this way to work with ſinners. O ſtout-hearted rebel! O tender-hearted God!

Secondly, Becauſe then, and not till then, will ſinners accept of Jeſus Chriſt on God's terms. So long as ſinners can make a life out of any thing below Chriſt, ſo long they will cloſe with Chriſt with indenting; but when the God of heaven hath killed them to every thing below himſelf, and his Son; then Chriſt will down on any terms in the world. And, indeed, this is the very reaſon why ſinners, when they hear of Chriſt, yet will not cloſe in with him; there is ſomething that they can take content in beſides him. The prodigal, ſo long as he could content himſelf with the huſks that the ſwine did eat, ſo long he did keep away from his father's houſe; but when he could get no nouriſhment any where on this ſide of his father's houſe, then, ſaith he, and not till then, I will ariſe, and go to my father, &c.

I ſay, this is the reaſon therefore why men come no faſter, and cloſe no more readily with the Son of God, but ſtanding halting and indenting about the terms they muſt have Chriſt upon: For, ſaith the drunkard, I look on Chriſt to be worth the having, but yet I am not willing to loſe all for him; all but my pot, ſaith the drunkard; and all but the world, ſaith the covetous; I will part with any thing but luſt and pride, ſaith the wanton; but if Chriſt will not be had without, I forſake all, caſt away all; then it muſt be with me as it was with the young man in the goſpel, ſuch news will make me ſorry at my very heart.

But now when a man is ſoundly killed to all his ſins, to all his righteouſneſs, to all his comforts whatſoever, and ſees that there is no way but the devil muſt have him, but he muſt be damned in hell, if he be not clothed with Jeſus Chriſt; O! then, (ſaith he), give me Chriſt on any terms, whatſoever he coſt; though he coſt me friends, though he coſt me comforts, though he coſt me all that ever I have; yet like the wiſe merchant in the goſpel, they will ſell all to get that pearl. I tell you, when a ſoul is brought to ſee its want of Chriſt aright, it will not be kept back; father, mother, huſband, wife, lands, livings, nay life and all ſhall go, rather than the ſoul will miſs of Chriſt. Ay, and the ſoul counteth Chriſt a cheap Saviour, if it can get him upon any terms: Now the ſoul indents no longer. Now, Lord, give me Chriſt, upon any terms whatſoever he coſt; for I am a dead men, a damned man, a caſt-away, if I have not Chriſt. What ſay you, O you wounded ſinners? Is not this true as I have ſaid? would you not give ten thouſand worlds if you had ſo many, ſo be you might be well aſſured that your ſins ſhall be pardoned, and your ſouls and bodies juſtified and glorified, at the coming of the Lord Jeſus Chriſt?

Thirdly, The Lord goeth this way for this reaſon alſo, that it might make the ſoul ſenſible what it coſt Chriſt to redeem it from death and hell. When a man cometh to feel the ſting and guilt of ſin, death and hell upon his conſcience, then, and not till then, can he tell what it coſt Chriſt to redeem ſinners. O! ſaith the ſoul, if a few ſins are ſo terrible, and lay the ſoul under ſuch wrath and torment, what did Chriſt undergo, who bare the ſins of thouſands, and thouſands, and all at once.

This alſo is one means to make ſouls tender of ſin, (it is the burned child that dreadeth the fire), to make them humble in a ſenſe of their own vileneſs, to make them count every thing that God giveth them a mercy, to make much of the leaſt glimpſe of the love of God, and to prize it above the whole world. O ſinners, were you killed indeed, then heaven would be heaven, and hell would be hell indeed; but becauſe you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a ſaint doth count the ways of God.

Fourthly, Again God is fain to go this way, and all to make ſinners make ſure of heaven. So long as ſouls are ſenſeleſs of ſin, and what a damnable ſtate they are in by nature, ſo long they will even dally with the kingdom of heaven, and the ſalvation of their own poor ſouls: but when God cometh and ſheweth them where they are, and what is like to become of them if they miſs of the crucified Saviour, Oh then! ſaith the ſoul, would I were ſure of Jeſus, what ſhall I do to get aſſurance of Jeſus? and thus is God forced, as I may ſay, to whip ſouls to Jeſus Chriſt, they being ſo ſecure, ſo ſenſeleſs, and ſo much their own enemies, as not to look out after their own eternal advantage.

Fifthly, A fifth reaſon why God doth deal thus with ſinners, it is becauſe he would bring Chriſt and the ſoul together in a right way. Chriſt and ſinners would never come together in a beloved poſture, they would not ſo ſuitably ſuit each other, if they were not brought together this way, the ſinner being killed.

O when the ſinner is killed, and indeed ſtruck dead to every thing below a naked Jeſus, how ſuitably then doth the ſoul and Chriſt ſuit one with another! Then here is a naked ſinner for a righteous Jeſus, a poor ſinner to a rich Jeſus, a weak ſinner to a ſtrong Jeſus, a blind ſinner to a ſeeing Jeſus, an ignorant careleſs ſinner, to a wiſe and careful Jeſus. O how wiſe is God in dealing thus with the ſinner! He ſtrips him of his own knowledge, that he may fill him with Chriſt's; he killeth him for taking pleaſure in ſin, that he may take pleaſure in Jeſus Chriſt, &c.

But, ſixthly, God goeth this way with ſinners, becauſe he would have the glory of their ſalvation. Should not men and women be killed to their own things, they would do ſacrifice unto them, and inſtead of ſaying to the lamb, *Thou art worthy*, Rev. 5. 9. Job 40. 14. Rom. 3. 27. Epheſ. 2. 8, 9. Tit. 3. 5. they would ſay their own arm, their own right-hand hath ſaved them; but God will cut off boaſting from ever entering within the border of eternal glory: for he is reſolved to have the glory of the beginning, the middle, and the end, of the contriving and ſaving, and giving ſalvaion to them that enter into the joys of everlaſting glory, *That they may be called the trees of righteouſneſs, the planting of the Lord, that he may be glorified.* I might have run thorough many things as to this; but I ſhall paſs them, and proceed.

*Iſa.* 61. 3.

Now, ſecondly, The ſoul being thus killed to its ſelf, its ſins, its righteouſneſs, faith, hope, wiſdom, promiſes, and the reſt of its things which it truſted in by nature; in the next place, it hath alſo given unto it a moſt glorious, perfect, and never-fading life, which is firſt a life imputed to it; yet ſo really, that the very thought of it in the ſoul hath ſo much operation and authority, eſpecially when the meditation of it is mixed with faith, as to make it (tho' condemned by the law) to triumph, and to look its enemies in the face with comfort; notwithſtanding the greatneſs of the multitude, the fierceneſs of their anger, and the continuation of their malice, be never ſo hot againſt it.

This imputed life (for ſo it is) is the obedience of the Son of God, as his righteouſneſs, in his ſuffering, riſing, aſcending, interceeding, and ſo conſequently triumphing over all the enemies of the ſoul: and given to it, as being wrought on purpoſe for it. So that, is there righteouſneſs in Chriſt; that is mine: is there perfection in that righteouſneſs? that is mine: did he bleed for ſin? it was for mine: hath he overcome the law, the devil, and hell? the victory is mine, and I am counted the conqueror; *nay more than a conqueror, through him that hath loved me.* And I do count this a moſt glorious life; for by this means it is that I am, in the firſt place, proclaimed both in heaven and earth guiltleſs, and ſuch a one, who, as I am in Chriſt, am not a ſinner, and ſo not under the law, to be condemned, but as holy and righteous as the Son of God himſelf, becauſe he himſelf is my holineſs and righteouſneſs, and ſo likewiſe having by this all things taken out of the way that would condemn me.

Sometimes I bleſs the Lord my ſoul hath had the life that now I am ſpeaking of, not only imputed to me, but the very glory of it upon my ſoul. For upon a time when I was under many condemnings of heart, and feared becauſe of my ſins, my ſoul would miſs of eternal glory; methought I felt in my ſoul ſuch a ſecret motion as this: *Thy righteouſneſs is in heaven,* together with the ſplendor and ſhining of the Spirit of grace in my ſoul, which give me to ſee clearly, that my righteouſneſs by which I ſhould be juſtified (from all that could condemn) was the Son of God himſelf in his own perſon, now at the right hand of his Father, repreſenting me complete before the mercy-ſeat in his own ſelf: ſo that I ſaw clearly, that night and day, where-ever I was or whatever I was doing, ſtill there was my righteouſneſs juſt before the eyes of divine glory; ſo that the Father could never find fault with me for any inſufficiency that was in my righteouſneſs, being it was complete; neither could he ſay, Where is it? becauſe it was continually at his right hand.

Alſo at another time, having contracted guilt upon my ſoul, and having ſome diſtemper of body upon me, ſuppoſing that death might now ſo ſeize upon, as to take me away from among men; then thought I, What ſhall I do now? Is all right with my ſoul? Have I the right work of God on my ſoul! Anſwering myſelf, No, ſurely; and that becauſe there were ſo many weakneſſes in me; yea, ſo many weakneſſes in my beſt duties: for, thought I, how can ſuch a one as I find mercy, whoſe heart is ſo ready to evil, and ſo backward to that which is good, (ſo far as it is natural)? Thus muſing, being filled with fear to die, theſe words came in upon my ſoul, *Being juſtified freely by his grace, through the redemption which is in Chriſt;* as if God had ſaid, Sinner, thou thinkeſt becauſe thou haſt had ſo many infirmites and weakneſſes in thy ſoul, whileſt thou haſt been profeſſing of me, therefore now there are no hopes of mercy; but be it known unto thee, that it was not any thing done by thee at the firſt, that moved me to have mercy upon thee; neither is it any thing that is done by thee now, that ſhall make me either accept or reject thee: behold my Son who ſtandeth by me, he is righteous, he hath fulfilled my law, and given me good ſatisfaction; on him therefore do I look, and on thee only as thou art in him, and according to what he hath done, ſo will I deal with thee. This having ſtayed my heart, and taken off the guilt through the ſtrength of its coming on my ſoul, anon after came in that word as a ſecond teſtimony: *He hath ſaved us, and called us with a holy calling; not according to the works of righteouſneſs which we have done, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.*

And thus is the ſinner made alive from the dead, being juſtified by grace through the righteouſneſs of Chriſt, which is unto all, and upon all them that be-
*Gal.* 2. 20. live according to the ſcriptures. *And the life that I now live, it is by the faith of the Son of God, who loved me, and gave himſelf for me. I lay down my life*
*John* 10. 15. *for my ſheep. I am come that you might have it more abundantly. For if while we were enemies, we were*
*Rom.* 5. 10 *reconciled to God by the death of his Son; much more*
14. *then being reconciled, we ſhall be ſaved by his life; that as ſin reigneth unto death, even ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.*

Secondly, This life is not only imputed to him that is wrought on by the Spirit of grace, that is not only counted his; but alſo there is put into the ſoul an underſtanding, enlightned on purpoſe to know the things of God, which is Chriſt and his imputed righteouſneſs, 1 John 5. 20. (which it never thought of nor underſtood before), (1 Cor. 2. 9.—11.); which underſtanding being enlightened, and made to ſee ſuch things that the ſoul cannot be contented without it lay hold of, and apply Chriſt unto itſelf ſo effectually; I ſay, that the ſoul ſhall be exceedingly revived in a very heavenly meaſure, with the application of this imputed righteouſneſs for thereby it knoweth it ſhall find God ſpeaketh peace to itſelf, with a fatherly affection; and ſay, *Be of good chear,* *Rom.*
*thy ſins are forgiven thee, the righteouſneſs of my* 4.
*Son I beſtow upon thee: For what the law could not do in that it was weak through the* (thy) *fleſh, I have,* I only have *ſent forth my Son, and have condemned thy ſins in his fleſh.* And though thou haſt gone aſtray like a loſt ſheep, yet on him I have laid thine iniquities; and though thou hereby didſt undo and break thyſelf for ever, yet by his ſtripes I have healed thee. Thus, I ſay, the Lord cauſeth the ſoul by faith to apply that which he doth by grace impute unto it, (for thus every ſoul is dealt withal) the ſoul being thus enlightened, thus quickened, thus made alive from that dead ſtate it was in before (or at leaſt having the beginnings of this life), it hath theſe ſeveral virtuous advantages, which they have not that are dead in their ſins and treſpaſſes, and under the law.

Firſt, It ſeeth what a ſad condition all men by nature are in, they being in that ſtate which itſelf was in but a while ſince; but now by grace it is beginning to ſcrabble out of it; now it ſeeth the whole world lieth in wickedneſs, (1 John 5. 19.), and ſo liable to eternal vengeance, becauſe of their wickedneſs. Ah! friends, let me tell you, though you may be ignorant of your ſtate and condition, yet the poor, groaning, hungering ſaints of God, do ſee what a ſad, woeful, miſerable ſtate you are in, which ſometimes makes them tremble to think of your moſt lamentable latter end, (you dying ſo), and alſo to fly the faſter to their Lord Jeſus, for very fear that they alſo ſhould be partakers of that moſt doleful doom: and this it hath by virtue of its own experience, knowing itſelf was but a while ago in the ſame condition, under the ſame condemnation. Oh! there is now a hearty bleſſing of God that ever he ſhould ſhew to it its ſad condition, and that he ſhould incline its heart to ſeek after a better condition. O, bleſſed be the Lord! ſaith the ſoul, that ever he ſhould awaken me, ſtir me up, and bring me out of that ſad condition that I once with them was in. It makes alſo the ſoul to wonder, to ſee how fooliſhly and vainly the reſt of its neighbours do ſpend their precious time, that they ſhould be ſo void of underſtanding, ſo forgetful of their latter end, ſo ſenſeleſs of the damning nature of their ſins. O that their eyes were but enlightened to ſee whereabouts they are! ſurely they would be of another mind than they are now. Now the ſoul wonders to ſee what ſlender pins thoſe poor creatures do hang the ſtreſs of the eternal ſalvation of their ſouls upon them. O! methinks, ſaith the ſoul, it makes me mourn to ſee that ſome ſhould think that they were born Chriſtians, and others that their baptiſm makes them ſo, others depending barely upon a traditional, hiſtorical faith, which will leave their ſouls in the midſt of perplexity. O! that they ſhould truſt to ſuch fables, fancies, and wicked ſlights of the devil, as their good doings, their good thinkings, their civil walking, and living with the world. O miſerable profeſſion! and the end thereof will be a miſerable end.

But now, when the ſoul is thus wrought upon, it muſt be ſure to look for the very gates of hell to be ſet open againſt it, with all their might and force to deſtroy it. Now hell rageth, the devil roareth, and all the world reſolveth to do the beſt they can, to bring the ſoul again into bondage and ruin. Alſo the ſoul ſhall not want enemies, even in its own heart's luſt, as covetouſneſs, adultery, blaſphemy, unbelief, hardneſs of heart, coldneſs, half-heartedneſs, ignorance, with an innumerable company of attendants, hanging, like ſo many blocks, at its heels, ready to ſink it into the fire of hell every moment, together with ſtrange apprehenſions of God, and Chriſt, as if now they were abſolutely turned to be its enemies, which maketh it doubt of the certainty of its ſalvation: For you muſt underſtand, that though a ſoul may, in reality, have the righteouſneſs of the Son of God imputed to it, and alſo ſome faith in a very ſtrong manner to lay hold upon it: yet at another time, through temptation they may fear and doubt again: inſomuch, that the ſoul may be put into a very great fear, leſt it ſhould return again into the condition it once was in, Jer. 32. 40. O, ſaith the ſoul, when I think of my former ſtate, how miſerable it was, it makes me tremble; and when I think that I may fall into that condition again, how ſad are the thoughts of it to me! I would not be in that condition again for all the world: and this fear riſeth ſtill higher and higher, as the ſoul is ſenſible of Satan's temptations, or the working of its own corruptions. Ha! theſe filthy luſts, theſe filthy corruptions; O that I was rid of them, that they were conſumed in a moment, that I could be quite rid of them, they do ſo diſturb my ſoul, diſhonour my God, ſo defile my conſcience, and ſometimes ſo weaken my hands in the way of God and my comforts in the Lord! O how glad ſhould I be, if I might be ſtripped of them! Rom. 7. 24. Which fear puts the ſoul upon flying to the Lord by prayer, for the covering of his imputed righteouſneſs, and for ſtrength againſt the devil's temptations and its own corruptions; that God would give down his holy Spirit to ſtrengthen it againſt the things that do ſo annoy its ſoul, and ſo diſcourage it in its way, with a reſolution through grace, never to be contented, while it doth find in itſelf a triumphing over it, by faith in the blood of a crucified Jeſus.

Secondly, The ſoul that hath been thus killed by the law to its things it formerly delighted in, now, O now, it cannot be contented with that ſlender groundleſs faith and hope that it once contented itſelf withal. No, no; but now it muſt be brought into the right ſaving knowledge of Jeſus Chriſt; now it muſt have him diſcovered to the ſoul by the Spirit, now it cannot be ſatisfied, becauſe ſuch and ſuch do tell it is ſo. No; but now it will cry out, Lord, ſhew me continually in the light of thy Spirit through thy word, that Jeſus that was born in the days of Cæſar Auguſtus, (when Mary a daughter of Judah went with Joſeph to be taxed at Bethlem), that he is the very Chriſt. Lord let me ſee it in the light of thy ſpirit, and in the operation thereof, and let me not be contented without ſuch a faith that is ſo wrought even by the diſcovery of his birth, crucifying, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond (which is his perſonal) coming again, that the very faith of it may fill my ſoul with comfort and holineſs. And, O how afraid the ſoul is, leſt it ſhould fall ſhort of this faith, and of the hope that is begotten by ſuch diſcoveries as theſe are. For the ſoul knoweth, that if it hath not this, it will not be able to ſtand neither in death nor judgement: and therefore, ſaith the ſoul, Lord, whatever other poor ſouls content themſelves withal, let me have that which will ſtand me in ſtead, and carry me through a dangerous world, that may help me to reſiſt a cunning devil, that may help me to ſuck true ſoul-ſatisfying conſolation from Jeſus Chriſt through thy promiſes, by the might and power of thy Spirit. And now, when the poor ſoul at any time hath any diſcovery of the love of God through a bleeding, dying, riſen, interceeding Jeſus, becauſe it is not willing to be deceived, O, how warry it is of cloſing with it, for fear it ſhould not be right, for fear it ſhould not come from God! Saith the ſoul, Cannot the devil give one ſuch comfort too? Cannot he transform himſelf thus into an angel of light? So that the ſoul (becauſe that it would be upon a ſure ground) cries out, Lord, ſhew me thy ſalvation, and that not once or twice, but, Lord, let me have thy preſence continually upon my heart, to-day and to-morrow, and every day. For the ſoul, when it is rightly brought from under the covenant of works and planted into the covenant of grace, cannot be (unleſs it be under ſome deſperate temptation) contented without the preſence of God, teaching, comforting, eſtabliſhing, and helping of the ſoul to grow in the things of the Lord Jeſus Chriſt; becauſe it knoweth, that if God hath but withdrawn his preſence in any way from it, (as he doth do ſometimes for a while), that then the devil will be ſure to be near at hand, working with his temptations, trying all ways to get the ſoul into ſlavery and ſin again; alſo the corrupt principle, that will be joining and combining with the wicked one, and will be willing to be a co-partner with him, to bring the ſoul into miſchief, which puts a ſoul upon an earneſt continual panting after more of the ſtrengthening, preſerving, comforting, and teaching preſence of God, and for ſtrong ſupplies of faith, that it may effectually lay hold on him.

Thirdly, The ſoul is quickned ſo, that it is not ſatisfyed now without it do indeed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was, indeed, that any thing would ſerve its turn, any falſe conceits of its ſtate to be good; but now all kind of its peace will not ſerve its turn, all kind of joy will not be accepted with it; now it muſt joy in God through Jeſus Chriſt; now its peace muſt come through the virtue of the blood of Chriſt, ſpeaking peace to the conſcience, by taking away both the guilt and the filth of ſin by that blood, alſo by ſhewing the ſoul its free acceptance with God through Chriſt, he hath completely fulfilled all the conditions of the firſt covenant, and freely hath placed it into the ſafety of what he hath done, and ſo preſents the ſoul complete and ſpotleſs in the ſight of God through his obedience. Now, I ſay, he hath *peace through the blood of his Croſs*, and ſees him- Col. 1, 20,
ſelf *reconciled to God by the death of his Son*, or elſe 21.
his comfort will be queſtioned by him. It is not every promiſe, as cometh now upon his heart, that will ſerve his turn; no, but he muſt ſee whether the babe Jeſus be preſented to the ſoul in and through that promiſe; now if the babe leap in his womb, as I may ſo ſay, it is becauſe the Lord's promiſe ſounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jeſus Chriſt; I ſay, this is the firſt and principle joy that the ſoul hath that is quickened and brought into the covenant of grace.

Fourthly, Now the man finds heavenly ſanctification wrought in his ſoul, through the moſt precious blood of the man whoſe name is *Jeſus Chriſt*. *Jeſus that he might ſanctify the people with his own blood, ſuffered without the gate*. Now the ſoul finds a change in the underſtanding, in the will, in the mind, in the affections, in the judgement, and alſo in the conſcience; through the inward man a change and through the outward man a change, from head to foot, as we uſe to ſay; *For he that is in Chriſt*, 2 Cor. 5. 17.
and ſo in this covenant of grace, *is a new creature*; or hath been twice made, made, and made again, O now the ſoul is reſolved for heaven and glory! Now it crieth out, Lord, if there be a right eye offenſive to thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me. Now the ſoul doth begin to ſtudy how it may honour God, and bring praiſe to him. Now the ſoul is for a preparation, for the ſecond coming of Chriſt, endeavouring to lay aſide every thing that may hinder; and for the cloſing in with thoſe things that may make it in a beloved poſture againſt that day.

Fifthly, And all this is from a goſpel-ſpirit, and not from a legal natural principle; for the ſoul hath theſe things as the fruits and effects of its being ſeparated unto the covenant of grace, and ſo now poſſeſſed with that ſpirit that doth attend, yea, and dwell in them that are brought into the covenant of grace, from under the old covenant; I ſay theſe things do ſpring forth in the ſoul, from another root and ſtock than any of the actings of other men, do; for the ſoul that is thus wrought upon is as well dead to the law and the righteouſneſs thereof, (as the firſt covenant) as well as to its ſins.

Sixthly, Now the ſoul begins to have ſome bleſſed experience of the things of God, even of the glorious myſteries of the goſpel.

1. Now it knoweth the meaning of thoſe words, John 6. 55. *My fleſh is meat indeed, and my blood is drink indeed.* And that by experience; for the ſoul hath received peace of conſcience through that blood, by the effectual application of it to the ſoul. *1ſt*, By feeling the guilt of ſin die off from the conſcience, by the operation thereof; *2dly*, By feeling the power thereof to take away the curſe of the law; *3dly*, By finding the very ſtrength of hell to fail, when once the blood of the man Jeſus Chriſt is received in reality upon the ſoul.

2. Now the ſoul alſo knoweth by experience the Rom. 6. 6. meaning of that ſcripture that ſaith, *Our old man is crucified with him, that the body of ſin might be deſtroyed.* Now it ſees, that when the man Jeſus did hang on the tree on Mount Calvary, that then the body of its ſins was there hanged-up, dead and buried with him, though it was then unborn, ſo as never to be laid to its charge, either here or hereafter; and alſo, as never to carry it captive into perpetual bondage, being itſelf overcome by him, even Chriſt the head of that poor creature. And indeed this is the way for a ſoul, both to live comfortably, as touching the guilt of ſin; and alſo, as touching the power of the faith of ſin; for the ſoul that doth or hath received this in deed and in truth, finds ſtrength againſt them both, by and through that man that did for him, and the reſt of his fellow-ſinners, ſo gloriouſly overcome it, and hath given the victory unto them, ſo that now they are ſaid to be Rom. 8. 33. to 37. overcomers, nay, *more than conquerors through him*, the one man Jeſus Chriſt.

3. Now the ſoul hath received a faith indeed, and a lively hope indeed, ſuch a one as now it can fetch ſtrength from the fulneſs of Chriſt, and from the merits of Chriſt.

4. Yea, now the ſoul can look on itſelf with one eye, and look upon Chriſt with another, and ſay, Indeed it is true, I am an empty ſoul, but Chriſt is a full Chriſt; I am a poor ſinner, but Chriſt is a rich Chriſt; I am a fooliſh ſinner, but Chriſt is a wiſe Chriſt; I am an unholy, ungodly, unſanctified 1 Cor. 1. 30. creature in myſelf, *but Chriſt is made of God, unto me, wiſdom, righteouſneſs, ſanctification and redemption.*

5. Now alſo that fiery law, that it could not once endure, nor could not once delight in, I ſay, now it can delight in it after the inward man; now this law is its delight; it would always be walking in it, and always be delighted in it, being offended with any ſin, or any corruption, that would be any wiſe an hinderance to it, Rom. 7. 24, 25.; and yet it will not endure that even that law ſhould offer to take the work of its ſalvation out of Chriſt's hand: No, if it once come to do that, then out of doors it ſhall go, if it was as good again. For that ſoul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Chriſt itſelf within me; yet theſe ſhall not have the glory of my ſalvation; no, it is none but the blood of Chriſt, the death of Chriſt, of the man Chriſt Jeſus of Nazareth, the carpenter's ſon, (as they called him), that muſt have the crown and glory of my ſalvation; None but Chriſt, none but Chriſt; and thus the ſoul labours to give Chriſt the pre-eminence, Col. 1. 18.

Now, before I go any further, I muſt needs ſpeak a word from my own experience of the things of Chriſt; and the rather, becauſe we have a company of ſilly ones in this day of ignorance, that do either comfort themſelves with a notion without the power, or elſe do both reject the notion and the power of this moſt glorious goſpel; therefore, for the further conviction of the reader, I ſhall tell him (with David) ſomething of what the Lord hath done for my ſoul: And indeed a little of the experience of the things of Chriſt is far more worth than all the world. It would be too tedious for me to tell thee (here) all from the firſt to the laſt, but ſomething I ſhall tell thee, that thou mayſt not think theſe things are fables.

Reader, when it pleaſed the Lord to begin to inſtruct my ſoul, he found me one of the black ſinners of the world; he found me making a ſport of oaths and alſo of lies, and many a ſoul poiſoning meal did I make out of divers luſts, as drinking, dancing, playing, pleaſure with the wicked ones of the world. The Lord finding of me in this condition, did open the glaſs of his law unto me, wherein he ſhewed me ſo clearly my ſins, both the greatneſs of them, and alſo how abominable they were in his ſight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealouſy upon me; yet for all this I was ſo wedded to my ſins, that, thought I with myſelf, I will have them, though I loſe my ſoul, (O wicked wretch that I was); but God, the great, the rich, the infinite merciful God, did not take this advantage of my ſoul to caſt me away, and ſay, Then take him devil, ſeeing he cares for me no more; no, but he followed me ſtill, and won upon my heart, by giving of me ſome underſtanding, not only into my miſerable ſtate, which I was very ſenſible of, but alſo that there might be hopes of mercy; alſo taking away that love to luſt, and placing in the room thereof a love to religion; and thus the Lord won over my heart to ſome deſire after the means, to hear the word, and to grow a ſtranger to my old companions, and to accompany the people of God, together with giving of me many ſweet encouragements from ſeveral promiſes in the ſcriptures; but after this, the Lord did wonderfully ſet my ſins upon my conſcience, thoſe ſins eſpecially that I had committed ſince the firſt convictions; temptations alſo followed me very hard, eſpecially ſuch temptations as did tend to the making me queſtion the very way of ſalvation, *viz.* Whether Jeſus Chriſt was the Saviour or no; and whether I had beſt to venture my ſoul upon his blood for ſalvation, or take ſome other courſe. But being through grace kept cloſe with God (in ſome meaſure) in prayer, and the reſt of the ordinances; I went about a year and upwards without any ſound evidences as from God to my ſoul, touching the ſalvation as comes by Jeſus Chriſt. But, at the laſt, as I may ſay, when the ſet time was come, the Lord (juſt before the men called *Quakers* came into the country) did ſet me down ſo bleſſedly in the truth of the doctrine of Jeſus Chriſt, that it made me marvel, to ſee firſt, how Jeſus Chriſt was born of a virgin, walked in the world a while with his diſciples, afterwards hanged on the croſs, ſpilt his blood, was buried, roſe again, aſcended above the clouds and heavens, there lives to make interceſſion; and that he alſo will come again at the laſt day to judge the world, and take his ſaints unto himſelf.

Theſe things, I ſay, I did ſee ſo evidently, even as if I had ſtood by when he was in the world, and alſo when he was caught up. I having ſuch a change as this upon my ſoul, it made me wonder; and muſing with myſelf at the great alteration that was in my ſpirit; for the Lord did alſo very gloriouſly give me in his precious word to back the diſcovery of the Son of God unto me; ſo that I can ſay, through grace it was according to the ſcriptures; 1 Cor. 1. to and as I was muſing with myſelf what theſe things ſhould mean, methought I heard ſuch a word in my heart as this, *I have ſet thee down on purpoſe, for*

*I have ſomething more than ordinary for thee to do;* which made me the more marvel: ſaying, What my Lord, ſuch a poor wretch as I? Yet ſtill this continued, I have ſet thee down on purpoſe, and ſo forth, with more freſh incomes of the Lord Jeſus, and the power of the blood of his croſs upon my ſoul, even ſo evidently, that I ſaw (through grace) that it was the blood ſhed on Mount Calvary that did ſave and redeem ſinners, as clearly and as really with the eyes of my ſoul as ever (methoughts) I had ſeen a penny-loaf bought with a penny; which things then diſcovered, had ſuch operation upon my ſoul, that I do hope they did ſweetly ſeaſon every faculty thereof. Reader, I ſpeak in the preſence of God, and he knows I lie not: much of this and ſuch like dealings of his could I tell thee of: but my buſineſs at this time is not ſo to do, but only to tell what operation the blood of Chriſt hath had over and upon my conſcience, and that at ſeveral times, and alſo when I have been in ſeveral frames of ſpirit.

As firſt, ſometimes I have been ſo loaden with my ſins, that I could not tell where to reſt, nor what to do; yea, at ſuch times I thought it would have taken away my ſenſes: yet at that time, God through grace hath all of a ſudden ſo effectually applied the blood that was ſpilt at Mount Calvary, out of the ſide of Jeſus, unto my poor wounded guilty conſcience, that preſently I have found ſuch a ſweet, ſolid, ſober, heart-comforting peace, that it hath made me as if it had not been; and withal the ſame (I may ſay, and I ought to ſay, the power of it) hath had ſuch powerful operation upon my ſoul, that I have for a time been in a ſtrait and trouble, to think that I ſhould love and honour him no more, the virtue of his blood hath ſo conſtrained me.

Again, ſometimes methinks my ſins have appeared ſo big to me, that I thought one of my ſins have been as big as all the ſins of all the men in the nation: ay, and of other nations too. (Reader, theſe things be not fancies, for I have ſmarted for this experience): But yet the leaſt ſtream of the heart-blood of this man Jeſus hath vaniſhed all away, and hath made it to fly, to the aſtoniſhment of ſuch a poor ſinner; and, as I ſaid before, hath delivered me up into ſweet and heavenly peace and joy in the Holy Ghoſt.

Again, ſometimes when my heart hath been hard, dead, ſlothful, blind, and ſenſeleſs, (which indeed are ſad frames for a poor Chriſtian to be in), yet at ſuch a time, when I have been in a ſuch a caſe, then hath the blood of Chriſt, the precious blood of Chriſt, the admirable blood of the God of heaven, that run out of his body when it did hang on the croſs, ſo ſoftened, livened, quickened, and enlightened my ſoul, that truly, (reader), I can ſay, O it makes me wonder.

Again, when I have been loaden with ſin, and peſtered with ſeveral temptations, and in a very ſad manner, then have I had the trial of the virtue of Chriſt's blood, with the trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart: O then one touch, one drop, one ſhining of the virtue of the blood, of that blood that was let out with a ſpear: it hath, in a very bleſſed manner delivered me, that it hath made me to marvel. O! methinks it hath come with ſuch life, ſuch power, with ſuch irreſiſtible and marvellous glory, that it wipes off all the ſlurs, ſilences all the out-cries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my ſinful life.

Friends, as Peter ſaith to the church, ſo I ſay to you, I have not preached to you cunningly deviſed fables, in telling you of the blood of Chriſt, and what authority it hath had upon my conſcience: O no! but as Peter ſaith, touching the coming of the Lord Jeſus into the world, ſo in ſome meaſure I can ſay of the blood of the Lord Jeſus Chriſt, that was ſhed when he did come into the world. There is not only my ſingle teſtimony touching this; no, but there are all the prophets do agree, in advancing this in writing, and alſo all the ſaints do now declare the ſame, in ſpeaking forth the amiableneſs, and many powerful virtues thereof. *As for thee, by the blood of thy covenant,* (ſaith God to Chriſt), *I have ſent forth thy priſoners out of the pit, wherein was no water,* Zech. 9. 11. *We have redemption through his blood.* Epheſ. 1. 7. Again, Col. 1. 14. *We have redemption through his blood. Our robes are waſhed, and made white in the blood of the Lamb,* Rev. 7. 14. *The devil is overcome through the blood of the Lamb,* Rev. 12. 11. *Yea, and conſcience is purged too, and that through the blood of the Lamb,* Heb. 9. 14. *We have free recourſe to the throne of grace through the blood of Jeſus,* Heb. 10. 19. I could bring thee a cloud of witneſſes out of all the types and ſhadows, and out of the ſundry prophets, and much more out of the New Teſtament; but I forbear, becauſe I would not be too tedious to the reader, in making too large a digreſſion, though I have committed here in this diſcourſe no tranſgreſſion, for the blood of Chriſt is precious blood; 1 Pet. 1. 18, 19.

III. In the next place I ſhall ſhew you the ſeveral privileges and advantages the man or woman hath, that is under this covenant of grace, over what they have that are under the covenant of the law and works.

As, firſt, The covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Chriſt Jeſus. The firſt covenant, it ſtood to be broken or kept by us, and God's love or anger to be loſt or enjoyed hereafter, as we, as creatures, behaved ourſelves: but now the very ground of the covenant of grace is God's love; it is mere love through Jeſus Chriſt, Deut. 7. 8, 9. *The Lord did not ſet his love upon you, nor chuſe you, becauſe you were more in number than other people; for you were the feweſt of all people; but becauſe the Lord loves you, and becauſe he will keep the oath which he ſwore to your fathers.* Again, Iſ. 63. 9. *In his love and in his pity he redeemed them, and the angel of his preſence ſaved them,* that is, Jeſus Chriſt. And again, 2 Tim. 1. 9. *Who has ſaved us.—Not according to the works of righteouſneſs which we have done; but according to his own purpoſe and grace, which was given to us in Chriſt Jeſus, before the world began.*

Secondly, This love is not conveyed to us through what we have done, (as is before proved), but through what he hath done with whom the covenant was made, *which was given us in Chriſt. According as he hath choſen us in Chriſt. Who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. God for Chriſt's ſake hath loved you;* 2 Tim. 1. 9. Eph. 1. 3, 4. and 4. 32. That is, through Chriſt's doings, through Chriſt's ſufferings. Now, if this be but rightly underſtood, it doth diſcover abundance of comfort to them that are within the bounds of the covenant of grace. For,

Firſt, Here a believer ſeeth he ſhall ſtand, if Chriſt's doings and ſufferings ſtand, (which is a ſure foundation); for God dealeth with him through Chriſt. And ſo, ſecondly, He ſhall not fall, unleſs the ſufferings and merits of Chriſt be thrown over the bar, being found guilty (which will never be) before the eyes of divine juſtice; for with him the covenant was made, and he was the ſurety of it, Zech. 9. 11. Heb. 7. 22. That is, as the covenant was made with him, ſo he ſtood bound to fulfil the ſame. For you muſt underſtand that the covenant was made between the Father and the Son long before it was accompliſhed, or manifeſtly ſealed with Chriſt's blood. It was made before the world began, (Tit. 1. 2. Eph. 1. 4. 1 Pet. 1. 18, 19, 20.). But the conditions thereof were not fulfilled until leſs than two thouſand years ago; and all that while did Jeſus ſtand bound as a ſurety (as I ſaid before) is uſed to do, till the time in which the payment ſhould be made. And it was by virtue of his ſuretiſhip, (having bound himſelf by covenant to do all things agreed on by the Father and him), that all thoſe of the election that were born before he came, that they might be ſaved, and did enter into reſt. For the forgiveneſs of ſins that were paſt, though it was through the blood of Chriſt, yet it was alſo through the forbearance of God, Rom. 3. 25; that is, Chriſt becoming ſurety for thoſe that died before his coming, that he would in deed and in truth, at the fulneſs of time, (or at the time appointed, Gal. 4. 4.), give a complete and full ſatisfaction for them, according to the tenor or condition of the covenant.

Again, ſecondly, The ſecond covenant which believers are under, as the ground and foundation, if it is ſafe, ſo the promiſes thereof are better, ſurer, freer and fuller, *&c.*

Firſt, They are better, if you compare the excellency of the one with the excellency of the other. The firſt hath promiſed nothing but an earthly paradiſe, *Do this and thou ſhalt live;* namely, here is an earthly paradiſe; but the other doth bring the promiſe of an heavenly paradiſe.

Secondly, As the covenant of works doth promiſe an earthly paradiſe, yet it is a paradiſe or bleſſing, though once obtained, yet might be loſt again, (for no longer than thou doſt well, no longer art thou accepted by that). O! but the promiſes of the new covenant do bring unto us the benefit of eternal inheritance; Heb. 9. 15. *that they which are called might receive the promiſe of eternal inheritance.* O rare! it is an eternal inheritance.

Thirdly, The other, as it is not ſo good as this, ſo neither is it ſo ſure as this; and therefore he calls the one ſuch a one as might be, and was ſhaken, Heb. 12. 27.; but this is ſaid to be ſuch a one that cannot be ſhaken. *And this word,* ſaith he, treating of the two covenants from ver. 18. to 24. *and this word, yet once more, ſignifies the removing of thoſe things that are* (or may be) *ſhaken, as of things that are made, that thoſe things that cannot be ſhaken* (which is the ſecond covenant) *may remain;* for, ſaith he, ver. 28. *which cannot be moved.* Therefore, ye bleſſed ſaints, ſeeing you have received a kingdom (which cannot) *which cannot be moved;* (therefore) *let us have grace whereby we may ſerve* (our) *God acceptably, with reverence and godly fear.* Thus in general; but more particularly,

Firſt, They are ſurer, in that they are founded upon God's love alſo, and they come to us without calling for thoſe things at our hands that may be a means of putting of a ſtop to our certain enjoying of them. The promiſes under or of the law, they might eaſily be ſtopped by our diſobedience; but
Iſ. 43. 25. the promiſes under the goſpel ſay, *If heaven above can be meaſured, and the foundation of the earth ſearched out, then* (and not till then) *will I caſt off all the ſeed of Iſrael for all that they have done.* Again, *I, even I, am he that blotteth out thy tranſgreſſions for my own name's ſake, and will not remember thy ſins.* I will make thee a partaker of my promiſe; and that I may ſo do, I will take away that which would hinder: *I will caſt all your ſins into the depths of the ſea,* that my promiſe may be ſure to all the ſeed; and therefore, ſaith the apoſtle, when he would ſhew us that the new-covenant promiſes were more ſure than the old, he tells us plainly, that the law and works are ſet aſide, and they are merely made ours through the righteouſneſs of
Rom. 4. 13, 14, 16. faith, which is the righteouſneſs of Chriſt. *For the promiſe that Abraham ſhould be heir of the world* (ſaith he) *was not to him, or to his ſeed, through the law* (or works) *but through the righteouſneſs of faith. For if they which are of the law* (or of works) *be heirs, then faith is made void, and the promiſe made of none effect. Therefore it is of faith—to the end the promiſe might be ſure to all the ſeed.*

Secondly, ſurer, becauſe, that as that is taken away that ſhould hinder, ſo they are committed to a faithful friend of ours in keeping; *For all the promiſes of God are in Chriſt, not yea and nay, but yea and amen:* certain and ſure; ſure, becauſe they are in the hand of our head, our friend, our brother, our huſband, our fleſh and bones, even in the heart and hand of our precious Jeſus.

Thirdly, Becauſe all the conditions of them are already fulfilled for us by Jeſus Chriſt, as aforeſaid: every promiſe that is a new-covenant promiſe, if there be any condition in it, our undertaker hath accompliſhed that for us, and alſo giveth us ſuch grace as to receive the ſweetneſs as doth ſpring from them, through his obedience to every thing required in them.

Fourthly, ſurer, becauſe that as they are grounded upon the love of God, every thing is taken out of the way in the hand of a ſure friend. And as Chriſt hath fulfilled every condition as to juſtification that is contained therein; ſo the Lord hath ſolemnly ſworn with an oath for our better confidence in this particular; for when God made a promiſe to Abraham, (and ſo to all ſaints), becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, *Surely,* Heb 6.
*bleſſing I will bleſs thee, and multiplying I will multiply thee: And ſo after he had patiently endured, he* to 18.
*obtained the promiſe. For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife,* (that there might be no more doubt or ſcruple concerning the certain fulfilling of the promiſe), *wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (or certain, conſtant, unchangeable decree of God in making of the promiſe, for the comfort of his children), *confirmed it by an oath, that by two immutable things, his promiſe,* (backed with an oath), *wherein it is impoſſible for God to lie, we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.*

Fifthly, That they are better, it appears alſo, in that they are freer and fuller. That they are freer, it is evident, in that the one ſaith, no works, no life: Do this, and then thou ſhalt live; if not, thou ſhalt be damned. But the other ſaith, we are ſaved by believing in what another hath done, without the works of the law: *Now to him that worketh not,* Rom.
*but believeth on him that juſtifieth the ungodly, his* 5.
*faith is counted for righteouſneſs.* The one ſaith, pay me that thou oweſt; the other ſaith, I do frankly and freely forgive thee all. The one ſaith, Becauſe thou haſt ſinned thou ſhalt die; the other ſaith, John
*Becauſe Chriſt lives, thou ſhalt live alſo.*

Secondly, And as they are freer, ſo they are fuller; fuller of encouragement, fuller of comfort; the one, to wit the law, looks like Pharaoh's ſeven ill-favoured kine, more ready to eat one up than to afford us any food; the other is like the full grape in the cluſter, which for certain hath a glorious bleſſing in it. The one ſaith, if thou haſt ſinned, turn again; the other ſaith, if thou haſt ſinned, thou ſhalt be damned, for all I have a promiſe in me.

Thirdly, They that are of the ſecond, are better than they that are of the firſt; and it alſo appeareth in this: The promiſes of the law, through them we have neither faith, nor hope, nor the Spirit conveyed; but through the promiſes of the goſpel, there is all theſe, 1 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature. O! therefore, let us hold faſt the profeſſion of our faith without wavering, for he is faithful that promiſed,* Heb. 10. 23. *in hope of eternal life;* (How ſo?) *Becauſe God that cannot lie, promiſed it before the world began,* Tit. 1. 2.

Fourthly, They that are in this covenant are in a very happy ſtate; for though there be ſeveral conditions in the goſpel to be done, yet Chriſt Jeſus doth not look that they ſhould be done by man, as man, but by his own Spirit in them, as it is written, *Thou haſt wrought all our works in us and for us.* Is there that condition, they muſt believe? Why then, he will be both the *author and finiſher of their faith*, Heb. 12. 2, 3. Is there alſo hope to be in his children, he alſo doth, and hath given them *good hope through his grace*, 2 Theſſ. 2. 26. Again, Are the people of God to behave themſelves to the glory of God the Father? Then he will work in them, *both to will and to do of his own good pleaſure*, Phil. 2. 13.

Fifthly, again, As he works all our works in us and for us, ſo alſo, by virtue of this covenant, we have another nature given unto us; whereby, or by which, we are made willing to be glorifying of God both in our bodies and in our ſpirit, which are his: *Thy people ſhall be willing in the day of thy power;* 2 Cor. 6. 20. Pſal. 110. 3.

Sixthly, In the next place, all thoſe that are under this ſecond covenant, are in a wonderful ſafe condition; for in caſe they ſhould ſlip or fall, after their converſion, into ſome ſin or ſins, (for who lives and ſins not? Prov. 24. 16.); yet, through the merits and interceſſion of Chriſt Jeſus, who is their undertaker in this covenant, they ſhall have their ſins pardoned, their wounds healed, and they raiſed up again; which privilege the children of the firſt covenant have not; for if they ſin, they are never afterwards regarded by that covenant. *They brake my covenant, and I regarded them not*, Heb. 8. 9. But when he comes to ſpeak of the covenant of grace, ſpeaking firſt of the public perſon under the name of David, he ſaith thus, Pſal. 89. from the 26th verſe to the 37th, *He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation; alſo I will make him my firſt-born higher than the kings of the earth. My mercy will I keep for him for ever, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for evermore, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgement; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving-kindneſs will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure for ever; and his throne as the ſun before me; it ſhall be eſtabliſhed for ever as the moon, and as a faithful witneſs in heaven. My covenant ſhall ſtand faſt with him:* Mark that; as if God had ſaid, I did not make this covenant with man, but with my Son, and with him I will perform it; and ſeeing he hath given me complete ſatisfaction, though his children do, through infirmity, tranſgreſs, yet my covenant is not therefore broken, ſeeing he with whom it was made ſtandeth firm, according to the deſire of my heart; ſo that my juſtice is ſatisfied, and my law hath nothing to ſay; for there is no want of perfection in the ſacrifice of Chriſt.

If you love your ſouls, and would have them live in the peace of God, to the which you are called in one body, even all believers; then, I beſeech you, ſeriouſly to ponder and labour to ſettle your ſouls in this one thing, that the new covenant is not broken by our tranſgreſſions, and that becauſe it was not made with us. The reaſon why the very ſaints of God have ſo many ups and downs in this their travel towards heaven, it is becauſe they are ſo weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their luſts mighty and ſtrong, therefore now God is angry, and now he will ſhut them out of his favour, now the new covenant is broken, and now Chriſt Jeſus will ſtand their friend no longer; now alſo the devil hath power again, and now they muſt have their part in the reſurrection of damnation; when, alas! the covenant is not for all this ever the more broken, and ſo the grace of God no more ſtraitened than it was before. Therefore, I ſay, when thou findeſt that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be ſure thou keep a ſtedfaſt eye on the Mediator of this new covenant; and be perſuaded, that it is not only made with him, and his part alſo fulfilled, but that he doth look upon his fulfilling of it, ſo as not to lay thy ſins to thy charge, though he may as a father chaſtiſe thee for the ſame. *If his children forſake my law, and walk not in my judgements; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſions with a rod, and their iniquities with ſtripes. Nevertheleſs*, mark, *Nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth.* And what was that? Why, That *his ſeed ſhall endure for ever, and his throne as the days of heaven.*

*Pſ.* 89. 30. to 36.

Seventhly, Another privilege that the ſaints have, by virtue of the new covenant, is, That they have part of the poſſeſſion or hold of heaven and glory already; and that two manner of ways; Firſt, The divine nature is conveyed from heaven into them: and, ſecondly, The human nature, (*i. e.*), the nature of man is received up, and entertained in, and hath got poſſeſſion of heaven.

1. We have the firſt fruits of the Spirit, (ſaith the man of God), we have the earneſt of the Spirit, which is inſtead of the whole; *which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory;* Rom. 8. 8.—11.; Eph. 1. 13, 14.

2. The nature of man. Our nature is got into glory as the firſt fruits of mankind, as a forerunner to take poſſeſſion till we all come together, 1 Cor. 15. 20. For the man born at Bethlehem is aſcended (which is part of the lump of mankind) into glory as a publick perſon, as the firſt fruits, repreſenting the whole of the children of God. So that in ſome ſenſe it may be ſaid, that the ſaints have already taken poſſeſſion of the kingdom of heaven by their Jeſus, their publick perſon; he being in their room entered to prepare a place for them; John 14. 1—5.

I beſeech you conſider, when Jeſus Chriſt came down from glory, it was that he might bring us to glory; and that he might be ſure not to fail, he clothed himſelf with our nature, as if one ſhould take a piece out of the whole lump inſtead of the whole, Heb. 2. 14, 15. (until the other comes) and inveſteth in that glory which he was in before he came down from heaven: And thus is that ſaying to be underſtood, ſpeaking of Chriſt and his ſaints, which ſaith, *And* (he) *hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

*Eph.* 2. 6.

Eightly, Again, not only thus, but all the power of God, (1 Pet. 1. 5.), together with the reſt of his glorious attributes, are on our ſide, in that they dwell in our nature, which is the man Jeſus, and doth engage for us, poor, ſimple, empty, nothing creatures, as to our eternal happineſs. *For in him* (that is in the man Chriſt, who is our nature, our head, our root, our fleſh, our bone) *dwelleth all the fulneſs of the God-head bodily*, mark how they are joined together, *In whom dwelleth the fulneſs of the Godhead.* And, *ye are complete in him.* God dwelleth completely in him, and you alſo are completely implanted in him, which is the head of all principality and power, and all this by the conſent of the Father, *For it hath pleaſed the Father, that in him ſhould all fulneſs dwell.* Now mark, the God-head doth not dwell in Chriſt Jeſus for himſelf only, but that it may be in a way of righteouſneſs conveyed to us, for our comfort and help in our wants. *All power is given unto me in heaven and earth*, ſaith he, Mat. 28. 18. And then followeth, *And, lo, I am with you, alway, even unto the end of the world*, Pſal. 68. 18, 20. *He hath received gifts for men, even for*

*Col.* 2, 9. 10.

*the rebellious,* John 1. 16. *Of his fulneſs have we all received, and grace for grace,* Col. 1. 9. And this the ſaints cannot be deprived of becauſe the covenant made with Chriſt, in every title of it, was ſo completely fulfilled as to righteouſneſs, both active and paſſive, that juſtice cannot object any thing, holineſs now can find fault with nothing; nay, all the power of God cannot ſhake any thing, that hath been done for us by the mediator of the new covenant; ſo that now there is no covenant of works to a believer, none of the commands, accuſations, condemnations, or the leaſt title of the old covenant to to be charged on any of thoſe that are the children of the ſecond covenant; no ſin to be charged, becauſe there is no law to be pleaded, but all is made up by our middle man Chriſt Jeſus. O bleſſed covenant! O bleſſed privilege! Be wiſe, therefore, O ye poor drooping ſouls that are the ſons of this ſecond covenant! And *ſtand faſt in the liberty wherewith Chriſt hath made you free, and be not again entangled* (nor terrified in your conſciences) *with the yoke of bondage*; neither the commands, accuſations or condemnations of the law of the old covenant Gal. 5. 1. 2.

*Obj.* If it be ſo, then one need not care what they do, they may ſin and ſin again, ſeeing Chriſt hath made ſatisfaction.

*Anſ.* If I was to point out one that was under the power of the devil, and going poſt-haſte to hell, (for my life), I would look no further for ſuch a man, than to him that would make ſuch a uſe as this of the grace of God. What, becauſe Chriſt is a Saviour thou wilt be a ſinner! becauſe his grace abounds, therefore thou wilt abound in it! O wicked wretch! Rake hell all over, and ſurely I think thy fellow will ſcarce be found? And let me tell thee this before I leave thee, as God's covenant with Chriſt for his children (which are of faith) ſtands ſure, immutable, irrevocable, and unchangeable; ſo alſo hath God taken ſuch a courſe with thee, that unleſs thou canſt make God forſwear himſelf, it is impoſſible that thou ſhouldſt go to heaven. dying in that condition. *They tempted me, proved me,* and turned the grace of God into laſciviouſneſs, (campare Heb. 3. 9.—11. with 1 Cor. 10. 5.—10.). *So I ſware,* mark that, *ſo I ſware,* (and that in my wrath too), *that they ſhould never enter into my reſt.* No, ſaith God, if Chriſt will not ſerve their turns, but they muſt have their ſins too, take them, devil, if heaven will not ſatisfy them, take them, hell, devour them, hell, ſcald them, fry them, burn them, hell. God hath more places than one to put ſinners into; if they do not like of heaven, he will fit them with hell; if they do not like Chriſt, they ſhall be forced to have the devil. Therefore we muſt and will tell of the truth of the nature of the covenant of the grace of God to his poor ſaints, for their encouragement and for their comfort, who would be glad to leap at Chriſt upon any terms: yet therewith we can tell how through grace, to tell the hogs and ſons of this world, what a hog-ſtye here is prepared for them, even ſuch a one that God hath prepared to put the devil and his angels into, is fitly prepared for them; Matth. 25. 41.

*Obj.* But if Chriſt hath given God a full and complete ſatisfaction, then, though I do go on in ſin, I need not fear, ſeeing God hath already been ſatisfied; it will be injuſtice in God, to puniſh for thoſe ſins for which he is already ſatisfied by Chriſt.

*Anſ.* Rebel, rebel, there are ſome in Chriſt, and ſome out of him; they that are in him, have their ſins forgiven, and they themſelves made new creatures, and have the Spirit of the Son, which is a holy, loving, ſelf-denying Spirit. And they that are thus in Jeſus Chriſt, are ſo far off from delighting in ſin, that ſin is the greateſt thing that troubleth them: and, O how willingly would they be rid of the very thoughts of it, Pſal. 119. 113. It is the grief of their ſouls (when they are in a right frame of ſpirit) that they can live no more to the honour and glory of God than they do; and in all their prayers to God, the breathings of their ſoul is as much for ſanctifying grace as pardoning grace, that they might live a holy life; they would as willingly live holy here, as they would be happy in the world to come, Phil. 3. 6.—22. they would as willingly be cleanſed from the filth of ſin, as to have the guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

2. But there are ſome that are out of Chriſt, being under the law; and as for all thoſe, let them be civil or prophane, they are ſuch as God accounts wicked; and I ſay, as for thoſe, if all the angels in heaven can drag them before the judgement-ſeat of Chriſt, they ſhall be brought before it to anſwer for all their ungodly deeds, Jude 15. and being condemned for them, if all the fire in hell will burn them, they ſhall be burned there, (if they die in that condition). And therefore if you love your ſouls, do not give way to ſuch a wicked ſpirit. *Let no man deceive you with* (ſuch) *vain words,* (as to think, becauſe Chriſt hath made ſatisfaction to God for ſin, therefore you may live in your ſins. O no! God forbid that any ſhould think ſo), *for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Eph.

Thus have I (reader) given thee a brief diſcourſe, touching the covenant of works, and the covenant of grace, alſo the nature of the one, together with the nature of the other. I have alſo in this diſcourſe endeavoured to ſhew you the condition of them that are under the law, how ſad it is, both from the nature of the covenant they are under, and alſo by the carriage of God unto them by that covenant. And now, becauſe I would bring all into as little a compaſs as I can, I ſhall begin with the uſe and application of the whole in as brief a way as I can, deſiring the Lord to bleſs it to thee.

And firſt of all, Let us here begin to examine a little touching the covenant you ſtand before God in, whether it be the covenant of works or the covenant of grace; and for the right doing of this, I ſhall lay down this propoſition; namely, That all men naturally come into the world under the firſt of theſe, which is called the old covenant, or the covenant of works, which is the law; *And were all by nature the children of wrath, even as others;* which they could not be, had they not been under the law; for there are none that are under the other covenant that are ſtill the children of wrath, but the children of faith, the children of the promiſe, the accepted children, the children not of the bondman, but of the free, Gal. 4. the four laſt verſes.

Now here lieth the queſtion, Which of theſe two covenants art thou under, ſoul!

*Anſ.* I hope I am under the covenant of grace.

*Queſt.* But what ground haſt thou to think that thou art under that bleſſed covenant, and not rather under the covenant of works, that ſtrict, that ſoul-damning covenant?

*Anſ.* What ground? why, I hope I am.

*Queſt.* But what ground haſt thou for this thy hope? for a hope without a ground is like a caſtle built in the air, that will never be able to do thee any good, but will prove like unto that ſpoken of in the 8th of Job, *Whoſe hope ſhall be cut off, and* Job
*whoſe truſt ſhall be* (like) *a ſpider's web. He ſhall* 14,
*lean upon his houſe but it ſhall not ſtand, he ſhall hold it faſt,* (as thou wouldſt thy hope, it is like). *but it ſhall not endure.*

*Anſ.* My hope is grounded upon the promiſes: What elſe ſhould it be grounded upon?

*Anſ.* Indeed, to build my hope upon Chriſt Jeſus, upon God in Chriſt, through the promiſe, and to have this hope rightly, by the ſhedding abroad of the love of God in the heart, it is a right-grounded hope, Rom. 5. 1. to 7.

*Queſt.* But what promiſes in the ſcripture do you find your hope built upon? And how do you know whether you do build your hope upon the promiſes of the goſpel, the promiſes of the new covenant; and not rather on the promiſes of the old covenant; for there are promiſes in that as well as in the other?

*Anſ.* I hope that if I do well I ſhall be accepted; becauſe God hath ſaid I ſhall, Gen. 4. 7.

*Rep.* O ſoul, if thy hope be grounded there, thy hope is not grounded upon the goſpel-promiſes, or the new covenant, but verily upon the old; for theſe words were ſpoken to Cain, a ſon of the old covenant; and they themſelves are the tenor and ſcope of that; for that runs thus, *Do this, and thou ſhalt live. The man that doth theſe things ſhall live by them. If thou do well thou ſhalt be accepted.* Lev. 18. 5.; Ezek. 20. 11.; Rom. 10. 5.; Gal. 3. 12.; Gen. 4. 7.

*Rep.* Why, truly, if a man's doing well, and living well, and his ſtriving to ſerve God as well as he can, will not help him to Chriſt, I do not know what will; I am ſure ſinning againſt God will not.

*Queſt.* Did you never read that ſcripture, which ſaith, *Iſrael which followed after the law of righ-*
30. *teouſneſs hath not attained to the law of righteouſneſs!*

*Obj.* But doth not the ſcripture ſay, *Bleſſed are*
14. *they that keep his commandments, that they may have right to the tree of life?*

*Anſ.* There is firſt, therefore, to be inquired into, whether to keep his commandments be to ſtrive to keep the law, as it is a covenant of works; or whether it be meant of the great commandments of the New Teſtament, which are cited 1 John 3. 22, 23. *And whatſoever we aſk we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.* But what do you mean, John? Do you mean the covenant of the law, or the covenant of the goſpel? Why, *This is his commandment,* (ſaith he) *that we ſhould believe on the name of his ſon Jeſus Chriſt, and to love one another,* (as the fruits of this faith), as he gave us commandment. If it be the old covenant, as a covenant of works, then the goſpel is but a loſt thing. If it were of works, then no more of grace; therefore it is not the old covenant as the old covenant.

*Queſt* But what do you mean by theſe words, *the old covenant as the old covenant?* Explain your meaning.

*Anſ.* My meaning is, that the law is not to be looked upon for life, ſo as it was handed out from Mount Sinai; If ever thou wouldſt indeed be ſaved, though after thou haſt faith in Chriſt, thou mayſt and muſt ſolace thyſelf in it, and take pleaſure therein, to expreſs thy love to him, who hath already ſaved thee by his own blood, without thy obedience to the law either from Sinai or elſewhere.

*Queſt.* Do you think that I do mean that my righteouſneſs will ſave me without Chriſt's? If ſo, you miſtake me, for I think not ſo: but this I ſay, I will labour to do what I can, and what I cannot do, Chriſt will do for me.

*Anſ.* Ah, poor ſoul, this is the wrong way too! for this is to make Chriſt but a piece of a Saviour: Thou wilt be ſomething, and Chriſt ſhall do the reſt; thou wilt ſet thy own things in the firſt place, and if thou wanteſt at laſt, then thou wilt borrow of Chriſt; thou art ſuch a one that doſt Chriſt the greateſt injury of all. Firſt, In that thou doſt undervalue his merits, by preferring of thy own works before his; and ſecondly, by mingling of his works, thy dirty ragged righteouſneſs with his.

*Queſt.* Why, would you have us do nothing? Would you have us make Chriſt ſuch a drudge as to do all, while we ſit idling ſtill?

*Anſ.* Poor ſoul! thou miſtakeſt Jeſus Chriſt, in ſaying thou makeſt him a drudge, in letting him do all: I tell thee he counts it a great glory to do all for thee; and it is a great diſhonour unto him for thee ſo much as to think otherwiſe. And this the ſaints of God that have experienced the work of grace upon their ſouls do count it alſo the ſame; Rev. 5. 9. *Saying, thou art worthy to take the book, and to open the ſeals thereof.* Ver. 12. *Worthy is the Lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing:* And why ſo? read again the 9th verſe; *For thou waſt ſlain, and haſt redeemed us to God by thy* (own) *blood.* See alſo Eph 1. 6, 7. *To the praiſe of the glory of his grace: In whom we have redemption through his blood.*

*Rep.* All this we confeſs, that Jeſus Chriſt died for us: but he that thinks to be ſaved by Chriſt, and liveth in his ſins, ſhall never be ſaved.

*Anſ.* I grant that: But this I ſay again, a man muſt not make his good doings the loweſt round of the ladder by which he goeth to heaven: that is, he that will and ſhall go to heaven, muſt wholly and alone, without any of his own things, venture his precious ſoul upon Jeſus Chriſt and his merits.

*Queſt.* What, and come to Chriſt as a ſinner?

*Anſ.* Yea, with all thy ſins upon thee, even as filthy as ever thou canſt.

*Queſt.* But is not this the way to make Chriſt to loath us? You know when children fall down in the dirt, they do uſually, before they go home, make their cloaths as clean as they can, for fear their parents ſhould chide them; and ſo I think ſhould we.

*Anſ.* This compariſon is wrongly applied, if you bring it to ſhew us how we muſt do when we come to Chriſt. He that can make himſelf clean hath no need of Chriſt; for the whole, the clean and righteous, have no need of Chriſt, but thoſe that are foul and ſick. Phyſicians, you know, if they love to be honoured, they will not bid the patients firſt make themſelves whole, and then come to them; no, but bid them come with their ſores all running on them, as the woman with her bloody iſſue, Mark 5. and as Mary Magdalen with her belly full of devils, and the lepers all ſcabbed, and that is the right coming to Jeſus Chriſt.

*Reply.* Well, I hope that Chriſt will ſave me: for his promiſes and mercy are very large, and as long as he hath promiſed to give us life, I fear my ſtate the leſs.

*Anſ.* It is very true, Chriſt's promiſes are very large, bleſſed be the Lord for ever, and alſo ſo is his mercy; but notwithſtanding all that, there are many go in at the broad gate; and therefore, I ſay, your buſineſs is ſeriouſly to inquire whether you are under the firſt or ſecond covenant; for unleſs you are under the ſecond, you will never be regarded of the Lord, foraſmuch as you are a ſinner, Heb. 8. 9.: and the rather, becauſe if God ſhould be ſo good to you as to give you a ſhare in the ſecond, you ſhall have all your ſins pardoned, and for certain have eternal life, though you have been a great ſinner.

But do not expect that thou ſhalt have any part or ſhare in the large promiſes and mercy of God, for the benefit and comfort of thy poor ſoul, whilſt thou art under the old covenant; becauſe, ſo long thou art out of Chriſt, through whom God conveyed his mercy, grace, and love to ſinners. *For all the promiſes of God in him are yea, and in him, amen.* Indeed his mercy, grace, and love, is very great, but it is treaſured up in him, given forth in him, through him. *But God who is rich in mercy, for his great love wherewith he loved us,—that he might ſhew the exceeding riches of his grace;* But which way? *In his kindneſs towards us through Chriſt Jeſus.*

But out of Chriſt thou ſhalt find God a juſt God, a ſin-revenging God, a God that will by no means ſpare the guilty; and be ſure that every one that is found out of Jeſus Chriſt will be found guilty in the judgement-day, upon whom the wrath of God ſhall ſmoke to their eternal ruin.

Now therefore conſider of it, and take the counſel of the apoſtle in 2 Cor. 13. 5.

Which is, to *examine thyſelf whether thou art in the faith,* and to prove thy own ſelf, whether thou haſt received the Spirit of Chriſt into thy ſoul:

whether thou haſt been converted, whether thou haſt been born again, and made a new creature; whether thou haſt had thy ſins waſhed away in the blood of Chriſt; whether thou haſt been brought from under the old covenant into the new; and do not make a ſlight examination, for thou haſt a precious ſoul, either to be ſaved or damned.

And that thou mayeſt not be deceived, conſider, that it is one thing to be convinced, and another to be converted: one thing to be wounded, and another to be killed, and ſo to be made alive by the faith of Jeſus Chriſt. When men are killed, they are killed to all things they lived to before, both ſin and righteouſneſs, as all their old faith, and ſuppoſed grace, that they thought they had. Indeed the old covenant will ſhew thee, that thou art a ſinner, and that a great one too; but the old covenant the law, will not ſhew thee without the help of the Spirit, that thou art without all grace by nature: no, but in the midſt of thy troubles, thou will keep thyſelf from coming to Chriſt, by perſuading thy ſoul, that thou art come already, and haſt ſome grace already. O therefore be earneſt in begging the Spirit, that thy ſoul may be enlightened, and the wickedneſs of thy heart diſcovered, that thou mayeſt ſee the miſerable ſtate that thou art in, by reaſon of ſin and unbelief, which is the great condemning ſin! and ſo in a ſight and ſenſe of thy ſad condition, (if God ſhould deal with thee in ſeverity according to thy deſervings), do thou cry to God for faith in a crucified Chriſt, that thou mayſt have all thy ſins waſhed away in his own blood, and ſuch a right work of grace wrought in thy ſoul, that may ſtand in the judgement-day.

Again, ſecondly, In the next place, you know I told you, that a man might go a great way in a profeſſion, and have many excellent gifts, ſo as to do many wondrous works, and yet be but under the law; from hence you may learn, not to judge yourſelves to be the children of God, 1 Cor. 1.; becauſe you may have ſome gifts of knowledge or underſtanding more than others: no, for thou mayſt be the knowingeſt man in all the country, as to head-knowledge, and yet be but under the law, and ſo conſequently under the curſe, notwithſtanding that.

Now, ſeeing it is ſo, that men may have all this and yet periſh, then what will become of thoſe that do no good at all, and have no underſtanding, neither of their own ſadneſs, nor of Chriſt's mercy? O ſad! Read with underſtanding, Iſ. 27. 11. *Therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour.* See alſo 2 Theſ. 1. 8, 9.

Now, there is one thing, which for want of, moſt people do miſcarry in a very ſad manner; and that is, becauſe they are not able to diſtinguiſh between the nature of the law and the goſpel. O people, people, your being blinded here, as to the knowledge of this, is one great cauſe of the ruining of many; as Paul ſaith, *While Moſes is read, or while the law is diſcovered, the veil is over their hearts,* 2 Cor. 3. 15.; that is, the veil of ignorance is ſtill upon their hearts; ſo that they cannot diſcern neither the nature of the law, nor the nature of the goſpel, they being ſo dark and blind in their minds, as you may ſee, if you compare it with chap. 4. 3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found ſo ignorant, that you would not be able to give a word of right anſwer concerning either the law or the goſpel. Nay, my friends, ſet the caſe, one ſhould aſk you, what time you ſpend, what pains you take, to the end you may underſtand the nature and difference of theſe two covenants? would you not ſay, (if you ſhould ſpeak the truth), that you did not ſo much as regard whether there were two or more? Would you not ſay, I did not think of covenants, or ſtudy the nature of them? I thought, that if I had lived honeſtly, and did as well as I could, that God would accept of me, and have mercy upon me as he had on others. Ah friends! this is the cauſe of the ruin of thouſands; for if they are blinded to this, both the right uſe of the law, and alſo of the goſpel, is hid from their eyes; and ſo for certain they will be in danger of periſhing moſt miſerably (poor ſouls that they are) unleſs God of his mere mercy and love, doth rend the veil from off their hearts, the veil of ignorance; for that is it which doth keep theſe poor ſouls in this beſotted and blindfolded condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preſerved from the ſtroke of God's everlaſting vengeance.

In the next place, if you would indeed be delivered from the firſt into the ſecond covenant, I do admoniſh you to the obſerving of theſe following particulars.

Firſt, Have a care that you do not content yourſelves, though you do good works (that is, which in themſelves are good) in and with a legal ſpirit, which are done theſe ways as follow.

Firſt, If you do any thing commanded in ſcripture, and in your doing of it, do think that God is well pleaſed therewith, becauſe you, as you are religious men, do the ſame. Upon this miſtake was Paul himſelf in danger of being deſtroyed; for he thought, becauſe he was zealous, and one of the ſtricteſt ſects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear; for he counted them his gain, Philippians 3. 4, 5, 6, 7, 8

Now, this is done thus. When a man doth think, that becauſe he thinks he is more ſincere, more liberal, with more difficulty, or to the weakening of his eſtate; I ſay, if a man, becauſe of this, do think that God accepteth his labour, it is done from an old covenant ſpirit.

Again, Some men they think, that they ſhall be heard, becauſe they have prayer in their families, becauſe they can pray long, and ſpeak expreſſions, to expreſs themſelves excellently in prayer, that becauſe they have great enlargements in prayer; I ſay, that therefore to think that God doth delight in their doings, and accept their work, this is from a legal ſpirit.

Again, ſome men think, that becauſe their parents have been religious before them, and have been indeed the people of God, they think, if they alſo do as to the outward obſerving of that which they learned from their fore-runners, that therefore God doth accept them: but this alſo is from a wrong ſpirit; and yet how many are there in England at this day, that think the better of themſelves merely upon that account, ay, and think the people of God ought to think ſo too; not underſtanding that it is ordinary for an Eli to have an Hophni and a Phinehas both ſons of Belial; alſo a good Samuel to have a perverſe offspring; likewiſe David and Abſalom. I ſay, their being ignorant of, or elſe negligent in regarding this, they do think, that becauſe they do ſpring from ſuch and ſuch, as the Jews in their generations did, that therefore they have a privilege with God more than others, when there is no ſuch thing, John 8. 33, 34, 35. Matth. 3. 7, 8, 9; but for certain, if the ſame faith be not in them which was in their fore-runners, to lay hold of the Chriſt of God in the ſame ſpirit as they did, they muſt utterly periſh, for all their high conceits that they have of themſelves.

Secondly, When people come into the preſence of God, without having their eye upon the divine majeſty, through the fleſh and blood of the ſon of Mary, the Son of God, then alſo do they come before God, and do whatſoever they do from a legal ſpirit, an old covenant-ſpirit. As for inſtance, you have ſome people, it is true, they will go to prayer, (in appearance very fervently), and will plead very hard with God, that he would grant them their deſires, pleading their want, and the abundance thereof. They will alſo plead with God his great mercy, and alſo his free promiſes; but yet they neglecting the aforeſaid body, or perſon of Chriſt the righteous Lamb of God, to appear before him in. I ſay, in thus doing, they do not appear before the Lord no otherwiſe than in an old covenant-ſpirit; for they go to God only as a merciful creator, and they themſelves as his creatures; not as he is their Father in the Son, and they his children by regeneration through the Lord Jeſus. Ay, and though they may call God their father, in the notion, (not knowing what they ſay, only having learned ſuch things by tradition), as the Phariſees did, yet Chriſt will have his time to ſay to them, even to their faces, as he did once to the Jews, Your father (for all this your profeſſion) is the devil, to their own grief and everlaſting miſery, John 8. 44.

The third thing that is to be obſerved, if we would not be under the law, or do things in a legal ſpirit, is this: to have a care that we do none of the works of the holy law of God, for life, or acceptance with him; no, nor of the goſpel neither. To do the works of the law, to the end we may be accepted of God, or that we may pleaſe him, and to have our deſires of him, is to do things from a legal or old covenant-ſpirit; and that is expreſsly laid down, where it is ſaid, *To him that worketh, is the reward not reckoned of grace, but of debt*; that is, he appears before God through the law, and his obedience to it, Rom. 4. 4, 5. And again, though they be in themſelves goſpel-ordinances, as baptiſm, breaking of bread, hearing, praying, meditating, or the like; yet I ſay, if they be not done in a right ſpirit, they are thereby uſed as a hand by the devil. to pull thee under the covenant of works, as in former times he uſed circumciſion, which was no part of the covenant of works, the ten commands, but a ſeal of the righteouſneſs of faith; yet, I ſay, they being done in a legal ſpirit, the ſoul was thereby brought under the covenant of works, and ſo moſt miſerably deſtroyed unawares to itſelf, and that becauſe there was not a right underſtanding of the nature and terms of the ſaid covenant. And ſo it is now, ſouls being ignorant of the nature of the old covenant, do even, by their ſubjecting to ſeveral goſpel-ordinances, run themſelves under the old covenant, and fly off from Chriſt, even when they think they are a coming cloſer to him: O misera[illegible] if you would know when or how this was done, whether in one particular or more, I ſhall ſhew you as followeth.

1. That man doth bring himſelf under the covenant of works, by goſpel-ordinances, when he cannot be perſuaded that God will have mercy upon him, except he do yield obedience to ſuch or ſuch a particular thing commanded in the word. This is the very ſame ſpirit that was in the falſe brethren ſpoken of, Acts 15.; Gal. the whole epiſtle; whoſe judgement was, that unleſs ſuch and ſuch things were done, *they could not be ſaved*. As now-a-days we have alſo ſome that ſay, unleſs your infants be baptized they cannot be ſaved; and others ſay, unleſs you be rightly baptized, you have no ground to be aſſured that you are believers, or members of churches; which is ſo far off from being ſo good as a legal ſpirit, that it is the ſpirit of blaſphemy; as is evident, becauſe they do reckon that the Spirit, righteouſneſs, and faith of Jeſus, and the confeſſion thereof, is not ſufficient to declare men to be members of the Lord Jeſus: when, on the other ſide, though they be rank hypocrites, yet if they do yield an outward ſubjection to this or that, they are counted preſently communicable members, which doth clearly diſcover, that there is not ſo much honour given to the putting on the righteouſneſs of the Son of God, as their is given to that which a man may do, and yet go to hell within an hour after; nay in the very doing of it, doth ſhut himſelf for ever from Jeſus Chriſt.

2. Men may do things from a legal or old covenant ſpirit, when they content themſelves with their doing of ſuch and ſuch a thing; as prayers, reading, hearing, baptiſm, breaking of bread, or the like; I ſay, when they can content themſelves with the thing done, and ſit down at eaſe and content, becauſe the thing is done. As for inſtance, ſome men, they being perſuaded that ſuch and ſuch a thing is their duty, and that unleſs they do it, God will not be pleaſed with them, nor ſuffer them to be heirs of his kingdom; they from this ſpirit do ruſh into, and do the thing, which being done, they are content, as being perſuaded, that now they are without doubt in a happy condition, becauſe they have done ſuch things, like unto the Phariſee, who becauſe he had done this and the other thing, ſaid, therefore, in a bragging way, *Lord, I thank thee that I am not as this Publican; for I have done thus and thus*; when, alas! the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a legal ſpirit, who maketh the ſtrictneſs of his walking the ground of his aſſurance for eternal life. Some men, all the ground they have to believe that they ſhould be ſaved, it is becauſe they walk not ſo looſe as their neighbours, they are not ſo bad as others are, and therefore they queſtion not but that they ſhall do well: now this is a falſe ground, and a thing that is verily legal, and ſavours only of ſome ſlight and ſhallow apprehenſions of the old covenant; I call them ſhallow apprehenſions, becauſe they are not right and ſound, and are ſuch as will do the ſoul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the ſoul, only ſome commanding power it hath on the ſoul, which the ſoul endeavouring to give up itſelf unto, it doth find ſome peace and content, and eſpecially if it find itſelf to be pretty willing to yield itſelf to its commands; and is not this the very ground of thy hoping that God will ſave thee from the wrath to come? If one ſhould aſk thee, What ground thou haſt to think thou ſhalt be ſaved? wouldſt thou not ſay, Truly becauſe I have left my ſins, and becauſe I am more inclinable to do good, and to learn, and get more knowledge? I endeavour to walk in church-order, (as they call it), and therefore I hope God hath done a good work for me, and I hope will ſave my ſoul. Alas! alas! this is a very trick of the devil, to make ſouls build the ground of their ſalvation upon this their ſtrictneſs, and abſtaining from the wickedneſs of their former lives, and becauſe they deſire to be ſtricter and ſtricter. Now, if you would know ſuch a man or woman, you ſhall find them in this frame; namely, when they think their hearts are good, then they think alſo that Chriſt will have mercy upon them: but when their corruptions work, then they doubt and ſcruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the goſpel. Again, ſuch men do commonly chear up their hearts, and encourage themſelves ſtill to hope all ſhall be well, and that becauſe they are not ſo bad as the reſt, but more inclinable than they; ſaying, *I am glad I am not as this Publican, but better than he, more righteous than he*. Luke 18. 11.

4. This is a legal and old covenant-ſpirit, that ſecretly perſuades the ſoul, that if ever it will be ſaved by Chriſt, it muſt firſt be fitted for Chriſt, by its getting of a good heart and good intentions to do this and that for Chriſt; I ſay, that the ſoul when it comes to Chriſt may not be rejected, or turned off, when in deed and in truth this is the very way for the very ſoul to turn itſelf from Jeſus Chriſt, inſtead of turning to him; for ſuch a ſoul looks upon Chriſt rather to be a painted ſaviour or a cypher, than a very and real Saviour. Friend, if thou canſt fit thyſelf, what need haſt thou of Chriſt? If thou canſt get qualifications to carry to Chriſt, that thou mighteſt be accepted, thou doeſt not look to be *accepted in the beloved*. Shall I tell thee, thou art as if a man ſhould ſay, I will make myſelf clean, and then I will go to Chriſt that he may

waſh me? or, like a man poſſeſſed, that will firſt caſt the devils out of himſelf, and then come to Chriſt for cure for him. Thou muſt therefore, if thou wilt ſo lay hold of Chriſt, as not to be rejected by him; I ſay thou muſt come to him as the baſeſt in the world, more fit to be damned, if thou hadſt thy right, than to have the leaſt ſmile, hope, or comfort, from him: come with the fire of hell in thy conſcience; come with thy heart hard, dead, cold, full of wickedneſs and madneſs againſt thy own ſalvation; come as renouncing all thy tears, prayers, watchings, faſtings; come as a blood-red ſinner; do not ſtay from Chriſt till thou haſt a greater ſenſe of thy own miſery, nor of the reality of God's mercy; do not ſtay while thy heart is ſofter, and thy ſpirit in a better frame, but go againſt thy mind, and againſt the mind of the devil and ſin, throw thyſelf down at the foot of Chriſt, with a halter about thy neck, and ſay, Lord Jeſus, hear a ſinner, a hard-hearted ſinner, a ſinner that deſerveth to be damned, to be caſt into hell; and reſolve never to return, or to give over crying unto him, till thou do find that he hath waſhed thy conſcience from dead works with his blood virtually, and clothed thee with his own righteouſneſs, and made thee complete in himſelf; this is the way to come to Chriſt.

### *The uſe for the ſecond doctrine.*

Now a few words to the ſecond doctrine, and ſo I ſhall draw towards a concluſion: The doctrine doth contain in it very much comfort to thy ſoul, who art a new covenant-man, or one of thoſe who art under the new covenant.

There is, firſt, pardon of ſin; and, ſecondly, the manifeſtation of the ſame; and, thirdly, a power to cauſe thee to perſevere through faith to the end of thy life.

There is, firſt, pardon of ſin, which is not in the old covenant; for in that there is nothing but commands, and if not obeyed, condemned. O! but there is pardon of ſin, even of all thy ſins, againſt the firſt and ſecond covenant, under which thou art and that freely upon the account of Jeſus Chriſt the righteous; he having in thy name, nature, and in the room of thy perſon, fulfilled all the whole law in himſelf for thee, and freely giveth it unto thee: O! though the law be a miniſtration of death and condemnation, yet the goſpel, under which thou art, is the miniſtration of life and ſalvation, 2 Cor. 3. 6.—9. Though they that live and die under the firſt covenant, God regardeth them not, Heb. 8. 9.; they that are under the ſecond, are as the apple of his eye, Deut. 32. 10.; Pſal. 18. 8.; Zech. 2. 8 Though they that are under the firſt, the law, *are called to blackneſs, and darkneſs, and tempeſt, the ſound of a trumpet, and a burning mountain,* which ſight was ſo terrible, that Moſes ſaid, *I exceedingly fear, and quake,* Heb. 12. 18.—22.; *yet you are come unto Mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, whoſe names are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect; and to Jeſus* (to bleſſed Jeſus) *the Mediator of the new covenant, and to the blood of ſprinkling, which ſpeaketh better things than that of Abel.* Heb. 12. 22.—24. even forgiveneſs of ſins; Eph. 1. 7.

2. The covenant that thou art under doth allow of repentance, in caſe thou chance to ſlip or fall by ſudden temptation, (Rev. 2. 5.); but the law allows of none, (Gal. 3. 10 ) The covenant that thou art under, allows thee ſtrength alſo; but the law is only a ſound of words, commanding words, but no power is given by them to fulfil the things commanded, Heb. 12. 19. Thou that art under this ſecond, art made a ſon; but they that are under that firſt, are ſlaves and vagabonds, Gen. 4. 12. Thou that art under this, haſt a Mediator that is to ſtand between juſtice and thee, 1 Tim. 2. 5.; but they under the other, their Mediator is turned an accuſer, and ſpeaketh moſt bitter things againſt their ſouls, John 5. 45. Again, the way that thou haſt into paradiſe, is a new and living way, mark, a living way, Heb. 10. 20.; but they that are under the old covenant, their way into paradiſe is a killing and deſtroying way, Gen. 3. 24. Again, thou haſt the righteouſneſs of God to appear before God withal, Phil. 3. 9. But they under the old covenant having nothing but the righteouſneſs of the law, which Paul counts dirt and dung, Phil. 3. 7, 8. Thou haſt that which will make thee perfect; but the other will not do ſo, Heb. 7. 19. *The law makes nothing perfect; but the bringing in of a better hope* (which is the Son of God) *did, by which we draw nigh to God.*

3. The new covenant promiſeth thee a new heart (as I ſaid before), Ezek. 36. 26. but the old covenant promiſeth none; and a new ſpirit; but the old covenant promiſeth none. The new covenant conveyeth faith, Gal. 3.; but the old one conveyeth none. Through the new covenant the love of God is conveyed into the heart, Rom. 5.; but through the old covenant there is conveyed none of it ſavingly through Jeſus Chriſt. The new covenant doth not only give a promiſe of life but alſo with that the aſſurance of life; but the old one giveth none. The old covenant worketh wrath in us, and to us, Rom. 4. 15.; but the new one worketh love, Gal. 5. 6. Thus much for the firſt uſe.

Secondly, As all theſe, and many more privileges do come to thee through or by the new covenant; and that thou mighteſt not doubt of the certainty of theſe glorious privileges, God hath ſo ordered it, that they do all come to thee by way of purchaſe, being obtained for thee, ready to thy hand, by that one man Jeſus, who is the Mediator, or the perſon that hath principally to do both with God and thy ſoul, in the things pertaining to this covenant; ſo that now thou mayſt look on all the glorious things that are ſpoken of in the new covenant, and ſay, all theſe muſt be mine; I muſt have a ſhare in them; Chriſt hath purchaſed them for me, and given them to me. Now I need not to ſay, O! but how ſhall I come by them? God is holy, I am a ſinner; God is juſt, and I have offended. No, but thou mayſt ſay, Though I am vile and deſerve nothing, yet Chriſt is holy, and he deſerveth all things; tho' I have ſo provoked God by breaking his law, that he could not in juſtice look upon me; yet Chriſt hath ſo glorioully paid the debt, that now God can ſay, Welcome, ſoul, I will give thee grace, I will give thee glory, thou ſhalt lie in my boſom, and go no more out; my Son hath pleaſed me, he hath ſatisfied the loud cries of the law and juſtice, that called for ſpeedy vengeance on thee. He hath fulfilled the whole law, he hath brought in everlaſting righteouſneſs, he hath overcome the devil, he hath waſhed away thy ſins with his moſt precious blood, he hath deſtroyed the power of death, and triumphs over all the enemies. This he did in his own perſon, as a common Jeſus, for all perſons, in their ſtead, even for ſo many as ſhall come in to him; for his victory I give to them, his righteouſneſs I give to them, his merits I beſtow on them, and look upon them holy, harmleſs, undefiled, and for ever comely in my eye, through the victory of the captain of their ſalvation.

And that thou mayſt in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou muſt be much in ſtudying of the two covenants; the nature of the one, and the nature of the other, and the conditions of them that are under them both. Alſo thou muſt be well grounded in the manner of the victory and merits of Chriſt, how they are made thine. And here thou muſt, in the firſt place, believe, that the babe that was born of Mary lay in a manger at Bethlehem, in the time of Cæſar Auguſtus; that he, that babe, that child was the very Chriſt. Secondly, Thou muſt believe, that in the days of Tiberius Cæſar, when Herod was Tetrarch of Galilee, and Pontius Pilate governor of Judea, that in thoſe days he was crucified, or hanged on a tree between two thieves, which by computation, or according to the beſt account, is above ſixteen hundred years ſince. Thirdly, Thou muſt alſo believe, that when he did hang upon that croſs of wood on Mount Calvary, that then he did die there for the ſins of thoſe that did die before he was crucified, alſo for their ſins that were alive at the time of his crucifying, and alſo, that he did by that one death give ſatisfaction to God for all thoſe that ſhall be born, and believe in him after his death, even unto the world's end. I ſay, this thou muſt believe upon pain of eternal damnation, that by that one death, that when he did die, he did put an end to the curſe of the law and ſin; and at that time by his death on the croſs, and by his reſurrection out of Joſeph's ſepulchre, he did bring in a ſufficient righteouſneſs to clothe thee withal completely. *For by one offering he hath for ever perfected them that are ſanctified, not that he ſhould often offer himſelf; for then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world hath he appeared to put* (out do) *away ſin by the ſacrifice of himſelf*; namely, when he hanged on the croſs; *for it is by the offering up of the body of* (this bleſſed) *Jeſus Chriſt once for all.* Indeed, *other prieſts may offer oftentimes ſacrifices and offerings which can never take away ſins: but this man* (this Jeſus, this anointed and appointed ſacrifice), *when he had offered one ſacrifice for ſins, for ever ſat down on the right-hand of God.*

But becauſe thou, in thy purſuit after the faith of the goſpel, wilt be ſure to meet with devils, hereticks, particular corruptions, as unbelief, ignorance, the ſpirit-workings, animated on by ſuggeſtions, falſe concluſions, with damnable doctrines. I ſhall therefore briefly, beſides what hath been already ſaid, ſpeak a word or two more before I leave thee, of further advice, eſpecially concerning theſe two things:

1. How thou art to conceive of the Saviour.
2. How thou art to make application of him.

*1ſt*. For the Saviour, thou muſt look upon him to be very God, and very man; not man only, not God only, but God and man in one perſon, both natures joined together, for the putting of him in a capacity to be a ſuitable Saviour: ſuitable, I ſay, to anſwer both ſides and parties, with whom he hath to do in the office of his mediatorſhip, and being of a Saviour.

*2dly*, Thou muſt not only do this, but thou muſt alſo conſider and believe, that even what was done by Jeſus Chriſt, it was not done by one nature without the other; but thou muſt conſider that both natures, both the Godhead and the manhood, did glorioſly concur and join together in the undertaking of the ſalvation of our bodies and ſouls; not that the Godhead undertook any thing without the manhood, neither did the manhood do any thing without the virtue and union of the Godhead; and thou muſt of neceſſity do this, otherwiſe thou canſt not find any ſound ground and footing for thy ſoul to reſt upon.

For if thou look upon any of theſe aſunder, that is to ſay, the Godhead without the manhood, or the manhood without the Godhead, thou wilt conclude that what was done by the Godhead, was not done for man, being done without the manhood; or elſe, that that which was done with the manhood, could not anſwer divine juſtice, in not doing what it did by the virtue, and in union with the Godhead; for it was the Godhead that gave virtue and value to the ſuffering of the manhood, and the manhood, being joined therewith, that giveth us an intereſt into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Chriſt is his Saviour, if he do not believe that he ſuffered for ſin in his nature? And what ground alſo can a man have, to think that God the Father is ſatisfied, being infinite, if he believe not alſo, that he who gave the ſatisfaction, was equal to him who was offended?

Therefore, beloved, when you read of the offering of the body of the ſon of man for our ſins, then conſider that he did it in union with, and by the help of the eternal Godhead. *How much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſciences from dead works, &c.*

And when thou readeſt of the glorious works and ſplendor of the Godhead in Chriſt, then conſider that all that was done by the Godhead, it was done as it had union and communion with the manhood; and then thou ſhalt ſee that the devil is overcome by God-man, ſin, death, hell, the grave, and all overcome by Jeſus, God-man; and then thou ſhalt find them overcome indeed. They muſt needs be overcome, when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

2. The ſecond thing is, How to apply, or make application of this Chriſt to the ſoul. And for this there is to be conſidered the following particulars:

*1ſt*, That when Jeſus Chriſt did thus appear, being born of Mary, he was looked upon by the Father, as if the ſin of the whole world was upon him; nay, further, God did look upon him, and account him the ſin of man. *He hath made him to be ſin for us.* 2 Cor. 5. 21.; that is, God made his Son Jeſus Chriſt our ſin, or reckoned him to be, not only a ſinner, but the very bulk of ſin in the whole world, and condemned him ſo ſeverely as if he had been nothing but ſin. *For what the law could not do, in that it was weak through the fleſh, God ſent forth his Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh*; that is, for our ſins, condemned his Son Jeſus Chriſt: as if he had in deed and in truth been our very ſin, and yet altogether without ſin, 2 Cor. 5. 21.; Rom. 8. 3. Therefore, as to the taking away of thy curſe, thou muſt reckon him to be made ſin for thee. And as to his being thy juſtification, thou muſt reckon him to be thy righteouſneſs: for, ſaith the ſcripture, *He* (that is God) *hath made him to be ſin for us, though he knew no ſin, that we might be made the righteouſneſs of God in him.*

*2dly*, Conſider for whoſe ſakes all this glorious deſign of the Father and the Son was brought to paſs, and that you ſhall find to be for man, for ſinful man, 2 Cor 8. 9.

*3dly*, The terms on which it is made ours: and that you will find to be a free gift, merely ariſing from the tender-heartedneſs of God. *You are juſtified freely by his grace through the redemption that is in Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, &c.*

*4thly*, How men are to reckon it theirs, and that is upon the ſame terms which God doth offer it, which is freely, as they are worthleſs and undeſerving creatures, as they are without all good, and alſo unable to do any good. This, I ſay, is the right way of applying the merits of Chriſt to thy ſoul, for they are freely given to thee, a poor ſinner, not for any thing that is in thee. or done by thee, but freely as thou art a ſinner, and ſo ſtandeſt in abſolute need thereof.

And, Chriſtian, thou art not in this thing to follow thy ſenſe and feeling, but the very word of God. The thing that doth do the people of God the greateſt injury, it is their too little hearkening to what the goſpel ſaith, and their too much giving credit to what the law, ſin, the devil, and conſcience ſaith; and upon this very ground to conclude, that becauſe there is the certainty of guilt upon the ſoul, therefore there is alſo for certain, by ſin, damnation to be brought upon the ſoul. This is now to ſet the word of God aſide, and to give credit to what is formed by the contrary; But thou muſt give more credit to one ſyllable of the written word of the goſpel, than thou muſt give to all the ſaints and angels in heaven and earth; much more than to the devil and thy own guilty conſcience.

Let me give you a parable. There was a certain man that had committed treaſon againſt his king; but for as much as the king had compaſſion upon him, he ſent him, by the hand of a faithful meſſenger, a pardon under his own hand and ſeal: but in the country where this poor man dwelt there were alſo many that ſought to trouble him, by often putting of him in mind of his treaſon, and the law that was to be executed on the offender. Now, which way ſhould this man ſo honour his king, but as believing his hand-writing, which was the pardon? certainly he would honour him more by ſo doing, than to regard all the clamours of his enemies continually againſt him.

Juſt thus it is here; thou having committed treaſon againſt the King of heaven, he, through compaſſion for Chriſt's ſake, hath ſent thee a pardon: but the devil, the law, and thy conſcience, do continually ſeek to diſturb thee, by bringing thy ſins afreſh into thy remembrance. But now, wouldſt thou honour thy King? Why then, *He that believeth the record that God hath given of his Son, hath ſet to his ſeal that God is true. And this is the record that God hath given to us eternal life, and this life is in his Son.* And therefore, my brethren, ſeeing God our Father hath ſent us damnable traitors a pardon from heaven, (even all the promiſes of the goſpel), and alſo hath ſealed to the certainty of it with the heart-blood of his dear Son, let us not be daunted, though our enemies with terrible voices do bring our former life never ſo often into our remembrance.

*Obj.* But, ſaith the ſoul, How if after I have received a pardon, I ſhould commit treaſon again? What ſhould I do then?

*Anſ.* Set the caſe thou haſt committed abundance of treaſon, he hath by him abundance of pardons, *Let the wicked forſake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Sometimes I myſelf have been in ſuch a ſtrait, that I have been (almoſt) driven to my wits ends with the ſight and ſenſe of the greatneſs of my ſins: but calling to mind that God was God in his mercy, pity, and love, as well as in his holineſs, juſtice, *&c.*; and again, conſidering the ability of the ſatisfaction that was given to holineſs and juſtice, to the end there might be way made for ſinners to lay hold of this mercy: I ſay, I conſidering this, when tempted to doubt and deſpair, I have anſwered in this manner.

Lord, here is one of the greateſt ſinners that ever the ground bare! a ſinner againſt the law, and a ſinner againſt the goſpel. I have ſinned againſt light, and I have ſinned againſt mercy; and now, Lord, the guilt of them breakes my heart: The devil alſo, he would have me deſpair, telling of me that thou art ſo far from hearing my prayers in this my diſtreſs, that I cannot anger thee worſe than to call upon thee; for, ſaith he, thou art reſolved for ever to damn, and not to grant me the leaſt of thy favour; yet, Lord, I would fain have forgiveneſs: and thy word, though much may be inferred from it againſt me, yet it ſaith, *If I come unto thee thou wilt in no wiſe caſt me out.* Lord, ſhall I honour thee moſt by believing thou canſt pardon my ſins, or by believing thou canſt not? Shall I honour thee moſt by believing thou wilt pardon my ſins, or by believing thou wilt not? Shall I honour the blood of thy Son alſo by deſpairing that the virtue thereof is not ſufficient, or by believing that it is ſufficient, to purge me from all my blood-red and crimſon ſins? Surely thou that couldſt find ſo much mercy as to pardon Manaſſeh, Mary Magdalene, the three thouſand murderers, perſecuting Paul, murderous and adulterous David, and blaſpheming Peter; thou that offeredſt mercy to Simon Magus, a witch, and didſt receive the aſtrologers and conjurers in the 19th of Acts, thou haſt mercy enough for one poor ſinner. Lord, ſet the caſe my ſins were bigger than all theſe and I leſs deſerved mercy than any of theſe, yet thou haſt ſaid in thy word, *that he that cometh to thee, thou wilt in no wiſe caſt out.* And God hath given comfort to my ſoul, even to ſuch a ſinner as I am. And I tell you, there is no way ſo to honour God and to beat out the devil, as to ſtick to the truth of God's word, and the merits of Chriſt's blood by believing. *When Abraham believed,* (even againſt hope and reaſon), *he gave glory to God. And this is our victory, even our faith. Believe, and all things are poſſible to you. He that believeth ſhall be ſaved. He that believeth on the Son hath everlaſting life, and ſhall never periſh, neither ſhall any man pluck him out of Chriſt's Father's hands.*

Rom.

1 John

And if thou doſt indeed believe this, thou wilt not only confeſs him as the Quakers do; that is, that he was born at Bethlehem of Mary, ſuffered on Mount Calvary under Pontius Pilate, was dead and buried, roſe again, and aſcended, *&c.*; for all this they confeſs, and in the midſt of their confeſſion they do verily deny that his death on that Mount Calvary did give ſatisfaction to God for the ſins of the world, and that his reſurrection out of Joſeph's ſepulchre is the cauſe of our juſtification in the ſight of God, angels, and devils: But, I ſay, if thou doſt believe theſe things indeed, thou doſt believe that then, ſo long ago, even before thou waſt born, he did bear thy ſins in his own body, which then was hanged on the tree, (and never before nor ſince), that thy old man was then crucified with him, namely, in the ſame body then crucified, (ſee 1 Pet. 2, 24. and Rom. 6. 6.). This is nonſenſe to them that believe not; but if thou do indeed believe, thou ſeeſt it ſo plain, and yet ſuch a myſtery, that it makes thee wonder.

But, in the *third* place, This glorious doctrine of the new covenant, and the Mediator thereof, will ſerve for the comforting and the maintaining of the comfort of the children of the new covenant this way alſo; that is, that he did not only die and riſe again, but that he did aſcend in his own perſon into heaven to take poſſeſſion thereof for me, to prepare a place there for me, ſtandeth there in the ſecond part of his ſuretiſhip to bring me ſafe in my coming thither, and to preſent me in a glorious manner, *without ſpot or wrinkle, or any ſuch thing:* That he is there exerciſing of his prieſtly office for me, pleading the perfection of his own righteouſneſs for me, and the virtue of his blood for me. That he is there ready to anſwer the accuſations of the law, devil and ſin for me. Here thou mayeſt through faith look the very devil in the face, and rejoice, ſaying, O Satan? I have a precious Jeſus, a ſoul comforting Jeſus, a ſin-pardoning Jeſus. Here thou mayeſt hear the biggeſt thunder-crack that the law can give, and yet not be daunted. Here thou mayeſt ſay, O law! thou mayeſt roar againſt ſin, but thou canſt not reach me; thou mayeſt curſe and condemn, but not my ſoul; for I have a righteous Jeſus, a holy Jeſus, a ſoul-ſaving Jeſus: and he hath delivered me from thy threats, from thy curſes, from thy condemnations; I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promiſes of life and ſalvation, free promiſes to comfort me without my merit, even through the blood of Jeſus the ſatisfaction given to God for me by him; therefore, though thou layſt my ſins to my charge, and ſayſt thou wilt prove me guilty, yet ſo long as Chriſt is above ground, and hath brought in everlaſting righteouſneſs, and given that to me, I ſhall not fear thy threats, thy charges, thy ſoul-ſcaring denunciations: My Chriſt is all, hath done all, and will deliver me from all that thou, and whatſoever elſe can bring an accuſation againſt me. Thus alſo thou mayeſt ſay, when death aſſaulteth thee, *O* *death! where is thy ſting?* Thou mayeſt bite indeed, but thou canſt not devour: I have comfort by and through the one man Jeſus; Jeſus Chriſt, he hath taken thee captive, and taken away thy ſtrength he hath pierced thy heart, and let out all thy ſoul deſtroying poiſon; therfore, though I ſee thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou haſt loſt thy ſting in the ſide of the Lord Jeſus: through him I overcome thee, and ſet foot upon thee. Alſo, O Satan! though I hear thee grumble, and make a helliſh noiſe, and though thou threaten me very highly, yet my ſoul ſhall triumph over thee, ſo long as Chriſt is alive, and can be heard in heaven; ſo long as he hath broken thy head, and won the field of thee; ſo long as thou art in priſon, and canſt not have thy deſire. I therefore, when I hear thy voice, do pitch my thoughts on Chriſt my Saviour, and do hearken what he will ſay, for he will ſpeak comfort: he ſaith he hath got the victory, and doth give to me the crown, and cauſeth me to triumph through his moſt glorious conqueſt.

Nay, my brethren, the ſaints under the Levitical law, who had not the new covenant ſealed, or confirmed any further than by promiſe that it ſhould be; I ſay, they, when they thought of the glorious privileges that God had promiſed ſhould come, though at that time they were not come, but ſeen afar off, how confidently they were perſuaded of them, and embraced them, and were ſo fully ſatisfied as touching the certainty of them, that they did not ſtick at the parting with all for the enjoying of them! Heb. 11. How many times doth David in the pſalms admire, triumph, and perſuade others to do ſo alſo, through the faith that he had in the thing that was to be done! Alſo Job, in what faith doth he ſay he ſhould ſee his Redeemer, though he had not then ſhed one drop of blood for him; yet becauſe he had promiſed ſo to do; and this was ſignified by the blood of bulls and goats! Alſo Samuel, Iſaiah, Jeremiah, Zechariah, *&c.* how gloriouſly in confidence did they ſpeak of Chriſt and his death, blood, conqueſt, and everlaſting prieſthood, even before he did manifeſt himſelf in the fleſh which he took of the virgin! We that have lived ſince Chriſt, have more ground to hope than they under the old covenant had, (though they had the word of the juſt God for the ground of their faith.) Mark, they had only the promiſes, that he ſhould and would come; but we have the aſſured fulfilling of thoſe promiſes, becauſe he is come: they were told that he ſhould ſpill his blood. but we do ſee he hath ſpilt his blood: they ventured all upon his ſtanding ſurety for them; but we ſee he hath fulfilled, and that faithfully too, the office of his ſuretiſhip, in that, according to the engagement, he hath redeemed us poor ſinners: they ventured on the new covenant, though not actually ſealed, only *becauſe they judged him faithful that had promiſed,* but we have the covenant ſealed, all things are completely done, even as ſure as the heart-blood of a crucified Jeſus can make it.

11.

There is as great a difference between their diſpenſation, and ours for comfort, even as much as there is between the making of a bond with a promiſe to ſeal it, and the ſealing of the ſame. It was made indeed in their time; but it was not ſealed until the time the blood was ſhed on Mount Calvary; and that we might have our faith mount up with wings like an eagle, he ſheweth us what encouragement and ground of faith we have to conclude we ſhall be everlaſtingly delivered; ſaying, *For where a teſtament* (or covenant) *is, there muſt of neceſſity be the death of the teſtator; for a teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all while the teſtator liveth; whereupon neither the firſt teſtament was dedicated without blood.* As Chriſt's blood was the confirmation of the new covenant, yet it was not ſealed in Abraham, Iſaac or Jacob's days, to confirm the covenant that God did tell them of, and yet they believed; therefore we ought to give the more earneſt heed to (believe) the things that we have heard, and not in any wiſe to let them be queſtioned; and the rather, becauſe you ſee the teſtament is not only now made, but confirmed; not only ſpoken of and promiſed, but verily ſealed by the death and blood of Jeſus, who is the teſtator thereof.

16,

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promiſe of a ſacrifice, of an everlaſting high-prieſt that ſhould deliver them, yet they had but the promiſe; for Chriſt was not ſacrificed, and was not then come an high-prieſt of good things to come: only the type, the ſhadow, the figure, the ceremonies they had, together with Chriſt's engaging as ſurety to bring all things to paſs that were promiſed ſhould come, and upon that account received and ſaved.

It was with them and their diſpenſation as this ſimilitude gives you to underſtand: Set the caſe, that there be two men who make a covenant, that the one ſhould give the other ten thouſand ſheep, on condition the other give him two thouſand pounds: but foraſmuch as the money is not to be paid down preſently, therefore if he that buyeth the ſheep will have any of them before the day of payment, the creditor requeſteth a ſurety, and upon the engagement of the ſurety, there is part of the ſheep given to the debtor, even before the day of payment, but the other at and after: So it is here, Chriſt covenanted with his Father for his ſheep, (*I lay down my life for my ſheep,* ſaith he), but the money was not to be paid down ſo ſoon as the bargain was made, (as I have already ſaid), yet ſome of the ſheep were ſaved, even before the money was paid, and that becauſe of the ſuretiſhp of Chriſt, as it is written, *Being juſtified* (or ſaved) *freely by his grace, through the redemption* (or purchaſe) *of Jeſus Chriſt, whom God hath ſet forth to be a propitiation, through faith in his blood, to declare himſelf righteous, in his forgiving the ſins that are paſt,* (or the ſinners who died in the faith, before Chriſt was crucified), *through God's forbearing till the payment was paid; to declare, I ſay, at this time his righteouſneſs, that he might be juſt; and the juſtifier of him that believeth in Jeſus.*

Rom. 3. 24, 25, 26.

The end of my ſpeaking of this is, to ſhew you, that it is not wiſdom now to doubt whether God will ſave you or no, but to believe, becauſe all things are finiſhed as to our juſtification: The covenant not only made, but alſo ſealed; the debt paid, the priſon-doors flung off of the hooks, with a proclamation from heaven of deliverance to the priſoners of hope; ſaying, *Return to the ſtrong hold, ye priſoners of hope; even to-day do I declare,* (ſaith God), *that I will render unto thee double.* And, ſaith Chriſt, when he was come, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel;* (that is, good tidings to the poor, that their ſins ſhould be pardoned, that their ſouls ſhall be ſaved). *He hath ſent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the ſight of the blind, to ſet at liberty them that are bruiſed, and to comfort them that mourn, to preach the acceptable year of the Lord.*

Zech. 9. 12.

Luke 4. 18, 19.

Therefore here, ſoul, that thou mayeſt come to Jeſus Chriſt, for any thing thou wanteſt, as to a common treaſure-houſe, being the principal man for the diſtributing of the things made mention of in the new covenant, he having them all in his own cuſtody by right of purchaſe; for he hath bought them all, paid for them all. Doſt thou want faith? Then come for it to the man Chriſt Jeſus, Heb. 12. 2. Doſt thou want the Spirit? Then aſk it of Jeſus. Doſt thou want wiſdom? doſt thou want grace of any ſort? doſt thou want a new heart? doſt thou want ſtrength againſt thy luſts, againſt the devil's temptations? doſt thou want ſtrength to carry thee through affliction of body, and affliction of ſpirit, through perſecutions? wouldſt thou willingly hold out, ſtand to the laſt, and be more than a conqueror? Then be ſure thou meditate enough on the merits of the blood of Jeſus, how he hath undertaken for thee, that he hath done the work of thy ſalvation in thy room, that he is filled of God on purpoſe to fill thee, and is willing to communicate whatſoever is in him, or about him, to thee. Conſider this, I ſay, and triumph in it.

Again, This may inform us of the ſafe ſtate of the ſaints, as touching their perſeverance that they ſhall ſtand, though hell rages, though the devil roareth, and all the world endeavoureth the ruin of the ſaints of God, though ſome, through ignorance of the virtue of the offering of the body of Jeſus Chriſt, do ſay, a man may be a child of God to-day, and a child of the devil to-morrow, which is groſs ignorance; for what? is the blood of Chriſt, the death, the reſurrection of Chriſt, of no more virtue than to bring us in for an uncertain ſalvation? or muſt the effectualneſs of Chriſt's merits, as touching our perſeverance, be helped on by the doings of man? Surely they that are predeſtinated, are alſo juſtified; and they that are juſtified, they ſhall be glorified, Rom. 8. 30. Saints, do not doubt of the ſalvation of your ſouls, unleſs you do intend to undervalue Chriſt's blood; and do not think, but that he that hath begun the good work of his grace in you, will perfect it, to the ſecond coming of our Lord Jeſus, Phil. 1. 6. Should not we, as well as Paul, ſay, I am perſuaded that nothing ſhould ſeparate us from the love of God which is in Chriſt Jeſus, Rom. 8. O let the ſaints know, that unleſs the devil can pluck Chriſt out of heaven, he cannot pull a true believer out of Chriſt. When I ſay a true believer, I do mean ſuch a one as hath the faith of the operation of God in his ſoul.

Laſtly, Is there ſuch mercy as this, ſuch privileges as theſe! Is there ſo much ground of comfort, and ſo much cauſe to be glad? Is there ſo much ſtore in Chriſt, and ſuch a ready heart in him to give it to me? Hath his bleeding wounds ſo much in them, as that the fruits thereof ſhould be the ſalvation of my ſoul, of my ſinful ſoul, as to ſave me, ſinful me, rebellious me, deſperate me? What then? Shall not I now be holy! Shall not I now ſtudy, ſtrive, and lay out myſelf for him that hath laid out himſelf ſoul and body for me? Shall I now love ever a luſt or ſin? Shall I now be aſhamed of the cauſe, ways, people, or ſaints of Jeſus Chriſt? Shall I not now yield my members as inſtruments of righteouſneſs, ſeeing my end is everlaſting life? Rom. 6. Shall Chriſt think nothing too dear for me? And ſhall I count any thing too dear for him? Shall I grieve him with my fooliſh carriage? Shall I ſlight his counſel by following of my own will? Thus therefore the doctrine of the new covenant doth call for holineſs, engage to holineſs, and maketh the children of that covenant to take pleaſure therein. Let no man, therefore, conclude on this, that the doctrine of the goſpel is a licentious doctrine: but if they do, it is becauſe they are fools, and ſuch as have not taſted of the virtue of the blood of Jeſus Chriſt; neither did they ever feel the nature and ſway that the love of Chriſt hath in the hearts of his. And thus alſo you may ſee, that the doctrine of the goſpel is of great advantage to the people of God, that are already come in, or to them that ſhall at the conſideration hereof, be willing to come in, to partake of the glorious benefits of this glorious covenant. But, ſaith the poor ſoul,

*Objection.* Alas, I doubt this is too good for me.

*Inquiry* Why ſo, I pray you?

*Obj.* Alas! becauſe I am a ſinner.

*Reply.* Why, all this is beſtowed upon none but ſinners, as it is written. *While we were ungodly, Chriſt died for us*, Rom. 5. 6, 8. *He came into the world to ſave ſinners*, 1 Tim. 1. 14, 15.

*Obj.* O! but I am one of the chief of ſinners.

*Rep.* Why, this is for the chief of ſinners, (1 Tim. 1. 14. 15.); *Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*, ſaith Paul.

*Obj.* O! but my ſins are ſo big, that I cannot conceive how I ſhould have mercy.

*Rep.* Why, ſoul, Didſt thou ever kill any body? Didſt thou ever burn any of thy children in the fire to idols? Haſt thou been a witch? Didſt thou ever uſe inchantments and conjuration? Didſt thou ever curſe and ſwear, and deny Chriſt? And yet if thou haſt, there are yet hopes of pardon; yea, ſuch ſinners as theſe have been pardoned, as appears by theſe and the like ſcriptures, 2 Chron. 33. 1.—10. compared with the 12, 13. Again, Acts 19. 19, 20.; and 8. 22. compared with verſe 9.; Matth. 26. 74, 75.

*Obj.* But though I have not ſinned in ſuch kind of ſins, yet it may be I have ſinned as bad.

*Anſ.* That cannot likely be; yet though thou haſt, ſtill there is ground of mercy for thee, foraſmuch as thou art under the promiſe; John 6. 37.

*Obj.* Alas! man, I am afraid that I have ſinned the unpardonable ſin; and therefore there is no hope for me.

*Anſ* Doſt thou know what the unpardonable ſin (the ſin againſt the Holy Ghoſt) is? and when it is committed?

*Rep.* It is a ſin againſt light.

*Anſ.* That is true; yet every ſin againſt light is not the ſin againſt the Holy Ghoſt.

*Rep.* Say you ſo?

*Anſ.* Yea, and I prove it thus: If every ſin againſt light had been the ſin that is unpardonable, then had David and Peter, and others, ſinned that ſin: but though they did ſin againſt light, yet they did not ſin that ſin; therefore every ſin againſt light is not the ſin againſt the Holy Ghoſt, the unpardonable ſin.

*Obj.* But the ſcripture ſaith, *If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the adverſaries.*

*Anſ.* Do you know what that wilful ſin is?

*Rep.* Why, What is it? Is it not for a man to ſin willingly after enlightening?

*Anſ.* 1. Yes; yet doubtleſs every willing ſin is not that; for then David had ſinned it, when he lay with Bathſheba; and Jonah, when he fled from the preſence of the Lord; and Solomon alſo, when he had ſo many concubines.

*Anſ.* 2. But that ſin is a ſin that is of another nature; which is this: For a man after he hath made ſome profeſſion of ſalvation, to come alone by the blood of Jeſus, together with ſome light and power of the ſame upon his ſpirit; I ſay, for him after this knowingly, wilfully, and deſpitefully, to trample upon the blood of Chriſt ſhed on the croſs, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his ſoul any other way, than to be ſaved by this precious blood. And this muſt be done, I ſay, after ſome light, (Heb. 6. 4. 5.) *deſpitefully*, (Heb, 10. 29.) *knowingly;* (2 Pet. 2. 21.) *and wilfully*, (Heb. 10. 26. compared with ver. 29.); and that not in a hurry and ſudden fit, as Peter's was; but with ſome time before-hand to pauſe upon it firſt with Judas, and alſo with a continued reſolution never to turn or be converted again; *for it is impoſſible to renew ſuch again to repentance*, they are ſo reſolved, and ſo deſperate, Heb. 6.

*Queſt.* And how ſayeſt thou now? Didſt thou ever, after thou haſt received ſome bleſſed light from Chriſt, wilfully, diſpitefully, and knowingly, ſtamp or trample the blood of the man Chriſt Jeſus under thy feet? and art thou for ever reſolved ſo to do?

*Anſ.* O no, I would not do that wilfully, deſpitefully, and knowingly, not for all the world.

*Inq.* But yet I muſt tell you, now you put me in mind of it, ſurely ſometimes I have moſt horrible blaſphemous thoughts in me againſt God, Chriſt, and the Spirit; may not theſe be that ſin too?

*Anſ.* Doſt thou delight in them? are they ſuch things as thou takeſt pleaſure in?

*Reply.* O no, neither would I do it for a thouſand worlds, O, methinks they make me tremble to think of them: But how, and if I ſhould delight in them before I am aware?

*Anſ.* Beg of God for ſtrength againſt them; and if at any time thou findeſt thy wicked heart to give way in the leaſt thereto, (for this is likely enough); and though thou find it may on a ſudden give way to that hell-bred wickedneſs that is in it; yet do not deſpair, for as much as Chriſt hath ſaid, *All manner of ſins and blaſphemies ſhall be forgiven to the ſons of men. And whoſoever ſhall ſpeak a word againſt the Son of man,* (that is Chriſt), *as he may do with Peter,* through temptation, yet upon repentance, *it ſhall be forgiven him.*

*Obj.* But I thought it might have been committed all on a ſudden, either by ſome blaſphemous thought, or elſe by committing ſome other horrible ſin.

*Anſ.* For certain this ſin, and the commiſſion of it, doth lie in a knowing, wilful, malicious, or diſpiteful, together with a final trampling the blood of the ſweet Jeſus under foot; Heb. 10.

*Obj.* But it ſeems to be rather a reſiſting of the Spirit, and motions thereof, than this which you ſay: For, firſt, its proper title is *the ſin againſt the Holy Ghoſt;* and again, *They have done deſpite unto the Spirit of grace:* So that it rather ſeems to be, I ſay, that a reſiſting of the Spirit, and the movings thereof, is that ſin.

*Anſ.* 1. For certain the ſin is committed by them that do as before I have ſaid, that is, by a final knowing, wilful, malicious trampling under foot the blood of Chriſt, which was ſhed on Mount Calvary, when Jeſus was there crucified: And though it be called the *ſin againſt the Spirit,* yet (as I ſaid before) every ſin againſt the Spirit is not that; for if it was, then every ſin againſt the light and convictions of the Spirit would be unpardonable; But that it is an evident untruth, for theſe reaſons: 1. Becauſe there be thoſe who have ſinned againſt the movings of the Spirit, and that knowingly too, and yet did not commit that; as Jonah, who, when God had expreſsly by his Spirit bid him go to Nineveh, he runs thereupon quite another way. 2. Becauſe the very people that have ſinned againſt the movings of the Spirit, are yet, if they do return, received to mercy. Witneſs alſo Jonah, who, though he had ſinned againſt the movings of the Spirit of the Lord, in doing contrary thereto, *yet when he called* (as he ſaith) *to the Lord* (out of the belly of hell), *the Lord heard him, and gave him deliverance, and ſet him again about his work.* (Read the whole ſtory of that prophet).

*Anſ.* 2. But, ſecondly, I ſhall ſhew you, that it muſt needs be wilfully, knowingly, and a malicious rejecting of the man Chriſt Jeſus as a Saviour; that is, counting his blood, his righteouſneſs, his interceſſion, in his own perſon, (for he that rejects one, rejects all), to be of no value as to ſalvation: I ſay, this I ſhall ſhew you is the unpardonable ſin; and then afterwards in brief ſhew you why it is called the ſin againſt the Holy Ghoſt.

1. That man that doth reject, as aforeſaid, the blood, death, righteouſneſs, reſurrection, aſcenſion, and interceſſion, of the man Chriſt, doth reject that ſacrifice, that blood, that righteouſneſs, that victory, that reſt, that God alone hath appointed for ſalvation, (John 1. 29.), *Behold the Lamb* (or ſacrifice) *of God. We have redemption through his blood.* (Eph. 1. 7). *That I may be found in him,* (to wit), in Chriſt's righteouſneſs, with Chriſt's own perſonal obedience to his Father's will, Phil. 3. 7, 8, 9, 10. By his reſurrection comes juſtification, Rom. 4. 25, His interceſſion, now in his own perſon in the heavens, now abſent from his ſaints, is the cauſe of the ſaints perſeverance, 2 Cor. 6. 7, 8.; alſo Rom. 3. 33, 34, 35, 36. *&c.*

2. They that reject this ſacrifice, and the merits of this Chriſt, which he by himſelf hath brought in for ſinners, have rejected him through whom alone all the promiſes of the New Teſtament, together with all the mercy diſcovered thereby, doth come unto poor creatures: *For all the promiſes in him are yea, and in him amen, unto the glory of God,* 2 Cor. 1. 20. And all ſpiritual bleſſings are made over to us through him, Eph. 1. 3, 4.; that is, through and in this man (which is Chriſt) we have all our Spiritual, heavenly, and eternal mercies.

3. He that doth knowingly, wilfully, and diſpitefully reject this man for ſalvation, doth ſin the unpardonable ſin: becauſe there is never another ſacrifice to be offered, Heb. 10. 26. *There is no more offering for ſin, there remaineth no more ſacrifice for ſin,* Heb. 10. 18. (namely, than the offering of the body of Jeſus Chriſt, a ſacrifice once for all, Heb. 10. 10. and 14. compared with ver. 18. and 26.): No, but they that ſhall, after light and clear conviction, reject the firſt offering of his body for ſalvation, do crucify him the ſecond time, which irrecoverably merits their own damnation: For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away to renew them again unto repentance, ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame; if they fall away to renew them again unto repentance; and why ſo? ſeeing, ſaith the apoſtle, they do crucify to themſelves the Son of God afreſh, and do put him to an open ſhame: O then? how miſerably hath the devil deceived ſome, in that he hath got them to reject the merits of the firſt offering of the body of Chriſt, (which was for ſalvation), and got them to truſt in a freſh crucifying of Chriſt, which unavoidably brings their ſpeedy damnation!

4. They that do reject this man as aforeſaid, do ſin the unpardonable ſin; becauſe in rejecting him, they do make way for the juſtice of God to break out upon them, and to handle them as it ſhall find them: which will be, in the firſt place, ſinners againſt the firſt covenant, which is the ſoul-damning covenant; and alſo deſpiſing of (even the life, and glory, and conſolations, pardon, grace and love, that is diſcovered in) the ſecond covenant, for as much as they reject the mediator and prieſt of the ſame, which is the man Jeſus. And the man that doth ſo, I would fain ſee how his ſins ſhould be pardoned, and his ſoul ſaved, ſeeing the means (which is the Son of man, the Son of Mary, and his merits) is rejected. For, ſaith he, *If you believe not that I am he, you ſhall,* mark, *you ſhall:* do what you can, *you ſhall;* appear where you can, *you ſhall;* follow Moſes's law, or any holineſs whatſoever, *you ſhall die in your ſins,* John 8. 24. So that, I ſay, the ſin that is called *the unpardonable ſin,* is a knowing, wilful, and diſpiteful rejecting of the ſacrificing of the Son of man the firſt time for ſin.

And now to ſhew you why it is called *the ſin againſt the Holy Ghoſt,* as in theſe ſcriptures, Matth. 12. Heb. 10 Mark 3.

1. Becauſe they ſin againſt the manifeſt light of the Spirit, as I ſaid before, it is a ſin againſt the light of the Spirit: that is, they have been formerly enlightened into the nature of the goſpel, and the merits of the man Chriſt, and his blood, righteouſneſs, interceſſion, *&c.*; and alſo profeſſed and confeſſed the ſame, with ſome life and comfort in and through the profeſſion of him; yet now, againſt all that light, maliciouſly, and with diſpite to all their former profeſſion, turn their backs, and trample upon the ſame.

2. It is called *the ſin againſt the Holy Ghoſt,* becauſe ſuch a perſon doth (as I may ſay) lay violent hands on it; one that ſets himſelf in oppoſition to, and is reſolved to reſiſt all the motions that come in

from the ſpirit to perſuade the contrary. For I do verily believe, that men, in this very rejecting of the Son of God, after ſome knowledge of him, eſpecially at their firſt reſiſting and refuſing of him, they have certain motions of the Spirit of God to diſuade them from ſo great a ſoul-damning act. But they being filled with an overpowering meaſure of the Spirit of the devil, do deſpite unto theſe convictions and motions, by ſtudying and contriving how they may anſwer them, and get from under the convincing nature of them; and therefore it is called, *a doing deſpite unto the Spirit of grace*, Heb. 10. 29. And ſo,

3. In that they do reject the beſeechings of the Spirit, and all its gentle intreatings of the ſoul, to tarry ſtill in the ſame doctrine.

4. In that they do reject the very teſtimony of the prophets and apoſtles, with Chriſt himſelf: I ſay, their teſtimony through the Spirit, of the power, virtue, ſufficiency, and prevalency of the blood, ſacrifice, death, reſurrection, aſcenſion, and interceſſion of the man Chriſt Jeſus, of which the ſcriptures are full, both in the Old and New Teſtament, as the apoſtle ſaith, *For all the prophets from Samuel, with them that follow after, have ſhewed of theſe days;* that is, in which Chriſt ſhould be a ſacriſice for ſin, Acts 3. 24. compared with ver. 6. 13. 14. 15. 18. 26. Again ſaith he, *He therefore that deſpiſeth, deſpiſeth not man, but God: who hath alſo given unto us his holy Spirit*, 1. Theſ. 4. 8.: that is, he rejecteth or deſpiſeth the very teſtimony of the Spirit.

5. It is called *the ſin againſt the Holy Ghoſt*, becauſe he that doth reject and diſown the doctrine of ſalvation by the man Chriſt Jeſus, though believing in him, doth deſpiſe, reſiſt and reject, the wiſdom of the Spirit; for the wiſdom of God's Spirit did never more appear, than in its finding out a way for ſinners to be reconciled to God, by the death of this man; and therefore Chriſt, as he is a ſacrifice, is called *the wiſdom of God*. And again, when it doth reveal the Lord Jeſus, it is called, *the Spirit of wiſdom and revelation in the knowledge of him*, Eph. 1. 17.

*Object*. But (ſome may ſay) the ſlighting or rejecing of the Son of man, Jeſus of Nazareth, the Son of Mary, cannot be the ſin that is unpardonable, as is clear from that ſcripture in the 12th of Matthew, where he himſelf ſaith, *He that ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: But he that ſhall ſin againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor the world to come*, ver. 32. Now by this it is clear, that the ſin that is unpardonable is one thing, and the ſin againſt the Son of man another; that ſin that is againſt the ſon of man is pardonable, but if that was the ſin againſt the Holy Ghoſt, it would not be pardonable; therefore the ſin againſt the Son of man is not the ſin againſt the Holy Ghoſt, the unpardonable ſin.

*Anſ*. Frſt, I do know full well that there are ſeveral perſons that have been pardoned, yet have ſinned againſt the Son of man; and that have for a time rejected him, as Paul, 1. Tim. 1. 13, 14. Alſo the Jews, Acts 2. 36, 37. But there was an ignorant rejecting of him without the enlightening, and taſte, and feeling of the power of the things of God, made mention of in the 6th of the Hebrews, the 3d, 4th, 5th, 6th, verſes.

Secondly, There is, and hath been, a higher manner of ſinning againſt the Son of man; which alſo hath been, and is ſtill pardonable; as in the caſe of Peter, who in a violent temptation, in a mighty hurry, upon a ſudden denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jeſus) was the Son of God, Matth. 16. 16, 17, 18. This alſo is pardonable, if there be a coming up again to repentance: (O rich grace! O wonderful grace! that God ſhould be ſo full of love to his poor creatures, that though they do ſin againſt the Son of God, either through ignorance, or ſome ſudden violent charge breaking looſe from hell upon them); but yet take it for certain, that if a man ſo ſlight and reject the Son of God, and the Spirit, in that manner I have before hinted, that is, for a man, after ſome great meaſure of the enlightening by the Spirit of God, and ſome profeſſion of Jeſus Chriſt to be the Saviour, and his blood that was ſhed on the mount without the gates of Jeruſalem to be the atonement: I ſay, he that ſhall after this knowingly, wilfully, and out of malice and deſpite, reject, ſpeak againſt, and trample that doctrine under foot, reſolving for ever ſo to do; and if he there continue, I will pawn my ſoul upon it, he hath ſinned the unpardonable ſin, and ſhall never be forgiven, neither in this world, nor in the world to come; or elſe thoſe ſcriptures that teſtify the truth of this muſt be ſcrabbled out, and muſt be looked upon for mere fables; which are theſe following: *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt*, (which is the Son of man Matth. 16. 13.); *and are again intangled therein, and overcome*, (which muſt be by denying this Lord that bought them, 2 Pet. 2. 1.). *the latter end is worſe with them than the beginning*, 2 Pet. 2. 20. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift,—And have taſted the good word of God, and the powers of the world to come: If they ſhall fall away*, (not only fall, but fall away, that is, finally, Heb. 10. 19.); *It is impoſſible to renew them again unto repentance;* (and the reaſon is rendered), *ſeeing they have crucified to themſelves the Son of God* (which is the Son of man) *afreſh, and put him to an open ſhame*, Heb. 6. 4, 5, 6. Now, if you would further know what it is to crucify the Son of God afreſh, it is this: For to undervalue and trample under foot the merits and virtue of his blood for remiſſion of ſins, as is clearly manifeſted in the 10th of the Hebrews, 26, 27, 28. verſes, where it is ſaid, *For if we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgement, and the fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's law died without mercy: of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, that hath trodden under foot the Son of God*, (there is the ſecond crucifying of Chriſt, which the Quakers think to be ſaved by), *and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing?* And then followeth, *and hath done deſpite unto the Spirit of grace*, ver. 29. All that Paul had to keep him from this ſin, was his ignorance in perſecuting the man, and merits of Jeſus Chriſt, Acts 9. But I obtained mercy, ſaith he, becauſe I did it ignorantly, 1 Tim. 1. 14. And Peter, though he did deny him knowingly, yet he did it unwillingly, and in a ſudden and fearful temptation, and ſo by the interceſſion of Jeſus eſcaped that danger. So, I ſay, they that commit this ſin they do it after light, knowingly, wilfully, and deſpitefully, and in the open view of the whole world reject the Son of man for being their Lord and Saviour, and in that it is called *the ſin againſt the Holy Ghoſt*. It is a name moſt fit for this ſin, to be called *the ſin againſt the Holy Ghoſt*, for theſe reaſons but now laid down; for this ſin is immediately committed againſt the motions and convictions, and light of that Holy Spirit of God, that makes it its buſineſs to hand forth, and manifeſt the truth and reality of the merits and virtues of the Lord Jeſus, the Son of man. And therefore beware, Ranters and Quakers, for I am ſure you are the neareſt that ſin by profeſſion, (which is indeed the right committing of it), of any perſons that I do know at this day under the whole heavens: for as much as you will not venture the ſalvation of your ſouls on the blood ſhed on Mount Calvary, Luke 23. 33. out of the ſide of that man that was offered up in ſacrifice for all that did believe, in that his offering up of his body at that time, (either before he offered it, or that have, do, or ſhall believe on it, ~~for the time ſince~~, together with that time that he offered it), though formerly you did profeſs that ſalvation was wrought out that way, by that ſacrifice then offered, and alſo ſeemed to have ſome comfort thereby; yea, inſomuch that ſome of you declared the ſame in the hearing of many, profeſſing yourſelves to be believers of the ſame. O therefore! it is ſad for you that were once thus enlightened, and have taſted theſe good things, and yet notwithſtanding all your profeſſion, you are now turned from the ſimplicity that is in Chriſt, to another doctrine which will be to your deſtruction, if you continue in it; for without blood there is no remiſſion, Heb. 9. 22.

Many other reaſons might be given, but that I would not be too tedious; yet I would put in this caution, that if there be any ſouls that be but now willing to venture their ſalvation upon the merits of a naked Jeſus, I do verily for the preſent believe they have not ſinned that ſin; becauſe there is ſtill a promiſe holds forth itſelf to ſuch a ſoul, where Chriſt ſaith, *He that comes to me I will in no wiſe* (for nothing that he hath done) *caſt him out*, John 6. 36. That promiſe is worthy to be written in letters of gold.

*Obj.* But alas! though I ſhould never ſin that ſin, yet I have other ſins enough to damn me.

*Anſ.* What though thou hadſt the ſins of a thouſand ſinners, yet if thou come to Chriſt, he will ſave thee, Job 6. 36.; ſee alſo Heb. 7. 25.

*Obj.* Alas! but how ſhould I come? I doubt I do not come as I ſhould do; my heart is naught and dead; and alas! then how ſhould I come?

*Anſ.* Why, bethink thyſelf of all the ſins that ever thou didſt commit, and lay the weight of them all upon thy heart, till thou art down-loaden with the ſame, and come to him in ſuch a caſe as this, and he will give thee reſt for thy ſoul, Matth. 11. the three laſt verſes.

And again, if thou wouldſt know how thou ſhouldſt come, come as much undervaluing thyſelf as ever thou canſt, ſaying, Lord, here is a ſinner, the baſeſt in all the country; if I had my deſerts I had been damned in hell-fire long ago: Lord, I am not worthy to have the leaſt corner in the kingdom of heaven; and yet, O that thou wouldſt have mercy! Come like Benhadad's ſervants to the King of Iſrael, 1 King. 20. 31, 32. with a rope about thy neck, and fling thyſelf down at Chriſt's feet, and lie there a while, ſtriving with him by thy prayers, and I will warrant thee ſpeed, Matth. 11. 28.—30.; John 6. 37.

*Obj.* O! but I am not ſanctified.

*Anſ.* He will ſanctify thee, and be made thy ſanctification alſo, 1 Cor. 6. 10, 11.; 1 Cor. 1. 30.

*Obj.* O! but I cannot pray.

*Anſ.* To pray, is not for thee to down on thy knees, and ſay over a many ſcripture-words only; for that thou mayſt do, and yet do nothing but babble: But if thou, from a ſenſe of thy baſeneſs, canſt groan out thy heart's deſire before the Lord, he will hear thee, and grant thy deſire; for he can tell what is the meaning of the groanings of the ſpirit, Rom. 8. 26, 27.

*Obj.* O! but I am afraid to pray, for fear my prayers ſhould be counted as ſin in the ſight of the great God.

*Anſ.* That is a good ſign that thy prayers are more than bare words, and have ſome prevalence at the throne of grace through Chriſt, or elſe the devil would never ſeek to labour to beat thee off from prayer, by undervaluing thy prayers, telling thee they are ſin; for the beſt prayers he will call the worſt, and the worſt he will call the beſt, or elſe how ſhould he be a liar?

*Obj.* But, I am afraid, the day of grace is paſt; and if it ſhould be ſo, what ſhould I do then?

*Anſ.* Truly, with ſome men indeed it doth fare thus, that the day of grace is at an end before their lives are at an end.

Or thus, the day of grace is paſt before the day of death is come, as Chriſt ſaith, *If thou hadſt known, even thou, at leaſt in this thy day, the things that belong unto thy peace*, (that is, the word of grace or reconciliation), *but now it is hid from thine eyes*, Luke 19. 41, 42. But for the better ſatisfying of thee as touching this thing, conſider theſe following things.

Firſt, Doth the Lord knock ſtill at the door of thy heart by his word and Spirit? If ſo, then the day of grace is not paſt with thy ſoul; for where he doth ſo knock, there he doth alſo proffer, and promiſe to come in and ſup, (that is, to communicate of his grace unto them), which he would not do, was the day of grace paſt with the ſoul, Rev. 3. 20.

*Obj.* But how ſhould I know whether Chriſt doth ſo knock at my heart, as to be deſirous to come in? That I may know alſo whether the day of grace be paſt with me or no?

*Anſ.* Conſider theſe things:

Firſt, Doth the Lord make thee ſenſible of thy miſerable ſtate, without an intereſt in Jeſus Chriſt? And that naturally thou haſt no ſhare in him, no faith no communion with him, no delight in him, or love in the leaſt to him? If he hath, and is doing of this he hath, and is knocking at thy heart.

Secondly, Doth he, together with this, put into thy heart an earneſt deſire after communion with him, together with holy reſolutions not to be ſatisfied without real communion with him.

Thirdly, Doth he ſometimes give thee ſome ſecret perſuaſions, (though ſcarcely diſcernible), that thou mayſt attain, and get an intereſt in him?

Fourthly, Doth he now and then glance in ſome of the promiſes into thy heart, cauſing them to leave ſome heavenly ſavour (tho' but for a very ſhort time) on thy ſpirit?

Fifthly, Doſt thou at ſome time ſee ſome little excellency in Chriſt? And doth all this ſtir up in thy heart ſome breathings after him? If ſo, then fear not, the day of grace is not paſt with thy poor ſoul: for if the day of grace ſhould be paſt with ſuch a ſoul as this, then that ſcripture muſt be broken where Chriſt ſaith, *He that cometh unto me, I will in no wiſe* (for nothing, by no means, upon no terms whatſoever) *caſt out*; John 6. 37.

*Obj.* But ſurely, if the day of grace was not paſt with me, I ſhould not be ſo long without an anſwer of God's love to my ſoul; that therefore which doth make me miſtruſt my ſtate the more is, that I wait and wait, and yet am not delivered.

*Anſ.* Haſt thou waited on the Lord ſo long as the Lord hath waited on thee? It may be, the Lord hath waited on thee this twenty, or thirty, yea forty years, or more, and thou haſt not waited on him ſeven years; Caſt this into thy mind, therefore, when Satan tells thee, that God doth not love thee, becauſe thou haſt waited ſo long without an aſſurance; (for it is his temptation); for God did wait longer upon thee, and was fain to ſend to thee by his ambaſſadors time after time; and therefore ſay thou, *I will wait to ſee what the Lord will ſay unto me*, and the rather, becauſe *he will ſpeak peace*; for he is the Lord thereof.

But, ſecondly, know, that it is not thy being under trouble a long time, that will be an argument ſufficiently to prove that thou art paſt hopes; nay, contrariwiſe; for Jeſus Chriſt did take our nature upon him, and alſo did undertake deliverance for thoſe, and bring it in for them, *who were all their lifetime ſubject to bondage*, Heb. 2. 14, 15.

*Obj.* But alas! I am not able to wait; all my ſtrength is gone; I have waited ſo long I can wait no longer.

*Anſ.* It may be, thou haſt concluded on this long ago, thinking thou ſhouldſt not be able to hold out any longer; no, not a year, a month, or a week;

nay, it may be not ſo long. It may be in the morning thou haſt thought thou ſhouldſt not hold out till night, and at night till morning again; yet the Lord hath ſupported thee, and kept thee in waiting upon him many weeks and years; therefore that is but the temptation of the devil to make thee think ſo, that he might drive thee to deſpair of God's mercy, and ſo to leave off following the ways of God, and to cloſe in with thy ſins again. O! therefore, do not give way unto it, but believe that thou ſhalt *ſee the goodneſs of the Lord in the land of the living. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart; wait, I ſay, on the Lord*, Pſal. 27. 23, 24. And that thou mayſt ſo do, conſider theſe things;

1. If thou, after thou haſt waited thus long, ſhouldſt now give over, and wait no longer, thou wouldſt loſe all thy time and pains that thou haſt taken in the way of God hitherto, and wilt be like to a man that becauſe he ſought long for gold, and did not find it, therefore turned back from ſeeking after it, though he was hard by it, and had almoſt found it; and all becauſe he was loth to look and ſeek a little further.

2. Thou wilt not only loſe thy time, but alſo loſe thy own ſoul: for ſalvation is no where elſe but in Jeſus Chriſt, Acts 4. 12.

3. Thou wilt ſin the higheſt ſin that ever thou didſt ſin before, in drawing (finally) back, inſomuch that God may ſay, My ſoul ſhall have no pleaſure in him, Heb. 10. 38.

But, ſecondly, conſider thou ſayeſt, All my ſtrength is gone, and therefore how ſhould I wait! why, at that time, when thou feeleſt, and findeſt thy ſtrength quite gone, even that is the time when the Lord will renew, and give thee freſh ſtrength, *The youths ſhall faint and be weary, and young men ſhall utterly fall; but they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles, they ſhall run and not be weary, they ſhall walk and not be faint;* Iſ. 40. 30, 31.

*Obj.* But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? *For it is not in him that willeth, nor in him that runneth, but of God that ſheweth mercy.* Therefore, I ſay, if I ſhould not be elected, all is in vain.

*Anſ.* Why, in the firſt place, to be ſure thy backſliding from God will not prove thy election, neither thy growing weary of waiting upon God.

*Anſ.* But, ſecondly, Thou art, it may be, troubled to know whether thou art elected; and ſayeſt thou, If I did but know that, that would encourage me in my waiting on God.

*Anſ.* I believe thee; but mark, thou ſhalt not know thy election in the firſt place, but in the ſecond; that is to ſay, thou muſt firſt get acquaintance with God in Chriſt, which doth come by thy giving credit to his promiſes, and records, which he hath given of Jeſus Chriſt, his blood and righteouſneſs, together with the reſt of his merits.

That is, before thou canſt know whether thou art elected, thou muſt believe in Jeſus Chriſt ſo really, that thy faith laying hold of, and drinking and eating the fleſh and blood of Chriſt, even ſo that there ſhall be life begotten in thy ſoul by the ſame; life from the condemnings of the law; life from the guilt of ſin; life over the filth of the ſame; life alſo to walk with God in his Son and ways; the life of love to God the Father, and Jeſus Chriſt his Son, ſaints and ways; and that becauſe they are holy, harmleſs, and ſuch that are altogether contrary to iniquity.

For theſe things muſt be in thy ſoul as a forerunner of thy being made acquainted with the other. God hath theſe two ways to ſhew to his children their election.

1. By teſtimony of the Spirit; that is, the ſoul being under trouble of conſcience, and grieved for ſin, the Spirit doth ſeal up the ſoul by its comfortable teſtimony, perſuading of the ſoul, that God, for Chriſt's ſake, hath forgiven all thoſe ſins that lie ſo heavy on the conſcience, and that do ſo much perplex the ſoul, by ſhewing it that that law which doth utter ſuch horrible curſes againſt it, is by Chriſt's blood ſatisfied and fulfilled, Eph 1. 13, 14.

2. By conſequence: that is, the ſoul finding that God hath been good unto it, in that he hath ſhewed it its loſt ſtate and miſerable condition: and alſo that he hath given it ſome comfortable hope that he will ſave it from the ſame: I ſay, the ſoul, from a right ſight thereof, doth, or may, draw this concluſion, that if God had not been minded to have ſaved it, he would not have done for it ſuch things as theſe. But for the more ſure dealing with thy ſoul, it is not good to take any of theſe apart: that is, it is not good to take the teſtimony of the Spirit (as thou ſuppoſeſt thou haſt) from the fruits thereof, ſo as to conclude the teſtimony thou haſt received, to be a ſufficient ground without the other, (not that it is not, if it be the teſtimony of the Spirit); but becauſe the devil doth alſo deceive ſouls by the workings of his ſpirit in them, pretending that it is the Spirit of God. And again, thou ſhouldſt not ſatisfy thyſelf, though thou do find ſome ſeekings in thee after that which is good, without the teſtimony of the other; that is to ſay, of the Spirit; for it is the teſtimony of two that is to be taken for truth: therefore, ſay I, as thou ſhouldſt be much in praying for the Spirit to teſtify aſſurance to thee, ſo alſo thou ſhouldſt look to the end of it when thou thinkeſt thou haſt it; which is this, to ſhew thee that it is alone for Chriſt's ſake that thy ſins are forgiven thee, and alſo thereby a conſtraining of thee to advance him, both by words and works, in holineſs and righteouſneſs all the days of thy life. From hence thou mayeſt boldly conclude thy election, 1 Theſſ. 3. 4.—6. *Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God our Father, knowing, brethren,* (ſaith the apoſtle) *beloved, your election of God.* But how? Why, by this, *For our goſpel came not to you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance.—And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt; ſo that you were enſamples to all that believe in Macedonia and Achaia. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which* (hath) *delivered us from the wrath to come,* ver. 10.

*Obj.* But alas, for my part, inſtead of finding in me any thing that is good, I find in me all manner of wickedneſs, hard-heartedneſs, hypocriſy, coldneſs of affection to Chriſt, very great unbelief, together with every thing that is baſe, and of an ill ſavour. What hope therefore can I have?

*Anſ.* If thou waſt not ſuch a one, thou hadſt no need of mercy. If thou waſt whole, thou hadſt no need of the phyſician; doſt thou therefore ſee thyſelf in ſuch a ſad condition as this? Thou haſt the more need to come to Chriſt, that thou mayſt be not only cleanſed from theſe evils, but alſo that thou mayſt be delivered from that wrath they will bring upon theee (if thou do not get rid of them) to all eternity.

*Queſt.* But how ſhould I do, and what courſe ſhould I take to be delivered from this ſad and troubleſome condition?

*Anſ.* Doſt thou ſee in thee all manner of wickedneſs? The beſt way that I can direct a ſoul in ſuch a caſe, is to pitch a ſtedfaſt eye on him that is full, and to look ſo ſtedfaſtly upon him by faith, that thereby thou mayſt even draw down of his fulneſs into thy heart; for that is the right way, and the way that was typed out (before Chriſt came in the fleſh) in the time of Moſes, when the Lord ſaid unto him, *Make thee a ſerpent of braſs,* (which was a type of Chriſt), *and ſet it upon a pole; and it ſhall come to paſs that when a ſerpent hath bitten any man,*

*man, that he may look thereon and live*, Numb. 21. 8.

Even ſo now in goſpel-times, when any ſoul is bitten with the fiery ſerpents, (their ſin), that then the next way to be healed is, for the ſoul to look upon the Son of man, who, as the ſerpent was, was hanged on a pole, (or tree), that whoſoever ſhall indeed look on him by faith, may be healed of all their diſtempers, whatever, John 3. 14, 15.

As now to inſtance in ſome things: 1. Is thy heart hard? Why then, behold how full of bowels and compaſſion is the heart of Chriſt towards thee; which may be ſeen in his coming down from heaven to ſpill his heart-blood for thee.

2. Is thy heart ſlothful and idle? Then ſee how active the Lord Jeſus is for thee, in that he did not only die for thee; but alſo in that he hath been ever ſince his aſcenſion into heaven, making interceſſion for thee, Heb. 7. 25.

3. Doſt thou ſee and find in thee iniquity and unrighteouſneſs? Then look up to heaven, and ſee there a righteous perſon, even thy righteous Jeſus Chriſt, now preſenting thee in his own perfections before the throne of his Father's glory, 1 Cor. 1. 30.

4. Doſt thou ſee that thou art very much void of right ſanctification? Then look up, and thou ſhalt ſee that thy ſanctification is in the preſence of God a complete ſanctification, repreſenting all the ſaints as (righteous, ſo) ſanctified ones in the preſence of the great God of heaven. And ſo whatſoever thou wanteſt, be ſure to ſtrive to pitch thy faith upon the Son of God, and behold him ſtedfaſtly, and thou ſhalt by ſo doing find a mighty change in thy ſoul. *For when we behold him as in a glaſs, even the glory of the Lord, we are changed* (namely by beholding) *from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 7. 18. This is the true way to get both comfort to thy ſoul, and alſo ſanctification and right holineſs into thy ſoul.

Poor ſouls that are under the diſtemper of a guilty conſcience, and under the workings of much corruption, do not go the neareſt way to heaven, if they do not in the firſt place look upon themſelves as curſed ſinners by the law: and yet at that time they are bleſſed, for ever bleſſed ſaints, by the merits of Jeſus Chriſt. *O wretched man that I am*, ſaith Paul, and yet, O bleſſed man that I am through my Lord Jeſus Chriſt; for that is the ſcope of the ſcripture, Rom. 7. 24, 25.

*Obj* But, alas, I am blind and cannot ſee, what ſhall I do now?

*Anſ.* Why, truly, thou muſt go to him that can make the eyes that are blind to ſee (even to our Lord Jeſus) by prayer, ſaying, as the poor blind man did, *Lord, that I might receive my ſight;* and ſo continue begging him, till thou do receive ſight, even a ſight of Jeſus Chriſt, his death, blood, reſurrection, aſcenſion, interceſſion, and that for thee, even for thee.

And the rather, becauſe, firſt, he hath invited thee to come and buy ſuch eye-ſalve of him that may make thee ſee, Rev. 3. 18. Secondly, Becauſe thou ſhalt never have any true comfort till thou doſt thus come to ſee, and behold the Lamb of God that hath taken away thy ſins, John 1. 29. Thirdly, Becauſe, that thereby thou wilt be able (through grace) to ſtep over, and turn aſide from the ſeveral ſtumbling-blocks that Satan, together with his inſtruments, hath laid in our way, which otherwiſe thou wilt not be able to ſhun, but wilt certainly fall when others ſtand, and grope and ſtumble when others go upright, to the great prejudice of thy poor ſoul.

*Obj.* But, alas! I have nothing to carry with me; how then ſhould I go?

*Anſ.* Haſt thou no ſins? If thou haſt, carry them, and exchange them for his righteouſneſs; becauſe he hath ſaid, *Caſt thy burden upon the Lord, and he will ſuſtain thee*, Pſal. 55. 22. And again, becauſe he hath ſaid, Though thou be heavy laden, yet if thou do but come to him, *he will give thee reſt*, Matth. 11. 28.

*Obj.* But (you will ſay) Satan telleth me that I am ſo cold in prayers, ſo weak in believing, ſo great a ſinner, that I do go ſo ſlothfully on in the ways of God, that I am ſo apt to ſlip at every temptation, and to be entangled therewith, together with other things, ſo that I ſhall never be able to attain thoſe bleſſed things that are held forth to ſinners by Jeſus Chriſt; and therefore my trouble is much upon this account alſo: and many times I fear that will come upon me which Satan ſuggeſteth to me; that is, I ſhall miſs of eternal life.

*Anſ.* 1. As to the latter part of the objection, That thou ſhalt never attain to everlaſting life, that is obtained for thee already without thy doing, either thy praying, ſtriving, or wreſtling againſt ſin. If we ſpeak properly, it is Chriſt that hath in his own body aboliſhed death on the croſs, and brought light, life, and glory to us through this his thus doing. But this is the thing that thou aimeſt at, that thou ſhalt never have a ſhare in this life, already obtained for ſo many as do come by faith to Jeſus Chriſt; and all becauſe thou art ſo ſlothful, ſo cold, ſo weak, ſo great a ſinner, ſo ſubject to ſlip and commit infirmities.

*Anſ.* 2. I anſwer, Didſt thou never learn to outſhoot the devil in his own bow, and to cut off his head with his own ſword, as David ſerved Goliah, who was a type of him.

*Queſt.* O! how ſhould a poor ſoul do this? This is rare indeed.

*Anſ.* Why, truly thus: Doth Satan tell thee thou prayeſt but faintly, and with very cold devotion? Anſwer him thus, and ſay, I am glad you told me, for this will make me truſt the more to Chriſt's prayers, and the leſs to my own; alſo I will endeavour henceforward to groan, to ſigh, and to be ſo fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again, with the mighty groans thereof. And whereas thou ſayeſt that I am ſo weak in believing, I am glad you mind me of it, I hope it will henceforward ſtir me up to cry the more heartily to God for ſtrong faith, and make me the more reſtleſs till I have it. And ſeeing thou telleſt me that I run ſo ſoftly, and that I ſhall go near to miſs of glory, this alſo ſhall be, through grace, to my advantage, and cauſe me to preſs the more earneſty towards the mark, for the prize of the high calling of God in Chriſt Jeſus. And ſeeing thou doſt tell me that my ſins are wondrous great, hereby thou bringeſt the remembrance of the unſupportable vengeance of God into my mind, if I die out of Jeſus Chriſt, and alſo the neceſſity of the blood, death, and merits of Chriſt to help me; I hope it will make me fly the faſter, and preſs the harder after an intereſt in him; and the rather, becauſe (as thou telleſt me) my ſtate will be unſpeakably miſerable without him. And ſo all along, if he tell thee of thy deadneſs, dulneſs, coldneſs, or unbelief, or the greatneſs of thy ſins, anſwer him, and ſay, I am glad you told me, I hope it will be a means to make me run faſter, ſeek earneſtlier, and to be the more reſtleſs after Jeſus Chriſt. If thou didſt but get this art, as to out-run him in his own ſhoes, (as I may ſay), and to make his own darts to pierce himſelf, then thou mighteſt alſo ſay, now doth Satan's temptations, as well as other things, work together for my good, for my advantage, Rom. 8. 28.

*Obj.* But I do find ſo many weakneſſes in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myſelf, it maketh me think that my duties are nothing worth.

*Anſ.* I anſwer, It may be it is thy mercy that thou art ſenſible of infirmities in the beſt things thou doſt; ay, a greater mercy than thou art aware of.

*Queſt.* Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my beſt duties infected with it? How can it poſſibly be?

*Anſ.* Verily, thy ſins appearing in thy beſt duties, do work for thy advantage theſe ways.

1. In that thou findeſt ground enough thereby to make thee humble; and when thou haſt done all, yet to count thyſelf but an unprofitable ſervant.

And, 2. Thou by this means art taken off from leaning on any thing below a naked Jeſus for eternal life. It is like, if thou waſt not ſenſible of many by-thoughts and wickedneſſes in thy beſt performances, thou wouldeſt go near to be ſome proud, abominable hypocrite, or a ſilly, proud, diſſembling wretch at the beſt, ſuch a one as would ſend thy ſoul to the devil in a bundle of thy own righteouſneſs: but now thou, through grace, ſeeſt that in all and every thing thou doſt, there is ſin enough in it to condemn thee. This, in the firſt place, makes thee have a care of truſting in thy own doings; and, ſecondly, ſheweth thee, that there is nothing in thyſelf which will do thee any good, by working in thee, as to the meritorious cauſe of thy ſalvation: no, but thou muſt have a ſhare in the birth of Jeſus, in the death of Jeſus, in the blood, reſurrection, aſcenſion, and interceſſion of a crucified Jeſus. And how ſayeſt thou! Doth not thy finding of this in thee cauſe thee to fly from a depending on thy own doings? And doth it not alſo make thee more earneſtly to groan after the Lord Jeſus? Yea, and let me tell thee alſo, it will be a cauſe to make thee admire the freeneſs and tender-heartedneſs of Chriſt to thee, when he ſhall lift up the light of his countenance upon thee, becauſe he hath regarded ſuch a one as thou, ſinful thou: and therefore in this ſenſe it will be a mercy to the ſaints, that they do find the reliques of ſin ſtill ſtruggling in their hearts. But this is not ſimply the nature of ſin, but the mercy and wiſdom of God, who cauſeth *all things to work together for the good of thoſe that love and fear God*, Rom. 8. And therefore, whatever thou findeſt in thy ſoul, though it be ſin of never ſo black a ſoul-ſcaring nature, let it move thee to run the faſter to the Lord Jeſus Chriſt, and thou ſhalt not be aſhamed, that is, of thy running to him.

But, ſecondly, When thou doſt apprehend that thou art defiled, and alſo thy beſt duties annoyed with many weakneſſes, let that ſcripture come into thy thoughts, which ſaith, *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption.* And if thou ſhalt underſtand, that what thou canſt not find in thyſelf, thou ſhalt find in Chriſt. Art thou a fool in thyſelf? then Chriſt is made of God thy wiſdom. Art thou unrighteous in thyſelf? Chriſt is made of God thy righteouſneſs. Doſt thou find that there is but little ſanctifying grace in thy ſoul? ſtill here is Chriſt made thy ſanctification, and all this in his own perſon without thee, without thy wiſdom, without thy righteouſneſs, without thy ſanctification, without in his own perſon in thy father's preſence, appearing there perfect wiſdom, righteouſneſs, and ſanctification in his own perſon; I ſay, as a public perſon for thee: ſo that thou mayeſt believe and ſay to thy ſoul, My ſoul, though thou doſt find innumerable infirmities in thyſelf, and in thy actions; yet look upon thy Jeſus, the man Jeſus, he is wiſdom, and that for thee, to govern thee, to take care for thee, and to order all things for the beſt for thee. He is alſo thy righteouſneſs now at God's right hand, always ſhining before the eyes of his glory; ſo that there it is unmoveable, though thou art in never ſuch a ſad condition, yet thy righteouſneſs, which is the Son of God, God-man, ſhines as bright as ever, and is as much accepted of God as ever, (O this ſometimes hath been life to me.) And ſo, whatever thou. O my ſoul, findeſt wanting in thyſelf, through faith thou ſhalt ſee all laid up for thee in Jeſus Chriſt, whether it be wiſdom, righteouſneſs, ſanctification, or redemption. Nay, not only ſo; but, as I ſaid before, he is all theſe in his own perſon without thee in the preſence of his Father for thee.

*Obj.* But now, if any ſhould ſay in their hearts, th! but I am one of the old covenant-men I doubt; naat is, I doubt I am not within this glorious covent of grace. And how if I ſhould not?

th*Anſ.* 1. Well, thou feareſt that thou art one of fire old covenant, a ſon of the bond-woman. In the tuſt place, know that thou waſt one of them by naſere, for all by nature are under that covenant; but t the caſe, that thou art to this day under that, yet let me tell thee, in the firſt place, there is hopes for thee; for there is a gap open, a way made for ſouls to come from under the covenant of works, by Chriſt: *For he hath broken down the middle wall of partition between us and you*, Eph. 2. 14. And therefore, if thou wouldeſt be ſaved, thou mayeſt come to Chriſt; if thou wanteſt a righteouſneſs, (as I ſaid before), there is one in Chriſt; if thou wouldſt be waſhed, thou mayſt come to Chriſt; and if thou wouldſt be juſtified, there is juſtification enough in the Lord Jeſus Chriſt. That's the firſt.

*Anſ.* 2. And ſecondly, Thou canſt not be ſo willing to come to Chriſt, as he is thou ſhouldſt come to him; witneſs his coming down from heaven, his humiliation, his ſpilling of his blood from both his cheeks. Luke 23. 44. by ſweat under the burden of ſin, and his ſhedding of it by the ſpear, when on the croſs. It appears alſo by his promiſes, by his invitations, by his ſending forth his meſſengers to preach the ſame to poor ſinners, and threatneth damnation upon this very account, namely, the neglect of him; and declares, that all the thouſands and ten thouſand of ſins in the world ſhould not be able to damn thoſe that believed in him; that he would pardon all, forgive and paſs by all, if they would but come unto him; moreover, promiſeth to caſt out none, no, not the pooreſt, vileſt, contemptibleſt creaturs in the whole world. *Come unto me all*, (every one, though you be never ſo many, never ſo vile, though your load be never ſo heavy and intolerable though you deſerve no help, not the leaſt help, no mercy, nor the leaſt compaſſion), *yet caſt your burden upon me, and you ſhall find reſt for your ſouls.* Come unto me and I will heal you, love you teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will ſuccour you, help you, and keep you from all devils and their temptations, from the law and its curſes, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you, and all my ſtrength, love, wiſdom, and intereſt, that I have with my Father, ſhall be laid out for you. Come unto me, your ſweet Jeſus, your loving and tender-hearted Jeſus, everlaſting and ſin-pardoning Jeſus. Come unto me, and I will waſh you and put my righteouſneſs upon you, pray to my Father for you, and ſend my Spirit into you that you may be ſaved. Therefore,

Conſider, beſides this, what a privilege thou ſhalt have at the day of judgement above thouſands, if thou do indeed and in truth cloſe in with this Jeſus, and accept of him; for thou ſhalt not only have privilege in this life, but in the life everlaſting, even at the time of Chriſt's ſecond coming from heaven; for then, when there ſhall be the whole world gathered together, and all the good angels, bad angels ſaints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right-hand and on the left, ſhall be with thee, beholding of the wonderful glory and majeſty of the Son of God; then ſhall the Son of glory, even Jeſus, in the very view and ſight of them all, ſmile and look kindly upon thee, when a ſmile or a kind look from Chriſt ſhall be worth more than ten thouſand worlds, then thou ſhalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge or a king, in the ſight of lords, earls, dukes, and princes; why, thus it will be with thee in the ſight of all the princely ſaints, angels, and devils, in the ſight all of the great nobles in the world; then even thou that cloſeſt in with Chriſt, be thou rich or poor, be thou bond or free, wiſe or fooliſh, if thou cloſe in with him, he will ſay unto thee, *Well done, good and faithful ſervant*, even in the midſt of the whole world; they that love thee ſhall ſee it, and they that hate thee ſhall all to their ſhame behold it; for if thou fear him here in ſecret, he will make it manifeſt even as the day upon the houſe-top.

Secondly, not only thus, but thou ſhalt alſo be lovingly received, and tenderly embraced of him at that day, when Chriſt hath thouſands of gallant ſaints, as old Abraham, Iſaac, Jacob, David, Iſaiah, Jeremiah, together with all the prophets and apoſtles, and martyrs, attending on him; together with many thouſands of glittering angels miniſtring before him. Beſides, when the ungodly ſhall appear there with their pale faces, with their guilty conſciences, and trembling ſouls, that would then give thouſands and ten thouſands of worlds, (if they had ſo many), if they could enjoy but one loving look from Chriſt; I ſay, then, ſhalt thou have the hand of Chriſt reached to thee kindly to receive thee, ſaying, Come thou bleſſed, ſtep up hither; thou waſt willing to leave all for me, and now I will give all to thee; here is a throne, a crown, a kingdom; take them. Thou waſt not aſhamed of me when thou waſt in the world among my enemies, and now will not I be aſhamed of thee before thine enemies; but will, in the view of all theſe devils and damned reprobates, promote thee to honour and dignity. *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Thou ſhalt ſee that thoſe who have ſerved me in truth ſhall loſe nothing by the means: No, but ye ſhall be as pillars in my temple, and inheritors of my glory, and ſhall have place to walk in among my ſaints and angels, Zech. 3. 7. O! who would not be in this condition! who would not be in this glory! It will be ſuch a ſoul-raviſhing glory, that I am ready to think the whole reprobate world will be ready to run mad, Deut. 28. 34. to think that they ſhould miſs of it; then will the vileſt drunkard, ſwearer, liar, and unclean perſon, willingly cry, *Lord, Lord, open to us*, yet be denied of entrance, and thou in the mean time embraced, entertained, made welcome, have a fair mitre ſet upon thy head, and clothed with immortal glory, Zech. 3. 5. O, therefore, let all this move thee, and be of weight upon thy ſoul to cloſe in with Jeſus, this tender-hearted Jeſus. And if yet, for all what I have ſaid, thy ſins do ſtill ſtick with thee, and thou findeſt thy helliſh heart loth to let them go, think with thyſelf in this manner: Shall I have my ſins, and loſe my ſoul? will they do me any good when Chriſt comes? would not heaven be better to me than my ſins? and the company of God, Chriſt, ſaints, and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire. Canſt thou now, that readeſt or heareſt theſe lines, turn thy back, and go on in thy ſins? Canſt thou ſet ſo light of heaven, of God, of Chriſt, and the ſalvation of thy poor yet precious ſoul? Canſt thou hear of Chriſt, his bloody ſweat and death, and not be taken with it, and not be grieved for it, and alſo converted by it? If ſo, I might lay down ſeveral conſiderations to ſtir thee up to mend thy pace towards heaven; but I ſhall not; there is enough written already to leave thy ſoul without excuſe, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal everlaſting fire: O! to make thee ſwim and roul up and down in the flames of the furnace of fire!

# A Caution to ſtir up to watch againſt SIN.

*The firſt eight lines one did commend to me,*
*The reſt I thought good to commend to thee:*
*Reader, in reading be thou rul'd by me,*
*With rhimes nor lines, but truths, affected be.*

## I.

SIN will at firſt, juſt like a beggar crave
One penny, or one half-penny to have:
But if you grant its firſt ſuit, 'twill aſpire,
From pence to pounds, and ſtill will mount up higher
To the whole ſoul: but if it makes its moan,
Then ſay, here is not for you, get you gone.
*For if you give it entrance at the door,*
*It will come in, and may go out no more.*

## II.

SIN, rather than 'twill out of action be,
Will pray to ſtay, though a ſhort ſpace with thee,
One night, one hour, one moment, will it cry,
Embrace me in thy boſom or I die.
Time to repent (ſaith it) I will allow,
And help, if to repent thou know'ſt not how.
*But if you give it entrance at the door,*
*It will come in, and may go out no more.*

## III.

If begging doth not do, Sin promiſe will
Rewards to thoſe that ſhall its luſts fulfil:
Some pence in hand, yea pounds 'twill offer thee,
If at its motion and its beck thou'lt be.
'Twill heaven ſeem to out-bid, and all to gain
Thy love, and win thee it to entertain.
*But give it not admittance at thy door,*
*Leſt it comes in, and ſo goes out no more.*

## IV.

If promiſing and begging will not do,
'Twill by its wiles attempt to flatter you.
I'm harmleſs, mean no ill, be not ſo ſhy,
Will ev'ry ſoul-deſtroying motion cry.
Its ſting 'twill hide, 'twill change its native hue,
Vile 'twill not, but a beauty ſeem to you.
*But if you give it entrance at the door,*
*Its ſting will in, and may come out no more.*

## V.

Rather than fail, Sin will itſelf divide,
Bid thee do this and lay the reſt aſide.
Take little ones, ('twill ſay), throw great ones by,
(As if for little ſins men ſhould not die.)
Yea, Sin with itſelf a quarrel will maintain,
On purpoſe that by it thou might'ſt be ſlain.
*Beware the cheat then, keep it out of door,*
*It would come in, and would go out no more.*

## VI.

SIN, if you will believe it, will accuſe,
What is not hurtful, and itſelf excuſe:
'Twill make a vice of virtue, and 'twill ſay,
Good is deſtructive, doth men's ſouls betray,

'Twill make a law, where God has made man free,
And break thoſe laws by which men bounded be.
*Look to thyſelf then, keep it out of door,*
*Thee 'twould intangle, and inlarge thy ſcore.*

### VII.

Sin, is that beaſtly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him, who ſome time God's image was,
Look like the devil, love and plead his cauſe;
Like to the plague, poiſon, or leproſie,
Defile 'twill, and infect contagiouſly.
*Wherefore beware, againſt it ſhut the door;*
*If not, it will defile thee more and more.*

### VIII.

Sin, once poſſeſſed of the heart, will play
The tyrant, force its vaſſal to obey:
'Twill make thee thine own happineſs oppoſe,
And offer open violence to thoſe
That love thee beſt; yea, make thee to defy
The law and counſel of the Deity.
*Beware then, keep this tyrant out of door,*
*Leſt thou be his, and ſo thy own no more.*

### IX.

Sin, harden can thy heart againſt thy God,
Make thou abuſe his grace, deſpiſe his rod;
'Twill make you run upon the very pikes,
Judgements foreſeen bring ſuch to no diſlikes
Of ſinful hazards; no, they venture ſhall
For one baſe luſt, their ſoul, and heav'n and all.
*Take heed then, hold it, cruſh it at the door,*
*It comes to rob thee and to make thee poor.*

### X.

Sin is a priſon, hath its bolts, its chains,
Brings into bondage who it entertains;
Hangs ſhackles on them, bends them to its will,
Holds them, as Sampſon's grinding at the mill,
'Twill blind them, make them deaf; yea, 'twill them gagg,
And ride them, as the devil rides his hagg.
*Wherefore look to it, keep it out of door.*
*If once its ſlave, thou may'ſt be free no more.*

### XI.

Though Sin at firſt its rage diſſemble may,
'Twill ſoon upon thee as a lion prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill outright,
Its living death will gnaw thee day and night.
Thy pleaſures now to paws and teeth it turns,
In thee its tickling luſts, like brimſtone, burns.
*Wherefore beware and keep it out of door.*
*Leſt it ſhould on thee as a lion roar.*

### XII.

Sin, will accuſe, will ſtare thee in the face,
Will for its witneſs quote both time and place
Where thou it did'ſt commit, and ſo appeal
To conſcience, who thy facts dare not conceal,
But on thee as a judge ſuch ſentence paſs,
As will to thy ſweet meats prove bitter ſauce.
*Wherefore beware againſt it, ſhut thy door,*
*Repent what's paſt, believe and ſin no more.*

### XIII.

Sin is the living worm, the laſting fire,
Hell would ſoon loſe its heat, could Sin expire;
Better ſinleſs, in hell, than to be where
Heav'n is, and to be found a ſinner there.
One ſinleſs with infernals might do well,
But Sin would make a very heav'n a hell.
*Look to thyſelf then, to keep it out of door,*
*Leſt it gets in, and never leaves thee more.*

### XIV.

No match has Sin but God in all the world,
Men, angels it has from their ſtations hurl'd:
Holds them in chains, as captives in deſpite,
Of all that here below is called might.
Releaſe, help, freedom from it none can give,
But even he by whom we breath and live.
*Watch therefore, keep this giant out of door,*
*Leſt if once in, thou get him out no more.*

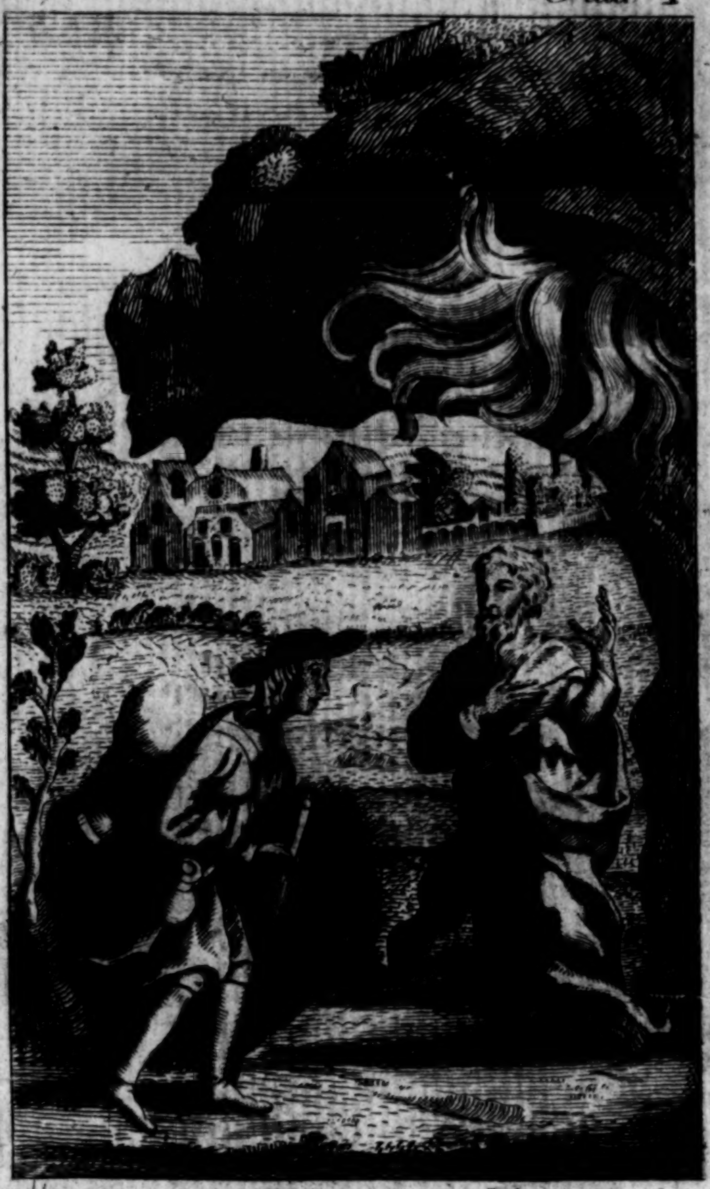
### XV.

Fools make a mock at Sin, will not believe,
It carries ſuch a dagger in its ſleeve;
How can it be (ſay they) that ſuch a thing,
So full of ſweetneſs, ſhould e'er wear a ſting:
They know not that it is the very ſpell
Of Sin, to make men laugh themſelves to hell.
*Look to thyſelf then, deal with Sin no more,*
*Leſt he that ſaves, againſt thee ſhuts the door.*

### XVI.

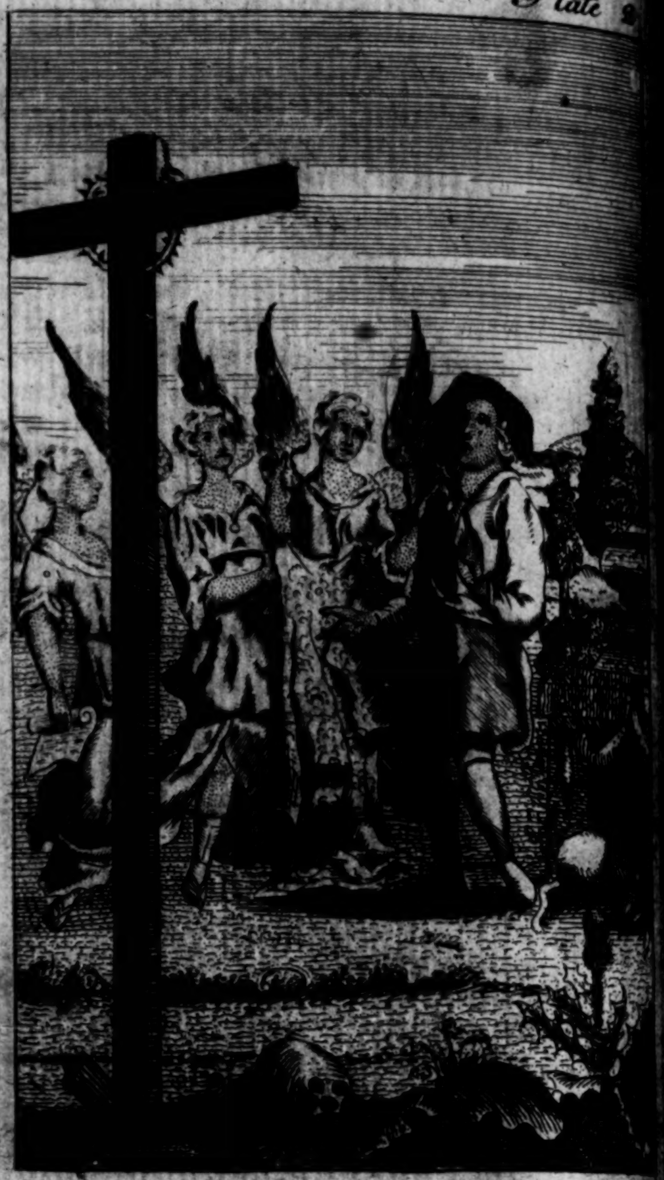
Now let the God that is above,
That hath for ſinners ſo much love:
Theſe lines ſo help thee to improve,
That he to him thy heart may move.
Keep thee from outward enemies,
Help the infernal to deſpiſe,
Deliver thee from them infernal,
And bring thee ſafe to life eternal. Amen.

Plate 1



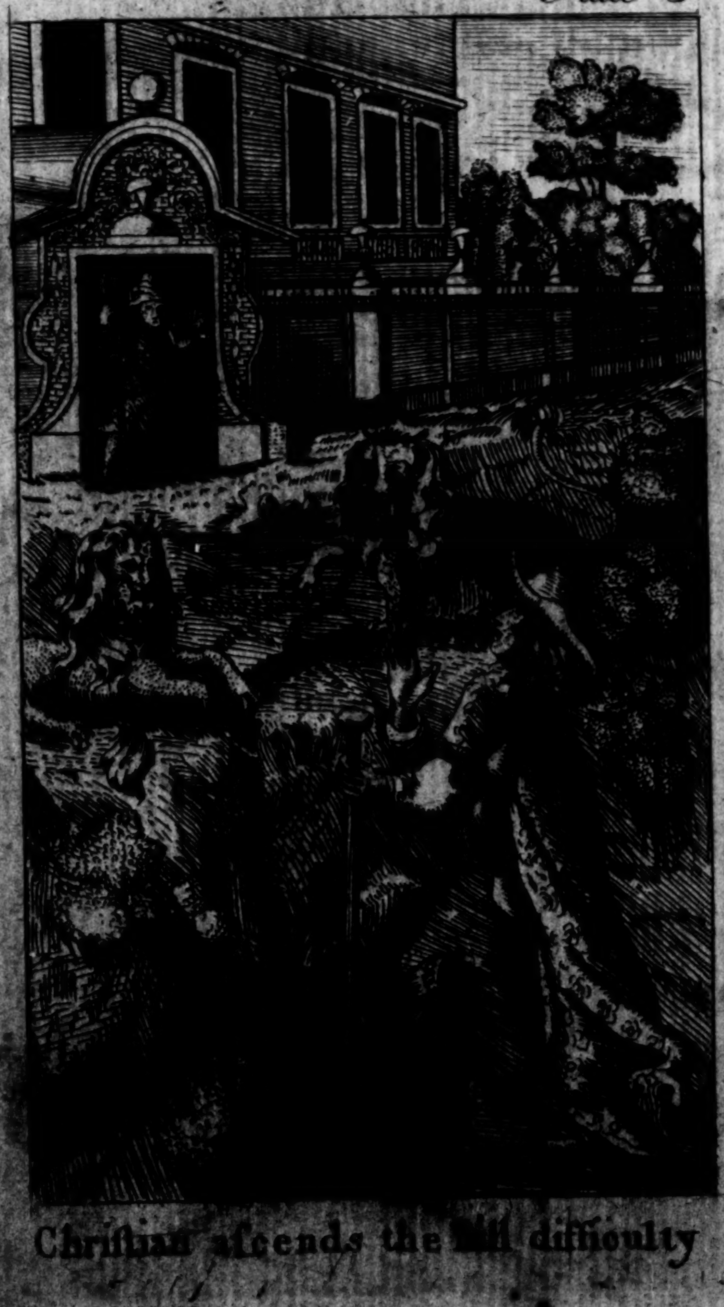
Evangeliſt reaſons afreſh with Chriſtian

Plate 2



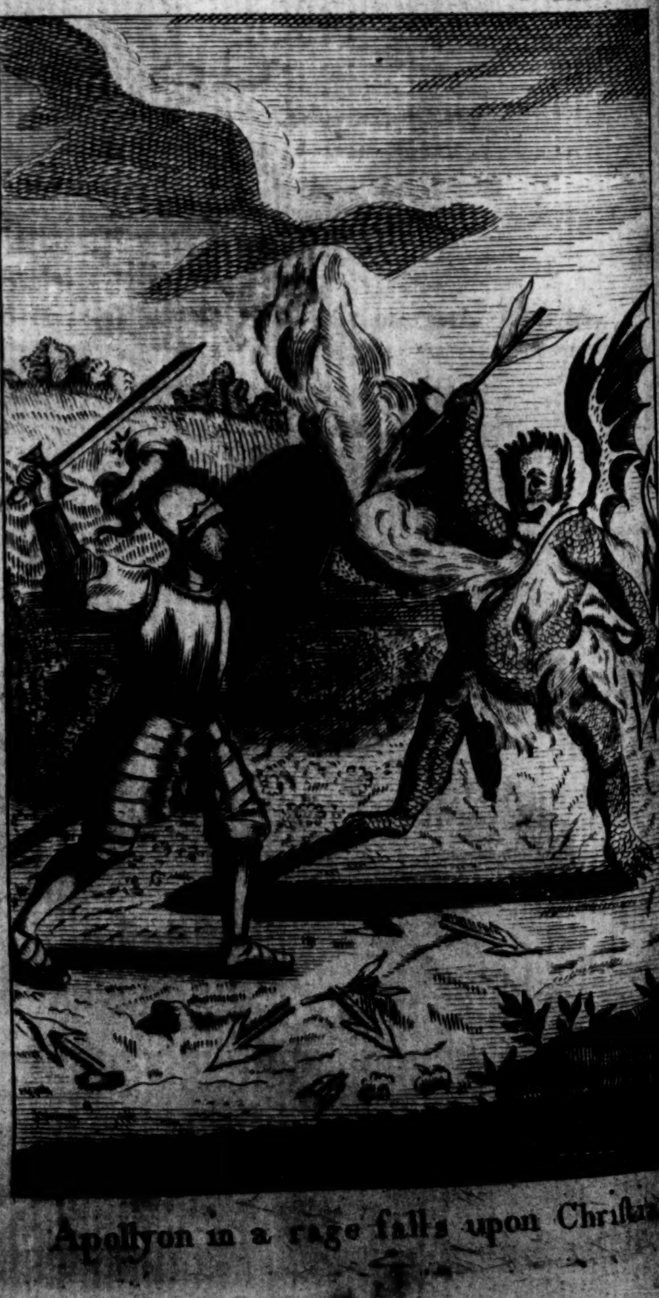
Chriſtian Relieved of his Burden

Plate 3



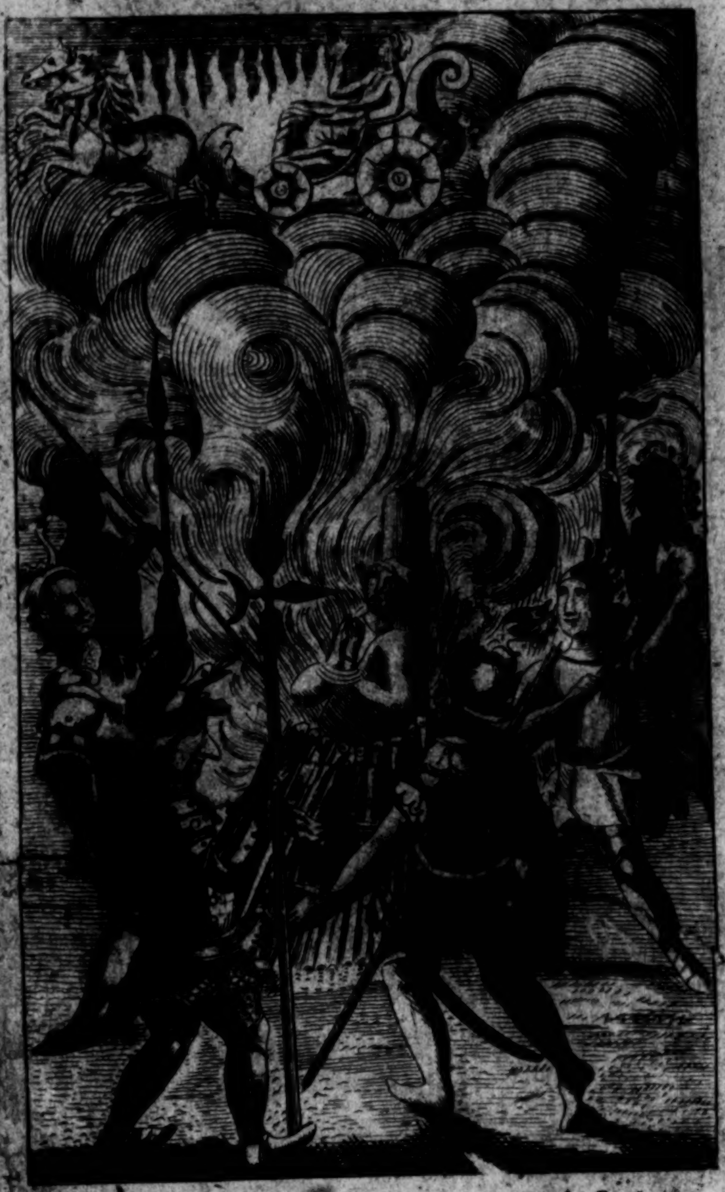
Chriſtian aſcends the hill difficulty

Plate 4



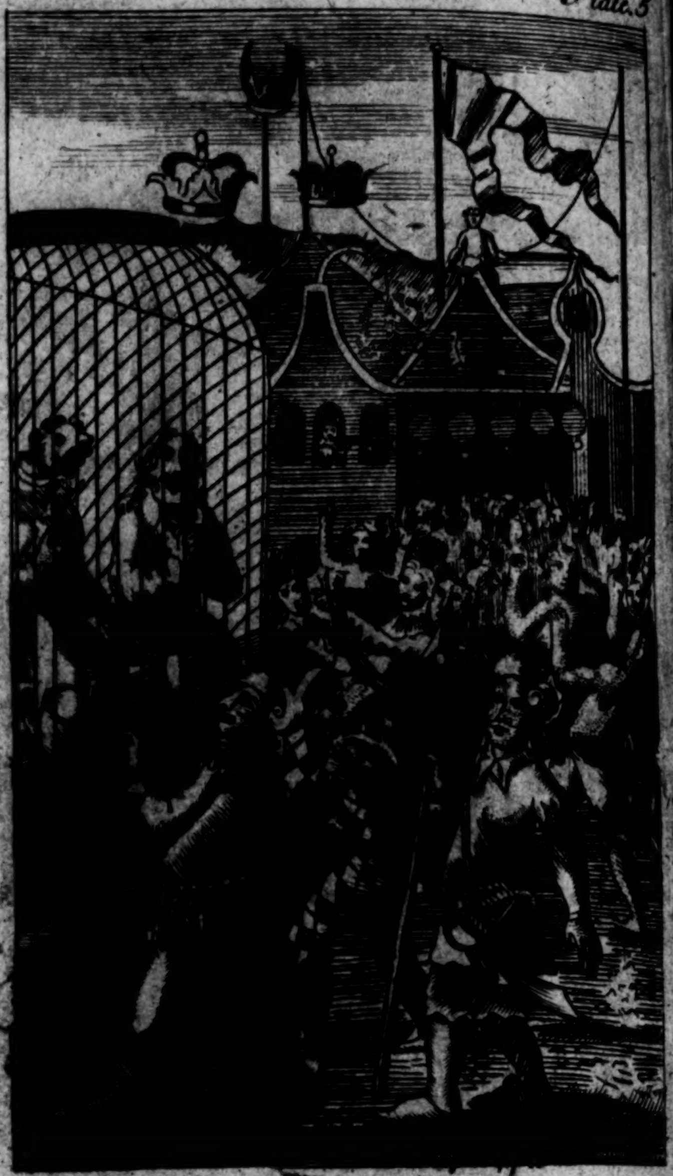
Apollyon in a rage falls upon Chriſtian

Plate. 6



The Cruel death of Faithful

Plate. 5



Vanity Fair and the Pilgrims suffering there

Plate. 7

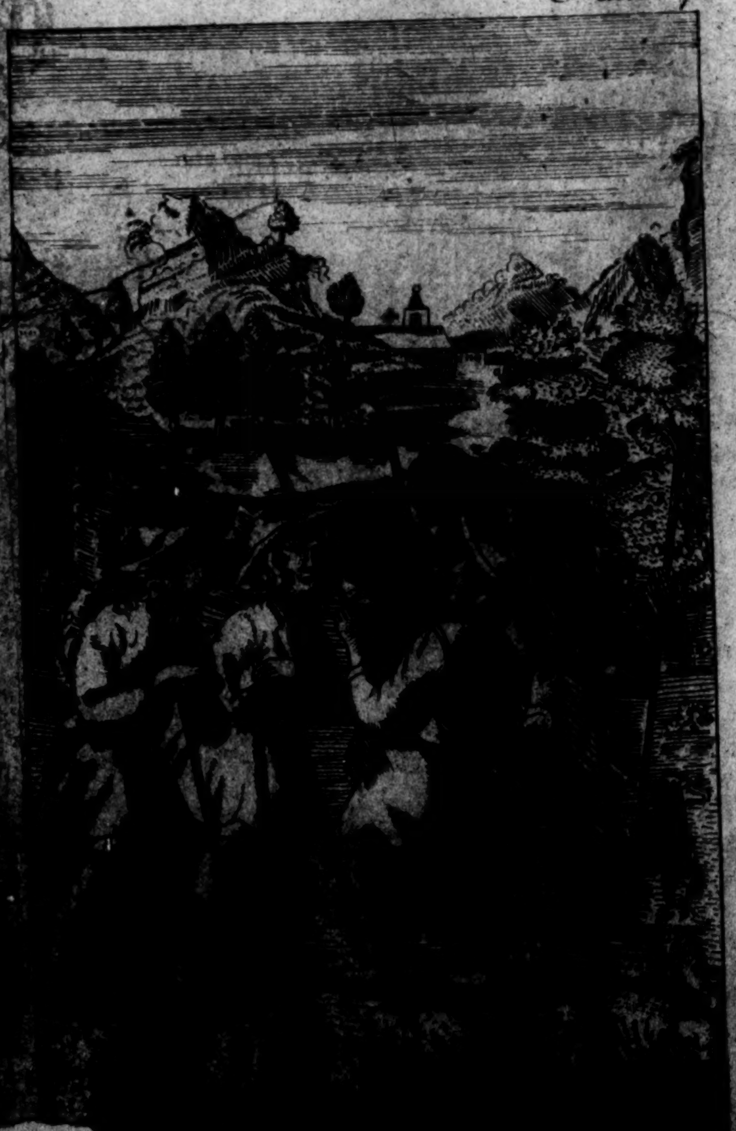
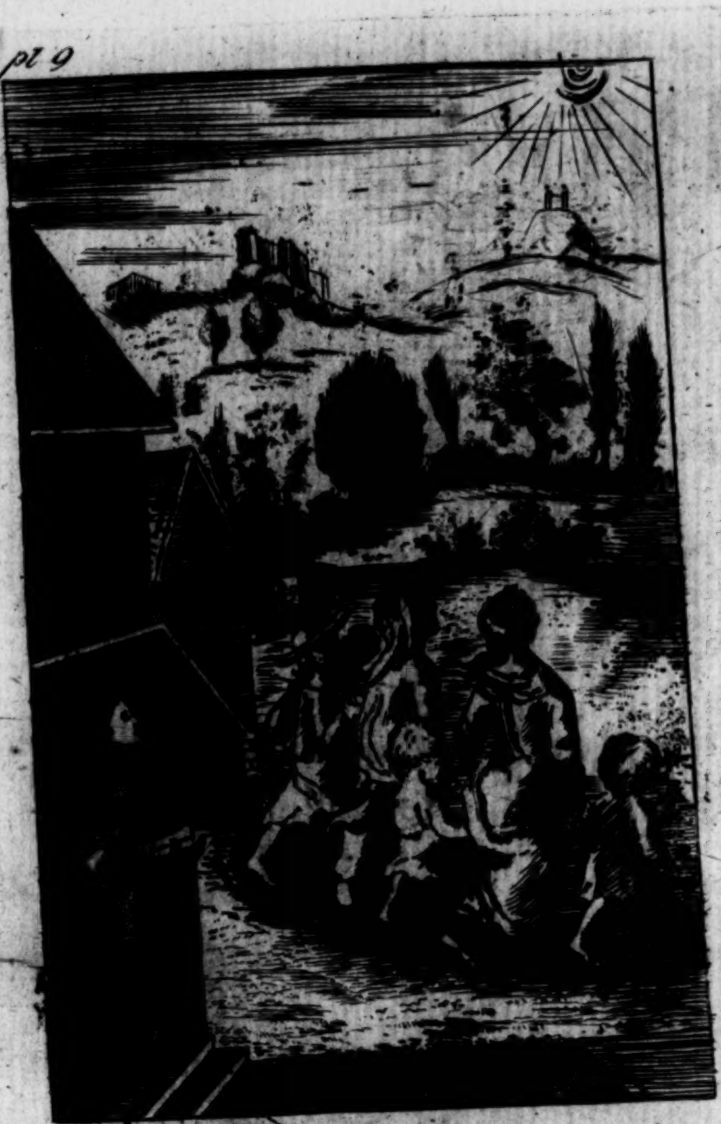


Plate. 8

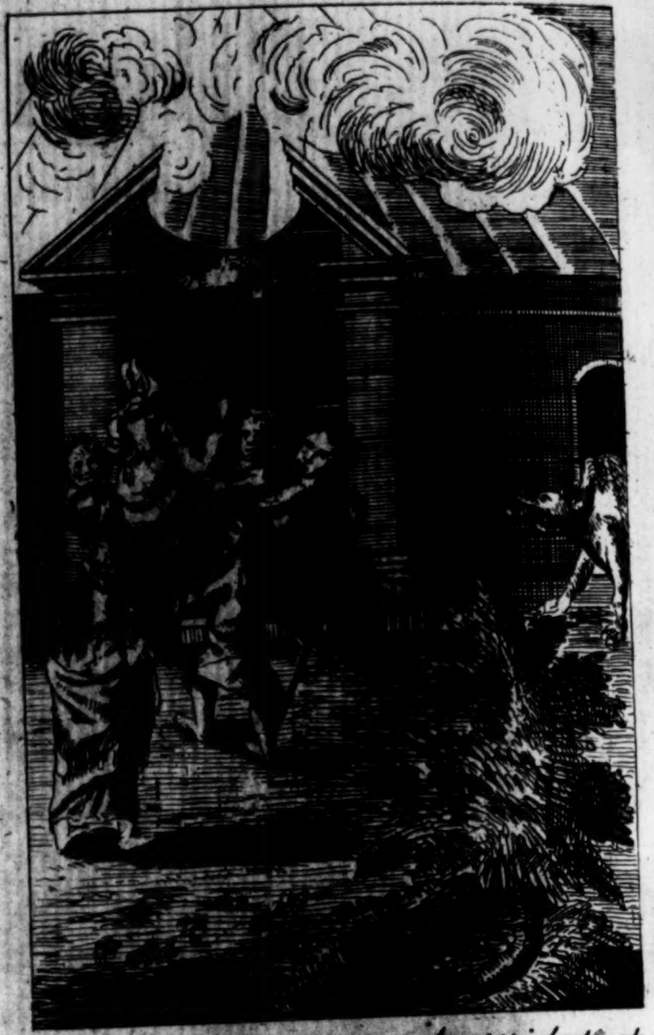
on his fears of d

pl 9



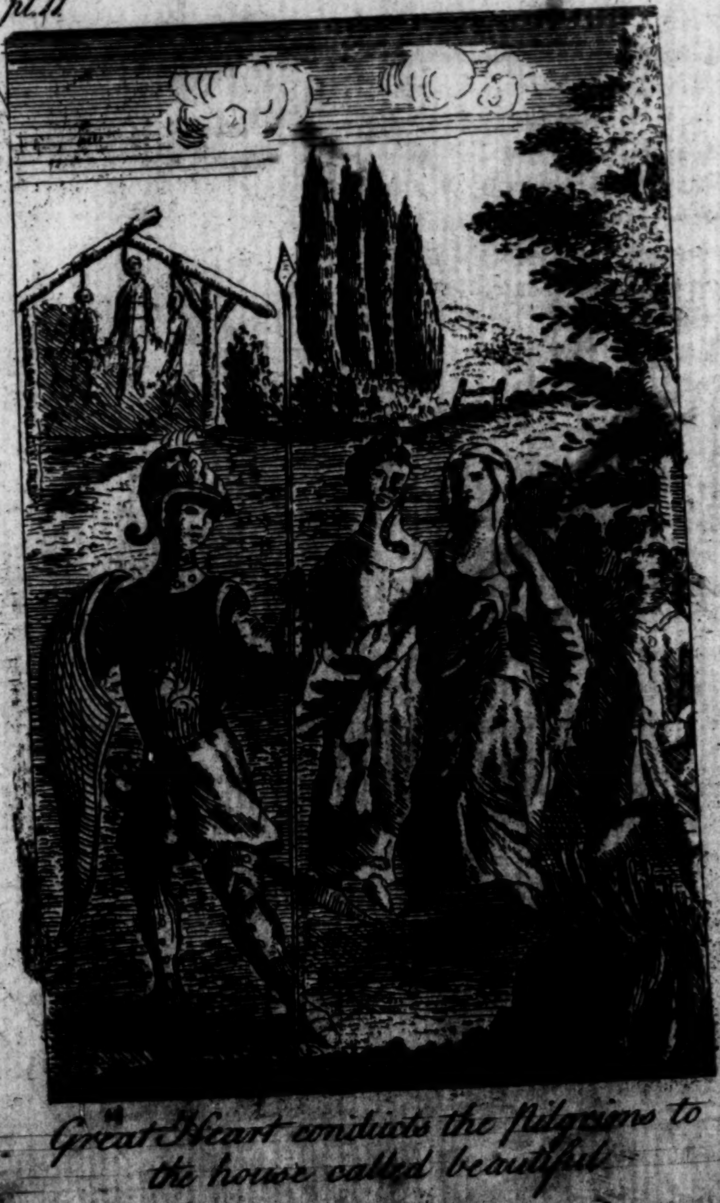
Christiana & her Childern set out
on pilgrimage

pl.10.



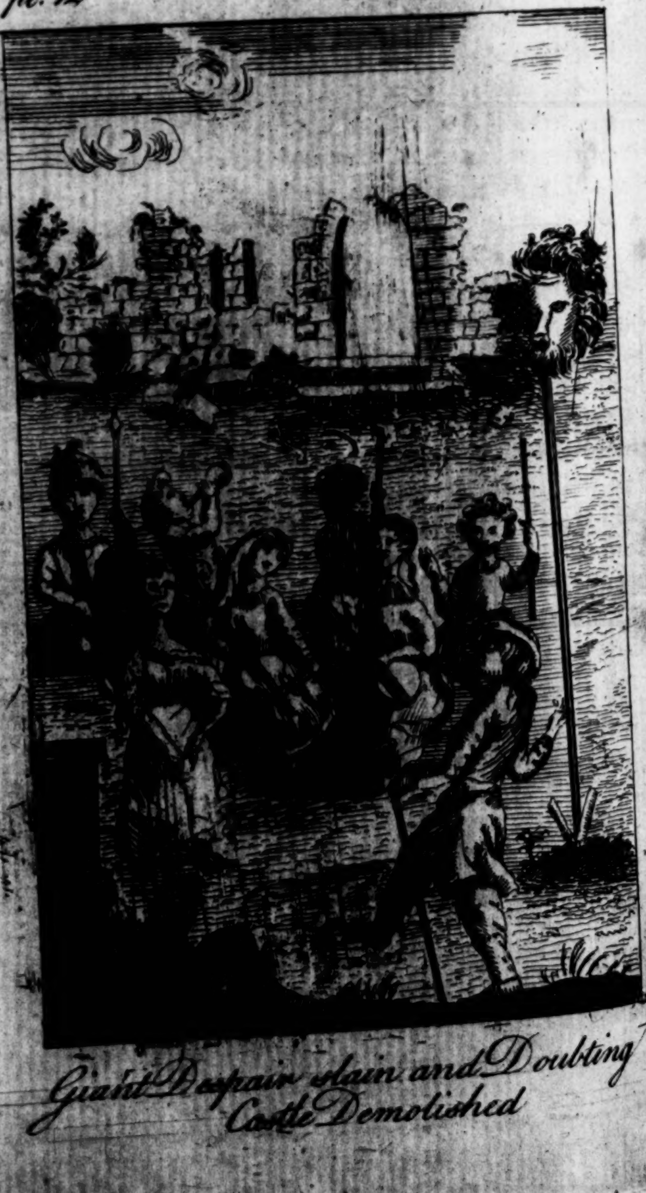
Christiana &c. enter the Wicket gate

pl.11



Great Heart conducts the pilgrims to
the house called beautiful

pl. 12



Giant Despair slain and Doubting
Castle Demolished

# The Pilgrim's Progreſs,

## From this world, to that which is to come:

Delivered under the SIMILITUDE of a

# DREAM.

Wherein is diſcovered, the manner of his ſetting out, his dangerous journey, and ſafe arrival at the deſired country.

In THREE PARTS, Complete.

*I have uſed ſimilitudes*, Hoſ. xii. 10.

## The Author's APOLOGY for his Book.

WHen at the firſt I took my pen in hand,
Thus for to write, I did not underſtand
That I at all ſhould make a little book
In ſuch a mode: nay, I had undertook
To make another; which, when almoſt done,
Before I was aware, I this began.
And thus it was: I writing of the way
And race of ſaints in this our goſpel-day,
Fell ſuddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I ſet down:
This done, I twenty more had in my crown;
And they again began to multiply,
Like ſparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed ſo faſt,
I'll put you by yourſelves, leſt you at laſt
Should prove *ad infinitum*, and eat out
The book that I already am about.
Well, ſo I did; but yet I did not think
To ſhew to all the world my pen and ink
In ſuch a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to pleaſe my neighbour; no, not I,
I did it my own ſelf to gratify.
Neither did I but vacant ſeaſons ſpend
In this my ſcribble; nor did I intend
But to divert myſelf in doing this,
From worſer thoughts which make me do amiſs.
Thus I ſet pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and ſo I penn'd
It down; until it came at laſt to be,
For length and breadth, the bigneſs which you ſee.
Well, when I had thus put my ends together,
I ſhew'd them others, that I might ſee whether
They would condemn them, or them juſtify:
And ſome ſaid, Let them live; ſome, Let them die.
Some ſaid, John, print it; others ſaid, Not ſo.
Some ſaid, it might do good; others ſaid, No.
Now I was in a ſtrait, and did not ſee
Which was the beſt thing to be done by me:
At laſt I thought, ſince ye are thus divided,
I print it will; and ſo the caſe decided.
For thought I, ſome I ſee would have it done,
Though others in that channel do not run.
To prove then who adviſed for the beſt;
Thus I thought fit to put it to the teſt.
I farther thought, if now I did deny
Thoſe that would have it, thus to gratify,
I did not know, but hinder them I might
Of that which would to them be great delight.
For thoſe which were not for its coming forth.
I ſaid to them, Offend you, I am loth;
Yet ſince your brethren pleaſed with it be,
Forbear to judge, till you do farther ſee.
If that thou wilt not read, let it alone;
Some love the meat, ſome love to pick a bone.
Yea, that I might them better moderate,
I did too with them thus expoſtulate:
May I not write in ſuch a ſtyle as this?
In ſuch a method too, and yet not miſs
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none;
Yea, dark or bright, if they their ſilver drops
Cauſe to deſcend, the earth, by yielding crops,
Gives praiſe to both, and carpeth not at either,
But treaſures up the fruit they yield together;
Yea, ſo commixes both, that in their fruit
None can diſtinguiſh this from that; they ſuit
Her well when hungry: but if ſhe be full,
She ſpews out both, and makes their bleſſing null.
You ſee the ways the fiſherman doth take
To catch the fiſh; what engines doth he make!
Behold! how he engageth all his wits,
Alſo his ſnares, lines, angles, hooks, and nets!
Yet fiſh there be, that neither hook nor line,
Nor ſnare, not net, nor engine can make thine:
They muſt be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.
How does the fowler ſeek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light, and bell:
He creeps, he goes, he ſtands; yea, who can tell
Of all his poſtures? Yet there's none of theſe
Will make him maſter of what fowls he pleaſe.
Yea, he muſt pipe and whiſtle to catch this;
Yet if he does ſo, that bird he will miſs.

If that a pearl may in a toad's head dwell,
And may be found too in an oyſter-ſhell,
If things that promiſe nothing, do contain
What better is than gold, who will diſdain,
That have an inkling of it, there to look,
That they may find it? Now, my little book
(Though void of all theſe paintings that may make
It with this or the other man to take)
Is not without thoſe things that do excell
What do in brave but empty notions dwell.
Well, yet I am not fully ſatisfy'd
That this your book will ſtand, when ſoundly try'd.
Why, what's the matter? It is dark: What tho'?
But it is feign'd: What of that I tro'?
Some men, by feigned words, as dark as mine,
Make truth to ſpangle, and its rays to ſhine;
But they want ſolidneſs: Speak, man, thy mind:
They drown the weak, metaphors make us blind.
Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But muſt I needs want ſolidneſs, becauſe
By metaphors I ſpeak? Were not God's laws
His goſpel-laws, in older times held forth
By types, ſhadows, and metaphors? Yet loth
Will any ſober man be to find fault
With them, leſt he be found for to aſſault
The higeſt wiſdom: No, he rather ſtoops,
And ſeeks to find out by what pins and loops,
By calves and ſheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God ſpeaketh to him; and happy is he
That finds the light and grace that in them be.
Be not too forward therefore to conclude
That I want ſolidneſs; that I am rude:
All things ſolid in ſhew not ſolid be;
All things in parables deſpiſe not we,
Leſt things moſt hurtful lightly we receive;
And things that good are, of our ſouls bereave.
My dark and cloudy words they do but hold
The truth, as cabinets incloſe the gold.
The prophets uſed much by metaphors
To ſet forth truth: Yea, whoſo conſiders
Chriſt, his apoſtles too, ſhall plainly ſee,
That truths to this day in ſuch mantles be.
Am I afraid to ſay, that holy writ,
Which for its ſtyle and phraſe puts down all wit,
Is every where ſo full of all theſe things,
(Dark figures, allegories); yet there ſprings
From that ſame book, that luſtre, and thoſe rays
Of light, that turn our darkeſt night to days.
Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any: Yea, and let him know,
That in his beſt things there are worſe lines too.
May we but ſtand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in theſe lines
Far better than his lies in ſilver ſhrines.
Come, truth, although in ſwaddling clouts I find,
Informs the judgement, rectifies the mind;
Pleaſes the underſtanding, makes the will
Submit; the memory too it doth fill
With what doth our imaginations pleaſe;
Likewiſe it tends our troubles to appeaſe.
Sound words, I know, Timothy is to uſe,
And old wives fables he is to refuſe;
But yet grave Paul him no where did forbid
The uſe of parables; in which lay hid
That gold, thoſe pearls, and precious ſtones, that were
Worth digging for, and that with greateſt care.
Let me add one word more. O man of God,
Art thou offended? Doſt thou wiſh I had
Put forth my matter in another dreſs?
Or, that I had in things been more expreſs?
To thoſe that are my betters, (as is fit),
Three things let me propund, then I ſubmit.
1. I find not that I am deny'd the uſe
Of this my method, ſo I no abuſe
Put on the word, things, readers, or be rude,
In handling figure or ſimilitude,
In application: but all that I may
Seek the advance of truth this or that way:
Denied, did I ſay? Nay, I have leave
(Examples too, and that from them that have
God better pleaſed by their words or ways,
Than any man that breatheth now-a-days)
Thus to expreſs my mind, thus to declare
Things unto thee that excellenteſt are.
2. I find that men (as high as trees) will write
Dialogue-wiſe; yet no man doth them ſlight
For writing ſo: Indeed, if they abuſe
Truth, curſed be they, and the craft they uſe
To that intent! but yet let truth be free
To make her ſallies upon thee and me,
Which way it pleaſes God: for who knows how,
Better than he that taught us firſt to plow,
To guide our minds and pens for his deſign?
And he makes baſe things uſher in divine.
3. I find that holy writ, in many places,
Hath ſemblance with this method, where the caſes
Do call for one thing to ſet forth another;
Uſe it I may then, and yet nothing ſmother
Truth's golden beams; nay, by this method may
Make it caſt forth its rays as light as day.
And now, before I do put up my pen,
I'll ſhew the profit of my book, and then
Commit both thee and it unto that hand
That pulls the ſtrong down, and makes weak ones ſtand.
This book it chalketh out before thine eyes
The man that ſeeks the everlaſting prize:
It ſhews you whence he comes, whither he goes;
What he leaves undone, alſo what he does:
It alſo ſhews you how he runs, and runs,
'Till he unto the gate of glory comes.
It ſhews too, who ſet out for life amain,
As if the laſting crown they would obtain:
Here alſo you may ſee the reaſon why
They loſe their labour, and like fools do die.
This book will make a traveller of thee,
If by its counſel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions underſtand:
Yea, it will make the ſlothful active be;
The blind alſo delightful things to ſee.
Art thou for ſomething rare and profitable?
Wouldſt thou ſee a truth within a fable?
Art thou forgetful? Wouldſt thou remember
From New-year's Day to the laſt of December?
Then read my fancies they will ſtick like burs,
And may be to the helpleſs, comforters.
This book is writ in ſuch a dialect,
As may the minds of liſtleſs men affect:
It ſeems a novelty and yet contains
Nothing but ſound and honeſt goſpel-ſtrains.
Wouldſt thou divert thyſelf from melancholy?
Wouldſt thou be pleaſant, yet be far from folly?
Wouldſt thou read riddles, and their explanation?
Or elſe be drowned in thy contemplation?
Doſt thou love picking meat? Or wouldſt thou ſee
A man i'th' clouds, and hear him ſpeak to thee?
Wouldſt thou be in a dream, and yet not ſleep?
Or wouldſt thou in a moment laugh and weep?
Or wouldſt thou loſe thyſelf, and catch no harm?
And find thyſelf again without a charm?
Wouldſt thou read thyſelf, and read thou know'ſt not what,
And yet know whether thou art beſt or not,
By reading the ſame lines? O then come hither,
And lay my book, thy head and heart together.

John Bunyan.

# The PILGRIM's PROGRESS.

## Under the ſimilitude of a dream.

AS I walked through the wilderneſs of this world, I lighted on a certain place, where was a den, and laid me down in that place to ſleep: and as I ſlept, I dreamed a dream. I dreamed, and behold I ſaw a man clothed with rags ſtanding in a certain place, with his face from his own houſe, a book in his hand, and a great burden upon his back. I looked and ſaw him open the book and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, ſaying, What ſhall I do?

In this plight therefore he went home, and refrained himſelf as long as he could, that his wife and children ſhould not perceive his diſtreſs; but he could not be ſilent long, becauſe that his trouble increaſed: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. O my dear wife, ſaith he, and you the children of my bowels, I your dear friend am in myſelf undone, by reaſon of a burden that lieth hard upon me. Moreover, I am certainly informed, that this our city will be burned with fire from heaven: in which fearful overthrow, both myſelf, with thee my wife, and you my ſweet babes, ſhall miſerably come to ruin, except (the which yet I ſee not) ſome way of eſcape may be found, whereby we may be delivered. At this his relations were ſore amazed; not for that they believed that what he had ſaid to them was true, but becauſe they thought ſome frenzy diſtemper had got into his head; therefore it drawing towards night, and they hoping that ſleep might ſettle his brains, with all haſte they got him to bed: but the night was as troubleſome to him as the day; wherefore, inſtead of ſleeping, he ſpent it in ſighs and tears. So when the morning was come, they would know how he did; he told them worſe and worſe; he alſo ſet to talking to them again, but they began to be hardened. They alſo thought to drive away his diſtemper by harſh and ſurly carriage to him: ſometimes they would deride, ſometimes they would chide, and ſometimes they would quite neglect him. Wherefore he began to retire himſelf to his chamber, to pray for and pity them; and alſo to condole his own miſery. He would alſo walk ſolitarily in the fields, ſometimes reading, and ſometimes praying; and thus for ſome days he ſpent his time.

Now I ſaw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly diſtreſſed in his mind; and as he read, he burſt out, as he had done before, crying, *What ſhall I do to be ſaved?*

I ſaw alſo that he looked this way and that way, as if he would run; yet he ſtood ſtill, becauſe (as I perceived) he could not tell which way to go. I looked then, and ſaw a man named *Evangeliſt* coming to him, and aſked, Wherefore doſt thou cry?

He anſwered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgement; and I find that I am not willing to do the firſt, nor able to do the ſecond.

Then ſaid Evangeliſt, Why not willing to die, ſince this life is attended with ſo many evils? The man anſwered, becauſe I fear that this burden that is upon my back will ſink me lower than the grave, and I ſhall fall into Tophet: And, Sir, if I be not fit to go to priſon, I am not fit to go to judgement, and from thence to execution; and the thoughts of theſe things make me cry.

Then ſaid Evangeliſt, If this be thy condition, Why ſtandeſt thou ſtill? He anſwered, Becauſe I know not whither to go. Then he gave him a parchment-roll, and there was written within, *Fly from the wrath to come.*

The man therefore read it, and looking upon Evangeliſt very carefully, ſaid, Whither muſt I fly? Then ſaid Evangeliſt, pointing with his finger over a very wide field, Do you ſee yonder wicket-gate? The man ſaid, No; then ſaid the other, Do you ſee yonder ſhining light? He ſaid, I think I do. Then ſaid Evangeliſt, keep that light in your eye, and go up directly thereto, ſo ſhalt thou ſee the gate; at which, when thou knockeſt, it ſhall be told thee what thou ſhalt do. So I ſaw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers into his ears, and ran on crying, Life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain.

*Chriſt, and the way to him, cannot be found without the word.*

The neighbours alſo came out to ſee him run, and as he ran ſome mocked, others threatened, and ſome cried after him to return; and among thoſe that did ſo, there were two that were reſolved to fetch him back by force. The name of the one was *Obſtinate*, and the name of the other *Pliable*. Now by this time the man was got a good diſtance from them; but, however, they were reſolved to purſue him, which they did, and in a little time they overtook him. Then ſaid the man, Neighbours, wherefore are ye come? They ſaid, To perſuade you to go back with us; but he ſaid, That can by no means be: You dwell (ſaid he) in the city of Deſtruction, (the place alſo where I was born); I ſee it to be ſo; and dying there, ſooner or later you will ſink lower than the grave, into a place that burns with fire and brimſtone. Be content, good neighbours, and go along with me.

What, ſaid Obſtinate, and leave our friends and our comforts behind us!

Yes, ſaid *Chriſtian*, (for that was his name), becauſe that all which you ſhall forſake, is not worthy to be compared with a little of that I am ſeeking to enjoy; and if you will go along with me, and hold it, you ſhall fare as I myſelf; for there where I go, is enough and to ſpare; come away and prove my words.

*Obſt.* What are the things you ſeek, ſince you leave all the world to find them?

*Chr.* I ſeek an *inheritance incorruptible, undefiled, and that fadeth not away:* and it is laid up in heaven and ſafe there, to be beſtowed, at the time appointed, on them that diligently ſeek it. Read it ſo, if you will, in my book.

*Obſt.* Tuſh, ſaid Obſtinate, away with your book: Will you go back with us, or no?

*Chr.* No, not I, ſaid the other; becauſe I have laid my hand to the plough.

*Obſt.* Come, then, neighbour Pliable, let us turn again, and go home without him. There is a company of theſe crazy-headed coxcombs, that when they take a fancy by the end, are wiſer in their own eyes than ſeven men that can render a reaſon.

*Pli.* Then ſaid Pliable, do not revile; if what the good Chriſtian ſays is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

*Obſt.* What! more fools ſtill? Be ruled by me, and go back; who knows whither ſuch a brain-ſick fellow will lead you? Go back, go back and be wiſe.

*Chr.* Nay, but do thou come with thy neighbour Pliable; there are ſuch things to be had which I ſpoke of, and many more glories beſides; if you believe not me, read here in this book, and for the truth of what is expreſſed therein, behold all is confirmed by the blood of him that made it.

*Pli.* Well, neighbour Obſtinate, (ſaith Pliable), I begin to come to a point, I intend to go along with this good man, and to caſt in my lot with him: but, my good companion, do you know the way to this deſired place?

*Chr.* I am directed by a man whoſe name is *Evangeliſt*, to ſpeed me to a little gate that is before us, where we ſhall receive inſtructions about the way.

*Pli.* Come then, good neighbour, let us be going; then they went both together.

*Obſt.* And I will go back to my place, ſaid Obſtinate: I will be no companion of ſuch miſled fantaſtical fellows.

Now I ſaw in my dream, that when Obſtinate was gone back, Chriſtian and Pliable went talking over the plain; and thus they began their diſcourſe.

*Chr.* Come, neighbour Pliable, how do you do? I am glad you are perſuaded to go along with me; had even Obſtinate himſelf but felt what I have felt of the powers and terrors of what is yet unſeen, he would not thus lightly have given us the back.

*Pli.* Come, neighbour Chriſtian, ſince there are none but us two here, tell me now farther what the things are, and how to be enjoyed, whether we are going.

*God's things unſpeakable.*

*Chr.* I can better conceive of them with my mind, than ſpeak of them with my tongue: but yet ſince you are deſirous to know, I will read of them in my book.

*Pli.* And do you think that the words of your book are certainly true?

*Chr.* Yes, verily, for it was made by him that cannot lie.

*Pli.* Well ſaid, what things are they?

*Chr.* There is an endleſs kingdom to be inhabited, and everlaſting life to be given us, that we may inhabit that kingdom for ever.

*Pli.* Well ſaid; and what elſe?

*Chr.* There are crowns of glory to be given us; and garments that will make us ſhine like the ſun in the firmament of heaven.

*Pli.* This is very pleaſant: and what elſe?

*Chr.* There ſhall be no more crying, nor ſorrow; for he that is owner of the place will wipe all tears from our eyes.

*Pli.* And what company ſhall we have there?

*Chr.* There we ſhall be with ſeraphims and cherubims, creatures that will dazzle your eyes to look on them: there alſo you ſhall meet with thouſands, and ten thouſands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the ſight of God, and ſtanding in his preſence with acceptance for ever; in a word, there we ſhall ſee the elders with their golden crowns; there we ſhall ſee the holy virgins with their golden harps; there we ſhall ſee men, that by the world were cut in pieces, burnt in flames, eaten of beaſts, drowned in the ſeas, for the love that they bare to the Lord of the place; all well, and clothed with immortality, as with a garment.

*Pli.* The hearing of this is enough to raviſh one's heart; but are theſe things to be enjoyed? How ſhall we get to be ſharers thereof?

*Chr.* The Lord, the governor of the country, hath recorded that in this book, the ſubſtance of which is, if we be truly willing to have it, he will beſtow it upon us freely.

*Pli.* Well, my good companion, glad am I to hear of theſe things; come on, let us mend our pace.

*Chr.* I cannot go ſo faſt as I would, by reaſon of this burden that is on my back.

Now I ſaw in my dream, that juſt as they had ended this talk, they drew nigh to a very miry ſlough that was in the midſt of the plain, and they being heedleſs, did both fall ſuddenly into the bog. The name of the ſlough was *Deſpond*. Here therefore they wallowed for a time, being grievouſly bedaubed with dirt; and Chriſtian, becauſe of the burden that was on his back, began to ſink in the mire.

*Pli.* Then ſaid Pliable, Ah! neighbour, Chriſtian, where are you now?

*Chr.* Truly, ſaid Chriſtian, I do not know.

*Pli.* At this Piliable began to be offended, and angrily ſaid to his fellow, Is this the happineſs you have told me all this while of? If we have ſuch ill ſpeed at our firſt ſetting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you ſhall poſſeſs the brave country alone for me. And with that he gave a deſperate ſtruggle or two, and got out of the mire on that ſide of the ſlough which was next to his own houſe; ſo away he went, and Chriſtian ſaw him no more.

Wherefore Chriſtian was left to tumble in the ſlough of Deſpond alone; but ſtill he endeavoured to ſtruggle to that ſide of the ſlough that was fartheſt from his own houſe, and next to the wicket-gate; the which he did, but could not get out becauſe of the burthen that was upon his back: but I beheld in my dream, that a man came to him, whoſe name was *Help*, and aſked him, What he did there?

*Chr.* Sir, ſaid Chriſtian, I was bid to go this way by a man called *Evangeliſt*, who directed me alſo to yonder gate, that I might eſcape the wrath to come. And as I was going thither, I fell in here.

*Help.* But why did you not look for the *Steps?*

*Chr.* Fear followed me ſo hard, that I fled the next way, and fell in.

*Help.* Then, ſaid he, give me thy hand. So he gave him his hand, and he drew him out, and ſet him upon ſound ground, and bid him go on his way.

Then I ſtepped to him that plucked him out, and ſaid, Sir, wherefore, ſince over this place is the way from the city of Deſtruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more ſecurity? And he ſaid unto me, This miry ſlough is ſuch a place as cannot be mended: it is the deſcent whither the ſcum and filth that attends conviction for ſin doth continually run, and therefore it is called the *Slough of Deſpond;* for ſtill as the ſinner is awakened about his loſt condition, there ariſe in his ſoul many fears and doubts, and diſcouraging apprehenſions, which all of them get together, and ſettle in this place: and this is the rea- of the badneſs of this ground.

It is not the pleaſure of the King that this place ſhould remain ſo bad; his labourers alſo have, by the directions of his Majeſty's ſurveyors, been for above theſe ſixteen hundred years employed about this patch of ground, if perhaps it might have been mended; yea, and to my knowledge, ſaid he, here have been ſwallowed up at leaſt twenty thouſand cart loads; yea, millions of wholeſome inſtructions, that have at all ſeaſons been brought from all places of the King's dominions, (and they that can tell, ſay, They are the beſt materials to make good ground of the place), if ſo be it might have been mended; but it is the ſlough of Deſpond ſtill; and ſo will be when they have done what they can.

True, there are, by the direction of the Law-giver, certain good and ſubſtantial *ſteps*, placed even through the very midſt of this ſlough; but at ſuch time as this place doth much ſpue out its filth, as it doth againſt change of weather, theſe ſteps are hardly ſeen, or if they be, men, through the dizzineſs of their heads, ſtep beſides; and then they are bemired to purpoſe, notwithſtanding the ſteps be there; but the ground is good when they are once got in at the gate.

Now I ſaw in my dream, that by this time Pliable was got home to his houſe. So his neighbours came to viſit him; and ſome of them called him wiſe man for coming back, and ſome of them called him fool for hazarding himſelf with Chriſtian: others again did mock at his cowardlineſs; ſaying, Surely ſince you began to venture, I would not have been ſo baſe to have given out for a few difficulties: So Pliable ſat ſneaking among them. But at laſt he got more confidence, and then they all turned their tales, and began to deride poor Chriſtian behind his back. And thus much concerning Pliable.

Now as Chriſtian was walking ſolitarily by himſelf, he eſpied one afar off, croſſing over the field to meet him, and their hap was to meet juſt as they were croſſing the way to each other. The gentleman's name that met him was Mr *Worldly Wiſeman*, he dwelt in the town of Carnal Policy, a very great town, and alſo hard by from whence Chriſtian came. This man, then, meeting with Chriſtian, and having ſome knowledge of him, (for Chriſtian's ſetting forth from the city of Deſtruction, was much noiſed abroad, not only in the town where he dwelt, but alſo it began to be the town talk in ſome other places), Mr Worldly Wiſeman, therefore, having ſome gueſs of him, by beholding his laborious going, by obſerving his ſighs and groans, and the like, began thus to enter into ſome talk with Chriſtian.

*World.* How now, good fellow, whither away after this burdened manner?

*Chr.* A burdened manner indeed, as ever I think poor creature had! And whereas you aſk me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I ſhall be put into a way to be rid of my heavy burden.

*World.* Haſt thou a wife and children?

*Chr.* Yes: but I am ſo laden with this burden, that I cannot take that pleaſure in them as formerly: methinks I am as if I had none.

*World.* Wilt thou hearken to me if I give thee counſel.

*Chr.* If it be good I will; for I ſtand in need of good counſel.

*World.* I would adviſe thee then, that thou with all ſpeed get thyſelf rid of thy burden; for thou wilt never be ſettled in thy mind till then; nor canſt thou enjoy the benefits of the bleſſings which God hath beſtowed upon thee till then.

*Chr.* That is that which I ſeek for, even to be rid of this heavy burden; but get it off myſelf, I cannot; nor is there a man in our country that can take it off my ſhoulders; therefore I am going this way, as I told you, that I may be rid of my burden.

*World.* Who bid thee go this way to be rid of thy burden?

*Chr.* A man that appeared to me to be a very great and honourable perſon; His name, as I remember, is *Evangeliſt*.

*World.* Beſhrew him for his counſel! there is not a more dangerous and troubleſome way in the world, than is that unto which he hath directed thee: and that thou ſhalt find, if thou wilt be ruled by his conſel. Thou haſt met with ſomething (as I perceive) already; for I ſee the dirt of the ſlough of Deſpond is upon thee; but that ſlough is the beginning of the ſorrows that do attend thoſe that go on in that way. Hear me, I am older than thou: Thou art like to meet with, on the way which thou goeſt, wearisomeneſs, painfulneſs, hunger, perils, nakedneſs, ſword, lions, dragons, darkneſs, and, in a word, death, and what not? Theſe things are certainly true, having been confirmed by many teſtimonies. And why ſhould a man ſo careleſsly caſt away himſelf, by giving heed to a ſtranger?

*Chr.* Why, Sir, this burden upon my back is more terrible to me than all theſe things which you have mentioned; nay, methinks I care not what I meet with in my way, if ſo be I can alſo meet with deliverance from my burden.

*World.* How cameſt thou by the burden at firſt?

*Chr.* By reading this book in my hand.

*World.* I thought ſo; and it has happened unto thee, as to other weak men, who meddling with things too high for them, do ſuddenly fall into thy diſtractions; which diſtractions do not only unman men, (as thine I perceive have done thee), but they run them upon deſperate ventures, to obtain they know not what.

*Chr.* I know what I would obtain; it is eaſe for my heavy burden.

*World.* But why wilt thou ſeek for eaſe this way, ſeeing ſo many dangers attend it? eſpecially, ſince (hadſt thou but patience to hear me) I could direct thee to the obtaining of what thou deſireſt, without the dangers that thou in this way wilt run thyſelf into; yea, and the remedy is at hand. Beſides, I will add, that inſtead of theſe dangers, thou ſhalt meet with much ſafety, friendſhip, and content.

*Chr.* Pray, Sir, open this ſecret to me.

*World.* Why, in yonder village (the village is named *Morality*), there dwells a gentleman, whoſe name is *Legality*, a very judicious man, (and a man of a very good name), that has ſkill to help men off with ſuch burdens as thine is from their ſhoulders; yea, to my knowledge, he hath done a great deal of good this way: And beſides, he hath ſkill to cure thoſe that are ſomewhat crazed in their wits with their burden. To him, as I ſaid, thou mayſt go, and be helped preſently. His houſe is not quite a mile from this place; and if he ſhould not be at home himſelf, he hath a pretty young man to his ſon, whoſe name is *Civility*, that can do it (to ſpeak on) as well as the old gentleman himſelf. There, I ſay, thou mayſt be eaſed of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wiſh thee, thou mayſt ſend for thy wife and children to thee to this village, where there are houſes now ſtanding empty, one of which thou mayſt have at a reaſonable rate. Proviſion is there alſo cheap and good; and that which will make thy life more happy is, to be ſure, there thou ſhalt live by honeſt neighbours, in credit and good faſhion.

Now was Chriſtian ſomewhat at a ſtand; but preſently he concluded, If this be true which this gentleman hath ſaid, my wiſeſt courſe is to take his advice; and with that he thus farther ſpake.

*Chr.* Sir, which is my way to this honeſt man's houſe?

*Mount Sinai.*

*World.* Do you ſee yonder *high hill?*

*Chr.* Yes, very well.

*World.* By that hill you muſt go, and the firſt houſe you come at is his.

So Chriſtian turned out of his way, to go to Mr Legality's houſe for help: But behold, when he was got now hard by the hill, it ſeemed ſo high, and alſo that ſide of it which was next the way-ſide did hang ſo much over, that Chriſtian was afraid to venture further, leſt the hill ſhould fall on his head; wherefore there he ſtood ſtill, and knew not what to do. Alſo his burden now ſeemed heavier to him than while he was in his way. There came alſo flaſhes of fire out of the hill, that made Chriſtian afraid that he ſhould be burned; here therefore he ſweat and did quake for fear. And now he began to be ſorry that he had taken Mr Worldly Wiſeman's counſel; and with that he ſaw Evangeliſt coming to meet him; at the ſight alſo of whom he began to bluſh for ſhame. So Evangeliſt drew nearer and nearer; and coming up to him, he looked upon him with a ſevere and dreadful countenance, and thus began to reaſon with Chriſtian.

*Evangeliſt reaſons afreſh with Chriſtian.*

*Evan.* What doſt thou here, Chriſtian, ſaid he. At which words Chriſtian knew not what to anſwer: wherefore at preſent he ſtood ſpeechleſs before him. Then ſaid Evangeliſt farther. Art not thou the man that I found crying without the walls of the city of Deſtruction?

*Chr.* Yes, dear Sir, I am the man.

*Evan.* Did not I direct thee the way to the little wicket-gate?

*Chr.* Yes, dear Sir, ſaid Chriſtian.

*Evan.* How is it then that thou art ſo quickly turned aſide? For thou art now out of the way.

*Chr.* I met with a gentleman ſo ſoon as I had got over the ſlough of Deſpond, who perſuaded me, that I might, in the village before me, find a man that could take off my burden.

*Evan.* What was he?

*Chr.* He looked like a gentleman and talked much to me, and got me at laſt to yield; ſo I came hither; But when I beheld this hill, and how it hangs over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

*Evan.* What ſaid that gentleman to you?

*Chr.* Why, he aſked me whether I was going? And I told him.

*Evan.* And what ſaid he then?

*Chr.* He aſked me if I had a family? and I told him;

him: But, ſaid I, I am ſo loaded with the burden that is on my back, that I cannot take pleaſure in them as formerly.

*Evan.* And what ſaid he then?

*Chr.* He bid me with ſpeed get rid of my burden; and I told him it was eaſe that I ſought: And, ſaid I, I am therefore going to yonder gate, to receive farther direction how I might get to the place of deliverance. So he ſaid that he would ſhew me a better way, and ſhort, not ſo attended with difficulties, as the way, Sir that you ſet me in; which way, ſaid he, will direct you to a gentleman's houſe that has ſkill to take off theſe burdens; ſo I believed him, and turned out of *that* way into *this*, if happily I might be ſoon eaſed of my burden. But when I came to this place, and beheld things as they are, I ſtopped for fear (as I ſaid) of danger; but I now know not what to do.

*Evangeliſt convinces Chriſtian of his error.*

*Evan.* Then (ſaid Evangeliſt) ſtand a little that I may ſhew thee the words of God. So he ſtood trembling. Then ſaid Evangeliſt, See that you refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. He ſaid moreover, Now the juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him. He alſo did thus apply them, Thou art the man that art running into this miſery: Thou haſt begun to reject the counſel of the Moſt High, and to draw back thy foot from the way of peace, even almoſt to the hazarding of thy perdition.

Then Chriſtian fell down at his foot as dead, crying, Wo is me, for I am undone! At the ſight of which, Evangeliſt caught him by the right hand, ſaying, All manner of ſin and blaſphemies ſhall be forgiven unto men; be not faithleſs but believing. Then did Chriſtian again a little revive, and ſtood up trembling, as at firſt, before Evangeliſt.

Then Evangeliſt proceeded, ſaying, Give more earneſt heed to the things that I ſhall tell thee of. I will now ſhew thee who it was that deluded thee, and who it was alſo to whom he ſent thee. The man that met thee is one Worldly Wiſe-man, and rightly is he ſo called; partly becauſe he ſavoureth only the doctrine of this world; (therefore he always goes to the town of Morality to church); and partly becauſe he loveth that doctrine beſt; for it ſaveth him from the croſs; and becauſe he is of this carnal temper, therefore he ſeeketh to prevent my ways, though right. Now, there are three things in this man's counſel that thou muſt utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the croſs odious to thee.
3. And his ſetting thy feet in that way that leadeth unto the adminiſtration of death.

1. Thou muſt abhor his turnining thee out of the way, yea, and thine own conſenting thereto; becauſe this is to reject the counſel of God for the ſake of the counſel of a Worldly Wiſeman. The Lord ſays, Strive to enter in at the ſtrait gate, the gate to which I ſend thee; for ſtrait is the gate that leadeth unto life, and few there be that find it. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almoſt to deſtruction: hate, therefore, his turning thee out of the way, and abhor thyſelf for hearkening to him.

2. Thou muſt abhor his labouring to render the croſs odious unto thee; for thou art to *prefer it before the treaſures in Egypt*. Beſides, the King of Glory hath told thee, *That he that will ſave his life ſhall loſe it*; and, *he that comes after him, and hates not his father, and mother, and wife, and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple*. I ſay, therefore, for a man to labour to perſuade thee that that ſhall be thy death, without which the truth hath ſaid thou canſt not have eternal life, this doctrine thou muſt abhor.

3. Thou muſt hate his ſetting of thy feet in the way that leadeth to the miniſtration of death. And for this thou muſt conſider to whom he ſent thee, and alſo how unable that perſon was to deliver thee from thy burden.

He to whom thou waſt ſent for eaſe, being by name *Legality*, is the ſon of the bond-woman which now is, and is in bondage with her children, and is in a myſtery this Mount Sinai, which thou haſt feared will fall on thy head. Now, if ſhe with her children are in bondage, how canſt thou expect by them to be made free? This Legality, therefore, is not able to ſet thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: Ye cannot be juſtified by the works of the law; for by the deeds of the law no man living can be rid of his burden; therefore Mr Worldly Wiſeman is an alien, and Mr Legality a cheat; and for his ſon Civility, notwithſtanding his ſimpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noiſe, that thou haſt heard of thoſe ſottiſh men, but a deſign to beguile thee of thy ſalvation, by turning thee from the way in which I had ſet thee. After this, Evangeliſt called aloud to the heavens for confirmation of what he had ſaid; and with that there came words and fire out of the mountain under which poor Chriſtian ſtood, that made the hair of his fleſh ſtand up: The words were thus pronounced, *As many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the law, to do them.*

Now Chriſtian looked for nothing but death, and began to cry out lamentably; even curſing the time in which he met with Mr Worldly Wiſeman; ſtill calling himſelf a thouſand fools for hearkening to his counſel; he alſo was greatly aſhamed to think, that this gentleman's arguments, flowing only from the fleſh, ſhould have the prevalency with him as to cauſe him to forſake the right way. This done, he applied himſelf again to Evangeliſt in words and ſenſe as follows:

*Chr.* Sir, What think you? Are there hopes? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and ſent back from thence aſhamed? I am ſorrry I have hearkened to this man's counſel: But may my ſin be forgiven?

*Evan.* Then ſaid Evangeliſt to him, Thy ſin is very great, for by it thou haſt committed two evils; thou haſt forſaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men: Only, ſaid he, take heed that thou turn not aſide again, leſt thou periſh from the way, when his wrath is kindled but a little. Then did Chriſtian addreſs himſelf to go back; and Evangeliſt, after he had kiſſed him, gave him one ſmile, and bid him God ſpeed. So he went on with haſte, neither ſpake he to any man by the way; nor, if any aſked him, would he vouchſafe them an anſwer. He went like one that was all the while treading on forbidden ground, and could by no means think himſelf ſafe, till again he was got into the way which he left to follow Mr Worldly Wiſeman's counſel. So in proceſs of time Chriſtian got up to the gate. Now over the gate there was written, *Knock and it ſhall be opened unto you.* He knocked therefore, more than once or twice, ſaying,

*May I now enter here? Will he within*
*Open to ſorry me, though I have been*
*An undeſerving rebel? Then ſhall I*
*Not fail to ſing his laſting praiſe on high.*

At laſt there came a grave perſon to the gate, named *Good-will*, who aſked who was there? and whence he came? and what he would have.

*Chr.* Here is a poor burdened ſinner: I come from the city of Deſtruction, but I am going to mount Zion, that I may be delivered from the wrath to come; I would, therefore, Sir, ſince I am informed that by this gate is the way thither, know if you are willing to let me in?

*Good.* I am willing with all my heart, ſaith he; and with that he opened the gate.

So when Chriſtian was ſtepping in, the o[illegible]r gave him a pull: Then ſaid Chriſtian, What means that?

the other told him, A little diſtance from this gate, there is erected a ſtrong caſtle, of which Belzebub is the captain: From thence both he, and them that are with him, ſhoot arrows at them that come up to this gate, if happily they may die before they can enter in.

Then ſaid Chriſtian, I rejoice and tremble, So when he was got in, the man of the gate aſked him who directed him thither?

*Chr.* Evangeliſt bid me come hither and knock (as I did); and he ſaid, that you, Sir, would tell me what I muſt do.

*Good.* An open door is before thee, and no man can ſhut it.

*Chr.* Now I begin to reap the benefits of my hazards.

*Good.* But how is it that you came alone?

*Chr.* Becauſe none of my neighbours ſaw their danger, as I ſaw mine.

*Good.* Did any of them know of your coming?

*Chr.* Yes, My wife and children ſaw me at the firſt, and called after me to turn again: alſo ſome of my neighbours ſtood crying and calling after me to return; but I put my fingers in my ears, and ſo came on my way.

*Good.* But did none of them follow you to perſuade you to go back?

*Chr.* Yes, both Obſtinate and Pliable: But when they ſaw that they could not prevail, Obſtinate went railing back; but Pliable came with me a little way.

*Good.* But why did he not come through?

*Chr.* We indeed came both together, until we came to the ſlough of Deſpond, into the which we alſo ſuddenly fell: And then was my neighbour Pliable diſcouraged, and would not adventure farther. Wherefore, getting out again on that ſide next to his own houſe, he told me I ſhould poſſeſs the brave country alone for him. So he went his way, and I came mine: He after Obſtinate, and I to this gate.

*Good.* Then ſaid Goodwill, Alas, poor man, is the celeſtial glory of ſo ſmall eſteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

*Chr.* Truly, ſaid Chriſtian, I have ſaid the truth of Pliable, and if I ſhould alſo ſay all the truth of myſelf, it will appear there is no difference betwixt him and myſelf. It is true, he went back to his own houſe, but I alſo turned aſide to go in the way of death, being perſuaded thereto by the carnal argument of one Mr Worldly Wiſeman.

*Good.* Oh! did he light upon you? What, he would have had you ſought for eaſe at the hands of Mr Legality? they are both of them very cheats. But did you take his counſel.

*Chr.* Yes, as far as I durſt; I went to find out Mr Legality, until I thought that the mountain that ſtands by his houſe would have fallen upon my head: Wherefore there I was forced to ſtop.

*Good.* That mountain has been the death of many, and will be the death of many more: It is well you eſcaped being daſhed in pieces by it.

*Chr.* Why, truly, I do not know what had become of me there, had not Evangeliſt happily met me again, as I was muſing in the midſt of my dumps: But it was God's mercy that he came to me again, for elſe I had never come hither. But now I am come, ſuch a one as I am, more fit indeed for death by that mountain than thus to ſtand talking with my Lord. But oh! what a favour is this to me, that yet I am admitted entrance here!

*Good.* We make no objections againſt any, notwithſtanding all that they have done before they come hither. They in no wiſe are caſt out: and therefore, good Chriſtian, come a little way with me, and I will teach thee about the way thou muſt go. Look before thee; doſt thou ſee this narrow way? that is the way thou muſt go: It was caſt up by the patriarchs, prophets, Chriſt, and his apoſtles; and it is as ſtreight as a rule can make it: This is the way thou muſt go.

*Chr.* But, ſaid Chriſtian, are there no turnings nor windings, by which a ſtranger may loſe his way?

*Good.* Yes, there are many ways, Butt down upon this; and they are crooked and wide: But thus thou mayſt diſtinguiſh the right from the wrong, the right only being ſtrait and narrow.

Then I ſaw in my dream, that Chriſtian aſked him further, If he could not help him off with the burden that was upon his back? for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, until thou comeſt to the Place of Deliverance; for there it will fall from thy back of itſelf.

Then Chriſtian began to gird up his loins, and to addreſs himſelf to his journey. So the other told him, That by that he was gone ſome diſtance from the gate, he would come at the houſe of the Interpreter, at whoſe door he ſhould knock, and he would ſhew him excellent things. Then Chriſtian took his leave of his friend, and again bid him God ſpeed.

Then he went on till he came at the houſe of the Interpreter, where he knocked over and over; at laſt one came to the door and aſked, Who was there?

*Chr.* Sir, here is traveller, who was bid by an acquaintance of the goodman of this houſe, to call here for my profit: I would therefore ſpeak with the maſter of the houſe. So he called for the maſter of the houſe, who, after a little time, came to Chriſtian, and aſked him what he would have?

*Chr.* Sir, ſaid Chriſtian, I am a man that am come from the city of Deſtruction, and am going to Mount Zion; and I was told by the man that ſtands at the gate, at the head of this way, that if I called here, you would ſhew me excellent things, ſuch as would be a help to me in my journey.

*Inter.* Then ſaid the Interpreter, Come in; I will ſhew thee that which will be profitable to thee. So he commanded his man to light the *Candle*, and bid Chriſtian follow him; So he had him into a private room, and bid his man open a door; the which when he had done, Chriſtian ſaw the picture of a very grave perſon hung up againſt the wall; and this was the faſhion of it; it had eyes lifted up to heaven, the beſt of books in his hand, the law of truth was written upon his lips, the world was behind his back, it ſtood as if it pleaded with men, and a crown of gold did hang over its head.

*Illumination.*

*Chr.* Then ſaid Chriſtian, What meaneth this?

*Inter.* The man whoſe picture this is, is one of a thouſand: He can beget children, travil in birth with children, and nurſe them himſelf when they are born. And whereas thou ſeeſt him with his eyes lift up to heaven, the beſt of books in his hands, and the law of truth writ on his lips; it is to ſhew thee, that his work is to know and unfold dark things to ſinners; even as alſo thou ſeeſt him ſtand as if he pleaded with men. And whereas thou ſeeſt the world as caſt behind him, and that a crown hangs over his head, that is to ſhew thee, that ſlighting and deſpiſing the things that are preſent, for the love that he hath to his maſter's ſervice, he is ſure in the world that comes next to have glory for his reward. Now, ſaid the Interpreter, I have ſhewed thee this picture firſt, becauſe the man whoſe picture this is, is the only man whom the Lord of the place whither thou art going hath authoriſed to be thy guide in all difficult places thou mayſt meet with in the way: wherefore take good heed to what I have ſhewed thee, and bear well in thy mind what thou haſt ſeen, leſt in thy journey thou meet with ſome that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of duſt, becauſe never ſwept; the which after he had reviewed a little while, the Interpreter called for a man to ſweep: Now, when he began to ſweep, the duſt began ſo abundantly to fly about, that Chriſtian had almoſt therewith been choaked. Then ſaid the Interpreter to a damſel that ſtood by, Bring hither the water, and ſprinkle the room: the which when ſhe had done, it was ſwept and cleanſed with pleaſure.

*Chr.* Then ſaid Chriſtian, What means this?

*Inter.* The Interpreter anſwered, This parlour is the heart of a man that was never ſanctified by the ſweet grace of the goſpel: the duſt is his original ſin, and inward corruptions that have defiled the whole man. He that began to ſweep at firſt is the Law; but ſhe that brought water, and did ſprinkle it, is the Goſpel. Now, whereas thou ſaweſt, that as ſoon as the firſt began to ſweep, the duſt did ſo fly about, that the room by him could not be cleanſed, but that thou waſt almoſt choked therewith; this is to ſhew thee, that the law, inſtead of clenaſing the heart (by its working) from ſin, doth revive, put ſtrength into, and increaſe it in the ſoul, even as it doth diſcover and forbid it; for it doth not give power to ſubdue it.

Again, as thou ſaweſt the damſel ſprinkle the room with water, upon which it was cleanſed with pleaſure; this is to ſhew thee, that when the goſpel comes in the ſweet and precious influences thereof to the heart, then, I ſay, even as thou ſaweſt the damſel lay the duſt, by ſprinkling the floor with water, ſo is ſin vanquiſhed and ſubdued, and the ſoul made clean, through the faith of it, and conſequently fit for the King of glory to inhabit.

I ſaw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where ſat two little children, each one in his chair. The name of the eldeſt was *Paſſion*, and the name of the other *Patience*. Paſſion ſeemed to be much diſcontented, but Patience was very quiet. Then Chriſtian aſked, What is the reaſon of the diſcontent of Paſſion? The Interpreter anſwered, The Governor of them would have him ſtay for his beſt things till the beginning of the next year; but he will have all now; but Patience is willing to wait.

Then I ſaw that one came to Paſſion, and brought him a bag of treaſure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed Patience to ſcorn: but I beheld but a while, and he had laviſhed all away, and had nothing left him but rags.

*The matter expounded.* *Chr*. Then ſaid Chriſtian to the Interpreter, Expound this matter more fully to me.

*Inter*. So he ſaid, theſe two lads are figures; Paſſion of the men of this world, and Patience of the men of that which is come; for, as here thou ſeeſt, Paſſion will have all now, this year; that is to ſay, in this world; ſo are the men of this world: they muſt have all their good things now, they cannot ſtay till next year; that is, until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the buſh, is of more authority with them than are all the divine teſtimonies of the good of the world to come. But as thou ſaweſt, that he had quickly laviſhed all away, and had preſently left him nothing but rags; ſo will it be with all ſuch men at the end of this world.

*Chr*. Then ſaid Chriſtian, Now I ſee that Patience has the beſt wiſdom, and that upon many accounts. 1. Becauſe he ſtays for the beſt things. 2. And alſo becauſe he will have the glory of his, when the other has nothing but rags.

*Inter*. Nay, you may add another, to wit, the glory of the next world will never wear out; but theſe are ſuddenly gone. Therefore Paſſion had not ſo much reaſon to laugh at Patience, becauſe he had his good things firſt, as Patience will have to laugh at Paſſion, becauſe he had his beſt things laſt; for firſt muſt give place to laſt, becauſe laſt muſt have its time to come; but laſt gives place to nothing; for there is not another to ſucceed; he therefore that hath his portion firſt, muſt needs have a time to ſpend it; but he that has his portion laſt, muſt have it laſtingly: therefore it is ſaid of Dives, *In thy lifetime thou receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.* *Luke* 16.

*Chr*. Then I perceive it is not beſt to covet things that are now, but to wait for things to come.

*Inter*. You ſay truth; *for the things that are ſeen are temporal; but the things that are not ſeen are eternal:* *2 Cor*. 4. 18. but though this be ſo, yet ſince things preſent, and our fleſhly appetite, are ſuch near neighbours one to another; and again, becauſe things to come, and carnal ſenſe, are ſuch ſtrangers one to another; therefore it is, that the firſt of theſe ſo ſuddenly fall into amity, and that diſtance is ſo continually between the ſecond.

Then I ſaw in my dream, that the Interpreter took Chriſtian by the hand, and led him into a place where was a fire burning againſt a wall, and one ſtanding by it, always caſting much water upon it to quench it; yet did the fire burn higher and hotter.

Then ſaid Chriſtian, What means this?

The Interpreter anſwered, This fire is the work of grace that is wrought in the heart; he that caſts water upon it, to extinguiſh and put it out, is the devil; but in that thou ſeeſt the fire notwithſtanding burn higher and hotter, thou ſhalt alſo ſee the reaſon of that. So he had him about to the backſide of the wall, where he ſaw a man with a veſſel of oil in his hand, of the which he did alſo continually caſt (but ſecretly) into the fire.

Then ſaid Chriſtian, What means this?

The Interpreter anſwered, this is Chriſt, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithſtanding what the devil can do, the ſouls of his people prove gracious ſtill. And in that thou ſaweſt, that the man ſtood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to ſee how this work of grace is maintained in the ſoul.

I ſaw alſo, that the Interpreter took him again by the hand, and led him into a pleaſant place, where was built a ſtately palace, beautiful to behold; at the ſight of which Chriſtian was greatly delighted; he ſaw alſo upon the top thereof certain perſons walking, who were clothed all in gold.

Then ſaid Chriſtian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the Palace; and behold at the door ſtood a great company of men, as deſirous to go in, but durſt not. There alſo ſat a man at a little diſtance from the door, at a table-ſide, with a book, and his inkhorn before him, to take the name of him that ſhould enter therein: he ſaw alſo that in the door-way ſtood many men in armour to keep it, being reſolved to do to the men that would enter, what hurt and miſchief they could. Now was Chriſtian ſomewhat in amaze: at laſt, when every man ſtarted back for fear of the armed men, Chriſtian ſaw a *Man* of a very ſtout countenance come up to the man that ſat there to write, ſaying, Set down my name, Sir; the which when he had done, he ſaw the man draw his ſword, and put an helmet upon his head, and ruſhed toward the door upon the armed men, who laid upon him with deadly force: but the man, not at all diſcouraged, fell to cutting and hacking moſt fiercely. So after he had received and given many wounds to thoſe that attempted to keep him out, he cut his way through them all, and preſſed forward into the palace; at which there was a pleaſant voice hard from thoſe that were within, even of thoſe that walked upon the top of the palace, ſaying,

*Come in, come in:*
*Eternal glory thou ſhalt win.*

So he went in, and was clothed with ſuch garments as they. Then Chriſtian ſmiled, and ſaid, I think verily I know the meaning of this.

Now, ſaid Chriſtian let me go hence. Nay, ſtay (ſaid the Interpreter) till I have ſhewed thee a little more, and after that thou ſhalt go on thy way. So he took him by the hand again, and let him into a very dark room, where there ſat a man in an iron cage.

Now the man, to look on, ſeemed very ſad; he ſat with his eyes looking down to the ground, his hands folded together, and he ſighed as if he would break his heart. Then ſaid Chriſtian, What means this? At which the Interpreter bid him talk with the man.

Then ſaid Chriſtian to the man, What art thou? The man anſwered, I am what I was not once.

*Chr*. What waſt thou once?

*Man*. The man ſaid, I was once a fair and flouriſhing profeſſor, both in mine own eyes, and alſo in the eyes of others: I once was, as I thought, fair for the celeſtial city, and had then even joy at the thoughts that I ſhould get thither.

*Chr.* Well, but what art thou now?

*Man.* I am now a man of *Deſpair*, and am ſhut up in it; as in this iron cage. I cannot get out; O now I cannot!

*Chr.* But how cameſt thou in this condition?

*Man.* I left off to watch and be ſober; I laid the reins upon the neck of my luſts; I ſinned againſt the light of the word, and the goodneſs of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have ſo hardened my heart that I cannot repent.

Then ſaid Chriſtian to the Interpreter, But are there no hopes for ſuch a man as this? Aſk him, ſaid the Interpreter.

*Chr.* Then ſaid Chriſtian, Is there no hope, but you muſt be kept in the iron cage of Deſpair?

*Man.* No, none at all.

*Chr.* Why? The Son of the bleſſed is very pitiful.

*Man.* I have crucified him to myſelf afreſh; I have deſpiſed his perſon; I have deſpiſed his righteouſneſs I have counted his blood an unholy thing; I have done deſpite to the Spirit of grace: therefore I ſhut myſelf out of all the promiſes, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgement and fiery indignation, which ſhall devour me as an adverſary.

*Chr.* For what did you bring yourſelf into this condition?

*Man.* For the luſts, pleaſures, and profits of this world; in the enjoyment of which, I did then promiſe myſelf much delight; but now every one of thoſe things alſo bite me, and gnaw me, like a burning worm.

*Chr.* But canſt thou not now repent and turn?

*Man.* God hath denied me repentance; his word gives me no encouragement to believe; yea, himſelf hath ſhut me up in this iron-cage; nor can all the men in the world let me out. O eternity! eternity! How ſhall I grapple with the miſery that I muſt meet with in eternity?

*Inter.* Then ſaid the Interpreter to Chriſtian, Let this man's miſery be remembred by thee, and be an everlaſting caution to thee.

*Chr.* Well, ſaid Chriſtian, this is fearful; God help me to watch and be ſober, and to pray that I may ſhun the cauſe of this man's miſery. Sir, is it not time for me to go on my way now?

*Inter.* Tarry till I ſhall ſhew thee one thing more, and then thou ſhalt go on thy way.

So he took Chriſtian by the hand again, and led him into a chamber, where there was one riſing out of bed; and as he put on his raiment, he ſhook and trembled. Then ſaid Chriſtian, Why doth this man thus tremble? The Interpreter then bid him tell to Chriſtian the reaſons of his ſo doing: ſo he began and ſaid, This night as I was in my ſleep, I dreamed, and behold the heavens grew exceeding black; alſo it thundered and lightened in moſt fearful wiſe, that it put me into an agony: So I looked up in my dream, and ſaw the clouds racked at an unuſual rate; upon which I heard a great ſound of a trumpet, and ſaw alſo a man ſit upon a cloud attended with the thouſands of heaven: they were all in flaming fire; alſo the heavens were in a burning flame. I heard then a great voice, ſaying, Ariſe, ye dead, and come to judgement: And with that the rocks rent, the graves opened, and the dead that were therein came forth; ſome of them were exceeding glad, and looked upward: and ſome ſought to hide themſelves under the mountains: Then I ſaw the man that ſat upon the cloud open the book, and bid the world draw near. Yet there was by reaſon of a fierce flame which iſſued out and came before him, a convenient diſtance betwixt him and them, as betwixt the judge and the priſoners at the bar. I heard it alſo proclaimed to them that attended on the man that ſat on the cloud, *Gather together the tears, the chaff, and ſtubble, and caſt them into the burning lake*; and that the bottomleſs pit opened, juſt whereabout I ſtood; out of the mouth of which there came in an abundant manner ſmoak and coals of fire, with hideous noiſes. It was alſo ſaid to the ſame perſons, *Gather my wheat into the garner.* And with that I ſaw many catched up and carried away into the clouds; but I was left behind. I alſo ſought to hide myſelf, but I could not, for the man that ſat upon the cloud ſtill kept his eye upon me: my ſins alſo came into my mind; and my conſcience did accuſe me on every ſide. Upon this I awaked from my ſleep.

*Luke* 3. 17.

*Chr.* But what was it that made you ſo afraid of this ſight?

*Man.* Why I thought that the day of judgement was come, and that I was not ready for it: but this frighted me moſt, that the angels gathered up ſeveral and left me behind; alſo the pit of hell opened her mouth juſt where I ſtood. My conſcience too afflicted me; and, as I thought, the judge had always his eye upon me, ſhewing indignation in his countenance.

Then ſaid the Interpreter to Chriſtian, Haſt thou conſidered all theſe things.

*Chr.* Yes, and they put me in hope and fear.

*Inter.* Well, keep all things ſo in thy mind, that they may be as a goad in thy ſides, to prick thee forward in the way thou muſt go. Then Chriſtian began to gird up his loins, and to addreſs himſelf to his journey. Then ſaid the Interpreter, The Comforter be always with thee, good Chriſtian, to guide thee in the way that leads to the city. So Chriſtian went on his way, ſaying:

> *Here I have ſeen things rare and profitable,*
> *Things pleaſant, dreadful, things to make me ſtable*
> *In what I have begun to take in hand;*
> *Then let me think on them, and underſtand*
> *Wherefore they ſhewed me where, and let me be*
> *Thankful, O good Interpreter, to thee.*

Now I ſaw in my dream, that the high-way up which Chriſtian was to go, was fenced on either ſide with a wall, and that wall was called *Salvation.* Up this way therefore did burdened Chriſtian run, but not without great difficulty, becauſe of the load on his back.

He ran thus till he came at a place ſomewhat aſcending, and upon that place ſtood a croſs, and a little below, in the bottom, a ſepulchre. So I ſaw in my dream, that juſt as Chriſtian came up with the croſs, his burden looſened from off his ſhoulders, and fell from off his back, and began to tumble, and ſo continued to do, till it came to the mouth of the ſepulchre, where it fell in, and I ſaw it no more.

Then was Chriſtian glad and lightſome, and ſaid with a merry heart, He hath given me reſt by his ſorrow, and life by his death. Then he ſtood ſtill a while to look and wonder; for it was very ſurpriſing to him, that the ſight of the croſs ſhould thus eaſe him of his burden. He looked therefore, and looked again, even till the ſprings that were in his head ſent the waters down his cheeks. Now, as he ſtood looking and weeping, behold three ſhining ones came to him and ſaluted him with *Peace be to thee*; ſo the firſt ſaid to him, *Thy ſins be forgiven thee*; the ſecond ſtript him of his rags, and clothed him with change of raiment; the third alſo *ſet a mark on his forehead*, and gave him a roll, with a ſeal upon it, which he bid him look on as he ran, and that he ſhould give it in at the celeſtial gate: ſo they went their way. Then Chriſtian gave three leaps for joy, and went on ſinging:

*When God releaſes us of our guilt and burden, we are as thoſe that leap for joy.*

*Mark* 2. 5.

> *Thus far did I come laden with my ſin;*
> *Nor could ought eaſe the grief that I was in,*
> *Till I came hither: What a place is this!*
> *Muſt here be the beginning of my bliſs?*
> *Muſt here the burden fall from off my back?*
> *Muſt here the ſtrings that bind it to me crack?*
> *Bleſt croſs! bleſt ſepulchre! bleſt rather be*
> *The Man that there was put to ſhame for me!*

I ſaw then in my dream, that he went on thus, even until he came at the bottom, where he ſaw, a little out of the way, three men faſt aſleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Preſumption*.

Chriſtian then ſeeing them lie in this caſe, went to them, if peradventure he might awake them; and cried, You are like them that ſleep on the top of a maſt, for the dead ſea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing alſo, and I will help you off with your irons. He alſo told them, if he that goeth about like a roaring lion, comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this ſort: Simple ſaid, I ſee no danger: Sloth ſaid, Yet a little more ſleep: ~~And Preſumption~~ ſaid, Every tub muſt ſtand upon its own bottom. And ſo they lay down to ſleep again, and Chriſtian went on his way.

*There is no perſuaſion will do, if God openeth not the eyes.*

Yet was he troubled to think, that men in that danger ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both by the awakening of them, counſelling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he eſpied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formaliſt*, and the name of the other *Hypocriſy*. So, as I ſaid, they drew up unto him, who thus entered with them into diſcourſe.

*Chr*. Gentlemen, Whence came you, and whither go you?

*Form*. and *Hyp*. We were born in the land of Vain-Glory, and are going for praiſe to Mount Sion.

*Chr*. Why came you not in at the gate which ſtandeth at the beginning of the way? Know you not that it is written, That *he that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber?*

*John* 10. 1.

*Form*. and *Hyp*. They ſaid, that to go to the gate for entrance, was by all their countrymen counted too far about; and therefore their uſual way was to make a ſhort cut of it, and to climb over the wall, as they had done.

*Chr*. But will it not be counted a treſpaſs againſt the Lord of the city, whether we are bound, thus to violate his revealed will?

*Form*. and *Hyp*. They told him, That as for that he needed not to trouble his head thereabout; for what they did, they had cuſtom for, and could produce, if need were, teſtimony that would witneſs it for more than a thouſand years.

*Chr*. But, ſaid Chriſtian, will your practice ſtand a trial at law?

*Form*. and *Hyp*. They told him, that cuſtom, it being of ſo long ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal by an impartial judge; and beſides, ſay they, if we get into the way, what is the matter which way we get in? If we are in, we are in: Thou art but in the way, who, as we perceive, came in at the gate; and we are alſo in the way that came tumbling over the wall; Wherein now is thy condition better than ours?

*Chr*. I walk by the rule of my maſter, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourſelves without his direction, and ſhall go out by yourſelves without his mercy.

To this they made him but little anſwer; only they bid him look to himſelf. Then I ſaw that they went on every man in his way, without much conference one with another, ſave that theſe two men told Chriſtian, that as to laws and ordinances, they doubted not but they ſhould as conſcientiouſly do them as he; therefore, ſaid they, we ſee not wherein thou differeſt from us, but by the coat that is on thy back, which was, as we trow, given thee by ſome of thy neighbours to hide the ſhame of thy nakedneſs.

*Chr*. By laws and ordinances you will not be ſaved, ſince you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with: And I take it as a token of kindneſs to me; for I had nothing but rags before; and beſides, thus I comfort myſelf as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, ſince I have his coat on my back; a coat that he gave me freely in the day that he ſtripped me of my rags, I have, moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's moſt intimate aſſociates fixed there in the day that my burden fell off my ſhoulders. I will tell you, moreover, that I had then given me a roll ſealed, to comfort me by reading, as I go on the way: I was alſo bid to give it in at the celeſtial gate, in token of my certain going in after it: All which things I doubt you want, and want them becauſe you came not in at the gate.

*Chriſti*
*got his*
*Lord's*
*on his*
*and is*
*forted*
*with.*

*He is*
*forted*
*with hi*
*mark*
*roll.*

To theſe things they gave him no anſwer, only they looked upon each other, and laughed. Then I ſaw that they went on all, ſave that Chriſtian kept before, who had no more talk but with himſelf, and that ſometimes ſighingly, and ſometimes comfortably. Alſo he would be often reading in the roll that one of the ſhining ones gave him, by which he was refreſhed.

I beheld then, that they all went on till they came to the foot of the hill *Difficulty*, at the bottom of which was a ſpring: There were alſo in the ſame place two other ways, beſides that which came ſtraight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the ſide of the hill is called *Difficulty*. Chriſtian now went to the ſpring, and drank thereof to refreſh himſelf, and then began to go up the hill, ſaying:

*The hill though high, I covet to aſcend.*
*The difficulty will not me offend.*
*For I perceive the way to life lies here:*
*Come, pluck up heart, let's neither faint nor fear;*
*Better, though difficult, the right way to go,*
*Than wrong, though eaſy, where the end is wo*

The other two alſo came to the foot of the hill: but when they ſaw that the hill was ſteep and high, and that there were two other ways to go; and ſuppoſing alſo that theſe two ways might meet again with that up which Chriſtian went, on the other ſide of the hill; therefore they were reſolved to go in thoſe ways. Now the name of one of thoſe ways was *Danger*, and the name of the other *Deſtruction*. So the one took the way which is called *Danger*, which led him into a great wood; and the other took directly up the way to Deſtruction, which led him into a wide field, full of dark mountains, where he ſtumbled and fell and roſe no more.

I looked then after Chriſtian, to ſee him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, becauſe of the ſteepneſs of the place. Now about the mid-way to the top of the hill was a pleaſant arbour, made by the Lord of the hill, for the refreſhing of weary travellers; thither, therefore, Chriſtian got, where alſo he ſat down to reſt him: Then he pulled his roll out of his boſom, and read therein to his comfort: He alſo now began afreſh to take a review of the coat or garment that was given him as he ſtood by the croſs. Thus pleaſing himſelf a while, he at laſt fell into a ſlumber, and thence into a faſt ſleep, which detained him in that place until it was almoſt night; and in his ſleep his roll fell out of his hand. Now, as he was ſleeping, there came one to him, and awaked him, ſaying, *Go to the ant, thou ſluggard; conſider her ways, and be wiſe.* And with that Chriſtian ſuddenly ſtarted up, and ſped him on his way, and went apace till he came to the top of the hill.

*A*
*gra*

*Pr*

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was *Timorous*, and of the other *Miſtruſt*, To whom Chriſtian ſaid, Sirs, what is the matter you run the wrong way? Timorous anſwered, That they were going to the city of Zion, and had got up that difficult place: But ſaid he the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, ſaid Miſtruſt, for juſt before us lies a couple of lions in the way; (whether ſleeping or waking we know not); and we could not think, if we came within reach, but they would preſently pull us in pieces.

*Chr.* Then ſaid Chriſtian, you make me afraid; but whither ſhall I flee to be ſafe? If I go back to my own country, that is prepared for fire and brimſtone, and I ſhall certainly periſh there: If I can get to the celeſtial city, I am ſure to be in ſafety there. I muſt venture; to go back is nothing but death; to go forward is fear of death, and life everlaſting beyond it. I will yet go forward. So Miſtruſt and Timorous ran down the hill, and Chriſtian went on his way. But thinking again of what he had heard from the men, he felt in his boſom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Chriſtian in great diſtreſs, and knew not what to do; for he wanted that which uſed to relieve him; and that which ſhould have been his paſs into the celeſtial city. Here therefore he began to be much perplexed, and knew not what to do; at laſt he bethought himſelf that he had ſlept in the arbour that is on the ſide of the hill; and falling down upon his knees, he aſked God forgiveneſs for that his fooliſh act, and then went back to look for his roll. But all the way he went back, who can ſufficiently ſet forth the ſorrow of Chriſtian's heart? Sometimes he ſighed, ſometimes he wept, and oftentimes he chid himſelf for being ſo fooliſh as to fall aſleep in that place which was erected only for a little refreſhment for his wearineſs. Thus therefore he went back, carefully looking on this ſide and on that all the way as he went, if happily he might find the roll that had been his comfort ſo many times in his journey. He went thus till he came again in ſight of the arbour where he ſat and ſlept; but that ſight renewed his ſorrow the more, bringing again, even afreſh, his evil of ſleeping into his mind. Thus therefore he now went on bewailing his ſinful ſleep, ſaying, *O wretched man that I am!* that I ſhould ſleep in the day-time! that I ſhould ſleep in the midſt of difficulty! that I ſhould ſo indulge the fleſh, as to uſe that reſt for eaſe to my fleſh, which the Lord of the hill hath erected only for the relief of the ſpirits of pilgrim's! How many ſteps have I took in vain! (Thus it happened to Iſrael, for their ſin they were ſent back again by the way of the Red ſea)! and I am made to tread thoſe ſteps with ſorrow, which I might have trode with delight, had it not been for this ſinful ſleep. How far might I have been on my way by this time! I am made to tread thoſe ſteps thrice over, which I needed not to have trode but once: Yea, now alſo I am like to be benighted, for the day is almoſt ſpent. O that I had not ſlept! Now by this time he was come to the arbour again, where for a while he ſat down and wept, but at laſt (as Providence would have it) looking ſorrowfully down under the ſettle, there he eſpied his roll; the which he with trembling and haſte catched up and put into his boſom. But who can tell how joyful this man was, when he had gotten his roll again? for this roll was the aſſurance of his life, and acceptance at the deſired haven. Therefore he laid it up in his boſom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himſelf again to his journey. But, O how nimbly now did he go up the reſt of the hill! yet, before he got up, the ſun went down upon Chriſtian, and this made him again recal the vanity of his ſleeping to his remembrance; and thus he again began to condole with himſelf: O thou ſinful ſleep! how for thy ſake am I like to be benighted in my journey! I muſt walk without the ſun, darkneſs muſt cover the path of my feet, and I muſt hear the noiſe of doleful creatures, becauſe of my ſinful ſleep. Now alſo he remembered the ſtory that Miſtruſt and Timorous told him of, how they were frighted with the ſight of the lions. Then ſaid Chriſtian to himſelf again, theſe beaſts range in the night for their prey, and if they ſhould meet with me in the dark, how ſhould I ſhift them? how ſhould I eſcape being by them torn in pieces? thus he went on his way; but while he was thus bewailing his unhappy miſcarriage, he lift up his eyes, and behold there was a very ſtately palace before him, the name of which was *Beautiful;* and it ſtood juſt by the highway-ſide.

So I ſaw in my dream, that he made haſte and went forward, that if poſſible he might get lodging there. Now, before he had gone far, he entered into a very narrow paſſage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he eſpied two lions in the way. Now, thought he, I ſee the danger that Miſtruſt and Timorous were driven back by. (The lions were chained, but he ſaw not the chains). Then he was afraid, and thought alſo himſelf to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whoſe name is Watchful, perceiving that Chriſtian made a halt, as if he would go back, cried unto him, ſaying, Is thy ſtrength ſo ſmall? Fear not the lions; for they are chained, and are placed there for trial of faith, where it is; and for diſcovery of thoſe that have none. Keep in the midſt of the path, and no hurt ſhall come unto thee.

Then I ſaw that he went on trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and ſtood before the gate where the porter was. Then ſaid Chriſtian to the porter, Sir, what houſe is this? and may I lodge here to-night? The porter anſwered, This houſe was built by the Lord of the hill, and he built it for the relief and ſecurity of pilgrims. The porter alſo aſked whence he was? and whither he was going?

*Chr.* I am come from the city of Deſtruction, and am going to Mount Zion; but becauſe the ſun is now ſet, I deſire, if I may, to lodge here to night.

*Porter.* What is your name?

*Chr.* My name is now *Chriſtian,* but my name at the firſt was *Graceleſs.* I came of the race of Japheth, whom God will perſuade to dwell in the tents of Shem. Gen. 9. 27.

*Port.* But how doth it happen that you came ſo late? The ſun is ſet.

*Chr.* I had been here ſooner, but that, wretched man that I am! I ſlept in the arbour that ſtands on the hill-ſide. Nay, I had, notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with ſorrow of heart, to go back to the place where I ſlept my ſleep, where I found it, and now I am come.

*Port.* Well, I will call out one of the virgins of this place, who will (if ſhe likes your talk) bring you into the reſt of the family, according to the rules of the houſe. So Watchful the porter rang a bell, at the ſound of which came out of the door of the houſe a grave and beautiful damſel named Diſcretion, and aſked why ſhe was called?

The porter anſwered, This man is in a journey from the city of Deſtruction to Mount Zion; but being weary and benighted, he aſked me, if he might lodge here to night: So I told him I would call for thee, who, after diſcourſe had with him, mayſt do as ſeemeth thee good, even according to the law of the houſe.

Then ſhe aſked him, whence he was? and whither he was going? and he told her. She aſked him alſo, how he got into the way? and he told her. Then ſhe aſked him, what he had ſeen and met with in the way? and he told her. And at laſt ſhe aſked his name? So he ſaid, It is Chriſtian; and I have ſo much the more a deſire to lodge here to night, becauſe by what I perceive this place was built by the Lord of the hill, for the relief and ſecurity of pilgrims. So ſhe ſmiled, but the water ſtood in her eyes: And after a little pauſe, ſhe ſaid, I will call forth two or three more of my family. So ſhe ran to the door, and called out *Prudence*, *Piety*, and

*Charity;* who, after a little more diſcourſe with him, had him into the family; and many of them meeting him at the threſhold of the houſe, ſaid, Come in, thou bleſſed of the Lord; this houſe was built by the Lord of the hill, on purpoſe to entertain ſuch pilgrims in. Then he bowed his head, and followed them into the houſe. So when he was come in, and ſat down, they gave him ſomething to drink, and conſented together, that until ſupper was ready, ſome of them ſhould have ſome particular diſcourſe with Chriſtian, for the beſt improvement of time; and they appointed Piety, and Prudence, and Charity, to diſcourſe with him; and thus they began.

*Piety.* Come, good Chriſtian, ſince we have been ſo loving to you, to receive you into our houſe this night, let us, if perhaps we may better ourſelves thereby, talk with you of all things that have happened to you in your pilgrimage.

*Chr.* With a very good will; and I am glad that you are ſo well diſpoſed.

*Piety.* What moved you at firſt to betake yourſelf to a pilgrim's life?

*Chr.* I was driven out of my native country by a dreadful ſound that was in mine ears, to wit, That unavoidable deſtruction did attend me, if I abode in that place where I was.

*Piety.* But how did it happen that you came out of your country this way?

*Chr.* It was as God would have it; for when I was under the fears of deſtruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whoſe name is *Evangeliſt*, and he directed me to the wicket-gate, which elſe I ſhould never have found, and ſo ſet me into the way that hath led me directly to this houſe.

*Piety.* But did you not come by the houſe of the Interpreter?

*Chr.* Yes, and did ſee ſuch things there, the remembrance of which will ſtick by me as long as I live; eſpecially three things, to wit, how Chriſt, in deſpite of Satan, maintains his work of grace in the heart; how the man had ſinned himſelf quite out of hopes of God's mercy; and alſo the dream of him that thought in his ſleep the day of judgement was come.

*Piety.* Why, did you hear him tell his dream?

*Chr.* Yes, and a dreadful one it was; I thought it made my heart ake as he was telling of it; but yet I am glad I heard it.

*Piety.* Was this all you ſaw at the houſe of the Interpreter?

*Chr.* No; he took me, and had me where he ſhewed me a ſtately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that ſtood in the door to keep him out; and how he was bid to come in, and win eternal glory. Methought thoſe things did raviſh my heart. I would have ſtaid at that good man's houſe a twelvemonth, but that I knew I had farther to go.

*Piety.* And what ſaw you elſe in the way?

*Chr.* Saw! why I went but a little farther, and I ſaw one, as I thought in my mind, hang bleeding upon a tree, and the very ſight of him made my burden fall off my back, (for I groaned under a very heavy burden), but then it fell down from off me. It was a ſtrange thing to me; for I never ſaw ſuch a thing before: Yea, and while I ſtood looking up, (for then I could not forbear looking), three ſhining ones came to me. One of them teſtified, that my ſins were forgiven me; another ſtripped me of my rags, and gave me this embroidered coat which you ſee; and the third ſet the mark which you ſee in my forehead, and gave me this ſealed roll; (and with that he plucked it out of his boſom).

*Piety.* But you ſaw more than this; did you not?

*Chr.* The things that I have told you were the beſt; yet ſome other matters I ſaw; as, namely, I ſaw three men, *Simple*, *Sloth*, and *Preſumption*, lie aſleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I alſo ſaw *Formality* and *Hypocriſy* come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly loſt; even as I myſelf did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly, if it had not been for the good man, the porter that ſtands at the gate, I do not know but that, after all, I might have gone back again; but now, I thank God, I am here, and I thank you for receiving of me.

Then Prudence thought good to aſk him a few queſtions, and deſired his anſwer to them.

*Prud.* Do you not think ſometimes of the country from whence you came?

*Chr.* Yea, but with much ſhame and deteſtation: truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I deſire a better country, that is, a heavenly one.

*Prud.* Do you not yet bear away with you ſome of the things that then you were converſant withal?

*Chr.* Yes, but greatly againſt my will; eſpecially my inward and carnal cogitations, with which all my countrymen, as well as myſelf, were delighted; but now all thoſe things are my grief; and might I but chuſe mine own things, I would chuſe never to think of thoſe things more; but when I would be doing of that which is beſt, that which is worſt is with me.

*Prud.* Do you not find ſometimes, as if theſe things were vanquiſhed, which at other times are your perplexity?

*Chr.* Yes, but that is but ſeldom; but they are to me golden hours, in which ſuch things happen to me.

*Prud.* Can you remember by what means you find your annoyances at times, as if they were vanquiſhed?

*Chr.* Yes, when I think what I ſaw at the croſs, that will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my boſom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

*Prud.* And what is it that makes you ſo deſirous to go to Mount Zion?

*Chr.* Why, there I hope to ſee him alive that did hang dead on the croſs; and there I hope to be rid of all thoſe things that to this day are in me an annoyance to me: there they ſay there is no death, and there I ſhall dwell with ſuch company as I like beſt. For to tell you truth, I love him, becauſe I was by him eaſed of my burden; and I am weary of my inward ſickneſs: I would fain be where I ſhall die no more, and with the company that ſhall continually cry, Holy, Holy, Holy.

Then ſaid Charity to Chriſtian, Have you a family? Are you a married man?

*Chr* I have a wife and four ſmall children.

*Cha.* And why did you not bring them along with you?

*Chr.* Then Chriſtian wept, and ſaid, Oh! how willingly would I have done it! but they were all of them utterly averſe to my going on pilgrimage.

*Cha.* But you ſhould have talked to them, and have endeavoured to have ſhewn them the danger of being behind.

*Chr.* So I did; and told them alſo what God had ſhewed to me of the deſtruction of our city; but I ſeemed to them as one that mocked, and they believed me not.

*Cha.* And did you pray to God that he would bleſs your counſel to them?

*Chr.* Yes, and that with much affection; for you muſt think that my wife and poor children were very dear unto me.

*Cha.* But did you tell them of your own ſorrow, and fear of deſtruction? for I ſuppoſe that deſtruction was viſible enough to you?

*Chr.* Yes, over, and over, and over. They might alſo ſee my fears in my countenance, in my tears, and alſo in my trembling under the apprehenſion of the judgement that did hang over our heads; but all was not ſufficient to prevail with them to come with me.

*Cha.* But what could they ſay for themſelves why they came not?

*Chr.* Why, my wife was afraid of loſing this world; and my children were given to the fooliſh delights of youth; ſo what by one thing, and what by another, they left me to wander in this manner alone.

*Cha.* But did you not with your vain life damp all that you by words uſed by way of perſuaſion to bring them away with you?

*Chr.* Indeed I cannot commend my life, for I am conſcious to myſelf of many failings therein: I know alſo, that a man by his converſation may ſoon overthrow what by argument or perſuaſion he doth labour to faſten upon others for their good. Yet this I can ſay, I was very wary of giving them occaſion, by any unſeemly action, to make them averſe to going on pilgrimage; yea, for this very thing, they would tell me I was too preciſe, and that I denied myſelf of things (for their ſakes) in which they ſaw no evil; nay, I think I may ſay, that if what they ſaw in me did hinder them, it was my great tenderneſs in ſinning againſt God, or of doing any wrong to my neighbour.

*Cha.* Indeed Cain hated his brother, becauſe his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby ſhew themſelves to be implacable to good; and thou haſt delivered thy ſoul from their blood.

Now I ſaw in my dream, that thus they ſat talking together until ſupper was ready. So when they had made ready, they ſat down to meat: now the table was furniſhed with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the Hill; as, namely, about what he had done, and wherefore he did what he did, and why he had built that houſe; and by what they ſaid, I perceived that he had been a great warrior, and had fought with, and ſlain him that had the power of death, but not without great danger to himſelf, which made me love him the more.

For, as they ſaid, and as I believe, (ſaid Chriſtian), he did it with the loſs of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And beſides, there were ſome of them of the houſehold that ſaid, they had been and ſpoke with him ſince he did die on the croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor pilgrims, that the like is not to be found from the eaſt to the weſt.

They moreover gave an inſtance of what they affirmed, and that was, he had ſtripped himſelf of that glory, that he might do this for the poor; and that they heard him ſay and affirm, That he would not dwell in the mountain of Zion alone. They ſaid moreover, That he had made many pilgrim's princes, though by nature they were beggars born, and their original had been the dunghill.

Thus they diſcourſed together till late at night; and after they had committed themſelves to the Lord for protection, they betook themſelves to reſt: the pilgrim they laid in a large upper chamber, whoſe window opened towards the ſun riſing: the name of the chamber was *Peace*, where he ſlept till break of day, and then he awoke and ſang.

*Where am I now! Is this the love and care*
*Of Jeſus, for the men that pilgrim's are,*
*Thus to provide! that I ſhould be forgiven,*
*And dwell already the next door to heaven!*

So in the morning they all got up; and after ſome more diſcourſe, they told him that he ſhould not depart till they had ſhewed him the rarities of that place. And firſt, they had him into the ſtudy, where they ſhewed him records of the greateſt antiquity; in which, as I remember my dream, they ſhewed him firſt the pedigree of the Lord of the hill, that he was the Son of the ancient of days, and came by that eternal generation: Here alſo was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his ſervice; and how he had placed them in ſuch habitations, that could neither by length of days, nor decays of nature, be diſſolved.

Then they read to him ſome of the worthy acts that ſome of his ſervants had done; as how they had ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, and turned to flight the armies of the aliens.

Then they read again in another part of the records of the houſe, where it was ſhewed, how willing their Lord was to receive into his favour, any, even any, though they in time paſt had offered great affronts to his perſon and proceedings. Here alſo were ſeveral other hiſtories of many other famous things, of all which Chriſtian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accompliſhment, both to the dread and amazement of enemies, and the comfort and ſolace of pilgrims.

The next day they took him, and had him into the armory, where they ſhewed him all manner of furniture, which their Lord had provided for pilgrim's, as ſword, ſhield, helmet, breaſt-plate, all-prayer, and ſhoes that would not wear out. And there was here enough of this to harneſs out as many men, for the ſervice of their Lord, as there be ſtars in the heaven for multitude.

They alſo ſhewed him ſome of the engines with which ſome of his ſervants had done wonderful things. They ſhewed him Moſes's rod; the hammer and nail with which Jael ſlew Siſera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they ſhewed him the ox's goad, wherewith Shamgar ſlew ſix hundred men. They ſhewed him alſo the jaw-bone with which Sampſon did ſuch mighty feats. They ſhewed him moreover the ſling and ſtone with which David ſlew Goliah of Gath; and the ſword alſo with which their Lord will kill the man of ſin, in the day that he ſhall riſe up to the prey. They ſhewed him beſides many excellent things, with which Chriſtian was much delighted. This done, they went to their reſt again.

*Chriſtian made to ſee ancient things.*

Then I ſaw in my dream, That on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo; and then ſaid they, we will (if the day be clear) ſhew you the delectable mountains; which, they ſaid, would yet farther add to his comfort, becauſe they were nearer the deſired haven than the place where at preſent he was; ſo he conſented and ſtaid. When the morning was up, they had him to the top of the houſe, and bid him look ſouth: ſo he did; and behold, at a great diſtance, he ſaw a moſt pleaſant mountainous country, beautified with woods, vineyards, fruits of all ſorts, flowers alſo, with ſprings and fountains, very delectable to behold. Then he aſked the name of the country? They ſaid, It was Emanuel's land; it is as common, ſaid they, as this hill is, to and for all the pilgrims. And when thou comeſt there, from thence thou mayſt ſee to the gate of the celeſtial city, as the ſhepherds that live there will make appear.

Now he bethought himſelf of ſetting forward, and they were willing he ſhould. But firſt, ſaid they, let us go again into the armory: ſo they did; and when he came there, they harneſſed him from head to foot with what was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus accoutered, walked out with his friends to the gate, and there he aſked the porter, if he ſaw any pilgrim paſs by? then the porter anſwered, Yes.

*Chr.* Pray, did you know him? ſaid he.

*Port.* I aſked his name, and he told me it was *Faithful.*

*Chr.* O, ſaid Chriſtian, I know him; he is my townſman, my near neighbour; he comes from the place where I was born: how far do you think he may be before?

*Port.* He is got by this time below the hill.

*Chr.* Well, ſaid Chriſtian, good porter, the Lord be with thee, and add to all thy bleſſings much increaſe for the kindneſs thou haſt ſhewed to me!

Then he began to go forward; but Diſcretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former diſcourſes, till they came to go down the hill. Then ſaid Chriſtian, As it was difficult coming up, ſo far as I can ſee, it is dangerous going down. Yes, ſaid Prudence, ſo it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no ſlip by the way; therefore, ſaid they, are we come to accompany thee down the hill. So he began to go down, but very warily; yet he caught a ſlip or two.

Then I ſaw in my dream, That theſe good companions (when Chriſtian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluſter of raiſins; and then he went his way.

*Whilſt Chriſtian is among his godly friends,*
*Their golden mouths make him ſufficient mends*
*For all his griefs; and when they let him go,*
*He's clad with northern ſteel from top to toe.*

*Chriſtian's reſolution at the approach of Apollyon.*

But now, in this valley of Humiliation, poor Chriſtian was hard put to it; for he had gone but a little way, before he eſpied a foul fiend coming over the field to meet him: His name is *Apollyon*. Then did Chriſtian begin to be afraid, and to caſt in his mind whether to go back or to ſtand his ground. But he conſidered again, that he had no armour for his back; and therefore thought, that to turn the back to him might give him greater advantages, with eaſe, to pierce him with his darts; therefore he reſolved to venture, and ſtand his ground: For, thought he, had I no more in mine eye than the ſaving of my life, it would be the beſt way to ſtand.

So he went on, and Apollyon met him. Now the monſter was hideous to behold: He was clothed with ſcales like a fiſh, (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and ſmoke, and his mouth was as the mouth of a lion. When he was come up to Chriſtian, he beheld him with a diſdainful countenance, and thus began to queſtion with him.

*Apollyon*. Whence come you; and whither are you bound?

*Chr*. I am come from the city of Deſtruction, which is the place of all evil, and am going to the city of Zion.

*Apol*. By this I perceive thou art one of my ſubjects; for all that country is mine, and I am the prince and god of it. How is it then that thou haſt run away from thy king? Were it not that I hope thou mayſt do me more ſervice, I would ſtrike thee now at one blow to the ground.

*Chr*. I was born indeed in your dominions; but your ſervice was hard, and your wages ſuch as a man could not live on; *for the wages of ſin is death;* therefore, when I was come to years, I did as other conſiderate perſons do, look out, if perhaps I might mend myſelf.

*Apollyon's flattery.*

*Apol*. There is no prince that will thus lightly loſe his ſubjects; neither will I as yet loſe thee; but ſince thou complaineſt of thy ſervice and wages, be content to go back; what our country will afford, I do here promiſe to give thee.

*Chr*. But I have let myſelf to another, even to the King of princes, and how can I, with fairneſs, go back with thee?

*Apollyon undervalues Chriſt's ſervice.*

*Apol*. Thou haſt done in this according to the proverb, *Change a bad for a worſe:* But it is ordinary for thoſe that have profeſſed themſelves his ſervants, after a while to give him the ſlip, and return again to me; Do thou ſo too, and all ſhall be well.

*Chr* I have given him my faith, and ſworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

*Apol*. Thou didſt the ſame to me; and yet I am willing to paſs by all, if now thou wilt yet turn and go back.

*Chr*. What I promiſed thee was in my non-age; and beſides, I count that the Prince under whoſe banner now I ſtand, is able to abſolve me; yea, and to pardon alſo what I did as to my compliance with thee. And beſides, O thou deſtroying Apollyon, to ſpeak truth, I like his ſervice, his wages, his ſervants, his government, his company, and country, better than thine; and therefore leave off to perſuade me farther: I am his ſervant, and I will follow him.

*Apol*. Conſider again, when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt, that for the moſt part his ſervants come to an ill end, becauſe they are tranſgreſſors againſt me and my ways. How many of them have been put to ſhameful deaths! and beſides, thou counteſt his ſervice better than mine; whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him and his, though taken by them! And ſo I will deliver thee.

*Chr*. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end; and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: but, for preſent deliverance, they do not much expect it; for they ſtay for their glory, and then they ſhall have it, when their Prince comes in his and the glory of the angels.

*Apol*. Thou haſt already been unfaithful in thy ſervice to him; and how doſt thou think to receive wages of him?

*Chr*. Wherein, O Apollyon! have I been unfaithful to him?

*Apol*. Thou didſt faint at firſt ſetting out, when thou waſt almoſt choked in the gulf of Deſpond; thou didſt attempt wrong ways to be rid of thy burden: whereas thou ſhould have ſtaid until thy Prince had taken it off. Thou didſt ſinfully ſleep, and loſe thy choice things. Thou waſt alſo almoſt perſuaded to go back at the ſight of the lions; and when thou talkeſt of thy journey, and of what thou haſt heard and ſeen, thou art inwardly deſirous of vain-glory in all that thou ſayeſt or doſt.

*Chr*. All this is true, and much more, which thou haſt left out; but the Prince whom I ſerve and honour, is merciful and ready to forgive. But beſides, theſe infirmities poſſeſſed me in thy country; for there I ſucked them in, and I have groaned under them, been ſorry for them, and have obtained pardon of my Prince.

*Apol*. Then Apollyon broke out into a grievous rage, ſaying, I am an enemy to this Prince; I hate his perſon, his laws, and people: I am come out on purpoſe to withſtand thee.

*Chr*. Apollyon, beware what you do, for I am in the King's highway, the way of holineſs; therefore take heed to yourſelf.

*Apol*. Then Apollyon ſtraddled quite over the whole breadth of the way, and ſaid, I am void of fear in this matter; prepare thyſelf to die; for I ſwear by my infernal den, That thou ſhalt go no farther: Here will I ſpill thy ſoul!

And with that he threw a flaming dart at his breaſt; but Chriſtian had a ſhield in his hand, with which he caught it, and ſo prevented the danger of that.

Then did Chriſtian draw; for he ſaw it was time to beſtir him; and Apollyon as faſt made at him, throwing darts as thick as hail; by the which, notwithſtanding all that Chriſtian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Chriſtian give a little back: Apollyon, therefore, followed his work amain: and Chriſtian again took courage, and reſiſted as manfully as he could. This ſore combat laſted for above half a day, even till Chriſtian was almoſt quite ſpent. For you muſt know, that Chriſtian, by reaſon of his wounds, muſt needs grow weaker and weaker.

Then Apollyon eſpying his opportunity, began to gather up cloſe to Chriſtian, and wreſtling with him, gave him a dreadful fall; and with that Chriſtian's ſword flew out of his hand. Then ſaid Apollyon, I am ſure of thee now; and with that he had almoſt preſſed him to death; ſo that Chriſtian began to deſpair of life. But, as God would have it, while Apollyon was fetching his laſt blow, thereby to make a full end of this good man, Chriſtian nimbly reached out his hand for his ſword, and caught it, ſaying, *Rejoice not againſt me, O mine enemy! when I fall I ſhall ariſe*; and with that gave him a deadly thruſt, which made him give back, as one that had received his mortal wound. Chriſtian perceiving that, made at him again, ſaying, *Nay, in all things we are more than conquerors, through him that loved us.* And with that Apollyon ſpread forth his dragon's wings, and ſped him away, that Chriſtian ſaw him no more.

In this combat no man can imagine, unleſs he had ſeen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight: He ſpake like a dragon: And on the other ſide, what ſighs and groans burſt from Chriſtian's heart. I never ſaw him all the while give ſo much as one pleaſant look, till he perceived he had wounded Apollyon with his two edged ſword: then, indeed, he did ſmile, and look upward. But it was the dreadfuleſt ſight that ever I ſaw.

So when the battle was over, Chriſtian ſaid, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me againſt Apollyon. And ſo he did, ſaying,

*Great Bellzebub, the captain of this fiend,*
*Deſign'd my ruin; therefore to this end*
*He ſent him harnaſs'd out; and he with rage,*
*That helliſh was, did fiercely me engage:*
*But bleſſed Michael helped me, and I,*
*By dint of ſword did quickly make him fly:*
*Therefore to him let me give laſting praiſe,*
*And thanks and bleſs his holy name always.*

Then there came to him a hand with ſome of the leaves of the tree of life, the which Chriſtian took and applied to the wounds he had received in the battle, and was healed immediately. He alſo ſat down in that place to eat bread, and to drink of the bottle that was given him a little before; ſo being refreſhed he addreſſed himſelf to his journey, with his ſword drawn in his hand; for he ſaid, I know not but ſome other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called *The Valley of the Shadow of Death*; and Chriſtian muſt needs go through it, becauſe the way to the celeſtial city lay through the midſt of it. Now this valley is a very ſolitary place. The prophet Jeremiah thus deſcribes it: *A wilderneſs, a land of deſarts and of pits; a land of drought and of the ſhadow of death, a land that no man* (but a Chriſtian) *paſſeth through and where no man dwelt.*

Now here Chriſtian was worſe put to it than in his fight with Apollyon; as by the ſequel you ſhall ſee.

I ſaw then in my dream, that when Chriſtian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haſte to go back: to whom Chriſtian ſpake as follows:

*Chr.* Whither are you going?

*Men.* They ſaid, back! back! and we would have you do ſo too, if either life or peace is prized by you.

*Chr.* Why! What is the matter? ſaid Chriſtian.

*Men.* Matter! ſaid they; we were going that way as you are going, and went as far as we durſt; and indeed we were almoſt paſt coming back; for had we gone a little farther, we had not been here to bring the news to thee.

*Chr.* But what have you met with? ſaid Chriſtian.

*Men.* Why, we were almoſt in the Valley of the Shadow of Death, but that by good hap we looked before us, and ſaw the danger before we came to it.

*Chr.* But what have you ſeen? ſaid Chriſtian.

*Men.* Seen! why, the valley itſelf, which is as dark as pitch: We alſo ſaw there the hobgoblins, ſatyrs, and dragons of the pit. We heard alſo in that valley a continual howling and yelling, as of people under unutterable miſery, who there ſat bound in affliction and irons; and over that valley hang the diſcouraging clouds of Confuſion: Death alſo doth always ſpread his wings over it. In a word, it is every whit dreadful, being utterly without order.

*Chr.* Then ſaid Chriſtian, I perceive not yet, by what you have ſaid, but that this is my way to the deſired haven.

*Men.* Be it thy way, we will not chuſe it for ours.

So they parted, and Chriſtian went on his way, but ſtill with his ſword drawn in his hand, for fear leſt he ſhould be aſſaulted.

I ſaw then in my dream, ſo far as this valley reached, there was on the right hand a very deep ditch; That ditch is it into which the blind have led the blind in all ages, and have both there miſerably periſhed. Again, behold, on the left hand, there was a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to ſtand on. Into that quag King David once did fall, and had no doubt therein been ſmothered, had not he that is able plucked him out.

The path-way was here alſo exceeding narrow, and therefore good Chriſtian was the more put to it; for when he ſought, in the dark, to ſhun the ditch on the one hand, he was ready to trip over into the mire on the other: Alſo when he ſought to eſcape the mire, without great carefulneſs he would be ready to fall into the ditch. Thus he went on, and I heard him here ſigh bitterly; for beſides the danger mentioned above, the path-way was here ſo dark, that oft-times when he lift up his foot to ſet forward, he knew not where or upon what he ſhould ſet it next.

About the midſt of this valley, I perceived the mouth of hell to be, and it ſtood alſo hard by the way-ſide: Now, thought Chriſtian, what ſhall I do? And ever and anon the flame and ſmoke would come out in ſuch abundance, with ſparks and hideous noiſes, (things that cared not for Chriſtian's ſword, as did Apollyon before), that he was forced to put up his ſword, and betake himſelf to another weapon, called *All-prayer*: So he cried, in my hearing, *O Lord, I beſeech thee, deliver my ſoul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him: alſo he heard doleful voices, and ruſhings to and fro, ſo that ſometimes he thought he ſhould be torn to pieces, or trodden down like mire in the ſtreets. This frightful ſight was ſeen, and theſe dreadful noiſes were heard by him, for ſeveral miles together: and coming to a place, where he thought he heard a company of fiends coming forward to meet him, he ſtopped, and began to muſe what he had beſt to do: ſometimes he had half a thought to go back; then again he thought he might be half-way through the valley: He remembred alſo, how he had already vanquiſhed many a danger; and that the danger of going back might be much more than for to go forward; ſo he reſolved to go on: yet the fiends ſeemed to come nearer and nearer; but when they were come even almoſt at him, he cried out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God.* So they gave back and came no farther.

Eph. 6. 18.

*Chriſtian put to a ſtand, but for a while.*

One thing I would not let ſlip: I took notice, that now poor Chriſtian was ſo confounded, that he did not know his own voice: and thus I perceived it: Juſt when he was come over-againſt the mouth of the burning pit, one of the wicked ones got behind him, and ſtept up ſoftly to him, and whiſperingly ſuggeſted many grievous blaſphemies to him, which he verily thought had proceeded from his own mind. This put Chriſtian more to it than any thing that he met with before, even to think that he ſhould now blaſpheme him that he loved ſo much before; yet, if he could have helped it, he would not have done it: but he had not the diſcretion either to ſtop his ears, or to know from whence thoſe blaſphemies came.

*Chriſtian made believe that he ſpake blaſphemies, when it was Satan that ſuggeſted them into his mind.*

When Chriſtian had travelled in this diſconſolate condition ſome conſiderable time, he thought he heard the voice of a man, as going before him, ſaying, Pſ. 23. 4. ing, *Though I walk through the valley of the ſhadow of death, I will fear none ill, for thou art with me.*

Then was he glad; and that for theſe reaſons:

*Firſt*, Becauſe he gathered from thence, that ſome who feared God were in this valley as well as himſelf.

*Secondly*, For that he perceived God was with them, though in that dark and diſmal ſtate: and why not, thought he, with me? though by reaſon of the impediment that attends this place, I cannot perceive it.

*Thirdly*, For that he hoped (could he overtake them) to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to anſwer: for that he alſo thought himſelf to be alone. And by-and-by Amos. 5. 8. the day broke: Then ſaid Chriſtian, *He hath turned the ſhadow of death into the morning.*

Now morning being come, he looked back, not out of deſire to return, but to ſee, by the light of the day, what hazards he had gone through in the dark: ſo he ſaw more perfectly the ditch that was on the one hand, and the quag that was on the other; alſo how narrow the way was which led betwixt them both; alſo now he ſaw the hobgoblins, and ſatyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh, yet they were diſcovered to him, according to that which is Job 12. 22. written, *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*

Now was Chriſtian much affected with his deliverance from all the dangers of his ſolitary way; which dangers, though he feared them more before, yet he ſaw them more clearly now, becauſe the light of the day made them conſpicuous to him; and about this time the ſun was riſing, and this was another mercy to Chriſtian. For you muſt note, that though the firſt part of the valley of the Shadow of Death was dangerous, yet this ſecond part, which he was yet to go, was, if poſſible, far more dangerous. For, from the place where he now ſtood, even to the end of the valley, the way was all along ſet ſo full of ſnares, traps, gins, and nets here, and ſo full of pits, pit-falls, deep holes, and ſhelvings down there, that had it now been dark, as it was when he came the firſt part of the way, had he had a thouſand ſouls, they had in reaſon been caſt away; but, as I ſaid, juſt now the ſun was riſing. Then Job 23. 3. ſaid he, *His candle ſhineth on my head, and by his light I go through darkneſs.*

In this light, therefore, he came to the end of the valley. Now I ſaw in my dream, that at the end of this valley lay blood, bones, aſhes, and mangled bodies of men, even of pilgrims that had gone this way formerly: And while I was muſing what ſhould be the reaſon, I eſpied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whoſe power and tyranny the men, whoſe bones, blood, aſhes, *&c.* lay there, were cruelly put to death. But by this place Chriſtian went without much danger, whereat I ſomewhat wondered: But I have learned ſince, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reaſon of age, and alſo of the many ſhrewd bruſhes that he met with in his younger days, grown ſo crazy and ſtiff in his joints, that he can now do little more than ſit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, becauſe he cannot come at them.

So I ſaw that Chriſtian went on his way; yet at the ſight of the old man that ſat at the mouth of the cave, he could not tell what to think, eſpecially becauſe he ſpake to him, though he could not go after him; ſaying, You will never mend till more of you be burnt. But he held his peace, and ſet a good face on it, and ſo went by, and catched no hurt. Then ſang Chriſtian:

*O world of wonders! (I can ſay no leſs),*
*That I ſhould be preſerv'd in that diſtreſs*
*That I have met with here! O bleſſed be*
*That hand that from it hath delivered me!*
*Dangers in darkneſs, devils, hell, and ſin,*
*Did compaſs me, while I this vale was in:*
*Yea ſnares, and pits, and traps, and nets did lie*
*My path about, that worthleſs ſilly I*
*Might have been catched, intangled, and caſt down:*
*But ſince I live, let* JESUS *wear the crown.*

Now, as Chriſtian went on his way, he came to a little aſcent, which was caſt up on purpoſe, that pilgrims might ſee before them: Up there, therefore, Chriſtian went; and looking forward, he ſaw Faithful before him upon his journey: Then ſaid Chriſtian aloud, Ho, ho; So ho; Stay, and I will be your companion. At that Faithful looked behind him; to whom Chriſtian cried again, Stay, ſtay, till I come up to you. But Faithful anſwered, No; I am upon my life, and the avenger of blood is behind me.

At this Chriſtian was ſomewhat moved, and putting to all his ſtrength, he quickly got up with Faithful, and did alſo over-run him; ſo the laſt was firſt. Then did Chriſtian vain-gloriouſly ſmile, becauſe he had gotten the ſtart of his brother: but not taking good heed to his feet, he ſuddenly ſtumbled and fell, and could not riſe again, until Faithful came up to help him.

Then I ſaw in my dream they went very lovingly on together, and had ſweet diſcourſe of all things that had happened to them in their pilgrimage: And thus Chriſtian began.

*Chr.* My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has ſo tempered our ſpirits, that we can walk as companions in this ſo pleaſant a path.

*Faith.* I had thought, dear friend, to have had your company quite from our town; but you did get the ſtart of me: Wherefore I was forced to come thus much of the way alone.

*Chr.* How long did you ſtay in the city of Deſtruction, before you ſet out after me on your pilgrimage?

*Faith.* Till I could ſtay no longer; for there was great talk preſently after you were gone out, that our city would in a ſhort time, with fire from heaven, be burnt down to the ground.

*Chr.* What, did your neighbours talk ſo?

*Faith.* Yes; it was for a while in every body's mouth.

*Chr.* What! and did no more of them but you come out to eſcape the danger?

*Faith.* Though there was, as I ſaid, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe, I heard ſome of them deridingly ſpeak of you and of your deſperate journey, (for ſo they called this your pilgrimage): But I did believe, and do ſtill, that the end of our city will be with fire and brimſtone from above; and therefore I have made my eſcape.

*Chr.* Did you hear no talk of neighbour Pliable?

*Faith.* Yes, Chriſtian, I heard that he followed you till he came to the ſlough of Deſpond; where, as ſome ſaid, he fell in: but he would not be known to have ſo done, but I am ſure he was ſoundly bedaubed with that kind of dirt.

*Chr.* And what ſaid the neighbours to him?

*Faith.* He hath, ſince his going back, been had greatly in deriſion, and that among all ſorts of people; ſome do mock and deſpiſe him, and ſcarce will any ſet him on work. He is now ſeven times worſe than if he had never gone out of the city.

*Chr.* But why ſhould they be ſo ſet againſt him, ſince they alſo deſpiſe the way that he forſook?

*Faith.* O, they ſay, hang him; he is a turn-coat! he was not true to his profeſſion! I think God has ſtirred up even his enemies to hiſs at him, and make him a proverb, becauſe he hath forſaken the way.

*Chr.* Had you no talk with him before you came out?

*Faith.* I met him once in the ſtreets, but he leered away on the other ſide, as one aſhamed of what he had done; ſo I ſpake not to him.

*Chr.* Well, at my firſt ſetting out, I had hopes of that man; but now I fear he will periſh in the overthrow of the city. For it has happened to him according

2.22. cording to the true proverb, *The dog is turned to his vomit again; and the ſow that was waſhed to her wallowing in the mire.*

*Faith.* They are my fears of him too; but who can hinder that which will be?

*Chr.* Well, neighbour Faithful, (ſaid Chriſtian), let us leave him, and talk of things that more immediately concern ourſelves. Tell me now what you have met with in the way as you came; for I know you have met with ſome things, or elſe it may be writ for a wonder.

*Faith.* I eſcaped the ſlough that I perceived you fell into, and got up to the gate without that danger; only I met with one whoſe name was *Wanton*, who had like to have done me a miſchief.

*Chr.* It was well you eſcaped her net: Joſeph was hard put to it by her, and he eſcaped her as you did; but it had like to have coſt him his life. But what did ſhe do to you?

*Faith.* You cannot think (but that you know ſomething) what a flattering tongue ſhe had; ſhe lay at me hard to turn aſide with her, promiſing me all manner of content.

*Chr.* Nay, ſhe did not promiſe you the content of a good conſcience.

*Faith.* You know that I mean all carnal and fleſhly content.

*Chr.* Thank God you have eſcaped her: The abhorred of the Lord ſhall fall into her ditch.

*Faith.* Nay, I know not whether I did wholly eſcape her, or no.

*Chr.* Why, I trow, you did not conſent to her deſire?

*Faith.* No not to defile myſelf; for I remembered an old writing that I had ſeen, which ſaid, *Her ſteps*
5. *take hold of hell.* So I ſhut mine eyes, becauſe I would not be bewitched with her looks; then ſhe railed on me, and I went my way.

*Chr.* Did you meet with no other aſſault as you came?

*Faith.* When I came to the foot of the hill called *Difficulty*, I met with a very aged man, who aſked me what I was, and whither bound? I told him that I was a pilgrim, going to the celeſtial city. Then ſaid the old man, Thou lookeſt like an honeſt fellow; wilt thou be content to dwell with me for the wages that I ſhall give thee? Then I aſked him his name, and where he dwelt? He ſaid his name was *Adam the Firſt*, and that he dwelt in the town of Deceit. I aſked him then, what was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I ſhould be his heir at laſt. I farther aſked him, what houſe he kept, and what other ſervants he had? So he told me, that his houſe was maintained with all the dainties in the world, and that his ſervants were thoſe of his own begetting. Then I aſked, how many children he had? He ſaid, that he had but three daughters, *The luſt of the fleſh, the luſt of the eyes, and the pride of life*; and that I ſhould marry one of them if I would. Then I aſked, how long time he would have me live with him? and he told me, as long as he lived himſelf.

*Chr.* Well, and what concluſion came the old man and you to at laſt?

*Faith.* Why, at firſt I found myſelf ſomewhat inclinable to go with the man, for I thought he ſpake very fair; but looking in his forehead as I talked with him, I ſaw there written, *Put off the old man with his deeds.*

*Chr.* And how then?

*Faith.* Then it came burning hot into my mind whatever he ſaid, and however he flattered, when he got me home to his houſe, he would ſell me for a ſlave. So I bid him forbear to talk, for I would not come near the door of his houſe. Then he reviled me, and told me, That he would ſend ſuch a one after me, that ſhould make my way bitter to my ſoul. So I turned to go away from him; but juſt as I turned myſelf to go thence, I felt him take hold of my fleſh, and give me ſuch a deadly twitch back, that I thought he had pulled part of me after himſelf: This made me cry, *O wretched man!* So I went on my way up the hill. Rom. 7. 24.

Now when I had got above half way up, I looked behind me, and ſaw one coming after me, ſwift as the wind; ſo he overtook me juſt about the place where the ſettle ſtands.

*Chr.* Juſt there (ſaid Chriſtian) did I ſit down to reſt me; but being overcome with ſleep, I there loſt this roll out of my boſom.

*Faith.* But, good brother, hear me out: ſo ſoon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myſelf again, I aſked him, Wherefore he ſerved me ſo? He ſaid, becauſe of my ſecret inclining to Adam the Firſt; and with that he ſtruck me another deadly blow on the breaſt, and beat me down backward; ſo I lay at his feet as dead as before. When I came to myſelf again, I cried him mercy. But he ſaid, I know not how to ſhew mercy; and with that knocked me down again. He had doubtleſs made an end of me, but that one came by, and bid him forbear.

*Chr.* Who was that that bid him forbear?

*Faith.* I did not know him at firſt; but as he went by, I perceived the holes in his hands and in his ſide: then I concluded that he was our Lord. So I went up the hill.

*Chr.* That man that overtook you was Moſes. He ſpareth none, neither knoweth he how to ſhew mercy to thoſe that tranſgreſs his law. *The temper of Moſes.*

*Faith.* I know it very well; it was not the firſt time that he has met with me. It was he that came to me when I dwelt ſecurely at home, and that told me he would burn my houſe over my head, if I ſtaid there.

*Chr.* But did you not ſee the houſe that ſtood there on the top of the hill, on the ſide of which Moſes met you?

*Faith.* Yes, and the lions too, before I came at it; but for the lions, I think they were aſleep; for it was about noon: and becauſe I had ſo much of the day before me, I paſſed by the porter, and came down the hill.

*Chr.* He told me, indeed, that he ſaw you go by; but I wiſh you had called at the houſe; for they would have ſhewed you ſo many rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, Did you meet no body in the valley of Humility?

*Faith.* Yes, I met with one *Diſcontent*, who would willingly have perſuaded me to go back again with him: His reaſon was, for that the valley was altogether without honour. He told me, moreover, that there to go, was to diſoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he ſaid, would be very much offended, if I made ſuch a fool of myſelf as to wade through this valley.

*Chr.* Well, and how did you anſwer him?

*Faith.* I told him, that although all theſe that he named might claim a kindred of me, and that rightly, (for indeed they were my relations, according to the fleſh), yet ſince I became a pilgrim they have diſowned me, as I alſo have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite miſrepreſented the thing; for before honour is humility, and a haughty ſpirit before a fall. Therefore, ſaid I, I had rather go through this valley to the honour that was ſo accounted by the wiſeſt, than chuſe that which he eſteemed moſt worthy our affections.

*Chr.* Met you with nothing elſe in that valley?

*Faith.* Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be ſaid Nay, after a little argumentation, and ſomewhat elſe; but this bold-faced Shame would never have done.

*Chr.* Why, what did he ſay to you?

*Faith.* What! why, he objected againſt religion itſelf: He ſaid it was a pitiful, low, ſneaking buſineſs for a man to mind religion. He ſaid that a tender conſcience was an unmanly thing; and that for a man to watch over his words and ways, ſo as to tie up himſelf from that hectoring liberty that the brave ſpirits of the times accuſtom themſelves unto, would make him the ridicule of the times. He objected, alſo, That but few of the mighty, rich, or wiſe, were ever of my opinion; nor any of them neither, before they were perſuaded to be fools, and to be of a voluntary fondneſs to venture the loſs of all, for no body elſe knows what. He moreover objected the baſe and low eſtate and condition of thoſe that were chiefly the pilgrims of the times in which they lived; alſo their ignorance, and want of underſtanding in all natural ſcience. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate; as that it was a ſhame to ſit whining and mourning under a ſermon, and a ſhame to come ſighing and groaning home: That it was a ſhame to aſk my neighbour forgiveneſs for petty faults, or to make reſtitution where I have taken from any. He ſaid alſo, That religion made a man grow ſtrange to the great, becauſe of a few vices, (which he called by finer names), and made him own and reſpect the baſe, becauſe of the ſame religious fraternity: And is not this, ſaid he, a ſhame.

*Chr.* And what did you ſay to him?

*Faith.* Say! I could not tell what to ſay at firſt. Yea, he put me ſo to it, that my blood came up in my face; even this Shame fetched it up, and had almoſt beat me quite off. But at laſt I began to conſider, that that which is highly eſteemed among men is had in abomination with God. And I thought again, this Shame tells me what men are, but it tells me nothing what God or the word of God is. And I thought moreover, That at the day of doom we ſhall not be doomed to death or life, according to the hectoring ſpirits of the world, but according to the wiſdom or law of the Higheſt. Therefore, thought I, what God ſays is beſt, though all the men in the world are againſt it. Seeing then that God prefers his religion: ſeeing God prefers a tender conſcience; ſeeing they that make themſelves fools for the kingdom of heaven are wiſeſt; and that the poor man that loveth Chriſt is richer than the greateſt man in the world that hates him; Shame, depart, thou art an enemy to my ſalvation: Shall I entertain thee againſt my ſovereign Lord? How then ſhall I look him in the face at his coming? Should I now be aſhamed of his ways and ſervants, how can I expect the bleſſing? But indeed this Shame was a bold villain; I could ſcarce ſhake him out of my company, yea, he would be haunting of me, and continually whiſpering me in the ear, with ſome one or other of the infirmities that attend religion: But at laſt I told him, it was but in vain to attempt further in this buſineſs; for thoſe things that he diſdained, in thoſe did I ſee moſt glory: and ſo at laſt I got paſt this importunate one. And when I had ſhaken him off, then I began to ſing:

*The trials that thoſe men do meet withal,*
*That are obedient to the heavenly call,*
*Are manifold, and ſuited to the fleſh,*
*And come, and come, and come again afreſh;*
*That now, or ſome time elſe, we by them may*
*Be taken, overcome, and caſt away.*
*O let the pilgrims, let the pilgrims then*
*Be vigilant, and quit themſelves like men.*

*Chr.* I am glad, my brother, that thou didſt withſtand this villain ſo bravely; for of all, as thou ſayeſt I think he has the wrong name; for he is ſo bold as to follow us in the ſtreets, and to attempt to put us to ſhame before all men, that is, to make us aſhamed of that which is good: But if he was not himſelf audacious, he would never attempt to do as he does: But let us ſtill reſiſt him; for notwithſtanding all his bravadoes, he promoteth the fool, and none elſe. Prov. 3. 35. *The wiſe ſhall inherit glory,* ſaid Solomon, *but ſhame ſhall be the promotion of fools.*

*Faith.* I think we muſt cry to him for help againſt Shame, that would have us to be valiant for truth upon the earth.

*Chr.* You ſay true. But did you meet no body elſe in that valley?

*Faith.* No, not I; for I had ſunſhine all the reſt of the way through that, and alſo through the Valley of the Shadow of Death.

*Chr.* It was well for you; I am ſure it fared far otherwiſe with me; I had for a long ſeaſon, as ſoon almoſt as I entred into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, eſpecially when he got me down, and cruſhed me under him, as if he would have cruſhed me to pieces: for as he threw me, my ſword flew out of my hand; nay, he told me, he was ſure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the Shadow of Death, and had no light for almoſt half the way through it. I thought I ſhould have been killed there over and over; but at laſt day broke, and the ſun roſe, and I went through that which was behind with far more eaſe and quiet.

Moreover I ſaw in my dream, that as they went on, Faithful, as he chanced to look on one ſide, ſaw a man whoſe name is *Talkative,* walking at a diſtance beſides them, (for in this place there was room enough for them all to walk). He was a tall man, and ſomething more comely at a diſtance than at hand: To this man Faithful addreſſed himſelf in this manner.

*Faith.* Friend, Whither away? Are you going to the heavenly country?

*Talk.* I am going to the ſame place.

*Faith.* That is well; then I hope we may have your good company?

*Talk.* With a very good will, will I be your companion.

*Faith.* Come on then, and let us go together, and let us ſpend our time in diſcourſing of things that are profitable.

*Talk.* To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with thoſe that incline to ſo good a work: for to ſpeak the truth, there are but few that care thus to ſpend their time, (as they are in their travels, but chuſe much rather to be ſpeaking of things to no profit; and this hath been a trouble to me.

*Faith.* That is indeed a thing to be lamented: for what thing ſo worthy of the uſe of the tongue and mouth of men on earth as are the things of the God of heaven?

*Talk.* I like you wonderful well; for your ſayings are full of conviction; and I will add, What thing is ſo pleaſant, and what ſo profitable, as to talk of the things of God?

What thing ſo pleaſant? (that is, if a man hath any delight in things that are wonderful); for inſtance, If a man doth delight to talk of the hiſtory, or the myſtery of things; or if a man doth love to talk of miracles, wonders, or ſigns, where ſhall he find things recorded ſo delightful, and ſo ſweetly penned, as in the holy ſcriptures.

*Faith.* That is true? but to be profited by ſuch things in our talk, ſhould be our chief deſign.

*Talk.* That is it that I ſaid; for to talk of ſuch things is moſt profitable; for by ſo doing, a man may get knowledge of many things; as of the vanity of earthly things; and the benefit of things above; (Thus in general), but more particularly; by this a man may learn the neceſſity of the new birth; the inſufficiency of our works; the need of Chriſt's righteouſneſs, *&c.* Beſides, by this a man may learn what it is to repent, to believe, to pray, to ſuffer, or the like: By this alſo a man may learn what are the great promiſes and conſolations of the goſpel to his own comfort. Farther, by this a man may learn to refute falſe opinions, to vindicate the truth, and alſo to inſtruct the ignorant.

*Faith.* All this is true; and glad am I to hear theſe things from you.

*Talk.* Alas! the want of this is the cauſe that ſo few underſtand the need of faith, and the neceſſity of the work of grace in their ſoul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

*Faith.* But, by your leave, heavenly knowledge of theſe is the gift of God; no man attaineth to them by human induſtry, or only by the talk of them.

*Talk.* All this I know very well; for a man can receive nothing except it be given him from heaven; all is of grace, not of works: I could give you an hundred ſcriptures for the confirmation of this.

*Faith.* Well then, ſaid Faithful, what is that one thing that we ſhall at this time found our diſcourſe upon?

*Talk.* What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things ſacred, or things prophane; things paſt, or things to come; things foreign, or things at home; things more eſſential, or things circumſtantial; provided that all be done to our profit.

*Faith.* Now did Faithful begin to wonder, and ſtepping to Chriſtian, (for he walked all this while by himſelf), he ſaid to him, but ſoftly, What a brave companion have we got? Surely this man will make a very excellent pilgrim.

*Chr.* At this Chriſtian modeſtly ſmiled, and ſaid, This man, with whom you are ſo taken, will beguile, with this tongue of his, twenty of them that know him not.

*Faith.* Do you know him then?

*Chr.* Know him! Yea, better than he knows himſelf.

*Faith.* Pray what is he?

*Chr.* His name is *Talkative*; he dwelleth in our town; I wonder that you ſhould be a ſtranger to him, only I conſider that our town is large.

*Faith.* Whoſe ſon is he? and whereabout does he dwell!

*Chr.* He is the ſon of one Say-well, he dwelt in Prating row; and he is known of all that are acquainted with him, by the name of *Talkative* in Prating-row; and notwithſtanding his fine tongue, he is but a ſorry fellow.

*Faith.* Well he ſeems to be a very pretty man.

*Chr.* That is, to them that have not a thorough acquaintance with him: for he is beſt abroad; near home he is ugly enough. Your ſaying that he is a pretty man, brings to my mind what I have obſerved in the work of the painter, whoſe pictures ſhew beſt at a diſtance; but very near more unpleaſing.

*Faith.* But I am ready to think you do but jeſt, becauſe you ſmiled.

*Chr.* God forbid that I ſhould jeſt (though I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a farther diſcovery of him: This man is for any company, and for any talk; as he talketh now with you, ſo he will talk when he is on the ale-bench; and the more drink he hath in his crown, the more of theſe things he hath in his mouth. Religion hath no place in his heart, or houſe, or converſation: All he hath lieth in his tongue, and his religion is to make a noiſe therewith.

*Faith.* Say you ſo! then I am in this man greatly deceived.

*Chr.* Deceived! you may be ſure of it: Remember the proverb, *They ſay, and do not; but the kingdom of God is not in word, but in power.* He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have obſerved him both at home and abroad; and I know what I ſay of him is the truth. His houſe is as empty of religion as the white of an egg is of ſavour. There is there neither prayer, nor ſign of repentance for ſin; yea, the brute, in his kind ſerves God far better than he. He is the very ſtain, reproach, and ſhame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus, ſay the common people that know him, A ſaint abroad, and a devil at home. His poor family finds it ſo; he is ſuch a churl, ſuch a railer at, and ſo unreaſonable with his ſervants, that they neither know how to do for, or ſpeak to him. Men that have any dealings with him, ſay, It is better to deal with a Turk than with him; for fairer dealing they ſhall have at their hands. This Talkative (if it be poſſible) will go beyond them, defraude, beguile, and over-reach them. Beſides he brings up his ſons to follow his ſteps; and if he finds in them a fooliſh timerouſneſs (for ſo he calls the firſt appearance of a tender conſcience) he calls them fools and blockheads and by no means will employ them in much, or ſpeak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life, cauſed many to ſtumble and fall; and will be if God prevent not, the ruin of many more.

*Faith.* Well my brother I am bound to believe you, not only becauſe you ſay you know him, but alſo becauſe, like a Chriſtian, you make your report of men. For I cannot think that you ſpeak theſe things of ill-will, but becauſe it is even ſo as you ſay.

*Chr.* Had I known him no more than you, I might perhaps have thought of him as at the firſt you did; yea, had he received this report at their hands only that are enemies to religoin, I ſhould have thought it had been a ſlander; (a lot that often falls from bad mens mouths upon good mens names and profeſſions). But all theſe things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Beſides, good men are aſhamed of him; they can neither call him brother nor friend. The very naming of him among them makes them bluſh, if they know him.

*Faith.* Well I ſee, that ſaying and doing are two things; and hereafter I ſhall better obſerve this diſtinction.

*Chr.* They are two things indeed, and are as diverſe as are the ſoul and the body; for as the body without the ſoul is but a dead carcaſe, ſo ſaying, if it be alone, is but a dead carcaſe alſo. The ſoul of religion is the practical part: *Pure religion and undefiled, before God and the Father, is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.* This, Talkative is not aware of: he thinks that hearing and ſaying will make a good Chriſtian; and thus he deceiveth his own ſoul. Hearing is but as the ſowing of the ſeed; talking is not ſufficient to prove that fruit is indeed in the heart of life; and let us aſſure ourſelves, that at the day of doom, men ſhall be judged according to their fruit: It will not be ſaid then, Did you believe? But were you doers, or talkers only? And accordingly ſhall they be judged. The end of the world is compared to our harveſt; and you know men at harveſt regard nothing but fruit. Not that any thing can be accepted, that is not of faith; but I ſpeak this to ſhew you how inſignificant the profeſſion of Talkative will be at that day.

*James* i 27.

*Faith.* This brings to my mind that of Moſes, by which he deſcribed the beaſt that is clean. He is ſuch an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, becauſe he parteth not the hoof. And this truly reſembleth Talkative; he cheweth the cud, he ſeeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of ſinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

*Faithful convinced of the badneſs of Talkative.*

*Chr.* You have ſpoken, for ought I know, the true goſpel-ſenſe of thoſe texts. And I will add another thing: Paul calleth ſome men, yea, and thoſe great talkers too, *Sounding braſs and tinkling cymbals*; that is, as he expounds them in another place, *things without life, giving ſound.* Things without life, that is, without the true faith and grace of the goſpel; and, conſequently, things that ſhall never be placed in the kingdom of heaven among thoſe that are the children of life; though their ſound, by their talk, be as it were the tongue or voice of an angel.

1 *Cor.* 13. 1, 2, 3. & 14. 7.

*Faith.* Well, I was not ſo fond of his company at firſt, but I am as ſick of it now. What ſhall we do to be rid of him?

*Chr.* Take my advice, and do as I bid you, and you ſhall find that he will ſoon be ſick of your company too, except God ſhall touch his heart and turn it.

*Faith.* What would you have me to do?

*Chr.* Why, go to him, and enter into ſome ſerious diſcourſe about the power of religion; and aſk him plainly, (when he has approved of it, for that he will), whether this thing be ſet up in his heart, houſe, or converſation.

*Faith.* Then Faithful ſtept forward again, and ſaid to Talkative, Come, what chear? How is it now?

*Talk.* Thank you; well, I thought we ſhould have had a great deal of talk by this time.

*Faith.* Well, if you will, we will fall to it now; and ſince you left it with me to ſtate the queſtion, let it be this, How doth the ſaving grace of God diſcover itſelf, when it is in the heart of man?

*Talkative's falſe diſcovery of a work of grace.*

*Talk.* I perceive then that our talk muſt be about the power of things: Well, it is a very good queſtion, and I ſhall be willing to anſwer you. And take my anſwer in brief thus: Firſt, where the grace of God is in the heart, it cauſeth there a great outcry againſt ſin. Secondly,—

*Faith.* Nay, hold, let us conſider of one at once: I think you ſhould rather ſay, It ſhews itſelf, by inclining the ſoul to abhor its ſin.

*Talk.* Why, what difference is there between crying out againſt, and abhorring of ſin?

*The crying out againſt ſin no ſign of grace.*

*Faith.* Oh! a great deal. A man may cry out againſt ſin, of policy; but he cannot abhor it but by virtue of a godly antipathy againſt it. I have heard many cry out againſt ſin in the pulpit, who yet can abide it well enough in the heart, houſe, and converſation. Joſeph's miſtreſs cried out with a loud voice, as if ſhe had been very holy; but ſhe would willingly, notwithſtanding that, have committed uncleanneſs with him. Some cry out againſt ſin, even as a mother cries out againſt her child in her lap, when ſhe calleth it ſlut and naughty girl, and then falls to hugging and kiſſing it.

*Talk.* You lie at the catch, I perceive.

*Faith.* No, not I; I am only for ſetting things right. But what is the ſecond thing whereby you would prove a diſcovery of a work of grace in the heart?

*Talk.* Great knowledge of goſpel-myſteries.

*Great knowledge no ſign of grace.*

*Faith.* This ſign ſhould have been firſt; but firſt or laſt, it is alſo falſe; for knowledge, great knowledge, may be obtained in the myſteries of the goſpel, and yet no work of grace in the ſoul: yea, if a man have all knowledge, he may yet be nothing; and ſo conſequently be no child of God. When Chriſt ſaid, *Do you know all theſe things?* and the diſciples had anſwered, Yes, he added, *Bleſſed are ye, if ye do them.* He doth not lay the bleſſing in the knowing of them, but in the doing of them.

*Two ſorts of knowledge.*

For there is a knowledge that is not attended with doing: *He that knoweth his maſter's will and doth it not.* A man may know like an angel, and yet be no Chriſtian; therefore your ſign of it is not true. Indeed, to know, is a thing that pleaſeth talkers and boaſters; but to do is that which pleaſeth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There are therefore two ſorts of knowledge; Knowledge that reſteth in the bare ſpeculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart. The firſt of theſe will ſerve the talker; but without the other the true Chriſtian is not content. *Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.*

*Pſ. 119. 34.*

*Talk.* You lie at the catch again; this is not for edification.

*Faith.* Well, if you pleaſe, propound another ſign how this work of grace diſcovereth itſelf where it is.

*Talk.* Not I; for I ſee we ſhall not agree.

*Faith.* Well, if you will not, will you give me leave to do it?

*Talk.* You may uſe your liberty.

*Faith.* A work of grace in the ſoul diſcovereth itſelf, either to him that hath it, or to ſtanders by.

To him that hath it, thus: It gives him conviction of ſin, eſpecially the defilement of his nature, and the ſin of unbelief, (for the ſake of which he is ſure to be damned, if he findeth not mercy at God's hand, by faith in Jeſus Chriſt). This ſight and ſenſe of things worketh in him ſorrow and ſhame for ſin: He findeth, moreover, revealed in him the Saviour of the world, and the abſolute neceſſity of cloſing with him for life, at the which he findeth hungerings and thirſtings after him; to which hungerings, &c. the promiſe is made. Now according to the ſtrength or weakneſs of his faith in his Saviour, ſo is his joy and peace, ſo is his love to holineſs, ſo are his deſire to know him more, and alſo to ſerve him in this world. But though I ſay, it diſcovereth itſelf thus unto him, yet it is but ſeldom that he is able to conclude that this is a work of grace; becauſe his corruptions now, and his abuſed reaſon, make his mind to miſjudge in this matter: therefore in him that hath this work, there is required a very ſound judgement, before he can with ſteadineſs conclude that this is a work of grace.

To others it is thus diſcovered: 1 By an experimental confeſſion of his faith in Chriſt. 2. By a life anſwerable to that confeſſion, to wit, a life of holineſs, heart-holineſs, family-holineſs, if he hath a family, and by converſation-holineſs in the world; which in the general teacheth him inwardly to abhor his ſin, and himſelf for that, in ſecret; to ſuppreſs it in his family, and to promote holineſs in the world, not by talk only, as an hypocrite or talkative perſon may do, but by a practical ſubjection in faith and love to the power of the word. And now, Sir, as to this brief deſcription of the work of grace, and alſo the diſcovery of it, if you have ought to object, object; if not, then give me leave to propound to you a ſecond queſtion.

*Talk.* Nay, my part is not now to object, but to hear: let me therefore have your ſecond queſtion.

*Faith.* It is this: Do you experience this firſt part of the deſcription of it? And doth your life and converſation teſtify the ſame? or ſtandeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to anſwer me in this, ſay no more than you know the God above will ſay amen to; and alſo nothing but what your conſcience can juſtify you in: for not he that commendeth himſelf is approved, but whom the Lord commendeth. Beſides, to ſay I am thus and thus, when my converſation, and all my neighbours, tell me I lie, is great wickedneſs.

*Talk.* Then Talkative at firſt began to bluſh; but recovering himſelf, thus he replied: You come now to experience, to conſcience, and God; and to appeal to him for juſtification of what is ſpoken: This kind of diſcourſe I did not expect; nor am I diſpoſed to give an anſwer to ſuch queſtions, becauſe I count not myſelf bound thereto, unleſs you take upon you to be a catechiſer; and though you ſhould ſo do, yet I may refuſe to make you my judge: But I pray will you tell me why you aſk me ſuch queſtions?

*Faith.* Becauſe I ſaw you forward to talk, and becauſe I knew not that you had ought elſe but notion. Beſides, to tell you all the truth, I have heard of you, that you are a man whoſe religion lies in talk, and that your converſation gives this your profeſſion the lie. They ſay you are a ſpot among Chriſtians; and that religion fareth the worſe for your ungodly converſation; that ſome already have ſtumbled at your wicked ways, and that more are in danger of being deſtroyed thereby; your religion, and an ale-houſe, and covetouſneſs, and uncleanneſs, and ſwearing and lying, and vain company-keeping, &c. will ſtand together. The proverb is true of you, which is ſaid of a whore, to wit, *That ſhe is a ſhame to all women;* ſo you are a ſhame to all profeſſors.

*Talk.* Since you are ready to take up reports, and to judge ſo raſhly as you do, I cannot but conclude you are ſome peeviſh or melancholy man, not fit to be diſcourſed with, and ſo adieu.

*Chr.* Then came up Chriſtian, and ſaid to his brother, I told you how it would happen; your words and his luſts could not agree: he had rather leave your company than reform his life; but he is gone, as I ſaid, let him go, the loſs is no man's but his own; he has ſaved us the trouble of going from him; for he continuing (as I ſuppoſe he will do) as he is, he would have been but a blot in our company: Beſides, the apoſtle ſays, *From ſuch withdraw thyſelf.*

*Faith.* But I am glad we had this little diſcourſe with him; it may happen that he will think of it again; however, I have dealt plainly with him, and ſo am clear of his blood, if he periſheth.

*Chr.* You did well to talk ſo plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to ſtink ſo in the noſtrils of many as it doth; for they are theſe talkative fools, whoſe religion is only in word, and are debauched and vain in their converſation, that (being ſo much admitted into the fellowſhip of the godly) do puzzle the world, blemiſh Chriſtianity, and grieve the ſincere. I wiſh that all men would deal with ſuch as you have done; then ſhould they either be made more conformable to religion, or the company of ſaints would be too hot for them. Then did Faithful ſay,

*How Talkative at firſt lifts up his plumes!*
*How bravely doth he ſpeak! How he preſumes*
*To drive down all before him! But ſo ſoon*
*As Faithful talks of heart-work, like the moon,*
*That's paſt the full, into the wane he goes;*
*And ſo will all but he that heart-work knows.*

Thus they went on talking of what they had ſeen by the way, and ſo made that way eaſy, which would otherwiſe, no doubt, have been tedious to them; for now they went through a wilderneſs.

Now when they were got almoſt quite out of this wilderneſs, Faithful chanced to caſt his eye back, and eſpied one coming after them, and he knew him. O! ſaid Faithful to his brother, who comes yonder? Then Chriſtian looked, and ſaid, It is my good friend Evangeliſt; ay, and my good friend too, ſaid Faithful, for it was he that ſet me the way to the gate. Now was Evangeliſt come up unto them, and thus ſaluted them:

*Evang.* Peace be with you, dearly beloved; and peace be to your helpers.

*Chr.* Welcome, welcome, my good Evangeliſt; the ſight of thy countenance brings to remembrance thy ancient kindneſs and unwearied labours for my eternal good.

*Faith.* And a thouſand times welcome, ſaid good Faithful; thy company, O ſweet Evangeliſt, how deſirable is it to us poor pilgrims!

*Evang.* Then ſaid Evangeliſt, How hath it fared with you, my friends, ſince the time of our laſt parting? What have you met with, and how have you behaved yourſelves?

Then Chriſtian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

*Evan.* Right glad am I, ſaid Evangeliſt, not that you have met with trials, but that you have been victors, and for that you have, notwithſtanding many weakneſſes, continued in the way to this very day.

I ſay, right glad am I of this thing, and that for mine own ſake and yours; I have ſowed, and you have reaped; and the day is coming, when both he that ſowed, and they that reaped, ſhall rejoice together; that is, if you hold out; for in due time ye ſhall reap, if you faint not. The crown is before you, and it is an incorruptible one; ſo run that you may obtain it. Some there be that ſet out for this crown, and after they have gone far for it, another comes in and takes it from them: hold faſt therefore that you have, let no man take your crown; you are not yet out of the gun-ſhot of the devil; you have not reſiſted unto blood, ſtriving againſt ſin: let the kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible: let nothing that is on this ſide the other world get within you; and above all, look well to your own hearts and to the luſts thereof, for they are deceitful above all things, and deſperately wicked; ſet your faces like a flint; you have all power in heaven and earth on your ſide.

*Chr.* Then Chriſtian thanked him for his exhortation; but told him withal, that they would have him ſpeak farther to them for their help the reſt of the way, and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might reſiſt and overcome them. To which requeſt Faithful alſo conſented. So Evangeliſt began as follows:

*They do thank him for his exhortation.*

*Evan.* My ſons, you have heard in the words of the truth of the goſpel, that you muſt through many tribulations enter into the kingdom of heaven. And again, that in every city, bonds and afflictions abide you; and therefore you cannot expect that you ſhould go along on your pilgrimage without them in ſome ſort or other; you have found ſomething of the truth of theſe teſtimonies upon you already, and more will immediately follow; for now, as you ſee, you are almoſt out of this wilderneſs, and therefore you will ſoon come into a town that you will by and by ſee before you; and in that town you will be hard beſet with enemies, who ſtrain hard but they will kill you; and be ſure that one or both of you muſt ſeal the teſtimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. He that ſhall die there, although his death will be unnatural, and his pains perhaps great he will yet have the better of his fellow: not only becauſe he will be arrived at the celeſtial city ſooneſt, but becauſe he will eſcape many miſeries that the other will meet with in the reſt of his journey. But when you are come to the town, and ſhall find fulfilled what I have here related, then remember your friend, and quit yourſelves like men, and commit the keeping of your ſouls to your God in well doing, as unto a faithful Creator.

Then I ſaw in my dream, that when they were got out of the wilderneſs, they preſently ſaw a town before them, and the name of that town is *Vanity*, and at the town there is a fair kept, called *Vanity-Fair*; it is kept all the year long: it beareth the name of *Vanity-Fair*, becauſe the town where it is kept is lighter than vanity; and alſo, becauſe all that is there ſold, or that cometh thither, is vanity, As is the ſaying of the wiſe, *All that cometh is vanity.*

*Pſal.* 40. 7.

This fair is no new erected buſineſs, but a thing of ancient ſtanding: I will ſhew you the original of it.

Almoſt five thouſand years ago, there were pilgrims walking to the celeſtial city, as theſe two honeſt perſons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to ſet up a fair; a fair, wherein ſhould be ſold all ſorts of vanity, and that it ſhould laſt all the year long; therefore at this fair are all ſuch merchandiſes ſold, as houſes, lands, trades, places, honours, preferments, titles, countries, kingdoms, luſts, pleaſures; and delights of all ſorts, as whores, bawds, wives, huſbands, children, maſters, ſervants, lives, blood, bodies, ſouls, ſilver, gold pearls, precious ſtones, and what not?

*The antiquity of Vanity-Fair.*

*The merchandiſe of this fair.*

And moreover, at this fair, there are at all times to be ſeen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be ſeen too, and that for nothing, thefts, murders, adulteries, falſe-ſwearers, and that of a blood-red colour.

And as in other fairs of leſs moment there are ſeveral rows and ſtreets under their proper names, where ſuch and ſuch wares are vended: ſo here likewiſe you have the proper places, rows, ſtreets, (*viz.* countries and kingdoms), where the wares of this fair are ſooneſt to be found. Here is the Britain Row, the French Row, the Italian Row, the Spaniſh Row, the German Row, where ſeveral ſorts of vanities are to be ſold. But, as in other fairs, ſome one commodity is as the chief of all the fair, ſo the ware of Rome and her merchandiſe is greatly promoted in this fair: only our Engliſh nation, with ſome others, haven taken a diſlike thereat.

*The ſtreets of this fair.*

*Chriſt went through this city.*

*Chriſt bought nothing in this fair.*

Now, as I ſaid, the way to the celeſtial city lies juſt through the town, where this luſty fair is kept; and he that would go to the city, and yet not go through this town, muſt needs go out of the world. The Prince of princes himſelf when here, went through this town to his own country, and that upon a fair-day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, becauſe he was ſuch a perſon of honour, Beelzebub had him from ſtreet to ſtreet, and ſhewed him all the kingdoms of the world in a little time, that he might, if poſſible, allure that bleſſed one, to cheapen and buy ſome of his vanities; but he had no mind to the merchandiſe, and therefore left the town without laying out ſo much as one farthing upon theſe vanities. This fair, therefore, is an ancient thing of long ſtanding, and a very great fair.

Now theſe pilgrims, as I ſaid, muſt needs go through this fair. Well, ſo they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itſelf, as it were in a hubbub about them; and that for ſeveral reaſons: for

Firſt, The pilgrims were clothed with ſuch kind of raiment as was diverſe from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: ſome ſaid they were fools; ſome they were bedlams; and ſome they were outlandiſh men.

Secondly, And as they wondered at their apparel, ſo they did likewiſe at their ſpeech; for few could underſtand what they ſaid; they naturally ſpoke the language of Canaan; but they that kept the fair were the men of this world: ſo that from one end of the fair to the other, they ſeemed Barbarians to each other.

Thirdly, But that which did not a little amuſe the merchandiſers; was, that theſe pilgrim's ſet very light by all their wares; they cared not ſo much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity;* and look upwards, ſignifying, that their trade and traffic was in heaven.

*Prov. 23. 23.*

One chanced mockingly, beholding the carriage of the men, to ſay unto them, *What will ye buy,* but they looking gravely upon him, ſaid, *We buy the truth.* At that there was an occaſion taken to deſpiſe the men the more; ſome mocking, ſome taunting, ſome ſpeaking reproachfully, and ſome calling upon others to ſmite them. At laſt things came to an hubbub, and a great ſtir in the fair, inſomuch that all order was confounded. Now was word preſently brought to the great one of the fair, who quickly came down and deputed ſome of his moſt truſty friends to take thoſe men in to an examination, about whom the fair was almoſt overturned. So the men were brought to examination; and they that ſat upon them aſked, Whence they came? whither they went? and what they did there in ſuch an unuſual garb? The men told them, That they were pilgrims and ſtrangers in the world; and that they were going to their own country, which was the heavenly Jeruſalem; and that they had given no occaſion to the men of the town, nor yet to the merchandiſers, thus to abuſe them, and to ſtop them in their journey, except it was for that, when one aſked them what they would buy, they ſaid, they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or elſe ſuch as came to put all things into a confuſion in the fair. Therefore they took them and beat them, and beſmeared them with dirt, and then put them into the cage, that they might be made a ſpectacle to all the men of the fair. There therefore they lay for ſome time and were made the objects of any man's ſport, or malice, or revenge; the great one of the fair laughing ſtill at all that befel them. But the men being patient, and not rendering railing for railing, but contrariwiſe bleſſing, and giving good words for bad, and kindneſs for injuries done, ſome men in the fair, that were more obſerving, and leſs prejudiced than the reſt, began to check and blame the baſer ſort for their continual abuſes done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they ſeemed confederates, and ſhould be made partakers of their misfortunes. The others replied, that for ought they could ſee, the men were quiet and ſober, and intended no body any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abuſed. Thus, after divers words had paſſed on both ſides, (the men behaving themſelves all the while very wiſely and ſoberly before them), they fell to ſome blows among themſelves, and did harm one to another. Then were theſe two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, leſt any ſhould ſpeak in their behalf, or join themſelves unto them. But Chriſtian and Faithful behaved themſelves yet more wiſely, and received the ignominy and ſhame that was caſt upon them with ſo much meekneſs and patience, that it won to their ſide (though but few in compariſon of the reſt) ſeveral of the men in the fair. This put the other party yet into a greater rage, inſomuch that they concluded the death of theſe two men. Wherefore they threatened, that neither cage nor irons ſhould ſerve their turn, but that they ſhould die for the abuſe they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order ſhould be taken with them. So they put them in, and made their feet faſt in the ſtocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangeliſt, and were the more confirmed in their ways and ſufferings, by what he told them would happen to them. They alſo now comforted each other, that whoſe lot it was to ſuffer, even he ſhould have the beſt on it; therefore each man ſecretly wiſhed that he might have that preferment; but committing themſelves to the all-wiſe diſpoſal of him that ruleth all things, with much content they abode in the condition in which they were, until they ſhould be otherwiſe diſpoſed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was *Lord Hate-good*; Their indictment was one and the ſame in ſubſtance, though ſomewhat varying in form; the contents whereof were theſe:

*That they were enemies to and diſturbers of their trade; That they had made commotions and diviſions in the town; and had won a party to their own moſt dangerous opinions, in contempt of the law of their prince.*

Then Faithful began to anſwer, That he had only ſet himſelf againſt that which had ſet itſelf againſt him that is higher than the higheſt. And, ſaid he, as for diſturbance, I make none, being myſelf a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worſe to the better. And as to the king you talk of, ſince he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, That they that had ought to ſay for their Lord the King, againſt the priſoner at the bar, ſhould forthwith appear, and give in their evidence. So their came in three witneſſes, to wit, *Envy, Superſtition, Pickthank.* They were then aſked, if they knew the priſoner at the bar? and what they had to ſay for their Lord the King againſt him?

Then ſtood forth Envy, and ſaid to this effect: My Lord, I have known this man a long time, and will atteſt upon my oath, before this Honourable bench, That he is—

*Judge.* Hold—Give him his oath.

So they ſware him. Then he ſaid, My Lord, this man notwithſtanding his plauſible name, is one of the vileſt men in our country; He neither regardeth prince nor people, law nor cuſtom; but doth all that he can to poſſeſs all men with certain of his diſloyal notions, which he in the general calls *principles of faith and holineſs.* And in particular I heard him once myſelf affirm, That Chriſtianity and the cuſtoms of our town of Vanity, were diametrically oppoſite, and could not be reconciled. By which ſaying, my Lord, he doth at once, not only condemn all our laudable doings but us in the doing of them.

*Judge.* Then did the judge ſay to him, Haſt thou any more to ſay?

*Envy.* My Lord I could ſay much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my teſtimony againſt him. So he was bid ſtand by.

Then they called Superſtition, and bid him look upon the priſoner at the bar. They alſo aſked, what he could ſay for their Lord the King againſt him? Then they ſware him; ſo he began.

*Super.* My Lord, I have no great acquaintance with this man; nor do I deſire to have further knowledge of him. However this I know, that he is a very peſtilent fellow, from ſome diſcourſe that the other day I had with him in this town; for then talking with him, I heard him ſay, that our religion was naught, and ſuch by which a man could by no means pleaſe God. Which ſaying of his, my Lord, your Lordſhip very well knows what neceſſarily thence will follow, to wit, that we do ſtill worſhip in vain, are yet in our ſins, and finally ſhall be damned: And this is that which I have to ſay.

Then was Pickthank ſworn, and bid ſay what he knew in the behalf of their Lord the King, againſt the priſoner at the bar.

*Pick.* My Lord, and you Gentlemen all, this fellow I have known of a long time, and have heard him ſpeak things that ought not to be ſpoke; for he hath railed on our Noble Prince Beelzebub, and hath ſpoke contemptibly of his honourable friends, whoſe names are the *Lord Old-Man*, the *Lord Carnal Delight*, the *Lord Luxurious*, the *Lord Deſire of Vain-Glory*, my old *Lord Leachery*, *Sir Having Greedy*, with all the reſt of our nobility; and he hath ſaid moreover, that if all men were of his mind, if poſſible, there is not one of theſe noblemen ſhould have any longer a being in this town. Beſides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other ſuch-like vilifying terms, with which he hath beſpattered moſt of the gentry of our town.

When this Pickthank had told his tale, the judge directed his ſpeech to the priſoner at the bar, ſaying Thou renegade, heretic, and traitor, haſt thou heard what theſe honeſt Gentlemen have witneſſed againſt thee?

*Faith.* May I ſpeak a few words in my own defence?

*Judge.* Sirrah, ſirrah, thou deſerveſt to live no longer, but to be ſlain immediately upon the place: yet that all men may ſee our gentleneſs towards thee, let us ſee what thou haſt to ſay.

*Faith.* 1. I ſay then, in anſwer to what Mr Envy hath ſpoken, I never ſaid ought but this, That what rule, or laws, or cuſtom, or people, were flat againſt the word of God, are diametrically oppoſite to Chriſtianity. If I have ſaid amiſs in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the ſecond, to wit, Mr Superſtition, and his charge againſt me, I ſaid only this, That in the worſhip of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God; Therefore, whatever is thruſt into the worſhip of God, that is not agreeable to divine revelation, cannot be done but by an human faith; which faith will not be profitable to eternal life.

3. As to what Mr Pickthank hath ſaid, I ſay, (avoiding terms, as that I am ſaid to rail, and the like,) that the prince of this town, with all the rablement, his attendants, by this Gentleman named, are more fit for being in hell than in this town and country: *And ſo the Lord have mercy upon me.*

*The judge's ſpeech to the jury.*

Then the judge called to the jury, (who all this while ſtood by to hear and obſerve), Gentlemen of the jury, you ſee this man about whom ſo great an uproar hath been made in this town: You have alſo heard what theſe worthy gentlemen have witneſſed againſt him; alſo you have heard his reply and confeſſion. It lieth now in your breaſts to hang him, or ſave his life; but yet I think meet to inſtruct you in our law.

There was an act made in the days of Pharaoh the Great, ſervant to our prince, that, leſt thoſe of a contrary religion ſhould multiply, and grow too ſtrong for him, their males ſhould be thrown into the river. There was alſo an act made in the days of Nebuchadnezzar the Great, another of his ſervants, That whoever would not fall down and worſhip his golden image, ſhould be thrown into a fiery furnace. There was alſo an act made in the days of Darius, That whoſo for ſometime called upon any God but him, ſhould be caſt into the lions den. Now the ſubſtance of theſe laws this rebel has broken, not only in thought, (which is not to be born), but alſo in word and deed, which muſt therefore needs be intolerable.

For that of Pharaoh, his law was made upon a ſuppoſition, to prevent miſchief, no crime being yet apparent; but here is a crime apparent. For the ſecond and third, you ſee he diſputeth againſt our religion; and for the treaſon he hath confeſſed, he deſerveth to die the death.

*The jury and their names.*

Then went the jury out, whoſe names were, *Mr Blind-man*, *Mr No-good*, *Mr Malice*, *Mr Love-luſt*, *Mr Live-looſe*, *Mr Heady*, *Mr High-mind*, *Mr Enmity*, *Mr Lyar*, *Mr Cruelty*, *Mr Hatelight*, and *Mr Implacable*: who every one gave in his private verdict againſt him among themſelves, and afterwards unanimouſly concluded to bring him in guilty before the judge. And firſt among themſelves, Mr Blind-man the foreman ſaid, I ſee clearly that this man is an heretic. Then ſaid Mr No-good, Away with ſuch a fellow from the earth. Ay, ſaid Mr Malice; for I hate the very looks of him. Then ſaid Mr Love-luſt, I could never endure him. Nor I, ſaid Mr Live-looſe; for he would always be condemning my way. Hang him, hang him, ſaid Mr Heady. A ſorry ſcrub, ſaid Mr High Mind. My heart riſeth againſt him, ſaid Mr Enmity. He is a rogue, ſaid Mr Lyar. Hanging is too good for him, ſaid Mr Cruelty. Let us diſpatch him out of the way, ſaid Mr Hate Light. Then ſaid Mr Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And ſo they did; therefore he was preſently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the moſt cruel death that could be invented.

*They conclude to bring him in guilty of death.*

*The cruel death of Faithful.*

They therefore brought him out, to do with him according to their law; and, firſt, they ſcourged him; then they buffeted him; then they lanced his fleſh with knives; after that they ſtoned him with ſtones; then pricked him with their ſwords; and, laſt of all, they burnt him to aſhes at the ſtake. Thus came Faithful to his end.

Now I ſaw, that there ſtood behind the multitude a chariot and a couple of horſes waiting for Faithful, who (ſo ſoon as his adverſaries had diſpatched him) was taken up into it, and ſtraightway was carried up through the clouds with ſound of trumpet, the neareſt way to the celeſtial gate. But as for Chriſtian, he had ſome reſpite, and was remanded back to priſon; ſo he there remained for a ſpace;

but he that over-rules all things, having the power of their rage in his own hand, ſo wrought it about, that *Chriſtian* for that time eſcaped them, and went his way. And as he went he ſang, ſaying,

*Well, Faithful, thou haſt faithfully profeſt*
*Unto thy Lord, with whom thou ſhalt be bleſt;*
*When faithleſs ones, with all their vain delights,*
*Are crying out under their helliſh plights:*
*Sing, Faithful, ſing, and let thy name ſurvive;*
*For though they kill'd thee, thou art yet alive.*

Now I ſaw in my dream, that Chriſtian went not forth alone; for there was one whoſe name was *Hopeful*, (being ſo made by the beholding of Chriſtian and Faithful in their words and behaviour, in their ſufferings at the fair), who joined himſelf unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear teſtimony to the truth, and another riſes out of his aſhes to be a companion with Chriſtian in his pilgrimage. This Hopeful alſo told Chriſtian, that there were many more of the men in the fair that would take their time and follow after.

So I ſaw, that quickly after they were got out of the fair, they overtook one that was going before them, whoſe name was *By-ends*; ſo they ſaid to him, What countryman, Sir? and how far go you this way? He told them, that he came from the town of Fair-Speech, and he was going to the celeſtial city; but told them not his name.

From Fair-Speech, ſaid Chriſtian; is there any good that lives there?

*By-ends*. Yes, ſaid By-ends, I hope.

*Chr*. Pray, Sir, What may I call you?

*By-ends*. I am a ſtranger to you, and you to me; if you be going this way, I ſhall be glad of your company; if not, I muſt be content.

*Chr*. This town of Fair-Speech, ſaid Chriſtian, I have heard of, and, as I remember, they ſay it is a wealthy place.

*By-ends*. Yes, I will aſſure you that it is, and I have very many rich kindred there.

*Chr*. Pray, who are your kindred there, if a man may be ſo bold?

*By-ends*. Almoſt the whole town; and, in particular, my Lord Turn-about, my Lord Time-ſerver, my Lord Fair-Speech, (from whoſe anceſtors that town firſt took its name); alſo Mr Smooth-man, Mr Facing-both-ways, Mr Any-thing; and the parſon of our pariſh Mr Two-tongues, was my mother's own brother by the father's ſide; and, to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got moſt of my eſtate by the ſame occupation.

*Chr*. Are you a married man?

*By-ends*. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; ſhe was my Lady Feigning's daughter; therefore ſhe came of a very honourable family, and is arrived to ſuch a pitch of breeding, that ſhe knows how to carry it to all, even to prince and peaſant. It is true, we ſometimes differ in religion from thoſe of the ſtricter ſort, yet but in two ſmall points: Firſt, We never ſtrive againſt wind and tide. Secondly, We are always moſt zealous when religion goes in his ſilver ſlippers; we love much to walk with him in the ſtreet, if the ſun ſhines, and the people applaud him.

Then Chriſtian ſtept a little aſide to his fellow Hopeful, ſaying, It runs in my mind, that this is one *By-ends* of Fair-Speech; and if it be he, we have as very a knave in our company as dwelleth in all theſe parts. Then ſaid Hopeful, Aſk him; methinks he ſhould not be aſhamed of his name. So Chriſtian came up with him again, and ſaid, Sir, You talk as if you knew ſomething more than all the world doth; and, if I take not my mark amiſs, I deem I have half a gueſs of you: is not your name Mr *By-ends* of Fair-Speech?

*By-ends*. This is not my name; but indeed it is a nick-name that is given me by ſome that cannot abide me, and I muſt be content to bear it as a reproach, as other good men have born theirs before me.

*Chr*. But did you never give an occaſion to men to call you by this name?

*By-ends*. Never! never! The worſt that ever I did to give them an occaſion to give me this name was, that I had always the luck to jump in my judgement with the preſent way of the times, whatever it was, and my chance was to get thereby; but if things are thus caſt upon me, let me count them a bleſſing; but let not the malicious load me therefore with reproach.

*Chr*. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we ſhould think it doth.

*By-ends*. Well, if you will thus imagine, I cannot help it: You ſhall find me a fair company-keeper, if you will ſtill admit me your aſſociate.

*Chr*. If you will go with us, you muſt go againſt wind and tide; the which, I perceive, is againſt your opinion. You muſt alſo own religion in his rags, as well as when in his ſilver ſlippers; and ſtand by him too when bound in irons, as well as when he walketh the ſtreets with applauſe.

*By-ends*. You muſt not impoſe, nor lord it over my faith; leave me to my liberty, and let me go with you.

*Chr*. Not a ſtep farther, unleſs you will do in what I propound, as we.

Then ſaid By-ends, I ſhall never deſert my old principles, ſince they are harmleſs and profitable. If I may not go with you, I muſt do as I did before you overtook me, even go by myſelf, until ſome overtake me that will be glad of my company.

Then I ſaw in my dream, that Chriſtian and Hopeful forſook him, and kept their diſtance before him; but one of them looking back, ſaw three men following Mr By-ends; and behold, as they came up with him, he made them a very low congee; and they alſo gave him a compliment. The men's names were Mr *Hold-the-world*, Mr *Money-love*, and Mr *Save-all*; men that Mr By-ends had formerly been acquainted with; for in their minority they were ſchool-fellows, and taught by one Mr *Gripeman*, a ſchoolmaſter in Love-gain, which is a market-town in the county of Coveting, in the north. This ſchoolmaſter taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guiſe of religion; and theſe four gentlemen had attained much of the art of their maſter, ſo that they could each of them have kept ſuch a ſchool themſelves.

Well, when they had, as I ſaid, thus ſaluted each other, Mr Money-love ſaid to Mr By-ends, Who are they upon the road before us? For Chriſtian and Hopeful were yet within view.

*By-ends*. They are a couple of far countrymen, that after their mode are going on pilgrimage.

*Money-love*. Alas! why did not they ſtay that we might have had their good company; for they, and we, and you, Sir, I hope, are going on pilgrimage?

*By-ends*. We are ſo, indeed; but the men before us are ſo rigid, and love ſo much their own notions, and do alſo ſo lightly eſteem the opinions of others, that let a man be never ſo Godly, yet if he jumps not with them in all things, they thruſt him quite out of their company.

*Mr Save-all*. That is bad; but we read of ſome that are righteous over much; and ſuch men's rigidneſs prevails with them to judge and condemn all but themſelves. But I pray, what, and how many were the things wherein you differed?

*By-ends*. Why they, after their headſtrong manner, conclude, that it is their duty to ruſh on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to ſecure my life and eſtate. They are for holding their notions, though all other men be againſt them; but I am for religion, in what, and ſo far as the times and my ſafety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his ſilver ſlippers, in ſunſhine, and with applauſe.

*Mr Hold-the-world*. Ay, and hold you there ſtill, good Mr By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, ſhall be ſo unwiſe as to loſe it. Let us be wiſe as ſerpents. It is beſt to make hay while the ſun ſhines. You ſee how the bee lieth ſtill all winter, and beſtirs her only when ſhe can have profit with pleaſure. God ſends ſometimes rain, and ſometimes ſunſhine: If they be ſuch fools as to go through the firſt, yet let us be content to take fair weather along with us. For my part, I like that religion beſt that will ſtand with the ſecurity of God's good bleſſings unto us: For who can imagine, that is ruled by his reaſon, ſince God has beſtowed upon us the good things of this life, but that he would have us keep them for his ſake? Abraham and Solomon grew rich in religion; and Job ſays, that a good man *ſhall lay up gold as duſt*. But he muſt not be ſuch as the men before us, if they be as you have deſcribed them.

*Mr Save-all.* I think that we are all agreed in this matter, and therefore there needs no more words about it.

*Mr Money-love.* No, there needs no more words about this matter indeed; for he that believes neither ſcripture nor reaſon, (and you ſee we have both on our ſide), neither knows his own liberty, nor ſeeks his own ſafety.

*Mr By-ends.* My brethren, we are, as you ſee, going all on pilgrimage; and for our better diverſion from things that are bad, give me leave to propound unto you this queſtion:

Suppoſe a man, a miniſter, or a tradeſman, *&c.* ſhould have an advantage lie before him, to get the good bleſſings of this life, yet ſo as that he can by no means come by them, except in appearance, at leaſt, he becomes extraordinary zealous in ſome points of religion that he meddled not with before; may he not uſe theſe means to attain his end, and yet be a right honeſt man?

*Mr Money-love.* I ſee the bottom of your queſtion; and with thoſe gentlemen's good leave, I will endeavour to ſhape you an anſwer. And, firſt, to ſpeak to your queſtion as it concerns a miniſter himſelf: Suppoſe a miniſter a worthy man, poſſeſſed but of a very ſmall benefice, and has in his eye a greater, more fat, and plump by far; he has alſo now an opportunity of getting it, yet ſo as by being more ſtudious, by preaching more frequently and zealouſly, and, becauſe the temper of the people requires it, by altering ſome of his principles: For my part, I ſee no reaſon but a man may do this, (provided he has a call), ay, and a great deal more beſides, and yet be an honeſt man. For why?

1. His deſire of a greater benefice is lawful, (this cannot be contradicted), ſince it is ſet before him by Providence; ſo then he may get it if he can, making no queſtion for conſcience ſake.

2. Beſides, his deſire after that benefice makes him more ſtudious, a more zealous preacher, *&c.* and ſo makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deſerting, to ſerve them, ſome of his principles, this argueth, 1. That he is of a ſelf-denying temper; 2. Of a ſweet and winning deportment; 3. And ſo more fit for the miniſterial function.

4. I conclude then, that a miniſter that changes a ſmall for a great, ſhould not, for ſo doing, be judged as covetous; but rather, ſince he is improved in his parts and induſtry hereby, be counted as one that purſues his call, and the opportunity put into his hand to do good.

And now to the ſecond part of the queſtion, which concerns the tradeſman you mentioned: Suppoſe ſuch a one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better cuſtomers to his ſhop; for my part, I ſee no reaſon but this may be lawfully done. For why?

1. To become religious is a virtue, by what means ſoever a man becometh ſo.

2. Nor is it unlawful to get a rich wife, or more cuſtom to my ſhop.

3. Beſides, the man that gets theſe by becoming religious, gets that which is good of them that are good, by becoming good himſelf: So then, here is a good wife, and good cuſtomers, and good gain, and all theſe by becoming religious, which is good: Therefore, to become religious to get all theſe, is a good and profitable deſign.

This anſwer thus made by this Mr Money-love to Mr By-ends's queſtion, was highly applauded by them all; wherefore they concluded upon the whole, that it was moſt wholeſome and advantageous. And becauſe, as they thought, no man was able to contradict it, and becauſe Chriſtian and Hopeful were yet within call, they jointly agreed to aſſault them with the queſtion as ſoon as they overtook them; and the rather, becauſe they had oppoſed Mr By-ends before. So they called after them, and they ſtopt and ſtood ſtill till they came up to them. But they concluded, as they went, that not Mr By-ends, but old Mr Hold-the-world, ſhould propound the queſtion to them, becauſe, as they ſuppoſed, their anſwer to him would be without the remainder of that heat that was kindled between Mr By-ends and them, at their parting a little before.

So they came up to each other, and after a ſhort ſalutation, Mr Hold-the-world propounded the queſtion to Chriſtian and his fellow, and bid them to anſwer it if they could.

*Chr.* Then ſaid Chriſtian, Even a babe in religion may anſwer ten thouſand ſuch queſtions. For, if it be unlawful to follow Chriſt for loaves, as it is John 6. how much more abominable is it to make of him and religion a ſtalking-horſe to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: For when Hamor and Sechem had a mind to the daughter and cattle of Jacob, and ſaw that there was no way for them to come at them, but by becoming circumciſed, they ſaid to their companions, If every male of us be circumciſed, as they are circumciſed, ſhall not their cattle, and their ſubſtance, and every beaſt of theirs be ours? Their daughters and their cattle were that which they ſought to obtain, and their religion the ſtalking-horſe they made uſe of to come at them. Read the whole ſtory.

*Gen.* 34. 20. —24.

2. The hypocritical Phariſees were alſo of this religion: Long prayers were their pretences; but to get widows houſes was their intent; and greater damnation was from God their judgement.

*Luke* 20. 46.

3. Judas the devil was alſo of this religion; he was religious for the bag, that he might be poſſeſſed of what was therein; but he was loſt, caſt away and the very ſon of perdition.

4. Simon the witch was of this religion too: for he would have had the Holy Ghoſt, that he might have got money therewith; and his ſentence from Peter's mouth was according.

*Acts* 8. 19. 22.

5. Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for ſo ſurely as Judas deſigned the world in becoming religious, ſo ſurely did he alſo ſell religion and his maſter for the ſame. To anſwer the queſtion therefore affirmatively, as I perceive you have done, and to accept of as authentic, ſuch anſwer, is both heatheniſh, hypocritical, and deviliſh: and your reward will be according to your works. Then they ſtood ſtaring one upon another, but had not wherewith to anſwer Chriſtian. Hopeful alſo approved of the ſoundneſs of Chriſtians's anſwer, ſo there was a great ſilence among them. Mr By-ends and his company alſo ſtaggered and kept behind, that Chriſtian and Hopeful might out-go them. Then ſaid Chriſtian to his fellow, If theſe men cannot ſtand before the ſentence of men, what will they do with the ſentence of God? And if they are mute when dealt with by veſſels of clay, what will they do when they ſhall be rebuked by the flames of a devouring fire?

*The eaſe that pilgrims have, is but little in this life.*

Then Chriſtian and Hopeful out-went them again and went till they came at a delicate plain, called *Eaſe*, where they went with much content; but that plain was but narrow, ſo they were quickly got over it. Now at the farther ſide of that plain was a little hill, called *Lucre*, and in that hill a ſilver mine, which ſome of them that had formerly gone that way, becauſe of the rarity of it, had turned aſide to ſee: but going too near the brink of the pit, the ground, being deceitful under them, broke, and they were ſlain: Some alſo had been maimed there, and could not, to their dying day, be their own men again.

Then I ſaw in my dream, that a little off the road over-againſt the ſilver mine, ſtood *Demas* (gentleman-like) to call paſſengers to come and ſee; who ſaid to Christian and his fellow, Ho! turn aſide hither, and I will ſhew you a thing.

*Chr*. What thing is ſo deſerving, as to turn us out of the way?

*Demas*. Here is a ſilver mine, and ſome digging in it for treaſure; if you will come, with a little pains, you may richly provide for yourſelves.

*Hope*. Then ſaid Hopeful, Let us go ſee.

*Chr*. Not I, ſaid, Chriſtian, I have heard of this place before now, and how many have there been ſlain; and beſides, that treaſure is a ſnare to thoſe that ſeek it; for it hindereth them in their pilgrimage.

Then Chriſtian called to Demas, ſaying, Is not the place dangerous? Hath it not hindered many in their pilgrimage.

*Demas*. Not very dangerous, except to thoſe that are careleſs; but withal, he bluſhed as he ſpake.

*Chr*. Then ſaid Chriſtian to hopeful, Let us not ſtir a ſtep, but ſtill keep on our way.

*Hope*. I will warrant you, when By-ends comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.

*Chr*. No doubt thereof; for his principles lead him that way, and a hundred to one but he dies there.

*Demas*. Then Demas called again, ſaying, But will you not come over and ſee?

*Chr*. Then Chriſtian roundly anſwered, ſaying, Demas, thou art an enemy to the right ways of the Lord of this way, and haſt been already condemned for thine own turning aſide, by one of his Majeſty's judges; and why ſeekeſt thou to bring us into the like condemnation? Beſides, if we at all turn aſide, our Lord the King will certainly hear thereof, and will there put us to ſhame, where we would ſtand with boldneſs before him.

Demas cried again, That he alſo was one of their fraternity; and that if they would tarry a little, he alſo himſelf would walk with them.

*Chr*. Then ſaid Chriſtian, What is thy name: Is it not the ſame by the which I have called thee?

*Demas*. Yes, my name is *Demas*, I am the ſon of Abraham.

*Chr*. I know you; Gehazi was your great-grandſather, and Judas your father, and you have trod in their ſteps; it is but a deviliſh prank that thou uſeſt: thy father was hanged for a traitor, and thou deſerveſt no better reward. Aſſure thyſelf, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within ſight, and they at the firſt beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were ſmothered in the bottom by the damps that commonly ariſe, of theſe things I am not certain; but this I obſerved, that they never were ſeen again in the way. Then ſang Chriſtian.

*Bye-ends and ſilver Demas both agree;*
*One calls, the other runs, that he may be*
*A ſharer in his lucre; ſo theſe do*
*Take up in this world, and no farther go.*

*They ſee a ſtrange monument.*

Now I ſaw, that juſt on the other ſide of this plain, the pilgrims came to a place where ſtood an old monument hard by the high-way ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof; for it ſeemed to them as if it had been a woman transformed into the ſhape of a pillar: here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof. At laſt Hopeful eſpied written upon the head thereof, a writing in an unuſual hand; but he being no ſcholar, called to Chriſtian (for he was learned) to ſee if he could pick out the meaning; ſo he came, and after a little laying of the letters together, he found the ſame to be this, *Remember Lot's wife*. So he read it to his fellow; after which they both concluded, that that was the pillar of ſalt into which Lot's wife was turned, for looking back with a covetous heart, when ſhe was going from Sodom for ſafety. Which ſudden and amazing ſight, gave them occaſion of this diſcourſe.

*Chr*. Ah, my brother! This is a ſeaſonable ſight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he deſired us, and as thou waſt inclined to do, (my brother), we had, for ought I know, been made, like this woman, a ſpectacle for thoſe that ſhall come after to behold.

*Hope*. I am ſorry that I was ſo fooliſh, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her ſin and mine? She only looked back, and I had a deſire to go ſee: Let grace be adored, and let me be aſhamed, that ever ſuch a thing ſhould be in mine heart.

*Chr*. Let us take notice of what we ſee here, for our help for time to come. This woman eſcaped one judgement, for ſhe fell not by the deſtruction of Sodom; yet ſhe was deſtroyed by another; as we ſee, ſhe is turned into a pillar of ſalt.

*Hope*. True; and ſhe may be to us both caution and example; caution, that we ſhould ſhun her ſin; or a ſign of what judgement will overtake ſuch as ſhall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that periſhed in their ſins, did alſo become a ſign or example to beware. But above all, I muſe at one thing, to wit, how Demas and his fellows can ſtand ſo confidently yonder to look for that treaſure, which this woman, but for looking behind her after (for we read not that ſhe ſtept one foot out of the way), was turned into a pillar of ſalt; eſpecially ſince the judgement which overtook her did make her an example within ſight of where they are; for they cannot chuſe but ſee her, did they but lift up their eyes.

*Chr*. It is a thing to be wondered at, and it argueth that their hearts are grown deſperate in the caſe; and I cannot tell who to compare them to ſo fitly, as to them that pick pockets in the preſence of the judge, or that will cut purſes under the gallows. It is ſaid of the men of Sodom, *that they were ſinners exceedingly*, becauſe they were ſinners *before the Lord*, that is, in his eye-ſight, and notwithſtanding the kindneſſes that he had ſhewed them; for the land of Sodom was now like the garden of Eden heretofore. This provoked him the more to jealouſy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is moſt rationally to be concluded, that ſuch, even ſuch as theſe are, that ſhall ſin in the ſight, yea, and that too in deſpite of ſuch examples, that are ſet continually before them to caution them to the contrary, muſt be partakers of the ſevereſt judgements.

*Hope*. Doubtleſs thou haſt ſaid the truth; but what a mercy is it, that neither thou, but eſpecially I, am not made myſelf this example! This miniſtereth occaſion to us to thank God, to fear before him, and always to remember Lot's wife.

I ſaw then that they went on their way to a pleaſant river, which David the king called *the river of God*; but John, *the river of the water of life*. Now their way lay juſt upon the banks of this river. Here therefore Chriſtian and his companion walked with great delight; they drank alſo of the water of the river, which was pleaſant and enlivening to their weary ſpirits: beſides, on the banks of this river, on either ſide, were green trees, for all manner of fruit; and the leaves they eat to prevent ſurfeits and other diſeaſes that are incident to thoſe that heat their blood by travels. On either ſide of the river was alſo a meadow, curiouſly beautified with lilies; and it was green all the year long. In this meadow they lay down and ſlept; for here they might lie down ſafely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to ſleep. Thus they did ſeveral days and nights. Then they ſang.

*Behold ye, how theſe cryſtal ſtreams do glide*
*(To comfort pilgrims) by the highway ſide!*
*The meadows green, beſides their fragrant ſmell,*
*Yeild dainties for them! and he that can tell*
*What pleaſant fruit, yea, leaves, theſe trees do yield,*
*Will ſoon ſell all, that he may buy this field.*

So when they were diſpoſed to go on, (for they were not as yet at their journey's end), they eat and drank and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little ſorry; yet they durſt not go out of the way. Now the way from the river was rough, and their feet tender by reaſon of their travels; ſo the ſouls of the pilgrims were much diſcouraged becauſe of the way; wherefore ſtill as they went on, they wiſhed for better way. Now a little before them, there was on the left hand of the road a meadow, and a ſtill to go over into it, and that meadow is called *By-Path-Meadow*. Then ſaid Chriſtian to his fellow, If this meadow lieth along by our way-ſide, let us go over into it. Then he went to the ſtile to ſee, and behold a path lay along by the way on the other ſide of the fence. It is according to my wiſh, ſaid Chriſtian; here is the eaſieſt going; come, good Hopeful, and let us go out over.

*Hope.* But how if this path ſhould lead us out of the way?

*Chr.* That is not likely, ſaid the other; look, doth it not go along by the way-ſide? So Hopeful, being perſuaded by his fellow, went after him over the ſtile. When they were gone over, and were got into the path, they found it very eaſy for their feet: and withal, they looking before them, eſpied a man walking as they did, (and his name was *Vain-Confidence)*; ſo they called after him, and aſked him, whether that way led? He ſaid, to the celeſtial gate. Look, ſaid Chriſtian, did not I tell you ſo? By this you may ſee we are right; ſo they followed, and he went before them. But behold the night came on, and it grew very dark; ſo that they that were behind loſt the ſight of him that went before.

He therefore that went before, (Vain Confidence by name), not ſeeing the way before him, fell into a deep pit, which was on purpoſe there made by the prince of thoſe grounds, to catch vain-glorious fools withal, and was daſhed in pieces with his fall.

Now Chriſtian and his fellow heard him fall. So they called to know the matter, but there was none to anſwer, only they heard a groaning. Then ſaid Hopeful, Where are we now? Then was his fellow ſilent, as miſtruſting that he had led him out of the way; and now it began to rain, and thunder and lighten, in a moſt dreadful manner; and the waters roſe amain.

Then Hopeful groaned in himſelf, ſaying, Oh, that I had kept on my way!

*Chr.* Who would have thought that this path ſhould have led us out of the way?

*Hope.* I was afraid on it at the very firſt, and therefore gave you that gentle caution. I would have ſpoke plainer, but that you are older than I.

*Chr.* Good brother, be not offended, I am ſorry I have brought thee out of the way, and that I have put thee into ſuch imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

*Hope.* Be comforted, my brother, for I forgive thee; and believe too, that this ſhall be for our good.

*Chr.* I am glad I have met with a merciful brother; But we muſt not ſtand thus; let us try to go back again.

*Hope.* But, good brother, let me go before.

*Chr.* No, if you pleaſe, let me go firſt; that if there be any danger, I may be firſt therein, becauſe by my means we are both gone out of the way.

*Hope.* No, ſaid Hopeful you ſhall not go firſt; for your mind being troubled, may lead you out of the way again. Then for their encouragement they heard the voice of one, ſaying, *Let thine heart be towards the highway; even the way that thou wenteſt, turn again.* But by this time the waters were greatly riſen, by reaſon of which the way of going back was very dangerous. (Then I thought that it is eaſier going out of the way when we are in, than going in when we are out). Yet they adventured to go back, but it was ſo dark, and the flood was ſo high, that in their going back they had like to have been drowned nine or ten times.

*Jer.* 31. 1

Neither could they, with all the ſkill they had, get again to the ſtile that night; wherefore at laſt, lighting under a little ſhelter, they ſat down there until the day brake; but being weary, they fell aſleep. Now there was not far from the place where they lay, a caſtle, called *Doubting-Caſtle*, the owner whereof was Giant Deſpair, and it was in his grounds they now were ſleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught Chriſtian and Hopeful aſleep in his grounds: Then with a grim and ſurly voice, he bid them awake, and aſked them whence they were, and what they did in his grounds? They told him they were pilgrims; and that they had loſt their way. Then ſaid the Giant, you have this night treſpaſſed on me, by trampling in and lying on my ground, and therefore you muſt go along with me. So they were forced to go, becauſe he was ſtronger than they. They elſo had but little to ſay, for they knew themſelves in a fault. The Giant therefore drove them before him, and put them into his caſtle, in a very dark dungeon, naſty and ſtinking to the ſpirits of theſe two men. Here then they lay from Wedneſday morning until Saturday night, without one bit of bread, or drop of drink, or light, or any to aſk how they did: they were therefore here in evil caſe, and were far from friends and acquaintance. Now, in this place Chriſtian had double ſorrow, becauſe it was through his unadviſed haſte that they were brought into this diſtreſs.

*They ſleep in the grounds of Giant Deſpair.*

*He finds them in his ground, and carries them to Doubting Caſtle.*

Now Giant Deſpair had a wife, and her name was *Diffidence*: ſo when he was gone to bed, he told his wife what he had done, to wit, That he had taken a couple of priſoners, and caſt them into his dungeon, for treſpaſſing on his grounds. Then he aſked her alſo, what he had beſt to do further to them? So ſhe aſked him what they were, whence they came, and whither they were bound? and he told her. Then ſhe counſelled him, that when he aroſe in the morning, he ſhould beat them without mercy: ſo when he aroſe, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there firſt falls to rating of them as if they were dogs, although they gave him never a word of diſtaſte: then he falls upon them, and beat them fearfully, in ſuch ſort, that they were not able to help themſelves, or to turn them upon the floor. This done, he withdraws, and leaves them there to condole their miſery, and to mourn under their diſtreſs: ſo all that day they ſpent their time in nothing but ſighs and bitter lamentations. The next night ſhe talked with her huſband about them further; and underſtanding that they were yet alive, did adviſe him to counſel them to make away with themſelves; ſo when morning was come, he goes to them in a ſurly manner, as before, and perceiving them to be very ſore with the ſtripes that he had given them the day before, he told them, that ſince they were never like to come out of that place, their only way would be forthwith to make an end of themſelves, either with knife, halter, or poiſon: for why, ſaid he, ſhould you chuſe life, ſeeing it is attended with ſo much bitterneſs? But they deſired him to let them go; with that he looked ugly upon them, and ruſhing to them, had doubtleſs made an end of them himſelf, but that he fell into one of his fits, (for he ſometimes in ſunſhiny weather fell into fits), and loſt for a time the

*Giant Deſpair beats his priſoners.*

*Giant Deſpair counſels them to kill themſelves.*

uſe of his hand; wherefore he withdrew, and left them as before, to conſider what to do. Then did the priſoners conſult between themſelves, whether it was beſt to take his counſel or no; and thus they began to diſcourſe:

*Chr.* Brother, ſaid Chriſtian, what ſhall we do? The life that we now live is miſerable! For my part, I know not whether it is beſt to live thus, or to die out of hand. *My ſoul chuſeth ſtrangling rather than life*, and the grave is more eaſy for me than this dungeon! Shall we be ruled by the Giant? Job 7. 5.

*Hope.* Indeed our preſent condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us conſider, the Lord of the country to which we are going, hath ſaid, Thou ſhalt do no murder, no not to another man's perſon; much more then are we forbidden to take his counſel, to kill ourſelves. Beſides, he that kills another, can but commit murder upon his body: but for one to kill himſelf, is to kill body and ſoul at once. And moreover, my brother, thou talkeſt of eaſe in the grave; but haſt thou forgotten the hell, whether for certain the murderers go? For no murderer hath eternal life, &c. And let us conſider again, that all the law is not in the hand of Giant Deſpair; others, ſo far as I can underſtand, have been taken by him as well as we, and yet have eſcaped out of his hands. Who knows, but that God who made the world, may cauſe that Giant Deſpair may die, or that, at ſome time or other, he may forget to lock us in; or that he may in a ſhort time have another of his fits before us, and may loſe the uſe of his limbs? And if ever that ſhould come to paſs again, for my part I am reſolved to pluck up the heart of a man, and to try my utmoſt to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while; the time may come that may give us a happy releaſe; but let us not be our own murderers. With theſe words Hopeful at preſent did moderate the mind of his brother; ſo they continued together (in the dark) that day in their ſad and doleful condition.

Well, towards evening the Giant goes down into the dungeon again, to ſee if his priſoners had taken his counſel; but when he came there, he found them alive; and truly alive was all; for now, what for want of bread and water, and by reaſon of the wounds they received when he beat them, they could do little but breathe. But I ſay, he found them alive; at which he fell into a grievous rage, and told them, That ſeeing they had diſobeyed his counſel, it ſhould be worſe with them than if they had never been born.

At this they trembled greatly, and I think that Chriſtian fell into a ſwoon; but coming a little to himſelf again, they renewed their diſcourſe about the Giant's counſel, and whether yet they had beſt take it or no. Now, Chriſtian again ſeemed to be for doing it; but Hopeful made his ſecond reply as followeth:

*Hope.* My brother, ſaid he, remembereſt thou not, how valiant thou haſt been heretofore? Apollyon could not cruſh thee, nor could all that thou didſt hear, or ſee, or feel, in the Valley of the Shadow of Death; what hardſhip, terror, and amazement, haſt thou already gone through, and art thou now nothing but fear? Thou ſeeſt that I am in the dungeon with thee, a far weaker man by nature than thou art; alſo this Giant has wounded me as well as thee, and hath alſo cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exerciſe a little more patience: Remember how thou playedſt the man at Vanity-Fair, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at leaſt to avoid the ſhame that becomes not a Chriſtian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and his wife being in bed, ſhe aſked him concerning the priſoners, and if they had taken his counſel? To which he replied, They are ſturdy rogues; they chuſe rather to bear all hardſhips, than to make away with themſelves. Then, ſaid ſhe, take them into the caſtle-yard to-morrow, and ſhew them the bones and ſkulls of thoſe that thou haſt already diſpatched, and make them believe, ere a week comes to an end, thou alſo wilt tear them in pieces, as thou haſt done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the caſtle-yard, and ſhews them as his wife had bidden him. Theſe, ſaid he, were pilgrims, as you are, once, and they treſpaſſed on my grounds, as you have done; and when I thought fit, I tore them in pieces, and ſo within ten days I will do you; go, get you down to your den again; and with that he beat them all the way thither. They lay therefore all the day of Saturday in lamentable caſe, as before. Now, when night was come, and when Mrs Diffidence and her huſband the Giant were got to bed, they began to renew their diſcourſe of their priſoners; and withal, the old Giant wondered, that he could neither by his blows nor counſel bring them to an end. And with that his wife replied, I fear, ſaid ſhe, that they live in hopes that ſome will come to relieve them, or that they have picklocks about them, by the means of which they hope to eſcape. And ſayeſt thou ſo, my dear, ſaid the Giant? I will therefore ſearch them in the morning.

Well, on Saturday about midnight they began to pray, and continued in prayer till almoſt break of day.

Now, a little before it was day, good Chriſtian, as one half amazed, brake out in this paſſionate ſpeech: What a fool (quoth he) am I, thus to lie in a ſtinking dungeon, when I may as well walk at liberty! I have a key in my boſom, called *promiſe*, that will (I am perſuaded) open any lock in Doubting-caſtle. Then, ſaid Hopeful, that is good news, good brother, pluck it out of thy boſom, and try.

Then Chriſtian pulled it out of his boſom, and began to try at the dungeon-door, whoſe bolt (as he turned the key) gave back, and the door flew open with eaſe; and Chriſtian and Hopeful both came out. Then he went to the outward-door that leads into the caſtle-yard, and with his key opened that door alſo. After he went to the iron-gate, for that muſt be opened too, but that lock went very hard, yet the key did open it; then they thruſt open the gate to make their eſcape with ſpeed; but that gate, as it opened, made ſuch a cracking, that it waked Giant Deſpair, who haſtingly riſing to purſue his priſoners, felt his limbs to fail, for his fits took him again, ſo that he could by no means go after them. Then they went on, and came to the king's highway, and ſo were ſafe, becauſe they were out of his juriſdiction.

Now, when they were gone over the ſtile, they began to contrive with themſelves what they ſhould do at that ſtile, to prevent thoſe that ſhould come after from falling into the hands of Giant Deſpair. So they conſented to erect there a pillar, and to ingrave upon the ſide thereof this ſentence: “Over “ this ſtile is the way to Doubting-caſtle, which is “ kept by Giant Deſpair, who deſpiſeth the King “ of the celeſtial country, and ſeeks to deſtroy his “ holy pilgrims.” Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows:

*Out of the way we went, and then we found*
*What 'twas to tread upon forbidden ground:*
*And let them that come after have a care,*
*Leſt they for treſpaſſing, his pris'ners are,*
*Whoſe caſtle's Doubting, and whoſe name's Deſpair.*

They went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill of which we have ſpoken before: So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where alſo they drank and waſhed themſelves, and did freely eat of the vineyards. Now there were on the tops of thoſe mountains, ſhepherds feeding their flocks, and they ſtood by the highway-ſide. The pilgrims therefore went to them, and leaning upon their ſtaves, (as is common with weary pilgrims, when they ſtand to talk with any by the way), they aſked, Whoſe Delectable mountains are theſe? and whoſe be the ſheep that feed upon them?

*Shep.* Theſe mountains are Emanuel's land, and they are within ſight of his city; and the ſheep alſo are his, and he laid down his liſe for them.

*Chr.* Is this the way to the celeſtial city?

*Shep.* You are juſt in the way.

*Chr.* How far is it thither?

*Shep.* Too far for any but thoſe that ſhall get thither indeed.

*Chr.* Is the way ſafe or dangerous?

*Shep.* Safe for thoſe for whom it is to be ſafe, *but tranſgreſſors ſhall fall therein.*

*Chr.* Is there in this place any relief for pilgrims that are weary and faint in the way?

*Shep.* The Lord of theſe mountains hath given us a charge not to be forgetful to entertain ſtrangers; therfore the Good of the place is before you.

I alſo ſaw in my dream, that when the ſhepherds perceived that they were wayfairing men, they alſo put queſtions to them, (to which they made anſwer as in other places), as, Whence came you? And how got you into the way? And by what means have you ſo perſevered therein? For but few of them that begin to come hither do ſhew their faces to theſe mountains. But when the ſhepherds heard their anſwers, being pleaſed therewith, they looked very lovingly upon them, and ſaid, Welcome to the Delectable Mountains.

The ſhepherds, I ſay, whoſe names were, *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their tents, and made them partake of what was ready at preſent. They ſaid, moreover, We would that you ſhould ſtay here a while, to be acquainted with us, and yet more to ſolace yourſelves with the good of the Delectable Mountains. They then told them that they were content to ſtay; ſo they went to their reſt that night, becauſe it was very late.

Then I ſaw in my dream, that in the morning the ſhepherds called up Chriſtian and Hopeful to walk with them upon the mountains; So they went forth with them, and walked a while, having a pleaſant proſpect on every ſide. Then ſaid the ſhepherds one to another, Shall we ſhew theſe pilgrims ſome wonders? So when they had concluded to do it, they had them firſt to the top of an hill, called *Error*, which was very ſteep on the fartheſt ſide, and bid them look down to the bottom. So Chriſtian and Hopeful looked down, and ſaw at the bottom ſeveral men daſhed all to pieces by a fall that they had from the top. Then ſaid Chriſtian, What meaneth this? The ſhepherds anſwered, have you not heard of them that were made to err by hearkening to *Hymeneus* and *Philetus*, as concerning the faith of the reſurrection of the body? They anſwered, Yes. Then ſaid the ſhepherds; Thoſe that you ſee daſhed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, (as you ſee), for an example for others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I ſaw that they had them to the top of another mountain, and the name of that is *Caution*, and bid them look afar off: Which when they did, they perceived, as they thought, ſeveral men walking up and down among the tombs that were there. And they perceived that the men were blind, becauſe they ſtumbled ſometimes upon the tombs, and becauſe they could not get out from among them. Then ſaid Chriſtian, What means this? The ſhepherds then anſwered, Did you not ſee a little below theſe mountains a ſtile that led into a meadow, on the left hand of this way? They anſwered, yes. Then ſaid the ſhepherds, From that ſtile there goes a path that leads directly to Doubting-caſtle, which is kept by Giant Deſpair; and theſe men (pointing to them among the tombs) came once on a pilgrimage, as you do now, even till they came to that ſame ſtile; and becauſe the right way was rough in that place, they choſe to go out of it into that meadow, and there were taken by Giant Deſpair, and caſt into Doubting-caſtle; where, after they had a while been kept in the dungeon, he at laſt did put out their eyes, and led them among thoſe tombs, where he has left them to wander to this very day, that the ſaying of the wiſe man might be fulfilled, *He that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.* Then Chriſtian and Hopeful looked upon one another, with tears guſhing out, but yet ſaid nothing to the ſhepherds.

*Prov. 21. 26.*

Then I ſaw in my dream, that the ſhepherds had them to another place in a bottom, where was a door in the ſide of an hill; and they opened the door, and bid them look in: They looked in therefore, and ſaw that within it was very dark and ſmoaky; they alſo thought that they heard there a rumbling noiſe, as of fire, and a cry of ſome tormented, and that they ſmelt the ſcent of brimſtone. Then ſaid Chriſtian, What means this? The ſhepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, ſuch as ſell their birth-right, with Eſau; ſuch as ſell their maſter, with Judas; ſuch as blaſpheme the goſpel, with Alexander; and that lie and diſſemble, with Ananias and Sapphira his wife.

*A by-way to hell.*

Then ſaid Hopeful to the ſhepherds, I perceive that theſe had on them, even every one, a ſhew of pilgrimage, as we have now, had they not?

*Shep.* Yes, and held it a long time too.

*Hop.* How far might they go on pilgrimage in their days, ſince they notwithſtanding were thus miſerably caſt away?

*Shep.* Some farther, and ſome not ſo far ar theſe mountains.

Then ſaid the pilgrims one to another, We have need to cry to the ſtrong for ſtrength.

*Shep.* Ay, and you will have need to uſe it, when you have it too.

By this time the pilgrims had a deſire to go forwards, and the ſhepherds a deſire they ſhould; ſo they walked together towards the end of the mountains. Then ſaid the ſhepherds one to another, Let us here ſhew the pilgrims the gates to the celeſtial city, if they have ſkill to look through our perſpective glaſs. The pilgrims then lovingly accepted the motion: ſo they had them to the top of an high hill, called *Clear*, and gave them the glaſs to look.

Then they tried to look, but the remembrance of the laſt thing that the ſhepherds had ſhewed them, made their hand ſhake; by means of which impediment, they could not look ſteadily through the glaſs; yet they thought they ſaw ſomething like the gate, and alſo ſome of the glory of the place. Then they went away, and ſang,

*The fruits of ſervile fear.*

*Thus by the ſhepherds ſecrets are reveal'd,*  
*Which from all other men are kept conceal'd:*  
*Come to the ſhepherds then, if you would ſee*  
*Things deep, things hid, and that myſterious be.*

When they were about to depart, one of the ſhepherds gave them a note of the way. Another of them bid them beware of the flatterer. The third bid them take heed that they ſleep not upon the inchanted ground. And the fourth bid them God ſpeed. So I awoke from my dream.

And I ſlept and dreamed again, and ſaw the ſame two pilgrims going down the mountains along the highway towards the city. Now a little below theſe mountains on the left hand, lieth the country of Conceit; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a briſk lad, that came out of that country; and his name was *Ignorance*. So Chriſtian aſked him from what parts he came, and whither he was going?

*Ignor.* Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the celeſtial city.

*Chr.* But how do you think to get in at the gate? for you may find ſome difficulty there.

*Ignor.* As other good people do, ſaid he.

*Chr*. But what have you to ſhew at that gate, that the gate ſhould be opened to you.

*Ignor*. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, faſt, pay tithes, and give alms, and have left my country, for whither I am going.

*Chr*. But thou cameſt not in at the wicket-gate that is at the head of this way; thou cameſt in hither through that ſame crooked lane, and therefore, I fear, however thou mayſt think of thyſelf, when the reckoning-day ſhall come, thou wilt have laid to thy charge, that thou art a thief and a robber, inſtead of getting admittance into the city.

*Ignor*. Gentlemen, Ye be utter ſtrangers to me, I know you not: be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country; I cannot think that any men in all our parts do ſo much as know the way to it; nor need they matter whether they do or no, ſince we have, as you ſee, a fine pleaſant green lane, that comes down from our country, the next way into it.

*Prov.* 1. 26, 12. *Eccleſ.* 10. 3.

When Chriſtian ſaw that the man was wiſe in his own conceit, he ſaid to Hopeful, whiſpering, *There is more hopes of a fool than of him*. And ſaid, moreover, *When he that is a fool walketh by the way, his wiſdom faileth him, and he ſaith to every one that he is a fool*. What, ſhall we talk farther with him, or out-go him at preſent, and ſo leave him to think of what he hath heard already, and then ſtop again for him afterwards, and ſee if by degrees we can do any good of him? Then ſaid Hopeful.

*Let Ignorance a little while now muſe,*
*On what is ſaid, and let him not refuſe*
*Good counſel to embrace, leſt he remain*
*Still ignorant of what's the chiefeſt gain.*
*God ſaith, Thoſe that no underſtanding have,*
*(Although he made them), them he will not ſave.*

*Hope*. He farther added, It is not good, I think, to ſay to him all at once; let us paſs him by, if you will, and talk to him anon, even as he is able to bear it.

*The deſtuction of one Turn-away.*

So they both went on, and Ignorance he came after. Now when they had paſſed him a little way, they entered into a very dark lane, where they met a man whom ſeven devils had bound with ſeven ſtrong cords, and were carrying of him back to the door that they ſaw on the ſide of the hill. Now good Chriſtian began to tremble, and ſo did Hopeful his companion; yet, as the devils led away the man, Chriſtian looked to ſee if he knew him; and he thought it might be one *Turn-away*, that dwelt in the town of Apoſtaſy. But he did not perfectly ſee his face; for he did hang his head like a thief that is found. But being once paſt, Hopeful looked after him, and eſpied on his back a paper, with this inſcription, *Wanton profeſſor, and damnable apoſtate*. Then ſaid Chriſtian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this paſſage, there comes down from Broad-way-Gate, a lane called *Dead-Man's-Lane*, ſo called, becauſe of the murders that are commonly done there: And this Little-Faith going on Pilgrimage, as we do now, chanced to ſit down there, and ſlept. Now there happened at that time to come down the lane from Broad-way-gate, three ſturdy rogues, and their names were *Faint-heart*, *Miſtruſt*, and *Guilt*, (three brothers); and they eſpying Little-Faith where he was, came galloping up with ſpeed. Now the good man was juſt awakened from his ſleep, and was getting up to go on his journey; ſo they came up all to him, and, with threatening language, bid him ſtand. At this Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then ſaid Faint-Heart, Deliver thy purſe; but he making no haſte to do it, (for he was loth to loſe his money), Miſtruſt ran up to him, and thruſting his hand into his pocket, pulled out thence a bag of ſilver. Then he cried out, Thieves, thieves. With that Guilt, with a great club that was in his hand, ſtruck Little-Faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while, the thieves ſtood by. But at laſt, they hearing that ſome were upon the road, and fearing leſt it ſhould be one Great-Grace, that dwells in the city of Good-Confidence, they betook themſelves to their heels, and left this good man to ſhift for himſelf. Now, after a while, Little-Faith came to himſelf, and getting up, made ſhift to ſcrabble on his way. This was the ſtory.

*Hope*. But did they take from him all that ever he had?

*Chr*. No; the place where his jewels were, they never ranſacked; ſo thoſe he kept ſtill. But, as I was told, the good man was much afflicted for his loſs; for the thieves got moſt of his ſpending-money. That which they got not (as I ſaid) were jewels; alſo he had a little odd money left, but ſcarce enough to bring him to his journey's end; nay, (if I was not miſinformed), he was forced to beg as he went, to keep himſelf alive; (for his jewels he might not ſell); but beg and do what he could, he went (as we ſay) with many a hungry belly, the moſt part of the reſt of the way.

*Hope*. But it is not a wonder they got not from him his certificate, by which he was to receive his admittance at the celeſtial gate?

*Chr*. It is a wonder; but they got not that; though they miſſed it not through any good cunning of his; for he being diſmayed with their coming upon him, had neither power nor ſkill to hide any thing; ſo it was more by good providence than by his endeavour, that they miſſed of that good thing.

*Hope*. But it muſt needs be a comfort to him, that they got not his jewels from him.

*Chr*. It might have been great comfort to him, had he uſed it as he ſhould; but they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way, and that becauſe of the diſmay that he had in the taking away his money; indeed he forgot it a great part of the reſt of his journey; and beſides, when at any time it came into his mind, and he began to be comforted therewith, then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

*Hope*. Alas! poor man! This could not but be a great grief unto him.

*Chr*. Grief! ay, a grief indeed! Would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he ſcattered almoſt all the reſt of the way with nothing but doleful and bitter complaints; telling alſo to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how, who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with his life.

*Hope*. But it is a wonder that his neceſſity did not put him upon ſelling or pawning ſome of his jewels, that he might have wherewithal to relieve himſelf in his journey.

*Chr*. Thou talkeſt like one upon whoſe head is the ſhell to this very day: For what ſhould he pawn them? or to whom ſhould he ſell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be adminiſtered to him. Beſides, had his jewels been miſſing at the gate of the celeſtial city, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worſe to him than the appearance and villany of ten thouſand thieves.

*Hope*. Why art thou ſo tart, my brother? Eſau ſold his birth-right, and that for a meſs of pottage, and that birth-right was his greateſt jewel; and if he, why might not Little-Faith do ſo to?

*Chr*. Eſau did ſell his birth-right indeed, and ſo do many beſides, and by ſo doing, exclude themſelves from the chief bleſſing, as alſo that caitiff did: but you muſt put a difference betwixt Eſau and Little-Faith, and alſo betwixt their eſtates. Eſau's birth-right was typical, but Little-Faith's jewels were not ſo. Eſau's belly was his God, but Little-Faith's was not ſo. Eſau's want lay in his fleſhly appetite, Little-Faith's did not ſo. Beſides, Eſau could ſee no farther than to the fulfilling of his luſts, *For I am at the point to die,* ſaith he, *and what good will this birth-right do me?* but Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from ſuch extravagancies, and made to ſee and prize his jewels more, than to ſell them as Eſau did his birth-right. You read not any where that Eſau had faith; no not ſo much as a little: therefore no marvel if, where the fleſh only bears ſway, (as it will in that man where no faith is to reſiſt), if he ſells his birth-right, and his ſoul and all, and that to the devil of hell; for it is with ſuch, as it is with the aſs, *who in her occaſions cannot be turned away.* When their minds are ſet upon their luſts, they will have them, whatever they coſt; but Little-Faith was of another temper: his mind was on things divine; his livelihood was upon things that were ſpiritual and from above; and therefore, to what end ſhould he that is of ſuch a temper ſell his jewels, (had there been any that would have bought them), to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you perſuade the turtle-dove to live upon carrion like the crow? though faithleſs ones can, for carnal luſts, pawn, or mortgage, or ſell what they have, and themſelves outright to boot, yet they that have faith, ſaving faith, though but a little of it, cannot do ſo. Here, therefore, my brother, is thy miſtake.

*Hope.* I acknowledge it; but yet your ſevere reflection had almoſt made me angry.

*Chr.* Why! I did but compare thee to ſome of the birds that are of the briſker ſort, who will run to and fro in untrodden paths with the ſhell upon their heads: but paſs by that, and conſider the matter under debate, and all ſhall be well betwixt thee and me.

*Hope.* But, Chriſtian, theſe three fellows, I am perſuaded in my heart, are but a company of cowards: would they have run elſe, think you, as they did, at the noiſe of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have ſtood one bruſh with them, and have yielded when there had been no remedy.

*Chr.* That they are cowards, many have ſaid, but few have found it ſo in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadſt thou been the man concerned, thou art but for a bruſh, and then to yield. And verily, ſince this is the height of thy ſtomach, now they are at a diſtance from us, ſhould they appear to thee, as they did to him, they might put thee to ſecond thoughts.

But conſider again, they are but journeymen-thieves; they ſerve under the king of the bottomleſs pit; who, if need be, will come into their aid himſelf, and his voice is *as the roaring of a lion.* I myſelf have been engaged as this Little-Faith was, and I found it a terrible thing. Theſe three villains ſet upon me, and I beginning, like a Chriſtian, to reſiſt, they gave but a call, and in came their maſter. I would (as the ſaying is) have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was ſo harneſſed, I found it hard work to quit myſelf like a man; no man can tell what in that combat attends us, but he that hath been in the battle himſelf.

*Hope.* Well, but they ran, you ſee, when they did but ſuppoſe that one Great-Grace was in the way.

*Chr.* True, they have often fled, both they and their maſter, when Great-Grace hath but appeared; and no marvel, for he is the king's champion: but I trow you will put ſome difference betwixt Little-Faith and the king's champion. All the king's ſubjects are not his champions, nor can they, when tried, do ſuch feats of war as he. Is it meet to think, that a little child ſhould handle Goliah as David did? or that there ſhould be the ſtrength of an ox in a wren? Some are ſtrong, ſome are weak; ſome have great faith, ſome have little; this man was one of the weak, and therefore he went to the wall.

*Hop.* I would it had been Great-Grace for their ſakes.

*Chr.* If it had been he, he might have had his hands full; for I muſt tell you, that though Great-Grace is excellent good at his weapons, and has and can, ſo long as he keeps them at the ſword's point, do well enough with them; yet if they get within him, even Faint-Heart, Miſtruſt, or the other, it will go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoſo looks well upon Great-Grace's face, ſhall ſee thoſe ſcars and cuts there, that ſhall eaſily give demonſtration of what I ſay. Yea, once I heard that he ſhould ſay, (and that when he was in the combat), We deſpaired even of life. How did theſe ſturdy rogues and their fellows make David groan, mourn, and roar? yea, Haman and Hezekiah too, though champions in their day, were forced to beſtir them, when by theſe aſſaulted; and yet, notwithſtanding, they had their coats ſoundly bruſhed by them. Peter, upon a time, would go try what he could do; but though ſome do ſay of him, that he is the prince of the apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry girl.

Beſides, their king is at their whiſtle; he is never out of hearing; and if at any time they be put to the worſt, he, if poſſible, comes in to help them; and of him it is ſaid, *The ſword of him that layeth at him cannot hold; the ſpear, the dart, nor the habergeon; he eſteemeth iron as ſtraw, and braſs as rotten wood. The arrow cannot make him fly: ſling-ſtones are turned with him into ſtubble; darts are counted as ſtubble; he laugheth at the ſhaking of a ſpear.* What can a man do in this caſe? It is true, if a man could at every turn have Job's horſe, and had ſkill and courage to ride him, he might do notable things; *for his neck is clothed with thunder; he will not be afraid of the graſs-hopper; the glory of his noſtrils is terrible; he paweth in the valley, rejoiceth in his ſtrength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth back from the ſword. The quiver rattleth againſt him, the glittering ſpear, and the ſhield. He ſwalloweth the ground with fierceneſs and rage; neither believeth he that it is the ſound of the trumpet. He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thundering of the captains, and the ſhoutings.* Job 41. 26. Job. 39. 19.

But for ſuch footmen as thee and I are, let us never deſire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for ſuch commonly come by the worſt when tried. Witneſs Peter, of whom I made mention before, he would ſwagger, ay, he would; he would, as his vain mind prompted him to ſay, do better, and ſtand more for his maſter than all men; but who ſo foiled and run down by theſe villains as he?

When therefore we hear that ſuch robberies are done on the king's highway, two things become us to do: 1. To go out harneſſed, and to be ſure to take a ſhield with us; for it was for want of that that he that laid ſo luſtily at Leviathan could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had ſkill, hath ſaid, *Above all, take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* Eph. 6. 16.

2. It is good alſo that we deſire of the king a convoy, yea that he will go with us himſelf. This made David rejoice when in the Valley of the Shadow of Death; and Moſes was rather for dying where he ſtood, than to go one ſtep without his God. O! my brother, if he will but go along with us, what need we be afraid of ten thouſand that ſhall ſet themſelves againſt us? but without him the proud helpers fall under the ſlain.

I, for my part, have been in the fray before now;

and though (through the goodneſs of him that is beſt) I am as you ſee, alive, yet I cannot boaſt of my manhood. Glad ſhall I be, if I meet with no more ſuch brunts; though I fear we are not got beyond all danger. However, ſince the lion and the bear have not as yet devoured me, I hope God will alſo deliver us from the next uncircumciſed Philiſtine. Then ſang Chriſtian:

*Poor Little-Faith! haſt been among the thieves!*
*Waſt robb'd! Remember this, whoſo believes,*
*And get more faith; then ſhall you victors be*
*Over ten thouſand, elſe ſcarce over three.*

So they went on, and Ignorance followed. They went then till they came at a place where they ſaw a way put itſelf into their way, and ſeemed withal to lie as ſtraight as the way which they ſhould go; and here they knew not which of the two to take, for both ſeemed ſtraight before them; therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold a man, black of fleſh, but covered with a very light robe, came to them, and aſked them why they ſtood there? They anſwered, They were going to the celeſtial city, but knew not which of theſe ways to take. Follow me, ſaid the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them ſo from the city that they deſired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compaſs of a net, in which they were both ſo entangled, that they knew not what to do; and with that the white robe fell off the black man's back: then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

*Chriſtian and his fellow deluded, and taken in a net.*

*Chr.* Then ſaid Chriſtian to his fellow, now do I ſee myſelf in an error. Did not the ſhepherds bid us beware of the flatterers? As is the ſaying of the wiſe man, ſo we have found it this day: *A man that flattereth his neighbour, ſpreadeth a net for his feet.*

*They bewail their condition.*
*Prov.* 29. 5.

*Hope.* They alſo gave us a note of directions about the way for our more certain finding thereof; but therein we have alſo forgotten to read, and have not kept ourſelves from the paths of the deſtroyer. Here David was wiſer than we; for ſaith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer.* Thus they lay bewailing themſelves in the net. At laſt they eſpied a ſhining one coming towards them with a whip of ſmall cord in his hand. When he was come to the place where they were, he aſked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, ſaid they, follow him, for he was going thither too. Then ſaid he with the whip, It is Flatterer, a falſe apoſtle, that hath transformed himſelf into an angel of light. So he rent the net, and let the men out. Then ſaid he to them, follow me, that I may ſet you in your way again; ſo he led them back to the way which they had left to follow the Flatterer. Then he aſked them, ſaying, Where did you lie the laſt night? They ſaid, With the ſhepherds upon the Delectable Mountains. He aſked them then, If they had not a note of directions for the way? They anſwered, Yes. But did you, ſaid he, when you were at a ſtand, pluck out and read your note? They anſwered, No. He aſked them, Why? They ſaid they forgot. He aſked, moreover, If the ſhepherds did not bid them beware of the Flatterer? They anſwered, Yes. But we did not imagine, ſaid they, that this fine-ſpoken man had been he.

*Pſ.* 17. 4.

*They are examined and convicted of forgetfulneſs.*

Then I ſaw in my dream, that he commanded them to lie down; which, when they did, he chaſtiſed them ſore, to teach them the good way wherein they ſhould walk: and as he chaſtiſed them, he ſaid, *As many as I love, I rebuke and chaſten; be zealous, therefore, and repent.* This done he bid them go on their way, and take good heed to the other directions of the ſhepherds. So they thanked him for all his kindneſs, and went ſoftly along the right way, ſinging:

*They are whipt and ſent on their way.*

*Come hither you that walk along the way,*
*See how the pilgrims fare that go aſtray;*
*They catched are in an intangled net,*
*'Cauſe they good counſel lightly did forget:*
*'Tis true, they reſcu'd were, but yet you ſee*
*They're ſcourg'd to boot. Let this your caution be.*

Now, after a while, they perceived afar off, one coming ſoftly, and alone, all along the highway to meet them. Then ſaid Chriſtian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

*Hope.* I ſee him; let us take heed to ourſelves now, leſt he ſhould prove a flatterer alſo. So he drew nearer and nearer, and at laſt came up to them. His name was *Atheiſt*, and he aſked them whither they were going?

*Chr.* We are going to mount Zion.

Then Atheiſt fell into a very great laughter.

*Chr.* What is the meaning of your laughter?

*Atheiſt.* I laugh to ſee what ignorant perſons you are, to take upon you ſo tedious a journey, and yet are like to have nothing but your travel for your pains.

*Chr.* Why, man! Do you think we ſhall not be received?

*Atheiſt.* Received! There is no ſuch place as you dream of in all this world.

*Chr.* But there is in the world to come.

*Atheiſt.* When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to ſee, and have been ſeeking this city this twenty years, but find no more of it than I did the firſt day I ſet out.

*Chr.* We have both heard and believe that there is ſuch a place to be found.

*Atheiſt.* Had not I, when at home, believed, I had not come thus far to ſeek; but finding none, (and yet I ſhould, had there been ſuch a place to be found, for I have gone to ſeek it farther than you), I am going back again, and will ſeek to refreſh myſelf with the things that I then caſt away, for hopes of that which I now ſee is not.

*Chr.* Then ſaid Chriſtian to Hopeful, his companion, Is it true which this man hath ſaid?

*Hope.* Take heed, he is one of the flatterers; remember what it hath coſt us once already for our hearkening to ſuch kind of fellows. What! no Mount Zion? Did we not ſee from the Delectable Mountains the gate of the city? Alſo are we not now to walk by faith? Let us go on, ſaid Hopeful, leſt the man with the whip overtake us again.

You ſhould have taught me that leſſon, which I will round you in the ears withal; *Ceaſe, my ſon, to hear the inſtruction that cauſeth to err from the words of knowledge:* I ſay, my brother, ceaſe to hear him, and let us believe to the ſaving of the ſoul.

*Chr.* My brother, I did not put the queſtion to thee, for that I doubted of the truth of your belief myſelf, but to prove thee, and to fetch from thee a fruit of the honeſty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

*Hope.* Now I do rejoice in hope of the glory of God! So they turned away from the man; and he laughing at them went his way.

I ſaw then in my dream, that they went until they came into a certain country, whoſe air naturally tended to make one drowſy, if he came a ſtranger into it. And here Hopeful began to be very dull and heavy to ſleep; wherefore he ſaid unto Chriſtian, I do now begin to grow ſo drowzy, that I can ſcarcely hold open mine eyes; let us lie down here, and take one nap.

*Chr.* By no means (ſaid the other), leſt ſleeping we never awake more.

*Hope.* Why, my brother? Sleep is ſweet to the labouring man; we may be refreſhed if we take a nap.

*Chr.* Do you not remember, that one of the ſhepherds bid us beware of the inchanted ground? He meant by that, that we ſhould beware of ſleeping?

wherefore let us not ſleep as others do, but let us watch and be ſober.

*Hope.* I acknowledge myſelf in a fault; and had I been here alone, I had by ſleeping run the danger of death. I ſee it is true, that the wiſe man ſaith, *Two are better than one.* Hitherto hath thy company been my mercy; and thou ſhalt have a good reward for thy labour.

*Chr.* Now then, ſaid Chriſtian, to prevent drowſineſs in this place, let us fall into good diſcourſe.

*Hope.* With all my heart ſaid the other.

*Chr.* Where ſhall we begin.

*Hope.* Where God began with us; but do you begin, if you pleaſe.

*Chr.* I will ſing you firſt a ſong.

*When ſaints do ſleepy grow, let them come hither,*
*And hear how theſe two pilgrims talk together;*
*Yea, let them learn of them, in any wiſe,*
*Thus to keep ope' their drowſy ſlumb'ring eyes;*
*Saints fellowſhip, if it be manag'd well,*
*Keeps them awake, and that in ſpite of hell.*

*Chr.* Then Chriſtian began, and ſaid, I will aſk you a queſtion. How came you to think at firſt of ſo doing as you do now?

*Hope.* Do you mean, how came I at firſt to look after the good of my ſoul?

*Chr.* Yes, that is my meaning.

*Hope.* I continued a great while in the delight of thoſe things which were ſeen and ſold at our fair; things which I believe now would have, had I continued in them ſtill, drowned me in perdition and deſtruction.

*Chr.* What things were they?

*Hope.* All the treaſures and riches of the world. Alſo I delighted much in rioting, revelling, drinking, ſwearing, lying, uncleanneſs, ſabbath-breaking, and what not, that tended to deſtroy the ſoul. But I found at laſt, by hearing and conſidering of things that are divine, which indeed I heard of you, as alſo of beloved Faithful, that was put to death for his faith and good living in Vanity-fair, *That the end of theſe things is death;* and that *for theſe things ſake, the wrath of God cometh upon the children of diſobedience.*

*Chr.* And did you preſently fall under the power of this conviction?

*Hope.* No; I was not willing preſently to know the evil of ſin, nor the damnation that follows upon the commiſſion of it; but endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof.

*Chr.* But what was the cauſe of your carrying of it thus to the firſt workings of God's bleſſed Spirit upon you?

*Hope.* The cauſes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for ſin, God at firſt begins the converſion of a ſinner. 2. Sin was yet very ſweet to my fleſh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their preſence and actions were ſo deſirable unto me. 4. The hours in which convictions were upon me, were ſuch troubleſome and ſuch heart-affrighting hours, that I could not bear, no not ſo much as the remembrance of them upon my heart.

*Chr.* Then, as it ſeems, ſometimes you got rid of your trouble?

*Hope.* Yes, verily; but it would come into my mind again, and then I ſhould be as bad, nay worſe, than I was before.

*Chr.* Why, what was it that brought your ſins to mind again?

*Hope.* Many things; as,

1. If I did but meet a man in the ſtreets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ach; or,
4. If I were told that ſome of my neighbours were ſick; or,
5. If I heard the bell toll for ſome that were dead; or,
6. If I thought of dying myſelf; or,
7. If I heard that ſudden death happened to others:
8. But eſpecially, when I thought of myſelf, that I muſt quickly come to judgement.

*Chr.* And could you at any time, with eaſe, get off the guilt of ſin, when by any of theſe ways it came upon you?

*Hope.* No, not I; for then they got faſter hold of my conſcience; and then, if I did but think of going back to ſin, (tho' my mind was turned againſt it), it would be double torment to me.

*Chr.* And how did you then?

*Hope.* I thought I muſt endeavour to mend my life; for elſe, thought I, I am ſure to be damned.

*Chr.* And did you endeavour to mend?

*Hope.* Yes; and fled from, not only my ſins, but ſinful company too, and betook me to religious duties; as praying, reading, weeping for ſin, ſpeaking truth to my neighbours, *&c.* Theſe things did I with many others, too much here to relate.

*Chr.* And did you think yourſelf well then?

*Hope.* Yes, for a while; but at the laſt my trouble came tumbling upon me again, and that over the neck of all my reformations.

*Chr.* How came that about, ſince you were now reformed?

*Hope.* There were ſeveral things brought it upon
me, eſpecially ſuch ſayings as theſe: *All our righte-* Iſ. 64. 6.
*ouſneſſes are as filthy rags. By the works of the law* Gal. 2. 16.
*no man ſhall be juſtified: When ye have done all* Luke 17. 10.
*theſe things, ſay, We are unprofitable;* with many
more ſuch like. From whence I began to reaſon with myſelf thus: If all my righteouſneſſes are filthy rags; if by the deeds of the law no man can be juſtified; and if, when we have done all, we are unprofitable; then it is but folly to think of heaven by the law. I farther thought thus: If a man runs a hundred pounds into the ſhopkeeper's debt, and after that ſhall pay for all that he ſhall fetch; yet if this old debt ſtands ſtill in the book uncroſſed, the ſhopkeeper may ſue him for it, and caſt him into priſon, till he ſhall pay the debt.

*Chr.* Well, and how did you apply this to yourſelf?

*Hope.* Why I thought thus with myſelf: I have by my ſins run a great way into God's book, and that my now reforming will not pay off that ſcore; therefore I ſhould think ſtill, under all my preſent amendments, but how ſhall I be freed from that damnation that I brought myſelf in danger of by my former tranſgreſſions?

*Chr.* A very good application; but pray go on.

*Hope.* Another thing that hath troubled me ever ſince my late amendments is, that if I look narrowly into the beſt of what I do now, I ſtill ſee ſin, new ſin, mixing itſelf with the beſt of what I do; ſo that now I am forced to conclude, that notwithſtanding my former fond conceits of myſelf and duties, I have committed ſin enough in one day to ſend me to hell, though my former life had been faultleſs.

*Chr.* And what did you then?

*Hope.* Do! I could not tell what to do, until I brake my mind to Faithful; for he and I were well acquainted: and he told me, that unleſs I could obtain the righteouſneſs of a man that never had ſinned, neither mine own, nor all the righteouſneſs of the world, could ſave me.

*Chr.* And did you think he ſpake true?

*Hope.* Had he told me ſo when I was pleaſed and ſatisfied with mine own amendments, I had called him fool for his pains; but now, ſince I ſee mine own infirmity, and the ſin which cleaves to my beſt performance, I have been forced to be of his opinion.

*Chr.* But did you think, when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, that he never committed ſin?

*Hope.* I muſt confeſs the words at firſt ſounded ſtrangely; but after a little more talk and company with him, I had full conviction about it.

*Chr.* And did you aſk him what man this was, and how you muſt be juſtified by him?

*Hope.* Yes; and he told me it was the Lord Jeſus, that dwelleth on the right hand of the Moſt High:

And

*A more particular diſcovery of the way to be ſaved.*

And thus, ſaid he, you muſt be juſtified by him, even by truſting to what he hath done by himſelf in the days of his fleſh, and ſuffered when he did hang on the tree. I aſked him further, how that man's righteouſneſs could be of that efficacy as to juſtify another before God? And he told me, He was the Mighty God, and did what he did, and died the death alſo, not for himſelf, but for me; to whom his doings, and the worthineſs of them, ſhould be imputed, if I believed on him.

*Chr.* And what did you do then?

*Hope.* I made my objections againſt my believing; for that I thought he was not willing to ſave me.

*Chr.* And what ſaid Faithful to you then?

*Hope.* He bid me go to him and ſee. Then I ſaid it was preſumption. He ſaid, no; for I was invited to come. Then he gave me a book of Jeſus's inditing, to encourage me the more freely to come; and he ſaid concerning that book, that every jot and tittle thereof ſtood firmer than heaven and earth. Then I aſked him, what I muſt do when I came? and he told me, I muſt intreat upon my knees, with all my heart and ſoul, the Father to reveal him to me. Then I aſked him further, how I muſt make my ſupplication to him? And he ſaid, Go, and thou ſhalt find him upon a mercy-ſeat, where he ſits all the year long, to give pardon and forgiveneſs to them that come. I told him, that I knew not what to ſay when I came. And he bid me ſay to this effect: God be merciful to me a ſinner, and make me to know and believe in Jeſus Chriſt; for I ſee, that if his righteouſneſs had not been, or I have not faith in that righteouſneſs, I am utterly caſt away. Lord, I have heard that thou art a merciful God, and haſt ordained that thy Son Jeſus Chriſt ſhould be the Saviour of the world: And moreover, that thou art willing to beſtow upon ſuch a poor ſinner as I am, (and I am a ſinner indeed); Lord, take therefore this opportunity, and magnify thy grace in the ſalvation of my ſoul, through thy Son Jeſus Chriſt. *Amen.*

*Chr.* And did you do as you were bidden?

*Hope.* Yes, over and over, and over.

*Chr.* And did the Father reveal the Son to you?

*Hope.* Not at firſt, nor ſecond, nor third, nor fourth, nor fifth; no, nor at the ſixth time neither.

*Chr.* What did you do then?

*Hope.* What! Why I could not tell what to do.

*Chr.* Had you not thoughts of leaving off praying?

*Hope.* Yes, and a hundred times twice told.

*Chr.* And what was the reaſon you did not?

*Hope.* I believed that it was true which hath been told me, to wit, That without the righteouſneſs of this Chriſt, all the world could not ſave me; and therefore thought I with myſelf, if I leave off, I die, and I can but die at the throne of grace. And withal, this came into my mind, if it tarry, wait for it, becauſe it will ſurely come, and will not tarry. So I continued praying, until the Father ſhewed me his Son.

*Chr.* And how was he revealed unto you?

*Chriſt is revealed to him, and how.*

*Hope.* I did not ſee him with my bodily eyes, but with the eyes of my underſtanding; and thus it was: One day I was very ſad, I think ſadder than at any one time of my life; and this ſadneſs was through a freſh ſight of the greatneſs and vileneſs of my ſins. And as I was then looking for nothing but hell, and the everlaſting damnation of my ſoul, ſuddenly, as I thought, I ſaw the Lord Jeſus look down from heaven upon me, and ſaying, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.

John 6. 35.

John 6. 16.

But I replied, Lord I am a great, a very great ſinner; and he anſwered, My grace is ſufficient for thee. Then I ſaid, But Lord, what is believing? And then I ſaw from that ſaying, *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt*, that believing and coming was all one; and he that came, that is, ran out in his heart and affections after ſalvation by Chriſt, he indeed believed in Chriſt. Then the water ſtood in mine eyes, and I aſked further, But, Lord, may ſuch a great ſinner as I am be indeed accepted of thee, and be ſaved by thee? And I heard him ſay, *And him that cometh to me, I will in no wiſe caſt out.* Then I ſaid, But how, Lord, muſt I conſider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he ſaid, Chriſt came into the world to ſave ſinners? he is the end of the law, for righteouſneſs to every one that believes; he died for our ſins, and roſe again for our juſtification; he loved us, and waſhed us from our ſins in his own blood; he is Mediator betwixt God and us; he ever liveth to make interceſſion for us. From all which I gathered, that I muſt look for righteouſneſs in his perſon, and for ſatisfaction for my ſins by his blood; that what he did in obedience to his Father's law, and in ſubmitting to the penalty thereof, was not for himſelf, but for him that will accept it for his ſalvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affection running over with love to the name, people, and ways of Jeſus Chriſt.

*Chr.* This was a revelation of Chriſt to your ſoul, indeed: But tell me particularly what effect this had upon your ſpirit?

*Hope.* It made me ſee that all the world notwithſtanding all the righteouſneſs thereof, is in a ſtate of condemnation: It made me ſee that God the Father, though he be juſt, can juſtly juſtify the coming ſinner; It made me greatly aſhamed of the vileneſs of my former life, and confounded me with the ſenſe of mine own ignorance; for there never came a thought into my heart before now, that ſhewed me ſo the beauty of Jeſus Chriſt: It made me love a holy life, and long to do ſomething for the honour and glory of the name of the Lord Jeſus: Yea, I thought that had I now a thouſand gallons of blood in my body, I could ſpill it all for the ſake of the Lord Jeſus.

I ſaw then in my dream, that Hopeful looked back and ſaw Ignorance, whom they had left behind, coming after, Look, ſaid he to Chriſtian, how far yonder youngſter loitereth behind!

*Chr.* Ay, ay, I ſee him; he careth not for our company.

*Hope.* But I trow it would not have hurt him, had he kept pace with us hitherto.

*Chr.* That is true; but I will warrant you he thinketh otherwiſe.

*Hope.* That I think he doth; but however, let us tarry for him. [*So they did.*]

Then Chriſtian ſaid to him, Come away man, Why did you ſtay ſo behind?

*Ignor.* I take my pleaſure in walking alone, even more a great deal than in company, unleſs I like it better.

Then ſaid Chriſtian to Hopeful, (but ſoftly) Did I not tell you he cared not for our company; but however, ſaid he, come up, and let us talk away the time in this ſolitary place. Then directing his ſpeech to Ignorance he ſaid, Come, how do you? How ſtands it between God and your ſoul now?

*Ignor.* I hope well, for I am always full of good motions that come into my mind, to comfort me as I walk.

*Chr.* What good motions? pray tell us.

*Ignor.* Why, I think of God and heaven.

*Chr.* So do the devils and damned ſouls.

*Ignor.* But I think of them, and deſire them.

*Chr.* So do many that are never like to come there. *The ſoul of the ſluggard deſires, and hath nothing.*

*Ignor.* But I think of them, and leave all for them.

*Chr.* That I doubt; for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perſuaded that thou haſt left all for God and heaven?

*Ignor.* My heart tells me ſo.

*Chr.* The wiſe man ſays, *He that truſts his own heart, is a fool.*

*Ignor.* That is ſpoken of an evil heart; but mine is a good one.

*Chr.* But how doſt thou prove that?

*Ignor.* It comforts me in hopes of heaven.

*Chr.* That may be through its deceitfulneſs; for a man's heart may miniſter comfort to him in the hopes of that thing for which he has yet no ground to hope.

*Ignor.* But my heart and life agree together, and therefore my hope is well grounded.

*Chr.* Who told thee that thy heart and life agree together?

*Ignor.* My heart tells me ſo.

*Chr.* Aſk my fellow, if I be a thief. Thy heart tells thee ſo! Except the word of God beareth witneſs in this matter, other teſtimony is of no value.

*Ignor.* But is it not a good heart that hath good thoughts? And is not that a good life that is according to God's commandments?

*Chr.* Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: But it is one thing indeed to have theſe, and another thing only to think ſo.

*Ignor.* Pray what count you good thoughts, and a life according to God's commandments?

*Chr.* There are good thoughts of divers kinds; ſome reſpecting ourſelves, ſome God, ſome Chriſt, and ſome other things.

*Ignor.* What be good thoughts reſpecting ourſelves?

*Chr.* Such as agree with the word of God.

*Ignor.* When do our thoughts of ourſelves agree with the word of God?

*Chr.* When we paſs the ſame judgement upon ourſelves which the word paſſes. To explain myſelf: The word of God ſaith of perſons in a natural condition, *There is none righteous, there is none that doth good.* It ſaith alſo, *That every imagination of the heart of a man is only evil, and that continually.* And again, *The imagination of man's heart is evil from his youth.* Now then, when we think thus of ourſelves, having ſenſe thereof, then are our thoughts good ones, becauſe according to the word of God.

*Ignor.* I will never believe that my heart is thus bad.

*Chr.* Therefore thou never hadſt one good thought concerning thyſelf in thy life. But let me go on. As the word paſſeth a judgement upon our heart, ſo it paſſeth a judgement upon our ways; and when the thoughts of our hearts and ways agree with the judgement which the word giveth of both, then are both good, becauſe agreeing thereto.

*Ignor.* Make out your meaning.

*Chr.* Why, the word of God ſaith, that man's ways are crooked ways; not good, but perverſe: It ſaith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I ſay, when he doth ſenſibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, becauſe his thoughts now agree with the judgement of the word of God.

*Ignor.* What are good thoughts concerning God?

*Chr.* Even (as I have ſaid concerning ourſelves) when our thoughts of God do agree with what the word ſaith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now diſcourſe at large: But to ſpeak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourſelves, and can ſee ſin in us when and where we can ſee none in ourſelves: When we think he knows our inmoſt thoughts, and that our heart with all its depths is always open unto his eyes: Alſo when we think that all our righteouſneſs ſtinks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even of all our beſt performances.

*Ignor.* Do you think that I am ſuch a fool as to think God can ſee no farther than I? or, that I would come to God in the beſt of my performances?

*Chr.* Why, how doſt thou think in this matter?

*Ignor.* Why, to be ſhort, I think I muſt believe in Chriſt for juſtification.

*Chr.* How! think thou muſt believe in Chriſt, when thou ſeeſt not thy need of him! Thou neither ſeeſt thy original nor actual infirmities, but haſt ſuch an opinion of thyſelf, and of what thou doſt, as plainly renders thee to be one that did never ſee a neceſſity of Chriſt's perſonal righteouſneſs to juſtify thee before God. How then doſt thou ſay, I believe in Chriſt?

*Ignor.* I believe well enough for all that.

*Chr.* How doſt thou believe?

*The faith of Ignorance.*

*Ignor.* I believe that Chriſt died for ſinners; and that I ſhall be juſtified before God from the curſe, through his gracious acceptance of my obedience to his law. Or thus: Chriſt makes my duties, that are religious, acceptable to his Father, by virtue of his merits; and ſo ſhall I be juſtified.

*Chr.* Let me give an anſwer to this confeſſion of thy Faith.

1. Thou believeſt with a fantaſtical faith; for this faith is no where deſcribed in the word.

2. Thou believeſt with a falſe faith; becauſe it taketh juſtification from the perſonal righteouſneſs of Chriſt, and applies it to thy own.

3. This faith maketh not Chriſt a juſtifier of thy perſon, but of thy actions; and of thy perſon, for thy actions ſake, which is falſe.

4. Therefore this faith is deceitful, even ſuch as will leave thee under wrath in the day of God Almighty: for true juſtifying faith puts the ſoul (as ſenſible of its loſt condition by the law) upon flying for refuge unto Chriſt's righteouſneſs: (which righteouſneſs of his is not an act of grace, by which he maketh, for juſtification, thy obedience accepted with God; but his perſonal obedience to the law, in doing and ſuffering for us what that required at our hands). This righteouſneſs, I ſay, true faith accepteth: under the ſkirt of which, the ſoul being ſhrouded, and by it preſented as ſpotleſs before God, it is accepted, and acquitted from condemnation.

*Ignor.* What! would you have us truſt to what Chriſt in his own perſon hath done without us? This conceit would looſen the reins of our luſt, and tolerate us to live as we liſt; for what matter how we live, if we may be juſtified by Chriſt's perſonal righteouſneſs, from all, when we believe it?

*Chr.* Ignorance is thy name; and as thy name is, ſo art thou: even this thy anſwer demonſtrateth what I ſay. Ignorant thou art of what juſtifying righteouſneſs is, and as ignorant how to ſecure thy ſoul through the faith of it from the heavy wrath of God. Yea, thou alſo art ignorant of the true effects of ſaving faith in this righteouſneſs of Chriſt, which is to bow and win over the heart to God in Chriſt, to love his name, his word, ways, and people, and not as thou ignorantly imagineſt.

*Hope.* Aſk him if ever he had Chriſt revealed to him from heaven?

*Ignor.* What! You are a man for revelation! I do believe that what both you and all the reſt of you ſay about that matter, is but the fruit of diſtracted brains.

*Hope.* Why man! Chriſt is ſo hid in God from the natural apprehenſions of the fleſh, that he cannot by any man be ſavingly known, unleſs God the Father reveals him to them.

*Ignor.* That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head ſo many whimſies as you.

*Chr.* Give me leave to put in a word; you ought not to ſpeak ſo ſlightly of this matter; for this I will boldly affirm, (even as my good companion hath done), that no man can know Jeſus Chriſt but by the revelation of the Father; yea, and faith too, by which the ſoul layeth hold upon Chriſt, (if it be right), muſt be wrought by the exceeding greatneſs of his mighty power: the working of which faith, I perceive, poor Ignorance! thou art ignorant of. Be awakened then, ſee thine own wretchedneſs, and fly to the Lord Jeſus; and by his righteouſneſs, which is the righteouſneſs of God, (for he himſelf is God) thou ſhalt be delivered from condemnation.

*Ignor.* You go ſo faſt, I cannot keep pace with you: do you go on before; I muſt ſtay a while behind. Then they ſaid,

*Well, Ignorance, wilt thou yet fooliſh be,*
*To ſlight good counſel, ten times given thee?*
*And if thou yet refuſe it, thou ſhalt know,*
*Ere long, the evil of thy doing ſo.*
*Remember, man, in time; ſtoop, do not fear;*
*Good counſel taken well ſecures; therefore hear.*
*But if thou yet ſhalt ſlight it, thou wilt be*
*The loſer, Ignorance, I'll warrant thee.*

Then Chriſtian addreſſed himſelf thus to his fellow:

*Chr*. Well, come my good Hopeful, I perceive, that thou and I muſt walk by ourſelves again.

So I ſaw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then ſaid Chriſtian to his companion, I am much grieved for this poor man; it will certainly go hard with him at the laſt.

*Hope*. Alas! there are abundance in our town in this condition, whole families, yea, whole ſtreets, and that of pilgrims too; and if there be ſo many in our parts, how many think you muſt there be in the place where he was born?

*Chr*. Indeed the word ſaith, *He hath blinded their eyes leſt they ſhould ſee*, &c.

But now we are by ourſelves, What do you think of ſuch men? Have they at no time, think you, conviction of ſin, ſo conſequently fears that their ſtate is dangerous?

*Hope*. Nay, do you anſwer that queſtion yourſelf, for you are the elder man.

*Chr*. Then, I ſay, ſometimes (as I think) they may, but they being naturally ignorant, underſtand not that ſuch convictions tend to their good; and therefore they do deſperately ſeek to ſtifle them, and preſumptuouſly continue to flatter themſelves in the way of their own hearts.

*Hope*. I do believe, as you ſay, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

*Chr*. Without all doubt it doth, if it be right; for
*Pſ*. 111. 10. ſo ſays the word, *The fear of the Lord is the beginning of wiſdom*.

*Hope*. How will you deſcribe right fear?

*Chr*. True or right fear is diſcovered by three things:

1. By its riſe; it is cauſed by ſaving convictions for ſin.

2. It driveth the ſoul to lay faſt hold of Chriſt for ſalvation.

3. It begetteth and continueth in the ſoul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them to the right hand or to the left, to any thing that may diſhonour God, break its peace, grieve the Spirit, or cauſe the enemy to ſpeak reproachfully.

*Hope*. Well ſaid; I believe you have ſaid the truth. Are we now almoſt got paſt the inchanted ground?

*Chr*. Why, art thou weary of this diſcourſe?

*Hope*. No, verily, but that I would know where we are.

*Chr*. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that ſuch convictions as tend to put them in fear, are for their good, and therefore they ſeek to ſtifle them.

*Hope*. How do they ſeek to ſtifle them?

*Chr*. 1. They think that thoſe fears are wrought by the devil, (though indeed they are wrought of God); and thinking ſo, they reſiſt them, as things that directly tend to their overthrow. 2. They alſo think that theſe fears tend to the ſpoiling of their faith, when, alas! for them, poor men that they are, they have none at all! and therefore they harden their hearts againſt them. 3. They preſume they ought not to fear, and therefore in deſpite of them wax preſumptuouſly confident. 4. They ſee that thoſe fears tend to take away from them their pitiful old ſelf-holineſs, and therefore they reſiſt them with all their might.

*Hope*. I know ſomething of this myſelf; before I knew myſelf, it was ſo with me.

*Chr*. Well, we will leave at this time our neighbour Ignorance by himſelf, and fall upon another profitable queſtion.

*Hope*. With all my heart, but you ſhall ſtill begin.

*Chr*. Well then, did you know about ten years ago, one *Temporary*, in your parts, who was a forward man in religion then?

*Hope*. Know him! yes, he dwelt in Graceleſs, a town about two miles off of Honeſty; and he dwelt next door to one *Turnback*.

*Chr*. Right, he dwelt under the ſame roof with him. Well, that man was much awakened once; I believe that then he had ſome ſight of his ſins, and of the wages that were due thereto.

*Hope*. I am of your mind, for (my houſe not being above three miles from him) he would often-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may ſee it is not every one that cries, *Lord, Lord*.

*Chr*. He told me once, that he was reſolved to go on pilgrimage, as we go now; but all on a ſudden he grew acquainted with one *Saveſelf*, and then he became a ſtranger to me.

*Hope*. Now, ſince we are talking about him, let us a little inquire into the reaſon of the ſudden backſliding of him, and ſuch others.

*Chr*. It may be very profitable, but do you begin.

*Hope*. Well then, there are, in my judgement, four reaſons for it.

1. Though the conſciences of ſuch men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaſeth: wherefore they naturally return to their own courſe again; even as we ſee the dog that is ſick of what is eaten, ſo long as his ſickneſs prevails, he vomits and caſts up all: Not that he doth this of a free mind, (if we may ſay a dog has a mind), but becauſe it troubleth his ſtomach; but now, when his ſickneſs is over, and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him about and licks up all; and ſo it is true which is written, *The dog is turned to his own vomit again*. Thus, I ſay, being hot for heaven, by virtue only of the ſenſe and fear of the torments of hell, as that ſenſe of hell and fear of damnation chills and cools, ſo their deſires for heaven and ſalvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for heaven and happineſs die, and they return to their courſe again.

2. Another reaſon is, they have ſlaviſh fears that do over-maſter them; I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare*. So then though they ſeem to be hot for heaven, ſo long as the flames of hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts, namely, that it is good to be wiſe, and not to run (for they know not what) the hazard of loſing all, or at leaſt of bringing themſelves into unavoidable and unneceſſary troubles; and ſo they fall in with the world again.

3. The ſhame that attends religion lies alſo as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have loſt their ſenſe of hell and wrath to come, they return again to their former courſe.

4. Guilt, and to meditate terror, are grievous to them; they like not to ſee their miſery before they come into it, though perhaps the ſight of it firſt, if they loved that ſight, might make them fly whither the righteous fly and are ſafe; but becauſe they do, as I hinted before, even ſhun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuſe ſuch ways as will harden them more and more.

*Chr*. You are pretty near the buſinſs, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that ſtandeth before the judge; he quakes and trembles, and ſeems to repent moſt heartily; but the bottom of all is the fear of the halter; not that he hath any deteſtation of the offence,' as is evident, becauſe let but this man have his liberty, and he will be a thief, and ſo a rogue ſtill; whereas, if his mind was changed, he would be otherwiſe.

*Hope*. Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

*Chr*. So I will willingly.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgement to come.

2. Then they caſt off by degrees private duties, as cloſet-prayer, curbing their luſts, watching, ſorrow for ſin, &c.

3. Then they ſhun the company of lively and warm Chriſtians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we ſay, in the coats of ſome of the godly, and that deviliſhly, that they may have a ſeeming colour to throw religion (for the ſake of ſome infirmities they have eſpied in them) behind their backs.

6. Then they begin to adhere to, and aſſociate themſelves with carnal, looſe, and wanton men.

7. Then they give way to carnal and wanton diſcourſes in ſecret; and glad are they if they can ſee ſuch things in any that are counted honeſt, that they may the more boldly do it through their example.

8. After this, they begin to play with little ſins openly.

9. And then being hardened, they ſhew themſelves as they are. Thus being launched again into the gulph of miſery, unleſs a miracle of grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my dream, that by this time the pilgrim's were got over the Inchanted Ground, and entering into the country of Beulah, whoſe air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yea, here they heard continually the ſinging of birds, and ſaw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the ſun ſhineth night and day; wherefore it was beyond the Valley of the Shadow of Death, and alſo out of the reach of Giant Deſpair; neither could they from this place ſo much as ſee Doubting-caſtle. Here they were within ſight of the city they were going to; alſo here met them ſome of the inhabitants thereof; for in this land the ſhining ones commonly walked, becauſe it was upon the borders of heaven. In this land alſo the contract between the bride and the bridegroom was renewed; yea, here, *as the bridegroom rejoiceth over the bride, ſo did their God rejoice over them*; Here they had no want of corn and wine: for in this place they met abundance of what they had ſought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, ſaying, *Say ye to the daughter of Zion, Behold, thy ſalvation cometh! Behold, his reward is with him!* Here all the inhabitants of the country called them, *The holy people, the redeemed of the Lord, ſought out, &c.*

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing nearer to the city yet, they had a more perfect view thereof. It was built of pearls and precious ſtones, alſo the ſtreets thereof were paved with gold; ſo that by reaſon of the natural glory of the city, and the reflection of the ſun-beams upon it, Chriſtian with deſire fell ſick; Hopeful alſo had a fit or two of the ſame diſeaſe; wherefore here they lay by it a-while, crying out becauſe of their pangs; *If you ſee my beloved, tell him that I am ſick of love.*

But being a little ſtrengthened, and better able to bear their ſickneſs, they walked on their way and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to theſe places, behold the gardener ſtood in the way, to whom the pilgrims ſaid, Whoſe goodly vineyards and gardens are theſe? He anſwered, They are the King's, and are planted here for his own delight, and alſo for the ſolace of pilgrims. So the gardener had them into the vineyards, and bid them refreſh themſelves with dainties: He alſo ſhewed them there the King's walks and arbours, where he delighted to be: And here they tarried and ſlept.

Now I beheld in my dream, that they talked more in their ſleep at this time than ever they did in all their journey; and being in a muſe thereabout, the gardener ſaid even to me, Wherefore muſeſt thou at the matter? It is the nature of the fruit of the grapes of theſe vineyards to go down ſo ſweetly, as to cauſe the lips of them that are aſleep to ſpeak.

So I ſaw that when they awoke, they addreſſed themſelves to go up to the city. But, as I ſaid, the reflection of the ſun upon the city (for the city was pure gold) was ſo extremely glorious, that they could not as yet with open face behold it, but through an inſtrument made for that purpoſe. So I ſaw, that as they went on, there met them two men in raiment that ſhone like gold, alſo their faces ſhone as the light.

Theſe men aſked the pilgrims, Whence they came? and they told them. They alſo aſked them, Where they had lodged, what difficulties and dangers, what comforts and pleaſures, they had met with in the way? and they told them. Then ſaid the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Chriſtian then, and his companion, aſked the men to go along with them: ſo they told them that they would: But, ſaid they, you muſt obtain it by your own faith. So I ſaw in my dream, that they went on together, until they came in ſight of the gate.

Now I further ſaw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the ſight therefore of this river, the pilgrims were much ſtunned, but the men that went with them ſaid, You muſt go through, or you cannot come at the gate.

*Death is not welcome to nature, tho' by it we paſs out of this world into glory.*

The pilgrims then began to inquire if there was no other way to the gate? to which they anſwered, Yes, but there hath not any, ſave two, to wit, Enoch and Elijah, been permitted to tread that path ſince the foundation of the world, nor ſhall until the laſt trumpet ſhall ſound. The pilgrims then (eſpecially Chriſtian) began to deſpond in their minds, and looked this way and that, but no way could be found by them, by which they might eſcape the river. Then they aſked the men, if the waters were all of a depth? They ſaid no; yet they could not help them in that caſe; for, ſaid they, you ſhall find it deeper or ſhallower, as you believe in the King of the place.

They then addreſſed themſelves to the water, and entering, Chriſtian began to ſink; and crying out to his good friend Hopeful, he ſaid, I ſink in deep waters; the billows go over my head; all the waves go over me. Selah.

*Chriſtian's conflict at the hour of death.*

Then ſaid the other, be of good cheer, my brother, I feel the bottom, and it is good. Then ſaid Chriſtian, Ah! my friend, the ſorrow of death hath compaſſed me about, I ſhall not ſee the land that floweth with milk and honey. And with that a great darkneſs and horror fell upon Chriſtian, ſo that he could not ſee before him. Alſo here he in a great meaſure loſt his ſenſes; ſo that he could neither remember, nor orderly talk, of any of thoſe ſweet refreſhments that he had met with in the way of his pilgrimage. But all the words that he ſpake ſtill tended to diſcover, that he had horror of mind, and heart-fears that he ſhould die in that river, and never obtain entrance in at the gate. Here alſo, as they that ſtood by perceived, he was much in the troubleſome thoughts of the ſins that he had committed, both ſince and before he began to be a pilgrim. It was alſo obſerved, that he was troubled with apparitions of hobgoblins and evil ſpirits; for ever and anon he would intimate ſo much by words. Hopeful therefore here had much ado to keep his brother's head above water: yea ſometimes he would be quite gone down, and then ere a while he would riſe up again half dead. Hopeful did alſo endeavour to comfort him, ſaying, Brother, I ſee the gate, and men ſtanding by to receive us; but Chriſtian would anſwer, It is you, it is you they wait for: you have been Hopeful ever ſince I knew you. And ſo have you, ſaid he to Chriſtian. Ah, brother, ſaid he, ſurely if I was right, he would now riſe to help me; but for my ſins, he hath brought me into the ſnare, and left me. Then ſaid Hopeful, my brother, you have quite forgot the text, where it is ſaid of the wicked, there are no bands in their death, but their ſtrength is firm; they are not troubled as other men, neither are they plagued like other men.

Theſe troubles and diſtreſſes that you go through in theſe waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and live upon him in your diſtreſſes.

*Chriſtian delivered from his fears in death.*

Then I ſaw in my dream, that Chriſtian was in a muſe a while. To whom alſo Hopeful added theſe words, Be of good cheer, Jeſus Chriſt maketh thee whole. And with that Chriſtian brake out with a loud voice, Oh, I ſee him again! and he tells me, *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee.* Then they both took courage, and the enemy was after that as ſtill as a ſtone, until they were gone over. Chriſtian therefore preſently found ground to ſtand upon, and ſo it followed, that the reſt of the river was but ſhallow; but thus they got over. Now, upon the bank of the river on the other ſide, they ſaw the two ſhining men again, who there waited for them: Wherefore being come out of the river, they ſaluted them, ſaying, *We are miniſtering ſpirits ſent forth to miniſter to thoſe that ſhall be heirs of ſalvation.* Thus they went along toward the gate. Now you muſt note, that the city ſtood upon a mighty hill; but the pilgrims went up that hill with eaſe, becauſe they had theſe two men to lead them up by the arms; they had likewiſe left their *mortal garments* behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and ſpeed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, ſweetly talking as they went, being comforted, becauſe they ſafely got over the river, and had ſuch glorious companions to attend them.

*They have put off mortality.*

The talk that they had with the ſhining ones was about the glory of the place, who told them, that the beauty and glory of it was inexpreſſible. There, ſaid they, is *Mount Zion, the heavenly Jeruſalem, the innumerable company of angels, and the ſpirits of juſt men made perfect.* You are going now, ſaid they, to the paradiſe of God, wherein you ſhall ſee the *tree of life*, and eat of the never-fading fruits thereof, and when you come there, you ſhall have white robes given you, and your walk and talk ſhall be every day with the King, even all the days of eternity. There you ſhall not ſee again ſuch things as you ſaw when you were in the lower region upon the earth, to wit, ſorrow, ſickneſs, affliction, and death, *for the former things are paſſed away.* You are now going to Abraham, Iſaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now reſting upon their beds, each one walking in his righteouſneſs. The men then aſked, What muſt we do in the holy place? To whom it was anſwered, You muſt there receive the comforts of all your toil, and have joy for all your ſorrow; you muſt reap what you have ſown, even the fruit of all your prayers, and tears, and ſufferings, for the King by the way. In that place you muſt wear crowns of gold, and enjoy the perpetual ſight and viſion of the Holy One; *for there you ſhall ſee him as he is.* There alſo you ſhall ſerve him continually with praiſe, with ſhouting, and thankſgiving, whom you deſired to ſerve in the world, though with much difficulty, becauſe of the infirmity of your fleſh. There your eyes ſhall be delighted with ſeeing, and your ears with hearing the pleaſant voice of the Mighty One. There you ſhall enjoy your friends again, that are gone thither before you. And there you ſhall with joy receive even every one that follows into the holy places after you. There alſo you ſhall be clothed with glory and majeſty, and put into an equipage fit to ride out with the King of Glory. When he ſhall come with ſound of trumpet in the clouds, as upon the wings of the wind, you ſhall come with him; and when he ſhall ſit upon the throne of judgement, you ſhall ſit by him; yea, and when he ſhall paſs ſentence upon all the workers of iniquity, let them be angels or men, you alſo ſhall have a voice in that judgement, becauſe they were his and your enemies. Alſo when he ſhall again return to the city, you ſhall go too with ſound of trumpet, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly hoſt came out to meet them; to whom it was ſaid by the other two ſhining ones, Theſe are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath ſent us to fetch them, and we have brought them thus far on their deſired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly hoſt gave a great ſhout, ſaying, *Bleſſed are they that are called to the marriage ſupper of the Lamb.* There came out alſo at this time, to meet them, ſeveral of the King's trumpeters, clothed in white and ſhining raiment, who with melodious noiſes and loud, made even the heavens to echo with their ſound. Theſe trumpeters ſaluted Chriſtian and his fellow with ten thouſand welcomes from the world; and this they did with ſhouting and ſound of trumpet.

This done, they compaſſed them round about on every ſide; ſome went before, ſome behind, and ſome on the right hand, and ſome on the left, (as it were to guard them through the upper regions), continually ſounding as they went with melodious noiſe, in notes on high; ſo that the very ſight was to them that could behold it, as if heaven itſelf was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon theſe trumpeters, even with joyful ſound, would, by mixing their muſic with looks and geſtures, ſtill ſignify to Chriſtian and his brother how welcome they were into their company, and with what gladneſs they came to meet them. And now were theſe two men, as it were, in heaven before they came at it; being ſwallowed up with the ſight of angels, and with hearing their melodious notes. Here alſo they had the city itſelf in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with ſuch company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expreſſed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

Then I ſaw in my dream, that the ſhining men bid them call at the gate; the which when they did, ſome from above looked over the gate, to wit, Enoch, Moſes, and Elijah, *&c.* to whom it was ſaid, Theſe pilgrims are come from the city of Deſtruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; thoſe therefore were carried in to the King, who, when he had read them, ſaid, Where are the men? To whom it was anſwered, They are ſtanding without the gate. The King then commanded to open the gate, *that the righteous nation,* ſaid he, *that keepeth truth, may enter in.*

Now I ſaw in my dream, that theſe two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that ſhone like gold. There were alſo that met them, with harps and crowns, and gave them to them, the harps to praiſe withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was ſaid unto them, *Enter ye into the joy of our Lord.* I alſo heard the men themſelves ſing with a loud voice, ſaying, *Bleſſing, honour, glory, and power, be to him that ſitteth upon the throne, and to the Lamb for ever and ever.*

Now, juſt as the gates were opened to let in the men, I looked in after them, and behold the city ſhone like the ſun; the ſtreets alſo were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to ſing praiſes withal.

There were alſo of them that had wings, and they anſwered one another without intermiſſion, ſaying, *Holy, Holy, Holy, is the Lord*. And after that, they ſhut up the gates; which, when I had ſeen, I wiſhed myſelf among them.

Now, while I was gazing upon all theſe things, I turned my head to look back, and ſaw Ignorance coming up to the river ſide; but he ſoon got over, and that without half the difficulty which the other two men met with. For it happened that there was then at that place one *Vain-Hope*, a ferryman, that with his boat helped him over; ſo he, as the other, I ſaw did aſcend the hill, to come up to the gate, only he came alone; neither did any man meet him with the leaſt encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, ſuppoſing that entrance ſhould have been quickly adminiſtered to him; but he was aſked by the men that looked over the top of the gate, Whence come you? And what he would have? He anſwered, I have eat and drank in the preſence of the King, and he has taught in our ſtreets. Then they aſked him for his certificate, that they might go in and ſhew it to the King; ſo he fumbled in his boſom for one, and found none. Then, ſaid they, have you none? but the man anſwered never a word. So they told the King, but he would not come down to ſee him, but commanded the two ſhining ones that conducted Chriſtian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I ſaw in the ſide of the hill, and put him in there. Then I ſaw that there was a way to hell, even from the gates of heaven, as well as from the city of Deſtruction.

*So I awoke, and behold it was a dream.*

### The CONCLUSION.

NOW, reader, I have told my dream to thee,
See if thou can'ſt interpret it to me,
Or to thyſelf, or neighbour; but take heed
Of miſinterpreting; for that, inſtead
Of doing good, will but thyſelf abuſe:
By miſinterpreting evil enſues.
Take heed alſo that thou be not extreme
In playing with the outſide of my dream:
Nor let my figure or ſimilitude
Put thee into a laughter, or a feud;
Leave this to boys and fools; but as for thee,
Do thou the ſubſtance of my matter ſee.
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail;
There, if thou ſeekeſt them, ſuch things thou'lt find
As will be helpful to an honeſt mind.
What of my droſs thou findeſt here, be bold
To throw away, but yet preſerve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core.
But if thou ſhalt caſt all away as vain,
I know not but 'twill make me dream again.

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# The PILGRIM'S PROGRESS from this world to that which is to come.

## Delivered under the ſimilitude of a dream.

Wherein is ſet forth, the manner of the ſetting out of Chriſtian's wife and children, their dangerous journey, and ſafe arrival at the deſired country.

## PART II.

*I have uſed ſimilitudes*, Hoſ. xii. 10.

## The Author's way of ſending forth his Second Part of the PILGRIM.

GO now, my little book, to every place
Where my Firſt Pilgrim has but ſhewn his face:
Call at their door: If any ſay, Who's there?
Then anſwer thou, Chriſtiana is here.
If they bid thee come in, then enter thou,
With all thy boys; and then thou knoweſt how:
Tell who they are, alſo from whence they came;
Perhaps they know them by their looks or name:
But if they ſhould not, aſk them yet again,
If formerly they did not entertain
One *Chriſtian*, a pilgrim? If they ſay
They did, and were delighted in his way,
Then let them know, that thoſe related were
Unto him; yea, his wife and children are.
Tell them that they have left their houſe and home;
Are turned pilgrims, ſeek a world to come:
That they have met with hardſhips in the way;
That they do meet with troubles night and day:
That they have trod on ſerpents, fought with devils,
Have alſo overcome as many evils.
Yea, tell them alſo of the next who have,
Of love to pilgrimage, been ſtout and brave
Defenders of that way, and how they ſtill
Refuſe this world, to do their Father's will.
Go tell them alſo of thoſe dainty things,
That pilgrimage unto the pilgrims brings;
Let them acquainted be too, how they are
Beloved of their King, under his care;
What goodly manſions he for them provides,
Though they meet with rough winds and ſwelling tides
How brave a calm they will enjoy at laſt,
Who to the Lord, and by his ways hold faſt,
Perhaps with heart and hand they will embrace
Thee, as they did my firſtling, and with grace
Thee, and thy fellows, with good cheer and fare,
As ſhew well, they of pilgrims lovers are.

### OBJECTION I.

But how, if they will not believe of me
That I am truly thine; cauſe ſome there be
That counterfeit the Pilgrim and his name,
Seek, by diſguiſe, to ſeem the very ſame,
And by that means have brought themſelves into
The hands and houſes of I know not who?

### ANSWER.

'Tis true ſome have of late to counterfeit
My Pilgrim, to their own my title ſet:
Yea, others half my name and title too
Have ſtiched to their books, to make them do;
But yet they by their features do declare
Themſelves not mine to be, who-e'er they are.

If ſuch thou meetſt with, then thine only way
Before them all is, to ſay out thy ſay,
In thine own native language, which no man
Now uſeth, nor with eaſe diſemble can.
If, after all, they ſtill of you ſhall doubt,
Thinking that you like gipſies go about
In naughty wiſe, the country to defile,
Or that you ſeek good people to beguile
With things unwarrantable, then ſend for me,
And I will teſtify you Pilgrims be;
Yea, I will teſtify that only you
My Pilgrims are, and that alone will do.

### OBJECT. II.

But yet, perhaps, I may inquire for him,
Of thoſe that wiſh him damned life and limb.
What ſhall I do, when I at ſuch a door
For Pilgrims aſk, and they ſhall rage the more?

### ANSWER.

Fright not thyſelf, my book, for ſuch bugbears
Are nothing elſe but ground for groundleſs fears.
My Pilgrim's book has traveled ſea and land,
Yet could I never come to underſtand
That it was ſlighted, or turn'd out of door,
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is eſteem'd, a friend a brother.
In Holland, too, 'tis ſaid, as I am told,
My Pilgrim is with ſome worth more than gold.
Highlanders, and wild Iriſh can agree,
My Pilgrim ſhould familiar with them be.
'Tis in New England under ſuch advance,
Receives there ſo much loving countenance,
As to be trim'd, new cloth'd, and deck'd with gems,
That it might ſhew its features and its limbs.
Yet more; ſo commonly doth my Pilgrim walk,
That of him thouſands daily ſing and talk.
If you draw nearer home, it will appear,
My Pilgrim knows no ground of ſhame or fear,
City and country will him entertain
With Welcome, Pilgrim; yea, they can't refrain
From ſmiling, if my Pilgrim be but by,
Or ſhews his head in any company.
Brave gallants do my Pilgrim hug and love,
Eſteem it much, yea, value it above
Things of a greater bulk; yea, with delight,
Say, my lark's leg is better than a kite.
Young ladies, and young Gentlemen too,
Do no ſmall kindneſs to my Pilgrim ſhew;
Their cabinets, their boſoms, and their hearts.
My Pilgrim has, cauſe he to them imparts
His pretty riddles, in ſuch wholeſome ſtrains,
As yields them profit double to their pains
Of reading: Yea, I think I may be bold
To ſay ſome prize him far above their gold.
The very children that do walk the ſtreet,
If they do but my holy Pilgrim meet,
Salute him will, will wiſh him well, and ſay,
He is the only ſtripling of the day.
They that have never ſeen him, yet admire
What they have heard of him, and much deſire
To have his company, and hear him tell
Thoſe pilgrim-ſtories which he knows ſo well.
Yea, ſome that did not love him at the firſt,
But call'd him fool and noddy, ſay they muſt,
Now they have ſeen and heard him, him commend,
And to thoſe whom they love they do him ſend.
Wherefore, my Second Part, thou needſt not be
Afraid to ſhew thy head; none can hurt thee,
That wiſh but well to him that went before,
'Cauſe thou com'ſt after with a ſecond ſtore
Of things as good, as rich, as profitable,
For young, for old, for ſtagg'ring and for ſtable.

### OBJECT. III.

But ſome there be that ſay, He laughs too loud;
And ſome do ſay, His head is in a cloud;
Some ſay, His words and ſtories are ſo dark,
They know not how by them to find his mark.

### ANSWER.

One may (I think) ſay, Both his laughs and cries
May well be gueſs'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ake:
When Jacob ſaw his Rachel with the ſheep,
He did at the ſame time both kiſs and weep.
Whereas ſome ſay, A cloud is in his head,
That doth but ſhew his wiſdom covered
With his own mantle, and to ſtir the mind
To ſearch well after what it fain would find.
Things that ſeem to be hid in words obſcure,
Do but the godly mind the more allure,
To ſtudy what thoſe ſayings ſhould contain,
That ſpeak to us in ſuch a cloudy ſtrain.
I alſo know a dark ſimilitude
Will on the curious fancy more intrude,
And will ſtick faſter in the heart and head,
Than things from ſimilies not borrowed.
Wherefore, my book, let no diſcouragement
Hinder thy travels: Behold, thou art ſent
To friends, not foes; to friends that will give place
To thee, thy pilgrims, and thy words embrace.
Beſides what my Firſt Pilgrim, left conceal'd;
Thou my brave Second Pilgrim haſt reveal'd,
What Chriſtian left lock'd up, and went his way,
Sweet Chriſtiana opens with her key.

### OBJECT. IV.

But ſome love not the method of your firſt;
Romance they count it, throw't away as duſt.
If I ſhould meet with ſuch, what ſhould I ſay?
Muſt I ſlight them as they ſlight me, or nay?

### ANSWER.

My Chriſtiana, if with ſuch thou meet,
By all means in all loving-wiſe them greet;
Render them not reviling for revile;
But if they frown, I prithee on them ſmile:
Perhaps 'tis nature, or ſome ill report,
Has made them thus deſpiſe, or thus retort.
Some love no Fiſh, ſome love no cheeſe, and ſome
Love not their friends, nor their own houſe at home.
Some ſtart at pig, ſlight chicken, love not fowl,
More than they love a cuckow, or an owl.
Leave ſuch, my Chriſtiana, to their choice,
And ſeek thoſe who to find thee will rejoice;
By no means ſtrive, but in all humble wiſe,
Preſent thee to them in thy pilgrim's guiſe.
Go then, my little book, and ſhew to all
That entertain, and bid thee welcome ſhall,
What thou ſhalt keep cloſe ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them, may be bleſt
To them for good; and make them chuſe to be
Pilgrims by better far than thee and me.
Go then, I ſay, tell all men who thou art;
Say, I am Chriſtiana, and my part
Is now with my four ſons to tell you what
It is for men to take a pilgrim's lot
Go alſo, tell them who and what they be
That now do go on pilgrimage with thee:
Say, Here's my neighbour Mercy, ſhe is one
That has long time with me a pilgrim gone:
Come, ſee her in her virgin face, and learn
'Twixt idle ones and pilgrims to diſcern
Yea, let young damſels learn of her to prize
The world which is to come, in any wiſe:
When little tripping maidens follow God,
And leave old dotting ſinners to his rod;
'Tis like thoſe days wherein the young ones cry'd,
Hoſanna, whom the old ones did deride.
Next tell them of old Honeſt, whom you found
With his white hairs treading the pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bore the croſs.
Perhaps with ſome gray head this may prevail
With Chriſt to fall in love, and ſin bewail.
Tell them alſo, how Maſter Fearing went
On pilgrimage, and how the time he ſpent
In ſolitarineſs, with fears and cries;
And how, at laſt, he won the joyful prize.

He was a good man, though much down in ſpirit;
He is a good man, and doth life inherit.
Tell them of Maſter Feeble-Mind alſo,
Who, not before, but ſtill behind would go;
Shew them alſo how he'd like to have been ſlain,
And how one Great-Heart did his life regain:
This man was, true in heart, though weak in grace,
One might true godlineſs read in his face.
Then tell them of Maſter Ready-to halt,
A man with crutches, but much without fault.
Tell them how Maſter Feeble-Mind and he
Did love, and in opinion much agree.
And let all know, tho' weakneſs was their chance,
Yet ſometimes one would ſing, the other dance.
Forget not Maſter Valiant-for-the-Truth,
That man of courage, tho' a very youth:
Tell every one his ſpirit was ſo ſtout,
No man could ever make him face about;
And how Great Heart and he could not forbear,
But put down Doubting-Caſtle, ſlew Deſpair.
Overlook not Maſter Deſpondency,
Nor Much-afraid his daughter, tho' they lie
Under ſuch mantles as make them look
(With ſome) as if their God had them foreſook.
They ſoftly went, but ſure, and at the end
Found that the Lord of Pilgrims was their friend.
When thou haſt told the world of all theſe things,
Then turn about, my book, and touch theſe ſtrings;
Which, if but touched, will ſuch muſic make,
They'll make a cripple dance, a giant quake.
Theſe riddles that lie couch'd within thy breaſt,
Freely propounded, expound: and for the reſt
Of thy myſterious lines, let them remain
For thoſe whoſe nimble fancies ſhall them gain.
Now may this *little book* a bleſſing be
To thoſe that love this *little book* and me:
And may its buyer have no cauſe to ſay,
His money is but loſt, or thrown away.
Yea, may this Second Pilgrim yield that fruit
As may with each good pilgrim's fancy ſuit;
And may it ſome perſuade that go aſtray,
To turn their feet and heart to the right way,

Is the hearty Prayer of

the Author,

JOHN BUNYAN.

# The PILGRIM's PROGRESS:

## PART II.

COURTEOUS COMPANIONS,

SOME time ſince, to tell you my dream that I had of Chriſtian the Pilgrim, and of his dangerous journey towards the celeſtial country, was pleaſant to me, and profitable to you. I told you then alſo what I ſaw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; inſomuch that he was forced to go on his progreſs without them; for he durſt not run the danger of that deſtruction which he feared would come, by ſtaying with them in the city of Deſtruction. Wherefore, as I then ſhewed you, he left them and departed.

Now, it hath ſo happened, through the multiplicity of buſineſs, that I have been much hindered and kept back from my wonted travels into thoſe parts where he went, and ſo could not, till now, obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had ſome concerns that way of late, I went down again thitherward. Now having taken up my lodgings in a wood, about a mile off the place, as I ſlept, I dreamed again.

And as I was in a dream, behold an aged gentleman came by where I lay; and becauſe he was to go ſome part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers uſually do, I was as if we fell into a diſcourſe, and our talk happened to be about Chriſtian and his travels; for thus I began with the old man.

Sir, ſaid I, What town is that there below, that lieth on the left hand of our way?

Then ſaid Mr *Sagacity*, for that was his name, it is the city of deſtruction, a populous place, but poſſeſſed with a very ill conditioned and idle ſort of people.

I thought that was that city, quoth I: I went once myſelf through that town; and therefore I know that this report you give of it is true.

*Saga*. Too true; I wiſh I could ſpeak truth in ſpeaking better of them that dwell therein

Well, Sir, quoth I, then I perceive you to be a well meaning man, and ſo one that takes pleaſure to hear and tell of that which is good. Pray did you never hear what happened to a man ſome time ago in this town, (whoſe name was *Chriſtian*), that went on a pilgrimage up towards the higher regions?

*Saga*. Hear of him! Ay; and I alſo heard of the moleſtations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey; beſides, I muſt tell you all our country ring of him; there are but few houſes that have heard of him and his doings, but have ſought after, and got the records of his pilgrimage; yea, I think I may ſay, that this hazzardous journey has got many well-wiſhers to his ways; for though when he was here, he was *fool* in every man's mouth, yet now he is gone, he is highly commended of all. For it is ſaid he lives bravely where he is; yea, many of them that are reſolved never to run his hazards, yet have their mouths water at his gains.

*Chriſtians are well ſpoken of when gone, though called fools while they are here.*

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at, and in the fountain of life, and has what he has without labour and ſorrow; for there is no grief mixed therewith. But pray, what talk have the people about him?

*Sag*. Talk! The people talk ſtrangely about him: Some ſay, that he now walks in white; that he has a chain of gold about his neck; that he has a crown of gold beſet with pearls, upon his head: Others ſay, that the ſhining ones that ſometimes ſhewed themſelves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Beſides, it is confidently affirmed concerning him, that the King of the place where he is, has beſtowed upon him already a very rich and pleaſant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the ſmiles of him that is judge of all there. Moreover, it is expected of ſome, that this Prince, the Lord of that country, will ſhortly come into theſe parts, and will know the reaſon, if they can give any, why his neighbours ſet ſo little by him, and had him ſo much in deriſion, when they perceived that he would be a pilgrim.

*Chriſtian's King will take Chriſtian's part,*

For they ſay, that now he is ſo in the affections of his Prince, and that his Sovereign is ſo much concerned with the indignities that were thrown upon Chriſtian, when he became a pilgrim, that he will look upon all as done to himſelf; and no marvel, for it was for the love that he had to his Prince that he ventured as he did

I dare ſay, quoth I, I am glad on it; I am glad for the poor man's ſake, for that he now has reſt from his labour, and for that he now reaps the benefits of his tears with joy, and for that he has got beyond the gunſhot of his enemies, and is out of the reach of them that hate him. I alſo am glad, for that a rumour of theſe things is noiſed abroad in this country; who can tell but that it may work ſome good effect on ſome that are left behind? But, pray, Sir, while it is freſh in my mind, do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they do!

*Good tidings of Chriſtian's wife and children.*

*Sag.* Who! Chriſtiana and her ſons! They are like to do as well as did Chriſtian himſelf; for though they all played the fool at the firſt, and would by no means be perſuaded by either the tears or intreaties of Chriſtian, yet ſecond thoughts have wrought wonderfully with them; ſo they packe dup, and are alſo gone after him.

Better and better, quoth I: But, what! wife and children, and all!

*Sag.* It is true, I can give you an account of the matter; for I was upon the ſpot at the inſtant, and was thoroughly accquainted with the whole affair.

Then, ſaid I, a man may report it for a truth.

*Sag.* You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And ſeeing we are, as I perceive, going ſome conſiderable way together, I will give you an account of the whole matter.

This *Chriſtiana,* (for that was her name), from the day that ſhe with her children betook themſelves to a pilgrim's life, after her huſband was gone over the river, and ſhe could hear of him no more, her thoughts began to work in her mind: firſt, for that ſhe had loſt her huſband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, ſaid he to me, nature can do no leſs but entertain the living with many a heavy cogitation in the remembrance of the loſs of loving relations. This therefore of her huſband did coſt her many a tear. But this was not all; for Chriſtiana did alſo begin to conſider with herſelf, whether her unbecoming behaviour towards her huſband was not one cauſe that ſhe ſaw him no more; and that in ſuch ſort he was taken away from her. And upon this came into her mind by ſwarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which alſo clogged her conſcience and did load her with guilt. She was moreover much broken with calling to remembrance the reſtleſs groans, the briniſh tears, and ſelf-bemoaning of her huſband, and how ſhe did harden her heart againſt all his entreaties, and loving perſuaſions (of her and her ſons) to go with him; yea, there was not any thing that Chriſtian either ſaid to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flaſh of lightening, and rent the caul of her heart in ſunder; eſpecially that bitter outcry of his, *What ſhall I do to be ſaved?* did ring in her ears moſt dolefully.

Then ſaid ſhe to her children, Sons we are all undone. I have ſinned away your father, and he is gone; he would have had us with him, but I would not go myſelf; I alſo hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! ſaid Chriſtiana, that it had been but our lots to go with him then it had fared well with us, beyond what it is like to do now. For though I formerly fooliſhly imagined concerning the troubles of your father, that they proceeded of a fooliſh fancy that he had, or that he was over-run with melancholy humours; yet now it will not out of my mind, but that they ſprang from another cauſe, to wit, for that the light of life was given him; by the help of which, as I perceive, he has eſcaped the ſnares of death. Then they wept all again, and cried out, Oh, wo worth the day!

*Chriſtiana's dream.*

The next night, Chriſtiana had a dream; and behold, ſhe ſaw as if a broad parchment was opened before her, in which were recorded the ſum of her ways, and the crimes, as ſhe thought, looked very black upon her. Then ſhe cried out aloud, in her ſleep. *Lord have mercy upon me, a ſinner,* and the little children heard her.

After this ſhe thought ſhe ſaw two very ill-favoured ones ſtanding by her bed-ſide, and ſaying, What ſhall we do with this woman? for ſhe cries our for mercy waking and ſleeping. If ſhe be ſuffered to go on as ſhe begins, we ſhall loſe her as we have loſt her huſband. Wherefore we muſt, by ſome way, ſeek to take her off from the thoughts of what ſhall be hereafter, elſe all the world cannot help but ſhe will become a pilgrim.

Now ſhe awoke in a great ſweat: alſo a trembling was upon her; but after a while ſhe fell to ſleeping again. And then ſhe thought ſhe ſaw Criſtian her huſband in a place of bliſs among many immortals, with a harp in his hand, ſtanding and playing upon it before one that ſat on a throne, with a rainbow about his head. She ſaw alſo as if he bowed his head with his face to the paved work that was under his Prince's feet, ſaying, I heartily thank my Lord and King for bringing me into this place. Then ſhouted a company of them that ſtood round about, and harped with their harps: But no man living could tell what they ſaid, but Chriſtian and his companions.

*Com ſeco tidin God's neſs don.*

Next morning when ſhe was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom ſhe ſpake out, ſaying, If thou comeſt in God's name, come in. So he ſaid, Amen: and opened the door, and ſaluted her, with, Peace on this houſe. The which when he had done, he ſaid, Chriſtiana, knoweſt thou wherefore I am come? Then ſhe bluſhed and trembled; alſo her heart began to wax warm with deſires to know from whence he came, and what his errand was to her. So he ſaid unto her, my name is *Secret*; I dwell with thoſe that are on high. It is talked of where I dwell, as if thou hadſt a deſire to go thither; alſo there is a report, that thou art aware of the evil thou haſt formerly done to thy huſband, in hardening of thy heart againſt his way, and in keeping of theſe babes in their ignorance. Chriſtiana, the Merciful one has ſent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He alſo would have thee to know, that he inviteth thee to come into his preſence, to his table, and that he will feed thee with thee fat of his houſe, and with the heritage of Jacob thy father.

There is Chriſtian thy huſband, that was, with legions more, his companions, ever beholding that face that doth miniſter life to beholders: and they will all be glad when they ſhall hear the ſound of thy feet ſtep over thy Father's threſhold.

Chriſtiana at this was greatly abaſhed in herſelf, and bowed her head to the ground. This viſion proceeded, and ſaid, Chriſtiana, here is alſo a letter for thee, which I have brought from thy huſband's King; ſo ſhe took it and opened it, but it ſmelt after the manner of the beſt perfume. Alſo it was written in letters of gold. The contents of the letter was this: "That the King would have her to do as did Chriſtian her huſband, for that was the way to come to this city, and to dwell in his preſence with joy for ever." At this the good woman was quite overcome; ſo ſhe cried out to her viſiter, Sir, Will you carry me and my children with you, that we may alſo go and worſhip the King.

Then ſaid the viſiter, Chriſtiana, the bitter is before the ſweet. Thou muſt, through troubles, as did he that went before thee, enter this celeſtial city. Wherefore I adviſe thee to do as did Chriſtian thy huſband. Go to the wicket-gate yonder over the plain for that ſtands in the head of the way up which thou muſt go; and I wiſh thee all good ſpeed. Alſo I adviſe thee, that thou put this letter in thy boſom; that thou read therein to thyſelf, and to thy children, until they have got it by heart. For it is one of the ſongs that thou muſt ſing while thou art in this houſe of thy pilgrimage; alſo this thou muſt deliver in at the farther gate.

Now I ſaw in my dream, that this old gentleman, as he told me the ſtory, did himſelf ſeem to be greatly affected therewith. He moreover proceeded, and ſaid, So Chriſtiana called her ſons together, and began to addreſs herſelf unto them: My ſons, I have, as you may perceive, been of late under much exerciſe in my ſoul, about the death of your father; not for that I doubt at all of his happineſs; for I am ſatisfied now that he is well. I have been alſo much affected with due thoughts of mine own ſtate and yours, which I verily believe is by nature miſerable. My carriage alſo to your father in his diſtreſs, is a great load to my conſcience; for I hardened both my own heart and yours againſt him, and refuſed to go with him on pilgrimage.

The thoughts of theſe things would now kill me outright, but that for a dream which I had laſt night, and but that for the encouragement that this ſtranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to that celeſtial country, that we may ſee your father, and be with him and his companion in peace, according to the laws of that land

Then did her children burſt out into tears, for joy that the heart of their mother was ſo inclined: ſo that Viſiter bid them farewel: and they began to prepare to ſet out for their journey.

But while they were thus about to be gone, two of the women that were Chriſtiana's neighbours came up to her houſe, and knocked at the door. To whom ſhe ſaid as before. At this the women were ſtunned; for this kind of language they uſed not to hear, or to perceive to drop from the lips of Chriſtiana: yet they came in; but behold, they found the good woman preparing to be gone from her houſe.

So they began, and ſaid, Neighbour, pray what is your meaning by this?

Chriſtiana anſwered, and ſaid to the eldeſt of them whoſe name was Mrs *Timorous*, I am preparing for a journey. (This Timorous was daughter to him that met Chriſtian upon the hill of Difficulty, and would have had him gone back for fear of the lions).

*Tim.* For what journey, I pray you?

*Chriſt.* Even to go after my old huſband; and with that ſhe fell a weeping.

*Tim.* I hope not ſo, good neighbour; pray, for your poor children's ſake, do not ſo unwomanly caſt away yourſelf.

*Chr.* Nay, my children ſhall go with me, not one of them is willing to ſtay behind.

*Tim.* I wonder in my heart, what or who has brought you into this mind.

*Chr.* Oh! neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

*Tim.* Prithee, what new knowledge haſt thou got, that ſo worketh off thy mind from thy friends, and that tempteth thee to go no body knows where?

*Chr.* Then Chriſtiana replied, I have been ſorely afflicted ſince my huſband's departure from me; but eſpecially ſince he went over the river. But that which troubleth me moſt, is my churliſh carriage to him when he was under his diſtreſs. Beſides I am now, as he was then; nothing will ſerve me but going on pilgrimage. I was dreaming laſt night that I ſaw him. O that my ſoul was with him! He dwelleth in the preſence of the King of the country; he ſits and eats with him at his table; he is become a companion of immortals, and has a houſe now given him to dwell in, to which the beſt palaces on earth, if compared, ſeem to me but as a dunghill. The Prince of the palace has alſo ſent for me, with promiſes of entertainment, if I ſhall come to him; his meſſenger was here even now, and brought me a letter, which invites me to come. And with that ſhe plucked out her letter, and read it, and ſaid to them, what now will you ſay to this?

*Tim.* Oh! the madneſs that has poſſeſſed thee and thy huſband! to run yourſelves upon ſuch difficulties: you have heard, I am ſure, what your huſband did meet with, even in a manner at the firſt ſtep that he took on his way, as our neighbour Obſtinate can yet teſtify, for he went along with him; yea, and Pliable too, until they, like wiſe men, were afraid to go any farther. We alſo heard over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity-Fair to be forgotten by thee: for if he, though a man, was ſo hard put to it, what canſt thou, being but a poor woman, do? Conſider alſo, that theſe four ſweet babes are thy children, thy fleſh, and thy bones. Therefore, though thou ſhouldeſt be ſo raſh as to caſt away thyſelf, yet, for the ſake of the fruit of thy body, keep thou at home.

But Chriſtiana ſaid unto her, Tempt me not, my neighbour: I have now a prize put into my hand to get again, and I ſhould be a fool of the greateſt ſort, if I ſhould have no heart to ſtrike in with the opportunity. And for that you tell me of all theſe troubles that I am like to meet with in the way, they are ſo far from being to me a diſcouragement, that they ſhew I am in the right. The bitter muſt come before the ſweet, and that alſo will make the ſweet the ſweeter. Wherefore, ſince you come not to my houſe in God's name, as I ſaid, I pray you be gone, and do not diſquiet me farther.

*A pertinent reply to fleſhly reaſonings.*

Then Timorous alſo reviled her, and ſaid to her fellow, Come, neighbour Mercy, let us leave her in her own hands; ſhe ſcorns our counſel and company. But Mercy was at a ſtand, and could not ſo readily comply with her neighbour, and that for a twofold reaſon: 1ſt, Her bowels yearned over Chriſtiana; ſo ſhe ſaith within herſelf, If my neighbour will be gone I will go a little way with her, and help her. 2dly, Her bowels yearned over his own ſoul, (for what Chriſtiana had ſaid had taken ſome hold upon her mind). Wherefore ſhe ſaid within herſelf again, I will yet have more talk with this Chriſtiana, and if I find truth and life in what ſhe ſhall ſay, myſelf with my heart ſhall alſo go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

*Mercy.* Neighbour, I did indeed come with you to ſee Chriſtiana this morning: and ſince ſhe is, as you ſee, a-taking her laſt farewell of the country, I think to walk this ſunſhine morning a little with her, to help her on her way. But ſhe told her not of the ſecond reaſon, but kept it to herſelf.

*Tim.* Well, I ſee you have a mind to go a-fooling too: But take heed in time and be wiſe; while we are out of danger, we are out; but when we are in, we are in. So Mrs Timorous returned to her houſe, and Chriſtiana betook herſelf to her journey. But when Timorous was got home to her houſe, ſhe ſends for ſome of her neighbours, to wit, Mrs Bat's-eyes, Mrs Inconſiderate, Mrs Light-mind, and Mrs Know-nothing. So when they were come to her houſe, ſhe falls to telling of the ſtory of Chriſtiana, and of her intended journey. And thus ſhe began her tale.

*Tim.* Neighbours, having but little to do this morning, I went to give Chriſtiana a viſit; and when I came at the door, I knocked, as you know it is our cuſtom: and ſhe anſwered. If you come in God's name, come in. So in I went, thinking all was well: But when I came in, I found her preparing herſelf to depart the town, ſhe and alſo her children. So I aſked her, What was her meaning by that? And ſhe told me in ſhort, That ſhe was now of a mind to go on pilgrimage, as did her huſband. She told me alſo a dream that ſhe had, and how the King of the country where her huſband was, had ſent her an inviting letter to come thither.

Then ſaid Mrs Know-nothing, And what! do you think ſhe will go?

*Tim.* Ay, go ſhe will, whatever comes on it; and methinks I know it by this; for that which was my great argument to perſuade her to ſtay at home, (to wit, the troubles ſhe was like to meet with in the way), is one great argument with her, to put her forward on her journey. For ſhe told me in ſo many words, The bitter goes before the ſweet: Yea, and foraſmuch as it doth, it makes the ſweet the ſweeter.

*Mrs Bat's-eyes* Oh! this blind and fooliſh woman, ſaid ſhe; and will ſhe not take warning by her huſband's afflictions? For my part, I ſee, if he were here again, he would reſt him content in a whole ſkin, and never run ſo many hazards for nothing.

Mrs Inconſiderate alſo replied, ſaying, Away with ſuch fantaſtical fools from the town; a good riddance for my part, I ſay of her: ſhould ſhe ſtay where ſhe dwells, and retain this mind, who could live quietly by her? for ſhe will either be dumpiſh or unneighbourly, to talk of ſuch matters as no wiſe body can abide: wherefore, for my part, I ſhall never be ſorry for her departure; let her go, and let better come in her room. It was never a good world ſince theſe whimſical fools dwelt in it.

Then Mrs Lightmind added as followeth: Come, put this kind of talk away. I was yeſterday at Madam Wanton's, where we were as merry as the maids. For who do you think ſhould be there, but I and Mrs Love-the-fleſh, and three or four more, with Mrs Lechery, Mrs Filth, and ſome others: So there we had muſic, and dancing, and what elſe was meet to fill up the pleaſure. And I dare ſay my Lady herſelf is an admirable well-bred gentlewoman, and Mr Lechery is as pretty a fellow. By this time Christiana was got on her way, and Mercy went along with her: So as they went, (her children being there alſo), Chriſtiana began to diſcourſe. And Mercy, ſaid Chriſtiana, I take this as an unexpected favour, that thou ſhouldeſt ſet foot out of doors with me, to accompany me a little in my way.

*Diſcourſe between Mercy and Chriſtiana.*

*Mercy inclines to go.*

*Mercy*. Then ſaid young Mercy, (for ſhe was but young), If I thought it would be to purpoſe to go with you, I would never go near the town.

*Chr*. Well, Mercy, ſaid Chriſtiana, caſt in thy lot with me; I well know what will be the end of our pilgrimage: My huſband is where he would not but be for all the gold in the Spaniſh mines. Nor ſhalt thou be rejected, though thou goeſt but upon my invitation. The King who hath ſent for me and my children, is one that delighteſt in mercy. Beſides, if thou wilt, I will hire thee, and thou ſhalt go along with me as my ſervant. Yet we will have all things in common betwixt thee and me; only go along with me.

*Mercy*. But how ſhall I be aſcertained that I alſo ſhould be entertained? Had I this hope from one that can tell, I would make no ſtick at all, but would go, being helped by him that can help, though the way was never ſo tedious.

*Chr*. Well, loving Mercy, I will tell thee what thou ſhalt do; Go with me to the wicket gate, and there I will further inquire for thee: and if there thou ſhalt not meet with encouragement, I will be content that thou return to thy place; I will alſo pay thee for thy kindneſs which thou ſheweſt to me and my children, in the accompanying of us in our way, as thou doſt.

*Mercy*. Then will I go thither, and will take what ſhall follow; and the Lord grant that my lot may there fall, even as the King of heaven ſhall have his heart upon me.

Chriſtiana then was glad at her heart, not only that ſhe had a companion, but alſo for that ſhe had prevailed with this poor maid to fall in love with her own ſalvation. So they went on together, and Mercy began to weep. Then ſaid Chriſtiana, Wherefore weepeth my ſiſter ſo?

*Mercy*. Alas! ſaid ſhe, who can but lament, that ſhall but rightly conſider what a ſtate and condition my poor relations are in, that yet remain in our ſinful town: And that which makes my grief the more, is, becauſe they have no inſtruction, nor any to tell them what is to come.

*Chr*. Bowels become pilgrims; and thou doſt for thy friends, as my good Chriſtian did for me when he left me; he mourned for that. I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle, and now both I and thou, and theſe my ſweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that theſe tears of thine will not be loſt; for the truth hath ſaid, *That they that ſow in tears, ſhall reap in joy and ſinging. And he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſhaves with him.*

*Pſ.*126.5,6.

Then ſaid Mercy,

*Let the moſt Bleſſed be my guide,*
  *Iſ't be his bleſſed will,*
*Unto his gate, and to his fold,*
  *Up to his holy hill.*
*And let him never ſuffer me*
  *To ſwerve or turn aſide*
*From his free-grace, and holy ways.*
  *Whate'er ſhall me betide.*
*And let him gather them of mine,*
  *That I have left behind;*
*Lord, make them pray they may be thine,*
  *With all their heart and mind.*

Now my old friend proceeded, and ſaid,—But when Chriſtiana came to the ſlough of Deſpond, ſhe began to be at a ſtand; for, ſaid ſhe, This is the place in which my dear huſband had like to have been ſmothered with mud. She perceived alſo, that notwithſtanding the command of the King to make this place for pilgrims good, yet it was rather worſe than formerly: ſo I aſked if that was true? Yes, ſaid the old gentleman, too true; for many there be that pretend to be the King's labourers, and ſay, They are for mending the King's highways, that bring dirt and dung inſtead of ſtones, and ſo mar inſtead of mending. Here Chriſtiana therefore, and her boys, did make a ſtand. But, ſaid Mercy, Come let us venture, only let us be wary. Then they looked well to their ſteps, and made a ſhift to get ſtaggering over.

Yet Chriſtiana had like to have been in, and that not once or twice. Now they had no ſooner got over but they thought they heard words, that ſaid unto them, *Bleſſed is ſhe that believeth, for there ſhall be a performance of what has been told her from the Lord.*

Then they went on again, and ſaid Mercy to Chriſtiana, had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no ſlough of Deſpond would diſcourage me.

Well, ſaid the other, you know your ſore, and I know mine; and, good friend, we ſhall all have enough of evil before we come to our journey's end.

For it cannot be imagined, that the people that deſign to attain ſuch excellent glories as we do, and that are ſo envied that happineſs as we are, but that we ſhall meet with what fears and ſnares, with what troubles and afflictions, they can poſſibly aſſault us with, that hate us.

And now Mr Sagacity left me to dream out my dream by myſelf. Wherefore, methought I ſaw Chriſtiana and Mercy, and the boys, go all of them up to the gate: To which when they came, they betook themſelves to a ſhort debate, about how they muſt manage their calling at the gate; and what ſhould be ſaid unto him that did open unto them. So it was concluded, ſince Chriſtiana was the eldeſt, that ſhe ſhould knock for enterance, and that ſhe ſhould ſpeak to him that did open, for the reſt. So Chriſtiana began to knock, and as her poor huſband did, ſhe knocked, and knocked again. But inſtead of any that anſwered, they all thought that they heard as if a dog came barking upon them: A dog, and a great one too and this made the women and children afraid. Nor durſt they for a while to knock any more, for fear the maſtiff ſhould fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durſt not, for fear of the dog; go back they durſt not, for fear the keeper of that gate ſhould eſpy them as they ſo went, and be offended with them: At laſt they thought of knocking again, and knocking more vehemently than they did at firſt. Then ſaid the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Chriſtiana made low obeiſance, and ſaid, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate. Then ſaid the keeper, Whence come ye? and what is that you would have?

Chriſtiana anſwered, We are come from whence Chriſtian did come, and upon the ſame errand as he; to wit, to be, if it ſhall pleaſe you, graciouſly admitted, by this gate, into the way that leads into the celeſtial city. And I anſwer, my Lord, in the next place, that I am Chriſtiana, once the wife of Chriſtian, that is now gotten above.

With that the keeper of the gate did marvel, ſaying, What! is ſhe now become a Pilgrim, that but a while ago abhorred that life? Then ſhe bowed her head, and ſaid, Yea, and ſo are theſe my ſweet babes alſo.

Then he took her by the hand and let her in, and ſaid alſo, *Suffer the little children to come unto me;* and with that he ſhut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Chriſtiana with ſhouting, and ſound of trumpet, for joy. So he obeyed and ſounded, and filled the air with his melodious notes.

Now all this while poor Mercy did ſtand without, trembling and crying, for fear that ſhe was rejected: But when Chriſtiana had gotten admittance for herſelf and her boys, then ſhe began to make interceſſion for Mercy.

*Chr.* And ſhe ſaid, My Lord, I have a companion of mine that ſtands yet without, that is come hither upon the ſame account as myſelf: One that is much dejected in her mind; for that ſhe comes, as ſhe thinks, without ſending for; whereas I was ſent to by my huſband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore ſhe prevented Chriſtiana from a fuller interceeding for her, by knocking at the gate herſelf. And ſhe knocked then ſo loud, that ſhe made Chriſtiana to ſtart. Then ſaid the keeper of the gate, Who is there? And Chriſtiana ſaid, It is my friend.

So he opened the gate, and looked out; but Mercy was fallen down without in a ſwoon; for ſhe fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and ſaid, Damſel, I bid thee ariſe.

O, Sir, ſaid ſhe, I am faint; there is ſcarce life left in me. But he anſwered, that one ſaid, *When my ſoul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple.* Fear not, but ſtand upon thy feet, and tell me wherefore thou art come.

*Mercy.* I am come for that unto which I was never invited, as my friend Chriſtiana was. Her's was from the King, and mine was but from her. Wherefore I preſume.

Did ſhe deſire thee to come with her to this place?

*Mercy.* Yes; and as my Lord ſees, I am come; and if there is any grace or forgiveneſs of ſins to ſpare, I beſeech that thy poor hand-maid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and ſaid, I pray for all them that believe on me, by what means ſoever they come unto me. Then ſaid he to thoſe that ſtood by, fetch ſomething, and give it Mercy to ſmell on, thereby to ſtay her faintings: ſo they fetched her a bundle of myrrh; a while after ſhe was revived.

And now was Chriſtiana and her boys, and Mercy, received of the Lord at the head of the way, and ſpoke kindly unto by him. Then ſaid they yet farther unto him, we are ſorry for our ſins, and beg of our Lord his pardon, and farther information what we muſt do.

I grant pardon, ſaid he, by word and deed; by word, in the promiſe of forgiveneſs; by deed, in the way I obtained it. Take the firſt from my lips with a kiſs, and the other as it ſhall be revealed.

Now, I ſaw in my dream, that he ſpake many good words unto them, whereby they were greatly glad. He alſo had them up to the top of the gate, and ſhewed them by what deed they were ſaved; and told them withal, that that ſight they would have again as they went along in the way, to their comfort.

So he left them a while in a ſummer parlour below, where they entered into talk by themſelves; and thus Chriſtiana began, O Lord! how glad am I that we are got in hither!

*Mercy.* So you well may; but I of all have cauſe to leap for joy.

*Chr.* I thought one time as I ſtood at the gate, (becauſe I had knocked, and none did anſwer), that all our labour had been loſt, eſpecially when that ugly cur made ſuch a heavy barking at us.

*Mer.* But my worſt fear was, after I ſaw that you was taken into his favour, and that I was left behind: Now, thought I, it is fulfilled which is written, *Two women ſhall be grinding together, the one ſhall be taken, and the other left.* I had much ado to forbear crying out, *Undone!*

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I alſo thought, that I muſt either knock again, or die: ſo I knocked, but I cannot tell how; for my ſpirit now ſtruggled between life and death.

*Chr.* Can you not tell how you knocked? I am ſure your knocks were ſo earneſt, that the very ſound made me ſtart; I thought I never heard ſuch knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by ſtorm.

*Mer.* Alas! to be in my caſe, who that ſo was, could but have done ſo? You ſaw that the door was ſhut upon me, and that there was a moſt cruel dog thereabout. Who, I ſay, that was ſo faint-hearted as I, would not have knocked with all their might? But pray, what ſaid my Lord unto my rudeneſs? was he not angry with me?

*Chr.* When he heard your lumbering noiſe, he gave a wonderful innocent ſmile: I believe what you did pleaſed him well, for he ſhewed no ſign to the contrary. But I marvel in my heart why he keeps ſuch a dog; had I known that before, I ſhould not have had heart enough to have ventured myſelf in this manner. But now we are in, we are in, and I am glad with all my heart.

*Chriſt pleaſed with loud and reſtleſs prayer.*

*Mer.* I will aſk, if you pleaſe, next time he comes down, why he keeps ſuch a filthy cur in his yard; I hope he will not take it amiſs.

Do ſo, ſaid the children, and perſuade him to hang him; for we are afraid he will bite us when we go hence.

So at laſt he came down to them again, and Mercy fell to the ground on her face, before him, and worſhipped, and ſaid, Let my Lord accept the ſacrifice of praiſe which I now offer unto him with the calves of my lips.

So he ſaid unto her, Peace be to thee, ſtand up. But ſhe continued upon her face, and ſaid, *Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgements:* Wherefore doſt thou keep ſo cruel a dog in thy yard, at the ſight of which ſuch women and children as we, are ready to fly from the gate for fear?

*Jer.* 12. 1, 2.

He anſwered and ſaid, That dog has another owner; he alſo is kept cloſe in another man's ground, only my pilgrims hear his barking: He belongs to the caſtle which you ſee there at a diſtance, but can come up to the walls of this place. He has frighted many an honeſt pilgrim from worſe to better, by the great voice of his roaring. Indeed he that owneth him doth not keep him out of any good-will to me or mine, but with an intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes alſo he has broken out, and has worried ſome that I loved; but I take all at preſent patiently. I alſo give my pilgrims timely help, ſo that they are not delivered up to his power, to do to them what his doggiſh nature would prompt him to. But what! my purchaſed one, I trow, hadſt thou known never ſo much before hand, thou wouldſt not have been afraid of a dog.

The beggars that go from door to door, will, rather than they will loſe a ſuppoſed alms, run the hazard of the bawling, barking, and biting too, of a dog: and ſhall a dog in another man's yard, a dog whoſe barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog.

*Mer.* Then ſaid Mercy, I confeſs my ignorance; I ſpeak what I underſtand not; I acknowledge that thou doſt all things well.

*Chr.* Then Chriſtiana began to talk of their journey, and to inquire after the way. So he fed them, and waſhed their feet, and ſet them in the way of his ſteps, according as he had dealt with her huſband before. So I ſaw in my dream, that they went on their way, and the weather was comfortable to them.

Then Chriſtiana began to ſing, ſaying,

*Bleſs'd be the day that I began*
*A pilgrim for to be;*
*And bleſſed alſo be that man,*
*That thereunto mov'd me.*

*'Tis true, 'twas long ere I began*
*To ſeek to live for ever:*
*But now I run faſt as I can;*
*'Tis better late, than never.*
*Our tears to joy, our fears to faith,*
*Are turned, as we ſee;*
*That our beginning (as one ſaith)*
*Shews what our end will be.*

*The devil's garden.*

Now there was on the other ſide of the wall, that fenced in the way up which Chriſtiana and her companions were to go, a garden, and that belonged to him whoſe was that barking dog, of whom mention was made before. And ſome of the fruit-trees that grew in the garden ſhot their branches upon the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Chriſtiana's boys, as boys are apt to do, being pleaſed with the trees, and with the fruit that hung thereon, did pluck them, and began to eat. Their mother did alſo chide them for ſo doing; but ſtill the boys went on.

*Two ill-favoured ones aſſault Chriſtiana.*

Well, ſaid ſhe, my ſons, you tranſgreſs, for that fruit is none of ours: But ſhe did not know that they did belong to the enemy; I'll warrant you, if ſhe had, ſhe would have been ready to die for fear. But that paſſed, and they went on their way. Now, by that they were gone about two bows-ſhot from the place that led them into the way, they eſpied two very ill-favoured ones coming down apace to meet them. With that Chriſtiana, and Mercy her friend, covered themſelves with their veils, and kept alſo on their journey; the children alſo went on before; ſo that at laſt they met together. Then they that came down to meet them came juſt up to the women, as if they would embrace them; but Chriſtiana ſaid, Stand back, or go peaceably as you ſhould. Yet theſe two, as men that are deaf, regarded not Chriſtiana's words, but began to lay hands upon them; at that Chriſtiana waxed very wroth, and ſpurned at them with her feet. Mercy alſo, as well as ſhe could, did what ſhe could to ſhift them. Chriſtiana again ſaid to them, Stand back, and be gone, for we have no money to loſe, being pilgrims as you ſee, and ſuch too as live upon the charity of our friends.

*Ill-fav.* Then ſaid one of the two men, We make no aſſault upon you for money, but are come out to tell you, that if you will but grant one ſmall requeſt which we ſhall aſk, we will make women of you for ever.

*Chr.* Now Chriſtiana imagining what they ſhould mean, made anſwer again, We will never hear, nor regard, nor yield to what you ſhall aſk. We are in haſte, and cannot ſtay; our buſineſs is of life and death. So again, ſhe and her companions made a freſh eſſay to go paſt them: but they letted them in their way.

*Ill-fav.* And they ſaid, we intend no hurt to your lives; it is another thing we would have.

*Chr.* Ay, quoth Chriſtiana, you would have us body and ſoul; for I know it is for that you are come: but we will die rather upon the ſpot, than to ſuffer ourſelves to be brought into ſuch ſnares as ſhall hazard our well-being hereafter. And with that they both ſhrieked out, and cried, Murder, Murder; and ſo put themſelves under thoſe laws that are provided for the protection of women. But the men ſtill made their approach upon them, with deſign to prevail againſt them. They therefore cried out again.

Now, they being, as I ſaid, not far from the gate in at which they came, their voice was heard from where they were, thither: Wherefore ſome of the houſe came out, and knowing it was Chriſtiana's tongue, they made haſte to her relief. But by that they were got within ſight of them, the women were in a very great ſcuffle, the children alſo ſtood crying by. Then did he that came in for their relief call out to the ruffians, ſaying, What is that thing you do? Would you make my Lord's people to tranſgreſs? He alſo attempted to take them, but they did make their eſcape over the wall into the garden of the man to whom the great dog belonged; ſo the dog became their protector. This Reliever then came up to the women, and aſked them how they did? So they anſwered, We thank thy Prince, pretty well, only we have been ſomewhat affrighted: We thank thee alſo, for that thou cameſt in to our help, for otherwiſe we had been overcome.

*Reliever.* So after a few more words, this Reliever ſaid, as followeth: I marvelled much, when you was entertained at the gate above, ſeeing ye know that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided theſe troubles and dangers; he would have granted you one.

*Chr.* Alas! ſaid Chriſtiana, we were ſo taken with our preſent bleſſings, that dangers to come were forgotten by us: Beſide, who could have thought, that ſo near the King's palace there lurked ſuch naughty ones? Indeed it had been well for us had we aſked our Lord for one; but ſince our Lord knew it would be for our profit, I wonder he ſent not one along with us!

*Rel.* It is not always neceſſary to grant things not aſked for, leſt by ſo doing, they become of little eſteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that eſtimate that properly is its due, and ſo conſequently will be hereafter uſed. Had my Lord granted you a conductor, you would not neither ſo have bewailed that overſight of yours, in not aſking for one, as now you have occaſion to do. So all things work for good, and tend to make you more wary.

*Chr.* Shall we go back again to my Lord, and confeſs our folly, and aſk one?

*Rel.* Your confeſſion of your folly I will preſent him with: To go back again, you need not; for in all places where you ſhall come, you will find no want at all; for in every of my Lord's lodgings which he has prepared for the reception of pilgrims, there is ſufficient to furniſh them againſt all attempts whatſoever. But as I ſaid, he will be inquired of by them to do it for them. And it is a poor thing that is not worth aſking for. When he had thus ſaid, he went back to his place, and the pilgrims went on their way.

*Mer.* Then ſaid Mercy, What a ſudden blank is here? I made account we had been paſt all danger, and that we ſhould never ſorrow more.

*Chr.* Thy innocency, my ſiſter, ſaid Chriſtiana to Mercy, may excuſe thee much; but as for me, my fault is ſo much the greater, for that I ſaw this danger before I came out of the doors, and yet did not provide for it where proviſion might have been had. I am much to be blamed.

*Mer.* Then ſaid Mercy, How knew you this before you came from home? Pray open to me this riddle?

*Chr.* Why, I will tell you: Before I ſet foot out of doors, one night, as I lay in my bed, I had a dream about this; for methought I ſaw two men, as like theſe as ever the world they could look, ſtand at my bed's feet, plotting how they might prevent my ſalvation. I will tell you their very words: They ſaid, (it was when I was in my troubles), What ſhall we do with this woman? for ſhe cries out waking and ſleeping for forgiveneſs; if ſhe be ſuffered to go on as ſhe begins, we ſhall loſe her as we have loſt her huſband. This you know might have made me take heed, and provided when proviſion might have been had.

*Mer.* Well, ſaid Mercy, as by this neglect we have an occaſion miniſtered unto us, to behold our imperfections; ſo our Lord has taken occaſion thereby to make manifeſt the riches of his grace; for he, as we ſee, has followed us with unaſked kindneſs, and has delivered us from their hands that were ſtronger than we, of his mere good pleaſure.

Thus now when they had talked away a little more time, they drew near to a houſe which ſtood in the way, which houſe was built for the relief of pilgrims, as you will find more fully related in the Firſt Part of the records of the *Pilgrim's Progreſs*: So they drew on towards the houſe, (the houſe of the Interpreter), and when they came to the door, they heard a great talk in the houſe; then they gave ear, and heard, as they thought, Chriſtiana mentioned by name. For you muſt know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleaſing to them, becauſe they had heard that ſhe was Chriſtian's wife, that woman who was ſome time ago ſo unwilling to hear of going on pilgrimage. Thus, therefore, they ſtood ſtill, and heard the good people within commending her, who they little thought ſtood at the door. At laſt, Chriſtiana knocked as ſhe had done at the gate before. Now when ſhe had knocked, there came to the door a young damſel named *Innocent*, and opened the door, and looked, and behold two women were there.

*Damſel*. Then ſaid the Damſel to them, With whom would you ſpeak in this place?

*Chr*. Chriſtiana anſwered, We underſtand that this is a privileged place for thoſe that are become pilgrims, and we now at this door are ſuch: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou ſeeſt, is very far ſpent, and we are loth, to night, to go any farther.

*Damſel*. Pray what may I call your name, that I may tell it to my Lord within?

*Chr*. My name is Chriſtiana; I was the wife of that pilgrim that ſome years ago did travel this way, and theſe be his four children. This maiden is alſo my companion, and is going on pilgrimage too.

*Innocent*. Then ran Innocent in, (for that was her name), and ſaid to thoſe within, Can you think who is at the door? There is Chriſtiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their maſter. So he came to the door, and looking upon her, he ſaid, Art thou that Chriſtiana whom Chriſtian the good man left behind him when he betook himſelf to a pilgrim's life?

*Chr*. I am that woman that was ſo hard-hearted as to ſlight my huſband's troubles, and that left him to go on his journey alone, and theſe are his four children; but now I alſo am come, for I am convinced that no way is right but this.

*Inter*. Then is fulfilled that which is written of the man that ſaid to his ſon, *Go work to-day in my vineyard; and he ſaid to his father, I will not; but afterwards repented, and went.*

*Chr*. Then ſaid Chriſtiana, So be it, Amen. God make it a true ſaying upon me, and grant that I may be found at the laſt of him in peace, without ſpot, and blameleſs.

*Inter*. But why ſtandeſt thou at the door? Come in, thou daughter of Abraham; we were talking of thee, but now, for tidings have come to us before, how thou art become a Pilgrim. Come, children, come in; come, Maiden, come: ſo he had them all into the houſe.

So when they were within, they were bidden to ſit down and reſt them; the which when they had done, thoſe that attended upon the pilgrims in the houſe, came into the room to ſee them. And one ſmiled, and another ſmiled, and another ſmiled, and they all ſmiled, for joy that Chriſtiana was become a pilgrim: They alſo looked upon the boys; they ſtroaked them over their faces, with their hands, in token of their kind reception of them: They alſo carried it lovingly to Mercy, and bid them all welcome into their Maſter's houſe.

After a while, becauſe ſupper was not ready, the Interpreter took them into his ſignificant rooms, and ſhewed them what Chriſtian, Chriſtiana's huſband, had ſeen ſome time before. Here therefore they ſaw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggeſt of all, together with the reſt of thoſe things that were then ſo profitable to Chriſtian.

This done, and after thoſe things had been ſomewhat digeſted by Chriſtiana and her company, the Interpreter takes them apart again, and has them firſt into a room, where was a man that could look no way but downwards, with a muck-rake in his hand; there ſtood alſo one over his head with a celeſtial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himſelf the ſtraws, the ſmall ſticks, and duſt of the floor.

Then ſaid Chriſtiana, I perſuade myſelf, that I know ſomewhat the meaning of this; for this is the figure of a man in this world; is it not good Sir?

*Inter*. Thou haſt ſaid right, ſaid he, and his muck-rake doth ſhew his carnal mind. And whereas thou ſeeſt him rather give heed to rake up ſtraws and ſticks, and the duſt of the floor, than do what he ſays that calls to him from above, with the celeſtial crown in his hand, it is to ſhew, that heaven is but a fable to ſome, and that things here are counted the only things ſubſtantial. Now whereas it was alſo ſhewed thee, that the man could look no way but downwards; it is to let thee know, that earthly things, when they are with power upon mens minds, quite carry their hearts away from God.

*Chr*. Then ſaid Chriſtiana, O! deliver me from this muck-rake.

*Inter*. That prayer, ſaid the interpreter, has lain by until it is almoſt ruſty: *Give me not riches*, is ſcarce the prayer of one of ten thouſand. Straws, and ſticks, and duſt, with moſt, are the great things now looked after.

With that Mercy and Chriſtiana wept, and ſaid, It is, alas! too true.

When the Interpreter had ſhewn them this, he had them into the very beſt room in the houſe, (a very brave room it was); ſo he bid them look round about, and ſee if they could find any thing profitable there. Then they looked round and round; for there was nothing to be ſeen but a very great ſpider on the wall; and that they overlooked.

*Of the ſpider.*

*Mercy*. Then, ſaid Mercy, Sir, I ſee nothing: But Chriſtiana held her peace.

*Inter*. But, ſaid the Interpreter, look again; and ſhe therefore looked again, and ſaid, Here is not any thing but an ugly ſpider, who hangs by his hands upon the wall. Then, ſaid he, Is there but one ſpider in all this ſpacious room? Then the water ſtood in Chriſtiana's eyes, for ſhe was a woman quick of apprehenſion. And ſhe ſaid, Yea, Lord, there is more here than one; yea, and ſpiders whoſe vennom is far more deſtructive than that which is in her. The Interpreter then looked pleaſantly on her, and ſaid, Thou haſt ſaid the truth. This made Mercy bluſh, and the boys to cover their faces; for they all began now to underſtand the riddle.

Then ſaid the Interpreter again, The ſpider taketh hold with her hands, as you ſee, and is in kings palaces. And wherefore is this recorded, but to ſhew you, that how full of the venom of ſin ſoever you be, yet you may, by the hand of faith, lay hold of and dwell in the beſt room that belongs to the King's houſe above.

*Chr*. I thought ſaid Chriſtiana, of ſomething of this; but I could not imagine it all. I thought, that we were like ſpiders, and that we looked like ugly creatures, in what fine rooms ſoever we were: but that by this ſpider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts, that ſhe worketh with hands, and as I ſee dwells in the beſt room in the houſe. God has made nothing in vain.

Then they ſeemed all to be glad; but the water ſtood in their eyes; yet they looked one upon another, and alſo bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them obſerve a while. So one of the chickens went to the trough to drink, and every time ſhe drank, ſhe lifted up her head and her eyes towards heaven. See, ſaid he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, ſaid he, obſerve and look; ſo they gave heed, and perceived that the hen did walk in a fourfold method toward her chickens. 1 She had a common call, and that ſhe hath all the day long; 2. She had a ſpecial call, and that ſhe had but ſometimes; 3. She had a broading note; and, 4. She had an outcry.

*Of the hen and chickens.*

Now, ſaid he, compare this hen to our King, and theſe chickens to his obedient ones. For, anſwerable to her, himſelf has his methods, which he walketh in towards his people; by his common call, he gives nothing; by his ſpecial call, he always has ſomething to give; he has alſo a brooding voice, for them that are under his wing; and he has an out-cry, to give the alarm when he ſeeth the enemy come. I choſe, my darlings, to lead you into the room where ſuch things are, becauſe you are women, and they are eaſy for you.

*Of the butcher and his ſheep.*

*Chr.* And, Sir, ſaid Chriſtiana, pray let us ſee ſome more; So he had them into the ſlaughter houſe, where was a butcher killing a ſheep: and behold the ſheep was quiet, and took her death patiently. Then ſaid the Interpreter, you muſt learn of this ſheep to ſuffer, and to put up wrongs without murmurings and complaints. Behold how quietly ſhe taketh her death and without objecting, ſhe ſuffereth her ſkin to be pulled over her ears. Your King doth call you his ſheep.

*Of the garden.*

After this he led them into his garden, where was great variety of flowers: and he ſaid, Do you ſee all theſe? So Chriſtiana ſaid, Yes. Then ſaid he again, Behold the flowers are divers in ſtature, in quality, and colour, and ſmell, and virtue; and ſome are better than ſome: alſo where the gardener hath ſet them, there they ſtand, and quarrel not one with another.

*Of the field.*

Again, he had them into his field, which he had ſowed with wheat and corn: but when they beheld the tops of all were cut off, only the ſtraw remained, he ſaid again, This ground was dunged, and ploughed and ſowed, but what ſhall we do with the crop? Then ſaid Chriſtiana, burn ſome, and make muck of the reſt. Then ſaid the Interpreter again, Fruit, you ſee, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourſelves.

*Of the robin and the ſpider.*

Then as they were coming in from abroad, they eſpied a robin with a great ſpider in his mouth; ſo the Interpreter ſaid, Look here: ſo they looked, and Merey wondered: but Chriſtiana ſaid, What a diſparagement is it to ſuch a little pretty bird as the robin-red-breaſt is, he being alſo a bird above many, that loveth to maintain a kind of ſociableneſs with men; I had thought they had lived upon crumbs of bread, or upon other ſuch harmleſs matter; I like him worſe than I did.

The Interpreter then replied, This robin is an emblem, very apt to ſet forth ſome profeſſors by; for to ſight they are, as this robin, pretty of note, colour, and carriage; they ſeem alſo to have a very great love for profeſſors that are ſincere; and, above all other, to deſire to ſociate with them, and to be in their company, as if they could live upon the good man's crumbs: they pretend alſo, that therefore it is, that they frequent the houſe of the godly, and the appointments of the Lord; but when they are by themſelves, as the robin, they can catch and gobble up ſpiders, they can change their diet, drink and ſwallow down ſin like water.

So when they were come again into the houſe, becauſe ſupper as yet was not ready, Chriſtiana again deſired that the Interpreter would either ſhew or tell of ſome other things that are profitable.

Then the Interpreter began, and ſaid, The fatter the ſow is, the more ſhe deſires the mire; the fatter the ox is, the more gameſomely he goes to the ſlaughter; and the more healthy the luſtful man is, the more prone he is unto evil.

There is a deſire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's ſight is of great price.

It is eaſier watching a night or two, than to ſit up a whole year together; ſo it is eaſier for one to begin to profeſs well, than to hold out as he ſhould to the end.

Every ſhipmaſter, when in a ſtorm, will willingly caſt that overboard that is of the ſmalleſt value in the veſſel; but who will throw the beſt out firſt? None but he that feareth not God.

One leak will ſink a ſhip, and one ſin will deſtroy a ſinner.

He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himſelf.

He that lives in ſin, and looks for happineſs hereafter, is like him that ſoweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his laſt day to him, and make it always his company-keeper.

Whiſpering, and change of thoughts, prove that ſin is in the world.

If the world, which God ſets light by, is counted a thing of that worth with men, what is heaven, that God commendeth?

If the life that is attended with ſo many troubles, is ſo loth to be let go by us, what is the life above?

Every body will cry up the goodneſs of men; but who is there that is, as he ſhould be, affected with the goodneſs of God?

We ſeldom ſit down to meat, but we eat and leave: So there is in Jeſus Chriſt more merit and righteouſneſs than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had taken them to a tree, whoſe inſide was all rotten and gone, and yet it grew and had leaves, Then ſaid Mercy, What means this? This tree, ſaid he, Whoſe outſide is fair, and whoſe inſide is rotten, it is to which many may be compared that are in the garden of God; who with their mouths ſpeak high in behalf of God, but indeed will do nothing for him; whoſe leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

Now ſupper was ready, the table ſpread, and all thing ſet on board; ſo they ſat down and did eat, when one had given thanks. And the Interpreter did uſually entertain thoſe that lodged with him with muſic at meals; ſo the minſtrels played. There was alſo one that did ſing, and a very fine voice he had. His ſong was this;

*The Lord is only my ſupport,*
*And he that doth me feed;*
*How can I then want any thing*
*Whereof I ſtand in need?*

When the ſong and muſic was ended, the Interpreter aſked Chriſtiana, What it was that at firſt did move her thus to betake herſelf to a pilgrim's life? Chriſtiana anſwered, Firſt, the loſs of my huſband came into my mind, at which I was heartily grieved But all that was natural affection. Then, after that, came the troubles and pilgrimage of my huſband into my mind, and alſo how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my huſband, and a letter ſent by the King of that country where my huſband dwells, to come to him. The dream and the letter together ſo wrought upon my mind, that they forced me to this way.

*Inter.* But met you with no oppoſition before you ſet out of doors?

*Chr.* Yes, a neighbour of mine, one Mrs Timorous, (ſhe was akin to him that would have perſuaded my huſband to go back for fear of the lions). She alſo ſo befooled me, for, as ſhe called it, my intended deſperate adventure; ſhe alſo urged what ſhe could to diſhearten me from it, the hardſhips and troubles that my huſband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looked ones, that I thought did plot how to make me miſcarry in my journey, that hath troubled me; yea, it ſtill runs in my mind, and makes me afraid of every one that I meet, leſt they ſhould meet me to do me a miſchief, and turn me out of my way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the gate by which we got into the way, we were both ſo ſorely aſſaulted, that we were made to cry out murder; and the two that made this aſſault upon us, were like the two that I ſaw in my dream.

Then ſaid the Interpreter, Thy beginning is good, thy latter end ſhall greatly increaſe. So he addreſſed himſelf to Mercy, and ſaid unto her, And what moved thee to come hither, ſweet heart?

*Mer.* Then Mercy bluſhed and trembled, and for a while continued ſilent.

*Inter.* Then ſaid he, be not afraid, only believe, and ſpeak thy mind.

*Mer.* Then ſhe began, and ſaid, Truly, Sir, my want of experience is that which makes me covet to be in ſilence, and that alſo that fills me with fears of coming ſhort at laſt. I cannot tell of viſions and dreams as my friend Chriſtiana can; nor know I what it is to mourn for my refuſing of the counſel of thoſe that were good relations.

*Inter.* What was it then, dear heart, that hath prevailed with thee to do as thou haſt done?

*Mer.* Why, when our friend here was packing up to be gone from our town, I and another went accidentally to ſee her. So we knocked at the door, and went in. When we were within, and ſeeing what ſhe was doing, we aſked her what was her meaning? She ſaid, ſhe was ſent for to go to her huſband; and then ſhe up, and told us how ſhe had ſeen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and ſinging praiſes to him for bringing him thither, *&c.* Now, methought while ſhe was telling theſe things unto us, my heart burned within me, and I ſaid in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Chriſtiana.

So I aſked her farther of the truth of theſe things and if ſhe would let me go with her; for I ſaw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that ſo many of my relations were left behind.

And I am come with all the deſire of my heart, and will go, if I may, with Chriſtiana, unto her huſband and his King.

*Inter.* Thy ſetting out is good, for thou haſt given credit to the truth; thou art a Ruth, who did, for the love ſhe bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that ſhe knew not before. *The Lord recompenſe thy work, and full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt.*

Now ſupper was ended, and preparation was made for bed: the women were laid ſingle alone, and the boys by themſelves. Now when Mercy was in bed, ſhe could not ſleep for joy; for that now her doubts of miſſing at laſt, were removed farther from her than ever they were before. So ſhe lay bleſſing and praiſing God, who had ſuch favour for her.

In the morning they roſe with the ſun, and prepared themſelves for their departure; but the Interpreter would have them tarry a while; for, ſaid he, you muſt orderly go from hence. Then, ſaid he to the damſel that firſt opened unto them, Take them, and have them into the garden to the bath, and there waſh them, and make them clean from the ſoil which they have gathered by travelling. Then Innocent the damſel took them, and led them into the garden and brought them to the bath; ſo ſhe told them, that there they muſt waſh and be clean; for ſo her maſter would have the women to do, that called at his houſe as they were going on pilgrimage. Then they went in and waſhed, yea, they and the boys and all; and they came out of that bath, not only ſweet and clean, but alſo much enlivened, and ſtrengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the waſhing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and ſaid unto them, Fair as the moon. Then he called for the ſeal, wherewith they uſed to be ſealed that are waſhed in his bath. So the ſeal was brought, and he ſet his mark upon them, that they might be known in the places whither they were yet to go. Now the ſeal was the contents and ſum of the paſſover which the children of Iſrael did eat, Exod. 13. 8, 9, 10. when they came out of the land of Egypt; and the mark was ſet between their eyes. This ſeal greatly added to their beauty, for it was an ornament to their faces. It alſo added to their gravity, and made their countenance more like that of angels.

*True humility.*

Then ſaid the Interpreter again to the damſel that waited upon the women, Go into the veſtry, and fetch out garments for theſe people: So ſhe went and fetched out white raiment, and laid it down before him; ſo he commanded them to put it on. It was fine linen white and clean. When the women were thus adorned, they ſeemed to be a terror one to the other: for that they could not ſee that glory each one in herſelf which they could ſee in each other. Now, therefore, they began to eſteem each other better than themſelves. For you are fairer than I am, ſaith one; and you are more comely than I am, ſaith another. The children alſo ſtood amazed, to ſee into what faſhion they were brought.

The Interpreter then called for a man-ſervant of his, one Great-heart, and bid him take ſword, and helmet, and ſhield; and take theſe my daughters, ſaid he; conduct them to the houſe called *Beautiful*, at which place they will reſt next. So he took his weapons, and went before them; and the Interpreter ſaid, God ſpeed. Thoſe alſo that belonged to the family, ſent them away with many a good wiſh. So they went on their way, and ſang;

*This place has been our ſecond ſtage,*
  *Here we have heard and ſeen*
*Thoſe good things that from age to age*
  *To others hid have been.*
*The dunghill-raker, ſpider, hen,*
  *The chicken too, to me,*
*Hath taught a leſſon, let me then*
  *Conformed to it be.*
*The butcher, garden, and the field,*
  *The robin, and his bait,*
*Alſo the rotten tree doth yield*
  *Me argument of weight;*
*To move me for to watch and pray.*
  *To ſtrive to be ſincere:*
*To take my croſs up day by day,*
  *And ſerve the Lord with fear.*

Now I ſaw in my dream, that thoſe went on, and Great-heart before them; ſo they went and came to the place where Chriſtian's burden fell off his back, and tumbled into a ſepulchre. Here then they made a pauſe; here alſo they bleſſed God. Now, ſaid Chriſtiana, it comes to my mind what was ſaid to us at the gate, to wit, That we ſhould have pardon by word and deed; by word, that is, by the promiſe; by deed, to wit, in the way it was obtained. What the promiſe is, of that I know ſomething: But what it is to have pardon by deed, or in the way that it was obtained, Mr Great-heart, I ſuppoſe you know; which, if you pleaſe, let us hear you diſcourſe thereof.

*A diſcourſe of our being juſtified by Chriſt.*

*Great-heart.* Pardon by the deed done, is pardon obtained by ſome one for another that hath need thereof: Not by the perſon pardoned, but in the way, ſaith another, in which I have obtained it. So then, to ſpeak to the queſtion more at large, the pardon that you and Mercy, and theſe boys, have attained, was obtained by another, to wit, by him that let you in at that gate; and he hath obtained it in this double way; he has performed a righteouſneſs to cover you, and ſpilt his blood to waſh you in.

*Chr.* But if he parts with his righteouſneſs to us, what will he have for himſelf?

*Great-heart.* He has more righteouſneſs than you have need of, or than he needeth himſelf.

*Chr.* Pray make that appear.

*Great-heart.* With all my heart: But firſt I muſt premiſe, That he of whom we are now about to ſpeak, is one that has not his fellow: He has two natures in one perſon, plain to be diſtinguiſhed, impoſſible to be divided. Unto each of theſe natures a righteouſneſs belongeth, and each righteouſneſs is eſſential to that nature. So that one may as eaſily cauſe the nature to be extinct, as to ſeparate its juſtice or righteouſneſs from it. Of theſe righteouſneſſes, therefore, we are not made partakers, ſo as that they, or any of them, ſhould be put upon us, that we might be made juſt, and live thereby. Beſides theſe, there is a righteouſneſs which this perſon has as theſe two natures are joined in one. And this is not the righteouſneſs of the Godhead, as diſtinguiſhed from the manhood; nor the righteouſneſs of the manhood, as diſtinguiſhed from the Godhead; but a righteouſneſs which ſtandeth in the union of both natures, and may properly be called the righteouſneſs that is eſſential to his being prepared of God to the capacity of the mediatory office, which he was intruſted with. If he parts with his firſt righteouſneſs, he parts with his Godhead; if he parts with his ſecond righteouſneſs, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteouſneſs, which ſtandeth in performance or obedience to a revealed will; and that is that he puts upon ſinners, and that by which their ſins are covered: Wherefore he ſaith, *As by one man's diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous.* *Rom.* 5. 19.

*Chr.* But are the other righteouſneſſes of no uſe to us?

*Great-heart.* Yes; for though they are eſſential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteouſneſs that juſtifies is for that purpoſe efficacious. The righteouſneſs of his Godhead gives virtue to his obedience; the righteouſneſs of his manhood giveth capability to his obedience to juſtify; and the righteouſneſs that ſtandeth in the union of theſe two natures to his office, giveth authority to that righteouſneſs to do the work for which it was ordained.

So then here is a righteouſneſs that Chriſt, as God, has no need of; for he is God without it: Here is a righteouſneſs that Chriſt, as man, has no need of to make him ſo, for he is perfect man without it. Again, here is a righteouſneſs that Chriſt, as Godman, has no need of, with reference to himſelf, and therefore he can ſpare it as a juſtifying righteouſneſs, that he for himſelf wanteth not, and therefore giveth it away; hence it is called *the gift of righteouſneſs.* This righteouſneſs, ſince Chriſt Jeſus the Lord, has made himſelf under the law, muſt be given away; for the law doth not only bind him that is under it, *to do juſtly*, but to uſe charity. *Rom.* 5. 17. Wherefore he muſt, or ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himſelf, and one to ſpare; wherefore he freely beſtows one upon thoſe that have none. And thus, Chriſtiana and Mercy, and the reſt of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Chriſt is he that worked, and hath given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by deed, there muſt ſomething be paid to God as a price, as well as ſomething prepared to cover us withal. Sin has delivered us up to the juſt courſe of a righteous law: Now, from this courſe we muſt be juſtified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and ſtood in your place and ſtead, and died your death for your tranſgreſſions. Thus has he ranſomed you from your tranſgreſſions by blood, and covered your polluted and deformed ſouls with righteouſneſs, Rom. 8. 34.; for the ſake of wich God paſſeth by and will not hurt you, when he comes to judge the world, Gal. 3. 13.

*Chriſtiana affected with this way of redemption.*

*Chr.* This is brave: Now I ſee that there was ſomething to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it alſo. But, Sir, was not this it that made my good Chriſtian's burden fall from off his ſhoulder, and that made him give three leaps for joy?

*Great-heart.* Yes, it was the belief of this that cut thoſe ſtrings, that could not be cut by other means: and it was to give him a proof of the virtue of this, that he was ſuffered to carry his burden to the croſs.

*Chr.* I thought ſo; for though my heart was lightſome and joyous before, yet it is ten times more lightſome and joyous now. And I am perſuaded by what I have felt, though I have felt but little as yet, that if the moſt burdened man in the world was here, and did ſee and believe as I now do, it would make his heart the more merry and blithe.

*Great-heart.* There is not only comfort, and the eaſe of a burden brought to us, by the ſight and conſideration of theſe; but an endeared affection begot in us by it: For who can (if he doth but once think that pardon comes not only by promiſe, but thus,) but be affected with the way and means of his redemption, and ſo with the man that hath wrought it for him?

*Chr.* True; methinks it makes my heart bleed to think that he ſhould bleed for me. Oh! thou loving one: Oh! thou bleſſed one: thou deſerveſt to have me, thou haſt bought me; thou deſerveſt to have me all; thou haſt paid for me ten thouſand times more than I am worth. No marvel that this made water ſtand in my huſband's eyes, and that it made him trudge ſo nimbly on: I am perſuaded he wiſhed me with him: but, vile wretch that I was, I let him come all alone. O, Mercy, that thy father and mother were here; yea, and Mrs Timorous alſo: Nay, I wiſh now with all my heart that here was Madam Wanton too. Surely, ſurely, their hearts would be affected; nor could the fear of the one, nor the powerful luſts of the other, prevail with them to go home again, and refuſe to become good pilgrims.

*Great-heart.* You ſpeak now in the warmth of your affections: Will it, think you, be always thus with you? Beſides, this is not communicated to every one that did ſee your Jeſus bleed. There were that ſtood by, and that ſaw the blood run from the heart to the ground, and yet were ſo far off this, that, inſtead of lamenting, they laughed at him; and inſtead of becoming his diſciples, did harden their hearts againſt him. So that all that you have, my daughters, you have by peculiar impreſſion made by a divine contemplating upon what I have ſpoken to you. Remember it was told you, that the hen, by her common call, gives no meat to her chickens: This you have therefore by a ſpecial grace.

Now I ſaw ſtill in my dream, that they went on until they were come to the place that Simple, and Sloth, and Preſumption, lay and ſlept in, when Chriſtian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other ſide.

*Mer.* Then ſaid Mercy to him that was their guide and conductor, What are theſe three men? and for what are they hanged there?

*Great-heart.* Theſe three men were men of bad qualities? they had no mind to be pilgrims themſelves, and whomſoever they could, they hindred: they were for ſloth and folly themſelves, and whomſoever they could perſuade, they made ſo too, and withal taught them to preſume that they ſhould do well at laſt. They were aſleep when Chriſtian went by, and now you go by, they are hanged.

*Mer.* But could they perſuade any one to be of their opinion?

*Great-heart.* Yes, they turned ſeveral out of the way. There was Slow-pace that they perſuaded to do as they. They alſo prevailed with one Short-wind, with one No-heart, with one Linger-after-Luſt, and with one Sleepy-head, and with a young woman, her name was *Dull*, to turn out of the way, and become as they. Beſides, they brought up an ill report of your Lord, perſuading others that he was a hard taſk-maſter. They alſo brought up an evil report of the good land, ſaying, it was not half ſo good as ſome pretended it was. They alſo began to vilify his ſervants, and to count the beſt of them meddleſome, troubleſome, buſy bodies: Farther, They would call the bread of God *huſks;* the comforts of his children *fancies;* the travel and labour of pilgrims *things to no purpoſe.*

*Chr.* Nay, ſaid Chriſtiana, if they were ſuch, they ſhall never be bewailed by me; they have but what they deſerve; and I think it well that they ſtand ſo near the highway, that others may ſee and take warning. But had it not been well if their crimes had been engraven on ſome pillar of iron or braſs, and left here, where they did their miſchiefs, for a caution to other bad men?

*Great-heart.* So it is, as you may well perceive, if you will go a little to the wall.

*Mer.* No, no; let them hang, and their names rot, and their crimes live for ever againſt them: I think it is a high favour that they are hanged before we came hither; who knows elſe what they might have done to ſuch poor women as we are? Then ſhe turned it into a ſong, ſaying,

*Now then you three hang there, and be a ſign*
*To all that ſhall againſt the truth combine.*
*And let him that comes after, fear this end,*
*If unto Pilgrims he is not a friend.*
*And thou, my ſoul, of all ſuch men beware,*
*That unto holineſs oppoſers are.*

Thus they went on, till they came at the foot of the hill Difficulty, where again their good friend, Mr Great-heart, took an occaſion to tell them what happened there when Chriſtian himſelf went by. So he had them firſt to the ſpring: Lo, ſaith he, This is the ſpring that Chriſtian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of ſome that are not deſirous that Pilgrims here ſhould quench their thirſt: Thereat Mercy ſaid, And why ſo envious trow? But, ſaid the guide, it will do, if taken up and put into a veſſel that is ſweet and good; for then the dirt will ſink to the bottom, and the water come out by itſelf more clear. Thus therefore Chriſtiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and ſo let it ſtand till the dirt was gone to the bottom, and then they drank thereof.

Next he ſhewed them the two by-ways that were at the foot of the hill, where Formality and Hypocriſy loſt themſelves. And ſaid he, theſe are dangerous paths. Two were here caſt away when Chriſtian came by. And although you ſee theſe ways are ſince ſtopped up with chains, poſts, and a ditch, yet there are thoſe that will chuſe to adventure here, rather than take the pains to go up this hill.

*Chr. The way of tranſgreſſors is hard.* It is a wonder that they can get into thoſe ways without danger of breaking their necks.

*Great-heart.* They will venture, yea if at any time any of the King's ſervants do happen to ſee them, and doth call upon them, and tell them, that they are in the wrong way, and do bid them beware of the danger; then they will railingly return them anſwer, and ſay, *As for the word that thou haſt ſpoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatſoever thing goeth out of our mouths.* Nay, if you look a little farther, you ſhall ſee that theſe ways are made cautionary enough, not only by theſe poſts, and ditch, and chain, but alſo by being hedged up, yet they will chuſe to go there.

*Chr.* They are idle; they love not to take pains, up hill-way is unpleaſant to them. So it is fulfilled unto them as it is written, *The way of the ſlothful man is a hedge of thorns.* Yea, they will rather chuſe to walk upon a ſnare, than to go up this hill and the reſt of this way to the city.

Then they ſet forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Chriſtiana began to pant, and ſaid, I dare ſay this is a breathing-hill; no marvel if they that love their eaſe more than their ſouls, chuſe to themſelves a ſmoother way. Then ſaid Mercy, I muſt ſit down; alſo the leaſt of the children began to cry. Come, come, ſaid Great-heart, ſit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to ſit down, for they were all in a pelting heat. Then ſaid Mercy, *How ſweet is reſt to them that labour!* And how good is the Prince of Pilgrims to provide ſuch reſting-places for them! Of this arbour I have heard much; but I never ſaw it before. But here let us beware of ſleeping: for, as I have heard, for that it coſt poor Chriſtian dear.

*The little boy's anſwer to the guide, and alſo to Mercy.*

Then ſaid Mr Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, ſaid the leaſt, I was almoſt beat out of heart, but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, That the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then ſaid Mercy, But the proverb is, To go down the hill is eaſy: But James ſaid, (for that was his name), The day is coming, when in my opinion going down the hill will be the hardeſt of all. It is a good boy, ſaid his maſter, thou haſt given her a right anſwer. Then Mercy ſmiled, but the little boy did bluſh.

*Chr.* Come, ſaid Chriſtiana, will you eat a bit to ſweeten your mouths while you ſit here to reſt your legs? For I have here a piece of pomegranate, which Mr Interpreter put into my hand juſt when I came out of his door; he gave me alſo a piece of an honeycomb, and a little bottle of ſpirits. I thought he gave you ſomething, ſaid Mercy, becauſe he called you aſide. Yes, ſo he did, ſaid the other: But, ſaid Chriſtiana, it ſhall be ſtill as I ſaid it ſhould, when at firſt we came from home; thou ſhalt be a ſharer in all the good that I have, becauſe thou ſo willingly didſt become my companion. Then ſhe gave to them, and they did eat, both Mercy and the boys. And ſaid Chriſtiana to Mr Great-heart, Sir, will you do as we? But he anſwered, You are going on pilgrimage, and preſently I ſhall return: Much good may what you have do to you. At home I eat the ſame every day. Now, when they had eaten and drank, and had chatted a little longer, their guide ſaid to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Chriſtiana forgot to take her bottle of ſpirits with her: ſo ſhe ſent her little boy back to fetch it. Then ſaid Mercy, I think this is a loſing-place. Here Chriſtian loſt his roll: and here Chriſtiana left her bottle behind her. Sir, What is the cauſe of this? So their guide made anſwer, and ſaid, The cauſe is ſleep or forgetfulneſs; ſome ſleep when they ſhould keep awake, and ſome forget when they ſhould remember; and this is the very cauſe why often at the reſting-places, ſome pilgrims, in ſome things, come off loſers. Pilgrims ſhould watch, and remember what they have already received under their greateſt enjoyments; but for want of doing ſo, oftentimes their rejoicing ends in tears, and their ſun-ſhine in a cloud; witneſs the ſtory of Chriſtian at this place.

When they were come to the place where Miſtruſt and Timorous met Chriſtian to perſuade him to go back for fear of the lions, they perceived as it were a ſtage, and before it, towards the road, a broad plate, with a copy of verſes written thereon, and underneath, the reaſon of raiſing up of that ſtage in that place rendered. The verſes were theſe:

*Let him that ſees this ſtage, take heed*
*Unto his heart and tongue:*
*Leſt if he do not, here he ſpeed*
*As ſome have long agon.*

The words underneath the verſes were, "This "ſtage was built to puniſh ſuch upon, who, through "timorouſneſs or miſtruſt, ſhall be afraid to go fur-"ther on pilgrimage:" Alſo on this ſtage, both Miſtruſt and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Chriſtian on his journey.

Then ſaid Mercy, This is much like to the ſaying of the beloved. *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of juniper.*

*Pſal.* 120. 3, 4.

So they went on, till they came within ſight of the lions. Now Mr Great-heart was a ſtrong man, ſo he was not afraid of a lion: But yet, when they were come up to the place where the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions; ſo they ſtept back, and went behind. At this their guide ſmiled, and ſaid, How now, my boys, do you love to go before when no danger doth approach, and love to come behind ſo ſoon as the lions appear?

*Of Grim the giant, and of his backing the lions.*

Now, as they went on, Mr Great-heart drew his ſword, with intent to make a way for the Pilgrims in ſpight of the lions. Then there appeared one, that, it ſeems, had taken upon him to back the lions; and he ſaid to the Pilgrims guide, What is the cauſe of your coming hither? Now the name of that man was *Grim*, or *Bloody-man*, becauſe of his ſlaying of Pilgrims, and he was of the race of the giants.

*Great-heart*. Then ſaid the Pilgrim's guide, Theſe women and children are going on pilgrimage, and this is the way they muſt go, and go it they ſhall, in ſpite of thee and the lions.

*Grim*. This is not their way, neither ſhall they go therein. I am come forth to withſtand them, and to that end will back the lions.

Now, to ſay the truth, by reaſon of the fierceneſs of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almoſt all grown over with graſs.

*Judges 5. 6, 7.*

*Chr*. Then ſaid Chriſtiana, though the highways have been unoccupied heretofore, and though the travellers have been made in times paſt to walk through by-paths, it muſt not be ſo now I am riſen, *Now I am riſen a mother in Iſrael.*

*Grim*. Then he ſwore by the lions, but it ſhould; and therefore bid them turn aſide, for they ſhould not have paſſage there.

*A fight betwixt Grim and Great heart.*

*Great-heart*. But their guide made firſt his approach unto Grim, and laid ſo heavily at him with his ſword, that he forced him to retreat.

*Grim*. Then ſaid he, (that attempted to back the lions), Will you ſlay me upon my own ground?

*Great-heart*. It is the King's highway, that we are in, and in this way it is that thou haſt placed the lions; but theſe women, and theſe children, though weak, ſhall hold on their way in ſpite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he alſo broke his helmet, and with the next cut off an arm. Then did the giant roar ſo hideouſly, that his voice frighted the women, and yet they were glad to ſee him lie ſprawling upon the ground. Now the lions were chained, and ſo of themſelves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr Great-heart ſaid to the pilgrims, Come now, and follow me, and no hurt ſhall happen to you from the lions. They therefore went on; but the women trembled as they paſſed by them; the boys alſo looked as if they would die; but they all got by without further hurt.

Now, when they were within ſight of the Porter's lodge, they ſoon came up unto it; but they made the more haſte after this to go thither, becauſe it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as ſoon as the guide had ſaid, It is I, he knew his voice, and came down; (for the guide had oft before that come thither as a conductor of pilgrims). When he was come down, he opened the gate, and ſeeing the guide ſtanding juſt before it, (for he ſaw not the women, for they were behind him), he ſaid unto him, How now, Mr Great-heart, what is your buſineſs here ſo late at night? I have brought, ſaid he, ſome pilgrims hither, where, by my Lord's commandment, they muſt lodge: I had been here ſome time ago, had I not been oppoſed by the giant that did uſe to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in ſafety.

*Porter*. Will you not go in and ſtay till morning?

*Great-heart*. No, I will return to my Lord to-night.

*Chr*. Oh! Sir, I know not how to be willing you ſhould leave us in our pilgrimage, you have been ſo faithful and ſo loving to us, you have fought ſo ſtoutly for us, you have been ſo hearty in counſelling of us, that I ſhall never forget your favour towards us.

*Mer*. Then ſaid Mercy, O that we might have thy company to our journey's end! How can ſuch poor women as we hold out in a way ſo full of troubles as this way is, without a friend and defender?

*James*. Then ſaid James, the youngeſt of the boys, pray, Sir, be perſuaded to go with us, and help us, becauſe we are ſo weak, and the way ſo dangerous as it is.

*Great-heart*. I am at my Lord's commandment: if he ſhall allot me to be your guide quite through, I will willingly wait upon you; but here you failed at firſt, for when he bid me come thus far with you, then you ſhould have begged me of him to have gone quite through with you, and he would have granted your requeſt. However, at preſent I muſt withdraw, and ſo good Chriſtiana, Mercy, and my brave children, adieu.

Then the porter, Mr Watchful, aſked Chriſtiana of her country, and of her kindred; and ſhe ſaid, I am come from the city of Deſtruction; I am a widow-woman, and my huſband is dead; his name was *Chriſtian the Pilgrim*. How, ſaid the porter, was he your huſband? Yes, ſaid ſhe, and theſe are his children; and this, pointing to Mercy, is one of my town's women. Then the porter rang his bell, as at ſuch times he is wont, and there came to the door one of the damſels, whoſe name was *Humble-mind*. And to her the porter ſaid, Go tell it within, That Chriſtiana, the wife of Chriſtian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But, oh! what noiſe for gladneſs was there, when the damſel did but drop that word out of her mouth.

So they came with haſte to the porter, for Chriſtiana ſtood ſtill at the door. Then ſome of the moſt grave ſaid unto her, Come in, Chriſtiana, come in, thou wife of that good man; come in, thou bleſſed woman; come in, with all that are with thee. So ſhe went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to ſit down: ſo they ſat down, and the chief of the houſe was called to ſee and welcome the gueſts. Then they came in, and underſtanding who they were, did ſalute each other with a kiſs, and ſaid, Welcome ye veſſels of the grace of God; Welcome to us your faithful friends.

Now, becauſe it was ſomewhat late, and becauſe the pilgrims were weary with their journey, and alſo made faint with the ſight of the fight, and of the terrible lions, therefore they deſired, as ſoon as might be, to prepare to go to reſt. Nay, ſaid thoſe of the family, refreſh yourſelves with a morſel of meat; for they had prepared for them a lamb, with the accuſtomed ſauce belonging thereto. For the porter had heard before of their coming, and had told it to them within. So when they had ſupped, and ended their prayer with a pſalm, they deſired they might go to reſt. But let us, ſaid Chriſtiana, if we may be ſo bold as to chuſe, be in that chamber that was my huſband's when he was here; ſo they had them up thither, and they lay all in a room. When they were at reſt, Chriſtiana and Mercy entered into diſcourſe about things that were convenient.

*Chr*. Little did I think once, when my huſband went on pilgrimage, that I ſhould ever have followed him.

*Mer*. And you as little thought of lying in his bed, and in his chamber to reſt, as you do now.

*Chr*. And much leſs did I ever think of ſeeing his face with comfort, and of worſhipping the Lord the King with him, and yet now I believe I ſhall.

*Mer*. Hark! don't you hear a noiſe?

*Chr*. Yes, it is, as I believe, a noiſe of muſic, for joy that we are here.

*Mer*. Wonderful! muſic in the houſe, muſic in the heart, and muſic alſo in heaven, for joy that we are here!

Thus they talked a while, and then betook themſelves to ſleep. So in the morning, when they were awaked, Chriſtiana ſaid to Mercy,

*Chr*. What was the matter that you did laugh in your ſleep to-night? I ſuppoſe you was in a dream.

*Mer*. So I was, and a ſweet dream it was; but are you ſure I laughed?

*Chr*. Yes; you laughed heartily; but, prithee, Mercy, tell me thy dream.

*Mer.* I was a-dreaming that I ſat all alone in a ſolitary place, and was bemoaning of the hardneſs of my heart.

Now I had not ſat there long, but methought many were gathered about me to ſee me, and to hear what it was that I ſaid. So they hearkened, and I went on bemoaning the hardneſs of my heart. At this ſome of them laughed at me, ſome called me fool, and ſome began to thruſt me about. With that methought I looked up, and ſaw one coming with wings towards me. So he came directly to me, and ſaid, Mercy, what aileth thee? Now when he had heard me make my complaint, he ſaid, *Peace be to thee;* he alſo wiped mine eyes with his handkerchief, and clad me in ſilver and gold. *He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head.* Then he took me by the hand, and ſaid, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked? and when they within had opened, the man went in, and I followed him up to a throne, upon which one ſat; and he ſaid to me, Welcome, daughter. The place looked bright and twinkling, like the ſtars, or rather like the ſun; and I thought that I ſaw your huſband there; ſo I awoke from my dream. But did I laugh?

*Chr.* Laugh! ay, and well you might, to ſee yourſelf ſo well. For you muſt give me leave to tell you, that it was a good dream; and that as you have begun to find the firſt part true, ſo you will find the ſecond at laſt: *God ſpeaks once, yea twice, yet man perceiveth it not, in a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbering upon the bed.* We need not, when a-bed, to lie awake to talk with God, he can viſit us while we ſleep, and cauſe us then to hear his voice. Our heart oftentimes wakes when we ſleep, and God can ſpeak to that, either by words, by proverbs, by ſigns and ſimilitudes, as well as if one was awake.

*Mer.* Well, I am glad of my dream, for I hope, ere long, to ſee it fulfilled, to the making me laugh again.

*Chr.* I think it is now high time to riſe, and to know what we muſt do.

*Mer.* Pray, if they invite us to ſtay a while, let us willingly accept of the proffer. I am the willinger to ſtay a while here, to grow better acquainted with theſe maids; methinks Prudence, Piety, and Charity, have very comely and ſober countenances.

*Chr.* We ſhall ſee what they will do. So when they were up and ready, they came down, and they aſked one another of their reſt, and if it was comfortable or not.

*Mer.* Very good, ſaid Mercy; it was one of the beſt night's lodging that ever I had in my life.

Then ſaid Prudence and Piety, If you will be perſuaded to ſtay here a while, you ſhall have what the houſe will afford.

*Chr.* Ay, and that with a very good will, ſaid Charity. So they conſented, and ſtaid there about a month or above, and became very profitable one to another. And becauſe Prudence would ſee how Chriſtiana had brought up her children, ſhe aſked leave of her to catechiſe them: So ſhe gave her free conſent. Then ſhe began with the youngeſt, whoſe name was *James*.

*Prud.* And ſhe ſaid, Come, James, canſt thou tell me who made thee?

*James.* God the Father, God the Son, and God the Holy-Ghoſt.

*Prud.* Good boy, and canſt thou tell who ſaved thee?

*James.* God the Father, God the Son, and God the Holy Ghoſt.

*Prud.* Good boy ſtill. But how doth God the Father ſave thee?

*James.* By his grace.

*Prud.* How doth God the Son ſave thee?

*James.* By his righteouſneſs, death, blood, and life.

*Prud.* And how doth God the Holy Ghoſt ſave thee?

*James.* By his illumination, by his renovation, and by his preſervation.

Then ſaid Prudence to Chriſtiana, You are to be commended for thus bringing up your Children. I ſuppoſe I need not aſk the reſt of theſe queſtions, ſince the youngeſt of them can anſwer them ſo well. I will therefore now apply myſelf to the next youngeſt.

*Joſeph catechiſed.*

*Prud.* Then ſhe ſaid, Come, Joſeph, (for his name was *Joſeph*), will you let me catechiſe you?

*Joſeph.* With all my heart.

*Prud.* What is man?

*Joſeph.* A reaſonable creature, made ſo by God, as my brother ſaid

*Prud.* What is ſuppoſed by this word *ſaved!*

*Joſeph.* That man, by ſin, has brought himſelf into a ſtate of captivity and miſery.

*Prud.* What is ſuppoſed by his being ſaved by the Trinity?

*Joſeph.* That ſin is ſo great and mighty a tyrant, that none can pull us out of his clutches but God; and that God is ſo good and loving to man, as to pull him indeed out of this miſerable ſtate.

*Prud.* What is God's deſign in ſaving poor man?

*Joſ.* The glorifying of his name, of his grace, and juſtice, *&c.* and the everlaſting happineſs of his creatures.

*Prud.* Who are they that muſt be ſaved?

*Joſeph.* Thoſe that accept of his ſalvation.

*Prud.* Good boy, Joſeph, thy mother hath taught thee well, and thou haſt hearkened to what ſhe has ſaid unto thee.

Then ſaid Prudence to Samuel, who was the eldeſt ſon but one:

*Samuel catechiſed.*

*Prud.* Come, Samuel, are you willing that I ſhould catechiſe you alſo?

*Sam.* Yes, forſooth, if you pleaſe.

*Prud.* What is heaven?

*Sam.* A place and ſtate moſt bleſſed, becauſe God dwelleth there.

*Prud.* What is hell?

*Sam.* A place and ſtate moſt woful, becauſe it is the dwelling-place of ſin, the devil, and death.

*Prud.* Why wouldſt thou go to heaven?

*Sam.* That I may ſee God, and ſerve him without wearineſs: that I may ſee Chriſt, and love him everlaſtingly; that I may have that fulneſs of the Holy Spirit in me, that I can by no means here enjoy.

*Prud.* A very good boy alſo, and one that has learned well.

*Matthew catechiſed.*

Then ſhe addreſſed herſelf to the eldeſt, whoſe name was *Matthew;* and ſhe ſaid to him, Come, Matthew, ſhall I alſo catechiſe you?

*Matth.* With a very good will.

*Prud.* I aſk, then, If there was ever any thing that had a being antecedent to or before God?

*Matth.* No, for God is eternal; nor is there any thing, excepting himſelf, that had a being, until the beginning of the firſt day: *For in ſix days the Lord made heaven and earth, the ſea, and all that in them is.*

*Prud.* What do you think of the Bible?

*Matth.* It is the holy word of God.

*Prud.* Is there nothing written therein but what you underſtand?

*Matth.* Yes a great deal.

*Prud.* What do you do when you meet with places therein that you do not underſtand?

*Matth.* I think God is wiſer than I. I pray alſo that he will pleaſe to let me know all therein that he knows will be for my good.

*Prud.* How believe you as touching the reſurrection of the dead?

*Matth.* I believe they ſhall riſe, the ſame that was buried; the ſame in nature, tho' not in corruption. And I believe this upon a double account: Firſt, Becauſe God has promiſed it. Secondly becauſe he is able to perform it.

*Prudence's concluſion upon the catechiſing of the boys.*

Then ſaid Prudence to the boys, You muſt ſtill hearken to your mother, for ſhe can learn you more. You muſt alſo diligently give ear to what good talk you ſhall hear from others: For your ſakes do they ſpeak good things. Obſerve alſo, and that with carefulneſs, what the heavens and the earth do teach you; but eſpecially be much in the meditation of that book which was the cauſe of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and ſhall be glad if you will aſk me queſtions that tend to Godly edifying.

*Mercy has a ſweet-heart.*

Now by that theſe pilgrims had been at this place a week, Mercy had a viſiter that pretended ſome good will unto her, and his name was *Mr Briſk*, a man of ſome breeding, and that pretended to religion, but a man that ſtuck very cloſe to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Her mind alſo was, to be always buſying herſelf in doing; for when ſhe had nothing to do for herſelf, ſhe would be making of hoſe and garments for others, and would beſtow them upon them that had need. And Mr Briſk, not knowing where or how ſhe diſpoſed of what ſhe made, ſeemed to be greately taken, for that he found her never idle. I will warrant her a good houſewife, quoth he to himſelf.

Mercy then revealed the buſineſs to the maidens that were of the houſe, and inquired of them concerning him, for they did know him better than ſhe. So they told her, that he was a very buſy young man, and one that pretended to religion; but was, as they heared, a ſtranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpoſe never to have a clog to my ſoul.

Prudence then replied, That there needed no great matter of diſcouragement to be given to him, her continuing ſo as ſhe had begun to do for the poor, would quickly cool his courage.

*Talk betwixt Mercy and Mr Briſk.*

*1 Tim. 6. 17, 18, 19.*

So the next time he comes, he finds her at her old work, a making of things for the poor. Then ſaid he, What! always at it? Yes, ſaid ſhe, either for myſelf or for others. And what canſt thou earn a-day? quoth he. I do theſe things, ſaid ſhe, *That I may be rich in good works, laying a good foundation againſt the time to come, that I may lay hold of eternal life*, Why, prithee, what doſt thou with them? ſaid he, Clothe the naked, ſaid ſhe. With that his countenance fell. So he forbore to come at her again: And when he was aſked the reaſon why, he ſaid, that Mercy was a pretty laſs, but troubled with ill conditions.

When he had left her, Prudence ſaid, Did I not tell thee, that Mr Briſk would ſoon forſake thee? Yea, he will raiſe up an ill report of thee: For notwithſtanding his pretence to religion, and his ſeeming love to Mercy, yet Mercy and he are of tempers ſo different that I believe they will never come together.

*Mer.* I might have had huſbands before now, though I ſpoke not of it to any; but they were ſuch as did not like my conditions, though never did any of them find fault with my perſon. So they and I could not agree.

*Prud.* Mercy in our days is little ſet by, any further than as to its name; the practice, which is ſet forth by thy conditions, there are but few that can abide.

*Mercy's reſolutions.*

*Mer.* Well, ſaid Mercy, if no body will have me, I will die a maid, or my conditions ſhall be to me as a huſband. For I cannot change my nature; and to have one that lies croſs to me in this, that I purpoſe never to admit of as long as I live. I had a ſiſter named *Bountiful*, married to one of theſe churls; but he and ſhe could never agree; but becauſe my ſiſter was reſolved to do as ſhe had begun, that is, to ſhew kindneſs to the poor, therefore her huſband firſt cried her down at the croſs, and then turned her out of his doors.

*Prud.* And yet he was a profeſſor I warrant you.

*Mer.* Yes, and ſuch a one as he was, and of ſuch as the world is now full, but I am for none of them all.

*Mathew falls ſick.*

Now *Matthew*, the eldeſt ſon of Chriſtiana, fell ſick, and his ſickneſs was ſore upon him, for he was much pained in his bowels; ſo that he was with it, at times, pulled as it were both ends together. There dwelt alſo, not far from thence, one Mr Skill, an ancient and well approved phyſician. So Chriſtiana deſired it, and they ſent for him, and he came. When he was entered the room, and had a little obſerved the boy, he concluded that he was ſick of the gripes. Then he ſaid to his mother, What diet has Mathew of late fed upon? Diet! ſaid Chriſtiana; nothing but what is wholeſome. The phyſician anſwered, This boy has been tampering with ſomething that lies in his maw undigeſted, and that will not away without means. And I tell you, he muſt be purged, or elſe he will die.

*Gripes of conſcience.*

*The phyſician's jndgement.*

*Sam.* Then ſaid Samuel, Mother, what was that which my brother did gather and eat, ſo ſoon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other ſide of the wall, and ſome of the trees hung over the wall, and my brother did pluck and did eat.

*Chr.* True, my child, ſaid Chriſtiana, he did take thereof, and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

*Skill.* I knew he had eaten ſomething that was not wholſome food, and that food, to wit, that fruit, is even the moſt hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

*Chr.* Then Chriſtiana began to cry, and ſhe ſaid, O naughty boy, and O careleſs mother, what ſhall I do for my ſon?

*Skill.* Come, do not be too much dejected; the boy may do well again, but he muſt purge and vomit.

*Chr.* Pray, Sir, try the utmoſt of your ſkill with him, whatever it coſts.

*Skill.* Nay, I hope I ſhall be reaſonable, Heb. 10. 1, 2, 3, 4. So he made him a purge, but it was too weak; it was ſaid it was made of the blood of a goat, the aſhes of a heifer, and with ſome of the juice of hyſſop, *&c.* When Mr Skill had ſeen that that purge was too weak, he made him one to the purpoſe; it was made *ex carne et ſanguine Chriſti*, John 6. 54, 55, 56, 57.; Mark 9. 49.; Heb. 9. 14.; (you know phyſicians give ſtrange medicines to their patients); and it was made up into pills, with a promiſe or two, and a proportionable quantity of ſalt. Now he was to take them three at a time faſting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he ſhould be pulled in pieces. Come, come, ſaid the phyſician, you muſt take it. It goes againſt my ſtomach, ſaid the boy. *I muſt have you take it*, ſaid his mother, Zech. 12. 10. I ſhall vomit it up again, ſaid the boy. Pray, Sir, ſaid Chriſtiana to Mr Skill, how does it taſte? It has no ill taſte, ſaid the doctor; and with that ſhe touched one of the pills with the tip of her tongue. Oh, Matthew, ſaid ſhe, this potion is ſweeter than honey. If thou loveſt thy mother, if thou loveſt thy brothers, if thou loveſt Mercy, if thou loveſt thy life, take it. So with much ado, after a ſhort prayer for the bleſſing of God upon it, he took it, and it wrought kindly with him. It cauſed him to purge, to ſleep, and reſt quietly; it put him into a fine heat, and breathing ſweat, and rid him of his gripes.

So in a little time he got up, and walked about with a ſtaff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his diſtemper, and how he was healed.

So when the boy was healed, Chriſtiana aſked Mr Skill, ſaying, Sir, what will content you for your pains and care to me, and of my child? And he ſaid, you muſt pay *the Maſter of the college of phyſicians*, according to the rules made in that caſe and provided.

*Chr.* But, Sir, ſaid ſhe, what is this pill good for elſe?

*Skill.* It is an univerſal pill; it is good againſt all diſeaſes that pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

*Chr.* Pray, Sir, make me up twelve boxes of them; for if I can get theſe, I will never take other phyſic.

*Skill.* Theſe pills are good to prevent diſeaſes, as well as to cure when one is ſick. Yea, I dare ſay it, and ſtand to it, that if a man will but uſe this phyſic as he ſhould, *it will make him live for ever.* But, good Chriſtiana, thou muſt give thoſe pills no other way but as I have preſcribed; for if you do, they will do no good. So he gave unto Chriſtiana phyſic for herſelf, and her boys, and for Mercy, and bid Matthew take heed how he eat any more green plumbs, and kiſſed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they ſhould aſk her ſome queſtions that might be profitable, and ſhe would ſay ſomething to them.

*Matth.* Then Matthew who had been ſick, aſked her, why for the moſt part phyſic ſhould be bitter to our palates?

*Prud.* To ſhew how unwelcome the word of God, and the effects thereof, are to a carnal heart.

*Matth.* Why does phyſic, if it does good, purge, and cauſe to vomit?

*Prud.* To ſhew that the word, when it works effectually, cleanſeth the heart and mind: For look, what the one doth to the body, the other doth to the ſoul.

*Matth.* What ſhould we learn by ſeeing the flame of our fire go upwards? and by ſeeing the beams and ſweet influences of the ſun ſtrike downwards?

*Prud.* By the going up of the fire, we are taught to aſcend to heaven, by fervent and hot deſires; and by the ſun his ſending his heat, beams, and ſweet influences downwards, we are taught, that the Saviour of the world, though high, reacheth down with his grace and love to us below.

*Matth.* Where have the clouds their water?

*Prud.* Out of the ſea.

*Matth.* What may we learn from that?

*Prud.* That miniſters ſhould fetch their doctrine from God.

*Matth.* Why do they empty themſelves upon the earth?

*Prud.* To ſhew that miniſters ſhould give out what they know of God to the world.

*Matth.* Why is the rainbow cauſed by the ſun?

*Prud.* To ſhew that the covenant of God's grace is confirmed to us in Chriſt.

*Matth.* Why do the ſprings come from the ſea to us, through the earth?

*Prud.* To ſhew, that the grace of God comes to us through the body of Chriſt.

*Matth.* Why do ſome of the ſprings riſe out of the top of high hills?

*Prud.* To ſhew, that the ſpirit of grace ſhall ſpring up in ſome that are great and mighty, as well as in many that are poor and low.

*Matth.* Why doth the fire faſten upon the candlewick?

*Prud.* To ſhew, that unleſs grace doth kindle upon the heart, there will be no true light of life in us.

*Matth.* Why is the wick and tallow and all, ſpent, to maintain the light of the candle?

*Prud.* To ſhew that body and ſoul, and all ſhould be at the ſervice of, and ſend themſelves to maintain in good condition, that grace of God that is in us.

*Matth.* Why doth the pelican pierce her own breaſt with her bill?

*Prud.* To nouriſh her young ones with her blood, and thereby to ſhew that Chriſt the Bleſſed ſo loveth his young, his people, as to ſave them from death by his blood.

*Matth.* What may one learn by hearing the cock crow?

*Prud.* Learn to remember Peter's ſin, and Peter's repentance. The cock's crowing ſhews alſo, that day is coming on; let then the crowing of the cock put thee in mind of that laſt and terrible day of judgement.

Now about this time their month was out; wherefore they ſignified to thoſe of the houſe, that it was convenient for them to up and be going. Then ſaid Joſeph to his mother, it is convenient that you forget not to ſend to the houſe of Mr Interpreter, to pray him to grant that Mr Great-heart ſhould be ſent unto us, that he may be our conductor the reſt of our way. Good boy, ſaid ſhe, I had almoſt forgot. So ſhe drew up a petition, and prayed Mr Watchful the porter, to ſend it by ſome fit man, to her good friend Mr Interpreter; who when it was come, and he had ſeen the contents of the petition, ſaid to the meſſenger, Go tell them that I will ſend him.

When the family where Chriſtiana was, ſaw that they had a purpoſe to go forward, they called the whole houſe together, to give thanks to their King for ſending of them ſuch profitable gueſts as theſe. Which done, they ſaid unto Chriſtiana, And ſhall we not ſhew thee ſomething, according as our cuſtom is to Pilgrims, on which thou mayſt meditate, when thou art on the way? So they took Chriſtiana, her children, and Mercy, into the cloſet, and ſhewed them one of the apples that Eve eat of, and that ſhe alſo did give to her huſband; and for the eating of which they were both turned out of paradiſe; and aſked her what ſhe thought that was? Then Chriſtiana ſaid, It is food or poiſon, I know not which. So they opened the matter to her, and ſhe held up her hands and wondered, Gen. 3. 6.; Rom. 7. 24.

*Eve's apple.*

*Jacob's ladder.*

Then they had her to a place, and ſhewed her Jacob's ladder. Now at that time there were ſome angels aſcending upon it. So Chriſtiana looked and looked to ſee the angels go up, ſo did the reſt of the company. Then they were going into another place, to ſhew them ſome thing elſe: But James ſaid to his mother, Pray bid them ſtay a little longer, for this is a curious ſight. So they turned again, and ſtood feeding their eyes with this ſo pleaſant a proſpect. After this they had them into a place where did hang up a golden anchor, ſo they bid Chriſtiana take it down; for, ſaid they, you ſhall have it with you, Gen. 28. 12. for it is of abſolute neceſſity that you ſhould, that you may lay hold of that within the veil, and ſtand ſtedfaſt in caſe you ſhould meet with turbulent weather. So they were glad thereof, John 1. 15; Heb. 6. 19.; Gen. 28. 12 Then they took them, and had them to the mount upon which Abraham our father had offered up Iſaac his ſon, and ſhewed them the altar, the wood, the fire, and the knife; for they remain to be ſeen to this very day. When they had ſeen it, they held up their hands, and bleſſed themſelves, and ſaid, Oh! what a man for love to his Maſter, and for denial to himſelf, was Abraham! After they had ſhewed them all theſe things, Prudence took them into a dining-room, where ſtood a pair of excellent virginals; ſo ſhe played upon them, and turned what ſhe had ſhewed them into this excellent ſong, ſaying,

*A ſight of Chriſt is taking.*

*Eve's apple we have ſhew'd to you;*
*Of that be you aware:*
*You have ſeen Jacob's ladder too,*
*Upon which angels are.*
*An anchor you received have,*
*But let not this ſuffice,*
*Until with Abra'm you have gave*
*Your beſt of ſacrifice.*

Now about this time one knocked at the door: So the porter opened, and behold Mr Great-heart was there; but when he was come in, what joy was there! For it came now freſh again into their minds, how but a while ago he had ſlain old Grim Bloody-Man, the giant, and had delivered them from the lions.

*Mr Great heart comes again.*

Then ſaid Mr Great-heart to Chriſtiana, and to Mercy, My Lord has ſent each of you a bottle of wine, and alſo ſome parched corn, together with a couple of pomegranates: He alſo ſent the boys ſome figs and raiſins, to refreſh you in your way.

*He brings a token from his Lord with him.*

Then they addreſſed themſelves to their journey; and Prudence and Piety went along with them. When they came at the gate, Chriſtiana aſked the porter, if any of late went by? He ſaid, No, only one ſome time ſince, who alſo told me, that of late there had been a great robbery committed on the King's highway as you go: But, ſaid he, the thieves are taken, and will ſhortly be tried for their lives. Then Chriſtiana and Mercy were afraid; but Matthew ſaid, Mother, fear nothing, as long as Mr Great-heart is to go with us, and to be our conductor.

Then ſaid Chriſtiana to the porter, Sir, I am much obliged to you for all the kindneſſes that you have ſhewed to me ſince I came hither; and alſo that you have been ſo loving and kind to my children. I know not how to gratify your kindneſs; wherefore, pray, as a token of my reſpects to you, accept of this ſmall mite: So ſhe put a gold angel in his hand, and he made her a low obeiſance, and ſaid, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he ſaid, Do you fly youthful luſts, and follow after godlineſs with them that are grave and wiſe; ſo ſhall you put gladneſs into your mother's heart, and obtain praiſe of all that are ſober-minded: So they thanked the porter, and departed.

Now I ſaw in my dream, that they went forward until they were come to the brow of the hill, where Piety bethinking herſelf, cried out, Alas! I have forgot what I intended to beſtow upon Chriſtiana and her companions; I will go back and fetch it; ſo ſhe ran and fetched it. When ſhe was gone, Chriſtiana thought ſhe heard in a grove a little way off on the right hand a moſt curious melodious note, with words much like theſe:

*Through all my life thy favour is*
*So frankly ſhew'd to me,*
*That in thy houſe for evermore*
*My dwelling-place ſhall be.*

And liſtening ſtill, ſhe thought ſhe heard another anſwer, ſaying,

*For why? The Lord our God is good;*
*His mercy is for ever ſure:*
*His truth at all times firmly ſtood,*
*And ſhall from age to age endure.*

So Chriſtiana aſked Prudence what it was that made thoſe curious notes? Song 2. 11, 12. They are, ſaid ſhe, our country birds; they ſing theſe notes but ſeldom, except it be at the ſpring, when the flowers appear, and the ſun ſhines warm, and then you may hear them all the day long. I often, ſaid ſhe, go to hear them; we alſo oftentimes keep them tame in our houſes. They are very fine company for us when we are melancholy; alſo they make the woods and groves, and ſolitary places, deſirous to be in.

By this time Piety was come again; ſo ſhe ſaid to Chriſtiana, Look here, I have brought thee a ſcheme of all thoſe things that thou haſt ſeen at our houſe, upon which thou mayſt look when thou findeſt thyſelf forgetful, and call thoſe things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a ſteep hill, and the way was ſlippery; but they were very careful, ſo they got down pretty well. When they were down in the valley, Piety ſaid to Chriſtiana, This is the place where your huſband met with the foul fiend Apollyon, and where they had the great fight that they had. I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr Great-heart to be your guide and conductor, we hope you will fare the better. So when theſe two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

*Great-heart.* Then ſaid Mr Great-heart, We need not be ſo afraid of this valley; for here is nothing to hurt us, unleſs we procure it ourſelves. It is true, Chriſtian did here meet with Apollyon, with whom he had alſo a ſore combat; but that fray was the fruit of thoſe ſlips that he got in his going down the hill; for they that get ſlips there, muſt look for combats here. And hence it is, that this valley has got ſo hard a name. For the common people, when they hear that ſome frightful thing has befallen ſuch a one in ſuch a place, are of opinion, that that place is haunted with ſome foul fiend, or evil ſpirit; when, alas! it is for the fruit of their doing, that ſuch things do befal them there.

*The reaſon why Chriſtian was ſo beſet here.*

This Valley of Humiliation is of itſelf as fruitful a place as any the crow flies over; and I am perſuaded, if we could hit upon it, we might find ſomewhere hereabout ſomething that might give us an account why Chriſtian was ſo hardly beſet in this place.

Then James ſaid to his mother, Lo, yonder ſtands a pillar, and it looks as if ſomething was written thereon; let us go and ſee what it is. So they went, and found there written, "Let Chriſtian's ſlips, before he came hither, and the burden that he met with in this place, be a warning to thoſe that come after." Lo, ſaid their guide, did I not tell you that there was ſomething hereabouts that would give intimation of the reaſon why Chriſtian was ſo hard beſet in this place? Then turning to Chriſtiana, he ſaid, No diſparagement to Chriſtian more than to many others, whoſe hap and lot it was. For it is eaſier going up than down this hill, and that can be ſaid but of few hills in all theſe parts of the world. But we will leave the good man, he is at reſt, he alſo had a brave victory over his enemy; Let him grant that dwelleth above, that we fare no worſe when we come to be tried than he.

But we will come again to this Valley of Humiliation. It is the beſt and moſt uſeful piece of ground in all theſe parts. It is a fat ground, and, as you ſee, conſiſteth much in meadows; and if a man was to come here in the ſummer-time, as we do now, if he knew not any thing before thereof, and if he alſo delighted himſelf in the ſight of his eyes, he might ſee that which would be delightful to him. Behold how green this valley is, alſo how beautified with lillies, Song 2.; 1 Jam. 4. 6.; 1 Pet. 5. 5. I have alſo known many labouring men that have got good eſtates in this Valley of Humiliation, (for God reſiſteth the proud, but gives more grace to the humble); for indeed it is a very fruitful ſoil, and doth bring forth by handfuls. Some alſo have wiſhed, that the next way to their Father's houſe were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they eſpied a boy feeding his father's ſheep. The boy was in very mean cloaths, but of a freſh and well-favoured countenance; and as he ſat by himſelf he ſung. Hark, ſaid Mr Great-heart, to what the ſhepherd's boy ſaith; ſo they hearkened; and he ſaid,

*He that is down, needs fear no fall;*
*He that is low, no pride:*
*He that is humble, ever ſhall*
*Have God to be his guide.*
*I am content with what I have,*
*Little be it or much:*
*And, Lord, contentment ſtill I crave,*
*Becauſe thou ſaveſt ſuch.*
*Fulneſs to ſuch a burden is,*
*That go on pilgrimage:*
*Here little, and hereafter bliſs,*
*Is beſt from age to age.*

Then ſaid the guide, Do you hear him? I will dare to ſay, this boy lives a merrier life, and wears more of the herb called *heart's-eaſe* in his boſom, than he that is clad in ſilk and velvet; but we will proceed in our diſcourſe.

In the valley our Lord formerly had his country-houſe, he loved much to be here: he loved alſo to walk in theſe meadows, and he found the air was pleaſant: Beſides, here a man ſhall be free from the noiſe, and from the hurrying of this life; all ſtates are full of noiſe and confuſion, only the Valley of Humilation is that empty and ſolitary place. Here a man ſhall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that no body walks in, but thoſe that love a pilgrim's life. And though Chriſtian had the hard hap to meet with Apollyon, and to enter with him in a briſk encounter, yet I muſt tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life, Hoſ. 12. 4, 5.

Did I ſay our Lord had here in former days his country-houſe, and that he loved here to walk? I will add, in this place, and to the people that live and trace theſe grounds, he has left a yearly revenue, to be faithfully paid them at certain ſeaſons, for their maintenance by the way, and for their farther encouragement to go on their pilgrimage, Mat. 11. 29.

*Samuel.* Now as they went on, Samuel, ſaid to Mr Great-heart, Sir, I perceive, that in this valley my father and Apollyon had their battle; but whereabout was the fight, for I perceive this valley is large.

*Great-heart.* Your father had the battle with Apollyon, at a place yonder before us, in a narrow paſſage, juſt beyond Forgetful-green. And inded that place is the moſt dangerous place in all theſe parts: for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place alſo where others have been hard put to it.

But more of the place when we come to it; for I perſuade myſelf, that to this day there remains either ſome ſign of the battle, or ſome monument to teſti- fy that ſuch a battle there was fought.

*Mer.* Then ſaid Mercy, I think I am as well in this valley as I have been any where elſe in all our journey. The place, methinks, ſuits with my ſpirit. I love to be in ſuch places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much moleſtation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's ſpirit, until one's eyes become as the *fiſh-pools of Heſhbon*, Song 7. 5.; Pſal. 84. 5, 6, 7.; Hoſ. 2. 15. They that go rightly through this valley of Baca, make it a well, the rain that God ſends down from heaven upon them that are here, alſo filleth the pools. This valley is that from whence alſo the King will give to them vineyards; and they that go through it, ſhall ſing, as Chriſtian did, for all he met with Apollyon.

*Great-heart.* It is true, ſaid their guide; I have gone through this valley many a time, and never was better than when here.

I have alſo been a conductor to ſeveral pilgrims, and they have confeſſed the ſame. *To this man will I look,* ſaith the King, *even to him that is poor, and of a contrite ſpirit, and that trembleth at my word.*

Now they were come to the place where the aforementioned battle was fought. Then ſaid the guide to Chriſtiana, her children, and Mercy, This is the place, on this ground Chriſtian ſtood, and up there came Apollyon againſt him: And look, did not I tell you? here is ſome of your huſband's blood upon theſe ſtones to this day: Behold, alſo, how here and there are yet to be ſeen upon the place ſome of the ſhivers of Apllyon's broken darts. See alſo how they did beat the ground with their feet, as they fought, to make good their places againſt each other: how alſo, with their by-blows, they did ſplit the very ſtones in pieces. Verily Chriſtian did here play the man, and ſhewed himſelf as ſtout as Hercules could, had he been there, even he himſelf. When Apollyon was beat, he made his retreat to the next valley, that is called *The Valley of the Shadow of Death*, unto which we ſhall come anon.

Lo, yonder alſo ſtands a monument, on which is engraven this battle, and Chriſtian's victory, to his fame, throughout all ages; So becauſe it ſtood juſt on the way-ſide before them, they ſtept to it, and read the writing, which word for word was this;

*Hard by here was a battle fought,*
*Moſt ſtrange, and yet moſt true;*
*Chriſtian and Apollyon ſought*
*Each other to ſubdue.*
*The man ſo bravely play'd the man,*
*He made the fiend to fly;*
*Of which a monument I ſtand,*
*The ſame to teſtify.*

When they had paſſed by this place, they came upon the borders of the Shadow of Death; and this valley was longer than the other: a place alſo moſt ſtrangely haunted with evil things, as many are able to teſtify: But theſe women and children went the better through it, becauſe they had day-light, and becauſe Mr Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men; a very great groaning. They thought alſo they did hear words of lamentation, ſpoken as of ſome in extreme torment. Theſe things made the boys to quake, the women alſo looked pale and wan; but their guide bide them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to ſhake under them, as if ſome hollow place was there: They heard alſo a kind of hiſſing, as of ſerpents, but nothing as yet appeared. Then ſaid the boys, Are we not yet at the end of this doleful place? But the guide alſo bid them be of good courage, and look well to their feet, leſt haply, ſaid he, you be taken in ſome ſnare.

*A fiend apears.*

Now James began to be ſick, but I think the cauſe thereof was fear; ſo his mother gave him ſome of that glaſs of ſpirits that ſhe had given her at the Interpreter's houſe, and three of the pills that Mr Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Chriſtiana ſaid, Methinks I ſee ſomething yonder upon the road before us, a thing of ſuch a ſhape as I have not ſeen. Then ſaid Joſeph, Mother, What is it? An ugly thing, child; an ugly thing, ſaid ſhe. But, mother, What is it like? ſaid he. It is like I cannot tell what, ſaid ſhe: And now it is but a little way off. Then ſaid ſhe, It is nigh.

Well, ſaid Mr Great-heart, let them that are moſt afraid keep cloſe to me. So the fiend came on, and the conductor met it; but when it was juſt come to him, it vaniſhed to all their ſights: Then remembred they what had been ſaid ſome time ago; *Reſiſt the devil, and he will flee from you.*

*Great-heart encourages them.*

They went therefore on, as being a little refreſhed; but they had not gone far, before Mercy, looking behind her, ſaw, as ſhe thought, ſomething almoſt like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made the valley echo, and all their hearts to ake, ſave the heart of him that was their guide. So it came up, and Mr Great-heart went behind, and put the pilgrims all before him: The lion alſo came on apace, and Mr Great-heart addreſſed himſelf to give him battle, 1 Pet. 5. 8.; But when he ſaw that it was determined that reſiſtance ſhould be made, he alſo drew back, and came no farther.

Then they went on again, and their conductor did go before them, till they came to a place where was caſt up a pit, the whole breadth of the way; and before they could be prepared to go over that, a great miſt and a darkneſs fell upon them, ſo that they could not ſee. Then ſaid the pilgrims, Alas! now, what ſhall we do? But their guide made anſwer, Fear not, ſtand ſtill, and ſee what an end will be put to this alſo: So they ſtaid there, becauſe their path was marred. They then alſo thought that they did hear more apparently the noiſe and ruſhing of the enemies; the fire alſo, and ſmoke of the pit was much eaſier to be diſcerned. Then ſaid Chriſtiana to Mercy, Now I ſee what my poor huſband went through; I have heard much of this place, but I never was here afore now: Poor man, he went here all alone in the night; he had night almoſt quite through the way; alſo theſe fiends were buſy about him, as if they would have torn him in pieces. Many have ſpoke of it, but none can tell what *the Valley of the Shadow of Death* ſhould mean, until they come in themſelves. *The heart knows its own bitterneſs, a ſtranger intermeddleth not with its joy.* To be here is a fearful thing.

*Chriſtiana now knows what her huſband felt.*

*Great-heart.* This is like doing buſineſs in great waters, or like going down into the deep; this is like being in the heart of the ſea, and like going down to the bottoms of the mountains: Now it ſeems as if the earth, with its bars, were about us for ever; *but let them that walk in darkneſs, and have no light, truſt in the name of the Lord, and ſtay upon their God.* For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you ſee I am alive. I would not boaſt, for that I am not my own ſaviour. But I truſt we ſhall have a good deliverance. Come, pray for light to him that can lighten our darkneſs, and that can rebuke, not only theſe, but all the Satans in hell.

*They pray.*

So they cried and prayed, and God ſent light and deliverance; for there was now no lett in their way; no, not there, where but now they were ſtopt with a pit. Yet they were not got through the valley; ſo they went on ſtill, and behold great ſtinks and loathſome ſmells, to the great annoyance of them. Then ſaid Mercy to Chriſtiana, There is not ſuch pleaſant being here as at the gate, or at the Interpreter's, or at the houſe where we lay laſt.

*One of the boys reply.*

O but, ſaid one of the boys, it is not ſo bad to go through here, as it is to abide here always: and for ought I know, one reaſon why we muſt go this way to the houſe prepared for us, is, that our home might be made the ſweeter to us.

Well ſaid, Samuel, quoth the guide, thou haſt now ſpoke like a man. Why, if ever I get out here again, ſaid the boy, I think I ſhall prize light and good way better than ever I did in all my life, Then ſaid the guide, we ſhall be out by and by.

So on they went; and Joſeph ſaid, Cannot we ſee to the end of this valley as yet? Then ſaid the guide, Look to your feet, for we ſhall preſently be among ſnares: So they looked to their feet, and went on; but they were troubled much with the ſnares. Now when they were come among the ſnares, they eſpied a man caſt into the ditch on the left-hand, with his fleſh all rent and torn. Then ſaid the guide, That is one *Heedleſs*, that was going this way; he has lain there a great while; There was one *Take-heed* with him, when he was taken and ſlain; but he eſcaped their hands. You cannot imagine how many are killed hereabouts, and yet men are ſo fooliſhly venturous, as to ſet out lightly on pilgrimage, and to come without a guide. Poor Chriſtian! it was a wonder that he here eſcaped: but he was beloved of his God; alſo he had a good heart of his own, or elſe he could never have done it. Now they drew towards the end of the way, and juſt there where Chriſtian had ſeen the cave, when he went by, out thence came forth Maul, a giant. This Maul did uſe to ſpoil young pilgrims with ſophiſtry, and he called Great-heart by his name, and ſaid unto him, How many times have you been forbidden to do theſe things? Then ſaid Mr Great-heart, What things? What things! quoth the giant; you know what things: but I will put an end to your trade. But pray, ſaid Mr Great-heart, before we fall to it, let us underſtand wherefore we muſt fight. (Now the the women and children ſtood trembling, and knew not what to do). Quoth the giant, You rob the country, and rob it with the worſt of thieves. Theſe are but generals, ſaid Mr Great-heart; come to particulars, man.

*Maul a giant quarrels with Great-heart.*

Then ſaid the giant, Thou practiſeſt the craft of a kidnapper; thou gathereſt up women and children and carrieſt them into a ſtrange country, to the weakening of my maſter's kingdom. But now Great-heart replied, I am a ſervant of the God of heaven; my buſineſs is to perſuade ſinners to repentance: I am commanded to do my endeavour to turn men, women, and children, from darkneſs to light, and from the power of Satan unto God; and if this be indeed the ground of thy quarrel, let us fall to it as ſoon as thou wilt.

*The giant and Mr Great-heart muſt fight.*

Then the giant came up, and Mr Great-heart went to meet him: and as he went, he drew his ſword, but the giant had a club. So without more ado they fell to it, and at the firſt blow the giant ſtruck Mr Great-heart down upon one of his knees; with that the women and children cried: ſo Mr Great-heart recovering himſelf, laid about him in full luſty manner and gave the giant a wound in his arm: thus he fought for the ſpace of an hour, to that height of heat, that the breath came out of the giant's noſtrils, as the heat doth out of a boiling cauldron.

*Weak folks prayers at ſome times help ſtrong folks cries.*

Then they ſat down to reſt them, but Mr Great-heart betook himſelf to prayer; alſo the women and children did nothing but ſigh and cry all the time that the battle did laſt.

When they had reſted them, and taken breath, they both fell to it again, and Mr Great-heart with a full blow fetched the giant down to the ground: nay, hold, let me recover, quoth he, So Mr Great-heart let him fairly get up; ſo to it they went again, and the giant miſſed but little of breaking Mr Great-hearts ſkull with his club.

Mr Great-heart ſeeing that, runs to him in the full heat of his ſpirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr Great-heart ſeconded his blow, and ſmote the head of the giant from his ſhoulders. Then the women and children rejoiced, and Mr Great-heart alſo praiſed God for the deliverance he had wrought.

When this was done, they among themſelves erected a pillar, and faſtned the giant's head thereon, and wrote under in letters that paſſengers might read;

*He that did wear this head, was one*
*That Pilgrims did miſuſe;*
*He ſtopt their way, he ſpared none,*
*But did them all abuſe:*
*Until that I Great-heart aroſe,*
*The Pilgrim's guide to be;*
*Until that I did him oppoſe,*
*That was their enemy.*

Now I ſaw that they went to the aſcent that was a little way off, caſt up to be a proſpect for Pilgrims, (that was the place from whence Chriſtian had the firſt ſight of Faithful his brother). Wherefore here thy ſat down, and reſted; they alſo here did eat and drink, and make merry; for that they had gotten deliverance from this ſo dangerous an enemy. As they ſat thus and did eat, Chriſtiana aſked the guide, If he had caught no hurt in the battle? Then ſaid Mr Great-heart, No, ſave a little on my fleſh; yet that alſo ſhall be ſo far from being to my detriment, that it is at preſent a proof of my love to my Maſter and you, and ſhall be a means, by grace, to increaſe my reward at laſt.

But was you not afraid, good Sir, when you ſaw him come with his club?

It is my duty, ſaid he, to miſtruſt my own ability, that I may have reliance on him that is ſtronger than all. But what did you think when he fetched you down to the ground at the firſt blow? Why I thought, quoth he, that ſo my Maſter himſelf was ſerved, and yet he it was that conquered at laſt.

*Matth.* When you all have thought what you pleaſe, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I ſee no reaſon why we ſhould diſtruſt our God any more, ſince he has now, and in ſuch a place as this, given us ſuch teſtimony of his love as this.

Then they got up, and went forward: Now a little before them ſtood an oak, and under it, when they came to it, they found an old Pilgrim faſt aſleep; they knew that he was a pilgrim by his cloaths, and his ſtaff and his girdle.

So the Guide, Mr Great-heart, awaked him, and the old Gentleman as he lift up his eyes, cried out, What is the matter? Who are you? And what is your buſineſs here?

*Great-heart.* Come man, be not ſo hot, here is none but friends: yet the old man gets up, and ſtands upon his guard, and will know of them what they were. Then ſaid the guide, my name is *Great-heart*, I am the guide of theſe Pilgrims, which are going to the celeſtial country.

*Honeſt.* Then ſaid Mr Honeſt, I cry you mercy; I feared that you had been of the company of thoſe that ſome time ago did rob Little-faith of his money; but now I look better about me; I perceive you are honeſter people.

*Great-heart.* Why what would or could you have done, or have helped yourſelf, if we indeed had been of that company!

*Hon.* Done! Why, I would have fought as long as breath had been in me; and had I ſo done, I am ſure you could never have given me the worſt on it; for a Chriſtian can never be overcome, unleſs he ſhould yield of himſelf.

*Great-heart.* Well ſaid, Father Honeſt, quoth the guide; for by this I know thou art a cock of the right kind, for thou haſt ſaid the truth.

*Hon.* And by this alſo I know that thou knoweſt what true pilgrimage is; for all others do think, that we are the ſooneſt overcome of any.

*Great-heart.* Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

*Hon.* My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Deſtruction.

*Great-heart.* Oh! Are you that countryman? Then I deem I have half a gueſs of you, your name is *Old Honeſty*, is it not? So the old gentleman bluſhed, and ſaid, Not *Honeſty* in the abſtract, but *Honeſt* is my name, and I wiſh that my nature may agree to what I am called.

*Hon.* But, Sir, ſaid the old gentleman, how could you gueſs that I am ſuch a man, ſince I came from ſuch a place?

*Great-heart.* I had heard of you before by my Maſter; for he knows all things that are done on the earth: But I have often wondered that any ſhould come from your place, for your town is worſe than is the city of Deſtruction itſelf.

*Hon.* Yes, we lie more off from the ſun, and ſo are more cold and ſenſeleſs; but was a man in a mountain of ice, yet if the Sun of Righteouſneſs will ariſe upon him, his frozen heart ſhall feel a thaw; and thus it has been with me.

*Great-heart.* I believe it, Father Honeſt, I believe it; for I know the thing is true.

Then the old gentleman ſaluted all the Pilgrims with a holy kiſs of charity, and aſked them of their names, and how they had fared ſince they ſet out on their pilgrimage.

*Chr.* Then ſaid Chriſtiana, My name I ſuppoſe you have heard of; good Chriſtian was my huſband, and theſe four were his children. But can you think how the old gentleman was taken, when ſhe told him who ſhe was! He ſkipped, he ſmiled, and bleſſed them with a thouſand good wiſhes, ſaying,

*Hon.* I have heard much of your huſband, and of his travels and wars, which he underwent in his days. Be it ſpoken to your comfort, the name of your huſband rings all over theſe parts of the world; his faith, his courage, his enduring, and his ſincerity under all, has made his name famous. Then he turned to the boys, and aſked them of their names, which they told him: And then ſaid he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Samuel, ſaid he, be thou like Samuel the prophet, a man of faith and prayer. Joſeph, ſaith he, be thou like Joſeph in Potiphar's houſe, chaſte, and one that flies from temptation. And James, be thou like James the Juſt, and like James the brother of our Lord. Then they told him of Mercy, and how ſhe had left her town and her kindred to come along with Chriſtiana, and with her ſons. At that the old honeſt man ſaid, Mercy is thy name; by Mercy ſhalt thou be ſuſtained, and carried through all thoſe difficulties that ſhall aſſault thee in thy way, till thou ſhalt come thither, where thou ſhalt look the *Fountain of mercy in the face with comfort*.

All this while the guide Mr Great-heart was very well pleaſed, and ſmiled upon his companion.

Now, as they walked together, the guide aſked the old gentleman, If he did not know one Mr Fearing, that came on pilgrimage out of his parts?

*Hon.* Yes, very well, ſaid he; he was a man that had the root of the matter in him; but he was one of the moſt troubleſome pilgrims that I ever met with in all my days.

*Great-heart.* I perceive you knew him; for you have given a very right character of him.

*Hon.* Knew him! I was a great companion of his; I was with him moſt an end; when he firſt began to think of what would come upon us hereafter, I was with him.

*Great-heart.* I was his guide from my Maſter's houſe to the gate of the celeſtial city.

*Hon.* Then you knew him to be a troubleſome one.

*Great-heart.* I did ſo; but I could very well bear it; for men of my calling are oftentimes intruſted with the conduct of ſuch as he was.

*Hon.* Well then, pray let us hear a little of him, and how he managed himſelf under your conduct.

*Great-heart.* Why, he was always afraid that he ſhould come ſhort whither he had a deſire to go. Every thing frighted him that he heard any body ſpeak of, that had but the leaſt appearance of oppoſition in it. I hear that he lay roaring at the Slough of Deſpond, for above a month together; nor durſt he, for all he ſaw ſeveral go over before him, venture, tho' they many of them offered to lend him their hands. He would not go back neither. The celeſtial city, he ſaid, he ſhould die if he came not to it, and yet was dejected at every difficulty, and ſtumbled at every ſtraw that any body caſt in his way. Well, after he had lain at the Slough of Deſpond a great while, as I have told you, one ſun-ſhine morning, I do not know how, he ventured, and ſo got over; but when he was over, he would ſcarce believe it. He had, I think, a Slough of Deſpond in his mind, a ſlough that he carried every where with him, or elſe he could never have been as he was. So he came up to the gate, you know what I mean, that ſtands at the head of this way; and there alſo he ſtood a good while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and ſay, that he was not worthy: for all he got before ſome to the gate, yet many of them went in before him. There the poor man would ſtand ſhaking and ſhrinking; I dare ſay it would have pitied one's heart to have ſeen him; nor would he go back again. At laſt he took the hammer that hanged at the gate in his hand, and gave a ſmall rap or two; then one opened to him, but he ſhrunk back as before. He that opened ſtept out after him, and ſaid, Thou trembling one, what wanteſt thou? With that he fell down to the ground. He that ſpoke to him wondered to ſee him ſo faint. He ſaid to him, Peace be to thee; up, for I have ſet open the door to thee; come in; for thou art bleſſed. With that he got up, and went in trembling; and when he was in, he was aſhamed to ſhew his face. Well, after he had been entertained there a-while, as you know how the manner is, he was bid go on his way, and alſo told the way he ſhould take. So he came till he came to our houſe; but as he behaved himſelf at the gate, ſo did he at my maſter the Interpreter's door. He lay thereabouts in the cold a good while, before he would adventure to call, yet he would not go back: and the nights were long and cold then. Nay, he had a note of neceſſity in his boſom to my maſter to receive him, and grant him the comfort of his houſe, and alſo to allow him a ſtout and valiant conductor, becauſe he was himſelf ſo chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almoſt ſtarved: Yea, ſo great was his dejection, that though he ſaw ſeveral others for knocking got in, yet he was afraid to venture. At laſt, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and aſked what he was? but, poor man, the water ſtood in his eyes: So I perceived what he wanted. I went therefore in, and told it in the houſe, and we ſhewed the things to our Lord: So he ſent me out again, to entreat him to come in; but I dare ſay, I had hard work to do it. At laſt he came in; and I will ſay that for my Lord, he carried it wonderfully loving to him. There were but a few good bits at the table, but ſome of it was laid upon his trencher. Then he preſented the note, and my Lord looked thereon, and ſaid his deſire ſhould be granted. So when he had been there a good while, he ſeemed to get ſome heart, and to be a little more comforted; for my maſter, you muſt know, is one of very tender bowels, eſpecially to them that are afraid; wherefore he carried it ſo towards him, as might tend moſt to his encouragement. Well, when he had a ſight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Chriſtian before, gave him a bottle of ſpirits, and ſome comfortable things to eat. Thus we ſet forward, and I went before him, but the man was but of few words, only he would ſigh aloud.

*He is a little encouraged at the Interpreter's houſe.*

When we were come to where the three fellows were hanged, he ſaid, that he doubted that that would be his end alſo: Only he ſeemed glad when he ſaw the croſs and the ſepulchre; there I confeſs he deſired to ſtay a little to look; and he ſeemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no ſtick at that, nor did he much fear the lions; for you muſt know, that his troubles were not about ſuch things as theſe; his fear was about his acceptance at laſt.

I got him in at the houſe Beautiful, I think, before he was willing; alſo when he was in, I brought him acquainted with the damſels that were of the place, but he was aſhamed to make himſelf much known in company: He deſired much to be alone, yet he always loved good talk, and often would get behind the ſkreen to hear it: He alſo loved much to ſee ancient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in thoſe two houſes from which he came laſt, to wit, at the gate, and that of the Interpreter, but that he durſt not be ſo bold as to aſk.

*He was very pleaſant in the Valley of Humiliation.*

When we went alſo from the houſe Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I ſaw a man in my life; for he cared not how mean he was, ſo he might be happy at laſt. Yea, I think there was a kind of ſympathy betwixt that valley and him; for I never ſaw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiſs the very flowers that grew in this valley. He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I ſhould have loſt my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out of it. He made ſuch a noiſe, and ſuch an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or ſince. I ſuppoſe theſe enemies here had now a ſpecial check from our Lord, and a command not to meddle until Mr Fearing was paſſed over it.

It would be too tedious to tell you of all; we will therefore only mention a paſſage or two more. When he was come to Vanity-fair, I thought he would have fought with all the men in the fair; I feared there we ſhould both have been knocked on the head, ſo hot was he againſt their fooleries. Upon the inchanted ground he was alſo very wakeful. But when he was come to the river, where was no bridge, there again he was in a heavy caſe: Now, now, he ſaid, he ſhould be drowned for ever, and ſo never ſee that face with comfort, that he had come ſo many miles to behold.

*His boldneſs at laſt.*

And here alſo I took notice of what was very remarkable; the water of that river was lower at this time than ever I ſaw it in all my life; ſo he went over at laſt, not much above wet-ſhod. When he was going up to the gate, Mr Great-heart began to take his leave of him, and to wiſh him a good reception above; ſo he ſaid, I ſhall, I ſhall. Then parted we aſunder, and I ſaw him no more.

*Hon.* Then it ſeems he was well at laſt.

*Great-heart.* Yes, yes; I never had doubt about him; he was a man of a choice ſpirit, only he was always kept very low, and that made his life ſo burdenſome to himſelf, and ſo very troubleſome to others, Pſal. 83.; Rom. 14. 21.; 1 Cor. 8. 13. He was, above many, tender of ſin; he was ſo afraid of doing injuries to others, that he often would deny himſelf of that which was lawful, becauſe he would not offend.

*Hon.* But what ſhould be the reaſon that ſuch a good man ſhould be all his days ſo much in the dark?

*Reaſon good men are ſo in the dark.*

*Great-heart.* There are two ſorts of reaſons for it; one is, The wiſe God will have it ſo; ſome muſt pipe, and ſome muſt weep: Now Mr Fearing was one that played upon the baſs; he and his fellows ſound the ſackbut, whoſe notes are more doleful than the notes of other muſic are; though indeed ſome ſay, the baſs is the ground of muſic. And for my part, I care not at all for that profeſſion that begins not in heavineſs of mind. The firſt ſtring that the muſician uſually touches is the baſs, when he intends to put all in tune: God alſo plays upon this ſtring firſt, when he ſets the ſoul in tune for himſelf. Only there was the imperfection of Mr Fearing, he could play upon no other muſic but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers, and becauſe in the book of the Revelations the ſaved are compared to a company of muſicians that play upon their trumpets and harps, and ſing their ſongs before the throne.

*Hon.* He was a very zealous man, as one may ſee by what relation you have given of him; difficulties, lions, or Vanity-fair, he feared not at all; it was only ſin, death, and hell, that was to him a terror, becauſe he had ſome doubts about his intereſt in that celeſtial country.

*Great-heart.* You ſay right; thoſe were the things that were his troubles; and they, as you have well obſerved, aroſe from the weakneſs of his mind thereabout, not from weakneſs of ſpirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it ſtood in his way. But thoſe things with which he was oppreſſed, no man ever yet could ſhake off with eaſe.

*Chr.* Then ſaid Chriſtiana, This relation of Mr Fearing has done me good: I thought no body had been like me; but I ſee there was ſome reſemblance betwixt this good man and I, only we differ in two things: his troubles were ſo great, that they brake out, but mine I kept within: his alſo lay ſo hard upon him, they made him that he could not knock at the houſes provided for entertainment; but my troubles were always ſuch as made me knock the louder.

*Mer.* If I might alſo ſpeak my mind, I muſt ſay, that ſomething of him has alſo dwelt in me; for I have ever been more afraid of the lake, and the loſs of a place in Paradiſe, than I have been at the loſs of other things. O! thought I, may I have the happineſs to have a habitation there, it is enough, though I part with all the world to win it.

*Matth.* Then ſaid Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies ſalvation; but if it was ſo with ſuch a good man as he, why may it not alſo go well with me?

*James.* No fears, no grace, ſaid James. Though there is not always grace where there is the fear of hell, yet to be ſure there is no grace where there is no fear of God.

*Great-heart.* Well ſaid, James, thou haſt hit the mark; for the fear of God is the beginning of wiſdom; and to be ſure they that want the beginning have neither middle nor end. But we will here conclude our diſcourſe of Mr Fearing, after we have ſent after him his farewell.

*Whilſt, Maſter Fearing, thou didſt fear*
*Thy God, and waſt afraid*
*Of doing any thing, while here,*
*That would have thee betray'd.*
*And didſt thou fear the lake and pit?*
*Would others do ſo too!*
*For, as for them that want thy wit,*
*They do themſelves undo.*

Now I ſaw, that they all went on in their talk: for after Mr Great-heart had made an end with Mr Fearing, Mr Honeſt began to tell them of another, but his name was *Mr Self-will.* He pretended himſelf to be a pilgrim, ſaid Mr Honeſt; but I perſuade myſelf he never came in at the gate that ſtands at the head of the way.

*Great-heart.* Had you ever any talk with him about it?

*Hon.* Yes, more than once or twice; but he would always be like himſelf, ſelf-willed. He neither cared for man nor argument, nor example; what his mind prompted him to, that he would do, and nothing elſe could he be got to.

*Great-heart.* Pray what principles did he hold? for I ſuppoſe you can tell.

*Hon.* He held, That a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he ſhould be certainly ſaved.

*Great-heart.* How! If he had ſaid, it is poſſible for the beſt to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice abſolutely, but on condition that we watch and ſtrive. But this I perceive is not the thing: but if I underſtand you right, your meaning is, that he was of that opinion, that it was allowable ſo to be.

*Hon.* Ay, ay, ſo I mean, and ſo he believed and practiſed.

*Great-heart.* But what grounds had he for his ſo ſaying?

*Hon.* Why, he ſaid he had the ſcripture for his warrant.

*Great-heart.* Prithee, Mr Honeſt, preſent us with a few particulars.

*Hon.* So I will. He ſaid, to have to do with other mens wives, had been practiſed by David, God's beloved; and therefore he could do it. He ſaid, to have more women than one was a thing that Solomon practiſed; and therefore he could do it. He ſaid, that Sarah, and the godly midwives of Egypt lied, and ſo did Rahab; and therefore he could do it. He ſaid, that the diſciples went at the bidding of their Maſter, and took away the owner's aſs; and therefore he could do ſo too. He ſaid, that Jacob got the inheritance of his father, in way of guile and diſſimulation; and therefore he could do ſo too.

*Great-heart.* Highly baſe indeed! And are you ſure he was of this opinion?

*Hon.* I have heard him plead for it, bring ſcripture for it, bring arguments for it, &c.

*Great-heart.* An opinion that is not fit to be with any allowance in the world.

*Hon.* You muſt underſtand me rightly: He did not ſay that any man might do this; but, that thoſe that had the virtues of thoſe that did ſuch things, might alſo do the ſame.

*Great-heart.* But what more falſe than ſuch a concluſion? For this is as much as to ſay, That becauſe good men heretofore have ſinned of infirmity, therefore he had an allowance to do it of a preſumptuous mind; or if, becauſe a child, by the blaſt of the wind, or for that it ſtumbled at a ſtone, fell down and defiled itſelf in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could ſo far have been blinded by the power of luſt! But what is written muſt be true; they *ſtumble at the word, being diſobedient, whereunto alſo they were appointed.*

His ſuppoſing that ſuch may have the godly mens virtues, who addict themſelves to their vices, is alſo a deluſion as ſtrong as the other. It is juſt as if the dog ſhould ſay, I have, or may have, the qualities of the child, becauſe I lick up its ſtinking excrements. To eat up the ſin of God's people, Hoſ. 4. 8. is no ſign of one that is poſſeſſed with their virtues. Nor can I believe, that one that is of this opinion can at preſent have faith or love in him. But I know you have made ſome ſtrong objections againſt him; prithee what can he ſay for himſelf?

*Hon.* Why, he ſays, to do this by way of opinion, ſeems abundant more honeſt, than to do it, and yet hold contrary to it in opinion.

*Great-heart.* A very wicked anſwer; for though, to let looſe the bridle to luſts, while our opinions are againſt ſuch things, is bad; yet to ſin, and plead a toleration ſo to do, is worſe: the one ſtumbles beholders accidentally, the other leads them into the ſnare.

*Hon.* There are many of this man's mind, that have not this man's mouth, and that makes going on pilgrimage of ſo little eſteem as it is.

*Great-heart.* You have ſaid the truth, and it is to be lamented; but he that feareth the King of paradiſe, ſhall come out of them all.

*Chr.* There are ſtrange opinions in the world. I know one that ſaid, It was time enough to repent when we come to die.

*Great-heart.* Such are not over wiſe: That man would have been loth, might he have had a week to run twenty miles in his life, to have deferred that journey to the laſt hour of that week.

*Hon.* You ſay right; and yet the generality of them that count themſelves pilgrims, do intend to do thus. I am, as you ſee, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have ſeen ſome that have ſet out as if they would drive all the world afore them, who yet have in a few days died as they in the wilderneſs, and ſo never got ſight of the promiſed land.

I have ſeen ſome that have promiſed nothing at firſt ſetting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have ſeen ſome who have run haſtily forward, that again have, after a little time, run as faſt juſt back again.

I have ſeen ſome who have ſpoke very well of a pilgrim's life at firſt, that after a while have ſpoken as much againſt it.

I have heard ſome, when they firſt ſet out for paradiſe, ſay poſitively, there is ſuch a place; who when they have been almoſt there, have come back again, and ſaid there was none.

I have heard ſome vaunt what they would do in caſe they ſhould be oppoſed, that have even at a falſe alarm fled faith, the pilgrim's way, and all.

*Freſh news of trouble.*

Now as they were thus in their way, there came one running to meet them, and ſaid, Gentlemen, and you of the weaker ſort, if you love life, ſhift for yourſelves, for the robbers are before you.

*Great-heart's reſolution.*

*Great-heart.* Then ſaid Mr Great-heart, they be the three that ſet upon Little-faith heretofore. Well, ſaid he, we are ready for them; ſo they went on their way: Now they looked at every turning when they ſhould have met with the villains; but whether they heard of Mr Great-heart, or whether they had ſome other game, they came not up to the pilgrims.

*Chr.* Chriſtiana then wiſhed for an inn for herſelf and her children, becauſe they were weary. Then ſaid Mr Honeſt, There is one a little before us, where a very honourable diſciple, one *Gaius*, dwells. So they all concluded to turn in thither, Rom. 15. 23. and the rather, becauſe the old gentleman gave him ſo good a report. So when they came to the door, they went in, not knocking; for folks uſe not to knock at the door of an inn. Then they called for the maſter of the houſe, and he came to them: ſo they aſked if they might lie there that night?

*Gaius entertains them and how.*

*Gaius.* Yes, gentlemen, if you be true men, for my houſe is for none but pilgrims. Then was Chriſtiana, Mercy, and the boys, the more glad, for that the innkeeper was a lover of pilgrims. So they called for rooms, and he ſhewed them one for Chriſtiana and her children, and Mercy, and another for Mr Great-heart and the old gentleman.

*Great-heart.* Then ſaid Mr Great-heart, good Gaius What haſt thou for ſupper? for theſe pilgrims are come far to day, and are weary.

*Gaius.* It is late ſaid Gaius, ſo we cannot conveniently go out to ſeek food; but ſuch as we have you ſhall be welcome to, if that will content you.

*Great-heart.* We will be content with what thou haſt in the houſe; foraſmuch as I have proved thee, thou art never deſtitute of that which is convenient.

Then he went down and ſpake to the cook, whoſe name was *Taſte-that-which-is-good*, to get ready ſupper for ſo many pilgrims. This done, he comes up again, Come, my good friends, you are welcome to me, and I am glad that I have a houſe to entertain you; and while ſupper is making ready, if you pleaſe, let us entertain one another with ſome good diſcourſe: So they all ſaid, Content.

*Gaius.* Then ſaid Gaius, Whoſe wife is this aged matron? and whoſe daughter is this young damſel?

*Great-heart.* The woman is the wife of one Chriſtian, a pilgrim of former times; and theſe are his children. The maid is one of her acquaintance; one that ſhe hath perſuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his ſteps: yea, if they do but ſee any place where the old Pilgrim hath lain, or any print of his foot, it miniſtreth joy to their hearts, and they covet to lie or tread in the ſame.

*Gaius*. Then ſaid Gaius, is this Chriſtian's wife? and are theſe Chriſtian's children? I knew your huſband's father, yea, alſo his father's father. Many have been good of this ſtock; their anceſtors dwelt firſt at Antioch. Chriſtian's progenitors (I ſuppoſe you have heard your huſband talk of them) were very worthy men. They have, above any that I know, ſhewed themſelves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your huſband's relations that have ſtood all trials for the ſake of the truth. Stephen, that was one of the firſt of the family from whence your huſband ſprang, was knocked on the head with ſtones, Acts 7. 59, 60.; & 12. 8. James, another of this generation, was ſlain with the edge of the ſword. To ſay nothing of Paul and Peter, men anciently of the family from whence your huſband came, there was Ignatius, who was caſt to the lions; Romanus, whoſe fleſh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a baſket in the ſun, for the waſps to eat; and he who they put into a ſack, and caſt him into the ſea to be drowned. It would be utterly impoſſible to count up all that family that have ſuffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to ſee that thy huſband has left behind him four ſuch boys as theſe. I hope they will bear up their father's name, and tread in their father's ſteps, and come to their father's end.

*Great-heart*. Indeed, Sir, they are likely lads; they ſeem to chuſe heartily their father's way's.

*Advice to Chriſtiana about her boys.*

*Gaius*. That is it that I ſaid, wherefore Chriſtian's family is like ſtill to ſpread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: Wherefore, let Chriſtiana look out ſome damſels for her ſons, to whom they may be betrothed, *&c.* that the name of their father, and the houſe of his progenitors may never be forgotten in the world.

*Hon*. It is pity his family ſhould fall and be extinct.

*Gaius*. Fall it cannot, but be diminiſhed it may; but let Chriſtiana take my advice, and that is the way to uphold it.

And, Chriſtiana, ſaid this innkeeper, I am glad to ſee thee and thy friend Mercy together here, a lovely couple. And may I adviſe, Take Mercy into a nearer relation to thee: If ſhe will, let her be given to Matthew thy eldeſt ſon; it is the way to preſerve a poſterity in the earth. So this match was concluded, and in proceſs of time they were married; But more of that hereafter.

*Gal.* 4.

*Why women of old ſo much deſired children.*

Gaius alſo proceeded, and ſaid, I will now ſpeak on the behalf of women, to take away their reproach. For as death and the curſe came into the world by a woman, Gen. 3. ſo alſo did life and health. *God ſent forth his Son, made of a woman.* Yea, to ſhew how much thoſe that came after did abhor the act of the mother, this ſex in the Old Teſtament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will ſay again, That when the Saviour was come, women rejoiced in him, before either man or angel; Luke 2.; & 8. 2, 3.; & 7. 37.—50.; John 11. 2.; & 2. 3.; Luke 23. 27.; Matth. 27. 55, 56, 60.; Luke 24. 22, 23. I read not, ever man did give unto Chriſt ſo much as one groat, but women followed him, and miniſtred to him of their ſubſtance. It was a woman that waſhed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the croſs; and women that followed him from the croſs, and that ſat by his ſepulchre when he was buried. They were women that were firſt with him at his reſurrection-morn; and women that brought tidings firſt to his diſciples, that he was riſen from the dead. Women therefore are highly favoured, and ſhew by theſe things, that they are ſharers with us in the grace of life.

Now the cook ſent up to ſignify that ſupper was almoſt ready, and ſent one to lay the cloth, and the trenchers, and to ſet the ſalt and bread in order.

Then ſaid Matthew, the ſight of this cloth, and of this forerunner of the ſupper, begetteth in me a greater appetite to my food than I had before.

*Gaius*. So let all miniſtring doctrines to thee in this life beget in thee a greater deſire to ſit at the ſupper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as ſetting of ſalt upon the board, when compared with the feaſt that our Lord will make for us when we come to his houſe.

So ſupper came up; and firſt a heave-ſhoulder and a wave-breaſt were ſet upon the table before them, to ſhew, that they muſt begin the meal with prayer and praiſe to God. The heave-ſhoulder David lifted his heart up to God with; and with the wave-breaſt, where his heart lay, with that he uſed to lean upon his harp, when he played. Theſe two diſhes were very freſh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine as red as blood. So Gaius ſaid to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a diſh of milk well crumbled: But Gaius ſaid, *Let the boys have that, that they may grow thereby.*

Then they brought up in courſe a diſh of butter and honey. Then ſaid Gaius, Eat freely of this; for this is good to cheer up, and ſtrengthen your judgements and underſtandings. This was our Lord's diſh when he was a child: *Butter and honey ſhall he eat, that he may know how to refuſe the evil, and chuſe the good.*

Then they brought him up a diſh of apples, and they were very good taſted fruit. Then ſaid Matthew, May we eat apples, ſince they were ſuch, by and with which the ſerpent beguiled our firſt mother?

Then ſaid Gaius,

*Apples were they with which we were beguil'd;*
*Yet ſin, not apples, hath our ſouls defil'd:*
*Apples forbid, if eat, corrupt the blood;*
*To eat ſuch, when commanded, does us good.*
*Drink of his flagons then, thou church, his dove,*
*And eat his apples, who are ſick of love.*

Then ſaid Matthew, I made the ſcruple, becauſe I a while ſince was ſick with eating fruit.

*Gaius*. Forbidden fruit will make you ſick, but not what our Lord has tolerated.

While they were thus talking, they were preſented with another diſh, and it was a diſh of nuts. Then ſaid ſome at the table, nuts ſpoil tender teeth, eſpecially the teeth of the children: Which when Gaius heard, he ſaid:

*Hard texts are nuts (I will not call them cheaters)*
*Whoſe ſhells do keep their kernels from the eaters.*
*Open then the ſhells, and you ſhall have the meat;*
*They here are brought for you to crack and eat.*

Then were they very merry, and ſat at the table a long time, talking of many things. Then ſaid the old gentleman, My good landlord, while ye are here cracking your nuts, if you pleaſe, do you open this riddle.

[A riddle put forth by old Honeſt.]

*A man there was, though ſome did count him mad,*
*The more he caſt away, the more he had.*

Then they all gave good heed, wondering what good Gaius would ſay; ſo he ſat ſtill a while, and then thus replied:

[Gaius opens it.]

*He who thus beſtows his goods upon the poor,*
*Shall have as much again, and ten times more.*

Then ſaid Joſeph, I dare ſay, Sir, I did not think you could have found it out.

Oh! ſaid Gaius, I have been trained up in this way a great while; Nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby. *There is that ſcattereth, yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himſelf rich, yet hath nothing: there is that maketh himſelf poor, yet hath great riches.*

Then Samuel whiſpered to Chriſtiana his mother, and ſaid, Mother, this is a very good man's houſe, let us ſtay here a good while and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the hoſt over-hearing ſaid, With a very good will, my child.

So they ſtaid here more than a month, and Mercy was given to Matthew to wife.

While they ſtayed here, Mercy, as her cuſtom was would be making coats and garments to give to the poor, by which ſhe brought a very good report upon pilgrims.

But to return again to our ſtory; After ſupper, the lads deſired a bed; for they were weary with travelling. Then Gaius called to ſhew them their chamber; but ſaid Mercy, I will have them to bed. So ſhe had them to bed, and they ſlept well; but the reſt ſat up all night; for Gaius and they were ſuch ſuitable company, that they could not tell how to part. Then after much talk of their Lord, themſelves, and their journey, old Mr Honeſt, he that put forth the riddle to Gaius began to nod. Then ſaid Great-heart, What, Sir, you begin to be drowſy; come, rub up; now here is a riddle for you. Then ſaid Mr Honeſt, Let us hear it.

Then ſaid Mr Great-heart.

[A riddle.]

*He that will kill, muſt firſt be overcome:*
*Who live abroad would, firſt muſt die at home.*

Ha! ſaid Mr Honeſt, it is a hard one: hard to expound, and harder to practiſe. But, come, landlord, ſaith he, I will, if you pleaſe, leave my part to you, do you expouud it, and I will hear what you ſay.

No, ſaid Gaius, it was put to you, and it is expected you ſhould anſwer it.

Then ſaid the old gentleman,

[The riddle opened.]

*He firſt by grace muſt conquer'd be,*
*That ſin would mortify;*
*Who, that he lives, would convince me,*
*Unto himſelf muſt die.*

It is right, ſaid Gaius: good doctrine and experience teach this. For, firſt, until grace diſplays itſelf, and overcomes the ſoul with its glory, it is altogether without heart to oppoſe ſin; beſides, if ſin is Satan's cords, by which the ſoul lies bound, how ſhould it make reſiſtance, before it is looſed from that infirmity?

Secondly, Nor will any, that knows either reaſon or grace, believe that ſuch a man can be a living monument of grace, that is a ſlave to his own corruption.

And now it comes in my mind, I will tell you a ſtory worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old: the young man had ſtrong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his ſteps as even as did the old one, and was every way as light as he: Who now, or which of them had their graces ſhining cleareſt, ſince both ſeemed to be alike?

*Hon.* The young man's, doubtleſs. For that which heads it againſt the greateſt oppoſition, gives beſt demonſtration that it is ſtrongeſt; eſpecially when it alſo holdeth pace with that which meets not with half ſo much; as to be ſure old age does not.

Beſides, I have obſerved, that old men have bleſſed themſelves with this miſtake; namely, taking the decays of nature for a gracious conqueſt over corruptions, and ſo have been apt to beguile themſelves. Indeed, old men that are gracious, are beſt able to give advice to them that are young, becauſe they have ſeen moſt of the emptineſs of things: but yet, for an old and a young man to ſet out both together, the young one has the advantage of the faireſt diſcovery of a work of grace within him, though the old man's corruptions are naturally the weakeſt.

Thus they ſat talking till break of day. Now when the family was up, Chriſtiana bid her ſon James that he ſhould read a chapter; ſo he read the 53d of Iſaiah: When he had done, Mr Honeſt aſked why it was ſaid, *That the Saviour is ſaid to come out of a dry ground, and alſo that he had no form or comelineſs in him?*

*Another queſtion.*

*Great-heart.* Then ſaid Mr Great-heart, To the firſt I anſwer, Becauſe the church of the Jews, of which Chriſt came, had then almoſt loſt all the ſap and ſpirit of religion. To the ſecond I ſay, The words are ſpoken in the perſon of unbelievers, who becauſe they want the eye that can ſee into our Prince's heart, therefore they judge of him by the meanneſs of his outſide.

Juſt like thoſe that know not that precious ſtones are covered over with a homely cruſt; who, when they have found one, becauſe they know not what they have found, caſt it away again, as men do a common ſtone.

Well, ſaid Gaius, now you are here, and ſince, as I know, Mr Great-heart is good at his weapons, if you pleaſe, after we have refreſhed ourſelves, we will walk into the fields, to ſee if we can do any good. About a mile from hence, there is one *Slay-good*, a giant, that does much annoy the King's highway in theſe parts: and I know whereabout his haunt is; he is maſter of a number of thieves; it would be well if we could clear theſe parts of him.

So they conſented, and went, Mr Great-heart with his ſword, helmet, and ſhield; and the reſt with ſpears and ſtaves.

*Giant Slay-good found with one* Feeble-mind *in his hand.*

When they came to the place where he was, they found him with one *Feeble-mind* in his hand, whom his ſervants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpoſe, after that, to pick his bones; for he was of the nature of fleſh eaters.

Well, ſo ſoon as he ſaw Mr Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

*Great-heart.* We want thee: for we are come to revenge the quarrels of the many that thou haſt ſlain of the pilgrims, when thou haſt dragged them out of the King's highway; wherefore come out of thy cave. So he armed himſelf and came out, and to battle they went, and fought for above an hour, and then ſtood ſtill to take wind.

*Slay.* Then ſaid the giant, Why are you here on my ground?

*Great-heart.* To revenge the blood of pilgrims, as I told thee before; ſo they went to it again, and the giant made Mr Great-heart give back; but he came up again, and, in the greatneſs of his mind, he let fly with ſuch ſtoutneſs at the giant's head and ſides, that he made him let his weapon fall out of his hand; ſo he ſmote him, and ſlew him, and cut off his head, and brought it away to the inn. He alſo took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they ſhewed his head to the family, and ſet it up as they had done others before, for a terror to thoſe that ſhall attempt to do as he, hereafter.

Then they aſked Mr Feeble-mind, how he fell into his hands?

*How Feeble-mind came to be a pilgrim.*

*Feeble-mind.* Then ſaid the poor man, I am a ſickly man, as you ſee, and becauſe Death did uſually once a-day knock at my door, I thought I ſhould never be well at home: So I betook myſelf to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no ſtrength at all of body, nor yet of mind, but would, if I could, though I can but crawl, ſpend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he againſt my weakly looks, nor againſt my feeble mind; but gave me ſuch things that were neceſſary for my journey, and bid me hope to the end. When I came to the houſe of the Interpreter, I received much kindneſs there; and becauſe the hill of Difficulty was judged too hard for me, I was carried up that by one of his ſervants. Indeed I have found much relief from pilgrims, though none was willing to go ſo ſoftly as I am forced to do; yet ſtill as they came on, *Gaius.* Then ſaid Gaius, is this Chriſtian's wife? and are theſe Chriſtian's children? I knew your huſband's father, yea, alſo his father's father. Many have been good of this ſtock; their anceſtors dwelt firſt at Antioch. Chriſtian's progenitors (I ſuppoſe you have heard your huſband talk of them) were very worthy men. They have, above any that I know, ſhewed themſelves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your huſband's relations that have ſtood all trials for the ſake of the truth. Stephen, that was one of the firſt of the family from whence your huſband ſprang, was knocked on the head with ſtones, Acts 7. 59, 60.; & 12. 8. James, another of this generation, was ſlain with the edge of the ſword. To ſay nothing of Paul and Peter, men anciently of the family from whence your huſband came, there was Ignatius, who was caſt to the lions; Romanus, whoſe fleſh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a baſket in the ſun, for the waſps to eat; and he who they put into a ſack, and caſt him into the ſea to be drowned. It would be utterly impoſſible to count up all that family that have ſuffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to ſee that thy huſband has left behind him four ſuch boys as theſe. I hope they will bear up their father's name, and tread in their father's ſteps, and come to their father's end.

*Great-heart.* Indeed, Sir, they are likely lads; they ſeem to chuſe heartily their father's way's.

*Advice to Chriſtiana about her boys.*

*Gaius.* That is it that I ſaid, wherefore Chriſtian's family is like ſtill to ſpread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: Wherefore, let Chriſtiana look out ſome damſels for her ſons, to whom they may be betrothed, *&c.* that the name of their father, and the houſe of his progenitors may never be forgotten in the world.

*Hon.* It is pity his family ſhould fall and be extinct.

*Gaius.* Fall it cannot, but be diminiſhed it may; but let Chriſtiana take my advice, and that is the way to uphold it.

And, Chriſtiana, ſaid this innkeeper, I am glad to ſee thee and thy friend Mercy together here, a lovely couple. And may I adviſe, Take Mercy into a nearer relation to thee: If ſhe will, let her be given to Matthew thy eldeſt ſon; it is the way to preſerve a poſterity in the earth. So this match was concluded, and in proceſs of time they were married; But more of that hereafter.

*Gal.* 4.

*Why women of old ſo much deſired children.*

Gaius alſo proceeded, and ſaid, I will now ſpeak on the behalf of women, to take away their reproach. For as death and the curſe came into the world by a woman, Gen. 3. ſo alſo did life and health. *God ſent forth his Son, made of a woman.* Yea, to ſhew how much thoſe that came after did abhor the act of the mother, this ſex in the Old Teſtament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will ſay again, That when the Saviour was come, women rejoiced in him, before either man or angel; Luke 2.; & 8. 2, 3.; & 7. 37.—50.; John 11. 2.; & 2. 3.; Luke 23. 27.; Matth. 27. 55, 56, 60.; Luke 24. 22, 23. I read not, ever man did give unto Chriſt ſo much as one groat, but women followed him, and miniſtred to him of their ſubſtance. It was a woman that anointed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the croſs; and women that followed him from the croſs, and that ſat by his ſepulchre when he was buried. They were women that were firſt with him at his reſurrection-morn; and women that brought tidings firſt to his diſciples, that he was riſen from the dead. Women therefore are highly favoured, and ſhew by theſe things, that they are ſharers with us in the grace of life.

Now the cook ſent up to ſignify that ſupper was almoſt ready, and ſent one to lay the cloth, and the trenchers, and to ſet the ſalt and bread in order.

Then ſaid Matthew, the ſight of this cloth, and of this forerunner of the ſupper, begetteth in me a greater appetite to my food than I had before.

*Gaius.* So let all miniſtring doctrines to thee in this life beget in thee a greater deſire to ſit at the ſupper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as ſetting of ſalt upon the board, when compared with the feaſt that our Lord will make for us when we come to his houſe.

So ſupper came up; and firſt a heave-ſhoulder and a wave-breaſt were ſet upon the table before them, to ſhew, that they muſt begin the meal with prayer and praiſe to God. The heave-ſhoulder David lifted his heart up to God with; and with the wave-breaſt, where his heart lay, with that he uſed to lean upon his harp, when he played. Theſe two diſhes were very freſh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine as red as blood. So Gaius ſaid to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a diſh of milk well crumbled: But Gaius ſaid, *Let the boys have that, that they may grow thereby.*

Then they brought up in courſe a diſh of butter and honey. Then ſaid, Gaius, Eat freely of this; for this is good to cheer up, and ſtrengthen your judgements and underſtandings. This was our Lord's diſh when he was a child: *Butter and honey ſhall he eat, that he may know how to refuſe the evil, and chuſe the good.*

Then they brought him up a diſh of apples, and they were very good taſted fruit. Then ſaid Matthew, May we eat apples, ſince they were ſuch, by and with which the ſerpent beguiled our firſt mother?

Then ſaid Gaius,

*Apples were they with which we were beguil'd;*
*Yet ſin, not apples, hath our ſouls defil'd:*
*Apples forbid, if eat, corrupt the blood;*
*To eat ſuch, when commanded, does us good.*
*Drink of his flagons then, thou church, his dove,*
*And eat his apples, who are ſick of love.*

Then ſaid Matthew, I made the ſcruple, becauſe I a while ſince was ſick with eating fruit.

*Gaius.* Forbidden fruit will make you ſick, but not what our Lord has tolerated.

While they were thus talking, they were preſented with another diſh, and it was a diſh of nuts. Then ſaid ſome at the table, nuts ſpoil tender teeth, eſpecially the teeth of the children: Which when Gaius heard, he ſaid:

*Hard texts are nuts (I will not call them cheaters)*
*Whoſe ſhells do keep their kernels from the eaters.*
*Open then the ſhells, and you ſhall have the meat;*
*They here are brought for you to crack and eat.*

Then were they very merry, and ſat at the table a long time, talking of many things. Then ſaid the old gentleman, My good landlord, while ye are here cracking your nuts, if you pleaſe, do you open this riddle.

[A riddle put forth by old Honeſt.]

*A man there was, though ſome did count him mad,*
*The more he caſt away, the more he had.*

Then they all gave good heed, wondering what good Gaius would ſay; ſo he ſat ſtill a while, and then thus replied:

[Gaius opens it.]

*He who thus beſtows his goods upon the poor,*
*Shall have as much again, and ten times more.*

Then ſaid Joſeph, I dare ſay, Sir, I did not think you could have found it out.

Oh! ſaid Gaius, I have been trained up in this way a great while; Nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby. *There is that ſcattereth, yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty: There is that maketh himſelf rich, yet hath nothing: there is that maketh himſelf poor, yet hath great riches.*

Then Samuel whiſpered to Chriſtiana his mother, and ſaid, Mother, this is a very good man's houſe, let us ſtay here a good while and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the hoſt over-hearing ſaid, With a very good will, my child.

So they ſtaid here more than a month, and Mercy was given to Matthew to wife.

While they ſtayed here, Mercy, as her cuſtom was would be making coats and garments to give to the poor, by which ſhe brought a very good report upon pilgrims.

But to return again to our ſtory; After ſupper, the lads deſired a bed; for they were weary with travelling. Then Gaius called to ſhew them their chamber; but ſaid Mercy, I will have them to bed. So ſhe had them to bed, and they ſlept well; but the reſt ſat up all night; for Gaius and they were ſuch ſuitable company, that they could not tell how to part. Then after much talk of their Lord, themſelves, and their journey, old Mr Honeſt, he that put forth the riddle to Gaius began to nod. Then ſaid Great-heart, What, Sir, you begin to be drowſy; come, rub up; now here is a riddle for you. Then ſaid Mr Honeſt, Let us hear it.

Then ſaid Mr Great-heart.

[A riddle.]

*He that will kill, muſt firſt be overcome:*
*Who live abroad would, firſt muſt die at home.*

Ha! ſaid Mr Honeſt, it is a hard one: hard to expound, and harder to practiſe. But, come, landlord, ſaith he, I will, if you pleaſe, leave my part to you, do you expouud it, and I will hear what you ſay.

No, ſaid Gaius, it was put to you, and it is expected you ſhould anſwer it.

Then ſaid the old gentleman,

[The riddle opened.]

*He firſt by grace muſt conquer'd be,*
*That ſin would mortify;*
*Who, that he lives, would convince me,*
*Unto himſelf muſt die.*

It is right, ſaid Gaius: good doctrine and experience teach this. For, firſt, until grace diſplays itſelf, and overcomes the ſoul with its glory, it is altogether without heart to oppoſe ſin; beſides, if ſin is Satan's cords, by which the ſoul lies bound, how ſhould it make reſiſtance, before it is looſed from that infirmity?

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And now it comes in my mind, I will tell you a ſtory worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old: the young man had ſtrong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his ſteps as even as did the old one, and was every way as light as he: Who now, or which of them had their graces ſhining cleareſt, ſince both ſeemed to be alike?

*Hon.* The young man's, doubtleſs. For that which heads it againſt the greateſt oppoſition, gives beſt demonſtration that it is ſtrongeſt; eſpecially when it alſo holdeth pace with that which meets not with half ſo much; as to be ſure old age does not.

Beſides, I have obſerved, that old men have bleſſed themſelves with this miſtake; namely, taking the decays of nature for a gracious conqueſt over corruptions, and ſo have been apt to beguile themſelves. Indeed, old men that are gracious, are beſt able to give advice to them that are young, becauſe they have ſeen moſt of the emptineſs of things: but yet, for an old and a young man to ſet out both together, the young one has the advantage of the faireſt diſcovery of a work of grace within him, though the old man's corruptions are naturally the weakeſt.

Thus they ſat talking till break of day. Now when the family was up, Christiana bid her ſon James that he ſhould read a chapter; ſo he read the 53d of Iſaiah: When he had done, Mr Honeſt aſked why it was ſaid, *That the Saviour is ſaid to come out of a dry ground, and alſo that he had no form or comelineſs in him?*

*Another queſtion.*

*Great-heart.* Then ſaid Mr Great-heart, To the firſt I anſwer, Becauſe the church of the Jews, of which Chriſt came, had then almoſt loſt all the ſap and ſpirit of religion. To the ſecond I ſay, The words are ſpoken in the perſon of unbelievers, who becauſe they want the eye that can ſee into our Prince's heart, therefore they judge of him by the meanneſs of his outſide.

Juſt like thoſe that know not that precious ſtones are covered over with a homely cruſt; who, when they have found one, becauſe they know not what they have found, caſt it away again, as men do a common ſtone.

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So they conſented, and went, Mr Great-heart with his ſword, helmet, and ſhield; and the reſt with ſpears and ſtaves.

When they came to the place where he was, they found him with one *Feeble-mind* in his hand, whom his ſervants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpoſe, after that, to pick his bones; for he was of the nature of fleſh eaters.

*Giant Slay-good found with one Feeble-mind in his hand.*

Well, ſo ſoon as he ſaw Mr Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

*Great-heart.* We want thee: for we are come to revenge the quarrels of the many that thou haſt ſlain of the pilgrims, when thou haſt dragged them out of the King's highway; wherefore come out of thy cave. So he armed himſelf and came out, and to battle they went, and fought for above an hour, and then ſtood ſtill to take wind.

*Slay.* Then ſaid the giant, Why are you here on my ground?

*Great-heart.* To revenge the blood of pilgrims, as I told thee before; ſo they went to it again, and the giant made Mr Great-heart give back; but he came up again, and, in the greatneſs of his mind, he let fly with ſuch ſtoutneſs at the giant's head and ſides, that he made him let his weapon fall out of his hand; ſo he ſmote him, and ſlew him, and cut off his head, and brought it away to the inn. He alſo took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they ſhewed his head to the family, and ſet it up as they had done others before, for a terror to thoſe that ſhall attempt to do as he, hereafter.

Then they aſked Mr Feeble-mind, how he fell into his hands?

*How Feeble-mind came to be a pilgrim.*

*Feeble-mind.* Then ſaid the poor man, I am a ſickly man, as you ſee, and becauſe Death did uſually once a-day knock at my door, I thought I ſhould never be well at home: So I betook myſelf to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no ſtrength at all of body, nor yet of mind, but would, if I could, though I can but crawl, ſpend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he againſt my weakly looks, nor againſt my feeble mind; but gave me ſuch things that were neceſſary for my journey, and bid me hope to the end. When I came to the houſe of the Interpreter, I received much kindneſs there; and becauſe the hill of Difficulty was judged too hard for me, I was carried up that by one of his ſervants. Indeed I have found much relief from pilgrims, though none was willing to go ſo ſoftly as I am forced to do; yet ſtill as they came on, they bid me be of good chear; and ſaid, That it was the will of their Lord, that comfort ſhould be given to the feeble-mind, and ſo went on their own pace. When I was come to Aſſault-lane, then this giant met with me, and bid me prepare for an encounter: But, alas! feeble one that I was, I had more need of a cordial: ſo he came up and took me: I conceived he ſhould not kill me: alſo when he had got me into his den, ſince I went not with him willingly, I believed I ſhould come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his maſter, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be ſure I am; but I am as you ſee eſcaped with life, for the which I thank my King as author, and you as the means. Other brunts I alſo look for, but this I have reſolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before, my mind is beyond the river that has no bridge, though I am, as you ſee, but of a feeble mind.

*Hon.* Then ſaid old Mr Honeſt, Have not you ſome time ago been acquainted with one *Mr Fearing* a pilgrim?

*Mr Fearing, Mr Feeble-mind's uncle.*

*Feeble-mind.* Acquainted with him! yes? he came from the town of Stupidity, which lieth four degrees northward of the city of Deſtruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper; he was a little ſhorter than I, but yet we were much of a complexion.

*Hon.* I perceive you know him, and I am apt to believe alſo, that you were related one to another; for you have his whitely look, a caſt like his with your eye, and your ſpeech is much like.

*Feeble-mind.* Moſt have ſaid ſo that have known us both; and beſides, what I have read in him, I have for the moſt part found in myſelf.

*Gaius comforts him*

*Gaius.* Come, Sir, ſaid good Gaius, be of good chear, you are welcome to me, and to my houſe, and what thou haſt a mind to, call for freely; and what thou wouldſt have my ſervants do for thee, they will do it with a ready mind.

*Notice to be taken of Providence.*

Then ſaid Mr Feeble-mind, This is an unexpected favour, and as the ſun ſhining out of a very dark cloud; Did giant Slay-good intend me this favour when he ſtopped me, and reſolved to let me go no farther? Did he intend, that after he had rifled my pocket, I ſhould go to Gaius mine hoſt? Yet ſo it is.

Now, juſt as Mr Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told, That about a mile and a half off, there was one *Mr Not-right*, a pilgrim, ſtruck dead upon the place where he was, with a thunder-bolt.

*Feeble-mind.* Alas! ſaid Mr Feeble-mind, is he ſlain? He over-took me ſome days before I came ſo far as hither, and would be my company keeper: he alſo was with me when Slay-good the giant took me, but he was nimble of his heels, and eſcaped: but it ſeems he eſcaped to die, and I was took to live.

*What one would think doth ſeek to ſlay outright,*
*Oft-times delivers from the ſaddeſt plight,*
*That every providence, whoſe face is death,*
*Doth oft-times to the lowly life bequeath:*
*I taken was, he did eſcape and flee;*
*Hands croſs'd give death to him, and life to me.*

Now about this time, Matthew and Mercy were married; alſo Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time, they yet ſtaid about ten days at Gaius's houſe, ſpending their time, and the ſeaſons, like as pilgrims uſed to do.

*The pilgrims prepare to go forward.*

When they were to depart, Gaius made them a feaſt, and they did eat and drink, and were merry. Now the hour was come that they muſt be gone; wherefore Mr Great-heart called for a reckoning; but Gaius told him, that at his houſe it was not the cuſtom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promiſed him, at his return, whatſoever charge he was at with them faithfully to repay him. Then ſaid Mr Great-heart to him.

*Great-heart.* Beloved, thou doſt faithfully whatſoever thou doſt, to the brethren and to ſtrangers, which have borne witneſs of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly ſort, thou ſhalt do well.

Then Gaius took his leave of them all, and of his children, and particulary of Mr Feeble-mind. He alſo gave him ſomething to drink by the way.

Now Mr Feeble-mind, when they were going out of the door, made as if he intended to linger: The which when Mr Great-heart eſpied, he ſaid, Come, Mr Feeble-mind, pray do you go along with us, I will be your conductor, and you ſhall fare as the reſt.

*Feeble-mind.* Alas! I want a ſuitable companion; you are all luſty and ſtrong, but I, as you ſee, am weak; I chuſe therefore rather to come behind, leſt by reaſon of my many infirmities I ſhould be both a burden to myſelf and to you. I am, as I ſaid a man of a weak and feeble mind, and ſhall be offended and made weak at that which others can bear. I ſhall like no laughing; I ſhall like no gay attire; I ſhall like no unprofitable queſtions: Nay, I am ſo weak a man, as to be offended with that which others have a liberty to do. I do not know all the truth; I am a very ignorant Chriſtian man: Sometimes, if I hear any rejoice in the Lord, it troubles me, becauſe I cannot do ſo too. It is with me, as it is with a weak man among the ſtrong, or as a lamp deſpiſed, (he that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe), ſo that I know not what to do.

*Great-heart.* But, brother, ſaid Mr Great-heart I have it in commiſſion to comfort the feeble minded, and to ſupport the weak. You muſt needs go along with us; we will wait for you; we will lend you our help; we will deny ourſelves of ſome things, both opinionative and practical, for your ſake; we will not enter into doubtful diſputations before you; we will be made all things to you, rather than you ſhall be left behind.

Now all this while they were at Gaius's door; and behold as they were thus in the heat of their diſcourſe Mr Ready-to-halt came by, with his crutches in his hand, and he alſo was going on pilgrimage.

*Feeble-mind.* Then ſaid Mr Feeble-mind to him, How cameſt thou hither? I was but now complaining that I had not a ſuitable companion, but thou art according to my wiſh. Welcome, welcome, good Mr Ready-to-halt, I hope thou and I may be ſome help.

*Ready-to-halt.* I ſhall be glad of thy company, ſaid the other; and good Mr Feeble mind, rather than we will part, ſince we are thus happily met, I will lend thee one of my crutches.

*Feeble-mind.* Nay, ſaid he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occaſion is, it may help me againſt a dog.

*Ready-to-halt.* If either myſelf or my crutches can do thee a pleaſure, we are both at thy command, good Mr feeble mind.

Thus therefore they went on: Mr Great-heart and Mr honeſt went before, Chriſtiana and her children went next, and Mr Feeble-mind, and Mr Ready-to-halt with his crutches, came behind. Then ſaid Mr Honeſt.

*Hon.* Pray, Sir, now we are upon the road, tell us ſome profitable things of ſome that have gone on pilgrimage before us.

*Great-heart.* With a good will. I ſuppoſe you have heard how Chriſtian of old met with Apollyon in the Valley of Humiliation, and alſo what hard work he had to go through the Valley of the Shadow of Death. Alſo I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the firſt, with one diſcontent, and Shame; four as deceitful villains as a man can meet with upon the road.

*Hon.* Yes, I believe I heard of all this: But indeed good Faithful was hardeſt put to it with Shame; he was an unwearied one.

*Great-heart.* Ay, for as the Pilgrim well ſaid, he of all men had the wrong name.

*Hon.* But pray, Sir, where was it that Chriſtian and Faithful met Talkative? That ſame was alſo a notable one.

*Great-heart.* He was a confident fool, yet many follow his ways.

*Hon.* He had like to have beguiled Faithful.

*Great-heart.* Ay, but Chriſtian put him into a way quickly to find him out. Thus they went on till they came at the place where the Evangeliſt met with Chriſtian and Faithful, and propheſied to them what ſhould befal them at Vanity-fair.

*Great-heart.* Then ſaid their guide, Hereabouts did Chriſtian and Faithful meet with Evangeliſt, who propheſied to them what troubles they ſhould meet with at Vanity-fair.

*Hon.* Say you ſo! I dare ſay it was a hard chapter that then he did read unto them.

*Great-heart.* It was ſo; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men, they had ſet their faces like flints. Do not you remember how undaunted they were when they ſtood before the judge;

*Hon.* Well, Faithful bravely ſuffered.

*Great-heart.* So he did, and as brave things came on it; for Hopeful and ſome others, as the ſtory relates it, were converted by his death.

*Hon.* Well, but pray go on; for you are well acquainted with things.

*Great-heart.* Above all that Chriſtian met with after he had paſſed through Vanity-fair, one *By-ends* was the arch one.

*Hon* By-ends; what was he?

*Great-heart* A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went; but ſo cunning, that he would be ſure never to loſe or ſuffer for it.

He has his mode of religion for every freſh occaſion; and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for ſo doing too. But as far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any eſteem with any that truly feared God.

Now by this time they were come within ſight of the town of Vanity, where Vanity-fair is kept. So when they ſaw that they were ſo near the town, they conſulted with one another how they ſhould paſs through the town; and ſome ſaid one thing, and ſome another: At laſt Mr Great-heart ſaid, I have as you may underſtand, often been a conductor of pilgrims through this town; Now I am acquainted with one *Mr Mnaſon*, a Cypruſian by nation, an old diſciple, at whoſe houſe we may lodge. If you think good ſaid he, we will turn in there.

Content, ſaid old Honeſt; Content, ſaid Chriſtiana; Content, ſaid Mr Feeble-mind; and ſo they ſaid all. Now, you muſt think, it was even-tide by that they got to the out ſide of the town; but Mr Great-heart knew the way to the old man's houſe. So thither they came, and he called at the door, and the old man within knew his tongue ſo ſoon as ever he heard it; ſo he opened, and they all came in. Then ſaid Mnaſon, their hoſt, How far have ye come to-day? So they ſaid, From the houſe of Gaius your friend.. I promiſe you, ſaid he, you have gone a good ſtitch; you may well be weary: Sit down. So they ſat down.

*Great-heart.* Then ſaid their guide, Come, What chear, good Sirs? I dare ſay you are welcome to my friend.

*Mnaſon.* I alſo, ſaid Mr Mnaſon, do bid you welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

*Hon.* Our great want, a while ſince, was harbour and good company, and I now hope we have both.

*Mnaſon.* For harbour, you ſee what it is; but for good company, that will appear in the trial.

*Great-heart.* Well, ſaid Mr Great-heart, will you have the pilgrims into their lodging?

*Mnaſon.* I will, ſaid Mr Mnaſon. So he had them to their reſpective places, and alſo ſhewed them a very fair dining-room, where they might be, and ſup together, until time was come to go to reſt.

Now, when they were ſet in their places, and were a little cheary after their journey, Mr Honeſt aſked his landlord, if there were any ſtore of good people in the town?

*Mnaſon.* We have a few; for indeed they are but a few, when compared with them on the other ſide.

*Hon.* But how ſhould we do to ſee ſome of them? For the ſight of good men to them that are going on pilgrimage, is like to the appearing of the moon and ſtars to them that are going on a journey.

*They deſire to ſee ſome of the good people in the town.*

*Mnaſon.* Then Mr Mnaſon ſtamped with his foot, and his daughter Grace came up; ſo he ſaid unto her, Grace, go you, tell my friends, Mr Contrite, Mr Holy-man, Mr Love-ſaints, Mr Dare-not-lie, and Mr Penitent, that I have a friend or two at my houſe that have a mind this evening to ſee them.

So Grace went to call them, and they came; and after ſalutation made, they ſat down together at the table.

Then ſaid Mr Mnaſon their landlord, My neighbours, I have, as you ſee, a company of ſtrangers come to my houſe; they are pilgrims; they come from a-far, and are going to Mount Sion. But who, quoth he, do you think this is; pointing his finger at Chriſtiana? It is Chriſtiana, the wife of Chriſtian, that famous pilgrim, who with Faithful his brother, were ſo ſhamefully handled in our town. At that they ſtood amazed, ſaying, we little thought to ſee Chriſtiana, when Grace came to call us; wherefore this is a very comfortable ſurpriſe. Then they aſked her about her welfare; and if theſe young men were her huſband's ſons? And when ſhe had told them they were, they ſaid, the King whom you love and ſerve, make you as your father, and bring you where he is in peace.

*Hon.* Then Mr Honeſt (when they were all ſat down) aſked Mr Contrite and the reſt, in what poſture their town was at preſent?

*Cont.* You may be ſure we are full of hurry in fair-time. It is hard keeping our hearts and ſpirits in good order, when we are in a cumbered condition. He that lives in ſuch a place as this, and that has to do with ſuch as we have, has need of an *item* to caution him to take heed every moment of the day.

*The fruit of watchfulneſs.*

*Hon.* But how, are your neighbours now for quietneſs?

*Cont.* They are much more moderate now than formerly. You know how Chriſtian and Faithful were uſed at our town; but of late, I ſay, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for ſince they burned him, they have been aſhamed to burn any more; in thoſe days we were afraid to walk the ſtreets, but now we can ſhew our heads. Then the name of a profeſſor was odious; now, eſpecially in ſome parts of our town, (for you know our town is large), religion is counted honourable.

*Perſecution not ſo hot at Vanity-fair as formerly.*

Then ſaid Mr Contrite to them, Pray how fareth it with you in your pilgrimage? How ſtands the country affected towards you?

*Hon.* It happens to us as it happeneth to way-faring men; ſometimes our way is clean, ſometimes foul; ſometimes up-hill, ſometimes down-hill; we are ſeldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with ſome notable rubs already; and what are yet behind we know not; but for the moſt part we find it true, that has been talked of old, A good man muſt ſuffer trouble.

*Cont.* You talk of rubs; what rubs have you met withal?

*Hon.* Nay, aſk Mr Great-heart, our guide, for he can give the beſt account of that.

*Great-heart.* We have been beſet three or four times already. First, Chriſtiana and her children were beſet with two ruffians, that they feared would take away their lives. We were beſet with Giant Bloodyman, Giant Maul, and Giant Slay-good. Indeed we did rather beſet the laſt, than were beſet of him.

And thus it was: After we had been ſome time at the houſe of Gaius, mine hoſt, and of the whole church, we were minded upon a time to take our weapons with us, and ſo go ſee if we could light upon any of thoſe that were enemies to pilgrims; (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, becauſe he dwelt thereabout: ſo we looked and looked, till at laſt we diſcerned the mouth of his cave; then we were glad, and plucked up our ſpirits. So we approached up to his den, and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr Feeble-mind, and was about to bring him to his end. But when he ſaw us, ſuppoſing, as we thought, he had another prey, he left the poor man in his houſe, and came out. So we fell to it full ſore, and he luſtily laid about him; but, in the concluſion, he was brought down to the ground, and his head cut off, and ſet up by the way-ſide, for a terror to ſuch as ſhould after practiſe ſuch ungodlineſs. That I tell you the truth, here is the man himſelf to affirm it, who was as a lamb taken out of the mouth of the lion.

*Feeble-mind.* Then ſaid Mr Feeble-mind, I found this true, to my coſt and comfort; to my coſt, when he threatened to pick my bones every moment; and to my comfort, when I ſaw Mr Great-heart and his friends, with their weapons, approach ſo near for my deliverance.

*Holy-man.* Then ſaid Mr Holy-man, There are two things that they have need to be poſſeſſed with that go on pilgrimage, courage, and an unſpotted life. If they have not courage, they can never hold on their way; and if their lives be looſe, they will make the very name of a pilgrim ſtink.

*Love-ſaint.* Then ſaid Mr Love-ſaint, I hope this caution is not needful among you. But truly there are many that go upon the road, that rather declare themſelves ſtrangers to pilgrimage, than ſtrangers and pilgrims in the earth.

*Dare-not-lie.* Then ſaid Mr Dare-not-lie, It is true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one ſhoe going inward, another outward, and their hoſen out behind; here a rag, and there a rent, to the diſparagement of their Lord.

*Penitent.* Theſe things, ſaid Mr Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their Pilgrim's Progreſs, as they deſire, until the way is cleared of ſuch ſpots and blemiſhes.

Thus they ſat talking and ſpending the time, until ſupper was ſet upon the table. Unto which they went, and refreſhed their weary bodies; ſo they went to reſt. Now they ſtaid in the fair a great while, at the houſe of Mr Mnaſon, who, in proceſs of time, gave his daughter Grace unto Samuel, Chriſtiana's ſon, to wife, and his daughter Martha to Joſeph.

The time, as I ſaid, that they lay here was long, (for it was not now as in former times). Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what ſervice they could. Mercy, as ſhe was wont, laboured much for the poor, wherefore their bellies and backs bleſſed her, and ſhe was there an ornament to her profeſſion. And, to ſay the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were alſo all of them very fruitful; ſo that Chriſtian's name, as was ſaid before, was like to live in the world.

While they lay here, there came a monſter out of the woods, and ſlew many of the people of the town. It would alſo carry away their children, and teach them to ſuck its whelps. Now no man in the town durſt ſo much as face this monſter; but all men fled when they heard of the noiſe of his coming.

The monſter was like unto no one beaſt upon the earth: its body was like a dragon, and it had ſeven heads and ten horns. It made great havock of children, and yet it was governed by a woman. This monſter propounded conditions to men; and ſuch men as loved their lives more than their ſouls, accepted of thoſe conditions.

Now this Mr Great-heart, together with theſe that came to viſit the pilgrims at Mr Mnaſon's houſe, entered into a covenant to go and engage this beaſt, if perhaps they might deliver the people of this town, from the paws and mouth of this ſo devouring a ſerpent.

Then did Mr Great-heart, Mr Contrite, Mr Holy-man, Mr Dare-not-lie, and Mr Penitent, with their weapons, go forth to meet him. Now the monſter at firſt was very rampant, and looked upon theſe enemies with great diſdain; but they ſo belaboured him, being ſturdy men at arms, that they made him make a retreat: ſo they came home to Mr Mnaſon's houſe again.

The monſter, you muſt know, had his certain ſeaſons to come out in, and to make his attempts upon the children of the people of the town: Alſo theſe ſeaſons did theſe valiant worthies watch him in, and did continually aſſault him; inſomuch that in proceſs of time he became not only wounded, but lame; alſo he did not make the havock of the townſmens children, as formerly he had done. And it is verily believed by ſome, that this beaſt will certainly die of his wounds.

This therefore made Mr Great-heart and his fellows of great fame in this town; ſo that many of the people that wanted their taſte of things, yet had a reverend eſteem and reſpect for them. Upon this account therefore it was, that theſe pilgrims got not much hurt here. True, there were ſome of the baſer ſort that could ſee no more than a mole, nor underſtand no more than a beaſt; theſe had no reverence for theſe men, nor took they notice of their valour and adventures.

Well, the time grew on, that the pilgrims muſt go on their way, wherefore they prepared for their journey. They ſent for their friends, they conferred with them, they had ſome time ſet apart therein to commit each other to the protection of their Prince. There were again that brought them of ſuch things as they had, that were fit for the weak and the ſtrong, for the women and the men, and ſo laded them with ſuch things as were neceſſary, Acts 18. 10.

Then they ſet forward on their way, and their friends accompanying them ſo far as was convenient, they again committed each other to the protection of their King, and departed.

They therefore that were of the pilgrims company, went on, and Mr Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr Ready-to-halt, and Mr Feeble-mind, had more to ſympathiſe with their condition.

When they were gone from the townſmen, and when their friends had bid them farewel, they quickly came to the place where Faithful was put to death; therefore they made a ſtand, and thanked him that had enabled him to bear his croſs ſo well; and the rather, becauſe they now found that they had a benefit by ſuch a man's ſufferings as his was.

They went on therefore after this a good way further, talking of Chriſtian and Faithful, and how Hopeful joined himſelf to Chriſtian after that Faithful was dead.

Now they were come up with the hill Lucre, where the ſilver-mine was, which took Demas off from his pilgrimage, and into which, as ſome think, By-ends fell and periſhed; wherefore they conſidered that. But when they were come to the old monument that ſtood over againſt the hill Lucre, to wit, to the pillar of ſalt that ſtood alſo within view of Sodom, and its ſtinking lake, they marvelled, as did Chriſtian before, that men of that knowledge and ripeneſs of wit as they were, ſhould be ſo blind as to turn aſide here. Only they conſidered again, that nature is not affected with the harms that others have met with, eſpecially if that thing upon which they look has an attracting virtue upon the fooliſh eye.

I ſaw now that they went on till they came to the river that was on this ſide of the Delectable mountains.

To the river where the fine trees grew on both ſides, and whoſe leaves, if taken inwardly, are good againſt ſurfeits, Pſal. 23. where the meadows are green all the year long, and where they might lie down ſafely.

By this river-ſide, in the meadows, there were cotes and folds for ſheep, a houſe built for the nouriſhing and bringing up of thoſe lambs, the babes of thoſe women that go on pilgrimage, Heb. 5. 2.; Iſ. 40. 11. Alſo there was here one that was intruſted with them, who could have compaſſion, and that could gather theſe lambs with his arm, and carry them in his boſom, and that could gently lead thoſe that were with young. Now to the care of this man Chriſtiana admoniſhed her four daughters to commit their little ones that by theſe waters they might be houſed, harboured, ſuccoured, and nouriſhed, and that none of them might be lacking in time to come. This man, if any of them go aſtray, or be loſt, he will bring them again; he will alſo bind up that which was broken, and will ſtrengthen them that are ſick. Here they will never want meat, drink, and clothing: here they will be kept from thieves and robbers; for this man will die before one of thoſe committed to his truſt ſhall be loſt. Beſides, here they ſhall be ſure to have good nurture and admonition, and ſhall be taught to walk in right paths, and that you know is a favour of no ſmall account. Alſo here, as you ſee, are delicate waters, pleaſant meadows, dainty flowers, variety of trees, and ſuch as bear wholeſome fruit: Fruit not like that which Matthew eat of, that fell over the wall, out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaſeth where it is.

So they were content to commit their little ones to him: and that which was alſo an encouragement to them ſo to do, was, for that all this was to be at the charge of the King, and ſo was an hoſpital to young children and orphans.

Now they went on; and when they were come to By-path meadow, to the ſtile over which Chriſtian went with his fellow Hopeful, when they were taken by giant Deſpair, and put into Doubting-caſtle; they ſat down, and conſulted what was beſt to be done, to wit, now they were ſo ſtrong, and had got ſuch a man as Mr Great-heart for their conductor, whether they had not beſt to make an attempt upon the giant, demoliſh his caſtle, and if there were any pilgrims in it, to ſet them at liberty, before they went any farther. So one ſaid one thing, another ſaid to the contrary. One queſtioned if it was lawful to go upon unconſecrated ground; another ſaid they might, provided their end was good: but Mr Great-heart ſaid, though that aſſertion offered laſt cannot be univerſally true, yet I have a commandment to reſiſt ſin, to overcome evil, to fight the good fight of faith: and, I pray, with whom ſhould I fight this good fight, if not with giant Deſpair? I will therefore attempt the taking away of his life, and the demoliſhing of Doubting-caſtle. Then ſaid he, Who will go with me? Then ſaid old Honeſt, I will; and ſo will we too, ſaid Chriſtiana's four ſons, Matthew, Samuel, James, and Joſeph, for they were young men and ſtrong.

So they left the women in the road, and with them Mr Feeble-mind, and Mr Ready-to-halt with his crutches, to be their guard, until they came back; for in that place the giant Deſpair dwelt ſo near, they keeping in the road, *a little child might lead them.*

So Mr Great-heart, old Honeſt, and the four young men, went to go up to Doubting-caſtle to look for giant Deſpair. When they came at the caſtle-gate, they knocked for entrance with an unuſual noiſe. With that the old giant comes to the gate, and Diffidence his wife follows. Then ſaid he, Who and what is he that is ſo hardy, as after this manner to moleſt the giant Deſpair; Mr Great-heart replied, It is I, Great-heart, one of the King of the celeſtial country's conductors of pilgrims to their place; and I demand of thee, that thou open thy gates for my entrance; prepare thyſelf alſo to fight, for I am come to take away thy head, and to demoliſh Doubting-caſtle.

Now giant Deſpair, becauſe he was a giant, thought no man could overcome him; and again, thought he, ſince heretofore I have made a conqueſt of angels, ſhall Great-heart make me afraid? So he harneſſed himſelf, and went out: He had a cap of ſteel upon his head, a breaſt-plate of fire girded to him, and he came out in iron-ſhoes, with a great club in his hand. Then theſe ſix men made up to him, and beſet him behind and before: alſo when Diffidence the gianteſs came up to help him, old Mr Honeſt cut her down at one blow. Then they fought for their lives, and giant Deſpair was brought down to the ground, but was very loth to die: he ſtruggled hard, and had, as they ſay, as many lives as a cat; but Great-heart was his death, for he left him not till he had ſevered his head from his ſhoulders.

*Doubting caſtle demoliſhed.*

Then they fell to demoliſhing Doubting-caſtle, and that you know might with eaſe be done, ſince giant Deſpair was dead. They were ſeven days in deſtroying of that, and in it of pilgrims they found one *Mr Deſpondency,* almoſt ſtarved to death, and one *Much-afraid* his daughter; theſe two they ſaved alive. But it would have made you have wondered, to have ſeen the dead bodies that lay here and there in the caſtle-yard, and how full of dead mens bones the dungeon was.

When Mr Great-heart and his companions had performed this exploit, they took Mr Deſpondency, and his daughter Much-afraid, into their protection, for they were honeſt people, though they were priſoners in Doubting-caſtle to that giant Deſpair. They therefore, I ſay, took with them the head of the giant, (for his body they had buried under a heap of ſtones), and down to the road, and to their companions they came, and ſhewed them what they had done. Now when Feeble-mind and Ready-to-halt ſaw that it was the head of the giant Deſpair indeed, they were very jocund and merry. Now Chriſtiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: ſo ſince they were ſo merry diſpoſed, ſhe played them a leſſon, and Ready-to-halt would dance. So he took Deſpondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promiſe you he footed it well; alſo the girl was to be commended, for ſhe anſwered the muſic handſomely.

As for Mr Deſpondency, the muſic was not ſo much to him, he was for feeding rather than dancing, for that he was almoſt ſtarved. So Chriſtiana gave him ſome of her bottle of ſpirits for preſent relief, and then prepared him ſomething to eat, and in little time the old gentleman came to himſelf, and began to be finely revived.

Now I ſaw in my dream, when all theſe things were finiſhed, Mr Great-heart took the head of Giant Deſpair, and ſet it upon a pole by the highway-ſide, right over againſt the pillar that Chriſtian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

[A monument of deliverance.]

Then he writ under it, upon a marble-ſtone, theſe verſes following:

*This is the head of him, whoſe name only*
*In former times did pilgrims terrify.*
*His caſtle's down, and Diffidence his wife*
*Brave Mr Great-heart has bereft of life.*
*Deſpondency, his daughter Much-afraid,*
*Great-heart for them alſo the man has play'd.*
*Who hereof doubts, if he'll but caſt his eye*
*Up hither, may his ſcruples ſatisfy.*
*This head alſo, when doubting cripples dance,*
*Doth ſhew from fears they have deliverance.*

When thoſe men had thus bravely ſhewed themſelves againſt Doubting-caſtle, and had ſlain giant Deſpair, they went forward, and went on till they came to the Delectable mountains, where Chriſtian and Hopeful refreſhed themſelves with the varieties of the place. They alſo acquainted themſelves with the ſhepherds there, who welcomed them, as they had done Chriſtian before, unto the Delectable mountains.

Now the ſhepherds ſeeing ſo great a train follow Mr Great-heart, (for with him they were well acquainted), they ſaid unto him, Good Sir, you have got a goodly company here; pray where did you find all theſe?

[The guide's ſpeech to the ſhepherds.]

*Firſt, here is Chriſtiana and her train,*
*Her ſons, and her ſons wives, who, like the wain,*
*Keep by the pole, and do by compaſs ſteer,*
*From ſin to grace, elſe they had not been here.*
*Next here's old Honeſt come on pilgrimage,*
*Ready-to-halt too, who, I dare engage,*
*True hearted is, and ſo is Feeble-mind,*
*Who willing was not to be left behind.*
*Deſpondency, good man, is coming after,*
*And ſo alſo is Much-afraid his daughter.*
*May we have entertainment here, or muſt*
*We farther go? Let's know whereon to truſt.*

Then ſaid the ſhepherds, This is a comfortable company; you are welcome to us, for we have for the feeble, as for the ſtrong; our Prince has an eye to what is done to the leaſt of theſe. Therefore infirmity muſt not be a block to our entertainment. So they had them to the palace doors, and then ſaid unto them, Come in, Mr Feeble-mind, Come in Mr Ready-to-halt, Come in Mr Deſpondency, and Mrs Much-afraid his daughter. Theſe, Mr Great-heart, ſaid the ſhepherds to the guide, we call in by name, for that they are moſt ſubject to draw back; but as for you, and the reſt that are ſtrong, we leave you to your wonted liberty. Then ſaid Mr Great-heart, This day I ſee that grace doth ſhine in your faces, and that you are my Lord's ſhepherd's indeed! for that you have not puſhed theſe diſeaſed neither with ſide nor ſhoulder, but have rather ſtrewed their way into the palace with flowers, as you ſhould.

*A deſcription of falſe ſhepherds.*

So the feeble and weak went in, and Mr Great-heart and the reſt did follow. When they were all ſet down, the ſhepherds ſaid to thoſe of the weaker ſort, What is it that you would have? For, ſaid they, all things muſt be managed here to the ſupporting of the weak, as well as the warning of the unruly.

So they made them a feaſt of things eaſy of digeſtion, and that were pleaſant to the palate, and nouriſhing: The which when they had received, they went to their reſt, each one reſpectively unto his proper place. When morning was come, becauſe the mountains were high, and the day clear, and becauſe it was the cuſtom of the ſhepherds to ſhew the pilgrims before their departure, ſome rarities; therefore, after they were ready, and had refreſhed themſelves, the ſhepherds took them out into the fields, and ſhewed them firſt what they had ſhewed to Chriſtian before.

Then they had them to ſome new places. The firſt was *Mount Marvel*, where they looked, and beheld a man at a diſtance, that tumbled the hills about with words. Then they aſked the ſhepherds what that ſhould mean? So they told them, that that man was the ſon of one *Mr Great-grace*, of whom you read in the Firſt Part of the records of the Pilgrim's Progreſs; and he is ſet there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they ſhould meet with, by faith. Then ſaid Mr Great-heart, I know him, he is a man above many.

Then they had them to another place, called *Mount Innocent*, and there they ſaw a man clothed all in white, and two men, *Prejudice* and *Ill-will*, continually caſting dirt upon him. Now behold the dirt whatſoever they caſt at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been caſt thereat.

Then ſaid the pilgrims, What means this? The ſhepherds anſwered, This man is named *Godly-man*, and the garment is to ſhew the innocency of his life. Now thoſe that throw dirt at him, are ſuch as hate his well-doing; but, as you ſee, the dirt will not ſtick upon his cloaths, ſo it ſhall be with him that lives innocently in the world: Whoever they be that would make ſuch men dirty, they labour all in vain; for God, by that a little time is ſpent, will cauſe that their innocence ſhall break forth as the light, and their righteouſneſs as the noon day.

Then they took them, and had them to *Mount Charity*, where they ſhewed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that ſtood about him; yet his bundle, or roll of cloth, was never the leſs.

Then ſaid they, What ſhould this be? This is, ſaid the ſhepherds, to ſhew you, that he that has a heart to give of his labour to the poor, ſhall never want wherewithal. He that watereth, ſhall be watered himſelf. And the cake that the widow gave to the prophet, did not cauſe that ſhe had ever the leſs in her barrel.

They had them alſo to the place where they ſaw one *Fool*, one *Want-wit*, waſhing of an Ethiopian, with an intention to make him white; but the more they waſhed him, the blacker he was. Then they aſked the ſhepherds, what that ſhould mean? So they told them, ſaying, Thus it is with the vile perſon; all means uſed to get ſuch a one a good name ſhall in concluſion tend but to make him more abominable. Thus it was with the Phariſees, and ſo it ſhall be with all hypocrites.

Then ſaid Mercy, the wife of Matthew, to Chriſtiana her mother, I would, if it might be, ſee the hole in the hill, or that commonly called *the by-way to hell.* So her mother brake her mind to the ſhepherds. Then they went to the door; it was on the ſide of an hill; and they opened it, and bid Mercy hearken a while. So ſhe hearkened, and heard one ſaying, Curſed be my father for holding of my feet back from the way of peace and life; and another ſaid, O that I had been torn in pieces, before I had, to ſave my life, loſt my ſoul; and another ſaid, If I were to live again, how would I deny myſelf, rather than come to this place. Then there was, as if the very earth groaned and quaked under the feet of this young woman for fear; ſo ſhe looked white, and came trembling away, ſaying, Bleſſed be he, and ſhe that is delivered from this place.

Now when the ſhepherds had ſhewn them all theſe things, then they had them back to the palace, and entertained them with what the houſe would afford: But Mercy being a young and breeding woman, longed for ſomething that ſhe ſaw there, but was aſhamed to aſk. Her mother-in-law then aſked her what ſhe ailed? for ſhe looked as one not well. Then ſaid Mercy, There is a looking-glaſs hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I ſhall miſcarry. Then ſaid her mother, I will mention thy wants to the ſhepherds, and they will not deny it thee. But ſhe ſaid, I am aſhamed that theſe men ſhould know that I longed. Nay, my daughter, ſaid ſhe, it is no ſhame but a virtue, to long for ſuch a thing as that; ſo Mercy ſaid, then mother, if you pleaſe, aſk the ſhepherds, if they are willing to ſell it.

Now the glaſs was one of a thouſand. It would preſent a man, one way with his own features exactly; and turn it but another way, and it would ſhew one the very face and ſimilitude of the Prince of pilgrims himſelf. Yes, I have talked with them that can tell, and they have ſaid, that they have ſeen the very crown of thorns upon his head, by looking in that glaſs: They have therein alſo ſeen the holes in his hands, in his feet, and his ſide. Yea, ſuch an excellency is there in that glaſs, that it will ſhew him to one where they have a mind to ſee him; whether living or dead; whether in earth or heaven; whether in a ſtate of humiliation, or in his exaltation; whether coming ~~to ſuffer, or~~ coming to reign.

Chriſtiana therefore went to the ſhepherds apart, (now the names of the ſhepherds were, *Knowledge*, *Experience*, *Watchful*, and *Sincere*), and ſaid unto them. There is one of my daughters a breeding woman, that, I think, doth long for ſomething that ſhe hath ſeen in this houſe; and ſhe thinks ſhe ſhall miſcarry, if ſhe ſhould by you be denied.

*Exper.* Call her, call her; ſhe ſhall aſſurely have what we can help her to. So they called her, and ſaid to her, Mercy, what is that thing thou would have? Then ſhe bluſhed, and ſaid, The great glaſs that hangs up in the dining-door: ſo Sincere ran and fetched it, and, with a joyful conſent, it was given her. Then ſhe bowed her head and gave thanks, and ſaid, by this I know that I have obtained favour in your eyes.

The

They alſo gave to the other young women ſuch things as they deſired, and to their huſbands great commendations, for that they had joined with Mr Great-heart, to the ſlaying of Giant Deſpair, and the demoliſhing of Doubting-caſtle.

About Chriſtiana's neck the ſhepherds put a bracelet, and ſo they did about the necks of her four daughters; alſo they put ear-rings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them thoſe certain cautions which before were given to Chriſtian and his companion. The reaſon was, for that theſe had Great-heart to be their guide, who was one that was well acquainted with things, and ſo could give them their cautions more ſeaſonable; to wit, even then when the danger was nigh the approaching.

What cautions Chriſtian and his companion had received of the ſhepherds, they had alſo loſt by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.

From hence they went on ſinging; and they ſaid,

*Behold how fitly are the ſtages ſet*
*For their relief, that pilgrims are become!*
*And how they us receive without one let,*
*That make the other life our mark and home!*
*What novelties they have, to us they give,*
*That we, though pilgrims, joyful lives may live.*
*They do upon us too ſuch things beſtow,*
*That ſhew we pilgrims are, where-e'er we go.*

When they were gone from the ſhepherds, they quickly came to the place where Chriſtian met with one Turn-away, that dwelt in the town of Apoſtacy. Wherefore of him Mr Great-heart, their guide, did now put them in mind, ſaying, This is the place where Chriſtian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to ſay concerning this man, he would hearken to no counſel; but once a-falling, perſuaſion could not ſtop him.

When he came to the place where the croſs and ſepulchre was, he did meet with one that did bid him look there; but he gnaſhed with his teeth, and ſtamped, and ſaid, he was reſolved to go back to his own town. Before he came to the gate, he met with Evangeliſt, who offered to lay hands on him, to turn him into the way again. But this Turn-away reſiſted him, and having done much deſpite unto him, he got away over the wall, and ſo eſcaped his hand.

Then they went on, and juſt at the place where Little-Faith formerly was robbed, there ſtood a man with his ſword drawn, and his face all bloody. Then ſaid Mr Great-heart, What art thou? The man made anſwer, ſaying, I am one whoſe name is *Valiant-for-truth*. I am a pilgrim, and am going to the celeſtial city. Now, as I was in my way, there were three men that did beſet me, and propounded unto me theſe three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the firſt I anſwered, I had been a true man a long ſeaſon; and therefore it could not be expected that I now ſhould caſt in my lot with thieves. Then they demanded what I would ſay to the ſecond? So I told them the place from whence I came, had I not found incommodity there, I had not forſaken it at all; but finding it altogether unſuitable to me, and very unprofitable for me, I forſook it for this way. Then they aſked me what I ſaid to the third? And I told them, My life coſt more dear far, than that I ſhould lightly give it away. Beſides, you have nothing to do thus to put things to my choice; wherefore at your peril be it, if you meddle. Then theſe three, to wit, Wild-head, Inconſiderate, and Pragmatic, drew upon me, and I alſo drew upon them.

So we fell to it, one againſt three, for the ſpace of three hours. They have left upon me, as you ſee, ſome of the marks of their valour, and have alſo carried away with them ſome of mine. They are but juſt now gone; I ſuppoſe they might, as the ſaying is, hear your horſe daſh, and ſo they betook themſelves to flight.

*Great-heart*. But here was great odds, three againſt one.

*Valiant*. It is true; but little or more are nothing to him that has the truth on his ſide: *Though an hoſt ſhould incamp againſt me*, ſaid one, *my heart ſhall not fear: Though war ſhould riſe againſt me, in this will I be confident, &c.* Beſides, ſaith he, I have read in ſome records, that one man has fought an army: And how many did Samſon ſlay with the jaw-bone of an aſs?

*Great-heart*. Then ſaid the guide, Why did not you cry out, that ſome might have come in for your ſuccour?

*Valiant*. So I did to my King, who I knew could hear me, and afford inviſible help; and that was enough for me.

*Great-heart*. Then ſaid Mr Great-heart to Mr Valiant-for-truth, Thou haſt worthily behaved thyſelf; let me ſee thy ſword. So he ſhewed it him.

When he had taken it in his hand, and looked thereon a while, he ſaid, Ha! it is a right Jeruſalem blade.

*Valiant*. It is ſo. Let a man have one of theſe blades, with a hand to wield it, and ſkill to uſe it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut fleſh and bones, and ſoul and ſpirit, and all.

*Great-heart*. But you fought a great while; I wonder you was not weary.

*Valiant*. I fought till my ſword did cleave to my hand; and then they were joined together, as if a ſword grew out of my arm; and when the blood run through my fingers, then I fought with moſt courage.

*Great-heart*. Thou haſt done well: thou haſt reſiſted unto blood, ſtriving againſt ſin; thou ſhalt abide by us, come in, and go out with us; for we are thy companions.

Then they took him, and waſhed his wounds, and gave him of what they had to refreſh him; and ſo they went together. Now as they went on, becauſe Mr Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands), and becauſe there were in company them that were feeble and weak; therefore he queſtioned with him about many things; as, firſt, What countryman he was?

*Valiant*. I am of Dark-land; for there I was born, and there my father and mother are ſtill.

*Great-heart*. Dark-land! ſaith the guide; doth not that lie on the ſame coaſt with the city of Deſtruction?

*Valiant*. Yes, it doth. Now that which cauſed me to come on pilgrimage was this; we had Mr Tell-true came in our parts, and he told it about what Chriſtian had done that went from the city of Deſtruction; namely, how he had forſaken his wife and children, and had betaken himſelf to a pilgrim's life. It was alſo confidently reported, how he had killed a ſerpent that did come out to reſiſt him in his journey; and how he got through to whither he intended. It was alſo told, what welcome he had to all his Lord's lodgings, eſpecially when he came to the gates of the celeſtial city; for there, ſaid the man, he was received with ſound of trumpet by a company of ſhining ones. He told it alſo, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I ſhall forbear to relate. In a word, that man ſo told the ſtory of Chriſtian, and his travels, that my heart fell into a burning heat to be gone after him; nor could father or mother ſtay me: So I got from them, and am come thus far on my way.

*Great-heart*. You came in at the gate, did you not?

*Valient*. Yes, yes; for the ſame man alſo told us, that all would be nothing, if we did not begin to enter this way at the gate.

*Great-heart*. Look you, ſaid the guide to Chriſtiana, the pilgrimage of your huſband, and what he has gotten thereby, is ſpread abroad far and near.

*Valiant*. Why, is this Chriſtian's wife?

*Great-heart*. Yes, that it is; and theſe are alſo his four children.

*Valiant*. What! and going on pilgrimage too?

*Great-heart*. Yes verily, they are following after.

*Valiant*. It glads me at heart. Good man! how joyful will he be when he ſhall ſee them that would not go with him, yet to enter after him in at the gates into the cleſtial city?

*Great-heart*. Without doubt it will be a comfort to him; for next to the joy of ſeeing himſelf there, it will be a joy to meet there his wife and children.

*Valiant*. But now you are upon that, pray let me hear your opinion about it. Some make a queſtion whether we ſhall know one another when we are there?

*Great-heart*. Do they think they ſhall know themſelves then, or that they ſhall rejoice to ſee themſelves in that bliſs? And if they think they ſhall know and do this, why not know others, and rejoice in their welfare alſo?

Again, ſince relations are our ſecond ſelf, though that ſtate will be diſſolved, yet why may it not be rationally concluded, that we ſhall be more glad to ſee them there, than to ſee they are wanting?

*Valiant*. Well, I perceive whereabouts you are as to this. Have you any more things to aſk me about my beginning to come on pilgrimage?

*Great-heart*. Yes; Was your father and mother willing that you ſhould become a pilgrim?

*Valiant*. Oh no! they uſed all means imaginable to perſuade me to ſtay at home.

*Great-heart*. What could they ſay againſt it?

*Valiant*. They ſaid, it was an idle life; and if I myſelf were not inclined to ſloth and lazineſs, I would never countenance a pilgrim's condition.

*Great-heart*. And what did they ſay elſe?

*Valiant*. Why, they told me that it was a dangerous way; yea, the moſt dangerous way in the world, ſaid they, is that which the pilgrims go.

*Great-heart*. Did they ſhew you wherein this way is dangerous?

*Valiant*. Yes, and that in many particulars.

*Great-heart*. Name ſome of them.

*Valiant*. They told me of the Slough of Deſpond, where Chriſtian was well nigh ſmotherd. They told me, that there were archers ſtanding ready in Beelzebub's caſtle, to ſhoot them who ſhould knock at the wicket-gate for entrance. They told me alſo of the wood, and dark mountains, of the hill Difficulty, of the lions, and alſo of the three giants, Bloody-man, Maul, and Slay-good. They ſaid moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Chriſtian was by him almoſt bereft of life. Beſides, ſaid they, you muſt go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkneſs, where the way is full of ſnares, pits, traps, and gins. They told me alſo of giant Deſpair, of Doubting-caſtle, and of the ruin that the pilgrims met with there. Farther, they ſaid I muſt go over the inchanted ground, which was dangerous. And that, after all this, I ſhould find a river, over which I ſhould find no bridge; and that that river did lie betwixt me and the celeſtial country.

*Great-heart*. And was this all?

*Valiant*. No; they alſo told me, that this way was full of deceivers, and of perſons that lay in wait there to turn good men out of their path.

*Great-heart*. But how did they make that out?

*Valiant*. They told me, that Mr Worldly-wiſeman did lie there in wait to deceive.

They alſo ſaid, that there was Formality and Hypocriſy continually on the road. They ſaid alſo, that By-ends, Talkative, or Demas, would go near to gather me up: that the flatterer would catch me in his net; or that, with Green-headed Ignorance, I would preſume to go on to the gate, from whence he was ſent back to the hole that was in the ſide of the hill, and made to go the by-way to hell.

*Great-heart*. I promiſe you, This was enough to diſcourage thee; but did they make an end here?

*Valiant*. No, ſtay. They told me alſo of many that tried that way of old, and that had gone a great way therein, to ſee if they could find ſomething of the glory then that ſo many had ſo much talked of from time to time; and how they came back again, and befooled themſelves for ſeeting a foot out of doors in that path, to the ſatisfaction of the country. And they named ſeveral that did ſo, as Obſtinate and Pliable, Miſtruſt and Timorous. Turn-away, and old Atheiſt, with ſeveral more; who they ſaid had ſome of them gone far to ſee what they could find, but not one of them found ſo much advantage by going, as amounted to the weight of a feather.

*Great-heart*. Said they any thing more to diſcourage you?

*Valiant*. Yes, they told me of one *Mr Fearing*, who was a pilgrim; and how he found his way ſo ſolitary, that he never had a comfortable hour therein: alſo, that Mr Deſpondency had like to have been ſtarved therein; yea, and alſo (which I had almoſt forgot) Chriſtian himſelf, about whom there has been ſuch a noiſe, after all his ventures for a celeſtial crown was certainly drowned in the Black River, and never went a foot farther; however, it was ſmothered up.

*Great-heart*. And did none of theſe things diſcourage you?

*Valiant*. No; they ſeemed as ſo many nothings to me.

*Great-heart* How came that about?

*Valiant*. Why, I ſtill believed what Mr Tell-true had ſaid, and that carried me beyond them all.

*Great-heart*. Then this was your victory, even your faith?

*Valiant*. It was ſo, I believed; and therefore came out, got into the way, fought all that ſet themſelves againſt me, and, by believing, am come to this place.

*Who would true valour ſee,*
  *Let him come hither:*
*One here will conſtant be,*
  *Come wind, come weather:*
*There's no diſcouragement*
*Shall make him once relent,*
*His firſt avow'd intent,*
  *To be a pilgrim.*
*Whoſo beſet him round*
  *With diſmal ſtories,*
*Do but themſelves confound;*
  *His ſtrength the more is.*
*No lion can him fright;*
*He'll with a giant fight,*
*But he will have a right,*
  *To be a pilgrim.*
*Hobgoblin, nor foul fiend*
  *Can daunt his ſpirit;*
*He knows, he at the end*
  *Shall life inherit.*
*Then fancies fly away,*
*He'll not fear what men ſay,*
*He'll labour night and day*
  *To be a pilgrim.*

By this time they were got to the Inchanted Ground, where the air naturally tended to make one drowſy; and that place was all grown over with briars and thorns, excepting here and there, where was an Inchanted Arbour, upon which if a man ſits, or in which if a man ſleeps, it is a queſtion, ſay ſome, Whether ever he ſhall riſe or wake again in this world? Over this foreſt therefore they went, both one and another, and Mr Great-heart went before; for that he was the guide; and Mr Valiant-for-truth, he came behind, being rear-guard, for fear, leſt peradventure ſome fiend, or dragon, or giant, or thief, ſhould fall upon their rear, and ſo do miſchief. They went on here, each man with his ſword drawn in his hand; for they knew it was a dangerous place. Alſo they cheared up one another, as well as they could; Feeble-mind, Mr Great-heart commanded ſhould come after him, and Mr Deſpondency was under the eye of Mr Valiant.

Now they had not gone far, but a great miſt and darkneſs fell upon them all; ſo that they could ſcarce, for a great while, one ſee the other. Wherefore they were forced, for ſome time, to feel for one another by words; for they walked not by ſight.

But any one muſt think, that here was but ſorry going for the beſt of them all; but how much worſe for the women and children, who both of feet and heart were but tender. Yet ſo it was, that through the encouraging words of him that led in the front; and of him that brought them up behind, they made a pretty good ſhift to wag along.

The way was alſo here very weariſome, through dirt and ſlabbineſs. Nor was there on all this ground ſo much as one inn, or victualling-houſe, wherein to refreſh the feebler ſort. Here therefore was grunting, and puffing, and ſighing: While one tumbleth over a buſh, another ſticks faſt in the dirt; and the children, ſome of them, loſt their ſhoes in the mire: While one cries out, I am down; and another, Ho, where are you? and a third, The buſhes have got ſuch faſt hold on me, I think I cannot get away from them.

Then they came at an arbour, warm, and promiſing much refreſhing to the pilgrims: for it was finely wrought above head, beautified with greens, furniſhed with benches and ſettles. It had in it a ſoft couch, where the weary might lean. This, you muſt think, all things conſidered, was tempting; for the pilgrims already began to be foiled with the badneſs of the way; but there was not one of them that made ſo much as a motion to ſtop here. Yea, for ought I could perceive, they continually gave ſo good heed to the advice of their guide, and he did ſo faithfully tell them of dangers, and of the nature of dangers when they were at them, that uſually when they were neareſt to them, they did moſt pluck up their ſpirits, and hearten one another to deny the fleſh. This arbour was called, *The Slothful's Friend*, on purpoſe to allure, if it might be, ſome of the pilgrims, there to take up their reſt when weary.

I ſaw then in my dream, that they went on in this their ſolitary ground, till they came to a place at which a man is apt to loſe his way. Now though, when it was light, their guide could well enough tell how to miſs thoſe ways that led wrong, yet in the dark he was put to a ſtand: But he had in his pocket a map of all ways leading to or from the celeſtial city; wherefore he ſtruck a light, (for he never goes alſo without his tinder-box), and takes a view of his book or map, which bids him be careful in that place, to turn to the right-hand. And had he not here been careful to look in his map, they had in all probability been ſmothered in the mud; for juſt a little before them, and that at the end of the cleaneſt way too, was a pit, none knows how deep, full of nothing but mud, there made on purpoſe to deſtroy the pilgrims in.

Then thought I with myſelf, who that goeth on pilgrimage but would have one of theſe maps about him that he may look when he is at a ſtand, which is the way he muſt take?

They went on then in this Inchanted Ground, till they came to where there was another arbour, and it was built by the high way ſide. And in that arbour there lay two men, whoſe names were *Heedleſs* and *Too-bold*. Theſe two went thus far on pilgrimage: but here, being wearied with their journey, ſat down to reſt themſelves, and ſo fell faſt aſleep. When the pilgrims ſaw them, they ſtood ſtill, and ſhook their heads; for they knew that the ſleepers were in a pitiful caſe. Then they conſulted what to do, whether to go on, and leave them in their ſleep, or ſtep to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that they themſelves did not ſit down, nor embrace the offered benefit of that arbour.

So they went in, and ſpake to the men, and called each by his name, (for the guide it ſeems did know them); but there was no voice nor anſwer. Then the guide did ſhake them, and do what he could to diſturb them. Then ſaid one of them, I will pay you when I take my money. At which the guide ſhook his head. I will fight ſo long as I can hold my ſword in my hand, ſaid the other. At that one of the children laughed.

Then ſaid Chriſtiana, What is the meaning of this? The guide ſaid, They talk in their ſleep. If you ſtrike them, beat them, or whatever elſe you do to them, they will anſwer you after this faſhion; or as one of them ſaid in old time, when the waves of the ſea did beat upon him, and he ſlept as one upon the maſt of a ſhip, When I awake, I will ſeek it again. You know when men talk in their ſleep, they ſay any thing, but their words are not governed either by faith or reaſon. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and ſitting down here. This then is the miſchief on't, when heedleſs ones go on pilgrimage, twenty to one but they are ſerved thus: For this Inchanted Ground is one of the laſt refuges that the enemy to pilgrims has; wherefore it is, as you ſee, placed almoſt at the end of the way, ſo it ſtandeth againſt us with the more advantage. For when, thinks the enemy, will theſe fools be ſo deſirous to ſit down, as when they are weary? and when ſo like to be weary, as when almoſt at their journey's end? Therefore it is, I ſay, that the Inchanted Ground is placed ſo nigh to the land Beulah, and ſo near the end of their race. Wherefore, let pilgrims look to themſelves, leſt it happen to them as it has done to theſe, that, as you ſee, are fallen aſleep, and none can awake them.

*The light of the word.*

Then the pilgrims deſired with trembling to go forward, only they prayed their guide to ſtrike a light, that they might go the reſt of their way by the help of the light of a lanthorn. So he ſtruck a light and they went by the help of that through the reſt of this way, though the darkneſs was very great.

But the children began to be ſorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind aroſe that drove away the fog, ſo the air became more clear.

Yet they were not off (by much) of the Inchanted Ground, only now they could ſee one another better, and the way wherein they ſhould walk.

*Stand-faſt upon his knees on the Inchanted Ground.*

Now, when they were almoſt at the end of this ground, they perceived that a litle before them was a ſolemn noiſe, of one that was much concerned. So they went on, and looked before them; and behold they ſaw, as they thought, a man upon his knees, with hands and eyes lifted up, and ſpeaking as they thought, earneſtly to one that was above. They drew nigh, but could not tell what he ſaid; ſo they went ſoftly till he had done. When he had done, he got up, and began to run towards the celeſtial city. Then Mr Great-heart called after him, ſaying, Soho, friend, let us have your company, if you go, as I ſuppoſe you do, to the celeſtial city. So the man ſtopped, and they came up to him. But ſo ſoon as Mr Honeſt, ſaw him, he ſaid, I know this man. Then ſaid Mr Valiant-for-truth, Prithee, who is it? It is one, ſaid he, who comes from whereabouts I dwelt, his name is *Stand-faſt;* he is certainly a right good pilgrim.

So they came up one to another? and preſently Stand-faſt ſaid to old Honeſt, Ho, Father Honeſt, are you there? Ay, ſaid he, that I am, as ſure as you are there. Right glad am I, ſaid Mr Stand-faſt, that I have found you on this road. And as glad am I, ſaid the other, that I eſpied you upon your knees. Then Mr Stand-faſt bluſhed, and ſaid, But why, did you ſee me? Yes, that I did, quoth the other, and with my heart was glad at the ſight. Why, what did you think? ſaid Stand faſt. Think! ſaid old Honeſt, What ſhould I think? I thought we had an honeſt man upon the road, therefore ſhould have his company by and by. If you thought not amiſs, [ſaid Stand-faſt], how happy am I? but if I be not as I ſhould, it is I alone muſt bear it. This is true, ſaid the other; but your fear doth farther confirm me, that things are right betwixt the Prince of pilgrims and your ſoul; for ſaith he, *Bleſſed is the man that feareth always.*

*Valiant.* Well, but brother, I pray thee tell us, what was it that was the cauſe of thy being upon thy knees even now? Was it for ſome obligations laid by ſpecial mercies upon thee? or how?

*What it was that fetched him upon his knees.*

*Stand-faſt.* Why, we are, as you ſee, upon the Inchanted Ground; and as I was coming along, I was muſing with myſelf of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage, had here been ſtopt, and been deſtroyed. I thought alſo of the manner of death with which this place deſtroyeth men. Thoſe that die here die of no violent diſtemper; the death which ſuch die is not grievous to them; for he that goeth away in a ſleep begins that journey with deſire and pleaſure; yea, ſuch acquieſce in the will of that diſeaſe.

*Hon.* Then Mr Honeſt interrupting of him, ſaid, Did you ſee the two men aſleep in the arbour?

*Sand-faſt.* Ay, ay, I ſaw Heedleſs and Too-bold there; and, for ought I know, there they will lie till they rot. But let me go on with my tale: As I was thus muſing, as I ſaid, there was one in very pleaſant attire, but old, who preſented herſelf unto me, and offered me three things, to wit, her body, her purſe, and her bed. Now the truth is, I was both weary and ſleepy: I am alſo as poor as a howlet, and that perhaps the witch knew. Well, I repulſed her once or twice, but ſhe put by my repulſes, and ſmiled. Then I began to be angry, but ſhe mattered that nothing at all. Then ſhe made offers again, and ſaid, if I would be ruled by her, ſhe would make me great and happy: for, ſaid ſhe, I am the miſtreſs of the world, and men are made happy by me. Then I aſked her name, and ſhe told me it was *Madam Bubble*. This ſet me farther from her; but ſhe ſtill followed me with enticements. Then I betook me, as you ſee, to my knees, and with hands lifted up, and cries, I prayed to him that had ſaid he would help. So, juſt as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe ſhe intended no good, but rather ſought to make a ſtop of me in my journey.

*Hon.* Without doubt her deſigns were bad. But ſtay, now you talk of her, methinks I either have ſeen her, or have read ſome ſtory of her.

*Stand-faſt.* Perhaps you have done both.

*Hon.* Madam Bubble! is ſhe not a tall, comely dame, ſomething of a ſwarthy complexion?

*Stand-faſt.* Right, you hit it, ſhe is juſt ſuch a one.

*Hon.* Doth ſhe not ſpeak very ſmoothly, and give you a ſmile at the end of every ſentence?

*Stand-faſt* You fall right upon it again, for theſe are her very actions.

*Hon.* Doth ſhe not wear a great purſe by her ſide? aud is not her hand often in it, fingering her money, as if that was her hearts delight?

*Stand-faſt.* It is juſt ſo; had ſhe ſtood by all this while, you could not more amply have ſet her forth before me, and have better deſcribed her features.

*Hon.* Then he that drew her picture was a good limner, and he that wrote of her ſaid true.

*The world.*

*Great heart.* This woman is a witch, and it is by virtue of her ſorceries that this ground is inchanted: Whoever doth lay his head down in her lap had as good lay it down upon that block over which the ax doth hang; and whoever lays his eyes upon her beauty is counted the enemy of God. This is ſhe that maintaineth in their ſplendor all thoſe that are the enemies of pilgrim's: Yea, this is ſhe that hath brought off many a man from a pilgrims life. She is a great goſſipper. She is always, both ſhe and her daughters, at one pilgrims heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent ſlut; ſhe will talk with any man. She always laugheth poor pilgrims to ſcorn, but highly commends the rich; if there be one cunning to get money in a place, She will ſpeak well of him from houſe to houſe. She loveth banqueting and feaſting mighty well; ſhe is always at one full table or another. She has given it out at ſome places that ſhe is a goddeſs, and therefore ſome do worſhip her. She has her time, and open places of cheating; and ſhe will ſay, and avow it, that none can ſhew a good comparable to hers. She promiſeth to dwell with childrens children, if they would but love and make much of her. She will caſt out of her purſe gold, like duſt, in ſome places, and to ſome perſons. She loves to be ſought after, ſpoken well of, and to lie in the boſoms of men. She is never weary of commending her commodities; and ſhe loves them moſt that think beſt of her. She will promiſe crowns and kingdoms, if they will but take her advice; yet many hath ſhe brought to the halter, and ten thouſand times more to hell.

*Stand-faſt.* Oh! ſaid Stand-faſt, what a mercy it is that I did reſiſt her? for whether might ſhe have drawn me?

*Great-heart.* Whether! nay, none but God knows. But in general, to be ſure ſhe would have drawn thee into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

It was ſhe that ſet Abſalom againſt his father, and Jeroboam againſt his maſter. It was ſhe that perſuaded Judas to ſell his Lord; and that prevailed with Demas to forſake the godly pilgrim's life. None can tell of the miſchief that ſhe doth: She makes variance betwixt rulers and ſubjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himſelf, betwixt fleſh and the ſpirit.

Wherefore, good Mr Stand-faſt, be as your name is, and when you have done all, ſtand.

At this diſcourſe there was among the pilgrims a mixture of joy and trembling; but at length they brake out and ſang:

*What danger is the pilgrims in!*
*How many are his foes!*
*How many ways there are to ſin,*
*No living mortal knows.*
*Some in the ditch ſpoil'd are, yea can*
*Lie tumbling on the mire:*
*Some, though they ſhun the frying pan,*
*Do leap into the fire.*

After this, I beheld until they were come unto the land of Beulah, where the ſun ſhineth night and day. Here, becauſe they were weary, they betook themſelves a while to reſt. And becauſe this country was common for pilgrims, and becauſe the orchards and vineyards that were here, belonged to the King of the celeſtial country, therefore they were licenſed to make bold with any of his things. But a little while ſoon refreſhed them here; for the bells did ſo ring, and the trumpets continually ſounded ſo melodiouſly, that they could not ſleep, and yet they received as much refreſhing as if they ſlept their ſleep never ſo ſoundly. Here alſo all the noiſe of them that walked in the ſtreet was, More pilgrims are come to town. And another would anſwer, ſaying, And ſo many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of ſhining ones juſt come to town; by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their ſorrow. Then the pilgrims got up, and walked to and fro: But how were their eyes now filled with celeſtial viſions! In this land they heard nothing, ſaw nothing, felt nothing, ſmelled nothing, taſted nothing, that was offenſive to their ſtomach or mind; only when they taſted of the water of the river over which they were to go, they thought that taſted a little bitteriſh to the palate, but it proved ſweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a hiſtory of all the famous acts that they had done. It was here alſo much diſcourſed, how the river to ſome has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for ſome, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather noſegays for the pilgrims, and bring them to them with affection: Here alſo grew camphire, and ſpikenard, ſaffron, calamus, and cinnamon, with all its trees of frankincenſe, myrrh, and aloes, with all chief ſpices. With theſe the pilgrims chambers were perfumed while they ſtaid here; and with theſe were their bodies anointed, to prepare them to go over the river, whe the time appointed was come.

Now while they lay here, and waited for the goo hour, there was a noiſe in the town, that there wa a poſt come from the celeſtial city, with matters o

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great importance, to one Chriſtiana, the wife of Chriſtian the pilgrim. So inquiry was made for her, and the houſe was found out where ſhe was; ſo the poſt preſented her with a letter: the contents were, “Hail, good woman! I bring thee tidings that the Maſter calleth for thee, and expecteth that thou ſhouldſt ſtand in his preſence, in cloaths of immortality, within theſe ten days.”

When he had read this letter to her, he gave her therewith a true token that he was a true meſſenger, and was come to bid her make haſte to be gone. The token was, An arrow ſharpened with love, let eaſily into her heart, which by degrees wrought ſo effectually with her, that at the time appointed ſhe muſt be gone.

When Chriſtiana ſaw that her time was come, and that ſhe was the firſt of this company that was to go over, ſhe called for Mr Great-heart her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad, had the poſt come for him. Then ſhe bid that he ſhould give advice how all things ſhould be prepared for her journey.

So he told her, ſaying, Thus and thus it muſt be; and we that ſurvive will accompany you to the river-ſide.

Then ſhe called for her children, and gave them her bleſſing, and told them, that ſhe had read with comfort, the mark that was ſet in their foreheads, and was glad to ſee them with her there, and that they had kept their garments ſo white. Laſtly, She bequeathed to the poor that little ſhe had, and commanded her ſons and daughters to be ready againſt the meſſenger ſhould come for them.

When ſhe had ſpoken theſe words to her guide, and to her children, ſhe called for Mr Valiant-for-truth, and ſaid unto him, Sir, you have in all places ſhewed yourſelf true-hearted, *be faithful unto death*, and my King will give you a *crown of glory*. I would alſo intreat you to have an eye to my children; and if at any time you ſee them faint, ſpeak comfortably to them; for my daughters, my ſons wives, they have been faithful, and a fulfilling of the promiſe upon them will be their end. But ſhe gave Mr Standfaſt a ring.

Then ſhe called for old Mr Honeſt, and ſaid of him, *Behold an Iſraelite indeed, in whom is no guile.* Then ſaid he, I wiſh you a fair day, when you ſet out for Mount Sion, and ſhall be glad to ſee that you go over the river dry-ſhod. But ſhe anſwered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I ſhall have time enough when I come there, to ſit down and reſt me, and dry me.

Then came in that good man Mr Ready-to-halt, to ſee her. So ſhe ſaid to him, Thy travel hitherto has been with difficulty; but that will make thy reſt the ſweeter. But watch and be ready; for at an hour when you think not, the meſſenger may come.

After him came in Mr Deſpondency, and his daughter Much-afraid: to whom ſhe ſaid, You ought with thankfulneſs, for ever to remember your deliverance from the hand of giant Deſpair, and out of Doubting-caſtle. The effect of that mercy is, that you are brought with ſafety hither. Be yet watchful, and caſt away fear; be ſober, and hope to the end.

Then ſhe ſaid to Mr Feeble-mind, Thou waſt delivered from the mouth of giant Slay-good, that thou mighteſt live in the light of the living for ever, and ſee the King with comfort: only I adviſe thee to repent thee of thine aptneſs to fear and doubt of his goodneſs, before he ſends for thee; leſt thou ſhouldſt, when he comes, be forced to ſtand before him for that fault with bluſhing.

Now the day drew on that Chriſtiana muſt be gone. So the road was full of people to ſee her take her journey. But behold! all the banks beyond the river were full of horſes and chariots, which were come down from above to accompany her to the city-gate. So ſhe came forth and entered the river, with a beckon of farewel to thoſe that followed her to the river-ſide. The laſt words that ſhe was heard to ſay, were, *I come, Lord, to be with thee, and bleſs thee.*

So her children and friends returned to their place; for that thoſe that waited for Chriſtiana had carried her out of their ſight. So ſhe went and called, and entered in at the gate with all the ceremonies of joy that her huſband Chriſtian had entered with before her.

At her departure the children wept. But Mr Great-heart and Mr Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their reſpective places.

*Mr Ready-to-halt ſummoned.*

In proceſs of time, there came a poſt to the town again, and his buſineſs was with Mr Ready-to-halt. So he inquired him out, and ſaid, I am come to thee in the name of him whom thou haſt loved and followed, though upon crutches. And my meſſage is to tell thee, That he expects thee at his table to ſup with him in his kingdom, the next day after Eaſter: wherefore prepare thyſelf for thy journey.

Then he alſo gave him a token that he was a true meſſenger; ſaying, *I have broken the golden bowl, and looſed the ſilver cord.*

After this Mr Ready-to-halt called for his fellow-pilgrims; and told them, ſaying, I am ſent for, and God ſhall ſurely viſit you alſo. So he deſired Mr Valiant to make his will. And becauſe he had nothing to bequeath to them that ſhould ſurvive him, but his crutches, and his good wiſhes, therefore thus he ſaid: Theſe crutches I bequeath to my ſon that ſhall tread in my ſteps, with an hundred warm wiſhes that he may prove better than I have been.

Then he thanked Mr Great-heart for his conduct and kindneſs, and ſo addreſſed himſelf to his journey. When he came to the brink of the river, he ſaid, Now I ſhall have no more need of theſe crutches, ſince yonder are chariots and horſes for me to ride on. The laſt words he was heard to ſay, was, Welcome life. So he went his way.

*Mr Feeble-mind ſummoned.*

After this, Mr Feeble-mind had tidings brought him, that the poſt ſounded his horn at his chamber-door. Then he came in, and told him, ſaying, I am come to tell thee that thy Maſter hath need of thee; and that in a very little time thou muſt behold his face in brightneſs; and take this as a token of the truth of my meſſage: *Thoſe that look out at the windows ſhall be darkened.*

Then Mr Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the meſſage. Then he ſaid, ſince I have nothing to bequeath to any, to what purpoſe ſhould I make a will? As for my feeble-mind, that I will leave behind, for that I ſhall have no need of in the place whither I go; nor is it worth beſtowing upon the pooreſt pilgrims: Wherefore, when I am gone, I deſire that you, Mr Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the reſt: His laſt words were, Hold out, faith and patience. So he went over to the other ſide.

*Mr Deſpondency's ſummons.*

When days had many of them paſſed away, Mr Deſpondency was ſent for; for a poſt was come, and brought this meſſage to him: Trembling man, theſe are to ſummon thee to be ready with the King by the next Lord's day, to ſhout for joy, for thy deliverance from all thy doubtings.

And, ſaid the meſſenger, that my meſſage is true, take this for a proof. So he gave him a graſshopper to be a burden unto him. Now Mr Deſpondency's daughter, whoſe name was *Much-afraid*, ſaid, when ſhe heard what was done, that ſhe would go with her father. Then Mr Deſpondency ſaid to his friends, myſelf and my daughter, you know what we have been, and how troubleſome we have behaved ourſelves in every company. My will, and my daughter's is, That our deſponds and ſlaviſh fears be by no man ever received, from the day of our departure, for ever: For I know, that after my death they will offer themſelves to others. For, to be plain with you, they are gueſts which we entertained when we firſt began to be pilgrims, and could never ſhake them off after; and they will walk about, and ſeek entertainment of the pilgrims; but for our ſakes ſhut the doors upon them.

*His daughter goes too.*

When the time was come for them to depart, they went up to the brink of the river. The laſt words of Mr Deſpondency were, Farewell night, welcome day. His daughter went through the river ſinging, but none could underſtand what ſhe ſaid.

*Mr Honeſt ſummoned.*

Then it came to paſs a while after, that there was a poſt in the town that inquired for Mr Honeſt. So he came to his houſe where he was, and delivered into his hands theſe lines: Thou art commanded to be ready againſt this day ſevennight, to preſent thyſelf before thy Lord, at his Father's houſe. And for a token that my meſſage is true, *All the daughters of muſic ſhall be brought low.* Then Mr Honeſt called for his friends, and ſaid unto them, I die, but ſhall make no will. As for my honeſty, it ſhall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addreſſed himſelf to go over the river. Now the river at that time overflowed the banks in ſome places; but Mr Honeſt in his lifetime had ſpoken to one *Good-conſcience* to meet him there, the which he alſo did, and lent him his hand, and ſo helped him over. The laſt words of Mr Honeſt were, Grace reigns. So he left the world.

*Mr Valiant-for-truth ſummoned.*

After this it was noiſed abroad, that Mr Valiant-for-truth was taken with a ſummons by the ſame poſt as the other; and had this for a token that the ſummons was true, *That his pitcher was broken at the fountain.* When he underſtood it, he called for his friends, and told them of it. Then ſaid he, I am going to my Father's, and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My ſword I give to him that ſhall ſucceed me in my pilgrimage, and my courage and ſkill to him that can get it. My marks and ſcars I carry with me, to be a witneſs for me, that I have fought his battles, who now will be my rewarder. When the day that he muſt go hence was come, many accompanied him to the river-ſide, into which as he went, he ſaid, *Death, Where is thy ſting?* And as he went down deeper, he ſaid, *Grave, Where is thy victory?* So he paſſed over, and all the trumpets ſounded for him on the other ſide.

*Mr Sand-faſt is ſummoned.*

Then there came forth a ſummons for Mr Stand-faſt. This Mr Stand-faſt was he that the pilgrims found upon his knees in the Inchanted Ground. And the poſt brought it him open in his hands. The contents whereof were, That he muſt prepare for a change of life, for his Maſter was not willing that he ſhould be ſo far from him any longer. At this Mr Stand-faſt was put into a muſe. Nay, ſaith the meſſenger, you need not doubt of the truth of my meſſage, for here is a token of the truth thereof: *Thy wheel is broken at the ciſtern.* Then he called to him Mr Great-heart, who was their guide, and ſaid unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet ſince the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five ſmall children; let me intreat you, at your return, (for I know that you go and return to your Maſter's houſe, in hopes that you may be a conductor to more of the holy pilgrims), that you ſend to my family, and let them be acquainted with all that hath and ſhall happen unto me. Tell them moreover of my happy arrival to this place, and of the preſent and late bleſſed condition that I am in. Tell them alſo of Chriſtian and Chriſtiana his wife, and how ſhe and her children came after her huſband. Tell them alſo of what a happy end ſhe made, and whither ſhe is gone. I have little or nothing to ſend to my family, except it be my prayers and tears for them; of which it will ſuffice, if you acquaint them, if peradventure they may prevail.

When Mr Stand-faſt had thus ſet things in order, and the time being come for him to haſte him away, he alſo went down to the river. Now there was a great calm at that time in the river; wherefore Mr Stand-faſt, when he was about half way in, ſtood a-while, and talked to his companions that had waited upon him thither: and he ſaid,

This river has been a terror to many, yea, the thoughts of it alſo have often frighted me: now methinks I ſtand eaſy, my foot is fixed upon that on which the feet of the prieſts that bare the ark of the covenant ſtood, while Iſrael went over this Jordan. The waters indeed are to the palate bitter, and to the ſtomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other ſide, doth lie as a glowing coal at my heart.

I ſee myſelf now at the end of my journey; my toilſome days are ended. I am going to ſee that head that was crowned with thorns, and that face that was ſpit upon for me.

I have formerly lived by hearſay and faith; but now I go where I ſhall live by ſight, and ſhall be with him in whoſe company I delight myſelf.

I have loved to hear my Lord ſpoken of, and wherever I have ſeen the print of his ſhoe in the earth, there have I coveted to ſet my foot too.

His name has been to me as a civet-box; yea, ſweeter than all perfumes. His voice to me has been moſt ſweet; and his countenance I have more deſired than they that have moſt deſired the light of the ſun. His words I did uſe to gather for my food, and, for antidotes againſt my faintings. He has held me, and hath kept me from mine iniquities; yea, my ſteps have been ſtrengthened in his way.

Now, while he was thus in diſcourſe, his countenance changed, his ſtrong man bowed under him: and after he had ſaid, Take me, for I come unto thee, he ceaſed to be ſeen of them.

But glorious it was to ſee how the open region was filled with horſes and chariots, with trumpeters and pipers, with ſingers and players on ſtringed inſtruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Chriſtiana's children, the four boys that Chriſtiana brought, with their wives and children, I did not ſtay where I was till they were gone over. Alſo ſince I came away, I heard one ſay, they were yet alive, and ſo would be, for the increaſe of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give thoſe that deſire it an account of what I am here ſilent about. Mean time I bid my reader

FAREWELL.

# THE
# PILGRIM's PROGRESS
## from this world to that which is to come.
## Delivered under the ſimilitude of a dream.

Shewing the ſeveral dangers and difficulties he met with, and the many victories he obtained over the world, the fleſh, and the devil: Together with his happy arrival at the celeſtial city, and the glory and joy he found, to his eternal comfort.

## PART III.

## The Preface to the Chriſtian Reader.

READER,

IN this book is ſet forth a tedious pilgrimage, through the many dangerous hazards of the wilderneſs of this world, to the heavenly Canaan of eternal reſt and peace; in which, though in the ſimilitude of a dream, is lively repreſented the ſtate of our Chriſtan warfare; wherein, fighting valiantly under the banner of Chriſt, the great Captain of our ſalvation, we ſhall aſſuredly overcome our ſpiritual enemies, and be victorious conquerors over thoſe temptations that beſet frail human nature, and would hinder us from leaving, in a good time, the city of Deſtruction, (which is the world, and its fruitleſs pleaſures, cares, and incumbrances), to journey towards the heavenly Jeruſalem, which is the true center of our endleſs happineſs in the fruition of unſpeakable and ſoul-raviſhing joys, that know no date nor conſummation.

This has been, in the former as well as preſent age, a way of writing that has been extremely taking, repreſenting to the mind things that command our moſt ſerious thoughts and attention, and work more upon the minds of men than if delivered in plainer terms: however, to the diſcerning Chriſtian, there is nothing in this that is obſcure or difficult to be underſtood, nothing but what is grounded upon ſacred truths, and the mercies of God in Jeſus Chriſt, held forth to us by his aſſured word.

It is a piece ſo rare, and tranſcending what has hitherto been publiſhed of this kind, that I dare, without any further appology, leave it to the cenſure of all mankind, who are not partial or biaſſed: and ſo, not doubting but it will render comfort and delight, I ſubſcribe myſelf, as heretofore, your ſouls hearty well-wiſher and fellow-labourer in the vineyard of our Lord Jeſus Chriſt.

J. B.

*To his worthy friend the author of the Third Part of the* Pilgrim's Progreſs, *upon the peruſal thereof, &c.*

THough many things are writ to pleaſe the age.
Amongſt the reſt for this I dare engage,
Where virtue dwells, it will acceptance find,
And, to your Pilgrim, moſt that read, be kind.
But all to pleaſe would be a taſk as hard,
As for the winds from blowing to be barr'd.
The pious Chriſtian, in a mirror, here
May ſee the promis'd land, and without fear
Of threaten'd danger, bravely travel on
Until his journey he has ſafely gone,
And does arrive upon the happy ſhore,
Where joys increaſe, and ſorrow is no more.
This is a dream not fabl'd as of old;
In this expreſs the ſacred truths are told
That do to our eternal peace belong,
And, after mourning, changes to a ſong
Of glorious triumphs, that are without end,
If we but bravely for the prize contend.
No pilgrimage like this can make us bleſt,
Since it brings us to everlaſting reſt:
So well in every part the ſenſe is laid,
That it to charm the reader may be ſaid,
With curious fancy, and create delight,
Which to an intimation muſt invite.
And happy are they that through ſtormy ſeas
And dangers ſeek adventures like to theſe!
Who ſell the world for this great pearl of price,
Which, once procur'd, will purchaſe paradiſe!
He who in ſuch a bark doth ſpread his ſails
Needs never fear at laſt theſe proſperous gales,
That will conduct him to a land where he
Shall feel no ſtorms, but in a calm ſhall be,
Where, crown'd with glory, he ſhall ſit and ſing
Eternal praiſe to his redeeming King,
Who conquer'd death, deſpoil'd him of his ſting.

So wiſhes your faithful friend,

B. D.

*Theſe lines are humbly recommended to the Reader, written upon the peruſal of this book, &c.*

IN reading of this book, I plainly find
The thoughts are ſuited to the authors mind:
For he, who virtue loves, of virtue ſpeaks,
And the ſtrong chains of vice with courage breaks.
What here at firſt ſeems clouded, ſoon reveals
The pigrim's joys, which he no more conceals:
But ſtill he tries his patience and his love,
To travel tow'rds the kingdom that's above.
Some interpoſing fears have time to reign;
But, thoſe by faith expell'd, his ſoul again
Clears up, and, like the bow that paints the ſkies
After a ſhower, (on which mankind relies
As a ſure pledge the deluge ſhall no more
Make all one boundleſs ſea without a ſhore
Gives certain hopes that heaven's anger's paſt
And he his lot in a bleſs'd land has caſt.
You write ſo plainly, that the weakeſt mind
Under ſimiltudes may comfort find.
A guide you give, that by the hand doth lead
Thoſe pilgrims that the heavenly roads do tread,
And tells them always where the danger is,
How to ſtep over, or to wiſely miſs,
The ſtumbling-blocks that Satan dayly lays,
To overthrow them that mind not their ways:
So being bruis'd againſt rocks of deſpair,
Or doubt or fear, they know not how nor where,
They faint and languiſh in the middle way,
Or back to Egypt haſte without delay,
Preferring darkneſs to the glorious day
They were approaching. This book has my voice,
And is of all in this kind the moſt choice.
Peruſe it well, and you will find it reach
From earth to heaven, in what it well does teach:
If you'd be bleſt, then mind what it does preach.

L. C.

The

# The PILGRIM's PROGRESS:

## PART III.

AFter the two former dreams concerning Chriſtian and Chriſtiana his wife, with their children and companions pilgrimage from the city of Deſtruction to the region of glory, I fell aſleep again, and the viſions of my head returned upon me. I dreamed another dream, and behold there appeared unto me a great multitude of people, in ſeveral diſtinct companies and bands, travelling from the city of Deſtruction the town of Carnal Policy, the village of Morality, and from the reſt of the cities, towns, villages, and hamlets, that belong to the valley of Deſtruction; for ſo was the whole country called that lay on this ſide of the wicket-gate which the man Evangeliſt ſhewed unto Chriſtian, and ſo was alſo that country called that was ſituated wide of the gate, on the right hand and on the left, extending itſelf along by the walls and borders of that region, wherein lay the way to the heavenly country. This was the name of that province, even the *valley of Deſtruction.*

*Time of perſecution.*

Now I ſaw in my dream, that all the highway-roads and lanes that led from the valley of Deſtruction towards the gate of the way of life were full of people, who were travelling towards that gate; and ſome of them walked along very vigorouſly; others halted and grew weary, through the violent heat of the ſeaſon, which made them even ready to faint, for it was in the hotteſt time of all the year, and the ſun burnt up the herb of the field, and ſcorched the poor travellers ſo, that many of them were forced to ſit down and reſt themſelves; and, in the night time, many of them returned back again to their old habitations; others, more hardy than the reſt, went on till they came to the Slough of Deſpond, where Pliable forſook Chriſtian, and there, falling into the filth and mire of that place, were ſo diſheartened, that they returned in whole droves to their own dwellings again; and very few there were that would venture through the ſlough; yet ſome got very dexterouſly over the ſteps, without being in the leaſt bemired; whilſt others, through ignorance or heedleſsneſs, miſſing thoſe ſteps, were forced to wade through the dirt, which was very deep, and made their paſſage exceeding painful; but at length, with much ado, they weathered the point, and maſtered the difficulties of that horrid quagmire, and got ſafe upon dry ground.

Among the reſt of theſe travellers that got over this ſlough, I ſaw a young man, of an amiable countenance walking by himſelf, after he got clear of the ſlough; but he was all over bedaubed with the filth of that place, which made him go very heavily on; for what with ſtruggling to get through, and what with the diſmal apprehenſion he lay under during his paſſage, he was extremely weakened, his joints were looſened; beſides, it was the nature of the dirt of this place, to cauſe a trembling and diſorder in the limbs of thoſe that were defiled with it, and to whatſoever part of their body it ſtuck, there it would do them ſome injury. Now the young man being all overclammed with it, he went a very ſlow pace, his head hanging down, his hands quivering, and his feet tripping at the leaſt unevenneſs and ruggedneſs in the way; and a ſpeck or two of the dirt being ſpattered near his eyes, made him dim-ſighted; ſo that he gropped along like one that is blind, and ſometimes ſtepped out of the path.

In this condition he was, when at length I ſaw in my dream that he ſat down upon the ground to bemoan his ſad eſtate, and he wept very bitterly; and behold a bright cloud hovering over his head, which gradually deſcending overſhadowed him, and out of the cloud a hand was reached forth, which with the tears that ran like rivers from his eyes, waſhed the dirt off his face and his whole body, ſo that in a moment (as it were) his ſight and his ſtrength were reſtored to him again, and a voice came out of the cloud, ſaying, *Son of man, go on in the ſtrength of the Lord thy God.* So he was mightily comforted and refreſhed after this, and began to rouſe up himſelf, being more nimble and active, more vigorous and ſtrong, than ever he was before; and, his eyes being healed alſo, he clearly ſaw the ſhining light that Evangeliſt ſhewed to Chriſtian. Then he tripped along over the plain, and made direct up to the ſhining light, by means of which he quickly found the wicket-gate, at which he knocked aloud, minding what was written over the gate, *viz. Knock, and it ſhall be opened.*

Now, I ſaw in my dream, that, as ſoon as he had knocked at the wicket-gate, a whole ſhower of arrows were ſhot at him from the caſtle of Beelzebub; ſo that he was wounded in ſeveral places, and extremely frightened at the adventure; which made him knock again and again very hard, for fear thoſe that ſhot at him ſhould come and kill him outright, before he could get in; but preſently, to his great comfort, the gate opened to him; and when he that opened the gate ſaw the arrows ſtick in his fleſh, he bid him haſte in, for fear of more danger. So he ſtepped in, and made obeiſance to the man that opened the gate, for he ſeemed to be a perſon worthy of reverence, by his grave countenance and compoſed behaviour; ſo he ſpake to the man whoſe name was *Good-will*, and ſaid, Sir, having heard of the fame of the heavenly country, and being informed by ſeveral travellers, that the way to it was by this gate, I, being weary of living in the valley of Deſtruction, and earneſtly deſirous to ſee that region of bliſs, humbly made bold to knock at this gate, which you have been graciouſly pleaſed to open to me; for which high favour I return you my humble and hearty thanks; but as I ſtood at the gate, after I knocked the firſt time, I was ſhot with theſe arrows which you now ſee ſticking in my fleſh; and I fear I am mortally wounded, for my ſpirits fail me, and there is a miſt before my eyes; and with that he fell at Good-will's feet, begging him to tell where he might find one that had ſkill to probe his wounds, and cure them, if not mortal. So Good-will, taking compaſſion on the young man, aſked his name. My name, replied the young man, is *Tender-conſcience*: I was born and bred in the town of Vain Delights. Then Good-will having regiſtered the young man's name, he wrote a certificate, and gave it him, bidding him deliver it at the next houſe, which was the houſe of the Interpreter; withal ſhewing him the way to it, for it was but a little way off from the gate: There, ſays he, you will find a remedy for your wounds, and ſee many glorious things.

Then I ſaw in my dream, that Good-will gave to Tender-conſcience a ſtrong crutch made of *lignum vitæ*, or the *tree of life*, to reſt himſelf upon, and eaſe his feet as he went along, he having nothing before in his hand but a weak twig of vain opinions, which he gathered from the tree of knowledge, growing on the banks of the waters of confuſion. This weak reed was all the ſtaff that Tender-conſcience leaned upon in his journey; till ſuch time as Good-will, bidding him throw it away, gave him the aforeſaid ſtrong crutch, which he bid him be ſure not to part with, for that it ſhould be of ſingular uſe to him all the way, and eſpecially now when he was wounded, for that it had a particular virtue to ſtay the bleeeding of wounds. So Good-will having given Tender-conſcience ample directions to find the way, bade him farewell, and left him to go forward on his journey.

Then Tender-conſcience began to pluck up his ſpirits, being much comforted, eaſed, and ſupported by the crutch which Good-will had given him; For no ſooner was he in poſſeſſion of it, but his wounds abated in bleeding; and by that time it grew warm in his hand, it ſent forth a certain odoriferous perfume which exceedingly refreſhed his ſpirits, and he found himſelf grow ſtronger and ſtronger by the healing virtue of this wonderful crutch. Then travelled he, till at length he arrived at the houſe of the Interpreter, where knocking at the door, one preſently opened, and aſking his buſineſs, Tender-conſcience made anſwer, I would ſpeak with the Interpreter, who, I underſtand, is the maſter of this houſe. So he called the Interpreter, who came forthwith to Tender-conſcience, and demanded what he would have.

*Tender-con.* Sir, ſaid Tender-conſcience, I was recommended to you by one Good-will, who keeps yonder wicket-gate. For travelling from the town where I was born, in the valley of Deſtruction, towards the region of life, I came to the wicket-gate, as I was directed; and, as ſoon as I had knocked there I was ſhot with theſe arrows that you ſee now ſticking in my fleſh; and, when the gate was opened, I made my condition known to Good-will, and told him, I was afraid ſome of my wounds were mortal, deſiring him to acquaint me where I might find a phyſician; ſo he recommended me to you, giving me this certificate of his hand, and bidding me deliver it unto you, aſſuring me, that in this place I ſhould find a remedy for my wounds, and ſee many glorious things: He likewiſe gave me this ſtrong crutch which you ſee in my hand, which has afforded me great comfort and aſſiſtance, by refreſhing my fainting ſpirits, ſupporting me in the way, and putting a ſtop to the exceſſive bleeding of my wounds: But it is from you that I hope for the finiſhing of my cure.

*Interpreter.* Welcome, young man, ſaid the Interpreter, after he had read the certificate; come in and partake of the good things of this houſe, and before you go away, I hope to ſee you whole and ſound. So he conducted him into a parlour, and aſked him ſeveral queſtions concerning his country, and the manner of his life there; to all which Tender-conſcience made particular anſwers, giving him an exact account of his education, and how he had ſpent the time of his youth till that day: After which the Interpreter narrowly ſearched the wounds which he had received by the arrows that day, and applied a ſovereign balſam to them, whereby Tender-conſcience became ſtraightways whole and ſound; and the Interpreter cauſed the arrows that he had pulled out of his body to be laid up ſafe, as a memorial of his narrow eſcape from death. Then he carried him into the dining-room, and entertained him at a rich yet frugal banquet, feaſting him with the beſt reſtoratives in the world; for he conſidered that Tender-conſcience was weak and feeble, and had a tedious journey to go, therefore he judged it neceſſary to treat him with diet of ſtrong nouriſhment, that he might be the better enabled to undergo the hardſhips of travel in that tireſome road.

After the banquet was over, he carried him into the ſeveral apartments of the houſe, and ſhewed him all the excellent things which Chriſtian, and Chriſtiana his wife, with their children and companions, ſaw in this place. And when it grew towards the going down of the ſun, he conducted Tender-conſcience into the dining-room, where they took a moderate repaſt together, and ſpent the reſidue of that evening in profitable diſcourſe, the Interpreter taking that opportunity to inform him fully of the laws and cuſtoms of that country, and to inſtruct him in his way, with directions what company he ſhould keep or avoid, and how he ſhould behave himſelf all along the road. Then he ſhewed him to his chamber, and left him to his repoſe.

The next morning, by break of day, Tender-conſcience aroſe, and prepared for his journey; and the Interpreter, having performed all the good offices of complete hoſpitality, told him, he would bear him company a little way; which kind offer Tender-conſcience glady embraced, both becauſe he was a ſtranger altogether in thoſe parts, and becauſe he was in love with the Interpreter's good converſation. So they walked out together, and taking their way over a large corn-field, through which there lay a path into the high-road from the Interpreter's houſe, they came to a lane, on each ſide of which there ſtood a manor-houſe, with lands belonging to each of them.

Then Tender-conſcience took notice, that the grounds of one farm were all in a flouriſhing and proſperous condition, a plentiful crop of corn, lovely fat paſtures, and thoſe well ſtocked with cattle, the fences every where ſtrong and cloſe, and all things in exceeding good caſe: Whereas, on the other ſide, the oppoſite farm lay at ſixes and ſevens, (as the old ſaying is), ſome part of the ground was overgrown with nettles, briers, and thorns, and all manner of unprofitable weeds; the other part was uncultivated, and lay covered with ſtones, the fences down, and wild beaſts browzing up and down on what they could find; all things lying at rack and manger, ſo that there was not the leaſt ſign of a future harveſt. At which Tender-conſcience greatly marvelled, and aſked the Interpreter the reaſon why there was ſo great a difference between the two farms, ſince lying ſo cloſe together, the one was a daily reproach to the other. To which the Interpreter replied, He that owns that farm on the right hand, which you behold in ſo fair and flouriſhing a condition, is the King's tenant, as likewiſe is the other, for both the manors belong to the King of the country. Now upon a time the King taking his progreſs this way, and being informed that he had two fair farms in this place untenanted, and that, for want of looking after, they were both run to ruin, (for at that time they were both alike), he put them preſently into the hands of theſe two men who live in them now; telling them withal, for their encouragement, that they ſhould not only live rent-free, (ſaving ſome homage to be paid at his court), but ſhould alſo be removed to palaces of ineſtimable dignity and value, provided they would but be induſtrious, and cleanſe the farms, and improve them with the beſt huſbandry they could, becauſe he loved not that any part of the crown lands ſhould run to ruin. So theſe two men were put in poſſeſſion of the farms; each had his houſe and lands apart.

Now the man on the left hand taking a ſurvey of his new farm, and finding it all overgrown with weeds and briers, covered with ſtones, the fences down, wild beaſts ranging up and down in the grounds, and all things like a wilderneſs, he ſat down and folded his arms, deſpairing ever to cleanſe his farm, or bring it into any order, ſo he fell to rioting and drunkenneſs to gaming and wantonneſs, never regarding his farm, or ſo much as once thinking of it; ſo that he is run deeply in debt, and has loſt his reputation among all his neighbours: and unleſs he ſpeedily take up, and ſet himſelf to cleanſing and manuring his farm, he will certainly fall into the King's diſpleaſure, who will caſt him into priſon for neglecting his farm, (for ſo he threatened them at the firſt), whence he cannot eſcape till he has made full ſatisfaction to the King for his heinous offence.

But, on the contrary, the tenant on the right hand having ſurveyed his farm, in like manner as the other did, and finding it in the ſame condition, all run to ruin and diſorder, he conſidered with himſelf the great favour he had received in being intruſted with one of the King's farms, and how heinous a crime it would be to ſlight ſuch a benefit as was propoſed to him, both for the preſent and future, if he would improve his gift. Then he conſidered likewiſe, that though it was a great farm, and all in a manner like a wilderneſs, yet, by endeavouring every day to cleanſe it, in time he ſhould compaſs the whole.

Theſe conſiderations made him ſet about it with all ſpeed, and he began by little and little to weed, and remove the ſtones off from the ground; and ſo, by daily labouring at it, he at length reduced it to this good order you ſee it in now; and he is in aſſured hopes of obtaining the King's promiſe, and of being removed to a more noble and honourable ſtation.

In my opinion, ſaid Tender-conſcience, the farmer on the left hand is very much to blame, in neglecting ſo fair an opportunity of raiſing himſelf: Had he but followed the ſteps of his oppoſite neighbour, and done ſomething every day toward the cleanſing of his farm, he might by this time have reaped the benefit of it, and had the returns of plentiful crops, beſides the continuance and increaſe of the King's favour, who would, no doubt, in time have been as good as his word, and preferred him to ſome higher dignity.

*Inter.* Juſt ſuch, ſaid the Interpreter, is the condition of you travellers who come from the valley of Deſtruction, and are going to the region of life and glory: the King of that place only requires of you to huſband well his gifts and graces, to improve your talents, and perſevere to the end of your pilgrimage, and then you will be tranſlated to eternal manſions. Now the way to do this is not to be diſcouraged with the length of your journey, nor frightned with the apprehenſions you may have of the difficulties to be overcome, and the dangers to be encountered by the way; but you muſt arm yourſelf with a firm reſolution to go through all, making ſome progreſs every day; for to ſtand ſtill, is to go back; and therefore, like the wiſe and induſtrious farmer on the right hand, who every day weeded and ſtoned ſome part of his grounds, ſo muſt you daily go on, and gain ground; thus like him you will in due time perfect your labour and travel, and finiſh your courſe with joy. The Interpreter gave him many more good counſels and admonitions as they walked along, till they came to the high way that was fenced in on either ſide with the wall of ſalvation; and there the Interpreter gave to Tender-conſcience the King's royal paſs, ſignifying to him, that it would be of ſingular uſe to him throughout his journey to the heavenly country: So wiſhing him a proſperous journey, and eternal happineſs, he bid him heartily farewell.

Then I ſaw in my dream, that Tender-conſcience wept when he was to part with the Interpreter, being raviſhed in ſpirit with inexpreſſible love to his company, foraſmuch as he had healed his wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious things, and giving him the King's warrant or paſs, whereby he ſhould be enabled to travel more ſecurely and quietly to the region of life: beſides, he was naturally very affectionate, and could not brook a ſeparation from ſuch a friend without burſting into tears. But at length, overcoming his paſſions, he ſet forward on his journey, and came to the place where the croſs ſtood, where Chriſtian's burden fell from off his back, and, tumbling into the ſepulchre, (which was at the bottom of the riſing ground whereon the croſs ſtood), was there buried.

Now I ſaw in my dream, that hard by the croſs were built two houſes; the one was called *the houſe of Mourning*, and the other was called *the houſe of Mirth*, and they were ſituated on each ſide of the croſs; the one on the right hand, and the other on the left. Now, as Tender-conſcience kept the path up the hill, there came out of the houſe of Mirth ſome young men to meet him; and they ſpake to him, ſaying, Whence comeſt thou, and whither art thou going? Then Tender-conſcience made anſwer, I am come from the valley of Deſtruction, and am going to the heavenly city, the region of life and glory; but I perceive it grows late, and I am a ſtranger in the way, and therefore would gladly take my repoſe this night ſomewhere hereabouts, if I might find ſo much favour among any of the inhabitants of this place. Then the young men made anſwer, and ſaid, There are none but theſe two houſes which thou ſeeſt in all this pariſh that give entertainment to ſtrangers; and if thou wilt go along with us to yonder houſe, (pointing to that on the left hand), there thou wilt find good uſage, merry company, and all things that your heart can wiſh for; and in the morning we will travel along with you, for we only lodge there to-night, and in the morning will ſet forward toward the heavenly city. By ſuch enticing words and perſuaſions as theſe they prevailed upon Tender-conſcience to go along with them; but, as he drew near to the houſe, he heard a great noiſe, as of them that make merry, ſinging, dancing, and playing upon muſical inſtruments with much laughter; at which Tender-conſcience was greatly aſtoniſhed; but as he came up to the houſe, he ſaw written over the door theſe words, *This is the houſe of Mirth.* Then he remembered the words of the wiſe man. *That it is better to go to the houſe of mourning, than to go to the houſe of feaſting:* and again, *The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.*

So he aſked the young men, what that houſe was called on the other ſide of the croſs, and they told him it was called *the houſe of Mourning.* Moreover they railed and ſcoffed at the people that lived in it, and told him that none but a few dull phlegmatic fools ever frequented it; but Tender-conſcience weighed more the words of the wiſe man than their ſlanderous tongues, and told them he would go ſeek a lodging at the houſe of Mourning. Then they laughed at him, and called out the reſt of their companions to deride him; bet he departed from them, and paſſed by the croſs, at the ſight of which he was tranſported with unſpeakable love, grief, compaſſion, and ſuch-like affections; the young men and their companions all the while following him and making a mock at his tenderneſs; and as he wept at the foot of the croſs, they fell a laughing, ranting, and roaring, till at length he roſe up and made haſte to go to the houſe of Mourning; where he was no ſooner arrived, but two grave, yet comely women bid him kindly welcome, ſaying to him, We ſaw how you were like to be ſeduced into the houſe of Mirth, and were rejoiced to behold your reſolution not to enter into that ſeat of vanity; we alſo ſaw your conſtancy in withſtanding their taunting ſcoffs and mockery, and how you were not aſhamed of the croſs, but the ſight of it pierced your heart with divine love, and cauſed your eyes to pour out rivers of tears, while thoſe profane wretches laughed you to ſcorn; all this we beheld with great ſatisfaction: and now come in, thou bleſſed of the Lord, and reſt in this place till to-morrow, and then thou mayeſt go in peace. So Tender-conſcience went in along with the courteous matrons, who waſhed his feet; and having refreſhed him with a morſel of bread and a little wine, with a few figs, raiſins, and almonds, they fell into diſcourſe about the perſon who ſuffered death on the croſs; and the eldeſt matron ſpake to this effect.

*Eld. Mat.* How vain and profane are thoſe poor wretches who deſpiſe the croſs of Chriſt, and are become bitter enemies both to him and his ſufferings! They profeſs to believe in God and worſhip him, yet at the ſame time give both him and themſelves the lie in their practice; they profeſs to believe Chriſt crucified for our ſins, yet at the ſame time they crucify him themſelves afreſh, and put him to an open ſhame. They lay an embargo on their faith, and ſuffer it not to launch beyond the narrow limits of their ſenſes; and taking up their religion on the credit of fleſh and blood, their carnal paſſions are made the ſtandards of its practice; and whatſoever thwarts their luſts, is baniſhed their converſation. Hence it comes to paſs, that what at firſt was eſteemed dull and unpleaſing, was by degrees ſlighted and neglected, till at length it is become the object of their deriſion and ſcorn, as you ſee experimented in the houſe of Mirth this evening.

*Young Mat.* And that which is the more ſurpriſing is, that theſe very perſons pretend to be honourers of the croſs, and diſciples of Chriſt Jeſus: their houſe is built as near the croſs outwardly as ours is, and yet at the ſame time they are enemies to thoſe who tread in the ſteps of him who ſuffered that ignominious death for our ſakes.

*Tender-con.* Ay, ſaid tender-conſcience, the three young men told me they were going toward the heavenly city as well as I, and if I would repoſe myſelf in the houſe of Mirth this night, they would bear me company on the morrow: but as ſoon as they perceived that I would ſeek a lodging in the houſe of Mourning, they turned their compliments into ſcoffs, their pretended civility into real rudeneſs, and their feigned pious purpoſes into open profaneneſs; railing at you and your houſe, and all your gueſts; deriding and laughing at me for a fool and madman? like thoſe Greeks, to whom the croſs of Chriſt was fooliſhneſs, and all who took it up, or bore any affection to it, were eſteemed as the offscourings of all things. Such was my entertainment among them; for whereas before they were merry in the houſe, ſinging, dancing, and playing on inſtruments of muſic, ſo ſoon as the three young men gave intimation to them of my deſign, they forſook their melody, and came running out of the houſe to mock and deride me, ranting and roaring, and raiſing great laughter, while I ſat weeping by the croſs.

*Eld. Mat.* It is worth one's obſervation, to ſee by what degrees men arrive at that ridiculous vanity, as well as notorious impiety. Firſt, they let looſe the reins to their wanton humour in trivial and ſmall matters, delighting in nothing ſo much as a jeſt or droll in common and ordinary converſation: thus having habituated and uſed themſelves to a jocular vein, they can hardly forbear to play the wags with things of more ſerious importance, as the affairs of juſtice, and the publick ſtate; then, being as it were ſteeled and hardened in this wanton humour, they at laſt fall to mocking and jeſting at the moſt holy and religious things, verifying the ſaying of the wiſe man, *He who contemns little things ſhall fall by little and litle.* Certainly vain mirth and exceſſive laughter do but raiſe a duſt in the eyes of the ſoul, and interrupt her more ſerene and ſteady proſpect of better things, and the moſt innocent jeſts may be reckoned like muſhrooms, which well ordered and ſpiced may do no harm, but can do no good. Whatſoever habit the ſoul gets, it is hard to remove it; and the habit of the exceſſive laughter is moſt difficult to be overcome, becauſe it is a faculty eſſential to our nature to laugh; and he that gives way to it, and to common jeſting, betrays his mind to an unmanly likeneſs and an habitual vanity, which afterwards he will find it difficult to root out. And therefore, ſeaſonable was the advice of the holy Apoſtle Paul, when he counſelled the Epheſians, to avoid fooliſh talking and jeſting; and the Theſſalonians, to abſtain from all appearance of evil. Now what was ſaid to them, no doubt, was written for our inſtruction; and all Chriſtians are obliged to obſerve their ſage counſels in this as well as other matters, and not to pick and chuſe what precepts and counſels we pleaſe to obey, as if we could compound with God for the quarter or half performance of his will. And though this prohibition of vain jeſts and fooliſh mirth ſeems to be of ſmall moment with ſome, yet it is good to obſerve every title of the word of God with great reverence. And you have done the part of a wiſe man in forſaking the houſe of Mirth, and coming to the houſe of Mourning: for they think this life to be but a paſtime, or a market for gain, *They drink wine in in bowls, the harp and the viol, the timbrel and pipe, are in their feaſts: but they regard not the work of the Lord, neither conſider they the operation of his hand. Therefore hell hath enlarged herſelf, and opened her mouth without meaſure; and their glory, and their multitude, and their pomp, and he that rejoiceth, among them, ſhall deſcend into it.*

*Young Mat.* Neither is it leſs worthy of remark, by what artifices and miſrepreſentations the people belonging to the houſe of Mirth do endeavour to frighten travellers from coming to our houſe, bringnig an ill name upon it, and telling them we are ſad melancholy folks, nothing to be heard here but ſighing, lamenting, and groaning; and that many poor travellers have been driven to deſpair in this place, and made away with themſelves: whereas there is nothing of this true; for our ſorrow is not worldly ſorrow which bringeth death, but mourning and repentance unto life, which needeth not to be repented of. In our ſighs we rejoice, and in our tears we ſmile, as it is written. *They that ſow in tears ſhall reap in joy.* And the deepeſt of our groans are but forerunners of the ſoul's triumph over ſin and death; and there is ſo near a neighbourhood betwixt this kind of grief and the moſt exalted pleaſure, that it is hard to diſtinguiſh between the one and the other. While our eyes rain tears, the clouds that cauſe them are ſcattered from our hearts; and that very tempeſt of ſighs and groans, which threatens to rend our breaſts in pieces, does but ſweep and cleanſe the air of our ſouls, and renders it more calm and ſerene than it was before: thus ſpringeth light from darkneſs, peace from war, and life from death. And ſo far is this home from leading any unto deſpair, or to be the occaſion of any deſtroying themſelves, that, on the contrary, many that have come from the houſe of Mirth in that condition, when their means were all ſpent in rioting and vain mirth, have deſired harbour with us, and in a little time have recovered their judgement, reaſon, and ſenſe again, and have gone away full of comfort and ſatisfaction.

Now by this time it grew late, and they broke up company, cauſing one of the houſehold to ſhew Tender-conſcience to his lodging, having wiſhed him a good repoſe. He returned them hearty thanks for their good counſel and edifying diſcourſe, took his leave for that evening, and went to reſt. In the morning he roſe early, and prepared for his journey, being extremely pleaſed with the entertainment he found in this place; ſo that he burſt out a ſinging in his chamber:

*Bleſſed be God who travellers doth guide,*
*And with his wings doth them from danger hide.*
*My foot had well nigh ſlipt, when I was led*
*Within the houſe of Mirth to take a bed:*
*But better things rememb'ring, I retir'd,*
*As I was by the grace of God inſpir'd:*
*They laugh'd, I wept; they mock'd, while I did wail;*
*And at the houſe of Mourning they did rail.*
*The houſe of Mourning ſolid joys does bring,*
*Whilſt that of Mirth behind it leaves a ſting.*

Now whilſt he was ſinging theſe laſt words, he heard a great noiſe without: and looking out from the window, he ſaw ſeveral that belonged to the houſe of Mirth, who had beſet the houſe of Mourning, and demanded to have the man delivered to them that came in there laſt night. This put Tender-conſcience into no ſmall fright, ſo that he fell to prayer; and behold three ſhining ones appeared to him, and bid him be of good cheer, for they would deliver him out of his enemies hands. Then one of them breathed on him, ſaying, *Be thou changed;* and he was immediately transformed, and he became a new creature; and his face, which before looked meagre and pale, now became ruddy and ſhining, his eyes ſparkling like diamonds ſo that thoſe who had ſeen him before could not know him now. Then the ſecond preſented him with a change of raiment, clothing him in a white robe; whereas as before he was in a crimſon coloured garment. The third alſo ſet a mark in his forehead, giving him ſuch a roll, with a ſeal upon it, as Chriſtian had given to him. So the three ſhining ones pronounced a bleſſing on him, and bid him go away in peace, for that no evil ſhould befall him. Then Tender-conſcience acquainted the matrons with what had happened to him, and taking his leave of them, went boldly out with his crutch in his hand, and paſſed through the midſt of the liers-in-wait, and no man knew him, or had power to ſay, Who art thou? but he departed from them in peace, as the ſhining ones had foretold him.

Then I ſaw in my dream, that Tender-conſcience walked a great pace, till he was out of ſight of the houſe, and of the liers in-wait; for he had ſtill ſome dread remaining upon him, which ſpurred him on to haſten out of their reach. Thus he walked till he came to the foot of the hill Difficulty; and having drank nothing that day, he ſtooped down and drank of the ſpring that ran by the bottom of the hill; then he ſat down a-while, and conſidered which way to go; for there were three paths, one right up the hill, and the other two went round by the bottom of the hill to the right hand and to the left. That path which went ſtraight up the hill was very ſteep and cragged, and that which went round the bottom on the left hand was broad and even, curiouſly ſhaded with rows of trees on each ſide, and the ſprings winding along by the path-ſide, which was very pleaſant and inviting; and the path on the right hand was alſo ſmooth and even, ſhady and pleaſant, and ſeemed to wind about upwards; ſo that Tender-conſcience thinking this path would bring him to the top of the hill as well as the ſteep one, he made choice of it. Now the name of this path was *Danger*, and the name of the other on the left hand was *Deſtruction*: ſo he went in the path of Danger, which brought him up round by the ſide of the hill into a great wood, which he entered, the path leading him through the middle of the wood. Now the wood ſeemed very pleaſant and delightful at the firſt entrance; the birds ſinging in the trees, and the wind ruffling the leaves, made a very ſweet harmony, and the path was green and ſmooth; but as he walked further in, the trees overſhadowed it, and ſtood ſo thick, that it ſeemed dark and diſmal; moreover he heard the howlings and roarings of wild beaſts, for the wood was infeſted with wolves, bears, leopards, dragons, and other fierce creatures of prey, which made Tender-conſcience to tremble for fear, and his heart failed within him; ſo that he immediately returned again by the ſame way by which he came in; and he ran as faſt as he could till he got clear back again out of the wood, and then he ſlackened his pace by degrees, till at length he came to the ſpring at the bottom of the hill Difficulty: and there he ſat down again to conſider which way he ſhould go, or what courſe to take. At length, with much muſing, he called to mind that ſaying, *Narrow is the way that leadeth to life, and few there be that find it.* And again, *Broad is the way that leads to death, and many there be that enter in thereat.* So he viewed the path that led directly up the hill, and it was exceeding narrow; and the other two paths that went round by the bottom were very broad: upon which he preſently concluded, that he muſt take the ſteep and narrow path, how difficult ſoever it ſeemed to fleſh and blood. So up he went, panting and gaping for breath, ſo tireſome was that way; and by that time he got half way up the hill, he was very much ſpent, and grew ſo faint and giddy, by reaſon of the great height and ſteepneſs of the aſcent, that he was ready to tumble down backwards again. At length he came up to a place where was a cave in the ſide of the hill, and at the mouth of the cave ſat a man, whoſe name was *Good reſolution*. Now he ſeeing Tender-conſcience coming up the hill, panting and gaſping, and almoſt beat off his legs, ſaluted him in this manner

*Good-reſ.* Brother, I ſee that thou art weary and faint, therefore I pray thee turn in here with me into this cave, and reſt thyſelf a while; and when thou haſt refreſhed thyſelf, and gathered ſtrength, then go forward in the name of the Lord. I am placed here by the King's order, to adminiſter relief to poor tired pilgrims.

*Tender-con.* Then ſaid Tender-conſcience, Sir, I thank you for your kind invitation, which I gladly accept of; for indeed I am quite ſpent, and my heart fails me.

So he went along with the man into the cave, and they ſat down together on ſeats cut out of the ſolid rock. Now I ſaw in my dream, that the room in which they ſat was pure alabaſter, and did let in certain ſky-lights at the top, which gave Tender-conſcience a view of many rare pieces of antiquity cut out of the rock, Heb. 11. 4, 5, 7, 8. There were the figures and repreſentations of many famous worthies, and renowned men of old, who through faith had done many marvellous things. There was the repreſentation of Abel offering a greater and more acceptable ſacrifice than Cain; and of Enoch, who walked with God, and was tranſlated without ſeeing death; and of Noah, who was an hundred and twenty years in building the ark, to the ſaving of his houſhold, and the kinds of all living creatures. There was alſo the repreſentation of Abraham, who, when he was called, obeyed God, to go out into a place which he ſhould afterwards receive for an inheritance; and he went out, not knowing whither he went. There was alſo repreſented, how by faith he abode in the land of promiſe as in a ſtrange country, as one that dwelt in tents, with Iſaac and Jacob, heirs with him of the ſame promiſe; for *they looked for a city having a foundation, whoſe builder and maker is God. All theſe men lived in faith, believing the promiſes, and receiving them thankfully, confeſſing they were pilgrims and ſtrangers on earth. For they that ſay ſuch things, declare plainly they ſeek another country. For if they had been mindful of their own country from whence they came out, they had leiſure to have returned; but they deſired a better, that is, an heavenly; wherefore God is not aſhamed to be called their God, and hath prepared for them a city.*

Now Tender-conſcience was greatly pleaſed, and much comforted, with the ſight and conſideration of theſe things; ſo he looked further, and there he ſaw the repreſentation of Abraham offering up Iſaac, (to whom it was ſaid, *In Iſaac ſhall thy ſeed be called)*; and of Iſaac bleſſing Jacob and Eſau; and of Jacob bleſſing his ſons, the twelve patriarchs. Then he looked on that ſide of the room which was oppoſite to the entrance of the cave, and there was repreſented in alabaſter-work, how Moſes, when he came to age, refuſed to be called the ſon of Pharaoh's daughter, chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; and how he forſook Egypt, not fearing the king's wrath, but regarding him who is inviſible; and how he led the people of Iſrael through the Red Sea as on dry land, which the Egyptians attempting to do, were all drowned; and how the walls of Jericho fell down at the ſound of their rams horns. Many more things were repreſented, as the famous acts of Joſhua, Gideon, Barak, and Samſon, Jephtha, alſo of David, Samuel, and the prophets: *who through faith ſubdued kingdoms, wrought righteouſneſs, obtained the promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in battle, turned to flight the armies of the aliens;* and *of others who have been tried by mockings and ſcourgings, by bonds and impriſonments, who were ſtoned* and *hewn aſunder, tempted and ſlain, wandering up* and *down in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted, tormented, whom the world was not worthy of; they wandered in wilderneſſes and mountains, in dens and caves of the earth; and theſe all, through faith, obtained a good report, and received the promiſes.*

The whole room where they ſat was adorned with ſuch kind of figures as theſe, which Tender-conſcience viewed with a great deal of delight, and he took courage from theſe glorious patterns: His ſpirit, which before languiſhed, now began to revive and flouriſh within him, ſo that he burſt out a ſinging in this manner:

*Ah puny ſoul! faint-hearted mind!*
*Weak as the chaff before the wind!*
*Long have I waver'd to and fro,*
*But forward now I'll boldly go:*
*Since me ſuch noble patterns move,*
*I'll mount the hill on wings of love.*
*Methinks my heart within me burns,*
*And all inflam'd to God-ward turns.*
*What though, in the ſeraphic fire,*
*My raviſh'd ſpirit ſhould expire?*
*Yet, phœnix-like, it will revive,*
*And in immortal glory live.*

Then Good-reſolution ſeeing Tender-conſcience ſo mightily refreſhed with the things he had ſeen, told him, that he had yet greater things than theſe to ſhew him, ſuch as would even raviſh his ſoul with joy to behold; ſo he had him out of that room, by a long entry or paſſage, cut out of the rock, and full of ſky-lights, that were let in at the top, and brought him to another cave, where dwelt a man named *Contemplation*. The man ſat ſtill in a chair of pure diamond, muſing and ſilent; neither ſaid they any thing to him, or he to them; but juſt as he ſaw them enter, he drew back a curtain which hung before the fartheſt part of the room, and veiled half the room, ſo that when any one came in firſt, he could not ſee what was in the fartheſt part of the room: but ſo ſoon as the man Contemplation had, with a ſtring which he held in his hand, drawn back the curtain, what a goodly and glorious ſight was there! for that part of the room was ſo contrived, that, by letting in a certain ſky-light from the roof of the cave, your eyes are immediately ſurpriſed with a thouſand ſplendours; and that part of the cave, tho' an entire rock of diamond, was ſo artificially poliſhed, that, by the reflection of the ſun-beams, it repreſented to you a moſt glorious city, whoſe ſtreets were paved with pure gold, and the walls of precious ſtones, the inhabitants walking up and down in long robes, and glittering like the ſtars. Alſo it repreſented the King of that place, ſitting on a throne of glory, a fiery ſtream iſſuing from before him: thouſands of thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him; whoſe faces were like the lightening, and their eyes like lamps of fire, their arms and their feet were like to poliſhed braſs; in ſhort, the whole appearance was full of luſtre and magnificence.

Tender-conſcience was aſtoniſhed above meaſure at the ſight of theſe glorious things, and raviſhed with an inexpreſſible delight, inſomuch that he wiſhed to live and die in that place, for he had never yet ſeen ſuch a goodly ſight before all his life. He continued gazing on the lovely objects; neither could he take his eyes off from looking, till ſuch time as Good-reſolution drew the curtain again, and ſo veiled them from his ſight; for he was afraid, leſt, by too long gazing on ſo much brightneſs, his eyes might receive ſome damage; remembering that ſaying of the wiſe man, *He that gazeth upon majeſty, ſhall be oppreſſed with glory.* So he had him back again through the paſſage that led to his own cave; and when they were come into the cave, he deſired Tender-conſcience to ſit down and meditate on what he had ſeen. So Tender-conſcience ſat down to meditate, while Good-reſolution got ready a ſmall collation of fruits, of herbs, and of wine, to refreſh him, and make him more vigorous and active in going up the reſt of the hill.

Oh, Sir, ſaid Tender-conſcience, trouble not yourſelf for me, nor take any care about meat or drink; for what I have ſeen ſince my coming into this place, is both meat and drink to me. I feel myſelf ſtrengthened by it, and my ſpirits enlivened, ſo that methinks I could even fly up the reſt of the hill.

Then Good reſolution made anſwer, If the bare ſight of theſe glorious things has wrought ſuch a wonderful effect upon you, how much greater influence may be expected from the mature conſideration and application of them! If the bare view of the landſkip be ſo pleaſant, how much more delightful will it be to think the city there repreſented is the place whither you are going, and that you ſhall live there for ever, and be clothed and crowned with robes and crowns of endleſs glory! But I muſt warn you of one thing that will happen to you a little after your departure from this place, as it does uſually happen to all pilgrims who have ſeen the glorious things of this cave; for leſt they ſhould be exalted above meaſure through the abundance of revelations, there is generally given unto them a thorn in the fleſh, the meſſenger of Satan to buffet them, becauſe they ſhould not be exalted above meaſure: and thus it is like to befal you when you are gone from this place. Now, to the end you may not be diſheartened when this thing comes to paſs, I tell you of it now, that being forewarned, you may alſo be fore-armed; and I exhort you to have always in your mind the famous examples of theſe worthies which you ſee repreſented before your eyes, who ſtemmed the tide of worldly croſſes and perſecutions, ſtood the brunt of all manner of temptations, till having at laſt weathered the point, and got the ſtart of the world, the fleſh, and the devil, they entered into the joy of their Lord, and took poſſeſſion of an everlaſting inheritance. Theſe things you ought always to have in remembrance as you travel along, and eſpecially when you meet with any temptations or dangers, as you muſt expect in this journey: At ſuch a time you ought to reflect on the glorious things you ſaw in my cave, and in the cave of Contemplation; and in ſo doing you will find great comfort and relief.

So he deſired Tender-conſcience to refreſh himſelf with ſuch entertainment as his cave afforded, aſſuring him, that though it was plain and homely diet, yet he was heartily welcomed to it, and would find the benefit of it as he went up the reſt of the hill. Then Good-reſolution, after the repaſt was over, renewed his counſel to Tender-conſcience, and told him what houſes and inns he ſhould uſe thereabouts in his way, and what he ſhould refuſe and avoid, adding many wholeſome inſtructions. At length Tender-conſcience, full of courage and joy, took his leave, giving him humble thanks for the favours he had done him.

Now I ſaw in my dream, that by the time Tender-conſcience was got a pretty diſtance upward from the cave, he was met by a man whoſe name was *Spiritual-pride;* but Tender-conſcience knew not his name at firſt; ſo the man ſaluted him in this manner: Hail, thou beloved among the ſons of men, thou darling of the King of heaven, who haſt undertaken a great tedious pilgrimage from the valley of Deſtruction toward the region of life and glory; who haſt eſcaped the temptations of the houſe of Mirth, and rather choſen to go into the houſe of Mourning; who haſt eſcaped the paths of Danger and Deſtruction, and haſt nobly ventured to aſcend up the unpleaſant and rugged path of the ſteep hill Difficulty; and haſt entered into the cave of Good-reſolution, and ſeen the glorious things of his cave, and the more glorious things in the cave of Contemplation: Now I am ſent to congratulate thy good ſucceſs, and to tell thee thy journey is at an end: thou haſt all along fought the good fight, thou haſt kept the faith, and now thy courſe is finiſhed, and there is laid up for thee a crown of righteouſneſs: come, turn in with me, and I will ſhew thee thy reward, which is ſecured for thee, and thou needeſt not travel nor toil thyſelf any more, but take up thy reſt with me.

Then Tender-conſcience was much aſtoniſhed at the man's words, and wondered how he could tell him ſo exactly what he had done, and where he had been; and he ſaid within himſelf, Surely this man is a prophet, or greater than a prophet. So he began to be puffed up in his mind, to think how the man called him the beloved among the ſons of men, and darling of the King of heaven. *Surely,* ſaith he in his heart, *My lot is fallen in goodly places, I have a fair inheritance.* So he followed the man, who led him aſide out of the path that went directly up the hill, and brought him to an exceeding high tower, whoſe top was higher than the top of the hill itſelf; but before they came to the tower, even as they were going along, Tender-conſcience caſt his eye upon the back of the man, and there he ſaw written, *Spiritual-pride;* ſo he remembered the counſel of Good-reſolution, how, among the reſt of his wholeſome inſtructions, he bade him beware of Spiritual-pride, who would certainly meet him on the way, and endeavour to ſeduce him to the tower of Lofty-thoughts, and, when he had got him to the top, would caſt him down headlong, and break him to pieces. So Tender-conſcience made no more ado, but ran away as faſt as he could back to the path again, and ſo went forward up the hill, rejoicing that he had eſcaped from Spiritual-pride, who with flattering ſpeeches, and deceitful words, ſought to entice him out of the way, and bring him to ruin and ſwift deſtruction.

Then I looked after Tender-conſcience, and ſaw that he went a great pace upward, till at length he came to the top of the hill, even to the ſtage that was built to puniſh ſuch upon who ſhould be afraid to go farther on pilgrimage, where Miſtruſt and Timorous had their tongues bored through with an hot iron, for endeavouring to hinder Chriſtian in his journey, as was to be read on the plates that hung before the ſtage.

Now I ſaw in my dream, that as Tender-conſcience went along, an old man met him in the way, whoſe name was *Carnal-ſecurity,* and he ſpoke to Tender-conſcience in this manner, Friend, whence comeſt thou, and whither art thou going?

Tender-conſcience replied, Sir, I am come from the valley of Deſtruction, and am travelling toward the heavenly country.

*Carnal-ſecurity*. Truly you have undertaken a great and hazardous journey, and the perils you have gone through are many; but now the worſt of your way is paſt, the reſt being pleaſant, ſafe, and eaſy: it is convenient for you to reſt yourſelf a while after your toils, and the weariſome ſteps you have trodden ſince you firſt ſet forth from your native country; and eſpecially ſince you muſt needs be tired and quite out of breath, through the extreme ſteepneſs of the hill Difficulty, which you laſt aſcended. Therefore, if you pleaſe to take up your quarters with me, you ſhall be heartily welcome, and you will be better ſtrengthened and enabled to go forward on your journey; my houſe ſtands not far off from this place, and if you will accept my offer, I will be your guide to my habitation.

*Tender-con.* Sir, I muſt confeſs your civility is very acceptable to me, and very ſeaſonable at this time; for indeed I am pretty well beat out with travel, and beſides it grows towards night; therefore, if you pleaſe, I will go along with you.

So they went along together, and the old man had him through a lane on the left hand of the high-road, which brought him to a ſtately palace, whoſe gate ſtood wide open; and they came into the firſt court, which was all green and full of flowers, having ſeveral delightful arbours artificially built round it, and a cryſtal fountain in the middle of the court; there were alſo beautiful trees planted round it, on whoſe boughs innumerable birds of ſeveral kinds ſat chirping and ſinging with admirable harmony. So as they walked together croſs the court, there met him an ancient lady, accompanied by two beautiful young damſels, on whom ſhe leaned: the name of the lady was *Intemperance*, and ſhe was the wife of Carnal-ſecurity. Now it ſeems theſe two had built this palace to inveigle pilgrims, and ſeduce them out of their way to the heavenly country; as the palace called *Beautiful* was built for the relief, comfort, and direction of pilgrims in their journey. But poor Tender-conſcience knew nothing of all this. He that had ſo lately eſcaped the ſnare that Spiritual-pride had laid for him, was now caught in the gins of Carnal-ſecurity.

Now I ſaw in my dream, that the Lady Intemperance bid Tender-conſcience welcome to her houſe, and ſo did the two young damſels that attended her, who were her daughters, the name of the one was *Wantonneſs*, and the name of the other was *Forgetfulneſs*. Then ſhe deſired him to approach nearer the houſe; ſo they all walked together through the firſt court, and came to the entrance of the ſecond. There the Lady Intemperance deſired them all to ſit down, whilſt ſhe reached forth ſeveral bunches of grapes, which hung down from a vine that covered the place where they ſat, and ſhe ſqueezed them into a golden cup which ſhe held in her hand, and having taſted thereof, preſented it to Tender-conſcience, bidding him drink it off. So he did accordingly; and preſently he was intoxicated therewith, and began to dally with Mrs Wantonneſs; at which the Lady Intemperance, and her huſband Carnal-ſecurity, ſeemed not to be diſpleaſed, but rather to encourage him, by giving him another cup-full of the juice of the grapes, which worked ſo mightily in his weak head, that having tumbled and dallied a while with Mrs Wantonneſs, on a bank of ſweet flowers, at length he fell aſleep in the arms of Mrs Forgetfulneſs. Then they cauſed him to be carried into the palace by two of their ſervants, and laid on a ſoft bed in the beſt chamber of the whole houſe, reſolving, if poſſible, to win him by all means to tarry with them, and not to go forward in his journey: to this end they prepared an excellent concert of muſic, who were planted out of ſight of the bed whereon Tender-conſcience lay, yet ſo as they might be heard as plain as though they had been by his bed-ſide, but could not be ſeen by him, if he ſhould awake out of his ſleep. And they were ordered to play the ſweeteſt airs, and moſt melodious tunes, their art could furniſh them with, all the while he was aſleep, and likewiſe to keep on playing, if he ſhould chance to awake. For it was the nature of theſe grapes, of whoſe liquor he had drunk ſo plentifully, to make ſome people ſleep many years together, others to ſleep all their lifetime, and very few had the power to awaken, eſpecially in any ſhort time; and it was the nature of the muſic to create dreams in them that ſlept, pleaſant, delightful, and inchanting dreams. And thoſe who died ſleeping were hurried out of the palace to a certain place, where they tumbled into the lake of Deſtruction; which lake is at the end of that path which led to the left hand, at the bottom of the hill Difficulty. It is a burning lake, and has burned from the beginning of the world, and will do ſo for ever and ever. Now this was the end of thoſe poor wretches who being ſeduced into the houſe of Carnal-ſecurity, and having drunk of the wine of Intemperance, and committed folly with Wantonneſs, at length fell aſleep with Forgetfulneſs, who, if they die ſleeping, are forthwith caſt into the burning lake, which is the ſecond death.

Now it came to paſs, that though Tender-conſcience ſlept a great while, being lulled by ſound of ſuch incomparable melody, yet they having not taken notice of his ſtrong crutch which he had in his hand, not knowing its ſecret and wonderful virtues, did not remove it from him; by which means he at length awoke from his ſleep, rouzing himſelf up, and wondering from whence all this delicious harmony might come: for his crutch being in his hand all the while he ſlept, at length, as he went to turn himſelf in his ſleep, he hit himſelf a blow in the eyes with the crutch, which awaked him. Then he began to wonder (as I ſaid) where he was, and how he came there, and what muſic that was; at length he called to mind, how an old man had invited him into his houſe very kindly, and how his lady had given him of her wine to drink, and how he had dallied with Mrs Wantonneſs, but could not call to mind how he came upon this bed, but concluded that he had been drunk, and ſo brought into the palace: And with this thought, and the pleaſant harmony of the muſic, he was juſt ready to fall aſleep again; but at the ſame inſtant there came ſuch a terrible clap of thunder as was almoſt enough to have awaked the very dead. At this his heart quaked within him, and the muſic ceaſed playing; ſo he roſe from his bed, and looked out at the windows, and he ſaw the air extremely darkened, ſaving only ſome intervals of lightning, which, accompanied with thunder, ſeemed to threaten the deſtruction of the world. Poor Tender-conſcience wept bitterly when he perceived ſuch a dreadful tempeſt hanging over his head, and he in a ſtrange place, not half way his journey: This made him very melancholy and penſive, and he burſt out into theſe mournful expreſſions by himſelf:

Wretch that I am! what will become of me? where ſhall I hide myſelf from the fierce anger of the Lord; or how ſhall I eſcape his heavy diſpleaſure? I doubt I have done amiſs in coming into this place, and ſleeping away my precious time, which is the reaſon that God is angry, and thunders in the ears of my ſoul. Horror and confuſion flaſh through my conſcience like lightning: I know not what to do, nor where to turn my face for comfort.

Then he looked for his crutch, and could not find it at firſt, which made him lament grievouſly; but at laſt he bethought himſelf on the bed whereon he ſlept; ſo he ran thither, and there found it, to his no ſmall comfort and joy. Then he prepared himſelf to go down ſtairs; but juſt as he was about to go from the window where he ſtood, there came another clap of thunder, which made the very houſe to ſhake; and after the thunder, he heard a voice whiſper him in the ear, and ſaying, Get thee out of this place, and beware of the woman with the golden cup in her hand, and of all that belong to her, for her ways are ways of death; ſin no more, leſt a worſe thing come unto thee. This made poor Tender-conſcience to tremble afreſh, ſo that the joints of his knees ſmote one againſt another, and he haſtened to go down ſtairs; at which the muſic began to play again ſo ſweetly, that he had much ado to leave it;

but remembering the thunder and lightning, and the voice he heard, he went reſolutely down: And as he was going through the hall, he ſaw a table ſpread with all manner of dainties, and heard the voice of young men and maidens, as he thought, ſinging deliciouſly, which made him again ſtand ſtill a while to liſten to their muſic. Then came one to him named *Mr Gluttony*, and deſired him to ſit down and eat what liked him beſt; telling him withal, that the entertainment he ſaw there before his eyes was prepared on purpoſe for pilgrims; and how that many that were travelling toward the city of Zion did call in here, and partaked of the dainties this place afforded, it being built for the eaſe and pleaſure of pilgrims. Then the young men and maidens ſeconded Mr Gluttony in their ſong, while ſeveral inſtruments of muſic played to them in concert: And this was their ſong:

*Poor pilgrims here may eat, and drink, and ſleep.*
*Whilſt them in ſafety their good Lord will keep.*
*Fall to, fall to, poor man, and take your fill,*
*In nature's pleaſure there can be no ill.*
*In vain our King's indulgent hand ſupplies,*
*What peeviſh man his longing ſoul denies.*

This was enough to have ſtaggered a ſtouter man than Tender-conſcience; and he himſelf could not have reſiſted ſo powerful a temptation, had it not been for the remembrance of the thunder and the voice. Alſo he called to mind that ſaying of the holy Jeſus, *To do the will of my Heavenly Father, is both my meat and my drink.* So he turned away from Mr Glutony, and went apace out of the hall without giving him one word, though he followed him, and intreated him to ſit down and make merry with the good chear that was before him. Then old Carnal-ſecurity met him at the hall-door, which opened into the inner court of the palace, and took him by the hand, aſking him, Whether he was going in ſuch haſte?

*Tender-con.* To whom Tender-conſcience replied, I am going forward on my journey.

*Carnal-ſec.* Ay, but tarry and eat firſt, for you have a long way to walk before you will find another houſe; and therefore it is not convenient for you to go out faſting from hence, leſt you faint by the way.

*Tender-con.* It is written, *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.*

*Carnal-ſec.* This is not applicable to your caſe, you muſt not expect to be fed by miracles; meat and drink are appointed for the ſupport of our frail bodies; and therefore it is a fooliſh preciſeneſs to abſtain from eating, when we have abſolute need of it.

*Tender-con.* Ay, but I have no ſuch abſolute need of either eating or drinking at this time, it being early in the morning; and I have read in a certain book thus, *Wo be to thee, O land, when thy princes eat in the morning; but bleſſed is the land, whoſe princes eat in due ſeaſon, for refreſhment, and not for riotouſneſs.*

*Carnal-ſec.* Neither is this ſaying any way applicable to you; for you are not a prince, but a poor pilgrim, and this is ſpoken altogether of princes.

*Tender-con.* Yes, I am a prince, and am going to take poſſeſſion of my crown and kingdom; for we are made kings and princes, and prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſuade me in this manner, or to retard my journey, for I will go in the ſtrength of the Lord my God.

*Carnal-ſec.* Well, ſince you are ſo obſtinate, that you will not hearken to my counſel in this point, pray be adviſed to drink, before you go, at yonder vine, where you ſee the grapes hang ſo thick and plump.

*Tender-con.* No, neither will I drink in this place; for I remember how I drank of the juice of thoſe fatal grapes, and they intoxicated me ſo, that I committed folly with Mrs Wantonneſs, and ſlept away my time when I ſhould have been going forward on my journey; and I believe you have a deſign upon me, to make me drunk again, or elſe you would not preſs ſo hard.

Now by this time, as they went on talking together, they came to a fountain of water clear as cryſtal, and Mrs Wantonneſs was bathing herſelf in the fountain; who, when ſhe ſaw Tender-conſcience going out of the court with her father, ran out of the fountain, naked as ſhe was, and embraced him, and prayed him to tarry a while longer. This was a grieveous temptation, and he knew not how to reſiſt it; for ſhe uſed ſuch alluring arts, and fawning tricks, as had almoſt conquered him; but at length, calling to mind the terrible thundering and lightning, with the voice which followed them, he ſuddenly ſprang out of her arms, and ran away as faſt as he could; neither did he ſtop till he came out of the outermoſt gate of the palace, and till he got into the highway again, where Carnal-ſecurity firſt ſeduced him, and then he went on ſinging.

*My ſoul, like to a bird from fouler's ſnare,*
*Eſcaped, while after me they ſtare:*
*Their ways are pleaſant, but they ſting at laſt;*
*Wo be to them that in their nets are caſt.*
*They ſpread their gins on every ſide for men,*
*Seducing ſouls to their inchanted den:*
*All's fair without, but rotten is within;*
*Fair is the form, but black the guilt of ſin.*

At length he came to the place where the lions lay, who began to roar at the ſight of him, which put him into a great fright, ſo that he ſtood ſtill at firſt; but calling to mind what he had ſeen in the cave of Good reſolution, concerning the dangers that thoſe brave worthies had encountered and overcome, he took courage and went boldly on his way, brandiſhing his crutch towards the lions; at which they immediately ceaſed their roaring, and lay ſtill, while he paſſed by, and came up to the gate of the palace called *Beautiful*, where the porter ſtood ready to receive him; but firſt he examined from whence he came, and whither he was going.

*Tender-con.* Sir, I am come from the valley of Deſtruction, and am going towards the holy Zion, or heavenly Jeruſalem.

*Porter.* Did you come in by the wicket-gate, which is at the head of the way of life?

*Tender-con.* Yes, Sir, and was directed by one Good-will, who kept that gate, to call at the houſe of the Interpreter.

*Porter.* Let me ſee your paſs that I may ſhew it to one of the virgins, who, if ſhe be ſatisfied of the truth, will receive you hoſpitably, and ſhew you the civilities of this houſe.

So Tender-conſcience pulled out his paſs, and gave it to watchful the porter, who immediately rung a little bell; at which the virgin Diſcretion come out, and the porter told her what Tender-conſcience was, and whither he was going, withal giving her the Interpreter's paſs to read; which when ſhe had peruſed, and marked the ſeal, ſhe deſired him to walk in. So ſhe had him to the hall, and there came to him Prudence, Piety, and Charity, and welcomed him to the houſe, and brought him a little wine and a few figs to refreſh himſelf at preſent, till dinner ſhould be ready; for they ſuppoſed him to be weary and ſpent with getting up the hill Difficulty, not knowing that he had taken a long reſt and ſleep in the houſe of Carnal-ſecurity. But he voluntarily told them how he met with an old man as ſoon as he was paſt the ſtage on the top of the hill, who invited him into his houſe, which, ſaid he, is a ſtately palace on the left hand of the high road; ſo he told them all that had happened to him in that place, and how he was forced at laſt to take his heels and run away from Mrs Wantonneſs.

Then Piety deſired to know his name; and he told her, ſaying, My name is *Tender-conſcience*.

Well, ſays ſhe, Tender-conſcience you have eſcaped one of the greateſt dangers upon the road; for the old man who enticed you into his houſe is called *Carnal-ſecurity*, and his wife is the *Lady-Intemperance*, who is always to be ſeen with a golden cup in her hand, full of inchantments, whereby ſhe intoxicates thoſe that drink out of it.

*Tender-con.* Ay, ſays Tender-conſcience, I believe that was the lady who gave me the juice of grapes to drink out of a golden cup, when we were entering the ſecond court.

*Piety*. And did you not ſee her two daughters, Mrs Wantonneſs and Mrs Forgetfulneſs.

*Tender-con*. I know not their names, ſaid he; but I ſaw two beautiful young damſels waiting upon the Lady Intemperance; and I, being overcome with the ſtrength of the wine, fell to dallying with one of them till at length I fell aſleep in the other's arms.

*Piety*. Theſe are the ſame that I mean, and they uſe to bewitch men to deſtruction, if once they come within their arms, eſpecially if they fall aſleep therein: but how could you get away from them again? for they uſe to have ſo many tricks and artifices to intangle theſe that come once within their doors, that not one of ten gets out of their clutches without ſuffering ſome great damage.

*Tender-con*. Oh, ſaid he, I tarried talking and arguing the caſe with the old man ſo long, that I had almoſt loſt the day: Now, as we were diſcourſing together, his daughter came out of a fountain ſtark naked, and embraced me, uſing all the enticing words imaginable to ſtay me from going away; but I, finding myſelf not able to ſtruggle or reſiſt ſo powerful a temptation, all on a ſudden gave a ſpring out of her arms, and ran away as hard as I could drive.

*Piety*. In this I commend your conduct; for though it be ſaid, *Reſiſt the devil, and he will fly from you*, yet it is to be underſtood of other temptations. For when any one is tempted to unchaſte or laſcivious actions, there is no time for diſputing. A reſolution, and ſpeedy flight, is the only way to ſecure the victory. The ſoul may ſtand the battle againſt adverſities, perſecutions, croſſes, and the like; but the pleaſures of the fleſh muſt be ſubdued by retreating from them. He that touches pitch ſhall be defiled, ſays the wiſe man: and he that ſtands capitulating with the temptations of uncleanneſs, is in danger to fall. The ſoul, like wax, is hardened by cold and ſtormy weather; but in the ſunſhine of proſperity, and the heat of luſt, ſhe melts and becomes effeminate and yielding. Therefore well ſaid one of old. *Flee youthful luſts, which war againſt the ſoul*. He does not ſay, ſtand and face them, and reſiſt them; but, Run away from them. It is in ſome degree the ſame in that common vice which this age does ſo much and ſo ſhamefully abound in, I mean exceſſive drinking. Men think they may ſafely venture into company without being obliged to drink; and, when they are in company, they think they may drink a little without doing themſelves any harm; not conſidering that little does but embolden them to venture on more, every glaſs they pour down depriving them of ſo much of their reſolution and ſtrength to reſiſt: and when they come to be doubtful, whether they ſhall let this one glaſs go down, they throw down the fence of their ſoul, their reaſon, and expoſe her to be polluted by the height of debauchery and folly, letting into their unguarded breaſts a flood of vain paſſions, with their ſuperfluity of drink: thus by little and little the poor ſoul ſuffers ſhipwreck. In ſuch a caſe the only remedy is, to flee the firſt occaſions and temptations, to ſtop the avenues of the ſoul, to ſet a guard upon the ſenſes, and ſo reſtrain the imagination within its proper limits. A man ought not ſo much as to fancy that company pleaſant or delightful, by keeping of which he runs the hazard of his ſoul's health: much leſs ought he to follow them, and court them; nay, rather let him refuſe when courted by them. It is much better to be thought ill natured and uncomplaiſant to others, than to be really ſo to one's ſelf, and to ruin ourſelves to oblige our acquaintance.

*Charity*. There are ſome ſouls that are naturally ſo affable and courteous, ſo ſoft and pliant, that they comply oftentimes with company, more through the flexibleneſs and ſweetneſs of their own diſpoſition, than out of any real inclination to debauchery; nay, while they lothe the drink, they cannot forbear obliging their unreaſonable companions. This is a great weakneſs; and though it may be capable of admitting ſome excuſe, on the account of that ſweetneſs of temper from whence it flows, yet it is never the leſs dangerous, and therefore muſt not be palliated, leſt in ſo doing we turn advocates for vice.

*Prudence*. If you pleaſe, let us break off our diſcourſe for the preſent, and go to dinner, which is now ready, for the bell rings. So they all aroſe and went into the refectory or dinning room, where more virgins of that ſociety waiting for their coming, who all welcomed Tender-conſcience to the houſe, every one ſaluting him with a particular congratulation, and then they ſat down in exquiſite order and ſilence. After the divine bleſſing was invoked, one of the virgins, whoſe name was *Temperance*, carved out for the reſt; for that was her office; while another of them named *Decency*, waited at the table. Here was no loud laughter to be heard, no offenſive nor unſeemly jeſts broached, but a modeſt cheerfulneſs crowned the entertainment. They had plenty without riot, variety without extravagance, and frugality and bounty ſeemed to hand in the diſhes together. They eat to nouriſh nature, not to prompt luſt, or cloy the appetite; and they roſe from the table lightſome and well refreſhed, having returned thanks to the ſovereign Giver of all good gifts, the Creator and Preſerver of all mankind, for refreſhing them with his good creatures. Then one of the virgins, named *Health*, propoſed to the company, that it would be convenient and pleaſant to take the air of the garden after dinner, to which they all readily conſented; and Diſcretion, Prudence, Piety, Charity, and Temperance, took Tender-conſcience along with them into the mount, which gave him a lovely proſpect of the country round about; and there they ſat down under the ſhade of a broad-ſpreading ſycamore, and fell afreſh into diſcourſe. Tender-conſcience being deſirous to learn the reaſon of their living thus in a ſociety together, and to know the rule and manner of their life, Piety thus replied:

*Piety*. When we were young and lively at home with our friends, we were daily expoſed to innumerable vanities and follies, and were carried away by the flood of cuſtom; yet being religiouſly inclined from our childhood, we by degrees, as we grew up, began to grow ſick of our carnal education, and to deſpiſe the vanities and fooleries of the world, and ſought for a place where we might be free of them, and where we might ſerve the Lord both night and day in all holineſs and purity of life: ſo, after much inquiry and diligent ſearch, at length we were informed that a certain holy woman, named *Religion*, had built her houſe in this place; and ſhe, being an eſpecial favourite of the King of this country, was permitted to gather together a certain number of virgins who were willing to renounce the world, and live in this retirement with her, having a particular charter granted them, whereby they ſhould for ever be free from certain taxes, impoſts, and homages, which the other ſubjects were obliged to pay, on condition they would make it their buſineſs to obſerve ſuch and ſuch laws and ſtatutes as the foreſaid holy woman Religion ſhould preſcribe unto them, and to live in true obedience to her commands all the days of their life. Whereupon we were preſently inflamed with a fervent deſire to ſee this woman, and, if poſſible, to come and live with her, (I ſpeak for us all, becauſe I have heard the reſt of my companions here own the ſame inclinations as myſelf had); ſo we conſulted no longer with fleſh and blood, but immediately reſolved to wait upon her, and declare our intentions, hoping to find favour in her eyes, and to be admitted into her ſociety; which we did accordingly; and having made her a viſit, and heard her heavenly voice, we were raviſhed more than ever, and grew impatient till we were taken into the houſe. At length our wiſhes were fulfilled, our deſires granted, and here we lived ever ſince, and would not change our life for the whole world; for this woman is of a ſweet temper, and all her laws are pleaſant, her yoke is eaſy, and her burden is light.

*Charity*. Not that we condemn all thoſe who do not live in ſuch a ſtate, or juſt according to our rules; for without doubt many do live mixed with the reſt of the world, yet keep themſelves unſpotted from the vices of the world: but they are expoſed to greater danger; they run the riſk of more temptations than we. For here one ſpirit and ſoul (as it were) animates us all: holineſs and purity are all that we aim at, and we mutually encourage one another, aſſiſt one another, and forward one another, in the practice of it. We have no cares to imbitter us, nor vain pleaſures to debauch us; we have no honours to tempt us to ambition, nor riches to make us covetous. All our ambition is to approve ourſelves blameleſs in the ſight of God, and all the riches we covet, are thoſe that never fade away, the gifts and graces of the Holy Ghoſt.

*Tender-con.* But I ſuppoſe you have ſome particular laws and rulers, to which you are obliged to conform yourſelves, which I ſhould be glad to know.

*Piety.* Yes, we have ſo, and I will acquaint you with them in the beſt manner I can.

1. We are obliged to riſe every morning before the ſun: and then we join all together in prayer and praiſes to the great God of heaven, thanking him for his paſt bleſſings, and imploring his future favour and protection over us.

2. Then every one goes to their proper buſineſs, as belongs to their office, till the time of refreſhment, and ſo again till dinner.

3. We are obliged to entertain all pilgrims that are travelling towards the heavenly country, provided they ſhew their paſs, or give ſuch an account of themſelves as may be thought equivalent.

4. At the cloſe of the day, we are obliged to join again all in prayer and praiſes, as in the morning.

5. We are obliged to keep and maintain the King's armoury, and to furniſh all pilgrims with weapons and armour of proof againſt all dangers and diſaſters whatſoever.

Theſe are the general and moſt important laws of our ſociety. But, beſides theſe, we have many particular rules of leſs note, tho' very good, and in a manner neceſſary to our well-being; all which it would be too tedious to rehearſe.

*Temperance.* Only give me leave to inſiſt upon the ſtatute of moderation in eating and drinking, which we are ſtraitly charged to keep, under ſevere penalties which I ſuppoſe you had forgot.

*Piety.* It is true indeed, I had forgot to mention it, and am very glad of that forgetfulneſs, ſince I have thereby given you an opportunity of diſcourſing more at large upon that ſubject, who are beſt able to do it, as being appointed the particular interpreter of this ſtatute; therefore pray inform the pilgrim about it.

*Temp.* This ſtatute of moderation in eating and drinking is grounded on this conſideration, that Adam fell by eating the forbidden fruit. The firſt ſin that ever was committed in the world by mankind was in eating. Now, tho' it be not certain, whether it proceeded from ſome natural contagion in the fruit which Adam eat, or from the venomous breath of the ſerpent that recommended it to Eve, or from any other hidden cauſe, yet we are ſure, that whereas Adam was before in the full perfection of human nature, being the lively image of the glorious God, his ſoul being full of the beams of eternal light, his underſtanding clear and ſerene as the morning, his will regular, and obedient to his reaſon, his body in perfect vigour and health, beauty and proportion, impaſſable and immortal, no ſooner had he taſted the fatal morſel, but a ſtrange alteration beſel him; the image of God was immediately defaced and ſullied, his ſoul grew dark and cloudy, his underſtanding and reaſon became dull and unactive, and his will went retrograde; in ſhort, all the faculties of his ſoul were diſlocated and disjointed. As for his body, it became weak and unhealthy, ſubject to divers caſualities, ſickneſſes, and infirmities, and at laſt to death itſelf. This was the effect of irregular eating. Nor did the miſchief reſt here; but he tranſmitted it to his poſterity, conveyed all thoſe ill qualities of body and ſoul to his children, whereby all the generations of men in the world are under the ſame misfortune, corrupt both in body and ſoul, conceived in ſin, and brought forth in iniquity. But, as if we were not unhappy enough in this originaldepravation of our nature, the greateſt part of mankind endeavour to increaſe the miſery by their own actual repetition and continual practice of the ſame crime, gluttony and drunkenneſs reigning over the greateſt part of the world. This is the reaſon why the ſtatute of moderation in eating and drinking is ſo ſtrictly injoined to this ſociety and it were well if all the world would obſerve it, then would people have ſound minds in ſound bodies.

*Tender-con.* Wherein does this moderation in eating and drinking conſiſt?

*Temp.* It conſiſts in bridling and regulating the appetite, as to the quantity and quality of meats and drinks.

*Tender-con.* Pray ſhew me how it conſiſts in bridling the appetite as to quantity.

*Temp.* It teaches us to eat and drink no more at a time, nor no oftener in a day, than is requiſite to preſerve the body in health, to ſuffice nature, and refreſh the ſpirits. It is a taming of the body and bringing it into ſubjection to the ſoul, that ſo the inferior faculties may be ſubſervient to the ſuperior.

*Tender-con.* But how ſhall a man know how much will exactly ſerve to keep the body in health, to ſuffice nature, and refreſh the ſpirits, ſince there are as many different conſtitutions in the world as there are faces?

*Temp.* The way to know this is, for every one to obſerve his own temper, and they will quickly find out the true meaſure and proper time of eating and drinking. Only take this for a general rule, That it is by all means convenient to riſe up from the table with an appetite, and to have a mind, after a meal, as well diſpoſed for labour, for exerciſe, or for prayer, as it was before. He that eats and drinks beyond this breaks the rule of moderation; for the end of eating and drinking is to refreſh nature, and make it more vigorous and active, and to not render it dull and heavy.

*Tender-con.* Pray tell me what good effects this moderation produces in the ſoul, and how it works them.

*Temp.* Great, certainly, and manifold, are the benefits which redound to the ſoul from the conſtant practice of this moderation in eating and drinking. For though the ſoul be of itſelf an immortal and impaſſable eſſence, yet while it is joined with our mortal body, it partakes of all its conveniencies or inconveniencies: if the body be in pain, the ſoul ſuffers with it: if the body feels pleaſure, the ſoul enjoys it likewiſe. Nay, rather, it is the ſoul that is alone ſenſible of every thing that happens to the body; for the body of itſelf is but dead and inactive matter, incapable of ſenſe or motion in itſelf; it is the ſoul that gives life, motion, and ſenſe to it. Now, therefore, as the body is maintained in health and vigour, ſo does the ſoul flouriſh and triumph within herſelf; on the contrary, when the body is ſickly and weak, the ſoul languiſhes by ſympathy. He therefore that eats and drinks to exceſs, and thereby cloys his ſtomach, fills his body full of contagious humours, and ſows the ſeeds of many diſeaſes in his own bowels; this man is no friend to his ſoul; for ſhe by this time grows dull and ſluggiſh, dark and cloudy, ſad and melancholy, and void of all pleaſure and comfort. Whereas, on the contrary, he that bridles his appetite, and eats and drinks no more nor no oftener, than what ſufficeth nature and refreſhes his ſpirits, his ſoul is always lively and vigorous, ſprightly as youth, and ſerene as the morning, full of light and comfort, and in an holy triumph ſhe often ſoars aloſt, and baſks in the rays of eternal happineſs, deſpiſing the world and all that is in it, excepting her own tabernacle, which is always kept neat and clean, and therefore ſhe takes delight to repoſe herſelf therein, when, like the eagles, ſhe is tired with her lofty flights. Our bodies are the temples of the Holy Ghoſt, and he that pollutes them with riot and uncleanneſs is guilty of ſacrilege. And therefore well ſaid Solomon, *Be not a companion of wine-bibbers, nor riotous eaters of fleſh.*

*Tender-con.* I thank you for your good and wholſome talk. Now pray ſhew me how moderation in eating and drinking conſiſts in bridling the appetite as to the quality of meats, &c.

*Temp.* In order to the better clearing up of this point, it is neceſſary to look back to Adam, who we find had permiſſion and leave given him to eat of all the fruits of the garden of Eden, but only he was forbidden to taſte of the fruit of the tree of knowledge of good and evil. And afterwards, to intimate, that God took a ſpecial regard to the qualities of man's food, he was told by God what ſort of fruits and herbs ſhould be his diet, and which ſhould be food for the beaſts; of every herb bearing ſeed, and of every tree bearing fruit, he was allowed to eat, and the graſs of the field was appointed for the beaſts. Here we may obſerve, that there was no mention made as yet of fleſh or fiſh to be eaten, no not till after the flood; ſo that many are of opinion, the fathers before the flood did eat no manner of fleſh; and it is not improbable that this was one reaſon for their living ſo very long, nothing more conducing to health and long life, than aſcetic diet, that is, a diet of fruits, roots, and herbs, honey, oil, &c. without fleſh or fiſh.

The firſt time we read that God gave to man a licence to eat fleſh was after the flood, when he bleſſed Noah and his ſons, ſaying unto them, *Be fruitful and multiply, and repleniſh the earth; and the fear of you and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fiſhes of the ſea; into your hands are they delivered. Every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things; but fleſh with the life thereof, which is the blood thereof, ſhall ye not eat.* So that you may ſee, even in this firſt licence to eat fleſh, that man was reſtrained from eating it with the blood; which reſtraint was more particularly confirmed in the law of Moſes, when the fat was alſo
*Lev.* 7. 23. forbidden to be eaten, in theſe words, *Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat of ox, of ſheep, or of goat,* &c. which prohibition muſt needs have regard to the quality of fat. And a little afterwards, Lev. 11. 1, to the end, there is a ſeparation made between the meats that were to be eaten and thoſe that were not; between the clean and unclean beaſts, birds, and fiſhes; which law was ſtrictly obſerved by the children of Iſrael throughout their generations, and ſo it is to this day. Now, without doubt, it was on the account of the different good or ill qualities that reſided in the fleſh of theſe creatures that ſome were forbidden, and others allowed: and though this law was aboliſhed by the coming of Chriſt, yet we find the apoſtles, in their council at Jeruſalem, forbid the eating of things ſtrangled, and commanded the Chriſtians to abſtain from blood, Acts 15. 19, 20. And in the lives of the apoſtles it is recorded, that ſome of them abſtained from all fleſh during their lives And not only the apoſtles, but other Chriſtians, were abſtemious, living chiefly upon herbs, or the like ſuſtenance, as Paul witneſſeth in his epiſtle to the Corinthians.

Upon the whole matter, we may conclude, that all this caution and care about the difference of meats, from the beginning of the world to the flood, and from the flood to the giving of the Moſaic law, and from thence to the time of the apoſtles of Jeſus Chriſt, would not have been, had there not been ſome greater reaſon for it, than barely to try mens obedience, or to furniſh them with emblems of virtue and vice, as ſome hold. There muſt be ſomething in the natures of living creatures, ſome different qualities, that occaſioned one ſort to be forbidden, another to be allowed. And though we are not obliged now to keep the law of Moſes, yet I cannot find upon what grounds many Chriſtians take the liberty to act contrary to the ordinance of the apoſtles of Chriſt, in eating blood and things ſtrangled.

*Tender-con.* I remember I have heard this point handled before by ſome diſputants; and to this laſt part of your diſcourſe it has been anſwered, that Jeſus ſaid, *Not that which goeth into a man defileth him, but that which cometh out.* And Paul ſays, *To the pure all things are pure.* And he calleth the doctrine of *Touch not, taſte not, handle not,* a doctrine of worldly elements, and beggarly rudiments.

*Diſc.* But then, if that ſaying of Chriſt be taken literally, one may venture on all manner of venomous living creatures without danger or hurt. Without doubt there is a diſcreet choice to be made in our diet, as to the qualities of the things we eat and drink; and every one in this is left to his own conduct; only this general rule ought to be obſerved, that we forbear eating and drinking ſuch things as we find by experience, or know by common obſervation, to be prejudicial to health, impediments of virtue and devotion, ſpurs to vice and paſſion, by intoxicating the brain heating the blood, diſordering the ſpirits, or by any other ways being ſubſervient to the works of the fleſh, or the temptations of the devil. In ſo doing we ſhall do well.

*Prud.* As to that ſaying of Paul, *To the pure all things are pure,* it may be well retorted, that the ſame apoſtle ſaid in another place, *All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any thing.* To which he immediately ſubjoins theſe words, *Meats for the belly, and the belly for meats; but the Lord will deſtroy both it and them.* Now by this coherence of the text it is plain, that he ſpoke in reference to the liberty that was given to Chriſtians in eating; ſhewing, that though they were freed from the ſtrict and punctual obſervation of the Moſaical law, according to the letter, yet that nevertheleſs they were obliged, by the law of prudence and Chriſtian virtue, to make ſuch an election of meats as might neither offend charity, nor interfere with the grand deſign of religion, which is, to make us more holy and pure, not more licentious and profane.

*Char.* Your mentioning the offence which may be given to charity, by a diſſolute libertiniſm in eating, puts me in mind of another paſſage of the ſame apoſtle, where he ſays, *If meat make my brother to offend,* (or be ſcandaliſed), *I will eat no fleſh while the world ſtandeth, leſt I give ſcandal to my brother.* Certainly charity is the very flower and quinteſſence of all Chriſtian virtues, the particular glory of the Chriſtian religion, and the fulfilling both the law and the prophets. He that pretends to Chriſtianity, and has not charity, is an infidel in maſquerade, a ſpy upon the faith, a religious jugler, a dead mimic of divine life: he runs with the hare, and holds with the hound; he mocks God, cheats man, and damns himſelf: he is the very ſink of ſin; for in him all the vices of the world diſembogue themſelves, as in a common emunctory.

But leſt I be miſtaken by thoſe that hear me give this character of a man that wants charity, I will explain myſelf more at large, and give you a particular deſcription of this radical virtue. I do not mean by charity only that branch of it which bears the fruit of material good works, in feeding the hungry, giving drink to the thirſty, clothing the naked, viſiting and redeeming priſoners and captives, harbouring thoſe that want a place to lay their heads in, viſiting and relieving, comforting and healing the ſick, and the like acts of mercy; charity is of a far larger and more ſpiritual extent than all thoſe good works amount to; nay, ſome of them may be performed without charity, as good Paul witneſſes, when he ſays, *Though I beſtow all my goods on the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.* In which words he plainly ſuppoſes, that many outward good works may be done, and yet the doers of them may want charity. Therefore, when I ſpeak of charity, I underſtand that divine accompliſhment of the ſoul which the ſame apoſtle, in the following words, deſcribes. *Charity ſuffereth long, and is kind; charity envieth not, charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is the complete character of charity, and he that makes it good in his practice is a perfect Chriſtian A believer is a believer in his true colours, a champion of the faith, an Iſraelite indeed, in whom there is no guile, a living ſtone in the temple of God: he runs with patience the race that is ſet before him: he practiſes ſobriety, righteouſneſs, and godlineſs toward God and man, and himſelf; his ſoul is the receptacle of goodneſs, the centre of piety, in which all virtues delight to inhabit: in all things he has a holy tenderneſs, and acts even to the curioſity and niceneſs of divine love: though his body dwells on earth, his ſoul lives in heaven; he couches under the ſhadow of the trees of paradiſe; he breathes immortal airs, and often taſtes of the fruits of the tree of life.

Now to apply this to the ſubject you have been handling, I ſay, that a man endowed with this divine and ſupernatural gift of charity, as he loves God above all things, ſo he loves his neighbour as himſelf, and will in all things, ſo comport himſelf, as to be void of offence both toward God and man. He will (in all things indifferent) comply with the prepoſſeſſions, prejudices, and cuſtoms, of his weak brother: *To the Jews he becomes as a Jew, that he may win the Jews; to them that are under the law, as under the law; to them that are without the law, as without the law, (being not without the law to God, but under the law to Chriſt), that he might gain them that are without the law; to the weak he will become as weak, that he may gain the weak; he is made all things to all men, that by any means he may ſave ſome.* With them that eat fleſh, he will eat likewiſe, *aſking no queſtions for conſcience ſake, (for the earth is the Lord's, and the fulneſs thereof).* With thoſe that abſtain, he will practiſe abſtinence. *Whether he eats or drinks, or whatever he does, he does all to the glory of God; giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; but pleaſing all men in all things, not ſeeking his own profit, but the profit of many that they may be ſaved.* This is the practice of a perfect Chriſtian; this is the ultimate end of the commandments, the *non ultra* of both the law and the goſpel, and the aim of our ſtatute of moderation in eating and drinking.

To this diſcourſe of Charity the whole company agreed, and Tender-conſcience expreſſed a more than ordinary ſatisfaction and complaceney in her grave and moderate deciſion of a controverſy that he had raiſed. He had long been diſturbed in his mind about this point, but was now convinced of the truth, and gave them all moſt hearty thanks for their edifying diſcourſe, making a particular acknowledgement and addreſs to Charity for her evangelical concluſion.

Then the virgin Temperance, who began this diſcourſe of moderation in eating and drinking, and whoſe proper office it was to interpret and expound that ſtatute, called for two lamps, which were immediately brought by Obedience one of the waiters. Now one of the lamps gave but a dim light, ſo that you could hardly diſcern whether it was burning or no; on the contrary, the other ſhined very bright and clear. Then ſaid Temperance, You ſee the difference between theſe lamps, how the one affords but a weak faint light, and the other ſheds her beams round with great ſplendor: the cryſtals are both alike, but only one of them is ſullied and furred (as it were) with ſmoke and vapours, and the other is tranſparent and clean. Theſe are emblems of moderation and riot in eating and drinking. The ſoul of man is a lamp, which will burn and ſhine with great ſplendor, if the body be kept clean, and purified by temperance, abſtinence, and faſting; but if a man by exceſſive eating and drinking, does pollute and ſtain his body, his ſpirits (which are the cryſtal of his ſoul) become clouded and thickened with vapour and ſmoke, ſo that he neither ſhines in good works to others, nor has much light in himſelf; and if the light that is in him be darkneſs, how great muſt that darkneſs be!

*Tende-con.* Pray give me leave to trouble you with one queſtion more about faſting; becauſe I think you mentioned that juſt now as one mean to purify and cleanſe the body, and render it more inſtrumental to the operations of the ſoul. I deſire to be informed what examples you have of faſting in ſcripture, and whether it be now requiſite and profitable for a Chriſtian to faſt, and what are the proper effects of it.

*Temperance.* It will be no trouble to me, but a delight, to ſatisfy you in this point, according to my ability, as it is my office.

Know then, that faſting is a practice frequently recommended in the book of God, and warranted by the examples of ſundry good and holy men. We read that Moſes faſted forty days and forty nights in the mountain: and though no mention be made of faſting before the flood, yet the lives of men in that infancy of the world, in all probabitity, was a daily faſt, or at leaſt a continual abſtinence from fleſh: So that what ſeems now ſo grievous and burdenſome a diſcipline, was then, peradventure, eſteemed but a natural and univerſal diet obſerved by all mankind, whereby they preſerved their bodies in an inviolable health and vigour, prolonging their days almoſt to a thouſand years. But now, in theſe latter ages of the world, the bodies of men are grown weaker, and men count it a heavy taſk to faſt once a-month; nay, once a-year ſeems too much for ſome dainty conſtitutions. There were ſeveral occaſions of faſting among the people of God in old time, Lev. 23. 27,—32. There was a day of atonement commanded to be yearly obſerved by the Iſraelites throughout their generations for ever, in which they were to faſt and afflict their ſouls from even to even. This was an annual day of public humiliation, injoined to the people for ever. It was cuſtomary alſo to faſt on any mournful occaſion, as David faſted when his child lay ſick, 2 Sam. 12. 16, 17. and the men of Jabeſh-gilead faſted ſeven days when they buried the bones of Saul and Jonathan his ſon under a tree at Jabeſh, 1 Sam. 31 13.; And as ſoon as David heard the news of their death, *both he and all the men that were with him took hold of their cloaths, and rent them: and they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael.* Moreover, the people of Iſrael uſed to faſt in time of any public calamity; and not only they, but other nations alſo, as the inhabitants of the great city Nineveh. When the prophet Jonah foretold the deſtruction of that ſtately city would come to paſs in forty days, they *proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt: for word came unto the King of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered him with ſackcloth, and ſat in aſhes; and he cauſed it to be proclaimed and publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing, let them not feed, nor drink water.*

*2 Sam. 1, 11, 12.*

*Jonah 3. 5, 6.*

But, beſides theſe ſolemn and public faſts, we read of ſome private men who practiſed it, as the prophet Daniel, who faſted three full weeks; in which time *he eat no pleaſant bread, neither came fleſh or wine within his mouth.* And this faſt of his was ſo acceptable to God, that he ſent one of his holy angels to him, who ſaluted him with the title of, *A man greatly beloved;* bidding him not to fear or be troubled; *for,* ſays he, *from the firſt day that thou did ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee underſtand what ſhall befal thy people in the latter days.* And when he had thus comforted and ſtrengthened Daniel, he revealed many wonderful and ſecret things that ſhould come to paſs in the world. So that, by theſe great favours ſhewed to Daniel, we may plainly ſee how acceptable religious faſting is to God. Many more examples of this kind might be produced out of the Old Teſtament; but theſe may ſuffice to ſhew that faſting was a duty often practiſed by the people of God, and by holy men under the law of Moſes. And the goſpel recommends it, from the beginning to the end, by the examples of Chriſt and John the Baptiſt, of Peter, Paul, and the reſt of the apoſtles, as well as by their counſels and exhortations; nothing more frequently inculcated than this duty of faſting, throughout the writings of the New Teſtament: And, without all doubt, it is now as requiſite as ever it was, ſince we are liable to the ſame infirmities, expoſed to the ſame temptations, and beſet with the ſame dangers as the former Chriſtians were; againſt all which evils

*Dan. 10. 1, —15.*

faſting is the proper remedy. Faſting mortifies the body, and tames concupiſcence; it quenches luſt, and kindles devotion; it is the handmaid of prayer, and the nurſe of meditation; it refines the underſtanding, ſubdues the paſſions, regulates the will, and ſublimates the whole man to a more ſpiritual ſtate of life: 'tis the life of angels, the enamel of the ſoul, the great advantage of religion, the beſt opportunity for retirements of devotion. Whilſt the ſmoke of carnal appetites is ſuppreſſed and extinguiſhed, the heart breaks forth with holy fire, till it be burning like the cherubim, and the moſt ecſtaſied order of pure and unpolluted ſpirits. Theſe are the proper and genuine effects of religious and frequent faſting, as they can witneſs who make it their private practice.

*Tender-con.* You have made me in love with faſting, by giving ſo fair an account of it, and diſcovering its conſequences to the ſoul and body, and I am reſolved to make trial of it myſelf hereafter; for in my opinion, as you deſcribe it, it cauſes men to draw nearer unto God, while his ſoul being, by abſtinence and faſting, withdrawn, as it were, from the body, and abſtracted from all outward things, retires into herſelf, and in the ſecret tabernacle within ſhe ſits under the ſhadow of the Divinity, and enjoys a more cloſe communion and intimate union with God.

When Tender-conſcience had made an end of theſe words, he began to think of his journey; and giving them all his thanks for the kind entertainment he had met with in this place, and eſpecially for their edifying diſcourſe, he roſe up to take his leave. Then they roſe up with him, and accompanied him to the armoury, which ſtood by the gate; and there they armed him all over with armour and weapons of proof, as was the cuſtom to do to all pilgrims, becauſe the reſt of his journey was like to be more dangerous, the ways being infeſted with thieves and robbers, with ſons of Belial and murderers, alſo with fiends and devils. Alſo they gave him his paſs, which he had delivered to them at his firſt coming thither; now they had all ſet their hands to it, to confirm and ſtrengthen it the more, bidding him be ſure to have a great care of it. So they conducted him to the gate, and wiſhed him a proſperous journey, he parted from them with tears in his eyes.

Now I ſaw in my dream, that Tender-conſcience went forward a good pace, till he came to the brow of the hill, where the way lay down into the valley of Humiliation; but becauſe it was ſteep and dangerous going down, he was forced to ſlacken his pace, and lean hard upon his ſtrong crutch; yet he was apt to ſlip, and could hardly ſtop himſelf from running, or rather tumbling, down the hill; but at length, with much ado, he got ſafe to the bottom, and came to the valley of Humiliation. Now all this valley was a kind of marſhy boggy ground, and was at this time all overflowed with water, ſo that there was but one way to paſs through it with ſafety, and that was over certain planks faſtened to ſtumps or poſts, and joined one to another; for it was but one plank's breadth all the whole way, and that a very narrow one. This ſet of planks was called the *bridge of Self-denial*, and it reached quite over the valley of Humiliation. Now the waters were very high, and touched the planks; nay, in ſome places they covered them ſo that a man could hardly diſcern his way. The ſight of this dangerous and narrow bridge did not a little diſcourage Tender-conſcience; but, conſidering that it drew towards night, he was reſolved to venture over; ſo on he went courageouſly, but with a very ſlow pace, becauſe of the exceeding narrowneſs of the planks, which alſo now and then would ſeem to yield and bend under him, which often put him in a fright, leſt they ſhould break, and he be drowned in the waters. And the more to increaſe his trouble, when he was got about half way over, the air was all hung full of nets, and traps, and gins, which were placed ſo low, that a man could not walk upright, but he muſt be caught in ſome of them; theſe were planted here by the prince of the power of the air, to catch ſuch pilgrims in as were high-minded, and walked with ſtretched-out necks. Therefore, when Tender-conſcience perceived the danger that was ſpread before him, he ſtooped down, and crept along upon his hands and knees, and ſo eſcaped the nets and gins; and he had this advantage moreover, that he could go faſter in this manner, and more ſecurely, without danger of tottering over on either ſide of the planks into the water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almoſt got over, when he ſaw ſeveral boats making towards him on either ſide of the bridge, and in the boats there were men that rowed them, who hollooed and called after Tender-conſcience; but he regarded them not, for he was afraid leſt they were ſome of the robbers or murderers which infeſt that country, and therefore he kept on his pace; but they rowed hard after him, and ſhot ſeveral arrows at him, ſome of which miſſed him, others he received with the ſhield of faith, Eph. 6. 16. that was given him out of the King's armoury. Now the names of theſe men that rowed in the boats, and ſhot at Tender-conſcience ſo fiercely, were, *Worldly-honour*, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*, and *Shame;* which laſt happened to let fly an arrow that wounded Tender-conſcience ſlightly in the cheek, fetching up all the blood in his face, but did him no greater harm; ſo at length he got to the end of the bridge, and then he was paſt the danger of the nets and gins; ſo that he could now walk upright, and that upon dry ground; and he went on ſinging:

*Through many toils and dangers I have run,*
*Much pain and hardſhip I have undergone;*
*Yet ſtill my God has mingled ſweet with ſour*
*Oft-times he ſmil'd when he did ſeem to low'r:*
*O'er hills and dales he led me by his hand,*
*Through bogs and fens, by water and by land.*
*He feeds and clothes, and arms his pilgrims ſtill,*
*Protecting them from danger, death and ill.*
*Though Satan ſpreads his nets, and lays his gins,*
*To trap the ſoul in labyrinths of ſins;*
*Yet by God's grace I have eſcap'd his wiles:*
*The humble pilgrim Satan ne'er beguiles;*
*Humility the ſoul's ſure refuge is,*
*The loweſt ſtep that leads to higheſt bliſs.*

Then I ſaw in my dream, that Tender-conſcience entered the Valley of the Shadow of Death, and night overtook him, ſo that his feet ſtumbled in the dark, and he was ready to fall into the ditch, or the quag, which were on each ſide of the narrow way; but being in the midſt of ſummer, the ſun aroſe within a few hours, and ſo he enjoyed the day-light, which was exceeding comfortable to him, though he met with diſmal and frightful objects; for the valley is of itſelf very dark, and there hang perpetually over it ſuch black and thick clouds of confuſion, that what for them, and what for death, who ſpreads his wings over this valley, the ſun gives a very faint and dim light here: yet that which ſhined at this time ſerved to light Tender-conſcience along the hollow dreadful way, where he heard, as he went along, a continual howling and yelling. But at length he got clear of all, and came to the end of the valley, even to the place where Chriſtian ſaw blood, bones, aſhes, and mangled bodies of men lying on the ground; but now they were buried, and a pillar was erected in this place, as a ſtanding memorial of the cruelties that were acted by the two giants that lived in the cave hard by this place. There was an inſcription on the pillar alſo, giving an account of all the righteous blood that had been ſhed in the world, on the ſcore of religion, from Abel's to that day: there was alſo a ſummary of all the ſanguine laws that had been enacted on that account by cruel tyrants, as by Pharaoh, Nebuchadnezzar, Darius, Antiochus, Nero, *&c.* There was a relation of a woman and her ſeven ſons, that were barbarouſly tormented with exquiſite tortures, and afterwards put to death, becauſe they would not taſte of ſwines fleſh, contrary to their conſcience and the law of God; on the ſame account alſo a venerable old man, called *Eleazar*, was cruelly ſcourged to death by the command of the tyrant. Many more curious memorials were there engraved on this pillar, which Tender-conſcience took great delight to read. Now the name of the pillar is *Hiſtory;* and hard by it, even over-againſt the cave of the two giants Pagan and Pope, there is another cave, wherein Tender-conſcience ſaw a middle aged man ſitting, of a mild, grave, and venerable countenance, and his name was *Reformation*. Now it was this man's charge to look after this pillar; and to ſee that no injury be done it by the thieves and robbers that infeſt that road, nor by any of giant Pope's party; for he maintained a great army under ground, his cave being of vaſt extent; and his army uſed ſometimes to iſſue out, and commit great ſpoils and ravage in the neighbouring countries; but now Reformation kept as ſtrong a party as he, and had as much room in his cave to lodge them in; and ſometimes they would fall out and ſkirmiſh, ſometimes come to pitched battle, and then the ground would be afreſh ſtrewed with dead bodies, and ſtained with blood, till they were buried out of the way. All this Tender-conſcience learned from one that came out of the cave of Reformation, and fell into diſcourſe with him, as they ſtood talking by the pillar.

At length the man, having underſtood that Tender-conſcience came from the valley of Deſtruction, and was going to the heavenly Jeruſalem, was very inquiſitive after his country, and the place of his birth; for, ſaid he, I have heard my father ſay, that I was born in that country too, and brought from thence very young; and when my father came to this place, he left me in the cuſtody of Reformation, with whom I have continued ever ſince; and what is become of my father I know not, or whether I ſhall ever ſee him again or no; but I remember he uſed to talk of going to the celeſtial city, which, I ſuppoſe, is the ſame place whither you are now travelling: and therefore, if you will accept of my company, I will gladly travel along with you, having great hopes of ſeeing my father there, or hearing ſome tidings of him; and beſides, they ſay it is brave living in that city, and that it is the richeſt place in the world; therefore I would fain go along with you, in hopes of getting into that famous city to dwell.

*Tender-con.* I like your motion very well, for I have travelled alone hitherto, which made the way ſeem more tedious to me; and a companion in the reſt of my journey would divert melancholy, and we ſhould encourage each other in our pilgrimage. But I muſt acquaint you with one thing firſt, and that is, that your journey will prove ineffectual, I doubt, unleſs you came in by the wicket-gate that is at the head of the narrow way, and can produce your certificate, or paſs, from the Interpreter: for, as I am certainly informed, the King has given ſtrict orders, that none ſhall be admitted into the heavenly city, that are not thus qualified.

Then *Seek-truth* (for ſo was the other man called) replied, I have a paſs by me, which my father procured for me when he brought me along with him, and he told me he had it from the Interpreter, giving me a ſtrict charge to have a care of it.

*Tender-con.* What was your father's name, and from whence came he?

*Seek-truth.* His name was *Little-faith;* he came from the town of Sincere.

*Tender-con.* Oh! I believe I have heard talk of him, if it be the ſame man that I mean, there goes a report, as if he were robbed in a place called *Dead-man's-lane*.

*Seek-truth.* I hope not ſo, though I am ſure he had ſtore of ſilver and gold about him, beſides ſome very rich jewels; nay I may ſay he carried his whole eſtate about him, ſo that if he were robbed upon the road, he is utterly ruined and undone. I am very much concerned at the ſad news, and ſhall not be at reſt till I have inquired further about it: therefore if you pleaſe, let us haſten to go forward in our journey; and it is ten to one but I ſhall be more particularly informed of this matter by the way. I will only call two or three more friends of mine own, who are very deſirous to travel towards the heavenly country, and would be glad to take the opportunity of your good company. So he ran into the cave, and called for Zealous-mind, Weary-o'-the-world, Convert, and Yielding, who all came out to know what he would have.

*Zealous-mind.* Have! ſays Zealous-mind, you may be ſure that it is no hurt he would have when Seek-truth calls us.

*Seek-truth.* No, my friends, I call you for your good, I hope, and to fulfil your own wiſhes; for you have often told me how deſirous you were to travel towards the heavenly Jeruſalem; and now here is a man going that way that would be glad of your company; for my part, I am reſolved to go along with him; do you as you pleaſe.

*Weary-o'-the-world.* And I, ſaid Weary-o'-the-world; for here is nothing in this country but trouble and vexation, cares, grief, and all manner of evil; I would not tarry a day longer in it, if I might be a king. Come, let us be jogging.

*Convert.* I burn with deſire to go to that glorious place, of which I have heard ſuch renowned things: I care not what hardſhips I undergo, nor what torments I ſuffer, provided I may get thither at laſt.

*Yielding.* And for my part, I like your company ſo well, that I will go with you to the end of the world with all my heart. For you talk ſo wiſely, and tell ſuch pretty ſtories, that you have won my very heart. I am ready to melt when I hear Seek-truth diſcourſe of ſuch ſtrange things as are in the heavenly country, and tell his father's travels from the valley of Deſtruction, and how kindly he was entertained by the way at ſome good houſes.

*Seek-truth.* Well, If you are all agreed, come, follow me, and I will bring you to the man that is now on his pilgrimage to Zion; he ſtands not far off from our cave's mouth, hard by the pillar of Hiſtory. So they all followed him with one conſent, and went out of the cave, where they found Tender-conſcience waiting for their appearance: then they went up to him and ſaluted him one by one; and, after ſome queſtions paſſed on both ſides, they all ſet forward together.

Now I ſaw in my dream, that as they were going up a piece of riſing ground, they ſaw before them a man walking an even moderate pace; and they made haſte to overtake him; for by his gait they gueſſed he was no ordinary man: As certain wiſe men obſerved, By a man's gait you may know what he is. So when they came up to him, they ſaluted him courteouſly, and he returned their ſalutation with an air which diſcovered the tranquillity and peace of his ſoul.

Then Tender-conſcience ſaid to him, Sir, if a ſtranger may take the liberty to aſk you a queſtion, I intreat you to tell me, whether your name be not *Spiritual-man;* for I think I have ſeen you before, and was told that you were called by that name.

*Spiritual-man.* Yes, ſaid Spiritual-man, I am the ſame you take me for; and though your knowledge of me be but as yet imperfect, yet I very well know you and all your company, and am glad to ſee you ſo far in your journey towards the heavenly city, whither we are all going.

*Tender-con.* I do not wonder that you know me, and my fellow-travellers here with me, for I have heard a very learned and holy man, one Paul the apoſtle, ſay, that you know all things, and judge all things, 1 Cor. 2. 15.; and therefore I am very glad that we are all ſo happy as to overtake you upon the road: I hope we ſhall have your good company to our journey's end.

*Spiritual-man.* With a very good will; for it is my delight to keep company with thoſe that ſet their faces Zion-ward, and are going thither, as I perceive you are at this time: but I ſpy a young man in your company, who, I doubt, will not be able to go through this tedious journey, but will either faint by the way, or turn aſide with the flatterer, or take up his abode at Vanity-fair. Then turning himſelf to Yielding, he ſaid unto him, Young man, you are the perſon I mean; do you think you ſhall be able to hold to the heavenly Jeruſalem?

*Yielding*. I make no doubt of it, Sir; for I find myſelf in good health, and as able to foot it as any of the company.

Then they went on together, till they came to a great wilderneſs, where were ſeveral paths leading divers ways; ſo that had it not been for Spiritual-man, (who alone knew the right way), they had wandered, no doubt, into ſome dangerous part or other, and either been devoured by wild beaſts, or taken priſoners by ſome cruel giants, whoſe caſtles ſtood in the remote corners of this wilderneſs. This made them all ſhew a great deal of reſpect and obedience to Spiritual-man, and eſteem him as their guide and patron. So they went along together, till they came to a place where was an altar built, and there was incenſe burning thereon, and the ſmell of the incenſe was very fragrant, refreſhing the ſpirits of the pilgrims. Then Spiritual-man ſpake to this effect.

My brethren, you muſt know that this wilderneſs is much haunted with wild beaſts, as alſo by thieves and murderers, ſpirits and hobgoblins, which oftentimes aſſault poor pilgrims in the night-time, and ſometimes by day: now, had we taken any other path, we had been in danger of falling into their clutches: but now I hope, there will be no ſuch danger, if you will follow my counſel.

*Tender-con*. We will readily obey thee in all things; for we ſee that thou art a man of God, and haſt the mind of Chriſt. Tell us, therefore, what we ſhall do to be ſafe from the dangers that threaten us in this place.

*Spiritual-man*. You ſee this altar of incenſe here perpetually ſmoking, and ſending up clouds of a ſweet-ſmelling ſavour to heaven. Now the ſmoke of this incenſe keeps off all ſpirits and hobgoblins, and the fire upon the altar keeps off all wild beaſts. If then you would be free from the danger of wild beaſts, let every man take a coal from the altar, and carry along with him; and if he would be free from the ſpirits and hobgoblins, let him take of the incenſe that is in the treaſury of the altar, and carry it along with him; and as he travels through the wilderneſs, let him often kindle a fire with a coal from the altar, and burn incenſe therein, ſo ſhall he be protected from all evil. Let him awaken the ſpirit of prayer, and kindle true devotion in himſelf, by making good uſe of the grace of God; for the heart of a devout man, and one that fears God, is an altar of incenſe, always ſending up holy ejaculations, which are a ſweet ſavour or perfume before God. Such a man attracts the divine bleſſing and protection.

*Tender-con*. But how ſhall a man pray? in form, or without? with words, or in ſilence?

*Spiritual-man*. That you may be the better ſatisfied in this point, you ought to conſider, that prayer is the ſoul's diſcourſe or converſation with God. Now, ſeeing that God knoweth all things, and diſcerneth the ſecret thoughts of our hearts, it is a thing indifferent in private prayer, whether we uſe words or no; for the ſoul may diſcourſe and converſe with God as well in ſilence as with words; nay, better ſometimes, becauſe ſilence preſerves our attention, and prevents wandering thoughts; whereas, when the ſoul is occupied in verbal prayer, it often proves little better than lip-ſervice; as God complained of old, *This people ſerve me with their lips, but their hearts are far from me*. But however, this ſilent or mental prayer is a gift which all men are not capable of. Some have not that recollection of ſpirit, that compoſedneſs of mind, as to pray in this manner; and it is convenient that ſuch men ſhould uſe words. But whether they uſe a ſet form or no, in private, is not material; only let me give this ſeaſonable caution, that thoſe who uſe extemporary prayer be careful not to commit any indecency, by uttering improper expreſſions, vain repetitions, or uſing too many words; which muſt needs be offenſive to the Divine Majeſty, who knows our neceſſities before we declare them, and only requires an humble and fervent application of our hearts to him for what we ſtand in need of. All the fine words in the world without this, all the rhetorical flouriſhes, the elegant cadences, the ſofteſt periods, without this, are but a ſounding braſs and a tinkling cymbal in the ears of God: And therefore good was the advice of Solomon, *When thou comeſt into the houſe of God, let thy words be few; and be more ready to hear, than to offer the ſacrifice of fools*; intimating hereby, that multiplicity of words in prayer is but the ſacrifice of fools. And a greater man than Solomon has ſaid, *When ye pray, uſe not vain repetitions, as the Heathen do; for they think that they ſhall be heard for their much ſpeaking. Be ye not therefore like unto them, for your Father knoweth what things ye have need of before you aſk him*. And therefore the form of prayer which Chriſt here preſcribed them as a pattern, was very ſhort, but comprehenſive, including in leſs than an hundred words all the ſeveral parts of prayer, as adoration, thankſgiving, petition, oblation, interceſſion, *&c*. And this, no doubt, he preſcribed for a pattern to others, that all who call upon God may do it in reverence and godly modeſty, uſing but few words, and thoſe pithy and ſignificant, comprehenſive and full, proper and becoming the Majeſty we addreſs ourſelves unto.

Matt 8.

*Tender-con*. You have given me great ſatisfaction as to this matter, which has often diſturbed my mind, and kept me at too remote a diſtance from God, not knowing certainly how to pray acceptably: but now I am convinced that God requires chiefly the heart; for it is but reaſon that he who is a Spirit, and the pureſt of all ſpirits, ſhould be ſerved in ſpirit and in truth; which cannot be done where the heart goes not along with the lips; and if it does, then it matters not whether it be in a ſet form of words or no; the fervency and attention of the mind, the regularity of the affections, and the lawfulneſs of our petitions, being the chief things regarded by the ſovereign Majeſty of heaven.

*Seek-truth*. How happy am I that light into ſuch good company! I have been long a ſearching and inquiring into the nature and obligation of Chriſtian duties, and particularly this of prayer, which puzzles a great many good well-meaning people: but I never met with ſo much comfort and ſatisfaction as I now have found in your diſcourſe.

*Weary-o'-the-world*. I approve of what has been ſaid concerning prayer; for I find ſo many defects in the beſt of my devotions, that I have no heart to venture on vocal prayer at ſome times; for if I ſhould, my heart would afterwards check me with putting an affront on God, while, in the midſt of paſſionate words and devout expreſſions, my thoughts were employed quite another way; while my tongue chattered like a magpy to God, and my heart was upon the devils ramble, ſtarting a thouſand vain and fooliſh thoughts amidſt the moſt ſerious and religious, the moſt fervent and pious words of the world. I know not how it fares with the other people, or what advantages they may find; but, for my own part, ſo long as I carry fleſh and blood about me, I cannot preſume to be free from diſtractions, alienation of mind, coldneſs, indifference, and impertinent ſuggeſtions, even in the calmeſt minutes, the moſt recollected ſeaſons, and the ſevereſt applications of my mind to the duty I am engaged in. Much leſs can I hope for an immunity from ſuch failings, when I give the reins to my tongue, and ſuffer my lips to prat over a multitude of formal words; for then I find it falls out to me, as I have heard ſay it does to muſicians, who, by long accuſtoming themſelves to play on any inſtrument, at length get ſuch a habit, that they can run over their familiar tunes, without minding or giving attention to what they are doing; not that I hereby condemn the uſe of vocal prayer, for without doubt it is expedient for ſome people, and neceſſary in the publick worſhip of God, where many people are to join together in offering up the ſame petitions, thankſgivings, interceſſions, *&c*. which cannot be performed without a form of words, which are the only proper means of conveying our conceptions and thoughts one to another, and conſequently making each other ſenſible what we all pray for. In ſhort, my judgement is, that it is all one, in reſpect of God's hearing us, whether we uſe words or not, in publick or in private; but, for the ſake of human neceſſities, words are neceſſary in public, and fervent attention of mind is abſolutely required both in public and private, as the only efficacious means to render our prayers acceptable to the divine Majeſty.

Then I heard in my dream, that as they walked along the wilderneſs, the wild beaſts roared, and ſent forth hideous noiſes, which put ſome of them into no ſmall diſorder and conſternation; but the reſt, who had more courage, heartened them on. So at laſt they got out of the wilderneſs, and came in ſight of the town of Vanity, where Faithful was put to death for his teſtimoney to the truth. Now the town was very magnificent and ſtately to the eye, full of temples, and other publick ſtructures, whoſe lofty towers, being adorned with gold and other coſtly embelliſhments, made a glittering ſhew in the ſunſhine. Likewiſe it was exceeding large and populous, ſo that there was a perpetual noiſe to be heard at a diſtance, like the roaring of the ſea, becauſe of the multitude of people that were in it, the chariots and the horſes that were always running up and down the ſtreets; which made poor Yeilding think it was the city whether they were all a-going. He was ſo much taken with the glorious figure this town made, that he could hardly contain himſelf from running thither before the reſt of his company; which when Spiritual-man perceived, he ſaid,

*Spiritual-man.* Young man, miſtake not this place; for it is not the heavenly city, as you imagine, but a mere counterfeit; it is Babylon, the town of confuſion and vanity: though our way lies through it, yet we are not to take up our reſt there; though our way lies through it, we muſt not think of ſettling there for ever.

*Yeilding.* Sir, I thought by the deſcription that had been given me of the heavenly Jeruſalem, that this had been the very place indeed; but now you have ſatisfied me to the contrary.

So the pilgrims went forward, and entered into the town; but they met with a great many affronts and injuries by the way, by reaſon of the ſtrange dreſs they were in, and becauſe they had not the mark of the beaſt in their foreheads, nor in their right hands, as all the inhabitants of the town had. Therefore the boys hooted and hallooed at them, and gathered a rabble about them; nay ſome of the graver ſort threw dirt upon them as they went by their doors; they mocked and derided them, they faſtned all manner of ſlanders and reproaches upon them, and very few there were in all that place that ſhewed any compaſſion or common civility to them. But this did not at all diſhearten any of them, ſaving the young man to whom Spiritual-man ſpoke laſt, whoſe name was *Yeilding.* He indeed being diſcouraged by the inhoſpitable humour and carriage of the townſmen toward his companions, and being ſtrongly invited by a very courteous ſpoken man, to leave that giddy-brained company of fools, (for ſo he termed the pilgrims), and come and dwell with him, and he ſhould find all things to his content; he accordingly complied, and forſaking his company, followed the man, who conducted him to a tavern in the market-place, and ſending for ſome of his boon companions, they fell to carouſing and making merry; alſo they drank confuſion to the pilgrims that were going to the heavenly city. But Yeilding got little by the bargain; for being ſurfeited with exceſs of wine, he died ſuddenly in the night-time.

In the mean while the reſt of the pilgrims paſſed through the ſtreets of the town, moleſted on all hands by the ruder ſort of people, and unpitied of them that, according to their age and ſtations, ought to have ſhewn more diſcretion aud humanity. Thus they went on, till they came to a place called the *Exchange*, where the merchants uſe to meet and traffic: there were men of all nations and families, men of all tribes and languages, each one buſy in his particular occupation or commerce. But when the pilgrims came amongſt them, they all with one accord left off their buſineſs and talk, and ſtood gazing on theſe ſtrangers, ſaying among themſelves, What countrymen are theſe that appear in ſo ſtrange a dreſs, ſo different from all that uſe to frequent this place.

Then I ſaw in my dream that Zealous mind, one of the pilgrims, ſtood up and ſpoke to the multitude, ſaying, Men and brethren, partakers of the ſame fleſh and blood with us, why ſtand ye gazing on us, as though ſome new thing had happened unto you, which you had never ſeen or known before? Have you forgot the days wherein Chriſtian and Faithful paſſed through your town, whereof the one was burned for the teſtimony which he bore to the truth; and the other, though impriſoned, yet by the mighty power and providence of God, eſcaped your rage and malice? Are theſe things out of your memory already? or, are your records ſilent in the matter? We are come upon the ſame account as they, and are going to the ſame country whither they bent their courſe. Therefore wonder not at our unuſual dreſs; for it is neceſſary that all thoſe who travel Zion-ward ſhould be apparrelled after the faſhion of that city, that ſo their enterance thereinto may be eaſy, and without blame. This is the reaſon why we are not clothed after the manner of this town, or of this world; for we have no abiding city here, but we *ſeek one to come, whoſe builder and maker is God.* After Zealous-mind had made an end of ſpeaking, ſome of the merchants left their affairs, and joined themſelves unto the pilgrims; others mocked and derided them. But they ſhook the duſt off their feet, and departed from that place, and the merchants that had left their merchandiſe went along with them. And the people followed them out of the town, hallooing and hooting at them; but they remembering the ſaying of Chriſt, *Curſed is he that hath ſet his hands to the plough of the kingdom, and looketh back,* regarded not the rediculous noiſe they made, but kept on their courſe on the King's highway, neither turning to the right hand nor to the left, but walked directly in the way of the Lord, till they came to the plain of Eaſe, where the merchants, hearkening to the enticing words of Demas, were perſuaded to go down into the ſilver-mine to dig for treaſure that corrupteth; but the reſt of the pilgrims would not turn aſide out of the way to follow after filthy lucre. Yet they had not gone far, before one of them, whoſe name was *Weary-o'-the-world*, was turning about to look back toward the ſilver-mine, when Spiritual-man eſpying him, catched hold of his arms, as he was facing about, and ſtopped him, ſaying, Brother, here is a ſight juſt before thee, which will convince thee of the danger of looking back to this place: So he ſhewed him the pillar of ſalt into which Lot's wife was turned, which ſtood directly before them on the way-ſide. Then Weary-o'-the-word thanked him for his friendly admonition and aſſiſtance, confeſſing that he was tempted with a thought of covetouſneſs, which made him attempt to look back towards the ſilver-mine; but that he was glad he ſo timely prevented both his crime and his puniſhment, by ſhewing him the example of Lot's wife, who, for looking back on Sodom, was turned into a pillar of ſalt.

Now I ſaw in my dream, that the pilgrims went forward till they came to the river of God; their way lay along by the river ſide, where grew trees, bearing all manner of delightful fruits, which the pilgrims taſted, to their wonderful refreſhment: they alſo drank of the water of the river, whoſe virtue is to rejoice the heart more than wine; and there being pleaſant green paſtures all along the banks of the river, they lay down ſome time to repoſe themſelves there, and then roſe up to proſecute their journey; coming at length to the place that led down to Doubting-caſtle, which was demoliſhed in the days of Chriſtiana her pilgrimage; ſo they paſſed by the ſtile that Chriſtian and Hopeful went over, when they were taken priſoners by giant Deſpair, kept the highway, never ſtopping till they came to the Delectable mountains, where they again refreſhed themſelves in the gardens and vineyards, eating freely of the fruits that were therein. Now, as they went up theſe Delectable mountains, they went at laſt to a mountain that was at the top of all the mountains and eſtabliſhed above the reſt of the hills, and it was called *the mountain of the houſe of the Lord.* Now there were ſhepherds feeding of their flocks all over this mountain, and there were men of all nations, tribes, and languages, walking up and down on the mountain, and ſometimes they walked with the ſhepherds, at other times they talked one unto another.

So I ſaw in my dream, that as the pilgrims went along the highway, there ſtood ſome ſhepherds by the way-ſide, tending of their flocks; and one of the ſhepherds aſked the pilgrims whence they came, and whither they were going? To whom Spiritual-man replied, Sir, we come from the valley of Deſtruction, and are going to the celeſtial country.

*Shepherds.* Ye are welcome thus far in your journey, for now you are on the top of the Delectable mountains, even on the mountain of the Lord's houſe; and here be men of all nations, tribes, and languages that are going the ſame journey with you; only they tarry a while here to take the air of theſe Delectable mountains, and to partake of the fruits that grow on this holy ground, which are good to refreſh and ſtrengthen them after their weariſome travel. Moreover, we ſhepherds have remedies for all the diſeaſes that pilgrims are ſubject to in their toilſome journey, and we miniſter freely unto them of ſuch things as we have, giving advice and phyſic unto the ſick, opening the eyes of the blind, the ears of the deaf, and looſening the tongues of the dumb, cauſing them to ſhew forth the praiſe and glory of God. To this end are we placed here, and our tents are open to all comers, where we entertain the ſtranger, the fatherleſs, and the widow, the rich and the poor, the weak and the ſtrong, the young and the old, at the King's coſt, who prepares a table for all that will come to it, and hath made us his ſtewards to portion out to every one what they need: we have milk for babes, and meat for them that are of ripe age. Our doors are not ſhut day nor night, neither do we ceaſe crying out, *Ho, every one that is thirſty, let him buy milk without money, and wine without price; for the Lord hath prepared a feaſt of fat things, of wine well refined;* and he inviteth all men to his table.

Then the ſhepherds conducted them into their pavilions, and ſet before them ſuch dainties as they had not met with before in all their journey; ſo they eat and drank chearfully, and were mightily refreſhed; and afterwards the ſhepherds invited them to walk out and take the air of the mountain; which they did, and found it the wholeſomeſt, pureſt, and pleaſanteſt air in the world; for it was perfumed with the odour of oranges and lemons, pomegranates and citrons, and of all manner of ſpice-trees which grew upon the mountain in abundance; ſo that what with the admirable diet, and what with the delicious air of this place, their ſtrength was renewed like eagles; for they reſted there with the ſhepherds two or three days, who ſhewed them great hoſpitality, for they had all things in common among themſelves, and therefore the pilgrims went freely up and down from one tent to another, and were kindly received every where; for this is Immanuel's land, the holy mountain of the kingdom of peace, where their ſpears were turned into pruning hooks, and their ſwords into ploughſhares, every one ſitting peaceably under his own vine, and under his own fig-tree, and no man did harm to another, but all lived together in unity, loveand peace.

The ſhepherds alſo ſhewed them many wonderful things of the mountain, as the hill of Error, and the hill of Caution: and, when the time came that the pilgrims were deſirous to purſue their journey, the ſhepherds had them to their overſeer, whom the King had ſet over them, even one of their brethren, and a ſhepherd. To this man they brought the pilgrims: who, when they came before him, bleſſed them, ſaying, *Peace be unto you.* And when the ſhepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and ſovereign ointment, which would exceedingly ſtrengthen them in the reſt of their journey. Then the pilgrims, bowing down their heads to the ground, took their leave of the venerable old man, giving him thanks for the kindneſs he had ſhewed them. Then the ſhepherds went along with them, and ſhewed them the door in the ſide of the hill, which is a by-way to hell, and lent them their perſpective-glaſs, to take a proſpect of the celeſtial city through it; which, when the pilgrims had a glimpſe of, they were raviſhed at the ſight of ſuch glorious things, and longed to be there; wherefore they deſired the ſhepherds to give them leave to depart; which was granted them; only the ſhepherds firſt gave them a direction concerning the way, bidding them have an eſpecial care leſt they ſlept upon the Inchanted ground, which they muſt needs paſs through before they could arrive at the heavenly city, and it lies juſt on this ſide the region called *Beulah.*

Moreover I ſaw in my dream, that the pilgrims, having bid adieu to the ſhepherds, went down from the mountain into the plain, having a large valley before, which was called the *Valley of Vain-opinions.* Now as they were going through this valley, they ſaw a company of men before them; and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about ſome weighty matter. So, when they came up to them, they perceived that the men were talking about the King of the country, which made them diſpute very paſſionately, and with a great deal of heat; one aſſerting, that the King was of his opinion, another, that he was of his judgement, a third ſaid, that he only had the right underſtanding of the royal mind, will, and pleaſure; and each man quoted ſome article or ſentence of the King's ſtatute-book in confirmation of what he had ſaid; ſo that there was a great noiſe and hurly-burly among them; inſomuch that they were ready to go together by the ears, while every one thought himſelf in the right, and all the reſt in the wrong. Thus contended they, till Spiritual-man ſpoke to them, and ſaid, Good people, what is all this clamour for? Then they all ceaſed their loud talking, and gave attention to what he would ſay, who thus proceeded:

*Spiritual-man.* I hear you very vehement and earneſt in controverſy about the King's pleaſure, one ſaying, he knows beſt, and another, that he is beſt acquainted with it. This puts me in mind of the words of Chriſt, where he ſays, *If any man ſhall ſay unto you, Lo, here is Chriſt, or, Lo, he is there, believe it not: for there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before; wherefore if they ſhall ſay unto you, Behold he is in the deſert, go not forth; behold he is in the ſecret chambers, believe it not: for as the lightening cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the Son of Man be.* Therefore I have reaſon to judge you all deceivers and falſe prophets, ſince you ſo exactly make good the character which our Lord has given them. For, whereas one boaſteth that he knoweth the King's mind, another, that he is the beſt interpreter of his will, ye are all out of the way of truth; the King's mind is with none of you, Chriſt is not among you. It is the ſhepherds who are his privy-counſellors, who know the ſecrets of the kingdom; go ye therefore, and feed with the flocks, and frequent the places where they lie down at noon; ſo ſhall ye learn knowledge, and preſerve your feet from ſtumbling into error. And having ſpoke thoſe words, he turned from them with all his company: and they kept on their way over the plain.

Now they had not gone far, before a man bolted out upon them from a little cave on the ſide of the highway, which was called the *cave of Natural ſpeculations,* and the name of the man was *Human-reaſon.* So he aſked them, whence they came, and whither they were going? To whom Spiritual-man made anſwer, We come from the valley of Deſtruction, and are going toward the heavenly Jeruſalem, and ſhall be glad of thy company, if thou wilt go along with us.

*Human-reaſon.* I am deſigned for the ſame place myſelf, and would gladly accept of any good company. But I ſuppoſe you intend to go the ſame way as yonder ſhepherds ſhewed you, who know no more of it than the man in the moon: but only it is their livelihood to tell a parcel of ſtrange ſtories to ſtrangers and travellers, making them believe they are ſervants to the King, and that it is their office to entertain pilgrims, and give them directions for the way. They pretend alſo to give them a proſpect of the heavenly Jeruſalem through a perſpective-glaſs, and to ſhew them one of the mouths of hell; whereas they are a pack of mere jugglers and religious cheats, amuſing the credulous and unwary travellers with fiction, and romantic ſtories of heaven and hell, and uſing inchantments to delude them in their way thither, caſting a miſt before their eyes when they pretend to give them a glimpſe of the glories of that place. For that is a deceitful glaſs through which you looked, and preſents you not with the true appearance of things, as I can prove at large, if you will be pleaſed to hear me out. Nay, I can demonſtrate before your eyes, without the help of any glaſs, the ſituation and beauty of the celeſtial city, and ſhew you the neareſt ready road thither, as plain as that two and three make five.

*Spiritual-man.* Thou art as blind as a beetle thyſelf, and wilt thou pretend to direct us in the way to a place which thou never ſaweſt nor kneweſt? Go, get thee into thy den again, and go not about to ſeduce poor harmleſs pilgrims; for we will not hearken to thy inſinuating diſcourſe, but keep on our way, as the ſhepherds directed us.

*Tender-con.* Nay, pray let me hear what the man can ſay for himſelf; for he ſeems to be a ſmart man, and no fool; and therefore I would fain hear his reaſons.

*Spiritual-man.* Your curioſity is dangerous, and may coſt you dear; therefore pray be perſuaded to turn away your ears from hearing of vanity and deluſions. You have run well hitherto; do not halt ſo near your journey's end.

*Tender-con.* I cannot be ſatisfied in my mind, unleſs I hear this man's arguments; for he ſeems to have ſomething extraordinary in his very face, and more in his words.

*Zealous-mind.* To the empty are empty things. If this man be ſo obſtinate, that he will tarry and hear this fellow prate, let him tarry alone; why ſhould we loſe time for his folly? Let us haſten forward, to run the race that is ſet before us.

*Spiritual-man.* No, brother, let us rather bear one another's burden, and ſo fulfil the royal law of Chriſt our King. Let us pity his infirmity, as Paul exhorts us in the like caſe: *Brethren,* ſays he, *if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf leſt thou alſo be tempted.* And another apoſtle ſaith, *Brethren, if any of you err from truth, and one convert him, let him know, that he who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Now therefore, ſince this our brother is tempted with a vain curioſity to hear the arguments of Human-reaſon, let us ſtay a while, and I will undertake to confute him, which will be more to our brother's profit, than if he had never heard him ſpeak. Go to then, ſaid he, turning to Human-reaſon, let us hear what thou haſt to argue againſt the way that we are going.

*Human-reaſon.* Then Human-reaſon putting on a grave and ſerious countenance, ſpoke as follows: Gentlemen, it is not manly to fall into a paſſion, and abuſe a ſtranger before you have a juſt cauſe given you, eſpecially when you are ignorant of or may miſtake his quality. I am ſprung of a right noble and illuſtrious family, and as ancient as any in the world by my father's ſide. Underſtanding is my father, who is a prince and courtier, and of a near kin to the royal family of heaven. Therefore, as you are gentlemen, I hope you will uſe me with that reſpect which is due to my birth and extraction, and not run me down with reproachful names and ſcurrilous language.

*Spiritual-man.* I cry you mercy, Sir; I know your father very well, and honour his noble birth and illuſtrious quality: but, give me leave to tell you, your mother is but of mean and obſcure quality, and a notorious ſtrumpet, and therefore you muſt excuſe us if we eſteem no better of you than a baſtard, or at beſt a very degenerate ſon, a mongrel breed, partaking more of your mother's vices than of your father's virtues, who ſurely was much overſeen when he ſuffered himſelf to be debauched by ſuch a common drab as ſhe. Her name was *Senſe,* the daughter of Animal life, an old doting ſot, that minded nothing elſe but eating, drinking, and ſleeping, his birth-place being nothing better than a dunghill: this was your goodly grandfather by your mother's ſide. Now he uſed to proſtitute your mother, when ſhe was young, to all comers and goers: and, amongſt the reſt, the prince your father fell in love with her once upon a time, and lay with her, and begot you. So that you have no ſuch reaſon to glory in your high birth, but rather to be aſhamed of your father's infirmity in committing folly with ſuch an adultereſs as your mother. Beſides, what ſignifies your being his ſon, unleſs you were alſo endowed with his princely virtues? and he himſelf loſt thoſe virtues after he had defiled himſelf by copulation with your mother. For he was once quick-ſighted as an eagle, but now his eyes are dim: in this you reſemble him to the life, for you are purblind. He was active and ſincere, but now dull and treacherous; in this alſo you are like him, for you are heavy and ſlow in all your operations, and as uncertain and wavering as a weather-cock. I could take notice of a great many more ill features and qualities in you, but that it would be too tedious and irkſome to the company.

*Zealous-mind.* Ay, ay, it is not worth while to loſe ſo much time in talking to this impoſtor, when we are on a journey.

*Weary-o'-the-world.* No indeed, brother Spiritual-man, no more it is; and were you but half ſo tired as I, you would not ſtand reckoning up this fellow's genealogy, nor making compariſons between him and his father. I long to be at my journey's end. Come, let us be jogging.

*Spiritual-man.* Have patience, my brethren, whilſt this man and I diſcourſe the point farther, for the ſake of Tender-conſcience, who ſeems to be ſtaggered at his firſt words, and has an itching deſire to hear what he can ſay for himſelf, perhaps he will have a better opinion of the man, if we ſhould refuſe to converſe with him. He might think that we were aſhamed or afraid to ſtand the brunt of his boaſted demonſtrations, and ſo would conclude the truth is on his ſide; therefore, for his ſake, have patience a while, and I doubt not but I ſhall convince this man of his error, and make him hold his peace, if not recant his ill-grounded opinions, to the glory of God, and the edification of us all, eſpecially of poor wavering Tender-conſcience.

Then they agreed to tarry and hear out the diſpute between them; ſo Spiritual-man bid Human-reaſon wave all further preambles about his birth and family, and fall upon the point in hand, making as quick a diſpatch as he could of this matter.

*Human-reaſon.* Well then, I tell you in ſhort you are out of your way, and if you'll follow my directions, I will ſhew you a far nearer and more ſecure road to the heavenly country. I believe and know there is a God, as well as you, and worſhip him day and night; but I take not up this belief, nor practiſe this worſhip on other mens credits. I do not blindly pin my faith on other mens ſleeves, nor worſhip God according to the traditions of men, as you do; but I lay a ſure foundation of my faith. I behold and contemplate this wonderful and glorious fabric of the world, and, by a regular deduction, I trace the footſteps of an eternal Divinity; whilſt climbing up the chain of inferior and ſecond cauſes, I at length faſten to the uppermoſt link, and clearly ſee the firſt and ſupreme cauſe, ſource and ſpring of all things viſible and inviſible. Thus, as common bodily objects are the firſt and lowermoſt of this chain of cauſes, ſo my ſenſes are the firſt and lowermoſt ſtep to my faith, whilſt by a chain of rational inferences I join the firſt and laſt things together, and I make my ſenſes, reaſon, and faith, to be all proportionally ſubſervient to the adoration I pay the eternal Godhead.

Thus I obſerve a due order, in letting that which is natural firſt take place, and then afterwards that which is ſpiritual; whereas you take a quite contrary courſe and ſo do all that hearken to theſe blind guides, the ſhepherds on yonder mountain. For they teach you to begin at the wrong end, and lay aſide the ſervice of our ſenſe and reaſon, which are the eſſential properties of our nature, to believe, by an implicit blind faith, the doctrines and opinions of ſuch a number of men, pretending they were divinely inſpired, and not only ſo, but to believe doctrines that are diametrically oppoſite to your reaſon, and the common ſenſe and experience of the whole world. As, for example, they teach, and you muſt believe, that one can be three, and three are but one, contrary to the firſt principles of natural reaſon; that God is man, and man is God; that a virgin could conceive a ſon, without the help of a man, and, after her child-birth, remain a virgin; with many more opinions of the like nature, inconſiſtent in themſelves, and with other fundamental principles of nature.

*Tender-con.* If all be true that this man ſays, then, for ought I ſee, we are guilty of downright Popery; for I have heard many wiſe and learned men ſay, that the great ſecret of that religion is to make its proſelytes believe, by a blind implicit faith, things directly contrary to common ſenſe and reaſon; and if we are guilty of the ſame error, wherein do we differ from the Papiſts? For my part, I am wonderfully taken with this man's diſcourſe: he ſpeaks home to the purpoſe; and I cannot ſee what can be objected againſt it, nor how he can be anſwered.

*Spiritual-man.* Be not carried away with every wind of falſe doctrine, but let your heart be eſtabliſhed in the truth. Be not credulous, but examine well his diſcourſe, and you ſhall find it all ſophiſtry and deceit, as I ſhall make apparent, if you will give me the hearing.

In the firſt place, therefore, he goes upon a wrong ground, in ſuppoſing your reaſon to be perfect in exerciſing itſelf upon its proper objects. Before the fall of Adam, indeed it was ſo, but now it is imperfect and frail. It was then one entire ſhining diamond; but now it is ſhattered into pieces: we only retain ſome fragments or ſparkles of the original jewel; we can boaſt of nothing but ſome broken remnants of human reaſon eſcaped from that fatal ſhipwreck of human nature, which ſtill float up and down in a ſea of uncertainties. We grop as in the dark, and can hardly diſcern the things that are familiar with us. Our notions of things natural are liable to a thouſand miſtakes, our inferences looſe and incoherent, and all our faculties turned upſide down. Our diſcourſe commonly is rather rhetoric than reaſon, and has either a ſmatch of the ſerpent's ſubtle ſophiſtry, or the woman's ſoft and inſinuating eloquence; theſe generally ſupply the place of true maſculine reaſon, while the ſophiſt does but mimic the philoſopher, and both they and the orator act the divine; as this man has done in his ſpecious and formal accuſation of the ſhepherds, and vindication of his own way. For,

In the ſecond place, ſuppoſe we grant his ground to be good, and that reaſon is perfect in its exerciſing itſelf on its proper objects; yet his inferences from thence are but the efforts of his eloquence and ſophiſtry, while he would endeavour to perſuade us, that divine and ſupernatural things are the objects of natural reaſon alſo. It is juſt the ſame thing as if he would go about to convince us, that we may hear with our noſes, and ſee with our ears. We may as well do this, as diſcern divine and ſupernatural things by natural and human reaſon. God hath endowed us with different faculties, ſuitable and proportionable to the different objects that engage them. We diſcover ſenſible things by our ſenſes, rational things by our reaſon, things intellectual by underſtanding; but divine and celeſtial things he has reſerved for the exerciſe of our faith, which is a kind of divine and ſuperior ſenſe in the ſoul. Our reaſon and underſtanding may at ſome times ſnatch a glimpſe, but cannot take a ſteady and adequate proſpect of things ſo far above their reach and ſphere. Thus, by the help of natural reaſon, I may know there is a God, the firſt cauſe and original of all things; but his eſſence attributes, and will, are hid within the vail of inacceſſible light, and cannot be diſcerned by us but through faith in his divine revelation. He that walks without this light, walks in darkneſs, though he may ſtrike out ſome faint and glimmering ſparkles of his own. And he that, out of the groſs and wooden dictates of his natural reaſon, carves out a religion to himſelf, is but a more refined idolater than thoſe who worſhip ſtocks and ſtones, hammering an idol out of his fancy, and adoring the works of his own imagination. For this reaſon God is no where ſaid to be jealous, but upon the account of his worſhip. To this end was he ſo particularly nice (if I may ſo ſpeak with reverence) in all thoſe ſtrict injunctions he laid on the children of Iſrael, as to his worſhip. He gave to Moſes in the mount an exact pattern of the tabernacle and its veſſels, inſtruments and appurtenances; he preſcribed the particular times and ſeaſons, the peculiar manner, rites, and ceremonies of his worſhip, not a tittle of which were they to tranſgreſs, under pain of death. Now, what needed all this caution and ſeverity, if it were a matter ſo indifferent, as this man makes it, how God is worſhipped? He thinks, if, by patching up half a dozen of natural reaſons together, he can prove a Deity, and pay ſome homage or acknowledgement to him as ſuch, that all is well with him; nay, that he is in the readieſt and neareſt way to heaven: in the mean while, concluding, that we go round about, if not a quite contrary way, who take up our religion on no leſs credit and authority than that of divine revelation. This he calls laying aſide our ſenſes and our reaſon, to believe by a blind implicit faith, the doctrines and opinions of a certain number of men, pretending to be divinely inſpired; and not only ſo, but believing doctrines diametrically oppoſite to our reaſon, and the common ſenſe and experience of the whole world. But tell me, O vain man, how do we lay aſide our ſenſes and our reaſon, when we uſe both in a due ſubordination to our faith! Faith itſelf comes by hearing, which is one of our ſenſes; we hear the glad tidings of the goſpel preached to us, and our hearts are brought into ſubjection to the power thereof: Natural reaſon taught us to believe there is a God, but faith teaches how to believe in him, and how to worſhip him. The things which we believe of him are indeed far above our ſenſes and reaſon, but not contrary to them; nay, in this our ſenſes and reaſon are inſtrumental to our faith, that, when we read or hear of any of the miracles done by Chriſt and his apoſtles, our reaſon tells us, they could not be done but by the mighty power of God, and that God would not by ſuch miracles give teſtimony to a lie: Therefore conſequently our reaſon teaches us to believe that Chriſt and his apoſtles were really ſuch as they profeſſed themſelves to be, he the Son of God, they his ſervants, and men inſpired by the Holy Ghoſt, and conſequently that all their doctrines were true. How then can I ſtumble at the doctrine of the Trinity, the Incarnation of Chriſt, his being conceived without the help of a man, and brought forth of a virgin, ſhe remaining a pure virgin? Thus far my reaſon is ſerviceable to my faith: The one leads me by the hand to the vail, the other draws it back, and diſcovers all the ſacred myſteries. Yet ſtill let reaſon keep her diſtance, ſhe is but the handmaid, faith the miſtreſs; ſenſe and reaſon attend in the outer courts of the temple, but faith enters into the Holy of Holies. *Now, without faith it is impoſſible to pleaſe God. Faith is the evidence of things not ſeen, the ſubſtance of things hoped for.* This is that faith which thou, O Human-reaſon, haſt ſo much contemned and vilified; this is that faith which the ſhepherds recommended to us; this is that perſpective-glaſs through which we ſaw the glories of the celeſtial Jeruſalem: Therefore ceaſe henceforward to ſpeak evil of the way of the Lord; ceaſe to pervert the ſouls of ſuch as ſeek the Lord in ſincerity and with an humble faith.

When he had made an end of theſe words, Tender-conſcience burſt out into tears for grief and joy; for grief, that he had ſuffered his mind to be wrapped by the ſeducing eloquence of Human-reaſon; and for joy that Spiritual-man had ſo well anſwered and confuted his argument, which made him adreſs himſelf thus to Spiritual-man.

*Tender-con.* I am heartily ſorry that my fooliſhneſs ſhould have hindered all the company for ſo much time, while we might have been a good way on our journey. Now I am fully ſatisfied that Human-reaſon is but an *ignis fatuus*, to the mind, a falſe light, a deceiver; and therefore let us leave him to his den of ſhadows, and proceed in our journey.

Then I ſaw in my dream, that they went forward, while Tender-conſcience ſang;

*Vain Human-reaſon boaſts himſelf a light,*
*Though but a wand'ring meteor of the night;*
*Bred in the bogs and fens of common earth,*
*A dunghill was the place of his high birth;*
*Yet the impoſtor would aſpire to be*
*Eſteem'd a ſon of noble pedigree:*
*Vaunting his father's titles and his race,*
*Though you ſee* mongrel *written in his face.*
*A better herald has unmaſk'd the ſham,*
*And prov'd a ſtrumpet was the juggler's dam.*
*In vain he ſeeks on pilgrims to impoſe,*
*In vain he ſtrives to lead them by the noſe.*
*The cheat's diſcover'd, and bright truth prevails,*
*When humble faith does hold the ſacred ſcales.*
*Reaſon and ſenſe are but deceitful guides;*
*A better convoy God for us provides.*
*Celeſtial truth dwells in th' abyſs of light,*
*Wrapt up in clouds from Human-reaſon's ſight.*
*He that would ſee her, as ſhe's thus conceal'd,*
*Muſt look by faith, believing what's reveal'd.*
*Reaſon may well at her own quarry fly,*
*But finite cannot graſp infinity.*
*Reſt then, my ſoul, from endleſs anguiſh freed,*
*Nor reaſon is thy guide, nor ſenſe thy creed,*
*Faith is the beſt inſurer of thy bliſs,*
*The bank above muſt fail before the venture miſs.*

Now as they went along, they came to the place where Flatterer had ſeduced Chriſtian and Hopeful out of the road into a by-way; which might be eaſily done; for though it was a by-way, yet it ſeemed to lie as ſtraight before them as the true way. But, however, our pilgrims had the good fortune to eſcape the way that led to the nets, by means of Spiritual-man's company, who had a ſhrewd inſight into that road.

Now I ſaw in my dream, that they had not gone far, before they all began to be very drowſy, inſomuch that Weary-o'-the-world began to talk of lying down and taking a nap: At which Convert, who had not ſpoken a word ſince they parted from the cave of Reformation all this time, fetched a deep ſigh, and wept bitterly; but amidſt his tears he called out very earneſtly to Weary-o'-the-world, warning him not to ſleep in that place. This ſudden paſſion and extraordinary carriage of Convert, who had been ſilent all the way before, made every body curious to learn the occaſion of it; and Spiritual-man deſired him to acqaint the company with the occaſion of this ſudden motion. Then Convert telling them, if they would eſcape death, or very near danger of it, they muſt not offer to ſleep on that ground, promiſed to give them an account of his life in ſhort, and deſired them to give good attention to his words, which would be a means to keep them waking. So he began;

*Convert.* You may remember, the ſhepherds, at parting, among other good and wholeſome advices, bid us have an eſpecial care not to ſleep on the Inchanted ground. Now, when I ſaw ſome of the company inclined to ſleep, I called to mind the ſhepherds exhortation, and alſo my own former miſcarriage in this point, which made me burſt forth into tears, to think how far I have gone back from heavenward by reaſon of ſleeping in this place and what danger you would all have run, ſhould you but have lain down on this Inchanted ground; for this is the place the ſhepherds told us of.

*Spiritual-man*, Bleſſed art thou of the Lord, O happy young man, who haſt prevented us from ſleeping in this place. Pray entertain us with a relation of your paſt travels, for I perceive by your diſcourſe that you have been this way before now.

*Convert.* It is poſſible that you may have heard of one *Atheiſt*, that met Chriſtian and hopeful a little way off from this place, as they travelled to the heavenly city. I am the man though my name be now changed; nor was that my proper name, but was given me after my ſleep on the Inchanted ground; for my name before was *Well-meaning*, but now is *Convert*. I was born in the valley of Deſtruction, and brought out from thence very young by my father; but as we came along by that man behind us, even by Human-reaſon, I was ſo pleaſed with his diſcourſe, that my father could not get me along with him, but I muſt needs tarry a while to converſe with Human-reaſon, telling my father, that he being old and crazy, I ſhould ſoon overtake him. But Human-reaſon had ſuch enticing ways with him, that I had not power to leave his company a great while; nay, and at laſt, when he ſaw that I would go, he would needs accompany me to this place, and at parting he gave me ſomething to drink out of a vial, which he told me was an excellent cephalic, and good againſt all the diſtempers of the brain, to which travellers are liable, by reaſon of heats and colds, and the like; and ſo he took his leave, and went back to his cave. But he was no ſooner gone, when I fell aſleep on this ground, whether through the influence of that liquor he gave me, or through the natue of the vapours which ariſe out of the ground, I know not, but my ſleep ſeemed very ſweet unto me; and I believe I had ſlept my laſt here, had I not been uſed from my childhood to walk in my ſleep; for, getting up in my ſleep, I walked back again the ſame way by which I came, till I was quite off from the Inchanted ground, and there I met with Chriſtian and Hopeful, who were going forward to Mount Zion. So when they had told me whither they were going, I fell a-laughing heartily at them, calling them an hundered fools for taking upon them ſo tedious a journey, when they were like to have nothing for their pains but mere labour and travel. Now all this while my brains were ſo ſtupified with that liquor which Human-reaſon had made me drink, that I was not ſenſible I had been aſleep, but was as one in a dream, and my fancy was poſſeſſed with an imagination, that I had been as far as any pilgrims could go, but could find no ſuch place as the heavenly Jeruſalem: and therefore I believed there was none, and ſo I told them. But however, they would not hearken unto my fooliſh words, but went forward on their journey, and I kept on my courſe backward, until I came to the town of Vanity, where I took up my lodging for a great while, till once upon a time, being at one of the publick ſhews in the fair, I was ſtruck with a thunder bolt from heaven, which had almoſt coſt me my life: for I was forced to keep my chamber a whole year upon it. Now, in this time of my confinement, I began to think of my former life, and the miſerable condition I was in, if it ſhould pleaſe God to take me away. This made me weep day and night by myſelf. I faſted alſo, and prayed, and humbled myſelf before the Lord in ſecret; and I vowed a vow unto God, that, if it would pleaſe him to reſtore me to health again, I would undertake a pilgrimage to Mount Zion, on the firſt opportunity that I could meet with to have company. So God heard my prayer, my vows, and my tears, and reſtored me again in a little time, and I walked abroad, and ſoon left that town; and remembering that I had an acquaintance or two in the cave of Reformation, men of ſober diſpoſitions, and religious lives, I reſolved to go and ſee them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforeſaid cave, and found my two friends there, whom I often broke my mind to about this matter; but they put me off till we could get more company, telling me that it would not be long before ſome pilgrims would come by; which made me long for the happy hour when I might hear of any travellers that were going that way. In the mean time, while I abode in the cave, and converſed with a great many men there, and, among the reſt, I prevailed on Zealous-mind and Yeilding to go along with us; for my friends names were *Seek-truth and Weary-o'-the-world,* whom we have in our company now. So when Tender-conſcience came by, and was looking on the pillar of Hiſtory, Seek-truth happened to ſee him, and, knowing by his habit that he was a pilgrim, he preſently ſtruck a bargain with him to bear him company, and called the reſt of us out of the cave; a little way off from which we overtook Spiritual-man, and ſo we all joined company, and came along together not one of us but Yeilding being loſt. He muſt needs have followed the ſeducer in the town of Vanity and ſo taken ſurfeit with exceſs of wine, which killed him.

Now I ſaw in my dream, that the pilgrims by this time were got over the Inchanted ground, and entered into the country of Beulah, whoſe air was ſweetened with all manner of aromatic perfumes, which revived their drooping ſpirits, grown heavy and almoſt ſtupified with walking over the Inchanted ground. Here were trees growing whoſe fruits never fade away, and whoſe leaves are always green. In this place there is a perpetual ſpring, the birds always ſinging, the meadows adorned with flowers, and all things abounding that are delightful; for it lies within ſight of Paradiſe, and the ſhadow of the celeſtial city reaches to it. Here they walked, and comforted themſelves with the pleaſures which this goodly land afforded, reflecting back upon the toils and hardſhips they had undergone; they ſolaced themſelves with the thoughts that now they were near their journey's end, and within plain view of the celeſtial Jeruſalem, which they had ſo long and ſo fervently deſired to ſee. The farther they walked, the plainer might the glory of that place be ſeen, and the more earneſtly did they long to come to it. So they ſpurred one another forward with comfortable words, ſaying, *Come, let us go up to the houſe of the Lord; our feet ſhall be ſtanding in thy courts, O Jeruſalem,* In the ſight of angels we will ſing unto thee, O Lord, and will adore in thy holy temple.

And as they paſſed along, they came to certain vineyards which belonged to the King; and the keepers invited them in, ſaying, *Come in, ye bleſſed of the Lord, and taſte ye the wine that rejoices the heart of God and man.* So the pilgrims went into the vineyards, and drank of the wine thereof, which inebriated them with love and joy, with deſire and hope, to ſee the King's face, of whom the keepers of the vineyards told them many glorious things, ſaying, that he was the faireſt among ten thouſand, therefore the virgins loved him, and ran after the odour of his ointments. They ſaid alſo, that he was a lover of pilgrims, and that he himſelf took upon him once to be a pilgrim. Many more good commendations they gave of him, which made theſe men impatient till they got to the city: ſo they left the vineyards, and went forward, and run, as it were, for their lives. Thus they continued running till they came in ſight of the gate; but in a kind of a bottom they were ſtopped by a river, which was very deep, and had no bridge to go over it.

Moreover I ſaw in my dream, that there ſat a multitude of men, women, and children, and all nations, tribes and languages, on the banks of the river, and many were in the river. So when the pilgrims came down to the river ſide, they ſat down likewiſe on the bank, and began to queſtion one another how they ſhould get over: alſo they aſked of ſome that were ſitting there before them, whether there was any other way to go into the city? and they anſwered them, No. Then they were greatly perplexed in mind, to think how they ſhould get over this river. But Weary-o'-the-world ſaid unto his companions, Be not diſcouraged becauſe of the river, for I will venture in firſt, and according as it fares with me you may act. If I get over in ſafety, then ye may ſecurely follow; but if I ſink and periſh in theſe deep waters, then you have your choice before you; do what ſeems good in your own eyes. So he boldly ruſhed into the river, plunging himſelf over head and ears in a moment; and they never ſaw him ariſe again; which did greatly diſhearten the reſt of the pilgrims, and they knew not what to do, or which way to turn themſelves. Whilſt they were thus diſconſolate and melancholy, there came flying to them a man in bright cloathing, who ſaid, Peace be unto you; let not your hearts be troubled becauſe of the man who juſt now entered the river, and preſently ſunk out of your ſight. His name is *Weary-o'-the-world,* and his circumſtances anſwer his name; for he has a long time lain under great diſcontent, becauſe the affairs of this life went not ſmoothly on his ſide. He has met with a great many croſſes and loſſes, vexations and troubles in the world. He has been croſſed, in body, ſoul, and eſtate, in wife, children, and friends: now, all theſe together made him weary of the world, and reſolved to go out of it. But he ſuffered none of thoſe things for righteouſneſs ſake, or for the name of Chriſt, but for his own ambition, covetouſneſs, and envy, which made him odious to all people that knew him; nay, he thereby put himſelf out of the protection of Providence, ſo that nothing thrived which he took in hand. His corn was blaſted in the field; his barns were burned down to the ground, when they were filled with the fruits of a plentiful harveſt; his body was afflicted with many diſeaſes, which was occaſioned by his luſts: his wife and children curſed him to his face, becauſe of his tyranny and cruelty; his friends and neighbours mocked and derided at his calamities; and all things went againſt him. So in a pet he took up a reſolution to leave the world; but he did it not for the love of God, which was the reaſon why you ſaw him ſink in the waters of this river, and riſe no more. It is not enough to be weary of the world; but to be weary of ſin is that which is acceptable in the ſight of God, and of great price. Beſides, he ought not preſumptuouſly to have ruſhed into the river himſelf without orders, but ſhould have waited till the King's pleaſure was manifeſted to him, as you ſee many ſitting along the river-ſide, and waiting for the King's command. And now I am ſent with a meſſage to Tender-conſcience, to tell him, it is the King's pleaſure he ſhould come over next. So Tender-conſcience prepared himſelf to obey the King's ſummons; but his heart panted, and all his limbs trembled to think of what was become of Weary-o'-the-world, and for fear he ſhould ſink likewiſe. Whom, when Spiritual-man ſaw in this agony, he comforted him, bidding him be of good cheer, ſaying, You are not the firſt, neither will you be the laſt, that muſt paſs through this river; all that have been before you ſince Adam have been forced to go through this river, except Enoch and Elijah, and ſo muſt all that come after you. Death is a debt we all owe to God and nature, and it muſt be paid one time or other, earlier or later. There is an appointed time for all men once to die, and after death to come to judgement; therefore be not afraid of that which cannot be avoided.

*Tender-con.* I am not ſo much afraid of death, as of what will come after: I fear I ſhall never ſee the city of God, the heavenly Jeruſalem, whoſe glittering walls and turrets raviſhed my eyes, when we paſſed through the land of Beulah; I fear I am going down into a land of darkneſs, where my feet will ſtumble on the dark mountains, a land without light or order, where there dwells nothing but ſempiternal horror and confuſion. This is that which makes my heart-ſtrings ready to break, and my knees to ſmite one againſt another. Oh, that ſome one would hide me till the fury of his anger be overpaſt! Oh, that he would protect me in the ſecrets of his tabernacle, and ſhelter me under the ſhadow of his wings! For *yet a little while, and the eye that ſeeth me ſhall ſee me no more.* And with that word he entered the river, and finding the water ſhallow at firſt, he was comforted; but as he waded along, they roſe up even to his mouth and noſtrils, ſo that he could hardly fetch his breath; then he cried aloud, ſaying, *Save me, O God, for the waters are come into my ſoul: I ſink in deep mire, where there is no ſtanding; I am come into deep waters, where the floods overflow me. Make haſte to deliver me, O God; make haſte to help me, O Lord. My fleſh and my heart faileth, but God is the ſtrength of my heart and portion for ever.* Thus cried he, and ſtill waded on till he came to the middle of the river, where he could find no bottom; ſo that his head was covered with water, and he had ſunk away, had not the ſhining one that invited him come flying to his aſſiſtance, and, catching him by the hair of the head, held his head above water, till he came over towards the oppoſite bank, where it grew ſhallower, and he began to walk with eaſe, till he got clear of the river; and when he ſtood upon the bank on the other ſide, he leaped for joy, finding himſelf ſo marvellouſly light and active, that he thought he could fly; for the garments which he wore all the way were very heavy, and they fell off from him in the river, ſo that now he was as light as a bird.

Now I ſaw in my dream, that the ſhining one had no ſooner ſet him on the ſhallow ſide of the river, but he went to the other ſide, and bid Spiritual-man, Zealous-mind, Seek-truth, and Convert, follow him into the river; which they did, whilſt the ſhining one flew over their heads to the other ſide, where Tender-conſcience ſtood encompaſſed by five or ſix men in bright cloathing. So the four men waded through the river with different circumſtances: for Spiritual-man having been in deep waters before, though not altogether ſo deep as theſe, had got ſome ſkill in ſwimming and keeping his head above water; but poor Convert and Seek-truth were at a great loſs when they came toward the middle of the river, where the waters were at the deepeſt; ſo that they cried out for help unto him that is able to ſave; and their prayer was heard, and a hand was reached forth which buoyed them up till they came to the ſhallow ground. So they walked through the reſt of the river with eaſe, and came to their brethren on the other ſide. But as for Zealous-mind, he thought to get over ſafer than any of them, and therefore privately he had gathered a bundle of reeds, which grew by the river-ſide, and he reſted himſelf on them; but when he came to the middle of the river, the violence of the current carried away his reeds, and he ſunk to the bottom, and never was ſeen more.

So in my dream I aſked one that ſtood by me, what was the reaſon, that he who had appeared ſo forward all along in his journey ſhould now ſink at laſt? and he anſwered me, It is not enough to be zealous and forward, but to be humble and charitable alſo is requiſite. This man was of a fiery temper, and had a zeal indeed; but it was a diſorderly zeal, not tempered with charity and prudence: likewiſe he truſted in his own ſtrength, as you ſaw by his leaning on the bundle of reeds; now this was his pride, for had he called on God for help, peradventure he might have been ſaved.

So I ſaw in my dream, that the four men, even Tender-conſcience, Spiritual-man, Seek-truth, and Convert, welcomed each other to that ſide of the river, and the ſhining ones welcomed them likewiſe; and there came a bright cloud and covered them all, and they were carried up in the cloud, through untracked paths of air; and as they went up, the men in bright cloathing told them, that they had watched over them all the way of their pilgrimage, and had obſerved all their actions, which were written down in a book; and that they had ſaved them from many dangers, though unſeen by them. Thus the cloud was carried through the boundleſs orb above; and as they went through the ſkies, they ſaw the glorious ſtars ſhining like ſuns in the firmament. At length, when they came near to the heaven of heavens, a troop of holy ones came out of the city to meet them: now the foundation of the city was laid on the top of the eternal hills; and all round about it were fields of endleſs light, wherein the ſaints and angels walked. Then they came to the place where the Ancient of days was ſitting, whoſe garments were as white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire: a fiery ſtream iſſued, and came out from before him; thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him. Then they came to the gate of the city, and the pilgrims were bid to call there; which they did accordingly, and one looked over the gate, to whom the men in bright cloathing ſaid, Theſe men are come from the valley of Deſtruction, theſe men have gone through great tribulation for the love they bear to the King; and they ſpoke to the pilgrims to give in their certificates, which they did; and the certificates were preſented to the King, who gave orders that the gates ſhould be opened to the pilgrims; ſo they entered in; and juſt at the entrance, one met them, and ſaid unto them, *Come in, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world; enter ye into the joy of your Lord.* Then a multitude of the heavenly hoſts, with harps in their hands, met them, and ſang a ſong which no man underſtood but themſelves, and ſuch as are thought worthy to be admitted into that bleſſed place. So I awoke, and behold it was a dream.

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# The JERUSALEM SINNER SAVED;

OR,

## Good news for the vileſt of men.

Being an help for deſpairing ſouls: ſhewing, that Jeſus Chriſt would have mercy in the firſt place offered to the biggeſt ſinners.

To which is added, An anſwer to thoſe grand objections that lie in the way of them that would believe: For the comfort of thoſe that fear they have ſinned againſt the Holy Ghoſt.

### To the READER.

COURTEOUS READER,

ONE reaſon which moved me to write and print this little book was, becauſe, though there are many excellent heart-affecting diſcourſes in the world that tend to convert the ſinner, yet I had a deſire to try this ſimple method of mine; wherefore I make bold thus to invite and encourage the worſt to come to Chriſt for life.

I have been vile myſelf, but have obtained mercy; and I would have my companions in ſin partake of mercy too; and therefore I have writ this little book.

The nation doth ſwarm with vile ones now, as ever it did ſince it was a nation. My little book in ſome places can ſcarce go from houſe to houſe, but it will find a ſuitable ſubject to ſpend itſelf upon. Now, ſince Chriſt Jeſus is willing to ſave the vileſt, why ſhould they not by name be ſomewhat acquainted with it, and bid come to him under that name.

A great ſinner, when converted, ſeems a booty to Jeſus Chriſt, he gets by ſaving ſuch an one: why then ſhould both Jeſus loſe his glory, and the ſinner loſe his ſoul at once, and that for want of an invitation?

I have found, through God's grace, good ſucceſs in preaching upon this ſubject, and perhaps ſo I may by my writing upon it too. I have, as you ſee, let down this net for a draught: The Lord catch ſome great fiſhes by it, for the magnifying of his truth. There are ſome moſt vile in all mens eyes, and ſome are ſo in their own eyes too; but ſome have their paintings to ſhroud their vileneſs under, yet they are naked and open unto the eyes of him with whom we have to do; and for all theſe, God hath ſent a Saviour, Jeſus; and to all theſe the door is opened.

Wherefore, prithee, profane man, give this little book the reading. Come, pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy luſts and folly drive thee beyond the door of mercy, ſince it is not locked nor bolted up againſt thee. Manaſſeh was a bad man, and Magdalen a bad woman; to ſay nothing of the thief upon the croſs, or of the murderers of Chriſt: yet they obtained mercy; Chriſt willingly received them.

And doſt thou think that thoſe, once ſo bad, now they are in heaven, repent them there, becauſe they left their ſins for Chriſt when they were in the world? I cannot believe, but that thou thinkeſt they have verily got the beſt of it. Why, ſinner, do thou likewiſe. Chriſt at heaven-gates, ſays to thee, Come thither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what ſayeſt thou? whither wilt thou go? Don't go into the fire; there thou wilt be burned. Do not let Jeſus loſe his longing, ſince it is for thy ſalvation; but come to him and live.

One word more, and ſo I have done. Sinner, here thou doſt hear of love; prithee, do not provoke it, by turning it into wantonneſs. He that dies for ſlighting love, ſinks deepeſt into hell, and will there be tormented by the remembrance of that evil, more than by the deepeſt cogitation of all his other ſins. Take heed, therefore, do not make love thy tormentor, ſinner.

FAREWELL.

# Good news for the vileſt of men; or, A help for deſpairing ſouls.

*Beginning at Jeruſalem.* Luke xxiv. 47.

THE whole verſe runs thus: *And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.*

The words were ſpoken by Chriſt, after he roſe from the dead, and they are here rehearſed after an hiſtorical manner, but do contain in them a formal commiſſion, with a ſpecial clauſe therein. The commiſſion is, as you ſee, for the preaching of the goſpel, and is very diſtinctly inſerted in the holy record by *Mat.* 28. 19. Matthew and Mark. *Go teach all nations,* &c. *Go* *Mark* 16. 15. *ye into all the world, and preach the goſpel unto every creature.* Only this clauſe is in ſpecial mentioned by Luke, who ſaith, That as Chriſt would have the doctrine of repentance and remiſſion of ſins preached in his name among all nations, ſo he would have the people of Jeruſalem to have the firſt proffer thereof. Preach it, ſaith Chriſt, in all nations; but begin at Jeruſalem.

The apoſtles then, though they had a commiſſion ſo large as to give them warrant to go and preach the goſpel in all the world, yet by this clauſe they were limited as to the beginning of their miniſtry: They were to begin this work at Jeruſalem. *Beginning at Jeruſalem.*

Before I proceed to an obſervation upon the words, I muſt (but briefly) touch upon two things: Namely,

1. Shew you what Jeruſalem now was.
2. Shew you what it was to preach the goſpel to them.

I. For the firſt, Jeruſalem is to be conſidered, either,

1. With reſpect to the deſcent of her people: Or,
2. With reſpect to her preference and exaltation: Or,
3. With reſpect to her preſent ſtate, as to her decays.

1. As to her deſcent: She was from Abraham, the ſons of Jacob, a people that God ſingled out from the reſt of the nations to ſet his love upon them.

2. As to her preference or exaltation, ſhe was the place of God's worſhip and that which had in and with her, the ſpecial tokens and ſigns of God's favour and preſence, above any other people in the world. Hence the tribes went up to Jeruſalem to worſhip; there was God's houſe, God's high-prieſt, God's ſacrifices accepted, and God's eye, and God's heart perpetually, Pſal. 76. 1, 2.; Pſal. 122. 1.—9.; 1 Kings 9. 3. But,

3. We are to conſider Jeruſalem alſo in her decays; for as ſhe is ſo conſidered, ſhe is the proper object of our text, as will be further ſhewed by and by.

Jeruſalem, as I told you, was the place and ſeat of God's worſhip, but now decayed, degenerated, and apoſtatiſed. The word, the rule of worſhip, was rejected of them, and in its place they had put and ſet up their own traditions; they had rejected alſo the moſt weighty ordinances, and put in the room thereof their own little things, (Matth. 15.; Mark 7.). Jeruſalem was therefore now greatly backſliding, and become the place where truth and true religion was much defaced.

It was alſo now become the very ſink of ſin, and ſeat of hypocriſy, and gulf where true religion was drowned. Here alſo now reigned preſumption, and groundleſs confidence in God, which is the bane of ſouls. Amongſt its rulers, doctors, and leaders, envy, malice, and blaſphemy, vented itſelf againſt the power of godlineſs, in all places where it was eſpied; as alſo againſt the promoters of it; yea, their Lord and Maker could not eſcape them.

In a word, Jeruſalem was now become the ſhambles, the very ſlaughter-ſhop for ſaints. This was the place wherein the prophets, Chriſt, and his people, were moſt horribly perſecuted and murdered. Yea, ſo hardened at this time was this Jeruſalem in her ſins, that ſhe feared not to commit the biggeſt, and to bind herſelf by wiſh under the guilt and damning evil of it; ſaying, when ſhe had murdered the Son of God, *His blood be upon us and our children.*

And though Jeſus Chriſt did, both by doctrine, miracles, and holineſs of life, ſeek to put a ſtop to their villanies, yet they ſhut their eyes, ſtopped their ears, and reſted not, till, as was hinted before, they had driven him out of the world. Yea, that they might, if poſſible, have extinguiſhed his name, and exploded his doctrine out of the world, they, againſt all argument, and in deſpite of Heaven, its mighty hand, and undeniable proof of his reſurrection, did hire ſoldiers to invent a lie, ſaying, *His diſciples ſtole him away from the grave;* on purpoſe that men might not count him the Saviour of the world, nor truſt in him for the remiſſion of ſins.

They were, ſaith Paul, contrary to all men: for they did not only ſhut up the door of life againſt themſelves, but forbad that it ſhould be opened to any elſe. *Forbidding us,* ſaith he, *to preach to the Gentiles, that they might be ſaved, to fill up their ſin alway,* Matth. 23. 35.; chap. 15. 7, 8, 9.; Mark 7. 6, 7, 8.; Matth. 3. 7, 8, 9.; John 8. 33, 41.; Matth. 27. 18.; Mark 3. 30.; Luke 2. 6, 5.; Matth. 23. 37.; Luke 13. 33, 34.; Pſal. 2. 22, 23.; chap. 4. 10.; Matth. 27. 25.; chap. 20. 11,—16.; 1 Theſſ. 2. 14, 15, 16.

This is the city, and theſe are the people; this is their character, and theſe are their ſins: Nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for ſin and tranſgreſſion, could, or can be compared to Jeruſalem! eſpecially if you join to the matter of fact the light they ſinned againſt, and the patience which they abuſed. Infinite was the wickedneſs upon this account which they committed.

After all their abuſings of wiſe men, and prophets, God ſent unto them John the Baptiſt, to reduce them, and then his Son to redeem them; but they would be neither reduced nor redeemed, but perſecuted both to the death. Nor did they, as I ſaid, ſtop here; the holy apoſtles they afterwards perſecuted alſo to death, even ſo many as they could; the reſt they drove from them unto the utmoſt corners.

II. I come now to ſhew you what it was to preach the goſpel to them. It was, ſaith Luke, to preach to them *repentance and remiſſion of ſins in Chriſt's name*; or, as Mark has it, *to bid them repent and believe the goſpel*, not that repentance is a cauſe of remiſſion, but a ſign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the goſpel is good that is not accompanied with it: And this he doth on purpoſe, becauſe he would not have them deceive themſelves: For with what faith can he expect remiſſion of ſins in the name of Chriſt, that is not heartily ſorry for them? Or how ſhall a man be able to give to others a ſatisfactory account of his unfeigned ſubjection to the goſpel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the goſpel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When therefore Chriſt ſays, he would have repentance and remiſſion of ſins preached in his name among all nations, it is as much as to ſay, "I will that all men every where be ſorry for their ſins, and accept of "mercy at God's hand through me, leſt they fall "under his wrath in the judgement." For as I had ſaid, without repentance, what pretence ſoever men have of faith, they cannot eſcape the wrath to come. Wherefore Paul ſaith, *God commands all men every where to repent*, (in order to their ſalvation), *becauſe he hath appointed a day in the which he will judge the world in righteouſneſs by that man whom he hath ordained.*

And now we come to this clauſe, *Beginning at Jeruſalem*; that is, that Chriſt would have Jeruſalem have the firſt offer of the goſpel.

1. This cannot be ſo commanded, becauſe they had not now any more right of themſelves thereto than had any of the nations of the world; for their ſins had diveſted them of all ſelf-deſervings.

2. Nor yet, becauſe they ſtood upon the advance-ground with the worſt of the ſinners of the nations; nay, rather, the ſinners of the nations had the advanced ground of them: For Jeruſalem was, long before ſhe had added this iniquity to her ſin, worſe than the very nations that God caſt out before the children of Iſrael, 2 Chron. 33.

3. It muſt therefore follow, that this clauſe, *Begin at Jeruſalem*, was put into this commiſſion of mere grace and compaſſion, even from the overflowings of the bowels of mercy; for indeed they were the worſt, and ſo in the moſt deplorable condition of any people under the heavens.

Whatever, therefore, their relation was to Abraham, Iſaac, or Jacob, however they formerly had been the people among whom God had placed his name and worſhip, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the higheſt ſins which the people of the world were capable of committing. Nay, none can be capable of committing of ſuch pardonable ſins as they committed againſt their God, when they ſlew his Son, and perſecuted his name and word.

From theſe words, therefore, thus explained, we gain this obſervation:

That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners.

That theſe Jeruſalem ſinners were the biggeſt ſinners that ever were in the world, I think none will deny, that believes that Chriſt was the beſt man that ever was in the world, and alſo was their Lord God. And that they were to have the firſt offer of his grace, the text is as clear as the ſun; for it ſaith, *Begin at Jeruſalem. Preach*, ſaith he, *repentance and remiſſion of ſins to the Jeruſalem ſinners*; to the Jeruſalem ſinners in the firſt place.

One would a-thought, ſince the Jeruſalem ſinners were the worſt and greateſt ſinners, Chriſt's greateſt enemies, and thoſe that not only deſpiſed his perſon, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, that he ſhould rather have ſaid, Go into all the world, and preach repentance and remiſſion of ſins among all nations; and after that offer the ſame to Jeruſalem: Yea, it had been infinite grace, if he had ſaid ſo. But what grace is this, or what name ſhall we give it, when he commands that this repentance and remiſſion of ſins, which is deſigned to be preached in all nations, ſhould firſt be offered to Jeruſalem, in the firſt place to the worſt of ſinners?

Nor was this the firſt time that the grace which was in the heart of Chriſt thus ſhewed itſelf to the world. For while he was yet alive, even while he was yet in Jeruſalem, and perceived even among theſe Jeruſalem ſinners, which was the moſt vile amongſt them, he ſtill in his preaching did ſignify that he had a deſire that the worſt of theſe worſt ſhould in the firſt place come unto him. The which he ſheweth, where he ſaith to the better ſort of them, *The publicans and harlots enter into the kingdom of God before you.* Alſo when he compared Jeruſalem with the ſinners of the nations, then he commands that the Jeruſalem ſinners ſhould have the goſpel at preſent confined to them. *Go not*, ſaith he, *into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the loſt ſheep of the houſe of Iſrael*; but go rather to them, for they were in the moſt fearful plight.

*Matth.* 21. 31.

*Matth.* 10. 5, 6.; *chap.* 23. 37.

Theſe therefore muſt have the cream of the goſpel, namely, the firſt offer thereof in his lifetime: Yea, when he departed out of the world, he left this as part of his laſt will with his preachers, that they alſo ſhould offer it firſt to Jeruſalem. He had a mind, a careful mind, as it ſeems, to privilege the worſt of ſinners with the firſt offer of mercy, and to take from among them a people to be the firſt fruits unto God and to the Lamb.

The 15th of Luke alſo is famous for this, where the Lord Jeſus takes more care, as appears there by three parables, for the loſt ſheep, loſt groat, and the prodigal ſon, than for the loſt ſheep, the other pence, or for the ſon that ſaid he had never tranſgreſſed, Yea, he ſhews that there is joy in heaven, among the angels of God, at the repentance of one ſinner, more than over ninty and nine juſt perſons, which need no repentance, Luke 15.

After this manner therefore the mind of Chriſt was ſet on the ſalvation of the biggeſt ſinners in his lifetime. But join to this, this clauſe, which he carefully put into the apoſtles commiſſion to preach, when he departed hence to the Father, and then you ſhall ſee that his heart was vehemently ſet upon it; for theſe were part of his laſt words with them. *Preach my goſpel to all nations, but ſee that you begin at Jeruſalem.*

Nor did the apoſtles overlook this clauſe when their Lord was gone into heaven: They went firſt to them of Jeruſalem, and preached Chriſt's goſpel to them: They abode alſo there for a ſeaſon and time, and preached it to no body elſe, for they had regard to the commandment of their Lord.

And it is to be obſerved, namely, That the firſt ſermon which they preached after the aſcenſion of Chriſt, Acts 2. 23.; for theſe are part of the ſermon: *Ye took him, and by wicked hands have crucified and ſlain him.* Yea, the next ſermon, and the next, and alſo the next to that, was preached to the ſelf-ſame murderers, to the end they might be ſaved, Acts 3. 14, 15, 16.; chap. 4. 10, 11.; chap. 5 30.; chap. 7. 52.

But we will return to the firſt ſermon that was preached to theſe Jeruſalem ſinners, by which will be manifeſt more than great grace, if it be duly conſidered.

For after that Peter, and the reſt of the apoſtles, had, in their exhortation, perſuaded theſe wretches to believe that they had killed the prince of life, and after they had duly fallen under the guilt of their murder, ſaying, *Men and brethren, what ſhall we do?* he replies, by an univerſal tender to them all in general, conſidering them as Chriſt's killers, That if they were ſorry for what they had done, and would be baptized for the remiſſion of their ſins in his name, they ſhould receive the gift of the holy Ghoſt, Acts 2. 37, 38.

This he ſaid to them all, though he knew that they were ſuch ſinners. Yea, he ſaid it without the leaſt ſtick, or ſtop, or pauſe of ſpirit, as to whether he had beſt to ſay or no. Nay, ſo far off was Peter from making an objection againſt one of them, that by a particular exhortation, he endeavours, that not one of them may eſcape the ſalvation offered. *Repent,* ſaith he, *and be baptized every one of you.* I ſhut out never a one of you. For I am commanded by my Lord to deal with you, as it were, one by one, by the word of his ſalvation. But why ſpeaks he ſo particularly? Oh! there was reaſons for it. The people with whom the apoſtles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, ſo they had their various and particular acts of villany in the guilt thereof, now lying upon their conſciences. And the guilt of theſe their various and particular acts of wickedneſs, could not perhaps be reached to a removal thereof, but by this particular application. Repent every one of you; be baptized every one of you, in his name, for the remiſſion of ſins, and you ſhall, every one of you, receive the gift of the holy Ghoſt.

*Obj*. But I was one of them that plotted to take away his life; May I be ſaved by him?

*Peter*. Every one of you.

*Obj*. But I was one of them that bare falſe witneſs againſt him? Is there grace for me?

*Peter*. For every one of you.

*Obj*. But I was one of them that cried out Crucify, crucify him; and deſired that Barabbas the murderer might live, rather than him: What will become of me, think you?

*Peter*. I am to preach repentance and remiſſion of ſins to every one of you ſays Peter.

*Obj*. But I was one of them that did ſpit in his face when he ſtood before his accuſers: I alſo was one that mocked him, when in anguiſh he hanged bleeding on the tree: Is there room for me?

*Peter*. For every one of you, ſays Peter.

*Obj*. But I was one of them that in his extremity ſaid, Give him gall and vinegar to drink; Why may I not expect the ſame when anguiſh and guilt is upon me?

*Peter*, Repent of theſe your wickedneſſes, and here is remiſſion of ſins for every one of you.

*Obj*. But I railed on him, I reviled him, I hated him, I rejoiced to ſee him mocked at by others; Can there be hopes for me?

*Peter*. There is for every one of you. *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* Oh; what a bleſſed Every one of you, is here! How willing was Peter, and the Lord Jeſus, by his miniſtry, to catch theſe murderers with the word of the goſpel, that they might be made monuments of the grace of God! How willing, I ſay, was he, that any of theſe ſhould eſcape the hand of mercy! Yea, what an amazing wonder it is to think, that above all the world, and above every body in it, theſe ſhould have the firſt offer of mercy! *Begining at Jeruſalem.*

But was there not ſomething of moment in this clauſe of the commiſſion? Did not Peter, think you, ſee a great deal in it, that he ſhould thus begin with theſe men, and thus offer, ſo particularly, this grace to each particular man of them?

But, as I told you, this is not all; theſe Jeruſalem ſinners muſt have this offer again and again; every one of them muſt be offered it over and over. Chriſt would not take their firſt rejection for a denial, nor their ſecond repulſe for a denial; but he will have grace offered once, and twice, and thrice, to theſe Jeruſalem ſinners. Is this not amazing grace! Chriſt will not be put off: Theſe are the ſinners, that are ſinners indeed. They are ſinners of the biggeſt ſort; conſequently ſuch as Chriſt can, if they convert and be ſaved, beſt ſerve his ends and deſigns upon. Of which more anon.

But what a pitch of grace is this! Chriſt is minded to amaze the world, and to ſhew, that he acteth not like the children of men. This is that which he ſaid of old. *I will not execute the fierceneſs of my wrath, I will not return to deſtroy Ephraim; for I am God and not man.* This is not the manner of men; men are ſhorter winded; men are ſoon moved to take vengeance, and to right themſelves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is ſeen in our text. The biggeſt ſinners muſt firſt be offered mercy; they muſt, I ſay, have the cream of the goſpel offered unto them.

But we will a little proceed. In the third chapter we find, that they who eſcaped converting by the firſt ſermon, are called upon again, to accept of grace and forgiveneſs, for their murder committed upon this Son of God. You have killed, yea, *you have denied, the holy one and the juſt, and deſired a murderer to be granted unto you; and killed the prince of life.* Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Acts 3. 14, 15.; as being loth that they ſhould eſcape the mercy of forgiveneſs; and exhorts them again to repent, *that their ſins might be blotted out*, ver. 19, 20.

Again, in the fourth chapter, he charges them afreſh with this murder, ver. 10.; but withal tells them *Salvation is no other.* Then, like a heavenly decoy, he puts himſelf alſo among them, to draw them the better under the net of the goſpel; ſaying, *There is none other name under heaven given among men, whereby we muſt be ſaved*, ver. 10.

In the fifth chapter you find them railing at him, becauſe he continued preaching among them ſalvation in the name of Jeſus. But he tells them, That that very Jeſus whom they had ſlain and hanged on a tree, him God had raiſed up, and exalted to be a Prince and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins, ver. 29, 30, 31. Still inſinuating, though they had killed him, and to this day rejected him, yet his buſineſs was to beſtow upon them repentance and forgiveneſs of ſins.

It is true after they began to kill again, and when nothing but killing would ſerve their turn, then they that were ſcattered abroad went every where preaching the word. Yet even ſome of them ſo hankered after the converſion of the Jews, that they preached the goſpel only to them. Alſo the apoſtles ſtill made their abode at Jeruſalem ſinners. Neithere did Paul and Barnabas, who were the miniſters of God to the Gentiles, but offer the goſpel, in the firſt place, to thoſe of them that for their wickedneſs were ſcattered like vagabonds among the nations: yea, and when they rendered rebellion and blaſphemy for their ſervice and love, they replied, *It was neceſſary that the word of God ſhould firſt have been ſpoken to them.*

Nor was this their preaching unſucceſsful among theſe people: but the Lord Jeſus ſo wrought with the word thus ſpoken, that thouſands of them came flocking to him for mercy. Three thouſand of them cloſed with him at the firſt; and afterwards two thouſand more; for now they were in number about five thouſand; whereas before ſermons was preached to theſe murderers, the number of the diſciples *were not above a hundred and twenty.*

Alſo among theſe people that thus flocked to him for mercy, there was a *great company of the prieſts.* Now the prieſts were they that were the greateſt of theſe biggeſt ſinners; they were the ringleaders, they were the inventors and ringleaders in the miſchief. It was they that ſet the people againſt the Lord Jeſus and that was the cauſe why the uproar increaſed, until Pilate had given ſentence upon him. *The chief prieſts and elders*, ſays the text, *perſuaded (the people) the multitude, that they ſhould aſk Barabbas, and deſtroy Jeſus*. And yet behold the prieſts, yea, a great company of the prieſts, became obedient to the faith.

Oh the greatneſs of the grace of Chriſt! that he ſhould be thus in love with the ſouls of Jeruſalem ſinners! that he ſhould be thus delighted with the ſalvation of the Jeruſalem ſinners! that he ſhould not only will that his goſpel ſhould be offered them, but that it ſhould be offered unto them firſt, and before other ſinners were admitted to a hearing of it. *Begin at Jeruſalem.*

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the ſoul, if the ſinner be penitent, how bad a life ſoever he has lived, how many ſoever in number are his ſins?

But this grace is hid from the eyes of men, the devil hides it from them; for he knows it is alluring, he knows it has an attracting virtue in it: for this is it, that above all arguments can draw the ſoul to God.

I cannot help it, but muſt let drop another word. The firſt church, the Jeruſalem church, from whence the goſpel was to be ſent into all the world, was a church made up of Jeruſalem ſinners. Theſe great ſinners were here the moſt ſhining monuments of the exceeding grace of God.

Thus you ſee I have proved the doctrine; and that not only by ſhewing you that this was the practice of the Lord Jeſus Chriſt in his lifetime, but his laſt will when he went up to God; ſaying, *Begin to preach at Jeruſalem.*

Yes, it is yet further manifeſted, in that when his miniſters firſt began to preach there, he joined his power to the word, to the converting of thouſands of his betrayers and murderers, and alſo many of the ringleading prieſts to the faith.

I ſhall now proceed, and ſhall ſhew you,

1. The reaſons of the point:
2. And then make ſome application of the whole.

The obſervation, you know, is this: Jeſus Chriſt would have mercy offered, in the firſt place, to the biggeſt ſinners, to the Jeruſalem ſinners: *Preach repentance, and remiſſion of ſins, in my name, among all nations, beginning at Jeruſalem.*

The reaſons of the points are:

Firſt, Becauſe the biggeſt ſinners have moſt need thereof. He that has moſt need, reaſon ſays, ſhould be helped firſt. I mean, when a helping hand is offered, and now it is: for the goſpel of the grace of God is ſent to help the world, Acts 16. 9. But the biggeſt ſinner has moſt need: Therefore, in reaſon, when mercy is ſent down from heaven to men, the worſt of men ſhould have the firſt offer of it. *Begin at Jeruſalem.* This is the reaſon which the Lord Chriſt himſelf renders, why in his lifetime he left the beſt, and turned him to the worſt; why he ſat ſo looſe from the righteous, and ſtuck ſo cloſe to the wicked, *The whole*, ſaith he, *have no need of the phyſician, but the ſick, I came not to call the righteous, but ſinners to repentance.*

Above you read, that the ſcribes and phariſees ſaid to his diſciples, *How is it that he eateth and drinketh with publicans and ſinners?* Alas! they did not know the reaſon: But the Lord renders them one, and ſuch an one as is both natural and cogent, ſaying, Theſe have need, moſt need. Their great neceſſity requires that I ſhould be moſt friendly, and ſhew my grace firſt to them.

Not that the other were ſinleſs, and ſo had no need of a Saviour; but the publicans, and their companions were the biggeſt ſinners; they were, as to view, worſe than the ſcribes; and therefore in reaſon ſhould be helped firſt, becauſe they had moſt need of a Saviour.

Men that are at the point to die have more need of the phyſician, than they that are but now and then troubled with an heart-fainting qualm. The publicans and ſinners were, as it were, in the mouth of death; death was the ſwallowing of them down: and therefore the Lord Jeſus receives them firſt, offers them mercy firſt. *The whole have no need of the phyſician, but the ſick. I came not to call the righteous, but ſinners to repentance.* The ſick, as I ſaid, is the biggeſt ſinner, whether he ſees his diſeaſe or not. He is ſtained from head to foot, from heart to life and converſation. This man, in every man's judgement, has the moſt need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the viſible characters, and obvious ſymptoms of eternal damnation. This therefore is the man that has need, moſt need; and therefore in reaſon ſhould be helped in the firſt place. Thus it was with the people concerned in the text, they were the worſt of ſinners, Jeruſalem ſinners, ſinners of the biggeſt ſize; and therefore ſuch as had the greateſt need; wherefore they muſt have mercy offered to them, before it be offered any where elſe in the world. *Begin at Jeruſalem*, offer mercy firſt to a Jeruſalem ſinner. This man has moſt need, he is fartheſt from God, neareſt to hell, and ſo one that has moſt need. This man's ſins are in number the moſt, in cry the loudeſt, in weight the heavieſt, and conſequently will ſink him ſooneſt: wherefore he has moſt need of mercy. This man is ſhut up in Satan's hand, faſteſt bound in the cords of his ſins; one that juſtice is whetting his ſword to cut off; and therefore has moſt need, not only of mercy, but that it ſhould be extended to him in the firſt place.

But a little further, to ſhew you the true nature of this reaſon, to wit, That Jeſus Chriſt would have mercy offered, in the firſt place to the biggeſt ſinners.

Firſt, Mercy ariſeth from bowels and compaſſion, from pity, and from a feeling of the condition of thoſe in miſery, *In his love, and in his pity, he ſaveth us.* And again, *The Lord is pitiful, very pitiful, and of great mercy.* Iſa. 63. 9. Jam. 5. 11.

Now, where pity and compaſſion is, there is yearning of the bowels; and where there is that, there is a readineſs to help. And, I ſay again, The more deplorable and dreadful the condition is, the more directly doth bowels and compaſſion turn themſelves to ſuch, and offer help and deliverance. All this flows from our firſt ſcripture-proof, *I came to call them that have need;* to call them firſt, while the reſt look on, and murmur.

*How ſhall I give thee up Ephraim?* Ephraim was a revolter from God, a man that had given himſelf up to deviliſm: a company of men, the ten tribes, that worſhipped devils, while Judah kept with his God. *But how ſhall I give thee up, Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? (and yet thou art worſe than they: nor has Samaria committed half thy ſins). My heart is turned within me, and my repentings are kindled together.* Ezek. 16. 46.—51. Hoſ. 11. 8.

But where do you find that ever the Lord did thus rowl in his bowels for and after any ſelf righteous man? No, no; they are the publicans and harlots, idolaters and Jeruſalem ſinners, for whom his bowels thus yearn and tumble about within him: For, alas! poor worms, they have moſt need of mercy.

Had not the good Samaritan more compaſſion for that man that fell among thieves, (though that fall was occaſioned by his going from the place where they worſhipped God, to Jericho, the curſed city), than we read he had for any other beſides? His wine was for him, his oil was for him, his beaſt for him; his penny, his care, and his ſwadling bands for him; for alas! wretch, he had moſt need, Luke 10. 30.—35.

Zacheus the publican, the chief of the publicans, one that had made himſelf the richer by wronging of others; the Lord at that time ſingled him out from all the reſt of his brother publicans, and that in the face of many Phariſees, and proclaimed in the audience of them all, that that day ſalvation was come to his houſe, Luke 19. 1,—8.

The woman alſo that had been bound down by Satan for eighteen years together, his compaſſions putting him upon it, he looſed her, though thoſe that ſtood by ſnarled at him for ſo doing, Luke 13. 11.—13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers in Iſrael; but becauſe their conditions were more deplorable, (for that) they were moſt forlorn, and fartheſt from help, Luke 4. 25, 27.

But I ſay, why all theſe, thus named? why have we not a catalogue of ſome holy men that were ſo in their own eyes, and in the judgement of the world? Alas, if at any time any of them are mentioned, how ſeemingly coldly doth the record of ſcripture preſent them to us? Nicodemus, a mighty profeſſor, and Simon the phariſee, with his fifty pence; and their great ignorance of the methods of grace we have now and then touched upon.

Mercy ſeems to be out of his proper channel, when it deals with ſelf-righteous men; but then it runs with a full ſtream when it extends itſelf to the biggeſt ſinners. As God's mercy is not regulated by man's goodneſs, nor obtained by man's worthineſs; ſo not much ſet out by ſaving of any ſuch. But more of this anon.

And here let me aſk my reader a queſtion: Suppoſe that as thou art walking by ſome pond ſide, thou ſhouldſt ſpy in it four or five children all in danger of drowning, and one in more danger than all the reſt, judge which has moſt need to be helped out firſt? I know thou wilt ſay, he that is neareſt drowning. Why, this is the caſe; the bigger ſinner, the nearer drowning; therefore the bigger ſinner the more need of mercy; yea, of help by mercy in the firſt place. And to this our text agrees, when it ſaith, *Beginning at Jeruſalem.* Let the Jeruſalem ſinner, ſays Chriſt, have the firſt offer, the firſt invitation, the firſt tender of my grace and mercy, for he is the biggeſt ſinner, and ſo has moſt need thereof.

Secondly, Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe when they, any of them, receive it, it redounds moſt to the fame of his name.

Chriſt Jeſus, as you may perceive, has put himſelf under the term of a phyſician, a doctor for curing of diſeaſes: And you know that applauſe, and a fame, is a thing that phyſicians much deſire. That is it that helps them to patients, and that alſo that will help their patients to commit themſelves to their ſkill for cure, with the more confidence and repoſe of ſpirit. And the beſt way for a doctor or phyſician to get themſelves a name, is, in the firſt place, to take in hand, and cure ſome ſuch as all others have given off for loſt and dead. Phyſicians get neither name nor fame by pricking of wheals, or pricking out thiſtles or by laying of plaiſters to the ſcratch of a pin; every old woman can do this. But if they would have a name and a fame, if they will have it quickly they muſt, as I ſaid, do ſome great and deſperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to ſee; or let them give ripe wits to a fool; theſe are notable cures, and he that can do thus, and if he doth thus firſt, he ſhall have the name and fame he deſires; he may lay a bed till noon.

Why, Chriſt Jeſus forgiveth ſins for a name, and ſo begets of himſelf a good report in the hearts of the children of men. And therefore in reaſon he muſt be willing, as alſo he did command, that his mercy ſhould be offered firſt to the biggeſt ſinners.

*Jer.* 33. 8, 9. *I will forgive their ſins, iniquities, and tranſgreſſions,* ſays he, *and it ſhall turn to me for a name of joy, and a praiſe, and an honour, before all the nations of the earth.*

And hence it is, that at his firſt appearing he took upon him to do ſuch mighty works: He got a fame thereby: he got a name thereby. Matth. 4. 23. 24.

When Chriſt had caſt the legion of devils out of the man of whom you read, Mark 5. he bid him go

*Mark* 5. 19. home to his friends, and tell it: *Go home,* ſaith he, *to thy friends, and tell them how great things God has done for thee, and has had compaſſion on thee.* Chriſt Jeſus ſeeks a name, and deſireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy ſhould firſt be proffered to the biggeſt ſinners, becauſe, by the ſaving of one of them he makes all men marvel. And it is ſaid of the man laſt mentioned, whom Chriſt cured towards the beginning of his miniſtry: *And he departed,* ſays the text, *and began to publiſh in Decapolis, how great things Jeſus had done for him; and all men did marvel.*

When John told Chriſt, that they ſaw one caſting out devils in his name, and they forbade him, becauſe he followed not with them, what is the anſwer of Chriſt? *Forbid him not, for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.* No; they will rather cauſe his praiſe to be heard, and his name to be magnified, and ſo put glory on the head of Chriſt.

But we will follow a little our metaphor: Chriſt, as I ſaid, has put himſelf under the term of a phyſician; conſequently he deſireth that his fame, as to the ſalvation of ſinners, may ſpread abroad, that the world may ſee what he can do. And to this end, has not only commanded, that the biggeſt ſinners ſhould have the firſt offer of his mercy, but has, as phyſicians do put out his bills, and publiſhed his doings, that things may be read and talked of. Yea, he has moreover, in theſe his bleſſed bills, the holy ſcriptures I mean, inſerted the very names of perſons, the places of their abode, and the great cures that by the means of his ſalvation he has wrought upon them to this very end. Here is, *item,* Such a one, by my grace and redeeming blood, was made a monument of everlaſting life; and ſuch a one, by my perfect obedience, became an heir of glory. And then he produceth their names.

*Item,* I ſaved Lot from the guilt and damnation that he had procured to himſelf by his inceſt.

*Item.* I ſaved David from the vengeance that belonged to him for committing of adultery and murder.

Here is alſo Solomon, Manaſſeh, Peter, Magdalen and many others, made mention of in this book. Yea, here are their names, their ſins, and their ſalvations recorded together, that you may read and know what a Saviour he is, and do him honour in the world. For why are theſe things thus recorded, but to ſhew to ſinners what he can do, to the praiſe and glory of his grace?

And it is obſervable, as I ſaid before, we have but very little of the ſalvation of little ſinners mentioned in God's book, becauſe that would not have anſwered the deſign, to wit, to bring glory and fame to the name of the Son of God.

What ſhould be the reaſon, think you, why Chriſt ſhould ſo eaſily take a denial of the great ones, that were the grandeur of the world, and ſtruggle ſo hard for hedge-creepers and highway-men, (as that parable, Luke 14. ſeems to import he doth), but to ſhew forth the riches of the glory of his grace to his praiſe? This I ſay, is one reaſon to be ſure.

They that had their grounds, their yoke of oxen, and their marriage-joys, were invited to come; but they made their excuſe, and that ſerved the turn. But when he comes to deal with the worſt, he ſaith to his ſervants, Go ye out, and bring them in hither. *Go out quickly, and bring in hither the poor, the maimed, the halt, and the blind. And they did ſo:* And he ſaid again, *Go out into the highways and hedges, and compel them to come in, that my houſe may be filled.* Theſe poor, lame, maimed, blind, hedge-creepers and highway-men, muſt come in, muſt be forced in. Theſe, if ſaved, will make his merits ſhine.

When Chriſt was crucified, and hanged up between the earth and heavens, there was two thieves crucified with him; and behold, he lays hold of one of them and will have him away with him to glory. Was not this a ſtrange act, and a diſplay of unthought of grace? Were there none but thieves there, or were the reſt of that comany out of his reach? Could he not, think you, have ſtooped from the croſs to the ground, and have laid hold on ſome honeſter man if he would? Yes, doubtleſs. Oh! but then he would not have diſplayed his grace, nor ſo have purſued his own deſigns, namely, to get to himſelf a praiſe and a name: but now he has done it to purpoſe. For who that ſhall read this ſtory, but muſt confeſs, that the Son of God is full of grace; for a proof of the riches thereof, he left behind him, when upon the croſs, he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of to the end of the world to his praiſe. *Men ſhall ſpeak of the might of thy terrible acts, and will declare thy greatneſs; They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs: Thy ſhall ſpeak of the glory of thy kingdom, and talk of thy power; to make known to the ſons of men his mighty acts, and the glorious Majeſty of his kingdom.*

When the word of God came among the conjurers and thoſe ſoothſayers, that you read of, Acts 19. and had prevailed with ſome of them to accept of the grace of Chriſt, the Holy Ghoſt records it with a boaſt, for that it would redound to his praiſe, ſaying. *And many of them that uſed curious arts, brought their books together, and burned them before all men, and counted the price of them, and found it fifty thouſand pieces of ſilver: ſo mightily grew the word of God, and prevailed.* It wrenched out of the clutches of Satan ſome of thoſe of whom he thought himſelf moſt ſure. *So mightily grew the word of God.* It grew mightily, it incroached upon the kingdom of the devil: It purſued him, and took the prey; It forced him to let go his hold: It brought away captive, as priſoners taken by force of arms, ſome of the moſt valiant of his army: It fetched back from, as it were, the confines of hell, ſome of thoſe that were his moſt truſty, and that with hell had been at an agreement: It made them come and confeſs their deeds, and burn their books before all men: *So mightily grew the word of God, and prevailed.*

Thus, therefore, you ſee why Chriſt will have mercy offered in the firſt place to the biggeſt ſinners; they have moſt need thereof; and this is the moſt ready way to extol his name that rideth upon the heavens to our help. But,

Thirdly, Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe by their forgiveneſs and ſalvation, others hearing of it, will be encouraged the more to come to him for life.

For the phyſician, by curing the moſt deſperate at the firſt, doth not only get himſelf a name, but begets encouragement in the minds of other diſeaſed folks to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diſeaſes, his fame was ſpread abroad, *They brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatic, and thoſe that had the palſy, and he healed them and there followed him great multitudes of people from Galilee, and Decapolis, and Jeruſalem, and Judea, and from beyond Jordan.*

See here, he firſt by working gets himſelf a fame, a name, and renown, and now men take encouragement, and bring from all quarters their diſeaſed to him, being helped, by what they had heard, to believe that their diſeaſed ſhould be healed.

Now, as he did with thoſe outward cures, ſo he does in the proffers of his grace and mercy: he proffers that in the firſt place to the biggeſt ſinners, that others may take heart to come to him to be ſaved. I will give you a ſcripture or two, I mean, to ſhew you that Chriſt, by commanding that his mercy ſhould in the firſt place be offered to the biggeſt of ſinners, has a deſign thereby to encourage and provoke others to come alſo to him for mercy.

*God,* ſaith Paul, *who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our ſins, hath quickened us together with Chriſt, (by grace ye are ſaved), and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* But why did he do all this? *That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs towards us through Chriſt Jeſus.*

See, here is a deſign; God lets out his mercy to Epheſus of deſign, even to ſhew to the ages to come the exceeding riches of his grace, in his kindneſs to them through Chriſt Jeſus. And why to ſhew by theſe the exceeding riches of his grace to the ages to come, through Chriſt Jeſus, but to allure them, and their children alſo, to come to him, and to partake of the ſame grace through Chriſt Jeſus.

But what was Paul, and the Epheſian ſinners? (of Paul we will ſpeak anon). Theſe Epheſians ſinners, they were men dead in ſins, men that walked according to the dictates and motions of the devil; worſhippers of Diana, that effeminate goddeſs; men far off from God, aliens and ſtrangers to all good things; ſuch as were far off from that, as I ſaid, and conſequently in a moſt deplorable condition. As the Jeruſalem ſinners were of the higheſt ſort among the Jews, ſo theſe Epheſian ſinners were of the higheſt ſort among the Gentiles, Epheſ. 2. 1, 2, 3.; Acts 19. 35.; Epheſ. 2. 11, 12.

Wherefore, as by the Jeruſalem ſinners, in ſaving them firſt, he had a deſign to provoke others to come to him for mercy, ſo the ſame deſign is here ſet on foot again, in his calling and converting the Epheſian ſinners, that in the ages to come he might ſhew the exceeding riches of his grace, ſays he, *in his kindneſs towards us through Chriſt Jeſus.* There is yet one hint behind. It is ſaid that God ſaved theſe *for his love;* that is, as I think, for the ſetting forth, for the commendations of his love, for the advance of his love, in the hearts and minds of them that ſhould come after. As who ſhould ſay, God has had mercy upon, and been gracious to you, that he might ſhew to others, for their encouragement, that they have ground to come to him to be ſaved. When God ſaves one great ſinner, it is to encourage another great ſinner to come to him for mercy.

He ſaved the thief, to encourage thieves to come to him for mercy; he ſaved Magdalen, to encourage other Magdalens to come to him for mercy; he ſaved Saul, to encourage Sauls to come to him for mercy; and this Paul himſelf doth ſay, *For this cauſe,* ſaith 1 *Tim.* 1. 16. he, *I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter believe on him to life everlaſting.*

How plain are the words! Chriſt, in ſaving of me, has given to the world a pattern of his grace, that they might ſee, and believe, and come, and be ſaved; that they that are to be born hereafter might believe on Jeſus Chriſt to life everlaſting.

But what was Paul? Why, he tells you himſelf; *I am,* ſays he, *the chief of ſinners: I was,* ſays he, 1 *Tim.* 1. *a blaſphemer, a perſecuter, an injurious perſon; but I* 14, 15. *obtained mercy.* Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, ſaith he; for, *for this cauſe I obtained mercy,* that in me firſt, Jeſus Chriſt might ſhew all long-ſuffering for a pattern to them which ſhall believe on him to life everlaſting.

Thus, therefore, you ſee that this third reaſon is of ſtrength, namely, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, becauſe, by their forgiveneſs and ſalvation, others, hearing of it, will be encouraged the more to come to him for mercy.

It may well therefore be ſaid to God, *Thou de-* *Mica.* 7. 18. *lighteſt in mercy, and mercy pleaſes thee.*

But who believes that this was God's deſign in ſhewing mercy of old? namely, that we that come after might take courage to come to him for mercy; or that Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, to ſtir up others to come to him for life: This is not the manner of men, O God!

But David ſaw this betimes; therefore he makes this one argument with God, that he would blot out his tranſgreſſions, that he would forgive his adultery, his murders, and horrible hypocriſy. *Do it, O Lord,* *Pſal.* 51. 7, ſaith he, do it, and *then will I teach tranſgreſſors thy* —13. *ways, and ſinners ſhall be converted unto thee.*

He knew that the converſion of ſinners would be a work highly pleaſing to God, as being that which he had deſigned before he made mountain or hill: Wherefore he comes, and he ſaith, Save me, O Lord; if thou wilt but ſave me, I will fall in with thy deſign; I will help to bring what ſinners to thee I can. And, Lord, I am willing to be made a preacher myſelf,

ſelf, for that I have been a horrible ſinner: Wherefore, if thou ſhalt forgive my great tranſgreſſions, I ſhall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promiſe, that if thou wilt have mercy upon me, it ſhall tend to the glory of thy grace, and alſo to the increaſe of thy kingdom; for I will tell it, and ſinners will hear of it. And there is nothing ſo ſuiteth with the hearing ſinner as mercy, and to be informed that God is willing to beſtow it upon him. *I will teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.*

Nor will Chriſt Jeſus miſs of his deſign in proffering of mercy in the firſt place to the biggeſt ſinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that ſhe was a town ſinner, an adultereſs, yea, one that after the moſt audacious manner lived in uncleanneſs with a man that was not her huſband: But when ſhe, from a turn upon her heart, went into the city, and ſaid to her neighbours, Come, Oh how they came! how they flocked out of the city to
*John.* 4. 39. Jeſus Chriſt! *Then they went out of the city, and came to him, and many of the Samaritans* (people perhaps as bad as herſelf) *believed on him, for the ſaying of the woman, which teſtified, ſaying, He told me all that ever I did.*

That word, *He told me all that ever I did*, was a great argument with them; for by that they gathered, that though he knew her to be vile, yet he did not deſpiſe her, nor refuſe to ſhew how willing he was to communicate his grace unto her; and this fetched over, firſt her, then them.

This woman, as I ſaid, was a Samaritan ſinner, a ſinner of the worſt complexion: For the Jews abhorred to have ought to do with them, (ver. 9.); wherefore none more fit than ſhe to be made one of the decoys of heaven, to bring others of theſe Samaritan wild-fowls under the net of the grace of Chriſt. And ſhe did the work to purpoſe. Many, and many more of the Samaritans believed on him, ver. 40, 41, 42. The heart of man, though ſet on ſin, will, when it comes once to a perſuaſion that God is willing to have mercy upon us, incline to come to Jeſus Chriſt for life: Witneſs thoſe turn-aways from God that you alſo read of in Jeremiah; for after they had heard three or four times over, that God had mercy for
*Jer.* 3. 22. backſliders, they broke out, and ſaid, *Behold, we come unto thee, for thou art the Lord our God.* Or as
*Hoſ.* 14. 1, 2., 3. thoſe in Hoſea did, *For in thee the fatherleſs find mercy.*

Mercy, and the revelation thereof, is the only antidote againſt ſin. It is of a thawing nature; it will looſe the heart that is frozen up in ſin; yea, it will make the unwilling willing to come to Jeſus Chriſt for life.

Wherefore, do you think, was it that Jeſus Chriſt told the adulterous woman, and that before ſo many ſinners, that he had not condemned her, but to allure her, with them there preſent, to hope to find favour at his hands. (As he alſo ſaith in another place, *I came not to judge, but to ſave the world.*). For might they not thence moſt rationally conclude, that if Jeſus Chriſt had rather ſave than damn an harlot, there was encouragement for them to come to him for mercy.

I heard once a ſtory from a ſoldier, who with his company had laid ſiege againſt a fort, that ſo long as the beſieged were perſuaded their foes would ſhew them no favour, they fought like madmen; but when they ſaw one of their fellows taken, and received to favour, they all came tumbling down from their fortreſs, and delivered themſelves into their enemies hands.

I am perſuaded, did men believe that there is that grace and willingneſs in the heart of Chriſt to ſave ſinners, as the word imports there is, they would come tumbling into his arms: But Satan has blinded their minds, that they cannot ſee this thing. Howbeit, the Lord Jeſus has, as I ſaid, that others might take heart and come to him, given out a commandment, that mercy ſhould in the firſt place be offered to the biggeſt ſinners. *Begin,* ſaith he, *at Jeruſalem.* And thus I end the third reaſon.

Fourthly, Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, becauſe that is the way, if they receive it, moſt to weaken the kingdom of Satan, and to keep it loweſt in every age of the world. The biggeſt ſinners, they are Satan's colonels and captains, the leaders of his people, and they that moſt ſtoutly make head againſt the Son of God. Wherefore let theſe firſt be conquered, and his kingdom will be weak. When Iſhboſheth had loſt his Abner, his kingdom was made weak; nor did he ſit but tottering then upon his throne. So when Satan loſeth his ſtrong men, them that are mighty to work iniquity, and dexterous to manage others in the ſame, then is his kingdom weak, 2 Sam. 3. Therefore, I ſay, Chriſt doth offer mercy in the firſt place to ſuch, the more to weaken his kingdom. Chriſt Jeſus was glad to ſee Satan fall like lightening from heaven, that is, ſuddenly or headlong; and it was, ſurely, by caſting of him out of ſtrong poſſeſſions, and by recovering of ſome notorious ſinners out of his clutches, Luke 10. 17, 18, 19.

Samſon, when he would pull down the Philiſtines temple, took hold of the two main pillars of it, and breaking them, down came the houſe. Chriſt came to deſtroy the works of the devil, and to deſtroy by converting grace, as well as by redeeming blood. Now ſin ſwarms, and lieth by legions, and whole armies, in the ſouls of the biggeſt ſinners, as in garriſons: wherefore the way, the moſt direct way to deſtroy it, is firſt to deal with ſuch ſinners by the word of his goſpel, and by the merits of his paſſion.

For example, though I ſhall give you but a homely one: Suppoſe a family to be very louſy, and one or two of the family to be in chief the breeders, the way, the quickeſt way, to clear that family, or at leaſt to weaken the ſo ſwarming of thoſe vermin, is, in the firſt place, to ſweeten the ſkin, head, and cloaths of the chief breeders; and then, though all the family ſhould be apt to breed them, the number of them, and ſo the greatneſs of that plague there, will be the more impaired.

Why, there are ſome people that are in chief the devil's ſin-breeders in the towns and places where they live. The place, town, or family where they live, muſt needs be horribly louſy, and as it were, eaten up with vermin. Now, let the Lord Jeſus in the firſt place, cleanſe theſe great breeders, and there will be given a nip to thoſe ſwarms of ſins that uſe to be committed in ſuch places throughout the town, houſe, or family, where ſuch ſin-breeding perſons uſed to be.

I ſpeak by experience: I was one of theſe louſy ones, one of theſe great ſin-breeders; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbours counted me ſo; my practice proved me ſo: wherefore Chriſt Jeſus took me firſt, and taking me firſt, the contagion was much allayed all the town over. When God made me ſigh, they would hearken, and enquiringly ſay, What is the matter with John? They alſo gave their various opinions of me: But, as I ſaid, ſin cooled, and failed, as to his full career. When I went out to ſeek the bread of life, ſome of them would follow, and the reſt be put into a muſe at home. Yea, almoſt the town, at firſt, at times would go out to hear at the place where I found good; yea, young and old for a while had ſome reformation on them; alſo ſome of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an inſtance of poor I; I will come to Manaſſeth the king. So long as he was a ringleading ſinner, the great idolater, and chief for deviliſm, the whole land flowed with wickedneſs: *For he made them to ſin*, and do worſe than the heathen that dwelt round about them, or that was caſt out from before them: But when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will ſay, The king reformed by power. I anſwer, Doubtleſs, and by example too; for people obſerve their leaders; as their fathers did, ſo did they, 2 Chron. 33. 2.; Kings 17. 41.

This, therefore, is another reaſon why Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe that is the beſt way, if they receive it, moſt to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of ſome of the moſt notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to ſigh, to the great ſuppreſſing of ſin, the glory of Chriſt, and the joy of the angels of God. And miniſters ſhould therefore, that this work might go on, take advantages to perſuade with the biggeſt ſinners to come into Chriſt, according to my text, and their commiſſions: *beginning at Jeruſalem.*

Fifthly, Jeſus Chriſt would have mercy offered, in the firſt place, to the biggeſt ſinners; becauſe ſuch, when converted, are uſually the beſt helps in the church againſt temptations, and fitteſt for the ſupport of the feeble minded there. Hence, uſually, you have ſome ſuch in the firſt plantation of churches, or quickly upon it. Churches would do but ſorrily, if Chriſt Jeſus did not put ſuch converts among them: they are the monuments and mirrors of mercy. The very ſight of ſuch a ſinner in God's houſe, yea, the very thought of him, where the ſight of him cannot be had, is oft-times greatly for the help of the faith of the feeble.

*When the churches* (ſaith Paul) *that were in Judea, heard this concerning me, that he which perſecuted them in time paſt, now preached the faith which once he deſtroyed, they glorified God in me.*

*Glorified God*] How is that? Why, they praiſed him, and took courage to believe the more in the mercy of God; for that he had had mercy on ſuch a great ſinner as he. They Glorified God [*in me*]; they wondered that grace ſhould be ſo rich, as to take hold of ſuch a wretch as I was; and for my ſake believed in Chriſt the more.

There are two things that great ſinners are acquainted with, when they come to divulge them to the ſaints, that are a great relief to their faith.

1. The conteſts that they uſually have with the devil at their parting with him.

2. Their knowledge of his ſecrets in his workings.

For the *firſt*, The biggeſt ſinners have uſually great conteſts with the devil at their partings; and this is an help to ſaints: for ordinary ſaints find afterwards what the vile ones find at firſt; but when at the opening of hearts, the one finds himſelf to be as the other, the one is a comfort to the other. The leſſer ſort of ſinners find but little of this, till after they have been ſome time in profeſſion; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the ſame before; for, I ſay, he has had it before. Satan is loth to part with a great ſinner. What, my true ſervant, (quoth he), my old ſervant, wilt thou forſake me now? Having ſo often ſold thyſelf to me to work wickedneſs, wilt thou forſake me now? Thou horrible wretch, doſt not know, that thou haſt ſinned thyſelf beyond the reach of grace, and doſt think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a ſinner of the greateſt ſize, and doſt thou look for mercy now? Doſt thou think that Chriſt will foul his fingers with thee?

It is enough to make angels bluſh, ſaith Satan, to ſee ſo vile a one knock at heaven-gates for mercy, and wilt thou be ſo abominably bold to do it? Thus Satan dealt with me, ſays the great ſinner, when at firſt I came to Jeſus Chriſt. And what did you reply? ſaith the tempted. Why, I granted the whole charge to be true, ſays the other. And what, did you deſpair, or how? No, (ſaith he), I ſaid, I am Magdalen, I am Zacheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Chriſt's murderers: yea, worſe than any of theſe; and yet God was ſo far off from rejecting of me, (as I found afterwards), that there was muſic and dancing in his houſe for me, and for joy that I was come home unto him. O bleſſed be God for grace, (ſays the other), for then I hope there is favour for me. Yea, as I told you, ſuch a one is a continual ſpectacle in the church, for every one, to behold God's grace, and wonder by.

2*dly*, And as for the ſecrets of Satan, ſuch as are ſuggeſtions to queſtion the being of God, the truth of his word, and to be annoyed with deviliſh blaſphemies; none more acquainted with theſe than the biggeſt ſinners at their converſion: wherefore thus alſo they are prepared to be helps in the church to relieve and comfort the other.

I might alſo here tell you of the conteſts and battles that ſuch are engaged in, wherein they find the beſettings of Satan, above any other of the ſaints. At which times Satan aſſaults the ſoul with darkneſs, fears, frightful thoughts of apparitions; now they ſweat, pant, cry out, and ſtruggle for life.

The angels now come down to behold the ſight, and rejoice to ſee a bit of duſt and aſhes to overcome principalities and powers, and might, and dominions. But, as I ſaid, when theſe come a little to be ſettled, they are prepared for helping others, and are great comforts unto them. Their great ſins give great encouragement to the devil to aſſault them; and by theſe temptations Chriſt takes advantage to make them the more helpful to the churches.

The biggeſt ſinner, when he is converted, and comes into the church, ſays to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous ſpirit, you whoſe hearts are narrow, for that you never had the advantage to know, becauſe your ſins are few, the largeneſs of the grace of God; behold, I ſay, in me, the exceeding riches of his grace! I am a pattern ſet forth before your faces, on whom you may look and take heart. This, I ſay, the great ſinner can ſay, to the exceeding comfort of all the reſt.

Wherefore, as I have hinted before, when God intends to ſtock a place with ſaints, and to make that place excellently to flouriſh with the riches of his grace, he uſually begins with the converſion of ſome of the moſt notorious thereabouts, and lays them as an example to allure others, and to build up when they are converted.

It was Paul that muſt go to the Gentiles, becauſe Paul was the moſt outragious of all the apoſtles, in the time of his unregeneracy; yea, Peter muſt be he, that after his horrible fall, was thought fitteſt, when recovered again, to comfort and ſtrengthen his brethren. See Luke 22. 31, 32.

Some muſt be pillars in God's houſe; and if they be pillars of cedar, they muſt ſtand while they are ſtout and ſturdy ſticks in the foreſt, before they are cut down, and planted or placed there.

No man, when he buildeth his houſe, makes the principal parts thereof of weak or feeble timber; for how could ſuch bear up the reſt; but of great and able wood. Chriſt Jeſus alſo goeth this way to work; he makes of the biggeſt ſinners bearers and ſupporters to the reſt. This, then, may ſerve for another reaſon, why Jeſus Chriſt gives out in commandment, that mercy ſhould, in the firſt place, be offered to the biggeſt ſinners; becauſe ſuch, when converted, are uſually the beſt helps in the church againſt temptations, and fitteſt for the ſupport of the feeble minded there.

Sixthly, Another reaſon why Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, is, becauſe they, when converted, are apt to love him moſt.

This agrees both with ſcripture and reaſon. Scripture ſays ſo: *To whom much is forgiven, the ſame loveth much. To whom little is forgiven, the ſame loveth little.* Luke. 7, 47. Reaſon ſays ſo: For as it would be the unreaſonableſt thing in the world to render hatred for love, and contempt for forgiveneſs; ſo it would be as ridiculous to think, that the reception of a little kindneſs ſhould lay the ſame obligations upon the heart to love, as the reception of a great deal. I would not diſparage the love of Chriſt; I know the leaſt dram of it, when it reaches to forgiveneſs, is great above all the world; but, comparatively, there is greater extenſions of the love of Chriſt to one than to another. He that has moſt ſin, if forgiven, is partaker of the greateſt love, of the greateſt forgiveneſs.

I know alſo, that there are ſome, that from this very doctrine, ſay, *Let us do evil, that good may come;* and that turn the grace of our God into laſciviouſneſs. But I ſpeak not of theſe; theſe will neither be ruled by grace nor reaſon. Grace would teach them, if they knew it, to deny ungodly curſes; and ſo would reaſon too, if it could truly ſenſe the love of God; 2 Tim. 2. 11, 12. Rom. 11. 1.

Doth it look like what hath any coherence with reaſon or mercy, for a man to abuſe his friend? Becauſe Chriſt died for men, ſhall I therefore ſpit in his face? The bread and water that was given by Eliſha to his enemies, that came into the land of Iſrael to take him, had ſo much influence upon their minds, though Heathens, that they returned to their homes without hurting him: Yea, it kept them from coming again in a hoſtile manner into the coaſts of Iſrael; 2 Kings 6. 19, 20, 21, 22, 23.

But, to forbear to illuſtrate till anon, one reaſon why Chriſt Jeſus ſhews mercy to ſinners, is, that he might obtain their love, that he may remove their baſe affections from baſe objects to himſelf. Now, if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, ſave thoſe that have much forgiven them. Hence it is ſaid of Paul, That he laboured more than them all, to wit, with a labour of love, becauſe he had been by ſin more vile againſt Chriſt than they all, 1 Cor. 15. He it was that perſecuted the church of God, and waſted it, Gal. 1. 13. He, of them all, was the only raving bedlam againſt the ſaints: *And being exceeding mad,* ſays he, *againſt them, I perſecuted them, even to ſtrange cities.*

Acts 26. 11.

This raving bedlam, that once was ſo, is he that now ſays, I laboured more than them all, more for Chriſt than them all.

But Paul, what moved thee thus to do? The love of Chriſt, ſays he. It was not I, but the grace of God that was with me. As who ſhould ſay, O grace! It was ſuch grace to ſave me! It was ſuch marvellous grace for God to look down from heaven upon me, and that ſecured me from the wrath to come, that I am captivated with the ſenſe of the riches of it. Hence I act, hence I labour; for how can I otherwiſe do, ſince God not only ſeparated me from my ſins and companions, but ſeparated all the powers of my ſoul and body to his ſervice? I am therefore prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me.

Oh! I ſhall never forget his love, nor the circumſtances under which I was, when his love laid hold upon me. I was going to Damaſcus with letters from the high-prieſt, to make havock of God's people there, as I had made havock of them in other places. Theſe bloody letters was not impoſed upon me. I went to the high-prieſt, and deſired them of him, Acts 9. 1, 2.; and yet he ſaved me! I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy on me! When I was at Damaſcus, I ſtunk ſo horribly like a bloodſucker, that I became a terror to all thereabout. Yea, Ananias (good man) made interceſſion to my Lord againſt me; yet he would have mercy upon me! Yea, joined mercy to mercy, until he had made me a monument of grace. He made a ſaint of me, and perſuaded me that my tranſgreſſions were forgiven me.

When I began to preach, thoſe that heard me were amazed, and ſaid, *Is not this he that deſtroyed them that called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound to the high-prieſt?* Hell doth know that I was a ſinner; heaven doth know that I was a ſinner; the world alſo knows that I was a ſinner, a ſinner of the greateſt ſize; but I obtained mercy, Acts 9. 20, 21.

Shall not this lay obligation upon me? Is not love of the greateſt force to oblige? Is it not ſtrong as death? cruel as the grave? and hotter than the coals of juniper? Hath it not a moſt vehement flame? can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What ſhall I render to the Lord for all the benefits which he has beſtowed upon me?

Ay, Paul! this is ſomething; thou ſpeakeſt like a man, like a man affected, and carried away with the love and grace of God. Now, this ſenſe, and this affection, and this labour, giveth to Chriſt the love that he looks for. But he might have converted twenty little ſinners, and yet not found, for grace beſtowed, ſo much love in them all.

I wonder how far a man might go among the converted ſinners of the ſmaller ſize, before one could find one that ſo much as look any thing this way-ward. Where is he that is thus under pangs of love for the grace beſtowed upon him by Jeſus Chriſt? Excepting only ſome few, you may walk to the world's end, and find none. But, as I ſaid, ſome there are, and ſo there has been in every age of the church, great ſinners, that have had much forgiven them; and they love much upon this account.

Jeſus Chriſt therefore knows what he doth, when he lays hold on the hearts of ſinners of the biggeſt ſize. He knows that ſuch an one will love more than many that have not ſinned half their ſins.

I will tell you a ſtory that I have read of Martha and Mary; the name of the book I have forgot; I mean of the book in which I found the relation; but the thing was thus:

Martha, ſaith my author, was a very holy woman, much like Lazarus her brother; but Mary was a looſe and wanton creature: Martha did ſeldom miſs good ſermons and lectures, when ſhe could come at them in Jeruſalem; but Mary would frequent the houſe of ſports, and the company of the vileſt of men for luſt: And though Martha had often deſired that her ſiſter would go with her to hear preachers, yea, had often intreated her with tears to do it, yet ſhe could never prevail; for ſtill Mary would make her excuſe, or reject her with diſdain for her zeal and preciſeneſs in religion.

After Maratha had waited long, tried many ways to bring her ſiſter to good, and all proved ineffectual, at laſt ſhe comes upon her thus, Siſter, quoth ſhe, I pray thee go with me to the temple to-day, to hear one preach a ſermon. What kind of preacher is he, ſaid ſhe? Martha replied, It is one Jeſus of Nazareth he is the handſomeſt man that ever you ſaw with your eyes. Oh! he ſhines in beauty, and is a moſt excellent preacher.

Now, what does Mary? After a little pauſe, but goes up into her chamber, and with her pins and her clouts, decks up herſelf as fine as her fingers could make her. This done, away ſhe goes, not with her ſiſter Martha, but as much unobſerved as ſhe could, to the ſermon, or rather to ſee the preacher.

The hour and preacher being come, and ſhe having obſerved whereabout the preacher would ſtand, goes and ſets herſelf ſo in the temple, that ſhe might be ſure to have the full view of this excellent perſon. So he comes in, and ſhe looks, and the firſt glimpſe of his perſon pleaſed her. Well, Jeſus addreſſeth himſelf to his ſermon, and ſhe looks earneſtly on him.

Now, at that time, ſaith my author, Jeſus preached about the loſt ſheep, the loſt groat, and the prodigal child. And when he came to ſhew what care the ſhepherd took for one loſt ſheep, and how the woman ſwept to find her piece which was loſt, and what joy there was at their finding; ſhe began to be taken by the ears, and forgot what ſhe came about, muſing what the preacher would make of it. But when he came to the application, and ſhewed, that by the loſt ſheep was meant a great ſinner; by the ſhepherd's care, was meant God's love for great ſinners; and that by the joy of the neighbours, was ſhewed what joy there was among the angels in heaven over one great ſinner that repenteth; ſhe began to be taken by the heart. And as he ſpake theſe laſt words, ſhe thought he pitched his innocent eyes juſt upon her, and looked as if he ſpake what was now ſaid, to her: Wherefore her heart began to tremble being ſhaken with affection and fear; then her eyes run down with tears apace; wherefore ſhe was forced to hide her face with her handkerchief, and ſo ſat ſobbing and crying all the reſt of the ſermon.

Sermon being done, up ſhe gets, and away ſhe goes and withal inquired where this Jeſus the preacher dined that day? and one told her, at the houſe of Simon the Phariſee. So away ſhe goes, firſt to her chamber, and there ſtrips herſelf of her wanton attire; then falls upon her knees to aſk God forgiveneſs for all her wicked life. This done, in a modeſt dreſs ſhe goes to Simon's houſe, where ſhe finds Jeſus ſat at dinner. So ſhe gets behind him, and weeps, and drops her tears upon his feet like rain, and waſhes them, and wipes them with the hair of her head. She alſo kiſſed his feet with her lips, and anointed them with ointment. When Simon the Phariſee perceived what the woman did, and being ignorant of what it was to be forgiven much, (for he never was forgiven more than fifty pence), he began to think within himſelf, that he had been miſtaken about Jeſus Chriſt, becauſe he ſuffered ſuch a ſinner as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for ſhe is a town-ſinner, (ſo ignorant are all ſelf-righteous men of the way of Chriſt with ſinners.) But leſt Mary ſhould be diſcouraged with ſome clowniſh carriage of this Phariſee and ſo deſert her good beginnings, and her new ſteps which ſhe now had began to take towards eternal life, Jeſus began thus with Simon: *Simon,* ſaith he, *I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. There was, ſaid Jeſus, a certain creditor had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt? Simon anſwered and ſaid, I ſuppoſe he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thy houſe, thou gaveſt me no water for my feet; but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. My head with oil thou didſt not anoint, but this woman hath anointed my feet with ointment. Wherefore I ſay unto thee, Her ſins which are many, are forgiven, for ſhe loved much; but to whom little is forgiven, the ſame loveth little. And he ſaith unto her, Thy ſins are forgiven.*

Thus you have the ſtory. If I come ſhort in any circumſtance, I beg pardon of thoſe that can correct me. It is three or four and twenty years ſince I ſaw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However Luke, as you ſee, doth here preſent you with the ſubſtance of the whole.

Alas! Chriſt Jeſus has but little thanks for the ſaving of little ſinners. *To whom little is forgiven, the ſame loveth little.* He gets not water for his feet, by his ſaving of ſuch ſinners. There are abundance of dry-eyed Chriſtians in the world, and abundance of dry-eyed duties too; duties that never was wetted with the tears of contrition and repentance, nor ever ſweetened with the great ſinners box of ointment. And the reaſon is, ſuch ſinners have not great ſins to be ſaved from; or if they have, they look upon them in the diminiſhing glaſs of the holy law of God. But I rather believe, that the profeſſors of our days want a due ſenſe of what they are; for, verily, for the generality of them, both before and ſince converſion, they have been ſinners of a luſty ſize. But if their eyes be holden, if convictions are not ſhewn; if their knowledge of their ſins is but like to the eye-ſight in twilight; the heart cannot be affected with that grace that has laid hold on the man; and ſo Chriſt Jeſus ſows much, and has little coming in.

Wherefore his way is oft-times to ſtep out of the way, to Jericho, to Samaria, to the country of the Gadarens, to the coaſt of Tyre and Sidon, and alſo to Mount Calvary, that he may lay hold of ſuch kind of ſinners as will love him to his liking: Luke 19. 1.—11. John 4. 3.—11. Mark 5. 1.—21. Matth. 15. 21.—29. Luke 23. 33.—44.

But thus much for the ſixth reaſon, why Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, to wit, becauſe ſuch ſinners, when converted, are apt to love him moſt. The Jeruſalem ſinners were they that outſtripped, when they were converted, in ſome things, all the churches of the Gentiles. *They were of one heart, and of one ſoul,* Acts. 4. 32.
*neither ſaid any of them, that ought of the things that* —35.
*they poſſeſſed was their own; neither was there any among them that lacked, for as many as were poſſeſſors of lands, or houſes, ſold them, and brought the price of the things that were ſold, and laid them down at the apoſtles feet, &c.* Now, ſhew me ſuch another pattern if you can. But why did theſe do thus? Oh! they were Jeruſalem ſinners. Theſe were the men that but a little before had killed the prince of life; and thoſe to whom he did, that notwithſtanding, ſend the firſt offer of grace and mercy. And the ſenſe of this took them up betwixt the earth and the heaven, and carried them on in ſuch ways and methods as could never be trodden by any ſince. They talk of the church of Rome, and ſet her, in her primitive ſtate, as a pattern and mother of churches; when the truth is, they were the Jeruſalem ſinners, when converts, that out-did all the churches that ever was.

Seventhly, Chriſt Jeſus would have mercy offered, in the firſt place, to the biggeſt ſinners; becauſe grace when it is received by ſuch, finds matter to kindle upon more freely than it finds in other ſinners. Great ſinners are like the dry wood, or like great candles, which burns beſt, and ſhines with biggeſt light. I lay not this down, as I did thoſe reaſons before, to ſhew, that when great ſinners are converted, they will be encouragement to others, though that is true; but to ſhew that Chriſt has a delight to ſee grace, the grace we receive, to ſhine. We love to ſee things that bear a good gloſs; yea, we chuſe to buy ſuch kind of matter to work upon, as will, if wrought up to what we intend, caſt that luſtre that we deſire.

Candles that burn not bright, we like not: wood that is green will rather ſmother, and ſputter, and ſmoak, and crack, and flounce, than caſt a brave light and a pleaſant heat: wherefore great folks care not much, not ſo much for ſuch kind of things, as for them that will better anſwer their ends.

Hence Chriſt deſires the biggeſt ſinner; in him there is matter to work by, to wit, a great deal of ſin; for as by the tallow of the candle, the fire takes occaſion to burn the brighter; ſo by the ſin of the ſoul, grace takes occaſion to ſhine the clearer. Little candles ſhine but little, for there wanteth matter for the fire to work upon; but in the great ſinner, here is more matter for grace to work by. Faith ſhines, when it worketh towards Chriſt, through the ſides of many and great tranſgreſſors, and ſo does love, for that much is forgiven. And what matter can be found in the ſoul for humility to work by ſo well, as by a ſight that I have been and am an abominable ſinner? And the ſame is to be ſaid of patience, meekneſs, gentleneſs, ſelf-denial, or of any other grace. Grace takes occaſion by the vileneſs of the man to ſhine the more; even as by the ruggedneſs of a very ſtrong diſtemper or diſeaſe, the virtue of the medicine is beſt made manifeſt. *Where ſin abounds, grace much more abounds.* Rom. 5. 20.
A black ſtring makes the neck look whiter; great ſins makes grace burn clear. Some ſay, when grace and a good nature meet together, they do make ſhining Chriſtians: but I ſay, when grace and a great ſinner meets, and when grace ſhall ſubdue that great ſinner to itſelf, and ſhall operate after its kind in the ſoul of that great ſinner, then we have a ſhining Chriſtian: witneſs all thoſe of whom mention was made before.

Abraham was among the idolaters when in the land of Aſſyria, and ſerved idols with his kindred on the other ſide of the flood, Joſ. 24. 2.; Gen. 10. 31. But who, when called, was there in the world, in whom grace ſhone ſo bright as in him?

The Theſſalonians were idolaters before the word of God came to them; but when they had received it, they became examples to all that did believe in Macedonia and Achaia, 1 Theſ. 1. 6.—10.

God the Father, and Jeſus Chriſt his Son, are for having things ſeen, for having the word of life held forth. They light not a candle that it might be put under a buſhel, or under a bed, but on a candleſtick, that all that come in may ſee the light, Matth. 5. 15.; Mark. 4. 21.; Luke 8. 16.; 10. 33.

And, I ſay, as I ſaid before, in whom is like ſo to ſhine, as in the ſouls of great ſinners?

When the Jewiſh Phariſees dallied with the goſpel, Chriſt threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why ſo? For they, ſaith he, will bring forth the fruits there-
Matth. 21. 41, 42. of in their ſeaſon: *Therefore, I ſay unto you, the kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.*

I have often marvelled at our youth, and ſaid in my heart, What ſhould be the reaſon that they ſhould be ſo generally at this day debauched as they are! For they are now profane to amazement; and ſometimes I have thought one thing, and ſometimes another; that is, why God ſhould ſuffer it ſo to be. At laſt I have thought of this: How if the God, whoſe ways are paſt finding out, ſhould ſuffer it to be now, that he might make of ſome of them the more glorious ſaints hereafter. I know ſin is of the devil, but it cannot work in the world without permiſſion: and if it happens to be as I have thought, it will not be the firſt time that God the Lord hath caught Satan in his own deſign. For my part, I believe that the time is at hand, that we ſhall ſee better ſaints in the world than has been ſeen in it this many a day. And this vileneſs, that at preſent does ſo much ſwallow up our youth, is one cauſe of my thinking ſo: for out of them, for from among them, when God ſets to his hand, as of old, you ſhall ſee what penitent ones, what trembling ones, and what admirers of grace, will be found to profeſs the goſpel to the glory of God by Chriſt.

Alas! we are a company of worn out Chriſtians, our moon is in the wane; we are much more black than white, more dark than light; we ſhine but a little; grace in the moſt of us is decayed. But I ſay, when they of theſe debauched ones that are to be ſaved ſhall be brought in, when theſe that look more like devils than men ſhall be converted to Chriſt, (and I believe ſeveral of them will), then will Chriſt be exalted, grace adored, the word prized, Sion's path better trodden, and men in the purſuit of their own ſalvation, to the amazement of them that are left behind.

Juſt before Chriſt came into the fleſh, the world was degenerated as it is now: the generality of the men in Jeruſalem, were become either high and famous for hypocriſy, or filthy baſe in their lives. The devil alſo was broke looſe in a hideous manner, and had taken poſſeſſion of many: yea, I believe that there was never generation before nor ſince, that could produce ſo many poſſeſſed with devils, deformed, lame, blind, and infected with monſtrous diſeaſes, as that generation could. But what was the reaſon thereof, I mean the reaſon from God? Why one (and we may ſum up more in that anſwer that Chriſt gave to his diſciples concerning him that was born blind) was, that the works of God might be made manifeſt in them, and that the Son of God might be glorified thereby, John 9. 2, 3. & 11. 4.

Now if theſe devils and diſeaſes, as they poſſeſſed men then, were to make way and work for an approaching Chriſt in perſon, and for the declaring of his power, why may we not think that now, even now alſo, he is ready to come by his Spirit in the goſpel to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are ſaved; but yet it will take ſome, even ſome of the worſt of men, and make bleſſed ones of them. But, O! how theſe ringleaders in vice will then ſhine in virtue! They will be the very pillars in
Zech. 9. 16. churches, they will be as an enſign in the land. *The Lord their God ſhall ſave them in that day, as the flock of his people, for they ſhall be as the ſtones of a crown, lift up as an enſign upon the land.* But who are theſe? Even idolatrous Ephraim, and backſliding Judah.

I know there is ground to fear, that the iniquity of this generation will be purſued with heavy judgements: but that will not hinder what we have ſuppoſed; God took him a glorious church out of Bloody Jeruſalem, yea, out of the chief of the ſinners there, and left the reſt to be taken and ſpoiled, and ſold thirty for a penny, in the nations where they were captives. The goſpel working glorioufly in a place, to the ſeizing upon many of the ringleading ſinners thereof, promiſeth no ſecurity to the reſt, but rather threateneth them with the heavieſt and ſmarteſt judgement; as in the inſtance now given, we have a full demonſtration; but in defending, the Lord will defend his people; and in ſaving, he will ſave his inheritance.

Nor does this ſpeak any great comfort to a decayed and backſliding ſort of Chriſtians; for the next time God rides poſt with his goſpel, he will leave ſuch Chriſtians behind him. But I ſay, Chriſt is reſolved to ſet up his light in the world; yea, he is delighted to ſee his graces ſhine; and therefore he commands that his goſpel ſhould to that end be offered, in the firſt place to the biggeſt ſinners; for by great ſins it ſhineth moſt; therefore he ſaith, *Begin at Jeruſalem.*

Eightly, and laſtly, Chriſt Jeſus will have mercy to be offered in the firſt place to the biggeſt ſinners; for that by that means the impenitent that are left behind will be at the judgement the more left without excuſe.

God's word has two edges; it can cut back-ſtroke and fore-ſtroke: if it doth thee no good, it will do thee hurt; it is the ſavour of life unto life to thoſe that receive it, but of death unto death to them that refuſe it, 2 Cor. 2. 15, 16. But this is not all; the tender of grace to the biggeſt ſinners in the firſt place, will not leave the reſt, or thoſe that refuſe it, in a deplorable condition, but will alſo ſtop their mouths, and cut off all pretence to excuſe at that day. *If I had not come and ſpoken unto them,* ſaith Chriſt, *they had not had ſin; but now they have no cloak for their ſin,* for their ſin of perſevering in impenitence.

But what did he ſpeak to them! Why, even that which I have told you; to wit, That he has in ſpecial a delight in ſaving the biggeſt ſinners. He ſpake this in the way of his doctrine; he ſpake this in the way of his practice, even to the pouring out of his laſt breath before them, Luke 23. 34.

Now, ſince this is ſo, what can the condemned at the judgement ſay for themſelves, why ſentence of death ſhould not be paſſed upon them? I ſay, what excuſe can they make for themſelves, when they ſhall be aſked why they did not in the day of ſalvation come to Chriſt to be ſaved? Will they have ground to ſay to the Lord, Thou waſt only for ſaving of little ſinners, and therefore becauſe they were great ones, they durſt not come unto him? or that thou hadſt not compaſſion for the biggeſt ſinners, therefore I died in deſpair? Will theſe be excuſes for them, as the caſe now ſtandeth with them? Is there not every where in God's book a flat contradiction to this, in multitudes of promiſes, of invitations, of examples, and the like? Alas, alas! there will then be there millions of ſouls to confute this plea; ready, I ſay, to ſtand up, and ſay, O! deceived world, heaven ſwarms with ſuch, as was, when they were in the world, to the full as bad as you.

Now, this will kill all plea or excuſe, why they ſhould periſh in their ſins; yea, the text ſays, they ſhall ſee them there. *There ſhall be weeping, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourſelves thruſt out. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God.* Out of which company it is eaſy to pick ſuch as ſometimes were as bad people as any now breath on the face of the earth. What think you of the firſt man, by whoſe ſins there are millions now in hell? And ſo I may ſay, What think you of ten thouſand more beſides?

But if the world will not ſtifle and gagg them up, I ſpeak now for amplification ſake, the view of thoſe who are ſaved ſhall.

There comes an inceſtuous perſon to the bar, and pleads, That the bigneſs of his ſins was a bar to his receiving the promiſe: But will not his mouth be ſtopped as to that, when Lot and the inceſtuous Corinthian ſhall be ſet before him, Gen. 19. 33,—37. 1 Cor. 5. 1, 2.

There comes a thief, and ſays, Lord! my ſin of theſ theft, I thought, was ſuch as could not be pardoned by thee! But when he ſhall ſee the thief that was ſaved on the croſs ſtand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thouſand of his ſaints at his coming, who ſhall after this manner execute judgement upon all, *and ſo convince all that are ungodly among them, of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* And theſe are hard ſpeeches againſt him, to ſay that he was not able or willing to ſave men, becauſe of the greatneſs of their ſins, or to ſay that they were diſcouraged by his word from repentance, becauſe of the heinouſneſs of their offences.

Theſe things, I ſay, ſhall then be confuted: He comes with ten thouſand of his ſaints to confute them, and to ſtop their mouths from making objections againſt their own eternal damnation.

Here is Adam, the deſtroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was ſometimes an idolater, and Jacob that was a ſupplanter, and Reuben that lay with his father's concubine, and Judah that lay with his daughter-in-law, and Levi and Simeon that wickedly ſlew the Sechemites, and Aaron that made an idol to be worſhipped, and that proclaimed a religious feaſt unto it. Here is alſo Rahab the harlot, and Bathſheba that bare a baſtard to David. Here is Solomon that great backſlider, and Manaſſeh that man of blood, and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalen, of Matthew the Publican, and of Gideon and Sampſon, and many thouſands more.

Alas! alas! I ſay, what will theſe ſinners do, that have, through their unbelief, eclipſed the glorious largeneſs of the mercy of God, and gave way to deſpair of ſalvation, becauſe of the bigneſs of their ſins?

For all theſe, though now glorious ſaints in light, were ſometimes ſinners of the biggeſt ſize, who had ſins that were of a notorious hue; Yet now, I ſay, they are in their ſhining and heavenly robes before the throne of God and of the Lamb, bleſſing for ever and ever that Son of God for their ſalvation, who died for them upon the tree; admiring that ever it ſhould come into their hearts once to think of coming to God by Chriſt; but above all, bleſſing God for granting of them light to ſee thoſe encouragements in his teſtament; without which, without doubt, they had been daunted and ſunk down under guilt of ſin and deſpair, as their fellow-ſinners have done.

But now they alſo are witneſſes for God, and for his grace againſt an unbelieving world; for, as I ſaid they ſhall come to convince the world of their ſpeeches, their hard and unbelieving words, that they have ſpoken concerning the mercy of God, and the merits of the paſſion of his bleſſed ſon Jeſus Chriſt.

But will it not, think you, ſtrangely put to ſilence all ſuch thoughts, and words, and reaſonings of the ungodly before the bar of God? doubtleſs it will; yea and will ſend them away from his preſence alſo, with the greateſt guilt that poſſibly can faſten upon the conſciences of men.

For what will ſting like this? I have, through mine own fooliſh, narrow, unworthy, undervaluing thoughts, of the love and ability of Chriſt to ſave me, brought myſelf to everlaſting ruin. It is true, I was a horrible ſinner; not one in a hundred did live ſo vile a life as I: but this ſhould not have kept me from cloſing with Jeſus Chriſt: I ſee now that there are abundance in glory that once were as bad as I have been; but they were ſaved by faith, and I am damned by unbelief.

Wretch that I am! why did not I give glory to the redeeming blood of Jeſus? Why did I not humbly caſt my ſoul at his bleſſed foot-ſtool for mercy? Why did I judge of his ability to ſave me by the voice of my ſhallow reaſon, and the voice of a guilty conſcience? Why betook not I myſelf to the holy word of God? Why did I not read and pray that I might underſtand, ſince now I perceive that God ſaid then, *He giveth liberally to them that pray, and upbraideth not.*

It is rational to think, that by ſuch cogitations as theſe the unbelieving world will be torn in pieces before the judgement of Chriſt; eſpecially thoſe that have lived where they did or might have heard the goſpel of the grace of God. Oh! that ſaying, *It ſhall be more tolerable for Sodom at the judgement than for them,* will be better underſtood. See Luke 10. 8.—12.

This reaſon, therefore, ſtandeth faſt; namely, That Chriſt, by offering mercy in the firſt place to the biggeſt ſinners, now will ſtop all mouths of the impenitent at the day of judgement, and cut off all excuſe that ſhall be attempted to be made (from the thoughts of the greatneſs of their ſins) why they came not to him.

I have often thought of the day of judgement, and how God will deal with ſinners at that day; and I believe it will be managed with that ſweetneſs, with that equitableneſs, with that excellent righteouſneſs, as to every ſin, and circumſtance, and aggravation thereof, that men that are damned, before the judgement is over, ſhall receive ſuch conviction of the righteous judgement of God upon them, and of their deſerts of hell-fire, that they ſhall in themſelves conclude that there is all the reaſon in the world that they ſhould be ſhut out of heaven, and go to hell-fire: *Theſe ſhall go away into everlaſting fire.* *Matth.* 25. 46.

Only this will tear them, that they have miſſed of mercy and glory, and obtained everlaſting damnation through their unbelief; But it will tear but themſelves, but their own ſouls; they will gnaſh upon themſelves; for in that mercy was offered to the chief of them in the firſt place, and yet they were damned for rejecting of it; they were damned for forſaking what they had a ſort of propriety in; for forſaking their own mercy.

And thus much for the reaſons. I will conclude with a word of application.

## The APPLICATION.

FIRST, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? then this ſhews us how to make a right judgement of the heart of Chriſt to men. Indeed we have advantage to gueſs at the goodneſs of his heart, by many things; as by his taking our nature upon him, his dying for us, his ſending his word and miniſters to us, and all that we might be ſaved. But this of beginning to offer mercy to Jeruſalem, is that which heightens all the reſt; for this doth not only confirm to us, that love was the cauſe of his dying for us, but it ſhews us yet more the depth of that love. He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the beſt conditioned ſinners, to thoſe who, though they were weak, and could not but ſin, yet made not a trade of ſinning; to thoſe that ſinned not laviſhingly. There are in the world, as one may call them, the moderate ſinners; the ſinners that mix righteouſneſs with their pollutions; the ſinners that, though they be ſinners, do what on their part lies (ſome that are blind would think ſo) that they might be ſaved. I ſay, it had been love, great love, if he had died for none but ſuch and ſent his love to ſuch: but that he ſhould ſend out conditions of peace to the biggeſt of ſinners; yea, that they ſhould be offered to them firſt of all; (for ſo he means when he ſays, *Begin at Jeruſalem);* this is wonderful! this ſhews his heart to purpoſe, as alſo the heart of God his Father, who ſent him to do thus.

There is nothing more incident to men that are awake in their ſouls, than to have wrong thoughts of God; thoughts that are narrow, and that pinch and pen up his mercy to ſcanty and beggarly concluſions, and rigid legal conditions; ſuppoſing that it is rude, and an intrenching upon his majeſty, to come ourſelves, or to invite others, until we have ſcraped and waſhed, aud rubbed off as much of our dirt from us as we think is convenient, to make us ſomewhat orderly and handſome in his ſight. Such never knew what theſe words meant, *Begin at Jeruſalem*: Yea, ſuch in their hearts have compared the Father and his Son to niggardly rich men, whoſe money comes from them like drops of blood. True, ſays ſuch, God has mercy, but he is loth to part with it; You muſt pleaſe him well, if you get any from him; He is not ſo free as many ſuppoſe, nor is he ſo willing to ſave as ſome pretended goſpellers imagine. But I aſk ſuch, If the Father and Son be not unſpeakably free to ſhew mercy, why was this clauſe put into our commiſſion to preach the goſpel? Yea, why did he ſay, *Begin at Jeruſalem*: For when men, through the weakneſs of their wits, have attempted to ſhew other reaſons why they ſhould have the firſt proffer of mercy; yet I can prove (by many undeniable reaſons) that they of Jeruſalem (to whom the apoſtles made the firſt offer, according as they were commanded) were the biggeſt ſinners that ever did breathe upon the face of God's earth, (ſet the unpardonable ſin aſide), upon which my doctrine ſtands like a rock, That Jeſus the Son of God would have mercy in the firſt place offered to the biggeſt ſinners: And if this doth not ſhew the heart of the Father and the Son to be infinitely free in beſtowing forgiveneſs of ſins, I confeſs myſelf miſtaken.

Neither is there, ſet this aſide, another argument like it, to ſhew us the willingneſs of Chriſt to ſave ſinners; for, as was ſaid before, all the reſt of the ſigns of Chriſt's mercifulneſs might have been limited to ſinners that are ſo and ſo qualified; but when he ſays, *Begin at Jeruſalem*, the line is ſtretched out to the utmoſt: no man can imagine beyond it; and it is folly here to pinch and pare, to narrow, and ſeek to bring it within ſcanty bounds; for he plainly ſaith, *Begin at Jeruſalem*, The biggeſt ſinner is the biggeſt ſinner; the biggeſt is the Jeruſalem ſinner.

It is true, he ſaith, that *repentance and remiſſion of ſins muſt go together*, but yet remiſſion is ſent to the chief, the Jeruſalem ſinner; nor doth repentance leſſen at all the Jeruſalem ſinner's crimes; it diminiſheth none of his ſins, nor cauſes that there ſhould be ſo much as half a one the fewer: it only puts a ſtop to the Jeruſalem ſinner's courſe, and makes him willing to be ſaved freely by grace; and for time to come to be governed by that bleſſed word that has brought the tidings of good things to him.

Beſides, no man ſhews himſelf willing to be ſaved that repenteth not of his deeds; for he that goes on ſtill in his treſpaſſes, declares, that he is reſolved to purſue his own damnation further.

Learn then to judge of the largeneſs of God's heart and of the heart of his Son Jeſus Chriſt, by the word; Judge not thereof by feeling, nor by the reports of thy conſcience; conſcience is oftentimes here befooled and made to go quite beſides the word It was judging without the word that made David ſay, I am caſt off from God's eyes, and ſhall periſh one day by the hand of Saul; Pſal. 31. 22. 1 Sam. 27. 1.

The word had told him another thing; namely, that he ſhould be king in his ſtead. Our text ſays alſo, that Jeſus Chriſt bids preachers, in their preaching repentance and remiſſion of ſins, *Begin firſt at Jeruſalem*, thereby declaring moſt truly the infinite largeneſs of the merciful heart of God and his Son, to the ſinful children of men.

Judge thou, I ſay, therefore, of the goodneſs of the heart of God and his Son, by this text, and by the other of the ſame import; ſo ſhalt thou not diſhonour the grace of God, nor needleſsly fright thyſelf, nor give away thy faith, nor gratify the devil, nor loſe the benefit of his word. I ſpeak now to weak believers.

Secondly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners, to the Jeruſalem ſinners? then, by this alſo, you muſt learn to judge of the ſufficiency of the merits of Chriſt; not that the merits of Chriſt can be comprehended, for that they are beyond the conceptions of the whole world, being called the unſearchable riches of Chriſt; but yet they may be apprehended to a conſiderable degree. Now, the way to apprehend them moſt, is, to conſider what offers, after his reſurrection, he makes of his grace to ſinners; for to be ſure he will not offer beyond the virtue of his merits; becauſe, as grace is the cauſe of his merits, ſo his merits are the baſis and bounds upon and by which his grace ſtands good, and is let out to ſinners. Doth he then command that his mercy ſhould be offered in the firſt place to the biggeſt ſinners? It declares, that there is ſufficiency in his blood to ſave the biggeſt ſinners. The blood of Jeſus Chriſt cleanſeth from all ſin. And again, *Be it known unto you, men and brethren, that through this man* (this man's merits) *is preached to you the forgiveneſs of ſins, and by him all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes.*

Obſerve then thy rule to make judgement of the ſufficiency of the bleſſed merits of thy Saviour. If he had not been able to have reconciled the biggeſt ſinners to his Father by his blood, he would not have ſent to them, have ſent to them in the firſt place, the doctrine of remiſſion of ſins; for remiſſion of ſins is through faith in his blood. We are juſtified freely by the grace of God, through the redemption that is in the blood of Chriſt. Upon the ſquare, as I may call it, of the worthineſs of the blood of Chriſt, grace acts, and offers forgiveneſs of ſin to men; Eph. 1. 7. & 2. 13. 14. Coloſ. 1. 20, 21, 22.

Hence, therefore, we muſt gather, that the blood of Chriſt is of infinite value, for that he offereth mercy to the biggeſt of ſinners. Nay, further, ſince he offereth mercy in the firſt place to the biggeſt ſinners, conſidering alſo, that this firſt act of his is that which the world will take notice of, and expect it ſhould be continued unto the end. Alſo it is a diſparagement to a man that ſeeks his own glory in what he undertakes, to do that for a ſpurt, which he cannot continue and hold out in. This is our Lord's own argument, *He began to build*, ſaith he, *but was not able to finiſh*.

Shouldſt thou hear a man ſay, I am reſolved to be kind to the poor, and ſhould begin giving with handfuls of guineas, you would conclude, that either he is wonderful rich, or muſt ſtraiten his hand, or will ſoon be at the bottom of his riches. Why, this is the caſe: Chriſt, at his reſurrection, gave it out that he would be good to the world; and firſt ſends to the biggeſt ſinners, with an intent to have mercy on them. Now, the biggeſt ſinners cannot be ſaved but by abundance of grace; it is not a little that will ſave great ſinners, Rom 5. 17. And I ſay again, ſince the Lord Jeſus mounts thus high at the firſt, and ſends to the Jeruſalem ſinners, that they may come firſt to partake of his mercy, it follows, that either he has unſearchable riches of grace and worth in himſelf, or elſe he muſt ſtraiten his hand, or his grace and merits will be ſpent before the world is at an end. But let it be believed, as ſurely as ſpoken, he is ſtill as full as ever: He is not a jot the poorer for all the forgiveneſſes that he has given away to great ſinners. Alſo he is ſtill as free as at firſt; for he never yet called back this word, *Begin at the Jeruſalem ſinners*. And, as I ſaid before, ſince his grace extended according to the worth of his merits, I conclude, that there is the ſame virtue in his merits to ſave now, as there was at the very beginning.

O the riches of the grace of Chriſt! Oh the riches of the blood of Chriſt!

Thirdly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners, then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear leſt they ſhould be rejected of Jeſus Chriſt, becauſe of the greatneſs of their ſins; when, as you ſee here, ſuch are are ſent to, ſent to by Jeſus Chriſt to come to him for mercy, *Begin at Jeruſalem*. Never did one thing anſwer another more fitly in this world, than this text fitteth ſuch kind of ſinners. As face anſwereth face in a glaſs, ſo this text anſwereth the neceſſities of ſuch ſinners. What can a man ſay more, but that he ſtands in the rank of the biggeſt ſinners; let him ſtretch himſelf whither he can, and think of himſelf to the utmoſt, he can but conclude himſelf to be one of the biggeſt ſinners. And what then? Why the text meets him in the very face, and ſaith, Chriſt offereth mercy to the biggeſt ſinners, to the very Jerusalem ſinners. What more can be objected? Nay, he doth not only offer to ſuch his mercy, but to them it is commanded to be offered in the firſt place; *Begin at Jeruſalem.* Preach repentance and remiſſion of ſins among all nations. *Begin at Jeruſalem.* Is not here encouragement for thoſe that think, for wicked hearts and lives, they have not their fellows in the world?

*Obj.* But I have a heart as hard as a rock.

*Anſ.* Well, but this doth not prove thee a bigger ſinner.

*Obj.* But my heart continually frets againſt the Lord.

*Anſ.* Well, this doth but prove thee a bigger ſinner.

*Obj.* But I have been deſperate in ſinful courſes.

*Anſ.* Well, ſtand thou with the number of the biggeſt ſinners.

*Obj.* But my gray head is found in the way of wickedneſs.

*Anſ.* Well, thou art in the rank of the biggeſt ſinners.

*Obj.* But I have not only a baſe heart, but I have lived a debauched life.

*Anſ.* Stand thou alſo among thoſe that are called the biggeſt ſinners. And what then? Why the text ſwoops you all; you cannot object yourſelves beyond the text. It has a particular meſſage to the biggeſt ſinners. I ſay, it ſwoops you all.

*Obj.* But I am a reprobate.

*Anſ.* Now thou talkeſt like a fool, and of that thou underſtandeſt not: no ſin, but the ſin of final impenitence, can prove a man a reprobate; and I am ſure thou haſt not arrived as yet unto that; therefore thou underſtandeſt not what thou ſayeſt, and makeſt groundleſs concluſions againſt thyſelf. Say thou art a ſinner, and I will hold with thee; ſay thou art a great ſinner, and I will ſay ſo too; yea, ſay thou art one of the biggeſt ſinners, and ſpare not; for the text yet is beyond thee, is yet betwixt hell and thee; *Begin at Jeruſalem*, has yet a ſmile upon thee; and thou talkeſt as if thou waſt a reprobate, and that the greatneſs of thy ſins do prove thee ſo to be; when yet they of Jeruſalem were not ſuch, whoſe ſins, I dare ſay, were ſuch, both for bigneſs and heinouſneſs, as thou art not capable of committing beyond them; unleſs now, after thou haſt received conviction that the Lord Jeſus is the only Saviour of the world, thou ſhouldſt wickedly and deſpitefully turn thyſelf from him, and conclude he is not to be truſted to for life, and ſo crucify him for a cheat afreſh. This, I muſt confeſs, will bring a man under the black rod, and ſet him in danger of eternal damnation, Heb. 6. 6. chap. 10. 29. This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jeruſalem; but they did it ignorantly in unbelief, and ſo were yet capable of mercy: But to do this againſt profeſſed light, and to ſtand to it, puts a man beyond the text indeed, Acts 3. 14,—17.; 1 Tim. 1. 13.

But I ſay, what is this to him, that would fain be ſaved by Chriſt? His ſins did, as to greatneſs, never yet reach to the nature of the ſins that the ſinners intended by the text, had made themſelves guilty of. He that would be ſaved by Chriſt, has an honourable eſteem of him; but they of Jeruſalem preferred a murderer before him; but as for him, they cried, Away, away with him, it is not fit that he ſhould live. Perhaps thou wilt object, That thyſelf haſt a thouſand times preferred a ſtinking luſt before him: I anſwer, Be it ſo; it is but what is common to men to do; nor doth the Lord Jeſus makes ſuch a fooliſh life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himſelf unto thee freely, as thou ſtandeſt among the Jeruſalem ſinners.

Take therefore encouragement, man, mercy is, by the text, held forth to the biggeſt ſinners; yea, put thyſelf into the number of the worſt, by reckoning that thou mayeſt be one of the firſt, and mayſt not be put off till the biggeſt ſinners are ſerved; for the biggeſt ſinners are firſt invited; conſequently, if they come, they are like to be the firſt that ſhall be ſerved. It was ſo with Jeruſalem; Jeruſalem ſinners were they that was firſt invited, and thoſe of them that came firſt, (and there came three thouſand of them the firſt day they were invited; how many came afterwards none can tell), they were firſt ſerved.

Put in thy name, man, among the biggeſt, leſt thou art made to wait till they are ſerved. You have ſome men that think themſelves very cunning, becauſe they put up their names in their prayers among them that feign it, ſaying, God, I thank thee I am not ſo bad as the worſt. But, believe it, if they be ſaved at all, they ſhall be ſaved in the laſt place. The firſt in their own eyes ſhall be ſaved laſt; and the laſt or worſt ſhall be firſt. The text inſinuates it; *Begin at Jeruſalem;* and reaſon backs it, for they have moſt need. Behold ye, therefore, how God's ways are above ours; we are for ſerving the worſt laſt, God is for ſerving the worſt firſt. The man at the pool, that to my thinking was longeſt in his diſeaſe, and moſt helpleſs as to his cure, was firſt healed; yea he only was healed; for we read that Chriſt healed him, but we read not then that he healed one more there, John 5. 1,—10.

Wherefore, if thou wouldſt ſooneſt be ſerved, put in thy name among the very worſt of ſinners. Say, when thou art upon thy knees, Lord! here is a Jeruſalem ſinner! a ſinner of the biggeſt ſize! one whoſe burthen is of the greateſt bulk and heavieſt weight! one that cannot ſtand long without ſinking into hell, without thy ſupporting hand! *Be not thou far from me, O Lord: O my ſtrength, haſte thou to help me.*

I ſay, put in thy name with Magdalen, with Manaſſeh, that thou mayeſt fare as the Magdalen and the Manaſſeh ſinners do. The man in the goſpel made the deſperate condition of his child an argument with Chriſt to haſte his cure: *Sir, come down*, ſaith *John* 4. 49. he, *ere my child die*, and Chriſt regarded his haſte, ſaying, *Go thy way, thy ſon liveth.* Haſte requires *ver.* 50. haſte, David was for ſpeed; deliver me ſpeedily; hear me ſpeedily anſwer me ſpeedily, Pſal. 31. 2.; Pſal. 69. 17.; Pſal. 102. 3. But why ſpeedily? I am in the net, I am in trouble, my days conſume like ſmoak, Pſal. 31. 4.; Pſal. 69. 17.; Pſal. 102. 3. Deep calleth unto deep, neceſſity calls for help; great neceſſity for preſent help.

Wherefore, I ſay, be ruled by me in this matter; feign not thyſelf another man, if thou haſt been a filthy ſinner, but go in thy colours to Jeſus Chriſt, and put thyſelf among the moſt vile, and let him alone to put thee among the children, Jer. 3. 19. Confeſs all that thou knoweſt of thyſelf; I know thou wilt find it hard work to do thus; eſpecially if thy mind be legal; but do it, leſt thou ſtay and be deferred with the little ſinners, until the great ones have had their alms. What do you think David intended when he ſaid, his wounds ſtunk and were corrupted, but to haſten God to have mercy upon him, and not to defer his cure. *Lord,* ſays he, *I am* *Pſal.* 38. *troubled, I am bowed down greatly, I go mourning all* 3.—7. *the day long, I am feeble, and ſore broken, by reaſon of the diſquietment of my heart.*

David knew what he did by all this; he knew that his making the worſt of his caſe, was the way to ſpeedy help, and that a feigning and diſſembling the matter with God, was the next way to a demur, as to his forgivenneſs.

I have one thing more to offer for thy encouragement, who deemeſt thyſelf one of the biggeſt ſinners; and that is, thou art as it were called by thy name, in the firſt place, to come in for mercy. Thou man of Jeruſalem, hearken to thy call; men do ſo in courts of judicature, and preſently cry out, Here, Sir; and then they ſhoulder and crowd, and ſay, Pray give way, I am called into the court. Why, this is thy caſe, thou great, thou Jeruſalem ſinner; be of good cheer, he calleth thee, Mark 10. 46.—49. Why ſitteſt thou ſtill? ariſe: Why ſtandeſt thou ſtill? Come man, thy call ſhould give thee authority to come. *Begin at Jeruſalem*, is thy call and authority to come; wherefore up and ſhoulder it man; ſay, Stand away, devil, Chriſt calls me; ſtand away unbelief, Chriſt calls me; ſtand away all ye my diſcouraging apprehenſions, for my Saviour calls me to him to receive of his mercy. Men will do thus, as I ſaid, in courts below: and why ſhouldſt not thou approach thus to the court above? The Jeruſalem ſinner is firſt in thought, firſt in commiſſion, firſt in the record of names; and therefore ſhould give attendance with expectation, that he is firſt to receive mercy of God.

Is not this an encouragement to the biggeſt ſinners to make their application to Chriſt for mercy? *Come unto me all ye that labour and are heavy laden*, doth alſo confirm this thing; that is, that the biggeſt ſinner, and he that has the biggeſt burden, is he who is firſt invited. Chriſt pointeth over the heads of thouſands, as he ſits on the throne of grace, directly to ſuch a man; and ſays, Bring in hither the maimed, the halt, and the blind; let the Jeruſalem ſinner that ſtands there behind come to me. Wherefore, ſince Chriſt ſays come, to thee let the angels make a lane, and let all men give place, that the Jeruſalem ſinner may come to Jeſus Chriſt for mercy.

Pſ. 81. 11.
Iſ. 66. 4.

Fourthly, Would Jeſus Chriſt have mercy offered, in the firſt place, to the biggeſt ſinners? Then come thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jeſus Chriſt, ſince thou art a Jeruſalem ſinner? How canſt thou find in thy heart to ſet thyſelf againſt grace, againſt ſuch grace as offereth mercy to thee? What ſpirit poſſeſſeth thee, and holds thee back from a ſincere cloſure with thy Saviour? Behold God groaningly complains of thee, ſaying, *But Iſrael would none of me. When I called, none did anſwer.*

Shall God enter this complaint againſt thee? Why doſt thou put him off? Why doſt thou ſtop thine ear? Canſt thou defend thyſelf? When thou art called to an account for thy neglects of ſo great ſalvation, what canſt thou anſwer? or doſt thou think thou ſhalt eſcape the judgement? Heb. 2. 3.

No more ſuch Chriſts! There will be no more ſuch Chriſts, ſinner! Oh, put not the day, the day of grace, away from thee! if it be once gone, it will never come again, ſinner.

Pſal. 89. 6.

But what is it that has got thy heart, and that keeps it from thy Saviour? *Who in the heavens can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord?* Haſt thou, thinkeſt thou, found any thing ſo good as Jeſus Chriſt? Is there any among thy ſins, thy companions, and fooliſh delights, that like Chriſt can help thee in the day of thy diſtreſs? Behold, the greatneſs of thy ſins cannot hinder; let not the ſtubbornneſs of thy heart hinder thee, ſinner.

*Obj.* But I am aſhamed.

*Anſ.* Oh! Do not be aſhamed to be ſaved, ſinner.

*Obj.* But my old companions will mock me.

*Anſ.* Oh! Do not be mocked out of eternal life, ſinner.

Thy ſtubbornneſs affects, afflicts the heart of thy Saviour. Careſt thou not for this? Of old he beheld the city, and wept over it. Canſt thou hear this, and not be concerned? Luke 19 41, 42. Shall Chriſt weep to ſee thy ſoul going on to deſtruction, and wilt thou ſport thyſelf in that way? Yea, ſhall Chriſt, that can be eternally happy without thee, be more afflicted at the thoughts of the loſs of thy ſoul, than thyſelf, who art certainly eternally miſerable if thou neglecteſt to come to him.

Thoſe things that keep thee and thy Saviour, on thy part, aſunder, are but bubbles; the leaſt prick of an affliction will let out, as to thee, what now thou thinkeſt is worth the venture of heaven to enjoy.

Haſt thou not reaſon? Canſt thou not ſo much as once ſoberly think of thy dying hour? or of whither thy ſinful life will drive thee then? Haſt thou no conſcience? or having one, is it rocked ſo faſt aſleep by ſin, or made ſo weary with an unſucceſsful calling upon thee, that it is laid down, and cares for thee no more? Poor man! thy ſtate is to be lamented. Haſt no judgement? Art not able to conclude, that to be ſaved is better than to burn in hell? and that eternal life, with God's favour, is better than a temporal life in God's diſpleaſure? Haſt no affection but what is brutiſh? what, none at all? no affection for the God that made thee? what, none for his loving Son that has ſhewed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is ſtrongeſt thinkeſt thou, God or thee? If thou art not able to overcome him, thou art a fool for ſtanding out againſt him; Mat. 5. 25, 26. *It is a fearful thing to fall into the hands of the living God.* He will gripe hard, his fiſt is ſtronger than a lion's paw; take heed of him, he will be angry if you deſpiſe his Son; and will you ſtand guilty in your treſpaſſes, when he offereth you his grace and favour? Exod. 34. 6, 7.; Heb. 10. 29, —31.

Now we come to the text, *Beginning at Jeruſalem.* This text, though it be now one of the brighteſt ſtars that ſhineth in the Bible, becauſe there is in it, as full, if not the fulleſt offer of grace that can be imagined, to the ſons of men; yet to them that ſhall periſh from under this word, even this text will be to ſuch, one of the hotteſt coals in hell.

This text, therefore, will ſave thee, or ſink thee: there is no ſhifting of it: if it ſaves thee, it will ſet thee high; if it ſinks thee, it will ſet thee low.

But, I ſay, Why ſo unconcerned? Haſt no ſoul? or doſt think thou mayeſt loſe thy ſoul, and ſave thyſelf? Is it not pity, had it otherwiſe been the will of God, that ever thou waſt made a man, for that thou ſetteſt ſo little by thy ſoul?

Sinner, take the invitation; thou art called upon to come to Chriſt: nor art thou called upon but by order from the Son of God though thou ſhouldſt happen to come of the biggeſt ſinners; for he has bid us offer mercy, as to all the world in general, ſo, in the firſt place, to the ſinners of Jeruſalem, or to the biggeſt ſinners.

Fifthly, Would Jeſus Chriſt have mercy offered, in the firſt place, to the biggeſt ſinners? then this ſhews how unreaſonable a thing it is for men to deſpair of mercy: For thoſe that preſume, I ſhall ſay ſomething to them afterward.

I now ſpeak to them that deſpair.

There are four ſorts of deſpair. There is the deſpair of devils; there is the deſpair of ſouls in hell; there is the deſpair that is grounded upon mens deficiency; and there is the deſpair that they are perplexed with that are willing to be ſaved, but are too ſtrongly born down with the burthen of their ſins.

The deſpair of devils, the damned's deſpair, and that deſpair that a man has of attaining of life, becauſe of his own deficiency, are all unreaſonable. Why ſhould not devils and damned ſouls deſpair? yea, why ſhould not man deſpair of getting to heaven by his own abilities? I therefore am concerned only with the fourth ſort of deſpair, to wit, with the deſpair of thoſe that would be ſaved, but are too ſtrongly born down with the burden of their ſins.

I ſay, therefore, to thee that art thus, And why deſpair? Thy deſpair, if it was reaſonable, ſhould flow from thee, becauſe found in the land that is beyond the grave, or becauſe thou certainly knoweſt that Chriſt will not, or cannot ſave thee.

But for the firſt, thou art yet in the land of the living; and for the ſecond, thou haſt ground to believe the quite contrary; Chriſt is able to ſave to the uttermoſt, them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the firſt place, ſhould be offered to the biggeſt ſinners. Beſides, he hath ſaid, *And let him that is a-thirſt come, and whoſoever will, let him take the water of life freely*; that is, with all my heart. What ground now is here for deſpair? If thou ſayſt, The number and burden of my ſins; I anſwer, Nay; that is rather a ground for faith; becauſe ſuch an one, above all others, is invited by Chriſt to come unto him, yea, promiſed reſt and forgiveneſs if they come, Matth. 11. 28. What ground then to deſpair? Verily none at all. Thy deſpair then is a thing unreaſonable, and without footing in the word.

But I have no experience of God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day.

Thou haſt experience of God's love, for that he has opened thine eyes to ſee thy ſins; and for that he has given thee deſires to be ſaved by Jeſus Chriſt. For by thy ſenſe of ſin thou art made to ſee thy poverty of ſpirit, and that has laid thee under a ſure ground to hope that heaven ſhall be thine hereafter.

Alſo thy deſires to be ſaved by Chriſt, has put thee under another promiſe, ſo there is two to hold thee up in them, though thy preſent burden be never ſo heavy, Matth. 5. 3, 6. As for what thou ſayſt, as to God's ſilence to thee, perhaps he has ſpoken to thee once or twice already, but thou haſt not perceived it, Job 33. 14, 15.

However, thou haſt Chriſt crucified, ſet forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jeruſalem ſinner, though thou be the biggeſt ſinner; and ſo no ground to deſpair. What. if God will be ſilent to thee, is that ground of deſpair? Not at all, ſo long as there is a promiſe in the Bible that God will in no wiſe caſt away the coming ſinner, and ſo long as he invites the Jeruſalem ſinner to come unto him, John 6. 37.

Build not therefore deſpair upon theſe things; they are no ſufficient foundations for it, ſuch plenty of promiſes being in the Bible; and ſuch a diſcovery of his mercy to great ſinners of old, eſpecially ſince we have withal a clauſe in the commiſſion given to miniſters to preach, that they ſhould begin with the Jeruſalem ſinners in their offering of mercy to the world.

Beſides, God ſays, *They that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings like eagles;* but perhaps it may be long firſt. *I waited long*, ſaith David, *and did ſeek the Lord;* and at length his cry was heard: wherefore he bids his ſoul wait on God, and ſays, for it is good ſo to do before thy ſaints, Pſalm 40. 1.; and 62. 5.; and 52. 9.

And what if thou waiteſt upon God all thy days? Is it below thee? And what if God will croſs his book, and blot out the hand-writing that is againſt thee, and not let thee know it as yet? Is it fit to ſay unto God, Thou art hard hearted? Deſpair not; thou haſt no ground to deſpair, ſo long as thou liveſt in his world. It is a ſin to begin to deſpair before one ſets his foot over the threſhold of hell-gates. For them that are there, let them deſpair and ſpare not; but as for thee, thou haſt no ground to do it. What! deſpair of bread in a land that is full of corn! deſpair of mercy when our God is full of mercy! deſpair of mercy, when God goes about by his miniſters, beſeeching of ſinners to be reconciled unto him! 2 Cor. 5. 18. —20.

Thou ſcrupulous fool, where canſt thou find that God was ever falſe to his promiſe, or that he ever deceived the ſoul that ventured itſelf upon him? He often calls upon ſinners to truſt him, tho' they walk in darkneſs, and have no light, Iſ. 50. 10.

They have his promiſe and oath for their ſalvation, that flee for refuge to the hope ſet before them, Heb. 6. 17, 18.

Deſpair! when we have a God of mercy, and a redeeming Chriſt alive! For ſhame, forbear: let them deſpair that dwell where there is no God, and that are confined to thoſe chambers of death which can be reached by no redemption.

A living man deſpair! when he is chid for murmuring and complaining! Lam. 3. 39. Oh! ſo long as we are where promiſes ſwarm, where mercy is proclaimed, where grace reigns, and where Jeruſalem ſinners are priviledged with the firſt offer of mercy, it is a baſe thing to deſpair.

Deſpair undervalues the promiſe, undervalues the invitation, undervalues the proffer of grace. Deſpair undervalues the ability of God the Father, and the redeeming blood of Chriſt his Son. Oh unreaſonable deſpair!

Deſpair makes man God's judge; it is a controuler of the promiſe, a contradicter of Chriſt in his large offers of mercy: and one that undertakes to make unbelief the great manager of our reaſon and judgement, in determining about what God can and will do for ſinners.

Deſpair! It is the devil's fellow, the devil's maſter; yea, the chains with which he is captivated and held under darkneſs for ever: and to give way thereto in a land, in a ſtate and time that flows with milk and honey, is an uncomely thing.

I would ſay to my ſoul, O my ſoul! this is not the place of deſpair; this is not the time to deſpair in: As long as mine eyes can find a promiſe in the Bible, as long as there is the leaſt mention of grace, as long as there is a moment left me of breath or life in this world; ſo long will I wait or look for mercy, ſo long will I fight againſt unbelief and deſpair

This is the way to honour God and Chriſt; this is the way to ſet the crown on the promiſe; this is the way to welcome the invitation and inviter; and this is the way to thruſt thyſelf under the ſhelter and protection of the word of grace. Never deſpair ſo long as our text is alive, for that doth ſound it out. That mercy by Chriſt is offered, in the firſt place, to the biggeſt ſinner.

Deſpair is an unprofitable thing; it will make a man weary of waiting upon God, 2 Kings 6. 33.; it will make a man forſake God, and ſeek his heaven in the good things of this world, Gen. 4. 13,—18.: It will make a man his own tormentor, and flounce and fling like a wild bull in a net, Iſa. 51. 20.

Deſpair! it drives a man to ſtudy of his own ruin, and brings him at laſt to be his own executioner, 2 Sam. 17. 23.; Matth. 27. 3, 4, 5.

Beſides, I am perſuaded alſo, that deſpair is the cauſe that there are ſo many that would fain be Atheiſts in the world: For becauſe they have entertained a conceit that God will never be merciful to them; therefore they labour to perſuade themſelves that there is no God at all, as if their miſbelief would kill God, or cauſe him to ceaſe to be. A poor ſhift for an immortal ſoul, for a ſoul who liketh not to retain God in its knowledge! If this be the beſt that deſpair can do, let it go, man, and betake thyſelf to faith, to prayer, to wait for God, and to hope, in deſpite of ten thouſand doubts. And for thy encouragement, take yet (as an addition to what has already been ſaid) theſe following ſcriptures: *The Lord takes pleaſure in them that fear him, in them that hope in his mercy.* Pſal. 147. 11.

Whence note, They fear not God, that hope not in his mercy; Alſo God is angry with them that hope not in his mercy: for he only taketh pleaſure in them that hope. He that believeth, or hath received his teſtimony, *hath ſet to his ſeal that God is true;* John 3. 33. but he that receiveth it not hath made him a liar, and that is a very unworthy thing, 1 John 5. 10 11. *Let the wicked forſake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly multiply pardons.* Iſa. 55. 7. Perhaps thou art weary of thy ways, but art not weary of thy thoughts, of thy unbelieving and deſpairing thoughts: Now, God alſo would have thee caſt away theſe thoughts, as ſuch which he deſerveth not at thy hands; for he will have mercy upon thee, and he will abundantly pardon.

*O fools! and ſlow of heart to believe all that the prophets have ſpoken.* Luke 24. 25. Mark you here, ſlowneſs to believe is a piece of folly. Ay! but ſayſt thou, I do believe ſome, and I believe what can make againſt me. Ay, but ſinner, Chriſt Jeſus here calls thee fool for not believing all. Believe all, and deſpair if thou canſt. He that believes all, believes that text that ſaith, Chriſt would have mercy preached firſt to the Jeruſalem ſinners. He that believeth all, believeth all the promiſes and conſolations of the word; and the promiſes and conſolations of the word weigh heavier than do all the curſes and threatenings of the law; and mercy rejoiceth againſt judgement. Wherefore believe all, and mercy will to thy conſcience weigh judgement down, and ſo miniſter comfort to thy ſoul. The Lord take the yoke from off thy jaws, ſince he has ſet meat before thee, Hoſ. 11. 4.; and help thee to remember that he is pleaſed in the firſt place to offer mercy to the biggeſt ſinners.

Sixthly, Since Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, let ſouls ſee that they lay right hold thereof, leſt they, notwithſtanding, indeed come ſhort thereof. Faith only knows how to deal with mercy; wherefore put not in the place thereof preſumption. I have obſerved, that as there are herbs and flowers in our gardens, ſo there are their counterfeits in the field; only they are diſtinguiſhed from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this preſumption. I call it wild faith, becauſe God never placed it in his garden, his church; it is only to be found in the field, the world. I alſo call it wild faith, becauſe it only grows up and is nouriſhed where other wild notions abound. Wherefore take heed of this, and all may be well; for this preſumptuouſneſs *Numb.* 15. 20. is a very heinous thing in the eyes of God: *The ſoul,* ſaith he, *that ſhall do ought preſumptuouſly, (whether born in the land or a ſtranger), the ſame reproacheth the Lord: and that ſoul ſhall be cut off from among his people.*

The thoughts of this made David tremble, and *Pſ.* 19. 13. pray, *That God would hold him back from preſumptuous ſins, and not ſuffer them to have dominion over him.*

Now this preſumption, then puts itſelf, in the place of faith, when it tampereth with the promiſe for life, while the ſoul is a ſtranger to repentance. Wherefore you have in the text, to prevent doing thus, both repentance and remiſſion of ſins to be offered to Jeruſalem; not remiſſion without repentance: For all that repent not ſhall periſh, let them preſume on grace and the promiſe while they will, Luke 13. 1, 2, 3.

Preſumption, then, is that which ſevereth faith and repentance, concluding, that the ſoul ſhall be ſaved by grace, though the man was never made ſorry for his ſins, nor the love of the heart turned therefrom. This is to be ſelf-willed, as Peter has it; and this is a deſpiſing the word of the Lord, for that has put repentance and faith together. Mark 1. 15. *Numb.* 15. 31. *And becauſe he hath deſpiſed the word of the Lord, and hath broken the commandment, that ſoul ſhall utterly be cut off: his iniquities ſhall be upon him.*

Let ſuch therefore look to it, who yet are, and abide in their ſins; for ſuch, if they hope, as they are, to be ſaved, preſume upon the grace of God. Wherefore preſumption, and not hearkening to God's word are put together, Deut. 17. 12.

Again, The men preſume when they are reſolved to abide in their ſins, and yet expect to be ſaved by God's grace through Chriſt. This is as much as to ſay, God liketh of ſin as well as I do, and careth not how men live, if ſo be they lean upon his Son. Of this ſort are they that build up *Zion* with blood, and *Mic.* 3, 10, 11. Jeruſalem with iniquity; *That judge for reward, and teach for hire, and divine for money, and lean upon the Lord.* This is doing things with an high hand againſt the Lord our God, and a taking him, as it were, at the catch! This is, as we ſay among men, to ſeek to put a trick upon God, as if he had not ſufficiently fortified his propoſals of grace by his holy word, againſt all ſuch kind of fools as theſe. But look to it.

Such will be found at the day of God, not among that great company of Jeruſalem ſinners that ſhall be ſaved by grace, but among thoſe that have been the great abuſers of the grace of God in the world. Thoſe that ſay, Let us ſin that grace may abound, and let us do evil that good may come, their damnation is juſt. And if ſo, they are a great way off of that ſalvation that is by Jeſus Chriſt preſented to the Jeruſalem ſinners.

I have therefore theſe things to propound to that Jeruſalem ſinner that would know, if he may be ſo bold to venture himſelf upon this grace.

1. Doſt thou ſee thy ſins?
2. Art thou weary of them?
3. Wouldſt thou with all thy heart be ſaved by Jeſus Chriſt? I dare ſay no leſs, I dare ſay no more. But if it be truly thus with thee, how great ſoever thy ſins have been, how bad ſoever thou feeleſt thy heart, how far ſoever thou art from thinking that God has mercy for thee; thou art the man, the Jeruſalem ſinner, that the word of God has conquered, and to whom it offereth free remiſſion of ſins, by the redemption that is in Jeſus Chriſt.

When the jailor cried out, *Sirs, What muſt I do to be ſaved?* the anſwer was, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* He that ſees his ſins aright, is brought to his wits end by them, and he that is ſo is willing to part from them, and to be ſaved by the grace of God.

If this be thy caſe, fear not, give no way to deſpair; thou preſumeſt not, if thou believeſt to life everlaſting in Jeſus Chriſt: Yea, Chriſt is prepared for ſuch as thou art.

Therefore take good courage, and believe. The degſin of Satan is to tell the preſumptuous, that their preſuming on mercy is good; but to perſuade the believer, that, that his believing is impudent bold dealing with God. I never heard a preſumptuous man in my life ſay that he was afraid that he preſumed; but I have heard many an honeſt, humble ſoul ſay, that they have been afraid that their faith has been preſumption. Why ſhould Satan moleſt thoſe whoſe ways he knows will bring them to him? And who can think that he ſhould be quiet when men take the right courſe to eſcape his helliſh ſnares? This therefore is the reaſon why the truly humbled is oppoſed, while the preſumptuous goes on by wind and tide. The truly humble Satan hates, but he laughs to ſee the foolery of the other.

Does thy hand and heart tremble? Upon thee the promiſe ſmiles; *To this man will I look,* ſays God, *even to him that is poor, and of a contrite ſpirit, and trembles at my word.*

What, therefore, I have ſaid of preſumption, concerns not the humble in ſpirit at all. I therefore am for gathering up the ſtones, and taking the ſtumbling blocks out of the way of God's people, and forwarning of them that they lay the ſtumbling block of their iniquity before their faces, and that for preſuming upon God's mercy; and let them look to themſelves, Ezek. 14. 6, 7, 8.

Alſo our text ſtands firm as ever it did, and our obſervation is ſtill of force, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners. So then, let none deſpair, let none preſume; let none deſpair that are ſorry for their ſins, and would be ſaved by Jeſus Chriſt: Let none preſume, that abide in the liking of their ſins, though they ſeem to know the exceeding grace of Chriſt; for though the doors ſtand wide open for the reception of the penitent, yet it is faſt enough barred and bolted againſt the preſumptuous ſinner. Be not deceived, God is not mocked, whatſoever a man ſows, that he ſhall reap. It cannot be that God ſhould be wheedled out of his mercy, or prevailed upon by lips of diſſimulation; he knows them that truſt in him, and that ſincerely come to him for mercy. Nahum 1. 7.

It is then, not the abundance of ſins committed, but the not coming heartily to God by Chriſt for mercy, that ſhuts men out of doors. And though their not coming heartily may be ſaid to be but a ſin, yet it is ſuch a ſin as cauſeth that all thy other ſins abide upon thee unforgiven.

God complains of this: *They have not cried unto me with their heart: They turned, but not to the Moſt High. They tured feignedly.*

Thus doing, his ſoul hates; but the penitent, humble, broken hearted ſinner, be his tranſgreſſions red as ſcarlet, red like crimſon, in number as the ſand, though his tranſgreſſions cry to heaven againſt him for vengeance, and ſeem there to cry louder than do his prayers, or tears, or groans for mercy, yet he is ſafe. *To this man God will look.*

Seventhly, would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? then here is ground for thoſe, that as to practice, have not been ſuch, to come to him for mercy.

Although there is no ſin little of itſelf, becauſe it is a contradiction of the nature and majeſty of God, yet we muſt admit of divers numbers, and alſo of aggravations. Two ſins are not ſo many as three; nor are three, that are done in ignorance, ſo big as one that is done againſt light, againſt knowledge and conſcience. Alſo there is the child in ſin, and a man in ſin that has his hair gray, and his ſkin wrinkled for very age. And we muſt put a difference betwixt theſe ſinners alſo. For can it be, that a child of ſeven, or ten, or ſixteen years old, ſhould be ſuch a ſinner, a ſinner ſo vile in the eye of the law, as he is who has walked according to the courſe of this world, forty, fifty, ſixty, or ſeventy years? Now, the youth, this ſtripling, though he is a ſinner, is but a little ſinner, when compared with ſuch.

Now, I ſay, if there be room for the firſt ſort, for thoſe of the biggeſt ſize, certainly there is room for the leſſer ſize. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Chriſt Jeſus has grace enough to forgive great ſinners, he ſurely has grace enough to ſave little ones. If he can forgive five hundered pence, for certain he can forgive fifty; Luke 7. 41. 42.

But you ſaid before, that the little ſinners muſt ſtand by until the great ones have received their grace; and that's diſcouraging!

I anſwer, There are two ſorts of little ſinners; ſuch as are ſo, ſuch as feign themſelves ſo. They are thoſe that feigned themſelves ſo that I intended there; and not thoſe that are indeed comparatively ſo. Such as feign themſelves ſo, may wait long enough before they obtain forgiveneſs.

But again, A ſinner may be comparatively a little ſinner, and ſenſibly a great one, There are then two ſorts of greatneſs in ſin; greatneſs by reaſon of number, greatneſs by reaſon of thoroughneſs of conviction of the horrible nature of ſin. In this laſt ſenſe, he that has but one ſin, if ſuch a one could be found, may in his own eyes find himſelf the biggeſt ſinner in the world. Let this man, or this child, therefore, put himſelf among the great ſinners, and plead with God as great ſinners do, and expect to be ſaved with the great ſinners, and as ſoon, and as heartily as they.

Yea, a little ſinner, that comparatively is truly ſo, if he ſhall graciouſly give way to conviction, and ſhall in God's light diligently weigh the horrible nature of his own ſins, may yet ſooner obtain forgiveneſs for them at the hands of the heavenly Father, than he that has ten times his ſins, and ſo cauſe to cry ten times harder to God for mercy.

For the griveouſneſs of the cry is a great thing with God; for if he will hear the widow if ſhe cries at all, how much more if ſhe cries moſt grievouſly? Exod. 22. 22, 23.

It is not the number, but the true ſenſe of the abominable nature of ſin, that makes the cry for pardon lamentable. He, as I ſaid, that has many ſins, may not cry ſo loud in the ears of God, as he that has far fewer; he in our preſent ſenſe that is in his own eyes the biggeſt ſinner, is he that ſooneſt findeth mercy.

The offer then is to the biggeſt ſinner, to the biggeſt ſinner firſt; and the mercy is firſt obtained by him that firſt confeſſeth himſelf to be ſuch an one.

There are men that ſtrive at the throne of grace for mercy, by pleading the greatneſs of their neceſſity. Now their plea, as to the prevalency of it, lieth not in the counting up of the number, but in the ſenſe of the greatneſs of their ſins, and in the vehemency of their cry for pardon And it is obſervable, that though the birth-right was Ruben's, and for his fooliſhneſs, given to the ſons of Joſeph; yet Judah prevailed above his brethren, and of him came the Meſſias, 1 Chron. 5. 1, 2.

Their is a heavenly ſubtilty to be managed in this matter. *Thy brother came with ſubtility, and hath taken away thy bleſſing.* The bleſſing bielonged to Eſau, but Jacob by his diligence made it his own. The offer is to the biggeſt ſinner, to the biggeſt ſinner firſt; but if he forbears to cry, the ſinner that is a ſinner leſs by far than he, both as to number and the nature of tranſgreſſion, may get the bleſſing firſt, if he ſhall have grace to beſtir himſelf well; for the loudeſt cry is heard furtheſt, and the moſt lamentable pierces ſooneſt.

I therefore urge this head, not becauſe I would have little ſinners go tell God that they are little ſinners, thereby to think to obtain mercy; for verily, ſo they are never like to have it. For ſuch words declare, that ſuch a one hath no true ſenſe at all of the nature of his ſins.

Sin, as I ſaid, in the nature of it, is horrible, though it be but one ſingle ſin as to act; yea, though it be but a ſinful thought; and ſo worthily calls for the damnation of the ſoul.

The compariſon, then, of little and great ſinners, is to go for good ſenſe among men. But to plead the fewneſs of thy ſins, or the comparative harmleſneſs of their quality before God, argueth no ſound knowledge of the nature of thy ſin, and ſo no true ſenſe of the nature or need of mercy.

Little ſinner, when therefore thou goeſt to God, though thou knoweſt in thy conſcience that thou, as to acts, art no thief, no murderer, no whore, no liar, no falſe ſwearer, or the like, and in reaſon muſt needs underſtand, that thus thou art not ſo profanely vile as others; yet when thou goeſt to God for mercy, know no man's ſins but thine own, make mention, of no man's ſins but thine own. Alſo labour not to leſſen thy own, but magnify and greaten them by all juſt circumſtances, and be as if there was never a ſinner in the world but thyſelf. Alſo cry out as if thou waſt the only undone man; and that is the way to obtain God's mercy.

It is one of the comelieſt ſights in the world to ſee a little ſinner commenting upon the greatneſs of his ſins, multiplying and multiplying them to himſelf, till he makes them in his own eyes bigger and higher than he ſeeth any other man's ſins to be in the world; and as baſe a thing it is to ſee a man do otherwiſe, and at baſely will come on it, Luke 18. 10, 11, 12, 13.

As therefore I ſaid to the great ſinner before, Let him take heed leſt he preſume, I ſay now to the little ſinner, Let him take heed that he do not diſſemble; for there is as great an aptneſs in the little ſinner to diſſemble, as there is in the great one. *He that hideth his ſins ſhall not proſper,* be he a ſinner little or great. *Prov.* 28. 23.

Eighthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Then this ſhews the true cauſe why Satan makes ſuch head as he doth againſt him.

The Father and the Holy Spirit are well ſpoken of by all deluders and deceived perſons; Chriſt only is the rock of offence. *Behold I lay in Zion a ſtumbling-ſtone and a rock of offence.* *Rom.* 9. 33. Not that Satan careth for the Father or the Spirit more than he careth for the Son; but he can let men alone with their notions of the Father and the Spirit; for he knows they ſhall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. *He that hath the Son, hath life; he that hath not the Son of God, hath not life,* 1 *John* 5. 12. however they may boaſt themſelves of the Father and the Spirit. Again, *Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God; He that abideth in the doctrine of Chriſt, hath both the Father and the Son.* 2 *John* 9.

Chriſt, and Chriſt only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himſelf, *the way to the Father; the true and living way.* *John* 14. 6. *Heb.* 10. 19, 20. For we cannot come to the Father but by him. Satan knows this; therefore he hates him. Deluded perſons are ignorant of this; and therefore they are ſo led up and down by Satan by the noſe as they are.

There are many things by which Satan has taken occaſion to greaten his rage againſt Jeſus Chriſt.

As, firſt, his love to man, and then the many expreſſions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteouſneſs for man, and hath ſpilt his blood for the reconciling of men to God; he hath broke the neck of death, put away ſin, deſtroyed the works of the devil, and got into his own hands the keys of death: and all theſe are heinous things to Satan. He cannot abide Chriſt for this. Beſides, he hath eternal life in himſelf, and that to beſtow upon us; and we in all likelihood are to poſſeſs the very places from which the Satans by tranſgreſſion fell, if not places more glorious. Wherefore he muſt needs be angry. And is it not a vexatious thing to him, that we ſhould be admitted to the throne of grace by

Chriſt, while he ſtands bound over in chains of darkneſs, to anſwer for his rebellions againſt God and his Son, at the terrible day of judgement. Yea, we poor duſt and aſhes muſt become his judges, and triumph over him for ever; and all this long of Jeſus Chriſt; for he is the meritorious cauſe of all this.

Now, though Satan ſeeks to be revenged for this, yet he knows it is in vain to attack the perſon of Chriſt, he has overcome him; therefore he tampers with a company of ſilly men, that he may vilify him by them. And they, bold fools as they are, will not ſpare to ſpit in his face. They will rail at his perſon, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end, why he accompliſhed the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they ſet up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Chriſt, and his miniſters under the name of the miniſters of righteouſneſs.

And by his wiles and ſtratagems he undoes a world of men; but there is a ſeed, and they ſhall ſerve him, and it ſhall be counted to the Lord for a generation. Theſe ſhall ſee their ſins, and that Chriſt is the way to happineſs. Theſe ſhall venture themſelves both body and ſoul upon his worthineſs.

All this Satan knows, and therefore his rage is kindled the more. Wherefore, according to his ability and allowance, he aſſaulteth, tempteth, abuſeth, and ſtirs up what he can to be hurtful to theſe poor people, that he may, while his time ſhall laſt, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes, he abuſes them with wrong apprehenſions of God, and with wrong apprehenſions of Chriſt. He alſo caſts them into the mire, to the reproach of religion, the ſhame of their brethren, the deriſion of the world, and diſhonour of God. He holds our hands, while the world buffets us; he puts bear-ſkins upon us, and then ſets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe, that that bedaubing comes from ourſelves.

Oh the rage and the roaring of this lion! and the hatred that he manifeſts againſt the Lord Jeſus, and againſt them that are purchaſed with his blood! But yet in the midſt of all this, the Lord Jeſus ſends forth his herald to proclaim in the nations his love to the world; and to invite them to come in to him for life; yea, his invitation is ſo large, that it offereth his mercy, in the firſt place, to the biggeſt ſinners of every age, which augments the devils rage the more.

Wherefore, as I ſaid before, fret he, fume he, the Lord, *Jeſus will divide the ſpoil with this great one;* Iſ. 55. 12. *yea, he ſhall divide the ſpoil with the ſtrong, becauſe he hath proured out his ſoul unto death, and was numbered with the tranſgreſſors, and bare the ſin of many, and made interceſſion for the tranſgreſſors.*

Ninthly, Would Jeſus Chriſt have mercy offered, in the firſt place, to the biggeſt ſinners? Let the tempted harp upon this ſtring for their help and conſolation. The tempted, where-ever he dwells, always thinks himſelf the biggeſt ſinner, one moſt unworthy of eternal life.

This is Satan's maſter-argument: Thou art a horrible ſinner, a hypocrite, one that has a profane heart and one that is an utter ſtranger to a work of grace. I ſay, this is his maul, his club, his maſter-piece; he he doth with this, as ſome do with their inchanted ſongs, ſings them every where. I believe there are but few ſaints in the world that have not had this temptation ſounding in their ears. But were they but aware, Satan by all this does but drive them to the gap out at which they ſhould go, and ſo eſcape his roaring.

Saith he, Thou art a great ſinner, a horrible ſinner, a profane hearted wretch, one that cannot be matched for a vile one in the country.

And all this while Chriſt ſays to his miniſters, Offer mercy, in the firſt place, to the biggeſt ſinners. So that this temptation drives thee directly into the arms of Jeſus Chriſt.

Was therefore the tempted but aware, he might ſay, Ay, Satan, ſo I am, I am a ſinner of the biggeſt ſize, and therefore have moſt need of Jeſus Chriſt; yea, becauſe I am ſuch a wretch, therefore Jeſus Chriſt calls me; yea, he calls me firſt; the firſt proffer of the goſpel is to be made the Jeruſalem ſinner; I am he, wherefore ſtand back, Satan, make a lane, my right is firſt to come to Jeſus Chriſt.

This now will be like for like. This would foil the devil; this would make him ſay, I muſt not deal with this man thus; for then I put a ſword into his hand to cut off my head.

And this is the meaning of Peter, when he ſaith, *Reſiſt him ſtedfaſt in the faith,* and of Paul, when he ſaith, *Take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.*

Wherefore it is ſaid, *Begin at Jeruſalem,* if the Jeruſalem ſinner is not to have the benefit of it? And if I am not to have the benefit of it, let me call it to mind, when Satan haunts me with the continual remembrance of my ſins, of my Jeruſalem ſins, Satan and my conſcience ſay, I am the biggeſt ſinner. Chriſt offereth mercy in the firſt place to the biggeſt ſinners. Nor is the manner of the offer other but ſuch as ſuiteth with my mind, I am ſorry for my ſin; yea, ſorry at my heart, that ever ſinful thought did enter, or find the leaſt entertainment in my wicked mind: and might I obtain my wiſh, I would never more that my heart ſhould be a place for ought but the grace, and Spirit, and faith of the Lord Jeſus.

I ſpeak not this to leſſen my wickedneſs, I would not for all the world, but be placed by mine own conſcience in the very front of the biggeſt ſinners, that I might be one of the firſt that are beckoned by the gracious hand of Jeſus the ſaviour, to come to him for mercy.

Well, ſinner, thou now ſpeakeſt like a Chriſtian, but ſay thus in a ſtrong ſpirit in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyſelf well.

This improving of Chriſt in dark hours, is the life, though the hardeſt part of our Chriſtianity. We ſhould neither ſtop at darkneſs, nor at the raging of our luſts, but go on in a way of venturing and caſting the whole of our affairs for the next world at the foot of Jeſus Chriſt. This is the way to make the darkneſs light, and alſo to allay the raging of our corruption.

The firſt time the paſſover was eaten, was in the night; and when Iſrael took courage to go forward, though the ſea ſtood in their way like a devouring gulf, and the hoſt of the Egyptians follow them at the heels; yet the ſea gives place, and their enemies were as ſtill as a ſtone till they were gone over, Exod. 12. 8. chap. 14. 13, 14, 21, 22.; chap. 15. 16.

There is nothing like faith to help at a pinch; faith diſſolves doubts, as the ſun drives away the miſts. And that you may not be put out, know your time, as I ſaid, of believing it always. There are times when ſome graces may be out of uſe, but there is no time wherein faith can be ſaid to be ſo; wherefore faith muſt be always in exerciſe.

Faith is the eye, is the mouth, is the hand, and one of theſe is of uſe all day long. Faith is to ſee, to receive, to work, or to eat; and a Chriſtian ſhould be ſeeing or receiving, or working, or feeding, all day long. Let it rain, let it blow, let it thunder, let it lighten, a Chriſtian muſt ſtill believe. *At what time,* ſaid the good man, *I am afraid, I will truſt in thee.*

Nor can we have a better encouragement to do this, than is by the text ſet before us, even an open heart for a Jeruſalem ſinner. And if for a Jeruſalem ſinner to come, then for ſuch an one when come. If ſuch a one to be ſaved, then for ſuch a one that is ſaved. If for ſuch a one to be pardoned his great tranſgreſſions, then for ſuch a one who is pardoned theſe, to come daily to Jeſus Chriſt too, to be cleanſed and ſet free from his common infirmities, and from the iniquities of his holy things.

Therefore, let the poor ſinner that would be ſaved labour for ſkill to make the beſt improvement of the grace of Chriſt to help him againſt the temptations of the devil and his ſins.

Tenthly, Would Jeſus Chriſt have mercy offered, in the firſt place, to the biggeſt ſinners? Let thoſe men conſider this, that (have, or) may in a day of trial have ſpoken or done what their profeſſion or conſcience told them they ſhould not, and that have the guilt and burden thereof upon their conſciences.

Whether a thing be wrong or right, guilt may purſue him that doth contrary to his conſcience. But ſuppoſe a man ſhould deny his God, or his Chriſt, or relinquiſh a good profeſſion, and be under the real guilt thereof, ſhall he therefore conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he ſhall obtain Peter's forgiveneſs; for the text includes the biggeſt ſinners.

And it is obſerveable, that before this clauſe was put into this commiſſion, Peter was pardoned his horrible revolt from his maſter. He that revolteth in the day of trial, if he is not ſhot quite dead upon the place, but is ſenſible of his wound, and calls out for a ſurgeon, ſhall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him: Beſides what we find recorded of Peter, you read in the Acts, ſome were through the violence of their trials, compelled to blaſpheme, and yet are called ſaints, Acts 26. 9,—11.

Hence you have a promiſe or two that ſpeaks concerning ſuch kind of men, to encourage us to think, that at leaſt ſome of them ſhall come back to the Lord their God. *Shall they fall,* ſaith he, *and not ariſe? Shall they turn away, and not return? And in that day I will aſſemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was caſt off a ſtrong nation: And the Lord ſhall reign over them in Mount Zion for ever.* What we are to underſtand by her that halteth, is beſt expreſſed by the prophet Elijah, Mic. 4. 6, 7.; Zeph. 3. 19.; 1 Kings 18. 21.

I will conclude then, that for them that have halted, or may halt, the Lord has mercy in the bank, and is willing to accept them, if they return to him again.

Perhaps they may never be after that of any great eſteem in the houſe of God, but if the Lord will admit them to favour and forgiveneſs, O exceeding and undeſerved mercy! See Ezek. 44. 10.—14.

Thou then that mayſt be the man, remember this, that there is mercy alſo for thee. Return therefore to God, and to his Son, who hath yet in ſtore for thee, and who will do thee good.

But perhaps thou wilt ſay, He doth not ſave all revolters, and therefore perhaps not me.

*Anſ.* Art thou returning to God? If thou art returning, thou art the man; *Return ye backſliding children, and I will heal your backſlidings.*

Some, as I ſaid, that revolt, are ſhot dead upon the place; and for them, who can help them? But for them that cry out of their wounds, it is a ſign they are yet alive, and if they uſe the means in time, doubtleſs they may be healed.

Chriſt Jeſus has bags of mercy that were never yet broken up or unſealed. Hence it is ſaid, he has goodneſs laid up; things reſerved in heaven for his. And if he breaks up one of theſe bags, who can tell what he can do!

Hence his love is ſaid to be ſuch as paſſeth knowledge, and that his riches are unſearchable. He has no body knows what; for no body knows who: he has by him in ſtore for ſuch as ſeem, in the view of all men, to be gone beyond recovery. For this the text is plain: What man or angel could have thought that the Jeruſalem ſinners had been yet on this ſide of an impoſſibility of enjoying life and mercy? Hadſt thou ſeen their actions, and what horrible things they did to the Son of God; yea, how ſtoutly they backed what they did, with reſolves and endeavours to perſevere, when they had killed his perſon, againſt his name and doctrine; and that there was not found among them all that while, as we read of, the leaſt remorſe or regret for theſe their doings; couldſt thou have imagined that mercy would ever have took hold of them, at leaſt ſo ſoon! nay, that they ſhould, of all the world, be counted thoſe only meet to have it offered to them in the very firſt place! For ſo my text commands, ſaying, *Preach repentance and remiſſion of ſins among all nations, beginning at Jeruſalem.*

I tell you the thing is a wonder, and muſt for ever ſtand for a wonder among the ſons of men. It ſtands alſo for an everlaſting invitation and allurement to the biggeſt ſinners to come to Chriſt for mercy.

Now ſince, in the opinion of all men, the revolter is ſuch a one, if he has, as I ſaid before, any life in him, let him take encouragement to come again, that he may live by Chriſt.

Eleventhly, Would Jeſus Chriſt have mercy offered, in the firſt place, to the biggeſt ſinners? then let God's miniſters tell them ſo. There is an incidence in us, I know not how it doth come about, when we are converted to contemn them that are left behind. Poor fools as we are, we forget that we ourſelves were ſo! Tit. 3. 2, 3.

But would it not become us better, ſince we have taſted that the Lord is gracious, to carry it towards them ſo, that we may give them convincing ground to believe, that we have found that mercy which alſo ſets open the door for them to come and partake with us.

Miniſters, I ſay, ſhould do thus, both by their doctrine, and in all other reſpects.

Auſterity doth not become us, neither in doctrine nor in converſation: We ourſelves live by grace; let us give as we receive, and labour to perſuade our fellow-ſinners, which God has left behind us, to follow after, that they may partake with us of grace. We are ſaved by grace, let us live like them that are gracious: let all our things (to the world) be done in charity towards them, pity them, pray for them, be familiar with them for their good. Let us lay aſide our fooliſh, worldly, carnal grandeur; let us not walk the ſtreets and have ſuch behaviours as ſignify we are ſcarce for touching of the poor ones that are left behind, no not with a pair of tongs. It becomes not thus to do.

Remember your Lord, he was familiar with publicans and ſinners to a proverb. *Behold a gluttonous* Mat. 11. 19.
*man, and a wine-bibber, a friend of publicans and ſinners.* The firſt part, concerning his gluttonous eating and drinking, to be ſure, was an horrible ſlander; but for the other, nothing was ever ſpoke truer of him by the world. Now why ſhould we lay hands croſs on this text, that is, chuſe good victuals, and love the ſweet wine better than the ſalvation of the poor publican? Why not familiar with ſinners, provided we hate their ſpots and blemiſhes, and ſeek that they may be healed of them?

Why not fellowly with our carnal neighbours? If we do take occaſion to do ſo, that we may drop, and be yet diſtilling ſome good doctrine upon their ſouls. Why not go to the poor man's houſe, and give him a penny and a ſcripture to think upon? Why not ſend for the poor to fetch away, at leaſt, the fragments of thy table, that the bowels of thy fellow ſinner may be refreſhed as well as thine?

Miniſters ſhould be exemplary; but I am an inferior man, and muſt take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deſerve it, though I may not name them.

But I ſay, let miniſters follow the ſteps of their bleſſed Lord, who by word and deed ſhewed his love to the ſalvation of the world, in ſuch a carriage as declared him to prefer their ſalvation before his own private concern. For we are commanded to follow his ſteps, *who did no ſin, neither was guile found in his mouth.*

And as I have ſaid concerning miniſters, ſo I ſay to all the brethren, Carry it ſo, that all the world may ſee that indeed you are the ſons of love.

Love your Saviour; yea, ſhew one to another that you love him, not only by ſeeming love of affection, but with the love of duty. Practical love is beſt, Many love Chriſt with nothing but the lick of the tongue. Alas! Chriſt Jeſus the Lord muſt not be put off thus: He

John 14.21. *He that hath my commandments, and keepeth them,* ſaith he, *he it is that loveth me.*

Practical love, which ſtands in ſelf-denial, in charity to my neighbour, and a patient enduring of affliction for his name; this is counted love.

Right love to Chriſt is that which carries in it a provoking argument to others of the brethren, Heb. 10. 24

Should a man aſk me, how he ſhould know that he loveth the children of God? the beſt anſwer I could give him would be in the words of the Apoſtle

1 John 5. 2. John; *By this,* ſaith he, *we know we love the children of God, when we love God, and keep his commandments.*

Love to God and Chriſt, is then ſhewn, when we are tender of his name; and then we ſhew ourſelves tender of his name, when we are afraid to break any the leaſt of his commandments. And when we are here, then do we ſhew our love to our brother alſo.

Now, we have obligation ſufficient thus to do, for that our Lord loved us, and gave himſelf for us, to deliver us from death, that we might live through him.

The world, when they hear the doctrine that I have aſſerted and handled in this little book, to wit, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, will be apt, becauſe themſelves are unbelievers, to think that this is a doctrine that leads to looſeneſs, and that gives liberty to the fleſh; But if you that believe love your brethren and your neighbours truly, and as you ſhould, you will put to ſilence the ignorance of ſuch fooliſh men, and ſtop their mouths from ſpeaking evil of you.

And, I ſay, let the love of Chriſt conſtrain us to this. Who deſerveth our heart, our mouth, our life, our goods, ſo much as Jeſus Chriſt, who has bought us to himſelf by his blood, to this very end, that we ſhould be a peculiar people, zealous of good works?

There is nothing more ſeemly in the world, than to ſee a Chriſtian walk as becomes the goſpel; nor any thing more unbecoming a reaſonable creature, than to hear a man ſay, I believe in Chriſt, and yet ſee in his life debauchery and profaneneſs. Might I, ſuch men ſhould be counted the baſeſt of men; ſuch men ſhould be counted by all, unworthy of the name of a Chriſtian, and ſhould be ſhunned by every good man, as ſuch who are the very plague of profeſſion.

For ſo it is written we ſhould carry it towards them. Whoſo have a form of godlineſs, and deny the power thereof, from ſuch we muſt turn away.

It has oft-times come into my mind to aſk, by what means it is that the goſpel-profeſſion ſhould be ſo taunted with looſe and carnal goſpellers? and I could never arrive to better ſatisfaction in the matter than this; Such men are made profeſſors by the devil, and ſo by him put among the reſt of the godly. A certain man had a fruitleſs fig-tree planted in his vineyard; but by whom was it planted there? even by him that ſowed the tares, his own children, among the wheat, Luke 13. 6.; Matth. 13. 37.—40. and that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and ſtumbling-blocks to others; for he knows that a looſe profeſſor in the church does more miſchief to religion than ten can do to it that are in the world.

Was it not, think you, the devil that ſtirred up the damſel that you read of in Acts 16. to cry out, *Theſe are the ſervants of the moſt high God, that ſhew unto us the way of ſalvation?* Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil ſtir up her to cry ſo? but becauſe that was the way to blemiſh the goſpel, and to make the world think that it came from the ſame hand as did her ſooth-ſaying and witchery, ver. 16, 17, 18. *Holineſs O Lord, becomes thy houſe for ever.*

Let therefore whoever they be that profeſs the name of Chriſt, take heed that they ſcandal not that profeſſion which they make of him, ſince he has ſo graciouſly offered us; as we are ſinners of the biggeſt ſize, in the firſt place, his grace to ſave us.

Having thus far ſpoken of the riches of the grace of Chriſt, and of the freeneſs of his heart to embrace the Jeruſalem ſinners, it may not be amiſs to give you, yet, as a caution, an intimation of one thing namely, That this grace and freeneſs of his heart is limited to time and day, the which whoſo overſtandeth, ſhall periſh notwithſtanding.

For as a king who of grace ſendeth out to his rebellious people an offer of pardon, if they accept thereof by ſuch a day, yet beheadeth or hangeth thoſe that come not in for mercy until the day or time be paſt; ſo Chriſt Jeſus has ſet the ſinner a day, a day of ſalvation, an acceptable time, but he who ſtandeth out, or goeth on in rebellion beyond that time, is like to come off with the loſs of his ſoul, 2 Cor. 6. 2.; Heb. 3. 13, 16,—19.; chap. 4. 7.; Luke 19. 41, 42.

Since therefore things are thus, it may be convenient here to touch a little upon theſe particulars.

1. That this day, or time, thus limited, when it is conſidered with reference to this or that man, is oft-times undiſcerned by the perſon concerned therein, and always is kept ſecret as to ſhutting up thereof.

And this in the wiſdom of God is thus, to the end no man, when called upon, ſhould put off turning to God to another time; Now, and to-day, is that and only that which is revealed in holy writ, Pſal. 50. 22.; Eccleſ. 12. 1.; Heb. 2. 13, 16.

And this ſhews us the deſperate hazards which thoſe men run, who when invitation or conviction attends them, put off turning to God to be ſaved till another, and as they think, a more fit ſeaſon and time. For many, by ſo doing, defer this to do, till the day of God's patience and long-ſuffering is ended; and then, for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven, Prov. 20,—30.; Iſa. 65. 12,—16.; chap. 66. 4.; Zech. 7. 11, 12, 13.

2. Another thing to be conſidered is this, namely, that the day of God's grace with ſome men begins ſooner, and alſo ſooner ends, than it doth with others. Thoſe at the firſt hour of the day had their call ſooner then they who were called upon to turn to God at the ſixth hour of the day; yea, and they who were hired at the third hour had their call ſooner, than they who were called at the eleventh, Matth. 20. 1,—6.

1ſt, The day of God's patience began with Iſhmael, and alſo ended, before he was twenty years old. At thirteen years of age he was circumciſed; the next year after Iſaac was born, and then Iſhmael was fourteen years old. Now, that day that Iſaac was weaned, that day was Iſhmael rejected; and ſuppoſe that Iſaac was three years old before he was weaned, that was but the ſeventeenth year of Iſhmael; wherefore the day of God's grace was ended with him betimes, Gen. 17. 24, 25; chap. 21. 2,—11.; Gal. 4. 30.

2dly, Cain's day ended with him betimes; for after God had rejected him, he lived to beget many children, and built a city, and to do many other things. But alas! all that while he was a fugitive and a vagabond; nor carried he any thing with him, after the day of his rejection was come, but this doleful language in his conſcience, *From God's face ſhall I be hid.*

3dly, Eſau, through his extravagancies would needs go to ſell his birth-right, not fearing (as other confident fools) but that, yet the bleſſing would ſtill be his; after which he lived many years, but all of them under the wrath of God, as was, when time came, made appear to his deſtruction; for *when he would have inherited the bleſſing, he was rejected, for he found no place of repentance, though he ſaught it carefully with tears.*

Many inſtances might be given, as to ſuch tokens of the diſpleaſure of God againſt ſuch as fool away, as the wiſe man has it, the prize which is put into their hand, Prov. 17. 16.

Let theſe things therefore be a further caution to thoſe that ſit under the glorious ſound of the goſpel, and hear of the riches of the grace of God in Chriſt to poor ſinners.

To ſlight grace, to deſpiſe mercy, and to ſtop the ear when God ſpeaks, when he ſpeaks ſuch great things ſo much to our profit, is a great provocation.

He offereth, he calls, he woes, he invites, he prays, he beſeeches us, in this day of his grace, to be reconciled to him; yea, and has provided for us the means of, reconciliation himſelf; Now this deſpiſed muſt needs be provoking; and it is a fearful thing to fall into the hands of the living God.

But ſome man may ſay unto me, Fain I would be ſaved, fain I would be ſaved by Chriſt; but I fear this day of grace is paſt, and that I ſhall periſh, notwithſtanding the exceeding riches of the grace of God.

*Anſ.* To this doubt I would anſwer ſeveral things.

1. With reſpect to this day.
2. With reſpect to thy deſires.
3. With reſpect to thy fears.

Firſt, With reſpect to the day; that is, whether it be ended with a man or no.

1. Art thou jogged, and ſhaken, and moleſted at the hearing of the word? Is thy conſcience awakened and convinced then, that thou art at preſent in a periſhing ſtate, and that thou haſt need to cry to God for mercy? This is a hopeful ſign that this day of grace is not paſt with thee; for uſually they that are paſt grace are alſo in their conſcience paſt feeling, being *ſeared with an hot iron.*

Conſequently thoſe paſt grace muſt be ſuch as are denied the awakening fruits of the word preached. *The dead that hear*, ſays Chriſt, *ſhall live;* at leaſt while Chriſt has not quite done with them; the day of God's patience is not at an end with them.

2. Is there in thy more retired condition, arguings, ſtrugglings, and ſtrivings with thy ſpirit to perſuade thee of the vanity of what vain things thou loveſt, and to win thee in thy ſoul to a choice of Chriſt Jeſus, and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be paſt with thee, till he ſaith, *His ſpirit ſhall ſtrive no more with thee;* for then the wo comes, when *he ſhall depart from them;* and when he ſays to the means of grace, *Let them alone.*

3. Art thou viſited in the night-ſeaſons with dreams about thy ſtate, and that thou art in danger of being loſt? Haſt thou heart-ſhaken apprehenſions, when deep ſleep is upon thee, of hell, death, and judgement to come? theſe are ſigns that God has not wholly left thee, or caſt thee behind his back for ever. *For God ſpeaks once, yea twice, yet man perceiveth it not. In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed; then he openeth the ears of men and ſealeth their inſtruction, that he may withdraw man from his purpoſe,* (his ſinful purpoſes), *and hide pride from man.*

All this while God has not left the ſinner, nor is come to the end of his patience towards him, but ſtands at leaſt with the door of grace a-jar in his hand, as being loth as yet to bolt it againſt him.

4. Art thou followed with affliction, and doſt thou hear God's angry voice in thy afflictions? Doth he ſend with thy affliction an interpreter to ſhew thee thy vileneſs? and why or wherefore the hand of God is upon thee, and upon what thou haſt, to wit, that it is for thy ſinning againſt him, and that thou mighteſt be turned to him? If ſo, thy ſummer is not quite ended; thy harveſt is not quite over and gone. Take heed, ſtand out no longer, leſt he cauſe darkneſs, and leſt thy feet ſtumble upon the dark mountains: and leſt, while you look for light, he turn it into the ſhadow of death, and make it groſs darkneſs, Jer. 8. 20. chap. 13. 15, 16, 17.

5. Art thou croſſed, diſappointed, and way-laid, and overthrown in all thy fooliſh ways and doings? This is a ſign God has not quite left thee, but that he ſtill waits upon thee to turn thee. Conſider, I ſay, has he made a hedge, and a wall to ſtop thee? Has he croſſed thee in all thou putteſt thy hand unto? Take it as a call to turn to him; for by his thus doing, he ſhews he has a mind to give thee a better portion. For uſually when God gives up men, and reſolves to let them alone in the broad way, he gives them rope, and lets them have their deſire in all hurtful things; Hoſ. 2. 6.—15. Pſal. 73. 3.—13. Rom. 11. 9.

Therefore take heed to this alſo, that thou ſtrive not againſt this hand of God; but betake thyſelf to a ſerious inquiry into the cauſes of this hand of God upon thee, and incline to think, it is becauſe the Lord would have thee look to that, which is better than what thou wouldſt ſatisfy thyſelf withal. When God had a mind to make the prodigal go home to his father he ſent a famine upon him, and denied him a bellyfull of the huſks which the ſwine did eat. And obſerve it, now he was in a ſtrait, he betook him to conſideration of the good that there was in his father's houſe; yea, he reſolved to go home to his father, and his father dealt well with him; he received him with muſic and dancing, becauſe he had received him ſafe and ſound, Luke 15. 14.—33.

6. Haſt thou any enticing touches of the word of God upon thy mind? Doth, as it were, ſome holy word of God, give a glance upon thee, caſt a ſmile upon thee, let fall, though it be but one drop of its ſavour upon thy ſpirit; yea, tho' it ſtays but one moment with thee? O! then the day of grace is not paſt! the gate of heaven is not ſhut! nor God's heart and bowels withdrawn from thee as yet! Take heed therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taſte. Beware, I ſay, and take heed, there may be a falling away for all this: but, I ſay, as yet, God has not left thee, as yet he has not caſt thee off, Heb. 6. 1.—9.

Secondly with reſpect to thy deſires, what are they? Wouldſt thou be ſaved? Wouldſt thou be ſaved with a thorough ſalvation? Wouldſt thou be ſaved from guilt and filth too? Wouldſt thou be the ſervant of thy Saviour? Art thou indeed weary of the ſervice of thy old maſter the devil, ſin and the world? And has theſe deſires put thy ſoul to flight? Haſt thou through deſires betaken thyſelf to thy heels? Doſt fly to him that is a Saviour from the wrath to come, for life? If theſe be thy deſires, and if they be unfeigned, ſear not. Thou art one of thoſe runaways which God has commanded our Lord to receive, and not to ſend thee back to the devil thy maſter again, but to give thee a place in his houſe, even the place
which liketh the beſt. *Thou ſhalt not deliver to his* Deut. 23.
*maſter*, ſays he, *the ſervant which is eſcaped from his* 15, 16.
*maſter unto thee. He ſhall dwell with thee, even among you in that place which he ſhall chuſe, in one of thy gates where it liketh him beſt; thou ſhalt not oppreſs him.*

This is a cammand to the church, conſequently to the head of the church; for all commands from God come to her through her head: whence I conclude that; as Iſrael of old was to receive the runaway ſervant who eſcaped from a heathen maſter to them, and ſhould not dare to ſend him back to his maſter again, ſo Chriſt's church now, and conſequently Chriſt himſelf may not, will not refuſe that ſoul that has made his eſcape from ſin, Satan, the world, and hell, unto him, but will certainly let him dwell in his houſe, among his ſaints, in that place which he ſhall chuſe, even where it liketh him beſt. For he ſays in another place, *And him that cometh to me, I will in no wiſe caſt out.* In no wiſe let his crimes be what they will, either for nature, multitude, or the attendance of agravating circumſtances.

Wherefore if thy deſires be firm, ſound, and unfeigned, to become the ſaved of Chriſt, and his ſervant, fear not, he will not, he will in no wiſe put thee away, or turn thee over to thy old maſter again.

Thirdly, As to thy fears, whatever they are, let that be ſuppoſed which is ſuppoſed before, and they are groundleſs, and ſo of no weight.

*Obj.* But I am afraid I am not elect, or choſen to ſalvation, tho' you call me fool a little before for ſo fearing.

*Anſ.* Though election is, in order, before calling, as to God, yet the knowledge of calling muſt go before the belief of my election, as to myſelf. Wherefore ſouls that doubt of the truth of their effectual calling, do but plunge themſelves into a deeper labyrinth of confuſion that concern themſelves with their
election I mean, while they labour to know it before 2 *Pet.* 1. 4,
they prove their calling. *Make your calling, and* (ſo —11.
your) *election ſure.*

Wherefore at preſent, lay the thoughts of thy election by, and aſk thyſelf theſe queſtions: Do I ſee my loſt condition? Do I ſee ſalvation is no where but in Chriſt? Would I ſhare in this ſalvation by faith in him? And would I, as was ſaid afore, be thoroughly ſaved, to wit, from the filth as from the guilt? Do I love Chriſt, his Father, his ſaints, his words and ways? This is the way to prove we are elect. Wherefore, ſinner, when Satan, or thine own heart, ſeek to puzzle thee with election, ſay thou, I cannot tend to talk of this point now, but ſtay till I know that I am called of God to the fellowſhip of his Son, and then I will ſhew you that I am elect, and that my name is written in the book of life.

If poor diſtreſſed ſouls would obſerve this order, they might ſave themſelves the trouble of an unprofitable labour under theſe unreaſonable and ſoul ſinking doubts.

Let us, therefore, upon the ſight of our wretchedneſs, fly and venturouſly leap into the arms of Chriſt, which are now as open to receive us unto his boſom, as they were when nailed to the croſs. This is coming to Chriſt for life aright; this is right running away from thy maſter to him, as was ſaid before. And for this we have multitudes of ſcriptures to ſupport, encourage, and comfort us in our ſo doing.

But now, let him that doth thus be ſure to look for it; for Satan will be with him to morrow, to ſee if he can get him again to his old ſervice; and if he cannot do that, then will he enter into diſpute with him, to wit, about whether he be elect to life, and called indeed to partake of this Chriſt, to whom he is fled for ſuccour; or whether he comes to him of his own preſumptuous mind. Therefore we are bid, as to come, ſo to arm ourſelves with that armour which God has provided; that we may reſiſt, quench, ſtand againſt, and withſtand all the fiery darts of the devil, Eph. 6. 11.—19.

If therefore thou findeſt Satan in this order to march againſt thee, remember then thou hadſt this item about it; and betake thyſelf to faith and good courage; and be ſober, and hope to the end.

*Obj.* But how if I ſhould have ſinned the ſin unpardonable, or that called the ſin againſt the Holy Ghoſt?

*Anſ.* If thou haſt, thou art loſt for ever: but yet before it is concluded by thee, that thou haſt ſo ſinned, know that they who would be ſaved by Jeſus Chriſt through faith in his blood, cannot be counted for ſuch.

1. Becauſe the promiſes; for that muſt not be fruſ-
*John* 6. 37. trate: And that ſays, *And him that cometh to Chriſt,*
*Rev.* 21. 6. *he will in no wiſe caſt out*, And again, *Whoſo will,*
& 22, 17. *let him take of the water of life freely.*

But, I ſay, how can theſe ſcriptures be fulfilled, if he that would indeed be ſaved, as before, has ſinned the ſin unpardonable? The ſcriptures muſt not be made void, nor their truth be caſt to the ground. Here is a promiſe, and here is a ſinner? a promiſe that ſays he ſhall not be caſt out that comes; and the ſinner comes, wherefore he muſt be received: conſequently, he that comes to Chriſt for life, has not, cannot have ſinned that ſin for which there is no forgiveneſs.

And this might ſuffice for an anſwer to any coming ſoul, that fears, though he comes, that he has ſinned the ſin againſt the Holy Ghoſt.

2. But again, He that has ſinned the ſin againſt the Holy Ghoſt cannot come, has no heart to come; can by no means be made willing to come to Jeſus Chriſt for life; for that he has received ſuch an opinion of him, and of his things, as deters and holds him back.

1ſt, He counteth this bleſſed perſon, this Son of God, a magician, a conjurer, a witch, or one that did, when he was in the world, what he did by the power and ſpirit of the devil, Mat. 9. 34.; & 22. 24. 25, *&c.*; Mark. 3. 22.—31. Now he that has this opinion of this Jeſus, cannot be willing to caſt himſelf at his foot for life, or to come to him as the only way to God and to ſalvation. And hence it is ſaid again, that ſuch a one puts him to open ſhame, and treadeth him under foot; that is, by contemning, reproaching, vilifying, and deſpiſing of him, as if he were the vileſt one, or the greateſt cheat in the world; and has therefore, as to his eſteem of him, called him accurſed crucified him to himſelf, or counted him one hanged, as one of the worſt of malefactors, Heb. 6. 6.; 10. 29.; 1 Cor. 12. 3.

2*dly*. His blood, which is the meritorious cauſe of man's redemption, even the blood of the everlaſting covenant, he counteth an unholy thing, or that which has no more virtue in it to ſave a ſoul from ſin, than has the blood of a dog, Heb. 10. 29 For when the apoſtle ſays, he counts it an unholy thing he means, he makes it of leſs value than that of a ſheep or cow, which were clean according to the law; and therefore muſt mean, that his blood was of no more worth to him in his account than was the blood of a dog, an aſs, or a ſwine, which always was, as to ſacrifices, rejected by the God of heaven as unholy or unclean.

Now he who has no better eſteem of Jeſus Chriſt, and of his death and blood will not be perſuaded to come to him for life, or to truſt in him for ſalvation.

3*dly*. But further, all this muſt be done againſt manifeſt tokens to prove the contrary, or after the ſhining of goſpel-light upon the ſoul, or ſome conſiderable profeſſion of him as the Meſſias, or that he was the Saviour of the world.

1*ſt*. It muſt be done againſt manifeſt tokens to prove the contrary, and thus the reprobate Jews committed it, when they ſaw the works of God which put forth themſelves in him, and called them the works of the devil and Beelzebub.

2*dly*. It muſt be done againſt ſome ſhining light of the goſpel upon them. And thus it was with Judas, and with thoſe who, after they were enlightned, and taſted and had felt ſomething of the powers of the world to come, fell away from the faith of him, and put him to open ſhame and diſgrace, Heb. 6. 5, 6.

3*dly* It muſt alſo be done after, and in oppoſition to one's own open profeſſion of him. *For if after they have eſcaped the pollution of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment,* (which is the word of faith) *delivered unto them.*

4*thly*. All this muſt be done openly, before witneſſes, in the face, ſight, and view of the world, by word and act. This is the ſin, that is unpardonable and he that hath thus done, can never, it is impoſſible; he ever ſhould, be renewed again to repentance, and that for a double reaſon; for ſuch an one doth ſay, he will not; and of him God ſays, he ſhall not have the benefit of ſalvation by him.

*Obj.* But if this be the ſin unpardonable, why is it called the ſin againſt the Holy Ghoſt, and not rather the ſin againſt the Son of God?

*Anſ.* It is called *the ſin againſt the Holy Ghoſt*, becauſe ſuch count the works he did, which were done by the ſpirit of God, the works of the ſpirit of the devil. Alſo becauſe all ſuch as ſo reject Chriſt Jeſus the Lord, they do it in deſpite of that teſtimony which the Holy Ghoſt has given of him in the holy ſcriptures; for the ſcriptures are the breathings of the Holy Ghoſt, as in all other things, ſo in that teſtimony they bear of the perſon, of the works, ſufferings, reſurrection, and aſcenſion of Jeſus Chriſt.

Sinner this is the ſin againſt the Holy Ghoſt. What ſayſt thou? Haſt thou committed it? Nay, I know thou haſt not, if thou wouldſt be ſaved by Chriſt; yea, it is impoſſible thou ſhouldſt have done it, if indeed thou wouldſt be ſaved by him.

No man can deſire to be ſaved by him, whom he yet judgeth to be an impoſter, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever ſuffer ſuch an one to repent, who has, after light, and profeſſion of him, thus horribly, and devil-like, contemned and trampled upon him.

True, words, and wars, and blaſphemies againſt this Son of man are pardonable; but then they muſt be done ignorantly and in unbelief. Alſo all blaſphemous thoughts are likewiſe ſuch as may be paſſed by if the ſoul afflicted with them, indeed is ſorry for them, 1 Tim. 1. 13. 14. 15.; Mark 3. 28.

All but this, ſinner, all but this! If God had ſaid, he will forgive, one ſin it had been undeſerved grace; but when he ſays, he will pardon all but one, this is grace to the height, nor is that one unpardonable otherwiſe but becauſe the Saviour that ſhould ſave them is rejected and put away.

We read of Jacob's ladder; Chriſt is Jacob's ladder that reacheth up to heaven, and he that refuſeth to go by this ladder thither, will ſcarce by other means get up ſo high. There is none other name given under heaven among men, whereby we muſt be ſaved. There is none other ſacrifice for ſin than his; he alſo, and he only, is the Mediator that reconcileth men to God. And, ſinner, if thou wouldſt be ſaved by him, his benefits are thine; yea, though thou art a great and Jeruſalem tranſgreſſor.

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THE

# HEAVENLY FOOTMAN;

OR,

## A deſcription of the man that gets to heaven.

Together with the way he runs in, the marks he goes by; alſo ſome directions how to run ſo as to obtain.

*And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: Eſcape to the mountain, leſt thou be conſumed,* Gen. xix. 17.

## An Epiſtle to all the Slothful and Careleſs People.

FRIENDS,

SOlomon ſaith, *That the deſire of the ſlothful killeth him;* and if ſo, what will ſlothfulneſs itſelf do to thoſe that entertain it? The proverb is, *He that ſleepeth in harveſt is a ſon that cauſeth ſhame:* and this I dare be bold to ſay, no greater ſhame can befal a man, than to ſee that he hath fooled away his ſoul, and ſinned away eternal life. And I am ſure this is the next way to do it; namely, to be ſlothful; ſlothful, I ſay, in the work of ſalvation. The vineyard of the ſlothful man, in reference to the things of this life, is not fuller of briars, nettles, and ſtinking weeds, than he that is ſlothful for heaven, hath his heart full of heart-choaking and ſoul-damning ſin.

Slothfulneſs hath theſe two evils: Firſt, To neglect the time in which it ſhould be getting of heaven; and by that means doth, in the ſecond place, bring in untimely repentance. I will warrant you, that he who ſhould loſe his ſoul in this world through ſlothfulneſs, will have no cauſe to be glad thereat when he comes to hell.

Slothfulneſs is uſually accompanied with careleſſneſs, and careleſſneſs is for the moſt part begotten by ſenſeleſſneſs; and ſenſeleſſneſs doth again put freſh ſtrength into ſlothfulneſs, and by this means the ſoul is left remedileſs.

Slothfulneſs ſhutteth out Chriſt; ſlothfulneſs ſhameth the ſoul.

Slothfulneſs it is condemned even by the feebleſt of all the creatures. *Go to the ant thou ſluggard, conſider her ways and be wiſe. The ſluggard will not plough by reaſon of the cold;* (that is, he will not break up the fallow ground of his heart, becauſe there muſt be ſome pains taken by him that will do it); *therefore he ſhall beg in harveſt,* (that is, when the ſaints of God ſhall have their glorious heaven and happineſs given to them); but the ſluggard *ſhall have nothing,* that is, be never the better for his crying for mercy, according to that in Matth. 25. 10, 11, 12.

If you would know a ſluggard in the things of heaven, compare him with one that is ſlothful in the things of this world. As,

1. He that is ſlothful is loth to ſet about the work he ſhould follow: ſo is he that is ſlothful for heaven.

2. He that is ſlothful, is one that is willing to make delays: ſo is he that is ſlothful for heaven.

3. He that is a ſluggard, any ſmall matter that cometh in between, he will make it a ſufficient excuſe to keep him off from playing his works: ſo it is alſo with him that is ſlothful for heaven.

4. He that is ſlothful doth his work by the halves: and ſo it is with him that is ſlothful for heaven. He may almoſt, but he ſhall never altogether obtain perfection of deliverance from hell; he may almoſt, but he ſhall never (without he mend) be altogether a ſaint.

5. They that are ſlothful, do uſually loſe the ſeaſon in which things are to be done: and thus it is alſo with them that are ſlothful for heaven, they miſs the ſeaſons of grace. And therefore,

6. They that are ſlothful have ſeldom or never good fruit: ſo alſo it will be with the ſoul-ſluggard.

7. They that are ſlothful they are chid for the ſame: ſo alſo will Chriſt deal with thoſe that are not active for him. Thou wicked or ſlothful ſervant, out of thine own mouth will I judge thee; thou ſaidſt I was thus, and thus, wherefore then gaveſt not thou my money to the bank? &c. Take the unprofitable ſervant, and caſt him into utter darkneſs, where ſhall be weeping and gnaſhing of teeth.

1. What ſhall I ſay? time runs; and will ye be ſlothful?

2. Much of your lives are paſt; and will you be ſlothful?

3. Your ſouls are worth a thouſand worlds; and will you be ſlothful?

4. The day of death and judgement is at the door; and will you be ſlothful?

5. The curſe of God hangs over your heads; and will you be ſlothful?

6. Beſides, the devils are earneſt, laborious, and ſeek by all means every day, by every ſin, to keep you out of heaven, and hinder you of ſalvation; and will you be ſlothful?

7. Alſo your neighbours are diligent for things that will periſh; and will you be ſlothful for things that will endure for ever?

8. Would you be willing to be damned for ſlothfulneſs?

9. Would you be willing the angels of God ſhould neglect to fetch your ſouls away to heaven when you lie a-dying, and the devils ſtand by ready to ſcramble for them?

10. Was Chriſt ſlothful in the work of your redemption?

11. Are his miniſters ſlothful in tendering this unto you?

12. And, laſtly, If all this will not move, I tell you God will not be ſlothful or negligent to damn you, (whoſe damnation now of a long time ſlumbereth not), nor the devils will not neglect to fetch thee, nor hell neglect to ſhut its mouth upon thee.

Sluggard, art thou aſleep ſtill? art thou reſolved to ſleep the ſleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou ſay ſtill, Yet a little ſleep, a little ſlumber, and a little folding of the arms to ſleep? Wilt thou yet turn thyſelf in thy ſloth, as the door is turned upon the hinges? O that I was one that was ſkilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor ſoul, loſt ſoul, dying ſoul, what a hard heart have I that I cannot mourn for thee! If thou ſhouldſt loſe but a limb, a child, or a friend, it would not be ſo much, but poor man it is thy ſoul; if it was to lie in hell but for a day, but for a year, nay, ten thouſand years, it would (in compariſon) be nothing: But O it is for ever! O this cutting ever! What a ſoul-amazing word will that be, which ſaith, *Depart from me ye curſed into* EVERLASTING *fire!* &c.

*Objection.* But if I ſhould ſet in, and run as you would have me, then I muſt run from all my friends; for none of them are running that way.

*Anſwer.* And if thou doſt, thou wilt run into the boſom of Chriſt, and of God, and then what harm will that do thee?

*Object.* But if I run this way, then I muſt run from all my ſins.

*Anſw.* That is true indeed; yet if thou doſt not, thou wilt run into hell-fire.

*Object.* But if I run this way, then I ſhall be hated, and loſe the love of my friends and relations, and of thoſe that I expect benefit from, or have reliance on, and I ſhall be mocked of all my neighbours.

*Anſw.* And if thou doſt not, thou art ſure to loſe the love and favour of God and Chriſt, the benefits of heaven and glory, and be mocked of God for thy folly, *(I will laugh at your calamities, and mock when your fear cometh)*; and if thou wouldſt not be hated and mocked, then take heed thou by thy folly doſt not procure the diſpleaſure and mockings of the great God; for his mocks and hatred will be terrible, becauſe they will fall upon thee in terrible times, even when tribulation and anguiſh taketh hold on thee; which will be when death and judgement comes; when all the men in the earth, and all the angels in heaven, cannot help thee.

*Object.* But ſurely I may begin this time enough, a year or two hence, may I not?

*Anſw.* Firſt, Haſt thou any leaſe of thy life? Did ever God tell thee thou ſhalt live half a year, or two months longer? nay, it may be thou mayſt not live ſo long. And therefore,

Secondly, Wilt thou be ſo ſottiſh and unwiſe, as to venture thy ſoul upon a little uncertain time?

Thirdly, Doſt thou know whether the day of grace will laſt a week longer or no? For the day of grace is paſt with ſome before their life is ended; and if it ſhould be ſo with thee, wouldſt thou not ſay, O that I had begun to run before the day of grace had been paſt, and the gates of heaven ſhut againſt me. But,

Fourthly, If thou ſhouldſt ſee any of thy neighbours neglect the making ſure of either houſe or land to themſelves, if they had it proffered to them, ſaying, Time enough hereafter, when the time is uncertain; and beſides, they do not know whether ever it will be proffered to them again, or no: I ſay, wouldſt thou not then call them fools? And if ſo, then doſt thou think that thou art a wiſe man to let thy immortal ſoul hang over hell by a thread of uncertain time, which may ſoon be cut aſunder by death?

But to ſpeak plainly, all theſe are the words of a ſlothful ſpirit. Ariſe man, be ſlothful no longer; ſet foot, and heart, and all into the way of God, and run, the crown is at the end of the race; there alſo ſtandeth the loving fore-runner, even Jeſus, who hath prepared heavenly proviſion to make thy ſoul welcome, and he will give it thee with a willinger heart than ever thou canſt deſire it of him. O therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had ſeen the goodneſs of the land of Canaan: *Ariſe,* ſay they, &c. *for we have ſeen the land, and behold it is very good;* and ye are ſtill, (or do you forbear running?) *Be not ſlothful to go, and to enter to poſſeſs the land.* Farewell.

I wiſh our ſouls may meet with
comfort at the journey's end.

JOHN BUNYAN.

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# The HEAVENLY FOOTMAN; or, A deſcription of the man that gets to heaven.

*So run that ye may obtain,* 1 Cor. ix. 24.

HEAVEN and happineſs is that which every one deſireth, inſomuch that wicked Balaam could ſay, *Let me die the death of the righteous, and let my laſt end be like his:* Yet for all this, there are but very few that do obtain that ever-to-be-deſired glory, inſomuch that many eminent profeſſors drop ſhort of a welcome from God into this pleaſant place. The apoſtle, therefore, becauſe he did deſire the ſalvation of the ſouls of the Corinthians, to whom he writes this epiſtle, layeth them down in theſe words, ſuch counſel, which if taken, would be for their help and advantage.

Firſt, Not to be wicked, and ſit ſtill, and wiſh for heaven; but to run for it.

Secondly, Not to content themſelves with every kind of running; but, ſaith he, *So run that ye may obtain.* As if he ſhould ſay, Some, becauſe they would not loſe their ſouls, they begin to run betimes, they run apace, they run with patience, they run the right way: Do you ſo run. Some run from both father and mother, friends and companions, and thus, that they may have the crown: Do you ſo run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: Do you ſo run. *So run that ye may obtain.*

Theſe words they are taken from mens running for a wager: A very apt ſimilitude to ſet before the eyes of the ſaints of the Lord. *Know you not that they which run in a race run all, but one obtains the prize? So run that ye may obtain.* That is, do not only run, but be ſure you win as well as run. *So run that ye may obtain.*

I ſhall not need to make any great ado in opening the words at this time, but ſhall rather lay down one doctrine that I do find in them; and in proſecuting that, I ſhall ſhew you, in ſome meaſure, the ſcope of the words.

The doctrine is this: They that will have heaven, muſt run for it, I ſay, they that will have heaven, they muſt run for it. I beſeech you to heed it well. *Know ye not, that they which run in a race run all, but one obtaineth the prize? So run ye.* The prize is heaven, and if you will have it, you muſt run for it. You have another ſcripture for this in the 12th of the Hebrews, the 1ſt, 2d, and 3d verſes: *Wherefore ſeeing alſo,* ſaith the apoſtle, *that we are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.* And let us run, ſaith he.

Again, ſaith Paul, *I ſo run, not as uncertainly,*: *ſo fight I,* &c.

But before I go any farther;

### 1. Fleeing.

Obſerve, That this running is not an ordinary, or any ſort of running, but it is to be underſtood of the ſwifteſt ſort of running; and therefore in the 6th of the Hebrews, it is called *a fleeing; That we might have ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us.* Mark, who have fled. It is taken from that 20th of Joſhua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life: A running with all might and main, as we uſe to ſay. So run.

### 2. Preſſing.

Secondly, This running in another place is called *a preſſing. I preſs toward the mark;* which ſignifieth, that they that will have heaven, they muſt not ſtick at any difficulties they meet with; but preſs, crowd, and thruſt through all that may ſtand between heaven and their ſouls. So run.

### 3. Continuing.

Thirdly, This running is called in another place, *a continuing in the way of life. If you continue in the faith grounded, and ſettled, and be not moved away from the hope of the goſpel of Chriſt.* Not to run a little now and then, by fits and ſtarts, or half-way, or almoſt thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which muſt be to the end of my life. *So run that ye may obtain.* And the reaſons for this point are theſe.

1. Becauſe all or every one that runneth doth not obtain the prize: there be many that do run, yea, and run far too, who yet miſs of the crown that ſtandeth at the end of the race. You know that all that run in a race do not obtain the victory: they all run, but one wins. And ſo it is here; it is not every one that runneth, nor every one that ſeeketh, nor every one that ſtriveth for the maſtery, that hath it. *Though a man do ſtrive for the maſtery,* ſaith Paul, *yet he is not crowned, unleſs he ſtrive lawfully;* that is, unleſs he ſo run, and ſo ſtrive, to have God's approbation. What, do you think that every heavy-heeled profeſſor will have heaven? What every lazy one? every wanton and fooliſh profeſſor, that will be ſtopped by any thing, kept back by any thing, that ſcarce runneth ſo faſt heavenward as a ſnail creepeth on the ground? Nay, there are ſome profeſſors that do not go on ſo faſt in the way of God as a ſnail doth go on the wall; and yet theſe think, that heaven and happineſs is for them. But ſtay there are many more that run than there be that obtain; therefore he that will have heaven muſt run for it.

2. Becauſe you know that though a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it, he doth loſe his labour, ſpend his pains and time and that to no purpoſe; I ſay, he getteth nothing. And ah! how many ſuch runners will there be found in the day of judgement? Even multitudes, multitudes that have run, yea, run ſo far as to come to heaven gates, and not able to get any further, but there ſtand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you come too late, you run too lazy; the door is ſhut. *When once the maſter of the houſe is riſen up,* ſaith Chriſt, *and hath ſhut to the door, and ye begin to ſtand without, and to knock, ſaying, Lord, Lord, open to us, I will ſay, I know you not, Depart,* &c. O ſad will the ſtate of thoſe be that run and miſs; therefore, if you will have heaven, you muſt run for it; and *ſo run that ye may obtain.*

3. Becauſe the way is long, (I ſpeak metaphorically), and there is many a dirty ſtep, many a high hill, much work to do, a wicked heart, world, and devil, to overcome; I ſay, there are many ſteps to be taken by thoſe that intend to be ſaved, by running or walking, in the ſteps of that faith of our father Abraham. Out of Egypt thou muſt go through the Read ſea; thou muſt run a long and tedious journey, through the vaſt howling wilderneſs, before thou come to the land of promiſe.

4. They that will go to heaven muſt run for it; becauſe, as the way is long, ſo the time in which they are to get to the end of it is very uncertain; the time preſent is the only time; thou haſt no more time allotted thee than that thou now enjoyeſt: *Boaſt not thyſelf of to-morrow, for thou knoweſt not what a-day may bring forth.* Do not ſay, I have time enough to get to heaven ſeven years henee: for I tell thee, the bell may toll for thee before ſeven days more be ended; and when death comes, away thou muſt go, whether thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of ſo great concernment as the ſalvation or damnation of thy ſoul. You know he that hath a great way to go in a little time, and leſs by half than he thinks of, he had need to run for it.

5. They that will have heaven muſt run for it; becauſe the devil, the law, ſin, death, and hell, follow them. There is never a poor ſoul that is going to heaven, but the devil, the law, ſin, death, and hell, make after that ſoul. *The devil, your adverſary, as a roaring lion, goeth about, ſeeking whom he may devour,* And I will aſſure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlaſting fall. Alſo the law, that can ſhoot a great way, have a care thou keep out of the reach of thoſe great guns, the ten commandments. Hell alſo hath a wide mouth; it can ſtretch itſelf farther than you are aware of. And as the angel ſaid to Lot. *Take heed, look not behind thee, neither tarry thou in all the plain,* (that is, any where between this and heaven), *leſt thou be conſumed;* ſo ſay I to thee, Take heed, tarry not, leſt either the devil, hell, death, or the fearful curſes of the law of God, do overtake thee, and throw the down in the midſt of thy ſins, ſo as never to riſe and recover again. If this were well conſidered, then thou, as well as I, wouldſt ſay, They that will have heaven muſt run for it.

6. They that will go to heaven muſt run for it; becauſe perchance the gates of heaven may ſhut ſhortly. Sometimes ſinners have not heaven-gates open to them ſo long as they ſuppoſe; and if they be once ſhut againſt a man, they are ſo heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. *I ſhut, and no man can open,* ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an hour too late? I tell thee, it will coſt thee an eternity to bewail thy miſery in. Francis Spira can tell thee what it is to ſtay till the gate of mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out! what, out of heaven! Sinner, rather than loſe it, run for it; yea, and *ſo run that thou mayſt obtain.*

7. *Laſtly,* Becauſe if thou loſe, thou loſeſt all, thou loſeſt ſoul, God, Chriſt, heaven, eaſe, peace, *&c.* Beſides, thou layeſt thyſelf open to all the ſhame, contempt, and reproach, that either God, Chriſt, ſaints, the world, ſin, the devil, and all, can lay upon thee. As Chriſt ſaith of the fooliſh builder, ſo will I ſay of thee, if thou be ſuch a one who runs and miſſeth; I ſay, even all that go by will begin to mock at thee, ſaying, This man began to run well, but was not able to finiſh. But more of this anon.

*Queſt.* But how ſhould a poor ſoul do to run? For this very thing is that which afflicteth me ſore, (as you ſay), to think that I may run, and yet fall ſhort. Methinks to fall ſhort at laſt, O, it fears me greatly! Pray tell me, therefore, how I ſhould run.

*Anſ.* That thou may indeed be ſatisfied in this particular, conſider theſe following things.

### The firſt direction.

If thou wouldſt ſo run as to obtain the kingdom of heaven, then be ſure that thou get into the way that leadeth thither: For it is a vain thing to think that ever thou ſhalt have the prize, though thou runneſt never ſo faſt, unleſs thou art in the way that leads to it. Set the caſe, that there ſhould be a man in London that was to run to York for a wager; now, though he run never ſo ſwiftly, yet if he run full ſouth, he might run himſelf quickly out of breath, and be never the nearer the prize, but rather the farther off. Juſt ſo is it here; it is not ſimply the runner, nor yet the haſty runner, that winneth the crown, unleſs he be in the way that leadeth thereto. I have obſerved, that little time which I have been a profeſſor, that there is a great running to and fro, ſome this way, and ſome that way, yet it is to be feared moſt of them are out of the way, and then, though they run as ſwift as the eagle can fly, they are benefited nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the baptiſm, and another after the Independency; Here is one for Free will, and another for Preſbytery; and yet poſſibly moſt of all theſe ſects run quite the wrong way, and yet every one is for his life, his ſoul, either for heaven or hell.

If thou now ſay, Which is the way? I tell thee it is **CHRIST, THE SON OF MARY, THE SON OF GOD.** Jeſus ſaith, *I am the way, the truth, and the life; no man cometh to the Father but by me.* So then thy buſineſs is, (if thou wouldſt have ſalvation), to ſee if Chriſt be thine, with all his benefits; whether he hath covered thee with his righteouſneſs, whether he hath ſhewed thee that thy ſins are waſhed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, ſo as to make a life out of him, and to conform thee to him; that is, ſuch faith as to conclude that thou art righteous, becauſe Chriſt is thy righteouſneſs, and ſo conſtrained to walk with him as the joy of thy heart, becauſe he ſaved thy ſoul. And for the Lord's ſake take heed, and do not deceive thyſelf, and think thou art in the way upon too ſlight grounds; for if thou miſs of the way, thou wilt miſs of the prize, and if thou miſs of that, I am ſure thou wilt loſe thy ſoul, even that ſoul which is worth more than the whole world.

But I have treated more largely on this in my book Of the two covenants, and therefore ſhall paſs it now; only I beſeech thee to have a care of thy ſoul, and that thou mayſt ſo do, take this counſel:

Miſtruſt thy own ſtrength, and throw it away; down on thy knees in prayer to the Lord for the ſpirit of truth; ſearch his word for direction; flee ſeducers company; keep company with the ſoundeſt Chriſtians, that have moſt experience of Chriſt; and be ſure thou have a care of Quakers, Ranters, Free-willers: Alſo do not have too much company with ſome Anabaptiſts, though I go under that name myſelf. I tell thee this is ſuch a ſerious matter, and I fear thou wilt ſo little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my heart ake whilſt I am writing to thee. The Lord teach thee the way by his Spirit, and then I am ſure thou wilt know it. So run.

Only by the way, let me bid thee have a care of two things, and ſo I ſhall paſs to the next thing.

1. Have a care of relying on the outward obedience to any of God's commands, or thinking thyſelf ever the better in the ſight of God for that.

2. Take heed of fetching peace for thy ſoul from any inherent righteouſneſs: But if thou canſt believe, that thou art a ſinner, ſo thou art juſtified freely by the love of God, through, the redemption that is in Chriſt; and that God for Chriſt's ſake hath forgiven thee, not becauſe he ſaw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that is the right way; the Lord put thee into it, and keep thee in it.

### The ſecond direction.

As thou ſhouldeſt get into the way, ſo thou ſhouldſt alſo be much in ſtudying and muſing on the way. You know men that would be expert in any thing, they are uſually much in ſtudying of that thing, and ſo likewiſe is it with thoſe that quickly grow expert in any thing. This therefore thou ſhouldſt do; let thy ſtudy be much exerciſed about Chriſt, which is the way, what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why *he took upon him the form of a ſervant,* why he was *made in the likeneſs of man:* why he cried; why he died; why he *bare the ſins of the world;* why he was made ſin, and why he was made righteouſneſs; why he is in heaven in the nature of man, and what he doth there. Be much in muſing and conſidering of theſe things; be thinking alſo enough of thoſe places which thou muſt not come near, but leave ſome on this hand, and ſome on that hand; as it is with thoſe that travel into other countries, they muſt leave ſuch a gate on this hand, and ſuch a buſh on that hand, and go by ſuch a place, where ſtandeth ſuch a thing. Thus therefore you muſt do, *Avoid ſuch things which are expreſsly forbidden in the word of God.* Withdraw thy foot far from her, *and come not nigh the door of her houſe, for her ſteps take hold of hell, going down to the chambers of death.* And ſo of every thing that is not in the way, have a care of it, that thou go not by it; come not near it, have nothing to do with it. So run.

### The third direction.

Not only thus, but, in the next place, Thou muſt ſtrip thyſelf of thoſe things that may hang upon thee to the hindering of thee in the way to the kingdom of heaven, as covetouſneſs, pride, luſt, or whatever elſe thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not uſe to incumber themſelves, or carry thoſe things about them that may be an hinderance to them in their running. *Every man that ſtriveth for the maſtery is temperate in all things:* That is, he layeth aſide every thing that would be any wiſe a diſadvantage to him; as ſaith the apoſtle, *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.* It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with thoſe things that would hinder. Would you not ſay that ſuch a man would be in danger of loſing, though he run, if he fill his pockets with ſtones, hang heavy garments on his ſhoulders, and great lumpiſh ſhoes on his feet? So it is here; thou talkeſt of going to heaven, and yet filleſt thy pocket with ſtones, *i. e.* filleſt thy heart with this world, letteſt that hang on thy ſhoulders, with its profits and pleaſures: Alas, alas, thou art widely miſtaken: If thou intendeſt to win, thou muſt ſtrip, thou muſt lay aſide every weight, thou muſt be temperate in all things. Thou muſt ſo run.

### The fourth direction.

Beware of by-paths; take heed thou doſt not trun into thoſe lanes which lead out of the way. There are crooked paths, paths in which men go aſtray, paths that lead to death and damnation, but take heed of all thoſe. Some of them are dangerous becauſe of practice, ſome becauſe of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee; *Ponder the path of thy feet, and let all thy ways be eſtabliſhed.* Turn not to the right hand nor to the left: *Remove thy foot far from evil.* This counſel being not ſo ſeriouſly taken as given, is the reaſon of that ſtarting from opinion to opinion, reeling this way and that way, out of this lane into that lane and ſo miſſing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths ſhoot down upon it, as I may ſay. And again, notwithſtanding the kingdom of heaven be the biggeſt city, yet uſually thoſe by-paths are moſt beaten, moſt travellers go thoſe ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reaſon of theſe. Yet, nevertheleſs, it is in this caſe as it was with the harlot of Jericho; ſhe had one ſcarlet threat tied in her window, by which her houſe was known: So it is here, the ſcarlet ſtreams of Chriſt's blood run throughout the way to the kingdom of heaven; therefore mind that, ſee if thou do find the beſprinkling of the blood of Chriſt in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyſelf with a fancy; for then thou mayſt light into any lane or way; but that thou mayſt not be miſtaken, conſider, though it ſeem never ſo pleaſant, yet if thou do not find that in the very middle of the road there is written with the heart-blood of Chriſt, that he came into the world to ſave ſinners, and that we are juſtified, though we are ungodly; ſhun that way; for this it is which the apoſtle meaneth when he ſaith, *We have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.* How eaſy a matter is it in this our day, for the devil to be too cunning for poor ſouls, by calling his by-paths the way to the kingdom! If ſuch an opinion or fancy be but cried up by one or more, this inſcription being ſet upon it by the devil, [This is the way of God], how ſpeedily, greedily, and by heaps, do poor ſimple ſouls throw away themſelves upon it; eſpecially if it be daubed over with a few external acts of morality, if ſo good; But this is becauſe men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Chriſt, and what his righteouſneſs is, neither have they a ſenſe of their own inſufficiency; but are bold, proud, preſumptuous, ſelf-conceited. And therefore,

### The fifth direction.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not uſe to ſtare and gaze this way and that, neither do they uſe to caſt up their eyes too high, leſt haply, through their too much gazing with their eyes after other things, they in the mean time ſtumble, and catch a fall. The very ſame caſe is this; if thou gaze and ſtare after every opinion and way that comes into the world, alſo if thou be prying overmuch in God's ſecret decrees, or let thy heart too much entertain queſtions about ſome nice fooliſh curioſities, thou mayſt ſtumble and fall, as many hundreds in England have done, both in ranting and quakery, to their own eternal overthrow, without the marvellous operation of God's grace be ſuddenly ſtretched forth to bring them back again. Take heed therefore, follow not that proud lofty ſpirit, that, devil-like, cannot be content with his own ſtation. David was of an excellent ſpirit, where he ſaith, *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exerciſe myſelf in great matters, or things too high for me. Surely I have behaved and quieted myſelf as a child that is weaned of his mother: My ſoul is even as a weaned child.* Do thou ſo run.

### The ſixth direction.

Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, ſaying, I would ſpeak with you, or go not too faſt, and you ſhall have my company with you, if they run for ſome great matter, they uſe to ſay, alas, I cannot ſtay, I am in haſte, pray talk not to me now; neither can I ſtay for you, I am running for a wager; If I win I am made, if I loſe I am undone, and therefore hinder me not. Thus wiſe are men when they run for corruptible things, and thus ſhouldſt thou do, and thou haſt more cauſe to do ſo than they, foraſmuch as they run but for things that laſt not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou ſhalt have enough call after thee, even the devil, ſin, this world, vain company, pleaſures, profits, eſteem among men, eaſe, pomp, pride, together with an innumerable company of ſuch companions; one crying, Stay for me; the other ſaying, Do not leave me behind: a third ſaying, And take me along with you. What, will you go, ſaith the devil, without your ſins, pleaſures, and profits? Are you ſo haſty? Can you not ſtay and take theſe along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, ſin, luſt, pleaſure, profit, eſteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and ſoul-intangling flatteries of ſuch ſink-ſouls as theſe are. *My ſon,* ſaith Solomon, *if ſinners entice thee, conſent thou not.*

You know what it coſt the young man which Solomon ſpeaks of in the 7th of the Proverbs, that was enticed by a harlot, *With much fair ſpeech ſhe won him, and cauſed him to yield, with the flattering of her lips ſhe forced him, till he went after her as an ox to the ſlaughter, or as a fool to the correction of the ſtocks;* even ſo far, *till the dart ſtruck through his liver, and knew not that it was for his life. Hearken unto me now therefore,* ſaith he, *O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not aſtray in her paths, for ſhe hath caſt down many wounded, yea, many ſtrong men have been ſlain,* (that is kept out of heaven); *by her houſe is the way to hell, going down to the chambers of death.* Soul, take this counſel, and ſay, Satan, ſin, luſt, pleaſure, profit, pride, friends, companions, and every thing elſe, let him alone, ſtand off, come not nigh me, for I am running for heaven, for my ſoul, for God, for Chriſt, from hell and everlaſting damnation; if I win, I win all, and if I loſe, I loſe all; let me alone for I will not hear. So run.

### The ſeventh direction.

In the next place, be not daunted though thou meeteſt with never ſo many diſcouragements in thy journey thither. That man that is reſolved for heaven, if Satan cannot win him by flatteries, he will endeavour to weaken him by diſcouragements; ſaying, thou art a ſinner, thou haſt broke God's law, thou art not elected, thou comeſt too late, the day of grace is paſt, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other diſcouraging ſuggeſtions. And thus it was with David, where he ſaith, *I had fainted, unleſs I had believed to ſee the loving kindneſs of the Lord in the land of the living.* As if he ſhould ſay, the devil did ſo rage and my heart was ſo baſe, that had I judged according to my own ſenſe and feeling, I had been abſolutely diſtracted; but I truſted to Chriſt in the promiſe, and looked that God would be as good as his promiſe, in having mercy upon me, an unworthy ſinner; and this is that which encouraged me, and kept me from fainting. And thus muſt thou do when Satan, or the law, or thy own conſcience, do go about to diſhearten thee, either by the greatneſs of thy ſins, the wickedneſs of thy heart, the tedioùſneſs of the way, the loſs of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou muſt encourage thyſelf with the freeneſs of the promiſes, the tender-heartedneſs of Chriſt, the merits of his blood, the freeneſs of his invitations to come in, the greatneſs of the ſin of others that have been pardoned, and that the ſame God, through the ſame Chriſt, holdeth forth the ſame grace as free as ever. If theſe be not thy meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for loſt, and ſo knock off from following any farther; therefore, I ſay, take heart in thy journey, and ſay to them that ſeek thy deſtruction, *Rejoice not againſt me, O my enemy, for when I fall I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me.*

### The eighth direction.

Take heed of being offended at the croſs that thou muſt go by before thou come to heaven. You muſt underſtand (as I have already touched) that there is no man that goeth to heaven but he muſt go by the croſs. The croſs is the ſtanding way-mark by which all they that go to glory muſt paſs by.

*We muſt through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.* If thou art in thy way to the kingdom, my life for thine thou wilt come at the croſs ſhortly, (the Lord grant thou doſt not ſhrink at it, ſo as to turn thee back again). *If any man will come after me,* ſaith Chriſt, *let him deny himſelf, and take up his croſs daily, and follow me.* The croſs it ſtands, and hath ſtood, from the beginning, as a way-mark to the kingdom of heaven. You know if one aſk you the way to ſuch and ſuch a place, you, for the better direction, do not only ſay, this is the way, but then alſo ſay, you muſt go by ſuch a gate, by ſuch a ſtile, ſuch a buſh, tree, bridge, or ſuch like: Why, ſo it is here; art thou inquiring the way to heaven? Why, I tell thee, Chriſt is the way; into him thou muſt get, into his righteouſneſs, to be juſtified; and if thou art in him, thou wilt preſently ſee the croſs, thou muſt go cloſe by it, thou muſt touch it, nay, thou muſt take it up, or elſe thou wilt quickly go out of the way that leads to heaven, and turn up ſome of thoſe crooked lanes that lead down to the chambers of death.

Now thou mayſt know the croſs by theſe ſix things. 1. It is known in the doctrine of juſtification. 2. In the doctrine of mortification. 3. In the doctrine of perſeverance. 4. In ſelf-denial. 5. Patience. 6. Communion with poor ſaints.

1. In the doctrine of juſtification, there is a great deal of the croſs in that; a man is forced to ſuffer the deſtruction of his own righteouſneſs for the righteouſneſs of another. This is no eaſy matter for a man to do; I aſſure to you it ſtretcheth every vein in his heart before he will be brought to yield to it. What, for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of ſabbaths, hearing, reading, with the reſt, in the point of juſtification, and to count them accurſed; and to be willing, in the very midſt of the ſenſe of his ſins, to throw himſelf wholly upon the righteouſneſs and obedience of another man, abhorring his own, counting it as deadly ſin, as the open breach of the law: I ſay, to do this in deed and in truth, is the biggeſt piece of the croſs; and therefore Paul calleth this very thing a *ſuffering*; where he ſaith, *And I have ſuffered the loſs of all things* (which principally was his righteouſneſs) *that I might win Chriſt, and be found in him, not having* (but rejecting) *my own righteouſneſs*. That is the firſt.

2. In the doctrine of mortification is alſo much of the croſs. It is nothing for a man to lay hands on his vile opinions, on his vile ſins, of his boſom ſins, of his beloved, pleaſant, darling ſins, that ſtick as cloſe to him as the fleſh ſtick to the bones? What to loſe all theſe brave things that my eyes behold, for that which I never ſaw with my eyes? What, to loſe my pride, my covetouſneſs, my vain company, ſports and pleaſures, and the reſt? I tell you this is no eaſy matter; if it were, what need all thoſe prayers, ſighs, watchings? What need we be ſo backward to it? Nay, do you not ſee, that ſome men, before they will ſet about this work, they will even venture the loſs of their ſouls, heaven, God, Chriſt, and all? What means elſe all thoſe delays and put-offs, ſaying, Stay a little longer, I am loth to leave my ſins while I am ſo young, and in health? Again, what is the reaſon elſe that others do it ſo by the halves, coldly and ſeldom, notwithſtanding, they are convinced over and over; nay, and alſo promiſe to amend, and yet all's in vain? I will aſſure you, to cut off right hands, and pluck out right eyes, is no pleaſure to the fleſh.

3. The doctrine of perſeverance is alſo croſs to the fleſh; which is not only to begin but to hold out, not only to bid fair, and to ſay, Would I had heaven, but ſo to know Chriſt, to put on Chriſt, and walk with Chriſt ſo as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to ſeek the Lord, to begin to ſhun ſin; O but it is a very great matter to continue with God's approbation! *My ſervant Caleb*, ſaith God, *is a man of another ſpirit, he hath followed me* (followed me always, he hath continually followed me) *fully, he ſhall poſſeſs the land*. Almoſt all the many thouſands of the children of Iſrael in their generation, fell ſhort of perſeverance when they walked from Egypt towards the land of Canaan. Indeed they went to work at firſt pretty willingly, but they were very ſhort-winded they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an eaſy matter for a man to run hard for a ſpurt, for a furlong, for a mile or two: O, but to hold out for a hundred, for a thouſand, for ten thouſand miles, that man that doth this, he muſt look to meet with croſs, pain, and weariſomeneſs to the fleſh, eſpecially if as he goeth he meeteth with briars and quag-mires, and other incumbrances, that make his journey ſo much the more painfuller.

Nay, do you not ſee with your eyes daily, that perſeverance is a very great part of the croſs? why elſe do men ſo ſoon grow weary? I could point out a many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four (ſome more, and ſome leſs) years, they have been beat out of wind, have taken up their lodging and reſt before they have got half-way to heaven, ſome in this, ſome in that ſin; and have ſecretly, nay, ſometimes openly ſaid, that the way is too ſtrait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And ſo likewiſe of the other three, (to wit), patience, ſelf-denial, communion, and communication with and to the poor ſaints: How hard are theſe things? It is an eaſy matter to deny another man, but it is not ſo eaſy a matter to deny one's ſelf; to deny myſelf out of love to God, to his goſpel, to his ſaints, of this advantage, and of that gain; nay, of that which otherwiſe I might lawfully do, were it not for offending them. That ſcripture is but ſeldom read, and ſeldomer put in practice, which ſaith, *I will eat no fleſh while the world ſtandeth, if it make my brother to offend;* again, *We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves*. But how forward, how haſty, how peeviſh, and ſelf-reſolved are the generality of profeſſors at this day! Alſo how little conſidering the poor, unleſs it be to ſay, Be thou warmed and filled! But to give is a ſeldom work; alſo eſpecially to give to any poor; I tell you all things are croſs to fleſh and blood; and that man that hath but a watchful eye over the fleſh, and alſo ſome conſiderable meaſure of ſtrength againſt it, he ſhall find his heart in theſe things like unto a ſtarting horſe, that is rid without a curbing bridle, ready to ſtart at every thing that is offenſive to him; yea, and ready to run away too, do what the rider can.

It is the croſs which keepeth thoſe that are kept from heaven. I am perſuaded, were it not for the croſs, where we have one profeſſor we ſhould have twenty; but this croſs, that is it which ſpoileth all.

Some men, as I ſaid before, when they come at the croſs they can go no farther, but back again to their ſins they muſt go. Others they ſtumble at it, and break their necks; others again, when they ſee the croſs is approaching, they turn aſide to the left hand, or to the right hand, and ſo think to get to heaven another way; but they will be deceived. *For all that will live godly in Chriſt Jeſus ſhall*, mark, *ſhall be ſure to ſuffer perſecution*. There are but few when they come at the croſs, cry, Welcome croſs, as ſome of the martyrs did to the ſtake they were burned at: Therefore, if you meet with the croſs in thy journey, in what manner ſoever it be, be not daunted, and ſay, Alas, what ſhall I do now! But rather take courage, knowing, that by the croſs is the way to the kingdom. Can a man believe in Chriſt and not be hated by the devil? Can he make a profeſſion of this Chriſt, and that ſweety and convincingly, and the children of Satan hold their tongue? Can darkneſs agree with light? or the devil endure that Chriſt Jeſus ſhould be honoured both by faith and a heavenly converſation, and let that ſoul alone at quiet? Did you never read, that *the dragon perſecuted the woman?* And that Chriſt ſaith, *In the world you ſhall have tribulations.*

### The ninth direction.

Beg of God that he would do theſe two things for thee: Firſt, Enlighten thine underſtanding: And, ſecondly, Inflame thy will. If theſe two be but effectually done, there is no fear but thou wilt go ſafe to heaven.

One of the great reaſons why men and women do ſo little regard the other world, it is, becauſe they ſee ſo little of it: And the reaſon why they ſee ſo little of it is, becauſe they have their underſtanding darkened: And therefore, ſaith Paul, *Do not you believers walk as do other Gentiles, even in the vanity of their minds, having their underſtandings darkened*, *being alienated from the life of God through the ignorance* (or fooliſhneſs) *that is in them, becauſe of the blindneſs of their heart.* Walk not as thoſe, run not with them: alas, poor ſouls, they have their underſtandings darkened, their hearts blinded, and that is the reaſon they have ſuch undervaluing thoughts of the Lord Jeſus Chriſt, and the ſalvation of their ſouls. For when men do come to ſee the things of another world, what a God, what a Chriſt, what a heaven, and what an eternal glory there is to be enjoyed; alſo when they ſee that it is poſſible for them to have a ſhare in it, I tell you it will make them run thorough thick and thin to enjoy it. Moſes, having a ſight of this, becauſe his underſtanding was enlightened, *He feared not the wrath of the king, but choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. He refuſed to be called the ſon of the king's daughter;* accounting it wonderful riches to be accounted worthy of ſo much as to ſuffer for Chriſt, with the poor deſpiſed ſaints; and that was becauſe he ſaw him who was inviſible, and had reſpect unto the recompence of reward. And this is that which the apoſtle uſually prayeth for in his epiſtles for the ſaints, namely, *That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the ſaints; and that they might be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, and know the love of Chriſt, which paſſeth knowledge.* Pray therefore that God would enlighten thy underſtanding; that will be a very great help unto thee. It will make thee endure many a hard brunt for Chriſt; as Paul ſaith, *After you were illuminated, ye endured a great fight of afflictions.——You took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.* If there be never ſuch a rare jewel lie juſt in a man's way, yet if he ſees it not, he will rather trample upon it than ſtoop for it, and it is becauſe he ſees it not. Why, ſo it is here, though heaven be worth never ſo much, and thou haſt never ſo much need of it, yet if thou ſee it not, that is, have not thy underſtanding opened or enlightened to ſee, thou wilt not regard at all: therefore cry to the Lord for enlightening grace, and ſay, *Lord, open my blind eyes; Lord, take the vail off my dark heart,* ſhew me the things of the other world, and let me ſee the ſweetneſs, glory, and excellency of them for Chriſt his ſake. This is the firſt.

### The tenth direction.

Cry to God that he would inflame thy will alſo with the things of the other world. For when a man's will is fully ſet to do ſuch or ſuch a thing, then it muſt be a very hard matter that ſhall hinder that man from bringing about his end. When Paul's will was ſet reſolvedly to go up to Jeruſalem, (though it was ſignified to him before, what he ſhould there ſuffer), he was not daunted at all; nay, ſaith he, *I am ready* (or willing) *not only to be bound, but alſo to die at Jeruſalem for the name of the Lord Jeſus.* His will was inflamed with love to Chriſt; and therefore all the perſuaſions that could be uſed wrought nothing at all.

Your ſelf-willed people no body knows what to do with them; we uſe to ſay, He will have his own will, do all what you can. Indeed to have ſuch a will for heaven, is an admirable advantage to a man that undertaketh a race thither; a man that is reſolved, and hath his will fixed, ſaith he, I will do my beſt to advantage myſelf; I will do my worſt to hinder my enemies; I will not give out as long as I can ſtand; I will have it or I will loſe my life; *though he ſlay me yet will I truſt in him. I will not let thee go except thou bleſs me.* I will, I will, I will, O this bleſſed inflamed will for heaven! What is like it? If a man be willing, then any argument ſhall be matter of encouragement; but if unwilling, then any argument ſhall give diſcouragement; this is ſeen both in ſaints and ſinners; in them that are the children of God, and alſo thoſe that are the children of the devil. As,

1. The ſaints of old, they being willing and reſolved for heaven, what could ſtop them? Could fire and faggot, ſword or halter, ſtinking dungeons, whips, bears, bulls, lions, cruel rackings, ſtoning, ſtarving, nakedneſs, *&c. and in all theſe things they were more than conquerors, through him that loved them;* who had alſo made them *willing in the day of his power.*

2. See again, on the other ſide, the children of the devil, becauſe they are not willing, how many ſhifts and ſtarting-holes they will have. I have married a wife, I have a farm, I ſhall offend my landlord, I ſhall offend my maſter, I ſhall loſe my trading, I ſhall loſe my pride, my pleaſures, I ſhall be mocked and ſcoffed, therefore I dare not come. I, ſaith another, will ſtay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done this and that, and the other buſineſs; but alas, the thing is, they are not willing; for, were they but ſoundly willing, theſe, and a thouſand ſuch as theſe, would hold them no faſter than the cords held Samſon, when he broke them like burnt flax, I tell you the will is all: that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and ſo likewiſe doth the devil; and therefore they both endeavour very much to ſtrengthen the will of their ſervants: God, he is for making of his a willing people to ſerve him; and the devil, he doth what he can to poſſeſs the will and affection of thoſe that are his with love to ſin; and therefore when Chriſt comes cloſe to the matter, indeed, ſaith he, *You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not.* The devil had poſſeſſed their wills, and ſo long he was ſure enough of them. O therefore cry hard to God to inflame thy will for heaven and Chriſt: thy will, I ſay, if that be rightly ſet for heaven, thou wilt not be beat off with diſcouragements; and this was the reaſon that when Jacob wreſtled with the angel, though he loſt a limb, as it were, and the hollow of his thigh was put out of joint as he wreſtled with him, yet, ſaith he, *I will not*, mark, *I will not let thee go except thou bleſs me.* Get thy will tipt with the heavenly grace, and reſolution againſt all diſcouragements, and then thou goeſt full ſpeed for heaven; but if thou faulter in thy will, and be not found there, thou wilt run hobling and halting all the way thou runneſt, and alſo to be ſure thou wilt fall ſhort at laſt. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be ſure thou keep in memory what I have ſaid unto thee, leſt thou loſe thy way. But becauſe I would have thee think of them, take all in ſhort in this little bit of paper.

1. Get into the way. 2. Then ſtudy on it. 3. Then ſtrip, and lay aſide every thing that would hinder. 4. Beware of by-paths. 5. Do not gaze and ſtare too much about thee, but be ſure to ponder the path of thy feet. 6. Do not ſtop for any that call after thee, whether it be the world, the fleſh, or the devil; for all theſe will hinder thy journey, if poſſible. 7. Be not daunted with any diſcouragements thou meeteſt with as thou goeſt. 8. Take heed of ſtumbling at the croſs. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a proſperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of ſpurs to prick on thy lumpiſh heart in this rich journey.

### The firſt motive.

Conſider there is no way but this, thou muſt either win or loſe. If thou winneſt, then heaven, God, Chriſt, glory, eaſe, peace, life, yea, life eternal, is thine; thou ſhalt be made equal to the angels in heaven; thou ſhalt ſorrow no more, ſigh no more, feel no more pain; thou ſhalt be out of the reach of ſin, hell, death, the devil, the grave, and whatever elſe may endeavour thy hurt. But contrariwiſe, and if thou loſe, then thy loſs is heaven, glory, God, Chriſt, eaſe, peace, and whatever elſe which tendeth to make eternity comfortable to the ſaints; beſides, thou procureſt eternal death, ſorrow, pain, blackneſs, and darkneſs, fellowſhip with devils, together with the everlaſting damnation of thy own ſoul.

### The ſecond motive.

Conſider that this devil, this hell, death and damnation, followeth after thee as hard as they can drive, and have their commiſſion ſo to do by the law, againſt which thou haſt ſinned; and therefore for the Lord's ſake make haſte.

### The third motive.

If they ſeize upon thee before thou get to the city of Refuge, they will put an everlaſting ſtop to thy journey. This alſo cries, Run for it.

### The fourth motive.

Know alſo, that now heaven-gates, the heart of Chriſt, with his arms, are wide open to receive thee. O methinks that this conſideration, that the devil followeth after to deſtroy, and that Chriſt ſtandeth open-armed to receive, ſhould make thee reach out and fly with all haſte and ſpeed! And therefore,

### The fifth motive.

Keep thine eye upon the prize; be ſure that thy eyes be continually upon the profit thou art like to get. The reaſon why men are ſo apt to faint in their race for heaven, it lieth chiefly in either of theſe two things:

1. They do not ſeriouſly conſider the worth of the prize; or elſe if they do, they are afraid it is too good for them: but moſt loſe heaven for want of conſidering the prize and the worth of it. And therefore, that thou mayſt not do the like, keep thine eye much upon the excellency, the ſweetneſs, the beauty, the comfort, the peace, that is to be had there by thoſe that win the prize. This was that which made the apoſtle run through any thing; good report, evil report, perſecution, affliction, hunger, nakedneſs, peril by ſea, and peril by land, bonds and impriſonments. Alſo it made others endure to be ſtoned, ſawn aſunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beaſts, burned at the ſtake, whipped at poſts, and a thouſand other fearful torments, *while they looked not at the things that are ſeen*, (as the things of this world), *but at the things that are not ſeen; for the things which are ſeen are temporal; but the things which are not ſeen are eternal.* O this word *eternal*, that was it that made them, that when they might have had deliverance, they would not accept of it; for they knew in the world to come they ſhould have a better reſurrection.

2. And do not let the thoughts of the rareneſs of the place make thee ſay in thy heart, This is too good for me; for I tell thee, heaven is prepared for whoſoever will accept of it, and they ſhall be entertained with hearty good welcome. Conſider therefore, that as bad as thou have got thither; thither went ſcrubbed beggarly Lazarus, &c. Nay, it is prepared for the poor: *Hearken, my beloved brethren,* ſaith James, take notice of it, *hath not God choſen the poor of this world rich in faith, and heirs of the kingdom?* Thereſore take heart and run, man. And,

### The ſixth motive.

Think much of them that are gone before. Firſt, How really they go into the kingdom. Secondly, How ſafe they are in the arms of Jeſus; would they be here again for a thouſand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What would they judge of thee if they knew thy heart began to fail thee in thy journey, or thy ſins began to allure thee, and to perſuade thee to ſtop thy race? would they not call thee a thouſand fools? and ſay, O, that he did but ſee what we ſee, feel what we feel, and taſte of the dainties that we taſte of! O, if he were one quarter of an hour to behold, to ſee, to feel, to taſte and enjoy, but the thouſandth part of what we enjoy, What would he do? What would he ſuffer? What would he leave undone? Would he favour ſin? Would he love this world below? Would he be afraid of friends, or ſhrink at the moſt fearfull threatnings that the greateſt tyrants could invent to give him? Nay, thoſe who have had but a ſight of theſe things by faith, when they have been as far off from them as heaven from earth, yet they have been able to ſay with a comfortable and merry heart, as the bird that ſings in the ſpring, That this and more ſhall not ſtop them from running to heaven. Sometimes, when my baſe heart hath been inclining to this world, and to loiter in my journey towards heaven, the very conſideration of the glorious ſaints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would beſool me if they did but know that my heart was drawing back, hath cauſed me to ruſh forward, to diſdain theſe poor, low, empty, beggarly things, and to ſay to my ſoul, Come, ſoul, let us not be weary; let us ſee what this heaven is; let us even venture all for it, and try if that will quit the coſt. Surely Abraham, David, Paul, and the reſt of the ſaints of God, were as wiſe as any are now, and yet they loſt all for this glorious kingdom. O! therefore, throw away ſtinking luſts, follow after righteouſneſs, love the Lord Jeſus, devote thyſelf unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what ſayſt thou to this? Art thou reſolved to follow me? Nay, reſolve if thou canſt to get before me. So run, that ye may obtain.

### The ſeventh motive.

To encourage thee a little farther, ſet to the work, and when thou haſt run thyſelf down weary, then the Lord Jeſus will take thee up, and carry thee: Is not this enough to make any poor ſoul begin his race? Thou (perhaps) crieſt, O but I am feeble, I am lame, *&c.* well, but Chriſt hath a boſom; conſider, therefore, when thou haſt run thyſelf down weary, he will put thee in his boſom: *He ſhall gather the lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young, This is the way that fathers take to encourage their children, ſaying;* Run, ſweet babe, while thou art weary, and then I will take thee up and carry thee. *He will gather his lambs with his arms, and carry them in his boſom.* When they are weary they ſhall ride.

### The eighth motive.

Or elſe he will convey new ſtrength from heaven into thy ſoul, which will be as well. *The youths ſhall faint and be weary, and the young men ſhall utterly fail; but they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings like eagles, they ſhall run and not be weary, they ſhall walk and not be faint,* What ſhall I ſay beſides what hath already been ſaid? Thou ſhalt have good and eaſy lodging, good and wholeſome diet, the boſom of Chriſt to lie in, the joys of heaven to feed on. Shall I ſpeak of the ſatiety and of the duration of all theſe? Verily to deſcribe them to the height it is a work too hard for me to do.

### The ninth motive.

Again methinks the very induſtry of the devil, and the induſtry of his ſervants, *&c.* ſhould make you that have a deſire to heaven and happineſs to run apace. Why, the devil, he will loſe no time, ſpare no pains, alſo neither will his ſervants, both to ſeek the deſtruction of themſelves and others: and ſhall not we be as induſtrious for our own ſalvation? Shall the world venture the damnation of their ſouls for a poor corruptible crown; and ſhall not we venture the loſs of a few trifles for an eternal crown? Shall they venture the loſs of eternal friends, as God to love, Chriſt to redeem, the Holy Spirit to comfort, heaven for habitation, ſaints and angels for company, and all this to get and hold communion with ſin, and this world, and a few baſe, drunken, ſwearing, lying, covetous wretches, like themſelves? And ſhall not we labour as hard, run as faſt, ſeek as diligently, nay, a hundred times more diligently, for the company of theſe glorious eternal friends, though with the loſs of ſuch as theſe, nay, with the loſs of ten thouſand times better than theſe poor, low, baſe, contemptible things? Shall it be ſaid at the laſt day, That wicked men made more haſte to hell, than you did make to heaven? That they ſpent more hours, days, and that early and late, for hell, than you ſpent for that which is ten thouſand and thouſand of thouſand times better? O let it not be ſo, but run with all might and main.

Thus you ſee I have here ſpoken ſomething, though but little. Now I ſhall come to make ſome uſe and application of what hath been ſaid, and ſo conclude.

The

### The firſt uſe.

You ſee here, that he that will go to heaven, he muſt run for it; yea, and not only run, but ſo run, that is, (as I have ſaid), to run earneſtly, to run continually, to ſtrip off every thing that would hinder in his race with the reſt. Well then, do you ſo run.

1. And now let us examine a little. Art thou got into the right way? Art thou in Chriſt's righteouſneſs? Do not ſay yes in thy heart, when in truth there is no ſuch matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to loſe his way, and not only ſo, but if he run for heaven, as thou ſayſt thou doſt, even to loſe that too. O this is the miſery of moſt men, to perſuade themſelves that they run right, when they never had one foot in the way! The Lord give thee underſtanding here, or elſe thou art undone for ever. Prithee, ſoul, ſearch when was it thou turned out of thy ſins and righteouſneſs into the righteouſneſs of Jeſus Chriſt. I ſay, doſt thou ſee thyſelf in him? and is he more precious to thee than the whole world? Is thy mind always muſing on him? and alſo to be walking with him? doſt thou count his company more precious than the whole world? doſt thou count all things but poor, lifeleſs, empty, vain things, without communion with him? Doth his company ſweeten all things? and his abſence imbitter all things? Soul, I beſeech thee be ſerious, and lay it to heart, and do not take things of ſuch weighty concernment as the ſalvation or damnation of thy ſoul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleaſures, profits, luſts, vanities? What! doſt thou think to run faſt enough with the world, thy ſins and luſts, in thy heart? I tell thee, ſoul, they that have laid all aſide, every weight, every ſin, and are got into the nimbleſt poſture, they find work enough to run; ſo to run as to hold out.

To run through all that oppoſition, all the joſtles, all theſe rubs, over all the ſtumbling-blocks, over all the ſnares from all the intanglements, that the devil, ſin, the world, and their own hearts, lay before them; I tell thee, if thou art going heavenward, thou wilt find it no ſmall or eaſy matter. Art thou therefore diſcharged and unladen of theſe things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the *many that will ſeek to enter in, and ſhall not be able.*

### The ſecond uſe.

If ſo, then in the next place, what will become of them that are grown weary before they are got half way thither? Why, man, it is he that holdeth out to the end that muſt be ſaved; it is he that overcometh that ſhall inherit all things; it is not every one that begins. Agrippa gave a fair ſtep for a ſudden, he ſteps almoſt into the boſom of Chriſt in leſs than half an hour. Thou (ſaith he to Paul) haſt *almoſt perſuaded me to be a Chriſtian.* Ah! but it was but almoſt; and ſo he had as good have been never a whit; he ſtept fair indeed, but yet he ſtopt ſhort; he was hot while he was at it, but he was quickly out of wind. O this but almoſt! I tell you, this but almoſt, it loſt his ſoul. Methinks I have ſeen ſometimes how theſe poor wretches that get but almoſt to heaven, how fearfully their almoſt, and their but almoſt, will torment them in hell; when they ſhall cry out in bitterneſs of their ſouls, ſaying, *almoſt a Chriſtian.* I was almoſt got into the kingdom, almoſt out of the hands of the devil, almoſt out of my ſins, almoſt from under the curſe of God; almoſt, and that was all, almoſt, but not all together. O that I ſhould be almoſt at heaven, and ſhould not go quite through! Friend, it is a ſad thing to ſit down before we are in heaven, and to grow weary before we come to the place of reſt; and if it ſhould be thy caſe, I am ſure thou doſt not ſo run as to obtain. But again,

### The third uſe.

In the next place, What then will become of them that ſome time ſince were running poſt-haſte to heaven, (inſomuch that they ſeemed to outſtrip many), but now are running as faſt back again? Do you think thoſe will ever come thither? What, to run back again, back again to ſin, to the world, to the devil, back again to the luſt of the fleſh? Oh! *It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn* (to turn back again) *from the holy commandment.* Thoſe men ſhall not only be damned for ſin, but for profeſſing to all the world that ſin is better than Chriſt; For the man that runs back again, he doth as good as ſay, I have tried Chriſt, and I have tried ſin, and I do not find ſo much profit in Chriſt as in ſin. I ſay, this man declareth this, even by his running back again. O ſad! What a doom they will have, who were almoſt at heaven-gates, and then run back again. *If any draweth back,* ſaith Chriſt, *my ſoul ſhall have no pleaſure in him.* Again, *No man having put his hand to the plough,* that is ſet forward (in the ways of God) *and looking back,* (turning back again), *is fit for the kingdom of heaven.* And if not fit for the kingdom of heaven, then for certain he muſt needs be fit for the fire of hell: And therefore, (ſaith the apoſtle), thoſe that *bring forth* theſe apoſtatiſing fruits, as *briars and thorns, are rejected, being nigh unto curſing, whoſe end is to be burned.* O there is never another Chriſt to ſave them by bleeding and dying for them! And if they *ſhall not eſcape that neglect* (then how ſhall they eſcape, that reject and turn their back upon) *ſo great a ſalvation? And if the righteous,* that is, they that run for it, will find work enough to get to heaven, *then where will the ungodly* backſliding *ſinner appear?* Or if Judas the traitor, or Francis Spiria the backſlider, were but now alive in the world to whiſper theſe men in the ear a little, and tell them what it hath coſt their ſouls for backſliding, ſurely it would ſtick by them and make them afraid of running back again, ſo long as they had one day to live in this world.

### The fourth uſe.

So again, fourthly, how like to theſe mens ſufferings will thoſe be, that have all this while ſat ſtill, and have not ſo much as ſet one foot forward to the kingdom of heaven. Surely he that backſlideth, and he that ſitteth ſtill in ſin, they are both of one mind; the one he will not ſtir, becauſe he loveth his ſins, and the things of this world; the other he runs back again, becauſe he loveth his ſins, and the things of this world: is it not one and the ſame thing? They are all one here, and ſhall not one and the ſame hell hold them hereafter? He is an ungodly one that never looked after Chriſt and he is an ungodly one that did once look after him, and then ran quite back again; and therefore that word muſt certainly drop out of the mouth of Chriſt againſt them both, *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.*

### The fifth uſe.

Again, here you may ſee, in the next place, that is, They that will have heaven, muſt run for it; then this calls aloud to thoſe who began but a while ſince, to run, I ſay, for them, to mend their pace if they intend to win; you know that they which come hindmoſt, had need run faſteſt. Friend, I tell thee, there be thoſe that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, ſometimes they will ſay, they doubt they ſhall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hour's time, but part ſpeedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and ſo run that thou mayſt obtain.

### The ſixth uſe.

Again, ſixthly, You that are old profeſſors, take you heed that the young ſtriplings of Jeſus, that began to ſtrip but the other day, do not out-run you, ſo as to have that ſcripture fulfilled on you, *The firſt ſhall be laſt, and the laſt firſt:* which will be a ſhame to you, and a credit for them. What, for a young ſoldier to be more courageous than he that hath been uſed to wars! To you that are hindermoſt, I ſay, ſtrive to out-run them that are before you; and you that are foremoſt, I ſay, hold your ground, and keep before them in faith and love, if poſſible; for indeed that is the right running, for one to ſtrive to out-run another; even for the hindermoſt to endeavour to overtake the foremoſt, and he that is before ſhould be ſure to lay out himſelf to keep his ground, even to the very utmoſt. But then,

### The ſeventh uſe.

Again, How baſely do they behave themſelves, how unlike are they to win, that think it enough to keep company with the hindmoſt? There are ſome men that profeſs themſelves ſuch as run for heaven as well as any; yet if there be but any lazy, ſlothful, cold, half-hearted profeſſors in the country, they will be ſure to take example by them; they think if they can but keep pace with them they ſhall do fair; but theſe do not conſider that the hindmoſt loſe the prize. You may know it if you will, that it coſt the fooliſh virgins dear for their coming too late. *They that were ready went in with him, and the door was ſhut. Afterward*, (mark) *Afterward came the other* (the fooliſh) *virgins, ſaying, Lord, open to us: But he anſwered and ſaid, depart, I know you not.* Depart, lazy profeſſors, ſlothful profeſſors. O! methinks the word of God is ſo plain for the overthrow of your lazy profeſſors, that it is to be wondered men do take no more notice of it. How was Lot's wife ſerved for running lazily, and for giving but one look behind her, after the things ſhe left in Sodom? How was Eſau ſerved for ſtaying too long before he came for the bleſſing? And how were they ſerved that are mentioned in the 13th of Luke, *for ſtaying till the door was ſhut?* Alſo the fooliſh virgins; a heavy after-groan will they give that have thus ſtaid too long. It turned Lot's wife into a pillar of ſalt; it made Eſau weep with an exceeding loud and bitter cry; it made Judas hang himſelf: yea, and it will make thee curſe the day in which thou waſt born, if thou miſs of the kingdom, as thou wilt certainly do, if this be thy courſe. But,

### The eight uſe.

Again, How, and if thou by thy lazy running ſhould not only deſtroy thyſelf, but alſo thereby be the cauſe of the damnation of ſome others, for thou being a profeſſor thou muſt think that others will take notice of thee; and becauſe thou art but a poor, cold, lazy runner, and one that ſeeks to drive the world and pleaſure along with thee: why, thereby others will think of doing ſo too. Nay, ſay they, why may not we as well as he? He is a profeſſor, and yet he ſeeks for pleaſures, riches, profits; he loveth vain company and he is ſo and ſo, and profeſſeth that he is going for heaven; yea, and he ſaith alſo he doth not fear but he ſhall have entertainment; let us therefore keep pace with him, we ſhall fare no worſe than he. O how fearful a thing will it be, if that thou ſhalt be inſtrumental to the ruin of others by thy halting in the way of righteouſneſs! Look to it, thou wilt have ſtrength little enough to appear before God, to give an account of the loſs of thy own ſoul; thou needeſt not have to give an account for others; why, thou didſt ſtop them from entring in. How wilt thou anſwer that ſaying, You would not enter in yourſelves, and them that would you hinder; for that ſaying will be emenently fulfilled on them that through their own idleneſs do keep themſelves out of heaven, and by giving of others the ſame exampls, hinder them alſo.

### The ninth uſe.

Therefore, now to ſpeak a word to both of you, and ſo I ſhall conclude.

1. I beſeech you, in the name of our Lord Jeſus Chriſt, that none of you do run ſo lazily in the way to heaven as to hinder either yourſelves or others. I know that even he which runs laizeſt, if he ſhould ſee a man running for a temporal life, if he ſhould ſo much neglect his own well-being in this world, as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-ſide, or to ſtep now and then aſide out of the way for to gather up a ſtraw or two, or any rotten ſtick; I ſay, if he ſhould do this when he is a-running for his life, thou wouldeſt condemn him; and doſt thou not condemn thyſelf that doſt the very ſame in effect, nay worſe, that loitereſt in thy race, notwithſtanding thy ſoul, heaven, glory, and all is at ſtake. Have a care, have a care, poor wretched ſinner, have a care.

2. If yet there ſhall be any that, notwithſtanding this advice, will ſtill be flagging and loitering in the way to the kingdom of glory, be thou ſo wiſe as not to take example by them. Learn of no man farther than he followeth Chriſt. But look unto Jeſus, who is not only the author and finiſher of faith, but who did, for the joy that was ſet before him, endure the croſs, deſpiſe the ſhame, and is now ſet down at the right hand of God; I ſay, look to no man to learn of him no farther than he followeth Chriſt. *Be ye followers of me*, ſaith Paul, *even as I am of Chriſt.* Though he was an eminent man, yet his exhortation was, that none ſhould follow him any farther than he followed Chriſt.

### Provocation.

Now that you may be provoked to run with the foremoſt, take notice of this. When Lot and his wife were running from curſed Sodom to the mountains, to ſave their lives, it is ſaid, that his wife looked back from behind him, and ſhe became a pillar of ſalt; and yet you ſee that neither her practice, nor the judgment of God that fell upon her for the ſame would cauſe Lot to look behind him. I have ſometimes wondered at Lot in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not ſo much as look behind him to ſee her. We do not read that he did ſo much as once look where ſhe was, or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before him, and the fire and brimſtone behind him; his life lay at ſtake, and he had loſt it if he had but looked behind him. Do thou ſo run: and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did over take her; and remember that God made her an example for all lazy runners, to the end of the world; and take heed thou fall not after the ſame example. But,

If this will not provoke thee, conſider thus, 1. Thy ſoul is thy own ſoul, that is either to be ſaved or loſt; thou ſhalt not loſe my ſoul by thy lazineſs. It is thy own ſoul, thy own eaſe, thy own peace, thy own advantage or diſadvantage. If it were my own that thou art deſired to be good unto, methinks reaſon ſhould move thee ſomewhat to pity it. But alas, it is thy own, thy own ſoul. *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* God's people wiſh well to the ſouls of others, and wilt not thou wiſh well to thy own? And if this will not provoke thee, then think

Again, 2. If thou loſe thy ſoul, it is thou alſo that muſt bear the blame. It made Cain ſtark mad to conſider that he had not looked to his brother Abel's ſoul. How much more will it perplex thee to think, that thou hadſt not a care of thy own? And if this will not provoke thee to beſtir thyſelf, think again,

3. That if thou wilt not run, the people of God are reſolved to deal with thee even as Lot dealt with his wife, that is, leave thee behind them. It may be thou haſt a father, mother, brother, &c. going poſt-haſte to heaven, wouldſt thou be willing to be left behind them? Surely no.

Again, 4. Will it not be a diſhonour to thee to ſee the very boys and girls in the country to have more wit than thyſelf? It may be the ſervants of ſome men, as the horſekeeper, plowman, ſcullion, &c. are more looking after heaven than their maſters. I am apt to think ſometimes, that more ſervants than maſters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a ſhame for them that are ſuch? I am perſuaded you ſcorn, that your ſervants ſhould ſay that they are wiſer than you in the things of the world; and yet I am bold to ſay, that many of them are wiſer than you in the things of the world to come, which are of greater concerment.

### Expoſtulation.

Well then, ſinner, what ſayſt thou? Where is thy heart? Wilt thou run? Art thou reſolved to ſtrip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with fleſh and blood; look up to heaven, and ſee how thou likeſt it; alſo to hell, (of which thou mayſt underſtand ſomething in my book, called, *A few ſighs from hell; or, The groans of a damned ſoul,* which I wiſh thee to read ſeriouſly over), and accordingly devote thyſelf. If thou doſt not know the way, inquire at the word of God; if thou wanteſt company, cry for God's Spirit; if thou wanteſt encouragement, entertain the promiſes. But be ſure thou begin betimes; get into the way, run apace, and hold out to the end; and the Lord give thee a proſperous journey.

FAREWELL.

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# SOLOMON's TEMPLE SPIRITUALIZED:

## OR,

## GOSPEL-LIGHT fetched out of the Temple at JERUSALEM, to let us more eaſily into the glory of NEW TESTAMENT Truths.

*Thou ſon of man, ſhew the houſe to the houſe of Iſrael,—ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof,* Ezek. 43. 10, 11.

## To the CHRISTIAN READER.

COURTEOUS CHRISTIAN READER,

I Have, as thou by this little book mayeſt ſee, adventured, at this time, to do my endeavour to ſhew thee ſomething of the goſpel-glory of Solomon's temple: That is, of what it, with its utenſils, was a type of; and, as ſuch, how inſtructing it was to our fathers, and alſo is to us their children. The which, that I might do the more diſtinctly, I have handled particulars one by one, to the number of threeſcore and ten; namely, all of them I could call to mind; becauſe, as I believe, there was not one of them but had its ſignification, and ſo ſomething profitable for us to know.

For, though we are not now to worſhip God in theſe methods, or by ſuch ordinances as once the old church did: yet to know their methods, and to underſtand the nature and ſignification of their ordinances, when compared with the goſpel, may, even now, when themſelves, as to what they once injoined on others, are dead, miniſter light to us. And hence the New-Teſtament miniſters, as the apoſtles, made much uſe of Old-Teſtament language, and ceremonial inſtitutions, as to their ſignification, to help the faith of the godly in their preaching of the goſpel of Chriſt.

I may ſay that God did in a manner tie up the church of the Jews to types, figures, and ſimilitudes; I mean, to be butted and bounded by them in all external parts of worſhip. Yea, not only the Levitical law and temple, but, as it ſeems to me, the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial, or a figure. Their land was a type of heaven, their paſſage over Jordan into it, a ſimilitude of our going to heaven by death. The fruit of their land was ſaid to be uncircumciſed, as being at their firſt entrance thither unclean; in which their land was alſo a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itſelf was ſaid to keep ſabbath, and ſo to reſt a holy reſt, even then when ſhe lay deſolate, and not poſſeſſed of thoſe to whom ſhe was given for them to dwell in.

Yea, many of the features of the then church of God were ſet forth, as in figures and ſhadows, ſo by places and things, in that land.

1. In general, ſhe is ſaid to be beautiful as Tirzah, Song. 6. 4. and to be comely as Jeruſalem.

2. In particular, her neck is compared to the tower of David, builded for an armory, Song 4. 4.; her eyes to the fiſh-pools of Heſhbon, by the gate of Bethrabbim, chap. 7. 4.; her noſe is compared to the tower of Lebanon, which looketh towards Damaſcus, chap. 4. 1.; yea, the hair of her head is compared to a flock of goats, which come up from mount Gilead; and the ſmell of her garments to the ſmell of Lebanon, ver. 11.

Nor was this land altogether void of ſhadows, even of her Lord and Saviour. Hence he ſays of himſelf, *I am the roſe of Sharon, and the lilly of the valleys.* Song. 2. 1, Alſo ſhe, his beloved, ſaith of him, *His countenance* chap. 5. 15. *is as Lebanon, excellent as the cedars.* What ſhall I ſay? The two cities, Sion and Jeruſalem, were ſuch as ſometimes ſet forth the two churches, Gal. 4. the true and the falſe, and their ſeed Iſaac and Iſhmael.

I might alſo here ſhew you, that even the gifts and graces of the true church were ſet forth by the ſpices, nuts, grapes, and pomegranates, that the land of Canaan brought forth; yea, that hell itſelf was ſet forth by the valley of the ſons of Hinnom and Tophet, places in this country. Indeed the whole, in a manner, was a typical and a figurative thing.

But I have, in the enſuing diſcourſe, confined myſelf to the temple, that immediate place of God's worſhip; of whoſe utenſils in particular, as I have ſaid, I have ſpoken, (though to each with what brevity I could), for that none of them are without a ſpiritual, and ſo a profitable ſignification to us.

And here we may behold much of the richneſs of the wiſdom and grace of God; namely, that he, even in the very place of worſhip of old, ſhould ordain viſible forms and repreſentations for the worſhippers to learn to worſhip him by; yea, the temple itſelf was, as to this, to them a good inſtruction.

But in my thus ſaying, I give no encouragement to any now, to fetch out of their own fancies figures of ſimilitudes to worſhip God by. What God provided to be an help to the weakneſs of his people of old was one thing, and what they invented without his commandment was another. For though they had his bleſſing when they worſhipped him with ſuch types, ſhadows, and figures, which he had injoined them for that purpoſe, yet he ſorely puniſhed and plagued them when they would add to theſe inventions of their own. Yea, he, in the very act of inſtituting their way of worſhipping him, forbad their giving, (in any thing), way to their own humours or fancies, and bound them ſtrictly to the orders of heaven.

*Look,* ſaid God to Moſes, their firſt great legiſlator, *that thou make all things according to the pattern ſhewed thee in the mount.* Exo. 25. 40. Heb. 8. 5.

Nor doth our apoſtle but take the ſame meaſures, when he ſaith, *If any man thinketh himſelf a prophet, or ſpiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.* 1 Cor. 14. 37.

When Solomon alſo was to build this temple for the worſhip of God, though he was wiſer than all men, yet God neither truſted to his wiſdom nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing, by the inſpiration of God. Nor would God give this platform of the temple, and of its utenſils, immediately to this wiſe man, leſt perhaps by others his wiſdom ſhould be idolized, or that ſome ſhould object, that the whole faſhion thereof proceeded of his fancy, only he made pretenſions of divine revelation, as a cover for his doings.

Therefore, I ſay, not to him, but to his father David, was the whole pattern of it given from heaven, and ſo by David to Solomon his ſon, in writing.
1 Chron. 28. 11, 12, 13. *Then David*, ſays the text, *gave to Solomon his ſon, the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat. And the pattern of all that he had by the Spirit, of the courts of the houſe of the Lord, and of all the chambers round about, and of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things, alſo for the courſes of the prieſts and Levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.*

Yea, moreover he had from heaven, or by divine revelation, what the candleſticks muſt be made of, and alſo how much was to go to each; the ſame order and commandment he alſo gave for the making of the tables, fleſh-hooks, cups, baſons, altar of incenſe, with the pattern for the chariot of the cherubims, &c. ver. 14.—19. *All this*, ſaid David, *the Lord made me underſtand by writing by his hand upon me, even all the work of this pattern*, ver. 20. So I ſay, he gave David the pattern of the temple, ſo David gave Solomon the pattern of the temple; and according to that pattern did Solomon build the temple, and no otherwiſe.

True, all theſe were but figures, patterns, and ſhadows of things in the heavens, and not the very image of the things: but, as was ſaid before, if God was ſo circumſpect and exact in theſe, as not to leave any thing to the dictates of the godly and wiſeſt of men, what! can we ſuppoſe he will now admit of the wiſdom and contrivance of men in thoſe things that are, in compariſon to them, the heavenly things themſelves?

It is alſo to be concluded, That ſince thoſe ſhadows of things in the heavens are already committed by God to ſacred ſtory; and ſince that ſacred ſtory is ſaid to be able to make the man of God perfect in all things, 2 Tim. 3. 15. 16, 17. it is duty to us to leave off to lean to common underſtandings, and to inquire and ſearch out by that very holy writ, and nought elſe, by what and how we ſhould worſhip God. David was for inquiring in his temple, Pſal. 27. 4.

And altho' the old church-way of worſhip, is laid aſide as to us in New-Teſtament times, yet ſince thoſe very ordinances were figures of things and methods of worſhip, now we may, yea, we ought to ſearch out the ſpiritual meaning of them, becauſe they ſerve to confirm and illuſtrate matters to our underſtandings. Yea, they ſhew us the more exactly how the New and Old Teſtament, as to the ſpiritualneſs of the worſhip, was as one and the ſame; only the old was clouded with ſhadows, but ours is with more open face.

Features to the life, as we ſay, ſet out by a picture, does excellently ſhew the ſkill of the artiſt. The Old Teſtament had the ſhadow, nor have we but the very image; both then are but emblems of what is yet behind. We may find our goſpel clouded in their ceremonies, and our ſpiritual worſhip ſet out ſomewhat by their carnal ordinances.

Now becauſe, as I ſaid, there lies, as wrapt up in a mantle, much of the glory of our goſpel-matters in this temple which Solomon built; therefore I have made, as well as I could, by comparing ſpiritual things with ſpiritual, this book upon this ſubject.

I dare not preſume to ſay, That I know I have hit right in every thing; but this I can ſay, I have endeavoured ſo to do. True, I have not for theſe things fiſhed in other mens waters; my Bible and Concordance are my only library in my writings. Wherefore, courteous reader, if thou findeſt any thing, either in word or matter, that thou ſhalt judge doth vary from God's truth, let it be counted no man's elſe but mine. Pray God alſo to pardon my fault: Do thou alſo lovingly paſs it by, and receive what thou findeſt will do thee good.

Thy ſervant in the goſpel,
JOHN BUNYAN.

# The Glory of the TEMPLE; or, SOLOMON's Temple, and the materials thereof, ſpiritualized.

## I. *Where the Temple was built.*

THE temple was built at Jeruſalem, on Mount Moriah, in the threſhing-floor of Arnon the Jebuſite; whereabout Abraham offered up Iſaac; there where David met the angel of the Lord, when he came with his drawn ſword in his hand, to cut off the people at Jeruſalem, for the ſin which David committed in his diſorderly numbering the people, Gen. 22. 3, 4, 5.; 1 Chron. 21. 15. chap. 22. 1.; 2 Chron. 3. 1.

There Abraham received his ſon Iſaac from the dead; there the Lord was intreated by David to take away the plague, and to return to Iſrael again in
1 Chro. 21. 28. chap. 22. 1. and 3. 1. mercy; from whence alſo David gathered, that there God's temple muſt be built. *This* (ſaith he) *is the houſe of the Lord God, and this is the altar of the burnt-offering for Iſrael.*

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's houſe, the rock againſt which the gates of hell cannot prevail.

## II. *Who built the Temple.*

THE Temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For ſo God had before told David, namely, that ſuch a one the builder of the temple ſhould be. *Behold*, ſaith he, *a ſon ſhall be born unto thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about; for his name ſhall be called Solomon, and I will give peace and quietneſs to Iſrael in his days. He ſhall build an houſe for my name, and he ſhall be my ſon, I will be his father.*

As, therefore, Mount Moriah was a type of Chriſt, as the foundation, ſo Solomon was a type of him, as the builder of his church. The mount was ſignal, for that thereon the Lord God, before Abraham and David, did diſplay his mercy. And as Solomon built this temple, ſo Chriſt doth build his houſe; *yea, he ſhall build the everlaſting temple, and he ſhall bear the glory.*

And in that Solomon was called peaceable, it was to ſhew with what peaceable doctrine and ways Chriſt's houſe and church ſhould be built, Iſ. 9. 6.; Micah 7. 2, 3, 4.

## III. *How the Temple was built.*

THE temple was built, not merely by the dictates of Solomon, though he was wiſer than Ethan, and Heman, and Calcol, and Darda, and all men, 1 Kings 4. 31.; but it was built by rules preſcribed by, or in a written word, and as ſo delivered to him by his father David.

For when David gave to Solomon his ſon a charge to build the temple of God, with that charge he gave him alſo the pattern of all in writing; even a pattern of the porch, houſe, chambers, treaſuries, parlours, &c. and of the place for the mercy-ſeat; which pattern David had of God: nor would God truſt his memory with it. *The Lord made me*, ſaid he, *underſtand in writing, by his hand upon me, even all the work of this pattern.* Thus therefore David gave to Solomon his ſon the pattern of all; and thus Solomon his ſon built the houſe of God. See 1 Chron. 28. 9,—20.

And anſwerable to this, Chriſt Jeſus, the builder of his own houſe, whoſe houſe are we, doth build his holy habitation for him to dwell in; even according to the commandment of God the Father: For, ſaith he, *I have not ſpoken of myſelf, but the Father which ſent me. He gave me a commandment what I ſhould ſpeak.* And hence it is ſaid, God gave him the revelation; and again, that he took the book out of the hand of him that ſat on the throne, and ſo acted, as to the building up of his church; John 12. 40, 41.; Rev. 1. 1. chap. 5. 5.

### IV. *Of what the Temple was built.*

THE materials with which the temple was built, were ſuch as were in their own nature common to that which was left behind: things that naturally were not fit, without art, to be laid in ſo holy a houſe. And this ſhews that thoſe of whom Chriſt Jeſus deſigns to build his church, are by nature no better than others: But as the trees and ſtones of which the temple was built, were firſt hewed and ſquared before they were fit to be laid in that houſe; ſo ſinners, of which the church is to be built, muſt firſt be fitted by the word and doctrine, and then fitly laid in their place in the church.

For though, as to nature, there is no difference betwixt thoſe made uſe of to build God's houſe with, yet by grace they differ from others; even as thoſe trees and ſtones that are hewed and ſquared for building, by art, are made to differ from thoſe which abide in the wood or pit.

The Lord Jeſus, therefore, while he ſeeketh materials wherewith to build his houſe, he findeth them the clay of the ſame lump that he rejecteth and leaves behind. *Are we better than they? No, in no wiſe.* Nay, I think, if any be beſt, it is they which are left behind; *He came not to call the righteous, but ſinners to repentance.* And indeed in this he doth ſhew both the greatneſs of his grace and workmanſhip; his grace in taking ſuch; and his workmanſhip, in that he makes them meet for his holy habitation.

This the current of ſcripture maketh manifeſt: wherefore it is needleſs new to cite particulars: only we muſt remember, that none are laid in this building as they come out of the wood or pit, but as they firſt paſs under the hand and rule of this great builder of the temple of God.

### V. *Who was to fell thoſe trees, and to dig thoſe ſtones, with which Solomon built the temple.*

AS the trees were to be felled, and ſtones to be digged, ſo there was for that matter ſelect workmen appointed.

Theſe were not of the ſons of Jacob nor of the houſe of Iſrael; they were the ſervants of Hiram King of Tyre, and the Gibeonites, namely, their children that made a league with Joſhua, in the day that God gave the land of Canaan to his people, Joſh. 9. 22,—29. 1 Kings 5.; 2 Chron. 27. 28.

And theſe were types of our goſpel-miniſters, who are the men appointed by Jeſus Chriſt to make ſinners, by their preaching, meet for the houſe of God. Wherefore as he was famous of old who was ſtrong to lift up his ax upon the thick boughs, to ſquare wood for the building of the temple; ſo a miniſter of the goſpel now is alſo famous, if much uſed by Chriſt for the converting of ſinners to himſelf, that he may build him a temple with them; Pſal. 7. 4. 5, 6.; Rom. 16. 7.

But why, may ſome ſay, do you make ſo homely a compariſon? I anſwer, becauſe I believe it is true; for it is grace, not gifts, that makes us ſons, and the beloved of God. Gifts make a miniſter; and as a miniſter, one is but a ſervant to hew wood, and draw water for the houſe of my God. Yea Paul, though a ſon, yet counted himſelf not a ſon but a ſervant, purely as he was a miniſter: A ſervant of God, a ſervant of Chriſt, a ſervant of the church, and your ſervants for Jeſus's ſake; Tit. 1. 1.; Rom. 1. 1. 2Cor. 4. 5.;

A man then is a ſon, as he is begotten and born of God to hmſelf, and a ſervant as he is gifted for work in the houſe of his father: and though it is truth, the ſervant may be a ſon, yet he is not a ſon, becauſe he is a ſervant. Nor doth it follow, that becauſe all ſons may be ſervants, therefore all ſervants are ſons; no, all the ſervants of God are not ſons; and therefore when time ſhall come, he that is only a ſervant here, ſhall certainly be put out of the houſe, even out of that houſe himſelf did help to build. *The ſervant abideth not in the houſe for ever*; the ſervant, that is, he that is only ſo. *Ezek.* 46. 16, 17. *John.* 8. 35.

So then, as a ſon, thou art an Iſraelite; as a ſervant, a Gibeonite. The conſideration of this made Paul ſtart; he knew that gifts made him not a ſon; 1 Cor. 12. 28, 29, 30, 31.; & 13. 1, 2.

The ſum then is, a man may be a ſervant and a ſon; a ſervant as he is employed by Chriſt in his houſe for the good of others; and a ſon, as he is a partaker of the grace of adoption: But all ſervants are not ſons; and let this be for a caution, and a call to miniſters, to do all acts of ſervice for God, and in his houſe with reverence and godly fear: and with all humility let us deſire to be partakers ourſelves of that grace we preach to others; 1 Cor. 9, 25.

This is a great ſaying, and written perhaps to keep miniſters humble: *And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien ſhall be your plowmen, and your vinedreſſers.* *Iſa.* 61. 5.

To be a plowman here, is to be a preacher; and to be a vinedreſſer here, is to be a preacher; Luke 9. 59, 60, 61, 62.; 1 Cor. 9. 27.; Matth. 2. 1, 2, 3. 4, 8.; & 21. 28.; 1 Cor. 9. 7.

And if he does this work willingly, he has a reward: if not, a diſpenſation of the goſpel was commitetd to him, and that is all; 1 Cor. 9. 17.

### VI. *In what condition the timber and ſtones were, when brought to be laid in the building of the Temple.*

THE timber and ſtones with which the temple was built, was ſquared and hewed at the wood or pit; and ſo there made every way fit for that work, even before they were brought to the place where the houſe ſhould be ſet up. *So that neither hammer, nor ax, nor any tool of iron was heard in the houſe while it was in building.* 1 Kings. 6. 7.

And this ſhews, as was ſaid before, that the materials of which the houſe was built, were (before the hand of the workman touched them) as unfit to be laid in the building, as were thoſe that were left behind; coſequently that themſelves, none otherwiſe but by the art of others, were made fit to be laid in this building.

To this our New-Teſtament temple anſwers. For thoſe of the ſons of Adam who are counted worthy to be laid in this building, are not by nature, but by grace, made meet for it; not by their own wiſdom, but by the word of God. Hence he ſaith, *I have hewed them by the prophets.* And again, miniſters are called God's builders and labourers, even as to this work, Hoſ. 6. 5.; 1 Cor. 3. 10.; and 2 Cor. 6. 1.; Col. 1. 28.

No man will lay trees, as they come from the wood, for beams and rafters in his houſe; nor ſtones as digged, in the walls. No, the trees muſt be hewed and ſquared, and the ſtones ſawn and made fit, and ſo be laid in the houſe.

Yea, they muſt be ſo ſawn, and ſo ſquared, that in coupling they may be joined exactly; elſe the building will not be good, nor the workman have credit of his doings.

Hence our goſpel-church, of which the temple was a type, is ſaid to be fitly formed, and that there is a fit a fit ſupply of every joint for the ſecuring of the whole, 1 Pet. 3. 5.; Epheſ. 4. 20, 21.; & 4. 16.; Col. 2 19.

As they therefore build like children, that build with wood as it comes from the wood or foreſt, and with ſtones as they come from the pit, even ſo do they, who pretend to build God's houſe of unconverted ſinners, unhewed, unſquared, unpoliſhed. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themſelves in the field, and afterwards build the houſe, Prov. 24. 27.

Let the miniſters therefore look to this, and take heed, leſt inſtead of making their notions ſtoop to the word, they make the ſcriptures ſtoop to their notions.

### VII. *Of the foundation of the Temple.*

THE foundation of the Temple is that upon which it ſtood; and it was twofold: Firſt, the hill Moriah, and then thoſe great ſtones upon which it was erected. The hill Moriah, as was ſaid afore, did more properly typify Chriſt. Hence Moriah is called *The Mountain of the houſe*, it being the rock on which it was built. Thoſe great ſtones called *foundation-ſtones*, were types of the prophets and apoſtles, Matth. 16. 18.; Eph. 2. 20, 21.; Heb. 11. 10.;

Wherefore theſe ſtones were ſtones of the biggeſt ſize, ſtones of eight cubits, and ſtones of ten cubits, 1 Kings 7. 10.

Now, as the temple had this double foundation, ſo we muſt conſider it reſpectively and diſtinctly; for Chriſt is the foundation one way, the prophets and apoſtles a foundation another. Chriſt is the foundation perſonally and meritoriouſly; but the prophets and apoſtles, by doctrine, miniſterially. The church then, which is God's New-Teſtament temple, is ſaid to be built on Chriſt the foundation; ſo none other is the foundation but he, 1 Cor. 3. 11, 12. But as it is ſaid to be built upon the apoſtles, ſo it is ſaid to have twelve foundations, and muſt have none but they, Rev. 21. 14.

What is it then? Why, we muſt be building upon Chriſt, as he is our prieſt, ſacrifice, prophet, king, and advocate; and upon the other, as they are infallible inſtructors and preachers of him; not that any may be an apoſtle that ſo ſhall eſteem of himſelf, nor that any other doctrine be adminiſtered but what is the doctrine of the twelve; for they are ſet forth as the chief and laſt. Theſe are alſo they, as Moſes, which are to look over all the building, and to ſee that all in this houſe be done according to the pattern ſhewed to them in the mount, Exod. 39. 43.; John 20. 21, 22, 23.; 1 Cor. 3. 9. & 4. 9.

Let us then keep theſe diſtinctions clear, and not put an apoſtle in the room of Chriſt, nor Chriſt in the place of one of thoſe apoſtles. Let none but Chriſt be the high-prieſt and ſacrifice for your ſouls to God; and none but that doctrine which is apoſtolical, be to you as the mouth of Chriſt for inſtruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

### VIII. *Of the richneſs of the ſtones which were laid for the foundations of the Temple.*

THeſe foundation ſtones, as they were great, ſo they were coſtly ſtones; though, as I ſaid, of themſelves, of no more worth than they of their nature that were left behind. Their coſtlineſs, therefore, lay, in thoſe additions which they received from the King's charge.

Firſt, In that labour which was beſtowed upon them in ſawing, ſquaring, and carving. For the ſervants, as they were cunning at this work, ſo they beſtowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigneſs, glory, and beauty, fit for ſtones upon which ſo goodly a fabrick was to be built.

Secondly, Theſe ſtones, as they were thus wrought within and without, ſo, as it ſeems to me, they were inlaid with other ſtones more precious than themſelves. Inlaid, I ſay, with ſtones of divers colours. According as it is written, *I will lay thy foundations with ſapphires.* Not that the foundations were ſapphires, but they were laid, inlaid with them; or, as he ſaith in another place, *They were adorned with goodly ſtones and gifts.*

This is ſtill more amplified, where it is written of the New Jeruſalem (which is ſtill the teſtament-church on earth, and ſo the ſame in ſubſtance with what is now), *The foundations of the wall of the city,* ſaith he, *were garniſhed with all manner of precious ſtones.* True, theſe there are called, *The foundations of the wall of the city*, but it has reſpect to the matter in hand; for that which is before called a temple, for its comparative ſmallneſs, is here called a city, for or becauſe of its great increaſe: And both the foundations of the wall of the city, as well as of the temple, *are the twelve apoſtles of the Lamb.*

For theſe carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apoſtles. Hence the apoſtle calls ſuch gifts, ſigns of apoſtleſhip, Rom. 15. 19. 2 Cor. 12. 21.; Heb. 2. 4. For as the foundation-ſtones of the temple were thus garniſhed, ſo were the apoſtles beautified with a call, gifts, and graces peculiar to themſelves, Hence he ſays, Firſt apoſtles, for that they were firſt and chief in the church of Chriſt, 1 Cor. 12. 28.

Nor were theſe ſtones only laid for a foundation for the temple; for the great court, the inner court, as alſo the porch of the temple, had round about them *three rows of theſe ſtones for their foundation*

Signifying, as ſeems to me, that the more outward and external part, as well as that more internal worſhip to be performed to God, ſhould be grounded upon apoſtolical doctrine and appointments, 1 Cor. 3. 10, 11, 12.; 2 Theſ. 2. 15.; & 3. 6,; Heb. 6. 1,–5.

### IX. *Which way the face or front of the Temple ſtood,*

THE temple was built with its face or front towards the eaſt, and that perhaps, becauſe the glory of the God of *Iſrael was to come from the way of the eaſt unto it.* Wherefore, in that its front ſtood towards the eaſt, it may be to ſhew, that the true goſpel church would have its eye to, and expectation from the Lord. We look, ſaid Paul, but whither? *We have our converſation,* ſaid he, *in heaven, from* whence our expectation is.

2. It was ſet alſo with its face towards the eaſt, to keep the people of God from committing of idolatry, to wit, from worſhipping the hoſt of heaven, and the ſun whoſe riſing is from the eaſt. For ſince the face of the temple ſtood toward the eaſt, and ſince the worſhippers were to worſhip at, or with their faces towards the temple, it follows, that both in their going to, and worſhipping God towards that place, their faces muſt be from, and their backs towards the ſun. The thus building of the temple, therefore, was a ſnare to idolaters, and a proof of the zeal of thoſe that were the true worſhippers. As alſo to this day the true goſpel-inſtituted worſhip of Jeſus Chriſt is. Hence he is ſaid, to idolaters, to be a ſnare and a trap, but to the godly, a glory, Iſ. 8. 14. & 60. 19.

3. Do but ſee how God catched the idolatrous Jews, by this means, in their naughtineſs: *And he brought me,* ſaith the prophet, *into the inner court of the Lord's houſe, and behold at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men with their backs towards the temple of the Lord, and their faces towards the eaſt.*

It was therefore, as I ſaid, ſet with its face towards the eaſt, to prevent falſe worſhips, and detect idolaters.

4. From the eaſt alſo came the moſt blaſting winds, winds that are deſtructive to man and beaſts, to fruit and trees, and ſhips at ſea, Exod. 10. 13.; Job. 27. 21.; Ezek. 17. 10.; & 19. 12.; Pſal. 48. 7.; Ezek. 27. 26.

I ſay, The eaſt wind, or that which comes from thence, is the moſt hurtful; yet you ſee, the temple hath ſet her face againſt it to ſhew, that the true church cannot be blaſted or made turn back by any affliction. It is not eaſt winds, nor none of their blaſtings that can make the temple turn about. Hence, he ſaith, that Jacob's face ſhall not wax pale. And again, I have made thy face ſtrong againſt their faces and that the gates of hell ſhall not prevail againſt it, Iſa. 29. 22.; Ezek. 3. 8; Matth. 16. 18.

5. It might be alſo built with its face towards the eaſt, to ſhew, that the true church looketh, as afore I hinted, for her Lord and King from heaven, knowing, that at his coming he will bring healing in his wings; for from the eaſt he will appear when he comes the ſecond time without ſin unto ſalvation, of which the ſun gives us a *memento* in his riſing there every morning. *For as the lightening cometh out of the eaſt, and ſhineth unto the weſt, ſo ſhall alſo the coming of the Son of man be,* Mal. 4. 2.; Heb. 9. 28. Col. 3. 3.; 2 Pet. 3. 11, —14.; Matth. 24. 27.

6. Chriſt, as the north pole, draws thoſe touched with the load-ſtone of his word, with the face of their ſouls towards him, to look for, and haſten to his coming. And this alſo is ſignified by the temple ſtanding with its face towards the eaſt.

## X. *Of the courts of the Temple.*

I Perceive that there were two courts belonging to the temple. The firſt was called the outward court, Ezek. 40. 17. & 46. 21.

1. This was that into which the people of neceſſity firſt entered, when they went to worſhip in the temple; conſequently that was it in and by which the people did firſt ſhew their deſires to be the worſhippers of God. And this anſwers to thoſe badges and ſigns of love to religion, that people have in face, or outward appearance, Matth. 25. 27.; 2 Cor. 10. 7.

2. In this, though here may ſometimes be truth, yet oftener lies and diſſimulation; wherefore commonly an outward appearance is ſet in oppoſition to faith and truth, as the outward is in oppoſition to the inner court, and outward to the inner man; and that is, when it is by itſelf, for then it profits nothing, Rom. 2. 28.; 1 Cor. 13. 1.—3.; 2 Cor. 5. 12.

3. Hence, though the outward court was ſomething to the Jews, becauſe by outward bodies they were diſtinguiſhed from the Gentiles; yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beaſt's reign, this court is given to be trodden under foot; for, as I ſaid, outward ſhew will avail nothing, when the beaſt comes to turn and toſs up profeſſors with his horns, Rev. 11. 12.

4. But as there was an outward, ſo there was an inner court, a court that ſtood nearer the temple, and ſo to the true practical part of worſhip, than that outward court did, Ezek. 10. 13. & 46. 1. 1 Kings 6. 36.

5. This inner court is that which is called *the court of the prieſts*, becauſe it was it in which they boiled the treſpaſs-offerings, and in which they prepared the ſin-offering for the people, 2 Cor, 4. 9.; Ezek. 46. 20.

6. This court, therefore, was the place of practice and of preparation to appear before God, which is the firſt true token of a ſincere and honeſt mind. Wherefore here, and not in the outward court, ſtood the great brazen altar, which was a type of Chriſt, by whom alone true worſhippers make their approach with acceptance unto God. Alſo here ſtood the great brazen ſcaffold, on which the king kneeled when he prayed for the people, a type of Chriſt's prayers for his when he was in the world, 2 Chron. 6. 13. John 17.

7. Wherefore this court was a type of practical worſhip, and ſo of our praying, hearing, and eating, before God. There belonged to this court ſeveral gates, an eaſt, a ſouth, and a north gate; and when the people of the land went into this court to worſhip, they were not to go out at the gate by which they came in, but of the gate over againſt it, to ſhew that true Chriſtians ſhould perſevere right on, and not turn back, whatever they meet with in the way. *He that entereth in by the way of the north gate to worſhip, ſhall go out by the way of the ſouth gate; and he that entereth in by the way of the north gate, ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.*

7. Theſe courts were places of great delight to the Jews, as both feigned and ſincere profeſſion is to thoſe that practice therein. Wherefore, when the Jews did enter into theſe, they did uſe to do it with praiſe and pipe; as do both hypocrites and ſincere ones. So then when a man ſhall tread in both theſe courts, and ſhall turn what he ſeems to be, into what he ſhould be in reality; then, and not till then, he treads them as he ſhould; for then he makes the outward court, and his treading there, but a paſſage to that which is more inward and ſincere. But he that ſtays in the outward one, is but ſuch an one as pleaſes not God, for that he wants the practice of what he poſſeſſes with his mouth.

## XI. *Of the great brazen altar that ſtood in the inner court of the Temple.*

IN the inner court ſtoood the great brazen altar which Solomon made. This is evident; for that when he kneeled upon the ſcaffold to pray, he kneeled before this altar, ſee Exod. 40. 6. 29.; 2 Chron. 6. 13.; 2 Kings 16. 14.; Joel 2. 17.

2. This altar ſeems to be placed about the middle of this court, over againſt the porch of the houſe; and between it and and the temple was the place where Zachariah was ſlain. This altar was called *the altar of burnt-offering*, and therefore it was a type of Chriſt in his dignity. For Chriſt's body was our true burnt-offering, of which the bodies of the ſacrificed beaſts were a type: now that altar upon which his body was offered, was his divinity or godhead; for that and that only, could bear up that offering in the whole of its ſufferings; and that therefore, and that only was to receive the fat, the glory, Hence it is ſaid, *He through the eternal Spirit offered himſelf without ſpot to God.* *Heb.* 9. 14.

3. For Chriſt is prieſt, and ſacrifice, and altar, and all. And as a prieſt he offered, as a ſacrifice he ſuffered, and as God he ſupported his humanity, in that ſuffering of all the pains it underwent. Gal. 1. 4.; chap. 2. 20.; 1 Pet. 3. 18.; Heb. 9.14.

4. It was then Chriſt's godhead, not the tree, that was the altar of burnt-offering, or that by which Chriſt offered himſelf an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

5. That it was not the tree, is evident, for that could not ſanctify the gift, to wit, his body; but Chriſt affirmeth, *That the altar ſanctifieth the gift*: And by ſo ſaying, he affirmeth, That the altar on which he offered his offering was greater than the offering itſelf, Matth 33. 19.

Now the body of Chriſt was the gift; for ſo he ſaith, *I give my fleſh for the life of the world.* *John.* 6.

But now, what thing is that which is greater than his body, ſave the altar, his divinity, on which it was offered? The tree then was not the altar which ſanctified this gift, to make it of virtue enough to make reconciliation for iniquity, John 6. 15.; chap. 17. 19.; Heb. 9. 14.; Col. 1. 19.—21.

Now, ſince this altar of burnt-offering was thus placed in the inner court, it teaches us ſeveral things:

Firſt, That thoſe that come only into the outward court, or, that reſt in a bare appearance of Chriſtianity, do not, by ſo doing, come to Jeſus Chriſt; for this altar ſtands not there. Hence John takes notice only of the temple and this altar, and them that worſhip therein, and leaves out the outward court, and ſo them that come no farther, Rev. 11. 1, 2.

Secondly, This teaches us alſo, that we are to enter into that temple of God by blood. The altar, this altar of burnt-offering, ſtood as men went into the temple; they muſt go by it; yea, there they muſt leave their offering, and ſo go in and worſhip, even as a token that they came thither by ſacrifice and by blood.

Thirdly, Upon this altar Solomon at the dedication of the temple offered thouſands, both of oxen and of ſheep, to ſignify ſurely the abundant worth and richneſs that would be in the blood of Chriſt to ſave when it ſhould be ſhed for us. *For* his blood is ſpoken of with an *how much more. For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the*

*Heb.* 9. 14.
2 *Chro.* 7. 6, 7, 8.
*Heb.* 10. 1, 12.

*unclean*

a fit ſupply of every joint for the ſecuring of the whole, 1 Pet. 3. 5.; Epheſ. 4. 20, 21.; & 4. 16.; Col. 2 19.

As they therefore build like children, that build with wood as it comes from the wood or foreſt, and with ſtones as they come from the pit, even ſo do they, who pretend to build God's houſe of unconverted ſinners, unhewed, unſquared, unpoliſhed. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themſelves in the field, and afterwards build the houſe, Prov. 24. 27.

Let the miniſters therefore look to this, and take heed, leſt inſtead of making their notions ſtoop to the word, they make the ſcriptures ſtoop to their notions.

### VII. *Of the foundation of the Temple.*

THE foundation of the Temple is that upon which it ſtood; and it was twofold: Firſt, the hill Moriah, and then thoſe great ſtones upon which it was erected. The hill Moriah, as was ſaid afore, did more properly typify Chriſt. Hence Moriah is called *The Mountain of the houſe*, it being the rock on which it was built. Thoſe great ſtones called *foundation-ſtones*, were types of the prophets and apoſtles, Matth. 16. 18.; Eph. 2. 20, 21.; Heb. 11. 10.;

Wherefore theſe ſtones were ſtones of the biggeſt ſize, ſtones of eight cubits, and ſtones of ten cubits, 1 Kings 7. 10.

Now, as the temple had this double foundation, ſo we muſt conſider it reſpectively and diſtinctly; for Chriſt is the foundation one way, the prophets and apoſtles a foundation another. Chriſt is the foundation perſonally and meritoriouſly; but the prophets and apoſtles, by doctrine, miniſterially. The church then, which is God's New-Teſtament temple, is ſaid to be built on Chriſt the foundation; ſo none other is the foundation but he, 1 Cor. 3. 11, 12. But as it is ſaid to be built upon the apoſtles, ſo it is ſaid to have twelve foundations, and muſt have none but they, Rev. 21. 14.

What is it then? Why, we muſt be building upon Chriſt, as he is our prieſt, ſacrifice, prophet, king, and advocate; and upon the other, as they are infallible inſtructors and preachers of him; not that any may be an apoſtle that ſo ſhall eſteem of himſelf, nor that any other doctrine be adminiſtered but what is the doctrine of the twelve; for they are ſet forth as the chief and laſt. Theſe are alſo they, as Moſes, which are to look over all the building, and to ſee that all in this houſe be done according to the pattern ſhewed to them in the mount, Exod. 39. 43.; John 20. 21, 22, 23.; 1 Cor. 3. 9. & 4. 9.

Let us then keep theſe diſtinctions clear, and not put an apoſtle in the room of Chriſt, nor Chriſt in the place of one of thoſe apoſtles. Let none but Chriſt be the high-prieſt and ſacrifice for your ſouls to God; and none but that doctrine which is apoſtolical, be to you as the mouth of Chriſt for inſtruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

### VIII. *Of the richneſs of the ſtones which were laid for the foundations of the Temple.*

THeſe foundation ſtones, as they were great, ſo they were coſtly ſtones; though, as I ſaid, of themſelves, of no more worth than they of their nature that were left behind. Their coſtlineſs, therefore, lay, in thoſe additions which they received from the King's charge.

Firſt, In that labour which was beſtowed upon them in ſawing, ſquaring, and carving. For the ſervants, as they were cunning at this work, ſo they beſtowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigneſs, glory, and beauty, fit for ſtones upon which ſo goodly a fabrick was to be built.

Secondly, Theſe ſtones, as they were thus wrought within and without, ſo, as it ſeems to me, they were inlaid with other ſtones more precious than themſelves. Inlaid, I ſay, with ſtones of divers colours. According as it is written, *I will lay thy foundations with ſapphires.* Not that the foundations were ſapphires, but they were laid, inlaid with them; or, as he ſaith in another place, *They were adorned with goodly ſtones and gifts.*

This is ſtill more amplified, where it is written of the New Jeruſalem (which is ſtill the teſtament-church on earth, and ſo the ſame in ſubſtance with what is now), *The foundations of the wall of the city,* ſaith he, *were garniſhed with all manner of precious ſtones.* True, theſe there are called, *The foundations of the wall of the city,* but it has reſpect to the matter in hand; for that which is before called a temple, for its comparative ſmallneſs, is here called a city, for or becauſe of its great increaſe: And both the foundations of the wall of the city, as well as of the temple, *are the twelve apoſtles of the Lamb.*

For theſe carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apoſtles. Hence the apoſtle calls ſuch gifts, ſigns of apoſtleſhip, Rom. 15. 19. 2 Cor. 12. 21.; Heb. 2. 4. For as the foundation-ſtones of the temple were thus garniſhed, ſo were the apoſtles beautified with a call, gifts, and graces peculiar to themſelves, Hence he ſays, Firſt apoſtles, for that they were firſt and chief in the church of Chriſt, 1 Cor. 12. 28.

Nor were theſe ſtones only laid for a foundation for the temple; for the great court, the inner court, as alſo the porch of the temple, had round about them *three rows of theſe ſtones for their foundation*

Signifying, as ſeems to me, that the more outward and external part, as well as that more internal worſhip to be performed to God, ſhould be grounded upon apoſtolical doctrine and appointments, 1 Cor. 3. 10, 11, 12.; 2 Theſ. 2. 15.; & 3. 6,; Heb. 6. 1,–5.

### IX. *Which way the face or front of the Temple ſtood.*

THE temple was built with its face or front towards the eaſt, and that perhaps, becauſe the glory of the God of *Iſrael was to come from the way of the eaſt unto it.* Wherefore, in that its front ſtood towards the eaſt, it may be to ſhew, that the true goſpel church would have its eye to, and expectation from the Lord. We look, ſaid Paul, but whither? *We have our converſation,* ſaid he, *in heaven, from* whence our expectation is.

2. It was ſet alſo with its face towards the eaſt, to keep the people of God from committing of idolatry, to wit, from worſhipping the hoſt of heaven, and the ſun whoſe riſing is from the eaſt. For ſince the face of the temple ſtood toward the eaſt, and ſince the worſhippers were to worſhip at, or with their faces towards the temple, it follows, that both in their going to, and worſhipping God towards that place, their faces muſt be from, and their backs towards the ſun. The thus building of the temple, therefore, was a ſnare to idolaters, and a proof of the zeal of thoſe that were the true worſhippers. As alſo to this day the true goſpel-inſtituted worſhip of Jeſus Chriſt is. Hence he is ſaid, to idolaters, to be a ſnare and a trap, but to the godly, a glory, Iſ. 8. 14. & 60. 19.

3. Do but ſee how God catched the idolatrous Jews, by this means, in their naughtineſs: *And he brought me,* ſaith the prophet, *into the inner court of the Lord's houſe, and behold at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men with their backs towards the temple of the Lord, and their faces towards the eaſt.*

It was therefore, as I ſaid, ſet with its face towards the eaſt, to prevent falſe worſhips, and detect idolaters.

4. From the eaſt alſo came the moſt blaſting winds, winds that are deſtructive to man and beaſts, to fruit and trees, and ſhips at ſea, Exod. 10. 13.; Job. 27. 21.; Ezek. 17. 10.; & 19. 12.; Pſal. 48. 7.; Ezek. 27. 26.

I ſay, The eaſt wind, or that which comes from thence, is the moſt hurtful; yet you ſee, the temple hath ſet her face againſt it to ſhew, that the true church cannot be blaſted or made turn back by any affliction. It is not eaſt winds, nor none of their blaſtings that can make the temple turn about. Hence, he ſaith, that Jacob's face ſhall not wax pale. And again, I have made thy face ſtrong againſt their faces and that the gates of hell ſhall not prevail againſt it, Iſa. 29. 22.; Ezek. 3. 8; Matth. 16. 18.

5. It might be alſo built with its face towards the eaſt, to ſhew, that the true church looketh, as afore I hinted, for her Lord and King from heaven, knowing, that at his coming he will bring healing in his wings; for from the eaſt he will appear when he comes the ſecond time without ſin unto ſalvation, of which the ſun gives us a *memento* in his riſing there every morning. *For as the lightening cometh out of the eaſt, and ſhineth unto the weſt, ſo ſhall alſo the coming of the Son of man be*, Mal. 4. 2.; Heb. 9. 28. Col. 3. 3.; 2 Pet. 3. 11, —14.; Matth. 24. 27.

6. Chriſt, as the north pole, draws thoſe touched with the load-ſtone of his word, with the face of their ſouls towards him, to look for, and haſten to his coming. And this alſo is ſignified by the temple ſtanding with its face towards the eaſt.

### X. *Of the courts of the Temple.*

I Perceive that there were two courts belonging to the temple. The firſt was called the outward court, Ezek. 40. 17. & 46. 21.

1. This was that into which the people of neceſſity firſt entered, when they went to worſhip in the temple; conſequently that was it in and by which the people did firſt ſhew their deſires to be the worſhippers of God. And this anſwers to thoſe badges and ſigns of love to religion, that people have in face, or outward appearance, Matth. 25. 27.; 2 Cor. 10. 7.

2. In this, though here may ſometimes be truth, yet oftener lies and diſſimulation; wherefore commonly an outward appearance is ſet in oppoſition to faith and truth, as the outward is in oppoſition to the inner court, and outward to the inner man; and that is, when it is by itſelf, for then it profits nothing, Rom. 2. 28.; 1 Cor. 13. 1.—3.; 2 Cor. 5. 12.

3. Hence, though the outward court was ſomething to the Jews, becauſe by outward bodies they were diſtinguiſhed from the Gentiles; yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beaſt's reign, this court is given to be trodden under foot; for, as I ſaid, outward ſhew will avail nothing, when the beaſt comes to turn and toſs up profeſſors with his horns, Rev. 11. 12.

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it ſhould be ſhed for us. *For* his blood is ſpoken of 2 *Chro.* 7.
with an *how much more*. *For if the blood of bulls* 6, 7, 8.
*and goats, and the aſhes of an heifer ſprinkling the* *Heb.* 10. 1.
*unclean* 12.

*unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God!*

Let us then not dare to ſtop, or ſtay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careleſs whether we look to this altar or no. For it is by blood we muſt enter; for without ſhedding of blood is no remiſſion. Let us always then when we come hither, waſh our hands in innocence, and ſo compaſs this holy altar: for that by Chriſt, who is the altar indeed, we are reconciled to God. This is looking to Jeſus; this is coming to God by him, of whom this altar and the ſacrifice thereon was a type.

## XII. *Of the pillars that were before the porch of the Temple.*

THere were divers pillars belonging to the temple; but in this place we are confined to ſpeak of only two; namely, thoſe which ſtood before the temple.

Theſe pillars ſtood before the porch or entrance into the temple, looking towards the altar, the court, and them that were the worſhippers there: alſo they were a grace and a beauty to the front of the houſe.

1. Theſe pillars ſtood one on the right hand, and the other on the left, at the door of the porch of the temple, and they had names given them (you may be ſure) to ſignify ſomething. The name of that on the right hand was called *Jachin;* (God ſhall eſtabliſh); and the name of that on the left hand was *Boaz*, (in it is ſtrength); 1 Kings 7. 21.; 2 Chron. 3. 17.

2. Theſe two pillars were types of Chriſt's apoſtles, of the apoſtles of circumciſion, and of the uncircumciſion. Therefore the apoſtle Paul alſo calleth them pillars, Gal. 2.; and ſaith, That that pillar on the right hand was a type of himſelf, and his companions, who were to go to the uncircumciſed, and teach the Gentiles the way of life. When James, Cephas, and John ſaith, *He who ſeemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hand of fellowſhip, that we ſhould go unto the Heathen, and they unto the circumciſion.* Gal. 2. 9.

So then, theſe two pillars were types of theſe two orders of the apoſtles in this their divers ſervice for God.

3. And that Paul and Barnabas were ſignified by thoſe on the right hand, to wit, to be the apoſtles of the Gentiles, he ſheweth again, where he ſaith, *I am the miniſter of Chriſt to the Gentiles, miniſtering the grace of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.* Rom. 11. 13. & 15. 16.

4. And ſince the name of this pillar was *Jachin*, (God ſhall eſtabliſh), as it ſheweth that oppoſition ſhall attend it; ſo alſo, that God would bleſs his word preached by them to the Gentiles, to the converſion of numbers of them, maugre all the oppoſition of the enemy.

5. This is further implied, for that they were made of braſs; as he ſaith of the prophet, I have made thee a fenced brazen wall, an iron pillar; and their fighting againſt thee ſhall nothing at all prevail. Wherefore Paul ſays of himſelf, I am ſet for the defence of the goſpel, that the truth thereof might continue with you; Phil. 1. 17.; Gal. 2. 5.

## XIII. *Of the height of theſe pillars that thus ſtood before the porch of the door of the Temple.*

THE pillars were eighteen cubits high a-piece, and that is as high, yea, as high again as the higheſt giant that ever we read of in the world; for the higheſt of which we read was but ſix cubits and a ſpan.

True, the bedſtead of Og was nine cubits long, but I trow the giant himſelf was ſhorter, Deut. 3. 11.; 2 Chron. 3. 15. But put the longeſt to the longeſt, and ſet the one upon the ſhoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants; and though they boaſt, as if they were higher than Anak, yet theſe pillars are higher than they.

Theſe pillars are the higheſt; you may equal them; and an inch above is worth an ell below. The height therefore of theſe pillars is, to ſhew us what high dignity God did put upon thoſe of his ſaints, whom he did call to be apoſtles of the Lamb: for their office and call thereto is the higheſt in the church of God. Theſe men, I ſay, were made thus high by their being caſt in ſuch a mould. Of that which added yet further to their height, we will ſpeak anon: we only ſpeak now of the high call, by which they, and only they, were made capable of apoſtolical authority. The apoſtles were ſent immediately, their call was extraordinary, their office was univerſal; they had alike power in all churches, and their doctrine was infallible; Acts 26. 16.; 1 Cor. 9. 1.; Gal. 1. 1.; 1 John 1. 1, 2, 3.; John 2. 23.

And what can our pretended giants do or ſay in compariſon of theſe? The truth is, all other men to theſe are dwarfs, are low, dark, weak, and beneath them, not only as to call and office, but alſo as to gifts and grace. This ſentence, Paul an apoſtle of Jeſus Chriſt drowneth all. What now are all other titles of grandeur and greatneſs, when compared with this one ſentence.

True, the men were but mean in themſelves; for what is Paul or Apollos, or what was James or John? Yet by their call to that office, they were made higheſt of all in the church. Chriſt did raiſe them eighteen cubits high, not in conceit, for ſo there are many higher than they, but in office, and calling, and divine authority.

And obſerve it, theſe ſtand at the door, at the entering into the temple of God, at which they enter that go in thither to worſhing God, to ſhew that all right worſhip, and that which will be acceptable to God, is by, or according to their doctrine.

## XIV. *Of the chapiters of the pillars of the Temple.*

THere were alſo two chapiters made for the pillars of the temple; for each, one; and they were five cubits high a-piece. Theſe were for the adorning of the pillars, and therefore were types and ſhadows of that abundance of grace which God did put upon the apoſtles after the reſurrection of our Lord. Wherefore, as he ſaith here, the chapiters were upon the pillars; ſo it ſaith, that great grace was upon all the apoſtles, Acts 4. 33.

Theſe chapiters had belonging to them a bowl made pumil-faſhion, and it was placed upon the head of them, perhaps to ſignify their aptneſs to receive, and largeneſs to contain of the dew of heaven, that ſhadow of the doctrine of the goſpel, which doctrine the apoſtles, as the chief, were to receive and hold forth to the world for their converſion. Hence, as the bowls were capable to receive the dew of heaven, theſe are ſaid to receive grace, an apoſtleſhip for obedience to the faith among all nations, for his name; Rom. 1. 5.; 1 Kings 7. 16, 42.; 2 Chron. 4. 33.; Deut. 32. 1.; Rom. 15. 29.

There was alſo upon theſe chapiters a net-work, or nets like unto chequer-work, which ſtill added to their luſtre. Theſe nets were they which ſhewed for what intent the apoſtolical office was ordained; namely, that by their preaching they might bring many ſouls to God. And hence Chriſt calls them fiſhermen, ſaying, *Ye ſhall catch men;* Matth. 4. 19.; Mark 1. 17.; Luke 5. 10.; 2 Cor. 12. 16.

The world is compared to a ſea, men to fiſhes, and the goſpel to a net; Ezek. 47. 10, 11, 12, 13, 14.; Matth. 13. 46, 48, 49, 50. As therefore men catch fiſh with a net, ſo the apoſtles caught men by their word, which word, as I told you, to me is ſignified by this net-work, upon the top of theſe pillars. See therefore the myſtery of God in theſe things.

## XV. *Of the pomegranates adjoined to theſe nets on the chapiters.*

THere were alſo joined to theſe nets upon the top of the pillars pomegranates in abundance, four hundred for the net-work. Pomegranates, you know are beautiful to look on, pleaſant to the palate, comfortable to the ſtomach, and chearing by their juice; 1 Kings 7. 42.; Song 4. 3; chap. 8. 2. and 4. 13. and 6. 11.

6. 11. and 7. 12. There were to be two rows of theſe pomegranates for one net-work, and ſo two rows of them for the other.

And this was to ſhew that the net of the goſpel is not an empty thing; but is ſufficiently baited with ſuch varieties as are apt to allure the world to be catched by them. The law is but a ſound of words, but the goſpel is not ſo; that is, baited with pomegranates; with variety of excellent things. Hence it is called *the goſpel of the kingdom*, and *the goſpel of the grace of God*, becauſe it is, as it were, baited with grace and glory, that ſinners may be allured, and may be taken with it to their eternal ſalvation; Matth. 24. 14.; Acts 20. 24.

Grace and glory, grace and glory! theſe are the pomegranates with which the word of the goſpel is baited, that ſinners may be taken and ſaved thereby. The argument of old was, Milk and honey, that was, I ſay, the alluring bait, with which Moſes drew ſix hundred thouſand out of Egypt, into the wilderneſs of old, Exod. 3. 8. But behold we have pomegranates, two rows of pomegranates; grace and a kingdom, as the bait of the holy goſpel; no wonder then, if when men of ſkill did caſt this net into the ſea, ſuch numbers of fiſh have been catched, even by one ſermon, Acts 2. They baited their nets with taking things, things taking to the eye and taſte.

Nets are truly inſtruments of death, but the net of the goſpel doth catch to draw from death; wherefore this net is contrary, life and immortality is brought to light through this. No marvel then, if men are ſo glad, and that for gladneſs they leap like fiſhes in a net, when they ſee themſelves catched in this drag of the holy goſpel of the Son of God. They are catched from death and hell, catched to live with God in glory.

## XVI. *Of the chains that were upon theſe pillars that ſtood before the Temple.*

As there were nets to catch, and pomegranates to bait, ſo there were chains belonging to theſe chapiters on theſe pillars. And he made chains, as in the oracle, and put them upon the head of the chapiters, 2 Chron. 3. 16.

But what were theſe chains a type of? I anſwer, They were (perhaps) a type of thoſe bonds which attend the goſpel, by which ſouls are taken, and tied faſt to the horns of the altar. Goſpel-grace, and goſpel-obligations, are ties and binding things: they can hold thoſe that are intangled by the word. Love is ſtrong as death, bands of love, and the cords of a man, and chains take hold on them that are taken by the goſpel, Hoſ. 11.; Song 8. 6.

But this ſtrength to bind lieth not in outward force, but in a ſweet conſtraint, by virtue of the diſplays of undeſerved love. *The love of Chriſt conſtraineth us.* Wherefore as you find the nets, ſo the chains had pomegranates on them. *And he made an hundred pomegranates, and put them upon the chains.* The chains then had baits, as well as the nets, to ſhew that the bands of the goſpel are unreſiſtible goodneſſes; ſuch with which men love to be bound, and ſuch as they pray they may hold faſt by. He binds his foal to the vine, his ſaint unto this Saviour, Gen. 49. 11.

By theſe chains there is therefore ſhewed what ſtrength there is in Goſpel-charms, if once the adder doth but hear them: Never man yet was able to reſiſt them that well did know the meaning of them: They are mighty to make poor men obedient, and that in word and deed.

Theſe chains were ſuch as were in the oracle, to ſhew that goſpel-bonds are ſtrong as the joys of heaven, and as the glories there, can make them chains as in the oracle, as in the moſt holy place. It is heaven that binds ſinners on earth, to the faith and hope of the goſpel of Chriſt.

## XVII. *Of the lilly-work which was upon the chapiters, that were upon theſe pillars of the Temple.*

These pillars were alſo adorned with lilly-work, as well as with pomegranates and chains. *Chapiters alſo which were upon the top of the pillars were of lilly-work: ſo was the work of the pillars finiſhed.* See 1 Kings 7. 19, 20.

This lilly-work is here put in on purpoſe, even to ſhew us how far off thoſe that were to be the true apoſtles of the Lamb ſhould be from ſeeking carnal things, or of making their preaching a ſtalking-horſe to worldly greatneſs, and that preferment. There was lilly-work upon them; that is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. *The lilies*, ſaith Chriſt, *they toil not, neither do they ſpin, and yet Solomon in all his glory was not arrayed like one of theſe.* Matth. 6. 28, 29. Luke 12. 28, 29.

Thus, therefore, theſe pillars ſhew, that as the apoſtles ſhould be fitted and qualified for their work, they ſhould be alſo from cares and worldly cumber; they ſhould be content with God's providing for them, even as the goodly lilies are. And as thus prepared, they were ſet in the front of the houſe, for all miniſters to ſee and learn, and take example of them how to behave themſelves as to this world, in the performing of their office.

And that which gives us further light in this is, that this lilly-work is ſaid, by divine inſtitution, to be placed *over againſt the belly*, the belly of the pillars, a type of ours, 1 Kings 7. 20.

The belly is a craving thing; and theſe things, ſaith the text, were placed over againſt the belly, to teach that they ſhould not humour, but put check unto the deſires and cravings of the belly; or to ſhew that they need not do it, for that he that calls to his work will himſelf provide for the belly. It is ſaid of the church, that *her belly is as a heap of wheat ſet about with lilies*, to ſhew that ſhe ſhould without covetouſneſs have ſufficient, if ſhe would caſt all her care upon God, her great provider. This the apoſtles did, and this is their glory to this day. Song 7. 2.

*So was the work of the pillars finiſhed.* To live lilly-lives it ſeems is the glory of an apoſtle, and the compleating of their office and ſervice of God. But this is directly oppoſite to the belly, over againſt the belly, and this makes it the harder work. But yet ſo living is the way to make all that is done ſweet-ſcented, to thoſe that be under this care. Covetouſneſs makes a miniſter ſmell frowiſh, and look more like a greedy dog, than an apoſtle of Jeſus Chriſt. Judas had none of this lilly-work; ſo his name ſtinks to this day. *He that grows like the lily ſhall caſt forth his ſcent like Lebanon, his branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.*

Thus lived Chriſt, firſt; and thus the apoſtles, next; nor can any other, as to this, live like or be compared to them. They coveted no man's ſilver or gold, or apparel. They lived like lilies in the world, and did ſend forth their ſcent as Lebanon.

Thus you ſee of whom theſe pillars were a ſhadow, and what their height, their chapiters, their bowels, their nets, their chains, their pomegranates, and their lilly-work did ſignify, and how all was moſt ſweetly anſwered in the antitype. Theſe were men of the firſt rate, the apoſtles, I mean, were ſuch.

## XVIII. *Of the faſhion of the Temple.*

Of the length and breadth of the temple I ſhall ſay nothing: but as to the height thereof, there methinks I ſee ſomething. The temple was higher than the pillars, and ſo is the church than the officers; I ſay, conſider them ſingly as officers, though inferior as to gifts and office; for, as I ſaid before of miniſters in general, ſo now I ſay the ſame of the apoſtles, though as to office they were the higheſt, yet the temple is above them. Gifts and office make no men ſons of God; as ſo, they are but ſervants of the higheſt form. It is the church, as ſuch, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apoſtles, and miniſters, &c. are but ſervants, ſtewards, labourers, for her good, Pſal. 45. 9.; Rev. 19. 7.; 1 Cor. 3. 5.; chap. 4. 1, 2.

As therefore the lady is above the ſervant, the queen above the ſteward, or the wife above all her huſband's officers, ſo is the church, as ſuch, above theſe officers. The temple was higher than the pillars.

2. Again, as the temple was higheſt, ſo it enlarged itſelf ſtill upward; for as it aſcended in height, ſo it ſtill was wider and wider; even from the loweſt chambers to the top.

The firſt chambers were but five cubits broad, the middle ones were ſix, but the higheſt were ſeven cubits, 1 Kings 6. 5, 6. The temple therefore was round about above, ſome cubits wider than it was below; Ezek. 41. 7. *for there was an enlarging and an aſcending about ſtill upward to the ſide chambers, for the winding about was ſtill upward round about the houſe; therefore the breadth of the houſe was ſtill upward, and ſo increaſed from the loweſt chambers to the higheſt, by the midſt.*

And this was to ſhew us, that God's true goſpel temple, which is his church, ſhould have its enlargedneſs of heart ſtill upward, or moſt for ſpiritual and eternal Iſa. 60. 5. things; wherefore he ſaith, *Thy heart ſhall fear and be enlarged:* that is, be moſt affected with things a-Col. 3. 2,3. bove, *where Chriſt ſitteth on the right hand of God.* Indeed it is the nature of Grace to enlarge itſelf ſtill upward, and to make the heart wideſt for the things that are above.

The temple therefore was naroweſt downwards, to ſhew that a little of earth, or this world, ſhould ſerve the church of God. And having food and raiment, let us be therewith content.

But now, upwards, and as to heavenly things, we are commanded to be covetous, as to them, and after them to enlarge ourſelves, both by the faſhion of the temple, as by expreſs words, 1 Kings 4. 29.; Iſ. 60. 5; Phil. 3. 14.; 1 Cor. 12. 31.; 1 Tim. 6. 8.; Pſal. 119. 32.

Since then the temple was wideſt upward, let us imitate it, and have our converſation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be moſt for things above. Let us open our mouths, as the ground that is chapt doth for the latter rain, for the things that are eternal, Job 29. 23.; Pſal. 81. 10.

Obſerve again, that the loweſt parts of the temple were the narroweſt part of the temple; ſo thoſe in the church who are neareſt, or moſt concerned with earth, are the moſt narrow-ſpirited as to the things of God. But now let even ſuch a one be taken up higher, to above, to the uppermoſt parts of the temple, and there he will be enlarged, and have his heart ſtretched out. For the temple you ſee was wideſt upwards; the higher the more it enlarged. Paul being once caught up into paradiſe, could not but be there enlarged, 2 Cor. 12.

One may ſay of the faſhion of the temple, as ſome ſay of a lively picture, it ſpeaks. I ſay, its form and faſhion ſpeaks, it ſays to all ſaints, to all the churches of Chriſt, Open your hearts for heaven, be ye enlarged upwards.

I read not in ſcripture of any houſe, but this that was thus enlarged upwards; nor is there any where, ſave only in the church of God, that which doth anſwer this ſimilitude.

All other are wideſt downward, and have the largeſt heart for earthly things: The church only is wideſt upwards, and has its greateſt enlargements towards heaven.

### XIX. *Of the outward glorly of the Temple.*

I Do alſo think, that as to this, there was a great expreſſion in it: I mean, a voice of God, a voice that teacheth the New-Teſtament church to carry even convictions in her outward uſages that I ſay might give conviction to the world. And beſides this of its enlarging upwards, there was ſuch an outward beauty and glory put upon it, as was alluring to beholders the ſtones were curiouſly carved, and excellently joined together; its outward ſhew was white and glittering, to the dazling of the eyes of the beholders; yea, the diſciples themſelves were taken with it, it was ſo admirable to behold. Hence it is ſaid, they came to Chriſt to ſhew him the building of the temple: *Maſter,* ſaid they, *ſee what manner of ſtones.*
Mat. 24. 1. *and what buildings are here.* And hence it is ſaid,
Mark 13. 1. that kings, and the mighty of the earth, were taken
Luke 21. 5. with the glory of it: *Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee;* as it is, Pſal. 68. 29, 31.

Kings, Gentile kings, they ſhall be ſo taken with the ſight of the outward glory of it; for they were not ſuffered to go into it; no uncircumciſed were admitted in thither. It was therefore the outward glory of it with which the beholders were thus taken.

Her inlarging upward, as that was to ſhew us what the inward affections of Chriſtians ſhould be, Col. 3. 1, 2, 3. ſo her curious outward adorning and beauty was a figure of the beauteous and holy converſation of the godly. And it is brave, when the world are made to ſay of the lives and converſations of ſaints, as they were made to ſay of the ſtones and outward building of the temple, Behold, what Chriſtians, and what goodly converſations are here! I ſay it is brave when our light ſo ſhines before men, that they ſeeing our good works ſhall be forced to glorify our Father which is in heaven, Matth. 5. 16.

Hence this is called our adorning wherewith we adorn the goſpel, and that by which we beautify it, Tit. 2. 10.

This, I ſay, is taking to beholders, as was this goodly outſide of the temple. And without this, what is to be ſeen in the church of God? Her inſide cannot be ſeen by the world, but her outſide may. Now, her outſide is very homely, and without all beauty, ſave that of the holy life; this only is her viſible goodlineſs. This puts to ſilence the ignorance of fooliſh men. This allureth others to fall in love with their own ſalvation, and makes them fall in with Chriſt againſt the devil and his kingdom.

### XX. *Of the porch of the Temple.*

WE come next to the porch of the temple that is commonly called Solomon's.

1. This porch was in the front of the houſe, and ſo became the common way into the temple, 1 Kings 6. 3.; 2 Chron. 3. 4.

2. This porch therefore was the place of reception in common for all, whether Jews or religious proſelytes, who came to Jeruſalem to worſhip, Acts 3. 11.; and 5. 12.

3. This porch had a door or gate belonging to it, but ſuch as was ſeldom ſhut, except in declining times or when men put themſelves into a rage againſt thoſe better than themſelves, 2 Chron. 29. 7.; Acts 21. 28, 29, 30.

4. This gate of this porch was called *Beautiful*, even the Beautiful gate of the temple, and was that at which the lame man lay, to beg for an alms of them that went in thither to worſhip, Acts 3. 1, 2, 10.

Now then, ſince this porch was the common place of reception for all worſhippers, and the place alſo where they laid the beggars, it looks as if it were to be a type of the church's boſom for charity. Here the proſelytes were entertained, here the beggars were relieved, and received alms. Theſe gates were ſeldom ſhut; and the houſes of Chriſtian compaſſion ſhould be always open. This therefore beautified this gate, as charity beautifies any of the churches. Largeneſs of heart, and tender compaſſion at the church-door, is excellent; it is the bond of perfectneſs, 1 Cor. 12. ult.; and 13. 1, 2, 3, 4.; Heb 13. 1, 2.; 3 John 5. 6, 7.; Col. 3. 14.

The church-porch to this day is a place for beggars, and perhaps this practice at firſt was borrowed from the beggars lying at the temple-gate. This porch was large, and ſo ſhould the charity of the churches be. It was for length the breadth of the temple, and of the ſame ſize with the holieſt of all, 1 Kings 6. 3.; 2 Chron. 3. 4,—8.

The firſt might be to teach us, in charity we ſhould not be niggardly, but, according to the breadth of our ability, we ſhould extend it to all the houſe; and that in our ſo doing, the very emblem of heaven is upon us, of which the holieſt was a figure; as therefore we have opportunity, let us do good to all, &c.

It is a fine ornament to a true church, to have a large church-porch, or a wide boſom, for reception of all that come thither to worſhip. This was commanded to the Jews, and their glory ſhone when they did accordingly; *And it ſhall come to paſs, in what place the ſtranger ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God.*

This porch was, as I ſaid, not only, for length, the breadth of the temple, and ſo the length and breadth of the holieſt; but it was, if I miſtake not, for height far higher than them both: for the holy place was but thirty cubits high, and the moſt holy but twenty; but the porch was in height an hundred and twenty cubits. This beautiful porch therefore, was four times as high as was the temple itſelf, 1 Kings 6. 2, 20.; 2 Chron. 3. 4.

One excellent ornament, therefore, of this temple was, for that it had a porch ſo high, that is, ſo famous for height; ſo high as to be ſeen afar off. Charity, if it be rich, runs up from the church like a ſteeple, and will be ſeen afar off; I ſay, if it be rich, large, and abounds. Chriſt's charity was blazed abroad; it was ſo high no man could hide it: and the charity of the churches will be ſeen from church to church, yea, and will be ſpoken of to their commendations in every place, if it be warm, fervent, and high, Mark 7. 36.; 2 Cor. 8. 24.; and 9. 2, 13, 14.

## XXI. *Of the ornaments of the porch of the Temple.*

There were three things belonging to the porch, beſides its height, that was an ornament unto it.

1. It was overlaid within with gold.
2. It had the pillars adjoined unto it.
3. It was the inlet into the temple.

Firſt, It was overlaid with gold. Gold oft-times was a type of grace, and particularly of the grace of love. That in Solomon's chariot called *gold*, is yet again mentioned by the name *love*, Song. 3. 9, 10. As it is in the church, the grace of love is as gold. It is the greateſt, the richeſt of graces, and that which abides for ever. Hence they that ſhew much love to ſaints are ſaid to be rich, 1 Tim. 6. 17, 18, 19. And hence charity is called a treaſure, a treaſure in the heavens, Luke 12. 33, 34. Love is a golden grace; let then the churches, as the porch of the temple was, be inlaid with love, as gold.

Secondly, It had the pillars adjoining to it, the which, beſides their ſtatelineſs, ſeem to be there typically to example. For there was ſeen, by the ſpace of four cubits, their lilly-work in the porch, 1 Kings 7. 19.

Of their lilly-work I ſpake before. Now that they were ſo placed that they might be ſeen in the porch of the houſe, it ſeems to be for example, to teach the church, that ſhe ſhould live without worldly care, as did the apoſtles, the firſt planters of the church. And let miniſters do this, they are now the pillars of the churches, and they ſtand before the porch of the houſe; let them alſo ſhew their lilly-work to the houſe, that the church may learn of them to be without carefulneſs as to worldly things, and alſo to be rich in love and charity towards the brethren.

A covetous miniſter is a baſe thing, a pillar more ſymbolizing Lot's wife, than an holy apoſtle of Jeſus Chriſt; let them, ſince they ſtand at the door, and ſince the eyes of all in the porch are upon them, be patterns and examples of good works, 1 Tim. 6. 10, 11, 12.; Tit. 2. 7.

Thirdly, Another ornament unto this porch was, that it was an inlet into the temple. Charity is it which receiveth orphans, that receiveth the poor and afflicted into the church. Worldly love, or that which is carnal, ſhuts up bowels, yea, and the church-doors too, againſt the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your miniſters be beautified with your love, that they may beautify you with their love and alſo be an ornament unto you, and to that goſpel they miniſter to you, for Jeſus Chriſt's ſake.

## XXII. *Of the aſcent by which they went up into the porch of the Temple.*

1. This porch alſo had certain ſteps, by which they went up into the houſe of the Lord. I know not directly the number of them; though Ezekiel ſpeaks ſomething about it, Ezek. 40. 38, 39. Hence when men went to worſhip in the temple, they were ſaid to go up into the houſe of the Lord, Iſ. 38. 22.

Theſe ſteps, which were the aſcent to the temple were ſo curiouſly ſet, and alſo finely wrought, that they were amazing to behold. Wherefore, when the Queen of Sheba, who came to prove Solomon's wiſdom, ſaw the houſe which he had built, and his aſcent by which he went up into the houſe of the Lord, ſhe had no more ſpirit in her. She was by that ſight quite drowned, and overcome, 1 Kings 10. 4, 5.

2. Theſe ſteps, whether cedar, gold, or ſtone, yet that which added to their adornment, was the wonderment of a queen. And whatever they were made of, to be ſure they were a ſhadow of thoſe ſteps which we ſhould take to and in the houſe of God. Steps of God, Pſal. 85. 13. Steps ordered by him, Pſal. 37. 23. Steps ordered in his word, Pſal. 119. 133. Steps of faith, Rom. 4. 12. Steps of the Spirit, 1 Cor. 12. 18. Steps of truth, 3 John 4. Steps waſhed with butter, Job 29. 6. Steps taken before, or in the preſence of God. Steps buttered and bounded by a divine rule. Theſe are ſteps indeed.

3. There are therefore no ſuch ſteps as theſe to be found any where in the world. A ſtep to honour a ſtep to riches, a ſtep to worldly glory, theſe are every where; but what are theſe to the ſteps by which men do aſcend, or go up to the houſe of the Lord!

He then that entereth into the houſe of the Lord is an aſcending man; as it is ſaid of Moſes, he went up into the mount of God. It is aſcending to go into the houſe of God. The world believe not this; they think it is going downward to go up to the houſe of God: but they are in a horrible miſtake.

The ſteps then by which men went up into the temple, are, and ought to be, oppoſed to thoſe which men take to their luſts and empty glories. Hence ſuch ſteps are ſaid, not only to decline from God, but to take hold of the path to death and hell, Pſal. 44. 18.; Prov. 2. 18.; & 7. 25, 26, 27.

The ſteps then by which men went up to the houſe of the Lord, were ſignificative of thoſe ſteps which men take, when they go to God, to heaven, and glory; for theſe ſteps were the way to God, to God in his holy temple.

But how few are there, that, as the queen of the ſouth, are taken with theſe goodly ſteps! Do not moſt rather ſeek to puſh away our feet from taking hold of the path of life, or elſe lay ſnares for us in the way? But, all theſe notwithſtanding, the Lord guide us in the way of his ſteps: they are goodly ſteps, they are the beſt.

## XXIII. *Of the gate of the porch of the Temple.*

1. The porch, at which was an aſcent to the temple had a gate belonging to it. This gate, according to the prophet Ezekiel, was ſix cubits wide. The leaves of this gate were double, one folding this way the other folding that, Ezek. 40. 48.

Now here ſome may object, and ſay, Since the way to God by theſe doors were ſo wide, why doth Chriſt ſay, the way and gate is narrow?

*Anſ.* The ſtraitneſs, the narrowneſs, muſt not be underſtood of the gate ſimply, but becauſe of that cumber that ſome men carry with them, that pretend to be going to heaven. Six cubits! What is ſixteen cubits to him who would enter in here with all the world on his back? The young man in the goſpel, who made ſuch a noiſe for heaven, might have gone in eaſy enough; for in ſix cubits breadth there is room: but, poor man, he was not for going in thither, unleſs he might carry in his houſes upon his ſhoulder too, and ſo the gate was ſtrait, Mark 10. 17,—25.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, muſt go in by himſelf, and not with his bundles of traſh on his back; and if he will go in thus, he need not fear there is room: *The righteous nation that keepeth the truth, they ſhall enter in.* Iſ. 26. 2.

2. They that enter at the gate of the inner court,

muſt be cloathed in fine linen; how then ſhall they go into the temple that carry the clogs of the dirt of this world at their heels? Ez. 44. 9. Thus ſaith the Lord, *No ſtranger uncircumciſed in heart, or uncircumciſed in fleſh, ſhall enter into my ſanctuary.*

3. The wideneſs therefore of this gate is for this cauſe here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let ſuch as would go in remember that here is room, even a gate to enter in at ſix cubits wide. We have been all this while but on the outſide of the temple, even in the courts of the houſe of the Lord, to ſee the beauty and glory that is there. The beauty hereof made men cry out, and Pſ. 84. 1, 2. &c. ſay, *How amiable are thy tabernacles, O Lord of hoſts! my ſoul longeth, yea, fainteth for the courts of the Lord;* and to ſay, *A day in thy courts is better than a thouſand.*

### XXIV. *Of the pinacles of the Temple.*

1. THere was alſo ſeveral pinacles belonging to the temple. Theſe pinacles ſtood on the top aloft in the air, and were ſharp, and ſo difficult to ſtand upon: what men ſay of their number and length, I wave, and come directly to their ſignification.

2. I therefore take thoſe pinacles to be types of thoſe lofty airy notions, with which ſome men delight themſelves, while they hover like birds above the ſolid and godly truths of Chriſt. Satan attempted to entertain Chriſt Jeſus with this type, and antitype, at once, when he ſet him on one of the pinacles of the temple, and offered to thruſt him upon a falſe confidence in God, by a falſe and unſound interpretation of a text, Matth. 4. 5, 6.; Luke 4. 9, 10, 11.

3. You have ſome men cannot be content to worſhip in the temple, but muſt be aloft; no place will ſerve them but pinacles, pinacles; that they may be ſpeaking in and to the air, that they may be promoting their heady notions, inſtead of ſolid truth; not conſidering that now they are where the devil would have them be: they ſtrut upon their points, their pinacles; but let them look to it, there is difficult ſtanding upon pinacles; their neck, their ſoul, is in danger. We read, God is in his temple, not upon theſe pinacles, Pſal. 11. 4.; Hab. 2. 20.

4. It is true, Chriſt was once upon one of theſe; but the devil ſet him there, with intent to daſh him in pieces by a fall; and yet even then told him, if he would venture to tumble down, he ſhould be kept from daſhing his foot againſt a ſtone. To be there, therefore, was one of Chriſt's temptations; conſequently one of Satan's ſtratagems; nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber pinacles.

5. This ſhould teach Chriſtians to be low and little in their own eyes, and to forbear to intrude into airy and vain ſpeculations, and to take heed of being puffed up with a foul and empty mind.

### XXV. *Of the porters of the Temple.*

1. THere were porters belonging to the temple. In David's time, their number was four thouſand men; 1 Chron. 23. 5.

2. The porters were of the Levites, and their work was to watch at every gate of the houſe of the Lord; at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord, 2 Chron. 35. 15.

3. The work of the porters, or rather the reaſon of their watching, was to look that none not duly qualified entered into the houſe of the Lord. *He ſet*, ſaith the text, *porters at the gates of the houſe of the Lord, that none which was unclean in any thing ſhould enter in.* 2 Chr. 23. 19.

4. The excellency of the porters lay in theſe three things, their watchfulneſs, diligence, and valour, to make reſiſtance to thoſe that as unfit would attempt to enter thoſe courts, and the houſe of God; 1 Chron. 26. 6.; Mark 13. 34.

Theſe porters were types of our goſpel miniſters, as they are ſet to be watchmen in and over the church, and the holy things of God. Therefore as Chriſt gives to every man in the church his work, *ſo he commands the porter to watch;* Iſ. 21. 11.; Ezek. 3. 17. & 33. 7.; Acts 20. 27,—31.; Tim. 4. 5.; Rev. 2. 3.

6. Sometimes every awakened Chriſtian is ſaid to be a porter, and ſuch at Chriſt's firſt knock open unto him immediately; Luke 12. 36, 37, 38, 39.

7. The heart of a Chriſtian is alſo ſometimes called the porter; for that when the true ſhepherd comes to it, to him this porter openeth alſo; John 10. 3.

8. This laſt has the body for his watch-houſe; the eyes and ears for his port-holes; the tongue therewith to cry, Who comes there? as alſo to call for aid; when any thing unclean ſhall attempt with force and violence to enter in to defile the houſe.

### XXVI. *Of the charge of the porters of the Temple more particularly.*

1. THE charge of the porters was, to keep their watch, in four ſquare, even round about the temple of God. Thus it was ordained by David, before him by Moſes, and after him by Solomon his ſon; 1 Chron. 9 24.; Numb. 3.; 2 Chron 23. 19; & 35. 15.

2. The porters had ſome of them, the charge of the treaſure-chambers; ſome of them had the charge of the miniſtring veſſels, even to bring them in and out by tale; alſo the opening and ſhutting of the gates of the houſe of the Lord, was a part of their calling and office.

1. I told you, the porters were types of our goſpel miniſters, as they were watchmen in and over the houſe of God; and therefore in that they were thus to watch round about the temple, what is it but to ſhew how diligent Satan is, to ſee if he may get in ſomewhere, by ſome means, to defile the church of God; He goes round and round us, to ſee if he can find a hog-hole for that purpoſe.

2. This alſo ſheweth, that the church of itſelf, without its watch-men, is a weak, feeble, and very helpleſs thing. What can the lady or miſtreſs do to defend herſelf againſt thieves, and ſturdy villains, if there be none but ſhe at home? It is ſaid, when the ſhepherd is ſmitten, the ſheep will be ſcattered. What could the temple do without the watchmen.

3. Again, in that the porters had charge of the treaſure chambers, (as it is 1 Chron. 9. 26.), it is to intimate, that the treaſures of the goſpel are with the miniſters of our God; that the church, next to Chriſt ſhould ſeek them at their mouth. *We have this treaſure in earthen veſſels,* ſaith Paul, and they are ſtewards of the *manifold myſteries of God;* 1 Cor. 4. 1.; 2 Cor. 4. 7.; 1 Pet. 4. 10.; Eph. 4. 11, 12, 13.

4. Theſe are God's true ſcribes, and bring out of their treaſury things new and old; or as he ſaith in another place, *At our gates,* that is, where our porters watch, *are all manner of pleaſant fruit, which I have laid up for thee, O my beloved;*

5. Further, ſome of them had charge of the miniſtring veſſels, and they were to bring them in and out by tale; 1 Chron. 9. 18.

1. If by miniſtring veſſels you underſtand goſpel-ordinances, then you ſee who has the charge of them, to wit, the watchmen and miniſters of the word, Luke 1. 12.; 2 Theſſ. 2. 15.; 2 Tim. 2. 2.

2. If by miniſtring veſſels you mean the members of the church, for they are alſo miniſtring veſſels, then you ſee who has the care of them, to wit, the paſtors, the goſpel miniſters. Therefore *obey them that have the rule over you, for they watch for your ſouls, as they that muſt give an account; that they may do it with joy, and not with grief, for that is unprofitable for you;*

3. The opening of the gates did alſo belong to the porters, to ſhew that the power of the keys, to wit, of opening and ſhutting, of letting in and keeping out of the church, doth miniſterially belong to theſe watchmen, Mat. 16. 19.; Heb 12. 15.

4. The concluſion is, Then let the churches love their paſtors, hear their paſtors, be ruled by their paſtors, and ſuffer themſelves to be watched over, and to be exhorted, counſelled, and if need be, reproved, and

nd rebuked by their paſtors. And let the miniſters ot ſleep, but be watchful, and look to the ordinan-es, to the ſouls of the ſaints, and the gates of the hurches. Watch-man, watch-man, watch.

### XXVII. *Of the doors of the Temple.*

NOW we come to the gate of the temple; namely, to that which let out of the porch in-o the holy place.

1. Theſe doors or gates were folding, and they pened by degrees. Firſt, a quarter, and then a half, fter that three quarters, and laſt of all the whole. Theſe doors alſo hanged upon hinges of gold, and u-pon poſts made of the goodly *olive-tree:* 1 Kings 6. 33, 34.; Exod. 12. 23, 24.

2. Theſe doors did repreſent Chriſt, as he is the way to the Father, as alſo did the door of the taber-nacle, at which the people were wont to ſtand when they went to inquire of God. *Wherefore,* Chriſt ſaith, *I am the door,* (alluding to this), *by me if any man enter he ſhall be ſaved, and ſhall go in and out, and find paſture,* Exod. 33. 9, 10.; chap. 38. 8.; chap. 40. 12.; Lev. 1. 3, 4.; chap. 8. 3, 4, 13.; chap. 15. 14.; Numb. 6. 13, 18.; chap. 10. 3.; chap. 25. 6.; chap. 27 2; 1 Sam. 2. 22.; John 10. 9.

1. *I am the door.* The door into the court, the door into the porch, the door into the temple, the door into the holieſt, the door to the Father. But now we are at the door of the temple.

2. And obſerve it, this door by Solomon was not meaſured as the door of the porch was: for though the door into the court, and the door into the porch were meaſured, to ſhew that the right to ordinances, and the inlet into the church, is to be according to a preſcript rule, yet this door was not meaſured; to ſhew that Chriſt, as he is the inlet to ſaving grace, is beyond all meaſure, and unſearchable. Hence his grace is called *unſearchable riches,* and that above all we can aſk or think, for that it paſſeth knowledge, Eph. 3. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may diſtinguiſh rule and duty from grace and pardoning mercy; for as I ſaid, though Chriſt, as the door to outward privileges, is ſet forth by rule and meaſure; yet, as he is the door to grace and favour, never a creature, as yet, did ſee the length and breadth of him, Eph. 3. 17, 18, 19.

4. Therefore, I ſay, this gate was not meaſured; for what ſhould a rule do here, where things are beyond all meaſure?

5. This gate being alſo to open by degrees, is of ſignification to us; for it will be opening firſt by one fold, then by another, and yet will never be ſet wide, wide open, until the day of judgement. For then, and not till then, will the whole of the matter be open. *For now we ſee through a glaſs darkly, but then face to face; now we know in part, but then ſhall we know even as we are known.*

### XXVIII. *Of the leaves of this gate of the Temple.*

THE leaves of this gate or door, as I told you before, were folding, and ſo, as was hinted, has ſomething of ſignification in them. For by this means a man, eſpecially a young diſciple, may eaſily be miſtaken; thinking that the whole paſſage, when yet but a part was open, whereas three parts might yet be kept undiſcovered to him. For theſe doors, as I ſaid before, were never yet ſo wide open, I mean in the anti-type; never man yet ſaw all the riches and fulneſs which is in Chriſt. So that I ſay, a new comer, if he judged by preſent ſight, eſpecially if he ſaw but little, might eaſily be miſtaken; wherefore ſuch, for the moſt part, are moſt horribly afraid that they ſhall never get in thereat.

How ſayeſt thou, young comer, is not this the caſe with thy ſoul? So it ſeems to thee that thou art too big, being ſo great, ſo tun-bellied a ſinner. But, O thou ſinner, fear not, the doors are folding-doors, and may be opened wider, and wider again after that; wherefore when thou comeſt to this gate, and imagineſt there is not ſpace enough for thee to enter, knock, and it ſhall be wider opened unto thee, and thou ſhalt be received, Luke 11. 9.; John 9. 37. So then, whoever thou art that art come to the door, of which the temple-door was a type, truſt not to thy firſt conceptions of things, but believe there is grace abundant: Thou knoweſt not yet what Chriſt can do, the doors are folding-doors: He can do exceeding abundantly above all that we can aſk or think, Epheſ. 3. 20.

The hinges on which theſe doors do hang, were, as I told you, gold; to ſignify that they both turned upon motives and motions of love, and alſo that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The poſts on which theſe doors did hang were of the olive-tree, that fat and oily tree, to ſhew that they do never open with lothneſs or ſluggiſhneſs, as doors do whoſe hinges want oil. They are always oily, and ſo open eaſily and quickly to thoſe who knock at them. Hence you read, that he that dwells in this houſe gives freely, loves freely, and doth us good with all his heart. Yea, ſaith he, *I will rejoice over them to do them good, and I will plant them in this land aſſuredly with my whole heart, and with my whole ſoul,* Jer. 3. 12, 14, 22.; Jer. 32. 41.; Rev. 21. 6.; chap. 22. 17.

Wherefore the oil of grace, ſignified by this oily tree, or theſe olive-poſts, on which theſe doors do hang, cauſes that they open glibly, or frankly to the ſoul.

### XXIX. *What the doors of the Temple were made of.*

1. THE doors of the temple were made of fir, that is ſo ſweet ſcented, and pleaſant to the ſmell, 1 Kings 6. 34.

2. Mankind is alſo often compared to the fir-tree, as Iſa. 41. 19.; ch. 55. 13.; ch. 60. 17. & ch. 14. 8.

3. Now ſince the doors of the temple were made of the ſame, doth it not ſhew, that the way into God's houſe, and into his favour, is by the ſame nature which they are of, that thither enter, even thorough the vail, *his fleſh?* Heb. 10. For this door, I mean the antitype, doth even ſay of himſelf, *I am as a green fir-tree, from me is thy fruit found.* *Hoſ.* 14. 8.

4. This fir-tree is Chriſt, Chriſt as man, and ſo as the way to the Father. The doors of the temple are alſo as you ſee here, made of the fir-tree: even of that tree which was a type of the humanity of Jeſus Chriſt. Conſider Heb. 2. 14.

5. The fir-tree is alſo the houſe of the ſtork, that unclean bird, even as Chriſt is a harbour and ſhelter for ſinners. As for the ſtork, ſaith the text, the fir-tree is her houſe: and Chriſt ſaith to ſinners, that ſee their want of ſhelter, Come unto me, and I will give you reſt. He is a refuge for the oppreſſed, a refuge in time of trouble, Deut. 14. 18.; Lev. 11. 19.; Pſ. 104. 17.; Pſ. 84. 2, 3.; Mat. 11. 27, 28.; Heb. 6. 17,—21.

He is, as the doors of fir of the temple, the inlet to God's houſe, to God's preſence, and to a partaking of his glory. Thus God did of old by ſimilitudes teach his people his way.

### XXX. *How the doors of the Temple were adorned.*

AND Solomon carved upon the doors cherubims, palm-trees, and open flowers, and overlaid them all with gold, 1 Kings 6. 35.; Ezek. 41. 15.

He carved cherubims thereon. Theſe cherubims were figures or types of angels, and foraſmuch as they were carved here upon the door, it was to ſhew,

Firſt, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting-ſervants at the door of their Lord's houſe.

Secondly, It may be alſo to ſhew how much pleaſed they are to be where they may ſee ſinners come to God. For there is joy in the preſence of the angels of God, over one ſinner that repenteth, and comes to God by Chriſt for mercy, Luke 15. 10.

Thirdly, They may be alſo placed here to behold with what reverence or irreverence, thoſe that come hither to worſhip, do behave themſelves. Hence Solomon cautions thoſe that come to God's houſe to worſhip, that they take heed to their feet, becauſe of the angels. Paul alſo ſays, Women muſt take heed that they behave themſelves in the church as they ſhould, and that becauſe of the angels, Eccleſ. 5. 1, 2, 6.; 1 Cor. 11. 14.

Fourthly, They may alſo be carved upon the temple-doors, to ſhew us how ready they are, ſo ſoon as any poor creature comes to Chriſt for life, to take the care and charge of its conduct through this miſer-
Heb. 1. 14. able world. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?*

Fifthly, They may alſo be carved here, to ſhew that they are ready at Chriſt's command, to take vengeance for him upon thoſe that deſpiſe his people, and hate his perſon. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding, Matth. 18. 10.

Sixthly, or laſtly, They may be carved upon theſe doors, to ſhew that Chriſt Jeſus is the very ſupporter and upholder of angels, as well as the Saviour of ſinful man: For as he is before all things, ſo by him all things conſiſt; angels ſtand by Chriſt, men are ſaved by Chriſt, and therefore the very cherubims themſelves were carved upon theſe doors, to ſhew they are upheld, and ſubſiſt by him, 1 Cor. 8. 6.; Col. 1. 17. Heb. 1. 3.

Secondly, Again, as the cherubims are carved here, ſo there were palm-trees carved here alſo. The palm-tree is upright, it twiſteth not itſelf awry, Jer. 10. 5.

1. Apply this to Chriſt, and then it ſhews us the uprightneſs of his heart, word, and ways with ſin-
Pſal. 25. 8 ners. *Good and upright is the Lord, therefore will he*
& 92. 15. *teach ſinners in the way*, in at the door to life.

2. The palm or palm-tree is alſo a token of victory, and as placed here, it betokeneth the conqueſt that Chriſt, the door, ſhould get over ſin, death, the devil, and hell, for us, Rom. 7. 24.; chap. 8. 37.; 1 Cor. 15. 54, 55, 56.; Rev. 7. 9, 10, 11.

3. If we apply the palm-tree to the church, as we may, for ſhe alſo is compared thereto, Song 7. 8, 9, 10. then the palm-tree may be carved here, to ſhew, that none but ſuch as are upright of heart and life
Job 13. 16. ſhall dwell in the preſence of God. *The hypocrite,*
Pſal. 24. 3, ſays Job, *ſhall not come before him. The upright,*
4. ſays David, *ſhall dwell in thy preſence.*

They are they that are cloathed in white robes, which ſignifies uprightneſs of life, that ſtand before the Lamb with palms in their hands, Rev. 7. 9.

Thirdly, There were alſo carved upon theſe doors open flowers; and that to teach us that here is the ſweet ſcent and fragrant ſmell; and that the coming
Song 2. 1. ſoul will find it ſo in Chriſt, this door: *I am*, ſaith he,
& 5. 13. *the roſe of Sharon, and the lily of the vallies.* And again, *His cheeks are as beds of ſpices and ſeveral flowers, his lips like lilies drop ſweet-ſmelling myrrh.*

Open flowers. Open flowers are the ſweeteſt, becauſe full grown, and becauſe, as ſuch, they yield their fragrancy moſt freely. Wherefore, when he ſaith, upon the doors are open favours, he ſetteth Chriſt Jeſus forth in his good ſavours, as high as by ſuch ſimilitudes he could; and that both in name and office: For open flowers lay, by their thus opening themſelves before us, all their beauty alſo moſt plainly before our faces. There are varieties of beauty in open flowers, the which they alſo commend to all obſervers. Now, upon theſe doors, you ſee, are open flowers, flowers ripe, and ſpread before us, to ſhew that his name and offices are ſavoury to them that by him do enter his houſe to God his Father, Song 1. 1, 2, 3, 4.

*All theſe were overlaid with fine gold.* Gold is moſt rich of all metals; and here it is ſaid, the doors, the cherubims, the palm-trees, and open flowers, were overlaid therewith. And this ſhews, that as theſe things are rich in themſelves, even ſo they ſhould be to us.

We have a golden door to go to God by, and golden angels to conduct us through the world: we have golden palm-trees, as tokens of our victory, and golden flowers to ſmell on all the way to heaven.

## XXXI. *Of the wall of the Temple.*

THE wall of the temple was *cieled with fir, which he overlaid with fine gold; and ſet thereon palm-trees, and chains.*

The walls were as the body of the houſe, unto which Chriſt alluded, when he ſaid, *Deſtroy this temple, and in three days I will raiſe it up.*

Hence to be, and worſhip in the temple, was a type of being in Chriſt, and worſhipping God by him. For Chriſt, as was ſaid, is the great temple of God, in the which all the elect meet, and in whom they do ſervice to and for his Father.

Hence again the true worſhippers are ſaid to be in him, to ſpeak in him, to walk in him, to obey in him, 2 Cor. 2. 14.; chap. 12. 19.; Col. 2. 6. For as of old all true worſhip was to be found at the temple, ſo now it is only found with Chriſt, and with them that are in him. The promiſe of old was made to them that worſhipped within theſe walls. *I will give*, ſaith he, *to them in my houſe, and within my walls*, (to them that worſhip there in truth), *a place, and a name, better than that of ſons and of daughters.*

But now in New-Teſtament times, *all the promiſes in him are yea, and in him amen, to the glory of God by us.*

This is yet further hinted to us, in that it is ſaid, theſe walls are cieled with fir; which, as was ſhewed before, was a figure of the humanity of Jeſus Chriſt.

A wall is for defence, and ſo is the humanity of Jeſus Chriſt. It is, was, and will be, our defence for ever. For it was that which underwent, and overcame the curſe of the law, and that in which our everlaſting righteouſneſs is found. Had he not in that interpoſed, we had periſhed for ever. Hence we are ſaid to be reconciled to God in the body of his fleſh through death, Col. 1. 19, 20.; Rom. 5. 8, 9, 10.

Now, this wall was overlaid with fine gold. Gold here is a figure of the righteouſneſs of Chriſt, by which we are juſtified in the ſight of God. Therefore you read, that his church, as juſtified, is ſaid to ſtand at his right hand in cloth of gold. *Upon thy right hand did ſtand the queen in gold of Ophir.* And again, *Her cloathing is of wrought gold.* This the wall was overlaid with, this the body of Chriſt was filled with. Men, while in the temple, were cloathed with gold, even with the gold of the temple; and men in Chriſt are cloathed with righteouſneſs, the righteouſneſs of Chriſt. Wherefore this conſideration doth yet more illuſtrate the matter.

In that the palm-trees were ſet on this wall, it may be to ſhew, that the elect are fixed in Jeſus, and ſo ſhall abide for ever.

Chains were alſo carved on theſe walls, yea, and they were golden chains; there were chains on the pillars, and now alſo we find chains upon the walls, Phil. 1. 12, 13.

1. Chains were uſed to hold captives, and ſuch Paul did wear at Rome, but he called them *his bonds in Chriſt.*

2. Chains ſometimes ſignify great afflictions, which God lays on us for our ſins, Pſal. 107. 9, 10, 11.; Lam. 1. 14.; chap. 3. 7.

3. Chains alſo may be more myſtically underſtood, as of thoſe obligations which the love of God lays upon us, to do and ſuffer for him, Acts 20. 22.

4. Chains do ſometimes ſignify beauty and comely ornaments; *Thy neck*, ſaith Chriſt to his ſpouſe, *is comely with chains of gold:* And again, *I put bracelets upon thy hands, a chain about thy neck*, Song 1. 10.; Ezek. 16. 8, 9, 10, 11.; Prov. 1. 9.

5. Chains alſo do ſometimes denote greatneſs and honour, ſuch as Daniel had, when the king made him the third ruler in the kingdom, Dan. 5. 7, 16, 29.

Now all theſe are temple-chains, and are put upon us for good, ſome to prevent our ruin, ſome to diſpoſe our minds the better, and ſome to dignify and make us noble. Temple-chains are brave chains. None but temple-worſhipers muſt wear temple-chains.

## XXXII. *Of the garniſhing the Temple with precious ſtones.*

*AND he garniſhed the houſe with precious ſtones for beauty*, 2 Chron. 3. 6, 7.

1. This is another ornament to the temple of the

Lord; wherefore, as he ſaith, it was garniſhed with them; he ſaith, It was garniſhed with them, for beauty. The line ſaith garniſhed, the margin ſaith covered.

2. Wherefore, I think, they were fixed as ſtars, or as the ſtars in the firmament, ſo they were ſet in the cieling of the houſe, as in the heaven of the holy temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure; namely, of the miniſterial gifts, and officers in the church. For miniſters, as to their gifts and office, are called ſtars of God, and are ſaid to be in the hand of Chriſt, Rev. 1. 20.

4. Wherefore, as the ſtars glitter, and twinkle in the firmament of heaven, ſo do true miniſters in the firmament of his church, 1 Chron. 29. 2.; John 5. 35. Dan. 12. 3.

5. So that it is ſaid again, theſe gifts come down from above, as ſignifying they diſtill their dew from above. And hence, again, the miniſters are ſaid to be ſet over us in the Lord, as placed in the firmament of his heaven, to give a light upon his earth. *There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel.*

Verily, it is enough to make a man in this houſe look always upward; ſince the cieling above head doth thus glitter with precious ſtones.

Precious ſtones, all manner of precious ſtones; ſtones of all colours: *For there are divers gifts, differences of adminiſtrations, and diverſities of operations: but it is the ſame God which worketh all in all.*

Thus had the cieling of this houſe a pearl here, and there a diamond; here a jaſper, and there a ſapphire; here a ſardius, and there a jacinth; here a ſardonix, and there an amethiſt. *For to one is given by the Spirit the word of wiſdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a ſpirit of propheſy; to another the diſcerning of ſpirits, to another divers kinds of tongues.*

He alſo overlaid the houſe, beams, poſts, walls, doors, &c. And all with gold. O what a beautiful houſe the temple was, how full of glory was it! and yet all was but a ſhadow, a ſhadow of things to come, and which was to be anſwered in the church of the living God, the pillar and ground of truth, by better things than theſe.

### XXXIII. *Of the windows of the Temple.*

*AND for the houſe, he made windows of narrow lights,* 1 Kings 6. 4. There were windows of this houſe, windows for the chambers, and windows round about, Ezek. 4. 16, 22, 23, 24, 25, 29, 33, 36.

Theſe windows were of ſeveral ſizes, but all narrow, narrow without, but wide within; they all were finely wrought, and beautified with goodly ſtones, Iſ. 54. 14.

1. Windows, as they are to an houſe an ornament, ſo alſo to it they are a benefit. *Truly the light is good, and a pleaſant thing it is for the eye to behold the ſun.* The window is that which Chriſt looks forth at, the window is that which the ſun looks in at, Song 2. 9.

2. By the light which ſhines in at the window, we alſo ſee to make and keep the houſe clean, and alſo to do what buſineſs is neceſſary there to be done. In thy light we ſee light; light to do our duty, and that both to God and man.

3. Theſe windows therefore were figures of the written word, by and thorough which Chriſt ſhews himſelf to his, and by which we alſo apprehend him. And hence the word of God is compared to a glaſs thorough which the light doth come, and by which we ſee not only the beams of the ſun, but our own ſmutches alſo, 2 Chron. 3. 18.; Jam. 1. 23, 24, 25.

4. The lights indeed were narrow, wherefore we ſee alſo thorough their antitype but darkly, and imperfectly. *Now we ſee thorough a glaſs darkly,* or as in a riddle, *now we know but in part.*

5. Their windows and their light are but of little ſervice to thoſe that are without; the world ſees but little of the beauty of the church by the light of the written word, though the church, by that light, can ſee the diſmal ſtate of the world, and alſo how to avoid it.

### XXXIV. *Of the chambers of the Temple.*

IN the temple, Solomon made chambers, 1 Kings 6. 5.

1. The chambers were of ſeveral ſizes; ſome little, ſome large; ſome higher, ſome lower; ſome more inward, and ſome outward.

2. Theſe chambers were for ſeveral ſervices; ſome were for reſt, ſome to hide in, ſome to lay up treaſure in, and ſome for ſolace and delight, 2 Chron. 3. 9.; Ezek. 40. 7.; chap. 41. 5, 9, 44.; 2 Chron. 31. 11, 12.; 2 Kings 11. 1, 2, 3.; Ezra 8. 29.

1. They were for reſting-places: Here the prieſts and porters were wont to lodge.

2. They were for hiding-places: Here Jehoſhebah hid Joaſh from Athaliah the term of ſix years.

3. They were alſo to lay the temple-treaſure or dedicated things in, that they might be ſafely kept there for the worſhippers.

4. And ſome of them were for ſolace and delight; and I muſt add, ſome for durable habitation. Wherefore in ſome of them, ſome dwelt always, yea, their names dwelt there when they were dead.

1. Thoſe of them which were for reſt, were types of that reſt, which by faith we have in the Son of God, Matth. 11. and of that eternal reſt which we ſhall have in heaven by him, Heb. 4. 3.

2. Thoſe chambers which were for hiding and ſecurity, were types of that ſafety which we have in Chriſt from the rage of the world, Iſa. 26. 20.

3. Thoſe chambers which were for the reception of the treaſures and dedicated things, were types of Chriſt, as he is the common ſtore-houſe of believers. *For it pleaſed the Father, that in him ſhould all fulneſs dwell, and of his fulneſs we all receive, and grace for grace.* *John* 1. 16. *Col.* 1. 19.

4. Thoſe chambers that were for ſolace and delight, were types of thoſe retirements and ſecret meetings of Chriſt with the ſoul, where he gives it his embraces, and delights her with his boſom and raviſhing delights. *He brought me,* ſaid ſhe, *into his chambers, into the chamber of her which conceived me,* and there he gave her his love. Song 1. 4. & 3. 4.

The chambers which were for durable dwelling-places were types of thoſe eternal dwelling-places which are in the heavens, prepared of Chriſt and the Father, for them that ſhall be ſaved, John 14. 1,—4.; 2 Cor. 5. 1,—4.

This it is to dwell on high, and to be ſafe from fear of evil. Here therefore you ſee are chambers for reſt, chambers for ſafety, chambers for treaſure, chambers for ſolace, and chambers for durable habitations. O the reſt and peace that the chambers of God's high houſe will yield to its inhabitants in another world! Here they will reſt from their labours, reſt upon their beds, reſt with God, reſt from ſin, temptation, and all ſorrow, Rev. 14. 13.; Iſa. 57. 1, 2. 2 Theſ. 1. 7.

God, therefore, then ſhall wipe all tears from our eyes, even when he comes out of his chambers as a bridegroom, to fetch his bride, his wife unto him thither, to the end they may have eternal ſolace together.

O theſe are far better than the chambers of the ſouth!

### XXXV. *Of the ſtairs by which they went up into the chambers of the Temple.*

THere were ſtairs, by which men went up into theſe chambers of the temple, and they were but one pair, and they went from below to the firſt, and ſo to the middle, and thence to the higheſt chambers in the temple, 1 Kings 6. 8.; Ezek. 41. 7.

1. Theſe ſtairs were winding; ſo that they turned about that did go up them. So then, he that aſſayed to go into theſe chambers, muſt turn with the ſtairs, or he could not go up, no, not into the loweſt chambers.

2. Theſe ſtairs therefore were a type of a two-fold repentance. That by which we turn from nature to grace, and by which we turn from the imperfections

which attend a ſtate of grace to glory. Hence true repentance, or the right going up theſe turning ſtairs, is called repentance to ſalvation; for true repentance ſtoppeth not at the reception of grace, for that is but a going up theſe ſtairs to the middle chambers, 2 Cor. 7. 10.

Thus, therefore, the ſoul, at its going up theſe ſtairs, turns and turns, till it enters the doors of the higheſt chambers.

It groans, though in a ſtate of grace, becauſe that is not the ſtate of glory. I count then, that from the firſt to the middle chambers may be a type of turning from nature to grace. But from the middle to the higheſt, theſe ſtairs may ſignify a turning ſtill from the imperfections and temptations that attend a ſtate of grace, to that of immortality and glory, 2 Cor. 5. 1,—10.

For as there are turning ſtairs, from the loweſt to the middle chambers, ſo the ſtairs from thence ſtill turn, and ſo will do, till you come to the higheſt chambers. I do not ſay that they that have received grace, do repent they have received grace; but I ſay they that have received grace, are yet ſorry that grace is not conſummate in glory; and hence they are for going up thither ſtill by theſe turning ſtairs; yea, they cannot reſt below, as they would, till they aſcend to the higheſt chambers. *O wretched man that I am! And in this we groan earneſtly*, is the language of gracious ſouls.

*Rom.* 7. 20. 2 *Cor.* 5. 1, 2, 3.

True, every one doth not do thus that comes into the temple of God; many reſt below ſtairs, they like not to go turning upward. Nor do I believe that all that bid fair for aſcending to the middle chambers, get up to the higheſt ſtories, to his ſtories in the heavens. Many in churches, who ſeem to be turned from nature to grace, have not the grace to go up turning ſtill, but reſt in that ſhew of things, and ſo die below a ſhare in the higheſt chambers.

All theſe things are true in the anti-type, and, as I think, prefigured by theſe turning ſtairs, to the chambers of the temple. But this turning, and turning ſtill, diſpleaſes ſome much, they ſay it makes them giddy; but I ſay, there is no way like this, to make a ſtand ſteady; ſtedfaſt in the faith, and with boldneſs in the day of judgement. For he has this ſeated in his heart, I went up the turning ſtairs, till I came to the higheſt chambers. A ſtrait pair of ſtairs are like that ladder by which men aſcend to the gallows; they are the turning ones that lead us to the heavenly manſion-houſes. Look, therefore, you that come into the temple of God to worſhip, that you ſtay not at the foot of theſe turning ſtairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are poſſeſſed of the higheſt chambers. How many times has God, by the ſcripture, called upon you to TURN, and told you, you muſt turn or die! and now here he has added to his call a figure, by placing a pair of turning ſtairs in his temple, to convict your very ſenſes, that you muſt TURN, if you mean to go up into his holy chambers, and ſo into his eternal manſion-houſes; and look that you turn to purpoſe; for every turning will not ſerve. Some turn, but not to the Moſt High, and ſo turn to no purpoſe.

## XXXVI. *Of the molten ſea that was in the Temple.*

THere was alſo a molten ſea in the temple; it was made of braſs, and contained three thouſand baths, 2 Chron. 4. 2,—9.

This ſea was for the prieſts to waſh in, when they came into the temple to accompliſh the ſervice of God; to waſh their hands and feet at, that they might not, when they came thither, die for their unpreparableneſs. The laver alſo which was in the wilderneſs, was of the ſame uſe there, Exod. 28.

1. It was, as may be ſuppoſed, called a ſea, for that it was large to contain, and a ſea of braſs, for that it was made thereof. It is called in Revelations *a ſea of glaſs*, alluding to that in the wilderneſs, which was made of the brazen looking-glaſſes of the women that came to worſhip at the door of the tabernacle; Rev. 4. 6.; chap. 15. 2.; Exod. 28. 8.

2. It was alſo ſaid to be molten, becauſe it was made of that faſhion, by fire, and its anti-type therefore ſaid to be a ſea of glaſs mingled with fire; Rev. 15. 2.

1. This ſea was a figure of the word of the goſpel, in the cleanſing virtue of it, which virtue, then it has, when mingled with the fire of the Holy Ghoſt. And to this Chriſt alludes, when he ſaith, *Now ye are clean through the word which I have ſpoken unto you.*

2. It was a figure of the word, without mixture of mens inventions: hence it is called *pure water. Having your bodies waſhed with pure water.* And again, *He ſanctifies and cleanſeth his church with the waſhing of water by the word.*

All theſe places are an alluſion to the molten ſea, at which of old they waſhed, when they went into the temple to worſhip. *Therefore*, ſaith he, *being waſhed, let us draw near to God.*

3. This ſea from brim to brim was complete ten cubits, perhaps to ſhew there is as much in the word of the goſpel to ſave, as there is in the ten words to condemn.

4. From under this ſea round about appeared oxen, ten in a cubit did compaſs it round about, 2 Chron. 4. 3. Underſtand by theſe oxen miniſters, for to them they are compared in 1 Cor. 9. 9. And then we are taught whence true miniſters come, to wit, from under the power of the goſpel, for this ſea breeds goſpel miniſters, as the waters breed fiſh.

5. It is alſo ſaid in the text, that theſe oxen were caſt when the ſea was caſt; inſinuating that when God ordained a word of grace to ſave us, he alſo in his decree provided miniſters to preach it to us to that end. Paul tells us, that he was made a miniſter of the goſpel, *according to God's eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord*, Epheſ. 3. 9, 10, 11.; Col. 1. 25.

6. This ſea is ſaid to have a brim like the brim of a cup. To invite us as well to drink of its grace, as to waſh in its water. For the word and Spirit when mixed, has not only a cleanſing, but a ſaving quality in it, 2 Chron. 4. 1, 2, 3, 4, 5.; 1 Cor. 15. 1, 2.

7. This brim was wrought with lilies, or was like a lily-flower; to ſhew how they ſhould grow and flouriſh, and with what beautiful robes they ſhould be adorned, who were waſhed, and did drink of this holy water; yea, that God would take care of them, as he alſo did of lilies, and would not fail to beſtow upon them, what was neceſſary for the body, as well as for the ſoul, Matth. 6. 28,—34.

## XXXVII. *Upon what the molten ſea ſtood in the Temple.*

1. THis molten ſea ſtood upon the backs of twelve brazen bulls, or oxen, 2 Chron. 4. 4.

2. Theſe oxen, as they thus ſtood, looked three towards the north, three towards the weſt, three towards the eaſt, and three towards the ſouth.

3. Theſe twelve oxen were types of the twelve apoſtles of the Lamb, who, as theſe beaſts, ſtood looking into the four corners of the earth, and were bid to go preach the goſpel in all the world.

4. They were compared to oxen, becauſe they were clean; for the ox was a clean beaſt. Hence the apoſtles are called holy. They were compared to oxen, becauſe the ox is ſtrong; and they alſo were mighty in the word, Prov. 14. 4. 2 Cor. 12. 12.

5. The ox will not loſe what he has got by drawing; he will not let the wheels go back; ſo the apoſtles were ſet to defend, and not let that doctrine go back, which they had preached to others; nor did they, they delivered it pure to us.

6. One of the cherubs, of which you read in the viſion, had a face like an ox, to ſhew that the apoſtles, theſe men of the firſt order, are moſt like the angels of God, Ezek. 1. 10.

7. In that they ſtood with their faces every way, it was, as I ſaid, to ſhew how the apoſtles ſhould carry the goſpel into all the world, Matth. 28. 19.; Mark 16.

8. And obſerve, juſt as theſe oxen were place looking in the temple every way, even ſo ſtand ope the gates of the new Jeruſalem to receive thoſe tha

by their doctrine ſhould be brought into it. *And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God.*

9. Theſe oxen bear this molten ſea upon their backs to ſhew that they ſhould be the foundation workmen of the goſpel and that it ought not to be removed, as was the molten ſea of old from that baſis to another.

10. It is alſo ſaid concerning thoſe oxen that thus did bear this molten ſea, that all their hinder parts were inwards, that is covered by that ſea that was ſet upon their backs; their hinder parts, or as the apoſtle has it, *our uncomely parts*.

11. And indeed it becomes a goſpel-miniſter to have his uncomely parts covered with that grace, which by the goſpel he preacheth unto others. As Paul exhorts Timothy to take heed unto himſelf, and to his doctrine, 1 Tim. 4. 6.

12. But alas, there are too many, who, can they but have their heads covered with a few goſpel-notions, care not though their hinder parts are ſeen of all the world. But ſuch are falſe miniſters; the prophet calls them the tail. The prophet that ſpeaketh lies, either by word or with his feet, he is the tail, Iſa. 9. 15.; Prov. 6. 12, 13.

13. But what a ſhame is it to hide his head under this molten ſea, while his hinder parts hang out. Such an one is none of Chriſt's oxen; for they, with honour to their Maſter, ſhew their heads before all the world, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, miniſter, leſt, while thy mouth doth preach the goſpel, thy nakedneſs and ſhame be ſeen of thoſe which hear thee.

For they that do not obſerve to learn this leſſon themſelves, will not teach others to believe the word, nor to live a holy life: they will learn of them to ſhew their ſhame, inſtead of learning to be holy.

### XXXVIII. *Of the lavers of the Temple.*

BEſides this molten ſea, there were ten lavers in the temple. Five of which were put on the right ſide, and five alſo on the left, 2 Chron. 4. 6.

1. Of their faſhion and their furniture, you may ſee, 1 Kings 7. Theſe lavers, as the molten ſea, were veſſels which contained water, but they were not of the ſame uſe with it. True, they were both to waſh in, the ſea to waſh the worſhippers, but the lavers to waſh the ſacrifie. *He made the ten lavers to waſh in them ſuch things as they offered for burnt-offering, but the ſea was for the prieſts to waſh in.*

2. The burnt-offering was a type of the body of Chriſt, which he once offered for our ſins, and the fire on which the ſacrifice was burned, a type of the curſe of the law which ſeized on Chriſt when he gave himſelf a ranſom for us. For therefore that under the law was called the burnt-offering, becauſe of the burning upon the altar, Lev. 6. 8.

But what then muſt we underſtand by theſe lavers, and by this ſacrifice being waſhed in them, in order to its being burned upon the altar?

I anſwer, verily, I think, that the ten lavers were a figure of the ten commandments: in the purity and perfection of Chriſt's obedience, to which he became capable of being made a burnt-offering, acceptable to God for the ſins of the people. Chriſt was made under the law, and all his acts of obedience to God for us, was legal, and his living thus a perfect legal life, was his waſhing his offering in theſe ten lavers, in order to his preſenting it upon the altar for our ſins. The lavers went upon wheels, to ſignify walking feet, and Chriſt walked in the law, and ſo became a clean offering to God for us. The wheels were of the very ſame as were the lavers; to ſhew that Chriſt's obedience to the law was of the ſame, as to length and breadth with its commands and demands to their utmoſt tittle and extent. The inwards and legs of the burnt-offering was to be waſhed in theſe lavers, Lev. 1. 9, 13.; 2 Chron. 4. 6.; to ſhew that Chriſt ſhould be pure and clean in heart and life.

We know that obedience, whether Chriſt's or ours, is called *a walking in the way*, typified by the lavers walking upon their wheels. But I mean not by Chriſt his waſhing of his offering, that he had any filthineſs cleaving to his nature or obedience; Yet this I ſay, that ſo far as our guilt laid upon him could impede, ſo far he wiped it off by waſhing in theſe lavers. For his offering was to be without blemiſh, and without ſpot to God. Hence it is ſaid, he ſanctified himſelf in order to his ſuffering; *and being made perfect, he* John 17. 19.
*became the author of eternal ſalvation to all them that* Heb. 5. 6.—
*obey him.* 10.

For albeit he came holy into the world, yet that holineſs was but preparatory to that by which he ſanctified himſelf, in order to his ſuffering for ſin. That then, which was his immediate preparation for his ſuffering, was his obedience to the law, his waſhing in theſe lavers. He then firſt yielded complete obedience to the law on our behalf, and then, as ſo qualified, offered his waſhed ſacrifice for our ſins without ſpot to God.

Thus therefore he was our burnt-offering waſhed in the ten lavers, that he might, according to law, be accepted of the Lord.

*And he ſet five of the lavers on the right ſide of the houſe, and five of them on the left.* Thus were the ten divided, as the tables of the law, one ſhewing our duty towards our God, the other our duty towards our neighbour; in both which the burnt-offering was waſhed, that it might be clean in both reſpects.

They might alſo be thus placed, the better to put the people in mind of the neceſſity of the ſanction of Chriſt according to the law, in order to his offering of himſelf an offering to God for us.

### XXXIX *Of the tables in the Temple.*

*HE made alſo ten tables, and placed them in the* 2 Chr. 4. 8.
*temple, five on the right hand, and five on the left.*

Some, if not all of theſe tables, ſo far as I can ſee were they on which the burnt-offering was to be cut in pieces, in order to its burning.

Theſe tables were made of ſtone, of hewn ſtones, on which this work was done, Ezek. 40. 40, 41, 42, 43, 44.

Now ſince the burnt-offering was a figure of the body of Chriſt, the tables on which this ſacrifice was ſlain, muſt needs, I think, be a type of the heart, the ſtony heart of the Jews: For had they not had hearts hard as an adamant, they could not have done that thing.

Upon theſe tables, therefore, was the death of Chriſt contrived, and this horrid murder acted; even upon theſe tables of ſtone.

In that they are called tables of hewn ſtone, it may be to ſhew, that all this cruelty was acted under ſmooth pretences, for hewn ſtones are ſmooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocriſy. But alas, they were ſtone ſtill, that is, hard and cruel, elſe they could not have been an anvil for Satan to forge ſuch horrid barbariſms upon. The tables were in number the ſame with the lavers, and were ſet by them, to ſhew what are the fruits of being devoted to the law, as the Jews were, in oppoſition to Chriſt and his holy goſpel: There flows nothing but hardneſs, and a ſtony heart from thence. This was ſhewed in its firſt writing; it was writ on tables of ſtone, figures of the heart of man; and on the ſame tables, or hearts, was the death of Jeſus Chriſt compaſſed.

One would think, that the meekneſs, gentleneſs, or good deeds of Jeſus Chriſt, might have procured in them ſome relentings, when they were about to take away his life; but alas, their hearts were tables of ſtone. What feeling or compaſſion can a ſtone be ſenſible of? Here were ſtony hearts, ſtony thoughts, ſtony counſels, ſtony contrivances, a ſtony law, and ſtony hands: and what could be expected hence, but barbarous cruelty indeed? *If I aſk you*, ſaith Chriſt, Luke 22. 68.
*you will not anſwer me, neither will you let me go.*

In that the ſtony tables were placed about the temple, it ſuppoſeth, that they were temple-men, prieſts, ſcribes, rulers, lawyers, *&c.* that were to be the chief on whoſe hearts this murder was to be deſigned, and by them enacted to their own damnation without repentance.

## XL. *Of the inſtruments wherewith this ſacrifice was ſlain, and of the four tables they were laid on in the Temple.*

THE inſtruments that were laid upon the tables in the temple, were not inſtruments of muſic, but thoſe with which the burnt offering was ſlain.

Ezek. 40. 42, 43. *And the four tables were of hewn ſtone for the burnt-offering: whereon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.*

1. Here we are to take notice, that the tables are the ſame, and ſome of them of which we ſpake before.

2. That the inſtruments with which they ſlew the ſacrifice, was laid upon theſe tables.

The inſtruments with which they ſlew the ſacrifices, what were they but a bloody ax, bloody knives, bloody hooks, and bloody hands? For theſe we need no proof matter of fact declares it.

But what were thoſe inſtruments a type of?

*Anſwer.* Doubtleſs they were a type of our ſins. They were the bloody ax, the knife, and bloody hands, that ſhed his precious blood. They were the meritorious ones, without which he could not have died. When I ſay ours, I mean the ſins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were our ſins that were the bloody tools or inſtruments which ſlew the Son of God.

*He was wounded for our tranſgreſſions, he died for our ſins.* Iſa. 53.; 1. Cor. 15.; Gal. 1.

Oh the inſtruments of us churls, by which this poor man was taken from off the earth! Iſa. 32. 7. Prov. 30. 14.

Iſ. 53. The whip, the buffetings, the crown of thorns, the nails, the croſs, the ſpear, with the vinegar and gall, were all nothing in compariſon of our ſins. *For the tranſgreſſions of my people was he ſtriken.* Nor were the flouts, taunts, mocks, ſcorns, deriſions, &c. with which they followed him from the garden to the croſs, ſuch cruel inſtruments as theſe. They were our ſins then, our curſed ſins, by, with, and for the ſake of which, the Lord Jeſus became a bloody ſacrifice.

But why muſt the inſtruments be laid upon the tables?

1. Take the tables for the hearts of the murderers and the inſtruments for their ſins, and what place more fit for ſuch inſtruments to be laid upon? It is God's command, that theſe things ſhould be laid to heart, and he complains of thoſe that do not do it, Iſa. 43. 25.; chap. 57. 11.

2. Nor are men ever like to come to good, until theſe inſtruments with which the Son of God was ſlain, indeed be laid to heart. And they were eminently laid to heart even by them ſoon after: the effect of which was, the converſion of thouſands of them, Acts 2. 36, 37.

3. Wherefore when it ſays theſe inſtruments muſt be laid upon the ſtony tables, he inſinuates, that God would take a time to charge the murder of his Son home, upon the conſciences of them that did that murder, either to converſion or condemnation. And is it not reaſon that they who did this horrid villany, ſhould have their doings laid before their faces upon

Zech. 12. 10. Rev. 1. 7. the tables of their heart? *That they may look upon him whom they have pierced, and mourn.*

4. But theſe inſtruments were laid but upon ſome of the tables, and not upon all the ten, to ſhew that not all, but ſome of thoſe, ſo horrid, ſhould find mercy of the Lord.

5. But we muſt not confine theſe tables only to the hearts of the bloody Jews, they were our ſins for the which he died. Wherefore the inſtruments ſhould be laid upon our tables too, and the Lord lay them there for good, that we alſo may ſee our horrid doings, and come bending to him for forgiveneſs.

6. Theſe inſtruments thus lying on the tables in the temple, became a continual motive to God's people to repentance; for ſo oft as they ſaw theſe bloody and cruel inſtruments, they were put in mind how their ſins ſhould be the cauſe of the death of Chriſt.

7. It would be well alſo, if theſe inſtruments were at all times laid upon our tables, for our more humbling for our ſins in every thing we do, eſpecially upon the Lord's table, when we come to eat and drink before him. I am ſure the Lord Jeſus doth more than intimate, that he expects that we ſhould do ſo, when he ſaith, *When ye eat that bread, and drink that cup, do this in remembrance of me:* In remembrance that I died for your ſins, and conſequently that they were the meritorious cauſe of the ſhedding of my blood.

To conclude. Let all men remember, that theſe cruel inſtruments are laid upon the table of their hearts, whether they ſee them or no. *The ſin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart.*

A pen of iron will make letters upon a table made of ſtone, and the point of a diamond will make letters upon glaſs. Wherefore in this ſaying, God informs us, that if we ſhall forbear to read theſe lines to our converſion, God will one day read them againſt us unto our condemnation.

## XLI. *Of the candleſticks of the Temple.*

*AND he made ten candleſticks of gold, according to the form, and he ſet them in the temple, five on the right hand, and five on the left.*

1. Theſe candleſticks were made of gold, to ſhew the worth and value of them.

2. They were made after the form, or exact, according to rule, like thoſe that were in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Obſerve, There was great exactneſs in theſe; and need there was of this hint, that men might ſee that every thing will not paſs for a right-ordered candleſtick with God, Exod. 25. 31.—47.; 1 Chron. 28. 15, 16.

Theſe candleſticks are ſaid ſometimes to be ten, ſometimes ſeven, and ſometimes one: ten here; ſeven, Rev. 1.; and one in Zech. 4. Ten is a note of multitude, and ſeven a note of perfection, and one a note of unity.

Now, as the precious ſtones with which the houſe was garniſhed were a type of miniſterial gifts, ſo theſe candleſticks were a type of thoſe that were to be the churches of the New Teſtament; wherefore he ſays, *The candleſticks which thou ſaweſt are the ſeven churches.*

1. The candleſticks were here in number ten, to ſhew that Chriſt under the New Teſtament would have a many goſpel-churches. *And I, if I be lifted up from the earth,* ſaith he, *will draw all men unto me;* that is, abundance. *For the children of the deſolate,* that is, of the New Teſtament church *ſhall be many more than they of the Jews were.*

In that the candleſticks were ſet by the lavers and ſtony tables, it might be to ſhew us, that Chriſt's churches ſhould be much in conſidering, that Chriſt, though he was righteous, yet died for our ſins; though his life was according to the holy law, yet our ſtony hearts cauſed him to die. Yea, and that the candleſticks are placed there, it is to ſhew us alſo, that we ſhould be much in looking on the ſins by which we cauſed him to die; for the candleſticks were ſet by thoſe tables whereon they laid the inſtruments with which they ſlew the ſacrifice.

3. Theſe candleſticks being made according to form ſeems not only to be exact as to faſhion, but alſo as to work: For that in Exodus, with its furniture, was made preciſely of one talent of gold, perhaps to ſhew, that Chriſt's true ſpouſe is not to be a grain more, nor a dram leſs, but juſt the number of God's elect. This is Chriſt's completeneſs, his fulneſs; one more, one leſs; would make his body a monſter.

4. The candleſticks were to hold the lights, and to ſhew it to all the houſe; and the church is to let her light ſo ſhine that they without may ſee the light, Matth. 5. 15, 16.; Luke 8. 16.; chap. 11. 33.; chap. 12. 35.

5. To this end the candleſticks were ſupplied with oil-olive, a type of the ſupply that the church hath,

that her light may ſhine, even of the ſpirit of grace.

### XLII. *Of the lamps belonging to the candleſticks of the Temple.*

TO theſe candleſticks belonged ſeveral lamps, with their flowers, and their knops, 2 Chron. 4. 21.

1. Theſe lamps were types of that profeſſion that the members of the church do make of Chriſt, whether ſuch members have ſaving grace or not, Matth. 25. 1—7.

2. Theſe lamps were beautified with knops and flowers, to ſhew how comely and beautiful that profeſſor is, that adorns his profeſſion with a ſuitable life and converſation.

3. We read, that the candleſtick in Zecharias had ſeven lamps belonging to it, and a bowl of golden oil on the top; and that by golden pipes this golden oil emptied itſelf into the lamps, and all, doubtleſs, that the lamps might ſhine, Zech. 4.

4. Chriſt therefore, who is the high-prieſt, and to whom it belongs to dreſs the lamps, doth dreſs them accordingly. But now there are lamp-carriers of two ſorts; ſuch as have only oil in their lamps, and ſuch as have oil in their lamps and veſſels too, and both theſe belong to the church, and in both theſe Chriſt will be glorified; and they ſhould have their proper places at laſt. They that have the oil of grace in their hearts, as well as a profeſſion of Chriſt in their hands, they ſhall go in with him to the wedding; but they who only make a profeſſion, and have not oil in their veſſels, will ſurely miſcarry at laſt, Mat. 25.

5. Wherefore, O thou profeſſor! thou lamp-carrier! have a care and look to thyſelf; content not thyſelf with that only that will maintain thee in a profeſſion, for that may be done without ſaving grace. But I adviſe thee to go to Aaron, to Chriſt, the trimmer of our lamps, and beg the veſſel full of oil of him, (that is grace), for the ſeaſoning of thy heart, that thou mayſt have wherewith, not only to bear thee up now, but at the day of the bridegroom's coming, when many a lamp will go out, and many a profeſſor be left in the dark; for that will to ſuch be a woful day, Lev. 24. 2. Matt. 25.

Some there are, that are neither for lamps nor oil for themſelves; neither are they pleaſed if they think they ſee it in others. But they that have lamps and they that have none, and they which would blow out other folks light, moſt ſhortly appear to give an account of all their doings to God. And then they ſhall ſee, what it is to have oil in their veſſels and lamps: and what it is to be without it in their veſſels, though it is in their lamps; and what a diſmal thing it is to be a malignant to either; but at preſent let this ſuffice.

### XLIII. *Of the ſhew-bread on the golden table in the Temple.*

THere was alſo ſhew-bread ſet upon a golden table in the temple, 1 Kiugs 7. 48.

The ſhew-bread conſiſted of twelve cakes made of fine flour, *two tenth deals were to go to one cake, and they were to be ſet in order in two rows upon the pure table*, Exod. 29. 33.; Lev. 8. 31.; chap. 24. 5,—9.

1. Theſe twelve loaves to me do ſeem to be a type of the twelve tribes under the law, and of the children under the goſpel, as they preſent themſelves before God, in and by his ordinances through Chriſt. Hence the apoſtle ſays, *For we being many are one bread*, &c. For ſo were the twelve cakes, tho' twele, and ſo are the goſpel-ſaints, though many; *for we being many are one body in Chriſt.*

2. But they were a type of the true church, not of the falſe. For Ephraim, who was the head of the ten tribes in their apoſtaſy, is rejected, as a cake not turned. Indeed he is called a cake, as a falſe church may be called a church: but he is called a cake not turned, as a falſe church is not prepared for God, nor fit to be ſet on the golden table before him, Hoſ. 7. 8.

3. Theſe cakes or ſhew-bread was to have frankincenſe ſtrewed upon them, as they ſtood upon the golden table, which was a type of the ſweet perfumes of the ſanctifications of the Holy Ghoſt; to which I think Paul alludes, when he ſays, *The offering up of the Gentiles is acceptable to God, being ſanctified by the Holy Ghoſt.* Rom. 15. 16.

4. They were to be ſet upon the pure table, new and hot; to ſhew that God delighteth in the company of new and warm believers. *I remember thee, the kindneſs of thy youth: when Iſrael was a child, I loved him.* Men at firſt converſion are like to a cake well baked, and new taken from the oven; they are warm, and caſt forth a very fragrant ſcent, eſpecially when, as warm, ſweet incenſe is ſtrewed upon them. *Jer.* 2. *Hoſ.* 11.

5. When the ſhew-bread was old and ſtale, it was to be taken away, and new and warm put in its place, to ſhew that God has but little delight in the ſervice of his own people, when their duties grow ſtale and mouldy. Therefore he removed his old, ſtale, mouldy church of the Jews from before him, and ſet in their rooms upon the golden table, the warm church of the Gentiles.

6. The ſhew-bread, by an often remove and renewing, was continually to ſtand before the Lord in his houſe, to ſhew us, that always, as long as ordinances ſhall be of uſe, God will have a new, warm, and ſanctified people to worſhip him.

7. Aaron and his ſons were to eat the old ſhew-bread, to ſhew that when ſaints have lived in the world as long as living is good for them, and when they can do no more ſervice for God in the world, they ſhall yet be accepted of Jeſus Chriſt; and that it ſhall be as meat and drink to him to ſave them from all their unworthineſſes.

8. The new ſhew-bread was to be ſet even on the ſabbath before the Lord, to ſhew with what warmth of love and affections God's ſervants ſhould approach his preſence upon his holy day.

### XLIV. *Of the ſnuffers belonging to the candleſticks and lamps of the Temple.*

AS there were candleſticks and lamps, ſo there were ſnuffers alſo prepared for theſe in the temple of the Lord. *And the ſnuffers were ſnuffers of gold.* 1 *Kings* 6. 50.

1. Snuffers. The uſe of ſnuffers is to trim the lamps and candles, that their lights may ſhine the brighter.

2. Snuffers, you know are biting, pinching things; but uſe them well, and they will prove not only beneficial to thoſe within the houſe, but profitable to the lights.

Snuffers, you may ſay of what were they a type?

*Anſ.* If our ſnuffs are our ſuperfluites of naughtineſs, our ſnuffers then are thoſe righteous reproofs, rebukes, and admonitions, which Chriſt has ordained to be in his houſe for good; or, as the apoſtle hath it, for our edification; and perhaps Paul alludes to theſe, when he bids Titus to rebuke the Cretians ſharply, that they might be found in the faith, Tit. 1. 12, 13.

As who ſhould ſay, they muſt uſe the ſnuffers of the temple to trim the lights withal, if they burn not well. Theſe ſnuffers therefore are of great uſe in the temple of God, only, as I ſaid, they muſt be uſed wiſely. It is not for every fool to handle ſnuffers at or about the candles, leſt perhaps, inſtead of mending the light, they put the candle out. And therefore Paul bids them that are ſpiritual do it, Gal. 6. 1.

My reaſon tells me, that if I uſe theſe ſnuffers as I ſhould, I muſt not only endeavour to take the ſuperfluous ſnuff away, but ſo to do it, that the light thereby may be mended; which then is done, if, as the apoſtle ſaith, *I uſe ſharpneſs to edification, and not for deſtruction.* 1 *Cor.* 5. 4, 5. 2 *Cor.* 13. 10.

Are not the ſeven churches in Aſia called by name of *candleſticks?* And why candleſticks, if they were not to hold the candles? And candles muſt have ſnuffers therewith to trim the lights. And Chriſt who is our true Aaron, in thoſe rebukes which he gave thoſe churches, alluding to theſe ſnuffers, did it that their lights might ſhine the brighter, Rev. 2. 3.

Wherefore, as he uſed them, he did it ſtill with caution to their light, that it might not be impaired. For as he ſtill thus trimed theſe lamps, he yet encouraged what he ſaw would ſhine, if helped. He only nipt the ſnuff away.

Thus therefore he came to them with theſe ſnuffers in his hand, and trimmed their lamps with candleſticks, Rev. 2. 4, 20.; chap. 3. 2, 15.

This ſhould teach miniſters, to whom it belongs under Chriſt to uſe theſe ſnuffers well. Strike at the ſnuff, not at the light, in all your rebukes and admonitions; ſnuff not your lamps of a private revenge, but of a deſign to nouriſh grace and gifts in churches. Thus our Lord himſelf ſays he did, in his uſing of theſe ſnuffers about theſe candleſticks. *As many*, ſaith
Rev. 3. 19. he, *as I love, I rebuke and chaſten; be zealous therefore, and repent.*

To conclude; Watchmen, watch, and let not your ſnuffs be too long, nor pull them off with your fingers, or carnal reaſonings, but with godly admonitions, &c. Uſe your ſnuffers graciouſly, curb vice, nouriſh virtue, ſo you will uſe them well, and ſo your light will ſhine to the glory of God.

## XLV. *Of the ſnuff-diſhes that were with the ſnuffers in the Temple.*

AS there were ſnuffers, ſo there were alſo ſnuff-diſhes in the temple; *and they were alſo made of gold*, Exod. 25. 28.; chap. 37. 23.; Numb. 4. 9. The ſnuff-diſhes were thoſe in which the ſnuffs were put when ſnuffed off, and by which they were carried forth of the temple. They therefore, as the ſnuffers are, are of great uſe in the temple of God.

1. By them the golden floor of the temple is kept from being daubed by the ſnuffs.

2. By them alſo the clean hands of thoſe that worſhip there are kept from being defiled.

3. By them alſo the ſtinks of the ſnuffs are ſooneſt ſuppreſſed in the temple; and conſequently the tender noſes of them that worſhip there, preſerved from being offended.

Snuffs, you know, are daubing things, ſtinking things, nauſeous things; therefore we muſt take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worſhip him. But how muſt this be done, but as we take them off with the ſnuffers, and put them in their ſnuff-diſhes?

Some are for being at the ſnuffs with their fingers, and will alſo caſt them at their feet, and daub the floor of God's holy houſe; but uſually ſuch do burn as well as defile themſelves. But is it not a ſhame for a man to defile himſelf with that vice which he rebuketh in another? Let us then, while we are taking away the ſnuffs of others, hate even the garment ſpotted by the fleſh, and labour to carry ſuch ſtink with the ſnuff-diſhes out of the temple of God.

Snuff-diſhes, you may ſay, what are they?

I anſwer, If ſins are the ſnuffs, and rebukes and admonitions the ſnuffers, then methinks, repentance, or in caſe that be wanting the cenſures of the church, ſhould be the ſnuff-diſhes.

Hence repentance is called a church-cleanſing grace, and the cenſures of the church a purging out of the old leaven, and making it a new lump, 1 Cor. 5. 2.; 2 Cor 7. 11.

Ah! were theſe ſnuff-diſhes more of uſe in the churches, we ſhould not have this man's ſnuff defile that man's fingers as it doth. Nor would the temple of God be ſo beſmeared with theſe ſnuffs, and be daubed as it is.

Ah! ſnuffs pulled off, lie ſtill in the temple-floor, and there ſtink, and defile both feet and fingers, both callings and converſations of temple-worſhippers, to diſparaging of religion, and the making of religious worſhip but of low eſteem with men; and all, I ſay, for want of the due uſe of theſe ſnuffers, and their ſnuff-diſhes, there.

Nay, are not whole churches now defiled with thoſe very ſnuffs, that long ſince were plucked off, and all for want of theſe ſnuff-diſhes, according to the Lord's commandment. For you muſt know, that reproofs and admonitions are but of ſmall uſe, where repentance, or church-cenſures, are not thereto annexed. When miniſters uſe the ſnuffers, the people ſhould hold the ſnuff-diſhes.

Round reproofs for ſin, when they light upon penitent hearts, then brave work is in the church: then the ſnuff is not only pulled away, but carried out of the temple of God aright, &c.

And now the worſhip and worſhippers ſhine like gold. *As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear.*

Miniſters, it appertains to you to uſe the ſnuffers, and to teach the people to hold the ſnuff-diſhes right, Acts, 20 20, 21.; 1 Tim. 4. 2. We muſt often be ſnuffed with theſe ſnuffers, or our light will burn but dimly, our candle will alſo waſte: Pray therefore, O men of God, look diligently to your people. Snuff them as you ſee there is need; but touch not their ſnuff with your white fingers, a little ſmutch on you will be ſeen a great way. Remember alſo that you leave them no where, but with theſe ſnuff-diſhes that the temple may be cleared of them.

Do with the ſnuff as the neat houſewife doth with the toad which ſhe finds in her garden. She takes the fork, or a pair of tongs, and therewith doth throw it over the pales. Caſt them away, I ſay, with fear, zeal, care, revenge, and with great indignation, 2 Cor. 7. 11.; and then your church, your converſation, your fingers, and all, will be kept white and clean.

## XLVI. *Of the golden tongs belonging to the Temple.*

THere were alſo tongs of gold uſed in the temple of old, 1 Kings 7. 49.

1. Theſe tongs were uſed about the altar, to order the fire there.

2. They were uſed too about the candleſtick, and therefore called HIS tongs.

3. Perhaps there were tongs for both theſe ſervices; but of that the word is ſilent.

But what were they uſed about the candleſtick to do?

*Anſ.* To take holy fire from off the altar to light the lamps withal. For the firſt of the temple was holy fire, ſuch as at firſt was kindled from heaven, and when kindled, maintained by the prieſts, and of that the lamps were lighted, Lev. 9. 24; 2 Chron. 9. 1.

Nor was there upon pain of death, any other fire to be uſed there, Lev. 10. 1. Theſe tongs, therefore, were uſed to take fire from off the altar to light the lamps and candleſticks withal. For to trim the lights, and to dreſs the lamps, was Aaron's work day by day, Exod. 11. 24, 25.; Lev. 24. 2, 3.; Num 8. 3. *He ſhall light and order the lamps upon the pure candleſtick before the Lord, and Aaron did ſo: He lighted the ſeven lamps thereof, as the Lord commanded Moſes*

What is a lamp or candleſtick to us, if there be not light thereon; and how lighted without fire, and how ſhall we take up coals to light the lamps withal, if we have no tongs prepared for that purpoſe?

With theſe tongs fire alſo was taken from off the altar, and put into the cenſers to burn ſweet incenſe with, before the Lord. The tongs then were of great uſe in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Chriſt, the fire of the Holy Ghoſt; and theſe tongs were a type of that holy hand of God's grace, by which the coals, or ſeveral diſpenſations and gifts of this Holy Ghoſt are taken, and given to the church, and to her members, for her work and profit to this world.

Tongs, we know, are uſed inſtead of fingers; wherefore Aaron's golden tongs were a type of Chriſt's golden fingers, Song 5. 14.

Iſaiah ſaith, That one of the ſeraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and antitype, to wit, tongs and hand, are put together, (Iſa. 6.): But the Prophet Ezekiel treating of like matters, quite waves the type, the tongs, and ſpeaketh only of this holy hand, *And he ſpake to the man cloathed with linnen, and ſaid go in between the wheels under the cherub,* (where the mercy-ſeat ſtood, where God dwelt, Exod. 2.; Pſal. 80. 1.) *and fill thy hand with coals of fire from between the cherubims.*

Thus you ſee our golden tongs are now turned into a golden hand; into the golden hand of the man cloathed in linnen, which is Jeſus Chriſt, who at his aſcenſion received of God the Father the Spirit in all fulneſs, to give, as his divine wiſdom knew was beſt, the ſeveral coals and diſpenſations thereof unto this church, for his praiſe, and her edification, Matth. 3. 11.; Acts 2.

It is by this hand alſo that this holy fire is put into our cenſers. It is this hand alſo that takes this coal, wherewith to touch the lips of miniſters, that their words may warm like fire; and it is by this hand that the Spirit is given to the churches, as returns of their holy prayers, Luke 11. 1, 2.; Rom 8. 26.; Rev. 8. 5.

It was convenient that fire in the temple ſhould be diſpoſed of by golden tongs, but the Holy Ghoſt, by the golden hand of Chriſt's grace, for that can wittinly diſpoſe of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, *And one cherub ſtretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was cloathed in linnen, who took it and went out.*

By this hand, then, by this man's hand, the coals of the altar are diſpoſed of, both to the lamps, the candleſticks, the cenſers, and the lips of miniſters according to his own good pleaſure. And of all this were the tongs of the temple a type.

### XLVII. *Of the altar of incenſe in the Temple.*

THE altar of incenſe was made firſt for the tabernacle, and that of ſhittim wood, but it was made for the temple of cedar, and it was to to be ſet before the vail, that is, by the ark of the teſtimony, before the mercy-ſeat, that is, at the entering of the holieſt, but not within. And the prieſt was to approach it every morning, which, as to the holieſt, he might not do. Beſides, when he went in to make an attonment, he was to take fire from off that altar to burn his incenſe within the holy place, Exod. 30. 4.—11.; Lev. 16. 18.

1. It was called *the golden altar*, becauſe it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat offering, nor the drink offering, but to burn incenſe thereon, ver. 7. which ſweet incenſe was a type of grace and prayer, Pſal. 141. 2.

2. Incenſe, or that called incenſe here, was not a ſimple but a compound, made up of ſweet ſpices called *Stacte, Onycha, and Galbanum.* Theſe three may anſwer to theſe three parts of this duty, to wit, prayer, ſupplication, and interceſſion, Exod. 30. 34, 35, 36, 37.; chap. 37. 29.; 1 Tim 2. 1.

3. This incenſe was to be burned upon the altar every morning, upon that altar, which was called *the altar of incenſe*, which was before the vail; to ſhew, that it is our duty every morning to make our prayer to God by Jeſus Chriſt, before the vail, that is, before the door of heaven, and there to ſeek, knock and aſk for what we need, according to the word, Luke 11. 9, 10, 11, 12.

4. This incenſe was to be kindled every morning, to ſhew how he continueth interceeding for us, and alſo that all true praiſe of men to God is by the work, the renewed work of the holy Ghoſt upon our hearts, Rom. 8. 26.

5. Incenſe as you ſee, was made of ſweet ſpices, ſuch as were gummy, and ſo apt to burn with a ſmoke, to ſhew, that not cold and flat, but hot and fervent, is the prayer that flows from the Spirit of faith and grace, Zech. 12. 10.; Jer. 5. 16.

6. The ſmoke of this incenſe was very ſweet and ſavoury, like pleaſant perfume, to ſhew how delightful and acceptable the very ſound and noiſe of right prayer is unto the noſtirls of the living God, becauſe it comes from a broken heart, Pſ. 51. 17.; Song 2. 14.

7. This incenſe was to be offered upon the golden altar, to ſhew us, that no prayer is accepted but what is directed to God in the name of his holy and bleſſed Son our Saviour, 1 Pet. 2. 5.; Heb. 13. 15.

8. They were commanded to burn incenſe every morning upon this altar, to ſhew that God is never weary of the godly prayers of his people. It alſo ſheweth, that we need every day to go to God for freſh ſupplies of grace to carry us through this evil world.

9. This altar, though it ſtood without the vail, to teach us to live by faith, and to make uſe of the name of Chriſt, as we find it recorded in the firſt temple; yet was placed ſo nigh unto the holieſt, that the ſmell of the ſmoke might go in thither; to ſhew that it is not diſtance of place that can keep the voice of true prayer from our God, the God of heaven; but that he will be taken with what we aſk for according to his word.

It ſtood, I ſay, nigh the vail, nigh the holieſt; and he that burnt incenſe there, did make his approach to God. Hence the Pſalmiſt, when he ſpake of pray- Pſ. 73. 20.
ing, ſaith, *It is good for me to draw nigh unto God.* Heb. 10. 22.

10. This altar thus placed, did front the ark within the vail; to put us in mind, that the law is kept therein from hurting us; to let us know alſo, that the mercy-ſeat is above, upon the ark, and that God doth ſit thereon, with his pardon in his hand to ſave us. O! what ſpeaking things are types, ſhadows, and parables, had we but eyes to ſee, had we but ears to hear?

Hence he that did approach the altar with incenſe of old aright, (and then he did ſo, when he approached it by Aaron, his high-prieſt), pleaſed God; how much more ſhall we have both perſon and prayers accepted, and a grant of what we need, if indeed we come as we ſhould to God by Jeſus Chriſt.

But take heed you approach not to a wrong altar; take heed alſo that you come not with ſtrange fire, for they are dangerous things, and cauſe the worſhippers to miſs of what they would enjoy. But more of this in the next particular.

### XLVIII. *Of the golden cenſers belonging to the Temple.*

THere were alſo golden cenſers belonging to the temple, and they were either ſuch as belonged to the ſons of Levi in general, or that were for Aaron and his ſons in ſpecial, as Numb. 16. 16, 17, 18.

The cenſers of the Levites were a type of ours, but the cenſer of Aaron was a type of Chriſt's

The cenſers, as was hinted before, were for this uſe in the temple, namely to hold the holy fire in, on which incenſe was to be burned before the Lord, Lev. 10. 1.

Theſe cenſers then were types of hearts. Aaron's golden one was a type of Chriſt's golden heart, and the cenſers of the Levites were types of other worſhippers hearts.

The fire alſo which was put therein, was a type of that Spirit, by which we pray, and the incenſe that burnt thereon, a type of our deſires.

Of Chriſt's cenſer, we read, Rev. 8. which is always filled with much incenſe, that is, with continual interceſſions, which he offereth to God for us: and from whence alſo there always goes a cloud of ſweet ſavour, covering the mercy-ſeat, Lev. 16. 13.; Heb. 7. 25.; Rev. 8. 3, 4.

But to ſpeak of the cenſers, and fire, and incenſe of the worſhippers; for albeit they were all put under one rule, that is, to be according to law; yet oftentimes, as were the worſhippers, ſuch were the cenſers, fire, and incenſe.

1. Hence the two hundred and fifty cenſers with which Korah and his company offered, are called the cenſers of ſinners; for they came with wicked hearts then to burn incenſe before the Lord, Numb. 16. 17, 37.

2. Again, as the cenſers of theſe men were called the cenſers of ſinners, ſhewing they came at that time to God with naughty hearts, ſo the fire that was in Nadab and Abihu's cenſers, is called ſtrange fire, which the Lord commanded them not, Lev. 10. 1.

3. This ſtrange fire, was a type of that ſtrange ſpirit, oppoſed to the Spirit of God, in and by which, notwithſtanding, ſome adventure to perform worſhip to God.

4. Again, as theſe cenſers are called the cenſers of ſinners, and this fire called ſtrange fire, ſo the incenſe of ſuch is alſo called ſtrange, and is ſaid to be an abomination unto God, Exod. 30. 9.; Iſa. 1. 13.; chap. 66. 3.

Thus you ſee that both the cenſers, fire, and incenſe of ſome, is rejected, even as the heart, ſpirit, and prayer of ſinners, are an abomination unto God, Hoſ. 7. 14.; chap. 4. 12 ; chap. 5. 4.; Prov. 28. 9.

But there were beſides theſe, true cenſers, holy fire, and ſweet incenſe, among the worſhippers in the temple, and their ſervice was accepted by Aaron their high-prieſt: for that was through the faith of Chriſt, and theſe were a type of our true goſpel worſhippers, who come with holy hearts, the holy ſpirit, and holy deſires before their God, by their Redeemer. Theſe are a perfume in his noſe. Prov. 15. 8. Pſ. 141. 2. *The prayer of the upright is his delight. Their prayers went up like incenſe, and the lifting up of their hands, as the evening ſacrifice.*

Let them then that pretend to worſhip before God in his holy temple, look to it that both their cenſers, fire, and incenſe, heart, ſpirit, and deſires, be ſuch as the word requires; leſt, inſtead of receiving of gracious returns from the God of heaven, their cenſers be laid up againſt them; leſt the fire of God devour them, and their incenſe become an abomination to him, as it happened to thoſe made mention of before.

But it is ſaid the cenſers of Korah and his company was hallowed.

*Anſ.* So is God's worſhip, which is ſo his by his ordination, yet even that very worſhip may be ſpoiled by man's tranſgreſſions, Prayer is God's ordinance, but all prayer is not accepted of God. We muſt then diſtinguiſh between the thing commanded, and our uſing of that thing. The temple was god's houſe, but was abuſed, by the irreverence of thoſe that worſhipped there, even to the demoliſhing of it.

A golden cenſer is a gracious heart, heavenly fire is the holy Ghoſt, and ſweet incenſe the effectual fervent prayer of faith. Have you theſe? Theſe God expects, and theſe you muſt have, if ever your perſons or performances be of God accepted.

## XLIX *Of the golden ſpoons of the Temple.*

1. THE golden ſpoons belonging to the temple, were in number, according to Moſes, twelve; anſwering to the twelve tribes. But when the temple was built, I ſuppoſe there were more, becauſe of the number of the baſons, Numb. 7. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The ſpoons, as I ſuppoſe, were for the worſhippers in the temple to eat that broath withal, wherein the treſpaſs offerings were boiled: For which purpoſe there were ſeveral cauldrons hanged in the corners of that court called the prieſt's, to boil them in, 1 Sam. 2. 13, 14.; Ezek. 46. 19, 20.

3. Now in that he ſaith here were ſpoons, what is it, but that, there are alſo babes in the temple of the Lord. There was broath for babes, as well as meat for men, and ſpoons to ſup the broth withal.

3. True, the goſpel being more excellent than the law, doth change the term, and inſtead of broth, ſaith, There is milk for babes. But in that he ſaith milk, he inſinuates there are ſpoons for children in the church.

1 Cor 3. 1, 2. 5. *I could not,* ſaith Paul to them at Corinth, *ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt, I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.*

6. See, here were need of ſpoons, milk is ſpoon meat; for here were thoſe which could not feed themſelves with milk, let them then that are men eat the ſtrong meat. Heb. 6. 13. 14. *For every one that uſeth milk is unſkilful in the word of righteouſneſs, for he is a babe. For ſtrong meat belongeth to them that are of full age, who by reaſon of uſe have their ſenſes excerciſed to diſcern both good and evil.*

7. Spoons, you know, are to feed us with weak and thin food, even with that which beſt ſuiteth with weak ſtomacks, or with a babiſh temper. Hence as the ſtrong man is oppoſed to the weak, ſo the milk is oppoſed to the ſtrong meat.

8. So then, though the babe in Chriſt is weaker than the man in Chriſt, yet is he not by Chriſt left unprovided for: for here is milk for babes, and ſpoons to ſup it with. All this is taught us by the ſpoons; for what need is there of ſpoons, where there is nothing to eat but ſtrong meat?

9. Babes, you know, have not only babiſh ſtomachs, but alſo babiſh tricks, and muſt be dealt with as babes; their childiſh talk and froward carriages, muſt be borne withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childiſh toys and ways. All which the church muſt bear, becauſe they are God's babes; yea, they muſt feed them too: for if he has found them milk and ſpoons, it is that they may be fed therewith, and live: yea, grown miniſters are God's nurſes, wherefore they muſt have a lap to lay them in, and knees to dandle them upon, and ſpoons to feed them with.

11. Nor are the babes without their uſe in the church of God; for he commands that they may be brought to cry with the congregation before the Lord, for mercy for the land, Joel. 2. 16.

12. Incenſe, I told you, was a type of prayers, and the ſpoons, in the the time of Moſes, were preſented at the temple full of it; perhaps to ſhew, that God will with the milk which he has provided for them, give it to them as a return of their crying to him, even as the nurſe gives the child teat and milk.

13. You know the milk is called for, when the child is crying as we ſay, to ſtop its mouth with it. O babes did you but cry ſoundly, God would give you yet more milk.

14. But what were theſe golden ſpoons a type of? I anſwer, if the milk is the juice and conſolations of the word then the ſpoons muſt be thoſe ſoft ſentences, and golden concluſions with which the miniſters feed their ſouls by it. *I have fed you,* ſaith Paul, *with the milk of the word:* ſaith Peter, *even as you have been able to bear it.* Compare theſe two or three texts, 1 Pet. 2. 1, 2, 3.; 1 Cor. 3. 2.; 1 Theſſ. 2. 7.

15. And this is the way to ſtrengthen the weak hands, and to confirm the feeble knees. This is the way to make them grow to be men, who now are but as infants of days. Thus a little one may become a thouſand, and a ſmall one a ſtrong nation. Yea, thus in time you may make a little child to joſtle it with a leopard, yea, to take a lion by the head; yea, thus you may embolden him to put his hand to the hole of the aſp, and to play before the den of the cockatrice, Iſ. 11. 6, 7, 8.; chap 60. 22,

Who is moſt ſtout was once a babe, he that can now eat meat, was ſometimes glad of milk, and to be fed with the ſpoon. Babes in Chriſt therefore muſt not be diſpiſed, nor overlooked; God has provided them milk and ſpoons to ſup it with, that they may grow up to be men before him.

## L. *Of the bowls and baſons belonging to the Temple.*

AS there were ſpoons, ſo there were bowls and baſons belonging to the temple: Some of theſe were of gold, and ſome of ſilver; and when they were put together, their number was four hundred and forty. Theſe you read of, Ezra 1. 10. The bowls or baſons were not to waſh in, as was the ſea and lavers of the temple, they were rather to hold the meſſes in, which the prieſts at their holy feaſts did uſe to ſet before the people. This being ſo, they were types of that proportion of faith, by which, or by the meaſure of which, every man received of the holy food for the nouriſhment of his ſoul. For, as a man, had he a thouſand meſſes ſet before him, he eating for his health, cannot go beyond what his ſtomach will bear: So neither can the child of God, when he comes to worſhip in the temple of God, receive the good things that are there, beyond the *proportion of his faith,* or, as it is in another place, *according to the ability which God giveth.*

And hence it is at the ſelf-ſame ordinance, ſome receive three times as much as others do: for that their bowl, I mean their faith, is able to receive it. Yea Benjamin's meſs was five times as big as was th meſs of any of his brethren; and ſo it is with ſom ſaints while they eat with their brother Joſeph in th houſe of the living God.

There are three go to the ſame ordinance, and ar

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all of them believers, who, when they come and compare notes, do find their receivings are not of the ſame quantity.

One ſays, I got but little; the other ſays, it was a pretty good ordinance to me; the third ſays, I was exceeding well there. Why, to be ſure, he that had but little there, had there but little faith; but great faith in him would have received more. He had it then according to the largeneſs of his bowl, even *according to his faith, even as God hath dealt to every man the meaſure of faith.* Mark, faith is a certain meaſure, and that not only as to its degree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canſt thou receive but as thy faith will bear: (I ſpeak now of God's ordinary dealing with his people); for ſo he ſaith in his word, *According to thy faith be it unto thee.*

If a man goeth to the ocean for water, let him carry but an egg-ſhell with him, and with that he ſhall not bring a gallon home. I know indeed that our little pots have a promiſe of being made like the bowls of the altar; but ſtill our meſs muſt be according to our meaſure, be that ſmall, or be it great. The ſame prophet ſaith again, The ſaints ſhall be filled like bowls, as the corners of the altar; which, though it ſuppoſes an enlargement, yet it muſt be confined to that meaſure of faith, which is provided for its reception, Zech. 9. 15.; chap. 14. 2. And ſuppoſe theſe bowls ſhould ſignify the promiſes, though the ſaints, not the promiſes, are compared to them, becauſe they, not promiſes, are the ſubjects of faith; yet it is the promiſe by our meaſure of faith in that, that is nouriſhing to our ſouls.

When Ahaſuerus made a feaſt to his ſubjects, they drank their wine in bowls. They did not drink it by the largeneſs of the veſſel whence they drew it, but according to their health, and as their ſtomachs would ſo receive it, Eſth. 1.

Thy faith then is one of the bowls, or baſons of the temple, by, or according to which, thou receivedſt thy meſs, when ſitting feaſting at the table of God.

And obſerve, all the bowls were not made of gold, as all faith is not of a ſaving ſort. It is the golden faith that is right; the ſilver bowls were of an inferior ſort, Rev. 3. 18.

Some, I ſay, have golden faith; all faith is not ſo. Wherefore look to it, ſoul, that thy bowl, thy faith, be golden faith, or of the beſt kind. Look, I ſay, after a good faith, and great, for a great faith receives a great meſs.

Of old, beggars did uſe to carry their bowls in their laps, when they went to a door for an alms. Conſequently if their bowls were but little, they oft-times came off by the loſs, though the charity of the giver was large. Yea, the greater the charity, the larger the loſs, becauſe the beggar's bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be ſure thou getteſt a great bowl, for as thy bowl is, ſo will be thy meſs. *According to thy faith,* ſaith he, *be it unto thee.*

## LI. *Of the flaggons and cups of the Temple.*

THE next thing to be conſidered, is the flaggons and cups of the temple; of theſe we read, 1 Chron. 28. 17.; Jer. 52. 19.

Theſe were of great uſe among the Jews, eſpecially on their feaſting days; as of their ſabbaths, new-moons, and the like, Levit. 23. 13.; Numb. 28. 7.; 1 Chron. 16. 3.; Iſ. 25. 6.; chap. 62. 8, 9.

For inſtance, the day that David danced before the ark, he dealt among all the people, even to the whole multitude of Iſrael, as well to the women as to the men, to every man a cake of bread, a good piece of fleſh, and a flaggon of wine, 2 Sam. 6. 19.; 1 Chron. 16. 3.

*In this mountain,* that is, in the temple typically, ſaith the prophet, *ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wine on the lees, of fat things full of marrow, of wine on the lees well refined.*

Theſe are feaſting-times; the times in which our Lord uſed to have his ſpouſe into his wine-cellar, and in which he uſed to diſplay with delight his banner over her head in love, Song. 2. 5.

The church of Chriſt, alas! is of herſelf a very ſickly puely thing, a woman, a weaker veſſel; but how much more muſt ſhe needs be ſo weak, when ſhe is ſick of love? Then ſhe indeed has need of a draught, for ſhe now ſinks, and will not elſe be ſupported; *Stay me with flaggons,* ſaith ſhe, *and comfort me with apples, for I am ſick of love.* Song. 2. 4. 5.

Theſe flaggons, therefore, were types of thoſe feaſtings, and of thoſe large draughts of divine love, that the Lord Jeſus draweth forth and giveth to his ſpouſe in thoſe days that he feaſteth with them: For then he ſaith, *Drink, yea drink abundantly, O beloved.* This he does to chear her up under her hours of ſadneſs and dejection; for now *new corn makes the young men chearful, and new wine the maids,* Prov. 31. 6, 7.; Pſal. 116. 13.; Jer. 16. 7.; Song. v.; Zech 9. 17.

As there were flaggons, ſo there were cups; and they are called cups of conſolation, and cups of ſalvation, becauſe, as I ſaid, they were they by which God at his feaſtings with his people, or when he ſuppeth with them, giveth out the more large draughts of his love unto his ſaints, to revive the ſpirits of the humble, and to revive the hearts of the contrite ones. At theſe times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him, Pſal. 23. 5.; Luke 15. 22.—24.; Song. 5. 1. chap. 7. 11, 12.; John 14. 23.; Rev. 3. 20.

This is that to which the apoſtle alludeth, when he ſaith, *Be not drunk with wine, wherein is exceſs, but be ye filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your hearts unto the Lord.*

For the cups, as to their uſe in the general, underſtand them as of the bowls made mention of before. For aſſurance are the blooms and flowers of faith, not always on it, though uſually on feaſting-days it is ſo. So the degrees of the one is ſtill according to the meaſure of the other, Eph. 5. 18.; James 5.; Rom. 15. 13.

## LII. *Of the chargers of the Temple.*

IN the tabernacle they had but twelve of them, and they were made of ſilver; but in the temple they had in all a thouſand and thirty. The thirty were made of gold, the reſt were made of ſilver, Numb. 7. 84.

Theſe chargers were not for uſes common or profane, but, as I take it, they were thoſe in which the paſſover, and other meat-offerings, were dreſt up, when the people came to eat before God in his holy temple.

The meat, you know, I told you was oppoſite to milk; and ſo are theſe chargers to the bowls, and cups, and flaggons of the temple.

The meat was of two ſorts, roaſt or boiled. Of that which was roaſted, was the paſſover; and of that which was boiled, were the treſpaſs-offerings. Wherefore, concerning the paſſover, he ſaith, Exod. 12. 9. *Eat not of it raw, nor ſodden at all in water, but roaſt with fire; his head, with his legs, and with the purtenance thereof.*

This roaſt meat was a type of the body of Chriſt, as ſuffering for our ſins, the which when it was roaſt, was, and is dreſſed up in chargers, and ſet before the congregations of the ſaints.

But what were the chargers a type of?

I alſo aſk, in what chargers our goſpel-paſſover is now dreſſed up, and ſet before the people? Is it not in the evangeliſts, the prophets, and epiſtles of the apoſtles? They therefore are the chargers and the ordinance of the ſupper; in theſe alſo are the treſpaſs-offerings, with what is fried in pans, myſtically prepared for the children of the Higheſt.

And why might they not be a type of goſpel ſermons?

I anſwer, I think not ſo fitly; for, alas! the beſt of ſermons in the world, are but as thin ſlices cut out of thoſe large diſhes. Our miniſters are the carvers, good doctrine is the meat, and the chargers in which this meat is found, are the holy canonical ſcriptures, &c. though, as I ſaid, moſt properly, the New Teſtament of our Lord and Saviour Jeſus Chriſt.

In theſe is Chriſt moſt truly, lively, and amply ſet before us as crucified, or roaſted at the fire of God's law for our ſins, that we might live by him through faith, feeding upon him, 2 Cor. 3. 12.; Gal. 3. 12.; Acts 3. 18.—22.; chap. 13. 4.; & 26. 22.; 1 Pet. 1. 10.; Acts 7. 42.; chap. 15. 15.; & 28. 23.; Rom. 16. 26.; Rev. 10. 7.

There is in theſe chargers, not only meat, but ſauce (if you like it) to eat the meat withal; for the paſſover there are bitter herbs, or ſound repentance; and for other, as the thank-offerings, there is holy chearfulneſs and prayers to God for grace. All theſe are ſet forth before in the holy ſcriptures, and preſented to us thereby, as in the gold chargers of the temple. He that will ſcoff at this, let him ſcoff. The chargers were a type of ſomething; and he that can ſhew a fitter antitype than he is here propoſed to conſideration, let him do it, and I will be thankful to him.

Chriſtians, here is your meat before you; and this know, the deeper you dip it in the ſauce, the better it will reliſh. But let not unbelief teach you ſuch manners, as to make you leave the beſt bits behind you. For your liberty is to eat freely of the beſt, of the fat, and of the ſweet.

### LIII. *Of the goings out of the Temple.*

As to the comings into the temple, of them we have ſpoken already; namely, of the outer and inner court, as alſo of the doors of the porch and temple. The coming in was but one ſtrait courſe, and that a type of Jeſus Chriſt; but the goings out were many, John 10. 9.; chap. 14. 6.

Now, as I ſaid, it is inſinuated, that the goings out are many, anſwerable to the many ways which the children of men have invented to apoſtatize in from God. Chriſt is the way into, but ſin the way out of the temple of God. True, I read not of a deſcription of the goings out of this houſe, as I read of the comings in. Only when they had Athaliah out thence, ſhe is ſaid to go out by the way by which the horſes come into the king's ſtables, and there ſhe was ſlain, as it were upon the horſe dunghill, 2 Kings 11. 16.; 2 Chron. 24. 15.

When Uzziah alſo went out of this houſe for his tranſgreſſion, he was caſt out of all ſociety, and made to dwell in a kind of peſt-houſe, even to the day of his death, 2 Chron. 26. 20, 21.

Thus, therefore, though theſe goings out are not particularly deſcribed, the judgements that followed them that have for their tranſgreſſions been thruſt out thence, have been both remarkable and tremendous; for, to die upon a dunghill, or in a peſt-houſe, and that for wicked actions, is a ſhameful, a diſgraceful thing. And God will ſtill be ſpreading dung upon
*Mal.* 2. the faces of ſuch; no greatneſs ſhall prevent it: *Yea,*
*Hoſ.* 9. 15. *and will take them away with it. I will drive them out of my houſe,* ſays he, *I will love them no more.*

But what are we to underſtand in goſpel-days, by going out of the houſe of the Lord, for or by ſin?

I anſwer, if it be done voluntarily, then ſin leads you out: if it be done by the holy compulſion of the church, then it is done by the judicial judgement of God; that is, they are cut off, and caſt out from thence, as a juſt reward for their tranſgreſſions, Lev. 20. 18.; chap. 22. 3.; Ezek. 14. 8.; 1 Cor. 5. 13.

Well, but whither do they go, that are thus gone out of the temple or church of God?

I anſwer, not to the dunghill with Athaliah, nor to the peſt-houſe with Uzziah, but to the devil, that is the firſt ſtep, and ſo to hell, without repentance. But if their ſin be not unpardonable, they may by repentance be recovered, and in mercy tread theſe courts again. Now, the way to this recovery, is to think ſeriouſly what they have done, or by what way they went out from the houſe of God. Hence the prophet is bid to ſhew to the rebellious houſe, firſt the goings out of the houſe, and then the comings in. But, I ſay, firſt he bids ſhew them the goings out thereof, Ezek. 43. 10, 11.

And this is of abſolute neceſſity for the recovering of the ſinner: For until he that has ſinned himſelf out of God's houſe, ſhall ſee what danger he has incurred to himſelf, by this his wicked going out, he will not unfeignedly deſire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God alſo doth depart from this houſe, and that alſo is by ſin, as the occaſion. The ſin of a man will thruſt him out, and the ſin of men will drive God out of his own houſe. Of this you read, Ezek. 11 22, 23. For this, he ſaith, *I have forſaken mine houſe, I have left mine* Jer.
*heritage, I have given the dearly beloved of my ſoul into the hand of her enemies.*

And this alſo is dreadful: The great ſentence of Chriſt upon the Jews lay much in theſe words, *Your houſes is left unto you deſolate:* that is, God has left you to bare walls, and to lifeleſs traditions.

Conſider, therefore, of this going out alſo. Alas! a church, a true church, is but a poor thing, if God leaves, if God forſakes it. By a true church I mean one that is congregated according to outward rule, that has ſinned God away, as ſhe had almoſt quite done that was of Laodica, Rev. 3.

He that ſins himſelf out, can find no good in the world; and they that have ſinned God out, can find no good in the church. A church that has ſinned God away from it, is a ſad lump indeed. You therefore that are in God's church, take heed of ſinning yourſelves out thence; alſo take heed, that while you keep in, you ſin not God away, for thenceforth no good is there. *Yea, wo unto them when I depart* Hoſ.
*from them,* ſaith God.

### LIV. *Of the ſingers belonging to the Temple.*

Having thus far paſſed through the temple, I come now to the ſingers there. The ſingers were many, but all of the church, either Jews or proſeyltes; nor was there any, as I know of, under the Old-Teſtament worſhip, admitted to ſing the ſongs of the church, and to celebrate that part of worſhip with the ſaints, but they who, at leaſt in appearance, were ſo. The ſong of Moſes, of Deborah, and of thoſe that danced before David, with others that you read of, they were all performed, either by Jews by nature, or by ſuch as were proſelyted to their religion, Exod. 15 1.; Judges 5. 1, 2.; 1 Sam. 18. 6. And ſuch worſhip then was occaſioned by God's appearance for them, againſt the power of the Gentiles their enemies.

But we are confined to the ſongs of the temple, a more diſtinct type of ours in the church under the goſpel.

1. The ſingers then were many, but the chief of them in the days of David, were, David himſelf, Aſaph, Jeduthan, and Heman, and their ſons.

2. In David's time the chief of theſe ſingers were two hundred threeſcore and eight, 1 Chron. 25.

Theſe ſingers of old were to ſing their ſongs over the burnt-offering, which were types of the ſacrificed body of Chriſt; a memorial of which offering we have at the Lord's table, the conſummation of which Chriſt and his diſciples clebrated with a hymn, Mat. 26. 30.

And as of old they were the church that did ſing in the temple, according to inſtitution, to God; ſo alſo they are by God's appointment to be ſung by the church in the new. Hence,

1. They are ſaid to be the redeemed that ſing.

2. The ſongs that they ſing are ſaid to be the *ſongs of their redemption,* Rev. 5. 9, 10.

3. They were and are ſongs that no man can learn but they.

But let us run a little in the parallel.

1. They were of old appointed to ſing, that were cunning and ſkilful in ſongs. And anſwerable to that it is ſaid, That no man could learn our New-Teſtament ſongs, but the hundred and forty and four

thouſand, which were redeemed from the earth, 1 Chron. 15. 22.; Rev. 14. 3.

2. Theſe ſongs were ſung with harps, pſalteries, cymbals, and trumpets; a type of our ſinging with ſpiritual joy, from grace in our hearts, 1 Chron. 25. 6.; 2 Chron 29. 26, 27, 28.; Col. 3. 16.

3. The ſingers of old were to be cloathed in fine linen; which fine linen was a tye of innocency, and an upright converſation. Hence the ſingers under the New-Teſtament are ſaid to be virgins, ſuch in whoſe mouth was no guile, and that were without *fault before the throne of God*, 1 Chron. 15. 27.; and Rev. 14. 1,—6. See alſo Rev. 7. 9,—16.; Pſal. 33. 1.

4. The ſongs ſung in the temple were new, or ſuch as were compiled after the manner of repeated mercies that the church of God had received or were to receive. And anſwerable to this is the church to ſing now new ſongs, with new hearts, for new mercies, Pſal. 33. 3.; & 40. 3.; & 96.; & 144. 9.; Rev. 14. 3.

New ſongs, I ſay, are grounded on new matter, new occaſions, new mercies, new deliverances, new diſcoveries of God to the ſoul, or for new frames of heart; and are ſuch as are moſt taking, moſt pleaſing, and moſt refreſhing to the ſoul.

5. Theſe ſongs of old, to diſtinguiſh them from heatheniſh ones, were called God's ſongs, the Lord's ſongs: becauſe taught by him, and learned of him, and injoining to them, to be ſung to his praiſe. Hence David ſaid, *God had put a new ſong in his mouth, even praiſes to our God*, 1 Chron. 25. 7.; Pſal. 47. 6, 7.; Pſal. 137. 4.; Pſal. 40. 3.

6. Theſe ſongs alſo were called the ſongs of Sion, and the ſongs of the temple, Pſal. 137. 3.; Amos 8. 3.

And they are ſo called as they were theirs to ſing there, I ſay, of them of Zion, and the worſhippers in the temple: I ſay, to ſing in the church, by the church, to him who is the God of the church, for the mercies, benefits, and bleſſings, which ſhe has received from him. Sion-ſongs, temple-ſongs, muſt be ſung by Sion's ſons, and temple-worſhippers.

*The redeemed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall fly away. Therefore they ſhall come and ſing in the height, or upon the mountain of Zion; and ſhall flow together thither, to the goodneſs of the Lord. Break forth into ſinging, ye mountains, and let the inhabitants of the rock ſing.*

To ſing to God, is the higheſt worſhip we are capable of performing in heaven; and it is much if ſinners on earth, without grace, ſhould be capable of performing it, according to his inſtitution, acceptably. I pray God it be done by all thoſe that now-a-days get into churches, in ſpirit and with underſtanding.

### LV. *Of the union of the holy and moſt holy Temple.*

THAT commonly called the temple of God at Jeruſalem, conſidered as ſtanding of two parts, was called the outward, and inward temple, or, the holy, and moſt holy place. They were built upon one and the ſame foundation; neither could one go into the holieſt, but as through the holy place, 1 Kings 3. 1.; chap. 6. 1.; 2 Chron. 5. 1, 13.; chap. 7. 2.

The firſt houſe, namely that which we have been ſpeaking of, was a type of the church militant, and the place moſt holy a type of the church-triumphant; I ſay, of the church-triumphant, as it is now.

So then, the houſe ſtanding of theſe two parts, was a ſhadow of the church both in heaven and earth. And for that they are joined together by one and the ſame foundation, it was to ſhew, that they above, and we below, are yet one and the ſelf-ſame houſe of God. Hence they, and we together, are called, *The whole family in heaven and earth.*

And hence it is ſaid again, that we who believe on earth, *are come to mount Sion, to the city of the living God, the heavenly Jeruſalem: and to an innumerable company of angels. To the general aſſembly, and church of the firſt-born, which are written in heaven, and to the ſpirits of juſt men made perfect, and to God the judge of all, and to Jeſus the Mediator of the new covenant, and to the blood of Sprinkling, that ſpeaketh better things than that of Abel.*

The difference then betwixt us and them is, not that we are really two, but one body in Chriſt, in divers places. True we are below ſtairs, and they above; they in their holy day, and we in our working-day cloaths: they in harbour, but we in ſtorm; they at reſt, and we in the wilderneſs; they ſinging, as crowned with joy; we crying, as crowned with thorns. But I ſay, we are all of one houſe, one family, and are all the children of one Father.

This therefore we muſt not forget, leſt we debar ourſelves of much of that, which otherwiſe, while here, we have a right unto. Let us therefore, I ſay, remember, that the temple of God is but one, though divided, as one may ſay, into kitchen and hall, above and below; or holy and moſt holy place. For it ſtands upon the ſame foundation, and is called but one, the temple of God; which is built upon the Lord our Saviour.

I told you before, that none of old could go into the moſt holy, but by the holy place, even by the vail that made the partition between, Exod. 26. 33. Lev. 16 2, 12, 15.; Heb. 9. 7, 8.; chap. 10. 19.

Wherefore, they are deceived that think to go into the holieſt, which is in heaven, when they die: who yet abandon, and hate the holy place, while they live.

Nay, Sirs, The way into the holieſt, is through the holy place? the way into heaven is through the church on earth; for that Chriſt is there by his word to be received by faith, before he can by us in perſon be received in the beatical viſion. The church on earth, is as the houſe of the women, ſpoken of in the book of Eſther, where we muſt be dieted, perfumed, and made fit to go into the bridegroom's chamber, or as Paul ſays, *made meet to be partakers of the inheritance of the ſaints in light*, Eſth. 2.; Col. 1. 12

### LVI. *Of the holieſt or inner Temple.*

THE moſt holy place was, as I ſaid, a figure of heaven itſelf, conſequently, a type of that where the moſt ſpecial preſence of God is; and where his face is moſt clearly ſeen, and the gladneſs of his countenance moſt enjoyed, Heb. 9. 23. 24.; Exod. 25. 22.; Numb. 7. 89.

The moſt holy place was dark, it had no windows in it, though there were ſuch round the chambers; the more ſpecial preſence of God too, on mount Sinai, was in the thick darkneſs there, 1 Kings 8. 12.; 2 Chron. 7. 1.; Exod. 19. 9.; chap. 20. 21.

1. This holieſt therefore being thus made, was to ſhew that God, as in heaven, to us on earth is altogether inviſible, and not to be reached otherwiſe than by faith. For I ſay, in that this houſe had no windows, nothing therein could be ſeen by the higheſt light of this world. Things there were only ſeen by the light of the fire of the altar, which was a type of the ſhinings of the Holy Ghoſt, 1 Cor. 2. And hence it is ſaid, notwithſtanding the darkneſs, *He dwelleth in the light, which no man can approach unto;* none but the high-prieſt, Chriſt, 1 Tim. 6. 16.; 1 Pet. 3. 21, 22.

2. The holieſt therefore was thus built, to ſhew how different our ſtate in heaven will be from this our ſtate on earth. We walk here by one light, by the light of a written word; for that is now a light to our feet, and a lanthorn to our path. But that place, where there will be no written word, nor ordinances as here, will yet to us ſhine more light and clear, than if all the lights that are in the world were put together to light one man: *For God is light, and in him is no darkneſs at all*, And in his light, and in the light of the Lamb immediately, we ſhall live and walk, and rejoice all the days of eternity. *1 John 1. 5.*

4. Thus alſo was ordained thus, to ſhew, that we, while in the firſt temple, ſhould live by faith, as to what there was, or as to what was done in the ſecond. Hence it is ſaid, as to that, we walk by faith not by ſight, 2 Cor. 5.—9.

The things that are there we are told of, even of the ark of the teſtimony, and mercy-ſeat, and the cherubims of glory, and the preſence of Chriſt, and of God; we are, I ſay, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter; but otherwiſe we ſee them not. Cor. 18. 24. Therefore we are ſaid to *look, not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal.*

4. The people of old were not to look into the holieſt, leſt they died, (Numb. 17. 13.) ſave only their high-prieſt he might go into it; To ſhew that we, while here, muſt have a care of vain ſpeculations, for there is nothing to be ſeen by us while here, in heaven, otherwiſe than by faith in God's eternal teſtament: True, we may now come to the holieſt, even as nigh as the firſt temple will admit us to come; but it muſt be by blood and faith, not by vain imagination, ſenſe, or carnal reaſon.

5. This holieſt of all was four ſquare every way, both as to height, length, and breadth. To be thus, is a note of perfection, as I have ſhewed elſewhere; wherefore it was on purpoſe thus built, to ſhew us, that all fulneſs of bleſſedneſs is there, both as to the nature, degree, and duration. *So when that which is perfect is come, that which is in part ſhall be done away,* 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21. 22.

### LVII. *Of the vail of the Temple.*

THE vail of the temple was a hanging made of *blue and purple, and crimſon, and fine linnen, and there were cherubims wrought thereon.*

1. This vail was one partition, betwixt the holy and moſt holy place; and I take it, it was to keep from the ſight of the worſhipers the things moſt holy, when the high-prieſt went in thither, to accompliſh the ſervice of God. Exod. 26. 33.; 2 Chron. 3. 14.; Heb. 9. 8.

2. The vail was a type of two things.

1. Of the viſible heavens through which Chriſt paſſed when he went to make interceſſion for us. And as by the vail, the prieſt went out of the ſight of the people, when he went into the holieſt of all: So Jeſus Chriſt, when he aſcended, was by the heavens, that great and ſtretched out curtain, received out of the ſight of his people here. Alſo by the ſame curtain, ſince it is become as a tent for him to dwell in, he is ſtill received, and ſtill kept out of our ſight; for now we ſee him not, nor ſhall, until theſe heavens be rolled together as a ſcroll, and paſs away like a thing rolled together, Iſ. 40. 22.; Acts 1. 9, 10, 11.; chap. 3. 19, 20, 21.; 1 Pet. 1. 8.

2. This is that vail through which, the apoſtle ſaith, Jeſus, as a forerunner for us, entered into the preſence of God. For by the vail here alſo muſt be meant the heavens, or outſpread firmament thereof; as both Mark and Peter ſays, *He is gone into heaven, and is on the right hand of God,* Mark 16. 19.; 1 Pet. 3. 22.

3. The vail of the temple was made of blue, the very colour of the heaven. Of purple and crimſon, and ſcarlet alſo, which are the colour of many of the clouds: becauſe of the reflections of the ſun. But again.

4. The vail was alſo a type of the body of Chriſt. For as the vail of the temple when whole, kept the view of the things of the holieſt from us, but when rent, gave place to man to look into them; even ſo the body of Chriſt while whole, kept the things of the holieſt from that view, we, ſince he was pierced have of them. Hence we are ſaid to enter into the holieſt, by faith, through the vail, that is to ſay, his fleſh, Heb. 10. 19, 20, 21, 22.

But yet, I ſay, all is by faith; and indeed the renting of the vail that day that Chriſt was crucified, did loudly preach this to us. For no ſooner was the body of Chriſt pierced, but the vail of the temple rent in twain from the top to the bottom; and ſo a way was made for a clearer ſight of what was there beyond it, both in the type and antitype, Mat. 27. 50, 51, 53.; Heb. 10. 19, 20.

Thus you ſee, that the vail of the temple was a type of theſe viſible heavens, and alſo of the body of Chriſt; of the firſt, becauſe he paſſed through it unto the Father; of the ſecond, becauſe we by it have boldneſs to come to the Father.

I read alſo of two other vails, as of that ſpread over the face of Moſes, to the end of the children of Iſrael ſhould not ſtedfaſtly behold, and of the firſt vail of the tabernacle. But of theſe I ſhall not in this place ſpeak.

Upon the vail of the temple there were alſo the figures of cherubims wrought, that is, of angels; to ſhew, that as the angels are with us *here*, and wait upon us all the days of our pilgrimage in this world; ſo when we die, they ſtand ready, even at the vail, at the door of theſe heavens, to come when bid, to fetch us, and carry us away into *Abraham's boſom,* Luke 16. 22.

The vail then thus underſtood, teaches us firſt where Jeſus is, namely, not here, but gone into heaven, from whence we ſhould wait for him. It alſo teaches us, that if we would even now diſcern the glories that are in the holieſt of all, we muſt look through Jeſus to them even through the vail, *that is to ſay, his fleſh.* Yea, it teaches us, that we may, by faith through him, attain to a kind of a preſence, at leaſt of the beauty and ſweetneſs of them.

### LVIII. *Of the doors of the inner Temple.*

1. BEſides the vail, there was a door to the inner temple, and that door was made of olive-tree; *and for the entering in of the oracle, he made doors of olive-tree. The two doors alſo of olive-tree, and he carved upon them cherubims, and palm-trees, and open flowers, and overlaid them with gold, and ſpread gold upon the cherubims, and upon the palm-trees.*

2. Theſe doors were a type of the gate of heaven, even of that which lets into the eternal manſion-houſe that is beyond that vail. I told you before, that the vail was a type of the viſible heavens, which God has ſpread out as a curtain, and through which Chriſt went, when he aſcended to the right hand of the Father.

3. Now, beyond this vail, as I ſaid, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. Theſe are they which the Pſalmiſt calls to, when he ſaith, *Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of glory ſhall come in.*

4. The doors of the temple were made of fir, but theſe, as you ſee, were made of olive: to ſhew us by that fat tree, that rich type, with what glory we ſhall meet, who ſhall be counted worthy to enter at theſe gates. The olive-tree has its name from the oil and fatneſs of its nature, and the doors that let into the holieſt, were made of this olive-tree.

5. Cherubims were alſo carved upon theſe doors to ſhew, that as the angels met us at the temple-door, and as they wait upon us in the temple, and ſtand alſo ready at the vail, ſo even at the gate of the manſion-houſe, they will be alſo ready to give us a welcome thither, and to attend us into the preſence chamber.

6. Palm-trees alſo, as they were carved upon the temple-doors, ſo we alſo find them here before the oracle, upon the doors that let in thither; to ſhew, that as Chriſt gave us the victory at our firſt entering into faith, ſo he will finiſh that victory, by giving of us eternal ſalvation. Thus is he the author and finiſher of our faith. For as ſure as at firſt we received the palm-branch by faith, ſo ſurely ſhall we wear it in our hands, as a token of his fulneſs in the heaven of heavens, for ever, Rev. 7. 9.

7. Open flowers are alſo carved here; to ſhew that Chriſt, who is the door to glory, as well as the door to grace, will be precious to us at our entering in thither, as well as at the firſt ſtep we took thitherward in ſinful a miſerable world. Chriſt will never loſe his ſweet ſcent in the noſtrils of his church. He is moſt ſweet now, will be ſo at death, and ſweeteſt of all, when by him we ſhall enter into that manſion-houſe prepared for us in heaven.

8. The palm-trees and open flowers may alſo be a type of the precions ones of God, who ſhall be counted worthy of his kingdom: the one, of the upright-

neſs of their hearts; the other, of the good ſavour of their lives. *The upright ſhall dwell in thy preſence; and to him that ordereth his converſation aright I will ſhew the ſalvation of God*, Pſal. 140. 12. Pſal. 50. ult.

9. Thus ſweet in earth, ſweet in heaven; and he that yields the fruit of the goſpel here, ſhall find it for himſelf, and his eternal comfort, at the gates of glory.

10. All theſe were overlaid with gold, as you may ſay, and ſo they were at the door of the firſt houſe. True, but obſerve here we have an addition. Here is gold upon gold. Gold laid on them, and then gold ſpread upon that. He overlaid them with gold, and then ſpread gold upon them. The Lord gives grace and glory, Pſal. 84. 11. Gold and gold. Gold ſpread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, glory is gold that is thick. Here is gold laid on, and gold ſpread upon that; and that both upon the palm-trees and the cherubims. Gold upon the palm-trees, that is on the ſaints; gold upon the cherubims, that is upon the angels. For, I doubt not, but that the angels themſelves ſhall receive additional glory for the ſervice which they have ſerved Chriſt and his church on earth.

11. The angels are God's harveſt-men, and doubtleſs he will give them good wages, even glory upon their glory then, Matth. 13. 38, 39,.; chap. 24. 31.; John 4. 36.

12. You know harveſt men uſe to be paid well for gathering in the corn, and I doubt not but ſo ſhall theſe, when the great ingathering is over. But what an entrance into life is here? Here is gold upon gold at the door, at our firſt ſtep into the kingdom.

## LIX. *Of the golden nails of the inner Temple.*

I Shall not concern myſelf with all the nails of the temple, as of thoſe made with iron, &c. 1 Chron. 22. 3.; but only with the golden ones, of which you read, 2 Chron. 3. 4 where he ſaith, *And the weight of the nails was fifty ſhekels of gold.* Theſe nails, as I conceive, were all faſtened to the place moſt holy, and of form moſt apt to that of which they were a figure.

1. Some of them repreſented Chriſt Jeſus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghoſt ſpeaks of Chriſt, as he ſprang from Judah to be a mediator, faith, *Out of him came the corner* (the corner ſtone), *out of him the nails.*

Now, ſince he is here compared to a nail, a golden nail, it is to ſhew, that as a nail, by driving, is fixed in his place; ſo Chriſt by God's oath, is made an everlaſting prieſt, Heb. 7. 25. Therefore, as he ſaith again, the nail, the Aaronical prieſthood, that was faſtened in a ſure place, ſhould be removed, be cut down, and fall; ſo he who has the key of David, which is Chriſt, Rev. 3. 7. ſhall by God, as *a nail faſtened in a ſure place, abide;* therefore he ſays again, *And he ſhall be for a glorious throne, or mercy ſeat, to his Father's houſe.* And moreover, *That they ſhall hang on him* (as on a nail) *all the glory of his Father's, houſe, the offspring, and the iſſue, all veſſels of ſmall quantity, from the veſſels of cups, even to the veſſels of flaggons:* according to that which is written, *And they ſang a new ſong to the Lamb that was ſlain, ſaying, Thou art worthy, &c.*

And therefore it is again that Chriſt, under the ſimilitude of a nail, is accounted by ſaints indeed their great pledge or hope, as he is in heaven, of their certain coming thither. Hence they ſaid of old, *God has given us a nail in his holy place*, a nail ſays the line, *a pin, a conſtant and ſure abode*, ſays the margin. Now, this nail in his holy place, as was ſhewed before, is Chriſt; Chriſt, as poſſeſſed of heaven, and as abiding, and ever living therein for us.

Hence he is called, as there, our head, our life, and our ſalvation; and alſo we are ſaid there to be ſet down together in him, Eph. 1. ult.; Col. 3. 3.; Eph. 2. 5, 6.

2. Some of theſe nails were types of the holy words of God, which for ever are ſettled in heaven. Types I ſay, of their yea, and amen. Hence Solomon, in another place, compares the words of the wiſe God, *to goads and nails, faſtened by the maſters of the aſſemblies, which are given from one ſhepherd.* Eccl. 12. 11.

They are called *goads*, becauſe, as ſuch prick the oxen on in their drawing, ſo God's word pricks Chriſtians on in their holy duties. They are called *nails*, to ſhew, that as nails, when faſtened well in a ſure place, are not eaſily removed; ſo God's words by his will ſtand firm for ever. The maſters of the aſſemblies are firſt, the apoſtles. The one ſhepherd is Jeſus Chriſt. Hence the goſpel of Chriſt is ſaid to be everlaſting, to abide for ever, and to be more ſtedfaſt than heaven and earth, Iſa. 40. 6, 7, 8.; 1 Pet. 1. 24, 25.; Heb. 18. 20.; Rev. 14 6.; Matth. 24. 35.

The Lord Jeſus then, and his holy words, are the golden nails of the temple, and the fixing of theſe nails in the temple, was to ſhew, that Chriſt is the ſame to day, yeſterday, and for ever; and that his words abide, and remain the ſame for ever and ever. He then that hath Chriſt, has a nail in the holieſt; he that hath a promiſe of ſalvation, hath alſo a nail in heaven, a golden nail in heaven.

## LX. *Of the floor and walls of the inner Temple.*

1. THE floor of the oracle was overlaid with cedar, and ſo alſo were the walls of this houſe. *He built twenty cubits on the ſides of the houſe, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the moſt holy place.* 1 Kings. 16. 2.

2. In that he doth tell us with what it was cieled, and doth alſo thus repeat, ſaying, for the oracle, for it within, even for the moſt holy place, it is becauſe he would have it noted, that this only is the place that thus was done.

3. Twenty cubits, that was the length, and breadth and height of the houſe; ſo that by his thus ſaying he teacheth, that thus it was built round about.

4. The cedar is, if I miſtake not, the higheſt of the trees, Ezek. 31. 3—8.

Now in that it is ſaid the houſe, the oracle, *was ceiled round about therewith*, it may be to ſhew, that in heaven, and no where elſe, is the height of all perfections.

Perfection is in the church on earth, but not ſuch as is in heaven.

1. There is a natural perfection, and ſo a penny is as natural ſilver as is a ſhilling.

2. There is a comparative perfection, and ſo one thing may be perfect and imperfect at the ſame time as a half-crown is more than a ſhilling, yet leſs than a crown.

3. There is alſo that which we call the utmoſt perfection, and that is it which cannot be added to, or taken from him; and ſo God only is perfect.

Now, heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he ſpeaks of his own excellency, ſets it forth by its height. The high God, the moſt High, and the high and lofty One; and the Higheſt, Pſal. 97. 9; Pſal. 138. 6.; Gen. 14. 19, 20, 21. Dan. 3. 21.; chap. 5. 18.; Pſal. 18. 13.; Pſal. 85. 7.; Luke 1. 32.; chap. 6. 35.; Pſal. 9. 2.; Pſal. 56. 2.; Pſal. 92. 1.; Iſa. 14. 14.

Theſe terms alſo are aſcribed to this houſe, for that it was the place where utmoſt perfection dwelt.

I take therefore the cedar in this place to be a note of perfection, even the cedar with which this houſe was ceiled.

For ſince it is the wiſdom of God to ſpeak to us, oft-times by trees, gold, ſilver, ſtones, beaſts, fowls, fiſhes, ſpiders, ants, frogs, flies, lice, duſt, &c. and here by wood; how ſhould we by them underſtand his voice, if we count there is no meaning in them?

*And the cedar of the houſe within was carved with knops, and flowers;* all was cedar: There was no ſtone ſeen, 1 Kings 9. 18.

Knops and flowers were they with which the golden candleſtick was adorned, as you read, Exod. 25. 33, 35.; chap. 37. 10, 21.

The candleſtick was a type of the church, and

the knops and flowers a type of her ornaments. But what! muſt heaven be hanged round about with the ornaments of ſaints! with the fruits of their graces! Well, it is certain, that ſomething more than ordi-
Rev. 14. 13. nary muſt be done with them, ſince they are *admitted to follow them into the holy place*, and ſince, it is ſaid, they have a far more exceeding and eternal weight of glory beſtowed on them for them in the heavens, 2 Cor. 4. 16, 17

*All was cedar, there was no ſtone ſeen.* Take ſtone in the type for that which was really ſo, and in the anti-type for that which is ſo myſtically, and then it may import to us, that in heaven, the anti-type of this holieſt, there ſhall never be any thing of hardneſs of heart in them that poſſeſs it for ever. All imperfection ariſeth from the badneſs of the heart, but there will be no bad hearts in glory. No ſhortneſs in knowledge, no croſneſs of diſpoſition, no workings of luſts, or corruptions will be there, no not throughout the whole heavens. Here alas they are ſeen, and that in the beſt of ſaints, becauſe here our light is mixed with darkneſs; but there will be no night, nor any ſtone ſeen.

*And the floor of the houſe was overlaid with gold*, 1 Kings 6. 30. This is like that of which we read of the new Jeruſalem that is to come from God out of heaven; ſays the text, *The ſtreet of the city was pure gold* and like that, of which you read in Exodus, *They ſaw under the feet of the God of Iſrael, as it were a paved work of ſapphire ſtone, and as it were the body, of heaven in its clearneſs*, Rev. 21. 21.; Exod. 24. 10.

All the viſions were rich, but this the richeſt, that the floor of the houſe ſhould be covered, or overlaid with gold. The floor and ſtreet are walking-places, and how rich will our ſteps be then! Alas here we ſometimes ſtep into the mire, and then again ſtumble upon blocks and ſtones. Here we ſometimes fall into holes, and have our heel often catched in a ſnare; but there will be none of theſe: gold! gold! all will be gold, and golden perfections, when we come into the holy place! Job at beſt took but his ſteps in butter, but we then ſhall take all our ſteps in the gold of the ſanctuary.

## LXI. *Of the ark of the covenant which was placed in the inner Temple.*

IN the word I read of three arks, to wit, Noah's ark; that in which Moſes was hid; and the ark of the covenant of God, Gen. 6. 14.; Exod. 2. 3, 5. But it is the ark of the covenant, of which I ſhall now ſpeak.

Exod. 25. 10. 11. *The ark was made of ſhittim wood, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and an half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about.*

1. This ark was called *the ark of the covenant*, as the firſt that you read of was called Noah's; becauſe as he in THAT was kept from being drowned; ſo the tables of the covenant were kept in this from breaking.

2. This ark, in this, was a type of Chriſt; for that in him only, and not in the hand of Moſes, theſe tables were kept whole. Moſes brake them, the ark keeps them.

3. Not only that wrote on two tables of ſtone, but that alſo called *the ceremonial* was put into the ark to be kept. The two tables were put into the midſt of the ark, to anſwer this, Thy law is within my heart to do it. But the ceremonial was put into the SIDE of the ark, to ſhew, that out of the ſide of Chriſt muſt come that which muſt anſwer that; for out thence came blood and water; blood, to anſwer the blood of the ceremonies, and water, to anſwer the purifyings and rinſings of that law.

The ceremonies therefore were lodged in the ſide of the ark, to ſhew, that they ſhould be anſwered out of the ſide of Jeſus Chriſt, Exod. 25. 16, 17.; Deut. 10. 5.; chap. Pſal. 40. 8.; John 19. 34.; Heb. 10. 7.

4. The ark had the name of God put upon it; yea, it was called *the ſtrength of God, and his glory*, though made of wood. And Chriſt is God both in name and nature, though made fleſh; *yea more, made to be ſ for us*, 2 Sam. 6. 2.; 2 Chron. 6. 14.; chap. 13. 6; John. 1. 14.; Rom. 9. 5.; 2 Cor. 5. 21.

5. The ark was carried upon mens ſhoulders this way and that, to ſhew how Chriſt ſhould be carried and preached by his apoſtles and miniſters, into all parts of the world, Exod. 25. 14.; 1 Cor. 15. 15.; Matth. 28. 19, 20.; Luke 24. 46, 47.

6. The ark had theſe teſtimonies of God's preſence accompanying it, as had no other ceremony of the law; and Chriſt had thoſe ſigns and tokens of his preſence with him, as never had man either in law or goſpel. This is ſo apparent, it needs no proof. And now for a few compariſons more.

1. It was at that that God anſwered the people, when they were wont to come to inquire of him; and in theſe laſt days God has ſpoken to us by his Son, 1 Chron. 13. 3; 1 Sam. 14. 18.; Heb. 1. 2.; John 16. 23, 24.

2. At the preſence of the ark the waters of Jordan, ſtood ſtill, till Iſrael the ranſomed of the Lord, paſſed over from the wilderneſs to Canaan: and it is by the power and preſence of Chriſt that we paſs over death, Jordan's antitype, from the wilderneſs of this world to heaven, Joſ. 3. 15, 16, 17.; John 11. 25.; Rom. 8. 37. 38. 39.; 1 Cor. 15. 54—57.

3. Before the ark the walls of Jericho fell down; and at the preſence of Chriſt ſhall all high towers, and ſtrong holds, and hiding places for ſinners be razed, and diſſolved at his coming, Iſ. 6. 20.; chap. 30. 25. chap. 2. 1,—16.; 2 Pet 3. 10.; Rev. 20. 11, 12, 13.

4. Before the ark Dagon fell, that idol of the Philiſtines; and before Chriſt Jeſus Devils fell, thoſe gods of all thoſe idols. And he muſt reign till all his enemies be put under his feet, and until they be made his footſtool, 1 Sam. 5. 1.—4.; Mark 5. 12. 1 Cor. 15. 25.; Heb. 10. 13.

5. The Philiſtines were alſo plagued for medling with the ark, while they abode uncircumciſed; and the wicked will one day be moſt ſeverely plagued for there medling with Chriſt, with their uncircumciſed hearts, 1 Sam. 5. 6.—13.; Pſal. 50. 16.; Matth. 24. 51.; chap. 25. 11, 12.; Luke 13. 25.—29.

6. God's bleſſing was upon thoſe that entertained the ark as they ſhould; and much more is, and will his bleſſing be upon thoſe that ſo embrace and entertain his Chriſt, and profeſs his name ſincerely, 2 Sam. 6. 11.; Acts 3. 26.; Gal. 3. 13, 14.; Matth. 19. 27, 28, 29.; Luke 22. 28, 29.

7. When Uzza put forth his hand to ſtay the ark, when the oxen ſhook it, as deſpairing of God's protecting of it, without a human help, he died before the Lord: even ſo will all thoſe do (without repentance) who uſe unlawful means to promote Chriſt's religion, and to ſupport it in the world, 1 Chron. 13. 9, 10.; Matth. 26. 52.; Rev 13. 10.

8. The ark, though thus dignified, was of itſelf but low; but a cubit and a half high; alſo Chriſt; though he was the glory of heaven and of God, yet made himſelf of no reputation, and was found in the likeneſs of a man, Exod. 25. 11, 12. Phil. 2. 6. to 11.

9. The ark had a crown of gold round about upon it, to ſhew how Chriſt is crowned by his ſaints by faith, and ſhall be crowned by them in glory, for all the good he hath done for them; as alſo how all crowns ſhall one day ſtoop to him, and be ſet upon his head. This is ſhewed in the type. Zech. 6. 11, 14. and in the antitype, Rev. 4. 10.; chap. 19. 12.

10. The ark was overlaid with gold within and without, to ſhew, that Chriſt was perfect in inward grace, and outward life; in ſpirit and in righteouſneſs, John 1. 12, 13, 14.; 1 Pet 2. 22.

11. The ark was placed under the mercy-ſeat, to ſhew that Jeſus Chriſt, as Redeemer, brings and bears, as it were, upon his ſhoulders, the mercy o God to us, even *in the body of his fleſh, thoroug death*, Exod. 25. 21.; Eph. 4. 22.; chap. 5. 1, 2.

12. When the ark was removed far from the peo ple, the godly went mourning after it; and whe Chriſt is hid, or taken from us, *then we mourn i thoſe days*, 2 Sam. 7. 2.; Mark. 2. 19, 20.; Luke 34, 35.; John 16. 20, 21, 22.

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13. All Iſrael had the ark again, after their mourning-time was over; and Chriſt, after his people have orrowed for him a while, will ſee them again, *and their hearts ſhall rejoice.*

By all theſe things, and many more that might e mentioned, it is moſt evident, that the ark of the teſtimony was a type of Jeſus Chriſt; and take notice little of that which follows, namely, that the ark t laſt arrived to the place moſt holy, Heb. 9. 3, 4.

That is, after its wanderings, for the ark was firſt made to wander like a non-inhabitant, from place to place; now hither, and then thither; now in the hands of enemies, and then abuſed by friends; yea t was cauſed to rove from place to place, as that of which the world was weary. I need inſtance to you for proof none other place than the 5th, 6th, and 7th chapters of the firſt book of Samuel; and, anſwerable to this, was our dear Lord Jeſus poſted backwards and forwards, hither and thither, by the force of the rage of his enemies.

1. He was hunted into Egypt ſo ſoon as he was born, Matth. 2.

2. Then he was driven to live in Galilee the ſpace of many years.

3. Alſo when he ſhewed himſelf to Iſrael, they drove him ſometimes into the wilderneſs, ſometimes into the deſart, ſometimes into the ſea, and ſometimes into the mountains, and ſtill in every one of theſe places he was either haunted or hunted by new enemies.

And, laſt of all, the Phariſees plot for his life; Judas ſells him, the prieſts buy him, Peter denies him, his enemies mock, ſcourge, buffet, and much abuſe him. In fine, they get him condemned, and crucified, and buried; but at laſt God commanded, and took him to his place, even within the vail, and ſets him to bear up the mercy-ſeat, where he is to this very day, being our ark to ſave us, as Noah's did him, as Moſes's did him; yea, better, as none but Chriſt doth ſave his own.

## LXII. *Of the placing of the ark in the holieſt or inner Temple.*

1. THE ark, as we have ſaid, and as the text declares, when carried to its reſt, was placed in the inner temple, or in the moſt holy place, even under the *wings of the cherubims. And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe, unto the moſt holy place, even under the wings of the cherubims,* Exod. 26. 33.; chap. 39. 35.; 1 Kings 8. 3.; 2 Chron. 5. 7.

2. Before this, as was ſaid afore, the ark was carried from place to place, and cauſed to dwell in a tent under curtains, as all our fathers did; to ſhew that Chriſt, as we, was made for a time to wander in the world, in order to his being poſſeſſed of glory, 2 Sam. 7. 1, 3, 6.; Heb. 11. 9.; John 1. 10.; chap. 16. 28.; chap. 3. 13.

3. But now, when the ark was brought into the holieſt, it is ſaid to be brought into its place. This world then was not Chriſt's place, he was not from beneath, he came from his Father's houſe; wherefore while here, he was not at his place, nor could until he aſcended up where he was before, John 8. 23.; chap 16. 28.; & 6. 62.; & 3. 13.

4. Chriſt's proper place, therefore, is the holieſt: His proper place, as God, as Prieſt, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in perſon, as mediator. If he were on earth, he ſhould not be a prieſt, *&c.* His place and work is now above with his Father, and before the angels, Acts 5. 31.; 1 Pet. 3. 22. Heb. 4. 14. chap. 8. 4.; & 9. 24. 1 John 2. 1, 2. Rev. 1. 1, 2.

5. It is ſaid, the ark was brought to the oracle of the houſe, Solomon was content to ſay, it was brought into the holieſt; but he ſaith, his place was the oracle, the holy oracle, that is, the place of hearing: For he, when he aſcended, had ſomewhat to ſay to God on the behalf of his people. To the oracle, that is, to the place of revealing: For he alſo was there to receive, and from thence to reveal to his church on earth, ſomething that could not be made manifeſt but from this holy oracle. There thereſore he is with the two tables of teſtimony in his heart, as perfectly kept; he alſo is there with the whole fulfilling of the ceremonial law in his ſide, ſhewing and pleading the perfection of his righteouſneſs, and the merit of his blood with his Father, and to receive and to do us good, who believe in him, how well pleaſed the Father is with what he has done in our behalf.

6. *Into the moſt holy place.* By theſe words is ſhewed, whither alſo the ark went, when it went to take up its reſt. And in that this ark was a type of Chriſt in this, it is to ſhew or further manifeſt, that what Chriſt doth now in heaven, he doth it before his Father's face. Yea, it intimates, that Chriſt even there makes his appeals to God, concerning the worth of what he did on earth, to God the judge of all: I ſay, whether he ought not for his ſuffering-ſake to have granted to him his whole deſire, as Prieſt and Advocate for his people.

*Wilt thou,* ſaid Feſtus to Paul, *go up to Jeruſalem, and there be judged of theſe things before me?* Why, this our bleſſed Jeſus was willing, when here, to go up to Jeruſalem to be judged; and being misjudged there, he made his appeal to God, and is now gone thither, even into the holy place, even to him that is judge of all, for his verdict upon his doing; and whether the ſouls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

Acts 25. 9.

7. *Under the wings of the cherubims.* This doth further confirm our words; for having appealed from earth to heaven, as the ark was ſet under the wings of the cherubims, ſo he, in his interceeding with God and pleading his merits for us, doth it in the preſence and hearing of all the angels in heaven.

And thus much of the ark of the covenant, and of its antitype. We come next to ſpeak of the mercy-ſeat.

## LXIII. *Of the mercy-ſeat, and how it was placed in the holy temple.*

THE mercy-ſeat was made in the wilderneſs, but brought up by Solomon, after the temple was built, with the reſt of the holy things, 2 Chron. 5. 2,—10.

The mercy-ſeat, as I have ſhewed of the ark, was but low: *Two cubits and a half was the length, and a cubit and a half the breadth thereof;* but the height thereof *was without meaſure.*

1. The length and breadth of the mercy-ſeat is the ſame with that of the ark: perhaps to ſhew us, that the length and breadth of the mercy of God to his elect, is the ſame with the length and breadth of the merits of Chriſt, Exod. 25. 10, 17.

Therefore we are ſaid to be juſtified in him, bleſſed in him, even according to the purpoſe which God purpoſed in him.

2. But in that the mercy-ſeat is without meaſure, as to the height, it is to ſhew, that would God extend it, it is able to reach even them that fall from heaven, and to ſave all that ever lived on earth, even all that are now in hell. For there is not only bread enough for them that ſhall be ſaved, but bread enough and to ſpare, Luke 15. 17.

*And thou ſhalt,* ſays God, *put the mercy-ſeat above upon the ark.* Thus he ſaid to Moſes, and this was the place which David aſſigned for it, Exod. 25. 21.; 1 Chron. 28. 11.

Now, its being by God's ordinance placed thus, doth teach us many things.

1. That mercy's foundation to us is Chriſt. The mercy-ſeat was ſet upon the ark of the teſtimony, and there it reſted to us-ward. Juſtice would not, could not have ſuffered us to have had any benefit by mercy, had it not found an ark, a Chriſt to reſt upon. *Deliver them,* ſaith God, *from going down into the pit, I have found a ranſom.*

Job 33. 24.

2. In that it was placed above, it doth ſhew alſo that Chriſt was of mercies ordaining a fruit of mercy. Mercy is above, is the ordainer; God is love, and ſent of love his Son to be the Saviour and propitiation for our ſins, John 3. 16.; 1 John 4. 10.

3. In that the mercy-ſeat and ark were thus joined

together, it alſo ſhews, that without Chriſt mercy doth not act. Hence, when the prieſt came of old to God for mercy, he did uſe to come into the holy place with blood; yea, and did uſe to ſprinkle it upon the mercy-ſeat, and before it, ſeven times. Take away the ark, and the mercy-ſeat will fall, or come greatly down at leaſt: So take away Chriſt, and the flood-gate of mercy is let down, and the current of mercy ſtopt. This is true, for ſo ſoon as Chriſt ſhall leave off to mediate, will come the eternal judgement.

4. Again, in that the mercy-ſeat was ſet above upon the ark, it teacheth us to know that mercy can look down from heaven, tho' the law ſtand by and looks on; but then it muſt be in Chriſt, as kept there, and fulfilled by him for us. The law out of Chriſt is terrible as a lion; the law in him is meek as a lamb. The reaſon is, for that it finds in him enough to anſwer for all their faults, that come to God for mercy by him. *Chriſt is the end of the law for righteouſneſs;* and if that be true, the law for that can look no further, whoever comes to God by him. The law did uſe to ſentence terribly, until it was put into the ark to be kept: But after it was ſaid, *It is there to be kept*, we read not of it as afore, 1 Kings 8. 9.; 2 Chron. 5. 10.; Rom. 10. 4.

5. Let them then that come to God for mercy, be ſure to come to him by the ark, Chriſt. For grace, as it deſcends to us from above the mercy-ſeat, ſo that mercy ſeat doth reſt upon the ark. Wherefore, ſinner, come thou for mercy that way: for there, if thou meeteſt with the law, it can do thee no harm; nor can mercy, ſhouldſt thou elſewhere meet it, do thee good.

Come, therefore, and come boldly to the throne of grace, this mercy-ſeat, thus born up by the ark Heb. 4. ult. and *obtain mercy, and find grace to help in time of need.*

Wherefore the thus placing of things in the holieſt, is admirable to behold in the word of God: For that indeed is the glaſs by and through which we muſt behold this glory of the Lord. Here we ſee the reaſon of things; here we ſee how a juſt God can have to do, and that in a way of mercy, with one that has ſinned againſt him: It is becauſe the law has been kept by the Lord Jeſus Chriſt; for as you ſee the mercy-ſeat ſtands upon the ark of the covenant, and there God acts in a way of grace towards us, Exod. 25. 17,—23.

## LXIV. *Of the living waters of the inner Temple.*

ALthough in the holy relation of the building of the temple, no mention is made of theſe waters but only of the mount on which, and the materials with which the King did build it, yet it ſeems to me that in that mount, and there too where the temple was built, there was a ſpring of living water. This ſeems more than probable, by Ezek. 47. 1. where he ſaith, *He brought me to the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſtward, for the fore-front of the houſe ſtood toward the eaſt, and the waters came down from under, from the right ſide of the houſe, at the ſouth ſide of the altar.*

So again, Joel 3. 18. *And a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.* Nor was the ſpring, where-ever was the firſt appearance of theſe holy waters, but in the ſanctuary, which is the holieſt of all, Ezek. 47. 12. where the mercy-ſeat ſtood, which in Revelations is called *The throne of God, and of the Lamb*, chap. 22. 1, 2.

This alſo is that which the prophet Zechariah means, when he ſays, *Living waters ſhall go forth* Zech. 14. 8. *from Jeruſalem, half of them toward the former ſea, and half of them toward the hinder ſea, &c.* They are ſaid to go forth from Jeruſalem, becauſe they came down to the city from out of the ſanctuary which ſtood in Jeruſalem.

This is that which in another place is called a river of water of life, becauſe it comes forth from the throne, and becauſe it was at the head of it, as I ſuppoſed, uſed in and about temple-worſhip. It was with this, I think, that the molten ſea and the ten lavers were filled, and in which the prieſts waſhed their hands and feet when they went into the temple to do ſervice; and that alſo in which they waſhed the ſacrifices before they offered them to God; yea, I preſume, all the waſhings and rinſings about their worſhip, was with this water.

This water is ſaid in Ezekiel and Revelations to have the tree of life grow on the banks of it, Ezek. 47. Rev. 22. and was a type of the word and Spirit of God, by which, both Chriſt himſelf ſanctified himſelf, in order to his worſhip, as high-prieſt; and alſo this water is that which heals all thoſe that ſhall be ſaved; and by which, they being ſanctified thereby alſo, do all their works of worſhip and ſervice acceptably, through Jeſus Chriſt our Lord.

This water therefore is ſaid to go forth into the ſea, the world, and to heal its fiſh, the ſinners therein; yea, this is that water of which Chriſt Jeſus our Lord ſaith, *Whoſoever ſhall drink thereof ſhall live for ever.*

## LXV. *Of the chains which were in the oracle or inner temple.*

AS there were chains on the pillars that ſtood before the porch of the temple, and in the firſt houſe; ſo, like unto them, there were chains in the holieſt, here called the oracle.

Theſe chains were not chains in ſhew, or as carved on wood, *&c.* but chains indeed, and that of gold; and they were prepared to make a partition *before the oracle within*, 1 Kings 6. 21.; 2 Chron. 3. 16.

I told you before, that the holieſt was called the oracle, not becauſe in a ſtrict ſenſe the whole of it was ſo, but becauſe ſuch anſwer of God was there, as was not in the outward temple: but I think, that the ark and mercy-ſeat was indeed more ſpecially that called the oracle; *for there will I meet with thee*, ſaith God, *and from above that will I commune with thee.* When David ſaid, *I lift my hands toward thy holy oracle;* he meant not ſo much towards the holieſt houſe, as toward the mercy-ſeat that was therein. Or, as he ſaith in the margin, *Toward the oracle of thy ſanctuary.*

1. When therefore he ſaith *before the oracle*, he means, theſe chains were put in the moſt holy place, before the ark and mercy-ſeat, to give to Aaron and his ſons to underſtand, that an additional glory was there; for the ark and mercy-ſeat were preferred before that holy houſe itſelf, even as Chriſt and the grace of God is preferred before the higheſt heavens. *The Lord is high above all nations, and his glory is above the heavens.*

So then, the partition that was made in this houſe by theſe chains, theſe golden chains, was not ſo much to divide the holy from the place moſt holy, as to ſhew that there is in the holieſt houſe, that which is yet more worthy than it.

The holieſt was a type of heaven, but the ark and mercy-ſeat were a type of Chriſt, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he ſays, that the God and Chriſt of heaven are more excellent than the houſe they dwell in. Hence David ſaid again, *Whom have I in heaven but thee?* For thou art more excellent than they.

For though that which is called heaven would ſerve ſome; yea though God himſelf was out of it, yet none but the God of heaven will ſatisfy a truly-gracious man: it is God that the ſoul of this man thirſteth for; it is God that is his exceeding joy, Pſal. 42. 2.; Pſal. 63. 1.; Pſal. 143. 6.; Pſal. 17. *ult.*; Pſal. 43. 4.

Theſe chains then, as they made the partition in the moſt holy place, may teach us, that when we ſhall be glorified in heaven, we ſhall yet, even then, and there, know that there will continue an infinite diſproportion between God and us. The golden chains that are there will then diſtinguiſh the Creator from the creature.

For we, even we which ſhall be ſaved, ſhall yet retain our own nature, and ſhall ſtill continue finite beings; yea, and ſhall there alſo ſee a diſproportion between our Lord, our head, and us; for though now we are, and alſo then ſhall be like him as to his manhood; yea, and ſhall be like him alſo, as being glorified with his glory; yet he ſhall tranſcend and go beyond us, as to degree and ſplendor, as far as ever the higheſt king on earth did ſhine above the meaneſt ſubject that dwelt in his kingdom.

Chains have of old been made uſe of as notes of diſtinction, to ſhew us who are bond men, and who free: Yea, they ſhall at the day of judgement be a note of diſtinction of bad and good; even as here they will diſtinguiſh the heavens from God, and the creature from the Creator, 2 Pet. 2. 4.; Jude 6.; Matth. 22. 13.

True, they are chains of ſin and wrath, but theſe chains of gold; yet theſe chains, even theſe alſo will keep creatures in their place, that the Creator may have his glory, and receive thoſe acknowledgements there from them, which is due unto his Majeſty, Rev. 4. and chap. 5. 11.—15.

## LXVI. *Of the high-prieſt, and of his office in the inner Temple.*

When things were thus ordained in the houſe moſt holy, then went the high-prieſt in thither, according as he was appointed, to do his office, which was to burn incenſe in his golden cenſer, and to ſprinkle with his finger the blood of his ſacrifice, for the people, upon and above the mercy-ſeat, Exod. 30. 7, 8, 9, 10.; Lev. 16. 11.—15.

Now for this ſpecial work of his, he had peculiar preparations.

1. He was to be waſhed in water.
2. Then he was to put on his holy garments.
3. After that he was to be anointed with holy oil.
4. Then an offering was to be offered for him, for the further fitting of him for his office.
5. The blood of this ſacrifice muſt be put ſome of it upon his right ear, ſome on the thumb of his right hand, and ſome on the great toe of his right foot.

This done, ſome more of the blood, with the anointing oil, muſt be ſprinkled upon him, and upon his garment; for after this manner muſt he be conſecrated to his work as high-prieſt, Exod. 29.

His being waſhed in water, was to ſhew the purity of Chriſt's humanity.

His curious robes were a type of all the perfections of Chriſt's righteouſneſs.

The holy oil that was poured on his head, was to ſhew how Chriſt was anointed with the Holy Ghoſt unto his work, as prieſt.

The ſacrifice of his conſecration was a type of that offering Chriſt offered in the garden, when he mixed his ſweat with his own blood, and tears, and cries, when *he prayed to him that was able to ſave him; and was heard in that he feared;* for with his blood, as was Aaron with the blood of the bullock that was ſlain for him, was this bleſſed one beſmeared from head to foot, when his ſweat, as great drops or clodders of blood, fell down from head, and face, and whole body, to the ground, Luke 22. 44.; Heb. 10. 20.

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the vail, Lev. 16. The which Chriſt Jeſus alſo anſwered, when he offered his own body without the gate, and then carried his blood into the heavens, and ſprinkled it before the mercy-ſeat, Heb. 13. 11, 12.; chap. 9. 11, 12, 24.

For Aaron was a type of Chriſt; his offering, a type of Chriſt's offering his body; the blood of the ſacrifice, a type of the blood of Chriſt; his garments, a type of Chriſt's righteouſneſs; the mercy-ſeat a type of the throne of grace; the incenſe, a type of Chriſt's praiſe; and the ſprinkling of the blood of the ſacrifice upon the mercy-ſeat, a type of Chriſts pleading the virtue of his ſufferings for us in the preſence of God in heaven.

*Wherefore, holy brethren, partakers of the heavenly calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus: And ſeeing we have a great high-prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt to our profeſſion; for we have not an high prieſt, which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without ſin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high-prieſt taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and ſacrifices for ſin, who can have compaſſion on the ignorant, and on them that are out of the way, for that he himſelf alſo is compaſſed with infirmity.*

*This then is our high-prieſt; and he was made ſo, not after the law of a carnal commandment, but after the power of an endleſs life: For Aaron and his ſons were made prieſts without an oath, but this with an oath by him that ſaid unto him, The Lord ſware and will not repent; Thou art a prieſt for ever after the order of Mechiſedec.*

*By ſo much was Jeſus made the ſurety of a better teſtament; and they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death, but this man, becauſe he continueth ever, hath an unchangeable prieſthood. Wherefore he is able to ſave them to the uttermoſt that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

*For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the ſins of the people: for this he did once, when he offered up himſelf. For the law maketh men high-prieſts which have infirmities; but the word of an oath, which was ſince the law, maketh the Son, who is conſecrated for evermore.*

*Now of the things which we have ſpoken this is the ſum: We have ſuch an high-prieſt who is ſet down on the right hand of the throne of the Majeſty in the heavens; a miniſter of the ſanctuary, and of the new tabernacle, which the Lord pitched and not man. For every high-prieſt is ordained to offer ſacrifices; wherefore it is of neceſſity that this man have ſomewhat alſo to offer. For if he were on earth, he ſhould not be a high-prieſt; ſeeing that there are prieſts that offer gifts according to the law; who ſerve unto the example and ſhadow of heavenly things; as Moſes was admoniſhed when he was about to make the tabernacle: for ſee, ſaith he, that thou make all things according to the pattern ſhewed to thee in the mount.*

*But Chriſt being an high-prieſt of good things to come by a greater and more perfect tabernacle, that is to ſay, not of this building neither by the blood of bulls and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats, bulls, and aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God?*

*For Chriſt is not entered into the holy places made with hands, which are the figures of the true: but into heaven itſelf, now to appear in the preſence of God for us. Nor yet that he ſhould offer himſelf often, as the high-prieſt entered into the holieſt every year with the blood of others, for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world hath he appeared to put away ſin by the ſacrcrifice of himſelf. And as it is appointed unto men once to die, and after this the judgement; ſo Chriſt was once offered to bear the ſins of many. And to them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.* Heb. 3. 1, 2. chap. 4. 14, 15.; chap. 5. 1, 2.; chap. 7. 16.—29.; chap. 8. 1, 2, 3. 4, 5.: chap. 9. 10. to 29.

## LXVII *Of the high-prieſt's going into the holieſt alone.*

As it was the privilege of the high-prieſt to go into the holieſt alone, ſo there was ſomething of myſtery alſo, to which I ſhall ſpeak a little: *There ſhall,* ſays God, *be no man in the tabernacle of the congregation, when Aaron goeth in to make an atonement in the holy place, until he comes out, and have made an atonement for himſelf, and for his houſehold, and for all the congregation of Iſrael.* Lev. 16. 17. &c.

The reaſon is, for that Chriſt is mediator alone; he trod the wine-preſs alone; and of the people there was none with him to help him there, Iſa. 63.; Tim. 2. 5.

Of the people there was none to help him to bear his croſs, or in the management of the firſt part of his prieſtly office: Why then ſhould there be any to ſhare with him in his executing of the ſecond part thereof? Beſides, he that helps an interceſſor, muſt himſelf be innocent, or in favour, upon ſome grounds not depending on the worth of the interceſſor. But as to the interceſſion of Chriſt, who can come in to help upon the account of ſuch innocency or worth? Not the higheſt angel; for there is none ſuch but one, wherefore he muſt do that alone. Hence it is ſaid, He went in alone, is there alone, and there interceeds alone. And this is manifeſt not only in the type Aaron, but in the antytipe Chriſt Jeſus, Heb. 6. 19. 20.; chap. 9. 7, 8, 9, 10, 11, 21, 23, 24.

I do not ſay that there is no man in heaven but Jeſus Chriſt; but I ſay, he is there to make interceſſion for us alone. Yea, the holy text ſays more.

John 14, 1, 2, 3, 4. *I go*, ſaith Chriſt, *to prepare a place for you; and if I go and prepare a place for you, I will come again and take you to myſelf, that where I am, there ye may be alſo.*

This text ſeems to inſinuate, that Chriſt is in the holieſt or higheſt heavens alone; and that he there alone muſt be until he has finiſhed his work of interceſſion; for not till then, he comes again to take us to himſelf.

Let us grant Chriſt the pre-eminence in this, as alſo in all other things; for he is interceſſor for his church, and makes it for them in the holieſt alone. 'Tis ſaid he is the light that no man can approach unto.

## LXVIII. *Of the high-prieſt's going in thither but once a year.*

AS the high-prieſt went into the holieſt, when he went in thither alone; ſo to do that work, he went in thither but once a year. *Thou ſhalt not come* Lev. 16. 2. *at all times*, ſaid God to him, *into the holy place, within the vail, before the mercy-ſeat, which is upon the ark, that thou die not.*

And as he was to go in thither but once a year, ſo not then neither, unleſs clothed and adorned, with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breaſt, and the jingling bells upon the ſkirts of his garment? nor would all this do, unleſs he went in thither with blood, Fxod. 28.; Lev. 16.

Now, this once a year, the apoſtle taketh ſpecial notice of, and makes great uſe of it. *Once a year*, ſaith he, this high-prieſt went in thither: once a year, that is, to ſhew, that Chriſt ſhould once in the end of the world, go into heaven itſelf, to make interceſſion there for us. For by this word *year*, he ſhews the term and time of the world is meant; and by *once* in that year, he means once in the end of the world.

Heb. 9. *Not*, ſaith he, *that he ſhould offer himſelf often: as the high-prieſt entered into the holy place every year with the blood of others: For then muſt he often have ſuffered, ſince the foundation of the world. But now once in the end of the world hath he appeared to put away ſin, by the ſacrifice of himſelf.*

And having thus once offered his ſacrifice without the vail he is now gone into the holieſt, to perfect his work of mediation for us; Not into the holy places made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us.

Now if our Lord Jeſus is gone indeed, now to appear in the preſence of God for us; and if this now be the once a year that the type ſpeaks of; the once in the end of the world, as our apoſtle ſays; then it follows, that the people of God ſhould all ſtand waiting for his benediction that to them he ſhall bring with him when he ſhall return from thence. Wherefore he adds, *Chriſt was once offered to bury the ſins of many, and to them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.*

This therefore ſhews us the greatneſs of the work that Chriſt has to do at the right hand of God, for that he ſtays there ſo long. He accompliſhed all the firſt part of his prieſthood in leſs than forty years, if you take in the making of his holy garments and all; but about this ſecond part thereof, he has been above in heaven above ſixteen hundred years, and yet has not done.

This therefore calls for faith and patience in ſaints, and by this he alſo tries the world; ſo that they, in mocking manner, begin to ſay already, *Where is the promiſe of his coming?*

But I ſay again, *We muſt look and wait.*

If the people waited for Zacharias, and wondered that he ſtaid ſo long, becauſe he ſtaid in the holy place ſomewhat longer than they expected, no marvel if the faith of the world about Chriſt's coming is fled and gone long ago, yea, and that the children alſo are put to wait, ſince a ſcripture *little while* doth prove ſo long. For that which the apoſtle ſaith, *yet a little while*, doth prove to ſome to be a very long little.

True, Zacharias had then to do with angels, and that made him ſtay ſo long. O but Jeſus is with God, before him, in his preſence, talking with him, ſwallowed up in him, and with his glory, and that is one cauſe he ſtays ſo long. He is there alſo pleading his blood for his tempted ones, and interceeding for all his elect, and waits there till all his be fitted for, and ready to enter into glory. I ſay, he is there, and there muſt be till then; and this is another reaſon why he doth ſtay the time we count ſo long.

And indeed it is a wonder to me, that Jeſus Chriſt our Lord ſhould once think, now he is there, of returning hither again, conſidering the ill treatment he met with here before. But what will not love do? Surely he will never touch the ground again, had he not a people here that cannot be made perfect, but by his coming to them. He alſo is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himſelf to him. Can a loving huſband abide to be always from a beloved ſpouſe? Beſides, as I ſaid, he is to pay the wicked off, for all their wickedneſs, and that in that very plat where they have committed it. Wherefore the day appointed for this is ſet, and he will, and ſhall come quickly to do it.

For however the time may ſeem long to us, yet, according to the reckoning of God, it is but a little while ſince he went into the holieſt to interceed. *A thouſand years with the Lord is but as one day;* and after this manner of counting, he has not been gone yet full two days into the holieſt. *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; he will come quickly, and will not tarry.*

## LXIX. *Of the cherubims, and of their being placed over the mercy-ſeat in the inner Temple.*

THere were alſo cherubims in the moſt holy place, which were ſet on high above the mercy-ſeat. See 1 Kings 6. 23, 24, 25, 26, 27, 28.

1. Theſe are called by the apoſtles, *The cherubims of glory covering the mercy-ſeat*, Heb. 9. 5.

2. Theſe cherubims were figures of the angels of God; as in other places we have proved.

3. It is ſaid theſe cherubims were made of image-work, and that in ſuch manner, as that they could, as ſome think, move their wings by art; wherefore it is ſaid they ſtretched forth their wings; the wings of the *cherubims ſpread themſelves;* and that the *cherubims ſpread forth their wings over the place of the ark, and the ſtaves thereof above.*

4. I read alſo of theſe cherubims, that they had chariots and wheels; by which is taught us how ready and willing the angels are to fetch us when commanded, unto the paradiſe of God; for theſe chariots were types of the boſoms of the angels; and theſe wheels, of the quickneſs of their motion to come for us when ſent. *The chariots of God are twenty thouſand, even thouſands of angels; the Lord is among them, as in Sinai, in the holy place*, 1 Chron. 20. 28.; Ezek. 16. 9, 15, 16, 18, 19, 28; 1 Kings 6. 17.; Pſal. 68. 17.; 2 Kings 2. 11.; Dan. 9. 20.

5. What difference, if any, there is between cherubims and ſeraphims, into that I ſhall not now inquire; though I believe that there are diverſe orders and degrees of angels in the heavens, as there are degrees and diverſe orders among men in the world. But that theſe cherubims were figures of the holy angels, their being thus placed in the holy oracle doth declare; for their dwelling-place is heaven, though they, for our ſakes, are converſant in the world, Heb. 1.

6. It is ſaid, that theſe cherubims, in this holy place, did ſtand upon their feet, to ſhew,

1. That the angels of heaven are not fallen from their ſtation, as the other angels are.

2. To ſhew alſo that they are always ready, at God's bidding, to run with ſwiftneſs to do his pleaſure.

3. To ſhew alſo that they ſhall continue in their ſtation, being therein confirmed by Jeſus Chriſt, *by whom all things conſiſt.*

7. It is ſaid their faces were inward, looking one to another, yet withal ſomewhat aſcending, to ſhew that the angels both behold and wonder at the myſteries of grace, as it is diſplayed to us-ward from off the mercy-ſeat. *The faces of the cherubims ſhall look one to another; toward the mercy-ſeat ſhall the faces of the cherubims be*, Exod. 25. 20.; 2 Chron. 3. 13.; 1 Pet. 1. 12.; Epheſ. 3. 10.

1. *Towards the mercy-ſeat*: They are deſirous to ſee it, and how from hence (I ſay) mercy doth look towards us.

2. *They look one towards another*, to ſhew that they agree to rejoice in the ſalvation of our ſouls, Luke 15. 10.

3. They are ſaid to ſtand above the mercy-ſeat, (perhaps), to ſhew that the angels have not need of thoſe acts of mercy and forgiveneſs as we have, who ſtand below, and are ſinners. They ſtand above it; they are holy. I do not ſay they have no need that the goodneſs of God ſhould be extended to them, for it is by that they have been, and are preſerved; but they need not to be forgiven, for they have committed no iniquity.

4. They ſtand there alſo with wings ſtretched out, to ſhew how ready, if need be, the angels are to come from heaven to preach this goſpel to the world, Luke 2. 9,—14.

5. It is ſaid in this, that thus ſtanding, their wings did reach from wall to wall; from one ſide of this holy houſe to the other, to ſhew, that all the angels within the boundaries of the heavens, with one conſent, and one mind, are ready to come down to help and ſerve, and do for God's elect at his command.

It is ſaid alſo, that their wings are ſtretched on high, to ſhew that they are only delighted in thoſe duties which are enjoined them by the high and lofty One, and not inclined, no not to ſerve the ſaints in their ſenſual or fleſhly deſigns. It may be alſo to ſhew, that they are willing to take their flight from one end of heaven to the other, to ſerve God and his church for good, Matth. 13. 48, 49.; chap. 24 31.; chap. 25. 31.; 2 Theſſ. 1. 7, 8.

## LXX. *Of the figures that were upon the walls of the inner Temple.*

THE wall of the inner temple, which was a type of heaven, was, as I have already told you, cieled with cedar from the bottom to the top. Now by the viſion of Ezekiel, it is ſaid this wall was carved with cherubims and palm-trees: *So that a palm-tree was between a cherub, and every cherub had two faces: ſo that the face of a man was toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide. It was made through all the houſe round about; from the ground to above the door were the cherubims and the palm-trees made.*

1. As to theſe cherubims and palm-trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels, and the palm-trees of upright ones: we therefore here are to diſcourſe only of the placing of them in the heavens.

2. Now you ſee the palm-trees in the holieſt are placed between a cherub and a cherub, round about the houſe, which methinks ſhould be to ſignify, that the ſaints ſhall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims, is to be placed where God dwells; for holy writ ſays plainly, He dwells between the cherubims, even where, here it is ſaid, theſe palm-trees, or upright ones, are placed, 1 Sam. 4. 4.; 2 Kings 19. 15.; 1 Chron. 13. 6.; Pſal. 80. 1.; Iſa. 37. 16.

The church on earth is called God's houſe, and he will dwell in it for ever; and heaven itſelf is called God's houſe, and we ſhall dwell in it for ever, and that between the cherubims. This is more than grace, this is grace and glory, glory indeed.

3. To dwell between the cherubims, may alſo be to ſhew, that there we ſhall be equal to the angels. Mark, here is a palm-tree and a cherub, a palm-tree and a cherub. Here we are a little lower, but there we ſhall not be a whit behind the very chief of them. A palm-tree and a cherub, an upright one between the cherubs, will then be round about the houſe; we ſhall be placed in the ſame rank, *neither can they die any more, for they are equal to the angels.* Luke 20. 36.

4. The palm-tree thus placed, may be alſo to ſhew us, that the elect of God ſhall there take up the vacancies of the fallen angels; they for ſin were caſt down from the holy heavens; and we by grace ſhall be caught up thither, and be placed between a cherub and a cherub. When I ſay their places, I do not mean the fickleneſs of that ſtate, that they for want of electing love did ſtand in while in glory; for the heavens, by the blood of Chriſt, is now to us become a purchaſed poſſeſſion; wherefore, as we ſhall have their place in the heavenly kingdom, ſo, by virtue of redeeming blood, we ſhall there abide, and go no more out; for by that means that kingdom will ſtand to us unſhaken, Heb. 9. 12.; chap. 12. 22, 23, 24, 28.; Rev. 3. 12.

5. Theſe palm-trees, I ſay, ſeem to take their places, who for ſin were caſt from thence. The elect therefore take that place in poſſeſſion, but a better crown for ever. Thus *Iſrael poſſeſſed that of the Canaanites*, and David Saul's kingdom, and Matthias the apoſtleſhip of Judas, Acts 1. 20, 21, 22, 23, 24, 25, 26.

6. Nor were the habitations which the fallen angels loſt, excepting that which was excepted before, at all inferior to theirs that ſtood; for their captain and prince is called ſon of the morning, for he was the antitype thereof, Iſa. 14, 12.

7. Thus you ſee they were placed from the ground, up to above the door; that is, from the loweſt to the higheſt angel there: For as there are great ſaints and ſmall ones in the church on earth, ſo there are angels of divers degrees in heaven, ſome greater than ſome; but the ſmalleſt ſaint, when he gets to heaven, ſhall have an angel's dignity, an angel's place: From the ground, you find a palm-tree between a cherub and a cherub.

8. And every cherub had two faces; ſo here; but I read in chap. 10. that they had four faces apiece: The firſt was the face of a cherubim; the ſecond the face of a man; the third the face of a lion; and the fourth the face of an eagle.

9. They had two faces apiece; not to ſhew that they were of a double heart, *for their appearance and themſelves was the ſame, and they went every one ſtraight forward.* Ezek. 10. 22.

Theſe two faces, then, were to ſhew here the quickneſs of their apprehenſion, and their terribleneſs to execute the mind of God. The face of a man ſignifies them maſters of reaſon; the face of a lion, *the terribleneſs of their preſence.* 1 Cor. 13. 12. Judges 13. 6.

In another place I read of their wheels; yea, that themſelves, their whole bodies, their backs, their hands, their wings, and their wheels, *were full of eyes round about.* Ezek. 1. 8. chap. 10. 12.

And this is to ſhew us how knowing and quick-ſighted they are in all providences and dark diſpenſations, and how nimble in apprehending the miſchievous deſigns of the enemies of God's church, and ſo how able they are to undermine them. And foraſmuch alſo as they have the face of a lion, we by that are ſhewed how full of power they are, to kill and to deſtroy, when God ſays, Go forth and do ſo.

Now, with theſe we muſt dwell and cohabit, a palm-tree and a cherub; a palm-tree and a cherub, muſt be from the ground to above the door, round about the houſe; the heavens.

*So that the face of a man was toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide.*

By theſe two faces may be alſo ſhewed, that we in the heavens ſhall have glory ſufficient to familiarize us to the angels. Their lion-like looks, with which they uſed to fright the biggeſt ſaint on earth, as you have it, Gen. 32. 30.; Judges 13. 15, 22. ſhall then be accompanied with the familiar looks of a man. Then angels and men ſhall be fellows, and have to do with each as ſuch.

THUS you ſee ſomething of that little I have found in the temple of God.

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# THE ACCEPTABLE SACRIFICE; OR, The excellency of a Broken Heart:

## Shewing the Nature, Signs, and Proper Effects of a Contrite Spirit.

With a Preface prefixed thereunto by an eminent miniſter of the goſpel in London.

## A PREFACE to the READER.

THE author of the enſuing diſcourſe (now with God, reaping the fruit of all his labour, diligence, and ſucceſs, in his maſter's ſervice) did experience in himſelf (through the grace of God) the nature, excellency, and comfort of a truly broken and contrite ſpirit. So that what is here written, is but a tranſcript out of his own heart; for God (who had much work for him to do) was ſtill hewing and hammering him by his word, and ſometimes alſo by more than ordinary temptations and deſertions. The deſign, and alſo the iſſue thereof, through God's goodneſs, was the humbling and keeping of him low in his own eyes. The truth is, (as himſelf ſometimes acknowledged), he always needed the thorn in the fleſh, and God in mercy ſent it him, leſt, under his extraordinary circumſtances, he ſhould be exalted above meaſure; which perhaps was the evil that did more eaſily beſet him than any other. But the Lord was pleaſed to over-rule it, to work for his good, and to keep him in that broken frame which is ſo acceptable unto him, and concerning which it is ſaid,
Pſ. 147. 3. *That he healeth the broken in heart, and bindeth up their wounds.* And indeed it is a moſt neceſſary qualification that ſhould always be found in the diſciples of Chriſt, who are moſt eminent, and as ſtars of the firſt magnitude in the firmament of the church. Diſciples, in the higheſt form of profeſſion, need to be thus qualified in the exerciſe of every grace, and the performance of every duty: It is that which God doth principally and more eſpecially look after, in all
Iſ 57. 15. & 66. 2. our approaches and acceſſes to him. It is *to him that God will look, and with him God will dwell, who is poor, and of a contrite ſpirit.* And the reaſon why God will manifeſt ſo much reſpect to one ſo qualified, is, becauſe he carries it ſo becomely towards him: He comes and lies at his feet, and diſcovers a quickneſs of ſenſe, and apprehenſiveneſs of whatever may be diſhonourable and diſtaſteful to God, Pſal. 38. 4. And if the Lord doth at any time but ſhake his rod over him, he comes trembling, and kiſſes the rod,
1 Sam. 3. 18. and ſays, *It is the Lord, let him do what ſeemeth him good.* He is ſenſible he hath ſinned and gone aſtray like a loſt ſheep, and therefore will juſtify God in his ſevereſt proceedings againſt him. This broken heart is alſo a pliable and flexible heart, and prepared to receive whatſoever impreſſions God ſhall make upon it, and is ready to be moulded into any frame that ſhould beſt pleaſe the Lord. He ſays with Samuel, *Speak, Lord, for thy ſervant heareth,* and with David, When thou ſayeſt, *Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek,* and ſo with Paul, who tremblingly ſaid, *Lord, What wilt thou have me to do?*

Now, therefore, ſurely ſuch a heart as this muſt needs be very delightful to God. He ſays to us, *My ſon, give me thy heart.* But doubtleſs he means there a broken heart: an unbroken heart we may keep to ourſelves; it is the broken heart which God will have us to give to him; for indeed it is all the amends that the beſt of us are capable of making, for all the injury we have done to God in ſinning againſt him. We are not able to give better ſatisfaction for breaking God's laws, than by breaking our own hearts; this is all we can do of that kind, for the blood of Chriſt only muſt give the due and full ſatisfaction to the juſtice of God, for what provocations we are at any time guilty of: but all that we can do, is to accompany the acknowledgements we make of miſcarriages with a broken and contrite ſpirit. Therefore we find, that when David had committed thoſe two foul ſins of adultery and murder againſt God, he ſaw that all his ſacrifices ſignified nothing to the expiating of his guilt; therefore he brings to God a broken heart, which carried in it the beſt expreſſion of indignation againſt himſelf, as of the higheſt reſpect he could ſhew to God, 2 Cor. 7. 11.

The day in which we live, and the preſent circumſtances which the people of God, and theſe nations are under, do loudly proclaim a very great neceſſity of being in this broken and tender frame; for who can foreſee what will be the iſſue of theſe violent fermentations that are amongſt us? Who knows what will become of the ark of God? Therefore it is a ſeaſonable duty with old Eli to ſit trembling for it. Do we not alſo hear the ſound of the trumpet, the alarm of wars; and ought we not with the prophet, cry out, *My bowels, my bowels, I am pained at my very heart; my heart maketh a noiſe in me, I cannot hold my peace?* Thus was that holy man affected with the conſideration of what might befal Jeruſalem, the temple and ordinance of God, &c. as the conſequence of the preſent dark diſpenſations they were under. Will not a humble poſture beſt become us when we have humbling providences in proſpect? Mercy and judgement ſeem to be ſtruggling in the ſame womb of providence; and which will come firſt out we know not; but neither of them can we com- fortably meet, but with a broken and a contrite ſpirit. If judgement comes, Joſiah's poſture of tenderneſs will be the beſt we can be found in; and alſo to ſay with David, *My fleſh trembleth for fear of thee, and I am afraid of thy judgements.* It is very ſad when God ſmites, and we are not grieved; which the pro- phet complains of, *Thou haſt ſtricken them, but they have not grieved, &c. They have made their faces harder than a rock, they have refuſed to return.*

But ſuch as know the power of his anger, will have a deep awe of God upon their hearts, and ob- ſerving him in all his motions, will have the greateſt apprehenſions of his diſpleaſure. So that when he is coming forth in any terrible diſpenſation, they will, according to their duty, prepare to meet him with a humble and broken heart. But if he ſhould appear to us in his goodneſs, and furthe lengthen out the day of our peace and liberty, yet ſtill the contrite frame will be moſt ſeaſonable; then will be a proper time, with Job, to abhor ourſelves in duſt and aſhes, and to ſay with David, *Who are we that thou haſt brought us hitherto!*

But we muſt ſtill know that this broken tender heart is not a plant that grows in our own ſoil, but is the peculiar gift of God himſelf. He that made the heart muſt break the heart: We may be under heart-breaking providences, and yet the heart remain altogether unbroken; as it was with Pharaoh, whoſe heart, though it was under the hammers of ten terrible judgements, immediately ſucceeding one another, yet continued hardened againſt God. The heart of man is harder than hardneſs itſelf, till God ſofteneth and breaks it. Men move not, they relent not, let God thunder never ſo terribly; let God in the greateſt earneſt caſt abroad his fire-brands, arrows, and death, in the moſt dreadful repreſentations of wrath and judgement, yet ſtill man trembles not, nor is any more aſtoniſhed than if in all this God were but in jeſt, till he comes and falls to work with him, and forces him to cry out, What have I done? What ſhall I do?

Therefore let us have recourſe to him, who, as he gives the new heart, ſo alſo therewith the broken heart. And let mens hearts be never ſo hard, if God comes once to deal effectually with them, they ſhall become mollified and tender; as it was with thoſe hardened Jews who by wicked and cruel hands murdered the Lord of life: though they flouted it out a great while, yet how ſuddenly, when God brought them under the hammer of his word and ſpirit, in Peter's powerful miniſtry, were they broken, and being pricked in their hearts, cried out, *Men and brethren, what ſhall we do?*

And the like inſtance we have in the jailor, who was a moſt barbarous hard-hearted wretch; yet when God came to deal with him, he was ſoon tamed, and his heart became exceeding ſoft and tender, Acts 16. 29, 30.

Men may ſpeak long enough, and the heart not at all be moved; but, *The voice of the Lord is powerful the voice of the Lord is full of majeſty, and breaketh the rocks and cedars: He turns the rock into a ſtanding water, the flint into a fountain of waters.* And this is a glorious work indeed, that hearts of ſtone ſhould be diſſolved and melted into waters of godly ſorrow, working repentance not to be repented of, 2 Cor. 7. 10.

When God ſpeaks effectually the ſtouteſt heart muſt melt and yield. Wait upon God, then, for the ſoftening thy heart, and avoid whatſoever may be a means of hardening it; as the apoſtle cautions the Hebrews, *Take heed, leſt you be hardened through the deceitfulneſs of ſin.* Heb. 3. 23.

Sin is deceitful, and will harden all thoſe that indulge it: The more tender any man is to his luſt, the more will he be hardened by it. There is a native hardeneſs in every man's heart; and though it may be ſoftened by goſpel means, yet if thoſe means be afterwards neglected, the heart will fall to its native hardneſs again; as it is with the wax and the clay.

Therefore how much doth it behove us to keep cloſe to God, in the uſe of all goſpel-means, whereby our hearts being once ſoftened, may be always kept ſo? which is beſt done by repeating the uſe of thoſe means which were at firſt bleſſed for the ſoftening of them.

The following treatiſe may be of great uſe to the people of God, (through his bleſſing accompanying it), to keep their hearts tender and broken, when ſo many *after their hardneſs, and impenitent heart, are treaſuring up wrath againſt the day of wrath.* Row. 2. 5.

O let none who peruſe this book herd with that generation of hardened ones, but be a companion of all thoſe that mourn in Zion, and whoſe hearts are broken for their own, the churches, and the nations, who indeed are the only likely ones that will ſtand in the gap to divert judgements. When Shiſhak king of Egypt, with a great hoſt, come up againſt Judah and having taken their frontier fenced cities, they ſat down before Jeruſalem, which put them all under a great conſternation; but the king and princes upon this humbled themſelves; the Lord ſends a gracious meſſage to them by Shemaiah the prophet, the import whereof was, That becauſe they humbled themſelves, the Lord would not deſtroy them, nor pour out his wrath upon them, by the hand of Shiſhak, 2 Chron. 12. 5, 6, 7.

The greater the party is of mourning Chriſtians, the more hope we have that the ſtorm impending may be blown over, and the bleſſings injoined may yet be continued. As long as there is a ſighing party we may hope to be yet preſerved; at leaſt ſuch will have the mark ſet upon themſelves, which ſhall diſtinguiſh them from thoſe whom the ſlaughtermen ſhall receive commiſſion to deſtroy, Ezek. 9. 4.

But I ſhall not further enlarge the porch, as deſigning to make way for the reader's entrance into the houſe, where I doubt not but he will be pleaſed with the furniture and proviſion he finds in it. And I ſhall only further aſſure him, that this whole book was not only prepared for, but alſo put into the preſs by the author himſelf, whom the Lord was pleaſed to remove (to the great loſs and unexpreſſible grief of many precious ſouls) before the ſheets could be all wrought off.

And now, as I hinted in the beginning, that what was tranſcribed out of the author's heart, into the book, may be tranſcribed out of the book into the hearts of all who ſhall peruſe it, is the deſire and prayer of

A lover and honourer of all ſaints as ſuch,

Sept. 21. 1688. GEORGE COKEYN.

# The ACCEPTABLE SACRIFICE; or, The excellency of a Broken Heart.

*The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe,* Pſal. li. 17.

THIS pſalm is David's penitential pſalm. It may be fitly ſo called, becauſe it is a pſalm by which is manifeſt the unfeigned ſorrow which he had for his horrible ſin, in defiling of Bathſheba, and ſlaying Uriah her huſband; a relation at large of which you have in the 11th and 12th of the Second Samuel.

Many workings of heart; as this pſalm ſheweth, this poor man had, ſo ſoon as conviction did fall upon his ſpirit; One while he cries for mercy, then he confeſſes his heinous offences, then he bewails the depravity of his nature; ſometimes he cries out to be waſhed and ſanctified, and then again he is afraid that God will caſt him away from his preſence, and take his Holy Spirit utterly from him: And thus he goes on till he comes to the text, and there he ſtayeth his mind, finding in himſelf that heart and ſpirit which God did not diſlike, *The ſacrifices of God*, ſays he, *are a broken ſpirit*; as if he ſhould ſay, I thank God I have that. *A broken and a contrite heart*, ſays he, *O God, thou wilt not deſpiſe*; as if he ſhould ſay, I thank God I have that.

The words conſiſt of two parts.

1. An aſſertion.

2. A demonſtration of that aſſertion.

The aſſertion is this, *The ſacrifices of God are a broken ſpirit.*

The demonſtration is this, *Becauſe a broken and a contrite heart God will not deſpiſe.*

In the aſſertion we have two things preſent themſelves to our conſideration.

1. That a broken ſpirit is to God a ſacrifice.

2. That it is to God, as that which anſwereth to, or goeth beyond all ſacrifices: *The ſacrifices of God are a broken ſpirit.*

The demonſtration of this is plain: for that heart God will not deſpiſe it: *A broken and a contrite heart O God, thou wilt not deſpiſe.*

Whence I draw this concluſion; That a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing.

That is, a thing that goeth beyond all external duties whatever; for that is intended by this ſaying, *The ſacrifices*, becauſe it anſwereth to all ſacrifices which we can offer to God; it ſerveth in the room of all: all our ſacrifices without this are nothing, this alone is all.

There are four things that are very acceptable to God. The

Firſt is, The ſacrifice of the body of Chriſt for our ſins: Of this you read, Heb. 10.; for there you have it preferred to all burnt-offerings and ſacrifices; it is this that pleaſeth God; it is this that ſanctifieth, and ſo ſetteth the people acceptable in the ſight of God.

Secondly, Unfeigned love to God is counted better Mark 12. 33. than all ſacrifices, or external parts of worſhip, *And to love the Lord thy God with all the heart, with all the underſtanding, and with all the ſoul, and with all thy ſtrength, and to love his neighbour as himſelf, is better than all whole burnt-offerings and ſacrifices.*

Thirdly, To walk holily and humbly, and obedi- Micah 6. 6, 7, 8. ently, towards and before God, is another. *Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord?—Behold; to obey* 1 Sam. 15. 22. *is better than ſacrifice; and to hearken, than the fat of rams.*

Fourthly, And this in our text is the fourth: *The ſacrifices of God are a broken ſpirit: A broken and a contrite heart, O God, thou wilt not deſpiſe,*

But note by the way, that this broken, this broken and contrite heart, is thus excellent only to God: *O God*, ſaith he, *thou wilt not deſpiſe it:* By which is implied, the world have not this eſteem or reſpect for ſuch a heart, or for one that is of a broken and a contrite ſpirit: No, no, a man, a woman, that is bleſſed with a broken heart, is ſo far off from getting by that eſteem with the world, that they are but burdens, and trouble houſes where-ever they are or go: Such people carry with them moleſtation and diſquietment; they are in carnal families as David 1 Sam. 21. was to the King of Gath, *troublers of the houſe.*

Their ſighs, their tears, their day and night groans their cries and prayers, and ſolitary carriages, put all the carnal family out of order: Hence you have them brow-beaten by ſome, contemned by others, yea, and their company fled from and deſerted by others. But mark the text, *A broken and a contrite heart, O God, thou wilt not deſpiſe,* but rather accept; for not to deſpiſe, is with God to eſteem and ſet a high price upon.

But we will demonſtrate by ſeveral particulars, that a broken ſpirit, a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing.

1. This is evident from the compariſon, *Thou deſireſt not ſacrifice, elſe would I give it, thou delighteſt not in burnt-offerings: The ſacrifices of God, are a broken ſpirit, &c.* Mark, he rejecteth ſacrifices offerings and ſacrifices: that is, all Levitical ceremonies under the law, and all external performances under the goſpel; but accepteth a broken heart. It is therefore manifeſt by this, were there nothing elſe to be ſaid, that proves, that a heart rightly broken, truly contrite, is to God an excellent thing; for as you ſee ſuch a heart is ſet before all ſacrifice, and yet they were the ordinances of God, and things that he commanded; but lo, a broken ſpirit is above them all, a contrite heart goes beyond them, yea, beyond them when all put together. Thou wilt not have the one, thou wilt not deſpiſe the other: O brethren, a broken and a contrite heart is an excellent thing. Have I ſaid a broken heart, a broken and a contrite heart is eſteemed above all ſacrifices; I will add,

2. It is of greater eſteem with God, than is either heaven or earth; and that is more than to be ſet before external duties. *Thus ſaith the Lord, heaven is my throne, and the earth is my footſtool, where is the houſe that ye build me, or where is the place of my reſt? For all theſe things hath mine hands made, and all theſe things have been, ſaith the Lord: but to this man will I look, even to him that is poor and of a contrite ſpirit, and that trembleth at my word.*

Mark, God ſaith, he hath made all theſe things, but he doth not ſay, that he will look to them, that is, take complacency and delight in them; no, there is that wanting in all that he hath made that ſhould take up and delight his heart: But now, let a broken-hearted ſinner come before him, yea, he ranges the world throughout to find out ſuch an one, and having found him, *To this man*, ſaith he, *will I look.* I ſay again, that ſuch a man to him is of more value than is either heaven or earth; *They*, ſaith he, *ſhall wax old;* they ſhall periſh and vaniſh away; but this man he continues; he, as is preſented to us in another place, under another character, *he ſhall abide for ever.*

*To this man will I look*, with this man will I be delighted; for ſo to look doth ſometimes ſignify. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe*, ſaith Chriſt to his humble-hearted, *thou haſt raviſhed my heart with one of thine eyes*, (while it is as a conduit to let the rivers out of thy broken heart). *I am taken*, ſaith he, *with one chain of thy neck.* Here you ſee he looks and is raviſhed, he looks and is taken, as it ſaith in another place, *The king is held in the galleries*; that is, is taken with his beloved, with the doves eyes of his beloved, with the contrite ſpirit of his people.

But it is not thus reported of him with reſpect to heaven or earth: them he ſets more lightly by, *Them he reſerves unto fire againſt the day of judgement and perdition of ungodly men,* but the broken in heart are his beloved, his jewels.

Wherefore what I have ſaid as to this muſt go for the truth of God, to wit, That a broken-hearted ſinner, a ſinner with a contrite ſpirit, is of more eſteem with God, than is either heaven or earth: He ſaith he hath made them, but he doth not ſay he will look to them: He ſaith they are his throne and footſtool, but he doth not ſay they have taken or raviſhed his heart: No, it is thoſe that are of a contrite ſpirit do this.

But there is yet more in the words; *To this man will I look;* that is, For this man will I care, about this man will I camp, I will put this man under my protection; for ſo to look to one, doth ſometimes ſignify; and I take the meaning in this place to be ſuch, Prov. 27. 23.; Jer. 39. 12.; chap. 40. 4.

*The Lord upholdeth all that fall, and raiſeth up all that are bowed down.* And the broken-hearted are of this number; wherefore he careth for, campeth about, and hath ſet his eyes upon ſuch an one for good. This, therefore, is a ſecond demonſtration to prove, that the man that hath his ſpirit rightly broken his heart truly contrite, is of great eſteem with God.

3. Yet further, God doth not only prefer ſuch an one, as has been ſaid, before heaven and earth, but he loveth, he deſireth to have that man for an intimate, for a companion; he muſt dwell; he muſt cohabit

habit with him that is of a broken heart, with ſuch as are of a contrite ſpirit. *For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name is Holy, I will dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit*, &c.

Behold here, both the majeſty and condeſcenſion of the high and lofty One; His majeſty, in that he is high, and the inhabiter of eternity; *I am the high and lofty One*, ſaith he, *I inhabit eternity*. Verily this conſideration is enough to make the broken-hearted man creep into a mouſe-hole to hide himſelf from ſuch a majeſty. But behold his heart, his condeſcending mind; I am for dwelling alſo with him that hath a broken heart, with him that is of a contrite ſpirit; that is the man that I would converſe with, that is the man with whom I will cohabit; that is, *He*, ſaith God, *I will chuſe for my companion*: For to deſire to dwell with one ſuppoſeth all theſe things; and verily, of all the men in the world, none have acquaintance with God, none underſtand what communion with him, and what his teachings mean, but ſuch as are of a broken and contrite heart: *He is nigh to them that are of a broken ſpirit*, Theſe are intended in the 14th Pſalm, where it is ſaid, *The Lord looked down from heaven, to ſee if any did underſtand and ſeek God*; that he might find ſome body in the world with whom he might converſe; for indeed there is none elſe that either underſtand, or that can tend to hearken to him. God, as I may ſay, is forced to break mens hearts, before he can make them willing to cry to him, or be willing that he ſhould have any concerns with them; the reſt ſhut their eyes, ſtop their ears, withdraw their hearts, or ſay unto God, Be gone, Job. 21. But now the broken in heart can tend it, he has leiſure, yea, leiſure and will, and underſtanding, and all; and therefore is a fit man to have to do with God. There is alſo room in this man's houſe, in this man's heart, in this man's ſpirit, for God to dwell, for God to walk, for God to ſet up a kingdom.

Here, therefore, is ſuitableneſs. *Can two walk together*, ſaith God, *except they are agreed*. The broken-hearted deſireth God's company; When wilt thou come unto me? ſaith he. The broken-hearted loveth to hear God ſpeak and talk to him. Here is a ſuitableneſs: *Cauſe me*, ſaith he, *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice*.

But here lies the glory, in that the high and lofty One, the God that inhabiteth eternity, and that has a high and holy place for his habitation, ſhould chuſe to dwell with, and to be a companion of the broken heart, and of them that are of a contrite ſpirit: Yea, and here is alſo great comfort for ſuch.

4. God doth not only prefer ſuch an heart before all ſacrifices, nor eſteem ſuch a man above heaven and earth, nor yet only deſire to be of his acquaintance, but he reſerveth for him his chief comforts, his heart-reviving and ſoul-cheriſhing cordials: *I dwell*, ſaith he, *with ſuch to revive them, and to ſupport and comfort them, to revive the ſpirit of the humble, and to revive the heart of the contrite ones*. The broken-hearted man is a fainting man; he has his qualms, his ſinking fits; he oftimes dies away with pain and fear; he muſt be ſtayed with flaggons, and comforted with apples, or elſe he can't tell what to do; he pines, he pines away in his iniquity; nor can any thing keep him alive and make him well, but the comforts and cordials [illegible] Almighty God: Wherefore with ſuch an one God will dwell, to revive the heart, to revive the ſpirit: *To revive the ſpirit of the humble, and to revive the heart of the contrite ones*.

God has cordials; but they are [illegible] comfort them that are caſt down, 2 Cor. 7. 6. and ſuch are the broken-hearted; as for them that are whole, they need not the phyſician, Mark 1. 17. They are the broken in ſpirit that ſtand in need of cordials; phyſicians are men of no eſteem but with them that feel their ſickneſs; and this is one reaſon why God is ſo little accounted of in the world, even becauſe they have not been made ſick by the wounding ſtroke of God. But when a man is wounded, has his bones broken, or is made ſick, and laid at the grave's mouth who is of that eſteem with him as is an able phyſician? what is ſo much deſired as is the cordials, comforts, and ſuitable ſupplies of the ſkilful phyſician in thoſe matters: And thus it is with the broken-hearted; he needs, and God has prepared for him plenty of the comforts and cordials of heaven, to ſuccour and relieve his ſinking ſoul.

Whereſore ſuch a one lieth under all the promiſes that have ſuccour in them, and conſolation for men, ſick and deſponding under the ſenſe of ſin and the heavy wrath of God; and they, ſays God, ſhall be refreſhed and revived with them.

Yea, they are deſigned for them; he hath therefore broken their hearts, he hath therefore wounded their ſpirits; that he might make them apt to reliſh his reviving cordials, that he might miniſter to them his reviving comforts.

For indeed, ſo ſoon as he hath broken, his bowels yearn, and his compaſſions roul up and down within him, and will not ſuffer him to abide afflicting. Ephraim was one of theſe; but ſo ſoon as God had ſmitten him, behold his heart, how it works towards him: *Is Ephraim*, ſaith he, *my dear ſon?* that is he is ſo: *is he a pleaſant child?* that is, he is ſo; *for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord God*. This therefore is another demonſtration. Jer. 31. 18, 19, 20.

5. As God prefers ſuch a heart, and eſteems the man that has it, above heaven and earth; as he covets intimacy with ſuch an one, and prepares for him his cordials, ſo when he ſent his ſon Jeſus into the world to be a Saviour, he gave him in ſpecial a charge to take care of ſuch; yea, that was one of the main reaſons he ſent him down from heaven, anointed for his work on earth.

*The Spirit of the Lord God is upon me*, ſaith he; *becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to bind up the broken hearted*, &c. Iſa. 61. 1.

Now that this is meant of Chriſt, is confirmed by his own lips; for in the days of his fleſh, he takes this book in his hand, when he was in the ſynagogue at Nazareth, and read this very place unto the people; and then tells them, that that very day that ſcripture was fulfilled in their ears, Luke 6. 16. 17. 18.

But ſee, theſe are the ſouls whoſe welfare is contrived in the heavens. God conſulted their ſalvation, their deliverance, their health, before his Son came down from thence. Doth not therefore this demonſtrate, that a broken-hearted man, that a man of a contrite ſpirit, it is of great eſteem with God. I have often wondered at David that he ſhould give Joab and the men of war a charge, that they take heed that they carry it tenderly to that young rebel Abſalom his ſon, 2 Sam. 18. 5. But that God, the high God, the God againſt whom we have ſinned, ſhould, ſo ſoon as he has ſmitten, give his Son a command, a charge a commiſſion to take care of, to bind up and heal the broken in heart; this is that which can never be ſufficiently admired or wondered at by men or angels.

And as this was his commiſſion, ſo he acted; as is evidently ſet forth by the parable of the man who fell among thieves: He went to him, poured in his wounds wine and oil; he bound him up, took him, ſet him upon his own beaſt, had him to an inn, gave the hoſt a charge to look well to him, with money in hand, and a promiſe at his return to recompence him in what further he ſhould be expenſive while he was under his care; Luke 10. 30, 31, 32, 33, 34, 35.

Behold, therefore, the care of God which he has for the broken in heart; he has given a charge to Chriſt his Son, to look well to them, and to bind up and heal their wounds. Behold alſo the faithfulneſs of Chriſt, who doth not hide, but read this commiſſion as ſoon as he entereth upon his miniſtry, and alſo falls into the practical part thereof: *He healeth the broken in heart, and bindeth up his wounds*. Pſ. 147. 3.

And behold again into whoſe care a broken heart and a contrite ſpirit hath put this poor creature; he is under the care of God, the care and cure of Chriſt. If a man was ſure that his diſeaſe had put him under the ſpecial care of the king and queen, yet could he not be ſure of life, he might die under their ſovereign hands. Ay, but here is a man in the favour of God, and under the hand of Chriſt to be healed; under whoſe hand none yet ever died for want of ſkill and power in him to ſave their life; wherefore this man muſt live; Chriſt has in commiſſion not only to bind up his wounds, but to heal him; he has of himſelf ſo expounded it in reading his commiſſion? wherefore he that has his heart broken, and that is of a contrite ſpirit, muſt not only be taken in hand, but healed: healed of his pain, grief, ſorrow, ſin, and fears of death and hell-fire; wherefore he adds, That he muſt give unto ſuch, Iſ. 61. 2, 3. *beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, and muſt comfort all that mourn.*

This, I ſay, he has in the commiſſion, the broken-hearted are put into his hand, and he has ſaid himſelf he will heal him: Hence he ſays of that ſame man, Iſ. 57. 15.—19. *I have ſeen his ways, and will heal him; I will lead him alſo, and reſtore comforts unto him, and to his mourners; and I will heal him.* And this is a fifth demonſtration.

6. As God prefers ſuch a heart, and ſo eſteems the man that has it, as he deſires his company, has provided for him his cordials, and given a charge to Chriſt to heal him, ſo he has promiſed in concluſion Pſ. 34. 18. to ſave him. *He ſaveth ſuch as be of a contrite ſpirit*; or, as the margin has it, that be contrite of ſpirit.

And this is the concluſion of all; for to ſave a man is the end of all ſpecial mercy. *He ſaveth ſuch as be of a contrite ſpirit.* To ſave, is to forgive; for without forgiveneſs of ſins we cannot be ſaved. To ſave, is to preſerve one in this miſerable world, and to deliver one from all thoſe devils, temptations, ſnares, and deſtructions, that would, were we not kept, were we not preſerved of God, deſtroy us body and ſoul for ever. To ſave, is to bring a man both body and ſoul to glory, and to give him an eternal manſion-houſe in heaven, that he may dwell in the preſence of this good God, and the Lord Jeſus, and to ſing to them the ſongs of his redemption for ever and ever. This it is to be ſaved; nor can any thing leſs than this complete the ſalvation of the ſinner. Now, this is to be the lot of him that is of a broken heart, and the end that God will make with him that is of a contrite ſpirit. *He ſaveth ſuch as be contrite of ſpirit.* He ſaveth ſuch. This is excellent.

But, do the broken in heart believe this? Can they imagine, that this is to be the end that God has deſigned them to, and that he intended to make with them in the day in which he began to break their hearts? No, no; they, alas! think quite the contrary. They are afraid, that this is but the beginning of death, and a token that they ſhall never ſee the face of God with comfort, either in this world or that which is to come. Hence they cry, Pſ. 15. 11. & 88. 4, 5. *Caſt me not away from thy preſence*: or, *Now I am free among the dead whom God remembers no more.*

For indeed there goes to the breaking of the heart a viſible appearance of the wrath of God, and a home charge from heaven of the guilt of ſin to the conſcience. This to reaſon is very dreadful; for it Prov. 18. 4. cuts the ſoul down to the ground: *for a wounded ſpirit none can bear.*

It ſeems alſo now to this man, that this is but the beginning of hell; but as it were the firſt ſtep down to the pit; when, alas! all theſe are but the beginnings of love, and but that which makes way for life. The Lord kills before he makes alive; he wounds before his hands make whole. Yea, he does the one in order to, or becauſe he would do the other; he wounds, becauſe his purpoſe is to heal; *he maketh ſore, and bindeth up: he woundeth, and his hands make whole*; Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18.

His deſign, I ſay, is the ſalvation of the ſoul. He ſcourgeth, he breaketh the heart of every ſon whom he receiveth, and wo be to him whoſe heart God breaketh not.

And thus have I proved what at firſt I aſſerted, namely, That a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing. *A broken and a contrite heart, O God, thou wilt not deſpiſe.* For thus ſay I,

1. This is evident; for that it is better than ſacrifices, than all ſacrifice.

2. The man that has it, is of more eſteem with God than heaven and earth.

3. God coveteth ſuch a man for his intimate and houſe companion.

4. He reſerveth for him his cordials, and ſpiritual comforts.

5. He has given his Son a charge, a commandment to take care that the broken-hearted be healed; and he is reſolved to heal them.

6. And concluded, that the broken-hearted, and they that are of a contrite ſpirit, ſhall be ſaved, that is, poſſeſſed of the heavens.

I come now in order to ſhew you what a broken heart, and what a contrite ſpirit is. This muſt be done, becauſe in the diſcovery of this lies both the comfort of them that have it, and the conviction of them that have it not.

Now, that I may do this the better, I muſt propound and ſpeak to theſe four things.

1. I muſt ſhew you what an one that heart is that is not broken, that is not contrite.

2. I muſt ſhew you how, or with what the heart is broken and made contrite.

3 Shew you how, and what it is, when broken and made contrite. And,

4. I ſhall, laſt of all, give you ſome ſigns of a broken and contrite heart.

I. For the firſt of theſe, to wit, What an one that heart is that is not a broken, that is not a contrite heart.

1. The heart, before it is broken, is hard and ſtubborn, and obſtinate againſt God, and the ſalvation of the ſoul, Zach. 7. 12. Deut. 2. 30. chap. 9. 27.

2. It is an heart full of evil imaginations and darkneſs, Gen. 8. 12. Rom. 1. 21.

3. It is a heart deceitful and ſubject to be deceived eſpecially about the things of an eternal concernment; Iſ. 44. 20. Deut. 11. 16.

4. It is an heart that rather gathereth iniquity and vanity to itſelf than any thing that is good for the ſoul; Pſal. 41. 6. Pſal. 94. 11.

5. It is an unbelieving heart, and one that will turn away from God to ſin; Heb. 3. 12. Deut. 17. 17.

6. It is an heart not prepared for God, being uncircumciſed, nor for the reception of his holy word; 2 Chron. 12. 14. Pſal. 78. 8. Acts 7. 51.

7. It is an heart not ſingle, but double; it will pretend to ſerve God, but will withal lean to the devil and ſin; Pſal. 12. 2. Ezek. 33. 31.

8. It is an heart proud and ſtout; it loves not to be controuled, though the controuler be God himſelf; Pſal. 101. 5. Prov. 16. 5. Mal. 3.

9. It is an heart that will give place to Satan, but will reſiſt the Holy Ghoſt; Acts 5. 3. chap. 7. 51.

10. In a word, *It is deceitful above all things, and deſperately wicked: ſo wicked that none can know it.*

That the heart before it is broken is ſuch, and worſe than I have deſcribed it to be, is ſufficiently ſeen by the whole courſe of the world. Where is the man, (whoſe heart has not been broken, and whoſe ſpirit is not contrite), that according to the word of God, deals honeſtly with his own ſoul?

It is one character of [illegible] upright heart, that it is found in God's ſtatutes, and honeſt, Pſal. [illegible]. Luke 8. 15.

Now an honeſt heart will not put off itſelf, nor be put off with that [illegible] will not go for current money with the merchants, I mean, with that which will not go for ſaving grace [illegible] the day of judgement. But alas! alas! [illegible] few men, how honeſt ſoever they are to others, have honeſty towards themſelves; though he is the worſt of deceivers who deceiveth his own ſoul, as James has it, about the things of his own ſoul; James 1. 22, 26. But,

II. I now come to ſhew you, with what and how the heart is broken, and the ſpirit made contrite.

The inſtrument with which the heart is broken, and with which the ſpirit is made contrite, is the word, *Is not my word*, ſays God, *like a fire and like a hammer, that breaketh the rock in pieces.*

The rock, in this text, is the heart, which in another place is compared to an adamant, which adamant is harder than flint; Zach 7. 11, 12. Ezek. 3. 9.

This rock, this adamant, this ſtony heart is broken and made contrite by the word. But it only is ſo, when the word is as a fire, and as a hammer to break and melt it. And then, and then only, it is as a fire, and a hammer to the heart to break it, when it is managed by the arm of God. No man can break the heart with the word; no angel can break the heart with the word; that is, if God forbears to ſecond it by mighty power from heaven. This made Balaam go without an heart rightly broken, and truly contrite, though he was rebuked by an angel; and the Phariſees die in their ſins, though rebuked for them, and admoniſhed to turn from them, by the Saviour of the world. Wherefore, though the word is the inſtrument with which the heart is broken, yet it is not broken with the word, till that word is managed by the might and power of God.

This made the prophet Iſaiah, after long preaching, cry out, *That he had laboured for nought, and in vain:* and this made him cry to God, *to rent the heavens and come down:* that the mountains, or rocky hills, or hearts, might be broken, and melt at his preſence.

For he found by experience, that as to this, no effectual work could be done, unleſs the Lord put to his hand. This alſo is often intimated in the ſcriptures, where it ſaith, *When the preachers preached effectually to the breaking of mens hearts, the Lord wrought with them; the hand of the Lord was with them*, and the like, Mark 16. 20.; Acts 11. 21.

Now when the hand of the Lord is with the word then it is mighty: it is mighty *through God to the pulling down of ſtrong holds.* It is ſharp, then, as a ſword in the ſoul and ſpirit; it ſticks like an arrow in the hearts of ſinners, to the cauſing of the people to fall at his foot for mercy. Then it is, as was ſaid afore, as a fire, and as hammer to break this rock in pieces, 2 Cor. 10. 4.; Heb. 4. 14.; Pſal. 110. 3.

And hence the word is made mention of under a double conſideration.

1. As it ſtands by itſelf.
2. As attended with power from heaven.

1. As it ſtands by itſelf, and is not ſeconded with ſaving operation from heaven, it is called the word only, the word barely, or as if it was only the word of men, 1 Theſ. 5, 6, 7. 1 Cor. 4. 19, 20. 1 Theſ. 2. 13.

Becauſe, then, it is only as managed by men, who are not able to make it accompliſh that work. The word of God, when in a man's hand only, is like the father's ſword in the hand of the ſucking child; which ſword, though never ſo well pointed, and tho' never ſo ſharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, becauſe it is but in the hand of the child.

But now, let the ſame ſword be put into the hand of a ſkilful father, (and God is both ſkilful and able to manage his word), and then the ſinner, and then the proud helpers too, are both made to ſtoop, and ſubmit themſelves; wherefore I ſay, though the word be the inſtrument, yet of itſelf doth do no ſaving good to the ſoul; the heart is not broken, nor the ſpirit made contrite thereby; it only worketh death, and leaveth them in the chains of their ſins, ſtill faſter bound over to eternal condemnation; 2 Cor. 2 15, 16.

2. But when ſeconded by mighty power, then the ſame word is as the roaring of a lion, as the piercing of a ſword, as a burning fire in the bones, as thunder and as a hammer that daſhes all to pieces; Jer. 25. 30. Amos 1. 2. chap. 3. 8. Acts 2. 37. Jer. 20. 9. Pſal. 29. 3.—10.

Wherefore, from hence it is to be concluded, that whoever has heard the word preached, and has not heard the voice of the living God therein, has not as yet had their hearts broken, nor their ſpirits made contrite for their ſins.

And this leads me to the ſecond thing, to wit, To ſhew how the heart is broken and the ſpirit made contrite by the word, and verily it is when the word comes with power. But this is but general; wherefore, more particularly.

Firſt, Then the word works effectually to this purpoſe, when it findeth out the ſinner and his ſin, and ſhall convince him that it has found him out. Thus it was with our firſt father; when he had ſinned, he ſought to hide himſelf from God; he gets among the trees of the garden, and there he ſhrouds himſelf; but yet, not thinking himſelf ſecure, he covers himſelf with fig-leaves, and now he lieth quiet. Now God ſhall not find me, thinks he, nor know what I have done. But lo! by and by, he hears the voice of the Lord God walking in the garden. And now Adam, what do you mean to do? Why, as yet, he ſkulketh, and hides his head, and ſeeks yet to lie undiſcovered; but behold, the voice cries out, *Adam!* and now he begins to tremble. *Adam, where art thou?* Gen. 3. 7.—12. ſays God; and now Adam is made to anſwer. But the voice of the Lord God doth not leave him here: no, it now begins to ſearch, and to inquire after his doings, and to unravel what he had wrapt together and covered, until it had made him bare and naked in his own ſight before the face of God.

Thus, therefore, doth the word, when managed by the arm of God. It findeth out, it ſingleth out the ſinner; the ſinner finds it ſo; it finds out the ſins of the ſinner; it unravels his whole life, it ſtrips him and lays him naked in his own ſight before the face of God; neither can the ſinner nor his wickedneſs be longer hid and covered; and now begins the ſinner to ſee what he never ſaw before.

2. Another inſtance for this is David, the man of our text. He ſins, he ſins groſsly, he ſins and hides it; yea, and ſeeks to hide it from the face of God and man. Well, Nathan is ſent to preach a preaching to him, and that in common, and that in ſpecial: in common, by a parable; in ſpecial, by a particular application of it to him. While Nathan only preached in common or in general, David was fiſh-whole, and ſtood as right in his own eyes as if he had been as innocent and as harmleſs as any man alive. But God had a love for David; and therefore commands his ſervant Nathan to go home, not only to David's ears, but to David's conſcience.

Well, David now muſt fall: Says Nathan, *Thou art the man;* 1 Sam. 12. 1.—13. ſays David, *I have ſinned*, and then his heart was broken, and his ſpirit made contrite; as this pſalm and our text doth ſhew.

3. A third inſtance is that of Saul; he had heard many a ſermon, and was become a great profeſſor, yea, he was more zealous than were many of his equals; but his heart was never broken, nor his ſpirit ever made contrite, till he heard one preach from heaven, till he heard God, in the word of God, making inquiry after his ſins: *Saul, Saul, why perſecuteſt thou me?* ſays Jeſus; and then he can ſtand no longer; for then his heart brake, then he falls to the ground, then he trembles, then he cries out, *Who* Acts 8. *art thou, Lord?* and, *Lord, what wilt thou have me to do?*

Wherefore, as I ſaid, Then the word works effectually to this purpoſe, when it findeth out the ſinner and his ſin, and alſo when it ſhall convince him that it has found him out. Only I muſt join here a caution, for every operation of the word upon the conſcience is not ſaving; nor doth all conviction end in the ſaving converſion of the ſinner. It is then only ſuch an operation of the word that is intended, namely, that ſhews the ſinner not only the evil of his ways, but brings the heart unfeignedly over to God by Chriſt. And this brings me to the third thing.

III. I am therefore come to ſhew you how and what the heart is when broken and made contrite. And this I muſt do, by opening unto you the two chief expreſſions in the text.

1. What is meant by this word *broken.*
2. What is meant by this word *contrite.*

Firſt, For this word *broken,* Tindal renders it a troubled heart; but I think there is more in it. I take it, therefore, to be a heart diſabled, as to former actions, even as a man whoſe bones are broken, is diſabled, as to his way of running, leaping, wreſtling, or ought elſe, which vainly he was wont to do; wherefore, that which was called a broken heart in the text, he calls his broken bones, in verſe the Pſal. 38. 8. eighth: *Cauſe me*, ſaith he, *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice.* And why is the breaking of the heart compared to the breaking of the bones? but becauſe, as when the bones are broken, the outward man is diſabled as to what it was wont to do; ſo when the ſpirit is broken, the inward man is diſabled as to what vanity and folly it before delighted in; hence feebleneſs is joined with this brokeneſs of heart. I am feeble, ſaith he, and ſore broken. I have loſt my ſtrength and former vigour, as to vain and ſinful courſes.

This, then, it is to have the heart broken; namely, to have it lamed, diſabled, and taken off, by ſenſe of God's wrath due to ſin, from that courſe of life it formerly was converſant in; and to ſhew that this work is no fancy, nor done but with great trouble to the ſoul, it is compared to the putting the bones out of joint, the breaking of the bones, the burning of the bones with fire, or as the taking the natural moiſture from the bones, the vexing of the bones, *&c.* Pſal. 23. 14. Jer. 20. 9. Lam. 1. 13. Pſal. 6. 2. Prov. 17. 22.

All which are expreſſions adorned with ſuch ſimilitudes, as do undeniably declare, that to ſenſe and feeling, a broken heart is a grievous thing.

Secondly, What is meant by the word *contrite*. A contrite ſpirit is a penitent one; one ſorely grieved, and deeply ſorrowful, for the ſins it has committed againſt God, and to the damage of the ſoul; and ſo it is to be taken in all thoſe places where a contrite ſpirit is made mention of; as in Pſal. 34. 18. Iſ. 57. 15. chap. 66. 2.

As a man that has by his folly procured a broken leg or arm, is heartily ſorry that ever he was ſo fooliſh as to be engaged in ſuch fooliſh ways of idleneſs and vanity; ſo he whoſe heart is broken with a ſenſe of God's wrath due to his ſin, hath deep ſorrow in his ſoul, and greatly repents that ever he ſhould be ſuch a fool, as by rebellious doings to bring himſelf and his ſoul to ſo much ſharp affliction. Hence, while others are ſporting themſelves in vanity, ſuch a one doth call his ſin his greateſt folly: *My wounds ſtink, and* Pſal. 38. 5. *are corrupt*, ſaith David, *becauſe of my fooliſhneſs.* & 69. 5. And again, *O God, thou knoweſt my fooliſhneſs, and my ſins are not hid from thee.*

Men, whatever they ſay with their lips, cannot conclude, if yet their hearts want breaking, that ſin is a fooliſh thing: Hence it ſays, *The fooliſhneſs of fools is their folly*, Prov. 14. 24.

That is, the fooliſhneſs of ſome men is, that they take pleaſure in their ſins; for their ſins are their fooliſhneſs, and the folly of their ſoul lies in their countenancing of this fooliſhneſs. But the man whoſe heart is broken, he is none of theſe, he cannot be one of theſe, no more than he that has his bones broken can rejoice that he is deſired to play a match at foot-ball. Hence to hear others talk fooliſhly, is to the grief of thoſe whom God has wounded: or, as it is in another place, *Their words are like the piercings of a ſword*, Pſal. 69. 26.; Prov. 12. 18.

This therefore I take to be the meaning of theſe two words, a *broken* and a *contrite* ſpirit.

IV. Laſtly, As to this, I now come more particularly to give you ſome ſigns of a broken heart, of a broken and a contrite ſpirit.

Firſt, A broken-hearted man, ſuch as is intended in the text, is a ſenſible man; he is brought to the exerciſe of all the ſenſes of his ſoul: All others are dead, ſenſeleſs, and without true feeling of what the broken-hearted man is ſenſible of.

1. He ſees himſelf to be what others are ignorant of; that is, he ſees himſelf to be, not only a ſinful man, but a man by nature in the gall and bond of ſin. *In the gall of ſin*: it is Peter's expreſſion to Simon, and it is a ſaying common to all men; for every man in a ſtate of nature is in the gall of ſin; he was ſhapen in it, conceived in it; it has alſo poſſeſſion of, and by that poſſeſſion infected the whole of his ſoul and body, Pſal. 51. 5.; Acts 8. 23.

This he ſees, this he underſtands: every profeſſor ſees not this, becauſe the bleſſing of a broken heart is not beſtowed on every one. David ſays, *There is no ſoundneſs in my fleſh;* And Solomon ſuggeſts, that *A plague or running ſore is in the very heart:* But every one perceives not this, Pſal. 38. 3.; 1 Kings 8. 38.

He ſaith again, that his *wounds ſtank, and were corrupted: that his ſore ran, and ceaſed not.*

But theſe things the brutiſh man, the man whoſe heart was never broken, has no underſtanding of: But the broken-hearted, the man that has a broken ſpirit, he ſees, as the prophet has it; he ſees his ſickneſs, he ſees his wound; *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound,* he ſees it to his grief, he ſees it to his ſorrow.

2. He feels what others have no ſenſe of; he feels the arrows of the Almighty, and that they ſtick faſt in him: He feels how ſore and ſick, by the ſmiting of God's hammer upon his heart to break it, his poor ſoul is made: He feels a burden intolerably lying upon his ſpirit. *Mine iniquities*, ſaith he, *are gone over my head as an heavy burden, they are too heavy for me.* He feels alſo the heavy hand of God upon his ſoul, a thing unknown to carnal men, Pſal. 38. 2.; Hoſ. 6. 13.; Pſal. 38. 4.

He feels pain, being wounded, even ſuch pains as others cannot underſtand, becauſe they are not broken. *My heart*, ſays David, *is ſore pained within me.* Why ſo? Why! *The terrors of death are fallen upon me.* The terrors of death cauſe pain, yea, pain of the higheſt nature; hence that which is here called *pains*, is in another place called *pangs*, Pſal. 55. 4.; Iſa. 21. 3.

You know broken bones occaſion pain, ſtrong pain, yea, pain that will make a man or woman groan, *with the groaning of a deadly wounded man*, Ezek. 30. 24.

Soul pain is the ſoreſt pain, in compariſon to which the pain of the body is a very tolerable thing, Prov. 18. 14.

Now, here is ſoul pain, here is heart pain; here we are diſcourſing of a wounded, of a broken ſpirit; wherefore this pain is to be felt to the ſinking of the whole man, neither can any ſupport this but God. Here is death in this pain, death for ever, without God's ſpecial mercy; and this the broken-hearted man doth feel. *The ſorrows of death*, ſaid David, *compaſſed me about, and the pains of hell got hold upon me, and I found trouble and ſorrow.*

Ay, I'll warrant thee, poor man, thou foundeſt trouble and ſorrow indeed; for the pains of hell, and ſorrows of death, are pains and ſorrows the moſt intolerable. But this the man is acquainted with, that has his heart broken.

3. As he ſees and feels, ſo he hears that which augments his wo and ſorrow. You know, if a man has his bones broken, he does not only ſee and feel, but oft-times alſo hear what increaſes his grief; as, that his wounds are incurable; that his bone is not rightly ſet; that there is danger of a gangrene; that he may be loſt for want of looking to: Theſe are the voices, the ſaying, that haunt the houſe of one that has his bones broken. And a broken-hearted man knows what I mean by this; he hears that which makes his lips quiver, and at the noiſe of which he ſeems to feel rottenneſs enter into his bones; he trembleth in himſelf, and wiſhes that he may hear joy and gladneſs, that the bones, the heart, and ſpirit, which God has broken, may rejoice, Hab. 3. 16.; Pſal. 51. 8.

He thinks he hears God ſay, the devil ſay, his conſcience ſay, and all good men to whiſper among themſelves, ſaying, There is no help for him from God. Job heard this, David heard this, Haman heard this; and this is the common ſound in the ears of the broken-hearted.

4. The broken-hearted ſmell what others cannot ſcent: Alas! ſin never ſmelled ſo to any man alive as it ſmells to the broken-hearted. You know wounds

will ſtink, but no ſtink like that of ſin to the broken-hearted man: His own ſins ſtink, and ſo doth the ſins of all the world to him. Sin is like carrion, it is of a ſtinking nature; yea, it has the worſt of ſmells; however, ſome men like it, Pſal. 38. 5.

But none are offended with the ſcent thereof but God and the broken-hearted ſinner. My wounds ſtink, and are corrupt, ſaith he, both in God's noſtrils and mine own.

But, alas! who ſmells the ſtink of ſin? None of the carnal world; they, like carrion-crows, ſeek it, love it, and eat it as the child eats bread. *They eat up the ſins of my people*, ſaith God, *and ſet their heart on their iniquity*.

This, I ſay, they do, becauſe they do not ſmell the nauſeous ſcent of ſin. You know, that what is nauſeous to the ſmell cannot be palatable to the taſte. The broken-hearted man doth find, that ſin is nauſeous, and therefore cries out, It ſtinketh. They alſo think at times the ſmell of fire, of fire and brimſtone, is upon them, they are ſo ſenſible of the wages due to ſin.

5. The broken-hearted is alſo a taſting man. Wounds, if ſore, and full of pains, of great pains, do ſometimes alter the taſte of a man; they make him think his meat, his drink, yea, that cordials have a bitter taſte in them. How many times doth the poor people of God, that are the only men that know what a broken-heart doth mean, cry out, that gravel, wormwood, gall, and vinegar, was made their meat? Lam. 3. 15, 16, 19.

This gravel, gall, and wormwood, is the true temporal taſte of ſin; and God, to make them loathe it for ever, doth feed them with it till their hearts do ake, and break therewith. Wickedneſs is pleaſant of taſte to the world; hence it is ſaid, *They feed on aſhes, they feed on the wind*, Iſa. 44 20.; Hoſ. 12. 1. Luſts, or any thing that is vile and refuſe, the carnal world think reliſhes well; as is ſet out moſt notably in the parable of the prodigal ſon: *He would fain have filled his belly*, ſaith our Lord, *with the huſks that ſwine did eat*. But the broken-hearted man has a reliſh that is true as to theſe things, though, by reaſon of the anguiſh of his ſoul, it alſo abhors all manner of dainty meat, Job 33. 19, 20.; Pſal. 107. 17, 18, 19.

Thus I have ſhewed you one ſign of a broken-hearted man: he is a ſenſible man, he has all the ſenſes of his ſoul awakened, he can ſee, hear, feel, taſte, ſmell, and that as none but himſelf can do. I come now to another ſign of a broken and contrite man.

Secondly, And that is, He is a very ſorrowful man. This, as the other is natural to one that is in pain, and that has his bones broken, to be a grieved and ſorrowful man.

He is none of the jolly ones of the times, nor can he, for his bones, his heart is broken.

1. He is ſorry that he feels and finds in himſelf a pravity of nature: I told you before, he is ſenſible of it, he ſees it, he feels it; and here I ſay, he is ſorry for it. It is this that makes him call himſelf wretched man; it is this that makes him loathe and abhor himſelf; it is this that makes him bluſh, bluſh before God and be aſhamed, Rom. 7. 24.; Job 42. 5, 6.; Ezek. 36. 31.

He finds by nature no form nor comelineſs in himſelf, but the more he looks in the glaſs of the word, the more unhandſome, the more deformed he perceiveth ſin has made him. Every body ſees not this, therefore every body is not ſorry for it: but the broken in heart ſees that he is by ſin corrupted, marred, full of lewdneſs and naughtineſs; he ſees that in him, that is, in his fleſh, dwells no good thing; and this makes him ſorry, yea, it makes him ſorry at heart. A man that has his bones broken, finds he is ſpoiled, marred, diſabled from doing as he would and ſhould; at which he is grieved and made ſorry.

Many are ſorry for actual tranſgreſſions, becauſe they do oft bring them to ſhame before men; but few are ſorry for the defects that ſin has made in nature, becauſe they ſee not thoſe defects themſelves. A man cannot be ſorry for the ſinful defects of nature, till he ſees they have rendered him contemptible to God; nor is it any thing but a ſight of God that can make him truly ſee what he is, and ſo be heartily ſorry for being ſo. Now *mine eyes ſee thee*, ſaith Job, *now I abhor myſelf*. *Wo is me, I am undone*, ſaith the prophet, *for mine eyes have ſeen the Lord the King*. And it was this that made Daniel ſay, *His comelineſs in him was turned into corruption*: for he had now the viſion of the Holy One, Job 42. 6.; Iſa. 6. 1,—5.; Dan. 10. 8.

Viſions of God break the heart, becauſe by the ſight the ſoul then has of his perfections, it ſees its own infinite and unſpeakeable diſproportion, becauſe of the vileneſs of its nature.

Suppoſe a company of ugly, uncomely, deformed perſons, dwelt together in one houſe; and ſuppoſe that they never yet ſaw any man or woman more than themſelves, that were arrayed with the ſplendors and perfections of nature; theſe would not be capable of comparing themſelves with any but themſelves, and conſequently would not be affected and made ſorry for their uncomely natural defections. But now bring them out of their cells and holes of darkneſs, where they have been ſhut up by themſelves, and let them take a view of the ſplendor and perfections of beauty that are in others, and then, if at all, they will be ſorry and dejected at the view of their own defects.

This is the caſe; men by ſin are marred, ſpoiled, corrupted, depraved, but they may dwell by themſelves in the dark; they ſee neither God, nor angels, nor ſaints, in their excellent nature and beauty; and therefore they are apt to count their own uncomely parts their ornaments and their glory. But now, let ſuch, as I ſaid, ſee God, ſee ſaints, or the ornaments of the Holy Ghoſt, and themſelves as they are without them, and then they cannot but muſt be affected with and ſorry for their own deformity. When the Lord Chriſt put forth but a little of his excellency before his ſervant Peter's face, it raiſed up the depravity of Peter's nature before him to his great confuſion and ſhame; and made him cry out to him in the midſt of all his fellows, *Depart from me, for I am a ſinful man, O Lord*. *Luke* 5. 4. —8.

This therefore is the cauſe of a broken heart, even a ſight of divine excellencies, and a ſenſe that I am a poor, depraved, ſpoiled, defiled wretch; and this ſight having broken the heart, begets ſorrow in the broken-hearted.

2. The broken-hearted is a ſorrowful man; for that he finds his depravity of nature ſtrong in him, to the putting forth itſelf to oppoſe and overthrow what his changed mind doth prompt him to, *When I would do good*, ſaith Paul, *evil is preſent with me*. Rom. 7. 21. Evil is preſent to oppoſe, to reſiſt, and make head againſt the deſires of my ſoul. The man that has his bones broken, may have yet a mind to be induſtriouſly occupied in a lawful and honeſt calling; but he finds by experience, that an infirmity attends his preſent condition that ſtrongly reſiſts his good endeavours; and at this he ſhakes his head, makes complaints, and with ſorrow of heart he ſighs and ſays, *I cannot do the thing that I would*; Rom. 7. 15.; Gal. 5. 17.

I am weak, I am feeble; I am not only depraved, but by that depravity deprived of ability to put good motions, good intentions and deſires into execution, to completeneſs: O, ſays he, I am ready to halt, my ſorrow is continually before me.

You muſt know the broken-hearted loves God, loves his ſoul, loves good, and hates evil. Now, for ſuch an one to find in himſelf an oppoſition and continual contradiction to this holy paſſion, it muſt needs cauſe ſorrow, godly ſorrow, as the Apoſtle Paul calls it. For ſuch are made ſorry after a godly ſort. To be ſorry for that thy nature is with ſin depraved, and that through this depravity thou art deprived of ability to do what the word and thy holy mind doth prompt thee to, is to be ſorry after a godly ſort. For this ſorrow worketh that in thee, of which thou wilt never have cauſe to repent; no, not to eternity; 2 Cor. 7. 9, 10, 11.

3. The broken-hearted man is ſorry for thoſe

breaches that by reaſon of the depravity of his nature is made in his life and converſation. And this was the caſe of the man in our text. The vileneſs of his nature had broken out to the defiling of his life, and to the making of him at this time, baſe in converſation. This, this was it, that almoſt broke his heart.

He ſaw in this he had diſhonoured God, and that Pſal. 51. 4. cut him. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight.* He ſaw in this he had cauſed the enemies of God to open their mouths and blaſpheme; and this cut him to the heart. This made Pſ. 38. 18. him cry, *I have ſinned againſt thee, Lord:* This made him ſay, *I will declare mine iniquity, I will be ſorry for my ſin.*

When a man is deſigned to do a matter, when his heart is ſet upon it, (and the broken-hearted doth deſign to glorify God), an obſtruction to that deſign, the ſpoiling of this work, makes him ſorrowful. Hannah coveted children, but could not have them, and this made her a woman of a ſorrowful ſpirit; 1 Sam. 1. 15.

A broken-hearted man would be well inwardly, and do that which is well outwardly; but he feels, he finds, he ſees, he is prevented, prevented at laſt in part. This makes him ſorrowful; in this he groans, groans earneſtly, being burdened with his imperfection; 2 Cor. 5. 1, 2, 3.

You know one with broken bones has imperfections many, and is more ſenſible of them too, (as was ſaid afore, than any other man); and this makes him ſorrowful, yea, and makes him conclude, *That he ſhall* Iſa. 38. 15. *go ſoftly all his days in the bitterneſs of his ſoul.*

Thirdly, The man with a broken heart is a very humble man; or, true humility is a ſign of a broken heart. Hence, brokenneſs of heart, contrition of ſpirit, and humbleneſs, of mind, are put together. *To* Iſa. 57. 15. *revive the heart of the humble, and to revive the ſpirit of the contrite ones.*

To follow our ſimilitude. Suppoſe a man while in bodily health, ſtout and ſtrong, and one that fears and cares for no man; yet let this man have but a leg or an arm broken, and his courage is quelled; he is now ſo far off from hectoring of it with a man, that he is afraid of every little child that doth but offer to touch him: Now he will court the moſt feeble that has ought to do with him, to uſe him and handle him gently. Now he is become a child in courage, a child in fear, and humbleth himſelf as a little child.

Why, thus it is with that man that is of a broken and contrite ſpirit. Time was indeed he could hector even hector it with God himſelf, saying, *What is the Almighty, that we ſhould ſerve him? Or what profit ſhall I have, if I keep his commandments?* Job 21. 15. Mal. 3. 13. 14.

Ay! But now his heart is broken; God has wreſtled with him, and given him a fall, to the breaking of his bones, his heart; and now he crouches, now he cringes, now he begs of God, that he will not only do him good, but do it with tender hands. *Have* Pſal. 51. 1. *mercy upon me, O God,* ſaid David, *yea, according to the multitude of thy tender mercies, blot out my tranſgreſſion.*

He ſtands, as he ſees, not only in need of mercy, but of the tendereſt mercies. God has ſeveral ſorts of mercies, ſome rough, ſome more tender. God can ſave a man, and yet have him a dreadful way to heaven. This the broken-hearted ſees, and this the broken-hearted dreads, and therefore pleads for the tendereſt ſort of mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reaſon of ſuch expreſſions no man knows but he that is broken-hearted; he has his ſores, his running ſores, his ſtinking ſores; wherefore he is pained, and therefore covets to be handled tenderly. Thus God has broken the pride of his ſpirit, and humbled the loftineſs of man. And his humility yet appears,

1. In his thankfulneſs for natural life. He reckoneth at night, when he goes to bed, that like as a lion, ſo God will tear him to pieces before the morning light, Iſa. 38. 13.

There is no judgement that has fallen upon others, but he counts of right he ſhould be ſwallowed up by it. *My fleſh trembleth for fear of thee, and I am afraid of thy judgements.*

But perceiving a day added to his life, and that he in the morning is ſtill on this ſide hell, he cannot chuſe but take notice of it, and acknowledge it as a ſpecial favour, ſaying, *God be thanked for holding my ſoul in life till now, and for keeping my life back from the deſtroyer.* Compare. Job 33. 22. and Pſal. 56. 13. Pſal. 84. 13.

Man, before his heart is broken, counts time his own, and therefore he ſpends it laviſhingly upon every idle thing. His ſoul is far from fear, becauſe the rod of God is not upon him; but when he ſees himſelf under the wounding hand of God, or when God like a lion is breaking all his bones, then he humbleth himſelf before him, and falleth at his foot. Now he has learned to count every moment a mercy, and every ſmall morſel a mercy.

2. Now alſo the leaſt hopes of mercy for his ſoul, O how precious is it! He that was wont to make orts of the goſpel, and that valued promiſes but as a ſtubble, and the words of God but as rotten wood; now, with what an eye doth he look on the promiſe? Yea, he counted a peradventure of mercy, more rich, more worth, than the whole world. Now, as we ſay, he is glad to leap at a cruſt; now, to be a dog in God's houſe, is counted better by him than to *dwell in the tents of the wicked*; Matth. 15. 16, 27.; Luke 15. 17, 18, 19.

3. Now, he that was wont to look ſcornfully upon the people of God, yea, that uſed to ſcorn to ſhew them a gentle caſt of his countenance; now he admires and bows before them, and is ready to lick the duſt of their feet, and would count it his greateſt, the higheſt honour, to be as one of the leaſt of them. *Make me as one of thy hired ſervants,* ſays he; Luke 15. 19.

4. Now he is in his own eyes the greateſt fool in nature; for that he ſees he has been ſo miſtaken in his ways, and has not yet but little, if any true knowledge of God. *Every one now,* ſays he, *have more knowledge of God than I: every one ſerves him better than I;* Pſal. 73. 21, 22.; Prov. 30. 2, 3.

5. Now may he be but one, though the leaſt in the kingdom of heaven! Now may he be but one, though the leaſt in the church on earth! Now may he be but beloved, though the leaſt beloved of ſaints! How high an account doth he ſet thereon!

6. Now when he talketh with God or men, how doth he debaſe himſelf before them! If with God, how does he accuſe himſelf, and load himſelf with the acknowledgements of his own villanies, which he committed in the days wherein he was the enemy of God! *Lord,* ſaid Paul, that contrite one, *I imprisoned, and did beat in every ſynagogue them that believe on thee: And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him. Yea, I puniſhed thy ſaints oft in every ſynagogue, and compelled them to blaſpheme; And being exceeding mad againſt them, I perſecuted them even unto ſtrange cities.*

Alſo, when he comes to ſpeak to ſaints how doth he make himſelf vile before them! *I am* ſaith he, *the leaſt of the apoſtles; I am not meet to be called an apoſtle; I am leſs than the leaſt of all ſaints; I was a blaſphemer, I was a perſecutor, and injurious,* &c.; 1 Cor. 15. 9.; Epheſ. 3. 8.; 1 Tim. 1. 13.

What humility, what ſelf-abaſing thoughts, doth a broken heart produce! When David danced before the ark of God, alſo how did he diſcover his nakedneſs to the diſliking of his wife; and when ſhe taunted him for his doings, ſays he, *It was before the Lord,* &c. *and I will be yet, more vile than thus, and will be baſe in mine own ſight.*

Oh the man that is, or that has been kindly broken in his ſpirit, and that this is of a contrite heart, is a lowly humble man.

Fourthly, The broken-hearted man is a man that ſees himſelf in ſpirituals to be poor: Therefore as humble and contrite, ſo poor and contrite are put together in the word: *But to this man will I look, even to him that is poor and of a contrite ſpirit.*

And here we ſtill purſue our metaphor. A wounded man, a man with broken bones, concludes his condition to be but poor, very poor. Aſk him how he does, and he anſwers, Truly, neighbours in a very poor condition. Alſo you have the ſpiritual poverty of ſuch as have, or have had their hearts broken, and that have been of contrite ſpirits, much made mention of in the word. And they go by two names to diſtinguiſh them from others; They are called thy poor, that is God's poor; they are alſo called *the poor in ſpirit*, Pſal. 72. 2.; Pſal. 74. 9.; Matth. 5. 3.

Now, the man that is poor in his own eyes, (for of him we now diſcourſe, and the broken hearted is ſuch an one), is ſenſible of his wants. He knows he cannot help himſelf, and therefore is forced to be content to live by the charity of others. Thus it is in nature, thus it is in grace.

Firſt, The broken-hearted now knows he wants, and he knew it not till now. As he that has a broken bone, knew no want of a bone-ſetter, till he knew his bone was broken; his broken bone makes him know it; his pain and anguiſh makes him know it; and thus it is in ſpirituals. Now he ſees, to be poor indeed, is to want the ſenſe of the favour of God; for his great pain is ſenſe of wrath, as hath been ſhewn before. *And the voice of joy would heal his broken bones.*

Two things he thinks would make him rich.

1. A right and title to Jeſus Chriſt, and all his benefits.

2. And ſaving faith therein. They that are ſpiritually rich, are rich in him, and in the faith of him, 2 Cor. 8. 9.; James 2. 5.

The firſt of theſe giveth us a right to the kingdom of heaven; and the ſecond yields the ſoul the comfort of it; and the broken-hearted man wants the ſenſe and knowledge of his intereſt in theſe. That he knows he wants them is plain; but that he knows he has them is what as yet he wants the attainment of. Hence he ſays, *The poor and needy ſeek water, and there is none, and their tongue fails for thirſt:* There is none in their view, none in their view for them.

Hence David, when he had his broken heart, felt he wanted waſhing, he wanted purging, he wanted to be made white: He knew that ſpiritual riches lay there, but he did not ſo well perceive that God had waſhed and purged him: Yea, he rather was afraid that all was going, that he was in danger of being caſt out of God's preſence, and that the ſpirit of grace would be utterly taken from him; See Pſalm 51.

That is the firſt thing; The broken-hearted is poor, becauſe he knows his wants.

Secondly, The broken-hearted is poor, becauſe he knows he cannot help himſelf to what he knows he wants. The man that has a broken arm, as he knows it, ſo he knows of himſelf he cannot ſet it. This therefore is a ſecond thing that declares a man is poor otherwiſe he is not ſo; For ſuppoſe a man wants never ſo much, yet if he can but help himſelf, if he can furniſh himſelf, if he can ſupport his own wants out of what he has, he cannot be a poor man: Yea, the more he wants, the greater are his riches, if he can ſupply his own wants out of his own purſe.

He then is the poor man, that knows his ſpiritual want, and alſo knows he cannot ſupply or help himſelf.

But this the broken-hearted knows, therefore he in his own eyes is the only poor man. True, he may have ſomething of his own, but that will not ſupply his want, and therefore he is a poor man ſtill. I have ſacrifices, ſays David, but thou doſt not deſire them, therefore my poverty remains, Pſal. 51. 16.

Lead is not gold, lead is not current money with the merchants: There is none has ſpiritual gold to ſell but Chriſt, Rev. 3. 18.

What can a man do to procure Chriſt, or procure faith or love? Yea, had he never ſo much of his own carnal excellencies, no, not one penny of it will go for pay in that market where grace is to be had. *If a man will give all the ſubſtance of his houſe for love, it would be utterly contemned.*

This the broken-hearted man perceives, and therefore he ſees himſelf to be ſpiritually poor: True, he has a broken heart, and that is of great eſteem with God; but that is not of nature's goodneſs, that is a gift, a work of God, that is the ſacrifices of God: Beſides, a man cannot remain content and at reſt with that; for that in the nature of it does but ſhew him he is poor, and that his wants are ſuch as himſelf cannot ſupply. Beſides, there is but little eaſe in a broken heart.

Thirdly, The broken-hearted man is poor, and ſees it; becauſe he finds he is now diſabled to live any way elſe but by begging.

This David betook himſelf to, though he was a king; for he knew as to his ſoul's health, he could live no way elſe: *This poor man cried*, ſaith he, *and the Lord heard him, and ſaved him out of all his troubles.* And this leads me to the fifth ſign.

*Pſal.* 38. 6.

Fifthly, Another ſign of a broken heart is a crying a crying out. Pain, you know, will make one cry. Go to them that have upon them the anguiſh of broken bones, and ſee if they do not cry; anguiſh makes them cry. This, this is that which quickly follows, if once thy heart be broken, and thy ſpirit indeed made contrite.

Firſt, I ſay, anguiſh will make thee cry. *Trouble and anguiſh*, ſaith David, *have taken hold upon me.* Anguiſh, you know, doth naturally provoke to crying; now, as a broken bone has anguiſh, a broken heart has anguiſh: Hence the pains of one that has a broken heart are compared to the pangs of a woman in travail, John 16. 20, 21, 22.

*Pſ.* 119. 143.

1. Anguiſh will make one cry alone, cry to one's ſelf; and this is called a bemoaning of one's ſelf. *I have ſurely heard Ephraim bemoaning himſelf*, ſaith God.

*Jer.* 31. 18.

That is, being at preſent under the breaking, chaſtiſing hand of God: *Thou haſt chaſtiſed me*, ſaith he, *and I was chaſtiſed, as a bullock unaccuſtomed to the yoke.* This is his meaning alſo, who ſaid, *I mourn in my complaint, and make a noiſe:* And why! Why, *My heart is pained within me*, Pſal. 53. 2, 3, 4.

This is a ſelf-bemoaning, a bemourning themſelves in ſecret and retired places.

You know it is common with them who are diſtreſſed with anguiſh, though all alone, to cry out to themſelves of their preſent pains, ſaying, O my leg! O my arm! O my bowels! Or as the ſon of the Shunamite, *My head? my head?* O the groans, the ſighs, the cries, that the broken-hearted have, when by themſelves, or alone! O, ſay they, my ſins! my ſins! my ſoul! my ſoul! How am I loaden with guilt! How am I ſurrounded with fear! O this hard, this deſperate, this unbelieving heart! O how ſin defileth my will, my mind, my conſcience! *I am afflicted and ready to die.*

2 *Kings* 4. 19.

*Pſ.* 88. 15.

Could ſome of you carnal people but get behind the chamber-door, to hear Ephraim when he is at the work of ſelf-bemoaning, it would make you ſtand amazed to hear him bewail that ſin in himſelf in which you take delight; and to hear him bemoan his miſpending of time, while you ſpend all in purſuing your filthy luſts; and to hear him offended with his heart, becauſe it will not better comply with God's holy will, while you are afraid of his word and ways, and never think yourſelves better than when fartheſt off from God. The unrulineſs of the paſſions, and luſts of the broken-hearted, make them often get into a corner, and thus bemoan themſelves.

2. As they thus cry out in a bemoaning manner of and to themſelves, ſo they have their outcries of and againſt themſelves to others; as ſhe ſaid in another caſe, *Behold and ſee, if there be any ſorrow like my ſorrow.*

*Lam.* 1. 12.

O the bitter cries and complaints that the broken-hearted have, and make to one another? Still every one imagining that his own wounds are deepeſt, and his own ſores fulleſt of anguiſh, and hardeſt to be cured. Say they, *If our iniquities be upon us, and we pine away in them, how can we then live?* Ezek. 33. 10.

Once being at an honeſt woman's houſe, I, after ſome pauſe, aſked her how ſhe did? She ſaid, Very badly. I aſked her, If ſhe was ſick? ſhe anſwered, No. What then, ſaid I, are any of your children ill? She told me, No. What, ſaid I, is your huſband amiſs, or do you go back in the world? No, no, ſaid ſhe, but I am afraid I ſhall not be ſaved: And broke out with heavy heart, ſaying, Ah, Goodman Bunyan! Chriſt and a pitcher; if I had Chriſt, though I went and begged my bread with a pitcher, it would be better with me than I think it is now.

This woman had her heart broken, this woman wanted Chriſt, this woman was concerned for her ſoul: There are but few women, rich women, that count Chriſt and a pitcher better than the world, their pride and pleaſures. This woman's cries are worthy to be recorded; it was a cry that carried in it, not only a ſenſe of the want, but alſo of the worth of Chriſt. This cry, Chriſt and a pitcher, made a melodious noiſe in the ears of the very angels.

But, I ſay, few women cry out thus; few women are ſo in love with their own eternal ſalvation, as to be willing to part with all their luſts and vanities for Jeſus Chriſt and a pitcher. Good Jacob alſo was
*Gen.* 28.20. thus: *If the Lord,* ſaid he, *will give me bread to eat, and raiment to put on, then he ſhall be my God.* Yea, he vowed it ſhould be ſo. *And Jacob vowed a vow, ſaying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on; ſo that I come again to my father's houſe in peace: then ſhall the Lord be my God.*

3. As they bemoan themſelves, and make their complaints to one and another, ſo they cry to God.
*Pſ.* 88. 1, 2, 3. *O God!* ſaid Heman, *I have cried day and night to thee.* But when? Why! when his ſoul was full of trouble,
*Pſ.* 130. 1. and his life drew near to the grave. Or, as it ſays in
*Jonah* 2. 2. another place, *Out of the deep, out of the belly of hell cried I.* By ſuch words expreſſing what painful condition they were in when they cried.

*Jer.* 12. 11. See how God himſelf words it; *My pleaſant portion,* ſays he, *is become a deſolate wilderneſs, and being deſolate, it mourneth unto me.*

And this alſo is natural to thoſe whoſe hearts are broken. Whether goes the child, when it catcheth harm, but to its father, to its mother? Where doth it lay its head, but in their laps? Into whoſe boſom doth it pour out its complaint, more eſpecially, but into the boſom of the father, of a mother, becauſe there are bowels, there is pity, there is relief and ſuccour? And thus it is with them whoſe bones whoſe hearts are broken. It is natural to them; they
*Pſ.* 6. 1,2,3. muſt cry; they cannot but cry to him. *Lord, heal me,* ſaid David, *for my bones are vexed; Lord, heal me, for my ſoul is vexed.*

He that cannot cry, feels no pain, ſees no want, fears no danger, or elſe is dead.

Sixthly, Another ſign of a broken heart, and of a contrite ſpirit, is, It trembleth at God's word. *To him that is poor, and of a contrite ſpirit, and trembleth at my word;* Iſ. 66. 2.

The word of God is an awful word to a broken-hearted man. Solomon ſays, *The word of a king is as the roaring of a lion;* and if ſo, what is the word of God? (for by the wrath and fear, is meant the authoritative word of a king).

We have a proverb, The burnt child dreads the fire; the whipped child fears the rod: even ſo the broken-hearted fears the word of God. Hence you have a remark ſet upon them that tremble at God's word, to wit, They are they that keep among the godly; they are they that keep within compaſs; they are they that are apteſt to mourn, and to ſtand in the gap, when God is angry; and to turn away his wrath from a people.

It is a ſign the word of God has had place, and wrought powerfully, when the heart trembleth at it, is afraid, and ſtands in awe of it. When Joſeph's miſtreſs tempted him to lie with her, he was afraid of the word of God: *How ſhall I do this great wickedneſs,* ſaid he, *and ſin againſt God?* He ſtood in awe of God's word, durſt not do it, becauſe he kept in remembrance, what a dreadful thing it was to rebel againſt God's word. When old Eli heard that the ark was taken, his very heart trembled within him; for he read by that ſad loſs, that God was angry with Iſrael, and he knew the anger of God was a great and terrible thing. When Samuel went to Bethlehem, the elders of the town trembled; for they feared that he came to them with ſome ſad meſſage from God, and they had had experience of the dread of ſuch things before; Gen. 39. 7, 8, 9.; 1 Sam. 4. 13.; chap. 16. 1, 2, 3, 4.

When Ezra would have a mourning in Iſrael for the ſins of the land, he ſent, *and there came to him every one that trembled at the words of the God of Iſaac, becauſe of the tranſgreſſions of thoſe that had been carried away.*

There are, I ſay, a ſort of people that tremble at the words of God, and that are afraid of doing ought that is contrary to them; but they are only ſuch with whoſe ſouls and ſpirits the word has had to do. For the reſt, they are reſolved to go on their courſe, let God ſay what he will. *As for the word of the Lord,* ſaid rebellious Iſrael to Jeremiah, *which thou haſt ſpoken to us in the name of the Lord, we will not hearken unto it: But we will do whatſoever thing goeth out of our own mouth.* But do you think, that theſe people did ever feel the power and majeſty of the word of God, to break their hearts? No, verily; had that been ſo, they would have trembled at the words of God; they would have been afraid of the words of God. God may command ſome people what he will, they'll do what they liſt. What care they for God? what care they for his word? Neither threats nor promiſes, neither puniſhments or favours will make them obedient to the word of God; and all becauſe they have not felt the power of it, their hearts have not been broken with it. When King Joſias did but read in God's book what puniſhment God had threatened againſt rebellious Iſrael; though he himſelf was a holy and good man, *he humbled himſelf, he rent his cloaths, and wept before the Lord, and was afraid of the judgement threatened:* 2 Kings 22.; 2 Chron. 34.

For he knew what a dreadful thing the word of God is. Some men, as I ſaid before, dare do any thing, let the word of God be never ſo much againſt it; but they that tremble at the word, dare not do ſo. No, they muſt make the word their rule for all they do; they muſt go to the Holy Bible, and there inquire what may or may not be done; for they tremble at the word.

This then is another ſign, a true ſign, that the heart has been broken, namely, *When the heart is made afraid of, and trembleth at the word.*

Trembling at the word, is cauſed by a belief of what is deſerved, threatened, and of what will come, if not prevented by repentance; and therefore the heart melts, and breaks before the Lord.

I come, in the next place, to ſpeak to this queſtion.

But what neceſſity is there that the heart muſt be broken? Cannot a man be ſaved unleſs his heart be broken?

I anſwer, Avoiding ſecret things, which only belong to God, there is a neceſſity of breaking the heart, in order to ſalvation; becauſe a man will not ſincerely comply with the means conducing thereunto, until his heart is broken. For,

Firſt, Man, take him as he comes into the world, as to ſpirituals, as to evangelical things, in which mainly lies man's eternal felicity, and there he is as one dead, and ſo ſtupified, and wholly in himſelf, as unconcerned with it. Nor can any call nor admonition, that has not a heart-breaking power attending of it, bring him to a due conſideration of his preſent ſtate, and ſo unto an effectual deſire to be ſaved.

Many ways God has manifeſted this:

He has threatened men with temporal judgements; yea, ſent ſuch judgements upon them, once and again, over and over, but they will not do. What? ſays he, *I have given you cleanneſs of teeth in all your cities; I have with-holden the rain from you; I have ſmitten you with blaſting and mildew; I have ſent among you the peſtilence; I have overthrown ſome of you, as God overthrew Sodom and Gomorrah:*

*Yet have ye not returned unto me, ſaith the Lord.*

See here! Here is judgement upon judgement, ſtroke after ſtroke, puniſhment after puniſhment, but all will not do, unleſs the heart is broken. Yea, another prophet ſeems to ſay, that ſuch things, inſtead of converting the ſoul, ſet it further off. If heart-breaking work attend not ſuch ſtrokes, *Why ſhould ye be ſtricken any more?* ſays he, *ye will revolt more and more.*

Man's heart is fenced, it is grown groſs; there is a ſkin that, like a coat of mail, has wrapped it up, and incloſed in on every ſide. This ſkin, this coat of mail, unleſs it be cut off and taken away, the heart remains untouched, whole; and ſo as unconcerned, whatever judgements or afflictions light upon the body; Matt. 13. 15.; Acts 28. 27.

This which I call the coat of mail, the fence of the heart, has two great names in ſcripture. It is called, the *foreſkin of the heart*, and the *armour in which the devil truſteth;* Deut. 10. 16. Luke 11. 22.

Becauſe theſe ſhield and fence the heart from all goſpel-doctrine, and from all legal puniſhments; nothing can come at it till theſe are removed. Therefore, in order unto converſion, the heart is ſaid to be circumciſed: that is, this foreſkin is taken away, and this coat of mail is ſpoiled. *I will circumciſe thy heart,* ſaith he, *to love the Lord thy God with all thy heart,* (and then the devil's goods are ſpoiled), *that thou mayſt live.*

And now the heart lies open, now the word will prick, cut, and pierce it; and it being cut, pricked, and pierced, it bleeds, it faints, it falls, and dies at the foot of God, unleſs it is ſupported by the grace and love of God in Jeſus Chriſt.

Converſion, you know, begins at the heart; but if the heart be ſo ſecured by ſin and Satan, as I have ſaid, all judgements are, while that is ſo, in vain. Hence, Moſes, after he had made a long relation of mercy and judgement unto the children of Iſrael, ſuggeſts, that yet the great thing was wanting to them; and that thing was, *an heart to perceive, and eyes to ſee, and ears to hear unto that day.*

Their hearts were as yet not touched to the quick, were not awakened, and wounded by the holy word of God, and made to tremble at its truth and terror.

But, I ſay, before the heart be touched, pricked, made ſmart, *&c.* how can it be thought, be the danger never ſo great, that it ſhould repent, cry, bow, and break at the foot of God, and ſupplicate there for mercy? and yet thus it muſt do; for thus God has ordained, and thus God has appointed it; nor can men be ſaved without it.

But, I ſay, Can a man ſpiritually dead, a ſtupid man, whoſe heart is paſt feeling, do this, before he has his dead and ſtupid heart awakened, to ſee and feel its ſtate and miſery without it? But,

Secondly, Man, take him as he comes into the world, (and how wiſe ſoever he is in worldly and temporal things), he is yet a fool as to that which is ſpiritual and heavenly. Hence, he ſays, the natural man receiveth not the things that are of the Spirit of God; for they are fooliſhneſs to him, (becauſe he is indeed a fool to them); *neither*, ſays the text, *can he know them, for they are ſpiritually diſcerned.*

But, how now muſt this fool be made wiſe? Why! wiſdom muſt be put into his heart, Job 38. 36.

Now, none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that folly and madneſs which naturally dwelleth there? But how does he take that away but by a ſevere chaſtiſing of his ſoul for it, until he has made him weary of it? The whip and ſtripes are provided for the natural fool, and ſo it is for him that is ſpiritually ſo, Prov. 19. 29.

Solomon intimates, that it is a hard thing to make a fool become wiſe. *Though thou ſhouldſt bray a fool in a mortar among wheat with a peſtle, yet will not his fooliſhneſs depart from him.*

By this it appears, that it is a hard thing to make a fool a wiſe man. To bray one in a mortar is a dreadful thing, to bray one there with a peſtle; and yet it ſeems a whip, a mortar, and a peſtle is the way. And if this is the way to make one wiſe in this world, and if all this will hardly do, how muſt the fool that is ſo in ſpirituals, be whipped and beaten, and ſtripped before he is made wiſe therein? Yea, his heart muſt be put into God's mortar, and muſt be beaten; yea, brayed there with the peſtle of the law, before it loves to hearken unto heavenly things. It is a great word in Jeremiah, *Through deceit* (that is, folly) *Jer.* 9. 6, 7
*they refuſe to know me, ſaith the Lord.* And what follows? Why, *Therefore, thus ſaith the Lord, behold I will melt them, and try them,* (that is, with fire), *for how ſhall I do for the daughter of my people?*

I will melt them: I will put them into my furnace and there will I try them; and there I will make them know me, ſaith the Lord. When David was under ſpiritual chaſtiſement for his ſin, and had his heart under the breaking hand of God, then he ſaid, *Pſal.* 51. 6.
*God ſhould make him know wiſdom.*

Now he was in the mortar, now he was in the furnace, now he was bruiſed and melted; yea, now his bones, his heart was breaking, and now his folly was departing. Now, ſays he, thou ſhalt make me to know wiſdom, If I know any thing of the way of God with us fools, there is nothing elſe will make us wiſe men; yea, a thouſand breakings will not make us ſo wiſe as we ſhould be.

We ſay, wiſdom is not good till it is bought: and he that buys it, according to the intention of that proverb, uſually ſmarts for it. The fool is wiſe in his own conceit; wherefore there is a double difficulty attends him, before he can be wiſe indeed. Not only his folly, but his wiſdom muſt be removed from him; and how ſhall that be, but by ripping up of his heart by ſome ſore conviction, that may ſhew him plainly, that his wiſdom is his folly, and that which will undo him. A fool loves his folly; that is, as treaſure, ſo much is he in love with it. Now, then, it muſt be a great thing that muſt make a fool forſake his folly. The fooliſh will not weigh, nor conſider, nor compare wiſdom with their folly. *Folly* *Prov.* 15.
*is joy to him that is deſtitute of wiſdom: As a dog re-* 21. & 26.
*turneth to his vomit, ſo a fool returneth to his folly.* 11.
So loth are they when driven from it, to let it go, to let it depart from them.

Wherefore there muſt go a great deal to the making of a man a Chriſtian: for as to that, every man is a fool, yea the greateſt fool, the moſt unconcerned fool, the moſt ſelf-willed fool of all fools; yea, one that will not be turned from his folly, but by the breaking of his heart: David was one of theſe fools; Manaſſeh was one of theſe fools; Saul, otherwiſe called Paul, was one of theſe fools; and ſo was I, and that the biggeſt of all.

Thirdly, Man, take him as he comes into the world, and he is not only a dead man, and a fool, but a proud man alſo. Pride is one of thoſe ſins that firſt ſheweth itſelf in children, yea, and it grows up with them, and mixeth itſelf with all they do: but it lies moſt hid, moſt deep in man as to his ſoul-concerns. For the nature of ſin, as ſin is not only to be vile, but to hide its vileneſs from the ſoul. Hence many think they do well when they ſin. Jonah thought he did well to be angry with God. The Phariſees thought they did well when they ſaid, Chriſt had a devil; and Paul thought verily, that he ought to do many things againſt, or contrary to the name of Jeſus; which he alſo did with great madneſs; Jonah 4. 9; John 8. 48; Acts 26 9, 10.

And thus ſin puffs up men with pride, and a conceit of themſelves, that they are a thouſand times better than they are. Hence they think they are the children of God, when they are the children of the devil; and that they are ſomething as to Chriſtianity when they neither are ſuch, nor know what it is that they muſt have to make them ſuch; John 8. 41, 42, 43, 44.; Gal. 6. 3.

Now, whence flows this but from pride, and a ſelf-conceit of themſelves, and that their ſtate is good for another world, when they are yet in their ſins, and under the curſe of God? yea, and this pride is ſo ſtrong and high, and yet ſo hid in them, that all the miniſters in the world cannot perſuade them that this is pride, not grace, in which they are ſo confident.

Hence they ſlight all reproofs, rebukes, threatnings, or admonitions that are preſſed upon them, to prevail with them to take heed, that they be not herein deceived. *Jer.* 13. 15, & 43. 2. *Hear ye*, ſaith the prophet, *and give ear: be not proud, for the Lord hath ſpoken. And if ye will not hear it, my ſoul ſhall weep in ſecret for your pride.* And what was the concluſion? Why, all the proud men ſtood out ſtill, and maintained their reſiſtance of God and his holy prophet.

Nor is there any thing that will prevail with theſe to the ſaving of their ſouls, until their hearts are broken David, after he had defiled Bathſheba, and ſlain her huſband, yet boaſted himſelf in his juſtice and holineſs, and would by all means have the man put to death, that had but taken the poor man's lamb, when, alas! poor ſoul, himſelf was the great tranſgreſſor. But would he believe it? No, no; he ſtood upon the vindicating of himſelf to be a juſt doer; nor would he be made to fall, until Nathan, by authority from God, did tell him, that he was the man whom himſelf had condemned; 2 *Sam.* 12. 1.—13. *Thou art the man*, ſaid he: at which word his conſcience was awakened, his heart wounded, and ſo his ſoul made to fall under the burden of his guilt, at the feet of the God of heaven for mercy.

Ah! pride, pride! thou art that which holds many a man in the chains of his ſins; thou art it, thou curſed ſelf-conceit, that keepeſt them from believing that their ſtate is damnable. *Pſ.* 10. 4. *The wicked, through the pride of his countenance, will not ſeek after God.* And if there is ſo much in the pride of his countenance what is there, think you, in the pride of his heart?

Therefore Job ſays, It is to hide pride from man, and ſo to ſave his ſoul from hell, that God chaſteneth him with pain upon his bed, until the multitude of his bones ſtick out, and until his life draws nigh to the deſtroyer, Job 33. 17—22.

It is an hard thing to take a man off of his pride, and make him, inſtead of truſting in, and boaſting of his goodneſs, wiſdom, honeſty, and the like, to ſee himſelf a ſinner, a fool, yea a man that is cruel, as to his own immortal ſoul.

Pride of heart has a power in it, and is therefore compared to an iron ſinew, and an iron chain, by which they are made ſtout, and with which they are held in that ſtoutneſs, to oppoſe the Lord, and drive his word from their hearts; Lev. 26. 19.; Pſ. 73. 6.

This was the ſin of devils, and it is the ſin of man and the ſin, I ſay, from which no man can be delivered until his heart is broken; and then his pride is ſpoiled, then he will be glad to yield.

If a man be proud of his ſtrength or manhood, a broken leg will maul him; and if a man be proud of his goodneſs, a broken heart will maul him; becauſe, as has been ſaid, a broken heart comes by the diſcovery and charge of ſin, by the power of God upon the conſcience.

Fourthly, Man take him as he comes into the world, and he is not only a dead man, a fool, and proud, but alſo ſelf-willed and head ſtrong; 2 Pet. 2. 10.

A ſtubborn ungain creature is man before his heart is broken. Hence they are ſo often called rebels, rebellious, and diſobedient; they will only do what they liſt. *All day long*, ſays God, *have I ſtretched out my hand to a diſobedient and gainſaying people.*

And hence, again, they are compared to a ſelf-willed or head-ſtrong horſe, that will, in ſpite of his rider, *Jer.* 8. 16. ruſh into the battle. *Every one*, ſays God, *turneth to his courſe, and as the horſe ruſheth into the battle.*

They ſay, *With our tongues we will prevail, our* *Pſal.* 12. 4. *lips are our own; who is lord over us.*

Hence they are ſaid to ſtop their ears, to pull away their ſhoulder, to ſhut their eyes, and harden their hearts, againſt the words of God, and to *contemn the counſel of the Moſt High*; Zech. 7. 10, 12.; Pſ. 107. 11.

They are fitly compared to the rebellious ſon, who would not be ruled by his parents, or to the prodigal, who would have all in his own hand, and remove himſelf far away from father and father's houſe; Deut 21. 20.; Luke 15. 13.

Now for ſuch creatures, nothing will do but violence. The ſtubborn ſon muſt be ſtoned till he dies; and the prodigal muſt be famiſhed out of all; nothing elſe I ſay will do. Their ſelf-willed ſtubborn heart will not comply with the will of God before it is broken; Deut. 21. 21.; Luke 15. 14,—17.

Theſe are they that are called the ſtout-hearted; theſe are ſaid to be far from righteouſneſs, and ſo will remain until their hearts are broken; for ſo they muſt be made to know themſelves; Iſa. 9. 9, 10, 11.

Fifthly, Man, as he comes into the world, is not only a dead man, a fool, proud, and ſelf-willed, but alſo a fearleſs creature. *There is*, ſaith the text, no *fear of God before their eyes.*

No fear of God. There is fear of man, fear of loſing his favour, his love, his good-will, his help, his friendſhip; this is ſeen every where. How do the poor fear the rich, the weak fear the ſtrong, and thoſe that are threatened, them that threaten? But come now to God, why, none fears him; that is, by nature, none reverence him; they neither fear his frowns, nor ſeek his favour, nor inquire how they may eſcape his revenging hand that is lifted up againſt their ſins and their ſouls becauſe of ſin. Little things they fear the loſing of them; but the ſoul they are not afraid to loſe. *They fear not me, ſaith the Lord.*

How many times are ſome men put in mind of death by ſickneſs upon themſelves, by graves, by the death of others?

How many times are they put in mind of hell, by reading the word, by laſhes of conſcience, and by ſome that go roaring in deſpair out of this world?

How many times are they put in mind of the day of judgement? As,

1. By God's binding the fallen angels over to judgement.
2. By the drowning of the old world; 2 Pet. 2. 4, 5.; Jude 7.
3. By the burning of Sodom and Gomorrah with fire from heaven; 2 Pet. 2. 6.; Jude 7.
4. By appointing a day; Acts 18. 29, 30, 31.
5. By appointing a judge; Acts 10. 40, 41, 42.
6. By reſerving their crimes in records; Iſa. 30. 8. Rev. 20. 12.
7. By appointing and preparing of witneſſes; Rom. 2 15.
8. And by promiſing, yea threatning, yea reſolving to call the whole world to his bar, there to be judged for all which they have done and ſaid, and for every ſecret thing; Matth. 25 32, 33.; & 12. 36.; Eccleſ. 11. 9.; & 12. 14.

And yet they fear not God: alas! they believe not theſe things. Theſe things, to carnal men, are like Lot's preaching to his ſons and daughters that were in Sodom. When he told them, that God would deſtroy that place, he ſeemed unto them as one that mocked; and his words to them were as idle tales; Gen. 19. 14.

Fearleſs men are not won by words; blows, wounds, and killings, are the things that muſt bring them under fear. How many ſtruggling fits had Iſrael with God in the wilderneſs? How many times did they declare, that there they feared him not? And obſerve, they were ſeldom, if ever, brought to fear and dread his glorious name, unleſs he beſet them round with death and the grave. Nothing, nothing but a ſevere hand, will make the fearleſs fear. Hence, to ſpeak after the manner of men, God is put upon it to go this way with ſinners when he would ſave their ſouls; even bring them, and lay them at the mouth, and within ſight of hell and everlaſting damnation: and there alſo charge them with ſin and guilt, to the breaking of their hearts, before they will fear his name.

Sixthly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, and fea leſs, but he is a falſe believer concerning God. Le God report of himſelf never ſo plainly, man by nature will not believe this report of him: No, they are be come vain in their imaginations, and their fooli heart is darkened; wherefore they turn the glory o God, which is his truth, into a lie, Rom. 1. 21.—2

God ſays, He ſees; they ſay, He ſeeth not: Go ſaith, He knows; they ſay, He doth not know: Go ſaith, None is like himſelf; yet they ſay, He is altogether like to them: God ſaith, None ſhall keep his door for nought; they ſay, It is in vain, and to no profit to ſerve him: He ſaith, He will do good; they ſay, He will neither do good nor evil, Job 22. 13, 14.; Pſal. 50. 21.; Job 21. 14, 15.; Mal. 3. 14.; Zeph. 1. 12.

Thus they falſely believe concerning God; yea, as to the word of his grace, and the revelation of his mercy in Chriſt, they ſtick not to ſay by their practice, (for a wicked man *ſpeaketh with his feet*, Prov. 6. 13.), that that is a ſtark lie, and not to be truſted to, 1 John 5. 10.

Now, what ſhall God do to ſave theſe men? If he hides himſelf, and conceals his glory, they periſh: If he ſends to them by his meſſengers, and forbears to come to them himſelf, they periſh: If he comes to them, and forbears to work upon them by his word, they periſh; If he worketh on them, but not effectually, they periſh: If he works effectually, he muſt break their hearts, and make them, as men wounded to death, fall at his feet for mercy, or there can be no good done on them; they will not rightly believe, until he fires them out of their miſbelief, and makes them to know, by the breaking of their bones for their falſe faith, that he is, and will be what he has ſaid of himſelf in his holy word. The heart, therefore, muſt be broken, before the man can come to God.

Seventhly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs, and a falſe believer, but a great lover of ſin: he is captivated, raviſhed, drowned in the delights of it: Hence it ſays, They love ſin, delight in lies, do take pleaſure in iniquity, and in them that do it; that they ſport themſelves in their own deceivings, and glory in their ſhame, John 3. 9. 12.; Pſal. 62. 4.; Rom. 1. 32.; 2 Pet. 2. 13.; Phil. 3. 19.

This is the temper of man by nature; for ſin is mixed with and has the maſtery of all the powers of his ſoul: Hence they are ſaid to be captives to it, and to be led captive into the pleaſures of it, at the will of the devil, 2 Tim. 2. 26.

And you know it is not an eaſy thing to break love, or to take the affections off of that object on which they are ſo deeply ſet, in which they are ſo deeply rooted, as man's heart is in his ſins. Alas! how many are there that contemn all the allurements of heaven, and that trample upon all the threatenings of God, and that ſay, Tuſh, at all the flames of hell, whenever they are propounded as motives to work them off their ſinful delights! ſo fixed are they, ſo mad are they, upon theſe beaſtly idols: Yea, he that ſhall take in hand to ſtop their courſe in this their way, is as he that ſhall attempt to prevent the raging waves of the ſea from their courſe, when driven by the mighty winds.

When men are ſomewhat put to it, when reaſon and conſcience ſhall begin a little to hearken to a preacher, or a judgement that ſhall begin to hunt for iniquity, how many tricks, evaſions, excuſes, demurs, delays, and hiding-holes, will they make, invent, find, to hide and preſerve their ſweet ſins with themſelves and their ſouls, in the delights of them, to their own eternal perdition! Hence they endeavour to ſtifle conſcience, to choke convictions, to forget God, to make themſelves Atheiſts, to contradict preachers that are plain and honeſt, and to heap to themſelves ſuch of them only as are like themſelves, —*That ſpeak unto them ſmooth things, and propheſy deceits; yea, they ſay themſelves to ſuch preachers, Get ye out of the way; turn aſide out of the path; cauſe the Holy One of Iſrael to ceaſe from before us.*

If they be followed ſtill, and conſcience and guilt ſhall, like blood-hounds, find them out in their ſecret places, and roar againſt them for their wicked lives, then they will flatter, cogg, diſſemble, and lie againſt their ſouls, promiſing to mend, to turn, to repent, and grow better ſhortly; and all to daff off convictions and moleſtations in their wicked ways, that they may yet purſue their luſts, their pleaſures, and ſinful delights, in quiet, and without controul.

Yea, further, I have known ſome that have been made to roar like bears, to yell like dragons, and to howl like dogs, by reaſon of the weight of guilt, and the laſhes of hell upon their conſcience for their evil deeds; who have, ſo ſoon as their preſent torments and fears were gone, returned again with the *dog to his vomit; or as the ſow that was waſhed, to her wallowing in the mire*, Hoſ. 7. 14.; 2 Pet. 2. 20, 21, 22.

Once again, Some have been made to taſte of the good word of God, of the joy of heaven, and of the powers of the world to come; and yet could not by any one, nay, by all of theſe, be made to break their league for ever with their luſts and ſins, Heb. 6. 1, —5.; Luke 8. 13.; John 5. 33, 34, 35.

O Lord! What is man, that thou art mindful of him? Wherein is he to be accounted of? He has ſinned againſt thee; he loves his ſins more than thee. He is a lover of pleaſures more than he is a lover of God.

But now, how ſhall this man be reclaimed from this ſin? How ſhall he be brought, wrought, and made, to be out of love with it? Doubtleſs it can be by no other means, by what we can ſee in the word, but by the wounding, breaking, and diſabling of the heart that loves it; and by that means making it a plague and gall unto it. Sin may be made an affliction, and as gall and wormwood to them that love it; but the making of it ſo bitter a thing to ſuch a man, will not be done but by great and ſore means. I remember we had in our town, ſome time ſince, a little girl, that loved to eat the heads of foul tobacco-pipes, and neither rod nor good word could reclaim her, and make her leave them: So her father takes advice of a doctor, to wean her from them; and it was this: Take, ſaith he, a great many of the fouleſt tobacco-pipe heads you can get, and boil them in milk, and make a poſſet of that milk, and make your daughter drink the poſſet-drink up. He did ſo, and gave his girl it, and made her drink it up; the which became ſo irkſome and nauſeous to her ſtomach, and made her ſo ſick, that ſhe could never abide to meddle with tobacco-pipe-heads any more, and ſo was cured of that diſeaſe.

Thou loveſt thy ſin, and neither rod nor good words will as yet reclaim thee. Well, take heed; if thou wilt not be reclaimed, God will make thee a poſſet of them, which ſhall be ſo bitter to thy ſoul, ſo irkſome to thy taſte, ſo loathſome to thy mind, and ſo afflicting to thy heart, that it ſhall break it with ſickneſs and grief, till it be loathſome to thee. I ſay, thus he will do if he loves thee; if not, he will ſuffer thee to take thy courſe, and will let thee go on with thy tobacco-pipe-heads.

The children of Iſrael will have fleſh, muſt have fleſh; they weep, cry, and murmur, becauſe they have not fleſh; the bread of heaven, that is but light and ſorry ſtuff in their eſteem, Numb. 1. 2,—6.

Moſes goes and tells God how the people deſpiſed his heavenly bread, and how they longed, luſted, and deſired to be fed with fleſh. Well, ſays God, they ſhall have fleſh, they ſhall have their fill of fleſh; I will feed them with it; they ſhall have to the full; and that, *Not for a day, or two days, or five days, neither ten days, nor twenty days; but even a whole month, until it come out at their noſtrils, and it be loathſome unto them; becauſe they have deſpiſed the Lord.* *Numb.* 11. 11.—20.

He can tell how to make that loathſome to thee on which thou moſt doſt ſet thine evil heart: And he will do ſo, if he loves thee; elſe, as I ſaid, he will not make thee ſick by ſmiting of thee, nor puniſh thee for or when thou committeſt whoredom, but will let thee alone till the judgement-day, and call thee to a reckoning for all thy ſins then. But to paſs this,

Eighthly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs, a falſe believer, and a lover of ſin; but a wild man: He is of the wild olive-tree, of that which is wild by nature, Rom. 11. 17, 24.

So, in another place, man by nature is compared

*Job* 11. 12. to the aſs, to a wild aſs: *For vain or empty man would be wiſe, though man be born as a wild aſs's colt.*

Iſaac was a figure of Chriſt, and of all converted men, Gal. 4. 28.

*Gen.* 16. 12. But Iſhmael was a figure of man by nature; and the Holy Ghoſt, as to that, ſaith this of him: *And he will be a wild man.* This man, I ſay, was a figure of all carnal men in their wildneſs, or eſtrangedneſs from God: Hence it is ſaid of the prodigal, at his converſion, That he came to himſelf then; implying, that he was mad, wild, or out of his wits before, Luke 15. 17.

I know there is a difference ſometimes betwixt one's being wild and mad; yet ſometimes wildneſs arriveth to that degree, as to give one rightly the denomination of being mad: And it is always true in ſpirituals; namely, that he that is wild, as to God, is mad, or beſides himſelf, and ſo not capable, before he is tamed, of minding his own eternal good as he ſhould.

There are theſe ſeveral things that are tokens of one wild or mad; and they all meet in a carnal man.

1. A wild or mad man gives no heed to good counſel; the frenzy of his head ſhuts all out, and by its force leads him away from men that are wiſe and ſober: And thus it is with carnal men; good counſel is to them as pearls are that are caſt afore ſwine; it is trampled under foot of them, and the man is deſpiſed that brings it. *The poor man's wiſdom is deſpiſed, and his words are not heard,* Matth. 7. 6.; Eccl. 9. 16.

2. A wild or mad man, let him alone, and he will greatly buſy himſelf all his life to accompliſh that which, when it is completed, amounts to nothing. The work, the toil, the travel of ſuch an one, comes to nothing, ſave to declare that he was out of his wits that did it. David, imitating of ſuch an one, ſcrabbled upon the gate of the king, as fools do with chalk; and like to this is all the work of all carnal men in the world, 1 Sam. 21. 12, 13.

Hence, ſuch an one is ſaid to labour for the wind, or for what will amount to no more, than if he filled his belly with the eaſt wind, Eccleſ. 5. 16.; Job 15. 2.

3. A wild or mad man, if you ſet him to do any thing, and he does it, he will yet do it, not by or according to your bidding, but after the folly of his own wild fancy; even as Jehu executed the commandment of the Lord; he did it in his own madneſs, taking no heed to the commandment of the Lord, 2 Kings 9. 20.; chap. 10. 31.

And thus do carnal men do, when they meddle with any of God's matters, as hearing, praying, reading, profeſſing; they do all according to their own wild fancy; they take no heed to do theſe after the commandment of the Lord.

4. Wild or mad men, if they deck or array themſelves with ought, as many times they do, why, the ſpirit of their wildneſs or frenzy appears even in the mode and way in which they do it. Either the things themſelves, which they make uſe of for that purpoſe, are very toys and trifles; or if they ſeem to be better, they are put on after an antic manner, rather to the rendering of them ridiculous, than to beſpeak them ſober, judicious, or wiſe; and ſo do natural men array themſelves with what they would be accepted in with God. Would one in his wits think to make himſelf fine or acceptable to men, by arraying himſelf in menſtrous cloaths, or by painting his face with droſs and dung? And yet this is the finery of carnal men, when they approach for acceptance into the preſence of God, Iſa. 64. 6.; Phil. 3. 7, 8.

O the wildneſs! the frenzy! the madneſs! that poſſeſſes the heart and mind of carnal men! they walk according to the courſe of this world, according to or after that ſpirit which is in truth the ſpirit of the devil, which worketh in the children of diſobedience, Eph. 2. 1, 2, 3.

But, do they believe that thus it is with them? No they are in their own accounts, as other madmen are, the only ones in the world; Hence they are ſo taken and tickled with their own frantic notions, and deride all elſe that dwell in the world.

But which is the way to make one that is wild, or a madman, ſober? To let him alone will not do it; to give him good words only will not do it; no, he muſt be tamed; means muſt be uſed to tame him. He brought down their hearts with labour, or with continual moleſtation; as you have it, Pſal. 107. 10, 11, 12. He ſpeaketh there of madmen that are kept up in darkneſs, and bound in affliction and irons, becauſe they rebelled againſt the words of God, and contemned the counſel of the Moſt High.

This, therefore is the way to deal with ſuch, and none but God can ſo deal with them: They muſt be taken, they muſt be ſeparated from men; they muſt be laid in chains, in darkneſs, afflictions, and irons; they muſt be blooded, half-ſtarved, whipped, purged, and be dealt with as mad people are dealt with: And thus they muſt be dealt with till they come to themſelves, and cry out in their diſtreſſes: And then they cry to the Lord in their troubles, and he ſaveth them out of their diſtreſſes; then he brings them out of darkneſs, and the ſhadow of death, and breaks their bands in ſunder, Pſal. 107. 13, 14, 15.

Thus, I ſay, God tames the wild, and brings mad prodigals to themſelves, and ſo to him for mercy.

Ninthly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs, a falſe believer, a lover of ſin, and a wild man; but a man that diſreliſhes the things of the kingdom of God. I told you before, that unconverted man is ſuch as did not taſte things; but now I add, that he diſreliſhes things; he calls bitter things ſweet, and ſweet bitter; he judges quite amiſs. Theſe are they that God threateneth with a wo. *Wo to them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter.*

This latter part of this text ſhews us evidently, that the things of God are diſreliſhed by ſome. They call his ſweet things bitter, and the devil's bitter things ſweet; and all this is for want of a broken heart. A broken heart reliſhes otherwiſe than an whole or unbroken one doth.

A man that has no pain, or bodily diſtreſs, cannot find or feel virtue or good in the moſt ſovereign plaiſter, were it applied to arm or leg; no, he rather ſays, Away with theſe ſtinking daubing things. O! but lay the ſame plaiſters where there is need and the patient will reliſh, and taſte, and ſavour the goodneſs of them yea, will prize and commend them to others.

Thus it is in ſpirituals. The world, they know not what the anguiſh or pain of a broken heart means; they ſay, *Wo will ſhew us any good,* that is, better than we find in our ſports, pleaſures, eſtates, and preferments. *There may be many,* ſays the pſalmiſt, ſpeak after this ſort: But what ſays the diſtreſſed man? Why, *Lord lift thou up the light of thy countenance upon us;* And then adds, *Thou haſt put gladneſs in our heart;* namely, by the light of thy countenance, for that is the plaiſter for a broken heart. *Thou haſt put gladneſs in our hearts, more than in the time that their corn and their wine increaſeth.*

O! a broken heart can ſavour pardon, can ſavour the conſolations of the Holy Ghoſt: Yea, as a hungry or thirſty man prizes bread and water in the want thereof, ſo do the broken in heart prize and ſet an high eſteem on the things of the Lord Jeſus: His fleſh, his blood, his promiſe, and the light of his countenance, are the only ſweet things both to ſcent and taſte, to thoſe that are of a wounded ſpirit. The full ſoul loatheth the honey-comb; the whole deſpiſe the goſpel, they ſavour not the things that are of God:

If twenty men were to hear a pardon read, and but one of thoſe twenty were condemned to die, and the pardon was for none but ſuch; which of theſe men, think you, would taſte the ſweetneſs of that pardon, they who are not, or he that was condemned? The condemned man, doubtleſs.

This is the caſe in hand: The broken in heart is a condemned man: yea, it is ſenſe of condemnation, with other things, that has indeed broken his heart: nor is there any thing but ſenſe of forgiveneſs that can bind it up, or heal it. But could that heal it,

could

would he not taſte, truly taſte, or rightly reliſh this forgiveneſs? No; forgiveneſs would be to him, as it is to him that has not ſenſe of the want of it.

But, I ſay, what is the reaſon ſome ſo prize what others ſo deſpiſe, ſince they both ſtand in need of the ſame grace and mercy of God in Chriſt? Why, the one ſees, and the other ſees nothing, of this woful miſerable ſtate. And thus have I ſhewed you the neceſſity of a broken heart.

1. Man is dead, and muſt be quickened.
2. Man is a fool, and muſt be made wiſe.
3. Man is proud, and muſt be humbled.
4. Man is ſelf-willed, and muſt be broken.
5. Man is fearleſs, and muſt be made to conſider.
6. Man is a falſe believer, and muſt be rectified.
7. Man is a lover of ſin, and muſt be weaned from it.
8. Man is wild, and muſt be tamed.
9. Man diſreliſhes the things of God, and can take no ſavour in them, until his heart is broken.

And thus have I done with this, and ſhall come next to the reaſons of the point, namely, to ſhew you, why or how it comes to paſs, that a broken heart, a heart truly contrite, is to God ſuch an excellent thing.

That to him it is ſo, we have proved by ſix demonſtrations; what it is, we have ſhewed by the ſix ſigns thereof; that it muſt be, is manifeſt by thoſe nine reaſons but now urged; and why it is with God or in his eſteem an excellent thing, that is ſhewn by that which follows.

Firſt, A broken heart is the handy-work of God; an heart of his own preparing, for his own ſervice; it is a ſacrifice of his own providing, of his providing for himſelf; as Abraham ſaid in another caſe, *God will provide himſelf a lamb.*

Hence it is ſaid, *The preparation of the heart of man, &c. is from the Lord.* And again, *God maketh my heart ſoft, and the Almighty troubleth me.*

The heart, as it is by nature hard, ſtupid, and impenetrable, ſo it remains, and ſo will remain, until God, as was ſaid, *bruiſeth it with his hammer, and melts it with his fire.*

The ſtony nature of it is therefore ſaid to be taken away of God. *I will take away the ſtony heart out of your fleſh, and will give you,* ſaith he, *an heart of fleſh.*

I will take away the ſtony heart, or the ſtonineſs, or the hardneſs of your heart, and I will give you an heart of fleſh; that is, I will make your heart ſenſible ſoft, yielding, governable, and penitent. Sometimes he bids men to rend their hearts, not becauſe they can, but to convince them rather, that though it muſt be ſo, they cannot do it; ſo he bids them make themſelves a new heart, and a new ſpirit, for the ſame purpoſe alſo; for if God doth not rend it, it remains unrent; if God makes it not new, it abides an old one ſtill.

This is that that is meant, by his bending of men for himſelf, and of his working in them that which is pleaſing in his ſight, Zech. 9. 13.

The heart, ſoul, or ſpirit, as in itſelf, as it came from God's fingers, is a precious thing, a thing in God's account worth more than all the world. This heart, ſoul, or ſpirit, ſin has hardened, the devil has bewitched, the world has deceived. This heart, thus beguiled, God coveteth and deſireth: *My ſon,* ſaith he, *give me thy heart, and let thine eyes obſerve my way.*

This man cannot do this thing: for that his heart has the maſtery of him, and will not but carry him after all manner of vanity. What now muſt be done? Why, God muſt take the heart by ſtorm, by power, and bring it to a compliance with the word; but the heart of itſelf will not; it is deluded, carried away to another than God. Wherefore God now betakes him to his ſword, and brings down the heart with labour, opens it, and drives out the ſtrong man armed that did keep it; wounds it; and makes it ſmart for its rebellion, that it may cry; ſo he rectifies it for himſelf. *He maketh ſore, and bindeth up; he woundeth, and his hands make whole.*

Thus having wrought it for himſelf, it becomes his habitation, his dwelling-place: *That Chriſt might dwell in your heart by faith.*

But I would not ſwerve from the thing in hand. I have told you a broken heart is the handy-work of God, a ſacrifice of his own preparing; a material fitted for himſelf.

1. By breaking of the heart he openeth it, and makes it a receptacle for the graces of his Spirit; that is the cabinet, when unlocked, where God lays up the jewels of the goſpel; there he put his fear; *I will put my fear in their heart;* there he writes his law; *I will write my law in their heart;* there he puts his ſpirit: *I will put my Spirit within you,* Jer. 31. 31, 32, 33. ch. 32. 39, 40, 41. Ezek. 36. 26, 27.

The heart, I ſay, God chuſes for his cabinet: there he hides his treaſure; there is the ſeat of juſtice, mercy, and of every grace of God; I mean, when it is broken, made contrite; and ſo regulates by the holy word.

2. The heart when broken, is like ſweet gums and ſpices when beaten; for as ſuch caſt their fragrant ſcent into the noſtrils of men, ſo the heart when broken caſts its ſweet ſmell in the noſtrils of God. The incenſe, which was a type of prayer of old, was to be beaten or bruiſed, and ſo to be burned in the cenſer. The heart muſt be beaten or bruiſed, and then the ſweet ſcent will come out: even groans, and cries, and ſighs, for the mercy of God; which cries, &c. to him, are a very excellent thing, and pleaſing in his noſtrils.

Secondly, A broken heart is in the ſight of God an excellent thing; becauſe a broken heart is ſubmiſſive; it falleth before God, and giveth to him his glory. All this is true from a multitude of ſcriptures, which I need not here mention. Hence ſuch an heart is called an honeſt heart, a good heart, a perfect heart, a heart fearing God, and ſuch as is ſound in God's ſtatutes.

Now, this cannot but be an excellent thing, if we conſider, that by ſuch a heart, unfeigned obedience is yielded unto him that calleth for it. *You have obeyed from the heart,* ſays Paul to them at Rome, *that* Rom. 6.
*form of doctrine which was delivered unto you.*

Alas! the heart, before it is broken and made contrite, it quite of another temper: *It is not ſubject to the law of God, neither indeed can be.* The great ſtir before the heart is broken, is about who ſhall be Lord, God or the ſinner. True, the right of dominion is the Lord's; but the ſinner will not ſuffer it, but will be all himſelf; *ſaying who is Lord over us?* and again, ſay they to God, *We are Lords, we will come no more unto thee,* Pſal. 12. 4. Jer. 2. 31.

This is alſo evident by their practice; God may ſay what he will, but they will do what they liſt. Keep my ſabbath, ſays God; I will not, ſays the ſinner. Leave your whoring, ſays God; I will not, ſays the ſinner. Do not tell lies, nor ſwear, nor curſe, nor blaſpheme my holy name, ſays God; O but I will, ſays the ſinner. Turn to me, ſays God; I will not, ſays the ſinner. The right of dominion is mine, ſays God; but, like that young rebel, 1 Kings 1. 5. I will be king, ſays the ſinner. Now, this is intolerable, this is inſufferable, and every ſinner by practice ſays thus; for they have not ſubmitted themſelves unto the righteouſneſs of God.

Here can be no concord, no communion, no agreement, no fellowſhip. Here, is enmity on the one ſide, and flaming juſtice on the other, 2 Cor. 6. 14, 15, 16. Zech. 11. 8.

And what delight, what content, what pleaſure, can God take in ſuch men? None at all; no, though they ſhould be mingled with the beſt of ſaints of God; yea, though the beſt of ſaints ſhould ſupplicate for them. *Thus,* ſays Jeremiah, *ſaid the Lord unto* Jer. 15. 1.
*me, though Moſes and Samuel ſtood before me,* that is, to pray for them, *yet my mind could not be toward this people; caſt them out of my ſight, and let them go forth.*

Here is nought but open war, acts of hoſtility, and ſhameful rebellion, on the ſinner's ſide; and what delight can God take in that? Wherefore, if God will bend and buckle the ſpirit of ſuch an one, he muſt ſhoot an arrow at him, a bearded arrow, ſuch as may not be plucked out of the wound: an arrow that will ſtick faſt, (Pſal. 33. 1, 2.), and cauſe that the ſinner falls down as dead at God's foot; then will the ſinner deliver up his arms, and ſurrender up himſelf as one conquered, into the hand of, and beg for the Lord's pardon, and not till then, I mean not ſincerely.

And now God has overcome, and his right hand and his holy arm has gotten him the victory. Now he rides in triumph with his captive at his chariot-wheel; now he glories; now the bells in heaven do ring; now the angels ſhout for joy, yea, are bid to Luke 15. 1, to 11. do ſo, *Rejoice with me, for I have found my ſheep which was loſt.*

Pſ. 45. 3, 4, 5. Now alſo the ſinner, as a token of being overcome, lies groveling at his foot, ſaying. *Thine arrows are ſharp in the heart of the king's enemies, whereby the people fall under thee.*

Now the ſinner ſubmits, now he follows his conqueror in chains, now he ſeeks peace, and would give all the world, were it his own, to be in the favour of God, and to have hopes by Chriſt of being ſaved.

Now this muſt be pleaſing, this cannot but be a thing acceptable in God's ſight: *A broken and a contrite heart, O God, thou wilt not deſpiſe.* For it is the deſire of his own heart, the work of his own hands.

Thirdly, Another reaſon why a broken heart is to God ſuch an excellent thing is this, a broken heart prizes Chriſt, and has an high eſteem for him. The whole have no need of a phyſician, but the ſick; this ſick man is the broken-hearted in the text; for God makes men ſick by ſmiting of them, by breaking of their hearts. Hence ſickneſs and wounds are put together; for that the one is a true effect of the other, Mark 2. 17.; Micah 6. 13.; Hoſ. 5. 13.

Can any think that God ſhould be pleaſed, when men deſpiſe his ſon, ſaying, he hath no form nor comelineſs, and when we ſhall ſee him, there is no beauty that we ſhould deſire him? And yet ſo ſay they of him whoſe hearts God has not mollified; yea, the elect themſelves confeſs, that before their hearts were broken, they ſet light by him alſo. He is, ſay they, Iſ. 53. 2, 3. *deſpiſed and rejected of men, and we hid as it were our faces from him; he was deſpiſed, and we eſteemed him not.*

He is indeed the great deliverer; but what is a deliverer to them that never ſaw themſelves in bondage, as was ſaid before? Hence it is ſaid of him that deEccl. 9. 14. livered the city, *No man remembered that ſame poor man.*

He has ſorely ſuffered, and been bruiſed for the tranſgreſſion of man, that they might not receive the ſmart, and hell, which by their ſins they have procured to themſelves: But what is that to them that never ſaw ought but beauty, and that never taſted any but ſweetneſs in ſin?

'Tis he that holdeth by his interceſſion the hands of God, and that cauſes him to forbear to cut off the drunkard, the liar, and unclean perſon, even when they are in the very act and work of their abomination; but their hard heart, their ſtupified heart, has no ſenſe of ſuch kindneſs as this, and therefore they take no notice of it. How many times has God ſaid to this dreſſer of his vineyard, *Cut down the barren fig-tree,* while he yet, by his interceſſion, has prevailed for a reprieve for another year! But no notice is taken of this, no thanks is from them returned to him for ſuch kindneſs of Chriſt. Wherefore ſuch ungrateful inconſiderate wretches as theſe muſt needs be a continual eye-ſore, as I may ſay, and great provocation to God; and yet thus men will do before their hearts are broken, Luke 13. 6, 7, 8, 9.

Chriſt, as I ſaid, is called a phyſician; yea, he is the only ſoul-phyſician. He heals, how deſperate ſoever the diſeaſe be; yea, and heals who he underJohn 10. 27. takes for ever. *I give unto them eternal life,* and doth all of free coſt, of mere mercy and compaſſion.

But what is all this to one that neither ſees his ſickneſs, that ſees nothing of a wound? What is the beſt phyſician alive, or all the phyſicians in the world, put all together, to him that knows no ſickneſs, that is ſenſible of no diſeaſe? Phyſicians, as was ſaid, may go a begging for all the healthful. Phyſicians are of no eſteem, ſave only to the ſick, or upon a ſuppoſition of being ſo now, or at any other time.

Why, this is the cauſe Chriſt is ſo little ſet by in the world. God has not made them ſick by ſmiting of them; his ſword has not given them the wound, his dart has not been ſtruck through their liver; they have not been broken with his hammer, nor melted with his fire. So they have no regard to his phyſician; ſo they ſlight all the proviſion which God has made for the ſalvation of the ſoul.

But now, let ſuch a ſoul be wounded; let ſuch a man's heart be broken; let ſuch a man be made ſick through the ſting of guilt, and be made to wallow himſelf in aſhes under the burden of his tranſgreſſions; and then who but Chriſt, (as has been ſhewed afore), then the phyſician; then waſh me Lord, ſupple my wounds, then pour thy wine and oil into my ſore; then Lord Jeſus cauſe me to hear the voice of joy and gladneſs, that the bones which thou haſt broken may rejoice. Nothing now ſo welcome as healing; and ſo nothing, no man, ſo deſirable now as Chriſt. His name to ſuch is the beſt of names; his love to ſuch is the beſt of love; himſelf being now not only in himſelf, but alſo to ſuch a ſoul, the chiefeſt of ten thouſands; Song 5.

As bread to the hungry, as water to the thirſty, as light to the blind, and liberty to the impriſoned; ſo, and a thouſand times more, is Jeſus Chriſt to the wounded, and to them that are broken-hearted.

Now, as was ſaid, this muſt be excellent in God's eyes, ſince Chriſt Jeſus is ſo glorious in his eyes. To contemn what a man counts excellent, is an offence to him; but to value, eſteem, or think highly of that which is of eſteem with me, this is pleaſing to me, ſuch an opinion is excellent in my ſight.

What ſays Chriſt? *My Father loveth you, becauſe ye loved me.* Who hath an high eſteem for Chriſt, the Father hath an high eſteem for them. Hence it is ſaid, *He that hath the Son, hath the Father:* the Father will be his, and will do for him as a father, who receiveth and ſets an honourable eſteem on his Son.

But none will, none can do this, but the broken-hearted; becauſe they, and they only, are ſenſible of the want and worth of an intereſt in him.

I dare appeal to all the world as to the truth of this; and do ſay again, That theſe, and none but theſe, have hearts of eſteem in the ſight of God. *Alas! the heart of the wicked is little worth,* for it is deſtitute of a precious eſteem of Chriſt, and cannot but be deſtitute, becauſe it is not wounded, broken, and made ſenſible of the want of mercy by him.

Fourthly, A broken heart is of great eſteem with God, becauſe it is a thankful heart for that ſenſe of ſin and of grace it has received.

The broken heart is a ſenſible heart. This we touched upon before. It is ſenſible of the dangers which ſin leadeth to; yea, and has cauſe to be ſenſible thereof, becauſe it has ſeen and felt what ſin is, both in the guilt and puniſhment that by law is due thereto. As a broken heart is ſenſible of ſin, in the evil nature and conſequences of it; ſo it is alſo ſenſible of the way of God's delivering the ſoul from the day of judgement; conſequently it muſt be a thankful heart. Now he that praiſes me, glorifies me, ſaith God; and God loves to be glorified. God's glory is dear unto him; he will not part with that; Pſal. 50. 23.; Iſa. 42. 8.

The broken-hearted, ſay I, foraſmuch as he is the ſenſible ſoul, it follows that he is the thankful ſoul. *Bleſs the Lord, O my ſoul,* ſaid David, *and all that is within me bleſs his holy name.* Behold what bleſſing of God is here! and yet not content herewith, he goes on with it again, ſaying, *Bleſs the Lord, O my ſoul, and forget not all his benefits.* But what is the matter? *Oh! he has forgiven all thine iniquities, and healed all thy diſeaſes. He has redeemed thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies.* But how came he to be affected with this? Why, he knew what it was to hang over the mouth of hell for ſin; yea, he knew what it was for death and hell to beſet and compaſs him about; yea, they took hold of him, as we have ſaid, and were pulling of him down into the deep; this he ſaw to the breaking of his heart. He ſaw alſo the way of life, and had his ſoul relieved with faith and ſenſe of that, and that made him a thankful man. If a man who has had a broken leg, is but made to underſtand, that by the breaking of that he was kept from breaking of his neck, he will be thankful to God for a broken leg. *It is good for me*, ſaid David, *that I have been afflicted*. I was by that preſerved from a great danger; for before that I went aſtray; Pſal. 119. 67, 71.

And who can be thankful for a mercy that is not ſenſible that they want it, have it, and have it of mercy? Now this the broken-hearted, this the man that is of a contrite ſpirit, is ſenſible of; and that with reference to mercies of the beſt ſort, and therefore muſt needs be a thankful man, and ſo have an heart of eſteem with God, becauſe it is a thankful heart.

Fifthly, A broken heart is of great eſteem with, or an excellent thing in the ſight of God, becauſe it is an heart that deſires now to become a receptacle or habitation for the ſpirit and graces of the Spirit of God. It was the devil's hold before, and was contented ſo to be. But now it is for entertaining of, for being poſſeſſed with the holy Spirit of God. *Create in me a clean heart*, ſaid David, *and renew a right ſpirit within me. Take not thy holy Spirit from me, uphold me with thy free Spirit.*

Now he was for a clean heart and a right ſpirit; now he was for the ſanctifying of the bleſſed ſpirit of grace: a thing which the uncircumciſed in heart reſiſt, and do deſpite unto; Acts 7. 51; Heb. 10. 29.

A broken heart, therefore, ſuiteth with the heart of God; a contrite ſpirit is one ſpirit with him. God, as I told you before, covets to dwell with the broken in heart, and the broken in heart deſire communion with him. Now here is an agreement, an oneneſs of mind; now the ſame mind is in thee which was alſo in Chriſt Jeſus. This muſt needs be an excellent ſpirit; this muſt needs be better with God, and in his ſight, than thouſands of rams, or ten thouſand rivers of oil.

But does the carnal world covet this, this ſpirit, and the bleſſed graces of it? No, they deſpiſe it, as I ſaid before; they mock at it, they prefer and countenance any ſorry dirty luſt rather; and the reaſon is, becauſe they want a broken heart, that heart ſo highly in eſteem with God, and remain for want thereof in their enmity to God.

The broken-hearted know, that the ſanctifyings of the Spirit is a good means to keep from that relapſe, out of which a man cannot come unleſs his heart be wounded a ſecond time. Doubtleſs David had a broken heart at firſt converſion, and if that brokenneſs had remained, that is, had he not given way to hardneſs of heart again, he had never fallen into that ſin out of which he could not be recovered, but by the breaking of his bones a ſecond time. Therefore, I ſay, a broken heart is of great eſteem with God; for it (and I will add, ſo long as it retains its tenderneſs) covets none but God, and the things of his holy Spirit; ſin is an abomination to it.

And here, as in a fit place, before I go any further, I will ſhew you ſome of the advantages that a Chriſtian gets by keeping of his heart tender. For

As to have a broken heart, is to have an excellent thing, ſo to keep this broken heart tender, is alſo very advantageous,

1. This is the way to maintain in thy ſoul always a fear of ſinning againſt God. Chriſtians do not wink at, or give way to ſin, until their hearts begin to loſe their tenderneſs. A tender heart will be afflicted at the ſin of another, much more it will be afraid of committing ſin itſelf; 2 Kings 22. 19.

2. A tender heart quickly yieldeth to prayer, yea, prompteth to it, puts an edge and fire into it. We never are backward to prayer until our heart has loſt its tenderneſs, though then it grows cold, flat, and formal, and ſo carnal to and in that holy duty.

3. A tender heart has always repentance at hand for the leaſt fault or ſlip or ſinful thought that the ſoul is guilty of. In many things the beſt offend; but if a Chriſtian loſeth his tenderneſs, if he ſays he has his repentance to ſeek, his heart is grown hard, has loſt that ſpirit, that kind ſpirit of repentance, it was wont to have. Thus it was with the Corinthians; they were decayed, and loſt their tenderneſs; wherefore their ſin, yea great ſins, *remain unrepented of*. 2Cor.12.20.

4. A tender heart is for receiving often its communion with God, when he that is hardened, though the ſeed of grace is in him, will be content to eat, drink, ſleep, wake, and go days without number without him; Iſa. 17. 10, 18.; Jer. 2. 32.

5. A tender heart is a wakeful watchful heart. It watches againſt ſin in the ſoul, ſin in the family, ſin in the calling, ſin in ſpiritual duties and performances, *&c.* It watches againſt Satan, againſt the world, againſt the fleſh, *&c.*

But now when the heart is not tender, there is ſleepineſs, unwatchfulneſs, idleneſs, a ſuffering the heart, the family and calling to be much defiled, ſpotted, and blemiſhed with ſin; for a hard heart departs from God, and turns aſide in all theſe things.

6. A tender heart will deny itſelf, and that in lawful things, and will forbear even that which may be done, for ſome Jew, or Gentile, or the church of God, or any member of it, ſhould be offended, or made weak thereby: whereas the Chriſtian that is not tender, that has loſt his tenderneſs, is ſo far off of denying himſelf in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby: For an inſtance of this, we need go no further than to the man in the text, who, while he was tender, trembled at little things; but when his heart was hardened, he could take Bathſheba to ſatisfy his luſt, and kill her huſband to cover his wickedneſs.

7. A tender heart, I mean the heart kept tender, preſerves from many a blow, laſh, and fatherly chaſtiſement; becauſe it ſhuns the cauſes, which is ſin, of the ſcourging hand of God. *With the upright thou wilt ſhew thyſelf upright, but with the froward thou wilt ſhew thyſelf unſavoury*, 2 Sam. 22. 27.; Pſal. 18. 25, 26, 27.

Many a needleſs rebuke and wound doth happen to the ſaints of God through their unwiſe behaviour: when I ſay needleſs, I mean they are not neceſſary, but to reclaim us from our vanities: for we ſhould not feel the ſmart of them, were it not for our follies. Hence the afflicted is called a fool, becauſe his folly brings his affliction upon him. *Fools*, ſays David, *becauſe of their tranſgreſſions, and becauſe of their iniquities, are afflicted*. And therefore it is, as was ſaid before, that he calls his ſin his fooliſhneſs. And again, *God will ſpeak peace to his people, and his ſaints, but let not them return again to folly*. Pſ. 107. 17. Pſ. 38. 5. & 85. 8.

*If his children tranſgreſs my laws, I will viſit their tranſgreſſions with a rod, and their iniquities with ſtripes.*

*Queſt.* But what ſhould a Chriſtian do, when God has broke his heart, to keep it tender?

*Anſw.* To this I will ſpeak briefly. And,

First, Give you ſeveral cautions.

Secondly, Several directions.

For cautions:

1. Take heed, that you choke not thoſe convictions that at preſent do break your hearts, by labouring to put thoſe things out of your minds which were the cauſe of ſuch convictions, but rather nouriſh and cheriſh thoſe things in a deep and ſober remembrance of them. Think therefore with thyſelf thus, What was it that at firſt did wound my heart? And let that ſtill be there, until, by the grace of God, and the redeeming blood of Chriſt, it is removed.

2. Shun vain company: The keeping of vain company has ſtifled many a conviction, killed many a deſire, and made many a ſoul fall into hell, that once was hot in looking after heaven. A companion that

Prov. 13. 20. is not profitable to the ſoul, is hurtful. *He that walketh with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed.*

3. Take heed of idle talk, that thou neither hear

Prov. 14. 7. nor join with it. *Go from the preſence of a fooliſh man when thou percieveſt not in him the lips of knowledge. Evil communications corrupt good manners: And a fool's lips are a ſnare to his ſoul.* Wherefore take heed of theſe things; Prov. 18. 7. 1 Cor. 15. 33.

4. Beware of the leaſt motion to ſin, that it be not countenanced, leſt the countenancing of that makes way for a biggar. David's eye took his heart, and ſo his heart nouriſhing the thought, made way for the woman's company, the act of adultery, and bloody

Heb. 3. 12, 13. murder. *Take heed therefore, brethren, leſt any of you be hardened through the deceitfulneſs of ſin.*

And remember, that he that will rend the block, puts the thin end of the wedge firſt thereto, and ſo by driving does his work.

5. Take heed of evil examples among the godly; learn of no man to do that which the word of God forbids. Sometimes Satan makes uſe of a good man's bad ways, to ſpoil and harden the heart of them that come after. Peter's falſe doing had like to have ſpoiled Barnabas, yea, and ſeveral others more. Wherefore take heed of men, of good mens ways, and meaſure both theirs and thine own by no other rule but the holy word of God; Gal. 2. 11, 12, 13.

6. Take heed of unbelief, or atheiſtical thoughts; make no queſtion of the truth and reality of heavenly things: for know unbelief is the worſt of evils; nor can the heart be tender that nouriſheth or gives place

Heb. 3. 12. unto it. *Take heed therefore leſt there be in any of you an evil heart of unbelief, in departing from the living God.*

Theſe cautions are neceſſary to be obſerved with all diligence, of all them that would, when their heart is made tender, keep it ſo.

And now to come to the directions.

1. Labour after a deep knowledge of God to keep it warm upon thy heart; knowledge of his preſence,

Jer. 23. 24. that is every where. *Do not I fill heaven and earth, ſaith the Lord.*

2. Knowledge of his piercing eye, that it runneth to and fro through the earth, beholding in every place the evil and the good; that his eyes behold, and his eye-lids try the children of men, Prov. 15. 3.

3. The knowledge of his power, that he is able to turn and diſſolve heaven and earth into duſt and aſhes; and that they are in his hand but as a ſcroll or veſture, Heb. 1. 11, 12.

4. The knowledge of his juſtice, that the rebukes of it are as devouring fire, Heb. 12. 19.

5. The knowledge of his faithfulneſs, in fulfilling promiſes to them to whom they are made, and of his threatenings on the impenitent, Matth. 5. 18. chap. 24. 35.; Mark 13. 31.

Secondly, Labour to get and keep a deep ſenſe of ſin in its evil nature, and in its ſoul-deſtroying effects upon thy heart; be perſuaded, that it is the only enemy of God, and that none hate, or are hated of God, but through that.

1. Remember it turned angels into devils, thruſt them down from heaven to hell.

2. That it is the chain in which they are held and bound over to judgement, 2 Pet. 2.; Jude 6.

3. That it was for that that Adam was turned out of Paradiſe; that for which the old world was drowned; that for which Sodom and Gomorrah was burned with fire from heaven; and that which coſt Chriſt his blood to redeem thee from the curſe it has brought upon thee; and that, if any thing, will keep thee out of heaven for ever and ever.

4. Conſider the pains of hell. Chriſt makes uſe of that as an argument to keep the heart tender; yea, to that end repeats and repeats both the nature and durableneſs of the burning flame thereof, and of the gnawing of the never-dying worm that dwells there, Mark 9. 43,—48.

Thirdly, Conſider of death, both as to the certainty of thy dying, and uncertainty of the time when. We muſt die, we muſt needs die; our days are determined, the number of our months are with God, though not with us; nor can we paſs them, would we, had we them, give a thouſand worlds to do it, 2 Sam. 14. 14.; Job 7. 1. chap. 14. 1,—5.

Conſider thou muſt die but once, I mean but once as to this world; for if thou, when thou goeſt hence, doſt not die well, thou canſt not come back again and die better. *It is appointed unto all men once to die, and after this the judgement,* Heb. 9. 27.

Fourthly, Conſider alſo of the certainty and terribleneſs of the day of judgement, when Chriſt ſhall ſit upon his great white throne; when the dead ſhall, by the ſound of the trump of God, be raiſed up; when the elements, with heaven and earth, ſhall be on a burning flame; when Chriſt ſhall ſeparate men one from another, as a ſhepherd divideth his ſheep from the goats; when the books ſhall be opened, the witneſſes produced, and every man be judged according to his works; when heaven's gate ſhall ſtand open to them that ſhall be ſaved, and the jaws of hell ſtand gaping for them that ſhall be damned, Acts 7. 30, 31.; chap. 10. 42.; Matth. 25. 30, 31.; Rev. 2. 11.; 1 Cor. 15. 51.; Rev. 20. 12.; 2 Pet. 3. 7, 10, 12.; Matth. 25. 32.; Rom. 2. 2, 15, 16.; Rev. 22. 12.; Matth. 25. 34, 41.; Rev. 20. 15.

Fifthly, Conſider, Chriſt Jeſus did uſe no means to harden his heart againſt doing and ſuffering thoſe ſorrows which were neceſſary for the redemption of thy ſoul. No; though he could have hardened his heart againſt thee, in the way of juſtice and righteouſneſs, becauſe thou hadſt ſinned againſt him, he rather awakened himſelf, and put on all pity, bowels, and compaſſion; yea, tender mercies, and did it. In his love and in his pity he ſaved us. His tender mercies from on high hath viſited us. He loved us, and gave himſelf for us.

Learn then of Chriſt to be tender of thyſelf, and to endeavour to keep thy heart tender to God-ward, and to the ſalvation of thy ſoul. But, to draw to a concluſion.

### *The USE.*

LET us now then make ſome uſe of this doctrine! As,

Firſt, From the truth of the matter, namely, that the man who is truly come to God, has had his heart broken, his heart broken in order to his coming to him; and this ſhews us what to judge of the league that is between ſin and the ſoul, to wit, that it is ſo firm, ſo ſtrong, ſo inviolable, as that nothing can break, diſannul, or make it void, unleſs the heart be broken for it. It was ſo with David, yea, his new league with it could not be broken, until his heart was broken.

It is amazing to conſider, what hold ſin has on ſome mens ſouls, ſpirits, will, and affections. It is to them better than heaven, better than God, than the ſoul, ay, than ſalvation; as is evident, becauſe, though all theſe are offered them upon this condition, if they will but leave their ſins; yet they will chuſe rather to abide in them, to ſtand and fall by them. How ſayſt thou ſinner? Is not this a truth? How many times haſt thou had heaven and ſalvation offered to thee freely, wouldſt thou but break thy league with this great enemy of God? Of God, do I ſay, if thou wouldſt but break this league with this great enemy of thy ſoul? but couldſt never yet be brought unto it; no, neither by threatening, nor by promiſe couldſt thou ever yet be brought unto it.

It is ſaid of Ahab, he ſold himſelf to work wickedneſs; and in another place, *Yea, for your iniquities have you ſold yourſelves,* 1 Kings 21. 25.; Iſ. 50. 1.

But what is this Iniquity? Why, a thing of nought; nay, worſe than nought a thouſand times; but becauſe nought is as we ſay nought, therefore it goes under that term, where God ſaith again to the people, *Ye have ſold yourſelves for nought,* Iſ. 51. 3.

But, I ſay, what an amazing thing is this, that a rational creature ſhould make no better a bargain; that one that is ſo wiſe in all terrene things, ſhould be ſuch a fool in the thing that is moſt weighty? And yet ſuch a fool he is, and he tells every one that goes by the way, that he is ſuch an one, becauſe he will not break his league with ſin until his heart is broken for it.

Men love darkneſs rather than light: Ay, they make it manifeſt they love it, ſince ſo great a profeſſor will not prevail with them to leave it.

Secondly, Is this a truth, That the man that truly comes to God in order thereto, has had his heart broken? then this ſhews us a reaſon why ſome mens hearts are broken; even a reaſon why God breaks ſome mens hearts for ſin; namely, becauſe he would not have them die in it, but rather come to God, that they might be ſaved.

Behold, therefore, in this, how God reſolved as to the ſaving of ſome mens ſouls! He will have them, he will ſave them, he will break their hearts, but he will ſave them; he will kill them, that they may live; he will wound them, that he may heal them.

And it ſeems by our diſcourſe, that now there is no way left but this; fair means, as we ſay, will not do; good words, a glorious goſpel, intreatings, beſeeching with blood and tears, will not do: Men are reſolved to put God to the utmoſt of it; if he will have them, he muſt fetch them, follow them, catch them, lame them; yea, break their bones, or elſe he ſhall not ſave them.

Some men think an invitation, an outward call, a rational diſcourſe, will do; but they are much deceived: There muſt a power, an exceeding great and mighty power, attend the word, or it worketh not effectually to the ſalvation of the ſoul. I know theſe things are enough to leave men without excuſe; but yet they are not enough to bring men home to God. Sin has hold of them, they have ſold themſelves to it; the power of the devil has hold of them, they are his captives at his will; yea, and more than all this, their will is one with ſin, and with the devil, to be held captive thereby: And if God gives not contrition, repentance, or a broken heart, for ſin, there will not be no not ſo much as a mind in man to forſake this ſo horrible a confederacy and plot againſt his ſoul, 2 Tim. 2. 24, 25.

Hence men are ſaid to be drawn from theſe breaſts, that come, or that are brought to him, Iſa. 26. 9.; John 6. 44.

Wherefore John might well ſay, *Behold what manner of love the Father hath beſtowed upon us!* Here is coſt beſtowed, pains beſtowed, labour beſtowee, repentance beſtowed; yea, and an heart made ſore, wounded, broken, and filled with pain and ſorrow, in order to the ſalvation of the ſoul.

Thirdly, This then may teach us what eſtimation to ſet upon a broken heart. A broken heart is ſuch as God eſteems, yea, as God counts better than all external ſervice: a broken heart is that which is in order to ſalvation, in order to thy coming to Chriſt for life.

The world know not what to make of it, not what to ſay to one that has a broken heart, and therefore to deſpiſe it, and count that man that carries it in his boſom a moping fool, a miſerable wretch, an undone ſoul: *But a broken and a contrite ſpirit, O God, thou wilt not deſpiſe:* A broken heart takes thine eye, thy heart: thou chuſeſt it for thy companion, yea, has given thy Son a charge to look well to ſuch a man, and haſt promiſed him thy ſalvation, as has afore been proved.

Sinner, haſt thou obtained a broken heart? has God beſtowed a contrite ſpirit upon thee? He has given thee what himſelf is pleaſed with; he has given thee a cabinet to hold his grace in; he has given thee an heart that can heartily deſire his ſalvation, an heart after his own heart, that is, ſuch as ſuits his mind.

True, it is painful now, ſorrowful now, penitent now, grieved now; now it is broken, now it bleeds, now, now it ſobs, now it ſighs, now it mourns and crieth unto God. Well, very well; all this is becauſe he has a mind to make thee laugh; he has made thee ſorry on earth, that thou mighteſt rejoice in heaven. *Bleſſed are ye that mourn, for ye ſhall be comforted. Bleſſed are ye that weep now, for ye ſhall laugh,* Matth. 4. 5.; Luke 6. 21.

But, ſoul, be ſure thou haſt this broken heart: All hearts are not broken hearts, nor is very heart that ſeems to have a wound, an heart that is truly broken. A man may be cut to, yet not into the heart; a man may have another, yet not a broken heart, Acts 7. 54.; 1 Sam. 10. 9. We know there is a difference betwixt a wound in the fleſh and a wound in the ſpirit; yea, a man's ſin may be wounded, and yet his heart not broken; ſo was Pharaoh's, ſo was Saul's, ſo was Ahab's; but they had none of them the mercy of a broken heart. Therefore, I ſay, take heed, every ſcratch with a pin, every prick with a thorn, nay, every blow that God giveth with his word upon the heart of ſinners, doth not therefore break them. God gave Ahab ſuch a blow, that he made him ſtoop, faſt, humble himſelf, gird himſelf with and lie in ſackcloth, which was a great matter for a king, and go ſoftly, and yet he never had a broken heart, 1 Kings 21. 27, 29.

What ſhall I ſay, Pharoah and Saul confeſſed their ſin, Judas repented himſelf of his doings, Eſau ſought the bleſſing, and that carefully with tears, and yet none of theſe had an heart rightly broken, or a ſpirit truly contrite; Pharoah, Saul, and Judas, were Pharoah, Saul, and Judas ſtill; Eſau was Eſau ſtill; there was no gracious change, no thorough turn to God, no unfeigned parting with their ſins, no hearty flight for refuge, to lay hold on the hope of glory, though they indeed had thus been touched, Exod. 10. 16.; 1 Sam. 26. 21.; Matth. 27. 3.; Heb. 12. 14,—17.

The conſideration of theſe things call aloud to us to take heed, that we take not that for a broken and a contrite ſpirit, that will not go for one at the day of death and judgement.

Wherefore, ſeeking ſoul, let me adviſe thee, that thou mayſt not be deceived as to this thing of ſo great weight.

1. To go back towards the beginning of this book, and compare thyſelf with thoſe ſix or ſeven ſigns of a broken and a contrite heart, which there I have, according to the word of God, given to thee for that end; and deal with thy ſoul impartially about them.

2. Or, which may, and will be great help to thee if thou ſhalt be ſincere therein; namely, to betake thyſelf to the ſearch of the word, eſpecially where thou readeſt of the converſion of men, and try if thy converſion be like, or has a good reſemblance or oneneſs with theirs: But in this have a care, that thou doſt not compare thyſelf with thoſe good folk of whoſe converſion thou readeſt not, or of the breaking of whoſe heart there is no mention made in ſcripture; for all that are recorded in the ſcripture for ſaints have not their converſion, as to the manner or nature of it, recorded in ſcripture.

3. Or elſe, do thou conſider truly of the true ſigns of repentance, which are laid down in ſcripture; for that is the true effect of a broken heart, and of a wounded ſpirit: And for this ſee, Matth. 3. 5, 6.; Luke 18. 13.; chap. 19. 8.; Acts 2. 37.—41. *&c.*; ch. 16. 29, 30.; ch. 19. 18, 19.; 2 Cor. 7. 8.—11.

4. Or elſe, take into conſideration, how God has ſaid, they ſhall be in their ſpirits that he intends to ſave. And for this read theſe ſcriptures:

1. That in the 31ſt of Jeremiah, *They ſhall come with weeping, and with ſupplication will I lead them,* &c. ver. 9.

2. Read Jer. 50. 4, 5. *In thoſe days, and at that time, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: They ſhall go, and ſeek the Lord their God: They ſhall aſk the way to Zion with their faces thitherward; ſaying, Come and let us join ourſelves to the Lord, in a perpetual covenant that ſhall not be forgotten.*

3. Read Ezek. 6. 9. *And they that eſcape of you ſhall remember me among the nation, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which have departed from me, and with their eyes which go a-whoring after their idols; and they ſhall loath themſelves for the evils which they have committed in all their abominations.*

4. Read Ezek. 7. 16. *But they that eſcape of them ſhall*

*ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.*

5. Read Ezek. 20. 43. *And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loathe yourſelves in your own ſight, for all your evils that ye have committed.*

6. Read Ezek. 36. 31. *Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loathe yourſelves in your ſight, for your iniquities, and for your abominations.*

7. Read Zech. 12 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem the ſpirit of grace and of ſupplications: And they ſhall look upon me whom they haved pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.*

Now all theſe are the fruits of the Spirit of God, and of the heart, when it is broken: Wherefore, ſoul, take notice of them, and becauſe theſe are texts by which God promiſeth, that thoſe whom he ſaveth ſhall have this heart, this ſpirit, and theſe holy effects in them; therefore conſider again, and examine thyſelf, whether this is the ſtate and condition of thy ſoul.

And that thou mayſt do it fully, conſider again, and do thou,

1. Remember, that here is ſuch a ſenſe of ſin, and of the irkſomeneſs thereof, as maketh the man not only to abhor that, but himſelf, becauſe of that. This is worth the noting by thee.

2. Remember again, that here is not only a ſelf-abhorrence, but a ſorrowful mourning unto God, at the conſideration that the ſoul by ſin has affronted, contemned, diſregarded, and ſet at nought, both God and his holy word.

3. Remember alſo, that here are prayers and tears for mercy, with deſires to be now out of love with ſin for ever, and to be in heart and ſoul firmly joined and knit unto God.

4. Remember alſo, that this people here ſpoken of have all the way from Satan to God, from ſin to grace from death to life, ſcattered with tears and prayers, with weeping and ſupplication: They ſhall go weeping, and ſeeking the Lord their God.

5. Remember that theſe people, as ſtrangers and pilgrims do, are not aſhamed to aſk the way of thoſe they meet with, to Zion, or the heavenly country; whereby they confeſs their ignorance, as became them and their deſire to know the way to life: yea, thereby they declare, that there is nothing in this world, under the ſun, or this ſide heaven, that can ſatisfy the longings, the deſires and cravings, of a broken and a contrite ſpirit.

Reader, be adviſed, and conſider of theſe things ſeriouſly, and compare thy ſoul with them, and with what elſe thou ſhalt find here written for thy conviction and inſtruction.

Fourthly, If a broken heart, and a contrite ſpirit, be of ſuch eſteem with God then this ſhould encourage them that have it to come to God with it. I know the great encouragement for men to come to God is, for that there *is a mediator between God and man, the man Chriſt Jeſus*, 1 Tim. 2. 5. This, I ſay, is the great encouragement, and in its place there is none but that; but there are other engagements ſubordinate to that, and a broken and a contrite ſpirit is one of them: This is evident from ſeveral places of ſcripture.

Wherefore thou that canſt carry a broken heart and a ſorrowful ſpirit with thee, when thou goeſt to God, tell him, thy heart is wounded within thee; that thou haſt ſorrow in thy heart, and art ſorry for thy ſins; but take heed of lying. Confeſs alſo thy ſins unto him, and tell him, they are continually before thee. David made an argument of theſe things when he went to God by prayer; *O Lord*, ſaith he, *rebuke me not in thine anger: neither chaſten me in thy ſore diſpleaſure*. But why ſo? O! ſays he, *Thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger: neither is there any reſt in my bones becauſe of my ſin, For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs; I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathſome diſeaſe: and there is no ſoundneſs in my fleſh. I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart. Lord, all my deſire is before thee: and my groaning is not hid from thee. My heart panteth, my ſtrength faileth me: As for the light of mine eyes, it alſo is gone from me. My lovers and friends ſtand aloof from my ſore.* And ſo he goes on; Pſal. 38. 1, 2, 3, 4, *&c.*

Theſe are the words, ſighs, complaints, prayers, and arguments of a broken heart to God for mercy; and ſo are they. *Have mercy upon me, O God, according to thy loving kindneſs: according to the multitude of thy tender mercies blot out my tranſgreſſions. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions; and my ſins are ever before me;* Pſal. 51. 1, 2, 3.

God alloweth poor creatures that can, without lying thus to plead and argue with him. *I am poor and ſorrowful*, ſaid the good man to him, *let thy ſalvation ſet me on high;* Pſal. 69. 29.

Wherefore thou that haſt a broken heart, take courage; God bids thee take courage; ſay therefore to thy ſoul, *Why art thou caſt down, O my ſoul?* as uſually the broken-hearted are: *And why art thou diſquieted within me? Hope thou in God. I had fainted, if I had not been of good courage; therefore be of good courage, and he ſhall ſtrengthen thine heart;* Pſal. 42. 11.; Pſal. 43. 5.; Pſal. 27. 12, 13, 14.

But, alas! the broken-hearted are far off from this; they faint; they reckon themſelves among the dead; they think God will remember them no more: the thoughts of the greatneſs of God, and his holineſs, and their own ſins and vileneſſes, will certainly conſume them. They feel guilt and anguiſh of ſoul; they go mourning all the day long; their mouth is full of gravel and gall, and they are made to drink draughts of wormwood and gall; ſo that he muſt be an artiſt indeed at believing, who can come to God under his guilt and horror, and plead in faith, that the ſacrifices of God are a broken heart, ſuch as he had; *and that a broken and a contrite ſpirit God will not deſpiſe.*

Fifthly, If a broken heart, if a broken and contrite ſpirit, is of ſuch eſteem with God, then why ſhould ſome be, as they are, ſo afraid of a broken-heart, and ſo ſhy of a contrite ſpirit?

I have obſerved, that ſome men are as afraid of a broken-heart, or that they for their ſins would have their hearts broken, as the dog is of the whip. O! they cannot away with ſuch books, with ſuch ſermons, with ſuch preachers, or with ſuch talk, as tends to make a man ſenſible of, and to break his heart, and to make him contrite for his ſins. Hence they heap to themſelves ſuch teachers, get ſuch books, love ſuch company, and delight in ſuch diſcourſe, as rather tends to harden than ſoften; to make deſperate in, than ſorrowful for their ſins. They ſay to ſuch ſermons, books, and preachers, as Amaziah ſaid to Amos, *O thou ſeer, go, flee thou away into the land of Judah, and there eat bread, and propheſy there, but prophesy not again any more at Beth-el*, &c.

But do theſe people know what they do? Yes, think they, for ſuch preachers, ſuch books, ſuch diſcourſes, tend to make one melancholy or mad; they make us, that we cannot take pleaſure in ourſelves, in our concerns, in our lives.

But, Oh fool in grain! let me ſpeak unto thee. Is it a time to take pleaſure, and to recreate thyſelf in any thing, before thou haſt mourned and been ſorry for thy ſins? That mirth that is before repentance for ſin, will certainly end in heavineſs. Wherefore the wiſe man, putting both together, ſaith, that mourning muſt be firſt: *There is a time to weep, and a time to laugh, a time to mourn, and a time to dance.*

What! an unconverted man, and laugh! Shouldſt thou ſee one ſinging merry ſongs, that is riding up

Holbourn to Tyburn, to be hanged for felony, wouldſt thou not count him beſides himſelf, if not worſe? and yet thus it is with him that is for mirth, while he ſtandeth condemned by the book of God for his treſpaſſes. Man! man! thou haſt cauſe to mourn; yea, thou muſt mourn if ever thou art ſaved. Wherefore my advice is, that inſtead of ſhunning, thou covet both ſuch books, ſuch preachers, and ſuch diſcourſes, as have a tendency to make a man ſenſible of, and to break his heart for ſin; and the reaſon is, becauſe thou wilt never be as thou ſhouldſt, concerned about, nor ſeek the ſalvation of thine own ſoul, before thou haſt a broken heart, a broken and a contrite ſpirit.

Wherefore, be not afraid of a broken heart; be not ſhy of a contrite ſpirit. It is one of the greateſt mercies that God beſtows upon a man or a woman. The heart rightly broken at the ſenſe of, and made truly contrite for tranſgreſſion, is a certain forerunner of ſalvation. This is evident from thoſe ſix demonſtrations which were laid down to prove the point in hand, at firſt.

And for thy awakening in this matter, let me tell thee, and thou wilt find it ſo, thou muſt have thy heart broken whether thou wilt or no. God is reſolved to break all hearts for ſin ſome time or other.

Can it be imagined, ſin being what it is, and God what he is, to wit, a revenger of diſobedience, but that one time or other man muſt ſmart for ſin? ſmart, I ſay, either to repentance or to condemnation. He that mourns not now, while the door of mercy is open, muſt mourn for ſin when the door of mercy is ſhut.

Shall men deſpiſe God, break his law, contemn his threats, abuſe his grace, yea, ſhut their eyes when he ſays, See; and ſtop their ears when he ſays, Hear; and ſhall they ſo eſcape? No, no, becauſe he called and they refuſed; he ſtretched out his hand, and they regarded it not; therefore ſhall calamity come upon them as upon one in travail, and they ſhall cry in their deſtruction, and then God will laugh at their deſtruction, and mock when their fear cometh. Then ſaith he, *They ſhall cry*.

I have often obſerved, that this threatening is repeated at leaſt ſeven times in the New-Teſtament, ſaying, *There ſhall be weeping and gnaſhing of teeth; there ſhall be wailing and gnaſhing of teeth*; as Matth. 8. 12.; chap. 13. 42. and 50; chap. 12. 13.; chap. 24. 51.; chap. 25. 30.; Luke 13. 28.

There, Where? In hell, and at the bar of Chriſt's tribunal, when he comes to judge the world, and ſhall have ſhut to the door to keep them out of glory, that have here deſpiſed the offer of his grace, and overlooked the day of his patience: *There ſhall be wailing and gnaſhing of teeth*. They ſhall weep and wail for this.

There are but two ſcriptures that I ſhall uſe more, and then I ſhall draw towards a concluſion. One is that in Proverbs, where Solomon is counſelling of young men to beware of ſtrange, that is of wanton, light, and inſnaring women. Take heed of ſuch, ſaid he, *Leſt thou mourn at laſt*, that is, in hell, when thou art dead, *when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and deſpiſed reproof, and have not obeyed the voice of my teachers, nor inclined mine ears to them that inſtructed me!* Prov. 5. 11, 12, 13, &c.

The other ſcripture is that in Iſaiah, where he ſays, *Becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chuſe that wherein I delighted not. Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty; behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.*

How many beholds are here? and every behold is not only a call to careleſs ones to conſider, but as a declaration from heaven, that thus at laſt it ſhall be with all impenitent ſinners; that is, when others ſing for joy in the kingdom of heaven, they, they ſhall ſorrow in hell, and howl for vexation of ſpirit there.

Wherefore, let me adviſe, that you be not afraid of, but that ye rather covet a broken heart, and prize a contrite ſpirit; I ſay, covet it now, now the white flag is hung out, now the golden ſceptre of grace is held forth to you. Better mourn now God inclines to mercy and pardon, than mourn when the door is quite ſhut up. And take notice, that this is not the firſt time that I have given you this advice.

Laſtly, If a broken-heart be a thing of ſo great eſteem with God, as has been ſaid, and if duties cannot be rightly performed by a heart that has not been broken; then this ſhews the vanity of thoſe peoples minds, and alſo the invalidity of their pretended divine ſervices, who worſhip God with an heart that was never broken, and without a contrite ſpirit. There has indeed at all times been great flocks of ſuch profeſſors in the world in every age; but to little purpoſe, unleſs to deceive themſelves, to mock God, and lay ſtumbling-blocks in the way of others; for a man whoſe heart was never truly broken, and whoſe ſpirit was never contrite, cannot profeſs Chriſt in earneſt; cannot love his own ſoul in earneſt; I mean, he cannot do theſe things in truth, and ſeek his own good the right way, for he wants a bottom for it, to wit, a broken heart for ſin, and a contrite ſpirit.

That which makes a man an hearty, an unfeigned, a ſincere ſeeker after the good of his own ſoul, is ſenſe of ſin, and a godly fear of being overtaken with the danger which it brings a man into. This makes him contrite or repentant, and puts him upon ſeeking of Chriſt the Saviour, with heart-aking and heart-breaking conſiderations.

But this cannot be, where this ſenſe, this godly fear, and this holy contrition is wanting. Profeſs men may, and make a noiſe, as the empty barrel maketh the biggeſt ſound; but prove them, and they are full of air, full of emptineſs, and that is all.

Nor are ſuch profeſſors tender of God's name, nor of the credit of that goſpel which they profeſs; nor can they, for they want that which ſhould oblige them thereunto, which is a ſenſe of pardon and forgiveneſs, by the which their broken hearts have been repleniſhed, ſuccoured, and made to hope in God. Paul, ſaid, *The love of Chriſt conſtrained him.* But what was Paul, but a broken-hearted and a contrite ſinner? See Acts 9. 3.—6.; 2 Cor. 5. 14.

When God ſhews a man the ſin he has committed the hell he has deſerved, the heaven he has loſt; and yet that Chriſt, and grace, and pardon may be had; this will make him ſerious, this will make him melt, this will break his heart, this will ſhew him that there is more than air, than a noiſe, than an empty ſound in religion; and this is the man, whoſe heart, whoſe life, whoſe converſation and all, will be engaged in the matters of the eternal ſalvation of his precious and immortal ſoul.

*Object.* But ſome may object, That in this ſaying I ſeem too rigid and cenſorious; and will, if I moderate not theſe lines with ſomething milder afterward, diſcourage many an honeſt ſoul.

*I Anſwer,* Not a jot, not an honeſt ſoul in all the world will be offended at my words; for not one can be an honeſt ſoul, I mean with reference to its concerns in another world, that has not had a broken heart, and never had a contrite ſpirit. This I will ſay, becauſe I would be underſtood aright, that all attain not to the ſame degree of trouble, nor lie ſo long there under, as ſome of their brethren do: But to go to heaven without a broken heart, or to be forgiven ſin without a contrite ſpirit, is no article of my belief. We ſpeak not now of what is ſecret; revealed things belong to us and our children; nor muſt we venture to go further in our faith. Doth not Chriſt ſay, *The whole have no need of a phyſician;* that is, they ſee no need, but Chriſt will make them ſee their need before he miniſters his ſovereign grace unto them; and good reaſon, otherwiſe he will have but little thanks for his kindneſs.

*Object.* But there are thoſe that are godly educated from their childhood, and ſo drink in the principles of Chriſtianity they know not how.

*Anſ.* I count it one thing to receive the faith of Chriſt from men only, and another to receive it from God by the means. If thou art taught by an angel, yet if not taught of God, thou wilt never come to Chriſt; I do not ſay thou wilt never profeſs him. But if God ſpeaks, and thou ſhalt hear and underſtand him, that voice will make ſuch work within thee as was never made before. The voice of God is a voice by itſelf, and is ſo diſtinguiſhed by them that are taught thereby; John 6. 44. 45.; Pſal. 29.; Hab. 3. 15, 16.; Epheſ. 4 20, 21.; 1 Pet. 2. 2, 3.

*Object.* But ſome men are not ſo debauched and profane as ſome, and ſo need not to be ſo hammered and fired as others; ſo broken and wounded as others.

*Anſ.* God knows beſt what we need. Paul was as righteous before converſion as any that can pretend to civility now, I ſuppoſe; and yet that notwithſtanding he was made to ſhake, and was aſtoniſhed at himſelf at his converſion. And truly I think the more righteous any is in his own eyes before converſion, the more need he has of heart-breaking work, in order to his ſalvation; becauſe a man is not by nature ſo eaſily convinced that his righteouſneſs is to God abominable, as he is that his debauchery and profaneneſs is.

A man's goodneſs is that which blinds him moſt, is deareſt to him, aud hardly parted with; and therefore when ſuch an one is converted, that thinks he has goodneſs of his own enough to commend him in whole or in part to God, (though but few ſuch are converted), there is required a great deal of breaking work upon his heart, to make him come to Paul's concluſion, *What! are we better than they? No, in no wiſe*, Rom. 3. 9. I ſay, before he can be brought to ſee his glorious robes are filthy rags, and his gainful things but loſs and dung, Iſa. 64.; Phil. 3.

This is alſo gathered from theſe words, *Publicans and harlots enter into the kingdom of God before the Phariſees.* Matth. 21. 31.

Why before them? But becauſe they lie fairer for the word, are eaſier convinced of their need of Chriſt, and ſo are brought home to him without (as I may ſay) all that ado, that the Holy Ghoſt doth make to bring home one of theſe to him.

True; nothing is hard or difficult to God: But I ſpeak after the manner of men. And let who will take to taſk a man debauched in this life, and one that is not ſo, and he ſhall ſee, if he laboureth to convince them both that they are in a ſtate of condemnation by nature, that the Phariſee will make his appeals to God, with a great many, God, I thank thee's; while the publican hangs his head, ſhakes at heart, and ſmites upon his breaſt, ſaying, *God be merciful to me a ſinner*, Luke 18. 11, 12, 13.

Wherefore a ſelf-righteous man is but a painted Satan, or a devil in fine cloaths: but thinks he ſo of himſelf? No! no! He ſaith to others, Stand back, come not near me, I am holier than thou. 'Tis almoſt impoſſible, that a ſelf-righteous man ſhould be ſaved. But he that can drive a camel through the eye of a needle, can cauſe, that even ſuch a one ſhould ſee his loſt condition, and that he needeth the righteouſneſs of God, which is by faith of Jeſus Chriſt. He can make him ſee, I ſay, that his own goodneſs did ſtand more in his way to the kingdom of heaven than he was aware of; and can make him feel too, that his leaning to that is as great iniquity as any immorality that men commit. The ſum then is, that men that are converted to God by Chriſt, through the word and ſpirit, (for all this muſt go to effectual converſion), muſt have their hearts broken, and ſpirits made contrite, I ſay, it muſt be ſo, for the reaſons ſhewed before.

Yea, and all decayed, apoſtatized, and backſlidden Chriſtians muſt, in order to their recovery again to God, have their hearts broken, their ſouls wounded, their ſpirits made contrite, and ſorry for their ſins.

Come, come, converſion to God is not ſo eaſy, and ſo ſmooth a thing, as ſome would have men believe it is. Why is man's heart compared to fallow ground, God's word to a plough, and his miniſters to plowmen? if the heart indeed has no need of breaking, in order to the receiving of the ſeed of God unto eternal life, Jer. 4. 3.; Luke 9. 62.; 1 Cor. 9. 10.

Who knows not, that the fallow ground muſt be plowed, and plowed too, before the huſbandman will venture his ſeed; yea, and after that oft ſoundly harrowed, or elſe he will have but a ſlender harveſt?

Why is the converſion of the ſoul compared to the grafting of a tree, if that be done without cutting?

The word is the graft, the ſoul is the tree, and the word, as the cion muſt be let in by a wound; for to ſtick on the outſide, or to be tied on with a ſtring will do no good here. Heart muſt be ſet to heart, and back to back, or your pretended ingrafting will come to nothing, Rom. 11. 17, 24; Jam. 1. 20.

I ſay, heart muſt be ſet to heart, and back to back, or the ſap will not be conveyed from the root to the branch; and I ſay, this muſt be done by a wound. The Lord opened the heart of Lydia, as a man openeth the ſtock to graft in the cions, and ſo the word was let into her ſoul, and ſo the word and her heart cemented, and became one, Acts 16. 14.

Why is Chriſt bid to gird his ſword upon his thigh? and why muſt he make his arrows ſharp, and all, that the heart may with this ſword and theſe arrows be ſhot, wounded, and made to bleed? Yea, why is he commanded to let it be ſo, if the people would bow and fall kindly under him, and heartily implore his grace without it? Pſal. 45.; chap. 55. 3. chap. 4. 4. Alas! men are too lofty, too proud, too wild, too deviliſhly reſolved in the ways of their own deſtruction; in their occaſions, they are like the wild aſſes upon the wild mountains; nothing can break them of their purpoſes, or hinder them from ruining of their own precious and immortal ſouls, but the breaking of their hearts.

Why is a broken heart put in the room of all ſacrifices which we can offer to God, and a contrite ſpirit put in the room of all offerings, as they are, (and you may ſee it ſo, if you compare the text with that ver. which goes before it), I ſay, why is it counted better than all, were they all put together, if any one part or if all external parts of worſhip, were they put together, could be able to render the man a ſound and a right-made new creature without it? *A broken heart, a contrite ſpirit, God will not deſpiſe;* but both thou, and all thy ſervice, he will certainly ſlight and reject, if, when thou comeſt to him, a broken heart be wanting; wherefore here is the point, Come broken, come contrite, come ſenſible of, and ſorry for thy ſins, or thy coming will be counted no coming to God aright; and if ſo, conſequently thou wilt get no benefit thereby.

# SIGHS FROM HELL;
## OR,
## The Groans of a Damned SOUL.

Diſcovering from Luke vi. the lamentable eſtate of the damned:

And may fitly ſerve as a warning-word to ſinners, both old and young, by faith in Jeſus Chriſt, to avoid the ſame place of torment.

With a diſcovery of the uſefulneſs of the Scriptures, as our ſafe-conduct for avoiding the torments of hell.

## The AUTHOR to the READER.

FRiend, Becauſe it is a dangerous thing to be walking towards the place of darkneſs and anguiſh; and again, becauſe it is (notwithſtanding) the journey that moſt of the poor ſouls in the world are taking, and that with delight and gladneſs, as if there was the only happineſs to be found; I have therefore thought it my duty, (being made ſenſible of the danger that will befal thoſe that fall therein), for the preventing of thee, (O thou poor man or woman!), to tell thee, by opening this parable, what ſad ſucceſs thoſe ſouls have had, and are like to have, that have been, or ſhall be found, perſevering therein.

We uſe to count him a friend that will forewarn his neighbour of the danger when he knoweth thereof, and doth alſo ſee that the way his neighbour is walking in doth lead right thereto, eſpecially when we think that our neighbour may be either ignorant or careleſs of his way. Why, friend, it may be, nay twenty to one but thou haſt been ever ſince thou didſt come into the world, with thy back towards heaven, and thy face towards hell; and thou, either through ignorance or careleſſneſs, (which is as bad, if not worſe), haſt been running full haſtily that way ever ſince. Why, I beſeech thee put a little ſtop to thy earneſt race, and take a view of what entertainment thou art like to have, if thou do in deed and in truth perſiſt in this thy courſe. Thy way *leads down to death, and thy ſteps take hold on hell*, Prov. 5. 5. It may be the path indeed is pleaſant to the fleſh, but the end thereof will be bitter to thy ſoul. Hark! doſt thou not hear the bitter cries of them that are but newly gone before? Saying, *Let him dip the tip of his finger in water, and cool my tongue, that is ſo tormented in this flame*, Luke 16. Doſt thou not hear them ſay, Send out from the dead, to prevent my father, my brother, and my father's houſe, from coming into this place of torment? Shall not then theſe mournful groans pierce thy flinty heart? Wilt thou ſtop thine ears, and ſhut thy eyes? And wilt thou not regard? Take warning and ſtop thy journey before it be too late. Wilt thou be like the ſilly fly, that is not quiet unleſs ſhe be either intangled in the ſpider's web, or burned in the candle? Wilt thou be like the bird that haſteth to the ſnare of the fowler? Wilt thou be like that ſimple one named in the 7th of Proverbs, that will be drawn to the ſlaughter by the cord of a ſilly luſt? O, ſinner, ſinnner, there are better things than hell to be had, and at a cheaper rate by the thouſandth part! O (there is no compariſon) there is heaven, there is God, there is Chriſt, there is communion with an innumerable company of ſaints and angels. Hear the meſſage then that God doth ſend, that Chriſt doth ſend, that ſaints do bring, nay, that the dead do ſend unto thee: *I pray thee therefore that thou wouldſt ſend him to my father's houſe; if one went to them from the dead they would repent. How long ye ſimple ones will you love ſimplicity? And ye ſcorners delight in ſcorning? And ye fools hate knowledge? Turn ye at my reproof, and behold*, ſaith God, *I will pour out my Spirit upon you; I will make known my words unto you.* I ſay, hear this voice, O ſilly one, and turn and live thou ſinful ſoul, leſt he make thee hear that other ſaying, *But, becauſe I have called, and you have refuſed, I have ſtretched out my hand, and no man regarded; I alſo will laugh at your calamity, and mock when your fear cometh.*

O poor ſoul, if God and Chriſt did wiſh thee for thine harm, it would be another matter; then if thou didſt refuſe, thou mighteſt have ſome excuſe to make, or fault to find, and ground to make delays. But this is for thy profit, for thy advantage, for the pardoning of thy ſins, the ſalvation of thy ſoul, the delivering thee from hell-fire, from the wrath to come, from everlaſting burnings, into favour with God, Chriſt, and communion with all happineſs, (that is ſo indeed).

But it may be thou wilt ſay, All that hath been ſpoken to in this diſcourſe is but a parable, and parables are no realities.

I could put thee off with this anſwer, That though it be a parable, yet it is a truth, and not a lie; and thou ſhalt find it ſo too, to thy coſt, if thou ſhalt be found a ſlighter of God, Chriſt, and the ſalvation of thy own ſoul.

But, ſecondly, know for certain, that the things ſignified by parables are wonderful realities. O what a glorious reality was there ſignified by that parable, *The kingdom of heaven is like to a net that is caſt into the ſea!* &c. ſignifying, that ſinners of all ſorts, of all nations, ſhould be brought into God's kingdom by the net of the goſpel. And, O! how real a thing ſhall the other part thereof be, when it is fulfilled, which ſaith, *And when it was full they drew it to the ſhore, and put the good into veſſels, but threw the bad away*, Matth. 13. 47, 48. ſignifying the manſions of glory that the ſaints ſhould have, and alſo the rejection that God will give to the ungodly, and to ſinners. And alſo that parable, what a glorious reality is there in it? which ſaith, *Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit*, John 12. 24. To ſignify, that unleſs Jeſus Chriſt did indeed ſpill his blood, and die the curſed death, he ſhould abide alone; that is, have never a ſoul into glory with him; but if he died, he ſhould bring forth much fruit; that is, ſave many ſinners. And alſo how real a truth there was in that parable, concerning the Jews putting Chriſt to death, which the poor diſperſed Jews can beſt experience to their coſt! for they have been almoſt ever ſince a baniſhed people, and ſuch as have had God's ſore diſpleaſure wonderfully manifeſted againſt them, according to the truth of the parable, Matth. 21. 33,—41. O therefore, for Jeſus Chriſt's ſake, do not ſlight the truth, becauſe it is diſcovered in a parable? For by this argument thou mayſt alſo, nay, thou wilt alſo ſlight almoſt all the things that our Lord Jeſus Chriſt did ſpeak; for he ſpake to them for the moſt part (if not all) in parables. Why ſhould it be ſaid of thee, as it is ſaid of ſome? *Theſe things*

*things are ſpoken to them that are without, in parables, that ſeeing they might not ſee, and that hearing they might not underſtand*, Luke 8. 10.; I ſay, take heed of being a quarreller againſt Chriſt's parables, leſt Chriſt alſo object againſt the ſalvation of thy ſoul at the judgement-day.

Friend, I have no more to ſay to thee now. If thou doſt love me, pray for me, that my God would not forſake me, nor take his Holy Spirit from me; and that God would fit me to do and ſuffer what ſhall be from the world or devil inflicted upon me. I muſt tell thee, the world rages, they ſtamp and ſhake their heads, and fain they would be doing; the Lord help me to take all they ſhall do with patience; and when they ſmite the one cheek, to turn the other to them, that I may do as Chriſt hath bidden me; for then the Spirit of God, and of glory, ſhall reſt upon me. Farewel.

I am thine, to ſerve in the Lord Jeſus,

JOHN BUNYAN.

# Sighs from Hell; or, The groans of a damned ſoul.

LUKE xvi. 19,—31.

Ver. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day.*

THIS ſcripture was not ſpoken by our Lord Jeſus Chriſt, to ſhew you the ſtate of two ſingle perſons only, (as ſome through ignorance of the drift of Chriſt in his parables do dream), but to ſhew you the ſtate of the godly and ungodly to the world's end; as is clear to him that is of an underſtanding heart. For he ſpake them, to the end that after generations ſhould take notice thereof, and fear, leſt they alſo fall into the ſame condition.

Now in my diſcourſe upon theſe words, I ſhall not be tedious; but as briefly as I may, I ſhall paſs through the ſeveral verſes, and lay you down ſome of the ſeveral truths contained therein: and the Lord grant that they may be profitable, and of great advantage to thoſe that read them or hear them read.

The 19th and 20th verſes alſo, I ſhall not ſpend much time upon, only give you three or four ſhort hints, and ſo paſs to the next verſes; for they are the words I do intend moſt eſpecially to inſiſt upon.

The 19th 20th and 21ſt verſes run thus: *There was a certain rich man which was clothed in purple and fine linen, and fared* (deliciouſly or) *ſumptuouſly every day. And there was a certain beggar named Lazarus, which was laid at his gate full of ſores*, &c.

1. If theſe verſes had been ſpoken by Jeſus Chriſt, and no more, all the world would have gone near to have caſt a wrong interpretation upon them; I ſay, if Jeſus had ſaid only this much, *There was a certain rich man which fared ſumptuouſly daily, and a certain beggar laid at his gates full of ſores*, the world would have made this concluſion of them; the rich man was the happy man; for, at the firſt view, it doth repreſent ſuch a thing: but take all together, (that is), read the whole parable, and you ſhall find, that there is no man in a worſe condition than he; as I ſhall clearly hold forth afterward.

2. Again, if a man would judge of men according to outward appearance, he ſhall oft-times take his mark amiſs. Here is a man to outward appearance, appears the only bleſſed man, better by half than the beggar, inaſmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dog's meat. *(And he deſired to be fed with the crumbs which fell from the rich man's table:)* the rich man fares well every day; but the beggar muſt be glad of a bit when he can get it. O! who would not be in a rich man's ſtate? A wealthy man, ſorts of new ſuits, and dainty diſhes every day; enough to make one who minds nothing but his belly, and his back, and his luſts, to ſay, O that I were in that man's condition! O that I had about me as that man has! Then I ſhould live a life indeed; then ſhould I have heart's-eaſe, good ſtore; then I ſhould live pleaſantly, and might ſay to my ſoul, *Soul, be of good cheer, eat, drink, and be merry*, Luke 12. 19. thou haſt every thing plenty, and art in a moſt bleſſed condition.

I ſay, this might be the concluſion with them that judge according to outward appearance. But if the whole parable be well conſidered, you will ſee, Luke 26. 15. that which is had in high eſtimation with men, is an abomination in the ſight of God. And again, Job 16. 20, 21, 22. that condition that is the ſaddeſt condition according to outward appearance, is oft-times the moſt excellent; for the beggar had ten thouſand degrees the beſt of it, though to outward appearance his ſtate was the ſaddeſt; from whence we ſhall obſerve thus much:

1. That thoſe who judge according to outward appearance, do for the moſt part judge amiſs, John 7. 24.

2. That they that look upon their outward enjoyments to be tokens of God's ſpecial grace unto them, are alſo deceived, Rev. 3. 17. For as it is here in the parable, a man of wealth, and a child of the devil may make but one perſon; or, a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burning, Luke 12. 10. But this is the trap in which the devil hath caught many thouſands of poor ſouls, namely by getting them to judge according to outward appearance, or according to God's outward bleſſings.

Do but aſk a poor, carnal, covetous wretch, how he ſhould know a man to be in a happy ſtate; and he will anſwer thoſe that God bleſſeth, and giveth abundance of this world unto; when, for the moſt part, they are they that are the curſed men. Alas, poor men! they are ſo ignorant as to think, that becauſe a man is increaſed in outward things, and that by a ſmall ſtock, therefore God doth love that man with a ſpecial love, or elſe he would never do ſo much for him, never bleſs him ſo, and proſper the work of his hands. Ah, poor ſoul! it is the rich man that goes to hell. And the rich man died, and in hell, mark, in hell he lift up his eyes, *&c.*

Methinks to ſee how the great ones of the world will go ſtrutting up and down the ſtreets ſometimes, it makes me wonder. Surely they look upon themſelves to be the only happy men; but it is becauſe they judge according to outward appearance; they look upon themſelves to be the only bleſſed men, when the Lord knows the generality are left out of that bleſſed condition. *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, 1 Cor. 1. 26. Ah! did they that do now ſo brag, that no body dare ſcarce look on them, but believe this, it would make them hang down their heads and cry, O give me a Lazarus's portion!

I might here enlarge very much, but I ſhall not; only thus much I ſhall ſay to you that have much of this world, have a care that you have not your portion in this world: Take heed that it be not ſaid to you hereafter, when you would very willingly have heaven, Remember in your lifetime you had your good things; in your lifetime you had your portion, Pſal. 17. 14.

And, friend, thou that ſeekeſt after this world, and deſireſt riches, let me aſk this queſtion: Wouldſt thou be content that God ſhould put thee off with a portion in this life? Wouldſt thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this world? Wouldſt thou be glad to have all thy good things in thy lifetime, to have thy heaven to laſt no longer than while thou doſt live in this world? Wouldſt thou be willing to be deprived of eternal happineſs and felicity? If thou ſay no, then have a care of the world and thy ſins; have a care of deſiring to be a rich man, *leſt thy table be made a ſnare unto thee*, Pſal. 69. 22. leſt the wealth of this world do bar thee out of glory. For, as the apoſtle ſaith, *They that will be rich, do fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in perdition and deſtruction*, 1 Tim. 6. 9. Thus much in general: but now, particularly,

Theſe two men here ſpoken of, (as I ſaid), do hold forth to us the ſtate of the godly and ungodly; the beggar holdeth forth the godly, and the rich man the ungodly. *There was a certain rich man, &c.*

But why are the ungodly held forth under the notion of a rich man?

1. Becauſe Chriſt would not have them look too high, as I ſaid before, but that thoſe who have riches would have a care that they be not all their portion, Jam. 1. 10, 11, 12.; 1 Tim. 6. 17.

2. Becauſe rich men are moſt liable to the devil's temptations, are moſt ready to be puft up with pride, ſtoutneſs, cares of this world, in which things they ſpend moſt of their time in luſts, drunkenneſs, wantonneſs, idleneſs, together with other works of the fleſh; *For which things ſake, the wrath of God cometh upon the children of diſobedience*, Col. 3. 6.

3. Becauſe he would comfort the hearts of his own which are moſt commonly of the poorer ſort: but God hath choſen the poor, deſpiſed, and baſe things of this world, 1 Cor. 1. 22. Should God have ſet the rich man in the bleſſed ſtate, his children would have concluded, being poor, that they had no ſhare in the life to come.

And again, had not God given ſuch a diſcovery of the ſad condition of thoſe that are for the moſt part rich men, we ſhould have had men conclude abſolutely, that the rich are the bleſſed men. Nay, albeit the Lord himſelf doth ſo evidently declare, that the rich ones of the world are for the moſt part in the ſaddeſt condition, yet they, through unbelief, or elſe preſumption, do harden themſelves, and ſeek for the glory of this world, as though the Lord Jeſus Chriſt did not mean as he ſaid, or elſe that he will ſay more than ſhall aſſuredly come to paſs; but let them know that the Lord hath a time to fulfil what he had a time to declare, for the ſcripture cannot be broken, John 10. 35.

But again, the Lord by his word doth not mean thoſe are ungodly who are rich in the world, and no other; for then muſt all thoſe that are poor, yet graceleſs and vain men, be ſaved, and delivered from eternal vengeance, which would be contrary to the word of God; which ſaith, that together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or ſervants, and ſlaves, that cry out at the appearance of the Almighty God, and his Son Jeſus Chriſt to judgement, Rev. 6. 15.

So that though Chriſt doth ſay, *There was a certain rich man*, yet you muſt underſtand, he meaneth all the ungodly, rich or poor. Nay, if you will not underſtand it ſo now, you ſhall be made to underſtand it to be ſo meant at the day of Chriſt's ſecond coming, when all that are ungodly ſhall ſtand at the left hand of Chriſt with pale faces, and guilty conſciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching the 19th verſe. I might have obſerved other things from it, but now I forbear, having other things to ſpeak of at this time.

**Ver. 20.** *And there was a certain beggar named Lazarus, which was laid at his gate full of ſores.*

THIS verſe doth chiefly hold forth theſe things.

1. That the ſaints of God are a poor contemptible people: *There was a certain beggar.* If you underſtand the word *beggar*, to hold forth outward poverty, or ſcarcity in outward things, ſuch are ſaints of the Lord, for they are for the moſt part a poor, deſpiſed, contemptible people. But if you allegorize it, and interpret it thus, they are ſuch as beg earneſtly for heavenly food; this is alſo the ſpirit of the children of God, and it may be, and is a truth in this ſenſe; though not ſo naturally gathered from this ſcripture.

2. *That he was laid at his gate full of ſores.* Theſe words hold forth the diſtempers of believers, ſaying, *He was full of ſores*; which may ſignify the many troubles, temptations, perſecutions, and afflictions in body and ſpirit, which they meet withal while they are in the world; and alſo the entertainment they meet with at the hands of thoſe ungodly ones who live upon the earth. Whereas it is ſaid, *He was laid at his gate full of ſores*; mark, he was laid at his gate not in his houſe; that was thought too good for him, but he was laid at his gate full of ſores. From whence obſerve, That the ungodly world do not deſire to entertain and receive the poor ſaints of God into their houſes. If they muſt needs be ſome where near unto them, yet they ſhall not come into their houſes, but ſhut them out of doors; if they will needs be near us, let them be at the gate. *And he was laid at the gate full of ſores.* 2. Obſerve, that the world are not at all touched with the afflictions of God's children, for all they are full of ſores; a deſpiſed, afflicted, tempted, perſecuted, people, the world doth not pity; no, but rather labour to aggravate their trouble by ſhutting them out of doors; ſink or ſwim, what cares the world? they are reſolved to diſown them; they will give them no entertainment; if the lying in the ſtreets will do them any good, if hard uſage will do them any good, if to be diſowned, rejected, and ſhut out of doors by the world will do them any any good, they ſhall have enough of that; but otherwiſe no refreſhment, no comfort from the world. *And he was laid at his gate full of ſores.*

**Ver. 21.** *And deſiring to be fed with the crumbs which fell from the rich man's table: Moreover, the dogs came, and licked his ſores.*

BY theſe words our Lord Jeſus doth ſhew us the frame of a Chriſtian's heart, and alſo the heart and carriage of worldly men towards the ſaints of the Lord. The Chriſtian's heart is held forth by this, that any thing will content him while he is on this ſide glory. *And he deſired to be fed with the crumbs*; the dogs meat, any thing. I ſay, a Chriſtian will be content with any thing, if he have but to keep life and ſoul together, (as we uſe to ſay), he is content, he is ſatisfied; he hath learned (if he hath learned to be a Chriſtian) to be content with any thing: as Paul ſaith, *I have learned in whatſoever ſtate I am, therewith to be content.* He learns in all conditions to ſtudy to love God, to walk with God, to give up himſelf to God; and if the crumbs that fall from the rich man's table will but ſatisfy nature, and give him bodily ſtrength, that thereby he may be the more able to walk in the way of God, he is contented. *And he deſired to be fed with the crumbs that fell from the rich man's table.* But mark, he had them not; you do not find that he had ſo much as a crumb, or a ſcrap, allowed unto him. No, then the dogs will be beguiled; that muſt be preſerved for the dogs. From whence obſerve, That the ungodly world do love their dogs better than the children of God. You will ſay, that is ſtrange. It is ſo indeed, yet it is true, as will be clearly manifeſted. As for inſtance; how many pounds do ſome men ſpend on their dogs, when in the mean while the poor ſaints of God may ſtarve for hunger? They will build houſes for their dogs, when the ſaints muſt be glad to wander and lodge in dens, and caves of the earth, Heb. 11. 38.

if they be in any of their houſes for the hire thereof, they will warn them out or eject them, or pull down the houſe over their heads, rather than not rid themſelves of ſuch tenants. Again, ſome men cannot go half a mile from home but they muſt have dogs at their heels; but they can very willingly go half a ſcore miles without the ſociety of a Chriſtian. Nay, if when they are buſy with their dogs, they ſhould chance to meet a Chriſtian, they would willingly ſhift him if they could. They will go on the other ſide the hedge or the way, rather than they will have any ſociety with him. And if at any time a child of God ſhould come into a houſe where there are but two or three ungodly wretches, they do commonly wiſh either themſelves or the ſaint out of doors: And why ſo? Becauſe they cannot down with the ſociety of a Chriſtian; though if there come in at the ſame time a dog, or a drunken ſwearing wretch, (which is worſe than a dog), they will make him welcome; he ſhall ſit down with them, and partake of their dainties. And now tell me, you that love your ſins and your pleaſures, had you not rather keep company with a drunkard, a ſwearer, a ſtrumpet, a thief, nay, a dog, than with an honeſt-hearted Chriſtian? If you ſay, No, what means your ſour carriage to the people of God? Why do you look on them as if you would eat them up? yet at the very ſame time, if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or alehouſe with them, if it be two or three times in a week; But if the ſaints of God meet together, pray together, and labour to edify one another, you will ſtay till doomſday before you will look into the houſe where they are. Ah! friends, when all comes to all, you will be found to love drunkards, ſtrumpets, dogs, any thing, nay, to ſerve the devil, rather than to have loving and friendly ſociety with the ſaints of God.

*Moreover, the dogs came, and licked his ſores.* Here again you may ſee, not only the afflicted ſtate of ſaints of God in this world, but alſo, that even dogs themſelves, according to their kind, are more favourable to the ſaints than the ſinful world; Though the ungodly will have no mercy on the ſaints, yet it is ordered ſo, that theſe creatures, dogs, lions, *&c.* will. Though the rich man would not entertain him in his houſe, yet his dogs will come, and do him the beſt good they can, even to lick his running ſores. It was thus with Daniel, when the world was mad againſt him, and would have him thrown to the lions to be devoured, the lions ſhut their mouths at him, (or rather the Lord did ſhut them up), ſo that there was not that hurt beſel to him, as was deſired by the adverſaries, Dan. 6. And this I am perſuaded of, that would the creatures do as ſome men would have them, the ſaints of God ſhould not walk ſo quietly up and down the ſtreets, and other places, as they do. And as I ſaid before, ſo I ſay again, I am perſuaded, that at the day of judgement many mens conditions and carriages will be ſo laid open, that it will evidently appear they have been very merciſeſs, and mad againſt the children of God; inſomuch that when the providence of God did fall out ſo as to croſs their expectation, they have been very much offended thereat, as is very evidently ſeen in them who ſet themſelves to ſtudy (Pſal. 31. 13.) how to bring the ſaints into bondage, and to thruſt them into corners, as in theſe late years: And becauſe God hath in his goodneſs ordered things otherwiſe, they have gnaſhed their teeth thereat. Hence then let the ſaints learn not to commit themſelves to their enemies: Beware of men, Matth. 10. 17. They are very merciſeſs men, and will not ſo much favour you (if they can help it) as you may ſuppoſe they may. Nay, unleſs the over-ruling hand of God in goodneſs do order things contrary to their natural inclination, they will not favour you ſo much as a dog.

Ver. 22. *And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried.*

THE former verſes do briefly hold forth the carriage of the ungodly in this life, toward the ſaints. Now this verſe doth hold forth the departure both of the godly and ungodly, out of this life.

Where he ſaid, *And it came to paſs that the beggar died, and was carried into Abraham's boſom; and the rich man died alſo.* This beggar died; that repreſents the godly: and the rich man died; that repreſents the ungodly. From whence obſerve, Neither godly nor ungodly muſt live always without a change, either by death or judgement. The good man died, and the bad man died. That ſcripture doth alſo back this truth, That good and bad muſt die, marvellous well, where it is ſaid, *And it is appointed for men once to die, and after that the judgement,* Heb. 9. 27.

Mark, He doth not ſay it is ſo, that men by chance may die; which might beget in the hearts of the ungodly eſpecially, ſome hope to eſcape the bitterneſs of it: But he ſaith, It is a thing moſt certain, it is appointed. Mark, *It is appointed for men once to die. and after that the judgement.* God hath decreed it, that ſince men have fallen from that happy eſtate that God at the firſt did ſet them in, *they ſhall die,* Rom. 6. 23. Now when it is ſaid, the beggar died, and the rich man died, part of the meaning is, they ceaſed to be any more in this world; I ſay, partly the meaning is, but not altogether. Though it be altogether the meaning, when ſome of the creatures die, and yet it is but in part the meaning, when it is ſaid that men, women, or children die; for there is to them ſomething elſe to be ſaid, more than a barely going out of the world: For if when unregenerate men and women die, there were an end of them, not only in this world, but alſo in the world to come, they would be happy over they will be now; for when ungodly men and women die, there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkneſs from their deathbeds to hell, there to be reſerved to the judgement of the great day, when both body and ſoul ſhall meet and be united together again, and made capable to undergo the uttermoſt vengeance of the Almighty to all eternity. This is that, I ſay, which doth follow a man (that is not born again) after death; as is clear from that in 1 Pet. 3. 18, 19. where, before ſpeaking of Chriſt being raiſed again by the power of his eternal Spirit, he ſaith, *By which,* that is, by that Spirit, *he went and preached* to the *ſpirits in priſon.* But what is the meaning of this? Why, thus much, That thoſe ſouls who were once alive in the world, in the time or days in which Noah lived, being diſobedient in their times to the calls of God, by his Spirit in Noah, for ſo I underſtand it, was, according to that which was foretold by that preacher, deprived of liſe, and overcome by the flood, and are now in priſon. Mark, he preached to the ſpirits in priſon: He doth not ſay, who were in priſon, under chains of darkneſs, reſerved, or kept there in that priſon, in which now they are, (ready like villains in the goal, to be brought before the judgement-ſeat of Chriſt at the great day). But of this I ſhall ſpeak further by and by. Now if this one truth, that men muſt die and depart this world, and either enter into joy, or elſe into priſon, to be reſerved to the day of judgement, were believed, we ſhould not have ſo many wanton walks up and down the ſtreets as there do; at leaſt it would put a mighty check to their filthy carriages, ſo that they would not, could not walk ſo baſely and ſinfully as they do. Belſhazzar, notwithſtanding he was ſo far from the fear of God as he was, yet when he did but ſee God was offended, and threatened him for his wickedneſs, it made him hang down his head, and knock his knees together, Dan. 5. 5, 6. If you read the verſes before, you will find he was careleſs; and ſatisfying his luſts in drinking, and playing the wanton with his concubines: but ſo ſoon as he did perceive the finger of an hand-writing, *then* ſaith the ſcripture *the king's countenance was changed, and his thoughts troubled him; ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.* And when Paul told Felix of righteouſneſs, temperance, and judgement, to come, it made him tremble. And let me tell thee, (ſoul), whoever thou art, that if thou but verily believe that thou muſt die, and come to judgement, it would make thee turn over a new leaf. But this is the miſery, the devil doth labour by all means, as to keep out other things that are good, ſo to keep out of the heart, as much as in him lies, the thoughts of paſſing from this life into another world; for he knows, if he can but keep them from the ſerious thoughts of death, he ſhall the more eaſily keep them in their ſins, and ſo from cloſing with Jeſus Chriſt: as Job ſaith, *Their houſes are ſafe from fear, neither is the rod of God upon them.* Which makes them ſay to God, *Depart from us, for we deſire not the knowledge of thy ways*, ver. 14. Becauſe there is no fear of death and judgement to come, therefore they do put off God and his ways, and ſpend their days in their ſins, and in a moment, that is before they are aware, go down to the grave, ver. 17. And thus it fared alſo with the man ſpoken of in Luke 12. 20. The man, inſtead of thinking on death, he thought how he might make his barns bigger; but in the midſt of his buſineſs in the world, he loſt his ſoul before he was aware, ſuppoſing that death had been many years off: But God ſaid unto him, Thou fool, thou troubleſt thyſelf about things of this life; thou putteſt off the thoughts of departing this world, when this night thy ſoul ſhall be taken from thee; or, this night, they, that is, devils will fetch away thy ſoul from thee. And here it comes to paſs, mens not being exerciſed with the thoughts of departing this life, that they are ſo unexpectedly to themſelves and their neighbours, taken away from the pleaſures and profits, yea, and all the enjoyments they buſy themſelves withal while they live in this world. And hence it is again, that you have ſome in your towns and cities that are ſo ſuddenly taken away, ſome from haunting the ale-houſes, others from haunting the whore-houſes, others from playing and gaming, others from the cares and covetous deſires after this world, unlooked for as by themſelves, or their companions. Hence it is alſo, that men do ſo wonder at ſuch tidings as theſe, That there is ſuch a one dead, ſuch a one departed; it is becauſe they do ſo little conſider both the tranſitorineſs of themſelves and their neighbours; for had they but their thoughts well exerciſed about the ſhortneſs of this life, and the danger that will befal ſuch as do miſs of the Lord Jeſus Chriſt, it would make them more wary and ſober, and ſpend more time in the ſervice of God, and be more delighted and diligent in inquiring after the Lord Jeſus Chriſt, *who is the deliverer from the wrath to come*, 1 Theſſ. 1. 10. For, as I ſaid before, it is evident, that they who live after the fleſh in the luſts thereof do not really and ſeriouſly think on death, and the judgement that doth follow after; neither do they indeed endeavour ſo to do; for did they, it would make them ſay with holy Job, *All the days of my appointed time will I wait till my change come*, Job 14. 14. And, as I ſaid before, that not only the wicked, but alſo the godly, have their time to depart this life. And the beggar died. The ſaints of the Lord, they muſt be deprived of this life alſo; they muſt yield up the ghoſt into the hands of the Lord their God; they muſt alſo be ſeparated from their wives, children, huſbands, friends, goods, and all that they have in the world. For God hath decreed it; it is appointed, namely, by the Lord, *for men once to die, and we muſt appear before the judgement-ſeat of Chriſt*, as it is, 2 Cor. 5. 10, 11. But it may be objected, If the godly die as well as the wicked, and if the ſaints muſt appear before the judgement-ſeat, as well as the ſinners; then what advantage have the godly more than the ungodly? and how can the ſaints be in a better condition than the wicked?

*Anſ.* Read the 22d verſe over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlaſting joy and everlaſting torments; for you find, that when the beggar died, which repreſents the godly, he was carried by the angels into Abraham's boſom, or into everlaſting joy, Pſal. 1. But the ungodly are not ſo, but are hurried by the devils into the bottomleſs pit, drawn away in their wickedneſs, Prov. 14. 32.; for he ſaith, *And in hell he lift up his eyes.* When the ungodly do die, their miſery beginneth, for then appear the devils, like ſo many lions; waiting every moment till the ſoul depart from the body. Sometimes they are viſible to the dying party, but ſometimes more inviſible; but always this is certain, they never miſs of the ſoul, if it do die out of the Lord Jeſus Chriſt, but do haul it away to the priſon, as I ſaid before, there to be tormented and reſerved until the great and dreadful day of judgement, at which day they muſt, body and ſoul, receive a final ſentence from the righteous Judge, and from that time be ſhut out from the preſence of God into everlaſting wo and diſtreſs. But the godly, when the time of their departure is at hand, then alſo are the angels of the Lord at hand; yea, they are ready waiting upon the ſoul to conduct it ſafe into Abraham's boſom. I do not ſay but the devils are oft-times very buſy doubtleſs, and attending the ſaints in their ſickneſs; ay, and no queſtion but they would willingly deprive the ſoul of glory. But here is the comfort, as the devils come from hell to devour the ſoul, (if it be poſſible at its departure); ſo the angels of the Lord come from heaven, to watch over and conduct the ſoul (in ſpite of the devils) ſafe into Abraham's boſom.

David had the comfort of this, and ſpeaks it forth for the comfort of his brethren, Pſal. 34. 7. ſaying, *The angel of the Lord encampeth round about them that fear him, and delivereth them.* Mark, the angel of the Lord encampeth round about his children, to deliver them: From what? From their enemies; of which the devil is not the leaſt. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but eſpecially it is comfortable in the time of diſtreſs, at the time of death, when the devils beſet the ſoul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the firſt to the view of the ſoul; nay, rather, hell ſtands before it, and the devils ready, as if they would carry it thither; but this is the comfort, the angels do always appear at the laſt, and will not fail the ſoul, but will carry it ſafe into Abraham's boſom. Ah friends! conſider here is an ungodly man upon his deathbed, and he hath none to ſpeak for him, none to ſpeak comfort unto him; but it is not ſo with the children of God, for they have the Spirit to comfort them. Here are the ungodly, and they have no Chriſt to pray for their ſafe conduct to glory; but the ſaints have an interceſſor, Job 17. 9. Here is the world, when they die, they have none of the angels of God to attend upon them; but the ſaints have their company. In a word, the unconverted perſon when he dies, he ſinks into the bottomleſs pit; but the ſaints, when they die, do aſcend with, and by the angels, into Abraham's boſom, or into unſpeakable glory, Luke 23. 43.

Again, it is ſaid, that the rich man when he died, was buried, or put into the earth; but when the beggar died, he was carried by the angels into Abraham's boſom. The one is a very excellent ſtyle, where he ſaith, he was carried by angels into Abraham's boſom; it denotes the excellent condition of the ſaints of God, as I ſaid before; and not only ſo, *but alſo the precioulneſs of the death of the ſaints in the eyes of the Lord*, Pſal. 116. 15.; that after generations may ſee how precious in the ſight of the Lord the death of his ſaints is, when he ſaith, they are carried by the angels into Abraham's boſom.

Thus many times the Lord adorneth the death and departure of his ſaints, to hold forth to after generations how excellent they are in his eyes. It is ſaid of Enoch, that God took him; of Abraham, that he died in a good old age; of Moſes, that the Lord buried him; of Elijah, that he was taken up into heaven; that the ſaints ſleep in Jeſus; that they die in the Lord; that they reſt from their labours; that their works follow them; that they are under the altar; that they are with Chriſt; that they are in light; that they are to come with the Lord Jeſus to judge the world. All which ſayings ſignify thus much, That to die as a ſaint, is a very great honour and dignity. But the ungodly are not ſo. The rich or ungodly die and are buried, he is carried from his dwelling to his grave, and there he is buried, hid in the duſt, and his body doth not ſo faſt moulder and come to nought there, but his name doth ſtink as faſt in the world. As ſaith the holy ſcripture, *The name of the wicked ſhall rot.* And indeed, the names of the godly are not in ſo much honour after their departure, but the wicked and their names do as much rot. What a diſhonour to poſterity was the death of Balaam, Agag, Ahitophel, Haman, Judas, Herod, with the reſt of their companions?

Thus the wicked have their names written in the earth, and they do periſh and rot, and the name of the ſaints caſts forth a dainty ſavour to following generations; and that the Lord Jeſus doth ſignify where he ſaith, *The godly are carried by the angels into Abraham's boſom.* And the wicked are nothing worth, where he ſaith, *The ungodly die and are buried.*

Ver. 23. *And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.*

THE former verſe ſpeaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their Father. Now, our Lord doth ſhew in this verſe, partly what doth and ſhall befal to the reprobate, after this life is ended, where he ſaith, *And in hell he lift up his eyes.* That is, the ungodly, after they depart this life, do lift up their eyes in hell. From theſe words may be obſerved theſe things.

1. That there is an hell for ſouls to be tormented in, when this life is ended. Mark, after he was dead and buried, *In hell he lift up his eyes.*

2. That all that are ungodly, and do live and die in their ſins, ſo ſoon as ever they die, they go into hell: He died and was buried, *and in hell he lift up his eyes.*

3. That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know well where they are till they come into hell, and that I gather from theſe words, *In hell he lift up his eyes.* He was aſleep before, but hell makes him lift up his eyes.

As I ſaid before, it is evident there is an hell for ſouls, yea, and bodies too, to be tormented in after they depart this life, as is clear; firſt, becauſe the Lord Jeſus Chriſt, that cannot lie, did ſay, that after the ſinner was dead and buried, *in hell he lift up his eyes.*

Now, if it be objected, that by hell is here meant the grave, that I plainly deny:

1. Becauſe there the body is not ſenſible of torment or eaſe; but in that hell into which the ſpirits of the damned depart, they are ſenſible of torment, and would very willingly be free from it, to enjoy eaſe, which they are ſenſible of the want of; as is clearly diſcovered in this parable, *Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue.*

2. It is not meant the grave, but ſome other place; becauſe the bodies, ſo long as they lie there, are not capable of lifting up their eyes to ſee the glorious condition of the children of God, as the ſouls of the damned do. *In hell he lift up his eyes.*

3. It cannot be the grave; for then it muſt follow, that the ſoul was buried there with the body, which cannot ſtand with ſuch a dead ſtate as is here mentioned; for he ſaith, *The rich man died*; that is, his ſoul was ſeparated from his body; *and in hell he lift up his eyes.*

If it be again objected, That there is no hell but in this life, that I do alſo deny, as I ſaid before: After he was dead and buried, *In hell he lift up his eyes.* And let me tell thee, O ſoul, whoever thou art, and if thou cloſe not in ſavingly with the Lord Jeſus Chriſt, and lay hold on what he hath done, and is doing in his own perſon for ſinners, thou wilt find ſuch an hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and doſt make but a mock at the ſervants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departeſt out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither, and will, with its helliſh crew, give thee ſuch a ſad ſalutation, that thou wilt not forget it to all eternity; when that ſcripture comes to be fulfilled on thy ſoul in Iſa. 14. 9. *Hell from beneath is moved for thee to meet thee at thy coming: It ſtirreth up the dead for thee, even all the chief ones of the earth: It hath raiſed from their thrones all the kings of the nations. All they,* that is, that are in hell, *ſhall ſay, Art thou become weak as we? Art thou become like unto us?* O! ſometimes when I have had but thoughts of going to hell, and conſider the everlaſtingneſs of their ruin that fall in thither, it hath ſtirred me up rather to ſeek to the Lord Jeſus Chriſt to deliver me from thence, than to ſlight it, and make a mock at it.

*And in hell he lift up his eyes.* The ſecond thing I told you was this, That all the ungodly that live and die in their ſins, ſo ſoon as ever they depart this life, do deſcend into hell. This is alſo verified by the words in this parable, where Chriſt ſaith, *He died and was buried, and in hell he lift up his eyes. As the tree falls, ſo it ſhall lie, whether it be to heaven or hell,* Eccleſ. 11. 3. And as Chriſt ſaid to the thief on the croſs, *This day ſhalt thou be with me in paradiſe;* even ſo the devil, in the like manner, may ſay unto the ſoul, To-morrow ſhalt thou be with me in hell. See then what a miſerable caſe he that dies in an unregenerate ſtate is in; he departs from a long ſickneſs to a longer hell; for the grippings of death to the everlaſting torments of hell. *And in hell he lift up his eyes.* Ah, friends! If you were but yourſelves, you would have a care of your ſouls; if you did but regard, you would ſee how mad they are that ſlight the ſalvation of their ſouls. *O what will it profit thy ſoul to have pleaſure in this life, and torment in hell!* Mark 8. 36. Thou hadſt better part with all thy ſins and pleaſures, and companions, or whatſoever thou delighteſt in, than to have ſoul and body caſt into hell. *O then do not neglect our Lord Jeſus Chriſt, leſt thou drop down to hell!* Heb. 2. 3. Conſider, would it not wound thee to thine heart, to come upon thy death-bed, and inſtead of having the comfort of a well-ſpent life, and the merits of the Lord Jeſus Chriſt, together with the comfort of his glorious Spirit, to have, firſt, the ſight of an ill-ſpent life, thy ſins flying in thy face, thy conſcience uttering of itſelf with thunder-claps againſt thee, the thoughts of God terrifying of thee, death, with his mercileſs paw, ſeizing upon thee, the devils ſtanding ready to ſcramble for thy ſoul, and hell enlarging herſelf, and ready to ſwallow thee up; and an eternity of miſery and torment attending upon thee, from which there will be no releaſe. For, mark, death doth not come alone to an unconverted ſoul, but with ſuch company, as waſt thou but ſenſible of, it would make thee tremble. I pray conſider that ſcripture, Rev. 6. 8. *And I looked and behold a pale horſe, and his name that ſat upon him was death, and hell followed with him.* Mark, death doth not come alone to the ungodly, no, but hell goeth with him. O miſerable comforters! O miſerable ſociety! Here comes death and hell unto thee. Death goeth into thy body, and ſeparates body and ſoul aſunder; hell ſtands without (as I may ſay) to embrace, or rather, to cruſh thy ſoul between its everlaſting grinders. Then thy mirth, thy joy, thy ſinful delights, will be ended when this comes to paſs. Lo it will come. Bleſſed are all thoſe, that through Jeſus Chriſt's mercies, by faith, do eſcape theſe ſoul-murthering companions. *And in hell he lift up his eyes.*

The third thing, you know, that we did obſerve from theſe words, was this, That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know where they are, until they come into hell. And that I told you, I gather by theſe words, *In hell he lift up his eyes:* mark, it was in hell that he lift up his eyes. Now ſome do underſtand by theſe words, that he came to himſelf, or began to conſider with himſelf, or to think with himſelf, in what an eſtate he was, and what he was deprived of; which is ſtill a confirmation of the thing laid down by me. There it is that they come to themſelves, that is, there they are ſenſible where they are indeed. Thus it fares with ſome men, that they ſcarce know where they are, till they lift up their eyes in hell. It is with thoſe people as with thoſe that fall down in a ſwoon; you know if a man do fall down in a ſwoon in one room, though you take him up and carry him into another, yet he is not ſenſible where he is till he cometh unto himſelf, and lifts up his eyes.

Truly, thus, as it is to be feared, it is with many poor ſouls, they are ſo ſenſeleſs, ſo hard, *ſo ſeared in their conſcience*, 1 Tim. 4. 2. that they are very ignorant of their ſtate; and when death comes, it ſtrikes them as it were into a ſwoon, (eſpecially if they die ſuddenly), and ſo they are hurried away, and ſcarce know where they are, till in hell they lift up their eyes: this is he who dieth in his full ſtrength, fully at eaſe and quiet, Job 21. 23.

Of this ſort are they ſpoken of in Pſal. 37. where he ſaith, *There are no bonds in their death, but their ſtrength is firm: They are not troubled as other folk, neither are they plagued like other men.* And again, *they ſpend their days in wealth, and in a moment,* mark, *in a moment,* before they are aware, they go *down into the grave,* Job 21. 17.

Indeed this is too much known by woful and daily experience; ſometimes when we go to viſit them that are ſick in the towns and places where we live, O how ſenſeleſs, how ſeared in their conſcience are they! They are neither ſenſible of heaven or of hell; of ſin nor of a Saviour; ſpeak to them of their condition and the ſtate of their ſouls, and you ſhall find them as ignorant as if they had no ſouls to regard. Others, though they lie ready to die, yet they are buſying themſelves about their outward affairs, as though they ſhould certainly live here, even to live and enjoy the ſame for ever. Again, come to others, ſpeak to them about the ſtate of their ſouls, though they have no more experience of the new birth than a beaſt, yet will they ſpeak as confidently of their eternal eſtate, and the welfare of their ſouls, as if they had the moſt excellent experience of any man or woman in the world, ſaying, *I ſhall have peace,* Deut. 29. 19. when, as I ſaid even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witneſs of the Spirit, as if there were no new birth, no faith, no witneſs of the Spirit of Chriſt in any of the ſaints in the world. Nay, thus many of them are, even an hour or leſs before their departure. Ah, poor ſouls! though they may go away here like a lamb, as the world ſays, yet if you could but follow them a little, to ſtand and liſten, ſoon after their departure; it is to be feared, you ſhall hear them roar like a lion, at their firſt entrance into hell, far worſe than ever did Korah, &c. when they went down quick into the ground, Numb. 16. 31.—36.

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, ſuggeſting unto them, that becauſe the party deceaſed departed ſo quietly, without all doubt they are gone to reſt and joy; when, alas! it is to be feared, the reaſon why they went away ſo quietly, was rather becauſe they were ſenſeleſs and hardened in their conſcience; yea, dead before in ſins and treſpaſſes. For had they but ſome awakenings on their death-beds, as ſome have had, they would have made all the town ring of their doleful condition; but becauſe they are ſeared and ignorant, and ſo depart quietly, therefore the world takes heart at graſs (as we uſe to ſay), and makes no great matter of living and dying they cannot tell how: *Therefore pride compaſſeth them as a chain,* Pſal. 73. 5, 6. But let them look to themſelves, for if they have not an intereſt in the Lord Jeſus now while they live in the world, they will, whether they die raging or ſtill, go unto the ſame place, and lift up their eyes in hell.

O my friends, did you but know what a miſerable condition they are in, that go out of this world without an intereſt in the Son of God, it would make you ſmite upon your thigh, and in the bitterneſs of your ſouls cry out, Acts 16. 29, 30, 31. *Men and brethren, what ſhall we do to be ſaved?* And not only ſo, but thou wouldſt not be comforted until thou didſt find a reſt for thy ſoul in the Lord Jeſus Chriſt.

Ver. 23. *And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.*

Something in brief I have obſerved from the firſt part of this verſe, namely, from theſe words, *And in hell he lift up his eyes.* And indeed I have obſerved but ſome things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as couched in this ſaying, and that is this. Methinks the Lord Jeſus Chriſt doth hereby ſignify, that men are naturally unwilling to ſee or to take notice of their ſad ſtate, I ſay by nature; but, though now they are willingly ignorant, yet in hell they ſhall lift up their eyes. That is, in hell they ſhall ſee and underſtand their miſerable condition; and therefore to theſe words, *In hell he lift up his eyes,* he adds, *being in torment.* As if he had ſaid, though once they ſhut their eyes, though once they were (2 Pet. 3. 5.) willingly ignorant, yet when they depart into hell, they ſhall be ſo miſerably handled and tormented, that they ſhall be forced to lift up their eyes. While men live in this world, and are in a natural ſtate, they will have a good conceit of themſelves, and of their condition; they will conclude that they are Chriſtians, that Abraham is their father, Matth. 3. 7, 8. and their ſtate to be as good as the beſt; they will conclude they have faith, the Spirit, good hope, an intereſt in the Lord Jeſus Chriſt: but when they drop into hell, and lift up their eyes there, and behold, firſt their ſouls to be in extreme torments; their dwelling to be the bottomleſs pit; their company thouſands of damned ſouls; alſo the innumerable company of devils; and the hot ſcalding vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their lifetime were in a ſleep; I ſay, when this comes to paſs, for lo it will, then in hell they ſhall lift up their eyes, in the midſt of torment they ſhall lift up their eyes.

Again, you may obſerve in theſe words, *And in hell he lift up his eyes, being in torments,* that ungodly men will ſmart for their ſins, in the torments of hell. Now here I am put to a ſtand, when I conſider the torments of hell into which the damned do fall: O unſpeakable torments! O endleſs torments! Now that thy ſoul might be made to flee from thoſe intolerable torments into which the damned do go, I ſhall ſhew you briefly what are the torments of hell. Firſt, by the names of it. Secondly, by the ſad ſtate thou wilt be in, if thou comeſt there. Firſt, the names; it is called a never-dying worm, Mark 9.; it is called an oven-fire, hot, Mal. 4. 1.; it is called a furnace, a fiery furnace, Matth. 13.; it is called the bottomleſs pit, the unquenchable fire, fire and brimſtone, hell-fire, the lake of fire, devouring fire, everlaſting fire, eternal fire, a ſtream of fire, Rev. 21.

1. One part of thy torments will be this, thou ſhalt have a full ſight of all thy ill-ſpent life from firſt to laſt; though here thou canſt ſin to-day, and forget it by to-morrow; yet there thou ſhalt be made to remember how thou didſt ſin againſt God at ſuch a time, and in ſuch a place, for ſuch a thing, and with ſuch a one, which will be an hell unto thee, Pſal. 50. 21. *God will ſet them in order before thine eyes.*

2. Thou ſhalt have the guilt of them all lie heavy on thy ſoul, not only the guilt of one or two, but the guilt of them all together, and there they ſhall lie in thy ſoul, as if thy belly were full of pitch, and ſet on a light fire. Here men can ſometimes think on their ſins with delight, but there with unſpeakable torment; for that I underſtand to be the fire that Chriſt ſpeaketh of, which ſhall never be quenched, Mark 8. 43.—47. While men live here, O how doth the guilt of one ſin ſometimes cruſh the ſoul! It makes a man in ſuch plight, that he is weary of

his life, ſo that he can neither reſt at home nor abroad, neither up nor in bed. Nay, I do know, that they have been ſo tormented with the guilt of one ſinful thought, that they have been even at their wits ends, and have hanged themſelves. But now when thou comeſt into hell, and haſt not only one or two, or an hundred ſins, with the guilt of them all on thy ſoul and body, but all the ſins that ever thou didſt commit ſince thou cameſt into the world, all together clapped on thy conſcience at one time, as one ſhould clap a red hot iron to thy breaſt, and there to continue to all eternity; this is miſerable.

3. Again, then thou ſhalt have brought into thy remembrance, the ſlighting of the goſpel of Chriſt; here thou ſhalt conſider how willing Chriſt was to come into the world to ſave ſinners, and for what a trifle thou didſt reject him. This is plainly held forth in Iſa. 28. where, ſpeaking of the Lord Jeſus Chriſt, the foundation of ſalvation, v. 16. he ſaith of them that reject the goſpel, that when the overflowing ſcourge doth paſs through the earth, (which I underſtand to be at the end of the world), then ſaith he, *It ſhall take you morning by morning, by day and by night ſhall it paſs over you;* that is, continually without any intermiſſion. *And it ſhall be a vexation only to hear the report.* A vexation, that is a torment, or a great part of hell only to underſtand the report, to underſtand the good tidings that came into the world by Chriſt's death for poor ſinners. And you will find this verily to be the mind of the Spirit, if you compare it with Iſa. 53. 1. where he ſpeaks of mens turning their backs upon the tenders of God's grace in the goſpel, he ſaith, *Who hath believed our report,* or the goſpel declared by us? Now this will be a mighty torment to the ungodly, when they ſhall underſtand the goodneſs of God was ſo great, that he even ſent his Son out of his boſom to die for ſinners, and yet that they ſhould be ſo fooliſh, as to put him off from one time to another; that they ſhould be ſo fooliſh, as to loſe heaven and Chriſt, and eternal life in glory, for the ſociety of a company of drunkards; that they ſhould loſe their ſouls for a little ſport, for this world, for a ſtrumpet, for that which is lighter than vanity and nothing; I ſay this will be a very great torment unto thee.

Another part of thy torment will be this: Thou ſhalt ſee thy friends, thy acquaintance, thy neighbours; nay, it may be thy father, thy mother, thy wife, thy huſband, thy children, thy brother, thy ſiſter, with others, in the kingdom of heaven, and thyſelf thruſt out, Luke 13. 28. There ſhall be weeping, &c. when you ſhall ſee Abraham, (your father), and Iſaac, and Jacob, (together with your brethren), the prophets, in the kingdom of heaven, and you yourſelves thruſt out. Nay, ſaith he, *They ſhall come from the eaſt, and from the weſt,* that is, thoſe that thou didſt never ſee in all thy life before, and they ſhall ſit down with thy friends, and thy neighbours, thy wife and children, in the kingdom of heaven, and thou, for thy ſins and diſobedience, ſhalt be ſhut, nay, thruſt out. O wonderful torment!

5. Again, thou ſhalt have none but a company of damned ſouls, with an innumerable company of devils, to keep company with thee. While thou art in this world, the very thoughts of the devils appearing to thee makes thy fleſh to tremble, and thine hair ready to ſtand upright on thy head. But O! What wilt thou do, when not only the ſuppoſition of the devil's appearing, but the real ſociety of all the devils of hell will be with thee howling and roaring, ſcreeching and roaring in ſuch a hideous manner, that thou wilt be even at thy wits end, and be ready to run ſtark mad again for anguiſh and torment!

6. Again, that thou mighteſt be tormented to purpoſe, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I ſaid before, thou ſhalt have his wrath, not by drops, but by whole ſhowers ſhall it come, thunder, upon thy body and ſoul ſo faſt and ſo thick, that thou ſhalt be tormented out of meaſure. And ſo ſaith the ſcripture, 2 Theſſ. 1. 9. ſpeaking of the wicked, *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when the ſaints ſhall be admiring his goodneſs and glory.*

Again, this thou ſhalt have, as I ſaid before, without any intermiſſion; thou ſhalt not have any eaſe ſo long as while a man may turn himſelf round; thou ſhalt have it always, every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched, as it is written in Mark 9.

Again, in this condition thou muſt be for ever, and that is as ſad as all the reſt. For if a man were to have all his ſins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict upon him, I ſay, if it were but for a time, even ten thouſand years, and ſo end, there would be ground of comfort, and hopes of deliverance; but here is thy miſery, this is thy ſtate for ever, here thou muſt be for ever; when thou lookeſt about thee, and ſeeſt what an innumerable company of howling devils thou art amongſt, thou ſhalt think this again, this is my portion for ever. When thou haſt been in hell ſo many thouſand years as there are ſtars in the firmament, or drops in the ſea, or ſands on the ſea-ſhore, yet thou haſt to lie there for ever. O this one word EVER, how will it torment thy ſoul!

Friends, I have only given a very ſhort touch of the torments of hell. O! I am ſet, I am ſet, and am not able to utter what my mind conceives of the torments of hell. Yet this let me ſay to thee, Accept of God's mercy through our Lord Jeſus Chriſt, leſt thou feel that with thy conſcience which I cannot expreſs with my tongue, and ſay, I am ſorely tormented in this flame.

*And ſeeth Abraham afar off, and Lazarus in his boſom:*

When the damned are in this pitiful ſtate, ſurrounded with fears, with terrors, with torment and vengeance, one thing they ſhall have, which is this, they ſhall ſee the happy and bleſſed ſtate of God's children: He ſeeth Abraham afar off, and Lazarus in his boſom; which, as I ſaid before, is the happy ſtate of the ſaints when this life is ended. This now ſhall be ſo far from being an eaſe unto them, that it ſhall moſt wonderfully aggravate or heighten their torment, as I ſaid before. There ſhall be weeping, or cauſe of lamentation, when they ſhall ſee Abraham, and Iſaac, and Jacob, in the kingdom of heaven, and themſelves thruſt out.

2. Obſerve, Thoſe that die in their ſins are far from going to heaven: He ſeeth Abraham afar off, and Lazarus in his boſom. And indeed, it is juſt with God to deal with them that die in their ſins according to what they have done, and to make them who are far from righteouſneſs now, to ſtand far from heaven to all eternity. Hearken to this, ye ſtout-hearted, that are far from righteouſneſs, and that are reſolved to go on in your ſins, when you die you will be far from heaven; you will ſee Lazarus, but it will be afar off.

Again, *He ſeeth Abraham afar off, and Lazarus in his boſom.*

Theſe are ſome of the things the damned do behold, ſo ſoon as they come into torment. Mark, *And he ſeeth Lazarus in Abraham's boſom.* Lazarus, who was he? Why, even he that was ſo ſlighted, ſo diſregarded, ſo undervalued, by this ungodly one, while he was in the world: He ſeeth Lazarus in his boſom.

From whence obſerve, That thoſe who live and die the enemies of the ſaints of God, let them be never ſo great and ſtout, let them bear never ſo much ſway while they are in the world, let them brag and boaſt never ſo much while they are here, they ſhall in ſpite of their teeth ſee the ſaints, yea, the poor ſaints, even the Lazaruſes, or the ragged ones that belong to Jeſus, to be in a better condition than themſelves. O! who do you think was in the beſt condition? who do you think ſaw themſelves in the beſt condition, he that was in hell, or he that was in heaven? he that was in darkneſs, or he that wa light? he that was in everlaſting joy, or he that wa in everlaſting torments? The one with God, Chriſt, ſaints, angels, the other in tormenting flames, under the curſe of God's eternal hatred, with the devils and their angels, together with an innumerable company of howling, roaring, curſing, ever-burning reprobates? Certainly this obſervation will be eaſily proved to be true here in this world, by him that looks upon it with an underſtanding heart, and will clear itſelf to be true in the world to come, by ſuch as ſhall go either to heaven or to hell.

2. The ſecond obſervation from theſe words, *And ſeeth Abraham afar off, and Lazarus in his boſom,* is this, They that are the perſecutors of the ſaints of the Lord now in this world, ſhall ſee the Lord's perſecuted ones to be they that are ſo highly eſteemed by the Lord, as to ſit or to be in Abraham's boſom, (in everlaſting glory), though the enemies to the children of God did ſo lightly eſteem them, that they ſcorned to let them gather up the dogs meat that fell under their table. This is alſo verified, and held forth plainly by this parable. And therefore be not grieved, O you that are tempted, perſecuted, afflicted, ſighing, praying ſaints of the Lord, though your adverſaries look upon you now with a diſdainful, ſurly, rugged, proud and haughty countenance, yet the time ſhall come when they ſhall ſpy you in Abraham's boſom!

I might enlarge upon theſe things, but ſhall leave them to the Spirit of the Lord, which can better by ten thouſand degrees enlarge them on thy heart and conſcience, than I can upon a piece of paper. Therefore, leaving theſe to the bleſſing of the Lord, I ſhall come to the next verſe, and ſhall be brief in ſpeaking to that alſo, and ſo paſs to the reſt.

Ver. 24. *And he cried, and ſaid, Father Abraham, have mercy upon me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

YOU know I told you, that ver. 22. is a diſcovery of the departure of the godly and the ungodly out of this life; where he ſaith, *The beggar died, and the rich man alſo died.* The 23d verſe is a diſcovery of the proper places, both of the godly and ungodly after death; one being in Abraham's boſom, or in glory, the other in hell. Now, verſe 24. is a diſcovery of part of the too late repentance of the ungodly, when they are dropped down into hell. *And he cried, and ſaid, Father Abraham, have mercy on me.*

From the words, *And he cried,* we may obſerve, firſt, What a change the ungodly will have when they come into hell. *He cried:* It is like he was laughing, jeſting, jeering, drinking, mocking, ſwearing, curſing, prating, perſecuting of the godly in his proſperity, among his filthy companions. But now the caſe is otherwiſe; now he is in another frame, now his proud, ſtout, currіſh carriage is come down. *And he cried.* The laughter of the ungodly will not laſt always, but will be ſure to end in a cry. *The triumphing of the wicked is ſhort,* Job 20. 5. Conſider, you muſt have a change either here or in hell. If you be not new creatures, regenerate perſons, new-born babes in this world, before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you muſt cry. O, did but the ſinging drunkards, when they are making merry on the ale-houſe-bench, think on this, it would make them change their note, and cry, What ſhall I do? Whither ſhall I go when I die? But as I ſaid before, the devil, as he labours to get poor ſouls to follow their ſins, ſo he labours alſo to keep the thoughts of eternal damnation out of their minds: And indeed theſe two things are ſo nearly linked together, that the devil cannot well get the ſoul to go on in ſin with delight, unleſs he can keep the thoughts of that terrible after-clap out of their minds.

But let them know, that it ſhall not always be thus with them; for if when they depart, they drop down into eternal deſtruction, they ſhall have ſuch a ſenſe of their ſins, and the puniſhment due to the ſame, that it ſhall make them to cry. *And he cried.* O what an alteration will there be among the ungodly when they go out of this world! It may be a fortnight, or a month, before their departure, they were light, ſtout, ſurly, drinking themſelves drunk, ſlighting God's people, mocking at goodneſs, and delighting in ſin, following the world, ſeeking after riches, faring deliciouſly, keeping company with the braveſt, but now they are dropped down into hell, they cry. A little while ago they were painting their faces, feeding their luſts, following their whores, robbing their neighbours, telling of lies, following of plays and ſports to paſs away the time; but now they are in hell, they do cry. It may be laſt year they heard ſome good ſermons, were invited to receive heaven, were told their ſins ſhould be pardoned if they cloſed in with Jeſus: but refuſing his proffers and ſlighting the grace that was once tendered, they are now in hell, and do cry.

Before they had ſo much time, they thought that they could not tell how to ſpend it, unleſs it were in hunting, and whoring, in dancing, and playing, and ſpending whole hours, yea, days, nay, weeks, in the luſts of the fleſh: but when they depart into another place, and begin to lift up their eyes in hell, and conſider their miſerable, and irrecoverable condition, they will cry.

O what a condition wilt thou fall into, when thou doſt depart this world! If thou depart unconverted, and not born again, thou hadſt better have been ſmothered the firſt hour thou waſt born; thou hadſt better have been plucked one limb from another; thou hadſt better have been made a dog, a toad, a ſerpent, nay, any other creature in the viſible world, than to die unconverted; and this thou wilt find to be true, when in hell thou doſt lift thine eyes, and doſt cry.

Here then, before we go any further, you may ſee that it is not without good ground that theſe words are here ſpoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry; why ſo?

1. They will cry to think that they ſhould be cut off from the land of the living, never more to have any footing therein,

2. They will cry to think that the goſpel of Chriſt ſhould be ſo often proffered to them, and yet they are not profited by it.

3. They will cry to think that now, though they would never ſo willingly repent and be ſaved, yet they are paſt all recovery.

4. They will cry to think that they ſhould be ſo fooliſh as to follow their pleaſures, when others were following of Chriſt, Luke 13. 28.

5. They will cry to think that they muſt be ſeparated from God, Chriſt, and the kingdom of heaven, and that for ever.

6 To think that their crying will now do them no good.

7. To think that at the day of judgement they muſt ſtand at the left hand of Chriſt, among an innumerable company of damned ones.

8. They will cry to think, that Lazarus, whom once they ſlighted, muſt be of them that muſt ſit down with Chriſt to judge, or together with Chriſt, to paſs a ſentence of condemnation on their ſouls for ever, 1 Cor. 6. 2, 3.

9. Cry to think, that when the judgement is over, and others are taken into the everlaſting kingdom of glory, then they muſt depart back again into that dungeon of darkneſs from whence they came out, (to appear before the terrible tribunal), where they ſhall be tormented ſo long as eternity laſts, without the leaſt intermiſſion or eaſe.

How ſayeſt thou, O thou wanton, proud, ſwearing, lying, ungodly wretch! whether this be to be ſlighted and made a mock at: And again, tell me, now if it be not better to leave ſin and to cloſe in with Chriſt Jeſus, notwithſtanding that reproach thou ſhalt meet with for ſo doing, than to live a little while in this world in pleaſures, and feeding thy luſts, in neglecting the welfare of thy ſoul, and refuſing to be juſtified by Jeſus; and in a moment to drop down to hell, and to cry? O conſider, I ſay, conſider betimes, and put not off the tenders of the grace of our Lord Jeſus Chriſt, leſt you liſt up your eyes in hell, and cry for anguiſh of ſpirit.

*And he cried, and ſaid, Father Abraham, have mercy upon me, and ſend Lazarus*, &c.

Theſe words do not only hold forth the lamentable condition of the damned, and their lamentable howling and crying out under their anguiſh of ſpirit, but alſo they do ſignify to us (as I ſaid before) their too late repentance; and alſo that they would very willingly, if they might, be ſet at liberty from that everlaſting miſery, that by their ſins they have plunged themſelves into. I ſay, theſe words do hold a deſire that the damned have, to be delivered from thoſe torments that they now are in: *O father Abraham*, ſaith he, *have mercy upon me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.* Theſe words, *Father Abraham*, may have ſome difficulty in them. It is poſſible that ſome may think them to be meant of Abraham; and thoſe, or him that crieth out here, to be the Jews. Or it may be ſome may underſtand it to be God, or Jeſus Chriſt his Son, which I rather ſuppoſe it may be, that is here cried unto; becauſe you find the ſame cry to him as it were uttered by the ungodly in other places of ſcripture; as in Luke 13. 25, 26. *Then ſhall they ſay, Lord, Lord, we have eat and drank in thy preſence, and thou haſt taught in our ſtreets.* Nay more, *In thy name have we caſt out devils, and in thy name done many wonderful works.* This was juſt at their rejection. And again, in Matth. 25. 11. They cry again to him, even to Jeſus, *Lord, Lord, open to us.* And he there again gives them a repulſe, as alſo in this parable. But however, or whoſoever Abraham is, yet theſe truths may be obſerved from the words.

1. That the damned, when in an irrecoverable eſtate, will ſeek for, or deſire deliverance from the wrath that they are and ſhall be in for eternity. *Surely in the floods of great waters they ſhall not come nigh unto him.*

2. That they will pray (if I may ſo call it) earneſtly for deliverance from their miſerable eſtate. Theſe two things are clear from the words. For mark, he not only ſaid, *Father Abraham have mercy upon me;* but he cried, and ſaid, *Father Abraham, have mercy on me.* From whence take a third obſervation, and that is, There is a time coming, wherein though men ſhall both cry and pray, yet they are like to have no mercy at the hand of God: for ſo was this man ſerved, as I ſhall further ſhew by and by, when I come to it.

Some people are ſo deluded by the devil, as to think, that God is ſo merciful, as to own and regard any thing for prayer; they think any thing will go for current and good ſatisfaction, while they are here in this world, through ignorance of the true nature of the mercy of God, and the knowledge in what way God is ſatisfied for ſinners. Now, I ſay, through ignorance they think, that if they do but mutter over ſome form of prayers, though they know not what they ſay, nor what they requeſt, yet God is ſatisfied, yea, very well ſatisfied with their doings, when alas! there is nothing leſs. O friends, I beſeech you to look about you, and ſeek in good earneſt for the Spirit of Chriſt ſo to help you now, to ſtrive and pray, and to enable you to lay hold on Chriſt, that your ſouls may be ſaved, leſt the time come, that though you cry and pray, and wiſh alſo that you had laid hold on the Lord Jeſus, yet you muſt and ſhall be damned.

Then again, you may ſee that though God be willing to ſave ſinners at ſome time, yet this time doth not always laſt. No, he that can find in his heart to turn his back upon Jeſus Chriſt now, ſhall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not ſeek after him: They ſhall have a time, yea time enough hereafter to repent their folly, and to befool themſelves, for turning their backs upon the Lord Jeſus Chriſt. *I will laugh at their calamities*, ſaith he, *and mock when their fear cometh*, Prov. 1. 26.

Again, this ſhould admoniſh us to take time while it is proffered, leſt we repent us of our unbelief and rebellion when we are deprived of it. Ah friends! time is precious, an hour's time to hear a ſermon is precious: I have ſometimes thought thus with myſelf, Set the caſe, the Lord ſhould ſend two or three of his ſervants, the miniſters of the goſpel, to hell among the damned, with this commiſſion, Go ye to hell, and preach my grace to thoſe that are there; Let your ſermon be an hour long, and hold forth the merits of my Son's birth, righteouſneſs, death, reſurrection, aſcenſion and interceſſion, with all my love in him, and proffer it to them, telling them, that now once, do I proffer the means of reconciliation to them. They who are now roaring, being paſt hope, would then leap at the leaſt proffer of mercy: Oh they that could ſpend whole days, weeks, nay years, in rejecting the Son of God, would now be glad of one tender of that mercy. *Father*, ſaith he, *have mercy on me.*

Again, from theſe words you may obſerve, that mercy would be welcome, when ſouls are under judgement: Now this ſoul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented, now he is with the devils and damned ſpirits, now he feels the vengeance of God, now, oh now, have mercy upon me! Here you may ſee, that mercy is prized by them that are in hell; they would be glad if they could have it. Father, have mercy on me; for my poor ſoul's ſake, ſend me a little mercy.

*And ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue.*

Theſe words do not only hold forth that the ungodly have a deſire of mercy, but what thoſe mercies are, what theſe poor creatures would be glad of.

As, 1. To have the company of a Lazarus granted to them: *Father Abraham, have mercy upon me, and ſend Lazarus.* Now Lazarus was he that was beloved of God, and alſo he that was hated of them. Therefore,

2. Obſerve, That thoſe ſaints that the world in their lifetime could not endure, now they are departed, they would be glad to have ſociety with them, O now ſend Lazarus! Though the time was when I cared not for him, yet now let me have ſome ſociety with him.

Though the world diſregard the ſociety of God's children now, yet there is a time coming, in which they would be glad to have the leaſt company with them. Nay, do but obſerve, thoſe of the ſaints that are now moſt rejected by them, even from them ſhall they be glad of comfort, if it might be. Send Lazarus; he that I ſlighted more than my dogs, he that I could not endure ſhould come into my houſe, but muſt lie at my gate, ſend him: Now Lazarus ſhall be welcome to me, now I deſire ſome comfort from him; but he ſhall go without it.

From whence again obſerve, That there is a time coming, O ye ſurly dogged perſecutors of the ſaints, that they ſhall ſlight you as much as ever you ſlighted them. You have given them many an hard word, told many a lie of them, given them many a blow: And now in your greateſt need and extremity they ſhall not pity you; the righteous ſhall rather rejoice when he ſeeth the vengeance of God upon thee, Pſal. 58. 10.

And, *Send Lazarus.* From whence obſerve, That any of the ſaints ſhall then be owned by you to be ſaints. Now you look upon them to be the ſect with Hymeneus and Philetus; but then you ſhall ſee them to be the Lazaruſes of God, even God's dear children. Though now the ſaints of the Lord will not be owned by you, becauſe they are beggarly, low, poor, contemptible among you; yet the day is coming that you ſhall own them, deſire their company, and wiſh for the leaſt courteſy from them.

*Send Lazarus, that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame.*

Thus ſhall the ſouls that abide in their ſins, cry out in the bitterneſs of their ſpirits, with wonderful anguiſh and torment of conſcience, without intermiſſion; *That he may dip the tip of his finger in water and cool my tongue.* That he, namely the man who before I ſcorned ſhould eat with the dogs of my flock, that before I ſlighted and had no regard of, that I ſhut out of door ſend him, *that he may dip the tip of his finger in water and cool my tongue.*

Now theſe words, *That he may dip the tip of his finger in water, &c.* do hold forth the leaſt friendſhip or favour; as if he ſhould have ſaid, Now I would be glad of the leaſt mercy, now I would be glad of the leaſt comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a ſmall requeſt, a ſmall courteſy, one drop of water, what is that? Take a pail full of it, if that will do thee any good. But mark, he is not permitted to have ſo much as one drop, not ſo much as a man may hold on the tip of his finger; this ſignifies, That they that fall ſhort of Chriſt, ſhall be tormented even as long as eternity laſteth, and ſhall not have ſo much as the leaſt eaſe, no not ſo long as while a man may turn himſelf round, not ſo much leave as to ſwallow his ſpittle, not one drop of cold water.

O that theſe things did take place in your hearts, how would it make you to ſeek after reſt for your ſouls, before it be too late, before the ſun of the goſpel be ſet upon you!

Conſider, I ſay, the miſery of the ungodly that they ſhall be in, and avoid their vices, by cloſing in with the tenders of mercy; leſt you partake of the ſame portion with them, and cry out in the bitterneſs of your ſouls, *One drop of cold water to cool my tongue.*

*For I am tormented in this flame.*

Indeed, the reaſon why the poor world do not ſo earneſtly deſire mercy, is partly becauſe they do not ſo ſeriouſly conſider the torment that they muſt certainly fall into if they die out of Chriſt. For, let me tell you, did but poor ſouls indeed conſider that wrath that doth by right fall to their ſhares, becauſe of their ſins againſt God, they would make more haſte to God through Chriſt for mercy than they do; then we ſhould have them ſay, It is good cloſing with Chriſt to-day, before we fall into ſuch diſtreſs.

But why is it ſaid, *Let him dip the tip of his finger in water, and cool my tongue?* Becauſe, that as the ſeveral members in the body have their ſhare in ſin, and committing of that; ſo the ſeveral members of the body ſhall at that time be puniſhed for the ſame. Therefore, when Chriſt is admoniſhing his diſciples, that they ſhould not turn aſide from him, and that they ſhould rather fear and dread the power of their God, than another power, he ſaith, *Fear him therefore, that can caſt both body and ſoul into hell,* Luke 12. 4 And again, *Fear him that can deſtroy both body and ſoul in hell.* Here is not one member only, but all the body, the whole body, of which the hands, feet, eyes, ears, and tongue, are members. And I am perſuaded that though this may be judged carnal by ſome now, yet it will appear to be a truth then, to the greater miſery of thoſe who ſhall be forced to undergo that which God in his juſt judgement ſhall inflict upon them. O then they will cry, one dram of eaſe for my curſing, ſwearing, lying, jeering, tongue! Some eaſe for my bragging, braving, flattering, threatening, diſſembling tongue! Now men can let their tongues run at random, as we uſe to ſay; now they will be apt to ſay, *Our tongues are our own, who ſhall controul them?* Pſal. 12. 4. But then they will be in another mind. Then, O that I might have a little eaſe for my deceitful tongue! Methinks ſometimes to conſider, how ſome men do let their tongues run at random, it makes me marvel. Surely they do not think they ſhall be made to give an account for their offending with their tongue. Did they but think they ſhall be made to give an account to him who is ready, *to judge the quick and the dead,* ſurely they would be more wary of, and have more regard unto their tongue.

*The tongue,* ſaith James, *is an unruly member full of deadly poiſon; it ſetteth on fire the whole frame of nature, and is ſet on fire of hell,* James 2. The tongue, how much miſchief will it ſtir up in a very little time? How many blows and wounds doth it cauſe? How many times doth it (as James ſaith) curſe man? How oft is the tongue made the conveyer of that helliſh poiſon that is in the heart, both to the diſhonour of God, the hurt of its neighbours, and the utter ruin of its own ſoul? and do you think the Lord will ſit ſtill (as I may ſay) and let thy tongue run as it liſts, and yet never bring you to an account for the ſame? No, ſtay; The Lord will not always keep ſilence, but will reprove thee, and ſet thy ſins in order before thine eyes, O ſinner: Yea, and thy tongue, together with the reſt of thy members, ſhall be tormented for ſinning. And I ſay, I am very confident, that though this be made light of now, yet the time is coming, when many poor ſouls will rue the day that ever they did ſpeak with a tongue. O will one ſay, that I ſhould ſo diſregard my tongue! O that I, when I ſaid ſo and ſo, had before bitten off my tongue! that I had been born without a tongue! My tongue, my tongue, a little water to cool my tongue, for I am tormented in this flame! even in that flame which my tongue, together with the reſt of my members, by ſinning, have brought me to. Poor ſouls will now let their tongues ſay any thing for a little profit, for two pence or three pence gain. But O what a grief will this be at that day, when they, together with their tongue, muſt ſmart for that which they by their tongues have done while they were in this world. Then you that love your ſouls, look to your tongues, leſt you bind yourſelves down ſo faſt to hell with the ſins of your tongues, that you will never be able to get looſe again to all eternity. For by thy words thou ſhalt be condemned, if thou have not a care of thy tongue. *For I ſay unto you,* Matth. 12. 36.
*that for every idle word that man ſhall ſpeak, he ſhall give an account thereof in the day of judgement.*

Ver. 25. *But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.*

These words are the anſwer to the requeſt of the damned. The verſe before (as I told you) is a diſcovery of the deſires they have after they depart this world. Here is the anſwer, *Son, remember,* &c.

The anſwer ſignifies thus much, That inſtead of having any relief or eaſe, they are hereby the more tormented, and that by freſh recollections, or by bringing afreſh their former ill-ſpent life, while in the world, into their remembrance: Son, remember thou hadſt good things in thy life-time; as much as if he had ſaid, Thou art now ſenſible what it is to loſe thy ſoul; thou art now ſenſible what it is to put off repentance; thou art now ſenſible that thou haſt befooled thyſelf, in that thou didſt ſpend that time in ſeeking after outward, momentary, earthly things, which thou ſhouldſt have ſpent in ſeeking to make Jeſus Chriſt ſure to thy ſoul; and now, through thy anguiſh of ſpirit, in the pains of hell thou wouldſt enjoy that which in former time thou didſt make ſlight of; but alas! thou art here beguiled and altogether diſappointed; thy crying will now avail thee nothing at all. *This is not the acceptable time,* 2 Cor. 6. 2. This is not a time to anſwer the deſires of damned reprobates; if thou hadſt cried out in good earneſt while grace was offered, much might have been; but then thou waſt careleſs, and didſt turn the forbearance and goodneſs of God into wantonneſs. Waſt thou not told, that thoſe who would not hear the Lord when he did call, ſhould not be heard (if they turned away from them) when they did call? Prov. 1. 24,—28. *But contrariwiſe, he would laugh at their calamity, and mock when their fear did come.*

Now, therefore, inſtead of expecting the leaſt drop of mercy and favour, call into thy mind how thou didſt ſpend thoſe days which God did permit thee to live; I ſay, remember, that in thy lifetime thou didſt behave thyſelf rebelliouſly againſt the Lord, in that thou wert careleſs of his word and ordinances, yea, and of the welfare of thine own ſoul alſo: Therefore, now, I ſay, inſtead of expecting or hoping for any relief, thou muſt be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlaſting aſtoniſhment and confuſion.

From theſe words, therefore, which ſay, *Remember that thou in thy lifetime receivedſt thy good things*, there are theſe things to be taken notice of.

1. They that by putting off repentance, and living in their ſins, loſe their ſouls, ſhall, inſtead of having the leaſt meaſure of comfort when they come into hell, have their ill-ſpent life always very freſh in their remembrance. While they live here, they can ſin and forget it; but when they depart, they ſhall have it before them; they ſhall have a remembrance, or their memory notably enlightened, and a clearer, and a continual ſight of all their wicked practices that they wrought and did while they were in the world. *Son, remember*, ſaith he; then you will be made to remember,

1. How you were born in ſin, and brought up in the ſame.

2. Remember how thou hadſt many a time the goſpel preached to thee for taking away of the ſame, by him whom the goſpel doth hold forth.

3. Remember, that out of love to thy ſins and luſts, thou didſt turn thy back on the tenders of the ſame goſpel of good tidings and peace.

4. Remember that the reaſon why thou didſt loſe thy ſoul, was becauſe thou didſt not cloſe in with free grace, and the tenders of a loving and free-hearted Jeſus Chriſt.

5. Remember how near thou waſt to turning at ſuch and ſuch a time, only thou waſt willing to give way to thy luſts when they wrought, to drunkards when they called, to pleaſures when they proffered themſelves, to the cares and incumbrances of the world, which, like ſo many thorns, did choak that or thoſe convictions that were ſet on thy heart.

6. Remember how willing thou waſt to ſatisfy thyſelf with an hypocrite's hope, and with a notion of the things of God, without the real power and life of the ſame.

7. Remember how thou, when thou waſt admoniſhed to turn, didſt put off turning and repenting till another time.

8. Remember how thou didſt diſſemble at ſuch a time, lie at ſuch a time, cheat thy neighbour at ſuch a time, mock, flout, ſcoff, taunt, hate, perſecute the people of God at ſuch a time, in ſuch a place, among ſuch company.

9. Remember, that while others were met together in the fear of the Lord to ſeek him, thou waſt met with a company of vain companions to ſin againſt him; while the ſaints were a-praying, thou waſt a-curſing; while they were ſpeaking good of the name of God, thou waſt ſpeaking evil of the ſaints of God. O then thou ſhalt have a ſcalding hot remembrance of all thy ſinful thoughts, words, and actions, from the very firſt to the laſt of them that ever thou didſt commit in all thy lifetime. Then thou wilt find that ſcripture to be a truth, Deut. 28. 65, 66, 67. *The Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind. And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay, would to God it were evening; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.* Nay, thou ſhalt find worſe things to thy wo than this ſcripture doth manifeſt. For indeed there is no tongue able to expreſs the horror, terror, torment, and eternal miſery, that thoſe poor ſouls ſhall undergo, without the leaſt mitigation of eaſe; a very great part of it ſhall come from that quick, full, and continual remembrance of their ſins that they ſhall have. And therefore there is much weight in theſe words, *Son, remember that thou in thy lifetime hadſt thy good things.*

From theſe words you ſee this is to be obſerved, That the ungodly ſhall remember, or have in remembrance the miſpending their lives: *Remember that in thy lifetime thou hadſt thy good things.* You may take theſe words, *good things*, either ſimply for the things of this world, which in themſelves are called and may be called *good things*; or elſe with theſe words, namely, *the things of this life*, all the pleaſures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much chear themſelves therewith. *Soul, ſoul, eat, drink, and be merry; for thou haſt much goods laid up for many years*, Luke 12. 20. Now, I ſay God, according to his glorious power and wiſdom, will make poor creatures have always in their minds a freſh and clear remembrance of their ill-ſpent life: He will ſay unto them, Remember, remember, that in thy lifetime it was thus and thus with thee, and in thy lifetime thy carriage was ſo and ſo.

If ſinners might have their choice, they would not have their ſins and tranſgreſſions ſo much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a ſerious thought of their filthy life; they put far away the evil day, Amos 6. 3.; Ezek. 12. 27.; and labour by all means to put the thoughts of it out of their mind; but there they ſhall be made to remember to purpoſe, and to think continually of their ungodly deeds. And therefore it is ſaid, that when our Lord Jeſus Chriſt comes to judgement, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, to convince them, Jude 14. 15. They will not willingly take notice of them now; but then they ſhall, hereafter, in ſpite of their teeth; for thoſe that die out of Chriſt, ſhall be made to ſee, acknowledge, and confeſs their guilt, do what they can, when they lift up their eyes in hell, and remember their tranſgreſſions. God will be a ſwift witneſs againſt them, Mal. 3. 5. and will ſay, Remember what thou didſt in thy lifetime, how thou didſt live in thy lifetime. Ha, friend! If thou doſt not in theſe days of light remember the days of darkneſs, Eccleſ. 11. 8. (the days of death, hell, and judgement), thou ſhalt be made in the days of darkneſs, death, hell, and at the judgement too, to remember the days of the goſpel, and how thou didſt diſregard them too, to thy own deſtruction and everlaſting miſery. This is intimated in that 25th of St Matthew.

*Remember that in thy lifetime thou receivedſt thy good things.*

The great God, inſtead of giving the ungodly any eaſe, will even aggravate their torments; firſt, by ſlighting their perplexities, and by telling of them what they muſt be thinking of: Remember, ſaith he, O ye loſt ſouls, that you had your joy in your lifetime, your peace in your lifetime, your comforts, delights, eaſe, wealth, health; your heaven, your happineſs, and your portion in your lifetime.

O miſerable ſtate! Thou wilt then be in a ſad condition indeed, when thou ſhalt ſee that thou haſt had thy good things, thy beſt things, thy pleaſant things; for that is clearly ſignified by theſe words, *Remember that thou in thy lifetime hadſt thy good things*, or all the good things thou art like to have. From whence take notice of another truth, (though it be a dreadful one), which is this: There are many poor creatures who have all their good, ſweet, and comfortable things, in this life, or while they are alive in this world: *Remember*, ſaith he, *that in thy lifetime thou hadſt thy good things*, Pſal. 17. 14.

The wicked's good things will ſhortly have an end; they will laſt no longer with them than this life, or their lifetime. That ſcripture was not written in vain: It is like the crackling of thorns under a pot, makes a little blaze for a ſudden, a little heat for a while; but come and conſider them by and by, and inſtead of a comfortable heat, you will find nothing but a few dead aſhes; and inſtead of a flaming fire, nothing but a ſmell of ſmoke.

There is a time coming, that the ungodly would be glad of a better portion, when they ſhall ſee the vanity of this, that is, when they ſhall ſee what a poor thing it is, for a man to have his portion in this world. It is true, while they are here on this ſide hell, they think there is nothing to be compared with riches, honours, and pleaſures in this world; which makes them cry out, *Who will ſhew us any good,* Pſal. 4. 7. that is comparable to the pleaſures, profits, and glory of this world? But then they will ſee there is another thing that is better and of more value than ten thouſand worlds. And ſeriouſly, friends, will it not grieve you, trouble, perplex, and torment you, when you ſhall ſee that you loſt heaven for a little pleaſure and profit in your lifetime? Certainly it will grieve you and perplex you exceedingly, to ſee what a bleſſed heaven you left for a dunghill-world. Oh! that you did but believe this! that you did but conſider this, and ſay within yourſelves, What! ſhall I be contented with my portion in this world! What! ſhall I loſe heaven for this world! I ſay, conſider it while you have day-light, and goſpel-light, while the Son of God doth hold out terms of reconciliation to you, leſt you be made to hear ſuch a voice as this is, *Son, Remember that in thy lifetime thou receivedſt thy good things*; thy comforts, thy joys, thy eaſe, thy peace, and all the heaven thou art like to have. O poor heaven! O ſhort pleaſures! What a pitiful thing it is to be left in ſuch a caſe! Soul, conſider, Is it not miſerable to loſe heaven, for twenty, thirty, or forty years ſinning againſt God? When thy life is done, thy heaven is alſo done? when death comes to ſeparate thy ſoul and body, in that day alſo thou muſt have thy heaven and happineſs ſeparated from thee, and thou from that. Conſider theſe things betimes, leſt thou have thy portion in thy lifetime. *For if in this life only we have our portion, we are of all people the moſt miſerable*; 1 Cor. 15. 19. Again, conſider that when other men (the ſaints) are to receive their good things, then thou haſt had thine: When others are to enter into joy, then thou art to leave and depart from thy joy: when others are to go to God, thou muſt go to the devil. O miſerable! Thou hadſt better thou hadſt never been born, than to be an heir of ſuch a portion; therefore, I ſay, have a care it be not thy condition.

*Remember that thou receivedſt thy good things, and Lazarus evil things.*

Theſe words do not only hold forth the miſery of the wicked in this life, but alſo great conſolation to the ſaints; where he ſaith, *And Lazarus evil things*, that is, Lazarus had his evil things in his lifetime, or when he was in the world:

From whence obſerve,

1. That the life of the ſaints, ſo long as they are in this world, is attended with many evils or afflictions: which may be diſcovered to be of divers natures; as ſaith the ſcripture, *Many are the troubles of the righteous, but the Lord delivereth him out of them all.*

2. Take notice, that the afflictions or evils that accompany the ſaints, may continue with them their lifetime, ſo long as they live in this vale of tears; yea, and they may be divers, that is, of ſeveral ſorts ſome outward, ſome inward, and that as long as they ſhall continue here below, as hath been the experience of all ſaints in all ages; and this might be proved at large, but I only hint at theſe things, though I might enlarge much upon them.

3. The evils that do accompany the ſaints will continue no longer with them than their lifetime; and here indeed lies the comfort of believers, the Lazaruſes, the ſaints, they muſt have all their bitter cup wrung up to them in their lifetime: Here muſt be all their trouble, here muſt be all their grief. *Behold,* ſaith Chriſt, *the world ſhall rejoice, but ye ſhall lament; but your mourning ſhall,* mark, *it ſhall be turned into joy*, John 16. 2. You ſhall lament, you ſhall be ſorrowful, you ſhall weep in your lifetime, but your ſorrow ſhall be turned into joy, and your joy no man (let him be what he will, no man) ſhall take away from you. Now if you think, when I ſay the ſaints have all their evil things in their lifetime, that I mean, they have nothing elſe but trouble in this their lifetime, this is your miſtake; for let me tell you, That though the ſaints have all their evil things in their lifetime, yet even in their lifetime they have alſo joy unſpeakable, and full of glory, while they look not at the things that are ſeen, but at the things which are not ſeen. The joy that the ſaints have ſometimes in their heart, by a believing conſideration of the good things to come, when this life is ended, doth fill them fuller of joy, than all the croſſes, troubles, temptations, and evils, that accompany them in this life, can fill them with grief, 2 Cor. 4.

But ſome ſaints may ſay, My troubles are ſuch as are ready to overcome me. *Anſ.* Yet be of good comfort, they ſhall laſt no longer than thy lifetime.

But my trouble is, I am perplexed with an heart full of corruption and ſin, ſo that I am much hindered in walking with God. *Anſ.* It is like ſo, but thou ſhalt have theſe troubles no longer than thy lifetime.

But I have a croſs huſband, and that is a great grief to me.

Well, but thou ſhalt be troubled with him no longer than thy lifetime, and therefore be not diſmayed, be not diſcomforted, thou ſhalt have no trouble longer than this lifetime.

Art thou troubled with croſs children, croſs relations, croſs neighbours? They ſhall trouble thee no longer than this lifetime.

Art thou troubled with a cunning devil, with unbelief? yea, let it be what it will, thou ſhalt take thy farewel of them all (if thou be a believer) after thy lifetime is ended. O excellent! Then God ſhall wipe away all tears from your eyes; there ſhall be no more death nor ſorrow, nor crying, nor any more pain; for the former things are paſſed away.

But now, on the contrary, if thou be not a right and ſound believer, then, though thou ſhouldſt live a thouſand years in this world, and meet with ſore afflictions every day; yet theſe afflictions, be they never ſo great and grievous, they are nothing to that torment that will come upon thee, both in ſoul and body, after this life is ended.

I ſay, be what thou wilt, if thou be found in unbelief, or under the firſt covenant, thou art ſure to ſmart for it at the time when thou doſt depart this world. But the thing ſo lamented is, for all this is ſo ſad a condition to be fallen into, yet poor ſouls are for the moſt part ſenſeleſs of it; yea, ſo ſenſeleſs, (at ſome times), as though there was no ſuch miſery to come hereafter: becauſe the Lord doth not immediately ſtrike with his ſword, but doth bear long with his creatures, waiting that he might be gracious: therefore, I ſay, the hearts of ſome of the ſons of men, are wholly ſet upon it to do miſchief, Eccleſ. 8. 11. And that forbearance and goodneſs of God, that one would think ſhould lead them to repentance, the devil hardening of them, by their continuing in ſin, and by blinding their eyes, as to the end of God's forbearance towards them, they are led away with a very hardened and ſenſeleſs heart, even until they drop into eternal deſtruction.

But, poor hearts, they muſt have a time in which they muſt be made ſenſible of their former behaviours, when the juſt judgements of the Lord ſhall flame about their ears, inſomuch that they ſhall be made to cry out again with anguiſh, I am ſorely tormented in this flame.

*But now he is comforted, and thou art tormented.*

And if he ſhould ſay, Now hath God recompenſed both Lazarus and you, according to what you ſought after, while you were in this world: As for your part you did neglect the precious mercy and goodneſs of God; you did turn your back on the Son of God, that came into the world to ſave ſinners; you made a mock of preaching the goſpel: you was admoniſhed over and over, to cloſe in with the loving-kindneſs of the Lord, in his Son Jeſus Chriſt. The Lord let you live twenty, thirty, forty, fifty, ſixty years; all which time, you, inſtead of ſpending it, *to make your calling and election ſure*, 2 Pet. 1. 10. did ſpend it in making of eternal damnation ſure to thy ſoul. And alſo Lazarus, he in his lifetime did make it his buſineſs to accept of my grace and ſalvation in the Lord Jeſus Chriſt. When thou waſt in the ale-houſe, he frequented the word preached; when thou wert jeering at goodneſs, *he was ſighing for the ſins of the times*, Eccleſ. 9. 4. While thou wert ſwearing, he was praying: In a word, while thou wert making ſure of eternal ruin, he by faith in the blood of the Lord Jeſus Chriſt, was making ſure of eternal ſalvation. Therefore, *now he is comforted, and thou art tormented.*

Here then you may ſee, that as the righteous ſhall not be always void of comfort and bleſſedneſs: ſo neither ſhall the ungodly go always without their puniſhment. As ſure as God is in heaven, it will be thus: they muſt have their ſeveral portions. And therefore, you that are the ſaints of the Lord, follow on, be not diſmayed, *Foraſmuch as you know, that your labour is not in vain in the Lord*, 1 Cor. 15. laſt verſe. Your portion is eternal glory. And you that are ſo loth now to cloſe in with Jeſus Chriſt, and to leave your ſins to follow him, your day is coming, Pſal. 36. 13. in which you ſhall know, that your ſweet morſels of ſin that you ſo eaſily take down, Job 20. 12, 13, 14. and it ſcarce troubles you, will have a time ſo to work within you to your eternal ruin, that you will be in a worſe condition than if you had ten thouſand devils tormenting you: nay, you had better have been plucked limb from limb a thouſand times, (if it could be), than to be partakers of this torment, which will aſſuredly without mercy lie upon you.

Ver. 26. *And beſides all this, between us and you there is a great gulf fixed: ſo that they which would go from hence to you, cannot, neither can they come to us, that would come from thence.*

THeſe words are ſtill part of that anſwer that the ſouls in hell ſhall have for all the ſobbings, ſighings, grievous cries, tears, and deſires, that they have to be releaſed out of thoſe intolerable pains they feel and are perplexed with. And, O! methinks the words at the firſt view, if rightly conſidered, are enough to make any hard-hearted ſinner in the world to fall down dead. The verſe I laſt ſpoke to was, and is a very terrible one, and aggravates the torments of poor ſinners wonderfully. Where he ſaith, *Remember that thou in thy lifetime hadſt thy good things. and Lazarus his evil things*, &c. I ſay, theſe words are very terrible to thoſe poor ſouls that die out of Chriſt. But theſe latter words do much more hold out their ſorrow. They were ſpoken, as to the preſent condition of the ſinner. Theſe do not only back the former, but do yet further aggravate their miſery, holding forth that which will be more intolerable: The former verſe is enough to ſmite any ſinner into a ſwoon, but this is to make them fall down dead; where he ſaith, *And beſides all this*; there is ſtill ſomething to aggravate thy miſery yet far more abundantly. I ſhall briefly ſpeak to the words as they have relation to the terror ſpoken of in the verſes before. As if he had ſaid, Thou thinkeſt the preſent ſtate unſupportable, it makes thee ſob and ſigh, it makes thee to rue the time that ever thou wert born: now thou findeſt the want of mercy; now thou wouldſt leap at the leaſt dram of it; now thou feeleſt what it is to ſlight the tenders of the grace of God; now it makes thee to ſob, ſigh, and roar exceedingly, for the anguiſh that thou art in. *But beſides all this*; I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the goſpel; the devil hath been too hard for thee, and hath made thee miſs of heaven: thou art now in hell among an innumerable company of devils and all thy ſins beſet thee round; thou art all overwrapped in flames, and canſt not have one drop of water to give thee any eaſe; thou crieſt in vain, for nothing will be granted; thou ſeeſt the ſaints in heaven, which is no ſmall trouble to thy damned ſoul; thou ſeeſt that neither God nor Chriſt takes any care to eaſe thee, or ſpeak any comfort unto thee. *But beſides all this*, there thou art like to lie; never think of any eaſe, never look for any comfort; repentance now will do thee no good, the time is paſt, and can never be called again; look what thou haſt now, thou muſt have for ever.

It is true, I ſpoke enough before to break thine heart aſunder; *But beſides all this*, there lie and ſwim in flames for ever: Theſe words, *Beſides all this*, are terrible words indeed. I will give you the ſcope of them in a ſimilitude. Set the caſe, You ſhould take a man and tie him to a ſtake, and with red-hot pinchers, pinch off his fleſh by little pieces for two or three years together, and at laſt, when the poor man cries out for eaſe and help, the tormentors anſwer, Nay, *but beſides all this*, you muſt be handled worſe. We will ſerve you thus theſe twenty years together, and after that we will fill your mangled body full of ſcalding lead, or run you through with a red hot ſpit; would not this be lamentable? Yet this is but a flea-biting to the ſorrow of thoſe that go to hell; for if a man were ſerved ſo, there would, ere it were long be an end of him. But he that goes to hell ſhall ſuffer ten thouſand times worſe torments than theſe, and yet ſhall never be quite dead under them. There they ſhall be ever whining, pining, weeping, mourning, ever tormented without eaſe, and yet never diſſolved into nothing: if the biggeſt devil in hell might pull thee all to pieces, and rend the eſmall as duſt, and diſſolve thee into nothing, thou wouldſt count this a mercy. But here thou mayſt lie and fry, ſcorch, and broil, and burn for ever: for ever, that is a long while, and yet it muſt be ſo long. *Depart from me*, ſaith Chriſt, *into everlaſting fire*, into the fire that burns for ever, *prepared for the devil and his angels*, Matth. 25. 41. Oh, thou that waſt loth to foul thy foot if it were but dirty, or did but rain; thou that was loth to come out of the chimney-corner, if the wind did but blow a little cold; and was loth to go half a mile, yea, half a furlong, to hear the word of God, if it were but a little dark; thou that waſt loth to leave a few vain companions, to edify thy ſoul, thou ſhalt have fire enough, thou ſhalt have night enough, and evil company enough, thy belly-full, if thou miſs of Jeſus Chriſt; and *beſides all this*, thou ſhalt have them for ever, and for ever.

O thou that doſt ſpend whole nights in carding and dicing, in rioting and wantonneſs; thou that counteſt it a brave thing to ſwear as faſt as the braveſt, to ſpend with the greateſt ſpendthrift in the country; thou that loveſt to ſin in a corner when no body ſees thee! O thou that for by-ends doſt carry on the hypocrite's profeſſion, becauſe thou wouldeſt be counted ſomebody among the children of God, but art an enemy to the things of Chriſt in thine heart; thou that doſt ſatisfy thyſelf, either with ſins, or a bare profeſſion of godlineſs, thy ſoul will fall into extreme torments and anguiſh, ſo ſoon as ever thou doſt depart this world, and there thou ſhalt be weeping and gnaſhing thy teeth, Matth. 8. 11, 12. And beſides all this, thou art like never to have any eaſe or remedy; never look for any deliverance; thou ſhalt die in thy ſins, and be tormented as many years as there are ſtars in the firmament, or ſands on the ſea-ſhore; and beſides all this, thou muſt abide it for ever.

*And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you, cannot; neither can they come to us that would come from hence. There is a great gulf fixed.* You will ſay, What is that? *Anſ.* It is a nice queſtion; therefore firſt ſeek thou rather to enter in at the ſtrait gate, than curiouſly to inquire what this gulf is.

But, 2dly, If thou wouldſt needs know, if thou do fall ſhort of heaven, thou wilt find it this, namely, The everlaſting decree of God; that is, there is a decree gone forth from God, that thoſe who fall ſhort of heaven in this world, God is reſolved they ſhall never enjoy it in the world to come. And thou wilt find this gulf ſo deep, that thou ſhalt never be able to wade through it as long as eternity laſts. As Chriſt ſaith, *Agree with thine adverſary quickly, while thou art in the way with him, leſt he hale thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon: I tell thee thou ſhalt in no wiſe come out thence*, ("there is the gulf, the decree"):

*Thou ſhalt not depart thence till thou haſt paid the utmoſt farthing, or very laſt mite,* Luke 12. 58, 59. Theſe words, therefore, *There is a great gulf fixed,* I do underſtand to be the everlaſting decree of God. God hath decreed, that thoſe who go to heaven ſhall never go from thence again into a worſe place; and alſo thoſe that go to hell, and would come out, they ſhall not come out from thence again. And, friend, this is ſuch a gulf, ſo fixed by him that cannot lie, that thou wilt find it ſo which way ſoever thou goeſt, whether it be to heaven or hell. Here therefore thou ſeeſt how ſecure God will make thoſe who die in the faith: God will keep them in heaven; but thoſe that die in their ſins, God will throw them to hell, and keep them there; ſo that they that would go from heaven to hell, cannot, neither can they come from hell that would go to heaven. Mark, he doth not ſay, they would not: for O how fain would theſe who have loſt their ſouls for a luſt, for twopence, for a jug of ale, for a ſtrumpet, for this world, come out of that hot ſcalding fiery furnace of God's eternal vengeance, if they might; but here is their miſery, they that would come from you to us, that is, from hell to heaven, cannot, they muſt not, they ſhall not; they cannot; God hath decreed it, and is reſolved the contrary: Here therefore lies the miſery, not ſo much as they are in hell, but there they muſt lie for ever and ever. Therefore if thy heart would at any time tempt thee to ſin againſt God, cry out, No, for then I muſt go to hell, and lie there for ever. If the drunkards, ſwearers, liars, and hypocrites, did but take this doctrine ſoundly down, it would make them tremble when they think of ſinning. But poor ſouls, now they will make a mock of ſin, Prov. 14. 9. and play with it as a child doth play with a rattle; but the time is coming, that theſe rattles that now they play with, will make ſuch a noiſe in their ears and conſciences, that they ſhall find, that if all the devils in hell were yelling at their heels, the noiſe would not be comparable to it, Numb. 32. 23, Friend, thy ſins, as ſo many blood-hounds, will firſt hunt thee out, and then take thee and bind thee, and hold thee down for ever, Prov. 5. 22. They will gripe thee and gnaw thee as if thou had a neſt of poiſonous ſerpents in thy bowels, Job 20. 14. and this will not be for a time, but, as I have ſaid, for ever, for ever, for ever.

Ver. 27. *Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my father's houſe:*

THE verſe before, I told you, were ſpoken partly to hold forth a deſire that the damned have to be freed of their endleſs miſery. Now this verſe ſtill holds forth the cries of thoſe poor ſouls very vehement; they would very fain have ſomething granted to them, but it will not be; as will more clearly appear afterward.

*Then he ſaid, I pray thee therefore, father,* &c. As if he ſhould ſay, Seeing I have brought myſelf into ſuch a miſerable condition, that God will not regard me, that my exceeding loud and bitter cries will not be heard for myſelf; ſeeing I muſt not be admitted to have ſo much as one drop of cold water, nor the leaſt help from the pooreſt ſaints:

And ſeeing, beſides all this, here my ſoul muſt lie to all eternity, broiling and frying; ſeeing I muſt, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire: ſeeing my ſtate is ſuch, that I would not wiſh a dog in my condition; *Send him to my father's houſe.* It is worthy to be taken notice of (again) who it is he deſired to be ſent, namely, Lazarus. O friend, ſee here now the ſtout hearts and ſtomachs of poor creatures will be humbled, (as I ſaid before), they will be ſo brought down, that thoſe things that they diſdained and made light of in this world, they would be glad of in the life to come. He who by this man was ſo ſlighted, as that he thought it a diſhonour that he ſhould eat with the dogs of his flock; what, ſhall I regard Lazarus, ſcrubbed, beggarly Lazarus? what, ſhall I ſo far diſhonour my fair, ſumptuous, and gay houſe, with ſuch a ſcabbed creep-hedge as he? No, I ſcorn he ſhould be entertained under my roof. Thus in his lifetime, while he was in his bravery; but now he is come into another world, now he is parted from his pleaſures, now he ſees his fine houſe, his dainty diſhes, his rich neighbours and companions and he are parted aſunder; now he finds, inſtead of pleaſures, torments; inſtead of joys, heavineſs; inſtead of heaven, hell; inſtead of the pleaſures of ſin, the horror and guilt of ſin: O now ſend Lazarus!

Lazarus, it may be, might have done him ſome good, if he might have been entertained in time paſt, and might have perſuaded him at leaſt not to have gone on ſo grievouſly wicked; but he ſlights him, will not regard him, he is reſolved to diſown him, though he loſe his own ſoul for ſo doing. Ay, but now ſend Lazarus, if not to me, to my father's houſe, and let him tell them, from me, That if they run on in ſin, as I have done, they muſt and ſhall receive the ſame wages that I have received.

Take notice of this, you that are deſpiſers of the leaſt of the Lazaruſes of our Lord Jeſus Chriſt; it may be now you are loth to receive theſe little ones of his, becauſe they are not gentlemen; becauſe they cannot, with Pontius Pilate, ſpeak Hebrew, Greek, and Latin. Nay, they muſt not, ſhall not ſpeak to them, to admoniſh them; and all becauſe of this.

Though now the goſpel of the Lord Jeſus Chriſt may be preached to them freely, and for nothing; nay, they are now deſired to hear and receive it; though now they will not own, regard, and embrace theſe Chriſtian proffers of the glorious truth of Jeſus, becauſe they come out of ſome of the baſeſt earthen veſſels, 1 Cor. 1. 26.; yet the time is coming, when they will both ſing and cry, Send him to my father's houſe. I ſay, remember this, ye that deſpiſe the day of ſmall things; the time is coming when you would be glad if you might enjoy from God, from Chriſt, or his ſaints, one ſmall drop of cold water, though now you are unwilling to receive the glorious diſtilling drops of the goſpel of our Lord Jeſus.

Again, ſee here the lamentable ſtate they are in, that go to hell from their fathers, mothers, ſiſters, brothers, &c. While they are in this world, men delight to ſet their children ill examples; and alſo children love to follow the wicked ſteps of their ungodly parents. But when they depart this life, and drop down into hell, and find themſelves in irrecoverable miſery, then they cry, Send ſome body to my father's houſe, to my brother's houſe. Tell them my ſtate is miſerable, tell them I am undone for ever; and tell them alſo, that if they will be walking in theſe ungodly ſteps wherein I left them, they will aſſuredly fall into this place of torments.

*I pray thee ſend him to my father's houſe.* Ah friends and neighbours, it is like you little think of this, that ſome of your friends and relations are crying out in hell, Lord, ſend ſome body to my father's houſe, to preach the goſpel to them, leſt they alſo come into theſe torments.

Here, men while they live, can willingly walk together in the way of ſin; and when they are parted by death, they that are living ſeldom or never conſider of the ſad condition that they that are dead are deſcended into. But ye ungodly fathers, how are your ungodly children roaring now in hell? and your ungodly parents that lived and died ungodly, now in the pains of hell alſo? And one drunkard is ſinging on the ale-houſe bench, and another roaring under the wrath of God, ſaying, O that I was with him, how would I rebuke him, and perſuade him by all means to leave off theſe evil courſes. O! that they did but conſider what I now ſuffer for pride, covetouſneſs, drunkenneſs, lying, ſwearing, ſtealing, whoring, and the like. O! did they but feel the thouſandth part thereof, it would make them look about them, and not buy ſin at ſo dear a rate as I have done; even with the loſs of my precious ſoul.

*Send him to my father's houſe.* Not to my *father,* but to my *father's houſe.* It my be there are ungodly children, there are ungodly ſervants, wallowing in their ungodlineſs; ſend him therefore to my father's houſe. It is like, they are ſtill the ſame that I left them; I left them wicked, and they are wicked ſtill; I left them ſlighters of the goſpel, ſaints, and ways of God, and they do it ſtill: *Send him to my father's houſe;* it is like there is but a little between them and the place where I am; ſend him to-day, before to-morrow, *leſt they come into the ſame place of torment. I pray thee thou wouldſt ſend him.* I beg it on my bended knee, with crying and with tears, in the agony of my ſoul. It may be, they will not conſider, if thou do not ſend him. I left them ſottiſh enough, hardened as well as I; they have the ſame devil to tempt them, the ſame luſts and world to overcome them: *I pray thee therefore that thou wouldſt ſend him to my father's houſe;* make no delay, leſt they loſe their ſouls, leſt they come hither: if they do, they are like never to return again. O! little do they think, how eaſily they may loſe their ſouls; they are apt to think their condition to be as good as the beſt, as I once through ignorance did; but ſend him, ſend him without delay, *leſt they come into this place of torment.* O! that thou wouldſt give him commiſſion; do thou ſend him thyſelf; the time was, when I, together with them, ſlighted thoſe that were ſent of God; though we could not deny but that he ſpake the word of God, and was ſent of him, as our conſcience told us; yet we preferred the calls of men before the calls of God: for though they had the one, yet becauſe they had not the other in that antichriſtian way which we thought meet, we could not, would not, either hear him ourſelves, nor yet give conſent that others ſhould. But now a call from God is worth all. Do *(thou) therefore ſend him to my father's houſe.*

The time was when we did not like it, except it might be preached in the ſynagogue; we thought it a low thing to preach and pray together in houſes; we were too high-ſpirited, too ſuperſtitious; the goſpel would not down with us, unleſs we had it in ſuch a place, by ſuch a man; no, nor then neither effectually. But now, Oh! that I was to live in the world again, and might have that privilege, to have ſome acquaintance with bleſſed Lazarus, ſome familiarity with that holy man, what attendance would I give unto his wholeſome words? How would I affect his doctrine, and cloſe in with it? How would I ſquare my life thereby? Now, therefore, as it is better to hear the goſpel under a hedge, than to ſit roaring in a tavern, it is better to welcome God's begging Lazaruſes, than the wicked companions of this world. It is better to receive a ſaint in the name of a ſaint, *a diſciple in the name of a diſciple,* Luke 10. 16. than to do as I have done. O! it is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and alſo the miſery of man, if without it, than to be *daubed up with untempered mortar,* Ezek. 13. O! I may curſe the day that ever I gave way to the flatteries, and fawning of a company of carnal men; but this my repentance is too late; I ſhould have looked about me ſooner, if I would have been ſaved from this woful place. Therefore ſend him, not only in the town I lived in, and unto ſome of my acquaintance, but to my father's houſe.

In my lifetime, I did not care to hear that word that cut me moſt, and ſhewed me mine eſtate aright. I was vexed to hear my ſins mentioned, and laid to my charge; I loved him beſt that deceived me moſt, that ſaid, *Peace, peace, when there was no ſuch thing,* Jer. 5. 30, 31. But now, O that I had been ſoundly told of it! O that it had pierced both mine ears and heart, and had ſtuck ſo faſt, that nothing could have cured me, ſaving the blood of Chriſt! It is better to be dealt plainly with, than that we ſhould be deceived; they had better ſee their loſt condition in the world, than ſtay while they be damned, as I have done: Therefore ſend Lazarus, ſend him to my father's houſe. Let him go and ſay, I ſaw your ſon, your brother, in hell, weeping and wailing, and gnaſhing his teeth: Let him bear them down in it, and tell them plainly, it is ſo, and that they ſhall ſee their everlaſting miſery, if they have not a ſpecial care. Send him to my father's houſe.

Ver. 28. *For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.*

THeſe words are (if I may ſo ſay) a reaſon given by thoſe in hell, why they are reſtleſs and do cry ſo loud, it is that their companions might be delivered from thoſe intolerable torments, which they muſt and ſhall undergo, if they fall ſhort of everlaſting life by Jeſus Chriſt. *Send him to my father's houſe; for I have five brethren, &c.* Though while they lived among them in the world, they were not ſo ſenſible of their ruin, yet now they are paſſed out of the world, and do partake of that which before they were warned of; they can, I ſay, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to paſs.

*For I have five brethren.* Here you may ſee that there may be, and are whole houſeholds in a damnable ſtate and condition, as our Lord Jeſus doth by this ſignify. Send him to my father's houſe, for they are all in one ſtate; I left all my brethren in a pitiful caſe. People while they live here, cannot endure to hear that they ſhould be all in a miſerable condition; but when they are under the wrath of God, they ſee it, they know it, and are very ſure of it: for they themſelves, when they were in the world, lived as they do, but they fell ſhort of heaven; and therefore if they go on, ſo ſhall they. Oh therefore ſend quickly to my father's houſe, for all the houſe is in an undone condition, and muſt be damned if they contiune ſo.

The thing obſervable is this, namely, That thoſe that are in hell, do not deſire that their companions ſhould come thither; nay, rather, ſaith he, Send him to my father's houſe, and let him teſtify to them that are therein, leſt they alſo come, *&c.*

*Queſt.* But ſome may ſay, What ſhould be the reaſon, that the damned ſhould deſire not to have their companions come into the ſame condition that they are fallen into, but rather that they might be kept from it, and eſcape that dreadful ſtate?

*Anſ.* I do believe there is ſcarce ſo much love in any of the damned in hell, as really to deſire the ſalvation of any. But in that there is any deſire in them that are damned, that their friends and relations ſhould not come into that place of torment, it appears to me, to be rather for their own eaſe, than for their neighbours good; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to ſee their ungodly neighbours in the like deſtruction with them. For where the ungodly do live and die, and deſcend into the pit together, the one is rather a vexation to the other, than any thing elſe. And it muſt needs be ſo, becauſe there are no ungodly people that do live ungodly together, but they do learn ill examples one of another, as thus; if there live one in the town that is very expert and cunning for the world, why now the reſt that are of the ſame mind with him, they will labour to imitate and follow his ſteps; this is commonly ſeen.

Again, If there be one given to drunkenneſs, others of the town, through his means, run the more into that ſin with him, and do accuſtom themſelves the more unto it, becauſe of his enticing them, and alſo by ſetting ſuch an ill example before them. And ſo, if there be any addicted to pride, and muſt needs be in all the neweſt faſhions, how do their example provoke others to love and follow the ſome vanity! Spending that upon their luſts, which ſhould relieve their own and others wants. Alſo, if there be any given to jeſting, ſcoffing, lying, whoring, backbiting, junketing, wantonneſs, or any other ſin; they that are moſt expert in theſe things, do oft-times intangle others, that peradventure would not have been ſo vile as now they are, had they not had ſuch an example; and hence they are called corrupters, Iſa. 1. 4.

Now theſe will by their doings exceedingly aggravate the condemnation of one another. He that did ſet his neighbour an ill example, and thereby cauſed him to walk in ſin, he will be found one cauſe of his friend's deſtruction, inſomuch that he will have to anſwer for his own ſin, and for a great part of his neighbour's too, which will add to his deſtruction; as the ſcripture in Ezekiel ſheweth, where, ſpeaking of the watchman that ſhould give the people warning, if he do not, though the man did die in his ſins, *yet his blood ſhall be required at the watchman's hand.*

So here let me tell thee that if thou ſhouldſt be ſuch an one, as by thy converſation and practices ſhall be a trap and a ſtumbling-block to cauſe thy neighbour to fall into eternal ruin; though he be damned for his own ſin; yet God may, nay he will charge thee as being guilty of his blood, in that thou didſt not content thyſelf to keep from heaven thyſelf, but didſt alſo by thy filthy converſation keep away others and cauſe them to fall with thee. O! therefore, will not this aggravate thy torment? Yea, if thou ſhouldſt die and go to hell before thy neighbours or companions, beſides the guilt of thine own ſins, thou wouldſt be ſo loaden with the fear of the damnation of others to be laid to thy charge, that thou wouldſt cry out, O ſend one from the dead to this companion, and that companion with whom I had ſociety in my life-time, for I ſee my curſed carriage will be one cauſe of his condemnation, if he fall ſhort of glory!

I left him living in foul and heinous offences; but I was one of the firſt inſtruments to bring him to them. Oh! I ſhall be guilty both of my own and his damnation too! O that he might be kept out hence, leſt my torment be aggravated by his coming hither.

For where ungodly people do dwell together, they being a ſnare and ſtumbling-block one to another by their practice, they muſt be a torment one to another and an aggravation of each other's damnation. O curſed be thy face, ſaith one, that ever I ſet mine eyes on thee; it was long of thee; I may thank thee; it was thee that did entice me, and enſnare me; it was your filthy converſation that was a ſtumbling-block to me; it was your covetouſneſs, it was your pride, your haunting the ale-houſe, your gaming and whoring; it was long of you that I fell ſhort of life; if you had ſet me a good example as you ſet me an ill one, it may be I might have done better than now I do; but I learned of you, I followed your ſteps: I took counſel of you. O that I had never ſeen your face! O that thou had never been born to do my ſoul this wrong, as you have done! O! ſaith the other, and I may as much blame you, for do you not remember how at ſuch a time, and at ſuch a time, you drew me out; and drew me away, and aſked me if I would go with you, when I was going about other buſineſs, about my calling; but you called me away, you ſent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned covetouſneſs of me, I learned pride and drunkenneſs of you. Though I learned you to cheat, you learned me to whore, to lie, to ſcoff at goodneſs. Though I, baſe wretch, did ſtumble you in ſome things, you did as much ſtumble me in others. I can blame you as you blame me; and if I have to anſwer for ſome of your moſt filthy actions, you have to anſwer for ſome of mine. I would you had not come hither; the very looks of you do wound my ſoul, by bringing my ſins afreſh into my mind, the time when, the manner how, the place where, the perſons with whom: It was with you, you! Grief to my ſoul! Since I could not ſhun thy company there, O that I had been without thy company here!

I ſay therefore, for thoſe that have ſinned together, to go to hell together, it will very much perplex and torment them both; therefore I judge this one reaſon, why they that are in hell do deſire, that their friends or companions do not come thither into the ſame place of torment that they are in. And therefore where Chriſt ſaith, that the damned ſouls cry out, Send to our companions, that they may be warned and commanded to look to themſelves. O ſend to my five brethren! it is becauſe they would not have their own torments heightened by their company; and a ſenſe, yea, a continual ſenſe of their ſins, which they cauſed them to commit when they were in the world with them. For I do believe, that the very looks of thoſe that have been beguiled of their fellows, I ſay, their very looks will be a torment to them; for thereby will the remembrance of their own ſins be kept (if poſſible) the freſher on their conſciences, which they committed with them; and alſo they will wonderfully have the guilt of the other ſins upon them, in that they were partly the cauſe of his committing them, being inſtruments in the hands of the devil, to draw them in too. And therefore, leſt this come to paſs, *I pray thee, ſend him to my father's houſe.* For if they might not come hither, peradventure my torment might have ſome mitigation: that is, If they might be ſaved, then their ſins will be pardoned, and not ſo heavily charged on my ſoul. But if they do fall into the ſame place where I am, the ſins that I have cauſed them to commit, will ly ſo heavy, not only on their ſoul, but alſo on mine, that they ſink me into eternal miſery, deeper and deeper. *O therefore ſend him to my father's houſe, to my five brethren, and let him teſtify to them, leſt they come into this place of torment.*

Theſe words being thus underſtood, what a condition doth it ſhew them to be in then, that now much delight in being the very ringleaders of their companions into ſins of all ſorts whatſoever!

While men live here, if they can be counted the cunningeſt in cheating, the boldeſt for lying, the archeſt for whoring, ſubtileſt for coveting, and getting the world; if they can but cunningly defraud, undermine, croſs, and anger their neighbours, yea, and hinder them from the means of grace, the goſpel of Chriſt; they glory in it, take a pride in it, and think themſelves pretty well at eaſe, and their minds are ſomewhat quiet, being beguiled with ſin.

But, friends, when thou haſt loſt this life, and doſt begin to lift up thine eyes in hell, and ſeeſt what thy ſins have brought thee to; and not only ſo, but that thou by thy filthy ſins didſt cauſe others (devil-like) to fall into the ſame condemnation with thee; and that one of the reaſons of their damnation was this, that thou didſt lead them to the commiſſion of thoſe wicked practices of this world, and the luſts thereof; then, Oh that ſome body would ſtop them from coming, leſt they alſo come into this place of torment, and be damned as I am! how will it torment me! Balaam could not be contented to be damned himſelf, but alſo he muſt by his wickedneſs cauſe others to ſtumble and fall. The Scribes and Phariſees could not be content to keep out of heaven themſelves, but they muſt labour to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himſelf; but he muſt labour to deceive others alſo. The drunkard cannot be content to go to hell for his ſins, but he muſt labour to cauſe others to fall into the ſame furnace with him. But look to yourſelves, for here will be damnation upon damnation, damned for thy own ſins, and damned for thy being partaker with others in their ſins; and damned for being guilty of the damnation of others. O how will the drunkards cry, for leading their neighbours into drunkenneſs! How will the covetous perſon howl for ſetting his neighbour, his friend, his brother, his children and relations, ſo wicked an example! by which he hath not only wronged his own ſoul, but alſo the ſouls of others. The liar, by lying, learned others to lie; the ſwearer learned others to ſwear; the whoremonger learned others to whore.

Now all theſe, with others of the like ſort, will be guilty, not only of their own damnation, but of others. I tell you, that ſome men have ſo much been the authors of the damnation of others, that I am ready to think that the damnation of them will trouble them as much as their own damnation. Some men (it is to be feared) at the day of judgement, will be found to be the authors of deſtroying whole nations. How many ſouls, do you think, Balaam with his deceit, will have to anſwer for? How many Mahomet? How many the Phariſees, that hired the ſoldiers to ſay the diſciples ſtole away Jeſus? Matth. 28. 11,—16; and by that means ſtumbled their brethren to this day; and was one means of binding them from believing the things of God and Jeſus Chriſt, and ſo the cauſe of the damnation of their brethren to this very day.

How many poor ſouls hath Bonner to anſwer for, think you? and ſeveral filthy blind prieſts? How many ſouls have they been the means of deſtroying by their ignorance and corrupt doctrine? Preaching, that was no better for their ſouls than ratſbane to the body, for filthy lucre's ſake. They ſhall ſee that they, many of them, it is to be feared, will have whole towns to anſwer for, whole cities to anſwer for. Ah, friend, I tell thee, thou that haſt taken in hand to preach to the people, it may be thou haſt taken in hand thou canſt not tell what. Will it not grieve thee, to ſee thy whole pariſh come bellowing after thee to hell, crying out, This we may thank thee for; this is long of thee; thou didſt not teach us the truth; thou didſt lead us away with fables; thou waſt afraid to tell us of our ſins, leſt we ſhould not put meat faſt enough into thy mouth. O curſed wretch, that ever thou ſhouldſt beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad, but that thou didſt reprove us, and alſo tells us, that that which we ſee now is the way of God was hearſay, and a deceivable doctrine; and waſt not contented (blind guide as thou wert) to fall into the ditch thyſelf, but haſt alſo led us thither with thee.

I ſay, look to thyſelf, leſt thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled through my folly. Send him to the town in which I did preach laſt, leſt I be the cauſe of their damnation. Send him to my friends from whence I came, leſt I be made to anſwer for their ſouls and mine own too, Ezek. 33. 1,—6.

O ſend him, therefore, and let him tell them, and teſtify unto them, leſt they alſo come into this place of torment. Conſider ye that live thus in the world, while ye are in the land of the living, leſt you fall into this condition. Set the caſe, thou ſhouldſt by thy carriage deſtroy but a ſoul, but one poor ſoul, by one of thy carriages or actions, by thy ſinful works; conſider it now, I ſay, leſt thou be forced to cry, *I pray thee therefore that thou wouldſt ſend him to my father's houſe, for I have five brethren, that he may teſtify unto them, leſt they alſo come into this place of torment.*

If ſo, then I ſhall not only ſay to the blind guides, Look you to yourſelves, and ſhut not out others; No, but this doth reach unto all thoſe that do not only keep ſouls from heaven by preaching, and the like, but ſpeaks forth the doom of thoſe that ſhall any ways be inſtrumental to hinder others from cloſing in with Jeſus Chriſt. O what red lines will thoſe be againſt all thoſe rich ungodly landlords, that ſo kept under their poor tenants, that they dare not go out to hear the word, for fear their rent ſhould be raiſed, or they turned out of their houſes! What ſayſt thou, landlord? Will it not cut thy ſoul when thou ſhalt ſee that thou couldſt not be content to miſs of heaven thyſelf, but thou muſt labour to hinder others alſo? Will it not give thee an eternal wound in thy heart, both at death and judgement, to be accuſed of the ruin of thy neighbour's ſoul, thy ſervant's ſoul, thy wife's ſoul, together with the ruin of thy own? Think on this, you drunken, proud, rich, and ſcornful landlords, think on this, mad-brained, blaſphemous huſbands, that are againſt the godly and chaſte converſation of your wives; alſo you that hold your ſervants ſo hard to it, that you will not ſpare them time to hear the word, unleſs it be where, and when your luſts will let you. If you love your own ſouls, your tenants ſouls, your wives ſouls, your ſervants ſouls, your childrens ſouls; if you would not cry, if you would not howl, if you would not bear the burden of the ruin of others for ever; then I beſeech you conſider this doleful ſtory, and labour to avoid the ſoul-killing torment that this poor wretch groaneth under, when he ſaith, *I pray thee therefore that thou wouldſt ſend him to my father's houſe. For I have five brethren, that he may teſtify*, mark, that he may teſtify, *unto them, leſt they come into this place of torment.*

Theſe words have ſtill ſomething more in them than I have yet obſerved from them; there are one or two things more that I ſhall briefly touch upon; and therefore mark, he ſaith, *That he may teſtify unto them*, &c. Mark, I pray you, and take notice of the word *teſtify*. He doth not ſay, And let him go unto them, or ſpeak with, or tell them ſuch and ſuch things: No, but let him teſtify, or affirm it conſtantly, in caſe any ſhould oppoſe it. *Let him teſtify unto them.* It is the ſame word the ſcripture uſes to ſet forth the vehemency of Chriſt his telling of his diſciples of him that ſhould betray him. *And he teſtified, ſaying, One of you ſhall betray me. And he teſtified;* that is, he ſpake it ſo as to daſh or overcome any that ſhould have ſaid, It ſhall not be. It is a word that ſignifies, that in caſe any ſhould oppoſe the thing ſpoken of, yet that the party ſpeaking ſhould ſtill continue conſtant in his ſaying. *And he commanded them to preach, and to teſtify, that it is he that was ordained of God to be the judge of quick and dead.* To teſtify, mark, that is, to be conſtant, irreſiſtible, undaunted, in caſe it ſhould be oppoſed and objected againſt. So here, let him teſtify to them, leſt they come into this place of torment.

From whence obſerve, That it is not an eaſy matter to perſuade them who are in their ſins alive in this world, that they muſt and ſhall be damned, if they turn not, and be converted to God. *Let him teſtify to them;* let him ſpeak confidently, tho' they frown upon him, or diſlike his way of ſpeaking. And how is this truth verified and cleared by the carriage of almoſt all men now in the world toward them that do preach the goſpel; and ſhew their own miſerable ſtate plainly to them, if they cloſe not with it! If a man do but indeed labour to convince ſinners of their ſins, and loſt condition by nature, though they muſt be damned if they live and die in that condition, O how angry are they at it! Look how he judges, ſay they; Hark how he condemns us; he tells us we muſt be damned if we live and die in this ſtate: We are offended at him, we cannot abide to hear him, or any ſuch as he; we will believe none of them all, but go on in the way we are a-going. *Forbear, why ſhouldſt thou be ſmitten?* ſaid the ungodly king to the prophet, when he told him of his ſins, 2 Chron. 25. 15, 16.

I ſay, tell the drunkard he muſt be damned if he leaves not his drunkenneſs, the ſwearer, liar, cheater, thief, covetous, railers, or any ungodly perſons, they muſt and ſhall lie in hell for it, if they die in this condition; they will not believe you, nor credit you.

Again, Tell others that there are many in hell that have lived and died in their conditions, and ſo are they like to be, if they convert not to Jeſus Chriſt, and be found in him, or that there are others that are more civil and ſober men, who (although we know that their civility will not ſave them) if we do but tell them plainly of the emptineſs and unprofitableneſs of that, as to the ſaving of their ſouls, and that God will not accept them, nor love them, notwithſtanding theſe things, and that if they intend to be ſaved, they muſt be better provided than with ſuch righteouſneſs as this; they will either fling away, and come to hear no more, or elſe if they do come, they will bring ſuch prejudice with them in their hearts, *That the word preached ſhall not profit them, it being mixed not with faith, but with prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will ſome of them be ſo full of anger, that they will break out and call even thoſe that ſpeak the truth heretics; yea, and kill them, Luke 4. 25, 26, 27, 28, 29. And why ſo? Becauſe they tell them, that if they live in their ſins, that will damn them; yet if they turn and live a righteous life, according to the holy and juſt, and good law of God, that will not ſave them. Yea, becauſe we tell them plainly, that unleſs they leave their ſins and unrighteouſneſs too, and cloſe in with a naked Jeſus Chriſt, his blood and merits, and what he hath done, and is now doing for ſinners, they cannot be ſaved; and unleſs they do eat the fleſh of the Son of man, and drink his blood, they have no life abiding in them, they gravel preſently, and are offended at it, (as the Jews were with Chriſt for ſpeaking the ſame thing to them, John 4. 53. 60.) and fling away themſelves, their ſouls and all, by quarrelling againſt the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a preacher of the word had need, not only tell them, but teſtify to them, again and again, that their ſins, if they continue in them, will damn them, and damn them again. And tell them again, their living honeſtly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor their notion of the goſpel, and ſaying, they do believe in Chriſt, will do them no good at the general day of judgement. Ha friends! how many of you are there at this very day that have been told once and again of your loſt undone condition, becauſe you want the right, real, and ſaving work of God upon your ſouls? I ſay, hath not this been told you, yea, teſtified unto you from time to time, that your ſtate is miſerable, that yet you are never the better, but do ſtill ſtand where you did; ſome in an open ungodly life, and ſome drowned in a ſelf-conceited holineſs of Chriſtianity? Therefore, for God's ſake, if you love your ſouls, conſider, and beg of God for Jeſus Chriſt's ſake, that he would work ſuch a work of grace in your hearts, and give you ſuch a faith in his Son Jeſus Chriſt, that you may not only have reſt here, as you think, not only think your ſtate ſafe while you live here, as you may be ſafe indeed, not only here, but alſo when you are gone, leſt you do cry in the anguiſh and perplexity of your ſouls, Send one to my companions that have been beguiled by Satan, as I have been, and ſo by going on, come into this place of torment, as I have done.

Again, one thing more is to be obſerved from theſe words, *Let him teſtify to them, leſt they come into this place of torment.*

Mark, leſt they come in, as if he had ſaid, or elſe they will come into this place of torment, as ſure as I am here. From whence obſerve, That though ſome ſouls do for ſin fall into the bottomleſs pit of hell before their fellows, becauſe they depart this world before them; yet the other abiding in the ſame courſe, are as ſure to go to the ſame place, as if they were there already. How ſo? Becauſe that all are condemned together, they have all fallen under the ſame law, and have all offended the ſame juſtice, and muſt for certain, if they die in that condition, drink as deep, if not deeper, of the ſame deſtruction. Mark I pray you what the ſcripture ſays, *He that believeth not, is condemned already*, John 3. 18.

He is condemned as well as they, having broken the ſame law with them. If ſo, then what hinders, but they will partake of the ſame deſtruction with them? only the one hath not the law yet ſo executed upon them, becauſe they are here; the other have had the law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou muſt certainly drink. The ſame law, I ſay, is in force againſt you both, only he is executed, and thou art not. Juſt as if there were a company of priſoners at the bar, and all condemned to die: What, becauſe they are not all executed in one day, therefore ſhall they not be executed at all? Yes, the ſame law that executed its ſeverity upon the parties now deceaſed, will for certain be executed upon them that are alive, in its appointed time. Even ſo it is here, we are all condemned by nature, if we cloſe not in with the grace of God by Jeſus Chriſt, we muſt and ſhall be deſtroyed with the ſame deſtruction, *and therefore ſend him*, ſaith he, *leſt*, mark, *leſt they come into this place of torment.*

Again, *Send him to my father's houſe, and let him teſtify to them, leſt they come into this place of torment.* As if he had ſaid, It may be he may prevail with them, it may be he may win upon them, and ſo they may be kept from hence, from coming into this grievous place of torment. Obſerve again, That there is a poſſibility of obtaining mercy, if now, I ſay, now in this day of grace we turn from our ſins to Jeſus Chriſt; yea, it is more than poſſible. And therefore for thy encouragement, do thou know for certain, that if thou ſhalt in this thy day accept of mercy upon God's own terms, and cloſe with him effectually, God hath promiſed, yea, made many promiſes, that thy ſoul ſhall be conducted ſafe to glory, and ſhall for certain eſcape all the evils that I have told thee of; ay, and many more than I can imagine. Do but ſearch the ſcriptures, and ſee how full of conſolation they are to a poor ſoul that is minded to cloſe in with Jeſus Chriſt. *He that cometh to me*, ſaith Chriſt, *I will in no wiſe caſt out.* Though he be an old ſinner, *I will in no wiſe caſt him out*; mark, *in no wiſe*, though he be a great ſinner. *I will in no wiſe caſt him out*, if he comes unto me. Though he has ſlighted me never ſo many times, and not regarded the welfare of his own ſoul, yet let him now come to me, and notwithſtanding this, *I will in no wiſe caſt him out*, nor throw away his ſoul, John 4. 37. Again, ſaith the apoſtle, *Now* mark now *is the accepted time, now is the day of their ſalvation.* Now here is mercy in good ſtore, now God's heart is open to ſinners; now he will make you welcome; now he will receive any body if they do but come to Chriſt. *He that comes to me* ſaith Chriſt, *I will in no wiſe caſt out.* And why? Becauſe *now is the accepted time, now is the day of ſalvation*, 1 Cor. 6. 2, 3. As if the apoſtle had ſaid, If you will have mercy, have it now, receive it now, cloſe in with it now.

God hath a certain day to hold out his grace to ſinners: now is the time, now is the day. It is true there is a day of damnation, but this is a day of ſalvation. There is a day coming, wherein ſinners *muſt cry to the mountains to fall on them, to the hills to cover them from the wrath of God*; but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I ſay, if now you ſlight his grace and goodneſs which he holds out to you. Ah, friends, conſider there are now hopes of mercy, but then there will not; now Chriſt holds forth mercy unto you, but then he will not, Matth. 7. 23. Now there are his ſervants that do beſeech you to accept of his grace, but if thou loſe the opportunity that is put into thine hand, thou thyſelf mayeſt beſeech hereafter, and no mercy be given thee. *And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue*, and there was none given. Therefore let it never be ſaid of thee, as it will be ſaid of ſome, *Why is there a price put into the hand of a fool, ſeeing he hath no heart to it*; ſeeing he hath no heart to make a good uſe of it? Prov. 17. 16. Conſider therefore with thyſelf, and ſay, It is better going to heaven than hell; it is better to be ſaved than damned; it is better to be with ſaints than with damned ſouls; and to go to God is better than to go to the devil.

Therefore *ſeek the Lord while he may be found, and call upon him while he is near*, Iſa. 55. 6. leſt in thy trouble he leave thee to thyſelf, and ſay unto thee plainly, *Where I am, thither ye cannot come.*

O! if they that are in hell might but now again have one ſuch invitation as this, how would they leap for joy! I have thought ſometimes, ſhould God ſend but one of his miniſters to the damned in hell, and give him commiſſion to preach the free love of God in Chriſt extended to him, and held out to them, if now while it is proffered to them they will accept of his kindneſs; O how welcome would they make this news, and cloſe in with it on any terms!

Certainly they would ſay, We will accept of grace on any terms in the world, and thank you too, though it coſt life and limbs to boot; we will ſpare no coſt nor charge, if mercy may be had. But poor ſouls, while they live here, they will not part from ſin, with hell-bred deviliſh ſin: no, they will rather loſe their ſouls than loſe their filthy ſins.

But, friend, thou wilt change thy note before it be long, and cry, O ſimple wretch that I am, that I ſhould damn my ſoul by ſin!

It is true, I have had the goſpel preached to me, and have been invited in: I have been preached to, and have been warned of this; but *how have I hated inſtruction, and mine heart deſpiſed reproof! I have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me*, Prov. 5. 10, 11. O therefore, I ſay, poor ſoul! is there hope? Then lay thine hand upon thy mouth, and kiſs the duſt, and cloſe in with the Lord Jeſus Chriſt, and make much of his glorious mercy; and invite alſo thy companions to cloſe in with the ſame Lord Jeſus Chriſt, leſt one of you do go to hell before-hand, and expect with grief of heart your companions to come after; and, in the mean time, with anguiſh of heart, do ſigh and ſay,

O ſend him to my companions, and let him teſtify to them, leſt they alſo come into this place of torment.

Now then, from what hath been ſaid, there might many things be ſpoken by way of uſe and application; but I ſhall be very brief, and but touch ſome things, and ſo wind up.

And, firſt, I ſhall begin with the ſad condition of thoſe that die out of Chriſt, and ſpeak ſomething to that.

Secondly, To the latter end of the parable, which more evidently concerns the ſcripture, and ſpeak ſomewhat to that.

1. Therefore you ſee, that the firſt part of the parable contains a ſad declaration of the ſtate of one living and dying out of Chriſt; how that they loſe heaven for hell, God for the devil, light for darkneſs, joy for ſorrow.

2. How that they have not ſo much as the leaſt comfort from God, who, in the time they live here below, neglect coming to him for mercy; not ſo much as one drop of cold water.

3. That ſuch ſouls will repent of their folly, when repentance will do them no good, or when they ſhall be paſt recovery.

4. That all the comfort ſuch ſouls are like to have, they have it in this world.

5. That all their groanings and ſighs will not move God to mitigate in the leaſt his heavy hand of vengeance that is upon them, for the tranſgreſſions they have committed againſt him.

6. That their ſad ſtate is irrecoverable, or they muſt never (mark) never come out of that condition.

7. Their deſires will not be heard for their ungodly neighbours.

From theſe things then, I pray you conſider the ſtate of thoſe that die out of Chriſt Jeſus; yea, I ſay, conſider their miſerable ſtate; and think thus with thyſelf; Well, if I neglect coming to Chriſt, I muſt go to the devil, and he will not neglect to fetch me away into thoſe intolerable torments.

Think thus with thyſelf: What! ſhall I loſe a long heaven for ſhort pleaſure? ſhall I buy the pleaſures of this world at ſo dear a rate, as to loſe my ſoul for the obtaining of that? ſhall I content myſelf with a heaven that will laſt no longer than my lifetime? What advantage will theſe be to me, when the Lord ſhall ſeparate ſoul and body aſunder, and ſend one to the grave, the other to hell, and at the judgement-day, the final ſentence of eternal ruin muſt be paſſed upon me?

1. Conſider, That the profits, pleaſures, and vanities of this world will not laſt for ever, but the time is coming, yea, juſt at the doors, when they will give thee the ſlip, and leave thee in the ſuds, and in the brambles of all that thou haſt done.

2. And therefore, to prevent this thy diſmal ſtate, think thus with thyſelf: It is true, I love my ſins, my luſts and pleaſures; but what good will they do me at the day of death and of judgement? Will my ſins do me good then? Will they be able to help me when I come to fetch my laſt breath? What good will my profits do me? And what good will my vanities do, when death ſays he will have no nay? What good will all my companions, fellow-jeſters, jeerers, liars, drunkards, and all my wantons do me? Will they help to eaſe the pains of hell? Will theſe help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cauſe God to ſhew me no mercy, to give me no comfort, but rather to thruſt me down in the hotteſt place of hell, where I may ſwim in fire and brimſtone.

3. Conſider thus with thyſelf; would I be glad to have all, every one of my ſins, to come in againſt me, to inflame the juſtice of God againſt me? Would I be glad to be bound up in them, as the three children were bound in their cloaths, and to be as really thrown into the fiery furnace of the wrath of almighty God, as they were into Nebuchadnezzar's fiery furnace?

4. Conſider thus; would I be glad to have all, and every one of the ten commandments, to diſcharge themſelves againſt my ſoul? The firſt ſaying, Damn him, for he hath broken me; the ſecond ſaying, damn him, for he hath broken me, &c.

Conſider how terrible this will be, yea more terrible than if thou ſhouldſt have ten of the biggeſt pieces of ordinance in England to be diſcharged againſt thy body, thunder, thunder, one after another! nay, this would not be comparable to the reports that the law (for the breach thereof) will give againſt thy ſoul; for thoſe can but kill the body, but theſe will kill both body and ſoul; and that not for an hour, a day, a month, or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlaſting damnation, eternal deſtruction, eternal wrath and diſpleaſure from God, eternal gnawings of conſcience, eternal continuance with devils.

O conſider, it may be the thought of ſeeing the devil doth now make thine hair to ſtand right up on thine head! O but this, to be damned, to be among all the devils, and that not only for a time, as I ſaid before, but for ever, to all eternity!

This is wonderfully miſerable, ever miſerable; that no tongue of man, no nor of angels, is able to expreſs it.

5. Conſider much with thyſelf, not only my ſins againſt the law will be laid to my charge, but alſo the ſins I have committed in ſlighting the goſpel, the glorious goſpel: theſe alſo muſt come with a voice againſt me. As thus, Nay, he is worthy to be damned, for he rejected the goſpel, he ſlighted the free grace of God tendered in the goſpel. How many times waſt thou (damned wretch) invited, intreated, beſeeched, to come to Chriſt, to accept of mercy, that thou mighteſt have heaven, thy ſins pardoned, thy ſoul ſaved, thy body and ſoul glorified, and all this for nothing but the acceptance, and through faith forſaking thoſe imps of Satan, which by their embracements have drawn thee down toward the gulf of God's eternal diſpleaſure?

How often didſt thou read the promiſes, yea the free promiſes of the common ſalvation? How oft didſt thou read the ſweet counſels and admonitions of the goſpel, to accept of the grace of God? But thou wouldſt not, thou regardeſt it not, thou didſt ſlight all.

Secondly, As I would have thee to conſider the ſad and woful ſtate of thoſe that die out of Chriſt, and are paſt all recovery, ſo would I have thee conſider the many mercies and privileges thou enjoyeſt above ſome (peradventure) of thy companions that are departed to their proper place.

As, 1. Conſider thou haſt ſtill the thread of thy life lengthened, which for thy ſins might ſeven years ago, or more, have been cut aſunder, and thou have dropped down among the flames.

2. Conſider the terms of reconciliation by faith in Chriſt are ſtill proffered unto thee, and thou invited, yea intreated to accept of them.

3. Conſider the terms of reconciliation are but (bear with me though I ſay but) only to believe in Jeſus Chriſt, with faith that purifies the heart, and enables thy ſoul to feed on him effectually, and be ſaved from this ſad ſtate.

4. Conſider the time of thy departure is at hand, and the time is uncertain, and alſo that for ought thou knoweſt, the day of grace may be paſt to thee before thou dieſt, not laſting ſo long as the uncertain life in this world. And if ſo, then know for certain, that thou art as ſure to be damned, as if thou waſt in hell already, if thou convert not in the mean while.

5. Conſider it may be ſome of thy friends are giving all diligence to make their calling and election ſure, being reſolved for heaven, and thou thyſelf endeavoureſt as faſt to make ſure of hell, as if reſolved to have it; and together with this, conſider how it will grieve thee, that while thou waſt making ſure of hell, thy friends were makign ſure of heaven. But more of this by and by.

6. Conſider what a ſad reflection this will have on thy ſoul, to ſee thy friends in heaven, and thyſelf in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy ſiſter, thy children, in heaven, and thou in hell. As Chriſt ſaid to the Jews of their relations according to the fleſh, ſo may I ſay to thee concerning thy friends, *There ſhall be weeping and wailing and gnaſhing of teeth*, when you ſhall ſee your fathers and mothers, brethren and ſiſters, huſbands and wives, children and kinsfolk, with your friends and neighbours, in the kingdom of heaven, and thou thyſelf thruſt out, Luke 13. 27, 28, 29.

But again, becauſe I would not only tell thee of the damnable ſtate of thoſe that die out of Chriſt, but alſo perſuade thee to take hold of life, and go to heaven, take notice of theſe following things.

1. Conſider, that whatever thou canſt do, as to thy acceptance with God, is not worth the dirt of thy ſhoes, but is all as menſtruous rags, Iſa. 64. 6.

2. Conſider, that all the conditions of the new covenant (as to ſalvation) are and have been completely fulfilled by the Lord Jeſus Chriſt, and that for ſinners.

3. Conſider, that the Lord calls to thee for to receive whatſoever Chriſt hath done, and that on free coſt, Rev. 22. 17.

4. Conſider, that thou canſt not honour God more, than to cloſe in with his proffers of grace, mercy, and pardon of ſin, Rom. 4.

Again, that which will add to all the reſt, thou ſhalt have the very mercy of God, the blood of Chriſt, the preachers of the word, together with every ſermon, all the promiſes, invitations, exhortations, and all the counſels and threatenings of the bleſſed word of God; thou ſhalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy ſleep, thy goods, and alſo all hours, days, weeks, months, and years, together with whatſoever elſe God hath given thee; I ſay thy abuſe of all theſe ſhall come up in judgement againſt thy ſoul; for God will reckon with thee for every thing, whether it be good or bad, Eccl. 12. 14.

5. Nay, further, it is ſo unreaſonable a thing for a ſinner to reſuſe the goſpel, that the very devils themſelves will come in againſt thee, as well as Sodom, that damned crew. May not they, I ſay, come in againſt thee, and ſay, O thou ſimple man! O vile wretch! that had not ſo much care of thy ſoul, thy precious ſoul, as the beaſt hath of its young, or the dog of the very bone that lieth before him? Was thy ſoul worth ſo much, and didſt thou ſo little regard it? Were the thunder-claps of the law ſo terrible, and didſt thou ſo ſlight them? Beſides, was the goſpel ſo freely, ſo frequently, ſo fully tendered to thee, and yet haſt thou rejected all theſe things?

Haſt thou valued ſin at a higher rate than thy ſoul? than God, Chriſt, angels, ſaints, and communion with them in eternal bleſſedneſs and glory? Waſt thou not told of hell-fire, thoſe intolerable flames? Didſt thou never hear of thoſe intolerable roarings of the damned ones that are therein? Didſt thou never hear or read that doleful ſaying in the 16th of Luke, how the ſinful man cries out among the flames, *One drop of water to cool my tongue?* Thus, I ſay, may the very devils, being ready to go with thee into the burning furnace of fire and brimſtone, though not for ſins of ſo high a nature as thine, trembling ſay, O that Chriſt had died for devils, as he died for man! And, O that the goſpel had been preached to us, as it hath been to thee! How would we have laboured to have cloſed in with it! But wo be to us, for we might never have it proffered; no, not in the leaſt, though we would have been glad of it. But you, you have it proffered, preached, and proclaimed unto you, Prov. 8. 4. Beſides, you have been intreated, and beſeeched to accept of it, but you would not. O ſimple fools! that might have eſcaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it.

6. May not the meſſengers of Jeſus Chriſt alſo come in with a ſhrill and terrible note againſt thy ſoul, when thou ſtandeſt at the bar of God's juſtice, ſaying, Nay, thou ungodly one, how often haſt thou been forewarned of this day? Did not we ſound an alarm in thine ears, by the trumpet of God's word, day after day? How often didſt thou hear us tell thee of theſe things! Did we not tell thee, ſin would damn thy ſoul? Did we not tell thee, that without converſion there was no ſalvation? did we not tell thee, that they who loved their ſins, ſhould be damned at this dark and gloomy day (as thou art like to be)? Yea, did we not tell thee, that God out of his love to ſinners, ſent Chriſt to die for them, that they might (by coming to him) be ſaved? Did we not tell thee of theſe things? Did we not run, ride, labour, and ſtrive abundantly (if it might have been) for the good of thy ſoul, (tho' now a damned ſoul)? Did we not venture our goods, our names, our lives? Yea, did we not even kill ourſelves with our earneſt intreaties of thee to conſider of thine eſtate, and by Chriſt to eſcape this dreadful day? O ſad doom! When thou ſhalt be forced, full ſore againſt thy will, to fall under the truth of this judgement, ſaying, *O how have I hated inſtruction, and how hath my heart deſpiſed reproof!* (for indeed) *I have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me*, Prov. 5. 11,—13.

7. May not thy father, thy mother, thy brother, thy ſiſter, thy friend, &c. appear with gladneſs againſt thee at the terrible day? ſaying, O thou ſilly wretch, how rightly hath God met with thee! O how righteouſly doth his ſentence paſs upon thee! Remember thou wouldſt not be ruled, nor perſuaded in thy lifetime. As thou didſt not care for us and our admonitions then, ſo neither do we care for thy ruin, terror, and damnation now. No, but we will ſtand on God's ſide, in ſentencing of thee to that portion which the devils muſt be partakers of. *The righteous ſhall rejoice when he ſeeth the vengeance; he ſhall waſh his foot in the blood of the wicked*, Pſal. 5. 8, 10. O ſad! It is enough to make mountains tremble, and rocks rend in pieces, to hear this doleful ſound. Conſider theſe things; and if thou wouldſt be loth to be in this condition, then have a care of living in ſin now. How loth wilt thou be to be thruſt away from the gates of heaven! and how loth wilt thou be to be deprived of the mercy of God!

How unwilling wilt thou ſet foot forward towards the lake of fire! Never did malefactor ſo unwillingly turn off the ladder, when the halter was about his neck, as thou wilt turn from God to the devil, from heaven to hell, when the ſentence is paſſed upon thy ſoul.

O how wilt thou ſigh and groan! How willingly wouldſt thou hide thyſelf, and run away from juſtice! But alas! as it is with them that are on the ladder ready to be executed, ſo it will be with thee. They would fain run away; but there are many halbert-men to ſtay them; and ſo the angels of God will beſet thee round, I ſay round on every ſide; ſo that thou mayſt indeed look, but run thou canſt not. Thou mayſt wiſh thyſelf under ſome rock or mountain, Rev. 6. 15, 16. but how to get under, thou knoweſt not.

O how unwilling wilt thou be to let thy father go to heaven without thee! thy mother or friends, &c. go to heaven without thee! How willingly wouldſt thou hang on them, and not let them go! O father! cannot you help me? Mother, cannot you do me ſome good? O how loth am I to burn and fry in hell, while you are ſinging in heaven! But alas! the father, mother, or friends, reject them, ſlight them, and turn their backs upon them, ſaying, You would have none of heaven in your lifetime, therefore you ſhall have none of it now; you ſlighted our counſels then, and we ſlight your tears, cries, and condition now. What ſayſt thou, ſinner? will not this perſuade thine heart, or make thee bethink thyſelf? This is now before thou fall into that dreadful place, that fiery furnace. But O conſider how dreadful the place itſelf, the devils themſelves, the fire itſelf will be! And this at the end of all, here thou muſt lie for ever! here thou muſt fry for ever and for ever! This will be more to thee than any man with tongue can expreſs, or with pen can write. There is none that can, I ſay, by the ten thouſand part, diſcover the ſtate and condition of ſuch a ſoul.

I ſhall conclude this then with a few conſiderations of encouragement.

1. Conſider (for I would fain have thee come in ſinner) that there is a way made by Jeſus Chriſt for them that are under the curſe of God, to come to this comfortable and bleſſed ſtate of Lazarus I was ſpeaking of. See Epheſ. ch. 2.

2. Conſider what pains Chriſt Jeſus took for the ranſoming of thy ſoul from all the curſes, thunder-claps, and tempeſts of the law; from all the intolerable flames of hell; from that ſoul-ſinking apperance of thy perſon (on the left hand) before the judgement-ſeat of Chriſt Jeſus, from everlaſting fellowſhip, with innumerable companies of yelling, and ſoul-amazing devils; I ſay, conſider what pains the Lord Jeſus Chriſt took in bringing in redemption for ſinners, from theſe things.

In that, *Though he was rich, yet he became poor, that thou, through his poverty, might be made rich,* 2 Cor. 8. 9. He laid aſide his glory, John 7. *and became a ſervant,* Phil. 2. He left the company of angels, and encoutered with the devil, Luke 4. Mat. 4. He left heaven's eaſe for a time, to lie upon hard mountains, John 8. In a word, he became poorer than thoſe that go with flail and rake; yea, than the very birds or foxes, and all to do thee good. Beſides, conſider a little of theſe unſpeakable and intolerable ſlightings and rejections, and the manifold abuſes that came from men upon them: How he was falſely accuſed, being a ſweet, harmleſs, and undefiled lamb; how he was undervalued, ſo that a murderer was counted leſs worthy of condemnation than he. Beſides, how they mock him, ſpit on him, beat him over the head with ſtaves, and the hair plucked from his cheeks. *I gave my back to the ſmiters* (ſaith he) *and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* His head crowned with thorns, his hands pierced with nails, and his ſide with a ſpear; together with how they uſed him, ſcourged him, and ſo miſerably miſuſing him, that they had even ſpent him in a great meaſure before they did crucify him; inſomuch that there was another fain to carry his croſs.

Again, not only this, but lay to heart a little what he received from God his dear Father, though he was his dear and tender Son. Firſt, in that he did deal with him as the greateſt ſinner and rebel in the world; for he laid the ſins of thouſands, and ten thouſands, and thouſands of thouſands of ſinners to his charge, Iſa. 53. and cauſed him to drink the terrible cup that was due to them all; and not only ſo, but did delight in ſo doing: *For it pleaſed the Lord to bruiſe him.* God dealt indeed with his Son, as Abraham would have dealt with Iſaac; ay, and more terrible by ten thouſand parts; for he did not only tear his body like a lion, but made his ſoul an offering for ſin. And this was not done feignedly, but really, (for juſtice called for it, he ſtanding in the room of ſinners), witneſs that horrible and unſpeakable agony that fell on him ſuddenly in the garden, as if all the vials of God's unſpeakable ſcalding vengeance had been caſt upon him all at once, and all the devils in hell had broken looſe from thence at once to deſtroy him, and that for ever; inſomuch that the very pangs of death ſeized upon him in the ſame hour. For, ſaith he, *My ſoul is exceeding ſorrowful and amazed, even unto death,* Mark 14. 33, 34.

Witneſs alſo that ſtrange kind of ſweat that trickled down his moſt bleſſed face, where it is ſaid, and he ſweat, as it were great drops or clodders of blood, trickling down to the ground. O Lord Jeſus! what a load didſt thou carry! what a burden didſt thou bear of the ſins of the world, and the wrath of God! O thou that didſt not only bleed at noſe and mouth, with the preſſure that lay upon thee, but thou waſt ſo preſſed, ſo loaden, that the pure blood guſhed through the fleſh and ſkin, and ſo ran trickling down to the ground! *And his ſweat was as it were great drops of blood, trickling or falling down to the ground,* Luke 22. 44. Canſt thou read this, O thou wicked ſinner, and yet go on in ſin? Canſt thou think of this, and defer repentance one hour longer? O heart of flint, yea, harder! O miſerable wretch! what place in hell will be hot enough for thee, to have thy ſoul put into, if thou ſhalt perſiſt or go on ſtill to add iniquity to iniquity?

Beſides, his ſoul went down to hell, Pſal. 16. 10.; Acts 2. 31. and his body to the bars of the grave: and had hell, death, or the grave, been ſtrong enough to hold him, then he had ſuffered the vengeance of eternal fire to all eternity. But, O Bleſſed Jeſus! how didſt thou diſcover thy love to man in thy thus ſuffering! and, O God the Father! how didſt thou alſo declare the purity and exactneſs of thy juſtice, in that, though it was thine only, holy, innocent, harmleſs, and undefiled Son Jeſus, that did take on him our nature, and repreſent our perſons, anſwering for our ſins, inſtead of ourſelves, thou didſt ſo wonderfully pour out thy wrath upon him, to the making of him cry out, *My God, my God, why haſt thou forſaken me?* And, O Lord Jeſus! what a glorious conqueſt haſt thou made over the enemies of our ſouls, even wrath, ſin, death, hell, and devils, in that thou didſt wring thyſelf from under the power of them all! and not only ſo, but haſt led them captive which would have led us captive; and alſo haſt received for us that glorious and unſpeakable inheritance, *that eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive;* and alſo haſt given them ſome diſcovery thereof through thy Spirit.

And now, ſinner, together with this, conſider,

Fourthly, That though Jeſus Chriſt hath done all theſe things for ſinners, yet the devils make it their whole work, and continual ſtudy, how they may keep thee and others from enjoying of theſe bleſſed privileges that have been thus obtained for ſinners by this ſweet Jeſus. He labours, I ſay,

1. To keep thee ignorant of thy ſtate by nature.
2. To harden thy heart againſt the ways of God.
3. To inflame thy heart with love to ſin and the ways of darkneſs.

And, 4. To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the ſame that he himſelf is fallen into, together with the reſt of the wicked world, by reaſon of ſin. Look to it therefore.

But now, in the next place, a word of encouragement to you that are the ſaints of the Lord.

1. Conſider what a happy ſtate thou art in, that haſt gotten the faith of the Lord Jeſus into thy ſoul. (But be ſure thou have it.) I ſay, how ſafe, how ſure, how happy art thou! For when others go to hell, thou muſt go to heaven; when others go to the devil, thou muſt go to God; when as others go to priſon, thou muſt be ſet at liberty, at eaſe, and at freedom; when others muſt roar for ſorrow of heart, then thou ſhalt alſo ſing for the joy of heart.

2. Conſider thou muſt have all thy well-ſpent life to follow thee, inſtead of all thy ſins, and the glorious bleſſings of the goſpel, inſtead of the dreadful curſes and condemnations of the law; the bleſſing of the Father, inſtead of a fiery ſentence from the Judge.

3. Let diſſolution come when it will, it can do thee no harm; for it will be but only a paſſage out of a priſon into a palace; out of a ſea of troubles into an haven of reſt; out of a croud of enemies, to an innumerable company of true, loving, and faithful friends; out of ſhame, reproach, and contempt, into

to exceeding great and eternal glory. For death ſhall not hurt thee with his ſting, nor bite thee with his ſoul-mudering teeth, but ſhall be a welcome gueſt to thee, even to thy ſoul, in that it is ſent to free thee from thy troubles which thou art in whilſt here in this world, dwelling in the tabernacle of clay.

4. Conſider, however it goes with friends and relations, yet it will go well with thee, Eccleſ. 8. 12. However it goes with the wicked, yet I know; mark, Yet I know (ſaith he) that it ſhall go well with them that fear the Lord, that fear before him.

And therefore let this, in the firſt place, cauſe thee chearfully to exerciſe thy patience under all the calamities, croſſes, troubles and afflictions that may come upon thee; and by patient continuance in well-doing, to commit both thyſelf, and thine affairs and actions, into the hands of God, through Jeſus Chriſt, as to a faithful creator, who is true to his word, and loveth to give unto thee whatſoever he hath promiſed to thee.

And therefore to encourage thee, while thou art here, with comfort to hold on for all thy croſſes in this thy journey, be much in conſidering the place that thou muſt go into, ſo ſoon as diſſolution comes.

It muſt be into heaven, to God the judge of all, to an innumerable company of angels, to the ſpirits of juſt men made perfect, to the general aſſembly and church of the firſt born, whoſe names are written in heaven, and to Jeſus (to the redeemer) who is the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaks better things for thee than Abel's did for Cain, Heb. 11. 22, 23, 24.

Conſider, that when the time of the dead that they ſhall be raiſed is come, then ſhall thy body be raiſed out of the grave and be glorified, and be made like to Jeſus Chriſt, Phil. 3. 21. O excellent condition.

When Jeſus Chriſt ſhall ſit on the throne of his glory, you ſhall alſo ſit with him, even when he ſhall ſit on the throne of his glory. O will not this be glorious, that when thouſands, and thouſands of thouſands ſhall be arraigned before the judgement-ſeat of Chriſt, then for them to ſit with him upon the throne, together with him to paſs the ſentence upon the ungodly? 1 Cor. 6. 2, 3. Will it not be glorious to enjoy thoſe things that eye hath not ſeen, nor ear heard, neither hath entered into the heart of man to conceive?

Will it not be glorious to have this ſentence, *Come ye bleſſed of my Father, inherit the kingdom prepared for you before the foundation of the world?* Will it not be glorious to enter then with the angels and ſaints into that glorious kingdom? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to ſee thou haſt not loſt that glory; to think that the devil hath not got thy ſoul, that thy ſoul ſhould be ſaved, and that not from a little, but a great exceeding danger; not with a little, but a great ſalvation. O therefore let the ſaints be joyful in glory, let them triumph over all their enemies. Let them begin to ſing heaven upon earth, triumph before they come to glory, even when they are in the midſt of their enemies, *For this honour ſhall all his ſaints have*, Pſal. 149. 6, 7, 8, 9.

Ver. 29. *Abraham ſaid unto him, they have Moſes and the prophets; let them hear them.*

IN the verſes foregoing you ſee there is a diſcovery of the lamentable ſtate of the poor ſoul that dies out of Chriſt, and the ſpecial favour of God; and alſo, how little the glorious God of heaven doth regard, and take notice of their moſt miſerable condition.

Now in this verſe he doth magnify the words which were ſpoken to the people by the prophets and apoſtles, *They have Moſes and the prophets; let them hear them.* As if he ſhould ſay, thou aſkeſt me, that I ſhould ſend Lazarus back again into the world to preach to them that live there, that they might eſcape that doleful place that thou art in: What needs that? have they not Moſes and the peophets? have they not had my miniſters and ſervants ſent unto them, and coming as from me? I ſent Enoch and Noah, Moſes and Samuel; I ſent David, Iſaiah, Jeremiah, Ezekiel, Daniel, Hoſea, and the reſt of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the reſt; *Let them hear them.* What they have ſpoken by divine inſpiration I will own, whether it be for the damnation of thoſe that reject, or the ſaving of them that receive their doctrine. And therefore, what need have they that one ſhould be ſent unto them in another way? *They have Moſes and the prophets, let them hear them*; let them receive their word, cloſe in with the doctrine declared by them. I ſhall not at this time ſpeak any thing to that word *Abraham*, having touched upon it already; but ſhall tell you what is to be underſtood by theſe words, *They have Moſes and the prophets, let them hear them.* The things that I ſhall obſerve from hence, are theſe, 1. That the ſcriptures ſpoken by the holy men of God, are a ſufficient rule to inſtruct to ſalvation them that do aſſuredly believe and cloſe in with what they hold forth. *They have Moſes and the prophets, let them hear them.* That is, if they would eſcape that doleful place, and be ſaved indeed from the intolerable pains of hell fire, as they deſire; they have that which is ſufficient to counſel them, *They have Moſes and the prophets*; let them be inſtructed by them, *Let them hear them*, 2 Tim. 3. 16, 17. *For all ſcripture is given by inſperation of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs*; Why? *That the man of God may be perfect, thoroughly furniſhed to every good work.*

Do but mark theſe words, *All ſcripture is profitable: All*; take it where you will, and what place you will: *All is profitable:* For what? *That the man of God*, or he that is bound for heaven, would inſtruct others in their progreſs thither.

It is profitable to inſtruct him, in caſe he be ignorant; to reprove him, in caſe he tranſgreſs; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for doctrine; and all this in a very righteous way, that the poor ſoul may not only be helped, but thoroughly furniſhed, not only to ſome, but to all good works. And when Paul would counſel Timothy to ſtick cloſe to the things that are ſound and ſure, preſently he puts him upon the ſcripture, ſaying, *Thou haſt from a child known the ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.* The ſcripture holds forth God's mind and will, of his love and mercy towards man, and alſo the creature's carriage towards him from firſt to laſt; ſo, if thou wouldſt know the love of God in Chriſt to ſinners, *Then ſearch the ſcriptures, for they are they that teſtify of him.*

Wouldſt thou know what thou art, and what is in thine heart? Then ſearch the ſcriptures, and ſee what is written in them, Rom. 3. from 9,—18; chap. 1. 29, 30, 31.; Jer. 17. 9.; Gen. 6. 5.; chap. 8. 21.; Eph. 4. 18. with many others. The ſcriptures, I ſay, they are able to give a man perfect inſtruction into any of the things of God, neceſſary to faith and godlineſs, if he hath but an honeſt heart, ſeriouſly to weigh and ponder the ſeveral things contained in them. As to inſtance in things more particular for the further clearing up of this: And firſt, if we come to the creation of the world:

Wouldſt thou know ſomewhat concerning that? then read Gen. 1. and 2. chapters, and compare them with Pſalm 33. at the 6th verſe; alſo Iſa. 66. 2.; Prov. 8. towards the end.

Wouldſt thou know whether he made them of ſomething or nothing? read Heb. 11. 3.

Wouldſt thou know whether he put forth any labour in making them, as we do in making things? read Pſal. 33. 2.

If thou wouldſt know whether man was made by God corrupt or upright, read Eccleſ. 7. 26.; Gen. 1. 10. 18, 25, 31.

Wouldſt thou know whether God did place man after he had made him? read Gen. 2. 15.

Wouldſt thou know whether that man did live there all his time or not? then read Gen. 3. 23, 24.

If thou would know whether man be ſtill in that ſtate by nature, that God did place him in; then read Eccleſ. 7. 26. and compare it with Rom. 5. 16. and Eph. 2. 1, 2, 3. *God made man upright, but he hath ſought out many inventions.*

If thou wouldſt know whether man was firſt beguiled, or the woman that God made an help mate for him; read Gen. 3. 6. and compare it with 1 Tim. 2. 14.

Wouldſt thou know whether God looked upon Adam's eating the forbidden tree, to be ſin or no? read Rom. 5. 12, 13, 14, 15. and compare it with Gen. 3. 17.

Wouldſt thou know whether it were the devil who beguiled them, or whether it was a natural ſerpent, ſuch as do haunt the deſolate places? read Gen. 3. 12. with Rev. 20. 1, 2, 3.

Wouldſt thou know whether that ſin be imputed to us? read Rom. 5. 12, 13, 14, 15. and compare it with Eph. 2. 2.

Wouldſt thou know whether man was curſed for his ſin? read Gal. 3. 10.; Rom. 5. 15.

Wouldſt thou know whether the curſe did fall on man, or on the whole creation with him? compare Gen. 3. 7. with Rom. 8. 20, 21, 22.

Wouldſt thou know whether a man be defiled in every part of him by the ſin he hath committed? then read Iſa. 1. 6.

Wouldſt thou know man's inclination ſo ſoon as he is born? read Pſal. 58. 3. *The wicked are eſtranged from the womb, they go aſtray ſo ſoon as they be born.*

Wouldſt thou know whether man once fallen from God by tranſgreſſion, can recover himſelf, by all he can do? then read Rom. 3. 20, 23.

Wouldſt thou know whether it be the deſire of the heart of man by nature, to follow God in his own way or no? compare Gen. 6. 5. and Gen. 8. 21. with Hoſ. 11. 7.

Wouldſt thou know how God's heart ſtood affected towards man before the world began? compare Eph. 1. 4. with 2 Tim. 1. 9.

Wouldſt thou know whether ſin were ſufficient to draw God's love from his creatures? compare Jer. 3. 7. and Mic. 7. 18. with Rom. 5. 6, 7, 8.

Wouldſt thou know whether God's love did ſtill abide towards his creatures for any thing they could do to make him amends? then read Deut. 11. 5, 6, 7, 8.

Wouldſt thou know how God could ſtill love his creatures, and do his juſtice no wrong? read Rom. 3. 24, 25, 26. *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath ſent forth to be a propitiation for ſin, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare,* I ſay, *at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.*

That is, God having his juſtice ſatisfied in the blood, and righteouſneſs, and death of his own Son Jeſus Chriſt for the ſins of poor ſinners, he can now ſave them that come to him, though never ſo great ſinners, and do his juſtice no wrong, becauſe it hath had a full and complete ſatisfaction given it by that blood, 1 John 2. 7, 8.

Wouldſt thou know who he was, and what he was, that did out of his love die for ſinners? then compare John 3. 16, 17.; Rom. 5. 8. with Iſa. 9. 6.

Wouldſt thou know whether this Saviour had a body of fleſh and bones, before the world was, or took it from the Virgin Mary? then read Gal. 4. 4.

Wouldſt thou know whether he did in that body bear all our ſins, and where? then read 1 Pet. 2. 4. *Who bore our ſins in his own body on the tree.*

Wouldſt thou know whether he did riſe again after he was crucified, with the very ſame body? then read Luke 24. at ver. 38, 39, 40, 41.

Wouldſt thou know whether he did eat or drink with his diſciples after he roſe out of the grave? then read Luke 24. 42. and Acts 10. 41.

If thou wouldſt be perſuaded of the truth of this, that that very body is now above the clouds and ſtars, read Acts 1. 9, 10, 11. and Luke 24. to the end.

If thou wouldſt know that the Quakers hold an error, that ſay the body of Chriſt is within them; conſider the ſame ſcripture.

Wouldſt thou know what that Chriſt that died for ſinners is doing in that place whither he is gone? then read Heb. 7. 24.

Wouldſt thou know who ſhall have life by him, read 1 Tim. 1. 14, 15. and Rom. 5. 6, 7, 8. which ſay, Chriſt died for ſinners, for the ungodly.

Wouldſt thou know whether they that live and die in their ſins, ſhall go to heaven or not? then read 1 Cor. 6. 10; Rev. 21. 8, 27. which ſaith, *They ſhall have their part in the lake that burns with fire and brimſtone.*

Wouldſt thou know whether man's obedience will obtain that Chriſt ſhould die for them, or ſave them? then read Mark 2. 17.; Rom. 5. 7.

Wouldſt thou know whether righteouſneſs, juſtification, and ſanctification do come through the virtue of Chriſt's blood, compare Rom. 5. 9. with Heb. 12. 12.

Wouldſt thou know whether a natural man abſtain from the outward act of ſin againſt the law, merely by a principle of nature? then compare well Rom. 2. 14. with Phil. 3. 6.

Wouldſt thou know whether a man by nature may know ſomething of the inviſible things of God? compare ſeriouſly Rom. 1. 20, 21. with Rom. 2. 14, 15.

Wouldſt thou know how far a man may go in a profeſſion of the goſpel, and yet fall away? then read Heb. 6. 4, 5, 6. *They may taſte the good word of God, and the powers of the world to come; they may taſte the heavenly gift, and be partakers of the Holy Ghoſt,* and yet ſo fall as never to be recovered, or renewed again unto repentance: See alſo Luke 13.

Wouldſt thou know how hard it is to go to heaven? read Matth. 7. 13, 14.; Luke 13. 24.

Wouldſt thou know whether a man by nature be a friend to God, or an enemy? then read Rom. 5. 11.; Col. 1. 21.

Wouldſt thou know what, or who they are that ſhall go to heaven; then read John 3. 3, 5, 7. and 2 Cor. 5. 7. Alſo wouldſt thou know what a ſad thing it is for any to turn their backs upon the goſpel of Jeſus Chriſt? then read Heb. 10. 28, 29. and Mark 16. 16.

Wouldſt thou know what is the wages of ſin? then read Rom. 6. 23.

Wouldſt thou know whither thoſe do go, that die unconverted to the faith of Chriſt? then read Pſal. 9. 17. and Iſa. 14. 9.

Reader, here might I ſpend many ſheets of paper, yea, I might upon this ſubject write a very great book; but I ſhall now forbear, deſiring thee to be very converſant in the ſcriptures, *for they are they that will teſtify of Jeſus Chriſt,* John 5. 39. The Bereans were counted noble upon this account: *Theſe were nobler than thoſe of Theſſalonica, in that they received the word with all readineſs of mind; and ſearched the ſcriptures daily,* &c. Acts 17. 11. But here let me give thee one caution, that is, have a care that thou do not ſatisfy thyſelf with a bare ſearch of them, without a real application of him whom they teſtify of to thy ſoul, leſt inſtead of faring better for thy doing this work, thou doſt fare a great deal worſe, and thy condemnation be very much heightned, in that though thou didſt read ſo often the ſad ſtate of thoſe that die in ſin, and the glorious eſtate of them that cloſe in with Chriſt, yet thou thyſelf ſhouldſt be ſuch a fool as to loſe Jeſus Chriſt, notwithſtanding thy hearing and reading ſo plentifully of him.

*They have Moſes and the prophets; let them hear them.*

As if he ſhould ſay, what need have they that one ſhould be ſent to them from the dead? Have they not Moſes and the prophets? Hath not Moſes told them the danger of living in ſin? Deut. 27. 15,—26.; chap. 28. 15,—21. &c. in the end of the chapter; alſo chap. 29. 18,—22. Hath he not there told them, what a ſad ſtate thoſe perſons are in, that deceive themſelves with the deceit of their hearts, ſaying, They ſhall have peace though they follow their ſins, in theſe words: *And when he heareth the words* *of this curſe, he bleſſeth himſelf in his heart, ſaying, I ſhall have peace though I go on, or walk in the imagination of my heart, to add drunkenneſs to thirſt. The Lord will not ſpare that man, but then the anger of the Lord, and his jealouſy ſhall ſmoke againſt him, and all the curſes that are written in this book ſhall lie upon him: and the Lord ſhall blot out his name from under heaven.*

Again, did not Moſes write of the Saviour that was to come afterwards into the world? Deut. 18. 18.; nay, have not all the prophets from Samuel, with all thoſe that follow after, propheſied, and foretold theſe things? Therefore what need have they that I ſhould work ſuch a miracle, as to ſend one from the dead unto them? *They have Moſes and the prophets; let them hear them.*

From whence obſerve again, that God doth honour the writings of Moſes and the prophets, as much, nay more, than if one ſhould riſe from the dead: *Should not a people ſeek unto their God? What! ſeek for the living among the dead? To the law, and to the teſtimony,* (ſaith God), *if they ſpeak not according to this word, it is becauſe there is no light in them,* Iſa. 8. 19, 20. And let me tell you plainly, I do believe that the devil knows this full well, which makes him labour to beget in the hearts of his diſciples and followers, light thoughts of them; and doth perſuade them, that even a motion from their own beguiled conſcience, or from his own wicked ſpirit, is to be obſerved and obeyed before them. When the very apoſtle of Jeſus Chriſt, though he heard a voice from the Excellent Glory, ſaying, *This is my beloved Son,* &c. Yet writing to the churches, he commends the writing of the prophets before it, ſaying, *We have alſo a more ſure word of the prophets, unto which ye do well to take heed,* 2 Pet. 1. 17, 18, 19. Now if thou doubteſt whether in that place be meant the ſcriptures, the words of the prophets or no; read but the next verſe, where he addeth for a certain confirmation thereof theſe words: *Knowing this firſt, that there is no prophecy of the ſcriptures, of any private interpretation: For prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.*

And therefore what a ſad thing is it for thoſe that go about to diſown the ſcriptures? I tell you however they may ſlight them now, yet when they come into hell, they will ſee their folly: *They have Moſes and the prophets; let them hear them.*

Further, Who are they that are ſo toſſed to and fro, with the ſeveral winds of doctrine that have been broached in theſe days, but ſuch for the moſt part, as have had a light eſteem of the ſcriptures? for the ground of error (as Chriſt ſaith) is becauſe they know not them, Mark 12. 24. And indeed, it is juſt with God to give them over to follow their own dark blinded conſciences, to be led into errors, that they might be damned in hell, who did not believe that the things contained in the ſcripture were the truth, that they might be ſaved and go to heaven, I cannot well tell how to have done ſpeaking for, and on the ſcriptures ſide; only this I conſider, A word is enough to the wiſe; and therefore I ſhall commit theſe things into the hands of them that are of God: and as for the reſt, I ſhall ſay to them, Rather than God will ſave them from hell with the breach of his holy word, if they had a thouſand ſouls a-piece, God would deſtroy them all; *for the ſcriptures cannot be broken,* John 10. 35.

### Ver. 30. *And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

THE verſe before, you know, as I told you, it was part of an anſwer to ſuch as loſe their ſouls; ſo it is a vindication of the ſcriptures of Moſes and the prophets, *They have Moſes and the prophets; let them hear them.*

Now this verſe is an anſwer to what was ſaid in the former; and ſuch an one as hath in it a rejection of the former anſwer. *Nay, Father Abraham,* Nay, ſaith he, do not ſay ſo, do not put them off with this; *ſend one from the dead,* and then there will be ſome hopes. It is true, thou ſpeakeſt of the ſcripture, of Moſes and the prophets, and ſayeſt, *let them hear them;* but theſe things are not ſo well as I could wiſh; I had rather thou would ſend one from the dead. In theſe words therefore, *Nay, Father Abraham,* there is a repulſe given, nay, let it not be ſo. Nay, I do not like of that anſwer: Hear Moſes and the prophets; nay. The ſame expreſſion is uſed by Chriſt, Luke 13. 4, 5. *Think you that they upon whom the tower of Siloam fell, were ſinners above others? I tell you nay: for except ye repent, ye ſhall all likewiſe periſh.* So here, *Nay, Father Abraham,* &c. By this word, *Nay,* therefore, is ſignified a rejecting the firſt anſwer.

Now obſerve, I pray you, the reaſon why he ſays Nay, is, becauſe God doth put over all thoſe that would be ſaved, to obſerve and receive the truth contained in ſcripture, and believe that. To have a high eſteem of them, and to love and ſearch them, as Chriſt ſaith, *Search the ſcriptures,—for they are they which teſtify of me,* John 5. 39. But the damned ſay, Nay; as if he had ſaid, This is the thing: to be ſhort, my brethren are unbelievers, and do not regard the word of God: I know it by myſelf; for when I was in the world, it was ſo with me; many a good ſermon did I hear; many a time was I admoniſhed, deſired, intreated, beſeeched, threatened, forewarned, of what I now ſuffer; but, alas! I was ignorant, ſelf-conceited, ſurly, obſtinate, and rebellious. Many a time the preachers told me, hell would be my portion, the devil would wreck his malice on me; God would pour on me his ſore diſpleaſure; but he had as good have preached to the ſtock, to the poſt, to the ſtones I trod on; his words rang in mine ears, but I kept them from mine heart. I remember he alledged many a ſcripture, but thoſe I valued not: the ſcriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four ſhillings price. Alas! What is the ſcripture? Give me a ballad, a news-book, George on horſeback, or Bevis of Southampton. Give me ſome book that teaches curious arts, that tells of old fables; but for the holy ſcriptures I cared not. And as it was with me then, ſo it is with my brethren now; we were all in one ſpirit, loved all the ſame ſins, ſlighted all the ſame counſels, promiſes, encouragements, and threatenings, of the ſcripture; and they are ſtill, as I left them, ſtill in unbelief, ſtill provoking God, and rejecting good counſel; ſo hardened in their ways, ſo bent to follow ſin, that let the ſcriptures be ſhewed to them daily, let the meſſengers of Chriſt preach till their hearts ake, till they fall down dead with preaching, they will rather trample it under foot, and ſwine-like rend them, than cloſe in with thoſe gentle and bleſſed proffers of the goſpel.

*Nay, Father Abraham; but if one ſhould riſe from the dead, they would repent.* Though they have Moſes and the prophets, (the ſcriptures), they will not repent and cloſe in with Jeſus Chriſt, though the ſcriptures do witneſs againſt them. If therefore there be any good done to them, they muſt have it another way. I think, ſaith he, it would work much on them, *if one ſhould riſe from the dead.* And this truth indeed is ſo evident, that ungodly ones have a light eſteem of the ſcriptures, that it needs not many ſtrong arguments to prove it, being ſo evidently manifeſted by their every day's practice, both in words and actions, almoſt in all things they ſay and do. Yet for the ſatisfaction of the reader, I ſhall ſhew you, by a ſcripture or two, (though I might ſhew many), that this was and is true, with the generality of the world. See the words of Nehemiah in his 9th chapter concerning the children of Iſrael, who, though the Lord offered them mercy upon mercy, as it is from ver. 19. to ver. 25. yet, ver. 26. ſaith he, *Nevertheleſs they were diſobedient for all thy goodneſs towards them, and rebelled againſt thee,* (but how?) *and caſt thy law behind their back: Slew the prophets which teſtified againſt them, to turn them to thee, and they wrought great provocations.* Obſerve, 1. They ſinned againſt mercy. And then, 2. They ſlighted the law, or word of God. 3. They ſlew the prophets that declared it unto them. 4. The Lord counts it a great provocation. See Heb. 3. 10, —19. And ſee Zach. 7. 11, 12. *But they refuſed to hearken*, (ſaith he there of the wicked), *and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear the law. Yea, they made their hearts hard as an adamant-ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts ſent unto them by his Spirit in the former prophets*, &c. Mark I pray you, here is alſo,

1. A refuſing to hearken to the words of the prophets.

2. That they might ſo do, they ſtopped their ears.

3. If any thing was to be done, they pulled away their ſhoulder.

4. To effect this, they labour to make their hearts as an adamant-ſtone.

5. And all this, leſt they ſhould hear and cloſe in with Jeſus, and live, and be delivered from the wrath to come. All which things do hold out an unwillingneſs to ſubmit to, and embrace the words of God, and ſo Jeſus Chriſt, which is teſtified of by them. Many other ſcriptures I might bring in for confirmation of the thing, as that in Amos 7. 12, 13.; alſo 2 Sam. 2. 24, 25.; 2 Chron. 25. 15, 16.; Jer. 7. 23, 24, 25, 26, 27.; and chap. 16. 12. Read alſo ſeriouſly that ſaying in 2 Chron. 36. 15. where he ſaith, *And the Lord God of their fathers ſent unto them by his meſſengers riſing up betimes, becauſe he had compaſſion on his people, and on his dwelling-place.* And did they make them welcome? No; *But mocked the meſſengers of God, and deſpiſed his words.* And was that all? No; *they miſuſed his prophets.* How long? *Until the wrath of the Lord aroſe againſt them: Till there was no remedy.* See alſo Jer. 29. 19.; chap. 25. 3,—7.; Luke 11. 49.

And beſides, the converſion of almoſt all men doth bear witneſs to the ſame, both religious and profane perſons, in that they daily neglect, reject, and turn their backs upon the plain teſtimony of the ſcriptures.

As, 1. Take the threatenings laid down in holy writ, and how are they diſregarded! There are but a few places in the Bible but there are threatenings againſt one ſinner or other; againſt drunkards, ſwearers, liars, proud perſons, ſtrumpets, whoremongers, covetous, railers, extortioners, thieves, lazy perſons; in a word, all manner of ſins are reproved; and without faith in the Lord Jeſus, there is a ſore puniſhment to be executed on the committers of them; and all this made mention of in the ſcriptures.

But for all this, how thick, and by heaps, do theſe wretches walk up and down our ſtreets? Do but go into the ale-houſe, and you ſhall ſee almoſt every room beſprinkled with them, ſo foaming out their own ſhame, that it is enough to make the heart of a ſaint to tremble, inſomuch that they would not be bound to have ſociety with them any long while for all the world. For as the ways of the godly are not liked of by the wicked, even *ſo the ways of the wicked are an abomination to the juſt*, Prov. 29. 27.; Pſal. 120. 5, 6.

The ſcriptures ſay, *Curſed is the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord*, Jer. 17. 5.

And yet how many poor ſouls are there in the world, that ſtand in ſo much awe and dread of men, and do ſo highly eſteem their favour, that they will rather venture their ſouls in the hands of the devil, with their favour, than they will fly to Jeſus Chriſt for the ſalvation of their ſouls! Nay, though they be convinced in their ſouls that the way is the way of God, yet how do they labour to ſtifle conviction, and turn their ears away from the truth, and all becauſe they will not loſe the favour of an oppoſite neighbour! O I dare not for my maſter, my brother, my landlord, I ſhall loſe his favour, his houſe of work, and ſo decay my calling. O ſaith another, I would willingly go in this way, but for my father, he chides, and tells me he will not ſtand my friend when I come to want; I ſhall never enjoy a pennyworth of his goods; he will diſinherit me. And I dare not, ſaith another, for my huſband; for he will be a-railing, and tells me he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of theſe, or any other things be ſo prevalent with thee now, as to keep thee from ſeeking after Chriſt in his ways, they will alſo be ſo prevalent with God againſt thee, as to make him caſt off thy ſoul, becauſe thou didſt rather truſt man than God, and delight in the embracing of man rather than in the favour of the Lord.

2. Again, the ſcripture ſaith, *He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy*, Prov. 29. 1.: Yet many are ſo far from turning, though they have been convinced of their wretched ſtate an hundered times, that when convictions or trouble for ſin comes on their conſciences, they go on ſtill in the ſame manner, reſiſting and choaking the ſame, though remedileſs deſtruction be hard at their heels.

3. Again, thou haſt heard ſay, *Unleſs a man be born again, he cannot enter into the kingdom of heaven*, John 3. 3. 5, 7. And yet thou goeſt on in a natural ſtate, an unregenerate condition; nay, thou doeſt reſolve never to turn nor be changed, though hell be appointed on purpoſe to ſwallow up ſuch, Iſa. 14. 9. Pſal 9. 17. *The wicked ſhall be turned into hell, and all the nations that forget God.*

4. Again, the ſcripture ſaith plainly, That *he that loveth and maketh a lie, ſhall have his part in the lake that burneth with fire and brimſtone*, Rev. 21. 8.—27. And yet thou art ſo far from dreading it, that it is thy delight to jeſt and jeer, and lie for a penny, or twopence, or ſixpence again. And alſo if thou make the reſt of thy companions merry, by telling things that are falſe of them that are better than thyſelf, thou doſt not care a ſtraw: Or if thou heareſt a lie from, or of another, thou wilt tell it, and ſwear to the truth of it. O miſerable!

5. Thou haſt heard and read, That *he that believes not, ſhall be damned*, Mark 16. 16. *And that all men have not faith*, 2 Theſ. 3. 2.; and yet thou doſt ſo much diſregard theſe things, that it is like thou didſt ſcarce ever ſo much as examine ſeriouſly whether thou waſt in the faith or no; but doth content thyſelf with the hypocrites hope, which at the laſt God will cut off, count it no better than the ſpider's web, Job 8. 13, 14. or the houſe that is built on the ſands, Luke 6. 49. Nay, thou peradventure didſt flatter thyſelf, and thinkeſt that thy faith is as good as the beſt of them all; when, alas! poor ſoul, thou mayſt have no ſaving faith at all; which thou haſt not, if thou beeſt not born again and made a new creature, 2 Cor. 2. 17.

6. Thou haſt heard, That *he that neglects God's great ſalvation, ſhall never eſcape his great damnation*, Heb. 2. 3. compared with Luke 14. 24. and Rev. 14. 19, 20. And yet when thou art invited, intreated and beſeeched to come in, Luke 14. 17, 18.; 2 Cor. 5. 19, 20.; Rom. 12. 1. thou wilt make any excuſe to ſerve the turn. Nay, thou wilt be ſo wicked, as to put off Chriſt time after time, notwithſtanding he is ſo freely proffered to thee: a little ground, a few oxen, a farm, a wife, a twopenny-matter, a play; nay, the fear of a mock, a ſcoff or a jeer, is of greater weight to draw thee back, than the ſalvation of thy ſoul to draw thee forward.

7. And thou haſt heard, That *whoſoever would be a friend of the world, is the enemy of God*, James 4. 4. But thou regardeſt not theſe things, but contrariwiſe, rather than thou wilt be out of the friendſhip and favour of this world, thou wilt ſin againſt thine own conſcience, and get thyſelf into favour by fawning and flattering of the world: Yea, rather than thou wilt go without it, thou wilt diſſemble, lie, backbite thy neighbour, and an hundered other tricks thou wilt have.

8. You have heard, That the day of judgement is near, in which you and I, all of us muſt appear before the tribunal of Jeſus Chriſt, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our ſins in thought, word, and deed, and ſhall certainly be damned for them too, if we cloſe not in with our Lord Jeſus Chriſt, and what he hath done and ſuffered for eternal life; and that not notionaly or traditionally,

ditionally, but really and ſavingly, in the power and by the operation of the Spirit, through faith, Eccl. 11. 9, 12.; Heb. 9. 27.; Acts 10. 42. & 17. 30, 31.; 2 Cor. 5. 10.; Rev. 20. 12. *And I ſaw the dead, ſmall and great, ſtand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things that were written in the books.* There is the book of the creatures, the book of conſcience, the book of the Lord's remembrance, the book of the law, the book of the Goſpel, (Rom. 1. 20. compare with Rom. 2. 12, 15.; Rev. 6. 19.; John 12. 48.) *Then ſhall he ſeparate them from one another, as a ſhepherd divideth his ſheep on the right hand, and the goats on his left. And ſhall ſay to them on his right hand, Come ye bleſſed; but to the other, Go, or Depart ye curſed,* Mat. 25. 30, 31, 32. 34, 41. Yet, notwithſtanding the ſcriptures do ſo plainly and plaintifully ſpeak of theſe things, alas! who is there that is weaned from the world, and from their ſins and pleaſures, to fly the wrath to come? Mat. 3. 7. Notwithſtanding the ſcripture ſaith alſo, *That heaven and earth ſhall paſs away, rather than one jot, or one title of the word ſhall fail, till all be fulfilled,* they are ſo certain, Luke 22. 27.

But leaving the threatenings, let us come to the promiſes, and ſpeak ſomewhat of them, and you may ſee how light men make of them, and how little they ſet by them, notwithſtanding the mouth of the Lord hath ſpoken them.

As, 1. *Turn ye fools, ye ſcorners, ye ſimple ones, at my reproof, and behold I will pour out my Spirit unto you,* Prov. 1. 23. And yet perſons had rather be in their fooliſhneſs and ſcorning ſtill, and had rather embrace ſome filthy luſt, than the holy, undefiled, and bleſſed Spirit of Chriſt, through the promiſe, though by it as many as receive it *are ſealed unto the day of redemption,* Eph. 4. 10. And although he that lives and dies without it is none of Chriſt's, Rom. 8. 9.

2. God hath ſaid, If you do but come to him in Chriſt, *though your ſins be as red as ſcarlet, they ſhall be as white as ſnow; and he will by no means caſt thee away,* (compare Iſa. 1. 18. with John 6. 27.); yet poor ſouls *will not come to Chriſt that they might have life,* John 5. 41. but rather, *after their hardneſs and impenitent heart, treaſure up unto themſelves wrath againſt the day of wrath, and revelation of the righteous judgement of God,* Rom. 2. 4, 5, 6.

3. Chriſt Jeſus hath ſaid in the word of truth, That if any man will ſerve and follow him, *where he is, there ſhall alſo his ſervant be,* John 12. 16.; but yet poor ſouls chuſe rather to follow ſin, Satan, and the world, though their companions be devils and damned ſouls for ever, Mat. 25. 41.

4. He hath alſo ſaid, *Seek firſt the kingdom of God, and all other things ſhall be added.* But let whoſo will ſeek after the kingdom of heaven firſt for them; for they will take the firſt time, while time ſerves to get the things of this life. And if it be ſo, that they muſt needs ſeek after heaven, or elſe be damned, they muſt ſtay till they have more leaſure, or till they can better attend to it; or till they have other things handſome about them, or till they are older; when they have little elſe to do, or when they come to be ſick and die. Then Lord have mercy upon them! though it be ten thouſand to one but they periſh for ever.

For commonly the Lord hath his way to deal with ſinners, who put him off when he is ſtriving with them, either *to laugh at their calamity, and mock when their fear cometh,* Prov. i. 26, 28. or elſe ſend them to the gods they have ſerved, which are the devils, Judg. 10. 13, 14. *Go to the gods ye have ſerved, and let them deliver you,* ſaith he. Compare this with John 8. 44.

5. He hath ſaid, *There is no man that forſaketh father, or mother, wife, children, or lands for his ſake and the goſpel, but he ſhall have a hundred fold in this world, with perſecutions, and in the world to come life everlaſting,* Mark 10. 29, 30.

But men, for the moſt part, are ſo far off from believing the certainty of this, they will ſcarce loſe the earning of a penny to hear the word of God, the goſpel of ſalvation. Nay, they will neither go themſelves, nor ſuffer others to go, (if they can help it), without threatning to do them a miſchief, if it lie in their way. Nay, further, many are ſo far from parting from any worldly gain for Chriſt's ſake and the goſpel's, that they are ſtill ſtriving by hook and crook, as we ſay, by ſwearing, lying, cozening, ſtealing, covetouſneſs, extortion, oppreſſion, forgery, bribery, flattery, or any other way, to get more, though they get, together with theſe, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the ſame exceſs of riot, but rather for all their threats, will be ſo bold and careleſs (as they call it) as to follow the ways of God; if they can do no more; yet they will whet their tongues like a ſword to wound them, and do them the greateſt miſchief they can, both in ſpeaking againſt them to neighbours, to wives, to huſbands, to landlords, and raiſing falſe reports of them. But let ſuch take heed, leſt they be in ſuch a ſtate and woeful condition as he was in, who ſaid, in vexation and anguiſh of ſoul, *One drop of cold water to cool my tongue.*

Thus might I add many things out of the holy writ, both threatenings and promiſes, beſides thoſe heavenly counſels, loving reproofs, free invitations to all ſorts of ſinners, both old and young, rich and poor, bond and free, wiſe and unwiſe. All which have been, now are, and is to be feared, as long as this world laſts, will be trampled under the feet of thoſe ſwine, (I call not men), who will continue in the ſame. But take a review of ſome of them.

1. Counſel. What heavenly counſel is that where Chriſt ſaith, *Buy of me gold tried with fire, that thou mayeſt be rich, and white raiment that thou mayſt be cloathed, that the ſhame of thy nakedneſs do not appear?* Rev. 3. 17, 18. Alſo that, *Ho, every one that thirſteth, come to the waters: Yea, come, buy wine and milk, without money, and without price,* Iſa. 55. 1.; *Hear and your ſouls ſhall live,* ver 5.; *Lay hold of my ſtrength, that you may make peace with me, and you ſhall make peace with me,* Iſa. 27. 5.

2. Inſtruction. What inſtruction is here?

*Hear inſtruction and be wiſe, and refuſe it not. Bleſſed is the man that heareth me,* (ſaith Chriſt), *watching daily at my gates, waiting at the poſts of my doors: For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord,* Prov. 8. 32,—36. *Take heed that no man deceive you by any means. Labour not for the meat that periſheth, but for that which endureth unto everlaſting life,* John 9. 31. *Strive to enter in to the ſtrait gate,* Luke 13. 24. *Believe on the Lord Jeſus, and thou ſhalt be ſaved,* Acts 15. 31. *Believe not every ſpirit, but try the ſpirits. Quench not the Spirit. Lay hold on eternal life. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven,* Matth. 5. 16. *Take heed and beware of hypocriſy; watch and be ſober; learn of me* (ſaith Chriſt). *Come unto me.*

3. Forewarning. What forewarning is here?

*Becauſe there is wrath, beware; leſt he take away with his ſtroke, then a great ranſom cannot deliver thee,* Job 36. 18. *Be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord of hoſts, a conſumption even determined upon the whole earth,* Iſa. 28. 22. *Beware therefore, let that come upon you that is written, Behold, ye deſpiſers, and wonder and periſh. For behold I work a work in your days, which ye ſhall in no wiſe believe, though a man declare it unto you,* Acts 13. 40, 41. *Let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor. 16. 12. *Watch and pray, leſt you enter into temptation,* Luke 22. 40, 41. *Let us fear, therefore, leſt a promiſe being made, and left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it,* Heb. 4. 1. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of Egypt, afterward deſtroyed them that believed not,* Jude 5. *Hold faſt that thou haſt, let no man take thy crown,* Rev. 3. 11.

4. Comfort. What comfort is here?

*He that cometh unto me, I will in no wiſe caſt out,* John 6. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt,* Matth. 12. 28.

*Be of good cheer, thy ſins are forgiven thee. I will never leave thee nor forſake thee;* (for) *I have loved thee with an everlaſting love,* Jer 13. 3. *I lay down my life for my ſheep, I lay down my life that they may have life; I am come that they might have life, and that they may have it more abundantly. I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee,* 2 Cor. 6. 2. *Though their ſins be as ſcarlet, they ſhall be as white as ſnow; though they are as crimſon, they ſhall be as wool. For I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins; return unto me, for I have redeemed thee,* Iſa. 44. 22.

5. Grief to thoſe that fall ſhort. O ſad grief!

*How have I hated inſtruction, and my heart deſpiſed reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me!* Prov. 7. 11, 12, 16. *They ſhall curſe their king and their God, and look upward. And they ſhall look to the earth, and behold trouble and darkneſs, and dimneſs of anguiſh, and they ſhall be driven into darkneſs,* Iſa. 8. 21, 22. *He hath diſperſed abroad, he hath given to the poor, his righteouſneſs endureth for ever.—The wicked ſhall ſee it and be grieved, he ſhall gnaſh his teeth, and melt away; the deſire of the wicked ſhall periſh,* Pſal. 112. 9, 10.

*There ſhall be weeping, when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and yourſelves thruſt out,* Luke 13. 26, 27, 28. all which things are ſlighted by the world.

Thus much in ſhort touching this, That ungodly men undervalue the ſcriptures, and give no credit to them, when the truth that is contained in them, is held forth in ſimplicity unto them, but rather cry out, *Nay, but if one ſhould riſe from the dead,* then they think ſomething might be done; when alas! though ſigns and wonders are wrought by the hands of thoſe that preach the goſpel, thoſe poor creatures would never the ſooner convert, though they ſuppoſe they ſhould, as is evident by the carriages of their fore-runners, who, albeit the Lord Jeſus Chriſt himſelf did confirm his doctrine by miracles, as opening blind eyes, caſting out of devils, and raiſing the dead, they were ſo far from receiving either him or his doctrine, that they put him to death for his pains! Though he had done ſo many miracles among them; yet they believed not in him, John 12. 27. But to paſs this, I ſhall lay down ſome of the grounds of their rejecting and undervaluing the ſcriptures, and ſo paſs on.

1. Becauſe they do not believe that they are the word of God, but rather ſuppoſe them to be the inventions of men, written by ſome politicians, on purpoſe to make poor ignorant people to ſubmit to ſome religion and government. Though they do not ſay this, yet their practices teſtify the ſame; as he that when he hears the words of the curſe, yet bleſſeth himſelf in his heart, and ſaith he ſhall have peace, though God ſaith he ſhall have none, Deut. 29. 18, 19, 20. And this muſt needs be, for did but men believe this, that it is the word of God, then they muſt believe, that he that ſpake it is true, therefore ſhall every word and tittle be fulfilled. And if they come once to this, unleſs they be ſtark-mad, they will have a care how they do throw themſelves under the laſh of eternal vengeance. For the reaſon why the Theſſalonians received the word, was, becauſe they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing, 1 Theſſ. 2. 13, 14. *When ye received the word which ye heard of us,* ſaith he, *ye received it not as the word of man, but* (as it is indeed) *the word of God, which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. *But the word preached doth not profit, not being mixed with faith in them that hear it,* Heb. 4. 1, 2.

2. Becauſe they do not indeed ſee themſelves by nature heirs of that exceeding wrath and vengeance that the ſcriptures teſtify of. For did they but conſider what God intends to do with thoſe that live and die in a natural ſtate, it would either ſink them into deſpair, or make them fly for refuge to the hope that is ſet before them. But if there be never ſuch ſins committed, and never ſo great wrath denounced, and the time of execution be never ſo near; yet if the party that is guilty be ſenſeleſs, and altogether ignorant thereof, he will be careleſs, and regards it nothing at all. And that man by nature is in this condition, it is evident. For take the ſame man that is ſenſeleſs, and ignorant of that miſery he is in by nature, I ſay, take him at another time when he is a little awakened, and then you will hear him roar, and cry out ſo long as trouble is upon him; and a ſenſe of the wrath of God hanging over his head, *Good ſirs, what muſt I do to be ſaved?*

Though the ſame man at another time (when his conſcience is fallen aſleep, and grown hard) will lie like the ſmith's dog at the foot of the anvil, though the fire ſparks fly in his face. But as I ſaid before, when any one is a little awakened, O what work will one verſe, one line, nay, one word of the holy ſcriptures make in his heart! He cannot eat, ſleep, work, keep company with his former companions; and all becauſe he is afraid that the damnation ſpoken of in ſcripture, will fall to his ſhare; like Balaam, who ſaid, *I cannot go beyond the word of the Lord,* Numb. 22. 18. ſo long as he had ſomething of the word of the Lord with authority, ſeverity, and power on his heart; but at another time he could teach *Balak to caſt a ſtumbling-block before the children of Iſrael.*

3. Becauſe the carnal prieſts do tickle the ears of their hearers with vain philoſophy and deceit, and thereby harden their hearts againſt the ſimplicity of the goſpel and word of God, which things the apoſtle admoniſhed thoſe that have a mind to cloſe in with Chriſt to avoid, Col. 2. 8. ſaying, *Beware leſt any man* (be he what he will) *ſpoil you, through philoſophy and vain deceit, after the traditions of men, and rudiments of the world, and not after Chriſt:* And you who muzzle up your people in ignorance, with Ariſtotle, Plato, and the reſt of the Heatheniſh philoſophers, and preach little, if any thing of Chriſt rightly; I ſay unto you, that you will find your have ſinned againſt God, and beguiled your hearers, when God ſhall in the judgement-day, lay the cauſe of the damnation of many thouſands of ſouls to your charge, and ſay, *He will require their blood at your hands.*

4. Another reaſon why the carnal unbelieving world do ſo ſlight the ſcriptures, the word of God, is, becauſe the judgement ſpoken of in the ſcripture, is not preſently executed on the tranſgreſſors. *Becauſe ſentence againſt an evil act is not ſpeedily executed, therefore the hearts of the ſons of men are wholly ſet in them to do evil,* Eccleſ. 8. 11. Becauſe God doth not preſently ſtrike the poor wretch as ſoon as he ſins, but waits, and forbears, and is patient, therefore the world judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at laſt God is forced either to ſtretch out his mighty power to turn them, or elſe ſend death with the devil and hell to fetch them. *Thou thoughteſt* (ſaith God) *that I was altogether ſuch an one as thyſelf, but I will reprove thee and ſet them in order before thy face. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.*

5. Another reaſon why the blind world do ſlight the authority of ſcripture, is becauſe they give ear to the devil, who through his ſubtilty caſteth falſe evaſions, and corrupt interpretations on them, rendering them not ſo point-blank the mind of God, and a rule for direction to poor ſouls, perſuading them that they muſt give ear and way to ſomething elſe beſides, and beyond that: or elſe he labours to render it vile and contemptible, by perſuading them that it is a dead letter, which indeed they know not what they ſay, nor whereof they affirm. For the ſcripture it not ſo dead, but that the knowledge of it is able to make any man wiſe unto ſalvation through faith and love, which is in Chriſt Jeſus, 2 Tim. 3. 15; and is profitable for inſtruction, reproof, and correction in righteouſneſs, that the man of God may be thoroughly furniſhed to all good works, ver. 17.

And where it is ſaid the letter killeth, he meaneth the law, as it is the miniſtration of damnation, or a covenant of works; and ſo indeed it doth kill, and muſt do ſo, becauſe it is juſt, foraſmuch as the party that is under the ſame, is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witneſs, that the ſcriptures are of a very glorious concernment, inaſmuch as in them is held forth to us the way of life; and alſo, in that they do adminiſter good ground of hope to us, Rom. 15. 4. *For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the ſcripture might have hope.* And again, Rom. 16. 25, 26. *Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt; according to the revelation of the myſtery which was kept hid ſince the world began, but now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.* And therefore whoſoever they be that ſlight the ſcriptures, they ſlight that which is no leſs than the word of God; and that they who ſlight that, ſlight him that ſpake it; and they that do ſo, let them look to themſelves; for God will be revenged on ſuch. Much more might be ſaid to this thing, but I would not be tedious.

A word or two more, ſo I have done with this. Conſider the danger of ſlighting the words of the prophets or apoſtles, whether they be correction, reproof, admonition, forewarning, or the bleſſed invitations and promiſes contained in them.

1. Such ſouls do provoke God to anger, and to execute his vengeance on them. *They refuſed to hearken, they pulled away their ſhoulders, they ſtopped their ears, leſt they ſhould hear the law, and they made their hearts as an adamant-ſtone, that they might not hear the law, and the words that were ſpoken to them by his Spirit in the former prophets: Therefore came a great wrath upon them,* Zech. 7. 11, 12.

2. God will not regard in their calamity. “Becauſe “I called, and ye refuſed, I ſtretched out my hand “and no man regarded; but ſet at nought all my “counſels, and would have none of my reproof: I “alſo will laugh at your calamities, and mock when “your fear cometh. When their fear cometh as “deſolation, and their deſtruction like a whirlwind, “then ſhall they call, but I will not anſwer; they “ſhall ſeek me early, but they ſhall not find me, Prov. 1. 24, 25, 26, 27, 38.

3. God doth commonly give up ſuch men to deluſions to believe lies. “Becauſe they received not the “love of the truth, that they might be ſaved, “therefore God ſhall ſend them ſtrong deluſions, “that they ſhould believe a lie, that they all might “be damned.” 2 Theſſ. 2. 11, 12.

4. In a word, they that do continue to reject and ſlight the word of God, they are ſuch, for the moſt part, as are ordained to be damned. Old Eli, his ſons not hearkening to the voice of their father, reproving them for their ſins, but diſobeying his voice, it is ſaid, *It was becauſe the Lord would ſlay them,* 1 Sam. 2. 15. Again, ſee in 2 Chron. 25. 15, 16. Amaziah having ſinned againſt the Lord, he ſends to him a prophet to reprove him: but Amaziah ſays, *Forbeare wherefore ſhouldſt thou be ſmitten?* (He did not hearken to the word of God) *Then the prophet forebore, ſaying, I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened to my counſel.* Read therefore, and the Lord give thee underſtanding. For a miſerable end will thoſe have that go on in ſinning againſt God, rejecting his word.

Other things might have been obſerved from this verſe, which at this time I ſhall paſs by; partly, becauſe the ſum of them hath been touched already, and may be more clearly hinted at in the following verſe; and therefore I ſhall ſpeak a few words to the next verſe, and ſo draw towards a concluſion.

Ver. 31. *And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.*

AND *he ſaid,* That is, and God made anſwer to the words ſpoken in the verſe before; *And he ſaid unto him, if they hear not Moſes,* &c. As if he had ſaid, Moſes was a man of great renown, a man of worthy note, a man that talked with God face to face, as man ſpeaketh to his friend: The words that Moſes ſpake, were ſuch as I commanded him to ſpeak: Let who will queſtion them, I will own them, credit them, bleſs them that cloſe in with them, and curſe thoſe that reject them.

I myſelf ſent the prophets, they did not run of their own heads; I gave them commiſſion; I thruſt them out, and told them what they ſhould ſay. In a word, they have told the world what my mind is to do, both to ſinners and to ſaints; *They have Moſes, and the prophets, let them hear them.* Therefore, he that ſhall reject and turn his back either upon the threatenings, counſels, admonitions, invitations, promiſes, or whatſoever elſe I have commanded them to ſpeak, as to ſalvation and life, and to directions therein, ſhall be ſure to have a ſhare in the many curſes that they have ſpoken, and the doctrine that is pronounced by them. Again, *If they hear not Moſes and the prophets,* &c. As if he had ſaid, Thou wouldſt have me ſend one from the dead unto them; what needs that? they have my mind already, I have declared unto them what I intend to ſtand to, both for ſaving them that believe, and damning them that do not. That therefore which I have ſaid, I will make good, whether they hear or forbear. And as for this deſire of yours, you had as good deſire me to make a new Bible, and ſo to revoke my firſt ſayings by the mouth of my prophets. But I am God and not man, and my word is immutable, unchangeable, and ſhall ſtand as faſt as my decrees can make it; *heaven and earth ſhall paſs away, but one jot or tittle of my word ſhall not paſs.* If thou hadſt ten thouſand brethren, and every one in danger of loſing his ſoul, if they did not cloſe in with what is contained and recorded in the ſcriptures of truth, they muſt even every one of them periſh, and be for ever damned in hell; for the ſcriptures cannot be broken. I did not ſend them ſo unadviſedly to recal it again by another conſideration. No; *For I ſpeak in righteouſneſs and in judgement,* Iſa. 63. 1, 2, 3. and in much wiſdom and counſel. It being therefore gone out of my mouth in this manner. *It ſhall not return in vain until it hath accompliſhed the thing whereto I have ſent it.*

But again, thou ſuppoſeſt that miracles and wonders will work on them, which makes thee ſay, *Send one from the dead.* But herein thou art miſtaken; for I have proved them with that once and again, by more than one, or two, or three of my ſervants. How many miracles did my ſervant Moſes work by commandment from me in the land of Egypt, at the Read Sea, and in the wilderneſs? Yet they of that generation were never the ſooner converted for that, but notwithſtanding rebelled and luſted, and in their hearts turned back into Egypt, Acts 7. How many miracles did Samuel, David, Elias, Eliſha, Daniel, and the prophets, together with my Son, who raiſed the dead, caſt out devils, made them to ſee that were born blind, gave and reſtored limbs? Yet for all this (as I ſaid before) they hated him, they crucified him. He raiſed him again from the dead, and he appeared to his diſciples, who were called, and choſen. and faithful, and he gave them commandment and commiſſion to go and teſtify the truth of this to the world; and to confirm the ſame, he enabled them to ſpeak with divers tongues, and to work miracles moſt plentifully, yet there was great perſecution raiſed againſt them, inſomuch that but a few of them died in their beds; and therefore, though thou thinkeſt that a miracle will do ſo much with the world, yet I ſay, No: *For if they will not believe Moſes and the prophets, neither will they be perſuaded though one ſhould riſe from the dead.*

From theſe words, therefore, take notice of this truth; namely, That thoſe who reject and believe not Moſes and the prophets, are a very hard-hearted people, that will not be perſuaded tho' one riſe from the dead.

They that regard not the holy ſcriptures, to turn to God, finding them to teſtify of his goodneſs and mercy, there is but little hopes of their ſalvation: *For they will not*, mark, *they will not be perſuaded though one ſhould riſe from the dead.* This truth is confirmed by Jeſus himſelf: If you read John 5. where the Lord is ſpeaking of himſelf, that he is the very Chriſt, he brings in four or five witneſſes to back what he ſaid: 1. John Baptiſt; 2. The works that his Father gave him to do; 3. His Father ſpeaking from heaven; 4. The teſtimony of the ſcriptures. When all this was done, ſeeing yet they would not believe, he lays the fault upon one of theſe two things,

1. Their regarding an eſteem among men.

2. Their not believing of the prophets writings, even Moſes and the reſt. *For had ye believed Moſes* (ſaith he) *ye would have believed me; for he wrote of me. But if ye believe not his writings, how can ye believe my words?* Now, I ſay, he that ſhall ſlight the ſcriptures, and the teſtimony of the prophets in them concerning Jeſus Chriſt, muſt needs be in great danger of loſing his ſoul, if he abide in this condition; becauſe he that ſlights the teſtimony, doth alſo ſlight the thing teſtified of, let him ſay the contrary never ſo often. For as Jeſus Chriſt hath here laid down the reaſon of mens not receiving him, ſo the apoſtle in another place lays down the reaſon again with an high and mighty aggravation, 1 John 5. 10. ſaying, *He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not on God, hath made him a liar, becauſe he believeth not the record;* mark, *the record that God gave of his Son.* The record, you will ſay, what is that? Why, even the teſtimony that God gave of him by the mouth of all the holy prophets ſince the world began, Acts 3. 20. That is, God ſending his Holy Spirit into the hearts of his ſervants, the prophets and apoſtles, he, by his Spirit in them, did bear witneſs or record to the truth of ſalvation by his Son Jeſus, both before and after his coming. And thus is that place alſo to be underſtood, which ſaith, *There are three that bear record in earth, the Spirit, the water, and the blood;* that is, the Spirit in the apoſtles, which preached him to the world, as is clear, if you read ſeriouſly, 1 Theſ. 4. 8. The apoſtle ſpeaking of Jeſus Chriſt, and obedience through him, ſaith thus, *Now he that deſpiſeth, deſpiſeth not us, but God.* But it is you that ſpeak: true; but it is by and through the Spirit: *He therefore that deſpiſeth, deſpiſeth not man, but God, who alſo hath given us of his Holy Spirit.* This is therefore a mighty confirmation of this truth, that he that ſlights the record or teſtimony that God by his Spirit, in his prophets and apoſtles, hath teſtified unto us, ſlights the teſtimony of the Spirit, who moved them to ſpeak theſe things; and if ſo, then I would fain know, how any man can be ſaved by Jeſus Chriſt, that ſlights the teſtimony concerning Chriſt; yea, the teſtimony of his own Spirit, concerning his own ſelf? It is true, men may pretend to have the teſtimony of the Spirit, and from that conceit ſet a low eſteem on the holy ſcriptures; but that Spirit that dwelleth in them, and teacheth them ſo to do, it is no better than the ſpirit of Satan, though it calls itſelf by the name of the Spirit of Chriſt. *To the law therefore, and to the teſtimony,* try them by that; *if they ſpeak not according to the word, it is becauſe there is no light in them.*

The apoſtle Peter, when he ſpeaks of the glorious voice that he had from his excellent Majeſty, ſaying of Chriſt, *This is my belovd Son, hear him,* ſaith thus to them whom he wrote unto: *You have alſo a more ſure word of prophecy,* (or of the prophets, for ſo you may read it), *unto which you do well that you take heed.* That is, though we tell you that we had this excellent teſtimony from his own mouth, evidently, yet you have the prophets. We tell you this, and ye need not doubt of the truth of it; but if you ſhould, yet you may not, muſt not, ought not to queſtion them. Search therefore unto them, until the day dawn, and the day-ſtar ariſe in your hearts; that is, until, by the ſame Spirit that gave forth the ſcriptures, you find the truth confirmed to your ſouls, which you have recorded in the ſcriptures. That this word of prophecy, or of the prophets, is the ſcriptures, read on; *For,* (ſaith he), *knowing this firſt, that no prophecy of the ſcriptures is of any private interpretation,* &c. 2 Pet. 1. 18, 19, 20.

But you will ſay, What needs all this ado, and why is all this time and pains ſpent in ſpeaking to this, that is ſurely believed already? This is a thing received by all, that they believe the ſcriptures to be the word of God, that ſure word of prophecy; and therefore you need not ſpend your time in proving theſe things, and the truth of them, ſeeing we grant and confeſs the truth of it before you begin to ſpeak your judgement of them.

*Anſ.* 1. The truths of God cannot be borne witneſs unto too often. You may as well ſay, You need not preach Jeſus Chriſt ſo much, ſeeing he hath been, and is received for the true Meſſias already.

2. Though many may ſuppoſe that they do believe the ſcriptures, yet if they were but well examined, you will find them either by word of mouth, or elſe by converſation, to deny, reject, and ſlight the holy ſcriptures. It is true, there is a notional, and hiſtorical aſſent in the head, I ſay, in the head of many, or moſt, to the truth contained in ſcripture: But try them, I ſay, and you ſhall find but a little, if any, of the faith of the operation of God in the hearts of poor men to believe the ſcriptures, and things contained in them. Many, yea, moſt men, believe the ſcriptures, as they believe a fable, a ſtory, a tale, of which there is no certainty! But alas! there are but few do in deed and in truth believe the ſcriptures to be the very word of God.

*Object.* But you will ſay, This ſeems ſtrange to me.

*Anſ.* And it ſeems as true to me: and I doubt not but to make it manifeſt, that there are but few, yea, very few, that do effectually (for that I aim at) believe the ſcriptures, and the truths contained in, and ſpoken of by them. But to make this appear, and that to purpoſe, (if God will), I ſhall lay you down the ſeveral operations that the ſcriptures have on them who do effectually believe the things contained in them.

1. He that doth effectually believe the ſcriptures, hath, in the firſt place, been killed, I ſay, killed by the authority of the holy ſcriptures; ſtruck ſtark-dead in a ſpiritual ſenſe, by the holy ſcriptures, being ſet home by that Spirit which gave them forth upon the ſoul. *The letter killeth*; the letter ſtrikes men dead, 2 Cor. 2. 6. And this Paul witneſſed, and found, before he could ſay, *I believe all that the prophets have ſpoken;* where he ſaith, *I was alive without the law once;* that is, in my natural ſtate, before the law was ſet on my heart with power. *But when the commandment came, ſin revived and I died,* Rom. 7. 9. *And that law that was ordained to life, I found to be unto death; for ſin taking occaſion by the commandment, deceived me, and thereby ſlew me,* ver. 10. Now that which is called *the letter,* in 2 Cor. is called *the law* in Rom. 7. which by its power and operation, as it is wielded by the Spirit of God, doth in the firſt place kill and ſlay all thoſe that are enabled to believe the ſcriptures. I kill, ſaith God; that is, with my law I pierce, I wound, I prick men into the very heart, by ſhewing them their ſins againſt the law, Deut. 32. 69.; Acts 2. 36, 37.; and he that is ignorant of this, is alſo ignorant of and doth not really and effectually believe the ſcripture.

But you will ſay, How doth the law kill and ſtrike dead the poor creatures?

*Anſ.* Firſt, The letter or law doth kill thus: It is ſet home upon the ſoul, and diſcovers to the ſoul its tranſgreſſions againſt the law; and ſhews the ſoul alſo, that it cannot completely ſatisfy the juſtice of God for the breach of his law, therefore it is condemned, John 3. 19. Mark, *He that believeth not, is condemned already;* to wit, by the law; that is, the law doth condemn him; yea, it hath condemned him already for his ſins againſt it; as it is written, *Curſed is every one that continueth not in all things that are written in the book of the law to do them,* Gal. 3. 10. Now all men, as they come into the world, are in this condition, that is, condemned by the law: yet not believing their condemnation by the law really, they do not alſo believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemnation, becauſe of ſins againſt the law, ſo they have but a notion of the condemning, killing, and deſtroying power of the law: For, as the one is, ſo in theſe things always is the other. There is no man that doth really believe the law or goſpel, further than they do feel the power and authority of them in their hearts. *Ye err, not knowing the ſcriptures, nor the power of God.* Now this letter, or law, is not to be taken in the largeſt ſenſe, but is ſtrictly to be tied to the ten commandments, whoſe proper work is only by ſhewing the ſoul its ſin againſt the law, to kill, and there leaves him ſtark-dead, not giving him the leaſt life, or ſupport, or comfort, but leaves the ſoul in an helpleſs and hopeleſs condition, as from itſelf, or any other mere creature.

It is true, the law hath laid all men for dead as they come into the world; but all men do not ſee themſelves dead, until they ſee the law that ſtruck them dead ſtriking in their ſouls, and having ſtruck them that fatal blow. As a man that is faſt aſleep in a houſe, and that on fire about his ears, and he not knowing of it, becauſe he is aſleep; even ſo, becauſe poor ſouls are aſleep in ſin, though the wrath of God, the curſe of his law, and the flames of hell have beſet them round about, yet they do not believe it, becauſe they are aſleep in ſin. Now, as he that is awakened and ſees this, ſees that through this he is a dead man: Even ſo they that do ſee their ſtate by nature, being ſuch a ſad condition, do alſo ſee themſelves by that law to be dead men naturally.

But now, when didſt thou feel the power of this firſt part of the ſcripture, the law, ſo mighty as to ſtrike thee dead? If not, thou doſt not ſo much as verily believe that part of the ſcripture, that doth contain the law in it, to be the truth of God. Yet if thou ſhoulſt have felt ſomething, I ſay, ſomething of the killing power of the law of God in thine heart, this is not an argument to prove, that thou believeſt all the things contained in the ſcripture, for there is goſpel as well as law; and therefore I ſhall ſpeak to that alſo; that is, whether thou haſt felt the power of the goſpel, as well as ſomething of the power of the law.

2. Then thou haſt found the power of the goſpel, and ſo believed it, thou haſt found it thus with thy ſoul.

1. Thou haſt been ſhewed by the word of truth of the goſpel, in the light of the Spirit of Chriſt, that by nature thou wert without the true faith of the Spirit of Chriſt, that by nature thou wert without the true faith of the Son of God in thy ſoul; for when *he, the Spirit is come, he ſhall ſhew men that they believe not in me,* ſaith Chriſt, John 16. 9. Mark, though thou haſt, as I ſaid before, felt ſomewhat of the power of the law, letter, or ten commandments, yet, as thou haſt not been brought to this, to ſee by the Spirit in the goſpel, that thou art without faith by nature, thou haſt not yet taſted, much leſs believed any part of the goſpel; for the goſpel and the law are two diſtinct covenants: and they that are under the law may be convinced by it, and ſo believe the law or firſt covenant, and yet in the mean time to be a ſtranger to the covenant of promiſe, that is the goſpel, and ſo have no hope in them, Epheſ. 2. 12. There is not any promiſe that can be ſavingly believed, until the ſoul be by the goſpel converted to Jeſus Chriſt. For though men do think never ſo much that they believe the things or the word of the goſpel of our ſalvation? yet unleſs they have the work of grace in their ſouls, they do not, cannot, rightly believe the things contained in the ſcriptures.

2. Again, As the law killeth thoſe that believe it, even ſo the promiſes contained in the goſpel, do through faith adminiſter comfort to thoſe that believe it aright. *My words,* ſaith Chriſt, *My words, they are Spirit, and they are life,* John 6. 63. As if he had ſaid, The words contained in the law as a covenant of works, they wound, they kill, they ſtrike dead thoſe that are under them. But as for me, *The words that I ſpeak unto you, they are Spirit, and they are life.* That is, whoſoever doth receive them believingly, ſhall find them full of operation, to comfort, quicken, and revive the ſoul. For as I did not come into the world to deſtroy mens lives, ſo that the words that I ſpeak, (as I am ſent to preach the goſpel), they have no ſuch tendency unto theſe that believe them. The promiſes that are in the goſpel, Oh! how do they comfort them! Such a promiſe, and ſuch a promiſe, O how ſweet is it? How comfortable to thoſe that believe them? Alas, there are many poor ſouls that think they believe the ſcriptures to be the word of God, and yet they never enjoyed any thing of the life and promiſes; they come in upon the heart to quicken, to revive thee, to raiſe thee from the ſentence of death that is paſſed on thee by the law. And through the faith that is wrought in thy ſoul, by the operation of God's Holy Spirit, (though once killed by the law or letter), thou art made alive in the Lord Jeſus Chriſt, who is preſented to thy ſoul in the promiſes.

3. Doſt thou in deed and in truth believe the ſcriptures to be the word of God? Then the things contained in them, eſpecially the things of the goſpel, are very excellent to thy ſoul; as the birth of Chriſt, the death, reſurrection, interceſſion and ſecond coming. O how precious and excellent are they to thy ſoul! Inſomuch, that thou regardeſt nothing in compariſon of them! O, it is Chriſt's birth, death, blood, reſurrection, &c. according to the ſcriptures, that thou doſt rejoice in exceedingly, and abundantly deſire after! Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing ye rejoice, with joy unſpeakable, and full of glory, 1 Cor. 15. 1, —6. compared with Phil. 3. 6, 7, 8. 1 Pet. 1. 8.

4. Doſt thou believe the ſcriptures to be the word of God? Then thou ſtandeſt in awe of, and doſt much reverence them. Why, they are the word of God, the true ſayings of God; they are the counſel of God; they are his promiſes and his threatenings. Poor ſouls are apt to think, if I could hear God ſpeak to me from heaven with an audible voice, then ſure I ſhould be ſerious and believe it. But truly, if God ſhould ſpeak to thee from heaven, except thou wert converted, thou wouldſt not regard, nor really believe him. But if thou doſt believe the ſcriptures, thou ſeeſt that they are the truth, as really as if God ſhould ſpeak to thee from heaven through the clouds, and therefore never flatter thyſelf, fooliſhly thinking, that if it were ſo and ſo, then thou couldſt believe. I tell thee, ſaith Chriſt, *If they believe not Moſes and the prophets, neither will they believe though one ſhould riſe from the dead.* But,

5. Doſt thou believe the ſcriptures to be the word of God? Then through faith in Chriſt, thou endeavoureſt to have thy life ſquared according to the ſcriptures, both in word and practice. Nay, I ſay, thou mayſt have, though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be according to them, a legal holy life; and if thou do believe the goſpel too, then thy life will be the faith of our Lord Jeſus Chriſt; that is, either thou wilt live in the bleſſed and holy enjoyment of what is teſtified in the ſcripture concerning the glorious things of the Lord Jeſus Chriſt, or elſe thou wilt be exceedingly painting after them. For the ſcriptures carry ſuch a bleſſed beauty in them to that ſoul that hath faith in the things contained in them, that they do take the heart and captivate the ſoul of him that believeth them, into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt; and herein do I exerciſe myſelf, to have always a conſcience void of offence, both towards God and towards man, Acts 24. 14, 15, 16.

6. He that believes the ſcriptures to be the word of God, if he do but ſuppoſe that any one place of ſcripture doth exclude him, and ſhut him out of and from a ſhare in the promiſes contained in them, O it will trouble him, grieve him, perplex him; yea, he will not be ſatisfied until he be reſolved, and the con-

trary ſealed to his ſoul, for he knows that the ſcriptures are the word of God, all truth; and therefore he knows, that if any one ſentence doth exclude or bar him out for want of this, or the other qualification; he knows alſo, that not the word alone ſhuts him out, but he that ſpeaks it, even God himſelf; and therefore he cannot, will not, dare not be contented until he find his ſoul and ſcripture together, (with the things contained therein) to embrace each other, and a ſweet correſpondency and agreement between them. For you muſt know, that to him that believes the ſcriptures aright, the promiſes, or threatenings, are of more power to comfort or caſt down, than all the promiſes or threatenings of all the men in the world. And this was the cauſe why the martyrs of Jeſus did ſo ſlight both the promiſes of their adverſaries, when they would have overcome them with proffering the great things of this world unto them; and alſo their threatenings, when they told them they would rack them, hang them, burn them, Acts 20. 24. None of theſe things could prevail upon them, or againſt them; becauſe they did moſt really believe the ſcriptures, and the things contained in them, as is clearly found, and to be ſeen, in Heb. 11. and alſo in Mr Fox's records of their brethren.

7. He that believeth the ſcriptures to be the word of God, believeth that men muſt be born again, and alſo be partakers of that faith which is of the operation of God, (according as he hath read and believed), or elſe he muſt and ſhall be damned. And he that believeth this aright, will not be contented until (according as it is written), he do partake of, and enjoy the new birth, and until he do find through grace, that faith that is wrought by the operation of God in his ſoul. For this is the cauſe why men do ſatisfy themſelves with ſo ſlender a conceited hope that their ſtate is good, (when it is nothing ſo), namely, becauſe they do not credit the ſcripture; for did they, they would look into their own hearts, and examine ſeriouſly whether that faith, that hope, that grace, which they think they have, be of that nature, and wrought by that ſpirit and power which the ſcripture ſpeaketh of. I ſpeak this of an effectual believing, without which all other is nothing unto ſalvation. Now then, becauſe I would not be tedious, I ſhall at this time lay down no more diſcoveries of ſuch an one as doth ſavingly believe the ſcriptures, and the things contained in them, but ſhall ſpeak a few words of examination concerning the things already mentioned. As

1. Thou ſayeſt thou doſt in deed and in truth effectually believe the ſcriptures: I aſk therefore, Waſt thou ever killed ſtark-dead by the law of works contained in the ſcriptures? Killed by the law or letter, and made to ſee thy ſins againſt it, and left in an helpleſs condition by the law? For, as I ſaid, the proper work of the law is to ſlay the ſoul and to leave it dead in a helpleſs ſtate. For it doth neither give the ſoul any comfort itſelf when it comes, nor doth it ſhew the ſoul where comfort is to be had; and therefore it is called the *miniſtration of condemnation*, as in 2 Cor. 3. 9. *the miniſtration of death*, 2 Cor. 3. 7. For though men may have a notion of the bleſſed word of God, as the children had, yet before they be converted it may truly be ſaid of them, *Ye err, not knowing the ſcriptures, nor the power of God*.

2. You ſay you do believe the ſcriptures to be the word of God. I ſay again, Examine, wert thou ever quickened from a dead ſtate by the power of the Spirit of Chriſt through the other part of the ſcriptures; that is to ſay, by the power of God in his Son Jeſus Chriſt, through the covenant of promiſe? I tell thee from the Lord, if thou haſt, thou haſt felt ſuch a quickening power in the words of Chriſt, (John 6.) that thou haſt been lifted out of that dead condition that thou before wert in; and that when thou waſt under the guilt of ſin, the curſe of the law, and the power of the devil, and the juſtice of the great God, thou haſt been enabled by the power of God in Chriſt revealed to thee by the Spirit, through and by the ſcripture, to look ſin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldneſs and comfort in the face, through the blood, death, righteouſneſs, reſurrection, and interceſſion of Chriſt, made mention of in the ſcriptures.

And, 3. On this account, O how excellent are the ſcriptures to thy ſoul! O how much virtue doſt thou ſee in ſuch a promiſe, in ſuch an invitation! They are ſo large as to ſay, Chriſt will in no wiſe caſt me out! My crimſon ſins ſhall be white as ſnow! I tell thee, friend, there are ſome promiſes that the Lord hath helped me to lay hold of Jeſus Chriſt through and by, that I would not have out of the Bible, for as much gold and ſilver as can lie between York and London piled up to the ſtars; becauſe through them Chriſt is pleaſed by his Spirit to convey comfort to my ſoul! I ſay, when the law curſes, when the devil tempts, when hell-fire flames in my conſcience, my ſins, with the guilt of them, tearing of me, then is Chriſt revealed ſo ſweetly to my poor ſoul through the promiſes, that all is forced to fly and leave off to accuſe my ſoul. So alſo, when the world frowns, when the enemies rage and threaten to kill me, then alſo the precious, the exceeding great and precious promiſes do weigh down all, and comfort the ſoul againſt all. This is the effect of believing the ſcriptures ſavingly; for they that do ſo, have by and through the ſcriptures good comfort, *and alſo ground of hope*, Rom. 15. 4. believing thoſe things to be its own which the ſcriptures hold forth.

4. Examine, Doſt thou ſtand in awe of ſinning againſt God, becauſe he hath in the ſcriptures commanded thee to abſtain from it? Doſt thou give diligence to make thy calling and election ſure, becauſe God commanded it in ſcripture? Doſt thou examine thyſelf whether thou be in the faith or no, having a command in ſcripture ſo to do? Or doſt thou (notwithſtanding what thou readeſt in the ſcripture) follow the world, delight in ſin, neglect coming to Jeſus Chriſt, ſpeak evil of the ſaints, ſlight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know, that it is becauſe thou doſt not in deed and in truth believe the ſcriptures effectually. For as I ſaid before, if a man do believe them, and that ſavingly, then he ſtands in awe, he looks to his ſteps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the ſcriptures of truth, yet not from a legal or natural principle; that is, to ſeek for life by doing that good thing, but knowing that ſalvation is already obtained for him by the blood of that man Chriſt Jeſus on the croſs, becauſe he believes the ſcriptures; therefore, (mark I pray), therefore I ſay, he labours to walk with his God in all well-pleaſing and godlineſs, becauſe the ſweet power of the love of Chriſt, which he feels in his ſoul by the Spirit, according to the ſcriptures, conſtrains him ſo to do, 2 Cor. 5. 14.

5. Examine again, Doſt thou labour after thoſe qualifications that the ſcriptures do deſcribe a child of God by? that is, faith, yea the right faith, the moſt holy faith, the faith of the operation of God? And alſo doſt thou examine whether there is a real growth of grace in thy ſoul, as love, zeal, ſelf-denial, and a ſeeking by all means to attain (if poſſible) to the reſurrection of the dead? that is, not to ſatisfy thyſelf until thou be diſſolved and rid of this body of death, and be transformed into that glory that the ſaints ſhould be in after the reſurrection-day? And in the mean time doſt labour and take all opportunities to walk as near as may be to the pitch, though thou know thou canſt not attain it perfectly? Yet I ſay, thou doſt aim at it, ſeek after it, preſs toward it, and to hold on in thy race; thou ſhunneſt that which may any way hinder thee, and alſo cloſeſt in with what may any way further the ſame, knowing that that muſt be, or deſiring that it ſhould be thine eternal frame, and therefore out of love and liking to it thou doſt deſire and long after it, as being the thing that doſt moſt pleaſe thy ſoul.

Or how is it with thy ſoul? Art thou ſuch an one as regards not theſe things; but rather buſy thy thoughts about the things here below, following thoſe things that have no ſcent of divine glory upon them?

If ſo, look to thyſelf, thou art an unbeliever, and ſo under the wrath of God, and wilt for certain fall into the ſame place of torment that thy fellows have fallen into before thee, to the grief of thy own ſoul, and thy everlaſting deſtruction.

Conſider and regard theſe things, and lay them to thy heart before it be too late to recover thyſelf, by repenting of the one, and deſiring to cloſe in with the other. Oh! I ſay, regard, regard, for hell is hot. God's hand is up, the law is reſolved to diſcharge againſt thy ſoul! The judgement-day is at hand! the graves are ready to fly open! the trumpet is near the ſounding! the ſentence will ere long be paſt, and then you and I cannot call time again!

But again, ſeeing they are ſo certain, ſo ſure, ſo irrecoverable and firm, and ſeeing the ſaving faith of the things contained therein is to reform the ſoul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of juſtification, and alſo an impartial walking, and giving up thy ſoul and body to a conformity to all the commands, counſels, inſtructions, and exhortations contained therein; this then will learn us how to judge of thoſe who give up themſelves to walk in the imaginations of their own hearts, who ſlight and lay aſide the ſcriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As, firſt, This will ſhew us that all your drunkards, whoremaſters, liars, thieves, ſwearers, backbiters, ſlanderers, ſcoffers at goodneſs, *&c.* I ſay we may ſee by this, that they that live in ſuch things, have not the faith of theſe things contained in their hearts, ſeeing they delight to practiſe thoſe things that are forbidden by and in them: And ſo they continuing, living, and dying, in this ſtate, we may conclude without fear, that theſe portions of holy ſcripture belong unto them, and ſhall for certain be fulfilled upon them; *He that believeth not ſhall be damned,* Mark. 16. 16. *The unrighteous ſhall not inherit the kingdom of God,* 1 Cor. 6. 9. 10. *But the abominable the unbelieving, the whoremongers, and all liars, ſhall have their part in the lake that burneth with fire and brimſtone,* Rev. 21. 8. *Depart ye curſed into everlaſting fire, prepared for the devil and his angels,* Matth. 25. 41. Depart, depart from me, for I will not ſave you. Depart, for my blood ſhall not at all waſh you. Depart, for you ſhall not ſet one foot into the kingdom of heaven.

Depart, ye curſed, ye are curſed of God, curſed of his law, curſed of me, curſed by the ſaints, and curſed by the angels, curſed all over, nothing but curſed, and therefore depart from me; and whither? Into everlaſting fire; fire that will ſcald, ſcorch, burn, and flame to purpoſe: *Fire that ſhall never be quenched,* Mark 9. Fire that will laſt to all eternity. And muſt we be all alone? No, you ſhall have company, ſtore of company with you; namely, all the raging, roaring devils, together with an innumerable company of fellow-damned ſinners, men, women, and children. And if the ſcriptures be true, (as they will one day wonderfully appear to be), then this muſt and ſhall be thy portion, if thou live and die in this ſtate, and of all them who continue in ſinning againſt the truth contained in the ſcriptures.

As, 1. Doſt thou delight to ſin againſt plain commands? *Thou art gone.*

2. Doſt thou ſlight and ſcorn the counſels contained in the ſcriptures, and continue in ſo doing? *Then thou art gone.*

3. Doſt thou continually neglect to come to Chriſt, and uſeſt arguments in thine own heart to ſatisfy thy ſoul with ſo doing? *Then thou art gone,* Luke 14. 17, 18. compare with ver. 24. and Heb. 2. 3. *How ſhall we eſcape if we neglect ſo great ſalvation?* How ſhall we eſcape, that is, there is no way to eſcape.

1. Becauſe God hath ſaid we ſhall not, Heb. 12. 25. "See that ye refuſe not him that ſpeaketh; for "if they eſcaped not who refuſed him that ſpake on "earth, (that was Moſes), much more ſhall not we "eſcape, if we turn away from him that ſpeaketh "from heaven".

2. Becauſe he hath not only ſaid, they ſhall not, but alſo hath bound it with an oath, ſaying, *So I ſware in my wrath, they ſhall not enter into my reſt,* Heb. 3. 11. To whom did he ſwear that they ſhould not enter into his reſt? Anſwer, To them that believed not: *So we ſee they could not enter in, becauſe of unbelief,* ver. 18, 19.

Secondly, This will teach us what to think and conclude of ſuch, who though they do not ſo openly diſcover their folly by open and groſs ſins againſt the law, yet will give more heed to their own ſpirits and the movings thereof, though they be neither commanded, nor commended for the ſame in ſcripture; nay, though the ſcripture command and commend the contrary, Iſa. 8. 20. than they will to the holy and revealed will of God. I ſay, ſuch men are in as bad a ſtate as the other to the full, being diſobedient to God's will revealed in his word as well as they, though in a different manner; the one openly tranſgreſſing againſt the plain and well known truths revealed in it; the other, though more cloſe and hidden, yet ſecretly rejecting and ſlighting them, giving more heed to their own ſpirits, and the motions thereof, although not warranted by the ſcriptures.

A few words more, and ſo I ſhall conclude.

And, 1. Take heed that you content not yourſelves with a bare notion of the ſcriptures in your heads, by which you may go far, even ſo far as to be able to diſpute for the truth, to preach the goſpel, and labour to vindicate it in oppoſition to gainſayers, and yet be found at the left hand of Chriſt at the judgement day, for as much as thou didſt content thyſelf with a notion or traditional knowledge of them.

2. Have a care that thou own the whole ſcripture, and not own one part and neglect another, or ſlight it, as thus, to own the law, and ſlight the goſpel; or to think that thou muſt be ſaved by thy good doings and works; for that is all one as if thou didſt thruſt Chriſt away from thee; or elſe ſo to own the goſpel, as if by it thou wert exempted from all obedience to the ten commandments, and comformity to the law in life and converſation: for in ſo doing, thou wilt for certain make ſure of eternal vengeance.

3. Have a care that thou put not wrong names on the things contained in the ſcriptures, as to call the law Chriſt, and Chriſt the law, for ſome having done ſo (in my knowledge) have ſo darkened to themſelves the glorious truth of the goſpel, that in a very little time they have been reſolved to thwart and oppoſe them, and ſo have made room in their own ſouls for the devil to inhabit, and obtained a place in hell for their own ſouls to be tormented for ever and ever.

Againſt this danger therefore, in reading and receiving the teſtimony of ſcripture, learn to diſtinguiſh between the law and the goſpel, and to keep them clear aſunder, as to the ſalvation of thy ſoul. And that thou mayeſt ſo do, in the 1ſt place, beg of God that he would ſhew thee the nature of the goſpel, and ſet it home effectually with life and power upon thy ſoul by faith; which is this, That God would ſhew thee, that as thou being man, haſt ſinned againſt God; ſo Chriſt being God-man, hath bought thee again, and with his moſt precious blood ſet thee free from the bondage thou haſt fallen into by thy ſins, and that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou being juſtified freely by mere grace through the blood of Jeſus, ſhouldſt alſo receive thy ſtrength from him who hath bought thee, to walk before him in all well-pleaſing, being enabled thereto by virtue of his Spirit, which hath revealed to thy ſoul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, *viz.* Jeſus Chriſt.

2. Then, if the law thou readeſt of, tell thee in thy conſcience, thou muſt do this and the other good work of the law, if ever thou wilt be ſaved; anſwer plainly, That for thy part thou art reſolved now not to work for life, but to believe in the virtue of that blood ſhed upon the croſs, upon Mount Calvary, for

the remiſſion of ſins; and yet becauſe Chriſt hath juſtified thee freely by his grace, thou wilt ſerve him in holineſs and righteouſneſs all the days of thy life, yet not in a legal ſpirit, or in a covenant of works; but mine obedience (ſay thou) I will endeavour to have it free, and chearful, out of love to my Lord Jeſus.

3. Have a care thou receive not this doctrine in the notion only, leſt thou bring a juſt damnation upon thy ſoul, by profeſſing thyſelf to be freed by Chriſt's blood from the guilt of ſin, while thou remaineſt ſtill a ſervant to the filth of ſin. For I muſt tell you, that unleſs you have the true and ſaving work of the faith and grace of the goſpel in your hearts, you will either go on in a legal holineſs, according to the tenor of the law; or elſe, through a notion of the goſpel (the devil bewitching and beguiling thy underſtanding, will, and affections) thou wilt, ranter-like, turn the grace of God into wantonneſs, and bring upon thy ſoul double, if not treble damnation, in that thou couldeſt not be contented to be damned for thy ſins againſt the law, but alſo to make ruin ſure to thy ſoul, thou wouldſt diſhonour the goſpel, and turn the grace of God held forth and diſcovered to men by that, into licentiouſneſs.

But, that thou mighteſt be ſure to eſcape theſe dangerous rocks on the right hand and on the left, ſee that thy faith be ſuch as is ſpoken of in the ſcripture: and that thou be not ſatisfied without that, which is a faith wrought by the mighty operation of God, revealing Chriſt to, and in thee, as having wholly freed thee from thy ſins by his moſt precious blood: Which faith, if thou attain unto, will ſo work in thy heart, that firſt thou wilt ſee the nature of the law, and alſo the nature of the goſpel, and delight in the glory of it; and alſo thou wilt find an engaging of thy heart and ſoul to Jeſus Chriſt, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory, and thy comfort, by the faith of the Lord Jeſus.

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# Come, and Welcome, to JESUS CHRIST;

## OR,

## A plain and profitable diſcourſe on John vi. 37.

Shewing the cauſe, truth, and manner, of the coming of a ſinner to Jeſus Chriſt; with his happy reception, and bleſſed entertainment.

*And they ſhall come which were ready to periſh.* Iſa. xxvii. 13.

John vi. 37. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

A LITTLE before, in this chapter, you may read that the Lord Jeſus walked on the ſea to go to Capernaum, having ſent his diſciples before in a ſhip, but the wind was contrary; by which means the ſhip was hindered in her paſſage. Now about the fourth watch of the night, Jeſus came walking on the ſea, and overtook them; at the ſight of whom they were afraid.

*Note*, When providences are black and terrible to God's people, the Lord Jeſus ſhews himſelf to them in a wonderful manner; the which, ſometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and water; they were alſo afraid of their Lord and Saviour, when he appeared to them in that ſtate.

But he ſaid, *Be not afraid, it is I.*

*Note*, That the end of the appearing of the Lord Jeſus unto his people, (though the manner of his appearance be never ſo terrible), is to allay their fears and perplexities.

Then they received him into the ſhip, and immediately the ſhip was at land whither it went.

*Note*, When Chriſt is abſent from his people, they go on but ſlowly, and with great difficulty; but when he joineth himſelf unto them, Oh! how faſt they ſteer their courſe! how ſoon are they at their journey's end!

The people now among whom he laſt preached, when they ſaw that both Jeſus was gone and his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus. And when they had found him, they wondering aſked him, Rabbi, when cameſt thou hither? But the Lord Jeſus ſlighting their compliment, anſwered, *Verily, verily, ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves and were filled.*

*Note*, A people may follow Chriſt far for baſe ends, as theſe went after him beyond ſea for loaves. A man's belly will carry him a great way in religion; yea, a man's belly will make him venture far for Chriſt.

*Note again*, They are not feigning compliments, but gracious intentions, that crown the work in the eyes of Chriſt; or thus, it is not the toil and buſineſs of profeſſors, but their love to him, that makes him approve of them.

*Note again*, When men ſhall look for friendly entertainment at Chriſt's hand, (if their hearts be rotten), even then will they meet with a check and rebuke. *Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.*

*Yet obſerve again*, He doth not refuſe to give, even to theſe, good counſel: He bids them labour for the meat that endureth to eternal life. O how willing would Jeſus Chriſt have even thoſe profeſſors that come to him with pretences only, come to him ſincerely, that they may be ſaved.

The text, you will find, is, after much more diſcourſe with and about this people, and it is uttered by the Lord Jeſus, as the concluſion of the whole, and intimateth, that ſince they were profeſſors in pretence only, and therefore ſuch as his ſoul could not delight in, as ſuch, that he would content himſelf with a remnant that his Father had beſtowed upon him. As who ſhould ſay, "I am not like to be "honoured in your ſalvation; but the Father hath "beſtowed upon me a people, and they ſhall come "to me in truth, and in them will I be ſatisfied." The text before may be called *Chriſt's repoſe*; in the fulfilling whereof he reſteth himſelf content, after much labour and many ſermons ſpent, as it were, in vain. As he ſaith by the prophet, *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain*, Iſa. 49. 4.

But as there he ſaith, *My judgement is with the Lord, and my work with my God*; ſo in the text he ſaith, *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* By theſe words, therefore, the Lord Jeſus comforteth himſelf under the conſideration of the diſſimulation of ſome of his followers. He alſo thus betook himſelf to reſt under the conſideration of the little effect that his miniſtry had in Capernaum, Corazin, and Bethſaida; *I thank thee, O Father,* ſaid he, *Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes; even ſo, Father, for ſo it ſeemed good in thy ſight*, Matth. 11. 25; Luke 10. 21.

The text, in the general, conſiſts of two parts, and hath ſpecial reſpects to the Father and the Son; as alſo their joint management of the ſalvation of the people. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

The firſt part of the text (as is evident) reſpecteth the Father and his gift; the other part the Son and his reception of that gift.

Firſt, For the gift of the Father there is this to be conſidered, to wit,

The gift itſelf; and that is the gift of certain perſons to the Son. The Father giveth, and that gift ſhall come: *And him that cometh.* The gift then is of perſons; the Father giveth perſons to Jeſus Chriſt.

Secondly, Next you have the Son's reception of this gift, and that ſheweth itſelf in theſe particulars:

1. In his hearty acknowledgement of it to be *a gift: The Father giveth me.*

2. In his taking notice, after a ſolemn manner, of *all* and every part of the *gift: All that the Father giveth me.*

3. In his reſolution to bring them to himſelf: *All that the Father giveth me, ſhall come to me.*

4. And in his determining, that not any thing ſhall make him diſlike them in their coming: *And him that cometh to me, I will in no wiſe caſt out.*

Theſe things might be ſpoken to at large, as they are in this method preſented to view: But I ſhall chuſe to ſpeak to the words,

1. By way of explication.
2. By way of obſervation.

FIRST, By way of explication, *ALL that the Father giveth me.* This word *all*, is often uſed in ſcripture, and is to be taken more largely, or more ſtrictly, even as the truth or argument, for the ſake of which it is made uſe of, will bear: Wherefore that we may better underſtand the mind of Chriſt, in the uſe of it here, we muſt conſider, that it is limited and reſtrained only to thoſe that ſhall be ſaved, to wit, to thoſe that ſhall come to Chilſt; even to thoſe whom he will *in no wiſe caſt out.* Thus alſo the words, *all Iſrael*, is ſometimes to be taken, (though ſometimes it is taken for the whole family of Jacob). And ſo *all Iſrael ſhall be ſaved*, Rom. 11. By *all Iſrael*, here, he intendeth not all of Iſrael, in the largeſt ſenſe; for they are not all Iſrael which are of Iſrael; *neither becauſe they are the ſeed of Abraham, are they* all *children; but in Iſaac ſhall thy ſeed be called;* (that is), *They who are the children of the fleſh; theſe are not the children of God, but the children of the promiſe are counted for their ſeed*, Rom. 9. 6, 7, 8.

This word *all*, therefore, muſt be limited, and enlarged, as the truth and argument for the ſake of which it is uſed will bear; elſe we ſhall abuſe ſcriptures and readers, and ourſelves, and all. And *I, if I be lifted up from the earth*, ſaid Chriſt, *will draw* all *men after me*, John 12. 32. Can any one imagine, that by *all*, in this place, he ſhould mean all and every individual man in the world, and not rather that all that is conſonant to the ſcope of the place? And if, by being *lifted up from the earth*, he means, as he ſhould ſeem his being taken up into heaven; and if, by *drawing* all *men after him*, he meant a drawing them into the place of glory; then muſt he mean by *all men*, thoſe, and only thoſe, that ſhall in truth be eternally ſaved from the wrath to come: *For God hath concluded them* all *in unbelief, that he might have mercy upon* all, Rom. 11. 32. Here again you have *all* and *all*, two *alls;* but yet a greater diſparity between the all made mention of in the firſt place, and that all made mention of in the ſecond. Thoſe intended in this text are the Jews, even all of them, by the firſt *all* that you find in the words. The ſecond *all* doth alſo intend the ſame people; but yet only ſo many of them as God will have mercy upon. *He hath concluded them* all *in unbelief, that he might have mercy upon* all. The *all* alſo in the text, is likewiſe to be limited and reſtrained to be ſaved, and them only. But again,

The word *giveth*, or *hath given*, muſt be reſtrained, after the ſame manner, to the ſame limited number: All *that the Father giveth me.* Not all that are *given*, if you take the gift of the Father to the Son, in the largeſt ſenſe; for in that ſenſe there are many given to him that ſhall never come unto him; yea, many are given unto him, that *he will caſt out.* I ſhall therefore firſt ſhew you the truth of this, and then in what ſenſe the gift in the text muſt be taken.

Firſt, That all that are given to Chriſt, if you take the *gift* of the Father to him, in the largeſt ſenſe, cannot be intended in the text, is evident,

1. Becauſe then all the men, yea, all the things in the world, muſt be ſaved. *All things*, ſaid he, *are delivered unto me by the Father*, Matth 11. 27. This, I think, no rational man in the world will conclude: Therefore the *gift* intended in the text, muſt be reſtrained to ſome, to a *gift* that is given by way of ſpeciality by the Father to the Son.

2. It muſt not be taken for *all*, that in any ſenſe are given by the Father to him, becauſe the Father hath given ſome, yea, many to him, to be daſhed in pieces by him. *Aſk of me*, ſaid the Father to him, *and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* But what muſt be done with them? muſt he ſave them all? No, *Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel*, Pſal. 2. This method he uſeth not with them that he ſaveth by his grace, but with thoſe that himſelf and ſaints ſhall rule over in juſtice and ſeverity, Rev. 2. 26, 27.; yet, as you ſee, *they are given to him;* therefore the gift intended in the text, muſt be reſtrained to *ſome*, to a *gift* that is given by way of *ſpeciality* by the Father to the Son.

In Pſalm 18. he ſaith plainly, that ſome are given to him that he might deſtroy them: *Thou haſt given me the necks of mine enemies, that I might deſtroy them that hate me*, ver. 40. Theſe therefore cannot be of the number of thoſe that are ſaid to be given in the text; for thoſe, even all of them, ſhall come to him, and *he will in no wiſe caſt them out.*

3. Some are given to Chriſt, that he by them might bring about ſome for his high and deep deſigns in the world. Thus Judas was given to Chriſt, to wit, that by him, even as he was determined before, he might bring about his death, and ſo the ſalvation of his elect by his blood. Yea, and Judas muſt ſo manage this buſineſs, as that he muſt loſe himſelf for ever in bringing it to paſs. Therefore the Lord Jeſus, even in his loſing of Judas, applies himſelf to the judgement of his Father, if he had not in that thing done that which was right, even in ſuffering of Judas ſo to bring about his maſter's death, as that he might by ſo doing bring about his own eternal damnation alſo.

*Thoſe* ſaid he, *that thou gaveſt me, have I kept, and none of them is loſt, but the ſon of perdition, that the ſcriptures might be fulfilled*, John 17. 12. Let us then grant that Judas was given to Chriſt, but not as others are given to him, nor as thoſe made mention of in the text; for then he ſhould not have failed to have been ſo received by Chriſt, and kept to eternal life. Indeed he was given to Chriſt; but he was given to him to loſe him, in the way that I have mentioned before; he was given to Chriſt, that he by him might bring about his own death, as was befored etermined; and that in the overthrow of him that did it. Yea, he muſt bring about his own death, as before determined, and that in the overthrow of him that did it. Yea, he muſt bring about his dying for us in the loſs of the inſtrument that betrayed him, that he might even fulfill the ſcripture in his deſtruction, as well as in the ſalvation of the reſt. And none of them is loſt, but the ſon of perdition, that the ſcripture might be fulfilled.

The gift therefore in the text muſt not be taken in the largeſt ſenſe, but even as the words will bear, to wit, for ſuch a gift as he accepteth, and promiſeth to be an effectual means of eternal ſalvation to. All *that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* Mark! They ſhall come that are in ſpecial given to me; and they ſhall by no means be rejected: For this is the ſubſtance of the text.

Thoſe, therefore, intended as the gift in the text, are thoſe that are given by covenant to the Son; thoſe that in other places are called the *elect*, the *choſen*, the *ſheep*, and the *children of the promiſe*, &c. Theſe be they that the Father hath given to Chriſt to keep them; thoſe that Chriſt hath promiſed eternal life unto; thoſe to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.

*This is the will of the Father that hath ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And I give unto them eternal life, and they ſhall never periſh; neither ſhall any man pluck them out of my hand. My Father that gave them me, is greater than all: And no man is able to pluck them out of my Father's hand.* As *thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt* given him. *Thine they were, and thou gaveſt them me, and they have kept thy word; I pray for them, I pray not for the world, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. Keep through thine own name thoſe whom thou haſt given me, that they may be one as we are. Father, I will, that thoſe whom thou haſt given me, may be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world,* John 6. 39.; chap. 10. 28.; and chap. 17. 1, 6, 9, 10, 24.

All theſe ſentences are of the ſame import with the text; and the *alls* and the *manies*, *thoſe*, *they*, &c. in theſe ſeveral ſayings of Chriſt, are the ſame with *all the given* in the text: *All that the Father giveth.*

So that (as I ſaid before) the word *all*, as alſo other words, muſt not be taken in ſuch ſort as our fooliſh fancies or groundleſs opinions will prompt us to, but do admit of an enlargement or a reſtriction, according to the true meaning and intent of the text. We muſt therefore diligently conſult the meaning of the text, by comparing it with other the ſayings of God; ſo ſhall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

*All that the* Father *giveth.*—By this word *Father*, Chriſt deſcribeth the perſon giving; by which we may learn ſeveral uſeful things: 1. That the Lord God, and Father of our Lord Jeſus Chriſt, is concerned with the Son in the ſalvation of his people. True, his acts, as to our ſalvation, are diverſe from thoſe of the Son; he was not capable of doing that, or thoſe things for us, as did the Son; he died not, he ſpilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand in our ſalvation too. As Chriſt ſaith, *The Father himſelf loveth you*, and his love is manifeſt in chuſing of us, in giving of us to his Son; yea, and in giving his Son alſo to be a ranſom for us. Hence he is called, *The Father of mercies, and the God of all comfort.* For here even the Father hath himſelf found out, and made way for his grace to come to us through the ſides, and the heart-blood of his well beloved Son, Col. 1. 12. The Father therefore is to be remembered and adored as one having a chief hand in the ſalvation of ſinners. *We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light; for the Father ſent the Son to be the Saviour of the world,* 1 John 4. 14.; Col. 1. 12. As alſo we ſee in the text, the *Father giveth* the ſinner to Chriſt to ſave him.

2. Chriſt Jeſus the Lord, by this word *Father*, would familiariſe this giver to us. Naturally the name of God is dreadful to us, eſpecially when he is diſcovered to us by thoſe names that declare his juſtice, holineſs, power, and glory; but now this word *Father* is a familiar word, it frighteth not the ſinner, but rather inclineth his heart to love, and be pleaſed with the remembrance of him. Hence Chriſt alſo, when he would have us to pray with godly boldneſs, puts this word *Father* into our mouths, ſaying, when ye pray, ſay, *Our Father which art in heaven;* concluding thereby, that by the familiarity that by ſuch a word is intimated, the children of God may take more boldneſs to pray for, and aſk great things. I myſelf have often found, that when I can ſay but this word *Father*, it doth me more good than when I call him by any other ſcripture-name. It is worth your noting, that to call God by his relative title, was rare among the ſaints in Old-Teſtament times. Seldom do you find him called by this name, no, ſometimes not in three or four books; but now in New-Teſtament times, he is called by no name ſo often as this, both by the Lord Jeſus himſelf, and by the apoſtles afterwards. Indeed the Lord Jeſus was he that firſt made this name common among the ſaints, and that taught them, both in their diſcourſes, their prayers, and in their writings, ſo much to uſe it; it being more pleaſing to, and diſcovering more plainly our intereſt in God, than any other expreſſion; for by this one name we are made to underſtand that all our mercies are the offspring of God, and that we alſo that are called, are his children by adoption.

*All that the Father giveth.*—This word *giveth* is out of Chriſt's ordinary dialect, and ſeemeth to intimate, at the firſt ſound, as if the Father's gift to the Son was not an act that is paſt, but one that is preſent and continuing; when indeed this gift was beſtowed upon Chriſt when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in thoſe other places, when this gift is mentioned, it is ſtill ſpoken of as of an act that is paſt: As, All *that he hath* given *me; to as many as thou haſt* given *me: thou* gaveſt *them me, and theſe which thou haſt* given *me.* Therefore of neceſſity this muſt be the firſt and chief ſenſe of the text; I mean of this word *giveth*, otherwiſe the doctrine of election, and of the eternal covenant which was made between the Father and the Son, (in which covenant this gift of the Father is moſt certainly compriſed), will be ſhaken, or at leaſtwiſe queſtionable by erroneous and wicked men: for they may ſay, That the Father gave not all thoſe to Chriſt that ſhall be ſaved, before the world was made; for that this act of giving is an act of continuation.

But again, this word *giveth* is not to be rejected; for it hath its proper uſe, and may ſignify to us,

1. That though the act of giving among men doth admit of the time paſt, or the time to come, and is to be ſpoken of with reference to ſuch time; yet with God it is not ſo. Things paſt, or things to come are always preſent with God, and with his Son Jeſus Chriſt: *He calleth things that are not* that is, to us *as tho' they were.* And again, *Known unto God are all his works from the foundation of the world.* All things to God are preſent, and ſo the gift of the Father to the Son, although to us, as is manifeſt by the word, it is an act that is paſt, Rom. 4. 17.; Acts 15. 10.

2. Chriſt may expreſs himſelf thus, to ſhew, that the Father hath not only given him this portion in the lump, before the world was, but that thoſe that he had ſo given, he will give him again; that is, will bring them to him at the time of their converſion; for *the Father bringeth them to Chriſt*, John 6. 44.

As it is ſaid, *She ſhall be brought unto the king in raiment of needle-work;* that is, in the righteouſneſs of Chriſt; for it is God imputeth that to thoſe that are ſaved, Pſal. 45. 14.; 1 Cor. 1.

A man giveth his daughter to ſuch a man, firſt in order to marriage, and this reſpects the time paſt, and he giveth her again at the day appointed in marriage: And in this laſt ſenſe, perhaps, the text may have a meaning; that is, that all that the Father hath (before the world was) given to Jeſus Chriſt, he giveth them again to him, in the day of their eſpouſals.

Things that are given among men, are oft-times beſt at firſt, to wit, when they are new; and the reaſon is, becauſe all earthly things wax old; but with Chriſt it is not ſo: This gift of the Father is not old and deformed, and unpleaſant in his eyes; and therefore to him it is always new. When the Lord ſpake of giving the land of Canaan to the Iſraelites, he ſaith not, that he had given, or would give it to them, but thus: *The Lord thy God giveth thee this good land*, Deut. 11. 6. Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he ſaith *now* he *giveth* it to them; as if they were now alſo in the very act of taking poſſeſſion, when as yet they were on the other ſide Jordan. What then ſhould be the meaning? Why, I take it to be this: That the land ſhould be to them always as new; as new, as if they were taking poſſeſſion thereof but now. And ſo is the gift of the Father mentioned in the text to the Son; it is always new, as if it were always new.

*All that the Father giveth me.* In theſe words you find mention made of two perſons, the Father and the Son: the Father giving, and the Son receiving or accepting of this gift. This then, in the firſt place, clearly demonſtrateth, that the Father and the Son, though they, with the Holy Ghoſt, are one and the ſame eternal God; yet, as to their perſonality, are diſtinct. The Father is one, the Son is one, the holy Spirit is one. But becauſe there is in this text mention made but of two of the three, therefore a word about theſe two. The giver and receiver cannot be the ſame perſon in a proper ſenſe, in the ſame act of giving and receiving. He that giveth, giveth not to himſelf, but to another; the Father giveth not to the Father, to wit, to himſelf; but to the Son; the Son receiveth not of the Son, to wit, of himſelf, but of the Father: ſo when the Father giveth commandment, he giveth it not to himſelf, but to another; as Chriſt ſaith, He hath given me a commandment, John 12. 49. So again, *I am one that beareth witneſs of myſelf, and the Father that ſent me, beareth witneſs of me*, John 10. 18.

Further, here is ſomething implied that is not expreſſed, to wit, that the Father hath not given all men to Chriſt; that is, in that ſenſe as is intended in the text, though in a larger as was ſaid before he hath given him every one of them; for then all ſhould be ſaved; he hath therefore diſpoſed of ſome another way. He gives ſome up to idolatry; he gives ſome up to uncleanneſs, to vile affections, and to a reprobate mind. Now theſe he diſpoſeth of in his anger, for their deſtruction, (Acts 7. 42.; Rom. 1. 24, 26, 28.;) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus diſpoſed of all men; he hath even of mercy reſerved ſome from theſe judgements, and thoſe are they that he will pardon, as he ſaith, *For I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to Jeſus Chriſt by will, as a legacy and portion. Hence the Lord Jeſus ſays, *This is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.*

The Father therefore, in giving of them to him to ſave them, muſt needs declare unto us theſe following things:

1. That he is able to anſwer this deſign of God, *viz.* to ſave them to the uttermoſt ſin, the uttermoſt temptation, &c. Heb. 7. 25. Hence he is ſaid to *lay help on one that is mighty, mighty to ſave*; and hence it is again, that God did even of old promiſe to ſend his people a Saviour, a great one, Pſal. 89. 19.; Iſa. 63. 1. To ſave is a great work, and calls for almightineſs in the undertaker; hence he is called the *Mighty God, the wonderful counſellor*, &c. Sin is ſtrong, Satan is alſo ſtrong, death and the grave are ſtrong, and ſo is the curſe of the law; therefore it follows, that this Jeſus muſt needs be by God the Father accounted almighty, in that he hath given his elect to him to ſave them, and deliver them from theſe, and that in deſpite of all their force and power.

And he gave us teſtimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He aboliſhed death; he deſtroyed him that had the power of death; he was the deſtruction of the grave; he hath finiſhed ſin, and made an end of it, as to its damning effect upon the perſons that the Father hath given him; he hath vanquiſhed the curſe of the law, nailed it to his croſs, triumphed over them upon his croſs, and made a ſhew of theſe things openly, 2 Tim. 1. 10.; Heb. 2. 14, 15.; Hoſ. 13. 14.; Dan. 9. 24.; Gal. 3. 13.; Col. 2. 14, 15.

Yea, and even now, as a ſign of his triumph and conqueſt, he is alive from the dead, and hath the keys of hell and death in his own keeping, Rev. 1. 18.

2. The Father's giving of them to him to ſave them, declares unto us that he is and will be faithful in his office of Mediator, and that therefore they ſhall be ſecured from the fruit and wages of their ſins, which is eternal damnation, by his faithful execution of it. And indeed it is ſaid, even by the Holy Ghoſt himſelf. *That he is faithful to him that appointed him*; that is, to this work of ſaving thoſe that the Father hath given him for that purpoſe; as *Moſes was faithful in all his houſe.* Yea, and more faithful too, for Moſes was faithful in God's houſe, but as a ſervant; *but Chriſt as a Son, over his own houſe*, Heb. 3.

And therefore this man is counted worthy of more glory than Moſes, even upon this account, becauſe more faithful than he, as well as becauſe of the dignity of his perſon. Therefore in him, and in his truths and faithfulneſs, God reſted well pleaſed, and all the government of his people upon his ſhoulders. Knowing, that nothing ſhall be wanting in him, that may any way perfect the deſign. And of this he, to wit, the Son, hath already given a proof: For when the time was come, that his blood was by divine juſtice required for their redemption, waſhing, and cleanſing, he as freely poured it out of his heart as if it had been water out of a veſſel: not ſticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be beſtowed upon them. And upon this account (as well as upon any other) it is that God calleth him the *righteous ſervant*, Iſa. 53. For his righteouſneſs could never have been complete, if he had not been to the uttermoſt faithful to the work he undertook: it is alſo, becauſe he is faithful and true, that in righteouſneſs he doth judge and make work for his people's deliverance. He will faithfully perform this truſt repoſed in him: The Father knows this, and hath therefore given his elect unto him.

3. The Father giving of them to him, to ſave them, declares that he is, and will be gentle and patient towards them, under all their provocations and miſcarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with theſe people that have been given to him to ſave: indeed he is ſaid to be a tried ſtone; for he has been tried, not only by the devil, guilt of ſin, death, and the curſe of the law, but alſo by his people's ignorance, unrulineſs, falls into ſin, and declining to errors in life and doctrine. Were we but capable of ſeeing how this Lord Jeſus has been tried even by his people, ever ſince there was one of them in the world, we ſhould be amazed at his patience and gentle carriages to them. It is ſaid, indeed, *The Lord is very pitiful, ſlow to anger, and of great mercy*: And indeed, if he had not been ſo, he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet I will not forget thee, ſaith the Lord*, Iſa. 49. 15.

God did once give Moſes, as Chriſt's ſervant, an handful of his people, to carry them in his boſom, but no farther than from Egypt to Canaan; and this Moſes, as is ſaid of him by the Holy Ghoſt, was the meekeſt man that was then to be found on the earth; yea, and he loved the people at a very great rate; yet neither would his meekneſs nor love hold out in this work; he failed and grew paſſionate, even to provoking his God to anger under this work. *And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant?* But what was the affliction? Why, the Lord had ſaid unto him, *Carry this people in thy boſom as a nurſing father beareth his ſuckling child, unto the land that he ſware unto their fathers.* And how then? *Not I,* ſays Moſes, *I am not able to bear all this people, becauſe it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of hand, and let me not ſee my wretchedneſs,* Numb. 11. 11, 12, 13, 14. God gave them to Moſes, that he might carry them in his boſom, that he might ſhew gentleneſs and patience towards them, under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exerciſe it, becauſe he had not that ſufficiency of patience towards them: But now it is ſaid of the perſon ſpeaking in the text, *That he ſhall gather his lambs with his arm, ſhall carry them in his boſom, and ſhall gently lead them that are with young,* Iſa. 40. 10. 11.; intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to ſave them.

4. The Father giving of them to him to ſave them, declares that he hath a ſufficiency of wiſdom to wage with all thoſe difficulties that would attend him in his bringing of his ſons and daughters unto glory, 1 Cor. 1. 30. *He hath made him to us to be wiſdom;* yea, he is called wiſdom itſelf. And God ſaith moreover, That *he ſhall deal prudently,* Iſa. 52. 13. And, indeed, he that ſhall take upon him to be the Saviour of the people, had need be wiſe, becauſe their adverſaries are ſubtle above any. Here they are to encounter with the ſerpent, who for his ſubtilty outwitted our father and mother, when their wiſdom was at higheſt, Gen. 3. But if we talk of wiſdom, our Jeſus is wiſe, wiſer than Solomon, wiſer than all men, wiſer than all angels; he is even the wiſdom of God. *Chriſt is the wiſdom of God,* Col. 1. 1. And hence it is that he turneth ſin, temptations, perſecutions, falls, and all things, for good unto his people, Rom. 8.

Now theſe things thus concluded on, do ſhew us alſo the great and wonderful love of the Father, in that he ſhould chuſe out one every way ſo well prepared for the work of man's ſalvation.

Herein indeed perceive we the love of God. Huram gathered, that God loved Iſrael, becauſe he had given them ſuch a king as Solomon, 2 Chron. 2. 11.; but how much more may we behold the love that God hath beſtowed upon us, in that he hath given us to his Son, and alſo given his Son for us.

*All that the Father giveth me* ſhall come.—In theſe laſt words there is cloſely inſerted an anſwer unto the Father's end in giving of his elect to Jeſus Chriſt. The Father's end was, that they might come to him, and be ſaved by him; and that, ſays the Son, ſhall be done; neither ſin nor Satan, neither fleſh nor world, neither wiſdom nor folly, ſhall hinder their coming to me. *They ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the Lord Jeſus poſitively determineth to put forth ſuch a ſufficiency of all grace, as ſhall effectually perform this promiſe. *They ſhall come;* that is, he will cauſe them to come, by infuſing of an effectual bleſſing into all the means that ſhall be uſed to that end. As was ſaid to the evil ſpirit that was ſent to perſuade Ahab to go and fall at Ramoth-Gilead; *Go: Thou ſhalt perſuade him and prevail alſo; go forth, and do ſo,* 1 Kings 22. 22.; ſo will Jeſus Chriſt ſay to the means that ſhall be uſed for the bringing of thoſe to him that the Father hath given him. I ſay, he will bleſs it effectually to this very end; it ſhall perſuade them, and ſhall prevail alſo: elſe, as I ſaid, the Father's end would be fruſtrate; for the Father's will is, that *of all that he hath given him, he ſhould loſe nothing, but ſhould raiſe it up at the laſt day;* in order next unto himſelf, Chriſt the firſt-fruits, afterwards thoſe that are his at his coming, 1 Cor. 15. But this cannot be done, if there ſhould fail to be a work of grace effectually wrought, though but in any one of them. But this ſhall not fail to be wrought in them, even in all the Father hath given him to ſave. *All that the Father hath given me, ſhall come unto me,* &c.

But to ſpeak more diſtinctly to the words, *They ſhall come,* two things I would ſhew you from theſe words: 1. What it is to come to Chriſt. 2. What force there is in this promiſe, to make them come to him.

1. I would ſhew you what it is to come to Chriſt. This word *come* muſt be underſtood ſpiritually, not carnally; for many come to him carnally, or bodily, that had no ſaving advantage by him: Multitudes did thus come unto him in the days of his fleſh, yea, innumerable companies. There is alſo at this day a formal cuſtomary coming to his ordinances, and way of worſhip, which availeth not any thing; but with them I ſhall not now meddle; for they are not intended in the text. The coming then intended in the text is to be underſtood of the coming of the mind to him, even the moving of the heart towards him, I ſay the moving of the heart towards him, from a ſound ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation.

This deſcription of coming to Chriſt divideth itſelf into two heads: 1. That coming to Chriſt is a moving of the mind towards him; 2. That it is a moving of the mind towards him, from a ſound ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation.

To ſpeak to the *firſt,* That it is a moving of the mind towards him. This is evident, becauſe coming hither or thither, if it be voluntary, is by an act of the mind or will; ſo coming to Chriſt is through the inclining of the will. *Thy people ſhall be willing,* Pſal. 110. 3. This willingneſs of heart is it which ſets the mind a-moving after, or towards him. The church expreſſeth this moving of her mind towards Chriſt, by the moving of her bowels. *My beloved put in his hand by the hole of the door, and my bowels were moved for him,* Song 5. 4. *My bowels;* the paſſions of my mind and affections; which paſſions of the affections are expreſſed by the yearning and ſounding of the bowels, the yearning and paſſionate working of them, the ſounding of them, or their making a noiſe for him, Gen. 43. 30.; 1 Kings 3. 26.; Iſa. 16. 11.

This then is the coming to Chriſt, even a moving towards him with the mind. *And it ſhall come to paſs, that every thing that liveth, which moveth whitherſoever the water ſhall come, ſhall live.*

The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the goſpel, is preached. Now, ſaith he, *every living thing which moveth whitherſoever the water ſhall come, ſhall live.* And ſee how this word *moveth* is expounded by Chriſt himſelf, in the book of the Revelations. *The Spirit and the bride ſay, Come, and let him that heareth ſay, Come. And let him that is athirſt, come. And whoſoever will,* (that is, willing), *let him take the water of life freely,* Rev. 22. 17.

So that to move in thy mind and will after Chriſt, is to be coming to him. There are many poor ſouls that are coming to Chriſt, that yet cannot tell how to believe it, becauſe they think that coming to him is ſome ſtrange and wonderful thing; and indeed ſo it is: But I mean, they overlook the inclination of their will, the moving of their mind, and the ſounding of their bowels after him; and count theſe none of this ſtrange and wonderful thing; when indeed it is a work of greateſt wonder in this world, to ſee a man who was ſometimes dead in ſin, poſſeſſed of the devil, an enemy to Chriſt, and to all things ſpiritually good: I ſay, to ſee this man moving with his mind after the Lord Jeſus Chriſt, is one of the higheſt wonders in the world.

2*dly,* It is a moving of the mind towards him, from a ſound ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation. Indeed, without this ſenſe of a loſt condition without him, there will be no moving of the mind towards him: A moving of their mouth there may be; *With their mouth they ſhew much love*, Ezek. 33. 31. Such a people as this will come as the true people cometh; that is, in ſhew and outward appearance: And they will ſit before God's miniſters, as his people ſit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds: *For with their mouth they ſhew much love, but their heart* (or mind) *goeth after their covetouſneſs.* Now all this is, becauſe they want an effectual ſenſe of the miſery of their ſtate by nature; for not till they have that, will they in their mind move after him. Therefore thus it is ſaid concerning the true comers, *At that day the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts of the land of Egypt, and ſhall worſhip the Lord in his holy mountain, at Jeruſalem*, Iſa. 27. 13. They are then (as you ſee) the outcaſts, and thoſe that are ready to periſh, that indeed have their minds effectually moved to come to Jeſus Chriſt. This ſenſe of things was that which made the three thouſand come, that made Saul come, that made the jailor come, and that indeed makes all others come, that come effectually, Acts 2. 8, 16.

Of the true coming to Chriſt, the three lepers were a famous ſemblance, of whom you read, 2 Kings 7. 3. &c. The famine in thoſe days was ſore in the land, there was no bread for the people; and as for that ſuſtenance that was, which was aſſes fleſh, and doves dung, that was only in Samaria, and of theſe the lepers had no ſhare, for they were thruſt without the city. Well, now they ſat in the gate of the city, and the hunger was, as I may ſay, making his laſt meal of them; and being therefore half-dead already, what do they think of doing? Why, firſt they diſply the diſmal colours of death before each other's faces, and then reſolves what to do, ſaying, *If we ſay we will go into the city, then the famine is in the city, and we ſhall die there; if we ſit ſtill here we die alſo; Now therefore come, let us fall into the hoſt of the Syrians, if they ſave us alive we ſhall live; if they kill us we ſhall but die.* Here now was neceſſity at work, and this neceſſity drove them to go thither for life, whither elſe they would never have gone for it. Thus it is with them that in truth come to Jeſus Chriſt: Death is before them, they ſee it, and feel it, he is feeding upon them, and will eat them quite up, if they come not to Jeſus Chriſt; and therefore they come, even of neceſſity, being forced thereto by that ſenſe they have of their being utterly and everlaſtingly undone, if they find not ſafety in him.

Theſe are they that will come; Indeed theſe are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Matth. 11. 21.

Take two or three things to make this more plain; to wit, That coming to Chriſt floweth from a ſound ſenſe of the abſolute need that a man hath of him, as afore.

(1.) *They ſhall come with weeping, and with ſupplication will I lead them; I will cauſe them to walk by rivers of waters in a plain way wherein they ſhall not ſtumble* Jer. 31. 9. Mind it! they come with weeping and ſupplication; they come with prayers and tears. Now prayers and tears are the effects of a right ſenſe of the need of mercy. Thus a ſenſeleſs ſinner cannot come, he cannot pray, he cannot cry, he cannot come ſenſible of what he ſees not, nor feels. *In thoſe days, and at that time, the children of Iſrael ſhall come: they and the children of Judah together, going and weeping; they ſhall ſeek the Lord their God; they ſhall aſk their way to Zion, with their faces thitherward, ſaying, Come, and let us join ourſelves to the Lord in a perpetual covenant that ſhall not be forgotten*, Jer. 50. 4, 5.

(2.) This coming to Chriſt, it is called a running to him, as ſlying to him; a ſlying to him from wrath to come. By all which terms is ſet forth the ſenſe of the man that comes; to wit, That he is affected with the ſenſe of his ſin, and the death due thereto; that he is ſenſible that the avenger of blood purſues him; and that therefore he is cut off, if he makes not ſpeed to the Son of God for life, Matth. 3. 7.; Pſal. 143. 9. Flying is the laſt work of a man in danger, all that are in danger do not ſly; no, not all that ſee themſelves in danger; all that hear of danger, will not ſly. Men will conſider if there be no other way of eſcape before they ſly. Therefore, as I ſaid, flying is the laſt thing. When all refuge fails, and a man is made to ſee that there is nothing left him but ſin, death, and damnation, unleſs he flies to Chriſt for life; then he flies, and not till then.

(3.) That the true coming is from a ſenſe of an abſolute need of Jeſus Chriſt to ſave, &c. is evident by the out-cry that is made by them to come, even as they are coming to him, Math. 14. 30.; Acts 2. 37.; Acts 16. 30. *Lord ſave me or I periſh; Men and brethren, what ſhall we do; Sirs, what muſt I do to be ſaved*, (and the like). This language doth ſufficiently diſcover that the truly-coming ſouls, are ſouls ſenſible of their need of ſalvation by Jeſus Chriſt: and moreover, that there is nothing elſe that can help them but Chriſt.

(4.) It is yet farther evident by theſe few things that follow: It is ſaid, that ſuch are pricked in their hearts, that is, with the ſentence of death by the law; and the leaſt prick in the heart kills a man, Acts 2. 37. Such are ſaid, as I ſaid before, to weep, to tremble, and to be aſtoniſhed in themſelves at the evident and unavoidable danger that attends them, unleſs they fly to Jeſus Chriſt, Acts 9. 16.

(5.) Coming to Chriſt is attended with an honeſt and ſincere forſaking all for him. *If any man come unto me and hateth not his father and mother, and wife and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple; and whoſoever doth not bear his croſs, and come after me, cannot be my diſciple*, Luke 14. 26, 27.

By theſe and the like expreſſions elſewhere, Chriſt deſcribeth the true comer, or the man that indeed is coming to him; he is one that caſteth all behind his back; he leaveth all, he forſaketh all, he hateth all things that would ſtand in his way to hinder his coming to Jeſus Chriſt. There are a great many pretended comers to Jeſus Chriſt in the world. And they are much like to the man you read of in Matth. 21. 30. that ſaid to his Father's bidding, *I go, Sir, and went not.* I ſay, there are a great many ſuch comers to Jeſus Chriſt; they ſay, when Chriſt calls by his goſpel, I come, Sir, but ſtill they abide by their pleaſure and carnal delights. They come not all, only they give him a courtly compliment; but he takes notice of it, and will not let it paſs for any more than a lie; He ſaid, *I go, Sir, and went not*, he diſſembled and lied. Take heed of this, you that flatter yourſelves with your own deceivings. Words will not do with Jeſus Chriſt: Coming is coming, and nothing elſe will go for coming with him.

Before I ſpeak to the other head, I ſhall anſwer ſome objections that uſually lie in the way of thoſe that in truth are coming to Jeſus Chriſt.

*Objection* 1. Though I cannot deny, but my mind runs after Chriſt, and that too as being moved thereto from a ſight and conſideration of my loſt condition, (for I ſee without him I periſh), yet I fear my ends are not right in coming to him.

*Queſt.* Why, what is thine end in coming to Chriſt?

*Anſ.* My end is, that I might have life, and be ſaved by Jeſus Chriſt.

This is the objection; well, let me tell thee, that to come to Chriſt for life, and to be ſaved, although at preſent thou haſt no other end, is a lawful and good coming to Jeſus Chriſt. This is evident, becauſe Chriſt propoundeth life as the only argument to prevail with ſinners to come to him, and ſo alſo blameth them becauſe they come not to him for life. *And ye will not come to me that ye might have life*, John 5. 3. Beſides, there are many other ſcriptures whereby he allureth ſinners to come to him, in which he propoundeth nothing to them but their ſafety. As, *He that believeth in him ſhall not periſh; he that believeth is paſſed from death to life. He that believeth ſhall be ſaved, He that believeth on him is not condemned.* And believing and coming are all one. So that you ſee to come to Chriſt for life, is a lawful coming, and good.

In that he believeth, that he alone hath made atonement for ſin, Rom. 2.

And let me add over and above, that for a man to come to Chriſt for life, though he come to him for nothing elſe but life, it is to give much honour to him.

*1ſt*, He honoureth the word of Chriſt, and conſenteth to the truth of it; and that in theſe two general heads.

(1.) He conſenteth to the truth of all thoſe ſayings that teſtify, that ſin is moſt abominable in itſelf, diſhonourable to God, and damnable to the ſoul of man; for thus thus ſaith the man that cometh to Jeſus Chriſt, Jer. 44. 4.; Rom. 2. 23.; chap. 6. 23.; 2 Theſſ. 2. 12.

(2.) In that he believeth, as the word hath ſaid, that there is in the world's beſt things, righteouſneſs and all, nothing but death and damnation; for ſo alſo ſays the man that comes to Jeſus Chriſt for life, Rom. 7. 24, 25.; chap. 8. 2, 3.; 2 Cor. 3. 6, 7, 8.

*2dly*, He honoureth Chriſt's perſon, in that he believeth that there is life in him, and that he is able to ſave him from death, hell, the devil, and damnation; for unleſs a man believes this, he will not come ro Chriſt for life, Heb. 7. 24, 25.

*3dly*, He honoureth him, in that he believeth that he is authoriſed of the Father to give life to thoſe that come to him for it, John 5. 11, 12.; ch. 17. 1, 2.

*4thly*, He honoureth the prieſthood of Jeſus Chriſt.

(1.) In that he believeth that Chriſt hath more power to ſave from ſin by the ſacrifice that he hath offered for it, than hath all law, devils, death, or ſin to condemn: He that believes not this, will not come to Jeſus Chriſt for life, Acts 13. 38.; Heb. 2. 14, 15.; Rev. 1. 17, 18.

(2.) In that he believeth that Chriſt, according to his office, will be moſt faithful and merciful in the diſcharge of his office. This muſt be included in the faith of him that comes for life to Jeſus Chriſt, 1 John 2. 1, 2, 3.; Heb. 2. 17, 18.

*5thly*, Further, He that cometh to Jeſus Chriſt for life, taketh parth with him againſt ſin, and againſt the ragged and imperfect righteouſneſs of the world! yea, and againſt falſe Chriſts, and damnable errors, that ſet themſelveſs againſt the worthineſs of his merits and ſufficiency. This is evident, for that ſuch a ſoul ſingleth Chriſt from them all, as the only one that can ſave.

*6thly*, Therefore as Noah, at God's, command, thou prepareſt this ark, for the ſaving of thyſelf, by which alſo thou condemneſt the world, and art become heir of the righteouſneſs which is by faith, Heb. 11. 7. wherefore coming ſinner be content; he that cometh to Jeſus Chriſt believeth too that he is willing to ſhew mercy to, and have compaſſion upon him (though unworthy) that comes to him for life. And therefore thy ſoul lieth not only under a ſpecial invitation to come, but under a promiſe too of being accepted and forgiven, Matth. 11. 28.

All theſe particular parts and qualities of faith, are in that ſoul that comes to Jeſus Chriſt for life, as is evident to any indifferent judgement.

For, will he that believeth not the teſtimony of Chriſt concerning the baſeneſs of ſin, and the inſufficiency of the righteouſneſs of the world, come to Chriſt for life? No.

He that believeth not the teſtimony of the word comes not; He that believeth that there is life any where elſe, comes not: He that queſtions whether the Father hath given Chriſt power to forgive, comes not: He that thinketh that there is more in ſin, in the law, in death, and the devil, to deſtroy, than there is in Chriſt to ſave, comes not: He alſo that uueſtions his faithful management of his prieſthood for the ſalvation of ſinners, comes not.

Thou then that art indeed the coming ſinner, believeſt thou this? True, perhaps thou doſt not believe with that aſſurance, nor haſt thou leiſure to take notice of thy faith as to theſe diſtinct acts of it; but yet all this faith is in him coming to Chriſt for life. And the faith that thus worketh, is the faith of the beſt and pureſt kind; becauſe this man comes alone as a ſinner, and as ſeeing that life is to be had only in Jeſus Chriſt.

Before I conclude my anſwer to this objection, take into thy conſideration theſe two things:

*1ſt*, That the cities of refuge were erected for thoſe that were dead in the law, and that yet would live by grace, even for thoſe that were to fly thither for life from the avenger of blood that purſueth after them. And it is worth your noting, that thoſe that were upon their flight thither, are in a peculiar manner called the people of God. *Caſt ye up, caſt ye up, (ſaith God), prepare ye the way; take up the ſtumbling-block out of the way of my people*, Iſa. 57. 14. This is meant of perparing the way to the city of refuge, that the ſlayers might eſcape thither; which flying ſlayers are here, by way of ſpeciality, called the people of God; even thoſe of them that eſcaped thither for life.

*2dly*, Conſider that of Ahab, when Benhadad ſent to him for life, ſaying, *Thus ſaith thy ſervant Benhadad, I pray thee let me live.* Though Benhadad had ſought the crown, kingdom, yea, and alſo the life of Ahab, yet how effectually doth Benhadad prevail with him! Is Benhadad yet alive? ſaith Ahab, He is my brother; yea, *go ye, bring him to me: So he made him ride in his chariot*, 1 Kings 20.

Coming ſinner, what thinkeſt thou? If Jeſus Chriſt had as little goodneſs in him as Ahab, he might grant an humble Benhadad life; thou neither beggeſt of him his crown and dignity; life, eternal life will ſerve thy turn. How much more then ſhalt thou have it, ſince thou haſt to deal with him who is goodneſs and mercy itſelf! yea, ſince thou art alſo called upon, yea, greatly encouraged by a promiſe of life, to come unto him for life! Read alſo theſe ſcriptures, Numb. 35. 11, 14, 15.; Joſh. 20. 1,—6.; Heb. 6. 16,—21.

*Obj.* 2. When I ſay I only ſeek myſelf, I mean I do not find that I do deſign God's glory in mine own ſalvation by Chriſt, and that makes me fear I do not come aright.

*Anſ.* Where doth Chriſt Jeſus require ſuch a qualification of thoſe that are coming to him for life? Come thou for life, and trouble not thy head with ſuch objections againſt thyſelf, aud let God and Chriſt alone to glorify themſelves in the ſalvation of ſuch a worm as thou art. The Father ſaith to the Son, *Thou art my ſervant, O Iſrael, in whom I will be glorified.* God propoundeth life to ſinners, as the argument to prevail with them to come to him for life; and Chriſt ſays plainly, *I am come that ye might have life*, John 12. 10. He hath no need of thy deſigns, though thou haſt need of his eternal life, pardon of ſin, and deliverance from wrath to come, Chriſt propounds to thee, and theſe be the things that thou haſt need of: beſides, God will be gracious and merciful to worthleſs, undeſerving wretches; come then as ſuch an one, and lay no ſtumbling-block in the way to him, but come to him for life, and live, John 5. 34.; chap. 10. 10.; and chap. 3. 36.; Matth. 1. 21.; Prov. 8. 36. 37.; 1 Theſ. 11.; John 11. 25, 26.

When the gaoler ſaid, *Sirs, What muſt I do to be ſaved?* Paul did not ſo much as once aſk him, what is your end in this queſtion; do you deſign the glory of God, in the ſalvation of your ſoul? He had more wit; he knew that ſuch queſtions as theſe would have been but fools baubles, about, inſtead of a ſufficient ſalve to, ſo weighty a queſtion as this. Wherefore, ſince this poor wretch lacked ſalvation by Jeſus Chriſt, I mean to be ſaved from hell and death, which he knew (now) was due to him for the ſins that he had committed; Paul bids him, like a poor condemned ſinner as he was, to proceed ſtill in this his way of ſelf-ſeeking, ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31, 32. I know that afterwards thou wilt deſire to glorify Chriſt by walking in the way of his precepts; but at preſent thou wanteſt life: the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from theſe; and when thou haſt obtained ſome comfortable perſuaſion that thou art made partaker of life by Chriſt, then, and not till then, thou wilt ſay, *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diſeaſes; who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies*, Pſal. 103. 1,—6.

*Obj.* 3. But I cannot believe that I am come to Chriſt aright, becauſe ſometimes I am apt to queſtion his very being and office to ſave.

Thus to do is horrible; but mayſt thou not judge amiſs in this matter?

How can I judge amiſs, when I judge as I feel? Poor ſoul! Thou mayſt judge amiſs for all that. Why, ſaith the ſinner, I think that theſe queſtionings come from my heart.

*Anſ.* Let me anſwer: That which comes from thy heart, comes from thy will and affections, from thy underſtanding, judgement, and conſcience, for theſe muſt acquieſce in thy queſtioning, if thy queſtioning be with thy heart. And how ſayſt thou, (for to name no more), doſt thou with the affection and conſcience thus queſtion?

*Anſ.* No, my conſcience trembles when ſuch thoughts comes into my mind; and my affections are otherwiſe inclined.

Then I conclude, that theſe things are either ſuddenly injected by the devil, or elſe are the fruits of that body of ſin and death that yet dwells within thee, or perhaps from both together.

If they come wholly from the devil, as they ſeem, becauſe thy conſcience and affections are againſt them, or if they come from that body of death that is in thee, (and be not thou curious in inquiring from whither of them they come, the ſafeſt way is to lay enough at thy own door), nothing of this ſhould hinder thy coming, nor make thee conclude thou comeſt not aright.

And before I leave thee, let me a little query with thee about this matter.

1*ſt*, Doſt thou like theſe wicked blaſphemies?

*Anſ.* No, no, their preſence and working kills me.

2*dly*, Doſt thou mourn for them, pray againſt them, and hate thyſelf becauſe of them?

*Anſ.* Yes, yes; but that which afflicts me is, I do not prevail againſt them.

3*dly*, Doſt thou ſincerely chuſe (mighteſt thou have thy choice) that thy heart might be affected and taken with the things that are beſt, moſt heavenly, and holy?

*Anſ.* With all my heart, and death the next hour (if it were God's will), rather than thus to ſin againſt him.

Well then, thy not liking of them, thy mourning for them, thy praying againſt them, and thy loathing thyſelf becauſe of them, with thy ſincere chuſing of thoſe thoughts for thy delectation that are heavenly and holy, clearly declares, that theſe things are not countenanced either with thy will, affections, underſtanding, judgement, or conſcience: and ſo, that thy heart is not in them, but that rather they come immediately from the devil, or ariſe from the body of death that is in thy fleſh, which thou oughteſt thus to ſay, *Now then it is no more I that doth it, but ſin that dwells in me*, Rom. 7. 16, 17.

I will give thee a pertinent inſtance: In Deut. 22. thou mayſt read of a betrothed damſel, one betrothed to her beloved, one that had given him her heart and mouth, as thou haſt given thyſelf to Chriſt; yet was ſhe met with as ſhe walked in the field, by one that forced her, becauſe he was ſtronger than ſhe. Well, what judgement now doth God, the righteous judge, paſs upon the damſel for this? *The man only that lay with her*, ſaith God, *ſhall die: But unto the damſel thou ſhalt do nothing; there is in the damſel no ſin worthy of death. For, as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo is this matter; he found her in the field, and the betrothed damſel cried, and there was none to ſave her*, Deut. 22.

Thou art this damſel: The man that forced thee with theſe blaſphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the fields as thou art wandering after Jeſus Chriſt; but thou crieſt out, and by thy cry did ſhew, that thou abhorreſt ſuch wicked lewdneſs. Well, the judge of all the earth will do right; he will not lay the ſin at thy door, but at his that offered the violence; And for thy comfort take this into conſideration, that *he comes to heal them that were oppreſſed with the devil*, Acts 10.

*Obj.* 4. But, ſaith another, I am ſo heartleſs, ſo ſlow, and, as I think, ſo indifferent in my coming, that, to ſpeak truth, I know not whether my kind of coming ought to be called a coming to Chriſt.

*Anſ.* You know that I told you at firſt, that coming to Chriſt is a moving of the heart and affections towards him.

But ſaith the ſoul, my dulneſs and indifferency in all holy duties, demonſtrate my heartleſſneſs in coming; and to come, and not with the heart, ſignifies nothing at all.

*Anſ.* The moving of the heart after Chriſt, is not to be diſcerned (at all times) by thy ſenſible affectionate performance of duties, but rather by thoſe ſeceret groanings and complaints which thy ſoul makes to God againſt that ſloth that attends thee in duties.

2*dly*, But grant it be even as thou ſayſt it is, that thou comeſt ſo ſlowly, &c. yet ſince Chriſt bids them come that come not at all, ſurely they may be accepted that come, though attended with thoſe infirmities, which thou at preſent groaneſt under. He ſaith, *And him that cometh*; he ſaith not, If they come ſenſible, ſo faſt; but, *And him that cometh to me, I will in no wiſe caſt out*. He ſaith alſo, in the 8th of Proverbs, *As for him that wanteth underſtanding*, that is, an heart; for oftentimes the underſtanding is taken for the heart: *Come eat of my bread, and drink of the wine that I have mingled.*

3*dly*, Thou mayſt be vehement in thy ſpirit in coming to Jeſus Chriſt, and yet be plagued with ſenſible ſloth; ſo was the church, when ſhe cried, *Draw me, we run after thee*; and Paul, when he ſaid, *When I would do good, evil is preſent with me*, Song. 14. Rom. 7.; Gal. 5. 19. The works, ſtrugglings, and oppoſitions of the fleſh, are more manifeſt than are the works of the Spirit in our hearts, and ſo are ſooner felt than they. What then? Let us not be diſcouraged at the ſight and feeling of our own infirmities, but run the faſter to Jeſus Chriſt for ſalvation.

4*thly*, Get thy heart warmed with the ſweet promiſe of Chriſt's acceptance of the coming ſinner, and that will make thee more haſte unto him. Diſcouraging thoughts, they are like unto cold weather, they benumb the ſenſes, and makes us go ungainly about our buſineſs; but the ſweet and warm gleads of promiſe, are like the comfortable beams of the ſun, which enliveneth and refreſheth. You ſee how little the bee and the fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and ſun is warm, who is ſo buſy as they?

5*thly*, But again, he that comes to Chriſt, flies for his life. Now, there is no man that flies for his life, that thinks he ſpeeds faſt enough on his journey no, could he, he would willingly take a mile at a ſtep. Oh my ſloth and heartleſſneſs, ſayeſt thou! *Oh that I had wings like a dove, for then would I flee away and be at reſt! I would haſten my eſcape from the windy ſtorm and tempeſt*, Pſal. 54. 6, 8.

Poor coming ſoul, thou art like the man that would ride full gallop, whoſe horſe will hardly trot! Now, the deſire of his mind is not to be judged of by the ſlow pace of the dull jade he rids on, but by the hitching, and kicking and ſpurring, as he ſits on his back. Thy fleſh is like this dull jade; it will not gallop after Chriſt; it will be backward, though thy ſoul and heaven lie at ſtake. But be of good comfort: Chriſt judgeth not according to the fierceneſs of outward motion, Mark 10. 17. but according to the ſincerity of the heart and inward parts, John 1. 47.; Pſalm 51. 6.; Matth. 16. 41.

*6thly*, Ziba in appearance came to David much faſter than did Mephiboſheth; but yet his heart was not ſo upright in him to David as was his. It is true, Mephiboſheth had a check from David; for ſaid he, *Why wenteſt not thou with me, Mephiboſheth?* But when David came to remember that Mephiboſheth was lame, (for that was his plea), *thy ſervant is lame*, 2 Sam. 19. he was content, and concluded, he would have come after him faſter than he did; and Mephiboſheth appealed to David, who was in thoſe days as an angel of God, to know all things that are done in the earth, if he did not believe that the reaſon of his backwardneſs lay in his lameneſs, and not in his mind. Why, poor coming ſinner, thou canſt not come to Chriſt with that outward ſwiftneſs of career as many others do; but doth the reaſon of thy backwardneſs lie in thy mind and will, or in the ſluggiſhneſs of the fleſh? canſt thou ſay ſincerely, *The ſpirit truly is willing, but the fleſh is weak*, Matth. 26. 41. Yea, canſt thou appeal to the Lord Jeſus, who knoweth perfectly the very inmoſt thought of thy heart, that this is true? Then take this for thy comfort, he hath ſaid, *I will aſſemble her that halteth, I will make her that halteth a remnant, and I will ſave her that halteth*, Micah 4. 6, 7.; Zeph. 3. 19. What canſt thou have more from the ſweet lips of the Son of God? But,

*7thly*, I read of ſome that are to follow Chriſt in chains; I ſay, to come after him in chains: *Thus ſaith the Lord, the labour of Egypt, and the merchandize of Ethiopia, and the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee: In chains ſhall they come over, and they ſhall fall down unto thee: They ſhall make ſupplication unto thee, ſaying, Surely there is none elſe to ſave*, Iſa. 45. 14. Surely they that come after Chriſt in chains, come to him in great difficulty, becauſe their ſteps by the chains are ſtraitened.

And what chain ſo heavy, as thoſe that diſcourage thee? Thy chain, which is made up of guilt and filth, is heavy, it is a wretched band about thy neck, by which thy ſtrengh doth fail, Lam. 1. 14.; chap. 3. 17. But come, though thou comeſt in chains, it is glory to Chriſt that a ſinner comes after him in chains. The chinking of thy chains, though troubleſome to thee, are not, nor can be obſtruction to thy ſalvation; it is Chriſt's work and glory to ſave thee from thy chains, to enlarge thy ſteps, and ſet thee at liberty. The blind man, though called, ſurely could not come apace to Jeſus Chriſt, but Chriſt could ſtand ſtill, and ſtay for him. True, *He rideth upon the wings of the wind;* but yet he is long-ſuffering, and his long-ſuffering is ſalvation to him that cometh to him, Matth. 19. 49.; 2 Pet. 3. 9.

*8thly*, Hadſt thou ſeen thoſe that came to the Lord Jeſus in the days of his fleſh, how ſlowly, how hobblingly, they came to him, by reaſon of their infirmities; and alſo how friendly, and kindly, and graciouſly, he received them, and gave them the deſire of their hearts, thou wouldſt not, as thou doſt, make ſuch objections againſt thyſelf, in thy coming to Jeſus Chriſt.

*Obj.* 5. But (ſays another) I fear I come too late; I doubt I have ſtaid too long: I am afraid the door is ſhut.

*Anſ.* Thou canſt never come too late to Jeſus Chriſt, if thou doſt come. This is manifeſt by two inſtances.

*1ſt*, By the man that came to him at the eleventh hour. This man was idle all the day long: He had a whole goſpel-day to come in, and he played it all away ſave only the laſt hour thereof; But at laſt, at the eleventh hour, he came, and goes into the vineyard to work with the reſt of his labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard? Why, when pay-day came, he had even as much as the reſt; yea, had money firſt. True, the others murmured at him; but what did the Lord Jeſus anſwer them? *Is thine eye evil becauſe mine is good? I will give unto this laſt even as unto thee*, Matt. 20.

*2dly*, The other inſtance is, the thief upon the croſs; He came late alſo, even as at an hour before his death, yea, he ſtrayed from Jeſus Chriſt as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words eſcaped his juſt condemnation, for ought I know, he had not come as yet to his Saviour; but being convicted, and condemned to die, yea, faſtened to the croſs, that he might die like a rogue, as he was in his life; behold the Lord Jeſus, when this wicked one, even now, deſireth mercy at his hands, tells him, and that without the leaſt reflection upon him, for his former miſpent life, *To-day thou ſhalt be with me in paradiſe*, Luke 23. 43.

Let no man turn the grace of God into wantonneſs. My deſign is now to encourage the coming ſoul.

*Obj.* But is not the door of mercy ſhut againſt ſome before they die?

*Anſ.* Yea: and God forbids that prayers ſhould be made to him for them, Jer. 7. 16.; Jude 22.

*Queſt.* Then, why may not I doubt that I may be one of theſe?

*Anſ.* By no means, if thou art coming to Jeſus Chriſt; becauſe when God ſhuts the door upon men, he gives them no heart to come to Jeſus Chriſt. *None come but thoſe to whom it is given of the Father.* But thou comeſt, therefore it is given to thee of the Father.

Be ſure, therefore, if the Father hath given thee an heart to come to Jeſus Chriſt, the gate of mercy yet ſtands open to thee: For it ſtands not with the wiſdom of God *to give ſtrength to come to the birth, and yet to ſhut up the womb*, Iſa. 66. 9.; to give grace to come to Jeſus Chriſt, and yet ſhut up the door of his mercy upon thee. *Incline thine ear*, ſaith he, *and come unto me. Hear, and your ſouls ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David*, Iſa. 55. 3.

*Obj.* But it is ſaid, that ſome knocked when the door was ſhut?

*Anſ.* Yes; but the texts in which theſe knockers are mentioned, are to be referred unto the day of judgement, and not to the coming of the ſinner to Chriſt in this life: See the texts, Matth. 25. 11.; Luke 13. 24, 25.

Theſe therefore concern thee nothing at all; thou art coming to Jeſus Chriſt, thou art coming *now! Now is the acceptable time, behold now is the day of ſalvation*, 2 Cor. 6. 2. Now God is upon the mercy-ſeat; now Chriſt Jeſus ſits by, continually pleading the victory of his blood for ſinners; and now, even as long as this wold laſts, this word of the text ſhall ſtill be free, and fully fulfilled; *And him that cometh to me, I will in no wiſe caſt out.*

Sinner, the greater ſinner thou art, the greater need of mercy thou haſt, and the more will Chriſt be glorified thereby: Come then, come and try: Come taſte and ſee how good the Lord is to an undeſerving ſinner.

*Obj.* 6. But (ſays another) I am fallen ſince I began to come to Chriſt; therefore I fear I did not come aright, and ſo conſequently that Chriſt will not receive me.

*Anſ.* Falls are dangerous; for they diſhonour Chriſt, wound the conſcience, and cauſe the enemies of God to ſpeak reproachfully. But it is no good argument, I am fallen, therefore I was not coming aright to Jeſus Chriſt. If David, and Solomou, and Peter, had thus objected againſt themſelves, they had added to their griefs; and yet, at leaſt as much cauſe as thou. A man whoſe ſteps are ordered by the Lord, and whoſe goings the Lord delights in, may yet be overtaken with a temptation that may cauſe him to fall, Pſal. 37. 23, 24. Did not Aaron fall; yea, and Moſes himſelf? What ſhall we ſay of Hezekiah and Jehoſaphat? There are therefore falls and falls; falls pardonable, and falls unpardonable: Falls unpardonable are falls againſt light, from the faith, to the deſpiſing of, and trampling upon Jeſus Chriſt and his bleſſed undertakings, Heb. 6. 2, 3, 4, 5.; chap. 10. 28, 29. Now, as for ſuch, there remains no more ſacrifice for ſin: Indeed they have no heart, no mind, no deſire to come to Jeſus Chriſt for life, therefore they muſt periſh: Nay, ſays the Holy Ghoſt, *It is impoſſible that they ſhould be renewed again unto repentance.* Therefore theſe God hath no compaſſion for, neither ought we; but for other falls, though they be dreadful, (and God will chaſtiſe his people for them), they do not prove thee a graceleſs man, one not come to Jeſus Ghriſt for life.

It is ſaid of the child in the goſpel, that *while he was yet a-coming, the devil threw him down, and tore him*, Luke 9. 4.

Dejected ſinner, it is no wonder that thou haſt caught a fall in coming to Jeſus Chriſt: Is it not rather to be wondered at, that thou haſt not caught before this, a thouſand times a thouſand falls? conſidering,

*1ſt*, What fools we are by nature.

*2dly*, What weakneſſes are in us.

*3dly*, What mighty powers the fallen angels, our implacable enemies, are.

*4thly*, Conſidering alſo how often the coming man is benighted in his journey; and alſo what ſtumbling-blocks do lie in his way.

*5thly*, Alſo his familiars (that were ſo before) now watch for his halting, and ſeek by what means they may to cauſe him to fall by the hand of their ſtrong ones.

What then? Muſt we, becauſe of theſe temptations, incline to fall? No. Muſt we not fear falls? Yes. *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12.; yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up theſe that are bowed down.* Make not light of falls; yet haſt thou fallen? *Ye have*, ſaid Samuel, *done all this wickedneſs; yet turn not aſide from following the Lord, but ſerve him with a perfect heart, and turn not aſide, for the Lord will not forſake his people*, (and he counted the coming ſinner one of them), *becauſe it hath pleaſed the Lord to make you his people*, 1 Sam. 12. 20, 21, 22.

*Shall come to me.*—Now we come to ſhew what force there is in this promiſe to make them come to him. *All that the Father giveth me, ſhall come to me.*

I will ſpeak to this promiſe,

Firſt, In general.

Secondly, In particular.

*In general.* This word *ſhall* is confined to theſe, *all*, that are given to Chriſt: *All that the Father giveth me, ſhall come to me.* Hence I conclude,

1. That coming to Jeſus Chriſt aright is an effect of their being (of God) given to Chriſt before, Mark, *They* ſhall come: Who? *Thoſe* that are given. They *come* then, becauſe they were *given: Thine they were, and thou gaveſt them me.* Now, this is indeed a ſingular comfort to them that are a-coming in truth to Chriſt, to think that the reaſon why they come, is, becauſe they were given of the Father before to him. Thus then may the coming ſoul reaſon with himſelf as he comes: Am I coming indeed to Jeſus Chriſt? This coming of mine is not to be attributed to me or my goodneſs, but to the grace and gift of God to Chriſt. God gave firſt my perſon to him, and therefore hath now given me a heart to come.

2. This word, *ſhall come*, maketh thy coming, not only the fruit of the gift of the Father, but alſo of the purpoſe of the Son; for theſe words are a divine purpoſe; they ſhew us the heavenly determination of the Son. *The Father hath given them to me, and* they ſhall; yea, they ſhall *come to me.* Chriſt is as full in his reſolution to ſave thoſe given to him, as is the Father in giving of them. Chriſt prized the gift of his Father, he will loſe nothing of it; he is reſolved to ſave it every whit by his blood, and to raiſe it up again at the laſt day; and thus he fulfils his Father's will, and accompliſheth his own deſires, John 6. 39.

3. Theſe words, *ſhall come*, make thy coming to be alſo the effect of an abſolute promiſe; coming ſinner, thou art concluded in a promiſe: thy coming is the fruit of the faithfulneſs of an abſolute promiſe. It was this promiſe, by the virtue of which thou at firſt receivedſt ſtrength to come: And this is the promiſe, by the virtue of which thou ſhalt be effectually brought to him. It was ſaid to Abraham, *At this time I will come, and Sarah ſhall have a ſon.* This ſon was Iſaac. Mark! Sarah ſhall *have a ſon;* there is the promiſe: And Sarah had a ſon; there was the fulfilling of the promiſe; and therefore was Iſaac called the *child of the promiſe*, Gen. 17. 19.; chap. 18 10; Rom. 9. 9.

Sarah ſhall *have a ſon:* But how if Sarah be paſt age? Why ſtill the promiſe continues to ſay, Sarah ſhall *have a ſon:* But how if Sarah be barren? Why ſtill the promiſe ſays, Sarah ſhall *have a ſon.* But Abraham's body is now dead? Why the promiſe is ſtill the ſame, Sarah ſhall *have a ſon.* Thus you ſee what virtue there is in an abſolute promiſe; it carrieth enough in its own bowels to accompliſh the thing promiſed, whether there be means or no in us to effect it. Wherefore this promiſe in the text, being an abſolute promiſe, by virtue of it, not by virtue of ourſelves, or by our own inducements, do we come to Jeſus Chriſt, for ſo are the words of the text; All *that the Father giveth me*, ſhall *come to me.*

Therefore is every ſincere comer to Jeſus Chriſt called alſo a child of the promiſe. *Now we, brethren, as Iſaac was, are the children of the promiſe*, Gal. 4. 28.; that is, we are the children that God hath promiſed to Jeſus Chriſt, and given to him; yea, the children that Jeſus Chriſt hath promiſed ſhall come to him. *All that the Father giveth me ſhall come.*

4. This word, *ſhall come*, engageth Chriſt to communicate all manner of grace to thoſe thus given him to make them effectually come to him. *They* ſhall *come;* that is, not if they will, but if grace, all grace, if power, wiſdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I ſay, this word, *ſhall come*, being abſolute, hath no dependence upon our own will or power, or goodneſs; but it engageth for us even God himſelf, Chriſt himſelf, the Spirit himſelf. When God had made the abſolute promiſe to Abraham, That Sarah *ſhould have a ſon*, Abraham did not at all look at any qualifications in himſelf, becauſe the promiſe looked at none; but as God had by the promiſe abſolutely promiſed him a ſon; ſo he conſidered now not his own body now dead, nor yet the barrenneſs of Sarah's womb. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith giving glory to God, being fully perſuaded that what he had promiſed he was able to perform*, Rom. 4. He had promiſed, and had promiſed abſolutely, Sarah ſhall *have a ſon:* Therefore Abraham looks that he, to wit God, muſt fulfil the condition of it. Neither is this expectation of Abraham diſapproved by the Holy Ghoſt, but accounted good and laudable; it being that by which he gives glory to God. The Father alſo hath given to Chriſt a certain number of ſouls for him to ſave; and he himſelf hath ſaid, *They ſhall come to him.* Let the church of God then live in a joyful expectation of the utmoſt accompliſhment of this promiſe; for aſſuredly it ſhall be fulfilled, and not one thouſandth part of a tittle thereof ſhall fail: *They* ſhall *come to me.*

And now, before I go any farther, I will more particularly inquire into the nature of an abſolute promiſe.

1. We call that an abſolute promiſe that is made without any condition: or more fully thus: That is an abſolute promiſe of God, or of Chriſt, which maketh over to this or that man any ſaving ſpiritual bleſſing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is ſuch an one. Let the beſt maſter of arts on earth ſhew me, if he can, any condition in this text depending upon any qualification in us, which is not by the ſame promiſe concluded, ſhall be by the Lord Jeſus effected in us.

2. An abſolute promiſe therefore is, as we ſay, without if or and; that is, it requireth nothing of us, that itſelf might be accompliſhed. It ſaith not, they ſhall, if they will; but they ſhall: not they ſhall, if they uſe the means; but, they ſhall. You may ſay, that

a will, and the uſe of the means is ſuppoſed, though not expreſſed. But I anſwer, No, by no means; that is as a condition of this promiſe: If they be at all included in the promiſe, they are included there as the fruit of the abſolute promiſe, not as if it expected the qualification to ariſe from us. *Thy people ſhall be* willing *in the day of thy power*, Pſal. 110. 3. That is another abſolute promiſe: But doth that promiſe ſuppoſe a willingneſs in us, as a condition of God's making us willing? They ſhall be willing, if they are willing; or, they ſhall be willing, if they will be willing. This is ridiculous; there is nothing of this ſuppoſed. The promiſe is abſolute as to us; all that it engageth for its own accompliſhment is, the mighty power of Chriſt, and his faithfulneſs to accompliſh.

The difference therefore betwixt the abſolute and conditional promiſe is this:

1. They differ in their terms. The abſolute promiſes ſay, I will, and you ſhall: The other, I will if you will; or, do this, and thou ſhalt live, Jer. 31. 32, 34.; Ezek. 34. 24,----34.; Heb. 8. 7,----12. Jer. 4. 1.; Ezek. 18. 30, 31, 32.; Mat. 19. 21.

2. They differ in their way of communicating of good things to men; the abſolute ones communicate things freely, only of grace; the other, if there be that qualification in us, that the promiſe calls for, not elſe.

3. The abſolute promiſes therefore engage God, the other engage us; I mean God only, us only.

4. Abſolute promiſes muſt be fulfilled; conditional may, or may not be fulfilled. The abſolute ones muſt be fulfilled, becauſe of the faithfulneſs of God, the other may not, becauſe of the unfaithfulneſs of men.

5. Abſolute promiſes have therefore a ſufficiency in themſelves to bring about their own fulfilling; the conditional have not ſo. The abſolute promiſe is therefore a big-bellied promiſe, becauſe it hath in itſelf a fulneſs of all deſired things for us; and will, when the time of that promiſe is come, yield to us mortals that which will verily ſave us; yea, and make us capable of anſwering of the demands of the promiſe that is conditional. Wherefore, though there be a real, yea, an eternal difference in theſe things (with others) betwixt the conditional and the abſolute promiſe; yet again, in other reſpects, there is a bleſſed harmony betwixt them; as may be ſeen in theſe particulars.

1. The conditional promiſe calls for repentance, the abſolute promiſe gives it, Acts 5. 30, 31.

2. The conditional promiſe calls for faith, the abſolute promiſe gives it, Zeph. 3. 12.; Rom. 15. 12.

3. The conditional promiſe calls for a new heart, the abſolute promiſe gives it, Ezek. 36.

4. The conditional promiſe calleth for holy obedience, the abſolute promiſe giveth it, or cauſeth it, Ezek. 36. 27.

And as they harmoniouſly agree in this, ſo again the conditional promiſe bleſſeth the man who by the abſolute promiſe is endued with its fruit: As for inſtance:

1. The abſolute promiſe maketh men upright; and then the conditional follows, ſaying, *Bleſſed are the undefiled in the way, who walk in the way of the Lord*, Pſal. 119. 1.

2. The abſolute promiſe giveth to this man the fear of the Lord; and then the conditional followeth, ſaying, *Bleſſed is every one that feareth the Lord*, Pſal. 128. 1.

3. The abſolute promiſe giveth faith, and then this conditional follows, ſaying, *Bleſſed is he that believeth*, Zeph. 3. 12.; Luke 1. 45.

4. The abſolute promiſe brings free forgiveneſs of ſins; and then ſays the conditional, *Bleſſed are they whoſe tranſgreſſions are forgiven, and whoſe ſin is covered*, Rom. 4. 7, 8.

5. The abſolute promiſe ſays, That God's elect ſhould hold out to the end; then the conditional follows with his bleſſings, *He that ſhall endure to the end, the ſame ſhall be ſaved*, 1 Pet. 1. 4, 5, 6.; Math. 24.

Thus do the promiſes glorioſly ſerve one another and us, in this their harmonious agreement.

Now the promiſe under conſideration, is an abſolute promiſe: *All that the Father giveth me, ſhall come to me.*

This promiſe therefore is, as is ſaid, a big-bellied promiſe, and hath in itſelf all thoſe things to beſtow upon us that the conditional calleth for at our hands. They ſhall come! Shall they come? Yes, they ſhall come! But how, if they want thoſe things, thoſe graces, power, and heart, without which they cannot come? Why, *Shall-come* anſwereth all this, and all things elſe that may in this matter be objected. And here I will take the liberty to amplify things.

*Objection* 1. But they are dead, dead in treſpaſſes and ſins, how ſhall they then come?

*Anſ.* Why, *Shall-come* can raiſe them from this death: *The hour is coming, and now is, that the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* Thus therefore is this impediment by *Shall-come* removed out of the way. They ſhall heal, they ſhall live.

*Obj.* But they are Satan's captives; he takes them captives at his will, and he is ſtronger than they: how then can they come?

*Anſ.* Why, *Shall-come* hath alſo provided an help for this. Satan hath bound that daughter of Abraham ſo, that ſhe could by no means lift up herſelf; but yet *Shall-come* ſet her free both in body and ſoul. Chriſt will have them turned from the power of Satan to God. But what! Muſt it be, if they turn themſelves, or do ſomewhat to merit of him to turn them? No, he will do it freely, of his own goodwill. Alas! Man, whoſe ſoul is poſſeſſed by the devil, is turned whitherſoever that governour liſteth, is taken captive by him, notwithſtanding its natural powers, at his will; but what will he do? Will he hold him when *Shall-come* puts forth itſelf (will he then let him) for coming to Jeſus Chriſt? No, that cannot be! His power is but the power of a fallen angel, but *Shall-come* is the word of God: Therefore *Shall-come* muſt be fulfilled; *and the gates of hell ſhall not prevail againſt him.*

There were ſeven devils in Mary Magdalen, too many for her to get from under the power of: but when the time was come, that *Shall-come* was to be fulfilled upon her, they gave place, fly from her, and ſhe comes (indeed) to Jeſus Chriſt, according as it is written: *All that the Father giveth me, ſhall come to me.*

The man that was poſſeſſed with a legion, Mark 5. was too much by them captivated, for him by humane force to come; yea, had he had (to boot) all the men under heaven to help him, had he ſaid, He ſhall come, with-held his mighty power; but when this promiſe was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was alſo this *(Shall-come)* that preſerved him from death; when by theſe evil ſpirits he was hurled hither and thither; and it was by the virtue of *Shall-come* that at laſt he was ſet at liberty from them, and enabled indeed to come to Chriſt. *All that the Father giveth me ſhall come to me.*

*Obj.* 3. They ſhall (you ſay); but how if they will not; and if ſo, then what can *Shall-come* do?

*Anſ.* True, there are ſome men ſay, *We are lords, we will come no more under thee*, Jer. 51. 31. But as God ſays in another caſe, (if they are concerned in *Shall-come* to me), *They ſhall know whoſe words ſhall ſtand, mine or theirs*, Jer. 41. 28. Here then is the caſe, we muſt now ſee who will be the liar; he that ſaith, I will not, or he that ſaith, He ſhall come to me. You ſhall come, ſays God; I will not come, ſaith the ſinner. Now as ſure as he is concerned in this *Shall-come*, God will make that man eat his own words; for I will not, is the unadviſed concluſion of a crazy-headed ſinner; but *Shall-come* was ſpoken by him that is of power to perform his word. *Son, go work to-day in my vineyard*, ſaid the Father: But he anſwered, and ſaid, I will not come. What now? will he be able to ſtand to his refuſal? will he purſue his deſperate denial? No, *he afterwards repented and went.* But how came he by that repentance? Why, it was wrapped up for him in the abſolute promiſe; and therefore notwithſtanding he ſaid, I will not, *he afterwards repented and went.* By this parable Jeſus Chriſt ſets forth the obſtinacy of the ſinners of the world, as touching their coming to him; they will not come, though threatened; yea, though life be offered them upon condition of coming.

But now, when *Shall-come*, the abſolute promiſe of God, comes to be fulfilled upon them, then they come; becauſe by that promiſe, a cure is provided againſt the rebellion of their will: *Thy people ſhall be willing in the day of thy power*, Pſal. 110. 3. Thy people, what people? Why, the people that the Father hath given thee. The obſtinacy and plague that is in the will of that people, ſhall be taken away: And they ſhall be made willing; *Shall-come* will make them willing to come to thee.

He that had ſeen Paul in the midſt of his outrages againſt Chriſt, his goſpel, and people, would hardly have thought that he would ever have been a follower of Jeſus Chriſt, eſpecially ſince he went not againſt his conſcience in his perſecuting of them. He thought verily that he ought to do what he did. But we may ſee what *Shall-come* can do, when it comes to be fulfilled upon the ſoul of a rebellious ſinner; he was a choſen veſſel, given by the Father to the Son; and now the time being come that *Shall-come* was to take him in hand, behold he is over-maſtered, aſtoniſhed, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call, Acts 9.

And were not they far gone (that you read of, Acts 2.) who had their hands and hearts in the murder of the Son of God: and to ſhew their reſolvedneſs never to repent of that horrid fact, ſaid, *His blood be on us and our children*. But muſt their obſtinacy rule? Muſt they be bound to their own ruin, by the rebellion of their ſtubborn wills? No, not *thoſe* of *theſe* the Father gave to Chriſt; wherefore, at the times appointed, *Shall-come* breaks in among them: the abſolute promiſe takes them in hand; and then they come indeed, crying out to Peter, and the reſt of the apoſtles, *Men and brethren, what ſhall we do?* No ſtubbornneſs of mens will can ſtand, when God hath abſolutely ſaid the contrary; *Shall-come* can make them come as doves to their windows, that had afore reſolved never to come to him.

The Lord ſpake unto Manaſſeh, and to his people, (by the prophets), but would he hear? No, he would not: But ſhall Manaſſeh come off thus? No, he *ſhall not*. Therefore, he being alſo one of thoſe whom the Father hath given to the Son, and ſo falling within the bounds and reach of *Shall-come*; at laſt *Shall-come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himſelf greatly, and made ſupplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him, 2 Chron. 3. 33.

The thief upon the croſs, at firſt, did rail with his fellow upon Jeſus Chriſt; but he was one that the Father had given to him, and therefore, *Shall-come* muſt handle him and his rebellious will. And behold, ſo ſoon as he is dealt withal, by virtue of that abſolute promiſe, how ſoon he buckleth, leaves his railing, falls to ſupplicating of the Son of God for mercy; *Lord*, ſaith he, *Remember me when thou comeſt into thy kingdom*, Matth. 27. 44.; Luke 23. 40.

*Obj*. 4. They come, ſay you, but how if they be blind, and ſee not the way? For ſome are kept off from Chriſt, not only by the obſtinacy of their will, but by the blindneſs of their mind: Now, if they be blind, how ſhall they come?

*Anſ*. The queſtion is not, Are they blind? But are they within the reach and power of *Shall-come*, If ſo, that Chriſt that ſaid, *they* ſhall come, will find them eyes, or a guide, or both, to bring them to himſelf. *Muſt is for the king*. If they ſhall come, they ſhall come: No impediment ſhall hinder.

The Theſſalonians darkneſs did not hinder them from being the children of light; *I am come*, ſaith Chriſt, *that they that ſee not might ſee*. And if he ſaith, *See ye blind that have eyes;* Who ſhall hinder it? Eph. 5. 8.; John 9. 39.; Iſ. 39. 18.; chap. 43. 8.

This promiſe therefore is, as I ſaid, a big-bellied promiſe, having in the bowels of it, all things that ſhall occur to the complete fulfilling of itſelf, *They ſhall come*. But it is objected, that they are blind: Well, *Shall-come* is ſtill the ſame, and continueth to ſay, *They ſhall come to me*. Therefore he ſaith again, *I will bring the blind by a way that they know not, I will lead them in paths that they know not. I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them*, Iſa. 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not: I will, I will; and therefore *they ſhall come to me*.

*Obj*. 5. But how, if they have exceeded many in ſin, and ſo made themſelves, far more abominable? They are the ring-leading ſinners in the country, the town, or family.

*Anſ*. What then? Shall that hinder the execution of *Shall-come?* It is not tranſgreſſions, nor ſins, nor all their tranſgreſſion in all their ſins, (if they by the Father are given to Chriſt to ſave them), that ſhall hinder this promiſe, that it ſhould not be fulfilled upon them, *In thoſe days, and at that time*, ſaith the Lord, *the iniquities of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found*, Jer. 32. 30. Not that they had none, (for they abounded in tranſgreſſion, 2 Chron. 33. 9.; Ezek. 16. 48.), but God would pardon, cover, hide, and put them away, by virtue of his abſolute promiſe, by which they are given to Chriſt to ſave them. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquity, whereby they have tranſgreſſed againſt me. And it ſhall be to me for a name of joy, a praiſe, and an honour before all the nations of the earth, which ſhall hear of all the good I do unto them; and they ſhall fear and tremble for all the goodneſs and all the proſperity that I procure in it*, Jer. 33. 8.

*Obj*. 6. But how if they have not faith and repentance? How ſhall they come then?

*Anſ*. Why, he that ſaith, They *ſhall-come*, ſhall he not make it good? If they ſhall come, they ſhall come; and he that hath ſaid, they ſhall come, if faith and repentance, be the way to come, as indeed they are, then faith and repentance ſhall be given to them; for *ſhall-come* muſt be fulfilled on them.

1. Faith ſhall be given them: *I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. There ſhall be a root of Jeſſe, and he ſhall riſe to reign over the Gentiles; and in him ſhall the Gentiles truſt*, Zeph. 3. 12.

2. They ſhall have repentance: He is exalted to give repentance: *They ſhall come weeping, and ſeeking the Lord their God*. And again, *with weeping and ſupplication will I lead them*, Acts 5. 30. Jer. 31. 9.

I told you before, that an abſolute promiſe hath all conditional ones in the belly of it, and alſo proviſion to anſwer all thoſe qualifications, that they propound to him that ſeeketh for their benefit: And it muſt be ſo; for if *Shall-come* be an abſolute promiſe, as indeed it is, then it muſt be fulfilled, upon every of thoſe concerned therein. I ſay, it muſt be fulfilled, if God can by grace, and his abſolute will, fulfil it. Beſides, ſince coming and believing is all one, (according to John 6. 35.), *He that cometh to me* ſhall *never hunger, and he that believeth in me* ſhall *never thirſt*.

Then, when he ſaith, they *Shall-come*, it is as much as to ſay, they *ſhall believe*, and conſequently repent to the ſaving of the ſoul. So then the preſent want of faith and repentance cannot make the promiſe of God of none effect; becauſe that this promiſe hath in it to give, what others call for and expect. I will give them an heart, I will give them my Spirit, I will give them repentance, I will give them faith.

Mark theſe words; *If any man be in Chriſt, he is a new creature*. But how came he to be a *new creature*, ſince none can create but God? Why, God indeed doth make them *new creatures*. *Behold*, ſaith he, *I make all things new*. And hence it follows even after he had ſaid, they are *new creatures; and all things are of God;* that is, all theſe new creatures ſtand in the ſeveral operations, and ſpecial workings of of the Spirit of grace, who is God, 2 Cor. 5. 17, 18.

*Obj.* 7. But how ſhall they eſcape all thoſe dangerous and damnable opinions, that like rocks and quickſands are in the way in which they are going?

*Anſ.* Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, muſt needs eſcape them, and in concluſion come to him. There are a company of *ſhall comes* in the Bible that doth ſecure them: not but that they may be aſſaulted by them; yea, and alſo for the time intangled and detained by them from the biſhop of their ſouls; but theſe *ſhall comes* will break thoſe chains and fetters, that thoſe given to Chriſt are intangled in, and they *ſhall come*, becauſe he hath ſaid they ſhall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that ſitteth in her ſeat in the high places of the city, *to call paſſengers who go right on their way*, Prov. 9. 13,—16. But the perſons, as I ſaid, that by the Father are given to the Son to ſave them, are fit one time or other, ſecured by *ſhall come to me*.

And therefore, of ſuch it is ſaid, God will guide them with his eye, with his counſel, by his Spirit, and that in the way of peace, by the ſprings of water, and into all truth, Pſal. 32. 8.; Pſal. 73. 24.; John 16. 13.; Luke 1. 79.; Iſa. 47. 10. So then he that hath ſuch a guide, (and all that the Father giveth to Chriſt ſhall have it), he ſhall eſcape thoſe dangers, he ſhall not err in the way; yea, though he be a fool, he ſhall not err therein, (Iſa. 35.) for of every ſuch an one it is ſaid, *Thine ears* ſhall *hear a word behind thee, ſaying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left*, Iſa. 30. 21.

There were thieves and robbers before Chriſt's coming, as there are alſo now; but, ſaith he, *The ſheep did not hear them.*

And why did they not hear them, but becauſe they were under the power of *ſhall come*, that abſolute promiſe, that had that grace in itſelf to beſtow upon them, as could make them able rightly to diſtinguiſh of voices, *My ſheep hear my voice.* But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, John 10. 8, 16.; chap. 5. 25.; Eph. 5. 14.

Further, The very plain ſentence of the text makes proviſion againſt all theſe things; for, ſaith it, *All that the Father giveth me*, ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of me, nor ſhall they turn aſide, to abide with any beſides *me*.

*Shall come* to me.—*To me.* By theſe words there is further inſinuated (though not expreſſed) a double cauſe of their coming to him.

1. There is in Chriſt a fulneſs of all-ſufficiency of that, even of all that which is needful to make us happy.

2. Thoſe that indeed come to him, do therefore come to him that they may receive it at his hand.

For the firſt of theſe, there is in Chriſt a fulneſs of all-ſufficiency of all that, even of all that which is needful to make us happy. Hence it is ſaid, *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* And again, *Of his fulneſs, all we have received, and grace for grace*, Col. 1. 19.; John 1. 16. It is alſo ſaid of him, that his riches are unſearchable, *the unſearchable riches of Chriſt*, Eph. 3. 8. Hear what he ſaith of himſelf, *Riches and honour are with me, even durable riches and righteouſneſs: My fruit is better than gold, yea, than fine gold, and my revenue than choice ſilver: I lead in the way of righteouſneſs, in the midſt of the paths of judgement, that I may cauſe them that love me to inherit ſubſtance. And I will fill their treaſures*, Prov. 18. 19,—21.

This in general: But, more *particularly*,

1. There is that light in Chriſt that is ſufficient to lead them out of, and from all that darkneſs, in the midſt of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the light of the world*, ſaith he, *he that followeth me, ſhall not abide in darkneſs, but ſhall have the light of life*, John 8. 12. Man by nature is in darkneſs, and walketh in darkneſs, and knows not whither he goes, for darkneſs hath blinded his eyes; neither can any thing but Jeſus Chriſt lead men out of this darkneſs. Natural conſcience cannot do it; the ten commandments, though in the hearts of men, cannot do it: This prerogative belongs only to Jeſus Chriſt.

2. There is life in Chriſt, that is to be found no where elſe, John 5. 40.: life, as a principle in the ſoul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth in* (or cometh to) *me*, ſaith he, as the ſcriptures have ſaid, *out of his belly ſhall flow rivers of living water*, John 7. 38. Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own and other mens eſteem. There is no true and eternal life, but what is in the Me that ſpeaketh in the text.

There is alſo life for thoſe that come to him, to be had by faith in his fleſh and blood. *He that eateth me, ſhall live by me*, John 6. 57.

And this is a life againſt that death that comes by the guilt of ſin, and the curſe of the law, under which all men are, and for ever muſt be, unleſs they eat Me, that ſpeaks in the text. *Whoſo findeth Me*, ſaith he, *findeth life*; deliverance from the everlaſting death and deſtruction, that without me, he ſhall be devoured by, Prov. 8.

Nothing is more deſirable than life, to him that hath in himſelf the ſentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that ſaith in the text, *All that the Father hath given me, ſhall come to me*, 1 John 5. 10.

3. The perſon ſpeaking in the text, is he alone by whom poor ſinners have admittance to, and acceptance with the Father, becauſe of the glory of his righteouſneſs, by and in which he preſenteth them amiable and ſpotleſs in his ſight; neither is there any way beſides him, ſo to come to the Father: *I am the way*, ſays he, *the truth and the life; no man cometh to the Father, but by me*, John 14. 6. All other ways to God are dead and damnable; the deſtroying cherubims ſtand with flaming ſwords, turning every way to keep all others from his preſence, Gen. 3. 24.; I ſay, all others but them that come by him.

*I am the door; by me*, ſaith he, *if any man enter in, he ſhall be ſaved*, John 10. 1, 2.

The perſon ſpeaking in the text, is he, and only he, that can give ſtable and everlaſting peace; therefore, ſaith he, *My peace I give unto you.* My peace, which is a peace with God, peace of conſcience, and that of an everlaſting duration. My peace, peace that cannot be matched, *not as the world giveth, give I unto you*; for the world's peace is but carnal and tranſitory, but mine is divine and eternal. Hence it is called the peace of God, that paſſeth all underſtanding.

4. The perſon ſpeaking in the text, hath enough of all things truly ſpiritually good, to ſatisfy the deſire of every longing ſoul. *And Jeſus ſtood, and cried, ſaying, If any man thirſt, let him come to me and drink. And to him that is athirſt, I will give of the fountain of the water of life freely*, John 7. 37.; Rev. 21. 6.

5. With the perſon ſpeaking in the text is power to perfect, and defend, and deliver thoſe that come to him for ſafe-guard. *All power*, ſaith he, *in heaven and earth are given unto me*, Matth. 28. 18.

Thus might I multiply inſtances in this nature in abundance. But,

Secondly, They that in truth do come to him, do therefore come to him that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they alſo come for peace, they come that their ſouls may be ſatisfied with ſpiritual good, and that they may be protected by him againſt all ſpiritual and eternal damnation; and he alone is able to give them all this, to the fulfilling of their joy to the full, as they alſo find when they come to him.

This is evident,

1. From the plain declaration of thoſe that already are come to him. *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs with boldneſs into this grace, wherein we ſtand, and rejoice in hope of the glory of God*, Rom. 5.

2. It is evident alſo, in that while they keep their eyes upon him, they never deſire to change him for another, or to add to themſelves ſome other thing, together with him, to make up their ſpiritual joy. *God forbid*, ſaid Paul, *that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt. Yea, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him: not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Phil. 3. 7, 8, 9.

It is evident alſo, by their earneſt deſires that others might be made partakers of their bleſſedneſs, *Brethren*, ſaid Paul, *my heart's deſire and prayer to God for Iſrael, is, that they might be ſaved;* that is, that way that he expected to be ſaved himſelf; As he ſaith alſo to the Galatians, *Brethren*, ſaith he, *I beſeech you, be as I am, for I am as ye are;* that is, I am a ſinner as ye are. Now, I beſeech you, ſeek for life, as I am ſeeking of it; as who ſhould ſay, For there is a ſufficiency in the Lord Jeſus both for me and you.

4. It is evident alſo, by the triumph that ſuch men make over all their enemies, both bodily and ghoſtly; *Now thanks be to God*, ſaid Paul, *who cauſeth us always to triumph in Jeſus Chriſt*. And who ſhall ſeparate us from the love of Chriſt our Lord; and again, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law; but thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt*, 2 Cor. 2. 14.; Rom. 8. 35.; 1 Cor. 15. 55, 56.

5. It is evident alſo, for that they are made by the glory of that which they have found in him, to ſuffer and endure what the devil and hell itſelf hath or could invent, as a means to ſeparate them from him. Again, *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (as it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter). Nay, in all theſe things we are more than conquerors, through him that loved us: For I am perſuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus*, Rom. 8.

*Shall come to me*. O the heart-attracting glory that is in Jeſus Chriſt, (when he is diſcovered), to draw thoſe to him that are given to him of the Father: Therefore thoſe that came of old, rendered this as the cauſe of their coming to him. *And we beheld the glory, as of the only begotten of the Father*, John 1. 14. And the reaſon why others come not, but periſh in their ſins, is for want of a ſight of his glory. "If our goſpel be hid, it is hid to them that are loſt, "in whom the God of this world hath blinded the "minds of them that believe not, leſt the glorious "light of the goſpel of Chriſt, who is the image of "God, ſhould ſhine unto them," 2 *Cor*. 4.

There is therefore heart-pulſing glory in Jeſus Chriſt, which when diſcovered, draws the men to him; wherefore by *ſhall come to me*, Chriſt may mean, when his glory is diſcovered, then they muſt come, then they ſhall come to me. Therefore, as the true comers come with weeping and relenting, as being ſenſible of their own vileneſs; ſo again it is ſaid, *That the ranſomed of the Lord ſhall return, and come to Zion, with ſinging, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away;* that is, at the ſight of the glory of that grace, that ſhews itſelf to them now, in the face of our Lord Jeſus Chriſt, and in the hopes that they now have, of being with him in the heavenly tabernacles. Therefore it ſaith again, *With gladneſs and rejoicing ſhall they be brought; they ſhall enter into the Kings palace*, Iſa. 35. 10.; & 51. 11.; Pſal. 45. 15.

There is therefore heart-attracting glory in the Lord Jeſus Chriſt, which when diſcovered, ſubjects the heart to the word, and makes us come to him.

It is ſaid of Abraham, That when he dwelt in Meſopotamia, the God of glory appeared unto him, (Acts 7. 2) ſaying, *Get thee out of thy country*. And what then? Why, away he went from his houſe and friends, and all the world could not ſtay him. *Now*, as the Pſalmiſt ſays, *Who is the King of glory?* he anſwers, *The Lord, mighty in battle:* And who was that, but he that ſpoiled principalities and powers, when he did hang upon the tree, triumphing over them thereon? And who was that but Jeſus Chriſt, even the perſon ſpeaking in the text? Therefore he ſaith of Abraham, *He ſaw his day*. *Yea*, ſaith he to the Jews, *your father Abraham rejoiced to ſee my day, and he ſaw it, and was glad*, Pſal. 24. 8.; Col. 2. 14, 15.; James 1. 1.; John 8. 56.

Indeed the carnal man ſays (at laſt) in his heart, Iſ. 53. 1, 2, 3. *There is no form or comelineſs in Chriſt;* and when we ſhall ſee him, *There is no beauty that we ſhould deſire him;* but he lies: This he ſpeaks, as having never ſeen him. But they that ſtand in his houſe, and look upon him through the glaſs of his word, by the help of his Holy Spirit, they will tell you other things. *But we*, ſay they, *all with open face, beholding, as in a glaſs, the glory of the Lord, and changed into the ſame image, from glory to glory*, 2 Cor. 3. 17. They ſee glory in his perſon, glory in his underſtanding, glory in the merit of his blood, and glory in the perfection of his righteouſneſs; yea, heart-affecting, heart-ſweetning, and heart-changing glory!

Indeed his glory is veiled, and cannot be ſeen, but as diſcovered by the Father (Mat. 11. 27.) It is veiled with fleſh, with meanneſs of deſcent from the fleſh, and with that ignominy and ſhame that attended him in the fleſh; but they that can, in God's light, ſee through theſe things, they ſhall ſee glory in him; yea, ſuch glory as will draw and pull their hearts unto him.

Moſes was the adopted ſon of Pharaoh's daughter; and for ought I know, had been king at laſt, had he conformed to the preſent vanities that were there at court; but he could not, he would not do it: Why? What was the matter? Why! he ſaw more in the worſt of Chriſt, (bear with the expreſſion), than he ſaw in the beſt of all the treaſures of the land of Egypt. He refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt, greater riches than the treaſures in Egypt; for he had reſpect to the recompenſe of reward. He forſook Egypt, not fearing the wrath of the king: But what emboldened him to do this? Why, he endured; for he had a ſight of the perſon ſpeaking in the text: *He endured, as ſeeing him who is inviſible*. But I ſay, Would a ſight of Jeſus have thus taken away Moſes's heart from a crown, and a kingdom, &c. had he not by that ſight ſeen more in him, than was to be ſeen in them? Heb. xi.

Therefore, when he ſaith, *Shall come to me*, he means, they ſhall have a diſcovery of the glory of the grace that is in him; and the bueaty and glory of that is of ſuch virtue, that it conſtraineth and forceth, with a bleſſed violence, the hearts of thoſe that are given to him.

Moſes, of whom we ſpake before, was *no child* when he was thus taken with the beautieous glory of this Lord: He was forty years old, and ſo conſequently was able, being a man of that wiſdom and opportunity as he was, to make the beſt judgement of the things, and of the goodneſs of them that was before him in the land of Egypt. But he, even he it was, that ſet that low eſteem upon the glory of Egypt, to count it not worth the meddling with, when he had a ſight of this Lord Jeſus Chriſt. This wicked world thinks, that the fancies of a heaven, and happineſs hereafter, may ſerve well enough to take the heart of ſuch as either

ther have not the world's good things to delight in, or that are fools, and know not how to delight themſelves therein. But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jeſus, and have left all to follow him: As Abel, Seth, Enoch, Noah, Abraham, Iſaac, Jacob, Moſes, Samuel, David, Solomon, and who not, that had either wit or grace, to ſavour heavenly things? Indeed none can ſtand off from him, nor any longer hold out againſt him, to whom he reveals the glory of his grace.

*And him that cometh to me* I will in no wiſe caſt out. By thoſe words our Lord Jeſus doth ſet forth (yet more amply) the great goodneſs of his nature towards the coming ſinner. Before, he ſaid, They *Shall-come;* and he declareth, *That with heart and affections he will receive them.* But by the way, let me ſpeak one word or two to the ſeeming conditionality of this promiſe with which now I have to do. *And him that cometh to me, I will in no wiſe caſt out.* Where it is evident (may ſome ſay) that Chriſt's receiving us to mercy, depends upon our coming, and ſo our ſalvation by Chriſt is conditional: If we come we ſhall be received; if not, we ſhall not: for that is fully intimated by the words. The promiſe of reception, is only to him that cometh: *And him that cometh.* I anſwer, that the coming in theſe words mentioned, as a condition of being received to life, is that which is promiſed, yea, concluded to be effected in us by the promiſe going before. In thoſe latter words, coming to Chriſt, is implicitely required of us; and in the words before, that grace that can make us come is poſitively promiſed to us. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out thence.* We come to Chriſt, becauſe it is ſaid, *We ſhall come;* becauſe it is given to us to *come:* So that the condition which is expreſſed by Chriſt in theſe latter words, is abſolutely promiſed in the words before. And indeed, the coming here intended, is nothing elſe but the effect of *ſhall come to me. They ſhall come, and I will not caſt them out.*

*And him that cometh.*—He ſaith not, and him that *is come,* but him *that cometh.*

To ſpeak to theſe words,

1. In general.
2. More particularly.

*In general:* They ſuggeſt unto us theſe four things.

1. That, Jeſus Chriſt doth build upon it, that ſince the Father gave his people to him, they ſhall be enabled to come unto him. *And him that cometh,* As who ſhould ſay, I know that ſince they are *given to me,* they ſhall be enabled to *come unto me.* He ſaith not, If *they come,* or I *ſuppoſe* they will *come;* but, *and him that cometh.* By theſe words therefore he ſhews us, that he addreſſeth himſelf to the receiving of them whom the Father gave to him to ſave them: I ſay, he addreſſeth himſelf, or prepareth himſelf to receive them: By which, as I ſaid, he concludeth or buildeth upon it, that they ſhall indeed *come* to him. He looketh that the Father ſhould bring them into his boſom, and ſo ſtands ready to embrace them.

2. Chriſt alſo ſuggeſteth by theſe words, that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. *All that the Father giveth me, ſhall come to me: and him that cometh,* &c. this *him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even becauſe the Father hath given *him* to him, John 10. *I know my ſheep,* ſaith he: Not only thoſe that already have knowledge of him, but thoſe too that yet are ignorant of him. *Other ſheep have I,* ſaid he, *which are not of this fold;* not of the Jewiſh church, but thoſe that lie in their ſins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to ſtay at Corinth, from a ſuppoſition that ſome miſchief might befal him there; *Be not afraid,* ſaid the Lord Jeſus to him, *but ſpeak, and hold not thy peace, for I have much people in this city,* John 10. 16.; Acts 18. 9, 10. The people that the Lord here ſpeaks of were not at this time accounted his, by reaſon of a work of converſion that already had paſſed upon them, but by virtue of the gift of the Father; for he had given them unto him: Therefore was Paul to ſtay here, to ſpeak the word of the Lord to them, that by his ſpeaking the Holy Ghoſt might effectually work over their ſouls, to the cauſing them to come to him, who was alſo ready with heart and ſoul to receive them.

3. Chriſt by theſe words alſo ſuggeſteth, that no more *come* unto him than indeed are given him of the Father: For the *him* in this place, is one of the *all,* that by Chriſt was mentioned before; *All that the Father giveth me, ſhall come to me,* and every *him* of that *all, I will in no wiſe caſt out.* This the apoſtle inſinuateth, where he ſaith, *He gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt,* Eph. 4. 11, 12, 13.

Mark, as in the text, ſo here he ſpeaketh of *all; Until we all come.* We all! All who? Doubtleſs, *All that the Father giveth to Chriſt.* This is farther inſinuated, becauſe he calleth this *all* the body of Chriſt; the meaſure of the ſtature of the fulneſs of Chriſt: By which he means the univerſal number given, to wit, the true elect church, which is ſaid to be his body and fulneſs, Eph. 1. 22, 23.

4. Chriſt Jeſus, by theſe words, farther ſuggeſteth that he is well content with this gift of the Father to him. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly, and with great content of mind, receive him.

They ſhew us alſo, that Chriſt's love in receiving is as large as his Father's love in giving, and no larger. Hence he thanks him for his gift; and alſo thanks him for hiding of him and his things from the reſt of the wicked, Matth. 11. 25.; Luke 10. 21.

But, ſecondly, and more particularly, *And* him *that cometh.—And* him. This word *him;* by it Chriſt looketh back to the gift of the Father; not only to the lump and whole of the gift, but to the every *him* of that lump. As who ſhould ſay, I do not only accept of the gift of my Father in the general, but have a ſpecial regard to every of them in particular; and will ſecure not only ſome, or the greateſt part, but every *him,* every duſt: Not an hoof of all ſhall be loſt, or left behind. And indeed, in this he conſenteth to his Father's will, which is, that of all that he hath given him, he ſhould loſe nothing, John 6. 39.

*And him.* Chriſt Jeſus alſo, by his thus dividing the gift of his Father into *hims,* and by his ſpeaking of them in the ſingular number, ſhews what a particular work ſhall be wrought in each one, at the time appointed of the Father. *And it ſhall come to paſs in that day,* ſaith the prophet, *that the Lord ſhall beat off from the channel of the river, to the ſtream of Egypt; and ye ſhall be gathered one by one, O ye children of Iſrael.* Here are the *hims,* one by one, to be gathered to him by the Father, Iſa. 27. 12.

He ſhews alſo hereby, that no lineage, kindred, or relation, can at all be profited by any outward or carnal union with the perſon that the Father hath given to Chriſt. It is only *him,* the given *him,* the coming *him,* that he intends abſolutely to ſecure. Men make great ado with the children of believers; and Oh the children of believers! But if the child of the believer is not the *him* concerned in this abſolute promiſe, it is not theſe mens great cry, nor yet what the parent or child can do, that can intereſt him in this promiſe of the Lord Chriſt, this abſolute promiſe.

*And him.* There are divers ſorts of perſons that the Father hath given to Jeſus Chriſt; they are not all of one rank, of one quality; ſome are high, ſome are low; ſome are wiſe, ſome fools; ſome are more civil, and complying with the law; ſome more prophane, and averſe to him and his goſpel. Now, ſince thoſe that are given to him are in ſome ſenſe ſo diverſe;

verſe; and again, ſince he yet ſaith, *And him that cometh*, &c. he by that doth give us to underſtand, that he is not, as men, for picking and chuſing, to take a beſt, and leave a worſt, but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter nor change it: a good for a bad, or a bad for a good*, Lev. 27. 9, 10.; but will take him as he is, and will ſave his ſoul.

There is many a ſad wretch given by the Father to Jeſus Chriſt; but not one of them all is deſpiſed or ſlighted by him.

It is ſaid of thoſe that the Father hath given to Chriſt, that they have done worſe than the Heathen; that they were murderers, thieves, drunkards, unclean perſons, and what not: but he has received them, waſhed them, and ſaved them. A fit emblem of this ſort, is that wretched inſtance mentioned in the 16th of Ezekiel, that was caſt out in a ſtinking condition, to the loathing of its perſon in the day that it was born; a creature in ſuch a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compaſſion upon it: No eye but his that ſpeaketh in the text.

*And him.* Let him be as red as blood, let him be as red as crimſon: Some men are blood-red ſinners, crimſon-ſinners, ſinners of a double dye; dipped and dipped again, before they come to Jeſus Chriſt. Art thou that readeſt theſe lines ſuch a one? Speak out man. Art thou ſuch a one? and art thou now coming to Jeſus Chriſt for the mercy of juſtification, that thou mighteſt be made white in his blood, and be covered with his righteouſneſs? Fear not; for as much as this thy coming betokeneth, that thou art of the number of them that the Father hath given to Chriſt; for he will in no wiſe caſt thee out. *Come now*, ſaith Chriſt, *and let us reaſon together; though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be as red as crimſon, they ſhall be as wool*, Iſa. 1. 18.

*And him.* There was many a ſtrange *him* came to Jeſus Chriſt, in the days of his fleſh; but he received them all, without turning any away. *Speaking unto them of the kingdom of God, and healing ſuch as had need of healing*, Luke 9. 11.; chap. 4. 40. Theſe words, *and him*, are therefore words to be wondered at: That not one of them, who by virtue of the Father's gift, and drawing, are coming to Jeſus Chriſt, I ſay, That not one of them, whatever they have been, whatever they have done, ſhould be rejected, or ſet by, but admitted to a ſhare in his ſaving grace. It is ſaid in Luke, that the people *wondered at the gracious words that proceeded out of his mouth*, Luke 4. 22. Now this is one of his gracious words; theſe words are like drops of honey, as it is ſaid, Prov. 16. 24. *Pleaſant words are as an honey-comb, ſweet to the ſoul, and health to the bones.* Theſe are gracious words indeed, even as full as a faithful and merciful high-prieſt could ſpeak them. Luther ſaith, "When "Chriſt ſpeaketh, he hath a mouth as wide as hea-"ven and earth:" That is, to ſpeak fully to the encouragement of every ſinful *him* that is coming to Jeſus Chriſt. And that this word is certain, hear how himſelf confirms it: *Heaven and earth*, ſaith he, *ſhall paſs away; but my words ſhall not paſs away*, Iſa. 63. 1.; Matth. 24. 35.

It is alſo confirmed by the teſtimony of the four evangeliſts, who gave faithful relation of his loving reception of all ſorts of coming ſinners, whether they were publicans, harlots, thieves, poſſeſſed of devils, bedlams, and what not? Luke 19. 1,—10.; Matth. 21. 21.; Luke 15. and chap. 23. 41, 42.; Mark 19. 9.; chap. 5. 1, 2, 3,—9.

This then ſhews us, 1. *The greatneſs of the merits of Chriſt.*

2. The willingneſs of his heart to impute them for life to the great, if coming, ſinners.

1. This ſhews us the greatneſs of the merits of Chriſt; for it muſt not be ſuppoſed, that his words are bigger than his worthineſs. He is ſtrong to execute his word: He can do, as well as ſpeak. *He can do exceeding abundantly more than we aſk or think* even to the uttermoſt, and out-ſide of his word.' Now then, ſince he concludeth any coming *him*; it muſt be concluded, that he can ſave to the uttermoſt ſin, any coming *him*.

Do you think, I ſay, that the Lord Jeſus did not think before he ſpake? He ſpeaks all in righteouſneſs, and therefore by his word we are to judge how mighty he is to ſave, Iſa. 63. 1.

He ſpeaketh in righteouſneſs, in very faithfulneſs, when he began to build this bleſſed goſpel-fabrick; he firſt ſat down, and counted the coſt; and knew he was able to finiſh it! What, Lord, *any him! any him* that cometh to thee! This is a Chriſt *worth* looking after, this is a Chriſt *worth coming* to.

This then ſhould learn us diligently to conſider the natural force of every word of God; and to judge of Chriſt's ability to ſave, not by our ſins, or by our ſhallow apprehenſions of his grace; but by his word, which is the true meaſure of grace.

And if we do not judge thus, we ſhall diſhonour his grace, loſe the benefit of his word, and needleſſly fright ourſelves into many diſcouragements, through coming to Jeſus Chriſt. *Him, any him* that cometh, hath ſufficient from this word of Chriſt, to feed himſelf with hopes of ſalvation. As thou art therefore coming, O thou coming ſinner, judge thou, whether Chriſt can ſave thee, by the true ſenſe of his words: judge, coming ſinner, of the efficacy of his blood, of the perfection of his righteouſneſs, and of the prevalency of his interceſſion by his word. *And him*, ſaith he, *that cometh to me, I will in no wiſe caſt out. In no wiſe*, that is, for no ſin: Judge therefore by his word, how able he is to ſave thee: It is ſaid of God's ſayings to the children of Iſrael, *There failed not ought of any good thing which the Lord hath ſpoken to the houſe of Iſrael; all came to paſs.* And again, *Not one thing hath failed of all the good things which the Lord your God ſpake concerning you, all are come to paſs unto you; and not one thing hath failed thereof*, Joſh. 21. 45.; chap. 23. 14.

Coming ſinner, what promiſe thou findeſt in the word of Chriſt, ſtrain it whether thou canſt, ſo thou doſt not corrupt it, and his blood and merits will anſwer all; what the word ſaith, or any true conſequence that is drawn therefrom, that we may boldly venture upon: As here in the text, he ſaith, *And* him *that cometh*, indefinitely, without the leaſt intimation of the rejection of any, though never ſo great, if he be a coming ſinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in theſe words; neither ſhall it injure Chriſt at all, if, as Benhadad's ſervants ſerved Ahab, thou ſhalt catch him at his word. *Now*, ſaith the text, *the man did diligently obſerve whether any thing would come from him*, to wit, any word of grace; *and did haſtily catch it.* And it happened that Ahab had called Benhadad his brother. The man replied therefore, *Thy brother Benhadad!* Catching him at his word, 1 Kings 20. ver. 33.; ſinner, coming ſinner, ſerve Jeſus Chriſt thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitiſh woman dog, ſhe catched him at it, and ſaid, *Truth Lord, yet the dogs eat of the crumbs that fall from their maſter's table.* I ſay, ſhe catched him thus in his words, and he took it kindly, ſaying, *O woman, great is thy faith; be it unto thee even as thou wilt*, Matth. 15. 16. Catch him, coming ſinner, catch him in his words, ſurely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is ſhewed from theſe words, is this; The willingneſs of Chriſt's heart, to impute his mercies for life to the great, if coming ſinner. *And him that cometh to me, I will in no wiſe caſt out.*

The awakened coming ſinner doth not ſo eaſily queſtion the power of Chriſt, as his willingneſs to ſave him: *Lord, if thou wilt, thou canſt*, ſaid one, Mark. 1. 40. He did not put the *if* upon his power, but upon his will: He concluded he could, but he was not as fully of perſuaſion that he would. But we have the ſame ground to believe he will, as we have to believe he can; and indeed, ground for both, is the word of God. If he was not willing, why did he promiſe? Why did he ſay, he would receive the coming ſinner? Coming ſinner, take notice of this, we uſe to plead practices with men, and why not with God likewiſe? I am ſure we have no more ground for one than the other; for we have to plead the promiſe of a faithful God. Jacob took him there: *Thou ſaidſt*, ſaid he, *I will ſurely do thee good*, Gen. 32. 12. For, from this promiſe he concluded, that it followed in reaſon, He muſt be willing.

The text alſo gives ſome ground for us to draw the ſame concluſion. *And him that cometh to me, I will in no wiſe caſt out.* Here is his willingneſs aſſerted, as well as his power ſuggeſted. It is worth your obſervation, that Abraham's faith conſidered rather God's power, than his willingneſs; that is, he drew his concluſion, *I ſhall have a child*, from the power that was in God to fulfil the promiſe to him: For he concluded he was willing to give him one, elſe he would not have promiſed one. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God*; *being fully perſuaded that what he had promiſed he was able to perform*, Rom. 4. 20, 21. But was not his faith exerciſed, or tried, about his willingneſs too? No, there was no ſhew of reaſon for that, becauſe he had promiſed it: Indeed had he not promiſed it, he might lawfully have doubted it; but ſince he had promiſed it, there was left no ground at all for doubting, becauſe his willingneſs to give a ſon was demonſtrated in his promiſing him a ſon. Theſe words therefore are ſufficient ground to encourage any coming ſinner, that Chriſt is willing to his power to receive him; and ſince he hath power alſo to do what he will, there is no ground at all left to the coming ſinner, any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. *And him that cometh.* He ſaith not, and him that is come; but, and him that cometh; that is, and him whoſe heart begins to move after me, who is leaving all for my ſake; *him* who is looking out, who is on his journey to me. We muſt therefore diſtinguiſh betwixt coming, and being come to Jeſus Chriſt. He that is come to him, has attained of him more ſenſibly what he felt before he wanted, than he has that but yet is coming to him.

A man that is come to Chriſt, hath the advantage of him that is but coming to him: and that in ſeven things.

1. He that is come to Chriſt, is nearer to him than he that is but coming to him: for he that is but coming to him, is yet, in ſome ſenſe, at a diſtance from him; as it is ſaid of the coming prodigal, *And while he was yet a great way off*, Luke 15. Now he that is nearer to him, hath the beſt ſight of him; and ſo is able to make the beſt judgement of his wonderful grace and beauty, as God ſaith, *Let them come near, and let them ſpeak.* And as the apoſtle John ſaith, *And we have ſeen, and do teſtify, that God ſent his Son to be the Saviour of the world*, Iſa. 41. 1.; 1 John 4. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgement of the worth and glory of the grace of Chriſt, as he is that is come to him, and hath ſeen and beheld it. Therefore, ſinner, ſuſpend thy judgement till thou art come nearer.

2. He that is come to Chriſt has the advantage of him that is but coming, in that he is eaſed of his burden: for he that is but coming, is not eaſed of his burden, Matth. 11. 28. He that is come, has caſt his burden upon the Lord: By faith he hath ſeen him himſelf releaſed thereof; but he that is but coming, hath it yet as to ſenſe and feeling, upon his own ſhoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their burden, though they are coming, is yet upon them, and ſo will be till indeed they are come to him.

3. He that is come to Chriſt, has the advantage of him that is but coming, in this alſo, namely, he hath drunk of the ſweet and ſoul-refreſhing water of life; but he that is but coming hath not: *If any man thirſt, let him come unto me and drink.*

Mark, He muſt come to him before he drinks; according to that of the prophet, *Ho! every one that thirſteth, come ye to the waters.* He drinketh not as he cometh, but when he is come to the water, John 7. 37.; Iſa. 45. 1.

4. He that is come to Chriſt hath the advantage of him that as yet is but coming, in this alſo, to wit, he is not terrified with the noiſe, and as I may call it, huy and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the ſlayer was on his flight to the city of his refuge, he had the noiſe or fear of the avenger of blood at his heels; but when he was come to the city, and was entered thereinto, the noiſe ceaſed; Even ſo it is with him that is coming to Jeſus Chriſt; he heareth many a dreadful ſound in his ear; ſounds of death and damnation, which he that is come, is at preſent freed from. Therefore he ſaith, *Come and I will give you reſt;* And ſo he ſaith again, *We that have believed, do enter into reſt*, as he ſaid, &c. Heb. 4.

5. He therefore that is come to Chriſt, is not ſo ſubject to thoſe dejections, and caſtings down, by reaſon of the rage and aſſaults of the evil one, as is the man that is but coming to Jeſus Chriſt, (though he has temptations too). *And while he was yet coming the devil threw him down, and tore him*, Luke 9. 42. For he has (though Satan ſtill roareth upon him) thoſe experimental comforts and refreſhments, to wit, in his treaſury, to preſent himſelf with, in times of temptation and conflict; which he that is but coming has not.

6. He that is come to Chriſt, has the advantage of him that is but coming to him, in this alſo, to wit, he hath upon him the wedding-garment, &c.: but he that is coming has not, The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come, the beſt robe is brought out, alſo the gold ring, and the ſhoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him; the muſic was ſtruck up to make him merry; and thus alſo the Father himſelf ſang of him, *This my ſon was dead, and is alive again; was loſt, and is found*, Luke 15. 18, 19. &c.

7. In a word, he that is come to Chriſt, his groans and tears, his doubts and fears, are turned into ſongs and praiſes; for that he hath now received the atonement, and the earneſt of his inheritance; but he that is but yet a-coming, hath not thoſe praiſes nor ſongs of deliverance with him; nor has he as yet received the atonement and earneſt of his inheritance, which is the ſealing teſtimony of the Holy Ghoſt, through the ſprinkling of the blood of Chriſt upon his conſcience; for he is not come, Rom. 5. 11.; Eph. 1. 13.; Heb. 12. 22, 23, 24.

*And him that* cometh—There is further to be gathered from this word *cometh* theſe following particulars.

1. That Jeſus Chriſt hath his eye upon, and takes notice of the firſt moving of the heart of a ſinner after him. Coming ſinner, thou canſt not move with deſires after Chriſt, but he ſees the working of thoſe deſires in thy heart: *All my deſires*, ſaid David, *are before thee, and my groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had backſlidden) to the Lord Jeſus Chriſt. It is ſaid of the prodigal, That while he was yet a great way off, his father ſaw him, had his eye upon him, and upon the going out of his heart after him, Luke 15. 20.

When Nathanael was come to Jeſus Chriſt, the Lord ſaid to them that ſtood before him, *Behold an Iſraelite indeed, in whom there is no guile.* But Nathanael anſwered him, *Whence knoweſt thou me?* Jeſus anſwered, *Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.* There, I ſuppoſe, Nathanael was pouring out of his ſoul to God for mercy, or that he would give him good underſtanding about the Meſſias to come: And Jeſus ſaw all the workings of his honeſt heart at that time, John 1. 47, 48.

Zacheus alſo had ſome ſecret movings of heart, ſuch as they were towards Jeſus Chriſt, when he was ran before, and climbed up the tree to ſee him; and the Lord Jeſus Chriſt had his eye upon him: Therefore, when he was come to the place, he looked up to him, bids him come down; *For to-day,* ſaid he, *I muſt abide at thy houſe,* to wit, in order to the further completing the work of grace in his ſoul, Luke 19. 1.—9. Remember this, coming ſinner.

2. As Jeſus Chriſt hath his eye upon, ſo he hath his heart open to receive the coming ſinner. This is verified by the text: *And him that cometh to me, I will in no wiſe caſt out.* This is alſo diſcovered by his preparing of the way, in his making of it eaſy (as it may be) to the coming ſinner; which preparation is manifeſt by theſe bleſſed words, *I will in no wiſe caſt out,* of which more when we come to the place. And while *he was yet a great way off, his Father ſaw him, and had compaſſion on him; and ran and fell on his neck, and kiſſed him,* Luke 15. 20. All theſe expreſſions do ſtrongly prove, that the heart of Chriſt is open to receive the coming ſinner,

3. As Jeſus Chriſt has his eye upon, and his heart open to receive; ſo he hath reſolved already, that nothing ſhall alienate his heart from receiving the coming ſinner. No ſins of the coming ſinner, nor the length of the time that he hath abode in them, ſhall by any means prevail with Jeſus Chriſt to reject him. Coming ſinner, thou art coming to a loving Lord Jeſus.

4. Theſe words therefore dropped from his bleſſed mouth, on purpoſe that the coming ſinner might take encouragement to continue on his journey, until he be come indeed to Jeſus Chriſt, It was doubtleſs a great encouragement to blind Bartimeus, that Jeſus Chriſt ſtood ſtill and called him, when he was crying, *Jeſus thou Son of David, have mercy upon me:* Therefore it is ſaid he caſt away his garment, *roſe up, and came to Jeſus,* Mark 10. 46. &c. Now, if a call to come hath ſuch encouragement in it, what is a promiſe of receiving ſuch, but an encouragement much more? And obſerve it, though he had a call to come, yet not having a promiſe, his faith was forced to work upon a mere conſequence, ſaying, He calls me; and ſurely ſince he calls me, he will grant me my deſire. Ah! but coming ſinner, thou haſt no need to go ſo far about, as to draw (in this matter) conſequences, becauſe thou haſt plain promiſes; *And him that cometh to me, I will in no wiſe caſt out.* Here is full, plain, yea, what encouragement one can deſire: For, ſuppoſe thou wert admitted to make a promiſe thyſelf, and Chriſt ſhould atteſt that he would fulfil it upon the ſinner that cometh to him, couldſt thou make a better promiſe? couldſt thou invent a more full, free, or larger promiſe? a promiſe that looks at the firſt moving of the heart after Jeſus Chriſt! a promiſe that declares, yea, that engageth Chriſt Jeſus to open his heart to receive the coming ſinner! yea, farther, a promiſe that demonſtrateth that the Lord Jeſus is reſolved freely to receive, and will in no wiſe caſt out, nor means to reject the ſoul of the coming ſinner! For all this lieth fully in this promiſe, and doth naturally flow therefrom. Here thou needeſt not make uſe of far-fetched conſequences nor ſtrain thy wits, to force encouraging arguments from the text. Coming ſinners, the words are plain: *And him that cometh to me, I will in no wiſe caſt out.*

*And him that* cometh. There are two ſorts of ſinners that are coming to Jeſus Chriſt.

1. Him that hath never, while of late, at all began to come.

2. Him that came formerly, and after that went back, but hath ſince bethought himſelf; and is now coming again.

Both theſe ſorts of ſinners are intended by the *him* in the text, as is evident: becauſe both are now the coming ſinners

For the firſt of theſe; the ſinner that hath never, while of late, began to come, his way is more eaſy: I do not ſay, more plain and open, to come to Chriſt than is the other, (thoſe laſt not having the clod of a guilty conſcience for the ſin of backſliding, hanging at their heels). But all the encouragement of the goſpel, with what invitations are therein contained to coming ſinners, are as free and as open to the one as the other; ſo that they may with the ſame freedom and liberty, as from the word, both alike claim intereſt in the promiſe. *All things are ready,* All things for the coming backſliders, as well as for the others: *Come to the wedding: And let him that is athirſt come,* Matth. 22. 1, 2, 3, 4.; Rev. 22. 17.

But having ſpoke to the firſt of theſe already, I ſhall here paſs it by; and ſhall ſpeak a word or two to him that is coming, after backſliding to Jeſus Chriſt for life.

Thy way, O thou ſinner of a double dye, thy way is open to come to Jeſus Chriſt: I mean thee, whoſe heart, after long backſliding, doth think of turning to him again. Thy way, I ſay, is open to him, as is the way of the other ſorts of comers; as appears by what follows.

1. Becauſe the text makes no exception againſt thee: It doth not ſay, And any *him,* but a backſlider; any *him,* but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming ſoul, without the leaſt exception: Therefore thou mayſt come. And take heed that thou ſhut not that door againſt thy ſoul by unbelief, which God has opened by his grace.

2. Nay, the text is ſo far from excepting againſt thy coming, that it ſtrongly ſuggeſteth, that thou art one of the ſouls intended, O thou coming backſlider; elſe what need that clauſe have been ſo inſerted, *I will in no wiſe caſt out?* As who ſhould ſay, Though thoſe that come now, are ſuch as have formerly backſlidden; I will in *no wiſe* caſt awy the fornicator, the covetous, the railer, the drunkard, or other common ſinners. nor yet the backſlider neither.

3. That the backſlider is intended, is evident,

1. For that he is ſent to by name, *Go, tell his diſciples, and Peter,* Mark 16. 7. But Peter was a godly man. True, but he was alſo a backſlider, yea, a deſperate backſlider: He had denied his maſter once, twice, thrice, curſing and ſwearing that he knew him not. If this was not backſliding, if this was not an high and eminent backſliding, yea, a higher backſliding than thou art capable of, I have thought amiſs.

Again, when David had backſlidden, and had committed adultery and murder in his backſliding, he muſt be ſent to by name. *And,* ſaith the text, *the Lord ſent Nathan to David.* And he ſent him to tell him, after he had brought him to unfeigned acknowledgement, *The Lord hath alſo put away, or forgiven thy ſins,* 2 Sam. 12. 1.

This man alſo was far gone: He took a man's wife and killed her huſband, and endeavoured to cover all with wicked diſſimulation. He did this, I ſay, after God exalted him, and ſhewed him great favour: Wherefore his tranſgreſſion was greatned alſo by the prophet with mighty aggravations: Yet he was accepted, and that with gladneſs, at the firſt ſtep he took in his returning to Chriſt; for the firſt ſtep of the backſlider's return is to ſay, ſenſibly and unfeignedly, *I have ſinned:* But he had no ſooner ſaid thus, but a pardon was pronounced, yea, thruſt into his boſom. *And Nathan ſaid unto David, the Lord hath alſo put away thy ſin,*

2*dly,* As the perſon of the backſlider is mentioned by name, ſo alſo is his ſin, that, if poſſible, thy objections againſt thy returning to Chriſt, may be taken out of the way; I ſay, thy ſin alſo is mentioned by name, and mixed, as mentioned, with words of grace and favour. *I will heal their backſliding, and love them freely,* Hoſ. 14. 4. What ſayeſt thou now, blackſlider?

3*dly,* Nay farther, thou art not only mentioned by name, and thy ſin by the nature of it; but thou thyſelf, who art a returning backſlider, put,

(1.) Amongſt God's Iſrael, *Return, O backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and will not keep anger for ever,* Jer. 3. 12.

(2.) Thou art put among his children; among his children to whom he is married. *Turn, O backſliding children, for I am married unto you,* ver. 14.

(3.) Yea, after all this, as if his heart was ſo full of grace for them, that he was preſſed until he had uttered it before them, he adds, *Return, ye backſliding children, and I will heal your backſliding.*

(4.) Nay, farther, the Lord hath conſidered, that the ſhame of thy ſin hath ſtopped thy mouth, and made thee almoſt a prayerleſs man: and therefore he ſaith unto thee, *Take with you words and turn unto the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly:* See his grace, that himſelf ſhould put words of encouragement into the heart of a backſlider: as he ſaith in another place, *I taught Ephraim to go, taking him by the arms.* This is teaching him to go indeed, to hold him up by the arms, by the chin, as we ſay, Hoſ. 14. 1, 2, 3, 4.;

From what hath been ſaid, I conclude, even as I ſaid before, and the *him* in the text, and *him that cometh,* includeth both theſe ſorts of ſinners, and therefore both ſhould freely come.

*Queſt.* But where doth Jeſus Chriſt, in all the words of the New Teſtament, expreſsly ſpeak to a returning backſlider with words of grace and peace? for what you have urged as yet, from the New Teſtament, is nothing but conſequences drawn from this text. Indeed it a is full text for carnal ignorant ſinners that come, but to me who am a backſlider, it yieldeth but little relief.

*Anſ.* 1. How! but little encouragement from the text, when it is ſaid, *I will in no wiſe caſt out!* What more could have been ſaid? What is here omitted that might have been inſerted, to make the promiſe more full and free? Nay, take all the promiſes in the Bible, all the freeſt promiſes, with all the variety of expreſſions of what nature or extent ſoever, and they can but amount to the expreſſions of this very promiſe, *I will in no wiſe caſt out:* will for nothing, by no means, upon no account, however they have ſinned, however they have backſlidden, however they have provoked, caſt out the coming ſinner. But,

2. Thou ſayeſt, Where doth Jeſus Chriſt, in all the words of the New Teſtament, ſpeak to a returning backſlider with words of grace and peace, that is under the name of a backſlider?

*Anſ.* Where there is ſuch plenty of examples in receiving backſliders, there is the leſs need for expreſs words to that intent: one promiſe, as the text is, with thoſe examples that are annexed, are inſtead of many promiſes. And beſides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare promiſe to receive; for receiving is as the promiſe, and the fulfilling of it too: ſo that in the Old Teſtament thou haſt the promiſe, and in the New, the fulfilling of it; and that in divers examples.

1. In Peter. Peter denied his maſter, once, twice, thrice, and that with an open oath; yet Chriſt receives him again without any the leaſt heſitation or ſtick. Yea, he ſlips, ſtumbles, falls again, in downright diſſimulation, and that to the hurt and fall of many others; but neither of this doth Chriſt make a bar to his ſalvation, but receives him again at his return, as if he knew nothing of the fault, Gal. 2.

2. The reſt of his diſciples, even all of them, did backſlide and leave the Lord Jeſus in his greateſt ſtraits: *Then all the diſciples forſook him and fled; they returned* (as he had foretold) *every one to his own, and left him alone;* but this alſo he paſſes over as a very light matter: Not that it was ſo indeed in itſelf, but the abundance of grace that was in him did lightly roll it away; for after his reſurrection, when firſt he appeared unto them, he gives them not the leaſt check for their perfidious dealings with him, but ſalutes them with words of grace, ſaying, *All hail, be not afraid, peace be to you; all power in heaven and earth is given unto me.* True, he rebuked them for their unbelief, for the which alſo thou deſerveſt the ſame: For it is unbelief that alone puts Chriſt and his benefits from us, Matth. 26. 56; John 16. 52.; Matth. 28. 9, 10, 11.: Luke 24. 39.; Mark 16. 14.

3. The man that after a large profeſſion lay with his father's wife, committed a high tranſgreſſion, even ſuch a one that at that day was not heard of, no not among the Gentiles. Wherefore this was a deſperate backſliding; yet, at his return he was received, and accepted again to mercy, 1 Cor. 5. 1, 2.; 2 Cor. 2. 6, 7, 8.

4. The thief that ſtole was bid to ſteal no more; not at all doubting, but that Chriſt was ready to forgive him this act of backſliding, Eph. 4. 28.

Now all theſe are examples, particular inſtances of Chriſt's readineſs to receive the backſliders to mercy; and, obſerve it, examples and proofs that he hath done ſo, are to our unbelieving hearts, ſtronger encouragements than bare promiſes, that ſo he will do. But again, the Lord Jeſus hath added to theſe, for the encouragement of returning backſliders, to come to him.

1. A call to come, and he will receive them, Rev. 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22.; chap. 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore New-Teſtament backſliders have encouragement to come.

2. A declaration of readineſs to receive them that come, as here in the text, and in many other places, is plain: Therefore, *Set thee up theſe marks, make thee thoſe high heaps,* (of the golden grace of the goſpel), *ſet thine heart towards the highway, even the way that thou wenteſt,* (when thou didſt backſlide); *turn again O virgin of Iſrael, turn again to theſe thy cities,* Jer. 31. 21.

*And him that* cometh. He ſaith not, and him that talketh, that profeſſeth, that maketh a ſhow, a noiſe, or the like; but, him that *cometh.* Chriſt will take leave to judge, who, among the many that make a noiſe, they be that indeed are coming to him. It is not him that ſaith he comes, nor him of whom others affirm that he comes; but him that Chriſt himſelf ſhall ſay doth come, that is concerned in this text. When the woman that had the bloody iſſue came to him for cure, there were others as well as ſhe, that made a great buſtle about him, that touched, yea, thronged him: Ah, but Chriſt could diſtinguiſh this woman from them all; *And he looked round about upon them all, to ſee her that had done this thing,* Mark 25. 26,—32.

He was not concerned with the thronging, or touching of the reſt; for theirs were but accidental, or at beſt void of that which made her touch acceptable. Wherefore Chriſt muſt be judge who they be that in truth are coming to him; *Every man's ways are right in his own eyes, but the Lord weigheth the ſpirits.* It ſtandeth therefore every one in hand to be certain of their coming to Jeſus Chriſt; for as thy coming is, ſo ſhall thy ſalvation be: If thou comeſt indeed, thy ſalvation ſhall be indeed; but if thou comeſt but in outward appearance, ſo ſhall thy ſalvation be: but of coming, ſee before, as alſo afterwards, in the uſe and application.

*And him that cometh* to me.—Theſe words *to me* are alſo to be well heeded; for by them, as he ſecureth thoſe that come to him, ſo alſo he ſhews himſelf unconcerned with thoſe that in their coming reſt ſhort, to turn aſide to others: for you muſt know, that every one that comes, comes not to Jeſus Chriſt; ſome that come, come to Moſes, and to his law, and there take up for life; with theſe Chriſt is not concerned; with theſe his promiſe had not to do. *Chriſt is become of none effect unto you; whoſo of you are juſtified by the law, ye are fallen from grace,* Gal. 5. 3, 4 Again, ſome that came, came no farther than the goſpel-ordinances, and there ſtay; they came not through them to Chriſt; with theſe neither is he concerned; nor will their Lord, Lord, avail them any thing in the great and diſmal day. A man may come to, and alſo go from the place and ordinances of worſhip, and yet not be remembered by Chriſt. *So I ſaw the wicked buried, ſaid Solomon, who had come and gone from the place of the Holy, and they were forgotten in the city, where they had ſo done: this is alſo vanity,* Eccl. 8. 10.

*To me.*—Theſe words, therefore, are by Jeſus Chriſt very warily put in, and ſerve for caution and encouragement; for caution, leſt we take up in our coming any thing ſhort of Chriſt; and for encouragement to thoſe that ſhall in their coming, come paſt all, till they come to Jeſus Chriſt: *And him that cometh to me, I will in no wiſe caſt out.*

Reader, if thou loveſt thy ſoul, take this caution kindly at the hands of Jeſus Chriſt. Thou ſeeſt thy ſickneſs, thy wound, thy neceſſity of ſalvation: Well, go not to King Jareb, for he cannot heal thee, nor cure thee of thy wound, Hoſ. 5. 13. Take the caution, I ſay, leſt Chriſt, inſtead of being a Saviour unto thee, becomes a lion, a young lion to tear thee, and go away, chap. 5. 4.

There is a coming, but not to the Moſt High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly, Jer. 30. 10.; Hoſ. 7. 16.

*And him that cometh* to me.—Chriſt, as a Saviour, will ſtand alone, becauſe his own arm alone hath brought ſalvation unto him: He will not be joined with Moſes, nor ſuffer John Baptiſt to be tabernacled by him: I ſay they muſt vaniſh, for Chriſt will ſtand alone, Luke 9. 28, 36.); yea, God the Father will have it ſo; therefore they muſt be parted from him, and a voice from heaven muſt come to bid the diſciples hear only the the beloved Son. Chriſt will not, ſuffer any law, ordinance, ſtatute, or judgement to be partners with him in the ſalvation of the ſinner. Nay, he ſaith not, And him that cometh to my word; but, And him that cometh to me. The words of Chriſt, even his moſt bleſſed and free promiſes, ſuch as this in the text, are not the Saviour of the world; for that is Chriſt himſelf, Chriſt himſelf only. The promiſes, therefore, are but to encourage coming ſinners to come to Jeſus Chriſt, and not to reſt in them ſhort of ſalvation by him. *And him that cometh* to me.—The man therefore that comes aright, caſts all things behind his back, and looketh at (nor hath his expectations from ought but) the Son of God alone; and David ſaid, *My ſoul, wait thou only upon God; for my expectation is from him; He only is my rock, and my ſalvation; he is my defence; I ſhall not be moved*, Pſal. 92: 5. His eye is to Chriſt, his heart is to Chriſt, and his expectation is from him, from him only.

Therefore the man that comes to Chriſt, is one that hath had deep conſiderations of his own ſins, ſlighting thoughts of his own righteouſneſs, and high thoughts of the blood and righteouſneſs of Jeſus Chriſt; yea, he ſees, as I have ſaid, more virtue in the blood of Chriſt to ſave him, than there is in all his ſins to damn him. He therefore ſetteth Chriſt before his eyes; there is nothing in heaven or earth, he knows, that can ſave his ſoul and ſecure him from the wrath of God, but Chriſt; that is, nothing but his perſonal righteouſneſs and blood.

*And him that cometh to me, I will in no wiſe caſt out.—In no wiſe:* by theſe words there is ſomething expreſſed, and ſomething implied.

1. That which is expreſſed is Jeſus Chriſt his unchangeable reſolution to ſave the coming ſinner; I will in no wiſe reject him, or deny him the benefit of my death and righteouſneſs. This word, therefore, is like that which he ſpeaks of the everlaſting damnation of the ſinner in hell-fire; *He ſhall by no means depart thence;* that is, never, never come out again, no not to all eternity, Matth. 5. 25.; chap. 25. 26 So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence; ſo him that cometh to Chriſt hath no ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord, *If heaven above can be meaſured, or the foundation of the earth ſearched out beneath, I will alſo caſt away all the ſeed of Iſrael, for all that they have done, ſaith the Lord*, Jer. 31. 37. Thus ſaith the Lord, *If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I caſt away the ſeed of Jacob.* But heaven cannot be meaſured, nor the foundations of the earth ſearched out beneath; his covenant is alſo with day and night, and he hath appointed the ordinances of heaven; therefore he will not caſt away the ſeed of Jacob, who are the coming ones, but will certainly ſave them from the dreadful wrath to come, Jer. 33. 25, 26.; chap. 50. 4, 5. By this therefore it is manifeſt, that it was not the greatneſs of ſin, nor the long continuance in it, no, nor yet the backſliding, nor the pollution of thy nature, that can put a bar in againſt, or be an hindrance of the ſalvation of the coming ſinner: For, if indeed this could be, then would this ſolemn and abſolute determination of the Lord Jeſus, of itſelf, fall to the ground, and be made of none effect: *But his counſel ſhall ſtand, and he will do all his pleaſure,* that is, his pleaſure in this; for his promiſe, as to this irreverſible concluſion, ariſeth of his pleaſure; he will ſtand to it, and will fulfil it, becauſe it is his pleaſure.

Suppoſe that one man had the ſins, or as many ſins as an hundred, and another ſhould have an hundred times as many as he; yet if they come, this word, *I will in no wiſe caſt out,* ſecures them both alike.

Suppoſe a man hath a deſire to be ſaved, and for that purpoſe is coming in truth to Jeſus Chriſt, but he, by his debauched life, has damned many in hell; why, the door of hope is by theſe words ſet as open for him, as it is for him that hath not the thouſandth part of his tranſgreſſions: *And him that cometh to me I will in no wiſe caſt out.*

Suppoſe a man is coming to Chriſt to be ſaved, and hath nothing but ſin, and an ill-ſpent life, to bring with him; why, let him come and welcome to Jeſus Chriſt, *And he will in no wiſe caſt him out,* Luke 7. 41. Is not this love that paſſeth knowledge? Is not this love the wonderment of angels? And is not this love worthy of all acceptation at the hands and hearts of all coming ſinners?

2. That which is implied in the words is,

1*ſt*, The coming ſouls have thoſe that continually lie at Jeſus Chriſt to caſt them off.

2*dly*, The coming ſouls are afraid that thoſe will prevail with Chriſt to caſt them off.

For theſe words are ſpoken to ſatisfy us, and to ſtay up our ſpirits againſt theſe two dangers: *I will in no wiſe caſt out.*

1*ſt*, For the *firſt*, Coming ſouls have thoſe that continually lie at Jeſus Chriſt to caſt them off.

And there are three things that thus bend themſelves againſt the coming ſinner.

(1.) There is the devil, the accuſer of the brethren, that accuſes them before God, day and night, Rev. 12. 10. This prince of darkneſs is unwearied in this work; he doth it, as you ſee, day and night; that is, without ceaſing: He continually puts in his caveats againſt thee, if ſo be he may prevail. How did he play it againſt that good man Job, if poſſible he might have obtained his deſtruction in hell-fire? He objected againſt him, that he ſerved not God for nought, and tempted God to put forth his hand againſt him, urging, that if he did it, he would curſe him to his face; and all this, as God witneſſeth, *he did without a cauſe*, Job 1. 9, 10, 11.; chap. 2. 4, 5. How did he play it with Chriſt againſt Joſhua the high-prieſt? *And he ſhewed me Joſhua*, ſaith the prophet, *the high-prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him*, Zech. 3.

*To reſiſt him;* that is, to prevail with the Lord Jeſus Chriſt to reſiſt him; objecting the uncleanneſs and unlawful marriage of his ſons with the Gentiles; for that was the crime that Satan laid againſt them, Ezra 10. 18. Yea, and for ought I know, Joſhua alſo was guilty of the fact; but if not of that, of crimes no whit inferior; for he was clothed with filthy garments, as he ſtood before the angel: Neither had he one word to ſay in vindication of himſelf, againſt all that this wicked one had to ſay againſt him. But notwithſtanding that, he came off well; but he might for it thank a good Lord Jeſus, becauſe he did not reſiſt him, but, contrariwiſe, took up his cauſe, pleaded againſt the devil, excuſing his infirmity, and put juſtifying robes upon him before his adverſary's face.

“ And the Lord ſaid unto Satan, The Lord rebuke
“ thee, O Satan, even the Lord that hath choſen
“ Jeruſalem, rebuke thee. Is not this a brand pluck-

“ ed out of the fire? And he anſwered and ſpoke to “ thoſe that ſtood before him, ſaying, Take away “ the filthy garment from him; and to him he ſaid, “ Behold I have cauſed thine iniquities to paſs from “ thee, and will clothe thee with a change of rai- “ ment.”

Again, how did Satan ply in againſt Peter, when he deſired to have him, that he might ſift him as wheat? that is, if poſſible ſever all grace from his heart, and leave him nothing but fleſh and filth, to the end that he might make the Lord Jeſus lothe and abhor him *Simon, Simon,* ſaid Chriſt, *Satan hath deſired to have you, that he might ſift you as wheat.* But did he prevail againſt him? No: *But I have prayed for thee, that thy faith fail not.* As who ſhould ſay, Simon, Satan hath deſired me that I would give thee up to him, and not only thee, but all the reſt of thy brethren, (for that the word *you* imports); but I will not leave thee in his hand: I have prayed for thee, thy faith ſhall not fail; I will ſecure thee to the heavenly inheritance, Luke 22. 30, 31.

(2) As Satan, ſo every ſin of the coming ſinner, comes in with a voice againſt him, if perhaps they may prevail with Chriſt to caſt off the ſoul. When Iſrael was coming out of Egypt to Canaan, how many times had their ſins thrown them out of the mercy of God, had not Moſes, as a type of Chriſt, ſtood in the breach to turn away his wrath from them! Pſal. 106. 23. Our iniquities teſtify againſt us, and would certainly prevail againſt us, to our utter rejection and damnation, had we not an advocate with the Father, Jeſus Chriſt the righteous, 1 John 2.

The ſins of the old world cried them down to hell; the ſins of Sodom fetched upon them fire from heaven, which devoured them; the ſins of the Egyptians cried them down to hell, becauſe they came not to Jeſus Chriſt for life. Coming ſinner, thy ſins are no whit leſs than any; nay, perhaps they are as big as all theirs: Why is it then that thou liveſt when they are dead, and that thou haſt a promiſe of pardon when they had not? *Why, thou art coming to Jeſus Chriſt,* and therefore ſin ſhall not be thy ruin.

(3.) As Satan and ſin, ſo the law of Moſes, as it is a perfect holy law, hath a voice againſt you before the face of God. *There is one that accuſeth you, even Moſes's law,* John 5. Yea, it accuſeth all men of tranſgreſſion, that have ſinned againſt it; for as long as ſin is ſin, there will be a law to accuſe for ſin. But this accuſation ſhall not prevail againſt the coming ſinner; becauſe it is Chriſt that died, and that ever lives, to make interceſſion for them that *come to God by him,* Rom. 8.; Heb. 7. 25.

Theſe things, I ſay, do accuſe us before Chriſt Jeſus; yea, and alſo to our own faces, if perhaps they might prevail againſt us. But theſe words, *I will in no wiſe caſt out,* ſecureth the coming ſinner from them all.

The coming ſinner is not ſaved, becauſe there is none that comes in againſt him; but becauſe the Lord Jeſus will not hear their accuſations, will not caſt out the coming ſinner.

When Shimei came down to meet King David, and to aſk pardon for his rebellion, up ſtarts Abiſhai, and puts in his caveat, ſaying, Shall not Shimei die for this? This is the caſe of him that comes to Chriſt: He hath this Abiſhai, and that Abiſhai, that preſently ſteps in againſt him, ſaying, ſhall not this rebel's ſin deſtroy him in hell? Read farther, *But David anſwered, What have I to do with you, ye ſons of Zeruiah, that you ſhould this day be adverſaries to me? Shall there any man be put to death this day in Iſrael, for do not I know, that I am King this day over Iſrael?* 2 Sam. 19. 16,—23.

That is Chriſt's anſwer by the text, to all that accuſe the coming Shimeis: What have I to do with you, that accuſe the coming ſinners to me? I count you adverſaries, that are againſt my ſhewing mercy to them. Do not I know, that I am exalted this day to be king of righteouſneſs, and king of peace? *I will in no wiſe caſt them out.*

2*dly,* But again, theſe words do cloſely imply, that the coming ſouls are afraid, that theſe accuſers will prevail againſt them, as is evident, becauſe the text is ſpoken for their relief and ſuccour: For that need not be, if they that are coming were not ſubject to fear, and deſpond upon this account. Alas, there is a guilt, and the curſe lies upon the conſcience of the coming ſinner!

Beſides, he is conſcious to himſelf what a villain, what a wretch he hath been againſt God and Chriſt. Alſo he now knows, by woful experience, how he hath been at Satan's beck, and at the motion of every luſt. He hath now alſo new thoughts of the holineſs and juſtice of God: Alſo he feels, that he cannot forbear ſinning againſt him: *For the motions of ſin, which are by the law, doth ſtill work in his members, to bring forth fruit unto death,* Rom. 7. But none of this need diſcourage, ſince we have ſo good, ſo tender-hearted, and ſo faithful a Jeſus to come to, who will rather overthrow heaven and earth, than ſuffer a tittle of this text to fail. *And him that cometh to me, I will in no wiſe caſt out.*

Now, we have yet to inquire into two things that lie in the words, to which there hath been nothing ſaid: As, 1. What it is to caſt out; 2. How it appears that Chriſt hath power to ſave or caſt out.

For the firſt of theſe, What it is to caſt out. To this I will ſpeak, 1. Generally; 2. More particularly.

1. To caſt out, is to ſlight and deſpiſe, and contemn; and as it is ſaid of Saul's ſhield, *it was vilely caſt away;* that is, ſlighted and contemned. Thus it is with the ſinners that come not to Jeſus Chriſt; He ſlights, deſpiſes, and contemns them; that is, *caſts them away,* 2 Sam. 1. 2.

2. Things caſt away are reputed as menſtruous cloaths, and as the dirt of the ſtreet, Iſ. 3. 22.; Pſal. 18. 42.; Matth. 5. 13.; chap. 15. 17. And thus it ſhall be with the men that come not to Jeſus Chriſt, they ſhall be counted as menſtruous, and as the dirt in the ſtreets.

3. To be caſt out, or off, it is to be abhorred, not to be pitied; but to be put to a perpetual ſhame, Pſal. 44. 9.; Pſal. 89. 38.; Amos 1. 11.

But, more particularly, to come to the text: The caſting out here mentioned, is not limited to this or the other evil: therefore it muſt be extended to the moſt extreme and utmoſt miſery. Or: thus

He that cometh to Chriſt, ſhall not want any thing that may make him goſpelly-happy in this world, or that which is to come; nor ſhall he want any thing that cometh not, that may make him ſpiritually and eternally miſerable.

But, further, As it is to be generally taken, ſo it reſpecteth things that ſhall be hereafter.

For the things that are now, they are either, 1. More general; 2. Or more particular.

Firſt, More general, thus:

1. It is *to be caſt out* of the preſence and favour of God.

Thus was *Cain caſt out; thou haſt driven* (or caſt) *me out this day; from thy face* (that is, from thy favour) *ſhall I be hid.* A dreadful complaint! But the effect of a more dreadful judgement! Gen. 4. 13, 14.; Jer. 23. 39.; Chron. 28. 9.

2. *To be caſt out,* is to be caſt out of God's ſight. God will look after them no more, care for them no more; nor will he watch over them any more for good, (2 Kings 17. 20.; Jer. 7. 15.). Now they that are ſo, are left like blind men, to wander and fall into the pit of hell. This therefore is alſo a ſad judgement! therefore here is the mercy of him that *cometh* to Chriſt. He ſhall not be left to wander at uncertainties. The Lord Jeſus Chriſt will keep him, as a ſhepherd doth his ſheep, Pſal. 23. *Him that cometh to me, I will in no wiſe caſt out.*

3. *To be caſt out,* is to be denied a place in God's houſe, and to be left as fugitives and vagabonds, to paſs a little time away in this miſerable life, and after that to go down to the dead, Gal. 4. 30.; Gen. 4. 13, 14.; chap. 21. 10. Therefore here is the benefit of him that cometh to Chriſt, he ſhall not be denied a place in God's houſe. They ſhall not be left like vagabonds in the world, *Him that cometh to me, I will in no wiſe caſt out.* See Prov. 14. 26.; Iſa. 5

Iſa. 56. 3, 4, 5.; Epheſ. 2. 19, 20, 21, 22.; Cor 1. 3. 21, 22, 23.

4. In a word, *To be caſt out*, is to be rejected as are the fallen angels: For their eternal damnation began at their being caſt down from heaven to hell. So then, *Not to be caſt out*, is to have a place, a houſe and habitation there; and to have a ſhare in the privileges of elect angels.

Theſe words, therefore, *I will not caſt out*, will prove great words one day, to them that come to Jeſus Chriſt, 2 Pet. 2. 4.: John 21. 31.; Luke 20. 35.

Secondly, And more particularly:

1. Chriſt hath everlaſting life for him that cometh to him, and he ſhall never periſh; *For he will in no wiſe caſt him out;* but for the reſt, they are rejected, *caſt out*, and muſt be damned, John 10. 27, 28.

2. Chriſt hath everlaſting righteouſneſs to clothe them with, that come to him, and they ſhall be covered with it as with a garment, but the reſt ſhall be found in the filthy rags of their own ſtinking pollutions, and ſhall be wrapt up in them, as in a winding-ſheet, and ſo bear their ſhame before the Lord, and alſo before the angels, Dan. 9. 24.; Iſa. 57. 2.; Rev. 3. 4, 18.; chap. 15. 16.

3. Chriſt hath precious blood, that, like an open fountain, ſtands free for him to waſh in, that comes to him for life; *And he will in no wiſe caſt him out:* but they that come not to him are rejected from a ſhare therein, and are left to ireful vengeance for their ſins, Zech. 13. 1.; 1 Pet. 1. 18, 19.; John 13. 8.; chap. 3. 36.

4. Chriſt hath precious promiſes, and they ſhall have a ſhare in them that come to him for life; *For he will in no wiſe caſt them out:* But they that come not, can have no ſhare in them, becauſe they are true only in him; for in him, and only in him, all the promiſes are *yea* and *amen*. Wherefore they that come not to him, are no whit the better for them, Pſal. 50. 16.; 2 Cor. 1. 20, 21.

5. Chriſt hath alſo fulneſs of grace in himſelf for them that come to him for life: *And he will in no wiſe caſt them out:* But thoſe that come not unto him, are left in their graceleſs ſtate; and as Chriſt leaves them, death, hell, and judgement, finds them. *He that findeth me*, ſaith Chriſt, *findeth life, and ſhall obtain favour of the Lord: But he that ſins againſt me wrongeth his own ſoul. All that hate me, love death*, Prov. 8. 33, 34, 36.

6. Chriſt is an interceſſor, and ever liveth to make interceſſion for them that come to God by him: *But their ſorrows ſhall be multiplied, that haſten after another* (or other) *Gods*, (their ſins and luſts): *Their drink offerings will he not ſuffer, nor take up their names into his lips*, Pſal. 16. 4.; Heb. 7. 25,

7. Chriſt hath wonderful love, bowels, and compaſſion, for thoſe that come to him: For *he will in no wiſe caſt them out*. But the reſt will find him a lion rampant; he will one day tear them all to pieces, *Now conſider this*, ſaith he, *ye that forget God, leſt I tear you in pieces, and there be none to deliver you*, Pſal. 50. 22.

8. Chriſt is known by, and for his ſake thoſe that come to him, have their perſons and performances accepted of the Father: *And he will in no wiſe caſt them out;* but the reſt muſt fly to the rocks and mountains for ſhelter, but all in vain, to hide them from his face and wrath, Rev. 6. 15, 16, 17.

But again, Theſe words, *caſt out*, have a ſpecial look to what will be hereafter, even at the day of judgement: For then, and not till then, will be the great *anathema* and *caſting out* made manifeſt, even manifeſt by execution. Therefore here to ſpeak to this, and that under theſe two heads: As, 1. Of the caſting out itſelf; 2. Of the place into which they ſhall be caſt, that ſhall then be caſt out.

Firſt, the caſting out itſelf ſtandeth in two things:

1. In a preparatory work.

2. In the manner of executing the act.

The preparatory work ſtandeth in theſe three things.

1. It ſtandeth in their ſeparation that have not come to him, from them that have at that day: Or thus, At the day of the great caſting out, thoſe that have not *(now)* come to him, ſhall be ſeparated from them that have; for them that have, *he will not caſt out. When the Son of Man ſhall come in his glory, and all his holy angels with him, then he ſhall ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth the ſheep from the goats*, Mat. 25. 31, 32.

This dreadful ſeparation therefore ſhall then be made bewixt them that *(now)* come to Chriſt, and them that come not: And good reaſon; for ſince they would not with us come to him, *now* they have time; why ſhould they ſtand with us, when judgment is come.

2. They ſhall be placed before him according to their condition; they that have come to him in great dignity, even at his right hand; *for he will in no wiſe caſt them out;* but the reſt ſhall be ſet at his left hand, the place of diſgrace and ſhame; for they did not come to him for life.

Diſtinguiſhed alſo ſhall they be by fit terms: Theſe that come to him he calleth the ſheep, but the reſt are frowiſh goats, *and he ſhall ſeparate them one from another, as the ſhepherd divideth the ſheep from the goats: and the ſheep will be ſet on the right hand*, (next heaven gate, for they came to him), *but the goats on the left*; to go from him into hell, becauſe they are not of his ſheep.

3. Then will Chriſt proceed to conviction of thoſe that came not to him, and will ſay, *I was a ſtranger, and ye took me not in*, or did not come unto me. Their excuſe of themſelves he will ſlight as dirt, and proceed to their final judgement.

Now when theſe wretched rejectors of Chriſt ſhall thus be ſet before him in their ſins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.

1. In the preſence of all the holy angels.

2. In the preſence of all them that in their lifetime came to him, by ſaying unto them, *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels*, with the reaſon annexed to it: For you were cruel to me and mine, particularly diſcovered in theſe words: *For I was an hungered, and ye gave me no meat; thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in; naked, and ye clothed me not; ſick, and in priſon, and ye viſited me not*, Mat. 25 .41, &c.

Secondly, Now it remains that we ſpeak of the place into which theſe ſhall be caſt, which in the general you have heard already, to wit, the fire prepared for the devil and his angels. But, in particular, it is thus deſcribed:

1. It is called Tophet: *For Tophet is ordained of old, yea, for the king* (the Lucifer) *it is prepared: he hath made it deep and large, the pile thereof is fire and much wood: the breath of the Lord like a ſtream of brimſtone doth kindle it*, Iſa. 30. 32.

2. It is called Hell. *It is better for thee to enter into life, halt or lame, than having two feet to be caſt into hell*, Mark 9. 45.

3. It is called *the wine-preſs of the wrath of God:* And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, (that is, them that did not come to Chriſt), and caſt them out into the great wine-preſs of the wrath of God, Rev. 14. 19.

4. It is called *a lake of fire*. And whatſoever was not found written in the book of life, was caſt into the lake of fire, Rev. 20. 15.

5. It is called *a pit*. *Thou haſt ſaid in thy heart, I will aſcend to heaven, I will exalt my throne above the ſtars of God, I will ſit alſo upon the mount of the congregation, in the ſides of the north.—Yet thou ſhalt be brought down to hell, to the ſides of the pit*, Iſa. 14.

6. It is called *a bottomleſs pit, out of which the ſmoke and the locuſt came, and into which the great dragon was caſt;* and it is called *bottomleſs*, to ſhew the endleſſneſs of the fall that they will have into it, that come not in the acceptable time to Jeſus Chriſt, Rev. 9. 1, 2.; & 20. 3.

7. It is called *outer darkneſs*. *Bind him hand and foot, and caſt him into outer darkneſs, and caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be*

*weeping and gnaſhing of teeth*, Mat. 19. 13.; & 25. 30.

8. It is called *a furnace of fire*. As therefore the tears are gathered and burned in the fire, ſo ſhall it be in the end of this world: The Son of man ſhall ſend forth his angels, and he ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth: And again, So ſhall it be in the end of the world, the angels ſhall come forth and ſever the wicked from among the juſt, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth, Mat. 13. 41,—51.

Laſtly, It may not be amiſs, if in the concluſion of this, I ſhew in a few words to what the things that torment them in this ſtate are compared. Indeed ſome of them have been occaſionally mentioned already; as that they are compared,

1. To wood that burneth.
2. To fire.
3. To fire and brimſtone: But,
4. It is compared to a worm, a gnawing worm, a never dying gnawing worm: *They are caſt into hell, where their worm dieth not*, Mark 9. 44.
5. It is called *unquenchable fire: He will gather his wheat into his garner; but will burn up the chaff with unquenchable fire*, Matth. 3. 12.; Luke 3. 17.
6. It is called *everlaſting deſtruction*. The Lord Jeſus ſhall deſcend from heaven with his mighty angels in flaming fire, taking vengence on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 Theſſ. 1. 7, 8.
7. It is called *wrath without mixture*, and is given them in the cup of his indignation. "If any man worſhip the beaſt, and his image, and receive the mark in his forehead, or in his hand, the ſame ſhall drink of the wrath of God, which is poured out without mixture, in the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb," Rev. 14. 9, 10.
8. It is called *the ſecond death. And death and hell were caſt into the lake of fire: this is the ſecond death. Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power.* Rev. 20. 14.; chap. 2. 6.
9. It is called *eternal damnation. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation.*

Oh! theſe three words!
*Everlaſting puniſhment!*
*Eternal damnation!*
And *For ever and ever!*

How will they gnaw and eat up all the expectation of the end of the miſery of the caſt-away ſinners. *And the ſmoke of their torment aſcended up for ever and ever; and they have no reſt day nor night, &c.* Rev. 14. 11.

Their behaviour in hell is ſet forth by four things as I know of: 1. By calling for help and relief in vain; 2. By weeping; 3. By wailing; 4. By gnaſhing of teeth.

And now we come to the ſecond thing that is to be inquired into; namely, How it appears that Chriſt hath power to ſave, or to caſt out: For by theſe words *I will in no wiſe caſt out*, he declareth that he hath power to do both.

Now this inquiry admits us to ſearch into two things; 1. How it appears that he hath power to ſave; 2. How it appears that he hath power to caſt out.

That he hath power to ſave, appears by that which follows:

1. To ſpeak only of him as he is mediator: he was authoriſed to this bleſſed work by his Father, before the world began. Hence the apoſtle ſaid, *He hath choſen us in him, before the foundation of the world*, Eph. 1. 4. with all thoſe things that effectually will produce our ſalvation. Read the ſame chapter, with 2 Tim. 1. 9.

2. He was promiſed to our firſt parents, that he ſhould, in the fulneſs of time, bruiſe the ſerpent's head; and, as Paul expounds it, redeem them that were under the law: Hence, ſince that time, he hath been reckoned as ſlain for our ſins: By which means all the fathers under the firſt teſtament were ſecured from the wrath to come; hence he is called, *The lamb ſlain from the foundation of the world*, Rev. 13. 8.; Gen. 3. 15.; Gal. 4. 4, 5.

3. Moſes gave teſtimony of him by the types and ſhadows, and bloody ſacrifices, that he commanded from the mouth of God, to be in uſe to the ſupport of his people's faith, until the time of reformation; which was the time of this Jeſus his death, Heb. 9. and 10. chapters

4. At the time of his birth it was teſtified of him by the angel, *That he ſhould ſave his people from their ſins*. Matth. 1. 20, 21.

5. It is teſtified of him in the days of his fleſh, that he had power on earth to forgive ſins, Mark 2. 5.—11.

6. It is teſtified alſo of him by the apoſtle Peter: *That God hath exalted him with his own right hand, to be a prince and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins*, Acts 30. 31.

7. In a word, This is every where teſtified of him, both in the Old Teſtament and the New.

And good reaſon that he ſhould be acknowledged and truſted in as a Saviour.

1. He came down from heaven to be a Saviour, John 6. 38, 39, 40.

2. He was anointed when on earth to be a Saviour, Luke 3. 22.

3. He did the works of a Saviour: As,

(1.) He fulfilled the law, and became the end of it for righteouſneſs, for them that believe in him, Rom. 10. 3, 4.

(2.) He laid down his life as a Saviour; he gave his life as a ranſom for many, Matth. 20. 28.; Mark 10. 45.; 1 Tim. 2. 6.

(3.) He hath aboliſhed death, deſtroyed the devil, put away ſin, got the keys of hell and death, aſcended into heaven; is there accepted of God, and did ſit at the right hand as a Saviour; and that becauſe his ſacrifice for ſins pleaſed God, 2 Tim. i. 10.; Heb. 2. 14, 15.; Eph. 4. 7, 8.; John 16. 10.; Acts 5. 30, 31.; Heb. 10. 22, 13.

(4.) God hath ſent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will juſtify us, if we believe in his blood, and that he can faithfully and juſtly do it. Yea, God doth beſeech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very end, and alſo if his works and undertakings were not accepted of him conſidered as a Saviour, Rom. 3. 24, 25.; 2 Cor. 5. 18,—21.

(5.) God hath already received millions of ſouls into his paradiſe, becauſe they have received this Jeſus for a Saviour; and is reſolved to cut them off, and to caſt them out of his preſence, that will not take him for a Saviour, Heb. 12. 22,—26.

I intend brevity here; therefore a word to the ſecond, and ſo conclude.

How it appears that he hath power to caſt out.

This appears alſo by what follows:

1. The Father (for the ſervice that he hath done him as a Saviour) hath made him Lord of all, even Lord of quick and dead. *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living*, Rom. 14. 9.

2. The Father hath left it with him to quicken whom he will, to wit, with ſaving grace, and to caſt out whom he will, for their rebellion againſt him, John. 5. 22.

3. The Father hath made him judge of quick and dead, hath committed all judgement unto the Son, and appointed that all ſhould honour the Son, even as they honour the Father, John 22. 5.

4. God will judge the world by this man: the day is appointed for judgement, and he is appointed for judge. *He hath appointed a day in the which he will judge the world in righteouſneſs, by that man*, Acts 17.

Therefore we muſt all appear before the judgement-ſeat of Chriſt, that every one may receive for the things done in the body, according to what they have done. If they have cloſed with him, heaven and ſalvation: if they have not, hell and damnation.

And for theſe reaſons he muſt be judge:

1. Becauſe of his humiliation, becauſe of his Father's word he humbled himſelf, and he became obedient unto death, even the death of the croſs: *Therefore God hath highly exalted him, and given him a name above every name; that at the name of Jeſus every knee ſhould bow; both of things in heaven, and things on earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is the Lord, to the glory of God the Father.*

This hath reſpect to his being judge, and his ſitting in judgement upon angels and men, Phil. 2. 7.

2. That all men might honour the Son, even as they honour the Father. *For the Father judgeth no man, but hath committed all judgement unto the Son; that all men ſhould honour the Son, even as they honour the Father,* John 5. 22, 23.

3. Becauſe of his righteous judgement, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways, Rev. 2. 2.

4. Becauſe he is the Son of man. He hath given him authority to execute judgement alſo, becauſe he is the Son of man, John 5. 17.

THUS have I in brief paſſed through this text by way of explication. My next work is to ſpeak to it by way of obſervation: But I ſhall be alſo as brief in that as the nature of the thing will admit.

*All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out,* John 6. 37.

And now I come to ſome obſervations, and a little briefly to ſpeak to them, and then conclude the whole.

The words thus explained, afford us many, ſome of which are theſe.

1. That God the Father, and Chriſt his Son, are two diſtinct perſons in the Godhead.

2. That by them (not excluding the Holy Ghoſt) is contrived, and determined the ſalvation of fallen mankind.

3. That this contrivance, reſolved itſelf into a covenant between theſe perſons in the Godhead, which ſtandeth in giving on the Father's part, and receiving on the Son's. *All that the Father giveth me,* &c.

4. That every one that the Father hath given to Chriſt (according to the mind of God in the text) ſhall certainly come to him.

5. That coming to Jeſus Chriſt is therefore not by the will, wiſdom, or power of man: but by the gift, promiſe, and drawing of the Father: *All that the Father giveth me, ſhall come.*

6. That Jeſus Chriſt will be careful to receive, and will not in any wiſe reject thoſe that come, or are coming to him. *And him that cometh to me, I will in no wiſe caſt out.*

There are, beſides theſe, ſome other truths implied in the words. As,

7. They that are coming to Jeſus Chriſt, are ofttimes heartily afraid that he will not receive them.

8. Jeſus Chriſt would not have them, that in truth are coming to him, once think that he will caſt them out.

Theſe obſervations lie all of them in the words, and are plentifully confirmed by the ſcriptures of truth; but I ſhall not at this time ſpeak to them all, but ſhall paſs by the firſt, ſecond, third, fourth, and ſixth, partly, becauſe I deſign brevity, and partly, becauſe they are touched upon in the explicatory part of the text. I ſhall therefore begin with the fifth obſervation, and ſo make that the firſt in order, in the following diſcourſe.

I. Firſt, then, Coming to Chriſt is not by the will, wiſdom, or power of man, but by the gift, promiſe, and drawing of the Father. This obſervation ſtandeth of two parts.

1. The coming to Chriſt is not by the will, wiſdom, or power of man:

2. But by the gift, promiſe, and drawing of the Father.

That the text carrieth this truth in its boſom, you will find if you look into the explication of the firſt part thereof before; I ſhall therefore here follow the method propounded, viz. ſhew,

1. That coming to Chriſt is not by the will, wiſdom, or power of man: This is true, becauſe the word doth poſitively ſay it is not.

1*ſt*, It denieth it to be by the will of man. *Not of blood, nor of the will of the fleſh, nor of the will of man.* And again, *It is not of him that willeth, nor of him that runneth,* John 1. 13.; Rom. 9. 16.

2. It denieth it to be of the wiſdom of man, as is manifeſt from theſe conſiderations.

(1.) In the wiſdom of God it pleaſed him, that the world by wiſdom ſhould not know him. Now if by their wiſdom they cannot know him, it follows, by that wiſdom, they cannot come unto him; for coming to him, is not before, but after ſome knowledge of him, 1 Cor. 1. 21.; Acts 13. 27.; Pſal. 9. 10.

(2.) The wiſdom of man, in God's account, as to the knowledge of Chriſt, is reckoned fooliſhneſs. *Hath not God made fooliſh the wiſdom of this world?* And again, *The wiſdom of this world is fooliſhneſs with God.*

If God hath made fooliſh the wiſdom of this world; and again, if the wiſdom of this world is fooliſhneſs with him, then verily it is not likely, that by that a ſinner ſhould become ſo prudent, as to come to Jeſus Chriſt, eſpecially if you conſider,

(3.) That the doctrine of a crucified Chriſt, and ſo of ſalvation by him, is the very thing that is counted fooliſhneſs to the wiſdom of the world. Now, if the very doctrine of a crucified Chriſt be counted fooliſhneſs by the wiſdom of this world, it cannot be, that by that wiſdom a man ſhould be drawn out, in his ſoul, to come to him, 1 Cor. 1. 20.; chap. 2. 14.; chap. 3. 19.; and chap. 1. 18, 23.

(4.) God counted the wiſdom of this world one of his greateſt enemies, therefore by that wiſdom no man can come to Jeſus Chriſt. For it is not likely that one of God's greateſt enemies ſhould draw a man to that which beſt of all pleaſeth God, as coming to Chriſt doth. Now, that God counteth the wiſdom of this world one of his greateſt enemies, is evident,

(1.) For that it caſteth the greateſt contempt upon his Son's undertaking, afore is proved, in that it counts his crucifixion fooliſhneſs; though that be one of the higheſt demonſtrations of divine wiſdom, Eph. 1. 7, 8.

(2.) Becauſe God hath threatened to deſtroy it, and bring it to nought, and cauſe it to periſh; which ſurely he would not do, was it not an enemy, would it direct men to, and cauſe them to cloſe with Jeſus Chriſt. See Iſa. 29. 14.; 1 Cor. 1. 19.

(3.) He hath rejected it from helping in the miniſtry of his word, as a fruitleſs buſineſs, and a thing that comes to nought, 1 Cor. 2. 4, 6, 12, 13.

(4.) Becauſe it cauſeth to periſh thoſe that ſeek it, and purſue it, 1 Cor. 1. 18, 19.

(5.) And God has proclaimed, That if any man will be wiſe in this world, he muſt be a fool in the wiſdom of this world, and that is the way to be wiſe in the wiſdom of God. *If any man will be wiſe in this world, let him become a fool, that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God,* 1 Cor. 3. 18, 19, 20.

3*dly*, Coming to Chriſt is not by the power of man. This is evident, partly,

(1.) From that which goeth before: For man's power, in the putting forth of it, in this matter, is either ſtirred up with love, or ſenſe of neceſſity; but the wiſdom of this world neither gives man love to, or ſenſe of a need of Jeſus Chriſt; therefore his power lieth ſtill, as from that.

(2.) What power has he that is dead, as every natural man ſpiritually is, even dead in treſpaſſes and ſins? Dead, even as dead to God's New-Teſtament things, as he that is in his grave is dead to the things of this world. What power hath he then, whereby to come to Jeſus Chriſt? John 5. 25.; Epheſ. 2. 1.; Col. 2. 13.

(3.) God forbids the mighty man's glory in his ſtrength; and ſays poſitively, *By ſtrength ſhall no man prevail:* and again, *Not by might, nor by power; but*

*but my Spirit, ſaith the Lord*, Jer. 9. 23, 24.; Sam. 2. 9.; Zech. 4. 6.; 1 Cor. 27. 28, 29, 30, 31.

(4.) Paul acknowledgeth that man, nay converted man, of himſelf, hath not a ſufficiency of power in himſelf to think a good thought; if not to do that which is leaſt, for to think is leſs than to come; no man by his own power can come to Jeſus Chriſt, 2 Cor. 3. 5.

(5.) Hence we are ſaid to be made willing to come, by the power of God; to be raiſed from a ſtate of ſin, to a ſtate of grace, by the power of God; and to believe, that is, to come, through the exceeding working of his mighty power, Pſal. 110. 3.; Col. 2. 12.; Epheſ. 1. 18, 20.; ſee alſo Job 46. 14.

But this needeth not, if either man had power or will to come, or ſo much as graciouſly to think of being willing to come (of themſelves) to Jeſus Chriſt.

I ſhould now come to the power of the ſecond part of the obſervation, but that is occaſionally done already, in the explicatory part of the text; to which I refer the reader: For I ſhall here only give thee one or two more to the ſame purpoſe, and ſo come to the uſe and application.

1. It is expreſsly ſaid, *No man can come unto me, except the Father which hath ſent me, draw him.* By this text, there is not only inſinuated, that in man is want of power, but of will, to come to Jeſus Chriſt: they muſt be drawn; they come not if they be not drawn: And obſerve, it is not man, no nor all the angels of heaven, that can draw one ſinner to Jeſus Chriſt. *No man cometh to me, except the Father, which hath ſent me, draw him*, John 6. 44.

2. Again, *No man can come to me, except it were given him of my Father*, John 6. 65. It is an heavenly gift that maketh man come to Jeſus Chriſt.

3. Again, *It is written in the prophets, they ſhall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me*, John 6. 45.

I ſhall not enlarge, but ſhall make ſome uſe and application, and ſo come to the next obſervation.

1. Is it ſo? Is coming to Jeſus Chriſt, not by the will, wiſdom, or power of man, but by the gift, promiſe, and drawing of the Father? Then they are to blame that cry up the will, wiſdom, and power of man, as things ſufficient to bring men to Chriſt.

There are ſome men who think they may not be contradicted, when they plead for the will, wiſdom, and power of man in reference to the things that are of the kingdom of Chriſt: but I will ſay to ſuch a man, he never yet came to underſtand, that himſelf is, what the ſcripture teacheth concerning him: Neither did he ever know what coming to Chriſt is, by the teaching gift, and drawing of the Father. He is ſuch a one that hath ſet up God's enemy in oppoſition to him, and that continueth in ſuch acts of defiance; and what his end without a new birth will be, the ſcripture teacheth alſo: But we will paſs this.

2. Is it ſo? Is coming to Jeſus Chriſt, by the gift, promiſe, and drawing of the Father? Then let ſaints here learn to aſcribe their coming to Chriſt, to the gift, promiſe, and drawing of the Father. Chriſtian man, bleſs God, who hath given thee to Jeſus Chriſt, by promiſe; and again, bleſs God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love ſhould reſt upon thy head, and that the glory of the exceeding grace of God ſhould take hold of thy heart, and bring thee to Jeſus Chriſt!

3. Is it ſo, that coming to Jeſus Chriſt, is by the Father, as aforeſaid? Then this ſhould teach us to ſet a high eſteem upon them that are indeed coming to Jeſus Chriſt: I ſay, an high eſteem on them, for the ſake of him, by virtue of whoſe grace they are made to come to Jeſus Chriſt.

We ſee that when men, by the help of human abilities, do arrive at the knowledge of, and bring to paſs that which, when done, is a wonder to the world, how he that did it is eſteemed and commended; yea, how are his wits, parts, induſtry, and unweariedneſs in all, admired, and yet the man, as to this, is but of the world, and his work the effect of natural ability: the things alſo attained by him end in vanity and vexation of ſpirit. Further, perhaps in the purſuit of theſe his atchievements, he ſins againſt God, waſtes his time vainly, and at long run loſes his ſoul by neglecting of better things: yet he is admired! But I ſay, if this man's parts, labour, diligence, and the like, will bring him to ſuch applauſe and eſteem in the world, what eſteem ſhould we have of ſuch an one, that is by the gift, promiſe, and power of God, coming to Jeſus Chriſt?

(1.) This is a men with which God is, in whom God works and walks; a man whoſe motion is governed and ſteered by the mighty hand of God, and the effectual working of his power: Here's a man!

(2.) This man, by the power of God's might which worketh in him, is able to caſt a whole world behind him, with all the luſts and pleaſures of it; and to charge through all the difficulties that men and devils can ſet againſt him: Here's a man!

(3.) This man is travelling to Mount Zion, the heavenly Jeruſalem, the city of the living God, and to an innumerable company of angels, and the ſpirits of juſt men made perfect, to God the judge of all, and to Jeſus: Here's a man!

(4.) This man can look upon death with comfort, can laugh at deſtruction when it cometh, and long to hear the ſound of the laſt trump, and to ſee the judge coming in the clouds of heaven: Here's a man indeed!

Let Chriſtians then eſteem each other as ſuch; I know you do; but do it more and more. And that you may, conſider theſe two or three things.

(1.) Theſe are the objects of Chriſt's eſteem, Matth. 12. 48.; chap. 15. 22,—29.; Luke 7. 9.

(2.) Theſe are the objects of the eſteem of angels, Dan. 9. 12.; chap. 10. 11.; and chap. 12. 4.; Heb. 1. 14.

(3.) Theſe have been the objects of the eſteem of Heathens, when but convinced about them, Dan. 5. 10.; Acts 5. 15.; 1 Cor. 14. 24, 25.

*Let each of you then eſteem each other better than themſelves*, Phil. 3. 2.

4. Again, Is it ſo, that no man comes to Jeſus Chriſt, by the will, wiſdom, and power of man, but by the gift, power, and drawing of the Father? Then this ſhews us how horribly ignorant of this ſuch are, who make the men that are coming to Chriſt the object of their contempt and rage. Theſe are alſo unreaſonable and wicked men: *Men in whom is no faith*, 1 Theſ. 3. 2.

Sinners, did you but know what a bleſſed thing it is to come to Jeſus Chriſt, and that by the help and drawing of the Father they do indeed come to him, you would hang and burn in hell a thouſand years before you would turn your ſpirits as you do, againſt him that God is drawing to Jeſus Chriſt, and alſo againſt the God that draws him.

But, faithleſs ſinner, let us a little expoſtulate the matter. What hath this man done againſt thee, that is coming to Jeſus Chriſt? Why doſt thou make him the object of thy ſcorn? doth his coming to Jeſus Chriſt offend thee? doth his purſuing of his own ſalvation offend thee? doth his forſaking of his ſins and pleaſures offend thee?

Poor coming man! *Thou ſacrificeſt the abominations of the Egyptians before their eyes, and will they not ſtone thee?* Exod. 8. 26.

But I ſay, why offended at this? Is he ever the worſe for coming to Jeſus Chriſt, or for loving and ſerving of Jeſus Chriſt? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for ſeeking eternal life? Beſides, pray Sirs, conſider it; this he doth not of himſelf, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyſelf, and him that would, thou hindereſt.

(1.) Thou ſhalt be judged for one that hath hated, maligned, and reproached Jeſus Chriſt, to whom this poor ſinner is coming.

(2.) Thou ſhalt be judged too, for one that hath hated the Father, by whoſe powerful drawing the ſinner doth come.

(3. Thou ſhalt be taken, and judged, for one that has done deſpite to the Spirit of grace in him, that is by its help coming to Jeſus Chriſt. What ſay'ſt thou now? Wilt thou ſtand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkeſt thou that thou ſhalt weather it out well enough at the day of judgement? *Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee, ſaith the Lord?* John 15. 18.—27.; Jude 15.; 1 Theſ. 4. 8.; Ezek. 22. 14.

(4.) Is it ſo, that no man comes to Jeſus Chriſt by the will, wiſdom, and power of man, but by the gift, promiſe, and drawing of the Father? Then this ſheweth us how it comes to paſs, that weak means are ſo powerful as to bring men out of their ſins, to a hearty purſuit after Jeſus Chriſt. When God bid Moſes ſpeak to the people, he ſaid, *I will ſpeak with thee*, Exod. 18. 19. When God ſpeaks, when God works, who can let it? None, none; then the work goes on. Elias threw his mantle upon the ſhoulders of Eliſha; and what a wonderful work followed? When Jeſus fell in with the crowing of a cock, what work was there! O when God is in the means, then ſhall that means (be it never ſo weak and contemptible in itſelf) work wonders, 1 Kings 19. 19.; Matth. 26. 74, 75.; Mark 14. 71, 72.; Luke 22, 61,—62.

The world underſtood not, nor believed, that the walls of Jericho ſhould fall at the ſound of rams horns; but when God will work, the means muſt be effectual. A word weakly ſpoken, ſpoken with difficulty, in temptation, and in the midſt of great contempt and ſcorn, works wonders, if the Lord thy God will ſay ſo too.

6. Is it ſo? Doth no man come to Jeſus Chriſt by the will, wiſdom, and power of man, but by the gift, promiſe, and drawing of the Father? Then here is room for Chriſtians to ſtand and wonder at the effectual working of God's providence, that he hath made uſe of, as means to bring them to Jeſus Chriſt.

For although men are drawn to Chriſt by the power of the Father, yet that power putteth forth itſelf in the uſe of means; and theſe means are diverſe, ſometimes this, ſometimes that; for God is at liberty to work, by which, and when, and how he will; but let the means be what they will, and as contemptible as may be; yet God that commanded the light to ſhine out of darkneſs, and that out of weakneſs can make ſtrong, can, nay, doth oftentimes, make uſe of very unlikely means to bring about the converſion and ſalvation of his people. Therefore you that are come to Chriſt, (and by unlikely means), ſtay yourſelves, and wonder, and wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jeſus Chriſt.

What was the providence that God made uſe of, as a means either more remote, or more near, to bring thee to Jeſus Chriſt? Was it the removing of thy habitation, the change of thy condition, the loſs of relations, eſtate, or the like? Was it the caſting of thine eye upon ſome good book, the hearing of thy neighbours talk of heavenly things, the beholding of God's judgements as executed upon others, or thine own deliverance from them, or thy being ſtrangely caſt under the miniſtry of ſome godly man? O take notice of ſuch providence or providences! They were ſent and managed by mighty power to do thee good. God himſelf, I ſay, hath joined himſelf to this chariot; yea, and ſo bleſſed it, that it failed not to accompliſh the thing for which he ſent it.

God bleſſeth not to every one his providences in this manner: How many thouſands are there in this world, that paſs every day under the ſame providences! but God is not in them, to do that work by them as he hath done for thy poor ſoul, by his effectually working with them. O that Jeſus Chriſt ſhould meet thee in this providence, that diſpenſation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wiſdom to admire, and for this to bleſs God.

Give me leave to give you a taſte of ſome of thoſe providences that have been effectual, through the management of God, to bring ſalvation to the ſouls of his people.

(1.) The firſt ſhall be that of the woman of Samaria. It muſt happen, that ſhe muſt needs go out of the city to draw water (not before nor after, but) juſt when Jeſus Chriſt her Saviour was come from far, and ſet to reſt him (being weary) upon the well. What a bleſſed providence was this! Even a providence managed by the almighty wiſdom, and almighty power, to the converſion and ſalvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that a bleſſed work might be fulfilled upon the woman, according to the purpoſe before determined by the Father, John 4.

(2.) What providence was it, that there ſhoulſt be a tree in the way for Zaccheus to climb, thereby to give Jeſus opportunity to call that chief of the publicans home to himſelf, even before he came down therefrom, Luke 19.

(3.) Was it not wonderful, that the thief, which you read of in the goſpel, ſhould, by the providence of God, be caſt into priſon, to be condemned, even at that ſeſſions that Chriſt himſelf was to die; nay, and that it ſhould happen too, that they muſt be hanged together, that the thief might be in hearing and obſerving of Jeſus in his laſt words, that he might be converted by him before his death? Luke 22.

(4.) What a ſtrange providence was it, and as ſtrangely managed by God, that Oneſimus, when he was run away from his maſter, ſhould be taken, as I think, caſt into that very priſon where Paul lay bound for the word of the goſpel; that he might there be by him converted, and then ſent home again to his maſter Philemon! *Behold all things work together for good, to them that love God; to them who are the called according to his purpoſe*, Rom. 8.

Nay, I have myſelf known ſome that have been made to go to hear the word preached againſt their wills; others have gone not to hear, but to ſee and to be ſeen; nay, to jeer and flout others, as alſo to catch and carp at things. Some alſo to feed their adulterous eyes with the ſight of beautiful objects; and yet God hath made uſe of even theſe things, and even of the wicked and ſinful propoſals of ſinners, to bring them under the grace that might ſave their ſouls.

7. Doth no man come to Jeſus Chriſt, but by the drawing, &c. of the Father? Then let me here caution thoſe poor ſinners, that are ſpectators of the change that God hath wrought in them that are coming to Jeſus Chriſt, not to attribute this work and change to other things and cauſes.

There are ſome poor ſinners in the world, that plainly ſee a change, a mighty change, in their neighbours and relations that are coming to Jeſus Chriſt. But as I ſaid, they being ignorant, and not knowing whence it comes, and whither it goes, *for ſo is every one that is born of the Spirit*, John 3. 8. therefore they attribute this change to other cauſes: As, 1. Melancholy; 2. To ſitting alone: 3. To overmuch reading; 4. To their going to too many ſermons; 5. To too much ſtudying, and muſing on what they hear.

Alſo, they conclude on the other ſide,

1. That it is for want of merry company.

2. For want of phyſic, and therefore they adviſe them to leave off reading, going to ſermons, the company of ſober people, and to be merry, and go a-goſſipping, to buſy themſelves in the things of this world; not to ſo ſit muſing alone, &c.

But come, poor ignorant ſinner, let me deal with thee. It ſeems thou art turned counſellor for Satan: I tell thee, thou knoweſt not what thou doſt. Take heed of ſpending thy judgement after this manner; thou judgeſt fooliſhly, and ſayſt in this, to every one that paſſeth by, thou art a fool.

What! count convictions for ſin, mourning for ſin, and repentance for ſin, melancholy! This is like thoſe that on the other ſide ſaid, *Theſe men are drunk with new wine*, &c. Or, as he that ſaid, Paul was mad, Acts 2. 23.; & 26. 24.

Poor ignorant ſinner! canſt thou judge no better? What! is ſitting alone, penſive under God's hand, reading the ſcriptures, and hearing of ſermons, &c. the way to be undone? the Lord open thine eyes, and make thee to ſee thine error: Thou haſt ſet thyſelf againſt God, thou haſt deſpiſed the operation of his hands, thou attempteſt to murder ſouls. What! canſt thou give no better counſel touching thoſe whom God hath wounded, than to ſend them to the ordinances of hell for help? Thou biddeſt them be merry and lightſome; but doſt thou not know, that *the heart of fools is in the houſe of laughter*, Eccleſ. 7.

Thou biddeſt them ſhun the hearing of thundering preachers: *But is it not better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools?* Eccleſ. 7. 5. Thou biddeſt them buſy themſelves in the things of this world; but doſt thou not know that the Lord bids, *Firſt ſeek the kingdom of God, and the righteouſneſs thereof?* Matth. 3. 36.

Poor ignorant ſinner! hear the counſel of God to ſuch, and learn thyſelf to be wiſer. "Is any afflicted? let him pray: Is any merry? let him ſing pſalms. Bleſſed is he that heareth me; and hear for time to come. Save yourſelves from this untoward generation. Search the ſcriptures; give attendance to reading. It is better to go to the houſe of mourning." James 5. 13.; Prov. 8. 32, 33.; Acts 2. 40.; John 5. 39.; 1 Tim. 5. 13.; Eccleſ. 7. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almoſt like Elimas the ſorcerer, that ſought to turn the deputy from the faith? Thou ſeekeſt to pervert the right ways of the Lord: Take heed leſt ſome heavy judgement overtake thee, Acts 13. 8.—13.

What! teach men to quench convictions; take men off from a ſerious conſideration of the evil of ſin, of the terrors of the world to come, and how they ſhall eſcape the ſame? What! teach men to put God and his word out of their minds, by running to merry company, by running to the world, by goſſiping? &c. This is as much as to bid them ſay to God, "Depart from us, for we deſire not the knowledge of thy ways; or, What's the Almighty that we ſhould ſerve him? or, what profit have we, if we keep his ways?" Here is a devil in grain! What! bid man walk according to the courſe of this world, according to the *prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*, Epheſ. 2.

*Obj*. But we do not know that ſuch are coming to Jeſus Chriſt; truly we wonder at them, and think they are fools.

*Anſ*. 1. Do you not know that they are coming to Jeſus Chriſt? then they may be coming to him, for aught you know; and why will you be worſe than the brute, to ſpeak evil of the things you know not? What, are you made to be taken and deſtroyed? muſt ye utterly periſh in your own corruptions? 2 Pet. 2. 12.

2. Do you not know them? Let them alone then. If you cannot ſpeak good of them, ſpeak not bad. *Refrain from theſe men, and let them alone; for if this counſel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God*, Acts 5. 38, 39.

3. But why do you wonder at a work of conviction and converſion? Know you not that this is the judgement of God upon you, ye deſpiſers, *to behold, and wonder, and periſh?* Acts 13. 40, 41.

4. But why wonder, and think they are fools? Is the way of the juſt an abomination to you? See that paſſage, and be aſhamed, *He that is upright in the way is an abomination to the wicked*, Prov. 29. 27.

5. Your wondering at them argues that you are ſtrangers to yourſelves, to conviction for ſin, and to hearty deſires to be ſaved; as alſo coming to Jeſus Chriſt.

*Obj*. But how ſhall we know that ſuch men are coming to Jeſus Chriſt?

*Anſ*. Who can make them ſee that Chriſt has made blind? John 2. 3, 9. Nevertheleſs, becauſe I endeavour thy conviction, converſion, and ſalvation, conſider,

1. Do they cry out of ſin, being burdened with it, as an exceeding bitter thing?

2. Do they fly from it, as from the face of a deadly ſerpent?

3. Do they cry out of the inſufficiency of their own righteouſneſs, as to juſtification in the ſight of God?

4. Do they cry out after the Lord Jeſus to ſave them?

5. Do they ſee more worth and merit in one drop of Chriſt's blood to ſave them, than in all the ſins o the world to damn them?

6. Are they tender of ſinning againſt Jeſus Chriſt?

7. Is his name, perſon, and undertakings, more precious to them, than is the glory of the world?

8. Is this world more dear unto them?

9. Is faith in Chriſt (of which they are convinced by God's Spirit of the want of, and that without it they can never cloſe with Chriſt) precious to them?

10. Do they ſavour Chriſt in this world, and do they leave all the world for his ſake? And are they willing (God helping them) to run hazards for his name, for the love they bear to him?

11. Are his ſaints precious to them?

If theſe things be ſo, whether thou ſeeſt them or no, theſe men are coming to Jeſus Chriſt, Rom. 7. 9,—14.; Pſ. 38. 3,—8.; Heb. 6. 18,—20.; Iſa. 64. 6.; Phil. 3. 7, 8.; Pſal. 54. 1.; & 109. 26.; Acts 16. 30.; Pſal. 51. 7, 7.; 1 Pet. 1. 18, 19.; Rom. 7. 24.; 2 Cor. 5. 2.; Acts 5. 41.; James 2. 7.: Phil. 3. 7, 8.; Song 5. 10,—15.; Pſal. 119.; John 13. 35.; 1 John 4. 7.; & 3. 14. John 16. 9.; Rom. 14. 23.; Heb. 11. 6.; Pſ. 19. 10, 11.; Jer. 15. 16.; Heb. 11. 24,—27.: Acts 20. 22,—24.; & 21. 14.; Tit. 3. 15.; 2 John 1.; Epheſ. 4. 16.; Phil. 7.; 1 Cor. 16. 24.

II. I come now to the ſecond obſervation propounded to be ſpoken to, to wit, That they that are coming to Jeſus Chriſt, are oft times heartily afraid that Jeſus Chriſt will not receive them.

I told you that this obſervation is implied in the text; and I gather it, 1. From the largeneſs and openneſs of the promiſe; *I will in no wiſe caſt out.* For had there not been a proneneſs in us to *fear caſting out*, Chriſt needed not to have, as it were, way-laid our fear, as he doth by this great and ſtrange expreſſion, *in no wiſe; and him that cometh to me, I will in no wiſe caſt out.* There needed not, as I may ſay, ſuch a promiſe to be invented by the wiſdom of heaven, and worded at ſuch a rate, as it were on purpoſe to daſh in pieces at one blow, all the objections of coming ſinners, if they were not prone to admit of ſuch objections, to the diſcouraging of their own ſouls. For this word, *in no wiſe*, cutteth the throat of all objections; and it was dropped by the Lord Jeſus for that very end; and to help the faith that is mixed with unbelief.

And it is, as it were, the ſum of all promiſes; neither can any objection be made upon the unworthineſs that thou findeſt in thee, that this promiſe will not aſſoil.

But I am a great ſinner, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I an old ſinner, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I am an hard-hearted ſinner, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I am a backſliding ſinner, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I have ſerved Satan all my days, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I have ſinned againſt light, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I have ſinned againſt mercy, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.
But I have no good thing to bring with me, ſayſt thou.
*I will in no wiſe caſt out*, ſays Chriſt.

Thus I might go on to the end of things, and ſhew you, that ſtill this promiſe was provided to anſwer all objections, and doth anſwer them. But I ſay, what need it be, if they that are coming to Jeſus Chriſt are not ſometimes, yea, oftentimes, heartily afraid, *that Jeſus Chriſt will caſt them out?*

2. I will give you now two inſtances that ſeem to imply the truth of this obſervation.

In the 9th of Matthew, at the 2d verſe, you read of a man that was ſick of the palſy; and he was coming to Jeſus Chriſt, being borne upon a bed by his friends: he alſo was coming himſelf, and that upon another account than any of his friends were aware of; even for the pardon of ſins, and the ſalvation of his ſoul. Now, ſo ſoon as ever he was come into the preſence of Chriſt, Chriſt bids him *be of good cheer.* It ſeems then his heart was fainting; but what was the cauſe of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Chriſt; but the guilt and burthen of his ſins, for the pardon of which himſelf did come to him; therefore he proceeds, *Be of good cheer, thy ſins be forgiven thee.*

I ſay, Chriſt ſaw him ſinking in his mind, about how it would go with his moſt noble part; and therefore, firſt, he applies himſelf to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himſelf had little enough as to the cure of his ſoul: therefore Chriſt takes him up as a man falling down, ſaying, *Son, be of good cheer, thy ſins are forgiven thee.*

That about the prodigal ſeems pertinent alſo to this matter; *When he was come to himſelf, he ſaid, How many hired ſervants of my Father hath bread enough and to ſpare, and I periſh for hunger! I will ariſe now, and go to my Father.* Heartily ſpoken; but how did he perform his promiſe? I think not ſo well as he promiſed to do; and my ground for my thoughts is, becauſe his Father, ſo ſoon as he was come to him, fell upon his neck, and kiſſed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his Father gives him the moſt ſudden and familiar token of reconciliation.

And kiſſes were of old time often uſed to remove doubts and fears. Thus Laban and Eſau kiſs Jacob: Thus Joſeph kiſſed his brethren; and thus alſo David kiſſed Abſalom, Gen. 35. 55.; chap. 33. 1,—7.; and chap. 48. 9, 10.; 2 Sam. 14 33.

It is true, as I ſaid, at firſt ſetting out, he ſpake heartily, as ſometimes ſinners alſo do in their beginning to come to Jeſus Chriſt; but might not he, yea, in all probability he had, (between the firſt ſtep he took, and the laſt, by which he accompliſhed that journey), many a thought, both this way and that; as whether his father would receive him or no? As thus: I ſaid, *I would go to my Father*: But how, if when I came at him he ſhould aſk me, Where I have all this while been? What ſhall I ſay then? Alſo, if he aſk me, What is become of the portion of goods that he gave me? What ſhall I ſay then? If he aſk me, Who have been my companions? What ſhall I ſay then? If he alſo ſhould aſk me, What hath been my preferment in all the time of my abſence from him? What ſhall I ſay then? Yea, and if he aſk me, Why I came home no ſooner? What ſhall I ſay then? Thus, I ſay, might he reaſon with himſelf; and being conſcious to himſelf, that he could give but a bad anſwer to any of theſe interrogatories, no marvel if he ſtood in need firſt of all of a kiſs from his Father's lips. For had he anſwered the firſt in truth, he muſt ſay, I have been a haunter of taverns and ale-houſes; and as for my portion, I ſpent it in riotous living; my companions were whores and drabs; as for my preferment, the higheſt was, that I became a hogherd; and as for my not coming home till now, could I have made ſhiſt to ſtay abroad any longer, I had not been at thy feet for mercy now.

I ſay, theſe things conſidered, and conſidering again, how prone poor men are, to give way, when truly awakened, to deſpondings, and heart-miſgivings, no marvel if he did ſink in his mind, between the time of his firſt ſetting out, and that of his coming to his Father.

3. But, thirdly, methinks I have, for the confirmation of this truth, the conſent of all the ſaints that are under heaven, to wit, That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them.

*Queſt.* But what ſhould be the reaſon?

I will anſwer to this queſtion thus.

1. It is not for want of the revealed will of God, that manifeſteth grounds for the contrary, for of that there is a ſufficiency; yea, the text itſelf hath laid a ſufficient foundation for encouragement, for them that are coming to Jeſus Chriſt.

*And him that cometh to me, I will in no wiſe caſt out.*

2. It is not for want of any invitation to come, for that is full and plain: *Come unto me, all ye that labour and are heavy laden, and I will give you reſt,* Matth. 11. 28.

3. Neither is it for want of manifeſtation of Chriſt's willingneſs to receive, as thoſe texts above named, with that which follows, declareth, *If any thirſt, let him come unto me and drink,* John 7. 5.

4. It is not for want of exceeding great and precious promiſes to receive them that come. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty,* 2 Cor. 6. 17, 18.

5. It is not for want of ſolemn oath and engagement to ſave them that come: *For becauſe he could ſwear by no greater, he ſwore by himſelf,—That by two immutable things, in which it was impoſſible that God ſhould lie, we might have ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us,* Heb 6. 15,—19.

6. Neither is it for want of great examples of God's mercy, that have come to Jeſus Chriſt, of which we read moſt plentifully in the word.

Therefore, it muſt be concluded, it is for want of that which follows.

1. It is for want of the knowledge of Chriſt. Thou knoweſt but little of the grace and kindneſs that is in the heart of Chriſt; thou knoweſt but little of the virtue and merit of his blood; thou knoweſt but little of the willingneſs that is in his heart to ſave thee: and this is the reaſon of the fear that ariſeth in thy heart, and that cauſeth thee to doubt, that Chriſt will not receive thee. Unbelief is the daughter of Ignorance. Therefore Chriſt ſaith, *O fools, and ſlow of heart to believe,* Luke 24. 25.

Slowneſs of heart to believe, flows from thy fooliſhneſs in the things of Chriſt; this is evident to all that are acquainted with themſelves, and are ſeeking after Jeſus Chriſt. The more ignorance, the more unbelief: The more knowledge of Chriſt, the more faith. *They that know thy name, will put their truſt in thee,* Pſal. 9. 10. He therefore that began to come to Chriſt but the other day, and hath yet but little knowledge of him, he fears that Chriſt will not receive him. But he that hath been longer acquainted with him, he *is ſtrong, and hath overcome the wicked one,* 1 John 2.

When Joſeph's brethren came into Egypt to buy corn, it is ſaid, *Joſeph knew his brethren, but his brethren knew not him.* What follows? Why, great miſtruſt of heart about their ſpeeding well; eſpecially, if Joſeph did but anſwer them roughly, calling them ſpies, and queſtioning their truth, and the like. And obſerve it, ſo long as their Ignorance about their brother remained with them, whatſoever Joſeph did, ſtill they put the worſe ſenſe upon it: For inſtance, Joſeph upon a time bids the ſteward of his houſe bring them home, to dine with him, to dine even in Joſeph's houſe: And how is this reſented by them? Why, they are afraid: *And the men were afraid, becauſe they were brought unto* (their brother) *Joſeph's houſe.* And they ſaid, *He ſeeketh occaſion againſt us, and will fall upon us, and take us for bond-men, and our aſſes,* Gen. 42. and 43. What! afraid to go to Joſeph's houſe? He was their brother; he intended to feaſt them; to feaſt them, and to feaſt with them. Ah! but they were ignorant that he was their brother: And ſo long as their ignorance laſted, ſo long their fear terrified them. Juſt thus it is with the ſinner that but of late is coming to Jeſus Chriſt: He is ignorant of the love and pity that is in Chriſt to coming ſinners: Therefore he doubts, therefore he fears, therefore his heart miſgives him.

Coming ſinner, Chriſt inviteth thee to dine and ſup with him: He inviteth thee to a banquet of wine, yea to come into his wine-cellar, and his banner over thee ſhall be love, Rev. 30. 20.; Song 2. 5. But I doubt it, ſays the ſinner: but it is anſwered, he calls thee, invites thee to his banquet, flaggons, apples, to his wine, and to the juice of his pomegranate. O I fear, I doubt, I miſtruſt, I tremble in expectation of the contrary! Come out of the man, thou daſtardly Ignorance. Be not afraid, ſinner, only believe, *He that cometh to Chriſt, he will in no wiſe caſt out.*

Let the coming ſinner therefore ſeek after more of the good knowledge of Jeſus Chriſt: Preſs after it, ſeek it as ſilver, and dig for it as for hid treaſure. This will embolden thee; this will make thee wax ſtronger and ſtronger. *I know whom I have believed, I know him,* ſaid Paul; and what follows? *Why, and I am perſuaded that he is able to keep that which I have committed to him, againſt that day,* 2 Tim. 1. 12.

What had Paul committed to Jeſus Chriſt? The anſwer is, He had *committed to him his ſoul.* But why did he commit his ſoul to him? Why, becauſe he knew him: He knew him to be faithful, to be kind: He knew he would not fail him, nor forſake him; and therefore he laid his ſoul down at his feet, and committed it to him, to keep againſt that day. But,

2. Thy fears that Chriſt will not receive thee, may be alſo a conſequent of thy earneſt and ſtrong deſires after thy ſalvation by him. For this I obſerve, that ſtrong deſires to have, are attended with ſtrong fears of miſſing. What man moſt ſets his heart upon, and what his deſires are moſt after, he (oft-times) moſt fears he ſhall not obtain. So the man, ruler of the ſynagogue, had a great deſire that his daughter ſhould live: and that deſire was attended with fear, that ſhe ſhould not: Therefore Chriſt ſaith unto him, *Be not afraid,* Mark 5. 36.

Suppoſe a young man ſhould have his heart much ſet upon a virgin to have her to wife, if ever he fears he ſhall not obtain her, it is when he begins to love; now, thinks he, ſome body will ſtep in betwixt my love and the object of it; either they will find fault with my perſon, my eſtate, my condition, or ſomething.

Now thoughts begin to work; ſhe doth not like me, or ſomething. And thus it is with the ſoul at firſt coming to Jeſus Chriſt, thou loveſt him, and thy love produces jealouſy, and that jealouſy oft-times begets fears.

Now thou feareſt the ſins of thy youth, the ſins of thine old age, the ſins of thy calling, the ſins of thy Chriſtian duties, the ſins of thine heart, or ſomething; thou thinkeſt ſomething or other will alienate the heart and affections of Jeſus Chriſt from thee; thou thinkeſt he ſees ſomething in thee, for the ſake of which he will refuſe thy ſoul.

But be content, a little more knowledge of him will make thee take better heart; thy earneſt deſires ſhall not be attended with ſuch burning fears; thou ſhalt hereafter ſay, *This is my infirmity,* Pſal 77.

Thou art ſick of love, a very ſweet diſeaſe, and yet every diſeaſe has ſome weakneſs attending of it: yet I wiſh this diſtemper (if it be lawful to call it ſo) was more epidemical. Die of this diſeaſe, I would gladly do: it is better than life itſelf, though it be attended with fears. But thou crieſt out, I cannot obtain: Well, be not too haſty to make concluſions: If Jeſus Chriſt had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him, (Song. 5.): Mark how the prophet hath it, "They ſhall walk after the Lord: he ſhall roar like a lion: when he ſhall roar, the children ſhall tremble from the weſt, they ſhall tremble like a bird out of Egypt, and as a dove out of the land of Aſſyria, Hoſ. 11, 10, 11.

When God roars, (as oft-times the coming ſoul hears him roar), what man that is coming, can do otherwiſe than tremble? (Amos 3. 8.). But trembling he comes; *He ſprang in, and came trembling, and fell down before Paul and Silas,* Acts 16.

Should you aſk him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this damſel you love ſo? The anſwer will be, ever ſince I began to lover her. But did you not fear it before? No, nor ſhould I fear now, but that I vehemently love her. Come, ſinner, let us apply it: How long is it ſince thou began to fear that Jeſus Chriſt will not receive thee? The anſwer is, Ever ſince I began to deſire that he would ſave my ſoul. I began to fear, when I began to come: and the more my heart burns in deſires after him, the more I feel my heart fear I ſhould not be ſaved by him.

See now, Did not I tell thee, that thy fears were but the conſequence of ſtrong deſires? Well, fear not, coming ſinner, thouſands of coming ſouls are in thy condition, and yet they will get ſafe into Chriſt's boſom. *Say* (ſays Chriſt) *to them that are of a fearful heart, be ſtrong, fear not; Your God will come and ſave you,* Iſa. 35. 4.; & 63. 1.

3. Thy fear that Chriſt will not receive thee, may ariſe from a ſenſe of thy own unworthineſs. Thou ſeeſt what a poor, ſorry, wretched, worthleſs creature thou art. And ſeeing this, thou feareſt Chriſt will not receive thee. Alas, ſayſt thou, I am the vileſt of all men; a town ſinner, a ring-leading ſinner! I am not only a ſinner myſelf, but have made others two fold worſe the children of hell alſo. Beſides, now I am under ſome awakenings and ſtirrings of mind after ſalvation, even now I find my heart rebellious, carnal, hard, treacherous, deſperate, prone to unbelief, to deſpair: It forgetteth the word; it wandereth; it runneth to the ends of the earth. There is not (I am perſuaded) one in all the world, that hath ſuch a deſperate wicked heart as mine is: My ſoul is careleſs to do good, but none more earneſt to do that which is evil.

Can ſuch a one as I am live in glory? Can an holy, a juſt, and a righteous God, once think (with honour to his name) of ſaving ſuch a vile creature as I am? I fear it, Will he ſhew wonders to ſuch a dead dog as I am? I doubt it.

I am caſt out to the loathing of my perſon, yea, I loath myſelf; I ſtink in mine own noſtrils. How can I then be accepted by a holy and ſin-abhorring God? Pſal. 38. 5, 6, 7.; Ezek. 10. & 20. 42, 43, 44. Saved I would be; and who is there that would not, were they in my condition? Indeed I wonder at the madneſs and folly of others, when I ſee them leap and ſkip ſo careleſsly about the mouth of hell! Bold ſinner, how dareſt thou tempt God, by laughing at the breach of his holy law? But alas! they are not ſo bad one way, but I am worſe another: I wiſh myſelf were any body but myſelf: and yet here again, I know not what to wiſh. When I ſee ſuch as I believe are coming to Jeſus Chriſt, O I bleſs them! But am confounded in myſelf, to ſee how unlike (as I think) I am to a very good many in the world. They can read, hear, pray, remember, repent, be humble, do every thing better than ſo vile a wretch as I.

I, vile wretch, am good for nothing, but to burn in hell-fire, and when I think of that I am confounded too.

Thus the ſenſe of unworthineſs creates and heightens fears in the hearts of them that are coming to Jeſus Chriſt; but indeed it ſhould not: for who needs the phyſician but the ſick? or, who did Chriſt come into the world to ſave, but the chief of ſinners? (Mark 1. 17.; 1 Tim. 1. 15.). Wherefore, the more thou ſeeſt thy ſins. the faſter fly thou to Jeſus Chriſt. And let the ſenſe of thine own unworthineſs prevail with thee yet to go faſter. As it is with the man that carrieth his broken arm in a ſling to the bone-ſetter, ſtill as he thinks of his broken arm, and as he feels the pain and anguiſh, he haſtens his pace to the man; and if Satan meets thee, and aſketh, Whither goeſt thou? tell him thou art maimed, and art going to the Lord Jeſus. If he objects thine own unworthineſs, tell him, That even as the ſick ſeeketh the phyſician; as he that hath broken bones ſeeks him that can ſet them; ſo thou art going to Jeſus Chriſt for cure and healing, for thy ſin-ſick ſoul.

But it oft-times happeneth to him that flies for his life, he deſpairs of eſcaping, and therefore delivers himſelf up into the hand of the purſuer. But up, up, ſinner; be of good cheer, Chriſt came to ſave the unworthy one; be not faithleſs, but believe. Come away, man, the Lord Jeſus calls thee, ſaying, *And him that cometh to me, I will in no wiſe caſt out.*

4. Thy fear that Chriſt will not receive thee, may ariſe from a ſenſe of the exceeding mercy of being ſaved;

ſaved: Sometimes ſalvation is in the eyes of him that deſires ſo great, ſo huge, ſo wonderful a thing, that the very thoughts of the excellency of it, ingenders unbelief about obtaining it, in the heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith David) *a light thing to be a king's ſon-in-law?* 1 Sam. 18. 23. So the thought of the greatneſs and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Chriſt, and angels; theſe are great things, things too good, (ſaith the ſoul that is little in his own eyes); things too rich (ſaith the ſoul that is truly poor in ſpirit) for me.

Beſides, the Holy Ghoſt hath a way to greaten heavenly things to the underſtanding of the coming ſinner; yea, and at the very ſame time to greaten too the ſin and unworthineſs of that ſinner. Now the ſoul ſtaggeringly wonders, ſaying, What! to be made like angels, like Chriſt, to live in eternal bliſs joy,, and felicity! This is for angels, and for them that can walk like angels!

If a prince, a duke, an earl, ſhould ſend (by the hand of his ſervant) for ſome poor, ſoory, beggarly ſcrub, to take her for his maſter to wife, and the ſervant ſhould come and ſay, My lord and maſter, ſuch an one hath ſent me to thee, to take thee to him to wife; he is rich, beautiful, and of excellent qualities; he is loving, meek, humble, well-ſpoken, &c. What now would this poor, ſorry, beggarly creature think? What would ſhe ſay? or, how would ſhe frame an anſwer? When King David ſent to Abigail upon this account, and though ſhe was a rich woman yet ſhe ſaid, *Behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord,* 1 Sam. 25. 40, 41. She was confounded, ſhe could not well tell what to ſay, the offer was ſo great, beyond what could in reaſon be expected.

But ſuppoſe this great perſon ſhould ſecond his ſuit, and ſend to this ſorry creature again, what would ſhe ſay now? Would ſhe not ſay, You mock me? But what if he affirms, that he is in good earneſt, and that his Lord muſt have her to wife; yea, ſuppoſe he ſhould prevail upon her to credit his meſſage, and to addreſs herſelf for her journey; yet behold, every thought of her pedigree confounds her; alſo her ſenſe of want of beauty makes her aſhamed; and if ſhe doth but think of being embraced, the unbelief that is mixed with that thought, whirls her into tremblings: And now ſhe calls herſelf fool, for believing the meſſenger, and thinks not to go; if ſhe thinks of being bold, ſhe bluſhes; and the leaſt thought that ſhe ſhall be rejected, when ſhe comes at him, makes her look as if ſhe would give up the ghoſt.

And is it a wonder then to ſee a ſoul that is drowned in the ſenſe of glory, and a ſenſe of its own nothingneſs, to be confounded in itſelf, and to fear, that the glory apprehended is too great, too good, and too rich, for ſuch an one?

That thing, heaven and eternal glory, is ſo great, and I that would have it ſo ſmall, ſo ſorry a creature, that the thoughts of obtaining it confounds me.

Thus, I ſay, doth the greatneſs of the things deſired, quite daſh and overthrow the mind of the deſire: O, it is too big! it is too big! it is too great a mercy!

But, coming ſinner, let me reaſon with thee: Thou ſayſt, it is too big, too great. Well, will things that are leſs ſatisfy thy ſoul? Will a leſs thing than heaven, than glory and eternal life, anſwer thy deſires? No, nothing leſs; and yet I fear they are too big, and too good for me, even to obtain. Well, as big and as good as they are, God giveth them to ſuch as thou; they are not too big for God to give; no not too big to give freely: Be content, let God give like himſelf; he is that eternal God, and giveth like himſelf. When kings give, they do not uſe to give as poor men do. Hence it is ſaid, that Nabal, made a feaſt in his houſe like the feaſt of a king; and again, *All theſe things did Araunah, as a king, give unto David,* 1 Sam. 25.; 2 Sam. 24. Now, God is a great king, let him give like a king; nay, let him give like himſelf, and do thou receive like thyſelf: He hath all, and thou haſt nothing. God told his people of old, that he would ſave them in truth and in righteouſneſs, and that they ſhould return to, and enjoy the land, which before, for their ſins, had ſpewed them out; and then adds, under the ſuppoſition of their counting the mercy too good, or too big, *If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts,* Zech. 8. 6.

As who ſhould ſay, They are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellouſly big for them to enjoy; but if it be ſo in their eyes, it is not ſo in mine: I will do for them like God, if they will but receive my bounty like ſinners.

Coming ſinner, God can give his heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift: He hath given us his Son, *How ſhall he not then with him alſo freely give us all things?*

It was not the worthineſs of Abraham, or Moſes, or David, or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyſelf unworthy; but take it, and be thankful. And it is a good ſign he intends to give thee, if he hath drawn out thy heart to aſk. *O Lord, thou haſt heard the deſire of the humble; thou wilt prepare their hearts; thou wilt incline thine ear,* Pſ. 10. 17.

When God is ſaid to incline his ear, it implies an intention to beſtow the mercy deſired: Take it therefore; thy wiſdom will be to receive, not ſticking at thy own unworthineſs. It is ſaid, *He raiſeth up the poor out of the duſt, and liſteth up the beggar from the dunghill, to ſet them among princes, and to make them inherit the throne of glory.* Again, *He raiſeth up the poor out of the duſt, and liſteth the needy out of the dunghill, that he may ſet them with the princes, even with the princes of his people,* 1 Sam. 2. 8.; Pſal. 113. 7, 8.

You ſee alſo when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty; but the poor, the maimed, the halt, and the blind, Mat. 22.; Luke 14.

5. Thy fears that Chriſt will not receive thee, may ariſe from the hideous roaring of the devil, who purſues thee. He that hears him roar, muſt be a mighty Chriſtian, if he can at that time deliver himſelf from fear. He is called a roaring lion; and then to allude to that in Iſaiah, *If one look into them, they have darkneſs and ſorrow, and the light is darkneſs in their very heaven,* 1 Pet. 5. 8.; Iſa. 5. 30.

There are two things among many that Satan uſeth to roar out after them that are coming to Jeſus Chriſt: 1. That they are not elected; 2. That they have ſinned the ſin againſt the Holy Ghoſt.

To both theſe I anſwer briefly,

Firſt, Touching Election, out of which thou feareſt thou art excluded: Why, coming ſinner, even the text itſelf affordeth thee help againſt this doubt, and that by a double argument.

*1ſt,* That coming to Chriſt is, by virtue of the gift, promiſe, and drawing of the Father; but thou art a-coming; therefore God hath given thee, promiſed thee, and is drawing thee to Jeſus Chriſt. Coming ſinner, hold to this; and when Satan beginneth to roar again, anſwer, But I feel my heart moving after Jeſus Chriſt; but that would not be, if it were not given by promiſe, and drawing to Chriſt by the power of the Father.

*2dly,* Jeſus Chriſt hath promiſed, *that him that cometh to him, he will in no wiſe caſt out:* And if he hath ſaid it, will he not make it good, I mean even thy ſalvation? For, as I have ſaid already, not to caſt out, is to receive and admit to the benefit of ſalvation If then the Father hath given thee, as is manifeſt by thy coming; and if Chriſt will receive thee, thou coming ſoul, as it is plain he will, becauſe he hath ſaid, *He will in no wiſe caſt out;* then be confident, and let theſe concluſions, that as naturally flow from the text, as light from the ſun, or water from the fountain, ſtay thee.

If Satan therefore objecteth, But thou art not elected; anſwer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to ſuch a Lord Jeſus, as will in no wiſe caſt me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son ſo graciouſly open his boſom to me. I am perſuaded, that not one of the non-elect ſhall ever be able to ſay, no, not in the day of judgement, I did ſincerely come to Jeſus Chriſt. Come they may feignedly, as Judas and Simon Magus did; but that is not our queſtion. Therefore, O thou honeſt-hearted coming ſinner, be not afraid, but come!

As to the ſecond part of the objection, about ſinning the ſin againſt the Holy Ghoſt; the ſame argument overthrows that alſo. But I will argue thus:

*1ſt*, Coming to Chriſt is by virtue of a ſpecial gift of the Father; but the Father giveth no ſuch gift to them that have ſinned that ſin; therefore thou that art coming haſt not committed that ſin, That the Father giveth no ſuch gift to them that have ſinned that ſin, is evident.

(1.) Becauſe they have ſinned themſelves out of God's favour; *they ſhall never have forgiveneſs*, Mat. 13. 32. But it is a ſpecial favour of God to give unto a man, to come unto Jeſus Chriſt; becauſe thereby he obtained forgiveneſs. Therefore he that cometh, hath not ſinned that ſin.

(2.) They that have ſinned the ſin againſt the Holy Ghoſt, have ſinned themſelves out of an intereſt in the ſacrifice of Chriſt's body and blood; *There remains for ſuch no more ſacrifice for ſin:* But God giveth not grace to any of them to come to Chriſt, that have no ſhare in the ſacrifice of his body and blood. Therefore, thou that art coming to him, haſt not ſinned that ſin, Heb. 10. 26.

*2dly*, Coming to Chriſt is by the ſpecial drawing of the Father: *No man cometh to me, except the Father which hath ſent me, draw him.* But the Father draweth not him to Chriſt, for whom he hath not allotted forgiveneſs by his blood; therefore, they that are coming to Jeſus Chriſt, have not committed that ſin becauſe he hath allotted them forgiveneſs by his blood, John 6. 44.

That the Father cannot draw them to Jeſus Chriſt for whom he hath not allotted forgiveneſs of ſins, is manifeſt to ſenſe: for that would be a plain mockery, a flam, neither becoming his wiſdom, juſtice, holineſs, nor goodneſs.

*3dly*, Coming to Jeſus Chriſt lays a man under the promiſe of forgiveneſs and ſalvation: But it is impoſſible that he that hath ſinned that ſin, ſhould ever be put under a promiſe of theſe. Therefore he that hath ſinned that ſin, can never have heart to come to Jeſus Chriſt.

*4thly*, Coming to Jeſus Chriſt lays a man under his interceſſion; *For he ever liveth to make interceſſion for them that come*, Heb. 7. 26. Therefore he that is coming to Jeſus Chriſt cannot have ſinned that ſin.

Chriſt has forbid his people to pray for them that have ſinned that ſin; therefore will not pray for them himſelf; but he prays for them that come.

*5thly*. He that hath ſinned that ſin, Chriſt is to him of no more worth, than is a man that is dead; *For he hath crucified to himſelf the Son of God*; yea, and hath alſo counted his precious blood, as the blood of an unholy thing, Heb. 7. 10. Now he that hath this low eſteem of Chriſt, will never come to him for life; but the coming man has an high eſteem of his perſon, blood, and merits. Therefore he that is coming has not committed that ſin.

*6thly*, If he that has ſinned this ſin might yet come to Jeſus Chriſt, then muſt the truth of God be overthrown; which ſaith in one place, *He hath never forgiveneſs*; and in another, *I will in no wiſe caſt him out*. Therefore, that he may never have forgiveneſs, he ſhall never have heart to come to Jeſus Chriſt. *It is impoſſible that ſuch an one ſhould be renewed either to, or by repentance*, Heb. 6. Wherefore, never trouble thy head, nor heart about this matter; he that cometh to Jeſus Chriſt, cannot have ſinned againſt the Holy Ghoſt.

6. Thy fears that Chriſt will not receive thee, may ariſe from thine own folly, in inventing; yea, in thy chalking out to God a way to bring thee home to Jeſus Chriſt. Some ſouls that are coming to Jeſus Chriſt are great tormentors of themſelves upon this account: they conclude, that if their coming to Jeſus Chriſt is right, they muſt needs be brought home thus and thus: As to inſtance,

(1.) Says one, If God be bringing of me to Jeſus Chriſt, then will he load me with the guilt of ſin till he makes me roar again.

(2.) If God be indeed a-bringing me home to Jeſus Chriſt, then muſt I be aſſaulted with dreadful temptations of the devil.

(3.) If God be indeed a-bringing me to Jeſus Chriſt then even when I come at him, I ſhall have wonderful revelations of him.

This is the way that ſome ſinners appoint for God: but perhaps he will not walk therein; yet will he bring them to Jeſus Chriſt. But now, becauſe they come not the way of their own chalking out, therefore they are at a loſs. They look for heavy load and burthen; but perhaps God gives them a ſight of their loſt condition, and addeth not that heavy weight and burthen, They look for fearful temptations of Satan; but God ſees that yet they are not fit for them; nor is the time come that he ſhould be honoured by them in ſuch a condition. They look for great and glorious revelations of Chriſt, grace, and mercy; but perhaps God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loſs, yet a-coming to Chriſt; *I drew them* ſaith God *with the cords of a man, with the bands of love: I took the yoke from off their jaws, and laid meat unto them*, Hoſ. 11. 4.

Now, I ſay, if God brings thee to Chriſt, and not by the way that thou haſt appointed, then thou art at a loſs; and for thy being at a loſs, thou mayſt thank thyſelf. God hath more ways than thou knoweſt of, to bring a ſinner to Jeſus Chriſt: but he will not give thee before hand an account by which of them he will bring thee to Chriſt, Iſa. 40. 13.; Job. 33. 13.

Sometimes he hath his ways in the whirlwind; but ſometimes the Lord is not there, Neh. 13. 1 Kings 19. 1.

If God will deal more gently with thee than with others of his children, grudge not at it: refuſe not the waters that go ſoftly, leſt he bring up to thee the waters of the rivers, ſtrong and many, even theſe two ſmoaking fire-brands, the devil and guilt of ſin, Iſa. 8. 6, 7. He ſaith to Peter, *follow me*. And what thunder did Zacheus hear or ſee? Zacheus, *Come down*, ſaith Chriſt; *and he came down*, (ſays Luke,) *and received him joyfully*.

But had Peter or Zacheus made the objection that thou haſt made, and directed the Spirit of the Lord as thou haſt done, they might have looked long enough, before they had found themſelves coming to Jeſus Chriſt.

Beſides, I will tell thee, that the greatneſs of ſenſe of ſin, the hideous roaring of the devil, yea, abundance of revelations, will not prove that God is bringing thy ſoul to Jeſus Chriſt; as Balaam, Cain, Judas, and others, can witneſs.

Further, conſider, that what thou haſt not of theſe things here, thou mayſt have another time, and that to thy diſtraction. Wherefore, inſtead of being diſcontent, becauſe thou art not in the fire, becauſe thou heareſt not the ſound of the trumpet, and alarm of war, *Pray that thou enter not into temptation*: yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need, Pſ. 88. 15; Matth. 11. 41; Heb. 4. 16.

Poor creature! thou crieſt, If I were tempted, I could come faſter, and with more confidence, to Jeſus Chriſt. Thou ſayſt thou knoweſt not what. What ſays Job! *Withdraw thy hand from me, and let not thy dread make me afraid: Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me*, Job. 13. 21. It is not the over-heavy load of ſin, but the diſcovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jeſus Chriſt; I myſelf know all theſe things.

True, ſometimes, yea, moſt an end, they that come to Jeſus Chriſt, come the way that thou deſireſt; the loading, tempted way: but the Lord alſo leads ſome by the waters of comfort. If I was to chuſe when to go a long journey, to wit, whether I would go it in the dead of winter, or in the pleaſant ſpring, (though if it was a very profitable journey, as that of coming to Chriſt is, I would chuſe to go it through fire and water, before I would loſe the benefit): But I ſay, if I might chuſe the time, I would chuſe to go it in the pleaſant ſpring, becauſe the way would be more delightſome, the days longer, and warmer, the nights ſhorter, and not ſo cold. And it is obſervable, that that very argument that thou uſeſt to weaken thy ſtrength in the way, that very argument Chriſt Jeſus uſeth to encourage his beloved to come to him: *Ariſe*, ſaith he, *my love, my fair one, and come away:* (Why?) *For lo, the winter is paſt, the rain is over and gone, the flowers appear in the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vine, with her tender grapes, give a good ſmell: Ariſe, my love, my fair one, and come away,* Song 2. 10,—13.

Trouble not thyſelf, coming ſinner: If thou ſeeſt thy loſt condition by original and actual ſin; if thou ſeeſt thy need of the ſpotleſs righteouſneſs of Jeſus Chriſt; if thou art willing to be found in him, and to take up thy croſs and follow him; then pray for a fair wind and good weather, and come away. Stick no longer in a muſe and doubt about things, but come away to Jeſus Chriſt: Do it, I ſay, leſt thou tempt God to lay the ſorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows, *The ſorrows of a travailing woman ſhall come upon him:* Why? *He is an unwiſe ſon; ſo he ſhould not ſtay long in the place of the breaking forth of children,* Hoſ. 13. 13.

7. Thy fears that Chriſt will not receive thee, may riſe from thoſe decays that thou findeſt in thy ſoul, even while thou art coming to him: Some, even as they are coming to Jeſus Chriſt, do find themſelves grow worſe and worſe; and this is indeed a ſore trial to the poor coming ſinner.

To explain myſelf: There is ſuch an one a-coming to Jeſus Chriſt who, when at firſt he began to look out after him, was ſenſible, affectionate, and broken in ſpirit; but now is grown dark, ſenſeleſs, hard-hearted, and inclining to neglect ſpiritual duties, &c. Beſides, he now finds in himſelf inclinations to unbelief, atheiſm, blaſphemy, and the like; now he finds he cannot tremble at God's word, his judgements, nor at the apprehenſion of hell-fire: neither can he, as he thinketh, be ſorry for theſe things. Now this is a ſad diſpenſation: The man under the ſixth head complaineth for want of temptations, but thou haſt enough of them; art thou glad of them, tempted, coming ſinner? They that never were exerciſed with them, may think it a fine thing to be within the rage, but he that is there, is ready to ſweat blood for ſorrow of heart, and to howl for vexation of ſpirit.

This man is in the wilderneſs among wild beaſts: Here he ſees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all ſorts, doubts of all ſorts, fears of all ſorts, haunt and moleſt his ſoul. Here he ſees ſmoak, yea, ſome fire and brimſtone, ſcattered upon his ſecret places: He hears the ſound of an horrible tempeſt.

O! my friends, even the Lord Jeſus, that knew all things, even he ſaw no pleaſure in temptations, nor did he deſire to be with them; wherefore one text ſaith, *he was led*, and another, *he was driven*, of the ſpirit into the wilderneſs, to be tempted of the devil, Matth. 4. 1.; Mark i. 12.

But to return: Thus it happeneth ſometimes to them that are coming to Jeſus Chriſt. A ſad hap indeed! One would think, that he that is flying from wrath to come has little need of ſuch clogs as theſe: And yet ſo it is, and woful experience proves it. The church of old complained, that her enemies overtook her between the ſtraits; juſt between hope and fear, heaven and hell. Lam. 1.

This man feeleth the infirmity of his fleſh; he findeth a proneneſs in himſelf to be deſperate: Now he chides with God, flings and tumbles like a wild bull in a net, and ſtill the guilt of all returns upon himſelf, to the cruſhing of him to pieces: Yet he feeleth his heart ſo hard, that he can find, as he thinks, no kind falling under any of his miſcarriages. Now he is a lump of confuſion in his own eyes, whoſe ſpirit and actions are without order.

Temptations ſerve the Chriſtians as the ſhepherd's dog ſerveth the ſilly ſheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievouſly bedabbleth it with dirt and wet, in the loweſt places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being caſt away. Now I ſee I am loſt, ſays the ſinner: This is not coming to Jeſus Chriſt, ſays the ſinner; ſuch a deſperate, hard, and wretched heart as mine is, cannot be a gracious one, ſaith the ſinner: And bid ſuch an one be better, he ſays, I cannot, no, I cannot.

*Queſt.* But what will you ſay to a ſoul in this condition?

*Anſ.* I will ſay, That temptations have attended the beſt of God's people: I will ſay, That temptations come to do us good; and I will ſay alſo, That there is a difference betwixt growing worſe and worſe, and thy ſeeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty; and wanting the benefit of a glaſs, he ſtill ſtands in his own conceit; at laſt a limner is ſent unto him, who draweth his ill-favoured face to the life; now looking thereon, he begins to be convinced that he is not half ſo handſome as he thought he was. Coming ſinner, thy temptations are theſe painters, they have drawn out thy ill-favoured heart to the life, and have ſet it before thine eyes, and now thou ſeeſt how ill-favoured thou art.

Hezekiah was a good man, yet when he lay ſick (for aught I know) he had ſomewhat too good an opinion of his heart; and for aught I know alſo, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart. Compare Iſa. 38. 1, 2, 3. with 2 Chron. 32. 31.

Alas! we are ſinful out of meaſure, but ſee it not to the full, until an hour of temptation comes: But when it comes, it doth as the painter doth, draweth out our heart to the life: yet the ſight of what we are ſhould not keep us from coming to Jeſus Chriſt.

There are two ways by which God lets a man into a ſight of the naughtineſs of his heart; one is, by the light of the word and Spirit of God; and the other is, by the temptations of the devil. But, by the firſt, we ſee our naughtineſs one way, and, by the ſecond, another. By the light of the word and Spirit of God, thou haſt a ſight of thy naughtineſs, and by the light of the ſun, thou haſt a ſight of the ſpots and defilements that are in thy houſe or raiment. Which light gives thee to ſee a neceſſity of cleanſing, but maketh not the blemiſhes to ſpread more abominably. But when Satan comes, when he tempts, he puts life and rage into our ſins, and turns them, as it were, into ſo many devils within us. Now, like priſoners, they attempt to break through the priſon of our body; they will attempt to get out at our eyes, mouth, ears, any ways, to the ſcandal of the goſpel, and reproach of religion, to the darkening of our evidences, and damning of our ſouls.

But I ſhall ſay, as I ſaid before, this hath oft-times been the lot of God's people. And, *No temptation hath overtaken thee, but ſuch as is common to man; and God is faithful, who will not ſuffer thee to be tempted above what thou art able,* 1 Cor. 10. 13. See the book of Job, the book of Pſalms, and that of the Lamentations. And remember farther, that Chriſt himſelf was tempted to blaſpheme, to worſhip the devil, and to murder himſelf, Matth. 4.; Luke 4. (temptations worſe than which thou canſt hardly be overtaken with). But he was ſinleſs, that is true. And he is thy Saviour, and that is as true. Yea, it is as true alſo, that by his being tempted, he became the conqueror of the tempter, and a ſuccourer of thoſe that are tempted, Col. 2. 14, 15.; Heb. 2. 15.; & 4. 15, 16.

*Queſt.* But what ſhould be the reaſon that ſome that are coming to Chriſt, ſhould be ſo lamentably caſt down, and buffetted with temptations?

*Anſ.* It may be for ſeveral cauſes.

1. Some that are coming to Chriſt, cannot be perſuaded, until the temptation comes, that they are ſo vile as the ſcripture ſaith they are. True, they ſee ſo much of their wretchedneſs, as to drive them to Chriſt: But there is an over and above of wickedneſs, which they ſee not. Peter little thought that he had had curſing and ſwearing, and lying, and an inclination in his heart to deny his Maſter, before the temptation came: but when that indeed came upon him, then he found it there to his ſorrow, John 13. 36, 37, 38.; Mark 14. 36,—40, 68,—72.

2. Some that are coming to Jeſus Chriſt, are too much affected with their own graces, and too little taken with Chriſt's perſon; wherefore God, to take them off from doting on their own jewels, and that they might look more to the perſon, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job: *If I waſh me* ſaith he *with ſnow-water, and make myſelf never ſo clean, yet wilt thou plunge me in the ditch, and mine own cloaths ſhall abhor me,* Job 9. 30. Job had been a little too much tampering with his own graces, and ſetting his excellencies a little too high; (as theſe texts make manifeſt, Job 33. 8,—13.; & 34. 5,—10.; & 35. 2, 3.; & 38. 1, 2.; & 40. 1,—5.; & 42. 3,—7.). But by that the temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this thing, as it were, take our graces from us, and ſo leave us almoſt quite to ourſelves, and to the tempter, that we may learn not to love the picture more than the perſon of his Son. See how he dealt with them in the 16th of Ezekiel, and the 2d of Hoſea.

3. Perhaps thou haſt been given too much to judge thy brother, to condemn thy brother, becauſe a poor tempted man: And God, to bring down the pride of thy heart, letteth the tempter looſe upon thee, that thou alſo mayſt feel thyſelf weak. *For pride goeth before deſtruction, and an haughty ſpirit before a fall,* Prov. 16, 18.

4. It may be thou haſt dealt a little too roughly with thoſe that God hath this way wounded, not conſidering thyſelf, leſt thou alſo be tempted: And therefore God hath ſuffered it to come unto thee, Gal. 6. 1.

5. It may be thou waſt given to ſlumber and ſleep, and therefore theſe temptations were ſent to awake thee. You know that Peter's temptation came upon him, after his ſleeping; then, inſtead of watching and praying, then he denied, and denied, and denied his Maſter, Matth. 26.

6. It may be thou haſt preſumed too far, and ſtood too much in thine own ſtrength, and therefore is a time of temptation come upon thee. This was alſo one cauſe why it came upon Peter, *Though all men forſake thee, yet will not I.* Ah! that is the way to be tempted indeed, John 13. 36,—38.

7. It may be God intends to make thee wiſe, to ſpeak a word in ſeaſon to others that are afflicted; and therefore he ſuffereth thee to be tempted. Chriſt was tempted that he might be able to ſuccour them that are tempted, Heb. 2. 18.

8. It may be Satan hath dared God to ſuffer him to tempt thee: promiſing himſelf, that if he will but let him do it, thou wilt curſe him to his face. Thus he obtained leave againſt Job; wherefore take heed, tempted ſoul, leſt thou proveſt the devil's ſaying true, Job 1. 2.

9. It may be thy graces muſt be tried in the fire, that that ruſt that cleaveth to them, may be taken away, and themſelves proved, both before angels and devils, to be far better than of gold that periſheth; it may be alſo, that thy graces are to receive ſpecial praiſes and honour and glory, at the coming of the Lord Jeſus, (to judgement), for all the exploits that thou haſt acted by them againſt hell, and its infernal crew, in the day of thy temptation, 1 Pet. 1. 6, 7.

10. It may be God would have others learn by thy ſighs, groans, and complaints, under temptations, to beware of thoſe ſins, for the ſake of which thou art at preſent delivered to the tormentors.

But to conclude this, put the worſt to the worſt, (and then things will be bad enough), ſuppoſe that thou art to this day without the grace of God, yet thou art but a miſerable creature, a ſinner, that has need of a bleſſed Saviour; and the text preſents thee with one as good and kind as heart can wiſh; who alſo for thy encouragement ſaith, *and him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a word of Application.

Is it ſo, that they that are coming to Jeſus Chriſt are oft-times heartily afraid, that Jeſus Chriſt will not receive them? Then this teacheth us theſe things:

1. That faith and doubting may at the ſame time have their reſidence in the ſame ſoul. *O thou of little faith, wherefore didſt thou doubt?* Mat. 14. 31. He ſaith not, O thou of no faith; but, O thou of little faith; becauſe he had a little faith in the midſt of his many doubts. The ſame is true, even of many that are coming to Jeſus Chriſt: They come, and fear they come not, and doubt they come not. When they look upon the promiſe, or a word of encouragement by faith, then they come; when they look upon themſelves, or the difficulties that lie before them, then they doubt. Bid me come, ſaid Peter; Come, ſaid Chriſt. So he went down out of the ſhip to go to Jeſus, but his hap was to go to him upon the water; there was the trial. So it was with the poor deſiring ſoul. Bid me come, ſays the ſinner; come, ſays Chriſt, and I will in no wiſe caſt thee out: So he comes, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of temptations blow, the waves of doubts and fears will preſently ariſe, and this coming ſinner will begin to ſink, if he has but little faith.

But you ſhall find here in Peter's little faith, a twofold act; to wit, coming and crying: Little faith cannot come all the way without crying. So long as its holy boldneſs laſts, ſo long it can come with peace; but when it is ſo, it can come no farther, it will go the reſt of the way with crying. Peter went as far as his little faith would carry him: He alſo cried as far as his little faith would help, *Lord, ſave me, I periſh.* And ſo with coming and crying he was kept from ſinking, though he had but a little faith. *Jeſus ſtretched forth his hand, and caught him, and ſaid unto him,* O thou *of little faith, wherefore didſt thou doubt?*

2. Is it ſo, that they that are coming to Jeſus Chriſt, are oft-times heartily afraid that Jeſus Chriſt will not receive them? Then this ſhews us a reaſon of that dejection, and thoſe caſtings down, that very often we perceive to be in them that are coming to Jeſus Chriſt. Why, it is becauſe they are afraid that Jeſus Chriſt will not receive them. The poor world they mock us, becauſe we are a dejected people; I mean, becauſe we are ſometimes ſo; but they do not know the cauſe of our dejection. Could we be perſuaded, even then, when we are dejected, that Jeſus Chriſt would indeed receive us, it would make us fly over their heads, and would put more gladneſs into our hearts, than in the time in which their corn, wine, and oil increaſes, Pſ. 4.

3. Is it ſo, that they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them? Then this ſhews, that they that are coming to Jeſus Chriſt, are an awakened, ſenſible, conſidering people: For fear cometh from ſenſe, and conſideration of things. They are ſenſible of ſin, ſenſible of the curſe due thereto; they are alſo ſenſible of the glorious majeſty of God, and of what a bleſſed, bleſſed thing it is to be received of Jeſus Chriſt: The glory of heaven, and the evil of ſin, theſe things they conſider, and are ſenſible of. *When I remember, I am afraid: When I conſider, I am afraid,* Job 21. 6. & 23. 15.

Theſe things daſh their ſpirits, being awake and ſenſible. Were they dead, like other men, they would not be afflicted with fear, as they are: For dead men fear not, feel not, care not; but the living and ſenſible man, he it is that is oft-times heartily afraid that

Jeſus Chriſt will not receive him. I ſay, the dead and ſenſeleſs are not diſtreſſed: They preſume they are groundleſsly confident. Who ſo bold as blind Bayard? Theſe indeed ſhould fear and be afraid, becauſe they are not coming to Jeſus Chriſt. O the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting ſinners! *How ſhall we eſcape, if we neglect ſo great ſalvation?* Heb. 2. 3. But they want ſenſe of things and ſo cannot fear.

4. Is it ſo, that they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them? Then this ſhould teach old Chriſtians to pity and pray for young comers: You know the heart of a ſtranger, for you yourſelves were ſtrangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them: for that they ſometimes took hold of you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them, fear of the wrath of God hath overtaken them: Perhaps they are within the ſight of hell-fire; and the fear of going thither is burning hot within their hearts.

You may know, how ſtrangely Satan is ſuggeſting his deviliſh doubts unto them, if poſſible he may ſink and drown them with his multitude and weight of them. Old Chriſtians, mend up the path for them, take the ſtumbling-blocks out of the way; leſt that which is feeble and weak be turned aſide, but let it rather be healed, Heb. 12.

III. I come now to the next obſervation, and ſhall ſpeak a little to that; to wit, That Jeſus Chriſt would not have them, that in truth are coming to him, once think, that he will caſt them out.

The text is full of this: *And him that cometh to me, I will in no wiſe caſt out.* Now, if he ſaith, I will not, he would not have us think he will.

This is yet farther manifeſt by theſe conſiderations.

1. Chriſt Jeſus did forbid even them that as yet were not coming to him, once to think him ſuch an one. *Do not think* ſaid he, *that I will accuſe you to the Father*, John 5. 45.

Theſe (as I ſaid) were ſuch, that as yet were not coming to him: For he ſaith of them a little before and ye will not come to me: for the reſpect they had to the honour of men kept them back. Yet, I ſay, Jeſus Chriſt gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not once to think that he would accuſe them to the Father. Now, not to accuſe (with Chriſt) is to plead for: for Chriſt in theſe things ſtands not neuter between the Father and ſinners. So then, if Jeſus Chriſt would not have them think, that yet will not come to him, that he will accuſe them; then he would not that they ſhould think ſo, that in truth are coming to him; *And him that cometh to me, I will in no wiſe caſt out.*

2. When the woman taken in adultery (even in the very act) was brought before Jeſus Chriſt, he ſo carried it both by words and actions, that he evidently enough made it manifeſt, that condemning and caſting out were ſuch things, for the doing of which he came not into the world.

Wherefore, when they had ſet her before him, and had laid to her charge her heinous fact, he ſtooped down, and with his finger wrote upon the ground as though he heard them not. Now what did he do by this carriage, but teſtify plainly that he was not for receiving accuſations againſt poor ſinners, whoever accuſed by? And obſerve, though they continue aſking, thinking at laſt to force him to condemn her; yet then he ſo anſwered, as that he drove all condemning perſons from her. And then he adds, for her encouragement to come to him; *Neither do I condemn thee; go, and ſin no more*, John 8. 1.—12.

Not but that he indeed abhorred the fact, but he would not condemn the woman for the ſin, becauſe that was not his office: *He was not ſent into the world to condemn the world, but that the world through him might be ſaved*, John 3. 17. Now if Chriſt, though urged to it, would not condemn the guilty woman, though ſhe was far at preſent from coming to him, he would not that they ſhould once think, that he will caſt them out, that in truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

3. Chriſt plainly bids the turning ſinner come: and forbids him to entertain any ſuch thought, as that he will caſt him out. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him turn unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon*, Iſ. 55. 7.

The Lord, by bidding the unrighteous forſake his thoughts, doth in ſpecial forbid, as I have ſaid, *viz.* thoſe thoughts that hinder the coming man in his progreſs to Jeſus Chriſt, his unbelieving thoughts.

Therefore, he bids him not only forſake his ways but his thoughts: *Let the wicked forſake his ways, and the unrighteous man his thoughts.* It is not enough to forſake one if thou wilt come to Jeſus Chriſt becauſe the other will keep thee from him. Suppoſe a man forſake his wicked ways, his debauched and filthy life; yet if theſe thoughts, that Jeſus Chriſt will not receive him, be entertained and nouriſhed in his heart; theſe thoughts will keep him from coming to Jeſus Chriſt.

Sinner, coming ſinner, Art thou for coming to Jeſus Chriſt? Yes, ſays the ſinner. Forſake thy wicked ways then. So I do, ſays the ſinner. Why comeſt thou then ſo ſlowly? Becauſe I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faſter? Yes, yet I cannot. Well prithee be plain with me, and tell me the reaſon and ground of thy diſcouragement. Why (ſays the ſinner) though God forbids me not, and though I am willing to come faſter, yet there naturally ariſeth this, and that, and the other thought in my heart, that hinders my ſpeed to Jeſus Chriſt. Sometimes I think I am not choſen; ſometimes I think I am not called; ſometimes I think I am come too late; and ſometimes I think I know not what it is to come. Alſo one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And theſe things keep me from coming to Jeſus Chriſt.

Look ye now, did not I tell you ſo? There are thoughts yet remaining in the heart, even of thoſe who have forſaken their wicked ways; and with thoſe thoughts they are more plagued than with any thing elſe; becauſe they hinder their coming to Jeſus Chriſt, for the ſin of unbelief (which is the original of all theſe thoughts) is that which beſets a coming ſinner more eaſily than do his ways, Heb. 12. 1,—4.

But now, ſince Jeſus Chriſt commands thee to forſake theſe thoughts, forſake them, coming ſinner: and if thou forſake them not, thou tranſgreſſeſt the commands of Chriſt, and abideſt thine own tormentor, and keepeſt thyſelf from eſtabliſhment in grace: *If ye will not believe, ye ſhall not be eſtabliſhed*, Iſa. 7. 9.

Thus you ſee how Jeſus Chriſt ſetteth himſelf againſt ſuch thoughts, that any way diſcourage the coming ſinner; and thereby truly vindicates the doctrine we have in hand, to wit, That Jeſus Chriſt would not have them, that in truth are coming to him, once think, that he will caſt them out. *And him that cometh to me, I will in no wiſe caſt out.*

I come now to the reaſons of the obſervation.

1. If Jeſus Chriſt ſhould allow thee once to think, that he will caſt thee out, he muſt allow thee to think, that he will falſify his word; for he hath ſaid, *I will in no wiſe caſt out.* But Chriſt would not that thou ſhouldſt count him as one that will falſify his word; for he ſaith of himſelf, *I am the truth*; therefore he would not, that any that in truth are coming to him, ſhould once think, that he will caſt them out.

2. If Jeſus Chriſt ſhould allow the ſinner, that in truth is coming to him, once to think that he will caſt him out, then he muſt allow, and ſo countenance the firſt appearance of unbelief; the which he counteth his greateſt enemy, and againſt which he has bent even his holy goſpel. Therefore Jeſus Chriſt would not, that they that in truth are coming to him, ſhould once think that he will caſt them out. See Matth. 14. 31.; & 21. 21.; Mark 11. 23.; Luke 24. 25.

3. If Jeſus Chriſt ſhould allow the coming ſinner once to think, that he will caſt him out; then he muſt allow him to make a queſtion, Whether he is willing to receive his Father's gift; for the coming ſinner is his Father's gift; as alſo ſays the text; but he teſtifieth, *All that the Father giveth him ſhall come to him; and him that cometh, he will in no wiſe caſt out.* Therefore Jeſus Chriſt would not have him, that in truth is coming to him, once to think, that he will caſt him out.

4. If Jeſus Chriſt ſhould allow them once to think, (that indeed are coming to him), that he will caſt them out, he muſt allow them to think, that he will deſpiſe and reject the drawing of his Father: For no man can come to him, but whom the Father draweth. But it would be high blaſphemy, and damnable wickedneſs once to imagine thus. Therefore, Jeſus Chriſt would not have him that cometh, once think that he will caſt him out.

5. If Jeſus Chriſt ſhould allow thoſe that indeed are coming to him, once to think that he will caſt them out, he muſt allow them to think, that he will be unfaithful to the truſt and charge that his Father hath committed to him; which is to ſave, and not to loſe any thing of that which he hath given unto him to ſave, John 6. 36. But the Father hath given him a charge, to ſave the coming ſinner; therefore it cannot be, that he ſhould allow, that ſuch an one ſhould once think, that he will caſt him out.

6. If Jeſus Chriſt ſhould allow, that they ſhould once think, that are coming to him, that he will caſt them out, then he muſt allow them to think, that he will be unfaithful to his office of prieſthood: for, as by the firſt part of it, he paid price for, and ranſomed ſouls, ſo by the ſecond part thereof, he continually maketh interceſſion to God for them that come, Heb. 7. 25. But he cannot allow us to queſtion his faithful execution of his prieſthood; therefore he cannot allow us once to think, that the coming ſinner ſhall be caſt out.

7. If Jeſus Chriſt ſhould allow us once to think, that the coming ſinner ſhall be caſt out, then he muſt allow us to queſtion his will, or power, or merit to ſave. But he cannot allow us once to queſtion any of theſe; therefore not once to think, that the coming ſinner ſhall be caſt out.

(1.) He cannot allow us to queſtion his will; for he ſaith in the text, *I will in no wiſe caſt out.*

(2.) He cannot allow us to queſtion his power; for the Holy Ghoſt ſaith, he is able to ſave to the utmoſt them that come.

(3.) He cannot allow us to queſtion the efficacy of his merit; for the blood of Chriſt cleanſeth the comer from all ſin, 1 John 1.; therefore he cannot allow, that he that is coming to him ſhould once think that he will caſt them out.

8. If Jeſus Chriſt ſhould allow the coming ſinner once to think, that he will caſt him out, he muſt allow him to give the lie to the manifeſt teſtimony of the Father, Son, and Spirit; yea, to the whole goſpel contained in Moſes, the prophets, the book of Pſalms, and that commonly called the *New Teſtament*. But he cannot allow of this; therefore, not that the coming ſinner ſhould once think, that he will caſt him out.

9. Laſtly, If Jeſus Chriſt ſhould allow him that is coming to him once to think, that he will caſt him out, he muſt allow him to queſtion his Father's oath which he in truth and righteouſneſs hath taken, that they might have a ſtrong conſolation, who have fled for refuge to Jeſus Chriſt. But he cannot allow this, therefore he cannot allow, that the coming ſinner ſhould once think, that he will caſt him out, Heb. 6.

I come now to make ſome general uſe and application of the whole, and ſo to draw towards a concluſion.

I. The firſt uſe, a uſe of information: and it informeth us, That men by nature are far off from Chriſt.

Let me a little improve this uſe, by ſpeaking to theſe three queſtions.

1. Where is he that is coming to Jeſus Chriſt?
2. What is he that is coming to Jeſus Chriſt?
3. Whither is he to go that cometh not to Jeſus Chriſt?

1. Where is he?

*Anſ.* 1. He is far from God, he is without him, even alienate from him, both in his underſtanding, will, affections, judgement, and conſcience, Eph. 2. 12.; chap. 4 8.

2. He is far from Jeſus Chriſt, who is the only deliverer of men from hell-fire, Pſal. 73. 27.

3. He is far from the work of the Holy Ghoſt, the work of regeneration, and a ſecond creation, without which no man ſhall ſee the kingdom of heaven, John 3. 3.

4. He is far from being righteous, that righteouſneſs that ſhould make him acceptable in God's ſight, Iſa. 46. 14.

5. He is under the power and dominion of ſin: ſin reigneth in and over him; it dwelleth in every faculty of his ſoul, and member of his body: ſo that from head to foot there is no place clean, Iſa. 1. 6.; Rom. 3. 9.—18.

6. He is in the peſt houſe with Uzziah, and excluded the camp of Iſrael with the lepers, 2 Chron. 26. 21.; Numb. 5. 2.

7. His life is among the unclean: *He is in the gall of bitterneſs, and in the bond of iniquity*, Job 26. 14.; Acts 8. 23.

8. He is in ſin, in the fleſh, in death, in the ſnare of the devil, and is taken captive by him at his will, 1 Cor. 15. 17.; Rom. 8. 8.; 1 John 3. 14.; 2 Tim. 2. 26.

9. He is under the curſe of the law, and the devils dwell in him, and hath the maſtery of him, Gal. 3. 13.; Eph. 2. 2, 3.; Acts 26. 18.

10. He is in darkneſs, and walketh in darkneſs, and knows not whither he goes; for darkneſs has blinded his eyes.

11. He is in the broad way that leadeth to deſtruction; and holding on, he will aſſuredly go in at the broad gate, and ſo down the ſtairs to hell.

Secondly, What is he that cometh not to Jeſus Chriſt.

1. He is counted one of God's enemies, Luke 19. 14.; Rom. 8. 7.

2. He is a child of the devil, and of hell: for the devil begat him, as to his ſinful nature, and hell muſt ſwallow him at laſt, becauſe he cometh not to Jeſus Chriſt, John 8, 44.; 1 John 3. 8.; Matth. 23. 15.; Pſal 9. 17.

3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face, Eph. 2. 1, 2, 3.; John 21. 29, 30, 31.

4. He is a ſelf murderer; he wrongeth his own ſoul, and is one that loveth death, Prov. 1. 18.; & 8. 35, 36.

5. He is a companion for devils, and damned men, Prov. 21. 16. Matth. 25. 41.

Thirdly, Where is he like to go that cometh not to Jeſus Chriſt?

1. He that cometh not to him, is like to go farther from him: for every ſin is a ſtep farther from Jeſus Chriſt, Hoſ. 11.

2. As he is in darkneſs, ſo he is like to go on in it; for Chriſt is the light of the world, and he that comes not to him, walketh in darkneſs, John 8. 12.

3. He is like to be removed at laſt, as far from God and Chriſt, and heaven, and all felicity, as an infinite God can remove him, Matth. 12. 41,

But, ſecondly, This doctrine of coming, to Chriſt, informeth us, where poor deſtitute ſinners may find life for their ſouls, and that is in Chriſt. This life is in his Son; he that hath the Son, hath life. And again, *Whoſo findeth me, findeth life, and ſhall obtain favour of the Lord*, Prov. 8.

Now, for farther enlargement, I will alſo here propound three more queſtions.

1. What life is in Chriſt?
2. Who may have it?
3. Upon what terms?

First, What life is in Jeſus Chriſt?

1. There is juſtifying life in Chriſt. Man by ſin is dead in law: and Chriſt only can deliver him by

his righteouſneſs and blood from this death into a ſtate of life: *For God ſent his Son into the world, that we might live through him*, 1 John 6. 9.; that is, through the righteouſneſs which he ſhould accompliſh, and the death that he ſhould die.

2. There is eternal life in Chriſt: Life that is endleſs; life for ever and ever. *He hath given us eternal life, and this life is in his Son*, 1 John 5.

Now, juſtification and eternal ſalvation being both in Chriſt, and no where elſe to be had for men, who would not come to Jeſus Chriſt?

Secondly, Who may have this life?

I anſwer, poor, helpleſs, miſerable ſinners. Particularly,

1. Such as are willing to have it: *Whoſoever will, let him take of the water of life*, Rev 22. 17.

2. He that thirſteth for it: *I will give to him that is athirſt of the fountain of the water of life*, Rev. 21. 6.

3. He that is weary of his ſins: *This is the reſt, whereby you may cauſe the weary to reſt; and this is the refreſhing*, Iſa. 28. 12.

4. He that is poor and needy: *He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.*

5. He that followeth after him, crieth for life: *He that follows me ſhall not walk in darkneſs, but ſhall have the light of life*, John 8. 12.

Thirdly, Upon what terms may he have this life?

*Anſ.* Freely, Sinner, doſt thou hear? Thou mayſt have it freely. Let him take the water of life freely. I will give him of the fountain of the water of life freely: *And when they had nothing to pay, he freely forgave them both*, Luke 7.

Freely, without money, or without price: *Ho! Every one that thirſteth, come ye to the waters; and he that hath no money, come buy and eat: Yea, come, buy wine and milk, without money and without price*, Iſa. 55. 1.

Sinner, art thou thirſty? art thou weary? art thou willing? Come then, and regard not your ſtuff; for all the good that is in Chriſt is offered to the coming ſinner without money and without price. He has life to give away to ſuch as want it, and that have not a penny to purchaſe it; and he will give it freely. Oh, what a bleſſed condition is the coming ſinner in!

But, thirdly, This doctrine of coming to Jeſus Chriſt for life, informeth us, that it is to be had no where elſe. Might it be had any where elſe, the text, and him that ſpoke it, would be but little ſet by; for what great matter is there in, *I will in no wiſe caſt out*, if another ſtood by that would receive them? But here appears the glory of Chriſt, that none but he can ſave. And here appears his love, that though none can ſave but he, yet he is not coy in ſaving. *But him that comes to me*, ſaith he, *I will in no wiſe caſt out.*

That none can ſave but Jeſus Chriſt, is evident from Acts 4. 12. *Neither is there ſalvation in any other; and he hath given us eternal life, and this life is in his Son.* If life could have been had any where elſe, it ſhould have been in the law: But it is not in the law; for by the deeds of the law, no man living ſhall be juſtified; and if not juſtified, then no life. Therefore life is no where to be had, but in Jeſus Chriſt, Gal. 3.

*Queſt.* But why would God ſo order it, that life ſhould be had no where elſe but in Jeſus Chriſt?

*Anſ.* There is reaſon for it, and that both with reſpect to God and us.

Firſt, With reſpect to God,

1. That it might be in a way of juſtice, as well as mercy. And in a way of juſtice it could not have been, if it had not been by Chriſt; becauſe he, and he only, was able to anſwer the demand of the law, and give for ſin what the juſtice thereof required. All angels had been cruſhed down to hell for ever, had that curſe been laid upon them for our ſins, which was laid upon Jeſus Chriſt; but it was laid upon him, and he bare it; and anſwered the penalty, and redeemed his people from under it, with that ſatisfaction to divine juſtice, that God himſelf doth now proclaim, That he is faithful and juſt to forgive us, if by faith we ſhall venture to Jeſus, and truſt to what he has done for life, Rom. 3. 24, 25, 26.; John 1. 9.

2. Life muſt be by Jeſus Chriſt, that God might be adored and magnified, for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jeſus Chriſt our Lord.

3. It muſt be by Jeſus Chriſt, that life might be at God's diſpoſe, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for, Pſal. 34. 6.; & 138. 6.; & 25.; & 51. 17.; 147. 3.

4. Life muſt be in Chriſt, to cut off boaſting from the lips of men. This alſo is the apoſtle's reaſon, in Rom. 3. 20, 27.; and Eph. 2. 8, 9, 10.

Secondly, Life muſt be in Jeſus Chriſt with reſpect to us,

1. That we might have it upon the eaſieſt terms, to wit, freely; as a gift, not as wages. Was it in Moſes's hand, we ſhould come hardly at it. Was it in the people's hand, we ſhould pay ſoundly for it. But thanks be to God it is in Chriſt, laid up in him, and by him to be communicated to ſinners upon eaſy terms, even for receiving, accepting, and embracing with thankſgiving; as the ſcriptures plainly declare, 1 John 1. 11, 12.; 2 Cor. 11. 4.; Heb. 11. 13.; Col. 3. 13, 14, 15.

2. Life is in Chriſt for us, that it might not be upon ſo brittle a foundation, as indeed it would, had it been any where elſe. The law itſelf is weak becauſe of us, as to this: But Chriſt is a tried ſtone, a ſure foundation, one that will not fail to bear thy burden, and to receive thy ſoul, coming ſinner.

3. Life is in Chriſt, that it might be ſure to all the ſeed. Alas! the beſt of us, was life left in our hands to be ſure we ſhould forfeit it, over, and over, and over: or, was it in any other hand, we ſhould by our often backſlidings ſo offend him, that at laſt he would ſhut up his bowels in everlaſting diſpleaſure againſt us. But now it is in Chriſt; it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compaſſion upon us, when we are out of the way, with one that hath an heart to fetch us again, when we are gone aſtray; with one that can pardon without upbraiding. Bleſſed be God that life is in Chriſt! For now it is ſure to all the ſeed.

But, fourthly, This doctrine of coming to Jeſus Chriſt for life, informs us of the evil of unbelief; that wicked thing that is the only or chief hindrance to the coming ſinner. Doth the text ſay, *Come?* Doth it ſay, *And him that cometh to me, I will in no wiſe caſt out?* Then what an evil is that that keepeth ſinners from coming to Jeſus Chriſt? And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is ſaid to be that by which a ſoul is ſaid to depart from God: becauſe it was that which at firſt cauſed the world to go off from him, and that alſo, that keeps them from him to this day. And it doth it the more eaſily, becauſe it doth it with a wile.

This ſin may be called *the white devil*, for it oftentimes, in its miſchievous doing in the ſoul, ſhews as if it was an angel of light: yea, it acteth like a counſellor of heaven. Therefore, a little to diſcourſe of this evil diſeaſe.

1. It is that ſin, above all others, that hath ſome ſhew of reaſon in its attempts. For it keeps the ſoul from Chriſt, by pretending its preſent unfitneſs and unpreparedneſs: as want of more ſenſe of ſin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the ſin that moſt ſuiteth with the conſcience: the conſcience of the coming ſinner tells him, that he hath nothing good; that he ſtands inditeable for ten thouſand talents; that he is a very ignorant, blind, and hard-hearted ſinner, unworthy to be once taken notice of by Jeſus Chriſt: And will you (ſays Unbelief) in ſuch a caſe as you now are, preſume to come to Jeſus Chriſt?

3. It is the ſin that moſt ſuiteth with our ſenſe of feeling. The coming ſinner feels the workings of ſin, of all manner of ſin and wretchedneſs in his fleſh: he alſo feels the wrath and judgement of God due to ſin

and oft-times ſtaggers under it. Now, ſays Unbelief, you may ſee you have no grace; for that which works in you is corruption. You may alſo perceive that God doth not love you, becauſe the ſenſe of his wrath abides upon you. Therefore, how can you bear the face to come to Jeſus Chriſt.

4. It is that ſin above all others that moſt ſuiteth the wiſdom of our fleſh. The wiſdom of our fleſh thinks it prudence to queſtion a-while, to ſtand back a-while, to hearken to both ſides a-while; and not to be raſh, ſudden, or unadviſed, in too bold a preſuming upon Jeſus Chriſt. And this wiſdom Unbelief falls in with.

5. It is the ſin above all other, that continually is whiſpering the ſoul in the ear with miſtruſts of the faithfulneſs of God, in keeping promiſe to them that come to Jeſus Chriſt for life. It alſo ſuggeſts miſtruſts about Chriſt's willingneſs to receive it, and ſave it. And no ſin can do this ſo artificially as unbelief.

6. It is alſo that ſin which is always at hand to enter an objection againſt this or that promiſe, that by the Spirit of God is brought to our heart to comfort us; and if the poor coming ſinner is not aware of it, it will by ſome exaction, ſlight, trick, or cavil, quickly wreſt from him the promiſe again, and he ſhall have but little benefit of it.

7. It is that above all other ſins, that weakens our prayers, our faith, our love, our diligence, our hope, and expectations: it even taketh the heart away from God in duty.

8. Laſtly, This ſin, as I have ſaid even now, it appears in the ſoul with ſo many ſweet pretences to ſafety and ſecurity, that it is, as it were, counſel ſent from heaven; bidding the ſoul be wiſe, wary, conſiderate, well adviſed, and to take heed of too raſh a venture upon believing. Be ſure, firſt, that God loves you; take hold of no promiſe until you are forced by God unto it; neither be you ſure of your ſalvation; doubt it ſtill, though the teſtimony of the Lord has been often confirmed in you. Live not by faith, but by ſenſe; and when you can neither ſee nor feel, then fear and miſtruſt, then doubt and queſtion all. This is the deviliſh counſel of Unbelief, which is ſo covered over with ſpecious pretences, that the wiſeſt Chriſtian can hardly ſhake off theſe reaſonings.

But to be brief: Let me here give the Chriſtian reader a more particular deſcription of the qualities of unbelief, by oppoſing faith unto it, in theſe twenty-five particulars.

1. Faith believeth the word of God, but unbelief queſtioneth the certainty of the ſame, Pſal. 106. 24.

2. Faith believeth the word, becauſe it is true, but unbelief doubteth thereof, becauſe it is true, 1 Tim. 4. 3.; John 8. 45.

3. Faith ſees more in a promiſe of God to help, than in all other things to hinder; but unbelief, notwithſtanding God's promiſe, ſaith, How can theſe things be? Rom. 4. 19, 20, 21.; 2 Kings 7. 2.; John 3. 11, 12.

4. Faith will make thee ſee love in the heart of Chriſt, when with his mouth he giveth reproofs; but unbelief will imagine wrath in his heart, when with his mouth and word he ſaith he loves us, Matth. 15. 22,—29.; Numb. 13. 2.; 2 Chron. 14. 3.

5. Faith will help the ſoul to wait, though God defers to give; but unbelief will take ſnuff and throw up all, if God makes any tarrying, Pſal. 25. 5.; Iſa. 8. 17.; 2 Kings 6. 33.; Pſal. 100. 13, 14.

6. Faith will give comfort in the midſt of fears; but unbelief cauſeth fears in the midſt of comforts, 2 Chron. 20. 20, 21.; Matth. 8. 26.; Luke 24. 26.

7. Faith will ſuck ſweetneſs out of God's rod; but unbelief can find no comfort in his greateſt mercies, Pſal. 23. 1.; Numb. 12.

8. Faith maketh great burdens light; but unbelief maketh light ones intolerable heavy, Mal. 1. 12, 13.

9. Faith helpeth us when we are down: but unbelief throws us down when we are up, Micah 7. 8, 9, 10.; Heb. 4. 11.

10. Faith bringeth us near to God, when we are far from him; but unbelief puts us far from God when we are near to him, Heb. 10, 22.; & 3. 12, 13.

11. Where faith reigns, it declareth them to be the friends of God; but where unbelief reigns, it declareth them to be his enemies, James 5. 23.; Heb. 3. 18.; Rev. 21. 8.

12. Faith putteth a man under grace; but unbelief holdeth him under wrath, Rom. 2. 24, 25, 26. & 14. 16.; Epheſ. 2. 8.; John 3. 36.; 1 John 5. 10. Heb. 3. 17.; Mark 16. 16.

13. Faith purifieth the heart; but unbelief keepeth it polluted and impure, Acts 15. 9.; Tit. 1. 15, 16.

14. By faith the righteouſneſs of Chriſt is imputed to us; but by unbelief we are ſhut up under the law to periſh, Rom. 4. 23, 24.; & 11. 32. Gal. 3. 23.

15. Faith maketh our work acceptable to God through Chriſt; but whatſoever is of unbelief is ſin; For without faith it is impoſſible to pleaſe him, Heb. 11. 4.; Rom. 14. 23.; Heb. 11. 6.

16. Faith giveth us peace and comfort in our ſouls; but unbelief worketh trouble and toſſings, like the reſtleſs waves of the ſea, Rom. 5. 1.; James 6. 1.

17. Faith maketh us ſee preciousneſs in Chriſt, but unbelief ſees no form, beauty, or comelineſs in him, 1 Pet. 2.; Iſa. 53. 1, 2, 3.

18. By faith we have our life in Chriſt's fulneſs; but by unbelief we ſtarve and pine away, Gal. 2. 20.

19. Faith gives us the victory over the law, ſin, death, the devil, and all evils; but unbelief layeth us obnoxious to them all, 1 John 5. 4.; Luke 12. 46.

20. Faith will ſhew us more excellency in things not ſeen, than in them that are; but unbelief ſees more in things that are, than in things that will be hereafter, 2 Cor 4. 18.; Heb. 11. 24.—27.; 1 Cor. 15. 32.

21. Faith makes the ways of God pleaſant and admirable; but unbelief maketh them heavy and hard, Gal. 5. 6.; 1 Cor. 12. 10. 11.; John 6. 60.; Pſal. 2. 3.

22. By faith Abraham, Iſaac, and Jacob, poſſeſſed the land of promiſe; but becauſe of unbelief, neither Aaron, nor Moſes, nor Miriam, could get thither, Heb. 11. 9.; & 3. 19.

23. By faith the children of Iſrael paſſed through the Red ſea, but by unbelief the generality of them periſhed in the wilderneſs, Heb. 11. 29.; Jude 5.

24. By faith Gideon did more with with three hundred men, and a few empty pitchers, than all the twelve tribes could do, becauſe they believed not God, Judges 7. 16,—22.; Numb. 14. 11, 14.

25. By faith Peter walked on the water; but by unbelief he began to ſink, Matth. 14. 21.—24.

Thus might many more be added, which, for brevity's ſake, I omit; beſeeching every one that thinketh he hath a ſoul to ſave, or be damned, to take heed of unbelief; leſt ſeeing there is a promiſe left us of entering into his reſt, any of us by unbelief ſhould indeed come ſhort of it.

II. The ſecond uſe; a uſe of examination.

We come to a uſe of examination. Sinner, thou haſt heard of the neceſſity of coming to Chriſt; alſo of the willingneſs of Chriſt to receive the coming ſoul; together with the benefit that they by him ſhall have, that indeed come to him. Put thyſelf now upon this ſerious enquiry, Am I indeed come to Jeſus Chriſt?

Motives plenty I might here urge, to prevail with thee to a conſcientious performance of this duty: As,

1. Thou art in ſin, in the fleſh, in death, in the ſnare of the devil, and under the curſe of the law, if you are not coming to Jeſus Chriſt.

2. There is no way to be delivered from theſe, but by coming to Jeſus Chriſt.

3. If thou comeſt, Jeſus Chriſt will receive thee, and will in no wiſe caſt thee out.

4. Thou wilt not repent it in the day of judgement, if thou now comeſt to Jeſus Chriſt.

5. But thou wilt ſurely mourn at laſt, if now thou ſhalt refuſe to come. And,

6. Laſtly, Now thou haſt been invited to come; now will thy judgement be greater, and thy damnation more fearful, if thou ſhalt yet refuſe, than if thou hadſt never heard of coming to Chriſt.

*Obj.* But we hope we are come to Jeſus Chriſt.

*Anſ.* It is well if it proves ſo. But leſt thou ſhouldſt ſpeak without ground, and ſo fall unawares into hell-fire, let us examine a little.

Firſt, Art thou indeed coming to Jeſus Chriſt? What haſt thou left behind thee? What didſt thou come away from, in thy coming to Jeſus Chriſt?

When Lot came out of Sodom, he left the Sodomities behind him, Gen. 19.

When Abraham came out of Chaldea, he left his country and kindred behind him, Gen. 12.; Acts 7.

When Ruth came to put her truſt under the wings of the Lord God of Iſrael, ſhe left her father and mother, her gods, and the land of her nativity, behind her, Ruth 1. 15, 16, 17.; & 2. 11, 12.

When Peter came to Chriſt, he left his nets behind him, Matth. 6. 18.

When Zaccheus came to Chriſt, he left the receipt of cuſtom behind him, Luke 18.

When Paul came to Chriſt, he left his own righteouſneſs behind him, Phil 3. 7, 8.

When thoſe that uſed curious arts came to Jeſus Chriſt, they took their curious books and burned them though in another man's eye they were counted worth fifty thouſand pieces of ſilver, Acts 19. 18, 19, 20.

What ſayſt thou, man? Haſt thou left thy darling ſins, thy Sodomitiſh pleaſures, thy acquaintance and vain companions, thy unlawful gain, thy idol Gods thy righteouſneſs, and thy unlawful curious arts, behind thee? If any of theſe be with thee, and thou with them, in thy heart and life, thou art not yet come to Jeſus Chriſt.

Secondly, Art thou come to Jeſus Chriſt? Prithee tell me, what moved thee to come to Jeſus Chriſt? Men do not uſually come or go, to this or that place, before they have a moving cauſe, or rather a cauſe moving them thereto: No more do they come to Jeſus Chriſt (I do not ſay before they have a cauſe, but) before that cauſe moveth them to come. What ſayſt thou? Haſt thou a cauſe moving thee to come? To be at preſent in a ſtate of condemnation, is cauſe ſufficient for men to come to Jeſus Chriſt for life: But that will not do, except the cauſe move them; the which it will never do until their eyes be opened to ſee themſelves in that condition. For it is not a man's being under wrath, but his ſeeing it, that moveth him to come to Jeſus Chriſt. Alas! all men by ſin are under wrath; yet but few of that all come to Jeſus Chriſt: And the reaſon is, becauſe they do not ſee their condition. *Who hath warned you to flee from the wrath to come?* Mat. 3. 7. Until men are warned, and alſo receive the warning, they will not come to Jeſus Chriſt.

Take three or four inſtances for this.

1. Adam and Eve came not to Jeſus Chriſt until they received the alarm, the conviction of their undone ſtate by ſin, Gen. 3.

2. The children of Iſrael cried not out for a mediator, before they ſaw themſelves in danger of death by the law, Exod. 20. 18, 19.

3. Before the publican came, he ſaw himſelf loſt and undone, Luke 18. 13.

4. The prodigal came not, until he ſaw death at the door, ready to devour him, Luke 15. 17, 18

5. The three thouſand came not, until they knew not what to do to be ſaved, Acts 2. 37, 38, 39.

5. Paul came not, until he ſaw himſelf loſt and undone, Acts 9. 3.—11.

7. Laſtly, Before the jailor came, he ſaw himſelf undone, Acts 16. 29, 30, 31. And I tell thee, it is an eaſier thing to perſuade a well man to go to the phyſician for cure, or a man without hurt to ſeek a plaiſter to cure him, than it is to perſuade a man that ſees not his ſoul-diſeaſe, to come to Jeſus Chriſt. The whole have no need of a phyſician; then why ſhould they go to him? The full pitcher can hold no more; then why ſhould it go to the fountain? And if thou comeſt full, thou comeſt not aright; and be ſure, Chriſt will ſend thee empty away: *But he healeth the broken in heart, and bindeth up their wounds,* Mark 2. 17.; Pſal. 47. 3.; Luke 1. 2, 3.

Thirdly, Art thou coming to Jeſus Chriſt? Prithee tell me, What ſeeſt thou in him to allure thee to forſake all the world, to come to him? I ſay, What haſt thou ſeen in him? Men muſt ſee ſomewhat in Jeſus Chriſt, elſe they will not come to him.

1. What comelineſs haſt thou ſeen in his perſon? thou comeſt not, if thou ſeeſt no form, nor comelineſs in him, Iſa. 53. 1, 2, 3.

2. Until thoſe mentioned in the Song were convinced that there was more beauty, comelinſs, and deſirableneſs in Chriſt, than in ten thouſand, they did not ſo much as aſk where he was, nor incline to turn aſide after him, Song 5.; chap 6.

There be many things on this ſide heaven that can and do carry away the heart; and ſo will do, ſo long as thou liveſt, if thou ſhalt be kept blind, and not be admitted to ſee the beauty of the Lord Jeſus.

Fourthly, Art thou come to the Lord Jeſus? what haſt thou found in him, ſince thou cameſt to him?

Peter found with him the word of eternal life, John 6. 68.

They that Peter makes mention of, found him a living ſtone, even ſuch a living ſtone as communicated life to them, 1 Pet. 2.

He ſaith himſelf, they that come to him, &c. ſhall find reſt unto their ſouls: haſt thou found reſt in him for thy ſoul? Matth. 11.

Let us go back to the times of the Old Teſtament.

1. Abraham found that in him, that made him leave his country for him, and become for his ſake a pilgrim and ſtranger in the earth, Gen. 12.; Heb. 11.

2. Moſes found that in him, that made him forſake a crown, a kingdom for him too.

3. David found ſo much in him, that he counted to be in his houſe one day was better than a thouſand; yea, to be a door-keeper therein, was better in his eſteem, than to dwell in the tents of wickedneſs, Pſal. 84. 10.

4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions, for his ſake? Dan. 23.; chap. 6.

Let us come down to martyrs.

1. Stephen found that in him, that made him joyful, and quietly yield up his life for his name, Acts 17.

2. Ignatius found that in him, that made him chuſe to go through the torments of the devil, and hell itſelf; rather than not to have him, Acts and Monuments, vol. 4. pag. 25.

3. What ſaw Romanus in Chriſt, when he ſaid to the raging Emperor, who threatened him with fearful torments, Thy ſentence, O Emperor, I joyfully embrace, and refuſe not to be ſacrificed—by as cruel torments as thou canſt invent? page 116.

4. What ſaw Menas the Egyptian in Chriſt, when he ſaid, under moſt cruel torments, There is nothing in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one ſoul? Who is able to ſeparate us from the love of Jeſus Chriſt our Lord? And I have learned of my Lord and king not to fear them that kill the body, &c. p. 117.

5. What did Eulaliah ſee in Chriſt, when ſhe ſaid, as they were pulling her one joint from another; Behold, O Lord, I will not forget thee: What a pleaſure is it for them, O Chriſt! that remember thy triumphant victory? p. 121.

6. What think you did Agnes ſee in Chriſt, when rejoicingly ſhe went to meet the ſoldier, that was appointed to be her executioner: I will willingly (ſaid ſhe) receive into my paps the length of this ſword, and into my breaſt will draw the force thereof, even to the hilts; that thus I, being married to Chriſt my ſpouſe, may ſurmount and eſcape all the darkneſs of this world? p. 122.

7. What do you think did Julitta ſee in Chriſt, when at the emperor's telling of her, That except ſhe would worſhip the gods, ſhe ſhould never have protection, laws, judgements, nor life? She replied, farewell life, welcome death; farewell riches, welcome poverty. All that I have, if it were a thouſand

ſand times more, would I give, rather than to ſpeak one wicked and blaſphemous word againſt my Creator, p. 123.

8. What did Marcus Arethuſius ſee in Chriſt, when after his enemies did cut his fleſh, anointed it with honey, and hanged him up in a baſket for flies and bees to feed on, he would not give (to uphold idolatry) one halfpenny to ſave his life? p. 119.

9. What did Conſtantine ſee in Chriſt, when he uſed to kiſs the wounds of them that ſuffered for him? p. 135.

10. But what need I give thus particular inſtances of words and ſmaller actions, when by their lives, their blood, their enduring hunger, ſword, fire, pulling aſunder, and all torments that the devil and hell could deviſe, they ſhewed their love to Chriſt, after they were come to him?

What haſt thou found in him, ſinner?

What! come to Chriſt, and find nothing in him, (when all things that are worth looking for are in him)! or if any thing, yet not enough to wean thee from thy ſinful delights, and fleſhly luſts! Away; thou art not coming to Jeſus Chriſt.

He that is come to Jeſus Chriſt, hath found in him, that, as I ſaid, that is not to be found any where elſe. As,

1. He that is come to Chriſt hath found God in him reconciling the world unto himſelf; not imputing their treſpaſſes to them: And ſo God is not to be found in heaven and earth beſides, 2 Cor. 5. 19, 20.

2. He that is come to Jeſus Chriſt hath found in him a fountain of grace, ſufficient, not only to pardon ſin, but to ſanctify the ſoul, and to preſerve it from falling in this evil world.

3. He that is come to Jeſus Chriſt hath found virtue in him, that virtue, that if he does but touch thee with his words, or thou him by faith, life is forthwith conveyed into thy ſoul: It makes thee wake as one that is waked out of his ſleep; it awakes all the powers of the ſoul, Pſal. 30. 11, 12.; Song 6. 12.

4. Art thou come to Jeſus Chriſt? Thou haſt found glory in him, glory that ſurmounts and goes beyond. *Thou art more glorious than the mountains of prey*, Pſal. 76. 4.

5. What ſhall I ſay? Thou haſt found righteouſneſs in him; thou haſt found reſt, peace, delight, heaven, glory, and eternal life.

Sinner, be adviſed; aſk thy heart again; ſaying, Am I come to Jeſus Chriſt? For upon this one queſtion, Am I come, or, am I not? hangs heaven and hell as to thee. If thou canſt ſay, I am come, and God ſhall approve that ſaying, happy, happy, happy man art thou! But if thou art not come, what can make thee happy? Yea, what can make that man happy, that for his not coming to Jeſus Chriſt for life, muſt be damned in hell?

III. The third uſe; a uſe of encouragement.

Coming ſinner, I have now a word for thee; be of good comfort, *He will in no wiſe caſt out*. Of all men, thou art the bleſſed of the Lord; the Father hath prepared his Son to be a ſacrifice for thee, and Jeſus Chriſt, thy Lord, is gone to prepare a place for thee, John 1. 29.; Heb. 10.

What ſhall I ſay to thee? Thou comeſt to a full Chriſt; thou canſt not want any thing, for ſoul or body, for this world or that to come, but it is to be had in or by Jeſus Chriſt.

As it is ſaid of the land that the Dannites went to poſſeſs, ſo, and with much more truth it may be ſaid of Chriſt, he is ſuch an one with whom there is no want of any good thing that is in heaven or earth.

A full Chriſt is thy Chriſt.

1. He is full of grace. Grace is ſometimes taken for love; never any loved like Jeſus Chriſt. Jonathan's love went beyond the love of women; but the love of Chriſt paſſes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aſide his glory, to leave the heavenly place, to clothe himſelf with fleſh, to be born in a ſtable, to be laid in a manger, to live a poor life in the world, to take upon him our ſickneſſes, infirmities, ſins, curſe, death, and the wrath that was due to man. And all this he did, for a baſe, undeſerving, unthankful people; yea, for a people that was at enmity with him. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die. But God commended his love towards us, in that while we were yet ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved by his life. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 6,—10.

2. He is full of truth. Full of grace and truth. Truth, that is, faithfulneſs in keeping promiſe, even this of the text, (with all other), *I will in no wiſe caſt out*. Hence it is ſaid, that his words be true, and that he is the faithful God, that keepeth covenants. And hence it is alſo that his promiſes are called truth, *Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou haſt ſworn unto our fathers from the days of old*. Therefore it is ſaid again, that both himſelf and words are truth, *I am the truth, the ſcriptures of truth, thy word is truth, thy law is truth, and my mouth*, ſaith he, *ſhall ſpeak truth*, John 14. 6.; Dan. 10. 21.; John 17. 17.; 2 Sam. 7. 28.; Prov. 8. 7.; Pſal. 119. 142.; Eccleſ. 12. 10.; Iſa. 25. 1.; Mal. 2. 6.; Acts 26. 25.; 2 Tim. 2. 12, 13.

Now I ſay, his word is truth, and he is full of truth to fulfil his truth, even to a thouſand generations. Coming ſinner, he will not deceive thee, come boldly to Jeſus Chriſt.

3. He is full of wiſdom: He is made unto us of God wiſdom; wiſdom to manage the affairs of his church in general, and the affairs of every coming ſinner in particular. And upon this account he is ſaid to be *head over all things*, 1 Cor. 1.; Epheſ. 1.; becauſe he manages all things that are in the world by his wiſdom, for the good of his church: all mens actions, all Satan's temptations, all God's providences, and croſſes, and diſappointments; all things whatever are under the hand of Chriſt, (who is the wiſdom of God), and he ordereth them all for good to his church: And can Chriſt help it, (and be ſure he can), nothing ſhall happen or fall out in the world, but it ſhall, in deſpite of all oppoſition, have a good tendency to his church and people.

4. He is full of the Spirit, to communicate it to the coming ſinner; he hath therefore received it without meaſure, that he may communicate it to every member of his body, according as every man's meaſure thereof is allotted him by the Father. Wherefore he ſaith, that he that comes to him, *Out of his belly ſhall flow rivers of living water*, John 3. 34.; Tit. 3. 5, 6.; Acts 1.; John 7. 31,—38.

5. He is indeed a ſtore-houſe full of all the graces of the Spirit. Of his fulneſs have all we received, and grace for grace. Here is more faith, more love, more ſincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent, coming ſinner: Wherefore, coming ſoul, thou comeſt not to a barren wilderneſs, when thou comeſt to Jeſus Chriſt, John 1. 16.

6. He is full of bowels and compaſſion: and they ſhall feel and find it ſo that come to him for life. He can bear with thy weakneſs, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy tranſgreſſions, he can heal thy backſlidings, and love thee freely. His compaſſions fail not; *and he will not break a bruiſed reed, nor quench the ſmoaking flax: he can pity them that no eye pities, and be afflicted in all thy afflictions*, Matth. 26. 41.; Heb. 5. 2.; & 2. 18, 19. Matth. 9. 2.; Hoſ. 14. 4.; Ezek. 16. 5, 6.; Iſa. 63. 9.; Pſal. 78. 38.; & 86. 15.; & 111. 4.; & 112. 4.; Lam. 3. 22.

7. Coming ſoul, the Jeſus that thou art coming to is full of might and terribleneſs for thy advantage; he can ſuppreſs all thine enemies; he is the prince of the kings of the earth; he can bow all men's deſigns for thy help; he can break all ſnares laid for

thee in the way; he can lift thee out of all difficulties, wherewith thou mayſt be ſurrounded; he is wiſe in heart, and mighty in power. Every life under heaven is in his hand; yea, the fallen angels trembled before him: And he will ſave thy life, coming ſinner, 1 Cor. 1. 24.; Rom. 8. 28.; Matth. 28. 18.; Rev. 15.; Pſal. 19. 3.; & 27. 5, 6.; John 9. 4.; & 17. 2.; Matth. 8. 29.; Luke 8. 24; James 2. 19.

8. Coming ſinner, the Jeſus to whom thou art coming is lowly in heart, he deſpiſeth not any. It is not thy outward meanneſs, nor thy inward weakneſs, it is not becauſe thou art poor, or baſe, or deformed, or a fool, that he will deſpiſe thee: he hath choſen the fooliſh, the baſe, and deſpiſed things of this world to confound the wiſe and mighty. He will bow his ear to thy ſtammering prayers; he will pick out the meaning of thy inexpreſſible groans; he will reſpect thy weakeſt offering, if there be in it but thy heart, Matth. 11. 20.; Luke 14. 21.; Prov. 9. 4, 5, 6.; Iſa. 38. 14, 15; Song 5. 15.; John 4. 27.; Mark 12. 33, 34.; James 5. 11.

Now is not this a bleſſed Chriſt, coming ſinner? Art thou not like to fare well, when thou haſt embraced him, coming ſinner? But,

Secondly, Thou haſt yet another advantage by Jeſus Chriſt, thou art coming to him, for he is not only full but free. He is not ſparing of what he has; he is open-hearted, and open-handed. Let me in a few particulars ſhew thee this:

1. This is evident, becauſe he calls thee; he calls upon thee to come unto him: the which he would not do, was he not free to give; yea, he bids thee, when come, aſk, ſeek, knock: And for thy encouragement adds to every command a promiſe, *Seek, and ye ſhall find; Aſk, and ye ſhall have; Knock, and it ſhall be opened unto you.* If the rich man ſhould ſay thus to the poor, would not he be reckoned a free-hearted man? I ſay, ſhould he ſay to the poor, Come to my door, aſk at my door, knock at my door, and you ſhall find and have; would he not be counted liberal? Why thus doth Jeſus Chriſt. Mind it, coming ſinner, Iſa. 4. 3; Pſal. 50. 15.; Matth. 7. 7. 8.

2. He doth not only bid thee come, but tells thee, he will heartily do thee good; yea, he will do it with rejoicing: *I will rejoice over them, to do them good with my whole heart, and with my whole ſoul*, Jer. 32. 1.

3. It appears that he is free, becauſe he giveth without twitting. He gives to all men liberally, and upbraideth not, James 1. 4. There are ſome that will not deny to do the poor a pleaſure, but they will mix their mercies with ſo many twits, that the perſons on whom they beſtow their charity, ſhall find but little ſweetneſs in it. But Chriſt doth not do ſo coming ſinner: he caſteth all thine iniquities behind his back; thy ſins and iniquities he will remember no more, Iſa. 38 17.; Heb. 8. 12.

4. That Chriſt is free, is manifeſt by the complaints that he makes againſt them that will not come to him for mercy. I ſay, he complains, ſaying, *O Jeruſalem, Jeruſalem! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!* Matth. 23. 37. I ſay, he ſpeaks it by way of complaint. He ſaith alſo in another place, *But thou haſt not called upon me, O Jacob*, Iſa. 43. 22. Coming ſinner, ſee here the unwillingneſs of Chriſt to ſave; ſee here how free he is to communicate life, and all good things, to ſuch as thou art: He complains, if thou comeſt not; he is diſpleaſed, if thou calleſt not upon him.

Hark, coming ſinner, once again; when Jeruſalem would not come to him for ſafeguard, he beheld the city, and wept over it, ſaying, *If thou hadſt known even thou, at leaſt in thy day, the things that belong to thy peace, but now they are hid from thine eyes*, Luke 19. 42

5. Laſtly, He is open and free-hearted to do thee good, as is ſeen by the joy and rejoicing that he maniſeſteth at the coming home of poor prodigals: He receives the loſt ſheep with rejoicing; the loſt goat with rejoicing; yea, when the prodigal came home, what joy and mirth, what muſic and dancing, was in his Father's houſe! Luke 15.

Thirdly, Coming ſinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-ſeat, a throne of grace to ſit on: that thou mayſt come thither to him, and that he may from thence hear thee, and receive thee: *I will commune with thee* ſaith he *from above the mercy-ſeat*, Exod. 25. 22.

As who ſhall ſay, ſinner, When thou comeſt to me, thou ſhalt find me upon the mercy-ſeat, where alſo I am always found of the undone coming ſinner: Thither I bring my pardon; there I hear and receive their petitions, and accept them to my favour.

2. God hath alſo prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar! It is called a *golden altar*, to ſhew what worth it is of in God's account; for this golden altar is Jeſus Chriſt; this altar ſanctifies thy gift, and makes thy ſacrifice acceptable. This altar then makes thy groans golden groans; thy tears golden tears, and thy prayers golden prayers, in the eye of that God thou comeſt to, coming ſinner, Rev. 8.; Matth. 23. 19. Heb. 10. 10; 1 Pet. 2. 5.

3. God hath ſtrewed all the way (from the gate of hell, where thou waſt, to the gate of heaven, whither thou art going,) with flowers out of his own garden. Behold how the promiſes, invitations, calls, and encouragements, like lilies, lie round about thee! (take heed that thou doſt not tread them under foot, ſinner), with promiſes did I ſay? Yea, he hath mixed all thoſe with his own name, his Son's name; alſo with the name of mercy, goodneſs, compaſſion, love, pity, grace, forgiveneſs, pardon, and what not, that may encourage the coming ſinner.

4. He hath alſo for thy encouragement laid up the names, and ſet forth the ſins of thoſe that have been ſaved: In his book they are fairly written, that thou through patience and comfort of the ſcriptures mighteſt have hope.

*1ſt*, In this book is recorded Noah's maim and ſin; and how God had mercy upon him.

*2dly*, In this record is fairly written the name of Lot, and the nature of his ſin; and how the Lord had mercy upon him.

*3dly*, In this record thou haſt alſo fairly written the names of Moſes, Aaron, Gideon, Sampſon, David, Solomon, Peter, Paul, with the nature of their ſins, and how God had mercy upon them; and all to encourage thee, coming ſinner.

Fourthly, I will add yet another encouragement for the man that is coming to Jeſus Chriſt. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is by virtue of God's call: Thou art called. Calling goes before coming: Coming is not of works, but of him that calleth. He went up into a mountain, and called to him whom he would, and they came to him, Mark 3. 13.

2. Art thou coming? This is alſo by the virtue of illumination: God has made thee ſee, and therefore thou art coming. So long as thou waſt darkneſs, thou lovedſt darkneſs, and couldſt not abide to come, becauſe thy deeds were evil; but being now illuminated and made to ſee, what and where thou art, and alſo what and where thy Saviour is, now thou are coming to Jeſus Chriſt; *Bleſſed art thou, Simon Barjona; for fleſh and blood hath not revealed it unto thee*, ſaith Chriſt, *but my Father which is in heaven*, Matth. 16. 15, 16.

3. Art thou coming? This is becauſe God has inclined thine heart to come. God hath called thee, illuminated thee and inclined thy heart to come; and therefore thou comeſt to Jeſus Chriſt. It is God that worketh in thee to *will*, and to come to Jeſus Chriſt. Coming ſinner, bleſs God for that he hath given thee a *will* to come to Jeſus Chriſt. It is a ſign that thou belongeſt to Jeſus Chriſt, becauſe God has made thee willing to come to him, Pſal. 110. 3. Bleſs God for *ſlaying* the enemy of thy mind; had he not done it, thou wouldſt as yet have hated thine own ſalvation.

4. Art thou coming to Jeſus Chriſt? *It is God that giveth thee power; power* to purſue thy *will* in matters of thy ſalvation, is the gift of God. It is God that

worketh in you both to *will* and to *do*, Phil. 2. 13. Not that God worketh *will* to come, where he gives no power; but that thou ſhouldſt take notice, that power is an additional mercy. The church ſaw that *will* and *power* were two things, when ſhe cried, *Draw me, and we will run after thee*, (Song 1. 4.): and ſo did David too, when he ſaid, *I will run the ways of thy commandments, when thou ſhalt enlarge my heart*. Will to come, and power to purſue thy will, is double mercy, coming ſinner.

5. All thy ſtrange, paſſionate, ſudden ruſhings forward after Jeſus Chriſt, (coming ſinners know what I mean) they alſo are thy helps from God. Perhaps thou feeleſt at ſometimes more than at others, ſtrong ſtirrings up of heart to fly to Jeſus Chriſt; now thou haſt at this time a ſweet and ſtiff gale of the Spirit of God, filling thy ſails with the freſh gales of his good Spirit; and thou rideſt at thoſe times as upon the wings of the wind, being carried out beyond thyſelf, beyond the moſt of thy prayers, and alſo above all thy fears and temptations.

6. Coming ſinner, haſt thou not now and then a kiſs of the ſweet lips of Jeſus Chriſt, I mean ſome bleſſed word dropping like a honey-comb upon thy ſoul to revive thee, when thou art in the midſt of thy dumps?

7. Does not Jeſus Chriſt ſometimes give thee a glimpſe of himſelf, though perhaps thou ſeeſt him not ſo long a time as while one may tell twenty?

8. Haſt thou not ſometimes as it were the very warmth of his wings overſhadowing the face of thy ſoul, that gives thee as it were a gload upon thy ſpirit, as the bright beams of the ſun do upon thy body, when it ſuddenly breaks out of a cloud, though preſently all is gone away?

Well, all theſe things are the good hand of thy God upon thee, and they are upon thee to conſtrain, to provoke, and to make thee willing and able to come, coming ſinner, that thou mighteſt in the end be ſaved.

# A Diſcourſe upon the PHARISEE and PUBLICAN.

Wherein ſeveral weighty things are handled; as, the nature of prayer, and of obedience to the law; together with the way and method of God's free grace in pardoning penitent ſinners, by imputing Chriſt's righteouſneſs to them.

## To the READER.

Courteous Reader,

I Have made bold once again to preſent thee with ſome of my meditations; and they are now about the Phariſee and the Publican; two men in whoſe condition the whole is comprehended, both as to their ſtate now, and condition at the judgement.

Wherefore, in reading this little book thou muſt needs read thyſelf. I do not ſay thou muſt underſtand thy condition; for it is the gift of God muſt make thee do that. Howbeit, if God will bleſs it to thee, it may be a means to bring thee to ſee whoſe ſteps thou art treading, and ſo at whoſe end thou art like to arrive.

And let me beg this at thy hand, now thou art about to read; reſerve thy judgement or ſentence as to me, until thou haſt paſſed through the diſcourſe.

Juſtification is treated of here, and the way for men to be ſaved.

I have alſo, O Publican, here, as my ſkill hath ſerved me, for thy encouragement, ſet before thee the Phariſee and the Publican in their colours, and ſhewed thee, that though the Publican ſeemed to be far behind, yet in running he got the prize from the lofty Phariſee. I ſay, Art thou a Phariſee? here is a Phariſee for thee! Art thou a Publican? here is a Publican for thee!

God give thee the Publican's heart, if thou art in the Publican's ſins, that thou mayſt partake with the Publican, mercy.

So wiſheth thy friend,

JOHN BUNYAN.

# A Diſcourſe upon the Phariſee and Publican.

Luke xviii. 10, 11, 12, 13. *Two men went up into the temple to pray; the one a Phariſee and the other a Publican: The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.*

IN the beginning of this chapter you read of the reaſon of the parable of the unjuſt judge and the poor widow; namely, to encourage men to pray. He ſpake a parable to this end, that men ought always to pray, and not to faint; and a moſt ſweet parable for that purpoſe it is: For if through importunity a poor widow-woman may prevail with an unjuſt judge, and ſo conſequently with an unmerciful and hard-hearted tyrant, how much more ſhall the poor, afflicted, diſtreſſed, and tempted people of God, prevail with, and obtain mercy at the hands of a loving, juſt, and merciful God! The unjuſt judge would not hearken to, nor regard the cry of the poor widow, for a while: *But afterwards he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.* Hark, ſaith Chriſt, *what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry unto him day and night? I tell you he will avenge them ſpeedily.*

This is therefore a very comfortable parable to ſuch of the ſaints that are under hard uſages by reaſon of evil men, their might and tyranny: For by it we are taught to believe and expect, that God, though for a while he ſeemeth not to regard, yet will, in due time and ſeaſon, *ariſe and ſet ſuch in ſafety from them that puff at them*, Pſal. 12. 5.

Let the good Chriſtian pray always; let him pray, and not faint at ſeeming delays; for if the widow by importunity prevailed with the unjuſt judge, how much more ſhall he with his heavenly Father. *I tell you*, ſays Chriſt, *he will avenge them ſpeedily.*

But now, foraſmuch as this parable reacheth not (ſo directly) the poor Publican in the text, therefore our Lord begins again, and adds to that other parable, this parable which I have choſen for my text; by which he deſigneth two things: Firſt, The conviction of the proud and ſelf-conceited Phariſee: Secondly, The raiſing up and healing of the caſt-down and dejected Publican. And obſerve it, as by the firſt parable he chiefly deſigneth the relief of thoſe that are under the hands of cruel tyrants, ſo by this he deſigneth the relief of thoſe that lie under the load and burden of a guilty and diſquieted conſcience.

This therefore is a parable that is full of ſingular comfort to ſuch of the ſinners in this world that are clogged with guilt, and ſenſe of ſin; and that lie under the apprehenſions of, and that are driven to God by the ſenſe of the judgment that for ſin is due upon them.

In my handling of this text, I ſhall have reſpect to theſe things.

1. To the perſons in the text.
2. To the condition of the perſons in the text.
3. To the concluſion that Chriſt makes upon them both.

Firſt, For the perſons. They were, as you ſee, far one from another in their own apprehenſion of themſelves; one good, the other bad; but yet in the judgment of the law, both alike, both the ſame, both ſinners; for they both ſtood in need of mercy. True, the firſt mentioned did not ſee it, as the other poor ſinner did; but that altereth not the caſe: He that is in the judgement of the law a ſinner, is in the judgement of the law for ſin condemned, though in his own judgement he be never ſo righteous.

Men muſt not be judged, or juſtified, according to what themſelves do think, but according to the verdict and ſentence that cometh out of the mouth of God about them. Now, the ſentence of God is, *All have ſinned: There is none righteous, no not one*, Rom. 3. It is no matter then, what the Phariſee did think of himſelf; God by his word hath proclaimed him a ſinner: a ſinner, by reaſon of original ſin; a ſinner, by reaſon of actual tranſgreſſion. Perſonally, therefore, with reference to the true nature of their ſtate, they both were ſinners, and both by the law under condemnation. True, the Publican's leproſy was outward; but the Phariſee's leproſy was inward; his heart, his ſoul, his ſpirit, was as foul, and had as much the plague of ſin, as had the other in his life or converſation.

Secondly, As to their conditions, (I do not mean by condition, ſo much a habit of mind, as the ſtate that they had each of them put themſelves into by that mind), *The one*, ſays the text, *was a Phariſee, the other a Publican*. A Phariſee; that is, one that hath choſen to himſelf ſuch a courſe of life. A Publican: that is one that hath choſen to himſelf ſuch a courſe of life. Theſe terms therefore, ſhew the divers courſes of life that they had put themſelves into. The Phariſee, as he thought, had put himſelf into a condition for heaven and glory; but the Publican was for this world and his luſts. Wherefore when the Phariſee ſtands in the temple, he boaſteth of himſelf and good condition, but condemneth the Publican, and bitterly inveigheth againſt him. But, as I ſaid, their perſonal ſtate, by the law, was not at all changed. The Phariſee made himſelf never the better; the Publican alſo abode in his place.

Indeed the Publican is here found to recant, and repent of his condition, and of the condition that he had put himſelf into; and the Phariſee to boaſt of his. But the Publican's repentance was not of himſelf, but of God, who can alſo, yea, and ſometimes it is evident (Acts 9.) he doth make Phariſees alſo repent of that condition that they have choſen to be in themſelves, Phil. 3. 3,—8. The Phariſee therefore, in commending of himſelf, makes himſelf never the better; the Publican alſo, in condemning himſelf, makes himſelf never the worſe. Nay, contrariwiſe, the Phariſee, by commending of himſelf, makes himſelf much the worſe, ver. 14.; and the Publican, by condemning of himſelf, makes himſelf much the better. *I tell you*, ſays Chriſt, *this man went down to his houſe juſtified rather than the other: For every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.*

But, I ſay, as to mens commending of themſelves, yea, though others ſhould commend them alſo, that availeth, to Godward, nothing at all. *For not he that commendeth himſelf is approved, but whom the Lord commendeth.* So then, *Men in meaſuring of themſelves, by themſelves, and comparing themſelves amongſt themſelves, are not wiſe*, 1 Cor. 10. 12.

Now, this was the way of the Phariſee; I am not, ſaith he, as other men: I am no extortioner, nor unjuſt, no adulterer, nor yet as this Publican.

*Two men went into the temple to pray;* and they two, as I ſaid, as oppoſite one to the other, as any two men that ever went thither to pray. One of them was over righteous, and the other wicked over much. Some would have thought, had they not by the word of Chriſt been otherwiſe deſcribed, that they had been both of the ſame religion; for they both went up into the temple to pray, yea, both to pray, and that at the ſame time, as if they did it by appointment, by agreement; but there was no ſuch thing. The one was a Phariſee, the other a Publican, for ſo ſaith the after words; and therefore perſons as oppoſite as light and darkneſs, as fire and water; I mean, as to their apprehenſions one of another. The Phariſee could not abide the Publican, nor could the Publican brook the Phariſee; and yet both went up into the temple to pray. It is ſtrange to ſee, and yet it is ſeen, that men croſs in their minds, croſs in their principles, croſs in their apprehenſions, yea, and croſs in their prayers too, ſhould yet meet together in the temple to pray.

*Two men;* men not of the middle ſort, and them too picked out of the beſt and worſt that was: Two men, a Phariſee and a Publican.

To be a Phariſee was in thoſe days counted honourable for religion, and for holineſs of life. A Phariſee was a man of eſteem and repute among the Jews, though it is a term of reproach with us; elſe Paul would not at ſuch a time as he did it, have ſaid, *Men and brethren, I am a Phariſee, the ſon of a Phariſee*, Acts 33. 6.; Phil. 3. 5. For now he ſtood upon his purgation and juſtification, eſpecially it appears ſo by the place firſt named. And far be it from any to think, that Paul would make uſe of a colour of wickedneſs, to ſave thereby himſelf from the fury of the people.

A Publican was in thoſe days counted one of the vileſt of men, as is manifeſt; becauſe when they are in the word, by way of diſcrimination, made mention of, they are ranked with the moſt vile and baſe; therefore they are joined with ſinners. *He eateth with Publicans and ſinners*, and with harlots, *Publicans and harlots enter into the kingdom of heaven.* Yea, when our Lord Chriſt would have the rebellious profeſſor ſtigmatized to purpoſe, he ſaith, *Let him be to thee as an Heathen man and a Publican.*

We therefore can make no judgement of men upon the outward appearance of them. Who would have thought, but that the Phariſee had been a good man? for he was righteous, for he prayed. And who could have thought, that the other had been a good man? for he was a Publican; a man, by good men and bad men, joined with the worſt of men, to wit, with ſinners, harlots, Heathens.

The Phariſee was a ſectarian; the Publican was an officer. The Phariſee, even becauſe he was a ſectarian, was had the more in eſteem; and the Publican, becauſe he was an officer, was had the more in reproach. To ſpeak a little to both theſe:

1. The Phariſee was a ſectarian; one that deviated, that turned aſide in his worſhipping, from the way of God, both in matter and manner of worſhip; for ſuch an one I count a ſectarian. That he turned aſide from the matter, which is the rule of worſhip, to wit, the written word, it is evident; for Chriſt ſaith, *That they rejected the commandments of God, and made them of no effect, that they might keep their own traditions.* That they turned aſide alſo as to their manner of worſhip, and became ſectarians, there is with no leſs authority aſſerted; *For all their works they do for to be ſeen of men*, Acts 26. 5.; Mark 7. 9,—14.; Matth. 23. 5.

Now, this being none of the order or ordinance of Chriſt, and yet being choſe by, and ſtuck to of theſe ſort of men, and alſo made a ſingular and neceſſary part of worſhip, became a ſect, or bottom for theſe hypocritical factious men to adhere unto, and to make of others diſciples to themſelves. And that they might be admired, and rendered venerable, by the ſimple people to their fellows, they loved to go in long robes; they loved to pray in markets, and in the corners of the ſtreets; they ſhewed great zeal for the ſmall things of the law, but had only great words for things that were ſubſtantial. *They made broad their phylacteries, and enlarged the borders of their garments*, Matth. 23.

When I ſay the Phariſee was a ſectarian, I do not mean that every ſectarian is a Phariſee. There was the ſect of the Herodians, and of the Alexandrians, of the Sadducees, with many others; but to be a Phariſee, was to be of the ſtraiteſt ſect: After the moſt ſtraiteſt ſect of our religion I lived a Phariſee. That therefore of all the ſects was the moſt ſtrait and ſtrict. Therefore, ſaith he, in another place, *I was taught according to the perfect manner of the law of the fathers.* And again, *Touching the law, a Phariſee*, Acts 22. 3.; and 26. 4, 5, 6.; Phil. 3. 5. The Phariſees therefore did carry the bell, and wear the garland for religion; for he out-did, he went beyond all other ſectarians in his day. He was ſtricteſt, he was the moſt zealous; therefore Chriſt, in his making of this parable, waveth all other ſects then in being, and pitched upon the Phariſee as the man moſt meet, by whoſe rejection he might ſhew forth and demonſtrate the riches of his mercy in its extenſion to ſinners: *Two men went up into the temple to pray, the one a Phariſee;* ſuch a brave man as you have heard.

2. The Publican alſo went up thither to pray. The Publican, I told you before, was an officer; an officer that ſerved the Romans and themſelves too; for the Romans at that time were poſſeſſors of the land of Jewry, (the lot of Iſrael's inheritance), and the Emperor Tiberius Cæſar placed over that land four governors, to wit, Pilate, Herod, Philip, and Lyſanias; all theſe were Gentiles, Heathens, Infidels; and the Publicans were a ſort of inferior men, to whom was let out to farm, and ſo men that were employed by theſe to gather up the taxes and cuſtoms that the Heathens had laid upon the Jews to be paid to the Emperor, Luke 2. 1.; & 3. 1, 2, 12, 13.

But they were a generation of men that were very injurious in the execution of their office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falſely accuſe thoſe that ſo denied them to the governor, and by falſe accuſation obtain the money of the people, and ſo wickedly inrich themſelves, (Luke 3. 13.; chap. 19. 2, 8.). This was therefore grievous to the Jews, who always counted themſelves a free people, and could never abide to be in bondage to any. And this was ſomething of the reaſon, that they were ſo generally by all the Jews counted ſo vile and baſe, and reckoned among the worſt of men, even as our informers and bum bailiffs are with us at this day.

But that which heightened the ſpirit of the people againſt them, and that made them ſo odious and filthy in their eyes, was for that (at leaſt ſo I think) theſe publicans were not, as the other officers, aliens, Heathens, and Gentiles, but men of their own nation, Jews, and ſo the brethren of thoſe that they ſo abuſed. Had they been Gentiles, it had not been wondered at.

The Publican then was a Jew, a kind of a renegade Jew, that through the love that he had to unjuſt gains, fell off in his affections from his brethren, adhered to the Romans, and became a kind of ſervant to them againſt their brethren, farming the Heatheniſh taxations at the hand of ſtrangers, and exacting of them upon their brethren with much cruelty, falſehood, and extortion. And hence, as I ſaid, it was, that to be a Publican, was to be ſo odious a thing, ſo vile a ſinner, and ſo grievous a man in the eyes of the Jews. Why! this was the Publican, he was a Jew, and ſo ſhould have abode with them, and have been content to ſhare with his brethren in their calamities; but contrary to nature, to law, to religion, reaſon, and honeſty, he fell in with the Heathen, and took the advantage of their tyranny to pole, to rob, and impoveriſh his brethren.

But for proof that the Publican was a Jew.

1. They are, even then, when compared with, yet diſtinguiſhed from the Heathen; *Let him be to thee as an Heathen man and a Publican*, Matth. 18. which two terms, I think, muſt not here be applied to one and the ſelf-ſame man, as if the Heathen was a Publican, or the Publican a Heathen, but to men of two diſtinct nations; as that Publican and harlot, is to be underſtood of ſinners of both ſexes. The Publican is not an harlot, for he is a man, &c. and ſuch a man as has been deſcribed before. So by Publicans and Sinners, is meant by Publicans, and ſuch ſinners as the Gentiles were; or ſuch as, by the text the Publican is diſtinguiſhed from; Where the Phariſee, ſaith he, was not an extortioner, unjuſt, adulterer, or even as this Publican. Nor can he (by Heathen man) intend the perſon, and by the term Publican, the office or place of the Heathen man; but by Publican is meant the renegade Jew, in ſuch a place, &c. as is yet further manifeſt by that which follows, For,

2. Thoſe Publicans, even every one of them that by name are made mention of in the New Teſtament have ſuch names put upon them; yea, and other circumſtances thereunto annexed, as doth demonſtrate them to be Jews. I remember the names of no more but three, to wit, Matthew, Levi, and Zaccheus, and they were all Jews.

(1. Matthew was a Jew, and the ſame Matthew was a Publican; yea, alſo afterward an apoſtle. He was a Jew, and wrote his goſpel in Hebrew: he was an apoſtle, and is therefore found among the twelve. That he was a Publican too, is as evident by his own words: For though Mark and Luke, in their mentioning of his name and apoſtleſhip, do forbear to call him a Publican, (Mark 3. 18.; Luke 6. 15.); yet when this Matthew comes to ſpeak of himſelf, he calls himſelf Matthew the Publican, (Matth. 10. 3.), for I count this the ſelf-ſame Matthew that Mark and Luke make mention of, becauſe I find no other Matthew among the apoſtles but he: Matthew the Publican, Matthew the man ſo deep in apoſtacy, Matthew the man of that ill fame among his brethren. Love, in Mark and Luke, when they counted him among the apoſtles, did cover with ſilence this his Publican ſtate; (and it is meet for Peter to call Paul his beloved brother, when Paul himſelf ſhall call himſelf the chief of ſinners); but faithfulneſs to the world, and a deſire to be abaſed, that Chriſt thereby and grace by him, might be advanced, made Matthew, in his evangelical writings, call himſelf by the name of Matthew the Publican. Nor has he loſt thereby; for Chriſt again to exalt him, (as he hath alſo done by the apoſtle Paul), hath ſet by his ſpecial providence, the teſtimony that this Matthew hath given of his birth, life, death, doctrine, and miracles, in the front of all the New Teſtament.

(2.) The next Publican that I find by the Teſtament of Chriſt, made mention of by name, is Levi, another of the apoſtles of Jeſus Chriſt. This Levi alſo, by the Holy Ghoſt in holy writ, is called by the name of James: Not James the brother of John, for Zebedee was his father; but James the ſon of Alpheus. Now I take this Levi alſo to be another than Matthew; firſt, becauſe Matthew is not called the ſon of Alpheus; and becauſe Matthew and Levi, or James the ſon of Alpheus, are diſtinctly counted where the names of the apoſtles are mentioned, Mat. 10. 3. for two diſtinct perſons: And that this Levi, or James the apoſtle, was a Publican, as was the apoſtle Matthew, whom we mentioned before, is evident; for both Mark and Luke do count him ſuch. Firſt, Mark ſaith, Chriſt found him when he called him, as he alſo found Matthew, ſitting at the receipt of cuſtom; yea, Luke words it thus: *He went forth and ſaw a publican named Levi, ſitting at the receipt of cuſtom, and he ſaid unto him follow me*, Mark 2. 14.; Luke 5. 27.

Now, that this Levi, or James the Son of Alpheus was a Jew, his name doth well manifeſt. Beſides, had there been among the apoſtles any more Gentiles ſave Simon the Canaanite, or if this Levi James had been here, I think the Holy Ghoſt would, to diſtinguiſh him, have included him in the ſame diſcriminating character as he did the other, when he called him *Simon the Canaanite*, Matth. 10. 4.

Matthew, therefore, and Levi or James were both Publicans, and as I think, called both at the ſame time: were both Publican-Jews, and made by grace the apoſtles of Jeſus Chriſt.

(3.) The next Publican that I find by name made mention of in the Teſtament of Chriſt, is one *Zaccheus*, and he was a Publican; yea, for ought I know, the maſter of them all. *There was a man*, ſaith Luke, *named Zaccheus, which was the chief among the Publicans, and he was rich*, Luke 19. 2. This man, Chriſt ſaith, was a ſon of Abraham, that is, as other Jews were; for he ſpake to ſtop the mouths of their Phariſaical cavillations. Beſides, the Publican ſhewed himſelf to be ſuch an one, when under a ſuppoſition of wronging any man, he has reſpect to the Jewiſh law of reſtoring four-fold, Exod. 22. 1.; 2 Sam. 12. 6.

It is further manifeſt that he was a Jew, becauſe Chriſt puts him among the loſt; to wit, among the loſt ſheep of the houſe of Iſrael, ver. 10.; and Mat. 15. 24. for Zaccheus was one that might properly be ſaid to be loſt, and that in the Jews account: Loſt, I ſay, and that not only in the moſt common ſenſe, by reaſon of tranſgreſſion againſt the law, but for that he was an apoſtate Jew, not with reference to Heatheniſh religion, but as to Heatheniſh, cruel, and barbarous actions; and therefore he was, as the other, by his brethren, counted as bad as Heathens, Gentiles, and harlots. But ſalvation is come to this houſe, ſaith Chriſt, and that notwithſtanding his public practice, foraſmuch as he alſo is the ſon of Abraham.

3. Again, Chriſt, by the parable of the loſt ſheep, doth plainly intimate, that the Publican was a Jew. *Then drew near all the Publicans and ſinners for to hear him, and the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.*

But with what anſwer doth Chriſt repel their objections? Why, he ſaith, *What man of you having an hundred ſheep, if he loſe one of them, doth not leave ninety and nine in the wilderneſs, and go after that which is loſt until he find it?* Doth he not here, by the loſt ſheep, mean the poor Publican? plenty of whom, while he preached this ſermon, were there, as objects of the Phariſees ſcorn, but of the pity and compaſſion of Jeſus Chriſt; he did without doubt mean them. For, pray, what was the flock, and who Chriſt's ſheep under the law, but the houſe and people of Iſrael? Ezek. 43. 30, 31. So then, Who could be the loſt ſheep of the houſe of Iſrael, but ſuch as was Matthew, James, Zaccheus, and their companions in their and ſuch-like tranſgreſſions.

4. Beſides, had not the Publicans, been of the Jews, how eaſy had it been for the Phariſees to have objected, that an impertinency was couched in that moſt excellent parable of the loſt ſheep? They might have ſaid, We are offended, becauſe thou receiveſt the Publicans, and thou for vindication of thy practice propoundeſt a parable of loſt ſheep; but they are the ſinners of the houſe of Iſrael, and the Publicans are aliens and Gentiles. I ſay, How eaſily might they thus have objected? but they knew full well, that the parable was pertinent, for that the Publicans were of the Jews, and not of the aliens. Yea, had they not been Jews, it cannot, it muſt not be thought that Chriſt (in ſum) ſhould call them ſo; and yet he did do ſo, when he called them *loſt ſheep*.

Now, that theſe Publicans were Jews, what follows but that for this they were a great deal the more abominated by their brethren; And (as I have alſo hinted before) it is no marvel that they were; for a treacherous brother is worſe than an open enemy, Pſal. 55. 12, 13.; For, if to be debauched in an open and common tranſgreſſion is odious, how odious is it for a brother to be ſo; for a brother in nature and religion to be ſo? I ſay again, all this they did, as both John inſinuates, and Zaccheus confeſſes.

The Phariſee, therefore, was not ſo good, but the Publican was as bad. Indeed the Publican was a notorious wretch, one that had a way of tranſgreſſing by himſelf; one that could not be ſufficiently condemned by the Jews, nor coupled with a viler than himſelf. It is true, you find him here in the temple at prayer; not becauſe he had retained, in his apoſtacy, conſcience of the true religion, but God had awakened him, ſhewed him his ſin, and beſtowed upon him the grace of repentance, by which he was not only fetched back to the temple, and prayer, but to his God, and to the ſalvation of his ſoul.

The Phariſee then was a man of another complexion, and good as to his own thoughts of himſelf, yea, and in the thoughts of others alſo, upon the higheſt and better ground by far. The Publican was a notorious ſinner: the Phariſee was a reputed righteous man. The Publican was a ſinner out of the ordinary way of ſinning; and the Phariſee was a man for righteouſneſs in a ſingular way alſo. The Publican purſued his villanies, and the Phariſee purſued his righteouſneſs; and yet they both met in the temple to pray: Yea, the Phariſee ſtuck to, and boaſted in the law of God: but the Publican did forſake it, and hardened his heart againſt his way.

Thus diverſe were they in their appearances: the Phariſee very good, the Publican very bad: But as to the law of God, which looked upon them with reference to the ſtate of their ſpirits, and the nature of their actions, by that they were both found ſinners, the Publican an open outſide one, and the Phariſee a filthy inſide one. This is evident, becauſe the beſt of them was rejected, and the worſt of them was received to mercy. Mercy ſtandeth not at the Publican's badneſs, nor is it enamoured with the Phariſee's goodneſs: It ſuffereth not the law to take place on both, though it findeth them both in ſin, but graciouſly embraceth the moſt unworthy, and leaveth the beſt to ſhift for himſelf. And good reaſon that both ſhould be dealt with after this manner; to wit, that the word of grace ſhould be juſtified upon the ſoul of the penitent, and that the other ſhould ſtand or fall to that which he had choſen to be his maſter.

There are three things that follow upon this diſcourſe.

1. That the righteouſneſs of man is not of any eſteem with God, as to juſtification. It is paſſed by as a thing of naughtineſs, a thing not worth the taking notice of. There was not ſo much as notice taken of the Phariſee's perſon, or prayer, becauſe he came into the temple mantled up in his own good things.

2. That the man that has nothing to commend him to God, but his own good doings, ſhall never be in favour with him. This alſo is evident from the text: The Phariſee had his own righteouſneſs, but had nothing elſe to commend him to God; and therefore could not by that obtain favour with God, but abode ſtill a rejected one, and in a ſtate of condemnation.

3. Wherefore, though we are bound by the law of charity to judge of men according as in appearance they preſent themſelves unto us; yet withal, to wit, though we do ſo judge, we muſt leave room for the judgement of God. Mercy may receive him that we have doomed to hell, and juſtice may take hold on him, whom we have judged to be bound up in the bundle of life. And both theſe things are apparent by the perſons under conſideration.

We, like Joſeph, are for ſetting of Manaſſeh before Ephraim; but God, like Jacob, puts his hands acroſs, and lays his right hand upon the worſt man's head, and his left hand upon the beſt, Gen. 48. to the amazement and wonderment even of the beſt of men.

*Two men went up into the temple to pray; the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers,*

*terers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs.*

In theſe words many things are worth the noting. As,

Firſt, The Phariſee's definition of righteouſneſs; the which ſtandeth in two things: 1. In negatives; 2. In poſitives.

1. In negatives; to wit, what a man that is righteous muſt not be: *I am no extortioner, no unjuſt man, no adulterer, nor yet as this Publican.*

2. In poſitives; to wit, what a man that is righteous muſt be: *I faſt twice a week, I give tithes of all that I poſſeſs,* &c.

That righteouſneſs ſtandeth in negative and poſitive holineſs is true; but that the Phariſee's definition is, notwithſtanding, falſe, will be manifeſt by and by. But I will firſt treat of righteouſneſs in the general, becauſe the text leadeth me to it.

1. Firſt then, A man that is righteous, muſt have negative holineſs; that is, he muſt not live in actual tranſgreſſions; he muſt not be an extortioner, unjuſt, an adulterer, or as the Publican was. And this the apoſtle intends, when he ſaith, *Fly fornication, fly youthful luſts, fly from idolatry; and little children keep yourſelves from idols,* 1 Cor. 6. 18. & 10. 14.; 2 Tim. 2. 22.; 1 John 5. 21. For it is a vain thing to talk of righteouſneſs, and that ourſelves are righteous, when every obſerver ſhall find us in actual tranſgreſſion. Yea, though a man ſhall mix his want of negative holineſs with ſome good actions, that will not make him a righteous man. As ſuppoſe, a man that is a ſwearer, a drunkard, an adulterer, or the like, ſhould, notwithſtanding this, be open-handed to the poor, be a great executer of juſtice in his place, be exact in his buying, ſelling, keeping his promiſe with his friend, or the like; theſe things, yea, many more ſuch, cannot make him a righteous man; for the beginning of righteouſneſs is yet wanting in him, which is this negative holineſs: For except a man leave off to do evil, he cannot be a righteous man. Negative holineſs is therefore of abſolute neceſſity to make one in one's ſelf a righteous man. This therefore condemns them, that count it ſufficient if a man have ſome actions that in themſelves, and by virtue of the command are good, to make him a righteous man, though negative holineſs is wanting. This is as ſaying to the wicked, Thou art righteous, and a perverting of the right way of the Lord: Negative holineſs, therefore, muſt be in a man before he can be accounted righteous.

2. As negative holineſs is required to declare one a righteous man; ſo alſo poſitive holineſs muſt be joined therewith, or the man is unrighteous ſtill. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppoſe a man be no thief, no liar, no unjuſt man; or, as the Phariſee ſaith, no extortioner, nor adulterer, &c. this will not make a righteous man; but there muſt be joined to theſe, holy and good actions, before he can be declared a righteous man. Wherefore, as the apoſtle, when he preſſed the Chriſtians to righteouſneſs, did put them firſt upon negative holineſs, ſo he joineth thereto an exhortation to poſitive holineſs; knowing, that where poſitive holineſs is wanting, all the negative holineſs in the whole world cannot declare a man a righteous man. When therefore he had ſaid, *But thou, O man of God, flee theſe things,* (ſins and wickedneſs), he adds, *and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs,* &c. 1 Tim. 6. 11.) Here Timothy is exhorted to negative holineſs, when he is bid to flee ſin. Here alſo he is exhorted to poſitive holineſs, when he is bid to follow after righteouſneſs, &c.; for righteouſneſs can neither ſtand in negative nor poſitive holineſs, as ſevered one from another. That man then, and that man only, is, as to actions, a righteous man, that hath left off to do evil, and hath learned to do well, Iſa. 1. 16, 17. that hath caſt off the works of darkneſs, and put on the armour of light. *Flee youthful luſts,* (ſaid Paul), *and follow after righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart,* 2 Tim. 2. 22.

The Phariſee, therefore, as to the general deſcription of righteouſneſs, made his definition right; but as to his perſon and perſonal righteouſneſs, he made his definition wrong. I do not mean he defined his own righteouſneſs wrong, but I mean his definition of true righteouſneſs, which ſtandeth in negative and poſitive holineſs, he made to ſtoop to juſtify his own righteouſneſs, and therein he played the hypocrite in his prayer: For although it is true righteouſneſs that ſtandeth in negative and poſitive holineſs; yet that is not true righteouſneſs that ſtandeth, but in ſome pieces and ragged remnants of negative and poſitive righteouſneſs. If then the Phariſee would, in his definition of perſonal righteouſneſs, have proved his own righteouſneſs to be good, he muſt have proved, that both his negative and poſitive holineſs had been univerſal; to wit, that he had left off to act in any wickedneſs, and that he had given up himſelf to the duty injoined in every commandment: For ſo the righteous man is deſcribed, Job 1. 8. and 2. 3. As it is ſaid of Zacharias and Eliſabeth his wife, *They were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs,* Luke 1. 5, 6. Here the perfection, that is, the univerſality of their negative holineſs, is implied, and the univerſality of their poſitive holineſs is expreſſed: They walked in all the commandments of the Lord; but that they could not do, if they had lived in any unrighteous thing or way. They walked in all blameleſly, that is, ſincerely, with upright hearts. The Phariſee's righteouſneſs therefore, even by his own implied definition of righteouſneſs, was not good, as is manifeſt theſe two ways.

1. His negative holineſs was not univerſal.

2. His poſitive holineſs was rather ceremonial than moral.

1. His negative holineſs was not univerſal. He ſaith indeed, he was not an extortioner, nor unjuſt, no adulterer, nor yet as this Publican: but none of theſe expreſſions apart, nor all, if put together, do prove him to be perfect as to negative holineſs; that is, they do not prove him, ſhould it be granted, that he was as holy with this kind of holineſs, as himſelf of himſelf had teſtified. For,

(1.) What! though he was no extortioner, he might yet be a covetous man, Luke 16. 14.

(2.) What though, as to dealing, he was not unjuſt to others, yet he wanted honeſty to do juſtice to his own ſoul, Luke 16. 15.

(3.) What though he was free from the act of adultery, he might yet be made guilty by an adulterous eye, againſt which the Phariſee did not watch, (Matth. 2. 28.), of which the Phariſee did not take cogniſance.

(4.) What though he was not like the Publican, yet he was like, yea, was a downright hypocrite; he wanted in thoſe things wherein he boaſted himſelf, ſincerity; but without ſincerity no action can be good, or accounted of God as righteous. The Phariſee, therefore, notwithſtanding his boaſt, was deficient in his righteouſneſs, though he would fain have ſhrouded it under the right definition thereof.

(5.) Nor doth his poſitive holineſs help him at all, foraſmuch as it is grounded moſtly, if not altogether, in ceremonial holineſs: nay, I will recollect myſelf, it was grounded partly in ceremonial and partly in ſuperſtitious holineſs, if there be ſuch a thing as ſuperſtitious holineſs in the world, this paying of tithes was ceremonial, ſuch as came in and went out with the typical prieſthood. But what is that to poſitive holineſs, when it was but a ſmall pittance by the by. Had the Phariſee argued plainly and honeſtly, I mean, had he ſo dealt with that law, by which now he ſought to be juſtified, he ſhould have brought forth poſitive righteouſneſs in morals, and ſhould have ſaid and proved it too, that as he was no wicked man with reference to the act of wickedneſs, he was indeed a righteous man in acts of moral virtues. He ſhould, I ſay, have proved himſelf a true lover of God, no ſuperſtitious one, but a ſincere worſhipper of him; for this is contained in the firſt table, (Exod. 20.), and is ſo in ſum expounded by the Lord Chriſt himſelf, (Mark 12. 30.). He ſhould alſo in the next place have proved himſelf truly kind, compaſſionate, liberal, and full of love and charity to his neighbour; for that is the ſum of the ſecond table, as our Lord doth expound it, ſaying, *Thou ſhalt love thy neighbour as thyſelf*, Mark 12. 31.

True, he ſays, he did them no hurt; but did he do them good? To do no hurt, is one thing; and to do good, is another; and it is poſſible for a man to do neither hurt nor good to his neighbour. What then, is he a righteous man becauſe he hath done him no hurt? No verily; unleſs, to his power, he hath alſo done him good.

It is therefore a very fallacious and deceitful arguing of the Phariſee, thus to ſpeak before God in his prayers: I am righteous, becauſe I have not hurt my neighbour, and becauſe I have acted in ceremonial duties. Nor will that help him at all to ſay, he gave tithes of all that he poſſeſſed. It had been more modeſt to ſay, that he had paid them; for they, being commanded, were a due debt; nor could they go before God for a free gift, becauſe, by the commandment, they were made a payment; but proud men and hypocrites love ſo to word it both with God and man, as at leaſt to imply, that they are more forward to do, than God's command is to require them to do.

The ſecond part of his poſitive holineſs was ſuperſtitious; for God hath appointed no ſuch ſet faſts, neither more nor leſs, but juſt twice a week: I faſt twice a week. Ay, but who did command thee to do ſo, other than by thy being put upon it by a ſuperſtitious and erroneous conſcience, doth not, nor canſt thou make to appear. This part therefore of this poſitive righteouſneſs, was poſitive ſuperſtition, and abuſe of God's law, and a gratification of thy own erroneous conſcience. Hitherto, therefore, thou art defective in thy ſo ſeemingly brave and glorious righteouſneſs.

Yet this let me ſay, in commendation of the Phariſee, In my conſcience he was better than many of our Engliſh Chriſtians; for many of them are ſo far off from being at all partakers of poſitive righteouſneſs, that all their miniſters, Bibles, and good books, good ſermons, nor yet God's judgments, can perſuade them to become ſo much as negatively holy, that is, to leave off evil.

The ſecond thing that I take notice of in this prayer of the Phariſee, is his manner of delivery, as he ſtood praying in the temple: *God, I thank thee*, ſaid he, *that I am not as other men are.* He ſeemed to be at this time in more than an ordinary frame, while now he ſtood in the preſence of the divine Majeſty: For a prayer made up of praiſe, is a prayer made up of the higheſt order, and is moſt like the way of them that are now in a ſtate beyond prayer. Praiſe is the work of heaven; but we ſee here, that an hypocrite may get into that vein, even while an hypocrite, and while on earth below. Nor do I think that this prayer of his was a premeditated ſtinted form, but a prayer *extempore*, made on a ſudden, according to what he felt, thought, or underſtood of himſelf.

Here therefore we may ſee, that even prayer, as well as other acts of religious worſhip, may be performed in great hypocriſy; although I think, that to perform prayer in hypocriſy, is one of the moſt daring ſins that are committed by the ſons of men. For by prayer, above all other duties, is our moſt direct and immediate perſonal approach into the preſence of God; and as there is an uttering of things before him, eſpecially a giving of him thanks for things received, or a begging, that ſuch and ſuch things might be beſtowed upon me. But now, to do theſe things in hypocriſy, (and it is eaſy to do them ſo, when we go up into the temple to pray), muſt needs be intolerable wickedneſs, and it argueth infinite patience in God, that he ſhould let ſuch as do ſo, ariſe alive from their knees, or that he ſhould ſuffer them to go away from the place where they ſtand without ſome token or mark of his wrath upon them.

I alſo obſerve, that this *extempore* prayer of the Phariſee was formed by himſelf, or in the ſtrength of his own natural parts; for ſo the text implieth: *The Phariſee*, ſaith the text, *ſtood and prayed thus with himſelf*, or by himſelf, and may ſignify, either that he ſpoke ſoftly, or that he made this prayer by reaſon of his natural parts. *I will pray with the Spirit*, ſaith Paul, 1 Cor. 14. 15. *The Phariſee prayed with himſelf*, ſaid Chriſt. It is at this day wonderful common for men to pray *extempore* alſo: to pray by a book, by a premeditated ſet form, is now out of faſhion. He is counted no body now, that cannot at any time, at a minute's warning, make a prayer of half an hour long. I am not againſt *extempore* prayer, for I believe it to be the beſt kind of praying; but yet I am jealous, that there are a great many ſuch prayers made, eſpecially in pulpits and public meetings, without the breathing of the Holy Ghoſt in them; for if a Phariſee of old could do ſo, why not a Phariſee do the ſame now? wit and reaſon, and notion, is not ſcrewed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power thereof. Now, where there is a great form, and little power, (and ſuch there was among the Jews, in the time of our Lord and Saviour Jeſus Chriſt), there men are moſt ſtrangely under the temptation to be hypocrites; for nothing doth ſo properly and directly oppoſe hypocriſy, as the power and glory of the things we profeſs. And ſo, on the contrary, nothing is a greater temptation to hypocriſy, than a form of knowledge of things without the ſavour thereof. Nor can much of the power and ſavour of the things of the goſpel be ſeen at this day upon profeſſors, (I ſpeak not now of all), if their notions and converſations be compared together. How proud, how covetous, how like the world in garb and guiſe, in words and actions, are moſt of the great profeſſors of this our day! But when they come to divine worſhip, eſpecially to pray, by their words and carriage there, one would almoſt judge them to be angels in heaven. But ſuch things muſt be done in hypocriſy, as alſo the Phariſee's was.

*The Phariſee ſtood and prayed thus with himſelf.*

And in that it is ſaid he prayed with himſelf, it may ſignify, that he went in his prayer no further than his ſenſe and reaſon, feeling and carnal apprehenſions, went. True, Chriſtian prayer oft-times leaves ſenſe and reaſon, feeling and carnal apprehenſions behind it; and it goeth forth with faith, hope, and deſires, to know what at preſent we are ignorant of, and that unto which our ſenſe, feeling, reaſon, &c. are ſtrangers. The apoſtle indeed doth ſay, *I will pray with the underſtanding*, 1 Cor. 14 15.; but then it muſt be taken for an underſtanding ſpiritually enlightened. I ſay, it muſt be ſo underſtood, becauſe the natural underſtanding, as ſuch, receiveth not the things of God; therefore cannot pray for them; for they to ſuch are fooliſh things, 1 Cor. 2. 24.

Now, a ſpiritually enlightened underſtanding may be officious in prayer theſe ways.

1. As it has received conviction of the truth of the being of the Spirit of God; for to receive conviction of the truth and being of ſuch things, comes from the Spirit of God, not from the law, ſenſe, or reaſon, 1 Cor. 2. 10, 11, 12. Now, the underſtanding having, by the Holy Ghoſt, received conviction of the truth of things, draweth out the heart to cry in prayer to God for them. Therefore he ſaith, he would pray with the underſtanding.

2. Spiritually enlightened underſtanding hath alſo received, by the Holy Ghoſt, conviction of the excellency and glory of the things that are of the Spirit of God, and ſo inflameth the heart with more fervent deſires in this duty of prayer; for there is a ſupernatural excellency in the things that are of the Spirit: *For if the miniſtration of death, (to which the Phariſee adhered), written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away. How ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory: For even that which was made glorious had no glory in this reſpect, by reaſon of the glory that excelleth*, 2 Cor. 3. 7, 8, 9, 10. And the Spirit of

God ſheweth, at leaſt, ſome things of that excellent glory of them to the underſtanding that it enlighteneth, Eph. 1. 17, 18, 19.

3. The ſpiritually enlightened underſtanding hath alſo thereby received knowledge, that theſe excellent ſupernatural things of the Spirit, are given by covenant in Chriſt to thoſe that love God, and are beloved of him. *Now we have received*, ſays Paul, *not the Spirit of the world*, (that the Phariſee had) *but the Spirit which is of God, that we may know the things that are freely given to us of God*, 1 Cor. 2. 12. And this knowledge, that the things of the Spirit of God are freely given to us of God, puts, yet a great edge, more vigour, and yet further confidence into the heart to aſk for what is mine by gift, by a free gift of God in his Son. But all theſe things the poor Phariſee was an utter ſtranger to; he knew not the Spirit, nor the things of the Spirit, and therefore muſt neglect faith, judgement, and the love of God, Mat. 23. 23.; Luke 11. 42. and follow himſelf only, as to his ſenſe, feeling, reaſon, and carnal imagination in prayer.

He ſtood and prayed thus, (with himſelf). He prayed thus, talking to himſelf; for ſo alſo it may (I think) be underſtood. It is ſaid of the unjuſt judge, he ſaid *within himſelf, though I fear not God, nor regard man*, &c. Luke 18. 4.; that is, he ſaid it to himſelf. So the Phariſee is ſaid to pray with himſelf: God and the Phariſee were not together, there was only the Phariſee and himſelf. Paul knew not what to pray for without the Holy Ghoſt joined himſelf with him, and helped him with groans unutterable; but the Phariſee had no need of that; it was enough that he and himſelf were together at this work; for he thought without doubting that he and himſelf together could do. How many times have I heard ancient men, and ancient women, at it, with themſelves, when all alone in ſome private room, or in ſome ſolitary path; and in their chat they have been ſometimes reaſoning, ſometimes chiding, ſometimes pleading, ſometimes praying, and ſometimes ſinging; but yet all has been done by themſelves when all alone; but yet ſo done, as one that has not ſeen them muſt needs have concluded, that they were talking, ſinging, and praying, with company, when all that they had ſaid, they did it with themſelves, and had neither auditor nor regarder.

So the Phariſee was at it with himſelf, he and himſelf performed, at this time, the duty of prayer. Now I obſerve, that uſually when men do ſpeak to or with themſelves, they greatly ſtrive to pleaſe themſelves: Therefore it is ſaid, there is a man *that flattereth himſelf in his own eyes, until his iniquity be found to be hateful*, Pſal. 36. 2. He flattereth himſelf in his own way, according as his ſenſe and carnal reaſon dictates to him; and he might do it as well in prayer as in any other way. Some men will ſo hear ſermons, and apply them that they may pleaſe themſelves; And ſome men will pray, but will refuſe ſuch words and thoughts in prayer as will not pleaſe themſelves.

Oh! how many men ſpeak all that they ſpeak in prayer, rather to themſelves, or to their auditory, than to God that dwelleth in heaven! And this I take to be the manner, I mean ſomething of the manner of the Phariſee's praying. Indeed, he made mention of God, as alſo others do; but he prayed with himſelf to himſelf, in his own ſpirit, and to his own pleaſing, as the matter of his prayer doth manifeſt. For was it not pleaſant to this hypocrite, think you, to ſpeak thus well of himſelf at this time? Doubtleſs it was. Alſo children and fools are of the ſame temper with hypocrites, as to this: They alſo love, without ground, as the Phariſee, to flatter themſelves in their own eyes; but not he that commendeth himſelf is approved.

*God, I thank thee, I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican*, &c.

Thus he begins his prayer; and it is, as was hinted before, a prayer of the higheſt ſtrain. For to make a prayer all of thankſgiving, and to urge in that prayer the cauſe of that thankſgiving, is the higheſt manner of praying, and ſeems to be done in the ſtrongeſt faith, &c. in the greateſt ſenſe of things. And ſuch was the Phariſee's prayer, only he wanted ſubſtantial ground for his thankſgiving, to wit, he wanted proof of that he ſaid, *He was not as other men were*, except he had meant, as he did nor, that he was even of the worſt ſort of men: For even the beſt of men by nature, and the worſt, are all alike. *What, are we better than they?* ſaith Paul, *No, in no wiſe*, Rom. 3. 9. So then he failed in the ground of his thankfulneſs, and therefore his thankfulneſs was grounded on untruth, and ſo became feigned, ſelf-flattering, and could not be acceptable with the God of heaven.

Beſides, in this high prayer of the Phariſee, he fathered that upon God which he could by no means own, to wit, that he being ſo good as he thought himſelf to be, was through diſtinguiſhing love and favour of God: *God I thank thee, I am not as other men are;* I thank thee, that thou haſt made me better than others.; I thank thee that my condition is ſo good, and that I am ſo far advanced above my neighbour.

There are ſeveral things flow from this prayer of the Phariſee that are worth our obſervation: As,

1. That the Phariſee and hypocrites do not love to count themſelves ſinners, when they ſtand before God. They chuſe rather to commend themſelves before him for virtuous and holy perſons, ſometimes ſaying, and oftener thinking that they are more righteous than others. Yea, it ſeems by the word to be natural, hereditary, and ſo common for hypocrites to truſt to themſelves that they are righteous, and then to condemn others: This is the foundation upon which this very parable is built: *He ſpake this parable*, ſaith Luke, *unto certain that truſted in themſelves as being righteous*, or, that they were ſo, *and deſpiſed others*, ver. 9.

I ſay, hypocrites love not to think of their ſins, when they ſtand in the preſence of God; but rather to muſter up, and to preſent him with their ſeveral good deeds, and to venture a ſtanding or falling by them.

2. This carriage of the Phariſee before God informs us, that moral virtues, and the ground of them, which is the law, if truſted to, blinds the mind of man that he cannot for them perceive the way to happineſs. While Moſes is read, (and his law and the righteouſneſs thereof truſted to), the vail is upon their heart, *And even unto this day*, ſaid Paul, *the ſame vail remaineth untaken away in the reading of the Old Teſtament, which vail is done away in Chriſt. But even unto this day, when Moſes is read, the vail is over their heart*, 2 Cor. 3. 14, 15. And this is the reaſon ſo many moral men, that are adorned with civil and moral righteouſneſs, are yet ſo ignorant of themſelves, and the way of life by Chriſt.

The law of works, and the righteouſneſs of the fleſh, which is the righteouſneſs of the law, blinds their minds, ſhuts up their eyes, and cauſeth them to miſs of the righteouſneſs that they are ſo hotly in the purſuit of. Their minds were blinded, ſaith the text: Whoſe minds? Why thoſe that adhered to, that ſtood by, and that ſought righteouſneſs of the law. Now,

The Phariſee was ſuch an one; he reſted in the law, he made his boaſts of God, and truſted to himſelf that he was righteous; all this proceeded of that blindneſs and ignorance that the law had poſſeſſed his mind withal; for it is not granted to the law to be the miniſtration of life and light, but to be the miniſtration of death, when it ſpeaks; and of darkneſs, when truſted unto, that the Son of God might have the pre-eminence in all things: Therefore it is *ſaid when the heart ſhall turn to him, the vail ſhall be taken away*, 2 Cor. 3. 16.

3. We may ſee by this prayer, the ſtrength of vain confidence; it will embolden a man to ſtand in a lie before God; it will embolden a man to truſt to himſelf, and to what he hath done; yea, to plead his own goodneſs, inſtead of God's mercy, before him.

For the Phariſee was not only a man that juſtified himſelf before men, but that juſtified himſelf before God: and what was the cauſe of his ſo juſtifying of himſelf before God; but that vain confidence that he had in himſelf and his works, which were both a cheat and a lie to himſelf? But I ſay, the boldneſs of the man was wonderful, for he ſtood to the lie that was in his right hand, and pleaded the goodneſs of it before him.

But beſides theſe things, there are four things more that are couched in this prayer of the Phariſee.

1. By this prayer, the Phariſee doth appropriate to himſelf converſion; he challengeth it to himſelf and to his fellows. *I am not*, ſaith he, *as other men;* that is, in unconverſion, in a ſtate of ſin, wrath, and death: and this muſt be his meaning; for the religion of the Phariſee was not grounded upon any particular natural privilege: I mean not ſingly, not only upon that, but upon a falling in with thoſe principles, notions, opinions, decrees, traditions, and doctrines that they taught diſtinct from the true and holy doctrines of the prophets. And they made to themſelves diſciples by ſuch doctrine, men that they could captivate by thoſe principles, laws, doctrines, and traditions: and therefore ſuch are ſaid to be of the ſect of the Phariſees; that is, the ſcholars and diſciples of them, converted to them and to their doctrine. Oh! it is eaſy for ſouls to appropriate converſion to themſelves, that know not what converſion is. It is eaſy, I ſay, for men to lay converſion to God, on a legal, or ceremonial, or deluſive bottom, on ſuch a bottom that will ſink under the burden that is laid upon it; on ſuch a bottom that will not ſtand when it is brought under the touchſtone of God, nor againſt the rain, wind, and floods that are ordained to put it to the trial, whether it is true or falſe. The Phariſee here ſtands upon a ſuppoſed converſion to God; *I am not as other men;* but both he and his converſion are rejected by the ſequel of the parable: *That which is highly eſteemed among men*, (Luke 16. 15.), *is abomination in the ſight of God*. That is, that converſion, that men, as men, flatter themſelves that they have, is ſuch. But the Phariſee will be a converted man, he will have no more to ſhew for heaven than his neighbour, *I am not as other men are;* to wit, in a ſtate of ſin and condemnation, but in a ſtate of converſion and ſalvation. But ſee how grievouſly this ſect, this religion, beguiled men. It made them twofold worſe the children of hell than they were before: and than their teachers were, Matth. 23. 15.; that is, their doctrine begat ſuch blindneſs, ſuch vain confidence, and groundleſs boldneſs in their diſciples, as to involve them in that conceit of converſion that was falſe, and ſo if truſted to, damnable.

2. By theſe words, we find the Phariſee, not only appropriating converſion to himſelf, but rejoicing in that converſion: *God, I thank thee*, ſaith he, *that I am not as other men;* which ſaying of his gives us to ſee that he glorified in his converſion; he made no doubt at all of his ſtate, but lived in the joy of the ſafety that he ſuppoſed his ſoul, by his converſion, to be in. Oh! thanks to God, ſays he, I am not in the ſtate of ſin, death, and damnation, as the unjuſt, and this Publican is. But a ſtrange deluſion! to truſt to the ſpider's web, and to think, that a few, or the moſt fine of the works of the fleſh, would be ſufficient to bear up the ſoul in, at, and under the judgement of God. *There is a genaration that are pure in their own eyes, and yet are not waſhed from their filthineſs..* This text can be ſo fitly applied to none as the Phariſee, and to thoſe that tread in the Phariſee's ſteps, and that are ſwallowed up with his own conceits, and with the glory of his own righteouſneſs.

So again, *There is a way* (a way to heaven) *which ſeemeth right to a man, but the end thereof are the ways of death*, Prov. 30. 12; chap. 14. 12. This alſo is fulfilled in theſe kind of men; at the end of their way is death and hell, notwithſtanding their confidence in the goodneſs of their ſtate.

Again, *There is that maketh himſelf rich, yet hath nothing*, Prov. 13. 7. What can be more plain from all thoſe texts, than that ſome men that are out of the way think themſelves in it; and that ſome men think themſelves clean, that are yet in their filthineſs, and that think themſelves rich for the next world, and yet are poor, and miſerable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Phariſee thought of himſelf, when God threatened to abaſe him: Yea, he thought himſelf thus, and joyed therein, when indeed he was going down to the chambers of death.

3. By theſe words, the Phariſee ſeems to put the goodneſs of his condition upon the goodneſs of God. *I am not as other men are*, and I thank God for it. *God*, ſaith he, *I thank thee, that I am not as other men are*. He thanked God, when God had done nothing for him. He thanked God, when the way that he was in was not of God's preſcribing, but of his own inventing. So the perſecutor thanks God that he was put into that way of roguery that the devil had put him into, when he fell to rending and tearing of the church of God; *Their poſſeſſors ſlay them*, ſaith the prophet, *and hold themſelves not guilty: and they that ſell them, ſay, Bleſſed be the Lord, for I am rich*, Zech. 11. 5. I remember that Luther uſed to ſay, In the name of God begins all miſchief. All muſt be fathered upon God; the Phariſee's converſion muſt be fathered upon God; the right, or rather the villainy of the outragious perſecution againſt God's people, muſt be fathered upon God *God, I thank thee*, and, bleſſed be God, muſt be the burden of the heretic's ſong. So again, the free-willer, he will aſcribe all to God; the Quaker, the ranter, the Socinian, &c. will aſcribe all to God. *God, I thank thee*, is in every man's mouth, and muſt be intailed to every error, deluſion, and damnable doctrine that is in the world: But the name of God, and their doctrine, worſhip, and way, hangeth together, and the Phariſee's doctrine; that is to ſay, nothing at all: for God hath not propoſed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the leaſt grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the deſtroyers of the world.

4. We come, in the next place, to the ground of all this, and that is, to what the Phariſee had attained; to wit, that he was no extortioner, no unjuſt man, no adulterer, nor even as this Publican, and for that he faſted twice a-week, and paid tithes of all that he poſſeſſed. So that you ſee he pretended to a double foundation for his ſalvation, a moral and a ceremonial one: but both very lean, weak, and feeble: For the firſt of his foundations, what is it more, if all be true that he ſaith, but a being removed a few inches from the vileſt men in their vileſt actions, a very ſlender matter to build my confidence for heaven upon?

And for the ſecond part of his ground for life, what is it but a couple of ceremonies, if ſo good? the firſt is queſtioned as a thing not founded in God's law; and the ſecond is ſuch, as is of the remoteſt ſort of ceremonies, that teach and preach the Lord Jeſus. But ſuppoſe them to be the beſt, and his conformity to them the thorougheſt, they never were ordained to get to heaven by, and ſo are become but a ſandy foundation. But any thing will ſerve ſome men for a foundation and ſupport for their ſouls, and to build their hopes of heaven upon. I am not a drunkard, ſays one, nor a liar, nor a ſwearer, nor a thief, and therefore I thank God, I have hopes of heaven and glory. I am not an extortioner, nor an adulterer, nor unjuſt, nor yet as this Publican; and therefore do hope I ſhall go to heaven. Alas! poor men! will your being furniſhed with theſe things ſave you from the thundering claps and vehement batteries that the wrath of God will make upon ſin and ſinners in the day that ſhall burn like an oven? No, no; nothing at that day can ſhroud a man from the hot rebukes of that vengeance, but the very righteouſneſs of God, which is not the righteouſneſs of the law, however chriſtened, named, or garniſhed with all the righteouſneſs of man.

But, O thou blind Phariſee, ſince thou art ſo confident that thy ſtate is good, and thy righteouſneſs is that that will ſtand, when it ſhall be tried with fire, (1 Cor. 3. 13.), let me now reaſon with thee of righteouſneſs,

teouſneſs. My terror ſhall not make thee afraid; I am not God, but a man as thou art; we both are formed out of the clay.

Firſt, Prithee when didſt thou begin to be righteous? Was it before or after thou hadſt been a ſinner? Not afore, I dare ſay; but if after, then the ſins that thou pollutedſt thyſelf withal before, have made thee uncapable of acting legal righteouſneſs: For ſin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canſt not by after acts of obedience make thyſelf juſt in the ſight of that God thou pretended now to ſtand praying unto. Indeed thou mayſt cover thy dirt, and paint thy ſepulchre; for that acts of after obedience will do, though ſin has gone before. But, Phariſee, God can ſee through the white of this wall, even to the dirt that is within: God can alſo ſee through the paint and garniſh of thy beauteous ſepulchre, to the dead mens bones that are within; nor can any of thy moſt holy duties, nor all, when put together, blind the eye of the all-ſeeing Majeſty from beholding all the uncleanneſs of thy ſoul, (Matth. 23. 27.). Stand not therefore ſo ſtoutly to it, now thou art before God; ſin is with thee, and judgement and juſtice is before him. It becomes thee, therefore, rather to deſpiſe and abhor this life, and to count all thy doings but droſs and dung, and to be content to be juſtified with another's righteouſneſs inſtead of thy own. This is the way to be ſecured. I ſay, blind Phariſee, this is the way to be ſecured from the wrath which is to come.

There is nothing more certain than this, that as to juſtification from the curſe of the law, God has rejected man's righteouſneſs, for the weakneſs and unprofitableneſs thereof; and hath accepted in the room of that the glorious righteouſneſs of his Son; becauſe indeed that, and that only, is univerſal, perfect, and equal with his juſtice and holineſs. This is in a manner the contents of the whole Bible, and therefore muſt needs be moſt certainly true. Now then, Mr Phariſee, methinks, what if thou didſt this, and that while thou art at thy prayers, to wit, caſt in thy mind what doth God love moſt? and the reſolve will be at hand. The beſt righteouſneſs, ſurely the beſt righteouſneſs; for that thy reaſon will tell thee: This done, even while thou art at thy devotion, aſk thyſelf again, But who has the beſt righteouſneſs? and that reſolve will be at hand alſo; to wit, he that in perſon is equal with God, and that is his Son Jeſus Chriſt; he that is ſeparate from ſinners, and made higher than the heavens, and that is his Son Jeſus Chriſt; he that did no ſin, nor had any guilt found in his mouth; and there never was any ſuch he in all the world but the Son of God, Jeſus Chtiſt.

Now, Phariſee, when thou haſt done this, then, as thou art at thy devotion, aſk again, But what is this beſt righteouſneſs, the righteouſneſs of Chriſt, to do? and the anſwer will be ready. It is to be made by an act of the ſovereign grace of God over to the ſinner, that ſhall dare to truſt thereto for juſtification from the curſe of the law. *He is made unto us of God, righteouſneſs. He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him. For Chriſt is the end of the law for righteouſneſs to every one that believeth*, 1 Cor. 1. 30.; 2 Cor. 5. 21.; Rom. 10. 4.

This done, and concluded on, then turn again, Phariſee, and ſay thus with thyſelf; Is it moſt ſafe for me to truſt in this righteouſneſs of God, this righteouſneſs of God-man, this righteouſneſs of Chriſt? Certainly it is; ſince, by the text, it is counted the beſt, and that which is beſt pleaſeth God; ſince it is that which God hath appointed, that ſinners ſhall be juſtified withal. *For in the Lord have we righteouſneſs if we believe*: And, *in the Lord we are juſtified, and do glory*, Iſa. 45. 24, 25.

Nay, Phariſee, ſuppoſe thine own righteouſneſs ſhould be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteouſneſs of Chriſt; yet ſince God has choſe, by Chriſt, to reconcile us to himſelf, canſt thou attempt to ſeek by thy own righteouſneſs to reconcile thyſelf to God, and not attempt (at leaſt) to confront this righteouſneſs of Chriſt before God; yea, to challenge it by acceptance of thy perſon contrary to God's deſign?

Suppoſe, that when the king has choſen one to be judge in the land, and has determined that he ſhall be judge in all caſes, and that by his verdict every man's judgement ſhall ſtand; I ſay, ſuppoſe, after this, another ſhould ariſe, and of his own head reſolve to do his own buſineſs himſelf: Now, though he ſhould be every whit as able, yea, and ſuppoſe he ſhould do it as juſtly and righteouſly too, yet his making of himſelf a judge, would be an affront to the king, and an act of rebellion, and ſo a tranſgreſſion worthy of puniſhment.

Why, Phariſee, God hath appointed, that by the righteouſneſs of his Son, and by that righteouſneſs only, men ſhall be juſtified in his ſight from the curſe of the law. Wherefore, take heed, and at thy peril, whatever thy righteouſneſs is, confront not the righteouſneſs of Chriſt therewith. I ſay, bring it not in, let it not plead for thee at the bar of God, nor do thou plead for that in his court of juſtice; for thou canſt not do this and be innocent. If he truſts to his righteouſneſs, he hath ſinned, ſays Ezekiel. Mark the text, *When I ſhall ſay to the righteous, he ſhall ſurely live; if he truſts to his own righteouſneſs, and commits iniquity, all his righteouſneſs ſhall not be remembered: but for the iniquity that he hath committed, he ſhall die for it*, Ezek. 33. 13.

Obſerve a few things from this text; and they are theſe that follow.

1. Here is a righteous man; a man with whom, we do not hear, that the God of heaven finds fault.

2. Here is a promiſe made to this man, that he ſhall ſurely live; but on this condition, that he truſts not to his own righteouſneſs. Whence it is manifeſt, that the promiſe of life to this righteous man, is not for the ſake of his righteouſneſs, but for the ſake of ſomething elſe, to wit, the righteouſneſs of Chriſt.

1. Not for the ſake of his own righteouſneſs. This is evident, becauſe we are admitted, yea, commanded, to truſt in the righteouſneſs that ſaveth us. The righteouſneſs of God is unto us all, and upon all that believe; that is, truſt in it, and truſt to it for juſtification. Now therefore, if thy righteouſneſs, when moſt perfect, could ſave thee, thou mighteſt, yea oughteſt, moſt boldly to truſt therein. But ſince thou art forbidden to truſt to it, it is evident it cannot ſave; nor is it for the ſake of that, that the righteous man is ſaved, Rom. 3. 21, 22.

2. But for the ſake of ſomething elſe, to wit, for the ſake of the righteouſneſs of Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare (I ſay) at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus, Rom. 3. 24, 25. See Phil. 3. 6, 7, 8.

*If he truſts to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed*, (in truſting to his own righteouſneſs), *he ſhall die for it*.

Note hence further.

1. That there is more virtue in one ſin to deſtroy, than in all thy righteouſneſs to ſave thee alive. If he truſt, if he truſt never ſo little, if he do at all truſt to his own righteouſneſs, all his righteouſneſs ſhall be forgotten; and by, and for, and in, the ſin that he hath committed, in truſting to it, he ſhall die.

2. Take notice alſo, that there are more damnable ſins than thoſe that are againſt the moral law. By which of the ten commandments is truſting to our own righteouſneſs forbidden? Yet it is a ſin: it is a ſin therefore forbidden by the goſpel, and is included, lurketh cloſe in, yea, is the or a root of unbelief itſelf; *He that believes not ſhall be damned*. But he that truſteth in his own righteouſneſs doth not believe, neither in the truth, or ſufficiency of the righteouſneſs of Chriſt to ſave him, therefore he ſhall be damned.

But how is it manifeſt, that he that truſteth to his own righteouſneſs, doth it through a doubt, or unbelief

belief of the truth or ſufficiency of the righteouſneſs of Chriſt?

I anſwer, Becauſe he truſteth to his own. A man will never willingly chuſe to truſt to the worſt of helps, when he believes there is a better as near, and to be had as ſoon, and that too, upon as eaſy if not more eaſy terms. If he that truſteth to his own righteouſneſs for life, did believe, that there is indeed ſuch a thing as the righteouſneſs of Chriſt to juſtify, and that this righteouſneſs of Chriſt has in it all ſufficiency to do that bleſſed work, be ſure he would chuſe that, thereon to lay, lean, and venture his ſoul, that he ſaw was the beſt, and moſt ſufficient to ſave; eſpecially when he ſaw alſo, (and ſee that he muſt, when he ſees the righteouſneſs of Chriſt), to wit, that that is to be obtained as ſoon, becauſe as near, and to be had on as eaſy terms: nay, upon eaſier than man's own righteouſneſs. I ſay, he would ſooner chuſe it, becauſe of the weight of ſalvation, of the worth of ſalvation, and of the fearful ſorrow that to eternity will overtake him that in this thing ſhall miſcarry. It is for heaven, it is to eſcape hell, wrath, and damnation, ſaith the ſoul; and therefore I will, I muſt, I dare not but chuſe that, and that only, that I believe to be the beſt and moſt ſufficient help in ſo great a concern, as ſoul-concern is. So then he that truſteth to his own righteouſneſs, does it of unbelief of the ſufficiency of the righteouſneſs of Chriſt to ſave him.

Wherefore this ſin of truſting to his own righteouſneſs, is a moſt high tranſgreſſion; becauſe it contemneth the righteouſneſs of Chriſt, which is the only righteouſneſs that is ſufficient to ſave from the curſe of the law. It alſo diſalloweth the deſign of heaven, and the excellency of the myſtery of the wiſdom of God, in deſigning this way of ſalvation for man. What ſhall I ſay, It alſo ſeeketh to rob God of the honour of the ſalvation of man. It ſeeketh to take the crown from the head of Chriſt, and to ſet it upon the hypocrite's head; therefore, no marvel that this one ſin be of that weight, virtue, and power, as to ſink that man and his righteouſneſs into hell, that leaneth thereon, or truſteth unto it.

But, Phariſee, I need not talk thus unto thee; for thou art not the man that hath that righteouſneſs that God findeth not fault withal: nor is it to be found, but with him that is ordained to be the Saviour of mankind; nor is there any ſuch ones beſides Jeſus, who is called Chriſt. What madneſs then has brought thee into the temple, there in an audacious manner to ſtand and vaunt before God ſaying, *God, I thank thee, I am not as other men are?*

Doſt thou not know, that he that breaks one, breaks all the commandments of God; and conſequently, that he that keeps not all, keeps none at all of the commandments of God? Saith not the ſcripture the ſame? *For whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all*, Jam. 2. 10. Be confounded then, be confounded.

Doſt thou know the God with whom now thou haſt to do? He is a God that cannot (as he is juſt) accept of an half righteouſneſs for an whole: of a lame righteouſneſs for a ſound; of a ſick righteouſneſs for a well and healthy one, Mal. 1. 7, 8. And if ſo, how ſhould he then accept of that which is no righteouſneſs? I ſay, how ſhould he accept of that which is none at all, (for thine is only ſuch)? And if Chriſt ſaid, when you have done all, ſay, *We are unprofitable*, How cameſt thou to ſay, before thou hadſt done one thing well, I am better, more righteous than other men.?

Didſt thou believe, when thou ſaidſt it, that God knew thy heart? Hadſt thou ſaid this to the Publican, it had been a high and rampant expreſſion; but to ſay this before God, to the face of God, when he knew that thou waſt vile, and a ſinner from the womb, and from the conception, ſpoils all. It was ſpoken to put a check to thy arrogancy, when Chriſt ſaid, *Ye are they, that juſtify yourſelves before men, but God knows your hearts*, Luke 16. 15.

Haſt thou taken notice of this, that God judgeth the fruit by the heart from whence it comes? *A good man, out of the good treaſure of his heart, bringeth forth that which is good; and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil*, Luke 6. 45. Nor can it be otherwiſe concluded, but that thou art an evil man, and ſo that all thy ſuppoſed good is nought but badneſs. For that thou haſt made it to ſtand in the room of Jeſus, and haſt dared to commend thyſelf to the living God thereby: for thou haſt truſted in thy ſhadow of righteouſneſs, and committed iniquity. Thy ſin hath melted away thy righteouſneſs, and turned it to nothing but droſs; or, if you will, to the early dew, like to which it goeth away, and ſo can by no means do thee good, when thou ſhalt ſtand in need of ſalvation and eternal life of God.

But, further, thou ſayſt thou art righteous; but they are but vain words. Knoweſt thou not that thy zeal, which is the life of thy righteouſneſs, is prepoſterous in many things. What elſe means thy madneſs, and the rage thereof, againſt men as good as thyſelf. True, thy being ignorant that they are good, may ſave thee from the commiſſion of the ſin that is unpardonable; but it will never keep thee from ſpot in God's ſight, but will make both thee and thy righteouſneſs culpable.

Paul, who was once as brave a Phariſee as thou canſt be, calleth much of that zeal, which he in that eſtate was poſſeſſed with, and lived in the exerciſe of, madneſs; yea, exceeding madneſs, Acts 20. 9, 10, 11.; Phil. 3. 5, 6. and of the ſame ſort is much of thine, and it muſt be ſo; for a lawyer, a man for the law, and that reſteth in it, muſt be a perſecutor; yea, a perſecutor of righteous men, and that of zeal to God; becauſe by the law is begotten, through the weakneſs that it meeteth with in thee, ſourneſs, bitterneſs of ſpirit, and anger againſt him, that rightfully condemneth thee of folly, for chuſing to truſt to thy own righteouſneſs, when a better is provided of God to ſave us, Gal. 4. 28, 29, 30, 31. Thy righteouſneſs therefore is deficient; yea, thy zeal for the law, and the men of the law, has joined madneſs with thy moral virtues, and made thy righteouſneſs unrighteouſneſs; how then canſt thou be upright before the Lord?

Further, Has not the pride of thy ſpirit in this hotheaded zeal for thy Phariſaical notions run thee upon thinking, that thou art able to do more than God hath enjoined thee, and ſo able to make thyſelf more righteous than God requireth thou ſhouldſt be? What elſe is the cauſe of thy adding laws to God's laws, precepts to God's precepts, and traditions to God's appointment? Mark 7. Nay, haſt thou not, by thus doing, condemned the law of want of perfection, and ſo the God that gave it, of want of wiſdom and faithfulneſs to himſelf and thee?

Nay, I ſay again, hath not thy thus doing charged God with being ignorant of knowing what rules there needed to be impoſed on his creatures to make their obedience complete? And doth not this madneſs of thine intimate, moreover, that if thou hadſt not ſtepped in with the bundle of thy traditions, righteouſneſs had been imperfect, not through man's weakneſs, but through impediment in God, or in his miniſtering rules of righteouſneſs unto us?

Now, when thou haſt thought on theſe things, fairly anſwer thyſelf theſe few queſtions. Is not this arrogancy? Is not this blaſphemy? Is not this to condemn God, that thou mighteſt be righteous? And doſt thou think, this is indeed the way to be righteous?

But again, what means thy preferring of thine own rules, laws, ſtatutes, ordinances, and appointments, before the rules, laws, ſtatutes, and appointments of God? Thinkeſt thou this to be right? Whither will thy zeal, thy pride, and thy folly carry thee? Is there more reaſon, more equity, more holineſs in thy tradition, than in the holy, and juſt, and good commandments of God? Rom. 7. 12. Why then, I ſay, doſt thou reject the commandment of God, to keep thine own tradition? Yea, why doſt thou rage, and rail, and cry out, when men keep not thy law, or the rule of thine order, and tradition of thine elders; and yet ſhut thine eyes, or wink with them, when thou thyſelf ſhalt live in the breach of the law of God? Yea, why wilt thou condemn men, when they keep not thy law, but ſtudy for an excuſe, yea, plead for them that live in the breach of God? Mark 7. 10, 11, 12, 13. Will this go for righteouſneſs in the day of God Almighty? Nay, rather, will not this, like a mill-ſtone about thy neck, drown thee in the deeps of hell? Oh, the blindneſs, the madneſs, the pride, that dwells in the hearts of theſe pretended righteous men?

Again, What kind of righteouſneſs of thine is this that ſtandeth in a miſeſteeming of God's commands? Some thou ſetteſt too high, and ſome too low; as in the text, thou haſt ſet a ceremony above faith, above love, and above hope, in the mercy of God; when, as it is evident, the things laſt mentioned, are the things of the firſt rate, the weightier matters, Mat. 23. 17.

Again, Thou haſt preferred the gold above the temple that ſanctifieth the gold; and the gift upon the altar, above the altar that ſanctifies the gift, Matth. 23. 17.

I ſay again, What kind of righteouſneſs ſhall this be called? What back will ſuch a ſuit of apparel fit, that is ſet, together to what it ſhould be? Nor can other righteouſneſs proceed, where a wrong judgement precedeth it.

This miſplacing of God's laws cannot, I ſay, but produce miſplaced obedience. It indeed produceth a monſter, an ill ſhaped thing, unclean, and an abomination to the Lord. For ſee, ſaith he, (if thou wilt be making), that thou make all things according to the pattern ſhewn thee in the mount. Set faith, where faith ſhould ſtand; a moral, where a moral ſhould ſtand: and a ceremony, where a ceremony ſhould ſtand: for this turning of things upſide down ſhall be eſteemed as the potter's clay. And wilt thou call this thy righteouſneſs? yea, wilt thou ſtand in this? wilt thou plead this? and venture an eternal concern in ſuch a piece of linſey-woolſey as this? O fools, and blind!

But, further, let us come a little cloſer to the point. O blind Phariſee, thou ſtandeſt to thy righteouſneſs: what doſt thou mean? Wouldſt thou have mercy for thy righteouſneſs, or juſtice for thy righteouſneſs.

If mercy, what mercy? Temporal things God giveth to the unthankful and unholy; nor doth he uſe to ſell the world to man for righteouſneſs. The earth hath he given to the children of men. But this is not the thing: thou wouldſt have God think upon what an holy, what a good, what a righteous man thou art and haſt been. But Chriſt died not for the good and righteous, nor did he come to call ſuch to the banquet that grace hath prepared for the world. *I came not, I am not come* (ſaith Chriſt) *to call the righteous, but ſinners to repentance*, Mark 2.; Rom. 5. Yet this is thy plea; Lord God, I am a righteous man, therefore grant me mercy, and a ſhare in thy heavenly kingdom. What elſe doſt mean, when thou ſayſt, *God I thank thee, that I am not as other men are?* Why doſt thou rejoice, why art thou glad that thou art more righteous (if indeed thou art) than thy neighbour, if it is not becauſe thou thinkeſt that thou haſt got the ſtart of thy neighbour, with reference to mercy; and that by thy righteouſneſs thou haſt inſinuated thyſelf into God's affections, and procured an intereſt in his eternal favour? But,

What, what haſt thou done by thy righteouſneſs? I ſay, What haſt thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt ſay, righteouſneſs pleaſeth God: but I anſwer no, not thine, with reſpect to juſtification from the curſe of the law, unleſs it be as perfect as the juſtice it is yielded to, and as the law that doth command it. But thine is not ſuch a righteouſneſs: no, thine is ſpeckled, thine is ſpotted, thine makes thee to look like a ſpeckled bird in his eye-ſight.

Thy righteouſneſs has added iniquity, becauſe it has kept thee from a belief of thy need of repentance, and becauſe it has emboldened thee to thruſt thyſelf audaciouſly into the preſence of God, and made thee even before his holy eyes, which are ſo pure, that they cannot look on iniquity, Heb. 1. 13. to vaunt, boaſt, and brag of thyſelf, and of thy tottering, ragged, ſtinking uncleanneſs; for all our righteouſneſſes are as menſtruous rags, becauſe they flow from a thing, a heart, a man, that is unclean, But,

Again, Wouldſt thou have mercy for thy righteouſneſs? For whom wouldſt thou have it: for another, or for thyſelf? If for another, (and it is moſt proper that a righteous man ſhould intercede for another by his righteouſneſs, rather than for himſelf), then thou thruſteſt Chriſt out of his place and office, and makeſt thyſelf to be a ſaviour in his ſtead; for a mediator there is already, even a mediator between God and man, and he is the man Chriſt Jeſus.

But doſt thou plead by thy righteouſneſs, for mercy for thyſelf? Why, in doing ſo, thou implieſt,

1. That thy righteouſneſs can prevail with God, more than can thy ſins; I ſay, that thy righteouſneſs can prevail with God to preſerve thee from death more than thy ſins can prevail with him to condemn thee to it. And if ſo, what follows, but that thy righteouſneſs is more, and has been done in a fuller ſpirit than ever were thy ſins? But thus to inſinuate, is to inſinuate a lie; for there is no man, but while he is a ſinner, ſinneth with a more full ſpirit than a good man can act righteouſneſs withal.

A ſinner, when he ſinneth, he doth it with all his heart, and with all his mind, and with all his ſoul, and with all his ſtrength; nor hath he in his ordinary courſe any thing that bindeth. But with a good man it is not ſo; all and every whit of himſelf, neither is, nor can be, in every good duty that he doth. For when he would do good, evil is preſent with him. And again, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would*, Gal. 5. 17.

Now, if a good man cannot do good things with that oneneſs and univerſalneſs of mind, as a wicked man doth ſin with, then is his ſin heavier to weigh him down to hell, than is his righteouſneſs to buoy him up to the heavens.

And again, I ſay, if the righteouſneſs of a good man comes ſhort of his ſin, both in number, weight, and meaſure, as it doth, (for a good man ſhrinks and quakes at the thoughts of God's entering into judgement with him, Pſal. 143. 2.); then is his iniquity more than his righteouſneſs. And I ſay again, if the ſin of one that is truly gracious, and ſo of one that hath the beſt of principles, is heavier and mightier to deſtroy him, than is his righteouſneſs to ſave him, how can it be that the Phariſee, that is not gracious, but a mere carnal man, (ſomewhat reformed and painted over with a few lean and low formalities), ſhould with his empty, partial, hypocritical righteouſneſs counterpoiſe his great, mighty, and weighty ſins, that have cleaved to him in every ſtate and condition of his, to make him odious in the ſight of God?

2. Doſt thou plead by thy righteouſneſs for mercy for thyſelf? Why in ſo doing thou implieſt, that mercy thou deſerveſt, and that is next door to, or almoſt as much as to ſay, God oweth me what I aſk for. The beſt that can be put upon it, is, thou ſeekeſt ſecurity from the direful curſe of God, as it were by the works of the law, Rom. 9. three laſt verſes; and to be ſure betwixt Chriſt and the law, thou wilt drop into hell. For he that ſeeks for mercy, as it were, and but as it were, by the works of the law, doth not altogether truſt thereto. Nor doth he that ſeeks for that righteouſneſs, that ſhould ſave him as it were by the works of the law, ſeek it only wholly and ſolely at the hands of mercy.

So then, to ſeek for that that ſhould ſave thee, neither at the hands of the law, nor at the hands of mercy, is to be ſure to ſeek it where it is not to be found; for there is no medium betwixt the righteouſneſs of the law and the mercy of God. Thou muſt have it either at the door of the law, or at the door of grace, But ſayſt thou, I am for having of it at the hands of both. I will truſt ſolely to neither. I love to have two ſtrings to my bow. If one of them, as you think, can help me by itſelf, my reaſon tells me, that both can help me better. Therefore will I be righteous and good, and will ſeek by my goodneſs to be commended to the mercy of God: for ſurely he that hath ſomething of his own to ingratiate himſelf into the favour of his prince withal, ſhall ſooner obtain his mercy and favour, than one that comes to him ſtripped of all good.

I anſwer, But there are not two ways to heaven: there is but one new and living way which Chriſt hath conſecrated for us through the vail, that is to ſay, his fleſh; and beſides that one, there is no more, Heb. 10. 19.—24. Why then doſt thou talk of two ſtrings to thy bow? What became of him that had, and would have two ſtools to ſit on? yea, the text ſays plainly, that therefore they obtained not righteouſneſs, becauſe they ſought it not by faith, but as it were by the works of the law. See here, they are diſowned by the goſpel, becauſe they ſought it not by faith, that is, by faith only.' Again, the law, and the righteouſneſs thereof, flies from them, (nor could they attain it, though they follow after it), becauſe they ſought it not by faith.

Mercy then is to be found alone in Jeſus Chriſt. Again, the righteouſneſs of the law is to be obtained only by faith of Jeſus Chriſt; that is, in the Son of God is the righteouſneſs of the law to be found; for he, by his obedience to his Father, is become the end of the law for righteouſneſs. And for the ſake of the his legal righteouſneſs, (which is alſo called the righteouſneſs of God, becauſe it was God in the fleſh of Lord Jeſus that did accompliſh it), is mercy and grace from God extended to, whoever dependeth by faith upon God by this Jeſus his righteouſneſs for it. And hence it is, that we ſo often read, that this Jeſus is the way to the Father; that God, for Chriſt's ſake, forgiveth us; that by the obedience of one many are made righteous, or juſtified; and that through this man is preached to us the forgiveneſs of ſins; and that by him all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes.

Now, though I here do make mention of righteouſneſs and mercy, yet I hold there is but one way, to wit, to eternal life; which way, as I ſaid, is Jeſus Chriſt; for he is the new, the only new and living way to the Father of mercies, for mercy to make me capable of abiding with him in the heavens for ever and ever.

But ſayſt thou, I will be righteous in myſelf that I may have wherewith to commend me to God, when I go to him for mercy?

I anſwer, But thou blind Phariſee, I tell thee thou haſt no underſtanding of God's deſign by the goſpel, which is, not to advance man's righteouſneſs, as thou dreameſt, but to advance the righteouſneſs of his Son, and his grace by him. Indeed, if God's deſign by the goſpel was to exalt and advance man's righteouſneſs, then that which thou haſt ſaid would be to the purpoſe; for what greater dignity can be put upon man's righteouſneſs, than to admit it?

I ſay then, for God to admit it, to be an advocate, an interceſſor, a mediator; for all theſe are they which prevail with God to ſhew me mercy. But this God never thought of, much leſs could he thus deſign by the goſpel; for the text runs flat againſt it. Not of works, not of works of righteouſneſs, which we have done; not of works, leſt any one ſhould boaſt, ſaying, Well I may thank my own good life for mercy. It was partly for the ſake of my own good deeds that I obtained mercy to be in heaven and glory. Shall this be the burden of the ſong of heaven? or is this that which is compoſed by that glittering heavenly hoſt, and which we have read of in the holy book of God? No, no; that ſong runs upon other feet, ſtandeth in far better ſtrains, being compoſed of far higher and truly heavenly matter: For God *has predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace*, Epheſ. 1. And it is requiſite, that the ſong be framed accordingly; wherefore he ſaith, that the heavenly ſong runs thus: *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us kings and prieſts unto our God; and we ſhall reign on the earth*, Rev. 5. 9, 10.

He ſaith not that they have redeemed, or helped to redeem and deliver themſelves; but that the Lamb, the Lamb that was ſlain; the Lamb only was he that redeemed them. Nor ſaith he, that they had made themſelves kings and prieſts unto God to offer any oblation, ſacrifice, or offering whatſoever, but that the ſame Lamb had made them ſuch: For they, as is inſinuated by the text, were in, among, one with, and no better, than the kindreds, tongues, nations, and people of the earth. Better! No, in no wiſe, ſaith Paul, Rom. 3. 9. therefore their ſeparation from them was of mere mercy, free grace, good will, and diſtinguiſhing love; not for, or becauſe of works of righteouſneſs which any of them have done; no, they were all alike. But theſe, becauſe beloved, when in their blood, (according to Ezek. 16.), were ſeparated by free grace; and as another ſcripture hath it, *redeemed from the earth*, and from among men by blood, Rev. 14. 3, 4. Wherefore deliverance from the ireful wrath of God muſt not, neither in whole nor in part, be aſcribed to the whole law, or to all the righteouſneſs that comes by it; but to this Lamb of God, Jeſus, the Saviour of the world; for it is *he that delivereth us from the wrath to come*; and that according to God's appointment; *for God hath not appointed us to wrath, but to obtain ſalvation by* (or through) *our Lord Jeſus Chriſt*, 1 Theſſ. 1. 10.; & 5. 9. Let every man, therefore, take heed what he doth, and whereon he layeth the ſtreſs of his ſalvation; *For other foundation can no man lay than that is laid, which is Jeſus Chriſt*, 1 Cor. 3. 11.

But doſt thou plead ſtill as thou didſt before, and wilt thou ſtand thereto? Why then, thy deſign muſt overcome God, or God's deſign muſt overcome thee. Thy deſign is to give thy good life, thy good deeds, a part of the glory of thy juſtification from the curſe. And God's deſign is to throw all thy righteouſneſs out into the ſtreet, into the dirt and dunghill, as to that thou art for glory, and for glorying here before God; yea, thou art ſharing in the glory of juſtification when that alone belongeth to God. And he hath ſaid, *My glory will I not give to another*. Thou wilt not truſt wholly to God's grace in Chriſt for juſtification; and God will not take thy ſtinking righteouſneſs in as a partner in thy acquitment from ſin, death, wrath, and hell. Now the queſtion is, Who ſhall prevail? God, or the Phariſee? and whoſe word ſhall ſtand? his, or the Phariſee's?

Alas! the Phariſee here muſt needs come down, for God is greater than all. Alſo, he hath ſaid, that no fleſh ſhall glory in his preſence; and that he will have mercy, and not ſacrifice. And again, *that it is not* (nor ſhall be) *in him that wills, nor in him that runs, but in God that ſheweth mercy*. What hope, help, ſtay, or relief, then is there left for the meritmonger? What twig, or ſtraw, or twined thread, is left to be a ſtay for his ſoul? This beſom will ſweep away his cobweb: The houſe that this ſpider doth ſo lean upon, will now be overturned, and he in it, to hell-fire; for nothing leſs than everlaſting damnation is deſigned by God, and that for this fearful and unbelieving Phariſee: God will prevail againſt him for ever.

3. But wilt thou yet plead thy righteouſneſs for mercy? Why, in ſo doing thou takeſt away from God the power of giving mercy. For if it be thine as wages, it is no longer his to diſpoſe of at pleaſure; for that which another man oweth me, is in equity not at his, but at my diſpoſal. Did I ſay, that by this thy plea thou takeſt away from God the power of giving mercy? I will add, yea, and alſo of diſpoſing of heaven and life eternal. And then, I pray you, what is left unto God, and what can he call his

own? Not mercy, for that by thy good deeds thou haſt purchaſed: Not heaven, for that by thy good deeds thou haſt purchaſed: Not eternal life, for that by thy good deeds thou haſt purchaſed. Thus, Phariſee, (O thou ſelf-righteous man), haſt thou ſet up thyſelf above grace, mercy, heaven, glory; yea above even God himſelf, for the purchaſer ſhould in reaſon be eſteemed above the purchaſe.

Awake, man! What haſt thou done? Thou haſt blaſphemed God; thou has undervalued the glory of his grace; thou haſt, what in thee lieth, oppoſed the glorious deſign of heaven; thou haſt ſought to make thy filthy rags to ſhare in thy juſtification.

Now, all theſe are mighty ſins; theſe have made thine iniquity infinite. What wilt thou do? Thou haſt created to thyſelf a world of needleſs miſeries. I call them needleſs, becauſe thou hadſt more than enough before. Thou haſt ſet thyſelf againſt God in a way of contending, thou ſtandeſt upon thy points and pantables; thou wilt not bate God an ace of what thy righteouſneſs is worth, and wilt alſo make it worth what thyſelf ſhalt liſt: Thou wilt be thine own judge, as to the worth of thy righteouſneſs; thou wilt neither hear what verdict the word has paſſed about it, nor wilt thou endure that God ſhould throw it out in the matter of thy juſtification, but quarrelleſt with the doctrine of free grace, or elſe doſt wreſt it out of its place to ſerve thy Phariſaical deſigns; ſaying, *God, I thank thee, I am not as other men;* fathering upon thyſelf, yea, upon God and thyſelf, a ſtark lie; for thou art as other men are, though not in this, yet in that; yea, in a far worſe condition than the moſt of men are. Nor will it help thee any thing to attribute this thy goodneſs to the God of heaven; for that is but a mere toying; the truth is, the God that thou intendeſt is nothing but thy righteouſneſs; and the grace that thou ſuppoſeſt is nothing but thine own good and honeſt intentions. So that,

4. In all that thou ſayſt thou doſt but play the downright hypocrite: Thou pretendeſt indeed to mercy, but thou intendeſt nothing but merit: Thou ſeemeſt to give the glory to God, but at the ſame time takeſt it all to thyſelf: Thou deſpiſeſt others, and crieſt up thyſelf, and in concluſion fathereſt all upon God by word, and upon thyſelf in truth. Nor is there any thing more common among this ſort of men, than to make God, his grace, and kindneſs, the ſtalking-horſe to their own praiſe, ſaying, God, I thank thee, when they truſt to themſelves that they are righteous, and have not need of any repentance; when the truth is, they are the worſt ſort of men in the world, becauſe they put themſelves into ſuch a ſtate as God hath not put them into, and then impute it to God, ſaying, God, I thank thee, that thou haſt done it; for what greater ſin than to make God a liar, or than to father that upon God which he never meant, intended, or did: And all this under a colour to glorify God, when there is nothing elſe deſigned, but to take all glory from him, and to wear it on thine own head as a crown, and a diadem, in the face of the whole world.

A ſelf-righteous man, therefore, can come to God for mercy no otherwiſe than fawningly: For what need of mercy hath a righteous man? Let him then talk of mercy, of grace, and goodneſs, and come in an hundred times with his, *God, I thank thee*, in his mouth, all is but words, there is no ſenſe, nor ſavour, nor reliſh, of mercy and favour; nor doth he in truth, from his very heart, underſtand the nature of mercy, nor what is an object thereof; but when he thanks God, he praiſes himſelf; when he pleads for mercy, he means his own merit: And all this is manifeſt from what doth follow; for, ſaith he, I am not as this Publican: Thence clearly inſinuating, that not the good, but the bad, ſhould be rejected of the God of heaven: That not the bad but the good, not the ſinner, but the ſelf-righteous, are the moſt proper objects of God's favour. The ſame thing is done by others in this our day: Favour, mercy, grace, and God I thank thee, is in their mouths, but their own ſtrength, ſufficiency, free-will, and the like, they are the things they mean by all ſuch high and glorious expreſſions.

But, ſecondly, If thy plea be not for mercy, but for juſtice, then to ſpeak a little to that——Juſtice has meaſures and rules to go by; unto which meaſures and rules, if thou comeſt not up, juſtice can do thee no good. Come then, O thou blind Phariſee, let us paſs away a few minutes in ſome diſcourſe about this. Thou demandeſt juſtice, becauſe God hath ſaid, that the man that doth theſe things ſhall live in and by them. And again, the doers of the law ſhall be juſtified, not in a way of mercy, but in a way of juſtice. He ſhall live by them. But what haſt thou done, O blind Phariſee? What haſt thou done, that thou art emboldened to venture, to ſtand and fall to the moſt perfect juſtice of God? Haſt thou fulfilled the whole law, and not offended in one point? Haſt thou purged thyſelf from the pollutions and motions of ſin that dwell in thy fleſh, and work in thy own members? Is the very being of ſin rooted out of thy tabernacle? And art thou now as perfectly innocent as ever was Jeſus Chriſt? Haſt thou, by ſuffering the uttermoſt puniſhment that juſtice could juſtly lay upon thee for thy ſins, made fair and full ſatisfaction to God, according to the tenor of his law, for thy tranſgreſſions? If thou haſt done all theſe things, then thou mayſt plead ſomething, and yet but ſomething, for thyſelf, in a way of juſtice. Nay, in this I will aſſert nothing, but will rather inquire: What haſt thou gained by all this thy righteouſneſs? (We will now ſuppoſe what muſt not be granted: Was not this thy ſtate when thou waſt in thy firſt parents? Waſt thou not innocent, perfectly innocent and righteous? And if thou ſhouldſt be ſo now, what haſt thou gained thereby? Suppoſe that the man that had, forty years ago, forty pounds of his own, and had ſpent it all ſince, ſhould yet be able now to ſhew his forty pounds again; what has he got thereby, or how much richer is he at laſt, than he was when he firſt ſet up for himſelf? Nay, doth not the blot of his ill living betwixt his firſt and his laſt, lie as a blemiſh upon him, unleſs he ſhould redeem himſelf alſo by works of ſupererogation, from the ſcandal that juſtice may lay at his door for that?

But, I ſay, ſuppoſe, O Phariſee, this ſhould be thy caſe, yet God is not bound to give thee in juſtice that eternal life, which by his grace he beſtoweth upon thoſe that have redemption from ſin, by the blood of his Son. In juſtice therefore, when all comes to all, thou canſt require no more than an endleſs life in an earthly paradiſe; for there thou waſt ſet up at firſt; nor doth it appear from what hath been ſaid, touching all that thou haſt done or canſt do, that thou deſerveſt a better place.

Did I ſay, that thou may'ſt require juſtly an endleſs life in an earthly paradiſe? Why? I muſt add to that ſaying, this proviſo, If thou continueſt in the law, and in the righteouſneſs thereof; elſe not.

But how doſt thou know that thou ſhalt continue therein? Thou haſt no promiſe from God's mouth for that; nor is grace or ſtrength miniſtered to mankind by the covenant that thou art under. So that ſtill thou ſtandeſt bound to thy good behaviour; and in the day that thou doſt give the firſt, though never ſo little a trip, or ſtumble in thy obedience, thou forfeiteſt thine intereſt in paradiſe, (and in juſtice), as to any benefit there.

But alas! what need is there that we ſhould thus talk of things, when it is manifeſt, that thou haſt ſinned, not only before thou waſt a Phariſee, but when after the moſt ſtricteſt ſect of thy religion thou liveſt alſo a Phariſee; yea, and now in the temple, in thy prayer there, thou ſheweſt thyſelf to be full of ignorance, pride, ſelf-conceit, and horrible arrogancy, and deſire of vain glory, &c. which are none of them the ſeat or fruit of righteouſneſs, but the ſeat of the devil, and the fruit of his dwelling, even at this time in thy heart.

Could it ever have been imagined, that ſuch audacious impudence could have put itſelf forth in any mortal man, in his approach unto God by prayer, as has ſhewed itſelf in thee? *I am not as other men,* ſayſt thou! But is this the way to go to God in prayer? *The prayer of the upright is God's delight.*

But the upright man glorifies God's juſtice, by confeſſing to God the vileneſs and pollution of his ſtate and condition: He glorifies God's mercy, by acknowledging, that that, and that only, as communicated of God by Chriſt to ſinners, can ſave and deliver from the curſe of the law.

This, I ſay, is the ſum of the prayer of the juſt and upright man, Job 1. 8.; & 40. 4.; Acts 13 22.; Pſal. 38.; Pſal. 51.; 2 Sam. 6. 21, 22.; and not as thou moſt vain-gloriouſly vaunteſt, with thy, *God, I thank thee, I am not as other men are.*

True, when a man is accuſed by his neighbours, by a brother, by an enemy, and the like, if he be clear, (and he may be ſo, as to what they ſhall lay to his charge), then let him vindicate, juſtify, and acquit himſelf, to the utmoſt that in juſtice and truth he can; for his name, the preſervation whereof is more to be choſen than ſilver and gold; alſo his profeſſion, yea, the name of God too, and religion, may now lie at ſtake, by reaſon of ſuch falſe accuſations, and perhaps can by no means (as to this man) be covered, and vindicated from reproach and ſcandal, but by his juſtifying of himſelf. Wherefore, in ſuch a work, a man ſerveth God, and ſaves religion from hurt; yea, as he that is a profeſſor, and has his profeſſion attended with a ſcandalous life, hurteth religion thereby, ſo he that has his profeſſion attended with a good life, and ſhall ſuffer it notwithſtanding to lie under blame by falſe accuſations, when it is in the power of his hand to juſtify himſelf, hurteth religion alſo. But the caſe of the Phariſee is otherwiſe. He is not here a-dealing with men, but God; not ſeeking to ſtand clear in the ſight of the world, but in the ſight of heaven itſelf; and that too, not with reſpect to what men or angels, but with reſpect to what God and his law could charge him with, and juſtly lay at his door.

This therefore mainly altereth the caſe; for a man here to ſtand thus upon his point, it is death; for he affronteth God, he giveth him the lie, he reproveth the law; and, in ſum, accuſeth it of bearing falſe witneſs againſt him; he doth this, I ſay, even by ſaying, *God, I thank thee, I am not as other men are;* for God hath made none of this difference. The law condemneth all men as ſinners, teſtifieth, that every imagination of the thought of the heart of the ſons of men is only evil, and that continually; wherefore they that do as the Phariſee did, to wit, ſeek to juſtify themſelves before God from the curſe of the law, by their own good doings, though they alſo, as the Phariſee did, ſeem to give God the thanks for all; yet do moſt horribly ſin, even by their ſo doing, and ſhall receive a Phariſee's reward at laſt. Wherefore, O thou Phariſee, it is a vain thing for thee either to think of, or to aſk for, at God's hand, either mercy or juſtice. Becauſe mercy thou canſt not aſk for, from ſenſe of want of mercy, becauſe thy righteouſneſs, which is by the law, hath utterly blinded thine eyes, and complimenting with God doth nothing; and as for juſtice, that can do thee no good; but the more juſt God is, and the more by that he acteth towards thee, the more miſerable and fearful will be thy condition, becauſe of the deficiency of thy ſo much, by thee, eſteemed righteouſneſs.

What a deplorable condition then is a poor Phariſee in! For mercy he cannot pray, he cannot pray for it with all his heart; for he ſeeth indeed no need thereof. True, the Phariſee, though he was impudent enough, yet would not take all from God; he would ſtill count, that there was due to him a tribute of thanks: *God I thank thee,* ſaith he: but yet not a bit of this for mercy; but for that he had let him live, (for I know not for what he did thank himſelf), till he had made himſelf better than other men. But that betterment was a betterment in none others judgement than that of his own, and that was none other but ſuch an one as was falſe. So then the Phariſee is by this time quite out of doors; his righteouſneſs is worth nothing, his prayer is worth nothing, his thanks to God are worth nothing; for that what he had was ſcanty, and imperfect, and it was his pride that made him offer it to God for acceptance nor could his fawning thankſgiving better his caſe, or make his matter at all good before God.

But I'll warrant you, the Phariſee was ſo far off from thinking thus of himſelf, and of his righteouſneſs, that he thought of nothing ſo much as of this, that he was a happy man; yea, happier by far than other his fellow rationals: yea, he plainly declares it, when he ſaith, *God I thank thee, I am not as other men are.*

O what a fool's paradiſe was the heart of the Phariſee now in, while he ſtood in the temple praying to God! *God, I thank thee,* ſaid he; for I am good and holy; I am a righteous man; I have been full of good works; *I am no extortioner, unjuſt, nor adulterer, nor yet as this wretched Publican.* I have kept myſelf ſtrictly to the rule of mine order, and my order is the moſt ſtrict of all orders now in being: I faſt, I pray, I give tithes of all I poſſeſs. Yea, ſo forward am I to be a religious man, ſo ready have I been to liſten after my duty, that I have aſked both of God and man the ordinances of judgement and juſtice; I take delight in approaching to God. What leſs now can be mine than the heavenly kingdom and glory!

Now the Phariſee, like Haman, ſaith in his heart, *To whom would the king delight to do honour, more than to myſelf?* Where is the man that ſo pleaſeth God, and conſequently, that in equity and reaſon ſhould be beloved of God like me? Thus like the prodigal's brother, he pleadeth, ſaying, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandments,* Luke 15. 29. O brave Phariſee! but go on in thine oration: nor yet as this Publican.

Poor wretch, quoth the Phariſee to the Publican, What comeſt thou for? Doſt think that ſuch a ſinner as thou art ſhalt be heard of God? God heareth not ſinners; but if any man be a worſhipper of God, (as I am, as I thank God I am), him he heareth. Thou, for thy part, haſt been a rebel all thy days: I abhor to come nigh thee, or to touch thy garments. Stand by thyſelf, come not near me, for I am more holy than thou, Iſa. 65. 5.

Hold, ſtop there, go no further: fie Phariſee, fie! doſt thou know before whom thou ſtandeſt, to whom thou ſpeakeſt, and of what the matter of thy ſilly oration is made? Thou art now before God, thou ſpeakeſt now to God, and therefore in juſtice and honeſty thou ſhouldſt make mention of his righteouſneſs, not of thine; of his righteouſneſs, and of his only.

I am ſure Abraham, of whom thou ſayeſt he is thy father, never had the face to do as thou haſt done, though it is to be preſumed he had more cauſe ſo to do, than thou haſt, or canſt have. Abraham had whereof to glory, but not before God; yea; he was called God's friend, and yet would not glory before him; but humbleth himſelf, was afraid, and trembled in himſelf, when he ſtood before him, acknowledging of himſelf to be but duſt and aſhes, Gen. 18. 28, 30, 32.; Rom. 4. 1, 2.; but thou, as thou haſt quite forgot that thou waſt framed of that matter, and after the manner of other men, ſtandeſt and pleadeſt thy goodneſs before him. Be aſhamed Phariſee! Doſt thou think that God hath eyes of fleſh, or that he ſeeth as man ſees? Are not the ſecrets of thy heart open unto him? Thinkeſt thou with thyſelf that thou, with a few of thy defiled ways, canſt cover thy rotten wall, that thou haſt daubed with untempered morter, and ſo hide the dirt thereof from his eyes; or that theſe fine, ſmooth, and oily words, that come out of thy mouth, will make him forget that thy throat is an open ſepulchre, and that thou within art full of dead mens bones, and all uncleanneſs? Thy thus cleanſing of the outſide of the cup and platter, and thy garniſhing of the ſepulchres of the righteous, is nothing at all in God's eyes, but things that manifeſt, that thou art a hypocrite, and blind, becauſe thou takeſt no notice of that which is within, which yet is that which is moſt abominable to God. For the fruit, alas! what is the fruit of the tree, or what are the ſtreams of the fountain! Thy fountain is defiled; yea, a defiler, and ſo that which maketh the whole ſelf, with thy works, unclean in God's ſight.

But, Phariſee, how comes it to paſs, that the poor Publican is now ſo much a mote in thine eye, that thou canſt not forbear, but muſt accuſe him before the judgement of God; for in that thou ſayeſt, *that thou art not even as this Publican,* thou bringeſt in an accuſation, a charge, a bill, againſt him? What has he done? Has he concealed any of thy righteouſneſs? or has he ſecretly informed againſt thee, that thou art an hypocrite and ſuperſtitious? I dare ſay, the poor wretch has neither meddled nor made with thee in theſe matters.

But what aileth the Phariſee? Doth the poor Publican ſtand to vex thee? doth he touch thee with his dirty garments? or, doth he annoy thee with his ſtinking breath? Doth his poſture of ſtanding ſo like a man condemned offend thee? True, he now ſtandeth with his hand held up at God's bar, he pleads guilty to all that is laid to his charge.

He cannot ſtrut, vapour, and ſwagger as thou doſt? but why offended at this? Oh, but he has been a naughty man! and I have been righteous, ſayeſt thou. Well, Phariſee, well, his naughtineſs ſhall not be laid to thy charge, if thou haſt choſe none of his ways. But ſince thou wilt yet bear me down, that thou art righteous, ſhew now, even now, while thou ſtandeſt before God with the Publican, ſome, though they be but ſmall, yea, though but very ſmall fruits of thy righteouſneſs. Let the Publican alone, ſince he is ſpeaking for his liſe before God. Or if thou canſt not let him alone, yet do not ſpeak againſt him; for thy ſo doing will but prove, that thou remembereſt the evil that the man has done unto thee; yea, and that thou beareſt him a grudge for it too, and while you ſtand before God.

But, Phariſee, the righteous man is a merciful man, and while he ſtandeth praying, he forgiveth; yea, and alſo crieth to God that he will forgive him too, Mark 11. 25, 26; Acts 7. 60. Hitherto then thou haſt ſhewed none of the fruits of thy righteouſneſs. Phariſee, righteouſneſs would teach thee to love this Publican, but thou ſheweſt that thou hateſt him. Love covereth the multitude of ſins; but hatred and unfaithfulneſs revealeth ſecrets.

Phariſee, thou ſhouldſt have remembered this thy brother in this his day of adverſity, and ſhouldſt have ſhewed, that thou hadſt compaſſion on thy brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, haſt taken thy neighbour at the advantage, and that when he is even between the ſtraits, and ſtanding upon the pinnacle of difficulty, betwixt Heaven and Hell, and haſt done what thou couldſt, what on thy part lay, to thruſt him down to the deep, ſaying, *I am not even as this Publican.*

What cruelty can be greater; what rage more furious; and what ſpite and hatred more damnable and implacable, than to follow, or take a man while he is aſking of mercy at God's hands, and to put in a caveat againſt his obtaining of it, by exclaiming againſt him that he is a ſinner? The maſter of righteouſneſs doth not ſo: *Do not think,* ſaith he, *that I will accuſe you to the Father,* The ſcholars of righteouſneſs do not ſo. *But as for me,* ſaid David, *when they* mine enemies *were ſick,* and the Publican here was ſick of the moſt malignant diſeaſe, *my clothing was of ſackcloth, I humbled my ſoul with faſting and my prayer* to wit, that I made for them *returned into my boſom. I behaved myſelf as though he had been my friend and brother; I bowed down heavily, as one that mourneth for his mother,* John 5. 45.; Pſal. 35. 13, 14.

Phariſee, doſt thou ſee here how contrary thou art to righteous men? Now then, where ſhall we find out one to parallel thee, but by finding him out that is called the *dragon;* for he it is that accuſeth the poor ſinners before God? Zech. 3.; Rev. 12.

*I am not as this Publican,* Modeſty ſhould have commanded thee to have bit thy tongue as to this. What could the angels think, but that revenge was now in thine heart, and but that thou comeſt up into the temple, rather to boaſt of thyſelf and accuſe thy neighbour, than to pray to the God of heaven; for what one petition is there in all thy prayer, that gives the leaſt intimation, that thou haſt the knowledge of God or thyſelf? Nay, what petition of any kind is there in thy vain-glorious oration from firſt to laſt? only an accuſation drawn up, and that againſt one helpleſs and forlorn; againſt a poor man, becauſe he is a ſinner; drawn up, I ſay, againſt him by thee, who canſt not make proof of thyſelf that thou art righteous; But come to proofs of righteouſneſs, and thou art wanting alſo. What, though thy raiment is better than his, thy ſkin may be full as black; yea, what if thy ſkin be whiter than his, thy heart may be yet far blacker. Yea, it is ſo, for the truth hath ſpoken it; for *within you are full of exceſs and all uncleanneſs,* Matth. 23.

Phariſee, there are tranſgreſſions againſt the ſecond table, and the Publican ſhall be guilty of them: but there are ſins alſo againſt the firſt table, and thou thyſelf art guilty of them.

The Publican, in that he was an extortioner, unjuſt, and an adulterer, made it thereby manifeſt that he did not love his neighbour; and thou by making a god, a ſaviour, a deliverer, of thy filthy righteouſneſs, doſt make it appear, that thou doſt not love thy God; for as he that taketh, or that derogateth from his neighbour in that which is neighbour's due, ſinneth againſt his neighbour; ſo he that taketh or derogateth from God, ſinneth againſt God.

Now then, though thou haſt not, as thou doſt imagine, played at that low game as to derogate from thy neighbour; yet thou haſt played at that high game as to derogate from thy God; for thou haſt robbed God of the glory of ſalvation; yea, declared, that as to that there is no truſt to be put in him. So *this is the man that made not God his ſtrength; but truſted to the abundance of his riches, and ſtrengthened himſelf in his wickedneſs of ſubſtance,* Pſ. 51. 7.

What elſe means this great bundle of thy own righteouſneſs, which thou haſt brought with thee into the temple? yea, what means elſe thy commending of thyſelf becauſe of that, and ſo thy implicit prayer, that thou for that mighteſt find acceptance with God?

All this, what does it argue, I ſay, but thy diffidence of God? and that thou counteſt ſalvation ſafer in thine own righteouſneſs, than in the righteouſneſs of God? and that thy own love to, and care of thy own ſoul, is far greater, and ſo much better, than is the care and love of God? And is this to keep the firſt table; yea, the firſt branch of that table, which ſaith, *Thou ſhalt love the Lord thy God?* for thy thus doing cannot ſtand with love to God.

How can that man ſay, I love God, who from his very heart ſhrinketh to truſt in him? Or, How can that man ſay, I would glorify God, who in his very heart refuſeth to ſtand and fall by his mercy?

Suppoſe a great man ſhould bid all the poor of the pariſh to his houſe to dinner, and ſhould moreover ſend by the mouth of his ſervant, ſaying, *My lord hath killed his fatlings, hath furniſhed his table, and prepared his wine, nor is there want of any thing, come to the banquet:* Would it not be counted as an high affront to, great contempt of, and much diſtruſt in the goodneſs of the man of the houſe, if ſome of theſe gueſts ſhould take with them, out of their own poor ſtore, ſome of their mouldy cruſts, and carry them with them, lay them on their trenchers upon the table before the lord of the feaſt, and the reſt of his gueſts, out of fear that he yet would not provide ſufficiently for thoſe he had bidden to the dinner that he made?

Why, Phariſee, this is the very caſe; thou haſt been called to a banquet, even to the banquet of God's grace, and thou haſt been diſpoſed to go; but behold, thou haſt not believed, that he would of his own coſt make thee a feaſt, when thou comeſt: wherefore of thy own ſtore thou haſt brought with thee, and haſt laid upon thy trencher on his table, thy mouldy cruſts in the preſence of the angels, and of this poor Publican; yea, and hath vauntingly ſaid upon the whole, *God, I thank thee, I am not as other men are.* I am no ſuch needy man, Luke 15. 7. *I am no extortioner, nor unjuſt, nor adulterer, nor even as this Publican.* I am come indeed to thy feaſt, for of civility I could do no leſs; but for thy dainties, I need them not, I have of ſuch things enough of mine own, Luke 18. 9. I thank thee therefore for thy offer of kindneſs, but I am not as thoſe that have, and ſtand in need thereof, *nor yet as this Publican.* And thus feeding upon thine own fare, or by making a compoſition of his and thine together, thou contemneſt God, thou counteſt him inſufficient or unfaithful; that is, either one that has not enough, or having it, will not beſtow it upon the poor and needy; and therefore, of mere pretence thou goeſt to his banquet, but yet truſteſt to thy own, and to that only.

This is to break the firſt table; and ſo to make thyſelf a ſinner of the higheſt form: for the ſins againſt the firſt table, are ſins of an higher nature than are the ſins againſt the ſecond. True, the ſins of the ſecond table are alſo ſins againſt God, becauſe they are ſins againſt the commandments of God: But the ſins that are againſt the firſt table, are ſins not only againſt the command, but againſt the very love, ſtrength, holineſs, and faithfulneſs of God: And herein ſtands thy condition; thou haſt not, thou ſayeſt thou haſt not done injury to thy neighbour; but what of that, *if thou haſt reproached thy maker?*

Phariſee, I will aſſure thee, thou art beſides the ſaddle; thy ſtate is not good, thy righteouſneſs is ſo far off from doing any good, that it maketh thee to be a greater ſinner, becauſe it ſignifieth more immediately againſt the mercy, the love, the grace, and goodneſs of God, than the ſins of other ſinners, as to degree, do.

And as they are more odious and abominable in the ſight of God, (as they needs muſt, if what is ſaid be true, as it is), ſo they are more dangerous to the life and ſoul of man; for that they always appear unto him in whom they dwell, and to him that truſteth in them, not to be ſins and tranſgreſſions, but virtues and excellent things; not things that ſet a man further off, but the things that bring a man nearer God, than thoſe that want them are or can be.

This therefore is the dangerous eſtate of thoſe that go about to eſtabliſh their own righteouſneſs, that neither have, nor can, while they are ſo doing, ſubmit themſelves to the righteouſneſs of God, Rom. 10. 3. It is far more eaſy to perſuade a poor wretch, whoſe life is debauched, and ſins are written in his forehead, to ſubmit to the righteouſneſs of God, (that is, to the righteouſneſs that is of God's providing and giving), than it is to perſuade a ſelf-righteous man to do it; for the profane is ſooner convinced of the neceſſity of righteouſneſs to ſave him, as that he has none of his own, and accepteth of, and ſubmitteth himſelf to the help, and ſalvation, that is in the righteouſneſs and obedience of another.

And upon this account it is that Chriſt ſaith, *The publicans and harlots* enter into the kingdom of heaven before the ſcribes and Phariſees, Matth. 21. 31. Poor Phariſee, what a loſs art thou at? thou art not only a ſinner, but a ſinner of the higheſt form. Not a ſinner by ſuch ſins, (by ſuch ſins chiefly), as the ſecond table doth make manifeſt; but a ſinner chiefly in that way, as no ſelf-righteous man did ever dream of. For when the righteous man or Phariſee ſhall hear that he is a ſinner, he replieth, *I am not as other men are.*

And becauſe the common and more ordinary deſcription of ſin is the tranſgreſſion againſt the ſecond table, he preſently replieth again, *I am not as this Publican is;* and ſo ſhrowdeth himſelf under his own lame endeavours, and ragged partial patches of moral or civil righteouſneſs. Wherefore, when he heareth, that his righteouſneſs is condemned, ſlighted, and accounted nothing worth, then he fretteth, and fumeth, and would kill the man that ſo ſlighteth and diſdaineth his goodly righteouſneſs; but Chriſt, and the true goſpel-teacher ſtill goeth on, and condemneth all his righteouſneſs as menſtrous rags, an abomination to God, and nothing but loſs and dung.

Now menſtrous rags, things that are an abomination, and dung, are not fit matter to make a garment of to wear, when I come to God for life, much leſs to be made my friend, my advocate, my mediator and ſpokeſman, when I ſtand betwixt heaven and hell, Iſa. 64. 5.; Luke 16. 15.; Phil. 3. 6, 7, 8. to plead for me that I might be ſaved.

Perhaps ſome will blame me, and count me alſo worthy thereof, becauſe I do not diſtinguiſh betwixt the matter and the manner of the Phariſee's righteouſneſs. And let them condemn me ſtill, for ſaving the holy law, which is neither the matter nor manner of the Phariſee's righteouſneſs, but rather the rules (if he will live thereby) up to which he ſhould completely come in every thing that he doth. And I ſay again, that the whole of the Phariſee's righteouſneſs is ſinful, though not with and to men, yet with and before the God of heaven. Sinful, I ſay it is, and abominable, both in itſelf, and alſo in its effects.

1. In itſelf; for that it is imperfect, ſcanty, and ſhort of the rule by which righteouſneſs is injoined, and even with which every act ſhould be; for ſhortneſs here, even every ſhortneſs in theſe duties, is ſin and ſinful weakneſs; wherefore the curſe taketh hold of the man for coming ſhort, but that it could not juſtly do, if his coming ſhort was not his ſin: *Curſed is every one that doth not, and that continueth not to do all things written in the law,* Deut. 27. 26.; Gal. 3. 10.

2. It is ſinful; becauſe it is wrought by ſinful fleſh; for all legal righteouſneſs is a work of the fleſh, Rom. 4. 1.; Phil. 3. 3, 4,—8.

A work, I ſay, of the fleſh; even of that fleſh, who, or which alſo committeth the greateſt enormities: for the fleſh is but one, though its workings are divers: Sometimes in a way moſt notoriouſly ſenſual and deviliſh, cauſing the ſoul to wallow in the mire.

But theſe are not all the works of the fleſh; the fleſh ſometimes will attempt to be righteous, and ſet upon doing actions, that in their perfection would be very glorious and beautiful to behold. But becauſe the law is only commanding words, and yieldeth no help to the man that attempts to perform it; and becauſe the fleſh is weak, and cannot do of itſelf that, therefore this moſt glorious work of the fleſh faileth.

But, I ſay, as it is a work of the fleſh it cannot be good; foraſmuch as the hand that worketh it is defiled with ſin: For in a good man, one ſpiritually good, *that is in his fleſh, there dwells no good thing,* but conſequently that which is bad; how then can the fleſh of a carnal, graceleſs man, (and ſuch a one is every Phariſee and ſelf-righteous man in the world), produce, though it joineth itſelf to the law, to the righteous law of God, that which is good in his ſight?

If any ſhall think that I pinch ſo hardly, becauſe I call man's righteouſneſs which is of the law, of the righteous law of God, fleſh, let them conſider that which follows; to wit, That though man by ſin is ſaid *to be dead in ſin and treſpaſſes,* yet not ſo dead but that he can act ſtill in his own ſphere; that is, to do, and chuſe to do, either that what by all men is counted baſe, or that which by ſome is counted good, though he is not, nor can all the world make him capable of doing any thing that may pleaſe his God.

Man, by nature, as dead as he is, can, and that with the will of his fleſh, will his own ſalvation. Man, by nature, can, and that by the power of the fleſh, purſue and follow after his own ſalvation; but then he wills it, and purſues or follows after it, not in God's way, but his own; not by faith in Chriſt, but by the law of Moſes. See Rom. 9. 16, 31.; & 10. 3, 7.

Wherefore it is no error to ſay, that a man naturally has will, and a power to purſue his will, and that as to his own ſalvation. But it is a damnable error to ſay, that he hath will and power to purſue it, and that in God's way: For then we muſt hold that the myſteries of the goſpel are natural; for that natural men, or men by nature, may apprehend and know them, yea, and know them to be the only means by which they muſt obtain eternal life; for the underſtanding muſt act before the will; yea, a man muſt approve of the way to life by Jeſus Chriſt, before his mind will budge, or ſtir, or move, that way: *But the natural man receiveth not the things of the Spirit of God*, (of the goſpel), *for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.*

He receiveth not theſe things; that is, his mind and will lie croſs unto them, for he counts them fooliſhneſs; nor can all the natural wiſdom in the world cauſe that his will ſhould fall in with them, becauſe it cannot diſcern them.

Nature diſcerneth the law, and the righteouſneſs thereof; yea, it diſcerneth it, and approveth thereof; that is, that the righteouſneſs of it is the beſt and only way to life, and therefore the natural will and power of the fleſh, as here you ſee in the Phariſee, do ſteer their courſe by that to eternal life, 1 Cor. 2. 24.

The righteouſneſs of the law, therefore, is a work of the fleſh, a work of ſinful fleſh, and therefore muſt needs be as filth and dung, and abominable as to that for which this man hath produced it, and preſented it in the temple before God.

Nor is the Phariſee alone entangled in this miſchief; many ſouls are by theſe works of the fleſh flattered, as alſo the Phariſee was, into an opinion, that their ſtate is good, when there is nothing in it. The moſt that their converſion amounteth to, is, the Publican is become a Phariſee; the open ſinner is become a ſelf-righteous man. Of the black ſide of the fleſh he hath had enough, now therefore with the white ſide of the fleſh he will recreate himſelf. And now, moſt wicked muſt he needs be, that queſtioneth the goodneſs of the ſtate of ſuch a man. He, of a drunkard, a ſwearer, an unclean perſon, a Sabbath-breaker, a liar, and the like, is become reformed, a lover of righteouſneſs, a ſtrict obſerver, doer, and trader in the formalities of the law, and a herder with men of his complexion. And now he is become a great exclaimer againſt ſin and ſinners, denying to be acquaint with thoſe that once were his companions, ſaying, *I am not even as this Publican.*

To turn therefore from ſin to man's righteouſneſs, yea to rejoice in confidence, that thy ſtate is better than is that of the Publican; I mean, better in the eyes of divine juſtice, and in the judgement of the law; and yet to be found by the law, not in the ſpirit, but in the fleſh; not in Chriſt, but under the law; not in a ſtate of ſalvation, but of damnation, is common among men: For they, and they only, are the right men, *who worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.* Where by *fleſh*, muſt not be meant the horrible tranſgreſſions againſt the law, (though they are alſo called *the works of the fleſh*, Gal. 4. 19.), for they miniſter no occaſion unto men to have confidence in them towards God: But that is that which is inſinuated by Paul, where he ſaith, he had *no confidence in the fleſh*, though he might have had it, as he ſaid, *though I alſo might have confidence in the fleſh. If any other man*, ſaith he, *thinketh that he hath whereof he might truſt in the fleſh, I more*, Phil. 3. 3, 4.; and then he repeats a two-fold privilege that he had by the fleſh.

1. That he was one of the ſeed of Abraham, and of the tribe of Benjamin, an Hebrew of the Hebrews, &c.

2. That he had fallen in with the ſtricteſt men of that religion, which was ſuch after the fleſh, to wit, to be a Phariſee, and was the ſon of a Phariſee, had much fleſhly zeal for God, and *touching the righteouſneſs which is of the law blameleſs*, Phil. 3. 3, 5, 6.

But I ſay ſtill, there is nothing but fleſh; fleſhly privileges and fleſhly righteouſneſs, and ſo conſequently a fleſhly confidence, and truſt for heaven. This is manifeſt when the man had his eyes enlightened, he counted all loſs and dung that he might be found in Chriſt, not having his own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Phariſee, that thou canſt not be in a ſafe condition, becauſe thou haſt thy confidence in the fleſh, that is, in the righteouſneſs of the fleſh. *For all fleſh is graſs, and all the glory of it as the flower of the field;* and the fleſh, and the glory of that being as weak as the graſs, which today is, and to-morrow is caſt into the oven, is but a weak buſineſs for a man to venture his eternal ſalvation upon. Wherefore, as I alſo hinted before, the godly-wiſe have been afraid to be found in their righteouſneſs, I mean their own perſonal righteouſneſs, though that is far better than can be the righteouſneſs of any carnal man: For the godly man's righteouſneſs is wrought by the Spirit and faith of Chriſt, but the ungodly man's righteouſneſs is of the fleſh, and of the law. Yet I ſay, this godly man is afraid to ſtand by his righteouſneſs before the tribunal of God, as is manifeſt in theſe following particulars.

1. He ſees ſin in his righteouſneſs, for ſo the prophet intimates, when he ſaith, *All our righteouſneſſes are as filthy rags*, Iſa. 64. but there is nothing can make one's righteouſneſs filthy but ſin. It is not the poor, the low, the mean, the ſickly, the beggarly ſtate of a man, nor yet his being hated of devils, perſecuted of men, broken under neceſſities, reproaches, diſtreſſes, or any kind of trouble of this nature that can make the godly man's righteouſneſs filthy; nothing but ſin can do it, and that can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, ſtrives, denies himſelf, and puts his body under what chaſtiſement or hardſhips he can; yea, though he alſo get his ſpirit and ſoul hoiſted up to the higheſt peg or pin of ſanctity, and holy contemplation, and ſo his luſts to the greateſt degree of mortification; but ſin will be with him in the beſt of his performances: with him, I ſay, to pollute and defile his duties, and to make his righteouſneſs ſpeckled and ſpotted, filthy and menſtruous.

I will give you two or three inſtances for this.

(1.) Nehemiah was a man, (in his day), one that was zealous, very zealous, for God, for his houſe, for his people, and for his ways; and ſo continued, and that from firſt to laſt, as they may ſee that pleaſe to read the relation of his actions; yet when he comes ſeriouſly to be concerned with God about his duties, he relinquiſheth a ſtanding by them. True, he mentioneth them to God, but confeſſeth that there are imperfections in them, and prayeth that God will not wipe them away. *Wipe not out my good deeds, O my God, that I have done for the houſe of my God, and for the offices thereof.* And again, *Remember me, O my God, concerning this alſo*, (another good deed), *and ſpare me according to the greatneſs of thy mercies; and remember me, O my God, for good*, Neh. 13.

I do not think that by theſe prayers he pleadeth for an acceptance of his perſon, as touching juſtification from the curſe of the law, (as the poor blind Phariſee doth), but that God would accept of his ſervice, as he was a ſon, and not deny to give him a reward of grace for what he had done, ſince he was pleaſed to declare in his teſtament, that he would reward the labour of love of his ſaints with an exceeding weight of glory; and therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatneſs of his mercy.

(2.) A ſecond inſtance is that of David, where he ſaith, *Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. David, as I alſo have hinted before, is ſaid to be a man *after God's own heart*, Acts 13. and as here by the Spirit he acknowledges him for his ſervant; yet behold how he ſhrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchſafe ſo much as not to enter into judgement with him. Lord, ſaith he, if thou entereſt into judgement with me, I die, becauſe I ſhall be condemned; for in thy ſight I cannot be juſtified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by the law and my works, I die: therefore do not ſo much as enter into judgement with me O Lord. Nor is this my caſe only, but it is the condition of all the world: *For in thy ſight ſhall no man living be juſtified.*

(3.) A third inſtance is that general concluſion of the apoſtle, *But that no man is juſtified by the law in the ſight of God, is evident; for the juſt ſhall live by faith.* By this ſaying of St Paul, as he taketh up this ſentence of the prophet Habakkuk, chap. 2. 4. ſo he taketh up this ſentence, yea, and the perſonal juſtice of David alſo. No man, ſaith he, is juſtified by the law in the ſight of God: no, no juſt man, no holy man, not the ſtricteſt and moſt righteous man. But why not? Why, becauſe the juſt ſhall live by faith.

The juſt man, therefore, muſt die, if he has not faith in another righteouſneſs than that which is of the law, called his own: I ſay, he muſt die, if he has none other righteouſneſs than that which is his own by the law. Thus alſo Paul confeſſes of himſelf: *I* ſaith he, *know nothing by myſelf,* either before converſion or after; that is, I knew not that I did any thing before converſion, either againſt the law, or againſt my conſcience; for I was then, touching the righteouſneſs which is of the law, blameleſs. Alſo, ſince my converſion, I know nothing by myſelf; for *I have walked in all good conſcience before God unto this day.*

A great ſaying, I promiſe you. Well, but yet *I am not hereby juſtified,* Phil. 3. 7.; Acts 23. 1.; 1 Cor. 4. 4. Nor will I dare to venture the eternal ſalvation of my ſoul upon mine own juſtice; *for he that judgeth me is the Lord;* that is, though I, through my dimſightedneſs, cannot ſee the imperfections of my righteouſneſs, yet the Lord, who is my judge, and before whoſe tribunal, I muſt ſhortly ſtand, can and will; and if in his ſight there ſhall be found no more but one ſpot in my righteouſneſs, I muſt, if I plead my righteouſneſs, fall for that.

2. That the beſt of men are afraid to ſtand before God's tribunal, there to be judged by the law as to life and death, according to the ſufficiency or non-ſufficiency of their righteouſneſs, is evident; becauſe by caſting away their own, (in this matter), they make all the means they can for this; that is, that his mercy, by an act of grace, be made over to them, and that they in it may ſtand before God to be judged.

Hence David cries out ſo often, *Lead me in thy righteouſneſs. Deliver me in thy righteouſneſs. Judge me according to thy righteouſneſs. Quicken me in thy righteouſneſs.* O *Lord,* ſays he, *give ear to my ſupplications: In thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgement with thy ſervant.* O *Lord: For in thy ſight ſhall no man living be juſtified.* And David, What if God doth thus? Why then, ſaith he, *My tongue ſhall ſpeak of his righteouſneſs. My tongue ſhall ſing of thy righteouſneſs. My mouth ſhall ſhew forth thy righteouſneſs. Yea, I will make mention of thy righteouſneſs, even of thine only,* Pſal. 58.; & 31. 1.; & 35. 24.; 119. 40.; & 35. 28.; & 51. 14.; & 71. 15, 16.

Daniel alſo, when he comes to plead for himſelf and his people, he firſt caſts away his and their righteouſneſs, ſaying, *For we do not preſent our ſupplications unto thee for our righteouſneſs:* And pleads God's righteouſneſs, and that he might have a ſhare and intereſt in that, ſaying, O *Lord, righteouſneſs belongeth to thee;* to wit, that righteouſneſs, for the ſake of which, mercy and forgiveneſs, and ſo heaven and happineſs, is extended to us.

Righteouſneſs belongeth to thee, and is thine, as nearly as ſin, ſhame, and confuſion, is ours, and belongeth to us. Read the 16th and 17th verſes of the 9th of Daniel. O *Lord,* ſaith he, *according to all thy righteouſneſs, I beſeech thee, let thine anger, and thy fury, be turned away from thy city Jeruſalem, thy holy mountain; becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem, and thy people, are become a reproach to all that are about us. Now, therefore,* O *our God, hear the prayer of thy ſervant, and his ſupplication, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake:* For the ſake of the Lord Jeſus Chriſt; for on him Daniel now had his eye, and through him to the Father he made his ſupplication: yea, and the anſwer was according to his prayer, to wit, That God would have mercy on Jeruſalem; and that he would in his time ſend the Lord, the Meſſias, to bring them in everlaſting righteouſneſs for them.

Paul alſo, as I have hinted before, diſclaims his own righteouſneſs, and layeth faſt hold on the righteouſneſs of God; ſeeking to be found in that, not having his own righteouſneſs, for he knew that when the rain deſcends, the winds blow, and the floods come down on all men, but they have that righteouſneſs, they muſt fall, Phil. 3.

Now, the earneſt deſire of the righteous to be found in God's righteouſneſs, ariſeth from ſtrong conviction of the imperfections of their own, and the knowledge that was given them of the terror that will attend men at the day of the fiery trial; to wit, the day of judgement. For although men can now flatter themſelves into a fool's paradiſe, and perſuade themſelves that all ſhall be well with them then, for the ſake of their own ſilly and vain-glorious performances, yet when the day comes that ſhall burn like an oven, and when all that have done wickedly ſhall be as ſtubble, (and ſo will all appear to be that are not found in Chriſt), then will their righteouſneſs vaniſh like ſmoke, or be like fuel for that burning flame. And hence the righteouſneſs that the godly ſeek to be found in, is called *the name of the Lord, a ſtrong tower, a rock, a ſhield, a fortreſs, a buckler, a rock of defence,* unto which they reſort, and into which they run and are ſafe.

The godly therefore do not, as this Phariſee, bring their own righteouſneſs into the temple, and there buoy up themſelves and ſpirits by that into a conceit, that for the ſake of that God will be merciful and good unto them; But throwing away their own, they make to God for his, becauſe they certainly know, even by the word of God, that in the judgement none can ſtand the trial but thoſe that are found in the righteouſneſs of God.

3. That the beſt of men are afraid to ſtand before God's tribunal by the law, there to be judged to life and death, according to the ſufficiency or non-ſufficiency of their righteouſneſs, is evident; for they know, that it is a vain thing to ſeek, by acts of righteouſneſs, to make themſelves righteous men, as is the way of all them that ſeek to be juſtified by the deeds of the law.

And herein lieth the great difference between the Phariſee and the true Chriſtian man. The Phariſee thinks, by acts of righteouſneſs he ſhall make himſelf a righteous man: therefore he cometh into the preſence of God well furniſhed, as he thinks, with his negative and poſitive righteouſneſs.

Grace ſuffereth not a man to boaſt before God whatever he ſaith before men. His ſoul that is lifted up, is not upright in him; and better is the poor in ſpirit, than the proud in ſpirit. The Phariſee was a very proud man; a proud, ignorant man; proud of his own righteouſneſs, and ignorant of God's: For had he not, he could not, as he did, have ſo condemned the Publican, and juſtified himſelf.

And I ſay again, that all this pride and vain-glorious ſhew of the Phariſee did ariſe from his not being acquainted with this, that a man muſt be good before he can do good; he muſt be righteous, before he can do righteouſneſs. This is evident from Paul, who inſinuateth this as the reaſon *why none do good,* even becauſe *there is none that is righteous, no, not one. There is none righteous,* ſaith he, and then follows, *There is none that doth good,* Rom. 3. 10, 11. For it is not poſſible for a man that is not firſt made righteous by the God of heaven, to do any thing that in a goſpel-ſenſe may be called righteouſneſs. To make himſelf a righteous man, by his ſo meddling with them, he may deſign; but work righteouſneſs, and ſo by ſuch works of righteouſneſs make himſelf a righteous man, he cannot.

The righteouſneſs of a carnal man is indeed by God called righteouſneſs; but it muſt be underſtood as ſpoken in the dialect of the world. The world indeed calls it righteouſneſs, and it will do no harm, if it bears that term with reference to worldly matters. Hence worldly civilians are called good and righteous men, and ſo, ſuch as Chriſt, under that notion, neither died for, nor giveth his grace unto, Rom. 5. 7, 8. But we are not now diſcourſing about any other righteouſneſs, than that which is ſo accounted either in a law or in a goſpel-ſenſe; and therefore let us a little more touch upon that.

A man then muſt be righteous in a law-ſenſe, before he can do acts of righteouſneſs, I mean, that are ſuch in a goſpel-ſenſe. Hence, firſt, you have true goſpel-righteouſneſs made the fruit of a ſecond birth. *If ye know that Chriſt is righteous, know ye, that every one that doth righteouſneſs is born of him*, 1 John 2. 29. Not born of him by virtue of his own righteous actions, but born of him by virtue of Chriſt's mighty working with his work upon the ſoul, who afterwards, from a principle of life, acteth and worketh righteouſneſs.

And he ſaith again, *Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous.* Upon this ſcripture I will a little comment, for the proof of what is urged before: namely, that a man muſt be righteous in a law-ſenſe, before he can do ſuch things that may be called acts of righteouſneſs in a goſpel-ſenſe. And for this, this ſcripture, 1 John 3. 7. miniſtereth to us two things to be conſidered by us.

The firſt is, That he that doth righteouſneſs is righteous.

The ſecond is, That he that doth righteouſneſs is righteous, as Chriſt is righteous.

Firſt, He that doth righteouſneſs; that is, righteouſneſs which the goſpel calleth ſo, is righteous; that is, precedent to, before he doth that righteouſneſs. For he doth not ſay, he ſhall make his perſon righteous by acts of righteouſneſs that he ſhall do; for then an evil tree may bear good fruit, yea, and may make itſelf good by doing ſo; but he ſaith, He that doth righteouſneſs is righteous; as he ſaith, He that doth righteouſneſs is born of him.

So then, a man muſt be righteous before he can do righteouſneſs, before he can do righteouſneſs in a goſpel-ſenſe.

Our ſecond thing then is to inquire, with what righteouſneſs a man muſt be righteous, before he can do that which in a goſpel-ſenſe is called righteouſneſs.

And, firſt, I anſwer, He muſt be righteous in a law-ſenſe: that is, he muſt be righteous in the judgement of the law. This is evident; becauſe he ſaith, He that doth righteouſneſs is righteous, as he is righteous. That is, in a law-ſenſe: for Chriſt in no ſenſe is righteous in the judgement of charity only; but in his meaneſt acts, if it be lawful to make ſuch compariſon, he was righteous in a law-ſenſe, or in the judgement of the law. Now the apoſtle ſaith, *That he that doth righteouſneſs is righteous, as he is righteous.* They are the words of God, and therefore I cannot err in quoting of them, though I may not ſo fully as I would make the glory of them ſhine in ſpeaking to them.

But what righteouſneſs is that, with which a man muſt ſtand righteous in the judgement of the law, before he ſhall or can be found to do acts of righteouſneſs, that by the goſpel are ſo called?

I anſwer, firſt, It is none of his own which is of the law, you may be ſure; for he hath his righteouſneſs before he doth and that can be called his own. *He that doth righteouſneſs is righteous already*, precedent to, or before he doth that righteouſneſs; yea, he *is righteous, even as he is righteous*.

2. It cannot be his own which is of the goſpel; that is, that which floweth from a principle of grace in the ſoul: for he is righteous before he doth this righteouſneſs. He that doth righteouſneſs is righteous. He doth not ſay, he that hath done it, but he that doth it; reſpecting the act while it is in doing, he is righteous. He is righteous even then when he is a-doing of the very firſt act of righteouſneſs; but an act, while it is in doing, cannot, until it is done, be called an act of righteouſneſs; yet, ſaith the text, *he is righteous*.

But again, if an act, while it is in doing, cannot be called an act of righteouſneſs, to be ſure, it cannot have ſuch influences as to make the actor righteous; to make him righteous, as the Son of God is righteous; and yet the righteouſneſs with which this doer is made righteous, and that before he doth righteouſneſs, is ſuch; for ſo ſaith the text, that makes him righteous, as he is righteous.

Beſides, it cannot be his own, which is goſpel-righteouſneſs, flowing from a priciple of grace in the ſoul for that in its greateſt perfection in us, while we live in this world, is accompanied with ſome imperfections; to wit, our faith, love, and whole courſe of holineſs is wanting, or hath ſomething laking in it. They neither are apart, nor when put all together, perfect, as to the degree, the uttermoſt degree of perfection.

But the righteouſneſs under conſideration, with which the man, in that of John, is made righteous, is a perfect righteouſneſs; not only with reſpect to the nature of it, as a penny is as perfect ſilver as a ſhilling; nor yet with reſpect to a comparative degree for ſo a ſhilling arriveth more toward the perfection of the number twenty, than doth a twopenny or a threepenny piece; but it is a righteouſneſs ſo perfect, that nothing can be added to, nor can any thing be taken from it, for ſo implieth the words of the text, *he is righteous as Chriſt is righteous*; yea, thus righteous before, and in order to his doing of righteouſneſs. And in this he is like unto the Son of God, who was alſo righteous before he did acts of righteouſneſs referring to a law of commandment; wherefore it is ſaid, that as he is, ſo are we in this world. As he is or was righteous, before he did acts of righteouſneſs among men by a law, ſo are his righteous, before they act righteouſneſs among men by a law. *He that doth righteouſneſs is righteous, as he is righteous.*

Chriſt was righteous before he did righteouſneſs, with a twofold righteouſneſs. He had a righteouſneſs as he was God; his godhead was perfectly righteous: yea, it was righteouſneſs itſelf. His human nature was perfectly righteous, it was naturally ſpotleſs and undefiled. Thus his perſon was righteous, and ſo qualified to do that righteouſneſs, that becauſe he was born of woman, and made under the law, he was bound by the law to perform.

Now, as he is, ſo are we; not by way of natural righteouſneſs, but by way of reſemblance thereunto. Had Chriſt, in order to his working of righteouſneſs, a twofold righteouſneſs inherent in himſelf? The Chriſtian, in order to his working of righteouſneſs had belonging to him a twofold righteouſneſs. Did Chriſt's twofold righteouſneſs qualify him for that work of righteouſneſs that was of God deſigned for him to do? Why, the Chriſtian's twofold righteouſneſs doth qualify him for that work of righteouſneſs that God hath ordained, that he ſhould do, and walk in this world.

But you may aſk, What is that righteouſneſs with which a Chriſtian is made righteous before he doth righteouſneſs?

I anſwer, It is a twofold righteouſneſs.

1. It is a righteouſneſs put upon him.
2. It is a righteouſneſs put into him.

For the firſt, It is righteouſneſs put upon him, with which alſo he is clothed as with a coat or mantle, Rom. 3. 22. and this is called *the robe of righteouſneſs*; and this is called *the garment of ſalvation*, Iſa. 61. 10. This righteouſneſs is none other but the obedience of Chriſt; the which he performed in the days of his fleſh, and can properly be called no man's righteouſneſs, but the righteouſneſs of Chriſt; becauſe no man had a hand therein, but he completed it himſelf. And hence it is ſaid, *That by the obedience of one ſhall many be made righteous*, Rom. 5. 19. By the obedience of one, of one man Jeſus Chriſt, (as you have it in verſe 15.); for he came down into the world, to this very end; that is, to make a generation righteous, not by making of them laws, and preſcribing unto them rules: (for this was the work of Moſes, who ſaid, *And it ſhall be our righteouſneſs, if we obſerve to do all the commandments before the Lord our God, as he hath commanded us,* Deut 6. 25.: chap. 24. 13.); nor yet by taking away by his grace the imperfections of their righteouſneſs, and ſo making of that perfect by additions of his own; but he makes them righteous by his obedience; not in them, but for them, while he perſonally ſubjected himſelf to his Father's law on our behalf, that he might have a righteouſneſs to beſtow upon us. And hence we are ſaid to be made righteous, while we work not; and to be juſtified, while ungodly, (Rom. 4. 5.), which can be done by no other righteouſneſs than that which is the righteouſneſs of Chriſt by performance, the righteouſneſs of God by donation, and our righteouſneſs by imputation. For, I ſay, the perſon that wrought this righteouſneſs for us, is Jeſus Chriſt; the perſon that giveth it to us, is the Father; who hath made Chriſt to be unto us righteouſneſs, and hath given him to us for this very end, that we might be made the righteouſneſs of God in him, 1 Cor. 1. 40 2 Cor. 5. 21. And hence it is often ſaid, *One ſhall ſay, ſurely in the Lord have I righteouſneſs and ſtrength.* And again, *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me,* ſaith the Lord, Iſa. 45. 24, 25.; chap. 54 17

This righteouſneſs is that which juſtifieth, and which ſecureth the ſoul from the curſe of the law; by hiding, through its perfection, all the ſins and imperfections of the ſoul. Hence it follows, *Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin,* Rom. 4.

And this it doth, even while the perſon, that by grace is made a partaker, is without good works, and ſo ungodly. This is the righteouſneſs of Chriſt, Chriſt's perſonal performances, which he did when he was in this world; that is, that by which the ſoul, while naked, is covered, and ſo hid as to its nakedneſs, from the divine ſentence of the law: *I ſpread my ſkirt over thee, and covered thy nakedneſs,* Ezek. 16. 4,--9.

Now this obediential righteouſneſs of Chriſt, conſiſteth of two parts. 1. In a doing of that which the law commanded us to do. 2. In a paying that price for the tranſgreſſion thereof, which juſtice hath ſaid ſhall be required at the hand of man; and that is the curſed death. *In the day that thou eateſt thereof, thou ſhalt ſurely die the death;* to wit, the death that comes by the curſe of the law. So then, Chriſt having brought in that part of obedience for us, which conſiſteth in a doing of ſuch obediential acts of righteouſneſs which the law commands, he adds thereto the ſpilling of his blood, to be the price of our redemption from that curſed death, that by ſin we had brought upon our bodies and ſouls. And thus are the Chriſtians perfectly righteous; they have the whole obedience of Chriſt made over to them; to wit, that obedience that ſtandeth in doing the law, and that obedience that ſtandeth in paying of a price for our tranſgreſſions. So then, Doth the law call for righteouſneſs? Here it is. Doth the law call for ſatisfaction for our ſins? Here it is. And what can the law ſay any more to the ſinner but that which is good, when he findeth in the perſonal obedience of Chriſt for him, that which anſwereth to what it can command, that which it can demand of us?

Herein then ſtandeth a Chriſtian's ſafety, not in a bundle of actions of his own, but in a righteouſneſs which cometh to him by grace and gift; for this righteouſneſs is ſuch as comes by gift, by the gift of God. Hence it is called the gift of righteouſneſs, the gift by grace, the gift of righteouſneſs by grace, which is the righteouſneſs of one, to wit, the obedience of Jeſus Chriſt, Rom. 5. 15,—19.

And this is the righteouſneſs by which, he that doth righteouſneſs, is righteous as he is righteous; becauſe it is the very ſelf-ſame righteouſneſs that the Son of God hath accompliſhed by himſelf. Nor has he any other or more excellent righteouſneſs, of which the law taketh notice, or that it requireth, than this: for as for the righteouſneſs of his godhead, the law is not concerned with that; for as he is ſuch, the law is his creature, and ſervant, and may not meddle with him.

The righteouſneſs alſo of his human nature, the law hath nothing to do with that; for that is the workmanſhip of God, and is as good, as pure, as holy, and undefiled, as is the law itſelf. All then that the law hath to do with, is to exact complete obedience of him that is made under it, and a due ſatisfaction for the breach thereof, the which, if it hath, then Moſes is content.

Now, this is the righteouſneſs, with which the Chriſtian, as to juſtification, is made righteous; to wit, a righteouſneſs, that is neither eſſential to his godhead, nor to his manhood; but ſuch as ſtandeth in that glorious perſon (who was ſuch) his obedience to the law. Which righteouſneſs himſelf had, with reference to himſelf, no need of at all, for his godhead, yea, his manhood, was perfectly righteous without it. This righteouſneſs therefore was there, and there only neceſſary, where Chriſt was conſidered as God's ſervant (and our ſurety) to bring to God Jacob again, and to reſtore the preſerved of Iſrael. For though Chriſt was a Son, yet he became a ſervant to do, not for himſelf, for he had no need, but for us, the whole law, and ſo bring in everlaſting righteouſneſs for us.

And hence it is ſaid, that Chriſt did what he did for us: He became the end of the law for righteouſneſs for us; he ſuffered for us, he died for us, he laid down his life for us, and he gave himſelf for us. The righteouſneſs then that Chriſt did fulfil, when he was in the world, was not for himſelf ſimply conſidered, nor for himſelf perſonally conſidered, for he had no need thereof; but it was for the elect, the members of his body.

Chriſt then did not fulfil the law for himſelf, for he had no need thereof. Chriſt again did fulfil the law for himſelf, for he had need of the righteouſneſs thereof; he had need thereof for the covering of his body, and the ſeveral members thereof; for they, in a good ſenſe, are himſelf, members of his body, of his fleſh, and of his bones; and he owns them as parts of himſelf in many places of the holy ſcripture, Eph. 5. 30.; Acts 9. 4, 5.; Matth. 25. 45.; & 10. 40.; Mark 9. 37.; Luke 10. 16.; 1 Cor. 12. 12, 27. This righteouſneſs then, even the whole of what Chriſt did in anſwer to the law, it was for his, and God hath put it upon them, and they were righteous in it, even righteous as he is righteous. And this they have before they do acts of righteouſneſs.

Secondly, There is righteouſneſs put into them, before they act righteous things. A righteouſneſs, I ſay, put into them; or I had rather that you ſhould call it a principle of righteouſneſs; for it is a principle of life to righteouſneſs. Before man's converſion, there is in him a principle of death to ſin; but when he is converted to Chriſt, there is put in him a principle of righteouſneſs, that he may bring forth fruit unto God, Rom. 7. 4, 5. 6.

Hence they are ſaid to be quickened, to be made alive, to be riſen from death to life, to have the Spirit of God dwelling in them; not only to make their ſouls alive, but to quicken their mortal bodies to that which is good, Rom. 8. 11.

Here, as I hinted before, they that do righteouſneſs are ſaid to be born of him, that is, antecedent to their doing of righteouſneſs, 1 John 2. 29. *born of him,* that is, made alive with new ſpiritual and heavenly life. Wherefore the exhortation to them is, *Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield yourſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God,* Rom. 6. 13.

Now this principal muſt alſo be in men, before they can do that which is ſpiritual: for whatever ſeeming good thing any man doth, before he has beſtowed upon him this heavenly principle from God, it is accounted nothing, it is accounted ſin and abomination in the ſight of God; for an evil tree cannot bring forth good fruit: *Men do not gather grapes of thorns; neither of a bramble gather figs.* It is not the fruit that makes the tree, but the tree that makes the fruit. A man muſt be good, before he can do good; and evil before he can do evil.

This is that which is aſſerted by the Son of God himſelf; and it lieth ſo level with reaſon and the nature of things, that it cannot be contradicted, Matth. 7. 16, 17, 18.; Luke 6. 43, 44, 45. *A good man, out of the good treaſure of his heart, bringeth forth that which is good: and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil.* But notwithſtanding all that can be ſaid, it ſeemeth very ſtrange to the carnal world; for they will not be otherwiſe perſuaded, but that they be good deeds that make good men, and evil ones that make evil men: And ſo, by ſuch dotiſh apprehenſions, do what in them lieth to fortify their hearts with the miſts of darkneſs againſt the clear ſhining of the word, and conviction of the truth.

And thus it was from the beginning: Abel's firſt ſervices to God were from this principle of righteouſneſs; but Cain would have been made righteous by his deeds; but his deeds not flowing from the ſame root of goodneſs, as did Abel's, notwithſtanding he did it with the very beſt he had, is yet called evil: for he wanted, I ſay, the principles, to wit, of grace and faith, without which no action can be counted good in a goſpel-ſenſe.

Theſe two things, then, that man muſt have that will do righteouſneſs. He muſt have put upon him the perfect righteouſneſs of Chriſt: and he muſt have that dwelling in him, as a fruit of the new birth, a principle of righteouſneſs. Then indeed he is a tree of righteouſneſs, and God is like to be glorified in, and by him; but this the Phariſee was utterly ignorant of, and at the remoteſt diſtance from.

You may aſk me next, But which of theſe are firſt beſtowed upon the Chriſtian, the perfect righteouſneſs of Chriſt unto juſtification, or this goſpel-principle of righteouſneſs unto ſanctification?

*Anſ.* The perfect righteouſneſs of Chriſt unto juſtification, muſt firſt be made over to him by an act of grace. This is evident,

1. Becauſe he is juſtified as ungodly; that is, whilſt he is ungodly: but it muſt not be ſaid of them, that have this principle of grace in them, that they are ungodly; for they are ſaints and holy. But this righteouſneſs, by it God juſtifieth the ungodly, by imputing it to them, when, and while they, as to a principle of grace, are graceleſs.

This is further manifeſted thus: The perſon muſt be accepted before his performance can; *And God had reſpect unto Abel, and to his offering,* Gen. 4. If he had reſpect to Abel's perſon firſt, yet he muſt have reſpect unto it for the ſake of ſome righteouſneſs; but Abel, as yet had no righteouſneſs; for that he acted, after God had a reſpect unto his perſon. *And God had reſpect unto Abel, and to his offering; but unto Cain, and to his offering, the Lord had no reſpect.*

The prophet Ezekiel alſo ſhews us this? where, by the ſimilitude of the wretched infant, and of the manner of God's receiving it to mercy, he ſhews, how he received the Jews to favour. Firſt, ſaith he, *I ſpread my ſkirt over thee, and covered thy nakedneſs.* There is juſtification; *I covered thy nakedneſs:* But what manner of nakedneſs was it? Yes, it was then as naked as naked could be, even as naked as in the day that it was born, Ezek. 16. 4,—9. And as thus naked, it was covered, not with any thing but with the ſkirt of Chriſt; that is, with his robe of righteouſneſs, with his obedience, that he performed of himſelf for that very purpoſe; for by the obedience of one, many are made righteous.

2. Righteouſneſs unto juſtification muſt be firſt, becauſe the firſt duty that a Chriſtian performeth to God, muſt be accepted, not for the ſake of the principle from which in the heart it flows, nor yet for the ſake of the perſon that acts it, but for the ſake of Chriſt, whoſe righteouſneſs it is by which the ſinner ſtands juſt before God. And hence it is ſaid, *By faith Abel offered unto God a more excellent ſacrifice than Cain,* Heb. 11. By faith he did it; but faith in reſpect to the righteouſneſs that juſtifies; for we are juſtified by faith, not by faith as it is an acting grace, but the righteouſneſs of faith, that is, by that righteouſneſs that faith embraceth, layeth hold of, and helpeth the ſoul to reſt, and truſt to, for juſtification of life, which is the obedience of Chriſt. Beſides, it is ſaid, by faith he offered; faith then in Chriſt was precedent to his offering.

Now, ſince faith was in act before his offer, and ſince before his offer he had no perſonal goodneſs of his own, faith muſt look out from home; I ſay to another for righteouſneſs; and finding the righteouſneſs of Chriſt to be the righteouſneſs which by God was deſigned to be performed for the juſtification of a ſinner, it embraces it, and through it offereth to God a more excellent ſacrifice than Cain.

Hence it follows, by which he obtained witneſs, that he was righteous; by which, not by his offering, but by his faith; for his offering, ſimply as an offering, could not have made him righteous if he had not been righteous before; *for an evil tree cannot bring forth good fruit.* Beſides, if this be granted, why had not God reſpect to Cain's offering as well as to Abel's? For did Abel offer? So did Cain. Did Abel offer his beſt? So did Cain his. And if with this we ſhall take notice of the order of their offering, Cain ſeemed to offer firſt, and ſo with the frankeſt will and forwardeſt mind; but yet, ſaith the text, *The Lord had reſpect to Abel and to his offering.* But why to Abel? Why, becauſe his perſon was made righteous before he offered his gift: *By which he obtained witneſs that he was righteous;* God teſtifying of his gifts, that they were good and acceptable, becauſe they declared Abel's acceptation of the righteouſneſs of Chriſt, through the riches of the grace of God.

By faith, then, Abel offered to God a more excellent ſacrifice than Cain. He ſhrouded himſelf under the righteouſneſs of Chriſt, and ſo, of that righteouſneſs, he offered to God. God alſo looking and finding him there, (where he could not have been, as to his own apprehenſion, no otherwiſe than by faith), accepted of his gift; by which acceptation (for ſo you may underſtand it alſo) God teſtifieth that he was righteous; for God receiveth not the gifts and offerings of thoſe that are not righteous, for their ſacrifices are an abomination unto him, Prov. 21. 27.

Abel then was, I ſay, made righteous, firſt, as he ſtood ungodly in himſelf; God juſtifieth the ungodly, Rom. 4. Now being juſtified, he was righteous; and being righteous, he offered his ſacrifice of praiſe to God, or other offerings which God accepted, becauſe he believed in his Son. But this our Phariſee underſtandeth not.

3. Righteouſneſs by an imputation muſt be firſt, becauſe we are made ſo, to wit, by another, *By the obedience of one ſhall many be made righteous.* Now to be made righteous, implies a paſſiveneſs in him that is ſo made, and the activity of the work to lie in ſome body elſe; except he had ſaid, they had made themſelves righteous; but that it doth not, nor doth the text leave to any the leaſt countenance ſo to inſinuate; nay, it plainly affirms the contrary, for it ſaith, *by the obedience of one, of one man, Jeſus Chriſt, many are made righteous;* by the righteouſneſs of one, Rom. 5.: So then, if they be made righteous by the righteouſneſs of one; I ſay, if many be made righteous by the righteouſneſs of one, then are they that are ſo, as to themſelves, paſſive and not active, with reference unto the working out of this righteouſneſs. They have no hand in that; for that is the act of one, the righteouſneſs of one, the obedience of one, the workmanſhip of one, even of Chriſt Jeſus.

Again, If they are made righteous by this righteouſneſs, then alſo they are paſſive as to their firſt privilege by it; for they are made righteous by it; they do not make themſelves righteous by it.

Imputation is alſo the act of God. *Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs.* The righteouſneſs then is a work of Chriſt, his own obedience to his Father's law; the making of it ours is the act of the Father, and of his infinite grace: *For of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom and righteouſneſs. For* (God) *hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* And both theſe things God ſhewed to our firſt parents, when he acted in grace towards them after the fall.

There it is ſaid, the Lord God made unto Adam, and unto his wife, coats of ſkins, and clothed them, Gen. 3. 21.

(1.) That Adam and his wife were naked both in God's eye, and in their own, ver. 10, 11.

(2) That the Lord God made coats of ſkins.

(3.) That in his making of them, he had reſpect to Adam and to his wife, that is, he made them.

(4.) That when he had made them, he alſo clothed them therewith.

They made not the coats, nor did God bid them make them; but God did make them himſelf to cover their nakedneſs with. Yes, when he had made them, he did not bid them put them on, but he himſelf did clothe them with them: For thus runs the text; *Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and clothed them.* O! it was the Lord God that made this coat with which a poor ſinner is made righteous! And it is alſo the Lord God that putteth it upon us. But this our Phariſee underſtandeth not.

But now, if a man is not righteous before he is made ſo, before the Lord God has by the righteouſneſs of another made him ſo; then whether this righteouſneſs comes firſt or laſt, the man is not righteous until it cometh; and if he be not righteous until it cometh, then what works ſoever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And ſo again, this righteouſneſs muſt firſt come before a man be righteous, and before a man does righteouſneſs. Make the tree good, and its fruit will be good.

Now, ſince a man muſt be made righteous before he can do righteouſneſs, it is manifeſt his works of righteouſneſs does not make him righteous, no more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence thoſe acts of righteouſneſs that Chriſtian men do perform, are called the fruits of righteouſneſs, which are by Jeſus Chriſt to the glory and praiſe of God, Phil. 1. 11.

The fruits of righteouſneſs they are by Jeſus Chriſt as the fruits of the tree are by the tree itſelf; for the truth is, that principle of righteouſneſs, of which mention has been made before, and concerning which I have ſaid it comes in, in the ſecond place; it is alſo originally to be found for us no where but in Chriſt.

Hence it is ſaid to be by Jeſus Chriſt; and again, *of his fulneſs have we all received, and grace for grace,* John 1. 16. A man muſt then be united to Chriſt firſt, and ſo being united, he partaketh of this benefit, to wit, a principle that is ſupernatural, ſpiritual, and heavenly. Now his being united to Chriſt, is not of or from himſelf, but of and from the Father, who, as to this work, is the huſbandman; even as the twig that is grafted into the tree officiateth not, that is, grafteth not itſelf thereunto, but is grafted in by ſome other, itſelf being utterly paſſive as to that. Now being united unto Chriſt, the ſoul is firſt made partaker of juſtification, or of juſtifying righteouſneſs, and now no longer beareth the name of an ungodly man; for he is made righteous by the obedience of Chriſt, he being alſo united to Chriſt, partaketh of the root and fatneſs of Chriſt; the root, that is, his divine nature; the fatneſs, that is, the fulneſs of grace that is laid up in him to be communicated unto us, even as the branch that is grafted into the olive-tree, partaketh of the root and fatneſs of the olive-tree. Now partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the praiſe and glory of God, Rom. 11. 17.

But theſe things, as I have often ſaid, the poor Phariſee was ignorant of, when ſo ſwaggeringly he, with his, *God, I thank thee,* came into the temple to pray; And indeed, in that which hath been ſaid, is ſomething of the myſtery of God's will in his way with his elect; and ſuch a myſtery it is, that it lieth hid for ever to nature and natural men; for they think of nothing leſs than of this, nor of nothing more, when they think of their ſouls and of ſalvation, than that ſomething muſt be done by themſelves to reconcile them to God. Yea, if through ſome common convictions their underſtandings ſhould be ſwayed to a conſenting to that, that juſtification is of grace by Chriſt, and not of works by men; yet conſcience, reaſon, and the law of nature, not being as yet ſubdued by the power and glory of grace unto the obedience of Chriſt, will riſe up in rebellion againſt this doctrine, and will over-rule and bow down the ſoul again to the law, and works thereof, for life.

4. Righteouſneſs by imputation muſt be firſt, becauſe, elſe faith, which is a part, yea, a greater part of that which is called a principle of grace in the the ſoul, will have nothing to fix itſelf upon, nor a motive to work by. Let this therefore be conſidered by theſe that are on the contrary ſide.

Faith, ſo ſoon as it has a being in the ſoul, is like the child that has a being in the mother's lap; it muſt have ſomething to feed upon, not ſomething at a diſtance, afar off, to be purchaſed, (I ſpeak now as to juſtification from the curſe), but ſomething by promiſe made over of grace to the ſoul, ſomething to feed upon to ſupport from the fears of periſhing by the curſe for ſin. Nor can it reſt content with all duties and performances that other graces ſhall put the ſoul upon; nor with any of its own works, until it reaches and takes hold of the righteouſneſs of Chriſt. Faith is like the dove, found no reſt any where until it returned to Noah into the ark. But this our Phariſee underſtandeth not.

Perhaps ſome may object, That from this way of reaſoning it is apparent, that ſanctification is firſt, ſince the ſoul may have faith, and ſo a principle of grace in it; and yet, as yet it cannot find Chriſt to feed and refreſh the ſoul withal.

*Anſ.* From this way of reaſoning it is not at all apparent that ſanctification, or a principle of grace, is in the ſoul, before righteouſneſs is imputed and the ſoul made perfectly righteous thereby. And for the clearing up of this, let me propoſe a few things.

Juſtifying righteouſneſs, to wit, the obedience of that one man Chriſt, is imputed to the ſinner, to juſtify him in God's ſight; for his law calls for perfect righteouſneſs, and before that be come to, and put upon the poor ſinner, God cannot beſtow other ſpiritual bleſſings upon him; becauſe by the law he has pronounced him accurſed; by the which curſe he is alſo ſo holden, until a righteouſneſs ſhall be found upon the ſinner, that the law and divine juſtice can approve of, and be contented with. So then, as to the juſtification of the ſinner, there muſt be a righteouſneſs for God; I ſay, for the ſinner, and for God: for the ſinner to be clothed with, and for God to look upon, that he may, for the ſake thereof, in a way of juſtice, bleſs the ſinner with forgiveneſs of ſins: For forgiveneſs of ſins is the next thing that followeth upon the appearance of the ſinner before God in the righteouſneſs of Chriſt, Rom. 4. 6, 7.

Now, upon this forgiveneſs follows the ſecond bleſſing. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; and ſo, conſequently, hath obtained for us the forgiveneſs of ſins: for he that is delivered from the curſe, hath received forgiveneſs of ſins, or rather is made partaker thereof. Now, being made a partaker thereof, the ſecond bleſſing immediately follows, to wit, the bleſſing of Abraham, that is, the promiſe of the Spirit through faith, Gal. 3. 13, 14. But this our Phariſee underſtandeth not.

But now, although it be of abſolute neceſſity that imputed righteouſneſs be firſt, to the ſoul; that is, that perfect righteouſneſs be found upon the ſinner firſt by God, that he may beſtow other bleſſings in a way of juſtice.

Let God then put the righteouſneſs of his Son upon me; and by virtue of that let the ſecond bleſſing of God come into me; and by virtue of that, let me be made to ſee myſelf a ſinner, and Chriſt's righteouſneſs, and my need of it, in the doctrine of it, as it is revealed in the ſcriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for my ſins, to hungering and thirſting vehemently after this righteouſneſs: for this is the kingdom of God, and his righteouſneſs. Yea, let me pray, and cry, and ſigh, and groan, day and night, to the God of this righteouſneſs, that he will of grace make me a partaker. And let me thus proſtrate before my God, all the time that in wiſdom he ſhall think fit; and in his own time he ſhall ſhew me, that I am a juſtified perſon, a pardoned perſon, a perſon in whom the Spirit of God hath dwelt for ſome time, though I knew it not.

So then, juſtification before God is one thing, and juſtification in mine own eyes is another: Not that theſe are two juſtifications, but the ſame righteouſneſs by which I ſtand juſtified before God, may be ſeen of God, when I am ignorant of it: yea, for the ſake of it I may be received, pardoned, and accounted righteous of him, and yet I may not underſtand it. Yea, further, he may proceed in the way of bleſſing to bleſs me with additional bleſſings, and yet I be ignorant of it.

So that the queſtion is not, Do I find that I am righteous? but, Am I ſo? Doth God find me ſo, when he ſeeth that the righteouſneſs of his Son is upon me, being made over to me by an act of his grace? For I am juſtified freely by his grace, through the redemption which is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the redemption of ſins that are paſt, through the forbearance of God, Rom. 3. 24. But this our Phariſee underſtandeth not.

I am then made righteous firſt by the righteouſneſs of another; and becauſe I am righteous, God accepteth of my perſon as ſuch, and beſtoweth upon me his grace; the which, at firſt, for want of ſkill and experience in the word of righteouſneſs, I make uſe of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by faith firſt and immediately, but by the written word, which is called *the word of faith;* which word declareth unto me, (to whom grace, and ſo faith in the ſeed of it, is given), that I have eternal life, and that I ſhould with boldneſs, in peace and joy, believe on the Son of God, Heb. 5. 13.; Rom. 15. 13.; 1 John 5. 13. But,

Again, I, in the firſt acts of my faith, when I come at Chriſt, do not accept of him, becauſe I know I am righteous, either with imputed righteouſneſs, or with that which is inherent. Both theſe, as to my preſent privilege in them, may be hidden from mine eyes, and I only put upon taking of encouragement to cloſe with Chriſt for life and righteouſneſs, as he is ſet forth to be a propitiation before mine eyes, in the word of the truth of the goſpel; to which word I adhere as, or becauſe I find, I want peace with God in my ſoul, and becauſe I am convinced, that the means of peace is not to be found any where but in Jeſus Chriſt. Now, by my thus adhering to him, I find ſtay for my ſoul, and peace to my conſcience, becauſe the word doth aſcertain to me, that he that believeth on him hath remiſſion of ſins, hath eternal life, and ſhall be ſaved from the wrath to come.

But, alas! who knows (the many ſtraits, and as I may ſay, the ſtreſs of weather, I mean) the cold blaſts of hell, with which the poor ſoul is aſſaulted, betwixt its receiving of grace, and its ſenſible cloſing with Jeſus Chriſt? None, I dare ſay, but it and its fellows. *The heart knows its own bitterneſs, and a ſtranger intermeddleth not with his joy,* Prov. 14. 10. No ſooner doth Satan perceive what God is doing with the ſoul, in a way of grace and mercy, but he endeavoureth what he may, to make the renewing thereof bitter and weariſome work to the ſinner. O what miſts, what mountains, what clouds, what darkneſs, what objections, what falſe apprehenſions of God, of Chriſt, of grace, of the word, and of the ſoul's condition, doth he now lay before it, and haunt it with; whereby he dejecteth, caſteth down, daunteth, diſtreſſeth, and almoſt driveth it quite into deſpair! Now, by the reaſon of theſe things, faith (and all the grace that is in the ſoul) is hard put to it to come at the promiſe; and by the promiſe of Chriſt, as it is ſaid, when the tempeſt and great danger of ſhipwreck lay upon the veſſel in which Paul was, *They had much work to come by the boat,* Acts 27. 16. For Satan's deſign is, if he cannot keep the ſoul from Chriſt, to make his coming to him, and cloſing with him, as hard, as difficult, and troubleſome, as he by his devices can. But faith, true juſtifying faith, is a grace, is not weary by all that Satan can do; but meditateth upon the word, and taketh ſtomach, and courage, fighteth and crieth, and by crying and fighting, by help from heaven, its way is made through all the oppoſitions that appear ſo mighty, and draweth up at laſt to Jeſus Chriſt, into whoſe boſom it putteth the ſoul, where, for the time, it ſweetly reſteth, after its marvellous toſſings to and fro.

And beſides what hath been ſaid, let me yet illuſtrate this truth unto you by this familiar ſimilitude.

Suppoſe a man, a traitor, that by the law ſhould die for his ſin, is yet ſuch an one, that the king hath exceeding kindneſs for; may not the king pardon this man of his clemency; yea, order that his pardon ſhould be drawn up and ſealed, and ſo in every ſenſe be made ſure; and yet, for the preſent, keep all this cloſe enough from the ears, or the knowledge of the perſon therein concerned? Yea, may not the king after all leave this perſon, with others under the ſame tranſgreſſion, to ſue for and obtain this pardon with great expence and difficulty, with many tears and heart-akings, with many fears, and dubious cogitations?

Why, this is the cauſe between God and the ſoul that he ſaveth; he ſaveth him, pardoneth him, and ſecureth him from the curſe and death that is due unto ſin, but yet doth not tell him ſo, but aſcends in his great ſuit unto God for it. Only this difference we muſt make between God and the potentates of this world; God cannot pardon before the ſinner ſtands before him, righteous by the righteouſneſs of Chriſt; becauſe he has in judgement, and juſtice, and righteouſneſs, threatened and concluded, that he that wants righteouſneſs ſhall die.

And I ſay again, becauſe this righteouſneſs is God's and at God's diſpoſal only; it is God that muſt make a man righteous before he can forgive him his ſins, or beſtow upon him of his ſecondary bleſſings; to wit, his Spirit, and the graces thereof. And I ſay again, it muſt be this righteouſneſs; for it can be no other that juſtifies a ſinner from ſin in the ſight of God, and from the ſentence of the law.

Secondly, This is, and muſt be the way of God with the ſinner, that faith may not only have an object to work upon, but a motive to work by.

*1ſt,* Here, as I ſaid, faith hath an object to work upon, and that in the perſon of Chriſt, and that perſonal righteouſneſs of his, which he in the days of his fleſh did finiſh to juſtify ſinners withal. This is, I ſay, the object of faith for juſtification, whereunto the ſoul by it doth continually reſort. Hence David ſaith to Chriſt, *Be thou my ſtrong habitation;* or as you have it in the margin, *Be thou to me a rock of habitation, whereunto I may continually reſort,* Pſal. 71. 3. And two things he infers by ſo ſaying.

The firſt is, That the Chriſtian is a man under continual exerciſes, ſometimes one way, and ſometimes another; but all his exerciſes have a tendency in them more or leſs to ſpoil him; therefore he is rather for flying to Chriſt, than for grappling with them in and by his own power.

The ſecond is, that Chriſt is of God, our ſhelter as to this very thing. Hence his *name is* ſaid to be *a ſtrong tower, and that the righteous run into it, and are ſafe*, Prov 18. 10. That alſo of David in the ſixty-firſt pſalm, is very pregnant to this purpoſe; *Mine enemies*, ſaith he, *would daily ſwallow me up, for they be many that fight againſt me, O thou Moſt High.* And what then? Why, ſaith he, *I will truſt in thee.* Thus you ſee, faith hath an object to work upon to carry the ſoul unto, and to ſecure the ſoul in times of difficulty, and that object is Jeſus Chriſt and his righteouſneſs. But,

*2dly*, Again, as faith hath an object to work upon, ſo it hath a motive to work by; and that is the love of God in giving of Chriſt to the ſoul for righteouſneſs. Nor is there any profeſſion, religion, or duty and performance, that is at all regarded, where this faith, which by ſuch means can work, is wanting. *For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love;* So Gal. 5. 6. acteth lovely, or by faith, whoſe fruit is love, (though true faith hath love for its offſpring), but faith which worketh by love; that is true, ſaving, juſtifying faith, as it beholdeth the righteouſneſs of Chriſt, as made over to the ſoul for juſtification; ſo it beholdeth love, love to be the cauſe of its ſo being made over. It beholdeth love in the Father, in giving of his Son, and love in the Son, in giving of himſelf to be made ſoul-ſaving righteouſneſs for me. And ſeeing it worketh by it, that is, it is ſtirred up to an holy boldneſs of venturing all eternal concerns upon Chriſt, and alſo to an holy, endeared, affecting love of him, for his ſweet and bleſſed redeeming love. Hence the apoſtle ſaith, *The love of Chriſt conſtraineth us that we thus judge, that if one died for all, then are all dead; and that he died for all, that they that live, ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again*, 2 Cor. 5. 14.

Thus then is the heart united in affection and love to the Father and the Son, for the love that they have ſhewed to the poor ſinner, in their thus delivering him from the wrath to come. For by this love faith worketh, in ſweet paſſions and pangs of love, to all that are thus reconciled, as this ſinner ſeeth he is. The motive then, whereby faith worketh, both as to juſtification and ſanctification, the great motive to them, I ſay, is love, the love of God, and the love of Chriſt: *We love him, becauſe he firſt loved us.* That is, when our faith hath told us ſo; for ſo are the words above, *We have known and believed the love that God hath to us.* And then, *We love him becauſe he firſt loved us.* And then, *This commandment have we from him, that he that loveth God, loveth his brother alſo*, 1 John 4. 16,—22. But this our poor Phariſee underſtandeth not. But,

5. Righteouſneſs by imputation muſt be firſt, to cut off boaſting from the heart, conceit, and lips of men. Wherefore he ſaith, as before, *That we are juſtified freely by the grace of God*, not through, or for the ſake of an holy goſpel-principle in us; but *through the redemption that is in Jeſus Chriſt*, &c. Where is boaſting then? It is excluded. By what law? Of works? Nay, but by the law of faith. And this is the law of faith, that we are juſtified as before, Rom. 3. 27, 28.

Nor can any man propound ſuch an eſſential way to cut off boaſting as this, which is of God's providing: For what has man here to boaſt of? No righteouſneſs, nor yet of the application of it to his ſoul. The righteouſneſs is Chriſt's, not the ſinner's. The imputation is God's, not the ſinner's. The cauſe of imputation is God's grace and love, not the ſinner's works of righteouſneſs. The time of God's imputing righteouſneſs, is when the ſinner was a ſinner, wrapped up in ignorance, and wallowing in his vanity; not when he was good, or when he was ſeeking of it; for his inward goſpel-goodneſs is a fruit of the imputation of juſtifying righteouſneſs. Where is boaſting then? Where is our Phariſee then, with his brags of not being as other men are? It is excluded, and he with it, and the poor Publican taken into favour, that boaſting might be cut off. *Not of works, leſt any man ſhould boaſt.* There is no truſt to be put in men; thoſe that ſeem moſt humble, and that to appearance, and fartheſt off from pride, it is natural to them to boaſt; yea, now they have no cauſe to boaſt; for by grace are we ſaved through faith, and that not of ourſelves, it is the gift of God. *Not of works, leſt any man ſhould boaſt.*

But if man is ſo prone to boaſt, when yet there is no ground of boaſting in him, nor yet in what he doth, how would he have boaſted, had he been permitted by the God of heaven to have done ſomething, though that ſomething had been but a very little ſomething towards his juſtification? But God has prevented boaſting, by doing as he has done, Eph. 2. 8, 9. Nay, the apoſtle addeth further, (leſt any man ſhould boaſt), that as to good works, *we are God's workmanſhip, created unto Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them*, ver. 10. Can the tree boaſt, ſince it was God that made it ſuch? Where is boaſting then? *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption; that according as it is written, he that glorieth, let him glory in the Lord*, 1 Cor. 1. 30, 31. Where is boaſting then? Where is our Phariſee then, with all his works of righteouſneſs, and with his boaſts of being better than his neighbours?

It may be ſaid, If we ſhould be juſtified for the ſake of our inherent righteouſneſs, ſince that righteouſneſs is the gift of God, will it not follow, that boaſting is in the occaſion thereof cut off?

*Anſ.* No; for although the principle of inherent righteouſneſs be the gift of God, yet it bringeth forth fruits by man, and through man; and ſo man having a hand therein, though he ſhould have never ſo little, he has an occaſion offered him to boaſt. Yea, if a man ſhould be juſtified before God by the grace, or the working of the grace of faith in him, he would have ground of occaſion to boaſt, becauſe faith, though it be the gift of God, yet as it acteth in man, takes man along with it in its ſo acting; yea, the acting of faith is as often attributed to the man by whom it is acted, and oftener, than to the grace itſelf. How then can it be, but that man muſt have a hand therein, and ſo a ground therein, or thereof to boaſt?

But now, ſince juſtification from the curſe of the law before God, lieth only and wholly in God's imputing of Chriſt's righteouſneſs to a man, and that too, while the man to whom it is imputed, is in himſelf wicked and ungodly, there is no room left for boaſting before God, for that is the boaſting intended; but rather an occaſion given to ſhame and confuſion of face, and to ſtop the mouth for ever, ſince juſtification comes in a way ſo far above him, ſo vaſtly without him, his ſkill, help, or what elſe ſoever, Ezek. 16. 61, 62, 63.

6. Righteouſneſs by imputation muſt be firſt, *that juſtification may not be of debt, but mercy and grace.* This is evident from reaſon: It is meet that God ſhould therefore juſtify us by a righteouſneſs of his own, not of his own preſcribing; for that he may do, and yet the righteouſneſs be ours; but of his own providing, that the righteouſneſs may be his. *Now to him that worketh, is the reward not reckoned of grace, but of debt*, Rom. 4. 2, 3, 4. If I work for juſtifying righteouſneſs, and that way get righteouſneſs, my juſtification is not of grace, but of debt. God giveth it not unto me, but he oweth it unto me; ſo then it is no longer his, but mine: Mine, not of grace, but debt. And if ſo, then I thank him not for his remiſſion of ſins, nor for the kingdom of heaven, nor for eternal life; for if juſtifying righteouſneſs is of debt, then when I have it, and what dependeth thereon, I have but mine own; that which God oweth to me.

Nor will it help at all to ſay, But I obtain it by God's grace in me, becauſe that doth not cut off my works, nor prevent my having of an hand in my juſtifying righteouſneſs.

Suppoſe I give a man materials, even all materials that are neceſſary to the completing of ſuch or ſuch a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deſerveth a reward. Thou ſayſt, God has given thee his Spirit, his grace, and all other things that are neceſſary for the working up of a complete righteouſneſs. Well, but is thy work required to the finiſhing of this righteouſneſs? If ſo, this is not the righteouſneſs that juſtifieth; becauſe it is ſuch as has thy hand, thy workmanſhip therein, and ſo obtains a reward. And obſerve it, righteouſneſs, juſtifying righteouſneſs, conſiſteth not in a principle of righteouſneſs, but in works of righteouſneſs; that is, in good duties, in obedience, in a walking in the law to the pleaſing of the law, and the content of the juſtice of God.

I ſuppoſe again, that thou ſhalt conclude with me, that juſtifying righteouſneſs, I mean that which juſtifies from the curſe of the law, reſideth only in the obedience of the Son of God; and that the principle of grace that is in thee, is none of that righteouſneſs, no, not then when thou haſt to the utmoſt walked with God according to thy gift and grace; yet if thou concludeſt, that this principle muſt be in thee, and theſe works done by thee, before this juſtifying righteouſneſs is imputed to thee for juſtification, thou layeſt in a *caveat* againſt juſtification by grace; and alſo concludeſt, that though thou art not juſtified by thy righteouſneſs, but by Chriſt, yet thou art juſtified by Chriſt's righteouſneſs, for the ſake of thine own, and ſo makeſt juſtification to be ſtill a debt. But here the ſcripture doth alſo cut thee off: *Not for thy righteouſneſs, or for the righteouſneſs of thine heart, doſt thou poſſeſs the land*, (which was but a type of heaven); and if our righteouſneſs cannot give us, by its excellency, a ſhare in the type, be ſure, that for it, we ſhall never be ſharers in the anti-type itſelf. *Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou art a ſtiff-necked people*, Deut. 9. 5, 6.

Goſpel-performances, therefore, are not firſt; that was firſt, for the ſake of which God did receive theſe people into favour with himſelf, and that was a covenant-righteouſneſs; and where could that covenant righteouſneſs be found, but in the Prince, Mediator, and High Prieſt of the covenant? For it was he, and he only, that was appointed of God, nor could any but himſelf bring in everlaſting righteouſneſs, Dan. 9. 24, 25. This is evident from theſe texts laſt mentioned; it was not for their righteouſneſs that they poſſeſſed the land.

Again, As it was not for their righteouſneſs that they were made poſſeſſors of the land, ſo it was not for the ſake of their righteouſneſs that they were made partakers of ſuch a righteouſneſs that did make them poſſeſs the land. This is plain to reaſon; for perſonal righteouſneſs, when by us performed, is of no worth to obtain of God a juſtifying righteouſneſs. But if it be of no worth to obtain a juſtifying righteouſneſs, then, it ſeems, it is more commodious to both parties than juſtifying righteouſneſs. Firſt, it is more commodious to him that worketh it; and, ſecondly, it is more commodious unto him that receiveth it, elſe why doth he for it give us a due debt, and ſo put upon us the everlaſting juſtifying righteouſneſs?

Perhaps it will be objected, That God doth all this of grace; but I anſwer, That theſe are but fallacious words, ſpoke by the tongue of the crafty. For we are not now diſcourſing of what rewards God can give to the operations of his own grace in us, but whether he can in a way of juſtice (or how he will) beſtow any ſpiritual bleſſing upon ſinful creatures, againſt whom, for ſin, he has pronounced the curſe of the law, before he hath found them in a righteouſneſs, that is proved to be as good juſtice and righteouſneſs, as is the juſtice and righteouſneſs of the law, with whom we have to do.

I aſſert he cannot, bcauſe he cannot lie, becauſe he cannot deny himſelf: for if he ſhould firſt threaten the tranſgreſſion of the law with death, and yet afterwards receive the tranſgreſſor to grace, without a plenary ſatisfaction, what is this but to lie, and to diminiſh his truth, righteouſneſs, and faithfulneſs; yea, and alſo to overthrow the ſanction and perfect holineſs of his law? His mercy, therefore, muſt act ſo towards this ſinner, that juſtice may be ſatisfied, and that can never be, without a juſtifying righteouſneſs.

Now what this juſtifying righteouſneſs ſhould be, and when imputed, that is the queſtion. I ſay, it is the righteouſneſs, or the obedience of the Son of God in the fleſh, which he aſſumed, and ſo his own, and the righteouſneſs of no body elſe otherwiſe than by imputation.

I ſay again, that this righteouſneſs muſt be imputed firſt, that the ſinner may ſtand juſt in God's ſight from the curſe, that God might deal with him both in a way of juſtice as well as mercy, and yet do the ſinner no harm.

But you may aſk, How did God deal with ſinners before his righteouſneſs was actually in being?

I anſwer, He did then deal with ſinners even as he dealeth with them now; he juſtified them by it, by virtue of the ſuretyſhip of him that was to bring it in. Chriſt became ſurety for us, and by his ſuretyſhip laid himſelf under an obligation for thoſe for whom he became a ſurety, to bring in this everlaſting and juſtifying righteouſneſs, and by virtue of this thoſe of his elect, that came into and went out of the world, before he came to perform his work, were ſaved through the forbearance of God. Wherefore, before the Lord came, they were ſaved for the Lord's ſake, and for the ſake of his name. And they that were ſpiritually wiſe underſtood it, and pleaded it as their neceſſities required, and the Lord accepted them, Heb. 7. 22.; Rom. 4. 24.; Dan 9. 17.; Pſal. 25. 11.

7. Righteouſneſs by imputation muſt be firſt, *that juſtification may be certain; therefore it is of faith*, (of the righteouſneſs that faith layeth hold on), *that it might be by grace, to the end the promiſe might be free to all the ſeed*, Rom. 4. 16. That the promiſe, What promiſe? The promiſe of remiſſion of ſins, *&c.* might be ſure.

Now a promiſe of remiſſion of ſins ſuppoſeth a righteouſneſs going before; for there is no forgiveneſs of ſins, nor promiſe of forgiveneſs, not for the ſake of righteouſneſs that ſhall be by us, but that already found in Chriſt as head, and ſo imputed to the elect for their remiſſion. *God for Chriſt's ſake hath forgiven you*, Eph. 4. 32.; & 5. 1. For Chriſt's ſake; that is, for the ſake of the righteouſneſs of Chriſt. Imputed righteouſneſs muſt be firſt; yea, it muſt be before forgiveneſs, and forgiveneſs is extended by God then when we lie in our blood, though to us it is manifeſted afterwards. Therefore it is of faith, he ſaith not by it, reſpecting the act of faith; but of, reſpecting the doctrine or word which preſenteth me with this bleſſed imputed righteouſneſs: they that are of faith, are the children of faithful Abraham. They that are of the doctrine of faith, for all the elect are the ſons of that doctrine in which is this righteouſneſs of Chriſt contained; yea, they are begotten by it of God to this inheritance, to their comfortable enjoyment of the comfort of it by faith.

That the promiſe might be ſure to all the ſeed, to all them wrapped up in the promiſe, and ſo begotten and born. That it might be ſure, implying that there is no certain way of ſalvation for the elect, but this; becauſe God can never by other means reconcile us to himſelf, for his heavenly eyes perceive, yea, they ſpy faults in the beſt of our goſpel-performances; yea, our faith is faulty, and alſo imperfect; how then ſhould remiſſion be extended to us for the ſake of that? But now the righteouſneſs of Chriſt is perfect, perpetual and ſtable as the great mountains; wherefore he is called the rock of our ſalvation, becauſe a man may as ſoon tumble the mountains before him, as ſin can make invalid the righteouſneſs of Chriſt, when, and unto whom, God ſhall impute it for juſtice, Pſal. 36. In the margin it is ſaid to be like the mountain of God; to wit, called Mount Zion, or that Moriah in which the temple was built, and upon which it ſtood: All other bottoms are fickle, all other righteouſneſſes are ſo feeble, ſhort, narrow, yea, ſo full of imperfections; for what the law could not do in that it was weak through the fleſh, Chriſt did for us in the ſimilitude of ſinful fleſh. But what could not the law do? Why, it could not give us righteouſneſs, nor ſtrengthen us to perform it. It could not give us any certain, ſolid, well-grounded hope of remiſſion of ſin and ſalvation.

Wherefore this righteouſneſs being imputed, juſtice findeth no fault therewith, but conſenteth to the extending to the ſinner thoſe bleſſings that tend to perfect his happineſs in the heavens.

8. Righteouſneſs by imputation muſt be firſt, *that in all things Chriſt may have the preheminence.* Chriſt is head of the church, and therefore let him have the higheſt honour in the ſoul; but how can he have that, if any precede as to juſtification, before his perfect righteouſneſs be imputed? If it be ſaid, grace may be in the ſoul, though the ſoul doth not act it, until the moment that juſtifying righteouſneſs ſhall be imputed.

I aſk, What ſhould it do there before, or to what purpoſe is it there, if it be not acted? And again, how came it thither, how got the ſoul poſſeſſion of it, while it was unjuſtified? or, How could God in juſtice give it to a perſon, that by the law ſtood condemned, before they were quitted from that condemnation? And I ſay, nothing can ſet the ſoul free from that curſe, but the perfect obedience of Chriſt; nor that either, if it be not imputed for that end to the ſinner by the grace of God.

Imputed, that is, reckoned or accounted to him. And why ſhould it not be accounted to him for righteouſneſs? What did Chriſt bring it into the world for? for the righteous or for ſinners? No doubt for ſinners. And how muſt it be reckoned to them? Not in circumciſion, but in uncircumciſion; not as righteous, but as ſinners. And how are they to conſider of themſelves, even then when they firſt are apprehenſive of their need of this righteouſneſs? Are they to think that they are righteous, or ſinners?

And again, How are they to believe concerning themſelves, then when they put forth the firſt act of faith towards this righteouſneſs for juſtification? Are they to think, that they are righteous, or ſinners? Sinners, doubtleſs, they are to reckon themſelves, and as ſuch to reckon themſelves juſtified by this righteouſneſs. And this is according to the ſentence of God, as appeareth by ſuch ſayings.

*For when we were yet without ſtrength, in due time Chriſt died for the ungodly.*

*But God commended his love towards us, in that while we were yet ſinners Chriſt died for us.*

*For if while we were enemies we were reconciled to God by the death of his Son,* &c. Rom. 5.

Out of theſe words I gather theſe three things.

(1.) That Chriſt by God's appointment died for us.

(2.) That by his death he reconciled us to God.

(3.) That even then, when the very act of reconciliation was in performing, and alſo when performed we were ungodly, ſinners, enemies.

Now, the act by which we are ſaid to be reconciled to God, while ungodly, while ſinners, and while enemies, was Chriſt's offering himſelf a ſacrifice for us, which is, in the words above mentioned, called his death, Chriſt died for the ungodly; Chriſt died for us while ſinners; Chriſt reconciled us to God by his death. And as Chriſt is ſaid to die for us, ſo the Father is ſaid to impute righteouſneſs to us; to wit, as we are without works, as we are ungodly. *Now to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* He worketh not, but is ungodly, when this gracious act of God, in imputing the righteouſneſs of Chriſt to him, is extended; when he ſhall believe, his faith is counted to him for righteouſneſs. And why ſhould we not have the benefit of the righteouſneſs, ſince it was completed for us while we were yet ungodly? Yea, we have the benefit of it: *For when we were enemies, we were reconciled to God by the death of his Son.*

When I ſay, the benefit, I mean that benefit that we are capable of, and that is juſtification before God; for that a man may be capable of while he is in himſelf ungodly, becauſe this comes to him by the righteouſneſs of another. True, was it to be his own righteouſneſs by which he was to be juſtified, he could not: but the righteouſneſs is Chriſt's, and that imputed by God, not as a reward for work, or of debt, but freely by his grace: and therefore may be, and is ſo, while the perſon concerned is without works, ungodly, and a ſinner.

And he that denieth that we are capable of this benefit while we are ſinners and ungodly, may with the like reaſon deny that we are created beings: For that which is done for a man without him, may be done for him at any time which they that do it ſhall appoint. While a man is a beggar, may not I make him worth ten thouſand a-year, if I can and will: and yet he may not know thereof in that moment that I make him ſo? yet the revenue of that eſtate ſhall really be his from the moment that I make him ſo, and he ſhall know it too at the rent-day.

This is the caſe: We are ſinners and ungodly; there is a righteouſneſs wrought out by Jeſus Chriſt, which God hath deſigned we ſhall be made righteous by; and by it, if he will impute it to us, we ſhall be righteous in his ſight; even then when we are yet ungodly in ourſelves: for he juſtifies the ungodly.

Now, tho' it is irregular and blameworthy in man to juſtify the wicked, becauſe he cannot provide and clothe him with a juſtifying righteouſneſs, yet it is glorious, and for ever worthy of praiſe, for God to do it: becauſe it is in his power, not only to forgive but to make a man righteous, even then when he is a ſinner, and to juſtify him, while he is ungodly.

But it may be yet objected, That though God has received ſatisfaction for ſin, and ſo ſufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us, but upon condition of our becoming good.

*Anſ.* This muſt not be admitted: For,

1. The ſcripture ſaith not ſo; but that we are reconciled to God, by the death of his Son, and juſtified too, and that while or when we are ſinners and ungodly.

2. If this objection carrieth truth in it, then it follows, that the Holy Ghoſt, faith, and ſo all grace, may be given to us, and we may have it dwelling in us, yea, acting in us, before we ſtand righteous in the judgement of the law before God, (for nothing can make us ſtand juſt before God in the judgement of the law, but the obedience of the Son of God without us). And if the Holy Ghoſt, faith, and ſo conſequently the habit of every grace, may be in us acting in us, before Chriſt's righteouſneſs be by God imputed to us, then we are not juſtified as ſinners and ungodly, but as perſons inherently holy and righteous before.

But I have ſhewed you, that this cannot be, therefore righteouſneſs for juſtification muſt be imputed firſt. And here let me preſent the reader with two or three things.

1. That juſtification before God is one thing, and juſtification to the underſtanding and conſcience is another. Now, I am treating of juſtification before God, not of it as to man's underſtanding and conſcience: And I ſay, a man may be juſtified before God, even then when himſelf knoweth nothing thereof Iſa. 40. 2.; Mark. 9. 2.; and while he hath not faith about it, but is ungodly.

2. There is juſtification by faith, by faith's applying of that righteouſneſs to the underſtanding and conſcience, which God hath of his grace imputed for righteouſneſs to the ſoul for juſtification in his ſight. And this is that which we, as to ſenſe and feeling, have peace with God: *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt,* Rom. 5. 1. And theſe two the apoſtle keepeth diſtinct in the 10th verſe: *That while we were enemies we were reconciled to God by the death of his Son.* He addeth, *And not only ſo, but we joy in God through our Lord Jeſus Chriſt, by whom we have now received*

*ed the atonement*, ver. 11. Here you ſee, that to be reconciled to God by the death of his Son, is one thing, and for us actually to receive by faith this reconciliation, is another: And not only ſo, but we have received the atonement.

3. Men do not gather their juſtification from God's ſingle act of imputing of righteouſneſs, that we might ſtand clear in his ſight from the curſe and judgement of the law; but from the word of God, which they underſtand not, till it is brought to their underſtanding by the light and glory of the Holy Ghoſt.

We are not therefore in the miniſtry of the word to pronounce any man juſtified, from a ſuppoſition that God has imputed righteouſneſs to him, (ſince that acts is not knows to us), until the fruits that follow thereupon do break out before our eyes, to wit, the ſigns and effects of the Holy Ghoſt indwelling in our ſouls. And then we may conclude it, that is, that ſuch a one ſtands juſtified before God, yet not for the ſake of his inherent righteouſneſs, nor yet for the fruits thereof, and ſo not for the ſake of the act of faith, but for the ſake of Jeſus Chriſt his doing and ſuffering for us.

Nor will it avail to object, That if at firſt we ſtand juſtified before God by his imputing of Chriſt's righteouſneſs unto us, though faith be not in us to act, we may always ſtand juſtified ſo; and ſo what need of faith? for therefore are we juſtified, firſt, by the imputation of God, as we are ungodly, that thereby we may be made capable of receiving of the Holy Ghoſt, and his graces in a way of righteouſneſs and juſtice. Beſides, God will have thoſe that he ſhall juſtify by his grace through the redemption that is in Jeſus Chriſt, to have the Holy Ghoſt, and ſo faith that they may know and believe the things not only that ſhall be, but that already are, freely given to us of God. Now, ſays Paul, *we have received, not the ſpirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God*, 1 Cor. 2. 12. To know, that is, to believe: It is given to you to believe, who believe according to the working of his mighty power; and we have known and believed the love that God hath to us, preceding to our believing, John 4. 16. He then that is juſtified by God's imputation, ſhall believe by the power of the Holy Ghoſt; for that muſt come, and work faith, and ſtrengthen the ſoul to act it, becauſe imputed righteouſneſs has gone before. He then that believeth ſhall be ſaved; for his believing is a ſign, not a cauſe, of his being made righteous before God by imputation; and he that believeth not ſhall be damned.

And thus much for the Phariſee, and for his information. And now I come to that part of the text which remains, which reſpecteth the Publican.

*And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.*

What this Publican was, I have ſhewed you, both with reſpect to nation, office, and diſpoſition. Wherefore I ſhall not here trouble the reader as to that. We now therefore come to his repentance in the whole and in the parts of it: concerning which I ſhall take notice of ſeveral things, ſome more remote, and ſome more near to the matter and life of it.

But, firſt, let us ſee how croſs the Phariſee and the Publican did lie in the temple one to another, while they both were preſenting of their prayers to God.

1. The Phariſee he goes in boldly, fears nothing, but truſteth in himſelf that his ſtate is good, that God loves him, and that there was no doubt to be made but of his good ſpeed in this his religious enterprize. But, alas! poor Publican, he ſneaks, crawls into the temple, and when he comes there, ſtands behind, aloof, off, as one not worthy to approach the divine preſence.

2. The Phariſee at his approach hath his mouth full of many fine things, whereby he ſtroaks himſelf over the head, and in effect calls himſelf one of God's white boys, that always kept cloſe to his will, abode with him, or, as the prodigal's brother ſaid, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment*, Luke 15. 29. But alas! poor Publican, thy guilt, as to pleas, ſtops thy mouth thou haſt not one good thing to ſay of thyſelf, not one rag of righteouſneſs; thy conſcience tells thee ſo; yea, and if thou ſhouldſt now attempt to ſet a good face on it, and for thy credit ſay ſomething after the Phariſee in way of thine own commendations, yet here is God on the one ſide, the Phariſee on the other, together with thine own heart to give thee a check, to rebuke thee, to condemn thee, and to lay thee even to the ground for thy inſolence.

3. The Phariſee in his approach to God, wipes his fingers of the Publican's enormities, will not come nigh him, leſt he ſhould defile himſelf with his beaſtly rags: *I am not as other men are, nor yet as this Publican*. But the poor Publican, alas for him! his fingers are not clean, nor can he tell how to make them ſo; beſides, he meekly and quietly puts up this reflection of the Phariſee upon him, and by ſilent behaviour juſtifies the ſevere ſentence of that ſelf-righteous man, concluding with him, that for his part he is wretched, and miſerable, and poor, and blind, and naked, and not worthy to come nigh, or to ſtand by, ſo good, ſo virtuous, ſo holy, and ſo deſerving a man as our ſparkling Phariſee is.

4. The Phariſee, as at feaſts and ſynagogues, choſe the chief and firſt place for his perſon, and for his prayer, counting that the Publican was not meet, ought not to preſume to let his ſtinking breath once come out of his polluted lips in the temple, till he had made his holy prayer. And, poor Publican, how doſt thou hear and put up this with all other affronts, counting even as the Phariſee counted of thee, that thou waſt but a dog in compariſon of him, and therefore not fit to go before, but to come as in chains, behind, and forbear to preſent thy mournful ſupplication to the holy God, till he had preſented his, in his own conceit, brave, gay, and fine oration?

5. The Phariſee, as he is numerous in his repeating his good deeds, ſo is ſtiff in ſtanding to them, bearing up himſelf, that he hath now ſufficient foundation on which to bear up his ſoul againſt all the attempts of the law, the devil, ſin, and hell. But, alas, poor Publican! thou ſtandeſt naked, nay, worſe than naked; for thou art clothed with filthy garments, thy ſins cover thy face with ſhame: Nor haſt thou in, or of thyſelf, any defence from, or ſhelter againſt the attempts, aſſaults, and cenſures of thy ghoſtly enemies, but are now in thine own eyes (though in the temple) caſt forth into the open field ſtark naked, to the loathing of thy perſon, as in the day that thou waſt born, and there ready to be devoured and torn in pieces for thy tranſgreſſions againſt thy God.

What wilt thou do, Publican? What wilt thou do? Come, let us ſee, which way wilt thou begin to addreſs thyſelf to God? Bethink thyſelf: haſt thou any thing to ſay? ſpeak out man: the Phariſee by this time has done, and received his ſentence: make an O yes; let all the world be ſilent; yea, let the angels of heaven draw near and liſten; for the Publican is come to have to do with God! yea, is come from the receipt of cuſtom into the temple to pray to him.

*And the Publican ſtanding afar off, would not lift up ſo much as eyes to heaven; but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.* And is this thy way, poor Publican! O cunning ſinner! O crafty Publican! thy wiſdom has outdone the Phariſee; for it is better to apply ourſelves to God's mercy, than to truſt to ourſelves that we are righteous. But that the Publican did hit the mark, yea, get nearer unto, and more in the heart of God and his Son than the Phariſee, the ſequel will make manifeſt.

Take notice then of this profound ſpeech of the Publican, *God be merciful to me a ſinner*. Yea, the Son of God was ſo delighted with this prayer, that for the ſake of it, he, even as a limner, draweth out the Publican in his manner of ſtanding, behaviour, geſtures, &c. while he makes this prayer to God:

wherefore we will take notice both of the one and of the other; for ſurely his geſtures put luſtre into his prayer and repentance.

1. His prayer you ſee is this, *God be merciful to me a ſinner.*

His geſtures in his prayer were in general three.

1. He ſtood *afar off.*

2. He would not lift up *ſo much as his eyes to heaven.*

3. He *ſmote upon his breaſt*, with his fiſt, ſaying, *God be merciful to me a ſinner.*

To begin firſt with his prayer. In this prayer we have two things to conſider of.

1. His confeſſion: *I am a ſinner.*

2. His imploring of help againſt this malady: *God be merciful to me a ſinner.*

In his confeſſion divers things are to be taken notice of. As,

1. The fairneſs and ſimplicity of his confeſſion: *A ſinner:* I am a ſinner; *God be merciful to me a ſinner.* This indeed he was, and this indeed confeſſes; and this, I ſay, he doth of godly ſimplicity. For a man to confeſs himſelf a ſinner, it is to ſpeak all againſt himſelf that can be ſpoken. And man, as degenerate, is too much an hyprocite, and too much a ſelf-flatterer, thus to confeſs againſt himſelf, unleſs made ſimple and honeſt through the power of conviction upon his heart. And it is worth your noting, that he doth not ſay he was, or had been, but that at time his ſtate was ſuch, to wit, a ſinner. *God be merciful to me a ſinner*, or who am, and now ſtand before thee a ſinner, in my ſins.

Now a little to ſhew you what it is to be a ſinner; for every one that ſinneth may not in a proper ſenſe be called a ſinner. Saints, the ſanctified in Chriſt Jeſus, do often ſin, but it is not proper to call them ſinners: but here the Publican calls himſelf a ſinner; and therefore in effect calls himſelf an evil tree, one that beareth no good fruit; one whoſe body and ſoul is polluted, whoſe mind and conſcience is defiled; one who hath *walked according to the courſe of this world, and after the ſpirit that now worketh in the children of diſobedience;* they having their minds *at enmity againſt God, and are taken captive by the devil at his will;* a ſinner, one whoſe trade hath been in ſin, and the works of Satan all his days.

Thus he waves all pleas, and ſtoops his neck immediately to the block. Though he was a baſe man, yet he might have had pleas; pleas, I ſay, as well as the Phariſee, though not ſo many, yet as good. He was of the ſtock of Abraham, a Jew, an Iſraelite of the Iſraelites, and ſo a priviledged man in the religion of the Jews, elſe what doth he do in the temple? Yea, why did not the Phariſee, if he was a Heathen, lay that to his charge while he ſtood before God? But the truth is, he could not; for the Publican was a Jew as well as the Phariſee, and conſequently might, had he been ſo diſpoſed, have pleaded that before God. But he would not, he could not, for his conſcience was under convictions, the awakenings of God were upon him; wherefore his privileges melt away like greaſe, and fly from him like the chaff of the ſummer threſhing-floor, which the wind talketh up and ſcattereth as the duſt; he therefore lets all privileges fall, and pleads only that he is a ſinner.

2. In this confeſſion he judges and condemn himſelf: For a man to ſay, *I am a ſinner*, is as much as to ſay, I am contrary to the holineſs of God, a tranſgreſſor of the law, and conſequently an object of the curſe, and an heir of hell. The Publican therefore goeth very far in this his confeſſion; For in the

3d place, To confeſs, that there is nothing in him, done, or can be done by him, that ſhould allure, or prevail with God to do any thing for him: For a ſinner cannot do good; no, nor work up his heart unto one good thought: No, though he ſhould have heaven itſelf if he could, or was ſure to burn in hell-fire for ever and ever if he could not. For ſin, where it is in poſſeſſion, and bears rule, as it doth in every one that we may properly call a ſinner, there it hath the maſtery of the man, hath bound up his ſenſes in cords and chains, and made nothing ſo odious to the ſoul as the things that are of the Spirit of God. Wherefore it is ſaid of ſuch, that they are *enemies in their minds; that the carnal mind is enmity to God, and that wickedneſs proceedeth of the wicked: and that the Ethiopian may as well change his ſkin, or the leopard his ſpots, as they that are accuſtomed to do evil, may learn to do well,* Eph. 2.; Rom. 8.; 1 Sam. 34. 24.; Jer. 13. 23.

4. In this confeſſion, he implicitly acknowledgeth, that ſin is the worſt of things, foraſmuch as it layeth the ſoul out of the reach of all remedy that can be found under heaven. Nothing below, or ſhort of the mercy of God, can deliver a poor ſoul from this fearful malady. This the Phariſee did not ſee. Doubtleſs he did conclude, that at ſome time or other he had ſinned; but he never in all his life did arrive to a ſight of what ſin was: his knowledge of it was but falſe and counterfeit, as is manifeſt by his cure; to wit, his own righteouſneſs. For take this for a truth undeniable, that he that thinks himſelf better before God, becauſe of his reformations, never yet had the true knowledge of his ſin: But the poor Publican he had it, he had in truth, as is manifeſt, becauſe it drives him to the only ſovereign remedy. For indeed, the right knowledge of ſin, in the filth and guilt, and damning power thereof, makes a man to underſtand, that not any thing but grace and mercy by Chriſt, can ſecure him from the helliſh ruins thereof.

Suppoſe a man ſick of an apoplexy unto death, and ſhould for his remedy make uſe only of theſe things that are good againſt the ſecond ague, would not this demonſtrate that this man was not ſenſible of the nature and danger of this diſeaſe? The ſame may be ſaid of every ſinner, that ſhall make uſe only of thoſe means to juſtify him before God, that can hardly make him go for a good Chriſtian before judicious men. But the poor Publican, he knew the nature and the danger of his diſeaſe; and knew alſo, that nothing but mercy, infinite mercy, could cure him thereof.

5. This confeſſion of the Publican, declareth that he himſelf was borne up now, by an almighty, though inviſible hand. For ſin, when ſeen in its colours, and when appearing in its monſtrous ſhape, frighteth all away from God. This is manifeſt by Cain, Judas, Saul, and others, who could not ſtand up before God under the ſenſe and appearance of their ſin, but fly before him, one to one fruit of deſpair, and one to another. But now this Publican, though he apprehends his ſin, that himſelf was one that was a ſinner, yet he beareth up, cometh into the temple, approaches the preſence of an holy and ſin-revenging God, ſtands before him, and confeſſes that he is that man that ſin had defiled, and that had brought him into the danger of damnation thereby.

This therefore was a mighty act of the Publican: He went a againſt the voice of conſcience, againſt ſenſe and feeling, againſt the curſe and condemning verdict of the law: he went, as I may ſay, upon hot burning coals to one, that to ſin and ſinners is a conſuming fire.

Now then, did the Publican this of his own head, or from his own mind? No verily; there was ſome ſupernatural power within that did ſecretly prompt him on, and ſtrengthen him to this more noble venture. True, there is nothing more common among wicked men, than to tick and toy, and play with this ſaying of the Publican, *God be merciful to me a ſinner*; not at all being ſenſible either what ſin is, or of their need of mercy. And ſuch ſinners ſhall find there ſpeed in the Publican's prayer, far otherwiſe than the Publican ſped himſelf; it will happen unto them much as it happened unto the vagabond Jews, exorciſts, who took upon them to call over them that had evil ſpirits, the name of the Lord Jeſus; that were beaten by that ſpirit, and made fly out of that houſe naked and wounded, Acts 19. 13. Poor ſinner, thou wilt ſay the Publican's prayer, and make the Publican's confeſſion, and ſay, *God be merciful to me a ſinner.* But hold; doſt thou do it with the

Publican's heart, ſenſe, dread, and ſimplicity? If not, thou doſt but abuſe the Publican and his prayer, and thyſelf, and his God; and ſhalt find God rejecting of thee and thy prayers, ſaying, The Publican I know; his prayers and godly tears I know; but who or what art thou? And will ſend thee away naked. They are the hungry that he filleth with good things, but the rich (and the ſenſeleſs) he ſendeth empty away.

For my part, I find it one of the hardeſt things that I can put my ſoul upon, even to come to God, when warmly ſenſible that I am a ſinner, for a ſhare in grace and mercy. Oh! methinks it ſeems to me as if the whole face of the heavens were ſet againſt me. Yea, the very thought of God ſtrikes me through; I cannot bear up, I cannot ſtand before him; I cannot but with a thouſand tears ſay, *God be merciful to me a ſinner*, Ezra 9. 15.

At another time, when my heart is more hard and ſtupid, and when his terror doth not make me afraid, then I can come before him, and aſk mercy at his hand, and ſcarce be ſenſible of ſin or grace, or that indeed I am before God. But above all, they are the rare times, when I can go to God as the Publican, ſenſible of his glorious majeſty, ſenſible of my miſery, and bear up, and affectionately cry, *God be merciful to me a ſinner*.

But again, the Publican, by his confeſſion, ſheweth a piece of the higheſt wiſdom that a mortal man can ſhew; becauſe, by ſo doing, he engageth as well as imploreth the grace and mercy of God to ſave him. You ſee by the text he imploreth it; and now I will ſhew you that he engageth it, and makes himſelf a ſharer in it.

*He that hideth his ſins ſhall not proſper; but he that confeſſeth and forſaketh them, ſhall find mercy.* And again, *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, Prov. 28. 13.; 1 John 1. 9.

Firſt, In the promiſe of pardon, *he ſhall find mercy*; he ſhall have his ſins forgiven. As alſo Solomon prays, that God will forgive them *that know their own ſores*; and they are indeed ſuch as are ſenſible of *the plague of their own heart*, 2 Chron. 6. 29, 30. 1 Kings 8. 37, 38. And the reaſon is, becauſe the ſinner is now driven to the fartheſt point; for confeſſion is the fartheſt point, and the utmoſt bound unto which God has appointed the Publican to go, with reference to his work. As it is ſaid of Saul to David, when he was about to give him Mical his daughter to wife, *I deſire not any dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies*.

So ſays God in this matter, I deſire no ſacrifices, nor legal righteouſneſs to make thee acceptable to me: *only acknowledge and confeſs thine iniquity, that thou haſt tranſgreſſed againſt me*, 1 Sam. 18. 25.; Jer. 3. 12, 13. And though this by ſome may be thought to be a very eaſy way to come at, and partake of the mercy of God; yet let the ſenſible ſinner try it, and he ſhall find it one of the hardeſt things in the world. And there are two things, to which man is prone, that makes confeſſion hard.

Firſt, There is a great incidency in us to be partial, and not thorough and plain in our confeſſions. We are apt to make half confeſſions; to confeſs ſome, and hide ſome; or elſe to make feigned confeſſions, flattering both ourſelves, and alſo God, while we make confeſſion unto him; or elſe to confeſs ſin, as our own fancies apprehend, and not as the word deſcries them. Theſe things we are very incident to: Men can confeſs little ſins, while they hide great ones. Men can feign themſelves ſorry for ſin when they are not, or elſe in their confeſſions forget to judge of ſin by the word, Hence it is ſaid, *They turned to God, not with their whole hearts, but as it were feignedly*, They ſpake not aright, ſaying, What have I done? They flatter him with their lips, and lie unto him with their tongues, and do their wickedneſs in the dark, and ſin againſt him with a high hand, and then come to him and cover the altar with their tears. Theſe things therefore demonſtrate the difficulty of ſineere confeſſion of ſin; and that to do it as it ſhould, is no ſuch eaſy thing.

To right confeſſion of ſin, ſeveral things muſt go; As,

1. There muſt be ſound conviction for ſin upon the ſpirit: For before a man ſhall be convinced of the nature, aggravation, and evil of ſin, how ſhall he make godly confeſſion of it? Now, to convince the ſoul of ſin, the law muſt be ſet home upon the conſcience by the Spirit of God: *For by the law is the knowledge of ſin*. And again, *I had not known ſin unleſs the law had ſaid, Thou ſhalt not covet*, Rom. 3. 7. This law, now when it effectually miniſtereth conviction of ſin to the conſcience, doth it by putting of life, and ſtrength, and terror into ſin. By its working on the conſcience, it makes ſin revive, *and the ſtrength of ſin is the law*, Rom. 7.; 1 Cor. 15. It alſo increaſeth and multiplieth ſin, both by the revelation of God's anger againſt the ſoul, and alſo by muſtering up and calling to view ſins committed and forgotten time out of mind. Sin ſeen in the glaſs of the law is a terrible thing; no man can behold it and live. When the commandment came, ſin revived, and I died; when it came from God to my conſcience, as managed by an almighty arm, then it ſlew me. And now is the time to confeſs ſin, becauſe now a ſoul knows what it is, and ſees what it is, both in the naure and conſequence of it.

2. To a right confeſſion of ſin, there muſt be ſound knowledge of God, eſpecially as to his juſtice, holineſs, righteouſneſs, and purity; wherefore the Publican here begins his confeſſion by calling upon, or by the acknowledgement of his Majeſty: *God be merciful to me a ſinner*: As if he ſhould ſay, God, O God, O great God, O ſin-revenging God, I have ſinned againſt thee, I have broken thy law, I have oppoſed thy holineſs, thy juſtice, thy law, and thy righteous will. O conſuming fire, (for our God is a conſuming fire), I have juſtly provoked thee to wrath, and to take vengeance of me for my tranſgreſſions. But alas! how few that make confeſſion of ſin have right apprehenſion of God, unto whom confeſſion of ſin doth belong. Alas! it is eaſy for men to entertain ſuch apprehenſions of God as ſhall pleaſe their own humours, to bear up under the ſenſe of ſin, and that ſhall make their confeſſion rather facile and fantaſtical, than ſolid and heart-breaking. The ſight and knowledge of the great God is, to ſinful man, the moſt dreadful thing in the world; which makes confeſſion of ſin ſo rare. Moſt men confeſs their ſins behind God's back, but few to his face; and you know there is oft-times a vaſt difference in thus doing among men.

3. To the right confeſſion of ſin, there muſt be a deep conviction of the terribleneſs of the day of judgement. This John the Baptiſt inſerts, where he inſinuates, that the Phariſees want of (ſenſe of, and) the true confeſſion of ſin, was becauſe they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terror, or frightful apprehenſion can there be, where there is no ſenſe of a day of judgement, and of our giving unto God an account for it? Matth. 3. 7.; Luke 3. 7.

I ſay, therefore, to confeſſion of ſin, there muſt be,

(1.) A deep conviction of the certainty of the day of judgement; namely, that ſuch a day is coming, that ſuch a day ſhall be. This the apoſtle inſinuates, where he ſaith, *God commands all men, every where, to repent, becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead*, Acts 17. 30, 31.

This will give a ſenſe of what the ſoul muſt expect at that day for ſin, and ſo will drive to an hearty acknowledgment of it, and ſtrong cries for a deliverance from it. For thus will the ſoul argue that expecteth the judgement-day, and that believes that he muſt count for all. O my heart! it is in vain now to diſſemble, or to hide, or to leſſen tranſgreſſions; for there is a judgement to come, a day in which God will judge the ſecrets of men by his Son; and at that day he will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the heart. If it muſt be ſo then, to what end will it be now to ſeek to diſſemble? 1 Cor. 4. 5. This alſo is in the Old Teſtament urged as an argument to cauſe youth, and perſons of all ſizes, to recal themſelves to ſobriety, and ſo to confeſſion of their ſin to God; where the Holy Ghoſt ſaith ironically, *Rejoice, O young man, in thy youth, and let thine heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know that for all theſe things God will bring thee to judgement.* So again, *God will bring every work to judgement, with every ſecret thing, whether good, or whether evil,* Eccleſ 11. 9.; and 12. 12, 14.

The certainty of this, I ſay, muſt go to the producing of a ſincere confeſſion of ſin; and this is intimated by the Publican, who, with his confeſſion, addeth, *God be merciful to me a ſinner.* As if he ſhould ſay, If thou art not merciful to me, thy judgement ſhall ſwallow me up: without thy mercy I ſhall not ſtand, but fall by the judgement which thou haſt appointed.

(2.) As there muſt be, for the producing of ſincere confeſſion of ſin, a deep conviction of the certainty, ſo of the terribleneſs, of the day of judgement: Wherefore the apoſtle, to put men on repentance, which is ſincere confeſſion of ſin, ſaith, *For we muſt all appear before the judgement-ſeat of Chriſt, that every one of us may receive the things done in his body, according to that he hath done, whether it be good or bad; knowing therefore the terror of the Lord, we perſuade men,* 2 Cor. 5. 10, 11. The terror of the Lord, as we ſee here, he makes uſe of, to perſuade men to confeſſion of ſin, and repentance to God for mercy.

And I am perſuaded, that one reaſon that this day doth ſo ſwarm with wanton profeſſors, is, becauſe they have not ſound conviction for, nor go to God with ſincere confeſſion of ſin: And one cauſe of that has been, that they did never ſeriouſly fall in with, nor yet ſink under, either the certainty or terribleneſs of the day of judgement.

O the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God! Yea, the terror that will then be read in the face of God, of Chriſt, of ſaints and angels, againſt the ungodly! Whoſo believes and underſtands it, cannot live without confeſſion of ſin to God, and a coming to him for mercy.

*Mountains, fall upon us, and cover us, and hide us from the face of him that ſits upon the throne, and from the wrath of the Lamb; for the great day of wrath is come, and who is able to ſtand?* This terror is alſo ſignified, where it is ſaid, *And I ſaw a great white throne, and him that ſat on it, from whoſe face the* (very) *earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead that were in them: and they were judged every man according to his works. And death and hell were caſt into the lake of fire: This is the ſecond death. And whoſoever was not found written in the book of life, was caſt into the lake of fire,* Rev. 20. Here is terror; and this is revealed in the word of God, that ſinners might hear and conſider it, and ſo come and confeſs, and implore God's mercy.

The terror of the Lord, how will it appear, when he ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance of them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt! 2 Theſſ. 1. 7, 8, 9.

The terror of the Lord, how will it appear, when his wrath ſhall burn and flame out like an oven, or a fiery furnace before him, while the wicked ſtand in his ſight! Matth. 13. 50.

The terror of the Lord, how will it appear, while the angels at his command ſhall gather the wicked to burn them! *As the tares are gathered and burned in the fire, ſo ſhall it be in the end of the world. The Son of Man ſhall ſend forth his angels, and they ſhall gather together out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, where there ſhall be wailing and gnaſhing of teeth,* Matth. 13. 40, 41, 42. Who can conceive this terror! much more unable are men to expreſs it with tongue or pen; yet the truly penitent and ſin-confeſſing Publican, hath apprehenſion ſo far thereof, by the word of the teſtimony, that it driveth him to God, with a confeſſion of ſin, for an intereſt in God's mercy. But,

4. To right and ſincere confeſſion of ſin, there muſt be a conviction of a probability of mercy. This alſo is intimated by the Publican in his confeſſion; *God* (ſaith he) *be merciful to me a ſinner.* He had ſome glimmerings of mercy, ſome conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went, and with unfeigned lips did confeſs his ſins to God.

Deſpair of mercy ſhuts up the mouth, makes the heart hard, and drives a man away from God; as is manifeſt in the caſe of Adam and the fallen angels. But the leaſt intimation of mercy, if the heart can but touch, feel, taſte, or have the leaſt probability of it, that will open the mouth, tend to ſoften the heart, and to make a very Publican come up to God into the temple, and ſay, *God be merciful to me a ſinner.*

There muſt then be this holy mixture of things in the heart of a truly confeſſing Pnblican. There muſt be ſound ſenſe of ſin, ſound knowledge of God, deep conviction of the certainty and terribleneſs of the day of judgement, as alſo of the probability of obtaining mercy. But to come to that which remains; I told you that there were two things that did make unfeigned confeſſion hard. The firſt I have touched upon.

Secondly, And now the ſecond follows: And that is, ſome private leaning to ſome goodneſs a man ſhall conceit that he hath done before, or is doing now, or that he purpoſeth to prevail with God for the pardon of ſins. This man, to be ſure, knows not ſin in the nature and evil of it, only he has ſome falſe apprehenſions about it. For where the right knowledge of ſin is in the heart, that man ſees ſo much evil in the leaſt tranſgreſſions, as that it would break the back of all the angels of heaven, ſhould the great God impute it to them. And he that ſees this is far enough off from thinking of doing to mitigate, or aſſuage the rigour of the law, or to make pardonable his own tranſgreſſions thereby. But he that ſees not this, cannot confeſs his tranſgreſſions aright; for the confeſſion conſiſteth in the general, in a man's taking to himſelf his tranſgreſſions, with the acknowledgement of them to be his, and that he cannot ſtir from under them, nor do any thing to make amends for them, or to palliate the rigour of juſtice againſt the ſoul. And this the Publican did when he cried, *God be merciful to me a ſinner.*

He made his ſins own he ſtood before God in them, accounting that he was ſurely undone for ever, if God did not extend forgiveneſs unto him. And this is to do as the Prophet Jeremy bids; to wit, only to acknowledge our iniquities, to acknowledge them at the terrible bar of God's juſtice, until mercy takes them out of the way; not by doing, or promiſing to either this or that good work. And the reaſon of this kind of confeſſion is,

1. Becauſe this carrieth in it the true nature of confeſſion; to confeſs, and abide under the crimes confeſſed, without ſhifts and evaſions, is the only real ſimple way of confeſſions. *I ſaid, I would confeſs my tranſgreſſions to the Lord;* and what then, *and thou forgaveſt the iniquity of my ſin.* Mark, nothing comes in betwixt confeſſion and forgiveneſs of ſin, Pſal. 32. 5.; nothing of works of righteouſneſs, nothing of legal amendments, nothing but an outcry for mercy; and that act is ſo far off from leſſening the offence, that it greatly heighteneth and aggravates it. That is the firſt reaſon.

2 A ſecond reaſon is, Becauſe God doth expect that the penitent confeſſors ſhould not only confeſs, but bear their ſhame on them: yea, ſaith God, *be thou confounded, and bear thine own ſhame*, when God takes away thine iniquity, *thou ſhalt be confounded, and never open thy mouth more, becauſe of thy ſhame*, **Ezek.** 16. 52, 54, 61, 63. We count it convenient that men, when their crimes and tranſgreſſions are to be manifeſted, that they be ſet in ſome open place with a piece paper, wherein their tranſgreſſions are inſerted, that they may not only confeſs, but bear their own ſhame, At the penitential confeſſion of ſinners, God has ſomething to do; if not before men yet before angels, thas they may behold, and be affected, and rejoice when they ſhall ſee, after the revelation of ſin, the ſinner taken into the favour and abundant-mercy of God, Luke 15.

3. A third reaſon is, for that God will, in the forgiveneſs of ſin, magnify the riches of his mercy; but this cannot be, if God ſhall ſuffer, or accept of ſuch confeſſion of ſin, as is yet intermixed with thoſe things that will darken the heinouſneſs of the offence.

That God, in the ſalvation, and ſo in the confeſſion of the ſinner, deſigns the magnifying of his mercy, is apparent enough from the whole current of ſcripture, and that any of the things now mentioned will, if ſuffered to be done, darken and eclipſe this thing, is evident to reaſon itſelf.

Suppoſe a man ſtand indicted for treaſon, yet ſhall ſo order the matter, that it ſhall ring in the country, that his offences are but petty crimes; though the king ſhall forgive this man, much glory ſhall not thereby redound to the riches and greatneſs of his mercy. But let all things lie naked, let nothing lie hid or covered, let ſin be ſeen, ſhewn, and confeſſed, as it is in the ſinner himſelf, and then there will be in his forgiveneſs a magnifying of mercy.

4. A fourth reaſon is, for elſe God cannot be juſtified in his ſayings, nor overcome when he is judged, Pſal. 51.; Rom. 3. God's word hath told us what ſin is, both as to its nature and evil effects, God's word hath told us, that the beſt of our righteouſneſſes are no better than filthy rags. God's word has alſo told us, that ſin is forgiven us freely by grace, and not for the ſake of our amendments: And all this God ſhews, not only in the acts of his mercy toward, but even in the hnmiliations and confeſſions of the penitent; for God will have his mercy to be dſplayed even there where the ſinner hath taken his firſt ſtep toward him: *That like as ſin hath reigned unto death, ſo grace might reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord*, Rom. 5. 21.

5. A fifth reaſon is, becauſe God would have by the Publican's converſion others affected with the diſplays and diſcoveries of wonderful grace; but not to cloud and cover it with leſſening of ſin.

For what will ſuch ſay when ſin begins to appear to conſcience, and when the law ſhall follow it with a voice of words, each one like a clap of thunder? I ſay, what will ſuch ſay, when they ſhall read that the Publican did only acknowledge his iniquity, and found grace and favour of God? That God is infinitely merciful to thoſe or to ſuch as in truth ſtand in need of mercy. Alſo, that he ſheweth mercy of his own good pleaſure, nothing moving him thereto.

I ſay, this is the way to make others be affected with mercy, as he ſaith, by the Apoſtle Paul, *But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved), and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus; that in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs to us-ward* (or towards us) *through Chriſt Jeſus*, Eph. 2. 4, 5, 6, 7. You may alſo ſee that 1 Tim. 1. 15, 16.

6. Another reaſon of this is, becauſe this is the way to heighten the comfort and conſolation of the ſoul, and that both here and hereafter. What tendeth more to this, than for ſinners to ſee, and with guilt and amazement to confeſs what ſin is, and ſo to have pardon extended from God to the ſinner as ſuch? This fills the heart; all raviſhes the ſoul; puts joy into the thoughts of ſalvation from ſin, and deliverance from wrath to come. *Now they return and come to Zion with ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away*, Iſa. 35. 10. Indeed the belief of this makes joy and gladneſs endleſs.

7. Beſides, it layeth upon the ſoul the greateſt obligations to holineſs; what like the apprehenſion of free forgiveneſs, (and that apprehenſion muſt come in through a ſight of the greatneſs of ſin, and of inability to do any thing towards ſatisfaction), to engage the heart of a rebel to love his prince, and to ſubmit to his laws?

When Eliſha had taken the Syrians captives, ſome were for uſing ſeverities towards them; but he ſaid, *Set bread and water before them, that they may eat and drink and go to their maſter;* and they did ſo. And what follows? *So the bands of Syria came no more into Iſrael*, He conquered their malice with his compaſſion. And it is the love of Chriſt that conſtraineth to live to him, 2 Kings 6. 13,—23.; 2 Cor. 5. 14.

Many other things might poſſibly be urged, but at preſent let theſe be ſufficient.

The ſecond thing that we made mention of in the Publican's prayer, was an imploring of help againſt this malady: *God be merciful to me a ſinner.* In which petition I ſhall take notice of ſeveral things.

Firſt, That a man's help againſt ſin, doth not ſo abſolutely lie in his perſonal conqueſt, as in the pardon of them. I ſuppoſe a conqueſt, though here can indeed by man be none, ſo long as he liveth in this world, I mean, a complete conqueſt and annihilation of ſin.

The Publican, and ſo every 'graciouſly awakened ſinner, is doubtleſs for the ſubduing of ſin; but yet he looketh that the chief help againſt it doth lie in the pardon of it. Suppoſe a man ſhould ſtab his neighbour with his knife, and afterwards burn his knife to nothing in the fire, would this give him help againſt his murder? No, verily, notwithſtanding this, his neck is obnoxious to the halter, yea, and his ſoul to hell-fire. But a pardon gives him abſolute help: *It is God that juſtifies, who ſhall condemn*, Rom. 8. Suppoſe a man ſhould live many days in rebellion againſt God, and after that leave off to live any longer ſo rebelliouſly, would this help him againſt the guilt which he had contracted before? No, verily; without remiſſion there is no help, but the rebel is undone. Wherefore the firſt bleſſedneſs, yea, and that without which all other things cannot make one bleſſed, it lies in pardon. *Bleſſed is he whoſe tranſgreſſions are forgiven, whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin*, Pſ. 32.; Rom. 4.

Suppoſe a man greatly ſanctified and made holy; I ſay, ſuppoſe it; yet if the ſins before committed by him be not pardoned, he cannot be a bleſſed man.

Yet again, ſuppoſe a man ſhould be caught up to heaven, not having his ſins pardoned, heaven itſelf cannot make him a bleſſed man. I ſuppoſe theſe things, not that they can be, to illuſtrate my matter. There can be no bleſſedneſs upon any man who yet remaineth unforgiven. You ſee therefore here, that there was much of the wiſdom of the Holy Ghoſt in this prayer of the Publican. He was directed the right, the only, the next way to ſhelter, where bleſſedneſs begins, even to mercy for the pardon of his ſins. Alas! what would it advantage a traitor to be taken up into the king's coach, to be clothed with the king's royal robe, to have put upon his finger the king's gold ring, and to be made to wear, for the preſent, a chain of gold about his neck, if after all this the king ſhould ſay unto him, but I will not pardon thy rebellion; thou ſhalt die for thy treaſon? Pardon then, to him that loves life, is better, and more to be preferred and ſought after, than all other things; yea, it is the higheſt wiſdom in any ſinner to ſeek after that firſt.

This therefore confuteth the blindneſs of ſome, and the hypocriſy of others. Some are ſo filly and ſo blind, as quite to forget and look over the pardon of ſin, and to lay their happineſs in ſome external amendments, when, alas! poor wretches as they are they abide under the wrath of God. Or if they be not quite ſo fooliſh as utterly to forget the forgiveneſs of ſin, yet they think of it but in the ſecond place; they are for ſetting of ſanctification before juſtification, and ſo ſeek to confound the order of God; and that which is worſe unto them, they by ſo doing do what they can to keep themſelves indeed from being ſharers in that great bleſſing of forgiveneſs of ſins by grace.

But the Publican here was guided by the wiſdom of heaven; He comes into the temple, he confeſſeth himſelf a ſinner, and forthwith, without any delay, before he removeth his foot from where he ſtands, craves help of pardon; for he knew that all other things, if he remained in guilt, would not help him againſt that damnation that belonged to a vile and unforgiven ſinner.

This alſo confuteth the hypocrites, ſuch as is our Phariſee here in the text, that glory in nothing ſo much, as that *they are not as other men, not unjuſt, no adulterer, no extortioner, nor even as this Publican;* and thus miſs of the forgiveneſs of ſin; and if they have miſſed of the beginning good, they ſhall never, as ſo ſtanding, receive the ſecond or the third. Juſtification, ſanctification, glorification, they are the three things, but the order of God muſt not be perverted. Juſtification muſt be firſt, becauſe that comes to man while he is ungodly and a ſinner.

Juſtification cannot be where God has not paſſed a pardon. A pardon then is the firſt thing to be looked after by the ſinner; this the Phariſee did not, therefore he went down to his houſe unjuſtified; he ſet the ſtumbling-block of his iniquity before his face when he went to inquire of the Lord; and as he neglected, ſlighted, ſcorned, becauſe he thought that he had no need of pardon, therefore it was given to the poor, needy, and miſerable Publican, and he went away with the bleſſing.

Publicans, ſince this is ſo weighty a point, let me exhort you that you do not forget this prayer of your wiſe and elder brother, to wit, the Publican, that went up into the temple to pray. I ſay, forget it not, neither ſuffer any vain-glorious or ſelf-conceited hypocrites with arguments, to allure you with their ſilly and deceitful tongues from this wholeſome doctrine. Remember that you are ſinners as abominable as are the Publicans, wherefore do you, as you have him for your pattern, go to God, confeſs, in all ſimple, honeſt, and ſelf-abaſing, your numerous and abominable ſins; and be ſure that in the very next place you forget not to aſk for pardon, ſaying, *God be merciful to me a ſinner.* And remember that none but God can help you againſt, nor keep you from, the damnation and miſery that comes by ſin.

Secondly, as the Publican imploreth help, ſo notwitſtanding the ſentence of the law that is gone out againſt him, he ſaith to God, be merciful to me: and alſo in that he concludes himſelf a ſinner: I ſay, he juſtifieth, he approveth of the ſentence of the law, that was now gone out againſt him, and by which he now ſtood condemned in his own conſcience before the tribunal of God's juſtice. He ſaith not as the hypocrite, *Becauſe I am innocent, ſurely his anger ſhall turn from me;* or what have we ſpoken ſo much againſt thee? No, he is none of theſe murmurers or complainers, but fairly falls before the law, witneſſes, judge, and jury, and conſenteth to the verdict, ſentence, and teſtimony of each of them, Jer. 2. 36.: Mal. 2. 13.

To illuſtrate this a little, ſuppoſe a malefactor ſhould be arraigned before a judge, and that after the witneſſes, jury, and judge, have all condemned him to death for his fact, the judge again ſhould aſk him what he can ſay for himſelf, why ſentence of death ſhould not paſs upon him? Now, if he ſaith, Nothing, but good, my lord, mercy; he confeſſeth the indictment, approveth of the verdict of the jury, and conſenteth to the judgement of the judge.

The Publican therefore in crying mercy, juſtifieth the ſentence of the law that was gone out againſt his ſins: He wrangleth not with the law, ſaying, that was too ſevere though many men do thus, ſaying, God forbid, for then wo be to us. He wrangleth not with the witneſs, which was his own conſcience though ſome will buffet, ſmite, and ſtop its mouth or command it to be ſilent. He wrangleth not with the jury, which was the prophets and apoſtles, though ſome men cannot abide to hear all that they ſay. He wrangleth not with the judge, nor ſheweth himſelf irreverently before him, but in all humble geſtures that could beſpeak him acquieſcing with the ſentence, he flieth to mercy for relief.

Nor is this alone the way of the Publican: but of other godly men before his time: When David was condemned, he juſtified the ſentence and the judge, out of whoſe mouth it proceeded and ſo fled for ſuccour to the mercy of God, Pſal. 51. When Shemaiah the prophet pronounced God's judgements againſt the princes of Judah for their ſin, they ſaid, *The Lord is righteous.* When the church in the Lamentations had reckoned up ſeveral her grievous afflictions wherewith ſhe had been chaſtiſed, ſhe, inſtead of complaining, doth juſtify the Lord, and approve of the ſentence that was paſſed upon her, ſaying, *The Lord is righteous, for I have rebelled againſt his commandment.* So Daniel, after he had enumerated the evils that befel the church in his day, addeth, *Therefore hath the Lord brought it upon us; for the Lord our God is righteous in all his works which he doth, for we obeyed not his voice,* 2 Chron. 13. 6.; Lam. 10. 18.; Dan. 9. 14.

And this is the caſe with our Publican. He has tranſgreſſed a law that is holy, juſt, and good: the witneſs that accuſeth him of this, is God and his conſcience; he is alſo caſt by the verdict of holy men; and all this he knows, and implicity confeſſes, even in that he directs his prayer unto his judge for pardon. And it is one of the excellenteſt ſights in the world, to ſee or underſtand a ſinner thus honeſtly receiving the ſentence of the law that is gone out againſt him; to ſee and hear a Publican thus to juſtify God. And this God would have done for theſe reaſons.

1. That it might be conſpicuous to all that the Publican has need of mercy. This is for the glory of the juſtice of God, becauſe it vindicates in its goings out againſt the Publican. God loveth to do things in juſtice and righteouſneſs, when he goeth out againſt men, though it be but ſuch a going out againſt them as only tendeth to their conviction and converſion. When he dealt with our father Abraham in this matter, he called him to his foot, as here he doth the Publican. And ſinner, if God counts thee worthy to inherit the throne of glory, he will bring thee hither.

2. The Publican, by the power of conviction, ſtoops to and falleth under the righteous ſentence gone forth againſt him, that it might be alſo manifeſt, that what afterward he ſhall receive is of the mere grace and ſovereign goodneſs of God. And indeed there is no way that doth more naturally tend to make this manifeſt than this. For thus; there is a man proceeded againſt for life, by the law, and the ſentence of death is in concluſion moſt juſtly and righteouſly paſſed upon him by the judge. Suppoſe now, that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of truſt and power, and that by him that he has offended, even by him that did paſs the ſentence upon him.

What will all ſay, or what will they conclude, even upon the very firſt hearing of this ſtory? Will they not ſay, Well, whoever he was that found himſelf wrapped up in this ſtrange providence, muſt thank the mercy of a gracious prince; for all theſe things beſpeak grace and favour. But,

3. As the Publican falleth willingly under the ſentence, and juſtifieth the paſſing of it upon him; ſo by his flying to mercy for help, he declareth to all that he cannot deliver himſelf: He putteth help away from himſelf, or ſaith, it is not in me.

This, I ſay, is another thing included in this prayer, and it is a thing diſtinct from that. For it is poſſible for a man to juſtify and fall under the ſentence of the judge, and yet retain that with himſelf that will certainly deliver him from that ſentence when it has done its worſt. Many have held up their hand, and cried guilty at the bar, and yet have fetched themſelves off for all that; but then they have not pleaded mercy, (for he that doth ſo, puts his life altogether into the hands of another), but privilege or good deeds, either done or to be done by them. But the Publican in our text puts all out of his own hand; and in effect ſaith to that God before whom he went up into the temple to pray, Lord, I ſtand here condemned at the bar of thy juſtice, and that worthily, for the ſentence is good, and hath in righteouſneſs gone out againſt me; nor can I deliver myſelf; I heartily and freely confeſs I cannot; wherefore I betake myſelf only to thy mercy, and do pray thee to forgive the tranſgreſſions of me a ſinner. O how few be there of ſuch kind of Publicans I mean of Publicans thus made ſenſible, that come unto God for mercy!

Mercy, with moſt, is rather a compliment, I mean while they plead it with God, than a matter of abſolute neceſſity; they have not awfully, and in judgement and conſcience, fallen under the ſentence, nor put themſelves out of all plea but the plea of mercy, Indeed, thus to do, is the effect of the proof of the vanity and emptineſs of all experiments made uſe of before.

Now, there is a twofold proof of experiments; the one is, the reſult of practice; the other is, the reſult of faith,

The woman with her bloody iſſue made her proof by practice, when ſhe had ſpent all that ſhe had upon phyſicians, and was nothing bettered, but rather grew worſe, Mark 5. But our Publican here proves the emptineſs and vanity of any other helps, by one caſt of faith upon the contents of the Bible, and by another look upon his preſent ſtate of condemnation; wherefore he preſently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himſelf only to the mercy of God: ſaying, *God be merciful to me a ſinner.*

And herein he ſheweth wonderful wiſdom. For,

1. By this he thruſts himſelf under the ſhelter and bleſſing of the promiſe; and I am ſure it is better and ſafer to do ſo, than to rely upon the beſt of excellencies that this world can afford, Hoſ. 14. 1, 2, 3.

2. He takes the ready way to pleaſe God: for God takes more delight in ſhewing of mercy, than in any thing that we can do, Hoſ. 6. 6.; Matth. 9. 13. & 12. 7. Yea, and that alſo is the man that pleaſeth him, even he that hopes in his mercy, Pſal. 147. 11. The Publican, therefore, whatever the Phariſee might think, ſtood all this while upon ſure ground and had by far the ſtart of him for heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and ſplendor of his own ſtinking righteouſneſs. Nor durſt he leave that to truſt wholly to the mercy of God; but the Publican comes out, though in his ſins, yet like an awakened, enlightened, reſolved man, and firſt abaſes himſelf, then gives God the glory of his juſtice, and after that the glory of his mercy, by ſaying, *God be merciful to me a ſinner;* and thus in the ears of the angels he did ring the changes of heaven. And,

3. The Publican, in his thus putting himſelf upon mercy, ſheweth, that in his opinion, there is more virtue in mercy to ſave, than there is in the law and ſin to condemn. And although this is not counted a great matter to do, while men are far from the law, and while their conſcience is aſleep within them; yet when the law comes near, and conſcience is awake, who ſo tries it, will find it a laborious work. Cain could not do thus for his heart, no, nor ſoul; nor Judas neither. This is another kind of thing than moſt men think it to be, or ſhall find it, whenever they ſhall behold God's angry face, and when they ſhall hear the words of his law.

However, our Publican did it, and ventured his body, ſoul, and future condition for ever in this bottom, with other the ſaints and ſervants of God, leaving of the world to ſwim over the ſea of God's wrath (if they will) in their weak and ſimple veſſels of bulruſhes, or to lean upon their cobweb-hold, when he ſhall ariſe to the judgement that he hath appointed.

In the mean time, pray God awaken us as he did the Publican; pray God enlighten us as he did the Publican; pray God grant us boldneſs to come to him as the Publican did; and alſo in that trembling ſpirit as he did, when he cried in the temple before him, *God be merciful to me a ſinner.*

Thus having paſſed over his prayer, we come in the next place to his geſtures; for in my judgement the right underſtanding of them will give us yet more conviction of the Publican's ſenſe and awakening of ſpirit under this preſent action of his.

And I have obſerved many a poor wretch that have readily had recourſe to the Publican's prayer, that never knew what the Publican's geſtures, in the preſence of God, while in prayer before him, did mean. Nor muſt any man be admitted to think, that thoſe geſtures of his were in cuſtom, and a formality among the Jews in thoſe days; for it is evident enough by the carriage of the Phariſee, that it was below them and their mode, when they came into the temple, or when they prayed any where elſe; and they in thoſe days were counted for the beſt of men; and in religious matters they were to imitate and take their examples at the hands of the beſt, not at the hands of the worſt.

The Publican's geſtures then were properly his own cauſed by the guilt of ſin, and by that dread of the majeſty of God that was upon his ſpirit. And a comely poſture it was, elſe Chriſt Jeſus, the Son of God, would never have taken that particular notice thereof as he did, nor have ſmiled upon it ſo much as to take, and diſtinctly repeat it, as that which made his prayer the more weighty, alſo to be taken notice of. Yea, in mine opinion, the Lord Jeſus committed it to record; for that he liked it, and for that it will paſs for ſome kind of touchſtone of prayer, that is made in good ſenſe of ſin and of God, and of need of his goodneſs and mercy. For verily, all theſe poſtures ſignify ſenſe, ſight of a loſt condition, and a heart in good earneſt for mercy.

I know that they may be counterfeited, and Chriſt Jeſus knows who doth ſo too; but that will not hinder, or make weak or invalid what hath already been ſpoke about it. But to forbear to make a further prologue, and to come to the handling of particulars:

*And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt,* &c.

Three things, as I told you already, we may perceive in theſe words, by which his Publican poſture or geſtures, are ſet forth.

1. He ſtands *afar off.*
2. He *would not lift up ſo much as his eyes to heaven.*
3. He *ſmote upon his breaſt,* &c.

For the firſt of theſe, *He ſtood affar off.* And the Publican ſtanding afar off. This is, I ſay, the firſt thing, the firſt poſture of his with which we are acquainted, and it informeth us of ſeveral things.

Firſt, That he came not with ſenſeleſſneſs of the Majeſty of God, when he came to pray, as the Phariſee did, and as ſinners commonly do. For this ſtanding back, or afar off, declares, That the Majeſty of God had an awe upon his ſpirit; He ſaw whither, to whom, and for what, he was now approaching the temple. It is ſaid in the 20th of Exodus, That when the people ſaw the thunderings and lightenings, and the noiſe of the trumpet, and the mountain ſmoaking, (and all theſe were ſigns of God's terrible preſence, and dreadful majeſty), they removed themſelves, and *ſtood afar off,* Exod. 20. 18. This behaviour therefore of the Publican did well become his preſent action, eſpecially ſince, in his own eyes, he was yet an unforgiven ſinner. Alas! What is God's Majeſty to a ſinful man, but a conſuming fire? And what is a ſinful man in himſelf, or in his approach to God, but as ſtubble fully dry?

How then could the Publican do otherwiſe (than what he did) than ſtand afar off, if he either thought of God or himſelf? Indeed, the people afore named, before they ſaw God in his terrible majeſty, could ſcarce be kept off from the mount with words and bounds, as it is now the caſe of many: Their blindneſs gives them boldneſs; their rudeneſs gives them confidence; but when they ſhall ſee what the Publican ſaw, and felt, and underſtood, as he, they will pray, and ſtand afar off, even as theſe people did. They removed and ſtood afar off, and then fell to praying of Moſes, that this dreadful ſight and ſound might be taken from them. And what if I ſhould ſay, he ſtood afar off for fear of a blow, though he came for mercy, as it is ſaid of them, *They ſtood afar off for fear of her torments.* Rev. 18. 10. 18.

I know what it is to go to God for mercy, and ſtand all that while through fear afar off, being poſſeſſed with this, will not God now ſmite me at once to the ground for my ſins? David thought ſomething when he ſaid as he prayed, *Caſt me not out from thy preſence, and take not thy Holy Spirit from me,* Pſal. 51. 11.

There is none knows, but thoſe that have them, what turns and returns, what coming on and going off, there is in the ſpirit of a man that indeed is awakened, and that ſtands awakened before the glorious Majeſty in prayer. The prodigal alſo made his prayer to his Father intentionally, while he was yet a great way off. And ſo did the lepers too: *And as he entered into a certain village there met him ten men that were lepers, which ſtood afar off. And they lift up their voices and ſaid, Jeſus, Maſter, have mercy on us,* Luke 17. 12, 13.

See here, it has been the cuſtom of praying men, to keep their diſtance, and not to be rudely bold in ruſhing into the preſence of the Holy and Heavenly Majeſty, eſpecially if they have been ſenſible of their own vileneſs and ſins, as the prodigal, the lepers, and our poor Publican was. Yea, Peter himſelf, when upon a time he perceived more than commonly he did of the majeſty of Jeſus his Lord, what doth he do? *When Simon Peter ſaw it,* (ſays the text) *he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord,* Luke 5. 3, 8. Oh! when men ſee God and themſelves, it fills them with holy fear, of the greatneſs of the majeſty of God, as well as with love to, and deſire after his mercy.

Beſides, by his ſtanding afar off, it might be to intimate, that he now had in mind, and with great weight upon his conſcience, the infinite diſtance that was betwixt God and him. Men ſhould know that and tremble in the thoughts of it, when they are about to approach the omnipotent preſence.

What is poor ſorry man, poor duſt and aſhes, that he ſhould croud it up, and go joſtlingly into the preſence of the great God? eſpecially ſince it is apparent the diſproportion that is betwixt God and him. Eſther, when ſhe went to ſupplicate the king her huſband for her people, made neither uſe of her beauty nor relation, nor the privileges of which ſhe might have had temptation to make uſe, eſpecially at ſuch a time, and in ſuch exigencies, as then did compaſs her about; but, I ſay, ſhe made not uſe of them to thruſt herſelf into his preſence, but knew, and kept her diſtance, ſtanding in the inward court of his palace, until he held out the golden ſceptre to her; *Then Eſther drew near, and touched the top thereof,* Eſth. 5. 1, 2.

Men alſo, when they come into the preſence of God, ſhould know their diſtance; yea, and ſhew that they know it too, by ſuch geſtures, and carriages, and behaviours, that are ſeemly. A remarkable ſaying is that of Solomon, *Keep thy foot,* ſaith he, *when thou goeſt into the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools; for they conſider not that they do evil.* (And as they ſhould keep their foot, ſo alſo he adds), *Be not raſh with thy mouth and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few,* Eccleſ. 5. 1, 2.

Three things the Holy Ghoſt exhorteth to in this text.

The one is, That we look to our feet, and not be forward to crowd into God's preſence.

Another is, That we ſhould alſo look well to our tongues, that they be not raſh in uttering any thing before God.

And the third is, Becauſe of the infinite diſtance that is betwixt God and us, which is intimated by them words, *for God is in heaven, and thou upon earth.*

The Publican therefore ſhewed great wiſdom, holy ſhame, and humility, in this brave geſture of his, namely, in his ſtanding afar off, when he went up into the temple to pray. But this is not all.

Secondly, The Publican, in ſtanding afar off, left room for an Advocate, and High-prieſt, a Day's-man, to come betwixt, to make peace between God and this poor creature. Moſes, the great mediator of the Old Teſtament, was to go nigher to God than the reſt of the elders, or thoſe of the people, Exod. 21. 1. Yea, the reſt of the people were expreſsly commanded to worſhip, *ſtanding afar off,* ver. 1 2. No man of the ſons of Aaron that hath a blemiſh was to come nigh. *No man that hath a blemiſh of the ſeed of Aaron, ſhall come nigh to offer the offerings of the Lord made by fire. He ſhall not come nigh to offer the bread of his God,* Lev. 21. 21.

The Publican durſt not be his own mediator; he knew he had a blemiſh, and was infirm, and therefore he ſtands back; for he knew that it was none of him that his God had choſen to come near unto him, to offer the fat and the blood, Ezek. 44. 13, 14, 15. The Publican therefore was thus far right; he took not up the room himſelf, neither with his perſon, nor his performances, but ſtood back, and gave place to the High-prieſt that was to be interceſſor.

We read, that when Zacharias went into the temple to burn incenſe, as at that time his lot was, *The whole multitude of the people was praying without,* Luke 1. 9, 10. They left him where he was, near to God, between God and them, mediating for them for the offering of incenſe by the chief-prieſt was a figurative making of interceſſion for the people, and they maintained their diſtance.

It is a great matter, in praying to God, not to go too far, nor come too ſhort, in that duty, I mean in the duty of prayer; and a man is very apt to do one or the other. The Phariſee went ſo far, he was too bold, he came into the temple making ſuch a ruffle with his own excellencies, there was in his thoughts no need of a Mediator. He alſo went up ſo nigh to God, that he took up the room and place of the Mediator himſelf; but this poor Publican, he knows his diſtance, and keeps it, and leaves room for the High-prieſt to come and intercede for him with God. He ſtood afar off: not too far off, for that is the room and place of unbelievers; and in that ſenſe this ſaying is true, *For lo, they that are far from thee ſhall periſh,* Pſal. 73. 27.; that is, they that whoſe unbelief hath ſet their heart and affections more upon their idols, and that have been made to caſt God behind their backs, to follow and go a-whoring after them.

Hitherto, therefore, it appears, that though the Phariſee had more righteouſneſs than the Publican, yet the Publican had more ſpiritual righteouſneſs than the Phariſee; And that though the Publican had a baſer, and more ugly outſide than the Phariſee, yet the Publican knew how to prevail with God for mercy better than he.

As for the Publican's poſture of ſtanding in prayer it is excuſeable, and that by the very Father of the faithful himſelf: For Abraham ſtood praying when he made interceſſion for Sodom, Gen. 18. 22, 23. Chriſt alſo alloweth it, where he ſaith, *And when ye ſtand praying, forgive if ye have ought againſt any, that your Father alſo which is in heaven may forgive you your treſpaſſes,* Mark 11. 25. Indeed there is no ſtinted order preſcribed for our thus behaving of ourſelves in prayer, whether kneeling, or ſtanding, or walking, or lying, or ſitting; for all theſe poſtures have been uſed by the godly. *Paul kneeled down and prayed,* Acts 20. 26. Abraham and the Publican ſtood and prayed. David prayed as he walked, 2 Sam. 15. 30, 31. Abraham prayed lying upon his face, Gen. 17. 17, 18. Moſes prayed ſitting, Exod. 17. 12. And indeed prayer, effectual fervent prayer may be, and often is, made unto God, under all theſe circumſtances of behaviour: For God has not tied us up to any of them; and he that ſhall tie himſelf, or his people, to any of theſe, doth more than he hath warrant for from God: And let ſuch take care of innovating; it is the next way to make hypocrites and diſſemblers in thoſe duties in which they ſhould be ſincere.

True, which of thoſe ſoever a man ſhall chuſe to himſelf for the preſent, to perform this ſolemn duty in, it is required of him, and God expects it, that he ſhould pray to him in truth, and with deſire, affection, and hunger, after thoſe things, that with his tongue he maketh mention of before the throne of God. And indeed without this, all is nothing. But alas! how few be there in the world, whoſe heart and mouth in prayer ſhall go together? Doſt thou, when thou askeſt for the ſpirit, or faith, or love to God, to holineſs, to ſaints, to the word, and the like, aſk for them with love to them, deſire of them hungering after them? Oh! this is a mighty thing! and yet prayer is no more before God, than as it is ſeaſoned with theſe bleſſed qualifications. Wherefore it is ſaid, that while men are praying, God is ſearching of the heart, to ſee what is the meaning of the ſpirit, (or whether there be the ſpirit and his meaning in all that the mouth hath uttered, either by words, ſighs, or groans), becauſe it is by him, and through his help only, that any make prayers according to the will of God, Rom. 8. 26, 27. Whatever thy poſture therefore ſhall be, ſee that thy prayers be pertinent and fervent, not mocking of thine own ſoul with words, while thou wanteſt and art an utter ſtranger to the very vital and living ſpirit of prayer.

Now, our Publican had and did exerciſe the very ſpirit of prayer in prayer. He prayed ſenſibly, ſeriouſly, affectionately, hungering, thirſting, and with longing after that for which with his mouth he implored the God heaven; His heart and ſoul was in his words, and it was that which made his prayer PRAYER; even becauſe he prayed in PRAYER; he prayed inwardly as well as outwardly.

David tells us, that God heard the voice of his ſupplication, the voice of his cry, the voice of his tears and the voice of his roaring. For indeed are all theſe acceptable. Affection and fervent deſire make them ſound well in the ears of God. Tears, ſupplications, prayers, cries, may be all of them done in formality, hypocriſy, and from other cauſes, and to other ends than that which is honeſt and right in God's ſight: For God would ſearch and look after the voice of his tears, ſupplications, roarings, prayers, and cries.

And if men had leſs care to pleaſe men, and more to pleaſe God, in the matter and manner of praying the world would be at a better paſs than it is. But this is not in man's power to help, and to amend. When the Holy Ghoſt comes upon men with great conviction of their ſtate and condition, and of the uſe and excellency of the grace of ſincerity and humility in prayer, then, and not till then, will the grace of prayer be more prized, and the ſpecious, flouting, complimentary lips of flatterers, be more laid aſide. I have ſaid it already, and will ſay it again, that there is now-a-days a great deal of wickedneſs committed in the very duty of prayer; by words of which men have no ſenſe by reaching after ſuch concluſion, and clenches therein, as make their perſons be admired; by ſtudying for, and labouring after ſuch enlargements as the ſpirit accompanieth not the heart in. O Lord God, make our hearts upright in us, as in all points and parts of our profeſſion ſo in this ſolemn appointment of God! *If I regard iniquity in my heart*, ſaid David, *the Lord will not hear my prayer*. But if I be truly ſincere, he will, and then it is no matter whether I kneel, or ſtand, or ſit, or lie, or walk; for I ſhall do none of theſe, nor put up my prayers under any of theſe circumſtances, lightly, fooliſhly and idly, but to beautify this geſture with the inward working of my mind and ſpirit in prayer; that whether I ſtand or ſit, walk or lie down, grace and gravity, humility and ſincerity, ſhall make my prayer profitable, and by outward behaviour comely in his eyes, with whom (in prayer) I now have to do.

And had not our Publican been inwardly ſeaſoned with theſe, Chriſt would have taken but little pleaſure in his modes and outward behaviour: But being ſo honeſt inwardly, and in the matter of his prayer, his geſtures by that were made beauteous alſo; and therefore it is that our Lord ſo delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often obſerved, that which is natural, and ſo comely in one, looks odiouſly when imitated by another. I ſpeak as to geſtures and actions in preaching and prayer. Many, I doubt not, but will-imitate the Publican, and that both in the prayer and geſtures of the Publican, whoſe perſons and actions will yet ſtink in the noſtrils of him that is holy and juſt, and that ſearcheth the heart and the reins.

Well, the Publican ſtood and prayed; he ſtood afar off, and prayed, and his prayers came even to the ears of God.

*And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven*, &c.

We are now come to another of his poſtures. *He would not*, ſays the text, *ſo much as lift up his eyes to heaven*. Here therefore was another geſture added to that which went before; and a geſture that a great while before had been condemned by the Holy Ghoſt himſelf. *Is it ſuch a faſt that I have choſen, a day for a man to afflict his ſoul? Is it to bow down his head like a bulruſh*, Iſa. 58. 5.

But why condemned then, and ſmiled upon now? Why! Becauſe done in hypocriſy then, and in ſincerity now. Hypocriſy, and a ſpirit of error, that he ſhall take no pleaſure in them; but ſincerity, and honeſty in duties, will make even them comely in the ſight of men. May I not ſay before God, The Recabites were not commanded of God, but of their father, to do as they did? but, becauſe they were ſincere in their obedience thereto, even God himſelf maketh uſe of what they did, to condemn the diſobedience of the Jews; and moreover doth tell the Recabites, at laſt, that they ſhould not want a man to ſtand before him for ever. *And Jeremiah ſaid to the houſe of the Recabites, thus ſaith the Lord of Hoſts, the God of Iſrael, becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore, thus ſaith the Lord of Hoſts, the God of Iſrael, Jonadab, the ſon of Racab, ſhall not want a man to ſtand before me for ever.*

*He would not lift up his eyes to heaven.* Why? Surely becauſe ſhame had covered his face. Shame will make a man bluſh and hang his head like a bulruſh; ſhame for ſin is a virtue, a comely thing; yea, a beauty-ſpot in the face of a ſinner that cometh to God for mercy.

God complains of the houſe of Iſrael, that they could ſin, and that without ſhame; yea, and threateneth them too with ſore repeated judgements, *becauſe they were not aſhamed*, it is in Jer. 8. Their crimes in general were, they turned every one to his courſe, as the horſe runneth into the battle. In particular, they were ſuch as rejected God's word; they loved this world, and ſet themſelves againſt the prophet's crying, Peace, peace, when they cried, Judgement, judgement: *And were not aſhamed when they had committed abomination; nay, they were not at all aſhamed, neither could they bluſh; therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the Lord*, ver. 12. Oh! to ſtand, or ſit, or lie, or kneel, or walk before God in prayer, with bluſhing cheeks for ſin, is one of the excellent ſights that can be ſeen in the world.

Wherefore the church taketh ſome kind of heart to herſelf in that ſhe could lie down in her ſhame; yea, and makes that a kind of an argument with God to prove that her prayers did come from her heart, and alſo that he would hear them, Jer. 3. 22.—25.

Shame for ſin argueth ſenſe of ſin yea, a right ſenſe of ſin, a godly ſenſe of ſin; Ephraim pleads this when under the hand of God: *I was* (ſaith he) *a-ſhamed, yea, even confounded, becauſe I did bear the ſins of my youth.* But what follows? *Is Ephraim my dear ſon? is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord,* Jer. 31. 18, 19.

I know that there is a ſhame that is not the ſpirit of an honeſt heart; but that rather floweth from ſudden ſurpriſal, when the ſinner is unawares taken in the act, in the very manner. And thus ſometimes the houſe of Iſrael was taken: and then, when they bluſhed, their ſhame is compared to the ſhame of a thief. *As the thief is ſhamed when he is found, ſo is the houſe of Iſrael aſhamed; they, their kings, their princes and prieſts, and their prophets.*

But where were they taken, or about what were they found? Why they were found ſaying to a ſtock, *Thou art my father, and to a ſtone, thou haſt brought me forth.* God catched them thus doing, and this made them aſhamed, even as the thief is aſhamed, when the owner doth catch him ſtealing of his horſe.

But this was not the Publican's ſhame; this ſhame brings not a man into the temple to pray, to ſtand willingly, and to take ſhame before God in prayer. This ſhame makes one rather to fly from his face, and to count one's ſelf moſt at eaſe, when fartheſt off from God, Jer. 2. 26, 27.

The Publican's ſhame, therefore, which he demonſtrated by hanging down his head, was godly and holy, and much like that of the prodigal, when he ſaid, *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon,* Luke 15. 21. I ſuppoſe that his poſtures were much the ſame with the Publican's, as were his prayers, for the ſubſtance of them. O however grace did work in both to the ſame end, they were both of them, after a godly manner, aſhamed of their ſins!

*He would not lift up ſo much as his to eyes heaven.* He could not, he would not: which yet more fully makes it appear, that it was ſhame, not guilt only, or chiefly (though it is manifeſt enough that he had guilt) by his crying, *God be merciful to me a ſinner.* I ſay, guilt was not the chief cauſe of hanging down his head, becauſe it ſaith, he would not; for when guilt is the cauſe of ſtooping, it lieth not in the will, or in the power thereof, to help one up.

David tells us, that when he was under the guilt, his iniquities were gone over his head: *As an heavy burthen, they were too heavy for him;* and that with them he was bowed down greatly. Or, as he ſays in another place, *Mine iniquities have taken hold upon me, ſo that I am not able to look up,* Pſal. 38; & 40. I am not able to do it: guilt diſableth the underſtanding and conſcience, ſhame makes all willingly fall at the feet of Chriſt.

He would not. He knew what he was, what he had been, and ſhould be, if God had not mercy upon him; yea, he knew alſo that God knew what he was, had been, and would be, if mercy prevented not; wherefore thought he, wherefore ſhould I lift up the head? I am no righteous man, no godly man, I have not ſerved God, but Satan; this I know, this God knows, this angels know, wherefore I will not lift up the head. It is as much as to ſay, I will not be an hypocrite, like the Phariſee: for lifting up of the head ſignifies innocency and harmleſſneſs of life, or good conſcience, and the teſtimony thereof, under, and in the midſt of all accuſations. Wherefore this was the counſel of Zophar to Job; *If* ſaith he *thou prepare thine heart, and ſtretch out thine hand towards him; if iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles: for then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear,* Job 11. 13, 14, 15.

This was not the Publican's ſtate, he had lived in lewdneſs and villany all his days; nor had he prepared his heart to ſeek the Lord God of his fathers; he had not cleanſed his heart nor hands from violence nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the temple as he was; all foul, and in his filthy garments, and amidſt his pollutions; how then could he be innocent, holy, or without ſpot? and conſequently how could he lift up his face to God? I remember what Abner ſaid to Aſahel, *Turn thee aſide* (ſaid he) *from following me, wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?*

As if he had ſaid, if I kill thee, I ſhall bluſh, be aſhamed, and hang my head like a bulruſh, the next time I come into the company of thy brother.

This was the Publican's caſe, he was guilty, he had ſinned, he had committed a treſpaſs, and now being come into the temple, into the preſence of that God whoſe laws he had broken, and againſt whom he had ſinned, how could he lift up his head? how could he do it? No, it better became him to take his ſhame, and to hang his head in token of guilt; and indeed he did, and did it to purpoſe too, for he would not lift up, no not ſo much as his eyes to heaven.

True, ſome would have done it, the Phariſee did it; though if he had conſidered that hypocriſy, and the leaning to his own righteouſneſs had been a ſin, he would have found as little cauſe to have done it, as did the Publican himſelf. But, I ſay he did it, and ſped therein; he went down to his houſe, as he came up into the temple, a poor unjuſt Phariſee, whoſe perſon and prayer were both rejected; becauſe like the whore of whom we read in the Proverbs, after he had practiſed all manner of hypocriſy, he comes into the temple and wipes his mouth, and ſaith, *I have done no wickedneſs,* Prov. 30. 20. He lifts up his head, his face, his eyes, to heaven; he ſtruts, he vaunts himſelf; he ſwaggers, he vapours, and cries up himſelf, ſaying, *God, I thank thee, I am not as other men are.*

True, had he come and ſtood before a ſtock or ſtone, he might have ſaid thus, and not have been reprehended; for ſuch are gods that ſee not, nor hear, neither do they underſtand. But to come before the true God, the living God, the God that fills heaven and earth by his preſence, and that knows the things that come into the mind of man, even every one of them, I ſay, to come into his houſe, to ſtand before him; and thus to lift up his head and eyes in ſuch hypocriſy before him; this was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man, if he could, even as thoſe who ſaid, *How can God* (ſee) *know? can he judge through the dark cloud?* Job. 22. 13.; Pſal. 73. 11.

But the Publican, no, would not do this; He would not lift up ſo much as his eyes to heaven. As who ſhould ſay, O Lord, I have been againſt thee, a traitor and a rebel, and like a traitor and a rebel before thee will I ſtand. I will bear my ſhame before thee in the preſence of the holy angels; yea, I will prevent thy judging of me, by judging myſelf in thy ſight, and will ſtand as condemned before thou paſſeſt ſentence upon me.

This is now for a ſinner to go to the end of things. For what is God's deſign in the work of conviction for ſin, and in his awakening of the conſcience about it? What is his end, I ſay, but to make the ſinner ſenſible of what he hath done, and that he might unfeignedly judge himſelf for the ſame. Now this this our Publican doth; his will therefore is now ſubjected to the word of God, and he juſtifies him in all his ways and works towards him. Bleſſed be God for any experience of theſe things.

*He would not lift up ſo much as his eyes to heaven.* He knew by his deeds and deſervings, that he had no portion there; nor would he divert his mind from the remembering, and from being affected with the evil of his ways.

Some men, when they are under the guilt and conviction of their evil life, will do what they can to look any ways, and that on purpoſe to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their ſouls; For this is a kind of ſtriving with God, and a ſhewing a diſlike to his ways. Would not you think, if when you are ſhewing your ſon or your ſervant his faults, if he ſhould do what he could to divert and take off his mind from what you are ſaying, that he ſtriveth againſt you, and ſheweth diſlike of your doings? What elſe mean the complaints of maſters and of fathers in this matter? I have a ſervant, I have a ſon, that doth contrary to my will. O but why do you not chide them for it? The anſwer is, ſo I do; but they do not regard my words; they do what they can, even while I am ſpeaking, to divert their minds from my words and counſels. Why, all men will cry out this is baſe, this is worthy of great rebuke; ſuch a ſon, ſuch a ſervant, deſerveth to be ſhut out of doors, and ſo made to learn better breeding by want and hardſhip.

But the Publican would not divert his mind from what a preſent God was about to make him ſenſible of, no not by a look on the choiceſt object; he would not lift up ſo much as his eyes to heaven. They are but bad ſcholars whoſe eyes, when their maſter is teaching of them, are wandering off their books.

God ſaith unto men, when he is a teaching them to know the evil of their ways, as the angel ſaid to the prophet, when he came to ſhew him the pattern of the temple, *Son of man*, ſays he, *behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhew thee; for to the intent that I might ſhew them unto thee, art thou brought hither*, Ezek. 40. 4 So to the intent that God might ſhew to the Publican the evil of his ways, therefore was he brought under the power of convictions, and the terrors of the law; and he alſo, like a good learner, gave good heed unto that leſſon that now he was learning of God; for he would not lift up ſo much as his eyes to heaven.

Looking downwards doth oft-times beſpeak men very ponderous and deep in their cogitations; alſo that the matter about which in their minds they are now concerned, hath taken great hold of their ſpirits. The Publican hath now new things, great things, and long-lived things, to concern himſelf about: His ſins, the curſe, with death, and hell, began now to ſtare him in the face: wherefore it was no time now to let his heart, or his eyes, or his cogitations, wander, but to be fixed, and to be vehemently applying of himſelf (as a ſinner) to the God of heaven for mercies.

Few know the weight of ſin: When the guilt thereof takes hold of the conſcience, it commands homewards all the faculties of the ſoul. No man can go out or off now; Now he is wind bound, or as Paul ſays, caught: Now he is made to poſſeſs bitter days, bitter nights, bitter hours, bitter thoughts; nor can he ſhift them, for this ſin is ever before him. As David ſaid, *For I acknowledge my tranſgreſſions, and my ſin is ever before me*, in my eye, and ſticketh faſt in every one of my thoughts, Pſal. 51. 3.

*He would not lift up ſo much as his eyes to heaven.*

[*But ſmote upon his breaſt.*] This was the third and laſt of his geſtures; *He ſmote upon his breaſt*, to wit, with his hand, or with his fiſt. I read of ſeveral geſtures with the hand and foot, according to the working and paſſions of the mind. It is ſaid *Balak ſmote his hands together*, being angry becauſe that Balaam had bleſſed and not curſed for him the children of Iſrael.

God ſays alſo, that he had ſmitten his hands together, at the ſins of the children of Iſrael. God alſo bids the prophet ſtamp with his feet, and ſmite with his hand upon his thigh, Num. 24. 10.; Ezek. 22. 13.; & 6. 11; & 21 12. upon ſundry occaſions, and at ſeveral enormities; but the Publican here is ſaid to ſmite upon his breaſt. And,

1. Smiting upon the breaſt betokeneth ſorrow for ſomething done. This is an experiment common among men; and indeed, therefore, (as I take it), doth our Lord Jeſus put him under this geſture in the act and exerciſe of his repentance, becauſe it is that which doth moſt lively ſet it forth.

Suppoſe a man comes to great damage for ſome folly that he has wrought, and he be made ſorrowful for (being and) doing ſuch folly, there is nothing more common than for ſuch a man (if he may) to walk to and fro in the room where he is, with head hung down, fetching ever and anon a bitter ſigh, and ſmiting himſelf upon the breaſt in his dejected condition: *But ſmote upon his breaſt, ſaying, God be merciful to be merciful to me a ſinner.*

2. Smiting upon the breaſt is ſometimes a token of indignation and abhorrence of ſomething thought upon. I read in Luke, that when Chriſt was crucified, thoſe ſpectators that ſtood to behold the barbarous uſage that he endured at the hands of his enemies, ſmote their breaſts and returned. *And all the people* ſays Luke *that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned*, Luke 23. 48.; Smote their breaſts; that is, in token of indignation againſt, and abhorrence of the cruelty that was uſed to the Son of God.

Here alſo we have our Publican ſmiting upon his breaſt, in token of indignation againſt, and abhorrence of his former life; and indeed, without indignation againſt, and abhorrence of his former life, his repentance had not been good. Wherefore the apoſtle doth make indignation againſt ſin, and againſt ourſelves, one of the ſigns of true repentance, 2 Cor. 7. 11.; and his indignation againſt ſin in general, and againſt his former life in particular; was manifeſted by his ſmiting upon the breaſt; even as Ephraim's ſmiting upon the thigh was a ſign and token of his: *Surely*, ſays he, *after that I was turned I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth*, Jer. 31. 19. Man, when he vehemently diſlikes a thing, is very apt to ſhew a diſlike to that thing he hath, by this or another outward geſture; as in ſnuffing or ſnorting at it, or in deriding; or, as ſome ſay, in blowing of their noſes at it, Ezek. 8. 17.; Mal. 1. 13; Luke 16. 64.; but the Publican here chuſeth rather to uſe this moſt ſolemn poſture; for ſmiting upon the breaſt ſeems to imply a more ſerious, ſolemn, grave way or manner of diſlike, than any of thoſe laſt mentioned do.

3. Smiting upon the breaſt, ſeems to intimate a quarrel with the heart, for beguiling, deluding, flattering, ſeducing, and enticing of him to ſin; for as conviction for ſin begets in man (I mean if it be through) a ſenſe of the ſore and plague of the heart, ſo repentance (if it be right) begets in man an outcry againſt the heart; for as much as by that light, by which repentance takes occaſion, the ſinner is made to ſee, that the heart is the fountain and well-ſpring of ſin. *For from within, out of the heart of man, proceed evil thoughts, adulteries, covetouſneſs*, &c. Mark 7. 21, 22, 23. And hence it is, that commonly young converts do complain ſo of their hearts, calling them wicked, treacherous, deceitful, deſperate ones.

Indeed, one difference between true and falſe repentance lieth in this. The man that truly repents crieth out of his heart; but theother, as Eve, upon the ſerpent, or ſomething elſe. And that the Publican perceived his heart to be taught, I conclude, by his ſmiting upon his breaſt.

4. Smiting upon the breaſt, ſeems to intimate one apprehenſive of ſome new, ſudden, ſtrange, and amazing thing; As when a man ſees ſome ſtrange ſight in the air, or heareth ſome ſudden or diſmal ſound in the clouds; why, as he is ſtruck into a deep damp in his mind, ſo it is a wonder if he can keep or hold back from ſmiting upon his breaſt.

Now, oftentimes a ſight of God and ſenſe of ſin, comes to the ſinner, like a flaſh of lightening, (not for ſhort continuance, but) for ſuddenneſs, and ſo for ſurpriſal; ſo that the ſinner is ſtruck, taken and captivated to his own amazement, with what ſo unexpectedly is come upon him. It is ſaid of Paul, at his converſion, that when conviction of his bad life took faſt hold of his conſcience, he trembled, and was aſtoniſhed, Acts 9. 6. and although we read not of any particular circumſtance of his behaviour under his conviction outwardly, yet it is almoſt impoſſible but he muſt have ſome, and thoſe of the moſt ſolid ſort. For there is ſuch a ſympathy betwixt the ſoul and the body, that the one cannot be in diſtreſs or comfort, but the other muſt partake of and alſo ſignify the ſame. If it be comfort, then it is ſhewn, by leaping, ſkipping, chearfulneſs of the countenance or ſome other outward geſture. If it be ſorrow or heavineſs of ſpirit, then that is ſhewed by the body, in weeping, ſighing, groaning, ſhaking of the head, a louring countenance, ſtamping, ſmiting upon the thigh or breaſt, as here the Publican did.

We muſt not therefore look upon theſe outward actions or geſtures of the Publican, to be empty inſignificant things; but to be ſuch, that in truth did expreſs and ſhew the temper, frame, and complexion of his ſoul. For Chriſt, the wiſdom of God, hath mentioned them to that very end, that in and by them might be held forth, and that men might ſee, as in a glaſs, the very emblem of a converted, and truly penitent ſinner. *He ſmote upon his breaſt.*

5. Smiting upon his breaſt, is ſometimes to ſignify a mixture of diſtruſt, joined with hope. And indeed in young converts, hope and diſtruſt, or a degree of deſpair, do work and anſwer one another, as doth the noiſe of the balance of the watch in the pocket. Life and death is always the motion of the mind then, and this noiſe continues until faith is ſtronger grown, and until the ſoul is better acquainted with the methods and ways of God with a ſinner. Yea, was but a carnal man in a convert's heart, and could ſee, he ſhould diſcern theſe two, to wit, hope and fear, to have a continual motion in the ſoul: wreſtling and oppoſing one another, as doth light and darkneſs in ſtriving for the victory.

And hence it is that you find ſuch people ſo fickle and uncertain in their ſpirits; now on the mount, then in the valleys; now in the ſunſhine, then in ſhade, now warm, then frozen; now bonny and blithe, then in a moment penſive and ſad; as thinking of a portion no where but in hell. This will cauſe ſmiting on the breaſt; nor can I imagine that the Publican was as yet farther than thus far in the Chriſtian's progreſs.

6. Smiting upon the breaſt, ſeems to intimate, that the party ſo doing is very apprehenſive of ſome great loſs that he has ſuſtained, either by negligence, careleſſneſs, fooliſhneſs, or the like. And this is the way in which men do loſe their ſouls. Now, to loſe a thing, a great thing, the only choice thing that a man has, negligently, careleſsly, fooliſhly, or the like, why, it puts aggravations into the thoughts of the loſs that the man has ſuſtained, and aggravations into the thoughts of them go out of the ſoul, and come in upon a ſudden, even as the bailiff, or the king's ſerjeant at arms, and at every appearance of them, makes the ſoul ſtart, and ſtarting, it ſmites upon the breaſt.

I might multiply particulars; but to be brief, we have before us a ſenſible ſoul, a ſorrowful ſoul, a penitent ſoul; one that prays indeed, that prays ſenſibly, affectionately, effectually; one that ſees his loſs, that fears and trembleth before God in conſideration of it, and one that knows no way but the right way, to ſecure himſelf from periſhing, to wit, by having humble and hearty recourſe to the God of heaven for mercy.

I ſhould now come to ſpeak ſomething by way of uſe and application; but before I do that, I will briefly draw up, and preſent you with a few concluſions that in my judgement do naturally flow from the text; therefore in this place I will read over the text again.

*Two men went up into the temple to pray; the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.*

From theſe words I gather theſe ſeveral concluſions, with theſe inferences.

1. It doth not always follow, that they that pray do know God, or love him, or truſt in him. This concluſion is evident by the Phariſee in the text; he prayed, but he knew not God; he loved not God, he truſted not in God; that is, he knew him not in his Son, nor loved, nor truſted in him. He was, though a praying man, far off from this. Whence it may be inferred, that thoſe that pray not at all cannot be good, cannot know, love, or truſt in God. For if the ſtar, though it ſhine, is not the ſun, then ſurely a clod of dirt cannot be the ſun. Why, a praying man doth as far outſtrip a non-praying man as a ſtar outſtrips a clod of earth. A non-praying man lives like a beaſt. *The ox knows his owner, and the aſs his maſter's crib; but this man doth not know but this man doth not conſider*, Iſa. 1. 3. The prayerleſs man is therefore of no religion, except he be an Atheiſt, or an Epicurean. Therefore the non-praying man is numbered among the Heathens, and among thoſe that know not God, and is appointed and deſigned by the ſentence of the word to the fearful wrath of God, Pſal. 79. 6.; Jer. 10. 25.

2. A ſecond concluſion is, That the man that prays, if in his prayer he pleads for acceptance, either in whole or in part, for his own good deeds, is in a miſerable ſtate. This alſo is gathered from the Phariſee here; he prayed, but in this prayer he pleaded his own good deeds for acceptance, that is, of his perſon, and therefore went down to his houſe unjuſtified. And he is in this condition that doth thus. The concluſion is true, foraſmuch as the Phariſee mentioned in the parable is not ſo ſpoken of, for the ſake of that ſect of men, but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God, and be ſent away from his preſence unjuſtified. I do therefore infer from hence, that if he that pleadeth his own good doing for perſonal acceptance with God, be thus miſerable, then he that teacheth men ſo to do, is much more miſerable. We always conclude, that a ringleader in an evil way, is more blame-worthy, than thoſe that are led of him. This falls hard upon the leading Socinians and others, who teach, that mens works make their perſons accepted of God.

True, they ſay, through Chriſt; but that is brought merely to delude the ſimple with, and is an horrible lie; for we read not in all the word of God as to perſonal juſtification in the ſight of God from the curſe, (and that is the queſtion under conſideration), that it muſt be by man's righteouſneſs, as made prevalent by Chriſt's, but contrariwiſe by his, and his only, without the deeds, works, or righteouſneſs of the law, which is our righteouſneſs. Wherefore, I ſay, the teachers and leaders of this doctrine have the greater ſin.

3. A third concluſion is, They that uſe high and flaunting language in prayer, their ſimplicity and godly ſincerity is to be queſtioned as to the doing of that duty ſincerely. This ſtill flows from our text; the Phariſee greatly uſed this; for higher and more flaunting language can hardly be found, than in the Phariſee's mouth; nor will aſcribing to God by the ſame mouth laud and praiſe, help the buſineſs at all: for to be ſure, where the effect is baſe and rotten, the cauſe cannot be good.

The Phariſee would hold himſelf, that he was not as other men, and then gives thanks to God for this: But the concluſion was moſt vilely falſe, and therefore the praiſe for it could not but be fooliſh, vain, and frivolous. Whence I infer, that if to uſe ſuch language in prayer is dangerous, then to affect the uſe thereof is yet more dangerous. Prayer muſt be made with humble hearts and ſenſible words, and of that we have treated before; wherefore high, flaunting, ſwelling words of vanity, become not a ſinner's mouth; no not at any time; much leſs when he comes to, and preſents himſelf before God in that ſolemn duty of prayer. But, I ſay, there are ſome that ſo affect the Phariſee's mode, that they cannot be well if in ſome ſort or other they be not in the practice of it, not knowing what they ſay, nor whereof they affirm; but theſe are greatly addicted to hypocriſy, and deſire of vain-glory, eſpecially if the ſound of their words be within the reach of other mens ears.

4. A fourth concluſion is, That reformation and amendment, though good, and before men, are nothing as to juſtification with God. This is manifeſt by the condition of our Phariſee; he was a reformed man, a man beyond others for perſonal righteouſneſs, yet he went out of the temple from God unjuſtified; his works came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet ſtands as fair before God for juſtification, and ſo acceptance, as any other man in the world.

5. A fifth concluſion is, It is the ſenſible ſinner, the ſelf-bemoaning ſinner, the ſelf-judging ſinner, the ſelf-abhorring ſinner, and the ſelf-condemning ſinner, whoſe prayers prevail with God for mercy. Hence I infer, that one reaſon why men make ſo many prayers, and prevail no more with God, is becauſe their prayers are rather the floatings of Phariſaical fancies, than the fruits of ſound ſenſe of ſin, and ſincere deſires of enjoying God in mercy, and in the fruits of the Holy Ghoſt.

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# PRISON MEDITATIONS,

## Directed to the hearts of ſuffering Saints and reigning Sinners.

(By JOHN BUNYAN, in Priſon. M,DC,LXV.)

1. FRIEND, I ſalute thee in the Lord
and wiſh thou may'ſt abound
In faith, and have a good regard
to keep on holy ground.

2. Thou doſt encourage me to hold
my head above the flood,
Thy counſel better is than gold,
in need thereof I ſtood.

3. Good counſel's good at any time,
the wiſe will it receive,
Tho' fools count he commits a crime
who doth good counſel give.

4. I take it kindly at thy hand
thou didſt unto me write,
My feet upon Mount Sion ſtand,
in that take thou delight.

5. I am (indeed) in priſon (now)
in body, but my mind
Is free to ſtudy Chriſt, and how
unto me he is kind.

6. For tho' men keep my outward man
within their locks and bars,
Yet by the faith of Chriſt I can
mount higher than the ſtars.

7. Their fetters cannot ſpirits tame,
nor tye up God from me;
My faith and hope they cannot lame,
above them I ſhall be.

8. I here am very much refreſh'd
to think when I was out,
I preached life, and peace, and reſt
to ſinners round about.

9. My buſineſs then was ſouls to ſave,
by preaching grace and faith,
Of which the comfort now I have,
and have it ſhall till death.

10. They were no fables that I taught,
deviſ'd by cunning men,
But God's own word, by which were caught
ſome ſinners now and then.

11. Whoſe ſouls by it were made to ſee
the evil of their ſin;
And need of Chriſt to make them free
from death, which they were in.

12. And now thoſe very hearts that then
were foes unto the Lord,
Embrace his Chriſt and truth, like men
conquered by his word.

13. I hear them ſigh and groan, and cry
for grace to God above;
They loath their ſin, and to it die,
" 'tis holineſs they love."

14. This was the work I was about
when hands on me they laid,
'Twas this from which they pluck'd me out,
and vilely to me ſaid,

15. You heretick deceiver, come,
to priſon you muſt go;
You preach abroad, and keep not home,
you are the churches foe.

16. But having peace within my ſoul,
and truth on every ſide,
I could with comfort them controul,
and at their charge deride.

17. Wherefore to priſon they me ſent,
where to this day I lye,
And can with very much content
for my profeſſion die.

18. The priſon very ſweet to me
hath been, ſince I came here,
And ſo would alſo hanging be,
if God will there appear.

19. Here dwells good conſcience, alſo peace;
here be my garments white;
Here, tho' in bonds, I have releaſe
from guilt, which elſe would bite.

20 When they do talk of baniſhment,
of death, or ſuch like things,
Then to me God ſends heart's content,
that like a fountain ſprings.

21. Alas, they little think what peace
they help me to, for by
Their rage my comforts do increaſe;
bleſs God therefore do I.

22. If they do give me gall to drink,
then God doth ſweetning caſt,
So much thereto, that they can't think
how bravely it doth taſte.

23. For as the devil ſets before
me heavineſs and grief,
So God ſets Chriſt and grace much more,
whereby I take relief.

24. Though they ſay then that we are fools,
becauſe we here do lie,
I anſwer, Goals are Chriſt his ſchools,
in them we learn to die.

25. 'Tis not the baſeneſs of this ſtate
doth hide us from God's face,
He frequently, both ſoon and late
doth viſit us with grace.

26. Here comes the angels, here comes ſaints,
here comes the Spirit of God,
To comfort us in our reſtraints
under the wicked's rod.

27. God ſometimes viſits priſons more
than lordly palaces,
He often knocketh at our door,
when he our houſes miſs.

28. The truth and life of heavenly things
lifts up our hearts on high,
And carries us on eagles wings,
beyond carnality.

29. It takes away thoſe clogs that hold
the hearts of other men,
And makes us lively, ſtrong and bold
thus to oppoſe their ſin,

30. By which means God doth fruſtrate
that which our foes expect;
Namely, our turning the apoſtate,
like thoſe of Judas ſect.
31. Here comes to our remembrance
the troubles good men had
Of old, and for our furtherance,
their joys when they were ſad.
32. To them that here for evil lye,
the place is comfortleſs,
But not to me, becauſe that I
lie here for righteouſneſs.
33. The truth and I were both here caſt
together, and we do
Lie arm in arm, and ſo hold faſt
each other; this is true.
34. This goal to us is as a hill,
from whence we plainly ſee
Beyond this world, and take our fill
of things that laſting be.
35. From hence we ſee the emptineſs
of all this world contains;
And here we feel the bleſſedneſs
that for us yet remains.
36. Here we can ſee how all men play
their parts, as on a ſtage,
How good men ſuffer for God's way,
and bad men at them rage.
37. Here we can ſee who holds that ground
which they in Scripture find;
Here we ſee alſo who turns round
like weather-cocks with' wind.
38. We can alſo from hence behold
how ſeeming friends appear
But hypocrites, as we are told
in Scripture every where.
39. When we did walk at liberty,
we were deceiv'd by them,
Who we from hence do clearly ſee
are vile deceitful men.
40. Theſe politicians that profeſt
for baſe and worldly ends,
Do now appear to us at beſt
but Machiavilian friends.
41. Tho' men do ſay, we do diſgrace
ourſelves by lying here
Among the rogues, yet Chriſt our face
from all ſuch filth will clear.
42. We know there's neither flout nor frown
that we now for him bear,
But will add to our heavenly crown,
when he comes in the air.
43. When he our righteouſneſs forth brings
bright ſhining as the day,
And wipeth off thoſe ſland'rous things
that ſcorners on us lay.
44. We ſell our earthly happineſs
for heavenly houſe and home;
We leave this world becauſe 'tis leſs,
and worſe than that to come.
45. We change our droſſy duſt for gold,
from death to life we fly:
We let go ſhadows, and take hold
of immortality.
46. We trade for that which laſting is,
and nothing for it give,
But that which is already his
by whom we breathe and live.
47. That liberty we loſe for him,
ſickneſs might take away:
Our goods might alſo for our ſin
by fire or thieves decay.
48. Again, we ſee what glory 'tis
freely to bear our croſs
For him, who for us took up his,
when he our ſervant was.
49. I am moſt free that men ſhould ſee
a hole cut thro' mine ear;
If others will aſcertain me,
they'll hang a jewel there.
50. Juſt thus it is we ſuffer here
for him a little pain,
Who, when he doth again appear,
will with him let us reign.
51. If all muſt either die for ſin
a death that's natural;
Or elſe for Chriſt, 'tis beſt with him
who for the laſt doth fall.
52. Who now dare ſay, we throw away
our goods or liberty,
When God's moſt holy word doth ſay
we gain thus much thereby?
53. Hark yet again, you carnal men,
and hear what I ſhall ſay
In your own dialect, and then
I'll you no longer ſtay.
54. You talk ſometimes of valour much,
and count ſuch bravely mann'd,
That will not ſtick to have a touch
with any in the land.
55. If theſe be worth commending then,
that vainly ſhew their might,
How dare you blame thoſe holy men
that in God's quarrel fight?
56. Tho' you dare crack a coward's crown,
or quarrel for a pin,
You dare not on the wicked frown,
nor ſpeak againſt their ſin.
57. For all your ſpirits are ſo ſtout,
for matters that are vain;
Yet ſin beſets you round about,
you are in Satan's chain.
58. You dare not for the truth engage,
you quake at priſonment;
You dare not make the tree your ſtage
for Chriſt, that King potent.
59. Know then, true valour there doth dwell
where men engage for God,
Againſt the devil, death and hell,
and bear the wicked's rod.
60. Theſe be the men that God doth count
of high and noble mind;
Theſe be the men that do ſurmount
what you in nature find.
61. Firſt they do conquer their own hearts,
all worldly fears, and then
Alſo the devil's fiery darts,
and perſecuting men.
62. They conquer when they thus do fall,
they kill when they do die:
They overcome then moſt of all,
and get the victory.
63. The worldling underſtands not this,
'tis clean out of his ſight;
Therefore he counts this world his bliſs,
and doth our glory ſlight.
64. The lubber knows not how to ſpring
the nimble footman's ſtage;
Neither can owls or jackdaws ſing
if they were in the cage.
65. The ſwine doth not the pearls regard,
but them doth ſlight for grains,
Tho' the wiſe merchant labours hard
for them with greateſt pains.
66. Conſider man what I have ſaid,
and judge of things aright;
When all men's cards are fully played,
whoſe will abide the light?
67. Will thoſe, who have us hither caſt?
or they who do us ſcorn?
Or thoſe who do our houſes waſte?
or us, who this have borne?
68. And let us count thoſe things the beſt
that beſt will prove at laſt;
And count ſuch men the only bleſt,
that do ſuch things hold faſt.
69. And what tho' they us dear do coſt,
yet let us buy them ſo;
We ſhall not count our labour loſt
when we ſee others wo.
70. And let ſaints be no longer blam'd
by carnal policy;
But let the wicked be aſham'd
of their malignity.

# The LIFE and DEATH OF MR BADMAN.

## Preſented to the world in a familiar dialogue between Mr Wiſeman and Mr Attentive.

### The AUTHOR to the READER.

Courteous Reader,

As I was conſidering with myſelf, what I had written concerning the progreſs of the Pilgrim from this world to glory; and how it had been acceptable to many in this nation; it came again into my mind to write, as then, of him that was going to heaven, ſo now of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou ſeeſt, under the name and title of *Mr Badman*, a name very proper for ſuch a ſubject: I have alſo put it in the form of a dialogue, that I might, with more eaſe to myſelf, and pleaſure to the reader, perform the work.

And although, as I ſaid, I have put it forth in this method, yet have I as little as may be, gone out of the road of mine own obſervation of things. Yea, I think I may truly ſay, that to the beſt of my remembrance, all the things that here I diſcourſe of, I mean as to matter of fact, have been acted upon the ſtage of the world, even many times before mine eyes.

Here therefore, courteous reader, I preſent thee with the life and death of Mr Badman indeed: Yea, I do trace him in his life, from his childhood to his death; that thou mayeſt, as in a glaſs, behold with thine own eyes, the ſteps that take hold of hell; and alſo diſcern, while thou art reading of Mr Badman's death, whether thou thyſelf art treading in his path thereto.

And let me intreat thee to forbear quirking and mocking, for that Mr Badman is dead; but rather gravely inquire concerning thyſelf by the word, whether thou art one of his lineage or no: For Mr Badman has left many of his relations behind him; yea, the very world is overſpread with his kindred. True, ſome of his relations, as he, are gone to their place and long home, but thouſands of thouſands are left behind; as brothers, ſiſters, couſins, nephews, beſides innumerable of his friends and aſſociates.

I may ſay, and yet ſpeak nothing but too much truth in ſo ſaying, that there is ſcarce a fellowſhip, a community, or fraternity of men in the world, but ſome of Mr Badman's relations are there: Yea, rarely, can we find a family or houſehold in a town, where he has not left behind him a brother, nephew, or friend.

The butt therefore, that at this time I ſhoot at, is wide: and it will be as impoſſible for this book to go into ſeveral families, and not to arreſt ſome, as for the king's meſſenger to ruſh into an houſe full of traitors, and find none but honeſt men there.

I cannot but think, that this ſhot will light upon many, ſince our fields are ſo full of this game; but how many it will kill to Mr Badman's courſe, and make alive to the Pilgrim's progreſs, that is not in me to determine; this ſecret is with the Lord our God only, and he alone knows to whom he will bleſs it to ſo good and ſo bleſſed an end. However, I have put fire to the pan, and doubt not but the report will quickly be heard.

I told you before, that Mr Badman had left many of his friends and relations behind him, but if I ſurvive them (as that's a great queſtion to me), I may alſo write of their lives: However, whether my life be longer or ſhorter, this is my prayer at preſent, that God will ſtir up witneſſes againſt them, that may either convert or confound them; for where-ever they live, and roll in their wickedneſs, they are the peſt and plague of that country.

England ſhakes and totters already, by reaſon of the burden that Mr Badman and his friends have wickedly laid upon it: yea, our earth reels and ſtaggereth to and fro, like a drunkard, the tranſgreſſion thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threſhold of this houſe, but only with this intelligence, that Mr Badman lies dead within. Be pleaſed therefore, (if thy leiſure will ſerve thee), to enter in, and behold the ſtate in which he is laid, betwixt his deathbed and the grave. He is not buried as yet, nor doth he ſtink, as is deſigned he ſhall before he lies down in oblivion.

Now as others have had their funerals ſolemnized, according to their greatneſs and grandeur in the wold, ſo likewiſe Mr Badman, (foraſmuch as he deſerveth not to go down to his grave with ſilence), has his funeral ſtate according to his deſerts.

Four things are uſual at great mens funerals, which we will take leave, and I hope without offence, to allude to in the funeral of Mr Badman.

Firſt, They are ſometimes, when dead, preſented to their friends, by their completely wrought images, as lively as by cunning mens hands they can be; that the remembrance of them may be renewed to their ſurvivors, the remembrance of them and their deeds: And this I have endeavoured to anſwer in my diſcourſe of Mr Badman; and therefore I have drawn him forth in his features and actions from his childhood to his grey hairs. Here, therefore, thou haſt him lively ſet forth as in cuts; both as to the minority, flower, and ſeniority of his age, together with thoſe actions of his life that he was moſt capable of doing in, and under thoſe preſent circumſtances of time, place, ſtrength; and the opportunities that did attend him in theſe.

Secondly, There is alſo uſual at great mens funerals, thoſe badges and eſcutcheons of their honour, that they have received from their anceſtors, or have been thought worthy of for the deeds and exploits they have done in their life: And here Mr Badman has his, but ſuch as vary from all men of worth, but ſo much the more agreeing with the merit of his doings; They all have deſcended in ſtate, he only as an abominable branch. His deſerts are the deſerts of ſin: and therefore the eſcutcheons of honour that he has, are only that he died without honour, and at his end became a fool. Thou ſhalt not be joined with them in burial.——The ſeed of evil doers ſhall never be renowned.

The funeral pomp therefore of Mr Badman is to wear upon his hearſe the badges of a diſhonourable and wicked life; ſince his bones are full of the ſins of his youth, which ſhall lie down, as Job ſays, in the duſt with him: nor is it fit that any ſhould be his attendants, now at his death, but ſuch as with him conſpired againſt their own ſouls in their life: perſons whoſe tranſgreſſions have made them infamous to all that have, or ſhall know what they have done.

Some notice therefore I have alſo here in this little diſcourſe given the reader, of them who were his confederates in his life, and attendants at his death; with a hint, either of ſome high villainy committed by them, as alſo of thoſe judgements that have overtaken and fallen upon them from the juſt and revenging hand of God. All which are things either fully known by me, as being eye and ear witneſs thereto, or that I have received from ſuch hands, whoſe relation as to this, I am bound to believe. And that the reader may know them from other things and paſſages herein contained, I have pointed at them in the margin, with a finger, thus, ☞

Thirdly, The funerals of perſons of quality have been ſolemnized with ſome ſuitable ſermon at the time and place of their burial; but that I am not come to as yet, having got no further than to Mr Badman's death; but foraſmuch as he muſt be buried, after he hath ſtunk out his time before his beholders, I doubt not but ſome ſuch that we read are appointed to be at the burial of Gog, will do this work in my ſtead; ſuch as ſhall leave him neither ſkin nor bone above ground, but ſhall ſet a ſign by it till the buriers have buried it in the valley of Hamongog, Ezek. 39.

Fourthly, At funerals there does uſe to be mourning and lamentation, but here alſo Mr Badman differs from others; his familiars cannot lament his departure, for they have not ſenſe of his damnable ſtate; they rather ring him, and ſing him to hell in the ſleep of death, in which he goes thither. Good men count him no loſs to the world, his place can well be without him, his loſs is only his own, and it is too late for him to recover that damage or loſs by a ſea of bloody tears, could he ſhed them. Yea, God has ſaid, he will laugh at his deſtruction; who then ſhall lament for him, ſaying, Ah! my brother. He was but a ſtinking weed in his life; nor was he better at all in his death. Such may well be thrown over the wall without ſorrow, when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, ſtock, or fraternity of Mr Badman, I tell thee, before thou readeſt this book, thou wilt neither brook the author nor it, becauſe he hath writ of Mr Badman as he has. For he that condemneth the wicked that die ſo, paſſeth alſo the ſentence upon the wicked that live. I therefore expect neither credit of nor countenance from thee, for this narration of thy kinſman's life.

For thy old love to thy friend, his ways, doings, &c. will ſtir up in thee enmity rather, in thy very heart, againſt me. I ſhall therefore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt; yea, and wiſh alſo, that for writing ſo notorious a truth, ſome miſchief may befal me. I look alſo to be loaded by thee with diſdain, ſcorn, and contempt; yea, that thou ſhouldſt railingly and vilifying ſay, I lie, and am a beſpatterer of honeſt mens lives and deaths. For Mr Badman, when himſelf was alive, could not abide to be counted a knave, (though his actions told all that went by, that indeed he was ſuch an one.) How then ſhould his brethren that ſurvive him, and that tread in his very ſteps, approve of the ſentence that by this book is pronounced againſt him? Will they not rather imitate Korah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moſes for doing execution?

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man alſo that writeth Mr Badman's life, had need be fenced with a coat of mail, and with the ſtaff of a ſpear, for that his ſurviving friends will know what he doth; but I have adventured to do it, and to play at this time, at the hole of theſe aſps; if they bite, they bite; if they ſting, they ſting. Chriſt ſends his lambs in the midſt of wolves, not to do like them, but to ſuffer by them for bearing plain teſtimony againſt their bad deeds: but had one not need to walk with a guard, and to have a centinel ſtand at one's door for this? Verily, the fleſh would be glad of ſuch help; yea, a ſpiritual man, could he tell how to get it, Acts 23. But I am ſtripped naked of theſe, and yet am commanded to be faithful in my ſervice for Chriſt. Well then, I have ſpoken what I have ſpoken, and now come on me what will, Job. 12. 13. True, the text ſays, *Rebuke a ſcorner, and he will hate thee; and that he that reproveth a wicked man, getteth himſelf a blot and ſhame;* but what then? Open rebuke is better than ſecret love! and he that receives it, ſhall find it ſo afterwards.

So then, whether Mr Badman's friends ſhall rage or laugh at what I have writ, I know the better end of the ſtaff is mine. My endeavour is to ſtop an helliſh courſe of life, and to ſave a ſoul from death, James 5.; and if for ſo doing I meet with envy from them, from whom in reaſon I ſhould have thanks, I muſt remember the man in the dream, that cut his way through his armed enemies, and ſo got into the beauteous palace; I muſt, I ſay, remember him, and do myſelf likewiſe.

Yet four things I will propound to the conſideration of Mr Badman's friends, before I turn my back upon them.

1. Suppoſe that there be an hell in very deed; not that I do queſtion it any more than I do whether there be a ſun to ſhine; but I ſuppoſe it for arguments ſake with Mr Badman's friends; I ſay, ſuppoſe there be an hell, and that too ſuch an one as the ſcripture ſpeaks of, one at the remoteſt diſtance from God and life eternal, one where the worm of a guilty conſcience never dies, and where the fire of the wrath of God is not quenched.

Suppoſe, I ſay, that there is ſuch an hell, prepared of God (as there is indeed) for the body and ſoul of the ungodly world after this life to be tormented in; I ſay, do but with thyſelf ſuppoſe it, and then tell me, is it not prepared for thee, thou being a wicked man? Let thy conſcience ſpeak, I ſay, is it not prepared for thee, thou being an ungodly man? And doſt thou think, waſt thou there now, that thou art able to wreſtle with the judgement of God? Why then do the fallen angels tremble there? Thy hands cannot be ſtrong, nor can they heart endure, in that day when God ſhall deal with thee, Ezek. 22. 14.

2. Suppoſe that ſome one that is now a ſoul in hell for ſin, was permitted to come hither again to dwell, and that they had a grant alſo, that upon amendment of life, next time they die, to change that place for heaven and glory, What ſayeſt thou, O wicked man? Would ſuch an one (thinkeſt thou) run again into the ſame courſe of life as before, and venture the damnation that for ſin he had already been in? Would he chuſe again to lead that curſed life that afreſh would kindle the flames of hell upon him, and that would bind him up under the heavy wrath of God? O! he would not; he would not; the 16th of Luke inſinuates it; yea, reaſon itſelf, awake, would abhor it, and tremble at ſuch a thought.

3. Suppoſe again, that thou that liveſt and rolleſt in thy ſin, and that as yet haſt known nothing but the pleaſure thereof, ſhouldſt be by an angel conveyed to ſome placed where, with convenience, from thence thou mighteſt have a view of heaven and hell; of the joys of the one, and the torments of the other; I ſay, ſuppoſe that from thence thou mighteſt have ſuch a view thereof, as would convince thy reaſon, that both heaven and hell are ſuch realities as by the word they are declared to be: wouldſt thou (thinkeſt thou) when brought to thy home again, chuſe to thyſelf thy former life, to wit, to return to thy folly again? No; if belief of what thou ſaweſt remained with thee, thou wouldſt eat fire and brimſtone firſt.

4. I will propound again. Suppoſe that there was amongſt us ſuch a law, (and ſuch a magiſtrate to inflict the penalty), that for every open wickedneſs committed by thee, ſo much of thy fleſh ſhould with burning pincers be plucked from thy bones; would thou then go on in thy open way of lying, ſwearing, drinking, and whoring, as thou with delight doeſt now? Surely, ſurely, no. The fear of the puniſhment would make thee forbear, yea, would make thee tremble, even then when thy luſts were powerful, to think what a puniſhment thou waſt ſure to ſuſtain, ſo ſoon as the pleaſure was over. But oh! the folly, the madneſs, the deſperate madneſs that is in the hearts of Mr Badman's friends, who in de-

ſpite of the threatenings of an holy and ſin-revenging God, and of the outcries and warnings of all good men: yea, that will in deſpite of the groans and torments of thoſe that are now in hell for ſin, (Luke 16. 24, 28.), go on in a ſinful courſe of life; yea, tho' every ſin is alſo a ſtep of deſcent down to that infernal cave. O how true is that ſaying of Solomon, *The heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that they go to the dead*, Eccleſ. 9. 3. To the dead! that is, to the dead in hell, to the damned dead; the place to which thoſe that have died bad men are gone; and that thoſe that live bad men are like to go to, when a little more ſin, like ſtolen waters, hath been imbibed by their ſinful ſouls.

That which has made me publiſh this book is,

1. For that wickedneſs like a flood is like to drown our Engliſh world: It begins already to be above the tops of the mountains; it has almoſt ſwallowed up all; our youth, our middle age, old age, and all, are almoſt carried away of this flood. O debauchery, debauchery, what haſt thou done in England! Thou haſt corrupted our young men, haſt made our old men beaſts; thou haſt deflowered our virgins, and haſt made matrons bawds: Thou haſt made our earth to reel to and fro like a drunkard; it is in danger to be removed like a cottage; yea, it is becauſe tranſgreſſion is ſo heavy upon it, like to *fall and riſe no more*, Iſa. 24. 20.

O! that I could mourn for England, and for the ſins that are committed therein, even while I ſee, that without repentance the men of God's wrath are about to deal with us, each having his ſlaughtering weapon in his hand, Ezek. 9. 1, 2. Well, I have written, and by God's aſſiſtance ſhall pray that this flood may abate in England; and could I but ſee the tops of the mountains above it, I ſhould think that theſe waters were abating.

2. It is the duty of thoſe that can, to cry out againſt this deadly plague, yea, to lift up their voice as with a trumpet againſt it, that men may be awakened about it, fly from it, as from that which is the greateſt of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. Who, that ſees an houſe on fire, will not give the alarm to them that dwell therein? Who, that ſees the land invaded, will not ſet the beacons on a flame? Who, that ſees the devils, as roaring lions, continually devouring ſouls, will not make an outcry? But above all, when we ſee ſin, ſinful ſin, a-ſwallowing up a nation, ſinking of a nation, and bringing its inhabitants to temporal, ſpiritual, and eternal ruin, ſhall we not cry out, and cry, *They are drunk, but not with wine; they ſtagger, but not with ſtrong drink*; they are intoxicated with the deadly poiſon of ſin, which will, if its malignity be not by wholeſome means allayed, bring ſoul and body, and eſtate and country, and all, to ruin and deſtruction?

3. In and by this my outcry, I ſhall deliver myſelf from the ruins of them that periſh; for a man can do no more in this matter, I mean as man in my capacity, than to detect and condemn the wickedneſs, warn the evil doer of the judgement, and fly therefrom myſelf. But O! that I might not only deliver myſelf! Oh! that many would hear, and turn at this my cry, from ſin! that they may be ſecured from the death and judgement that attend it.

Why I have handled the matter in this method, is beſt known to myſelf: And why I have concealed moſt of the names of the perſons whoſe ſins or puniſhments I here and there in this book make relation of, is,

1. For that neither the ſins nor judgements were all alike open: the ſins of ſome were committed, and the judgements executed for them, only in a corner. Not to ſay that I could not learn ſome of their names for could I, I ſhould not have made them public, for this reaſon.

2. Becauſe I would not provoke thoſe of their relations that ſurvive them; I would not juſtly provoke them: and yet, as I think, I ſhould, ſhould I have entailed their puniſhment to their ſins, and both to their names, and ſo have turned them into the world.

3. Nor would I lay them under diſgrace and contempt, which would, as I think, unavoidably have happened unto them, had I withal inſerted their names.

As for thoſe whoſe names I mention, their crimes or judgements were manifeſt; public almoſt as any thing of that nature that happeneth to mortal men. Such therefore have publiſhed their own ſhame by their ſin, and God, his anger, by taking of open vengeance.

As Job ſays, *God has ſtruck them as wicked men in the open ſight of others*, Job 34. 26. So that I cannot conceive, ſince their ſin and judgement was ſo conſpicuous, that my admoniſhing the world, thereof ſhould turn to their detriment: For the publiſhing of theſe things, are, ſo far as relation is concerned, intended for remembrances; that they may alſo bethink themſelves, repent, and turn to God, leſt the judgements for their ſins ſhould prove hereditary. For the God of heaven hath threatened to viſit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation, Exod. 20. 5.

Nebuchadnezzar's puniſhment for his pride being open, (for he was for his ſin driven from his kingly dignity, and from among men too, to eat graſs like an ox, and to company with the beaſts), Daniel did not ſtick to tell Belſhazzar his ſon to his face thereof; nor to publiſh it, that it might be read and remembered by the generations to come. The ſame may be ſaid of Judas and Annanias, &c. for their ſin and puniſhment were known to all the dwellers at Jeruſalem, Acts, chap. 1. & 5.

Nor is it a ſign but of a deſperate impenitence and hardneſs of heart, when the offspring or relations of thoſe who have fallen by open, fearful, and prodigious judgements, for their ſin, ſhall overlook, forget, paſs by, or take no notice of ſuch high outgoings of God againſt them and their houſe. Thus Daniel aggravates Belſhazzar's crime, for that he hardened his heart in pride, though he knew that for that very ſin and tranſgreſſion, his father was brought down from his height, and made to be a companion for aſſes. *And thou his ſon, O Belſhazzar*, ſays he, *haſt not humbled thy heart, though thou knew'ſt all this*, Dan. 5. A home reproof indeed, but home is moſt fit for an open and a continued tranſgreſſion.

Let thoſe then that are the offspring or relations of ſuch, who by their own ſin, and the dreadful judgements of God, are made to become a ſign, (Deut. 16. 9, 10.) having been ſwept as dung from off the face of the earth, beware, leſt when judgement knocks at their door, for their ſins, as it did before at the door of their progenitors, it falls alſo with as heavy a ſtroke as on them that went before them; Leſt, I ſay, they in that day, inſtead of finding mercy, find for their high, daring, and judgement affronting ſins, judgement without mercy.

To conclude: Let thoſe that would not die Mr Badman's death, take heed of Mr Badman's ways; for his ways bring to his ends: Wickedneſs will not deliver him that is given to it; though he ſhould cloke all with a profeſſion of religion.

If it was a tranſgreſſion of old, for a man to wear a woman's apparel, ſurely it is a tranſgreſſion now for a ſinner to wear a Chriſtian profeſſion for a cloak. Wolves in ſheeps clothing ſwarm in England this day, wolves, both as to doctrine, and as to practice too. Some men make a profeſſion, I doubt, on purpoſe that they may twiſt themſelves into a trade, and thence into an eſtate; yea, and if need be, into an eſtate knaviſhly, by the ruins of their neighbour. Let ſuch take heed, for thoſe that do ſuch things have the greater damnation.

Chriſtian, make thy profeſſion ſhine by a converſation according to the goſpel; or elſe if thou wilt damnify religion, bring ſcandal to thy brethren, and give offence to the enemies; and it would be better that a mill-ſtone was hanged about thy neck, and that thou, as ſo adorned, was caſt into the bottom of the ſea, than ſo to do.

Chriſtian, a profeſſion according to the goſpel is, in theſe days, a rare thing: ſeek then after it, put it on, and keep it without ſpot, and (as becomes thee) white and clean, and thou ſhalt be a rare Chriſtian.

The prophecy of the laſt times is, that profeſſing men (for ſo I underſtand the text) ſhall be many of them baſe, (2 Tim. 3.); but continue thou in the things that thou haſt learned, not of wanton men, nor of licentious times, but of the word and doctrine of God, that is, according to godlineſs; and then ſhalt walk with Chriſt in white.

Now, God Almighty give his people grace, not to hate or malign ſinners, nor yet to chuſe any of their ways, but to keep themſelves pure from the blood of all men, by ſpeaking and doing according to that name, and thoſe rules, that they profeſs to know and love; for Jeſus Chriſt's ſake.

JOHN BUNYAN.

# The Life and Death of Mr BADMAN.

*Wiſeman.* GOOD morrow, my good neighbour, Mr Attentive: Whither are you walking ſo early this morning? Methinks you look as if you were concerned about ſomething more than ordinary. Have you loſt any of your cattle? or what is the matter?

*Attentive.* Good ſir, good morrow to you. I have not as yet loſt aught; but yet you give a right gueſs of me, for I am, as you ſay, concerned in my heart; but it is becauſe of the badneſs of the times. And, Sir, you, as all our neighbours know, are a very obſerving man; pray, therefore, what do you think of them?

*Wiſe.* Why, I think, as you ſay, to wit, that they are bad times, and bad they will be, until men are better: for they are bad men that make bad times; if men therefore would mend, ſo would the times. It is a folly to look for good days, ſo long as ſin is ſo high, and thoſe that ſtudy its nouriſhment ſo many. God bring it down, and thoſe that nouriſh it, to repentance, and then my good neighbour you will be concerned, not as you are now: Now you are concerned becauſe times are ſo bad; but then you will be ſo, becauſe times are ſo good; now you are concerned ſo as to be perplexed; but then you will be concerned ſo as to lift up your voice with ſhouting; for I dare ſay, could you ſee ſuch days, they would make you ſhout.

*Atten.* Ay, ſo they would; ſuch times I have prayed for, ſuch times I have longed for: but I fear they will be worſe before they be better.

*Wiſe.* Make no concluſions, man: for he that hath the hearts of men in his hand, can change them from worſe to better, and ſo bad times into good. God give long life to them that are good, and eſpecially to thoſe of them that are capable of doing him ſervice in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that ſpangle and ſhine in godlineſs.

Now as Mr Wiſeman ſaid this, he gave a great ſigh.

*Atten.* Amen, amen. But why, good Sir, do you ſigh ſo deeply? is it for ought elſe than that for the which as you have perceived, I myſelf am concerned?

*Wiſe.* I am concerned with you for the badneſs of the times; but that was not the cauſe of that ſigh, of the which, as I ſee, you take notice. I ſighed at the remembrance of the death of that man for whom the bell tolled at our town yeſterday.

*Atten.* Why, I trow Mr Goodman, your neighbour is not dead? Indeed I did hear that he had been ſick.

*Wiſe.* No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I ſhould only have been concerned for that the world had loſt a light: but the man that I am concerned for now, was one that never was good, therefore ſuch a one, who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal. And as he ſpake this, the water ſtood in his eyes.

*Atten.* Indeed, to go from a death-bed to hell is a fearful thing to think on. But good neighbour Wiſeman, be pleaſed to tell me who this man was, and why you conclude him ſo miſerable in his death?

*Wiſe.* Well, if you can ſtay, I will tell you who he was, and why I conclude thus concerning him.

*Atten.* My leiſure will admit me to ſtay, and I am willing to hear you out. And I pray God your diſcourſe may take hold on my heart, that I may be bettered thereby. So they agreed to ſit down under a tree: Then Mr Wiſeman proceeded as followeth.

*Wiſe.* The man that I mean is one Mr *Badman*; he has lived in our town a great while, and now, as I ſaid, he is dead. But the reaſon of my being ſo concerned at his death is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

*Atten.* I perceive what you mean by two deaths at once; and to ſpeak truth, it is a fearful thing thus to have ground to think of any: for although the death of the ungodly and ſinners is laid to heart but of few, yet to die in ſuch a ſtate is more dreadful and fearful than any man can imagine. Indeed if a man had no ſoul, if his ſtate was not truly immortal, the matter would not be ſo much; but for a man to be ſo diſpoſed of by his maker, as to be appointed a ſenſible being for ever, and for him too to fall into the hands of revenging juſtice, that will be always, to the utmoſt extremity that his ſin deſerveth, puniſhing of him in the diſmal dungeon of hell; this muſt needs be unutterably ſad and lamentable.

*Wiſe.* There is no man, I think, that is ſenſible of the worth of one ſoul, but muſt, when he hears of the death of unconverted men, be ſtricken with ſorrow and grief; becauſe, as you ſaid well, that man's ſtate is ſuch, that he has a ſenſible being for ever. For it is ſenſe that makes puniſhment heavy. But yet ſenſe is not all that the damned have; they have ſenſe and reaſon too: ſo then, as ſenſe receiveth puniſhment with ſorrow, becauſe it feels and bleeds under the ſame; ſo by reaſon, and the exerciſe thereof, in the midſt of torment, all preſent affliction is aggravated, and that three manner of ways?

1. Reaſon will conſider thus with himſelf. For what am I thus tormented? and will eaſily find it is for nothing but that baſe and filthy thing ſin; and now will vexation be mixed with puniſhment, and that will greatly heighten the affliction.

2. Reaſon will conſider thus with himſelf. How long muſt this be my ſtate? and will ſoon return to himſelf this anſwer: This muſt be my ſtate for ever and ever. Now this will greatly increaſe the torment.

3. Reaſon will conſider thus with himſelf. What have I loſt more than preſent eaſe and quiet by my ſins that I have committed? And will quickly return himſelf this anſwer: I have loſt communion with God, Chriſt, ſaints, and angels, and a ſhare in heaven and eternal life. And this alſo muſt needs greaten the miſery of poor damned ſouls. And this is the caſe of Mr Badman.

*Atten.* I feel my heart even ſhake at the thoughts of coming into ſuch a ſtate. Hell! who knows, that is yet alive, what the torments of hell are? This word Hell gives a very dreadful ſound.

*Wiſe.* Ay, ſo it does in the ears of him that has a tender conſcience. But if, as you ſay, and that truly, the very name of hell is ſo dreadful, what is the place itſelf, and what are the puniſhments that are there inflicted, and that without the leaſt intermiſſion, upon the ſouls of damned men, for ever and ever?

*Atten.* Well, but paſſing this; my leiſure will admit me to ſtay, and therefore pray tell me what it is that makes you think that Mr Badman is gone to hell?

*Wiſe.* I will tell you. But firſt do you know which of the Badmans I mean?

*Atten.* Why, was there more of them than one?

*Wiſe.* O, yes, a great many, both brothers and ſiſters, and yet all of them the children of a godly parent; the more a great deal is the pity.

*Atten.* Which of them therefore was it that died?

*Wiſe.* The eldeſt, old in years, and old in ſin; but the ſinner that dies an hundred years old ſhall be accurſed.

*Atten.* Well, but what makes you think he is gone to hell?

*Wiſe.* His wicked life and fearful death, eſpecially ſince the manner of his death was ſo correſponding with his life.

*Atten.* Pray let me know the manner of his death if yourſelf did perfectly know it?

*Wiſe.* I was there when he died: But I deſire not to ſee another ſuch man (while I live) die in ſuch ſort as he did.

*Atten.* Pray therefore let me hear it.

*Wiſe.* You ſay you have leiſure and can ſtay; and therefore, if you pleaſe, we will diſcourſe even orderly of him. Firſt, we will begin with his life, and then proceed to his death; becauſe a relation of the firſt may the more affect you, when you ſhall hear of the ſecond.

*Atten.* Did you then ſo well know his life?

*Wiſe.* I knew him of a child. I was a man when he was but a boy; and I made ſpecial obſervation of him from firſt to laſt.

*Atten.* Pray then let me hear from you an account of his life; but be as brief as you can, for I long to hear of the manner of his death.

*Wiſe.* I will endeavour to anſwer your deſires, and firſt, I will tell you, that from a child he was very bad; his very beginning was ominous, and preſaged that no good end was, in likelihood, to follow thereupon. There was ſeveral ſins that he was given to, when but a little one, that manifeſted him to be notoriouſly infected with original corruption; for I dare ſay he learned none of them of his father and mother; nor was he admitted to go much abroad among other children that were vile, to learn to ſin of them: Nay, contrariwiſe, if at any time he did get abroad amongſt others, he would be as the inventer of bad words, and an example in bad actions. To them all he uſed to be, as we ſay, the ring-leader, and maſter-ſinner from a child.

*Original ſin is the root of actual tranſgreſſions.*

*Atten.* This was a bad beginning indeed, and did demonſtrate that he was, as you ſay, polluted, very much polluted with original corruption. For to ſpeak my mind freely, I do confeſs, that it is mine opinion, that children come polluted with ſin into the world, and that oft-times the ſins of their youth, eſpecially while they are very young, are rather by virtue of indwelling ſin, than by examples that are ſet before them by others: Not but that they learn to ſin by example too, but example is not the root, but rather the temptation to wickedneſs. The root is ſin within; for from within, out of the heart of man, proceedeth ſin.

*Wiſe.* I am glad to hear that you are of this opinion, and to confirm what you have ſaid by a few hints from the word: Man in his birth is compared to an aſs, (an unclean beaſt), and to a wretched infant in his blood: Beſides, all the firſt-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were ſinners by imitation. The ſcripture alſo affirmeth, that by the ſin of one judgement came upon all; and renders this reaſon, for that all have ſinned: Nor is that objection worth a ruſh, That Chriſt by his death hath taken away original ſin. Firſt, Becauſe it is ſcriptureleſs. Secondly, Becauſe it makes them incapable of ſalvation by Chriſt; for none but thoſe that in their own perſons are ſinners, are to have ſalvation by him. Many other things might be added, but between perſons ſo well agreed as you and I are, theſe may ſuffice at preſent: But when an antagoniſt comes to deal with us about this matter, then we have for him often other ſtrong arguments, if he be an antagoniſt worth the taking notice of.

*Atten.* But, as was hinted before, he uſed to be the ringleading ſinner, or the maſter of miſchief among other children: Yet theſe are but generals; pray therefore tell me in particular which were the ſins of his childhood.

*Wiſe.* I will ſo. When he was but a child, he was ſo addicted to lying, that his parents ſcarce knew when to believe he ſpake true; yea, he would invent, tell, and ſtand to the lies that he invented and told, and that with ſuch an audacious face, that one might even read in his very countenance the ſymptoms of an hard and deſperate heart this way.

*Atten.* This was an ill beginning indeed, and argueth that he began to harden himſelf in ſin betimes. For a lie cannot be knowingly told and ſtood in, (and I perceive that this was his manner of way in lying), but he muſt, as it were, force his own heart unto it. Yea, he muſt make his heart hard, and hold to do it; yea, he muſt be arrived to an exceeding pitch of wickedneſs thus to do, ſince all this he did againſt that good education, that before you ſeemed to hint, he had from his father and mother.

*Wiſe.* The want, of a good education, as you have intimated, is many times a cauſe why children do ſo eaſily, ſo ſoon, become bad; eſpecially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is many families; by virtue of which poor children are trained up in ſin, and nurſed therein for the devil and hell. But it was otherwiſe with Mr Badman, for to my knowledge, this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their ſon; nor did there want counſel and correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, *That all liars ſhould have their part in the lake that burns with fire and brimſtone;* and that whoſoever loveth and maketh a lie, ſhould not have any part in the new and heavenly Jeruſalem: But all availed nothing with him; when a fit, or an occaſion to lie came upon him, he would invent, tell, and ſtand to his lie as ſtedfaſtly as if it had been the biggeſt of truths that he told, and that with that hardening of his heart and face, that it would be to thoſe who ſtood by a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to uſe, that thereby they might keep their children from hell.

*Atten.* Truly it was, as I ſaid, a bad beginning, he ſerved the devil betimes; yea, he became nurſe to one of his brats, for a ſpirit of lying is the devil's brat: *For he is a liar, and the father of it.*

*Wiſe.* Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother: Wherefore another ſcripture alſo ſaith, *Why hath Satan filled thy heart to lie,* &c. Yea, he calleth the heart that is big with a lie, an heart that hath conceived, that is, by the devil: *Why haſt thou conceived this thing in thy heart, thou haſt not lied unto men, but unto God?* True, his lie was a lie of the higheſt nature, but every lie hath the ſame father and mother as had the lie laſt ſpoken of: *For he is a liar, and the father of it.* A lie then is a brat of hell, and it cannot be in the heart before the perſon has committed a kind of ſpiritual adultery with the devil. That ſoul therefore that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel therefore if the hearts that hatch and bring forth lies, be ſo much of complexion with the devil. Yea, no marvel though God and Chriſt have ſo bent their word againſt liars: A liar is wedded to the devil himſelf.

*Atten.* It ſeems a marvellous thing in mine eyes, that ſince a lie is the off-ſpring of the devil, and ſince a lie brings the ſoul to the very den of devils, to wit, the dark dungeon of hell, that men ſhould be ſo deſperately wicked as to accuſtom themſelves to ſo horrible a thing.

*Wiſe.* It ſeems alſo marvellous to me, eſpecially when I obſerve for how little a matter ſome men will ſtudy, contrive, make, and tell a lie, you ſhall have ſome that will lie it over and over, and that for a penny profit; yea, lie and ſtand in it, although they know that they lie: yea, you ſhall have ſome men that will not ſtick to tell lie after lie, though themſelves get nothing thereby. They will tell lies in their ordinary diſcourſe with their neighbours; alſo their news, their jeſts, and their tales, muſt needs be adorned with lies; or elſe they ſeem to bear no good ſound to the ear, nor ſhew much to the fancy of him to whom they are told. But alas! what will theſe liars do, when, for their lies, they ſhall be tumbled down into hell, to that devil that did beget thoſe lies in their heart, and ſo be tormented by fire and brimſtone, with him, and that for ever and ever, for their lies?

*Atten.* Can you not give one ſome examples of God's judgements upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof be made afraid, and aſhamed to lie?

*Wiſe.* Examples! why, Ananias and his wife are examples enough to put a ſtop, one would think, to a ſpirit addicted thereto, for they both were ſtricken down dead for telling a lie, and that by God himſelf, in the midſt of a company of people. But if God's threatening of liars with hell fire, and with the loſs of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgements that have ſwept liars out of the world heretofore, ſhould do it. Now, as I ſaid, this lying was one of the firſt ſins that Mr Badman was addicted to, and he could make them and tell them fearfully.

*Atten.* I am ſorry to hear this of him, and ſo much the more, becauſe, as I fear, this ſin did not reign in him alone; for uſually one that is accuſtomed to lying, is alſo accuſtomed to other evils beſides; and if it were not ſo alſo with Mr Badman, it would be indeed a wonder.

*Wiſe.* You ſay true, the liar is a captive ſlave of more than the ſpirit of lying; and therefore this Mr Badman, as he was a liar from a child, ſo he was alſo much given to pilfer and ſteal; ſo that he could, as we ſay, handſomely lay his hands on, that was counted his own, whether they were the things of his fellow-children, or if he could lay hold of any thing at a neighbour's houſe, he would take it away; you muſt underſtand me of trifles; for being yet but a child, he attempted no greater matter, eſpecially at firſt. But yet as he grew up in ſtrength and ripeneſs of wit, ſo he attempted to pilfer and ſteal things ſtill of more value than at firſt. He took at laſt great pleaſure in robbing of gardens and orchards; and as he grew up, to ſteal pullen from the neighbourhood; yea, what was his father's could not eſcape his fingers; all was fiſh that came to his net, ſo hardened at laſt was he in this miſchief alſo.

*Atten.* You make me wonder more and more. What, play the thief too! What, play the thief ſo ſoon! He could not but know, though he was but a child, that what he took from others was none of his own. Beſides, if his father was a good man, as you ſay, it could not be, but he muſt alſo hear from him, that to ſteal was to tranſgreſs the law of God, and ſo to run the hazard of eternal damnation.

*Wiſe.* His father was not wanting to uſe the means to reclaim him, often urging, as I have been told, that ſaying, in the law of Moſes, *Thou ſhalt not ſteal;* And alſo that, *That is the curſe that goeth forth over the face of the whole earth, for every one that ſtealeth ſhall be cut off,* &c. The light of nature alſo, tho' he was little, muſt needs ſhew him, that what he took from others was not his own, and that he would not willingly have been ſerved ſo himſelf. But all was to no purpoſe, let father and conſcience ſay what they would to him, he would go on, he was reſolved to go on in his wickedneſs.

*Atten.* But his father would, as you intimate, ſometimes rebuke him for his wickedneſs; pray how would he carry it then?

*Wiſe.* How! why, like to a thief that is found. He would ſtand gloating, and hanging down his head in a ſullen, pouching manner, (a body might read as we uſe to ſay, the picture of ill-luck in his face), and when his father did demand his anſwer to ſuch queſtions concerning his villainy, he would grumble and mutter at him, and that ſhould be all he could get.

*Atten.* But you ſaid that he would alſo rob his father; methinks that was an unnatural thing.

*Wiſe.* Natural or unnatural, all is one to a thief. Beſides, you muſt think that he had likewiſe companions to whom he was, for the wickedneſs that he ſaw in them, more firmly knit, than either to father or mother. Yea, and what had he cared, if father and mother had died for grief for him. Their death would have been, as he would have counted, great releaſe and liberty to him: for the truth is, they and their counſel was his bondage; yea, and if I forget not, I have heard ſome ſay, that when he was, at times, among his companions, he would greatly rejoice to think that his parents were old, and could not live long, and then, quoth he, I ſhall be mine own man, to do what I liſt, without their controul.

*Badman would rejoice that his parents death were at hand.*

*Atten.* Then it ſeems he counted that robbing of his parents was no crime.

*Wiſe.* None at all; and therefore he fell directly under that ſentence, *Whoſo robbeth his father or his mother, and ſaith it is no tranſgreſſion, the ſame is the companion of a deſtroyer.* And for that he ſet ſo light by them as to their perſons and counſels, it was a ſign that at preſent he was of a very abominable ſpirit, and that ſome judgement waited to take hold of him in time to come.

*Atten.* But can you imagine what it was, I mean, in his conceit, (for I ſpeak not now of the ſuggeſtions of Satan, by which doubtleſs he was put on to do theſe things), I ſay what it ſhould be in his conceit, that ſhould make him think that this his manner of pilfering and ſtealing was no greater matter?

*Wiſe.* It was, for that the things that he ſtole were ſmall; to rob orchards, and gardens, and to ſteal pullen, and the like; theſe he counted tricks of youth, nor would he be beat out of it by all that his friends could ſay. They would tell him that he muſt not covet, or deſire, (and yet to deſire is leſs than to take), even any thing, the leaſt thing that was his neighbour's; and that if he did, it would be a tranſgreſſion of the law; but all was one to him; what through the wicked talk of his companions, and the deluſion of his own corrupt heart, he would go on in his pilfering courſe, and where he thought himſelf ſecure, would talk of, and laugh at it when he had done.

*Badman counted his thieving no great matter.*

*Atten.* Well, I heard a man once, when he was upon the ladder with the rope about his neck, confeſs, (when ready to be turned off by the hangman), that that which had brought him to that end, was his accuſtoming of himſelf, when young, to pilfer and ſteal ſmall things. To my beſt remembrance he told us, that he began the trade of a thief by ſtealing of pins and points; and therefore did forewarn all the youth, that then were gathered together to ſee him die, to take heed of beginning, though but with little ſins; becauſe, by tampering at firſt with little ones, way is made for the commiſſion of bigger.

*Wiſe.* Since you are entered upon ſtories, I alſo will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old Tod, that was hanged about twenty years ago, or more, at Hertford, for being a thief. The ſtory is this:

*The ſtory of old Tod. Young thieves take notice.*

At a ſummer aſſizes holden at Hertford, while the judge was ſitting upon the bench, comes this old Tod into the court, cloathed in a green ſuit, with his leathern girdle in his hand, his boſom open, and all on a dung ſweat, as if he had run for his life: and being come in, he ſpake aloud as follows: My Lord, ſaid, he, here is the verieſt rogue that breathes upon the face of the earth. I have been a thief from a child; when I was but a little one, I gave myſelf to rob orchards, and to do other ſuch like wicked things, and I have continued a thief ever ſince. My Lord, there has not been a robbery committed theſe many years, within ſo many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad; but after ſome conference with ſome of the juſtices, they agreed to indict him; and ſo they did of ſeveral felonious actions; to all which he heartily confeſſed guilty, and ſo was hanged with his wife at the ſame time.

*Atten.* This is a remarkable ſtory indeed, and you think it is a true one.

*Wiſe.* It is not only remarkable, but pat to our purpoſe. This thief, like Mr Badman, began his trade betimes; he began too where Mr Badman began, even at robbing of orchards, and other ſuch things, which brought him, as you may perceive, from ſin to ſin, till at laſt it brought him to the public ſhame of ſin, which is the gallows.

As for the truth of this ſtory, the relater told me that he was at the ſame time himſelf in the court, and ſtood within leſs than two yards of old Tod, when he heard him aloud to utter the words.

*Atten.* Theſe two ſins of lying and ſtealing were a bad ſign of an evil end.

*Wiſe.* So they were; and yet Mr Badman came not to his end like old Tod; though I fear to as bad, nay, worſe than was that death of the gallows, though leſs diſcerned by ſpectators; but more of that by and by. But you talk of theſe two ſins as if theſe were all that Mr Badman was addicted to in his youth: Alas, alas! he ſwarmed with ſins, even as a beggar does with vermin, and that when he was a boy.

*Atten.* Why, what others ſins was he addicted to, I mean while he was but a child?

*Wiſe.* You need not aſk to what other ſins was he, but to what other ſins was he not addicted: that is, of ſuch as ſuited with his age; for a man may ſafely ſay, that nothing that was vile came amiſs to him if he was but capable to do it. Indeed ſome ſins there be, that childhood knows not how to be tampering with; but I ſpeak of ſins that he was capable of committing, of which I will nominate two or three more. And,

*Badman could not abide the Lord's day.*

Firſt, He could not endure the Lord's day, becauſe of the holineſs that did attend it; the beginning of that day was to him as if he was going to priſon, (except he could get out from his father and mother and lurk in by-holes among his companions, until holy duties were over.) Reading the ſcriptures, hearing ſermons, godly conference, repeating of ſermons and prayer, were things that he could not away with; therefore if his father on ſuch days (as often he did though ſometimes, notwithſtanding his diligence, he would be ſure to give him the ſlip) did keep him ſtrictly to the obſervation of the day, he would plainly ſhew by all carriages, that he was highly diſcontent therewith; he would ſleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity ſeven times as long as it was, grudging till it was over.

*Atten.* This his abhorring of that day, was not, I think, for the ſake of the day itſelf: for as it is a day, it is nothing elſe but as other days of the week: But I ſuppoſe that the reaſon of his loathing of it was, for that God hath put ſanctity and holineſs upon it: alſo becauſe it is the day above all the days of the week that ought to be ſpent in holy devotion, in remembrance of our Lord's reſurrection from the dead.

*Wiſe.* Yes, it was therefore that he was ſuch an enemy to it; even becauſe more reſtraint was laid upon him on that day, from his own ways, than were poſſible ſhould be laid upon him on all others

*God proves the heart by inſtituting of the Lord's day.*

*Atten.* Doth not God, by inſtituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do ſtand to holineſs of heart, and a converſation in holy duties?

*Wiſe.* Yes, doubtleſs; and a man ſhall ſhew his heart and his life what they are, more by one Lord's day, than by all the days of the week beſides: And the reaſon is, becauſe on the Lord's day there is a ſpecial reſtraint laid upon man as to thoughts and life, more than upon other days of the week beſides. Alſo, men are enjoined on that day to a ſtricter performance of holy duties, and reſtraint of worldly buſineſs, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will ſhew it, now they will appear what they are. The Lord's day is a kind of an emblem of the heavenly ſabbath above, and it makes manifeſt how the heart ſtands to the perpetuity of holineſs, more than to be found in a tranſient duty does.

On other days a man may be in and out of holy duties and all in a quarter of an hour; but now, the Lord's day is, as it were, a day that enjoins to one perpetual duty of holineſs: *Remember that thou keep holy the Sabbath-day,* (which by Chriſt is not abrogated, but changed into the firſt of the week), not as it was given in particular to the Jews, but as it was ſanctified by him from the beginning of the world; and therefore is a great proof of the frame and temper of a man's heart, and does more make manifeſt to what he is inclined, than doth his other performance of duties; Therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it honourable, upon the account that now they have an opportunity to ſhew how they delight to honour him; in that they have not only an hour, but a whole day to ſhew it in: I ſay, he puts great difference between theſe, and that other ſort that ſay, *When will the ſabbath be gone, that we may be at our worldly buſineſs?* The firſt he calleth a bleſſed man, but brandeth the other for an unſanctified worldling. And indeed, to delight ourſelves in God's ſervice upon his holy days, gives a better proof of a ſanctified nature, than to grudge at the coming, and to be weary of the holy duties of ſuch days, as Mr Badman did.

*Atten.* There may be ſomething in what you ſay for he that cannot abide to keep one day holy to God, to be ſure he hath given a ſufficient proof that he is an unſanctified man; and as ſuch, what ſhould he do in heaven? that being the place where a perpetual ſabbath is to be kept to God; I ſay, to be kept for ever and ever. And for ought I know, one reaſon why one day in ſeven hath been by our Lord ſet apart unto holy duties for men, may be to give them conviction that there is enmity in the hearts of ſinners to the God of heaven; for he that hateth holineſs, hateth God himſelf. They pretend to love God, and yet love not a holy day, and yet love not to ſpend that day in one continued act of holineſs to the Lord; They had as good ſay nothing, as to call him Lord, Lord, and yet not do the things that he ſays. And this Mr Badman was ſuch a one: he could not abide this day, nor any of the duties of it. Indeed, when he could get from his friends, and ſo ſpend it in all manner of idleneſs and profaneneſs, then he would be pleaſed well enough: but what was this, but a turning the day into night, or other than taking an opportunity at God's forbidding to follow our callings, to ſolace and ſatisfy our luſts and delights of the fleſh? I take the liberty to ſpeak thus of Mr Badman, upon a confidence of what you, Sir, have ſaid of him, is true.

*Wiſe.* You need not to have made that apology for your cenſuring of Mr Badman, for all that knew him, will confirm what you ſay of him to be true. He could not abide either that day, or any thing elſe that had the ſtamp or image of God upon it. Sin, ſin, and to do the thing that was naught, was that which he delighted in, and that from a little child.

*Atten.* I muſt ſay again, I am ſorry to hear it, and that for his own ſake, and alſo for the ſake of his relations, who muſt needs be broken to pieces with ſuch doings as theſe: for, theſe things ſake comes the wrath of God upon the children of diſobedience: and doubtleſs he muſt be gone to hell, if he died without repentance; and to beget a child for hell, is ſad for parents to think on.

*Wiſe.* Of his dying, as I told you, I will give you a relation anon; but now we are upon his life, and upon the manner of his life in his childhood, even of the ſins that attended him then, ſome of which I have mentioned already; and indeed I have mentioned but ſome, for yet there are more to follow, and thoſe not at all inferior to what you have already heard.

*Atten.* Pray what were they?

*Wiſe.* Why, he was greatly given, and that while a lad, to grievous ſwearing and curſing; yea, he then made no more of ſwearing and curſing, than I do of telling my fingers; yea, he would do it without provocation thereto. He counted it a glory to ſwear and curſe, and it was as natural to him, as to eat and drink and ſleep.

*Atten.* Oh! what a young villain was this! here is, as the apoſtle ſays, a yielding of members as inſtruments of unrighteouſneſs unto ſin indeed! This is proceeding from evil to evil with a witneſs; this argueth that he was a black-mouthed young wretch indeed.

*Wiſe.* He was ſo; and yet, as I told you, he counted above all, this kind of ſinning, to be a badge of his honour: he reckoned himſelf a man's fellow when he had learned to ſwear and curſe boldly.

*Atten.* I am perſuaded that many do think, as you have ſaid, that to ſwear is a thing that does bravely become them, and that it is the beſt way for a man, when he would put authority or terror to his words, to ſtuff them full of the ſin of ſwearing.

*Wiſe.* You ſay right, elſe, as I am perſuaded, men would not ſo uſually belch out their blaſphemous oaths as they do: they take a pride in it; they think that to ſwear is gentleman-like; and having once accuſtomed themſelves unto it, they hardly leave it all the days of their lives.

*Atten.* Well, but now we are upon it, pray ſhew me the difference between ſwearing and curſing; for there is a difference, is there not?

*Wiſe.* Yes; there is a difference between ſwearing and curſing; ſwearing, vain ſwearing, ſuch as young Badman accuſtomed himſelf unto. Now vain and ſinful ſwearing, is a light and wicked calling of God, &c. to witneſs to our vain and fooliſh atteſting of things; and thoſe things are of two ſorts.

1. Things that we ſwear are or ſhall be done.
2. Things ſo ſworn to, true or falſe.

1. Things that we ſwear are or ſhall be done. Thou ſweareſt thou haſt done ſuch a thing, that ſuch a thing is ſo, or ſhall be ſo; for it is no matter which of theſe it is that men ſwear about, if it be done lightly, and wickedly, and groundleſsly, it is vain, becauſe it is a ſin againſt the third commandment, which ſays; *Thou ſhalt not take the name of the Lord thy God in vain.* For this is a vain uſing of that holy and ſacred name, and ſo a ſin for which, without ſound repentance, there is not, nor can be rightly expected, forgiveneſs.

*Atten.* Then it ſeems, though as to the matter of fact, a man ſwears truly, yet if he ſweareth lightly and groundleſsly, his oath is evil, and he by it under ſin,

*Wiſe.* Yes, a man may ſay, *The Lord liveth,* and that is true, and yet in ſo ſaying, ſwear falſely; becauſe he ſweareth vainly, needleſsly, and without a ground. To ſwear groundedly and neceſſarily, (which then a man does, when he ſwears as being called thereto of God), that is tolerated by the word: But this was none of Mr Badman's ſwearing: and therefore that which now we are not concerned about.

*Atten.* I perceive by the prophet, that a man may ſin in ſwearing to the truth: They therefore muſt needs moſt horribly ſin, that ſwear to confirm their jeſts and lies; and as they think, the better to beautify their fooliſh talking.

*Wiſe.* They ſin with an high hand; for they preſume to imagine, that God is as wicked as themſelves, to wit, that he is an avoucher of lies to be true. For, as I ſaid before, to ſwear, is to call God to witneſs; and to ſwear to a lie, is to call God to witneſs that that lie is true. This therefore muſt needs offend; for it puts the higheſt affront upon the holineſs and righteouſneſs of God, therefore his wrath muſt ſweep them away. This kind of ſwearing is put in with lying, and killing, and ſtealing, and committing adultery; and therefore muſt not go unpuniſhed: For if *God will not hold him guiltleſs that taketh his name in vain,* which a man may do when he ſwears to a truth, (as I have ſhewed before), how can it be imagined, that he ſhould hold ſuch guiltleſs, who by ſwearing, will appeal to God, if lies be not true, or that ſwear out of their frantic and bedlam madneſs. It would grieve and provoke a ſober man to wrath, if one ſhould ſwear to a notorious lie, and avouch that that man would atteſt it for a truth; and yet thus do men deal with the holy God. They tell their jeſtings, tales, and lies, and then ſwear by God that they are true. Now this kind of ſwearing was as common with young Badman, as it was to eat when he was an hungred, or to go to bed when it was night.

*Atten.* I have often muſed in my mind, what it ſhould be that ſhould make men ſo common in the uſe of the ſin of ſwearing, ſince thoſe that be wiſe will believe them never the ſooner for that.

*Six cauſes of vain ſwearing.*

*Wiſe* It cannot be any thing that is good, you may be ſure, becauſe the thing itſelf is abominable: 1. Therefore it muſt be from promptings of the ſpirit of the devil within them. 2. Alſo it flows ſometimes from helliſh rage, when the tongue hath ſet on fire of hell even the whole courſe of nature. 3. But commonly ſwearing flows from that daring boldneſs that biddeth defiance to the law that forbids it. 4. Swearers think alſo, that by their belching of their blaſphemous oaths out of their black and polluted mouths, they ſhew themſelves the more valiant men. 5. And imagine alſo, that by theſe outrageous kind of villanies, they ſhall conquer thoſe that at ſuch a time they have to do with, and make them believe their lies to be true. 6. They alſo ſwear frequently to get gain thereby, and when they meet with fools they overcome them this way. But if I might give advice in this matter, no buyer ſhould lay out one farthing with him that is a common ſwearer in his calling; eſpecially with ſuch an oath-maſter that endeavoureth to ſwear away his commodity to another, and that would ſwear his chapman's money into his own pocket.

*Atten.* All theſe cauſes of ſwearing; ſo far as I can perceive, flow from the ſame root as do the oaths themſelves, even from a hardened and deſperate. But pray ſhew me now how wicked curſing is to be diſtinguiſhed from this kind of ſwearing.

*Wiſe.* Swearing, as I ſaid, hath immediately to do with the name of God, and it calls upon him to be witneſs of the truth of what is ſaid; that is, if they that ſwear, ſwear by him. Some indeed ſwear by idols, as by the maſs, by our lady, by ſaints, beaſts, birds, and other creatures; but the uſual way of our profane ones in England, is to ſwear by God, Chriſt, faith, and the like. But however, or by whatever they ſwear, curſing is diſtinguiſhed from ſwearing thus.

*Of curſing, what it is.*

To curſe, to curſe profanely, it is to ſentence another or ourſelf, for, or to evil; or to wiſh that ſome evil might happen to the perſon or thing under the curſe, unjuſtly.

1. It is to ſentence for, or to evil, that is, without a cauſe: Thus Shimei curſed David: He ſentenced him for, and to evil, unjuſtly, when he ſaid to him, *Come out, come out thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold thou art taken in thy miſchief, becauſe thou art a bloody man.*

This David calls a grievous curſe. *And behold,* ſaith he to Solomon his ſon, *thou haſt with thee Shimei a Benjamite, which curſed me with a grievous curſe in the day when I went to Mahanaim.*

But what was this curſe? Why, 1. It was a wrong ſentence paſſed upon David: Shimei called him *bloody man, man of Belial,* when he was not. 2. He ſentenced him to the evil that at preſent was upon him, for being a bloody man, that is, againſt the houſe of Saul, when that preſent evil overtook David for quite another thing.

And we may thus apply it to the profane ones of our times, who in their rage and envy, have little elſe in their mouths but a ſentence againſt their neighbour for, and to evil, unjuſtly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a ſentencing of him for, and to evil, and is in itſelf a grievous curſe.

2. The other kind of curſing, is to wiſh that ſome evil might happen to, and overtake this or that perſon or thing: And this kind of curſing, Job counted a grievous ſin. *I have not ſuffered* (ſays he) *my mouth to ſin, by wiſhing a curſe to his ſoul;* or conſequently to body or eſtate. This then is a wicked curſing, to wiſh that evil might either befall another or ourſelves: And this kind of curſing young Badman accuſtomed himſelf unto.

*Badman's way of curſing.*

1. He would wiſh that evil might befall others; he would wiſh their necks broken, or that their brains were out, or that the pox, or the plague was upon them, and the like: All which is a deviliſh kind of curſing, and is become one of the common ſins of our age.

2. He would alſo as often wiſh a curſe to himſelf, ſaying, Would I might be hanged, or burned, or that the devil might fetch me, if it be not ſo, or the like. We count the Damn-me blades to be great ſwearers, but when in their helliſh fury they ſay, God damn me, God periſh me, or the like, they rather curſe than ſwear; yea, curſe themſelves, and that with a wiſh, that damnation might light upon themſelves; which wiſh and curſe of theirs in a little time, they will ſee accompliſhed upon them, even in hell-fire, if they repent them not of their ſins.

*Atten.* But did this young Badman accuſtom himſelf to ſuch filthy kind of language?

*Badman would curſe his father, &c.*

*Wiſe.* I think I may ſay, that nothing was more frequent in his mouth, and that upon the leaſt provocation. Yea, he was ſo verſed in ſuch kind of language, that neither father, nor mother, nor brother, nor ſiſter, nor ſervant, no nor the very cattle that his father had, could eſcape theſe curſes of his. I ſay, that even the brute beaſts when he drove them, or rid upon them, if they pleaſed not his humour, they muſt be ſure to partake of his curſe. He would wiſh their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like: and no marvel, for he that is ſo hardy to wiſh damnation, or other bad curſes to himſelf, or deareſt relations, would not ſtick to wiſh evil to the ſilly beaſt, in his madneſs.

*Atten.* Well, I ſee ſtill that this Badman was a deſperate villain. But pray, Sir, ſince you have gone thus far, now ſhew me whence this evil of curſing ariſeth, and alſo what diſhonour it bringeth to God; for I eaſily diſcern that it doth bring damnation to the ſoul.

*Wiſe.* This evil of curſing ariſeth, in general, from the deſperate wickedneſs of the heart; but particularly from, 1. Envy, which is, as I apprehend, the leading ſin to witchcraft. 2. It alſo ariſeth from pride, which was the ſin of the fallen angels. 3. It ariſeth too from ſcorn and contempt of others. 4. But for a man to curſe himſelf, muſt needs ariſe from deſperate madneſs.

The diſhonour that it bringeth to God, is this. It taketh away from him his authority, in whoſe power it is only, to bleſs and curſe; not to curſe wickedly, as Mr Badman, but juſtly, righteouſly, giving by his curſe, to thoſe that are wicked, the due reward of their deeds.

Beſides, theſe wicked men, in their wicked curſing of their neighbour, &c. do even curſe God himſelf in his handy-work. Man is God's image, and to curſe wickedly the image of God, is to curſe God himſelf. Therefore as when men wickedly ſwear, they rend and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedneſs; ſo he that curſeth and condemneth in this ſort his neighbour, or that wiſheth him evil, curſeth, condemneth, and wiſheth evil to the image of God, and conſequently judgeth and condemneth God himſelf.

Suppoſe that a man ſhould ſay with his mouth, I wiſh that the king's picture was burned; would not this man's ſo ſaying render him as an enemy to the perſon of the king? Even ſo it is with them that, by curſing, wiſh evil to their neighbour, or to themſelves, they contemn the image, even the image of God himſelf.

*Atten.* But do you think that the men that do thus, do think that they do ſo vilely, ſo abominably?

*Wiſe.* The queſtion is not what men do believe concerning their ſin, but what God's word ſays of it. If God's word ſays that ſwearing and curſing are ſins, though men ſhould count them for virtues, their reward will be a reward for ſin, to wit, the damnation of the ſoul.

To curſe another, and to ſwear vainly and falſely, are ſins againſt the light of nature.

1. To curſe is ſo, becauſe, whoſo curſeth another, knows that at the ſame time he would not be ſo ſerved himſelf.

2. To ſwear alſo, is a ſin againſt the ſame law; for nature will tell me, that I ſhould not lie, and therefore much leſs ſwear to confirm it. Yea, the Heathens have looked upon ſwearing to be a ſolemn ordinance of God, and therefore not to be lightly or vainly uſed by men, though to confirm a matter of truth.

*Atten.* But I wonder, ſince curſing and ſwearing are ſuch evils in the eyes of God, that he doth not make ſome examples to others for their committing ſuch wickedneſs.

*Wiſe.* Alas! ſo he has, a thouſand times twice told, as may be eaſily gathered by any obſerving people in every age and country. I could preſent you with ſeveral myſelf; but waving the abundance that might be mentioned, I will here preſent you with two: One was that dreadful judgement of God upon one N. P. at Wimbleton in Surrey, who after a horrible fit of ſwearing at, and curſing of ſome perſons that did not pleaſe him, ſuddenly fell ſick, and in a little time died raving, curſing, and ſwearing.

But above all, take that dreadful ſtory of Dorothy Mately, an inhabitant of Aſhover in the county of Derby.

This Dorothy Mately, ſaith the relater, was noted by the people of the town to be a great ſwearer, and curſer, and liar, and thief, (juſt like Mr Badman): And the labour that ſhe did uſually follow was, to waſh the rubbiſh that came forth of the lead-mines, and there to get ſparks of lead-ore; and her uſual way of aſſerting of things was with theſe kind of imprecations: I would I might ſink into the earth if it be not ſo; or, I would God would make the earth open and ſwallow me up. Now upon the 23d of March 1660, this Dorothy was waſhing of ore upon the top of a ſteep hill about a quarter of a mile from Aſhover, and was there taxed by a lad for taking of two ſingle pence out of his pocket, (for he had laid his breeches by, and was at work in his drawers); but ſhe violently denied it, wiſhing that the ground might ſwallow her up if ſhe had them. She alſo uſed the ſame wicked words on ſeveral other occaſions that day.

Now, one George Hodgkinſon of Aſhover, a man of good report there, came accidentally by where this Dorothy was, and ſtood ſtill a while to talk with her, as ſhe was waſhing her ore: there ſtood alſo a little child by her tub-ſide, and another a diſtance from her, calling aloud to her to come away; wherefore the ſaid George took the girl by the hand, to lead her away to her that called her: But behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help; ſo looking back, he ſaw the woman and her tub and ſieve, twirling round, and ſinking into the ground. Then ſaid the man, Pray to God to pardon thy ſin, for thou are never like to be ſeen alive any longer. So ſhe and her tub twirled round and round, till they ſunk about three yards into the earth, and then for a while ſtaid. Then ſhe called for help again, thinking, as ſhe ſaid, that ſhe ſhould ſtay there. Now the man, though greatly amazed, did begin to think which way to help her; but immediately a great ſtone, which appeared in the earth, fell upon her head, and broke her ſkull, and then the earth fell in upon her, and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two ſingle pence in her pocket, but her tub and ſieve could not be found.

*Atten.* You bring to my mind a ſad ſtory, the which I will relate unto you. The thing is this: About a bow-ſhot from where I once dwelt, there was a blind ale-houſe, and the man that kept it had a ſon whoſe name was *Edward*. This Edward was, as it were, an half-fool, both in his words and manner of behaviour. To this blind ale-houſe certain jovial companions would once or twice a-week come, and this Ned, (for ſo they called him), his father would entertain his gueſts withal; to wit, by calling for him to make them ſport by his fooliſh words and geſtures. So when theſe boon blades came to this man's houſe, the father would call for Ned: Ned therefore would come forth; and the villain was deviliſhly addicted to curſing, yea, to curſing his father and mother, and any one elſe that did croſs him. And becauſe (though he was an half-fool) he ſaw that his practice was pleaſing, he would do it with the more audaciouſneſs.

Well, when theſe brave fellows did come at their times to this tippling-houſe (as they call it) to fuddle and make merry, then muſt Ned be called out: and becauſe his father was beſt acquainted with Ned, and beſt knew how to provoke him, therefore he would uſually aſk him ſuch queſtions, or command him ſuch buſineſs, as would be ſure to provoke him indeed. Then would he (after his fooliſh manner) curſe his father moſt bitterly; at which the old man would laugh, (and ſo would the reſt of the gueſts, as at that which pleaſed them beſt), ſtill continuing to aſk, that Ned ſtill might be provoked to curſe, that they might ſtill be provoked to laugh. This was the mirth with which the old man did uſe to entertain his gueſts.

The curſes wherewith this Ned did uſe to curſe his father, and at which the old man would laugh, were theſe, and ſuch like: The devil take you; The devil fetch you. He would alſo wiſh him plagues and deſtructions many. Well, ſo it came to paſs, through the righteous judgement of God, that Ned's wiſhes and curſes were in a little time fulfilled upon his father; for not many months paſſed between them after this manner, but the devil did indeed take him, poſſeſs him, and alſo in few days carried him out of this world by death; I ſay, Satan did take him and poſſeſs him: I mean, ſo it was judged by thoſe that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body; but when tormenting time was come, (as he had often tormenting fits), then he would lie like an hard bump in the ſoft place of his cheſt, (I mean I ſaw it ſo), and ſo would rend and tear him, and make him roar till he died away.

I told you before, that I was an ear and eye witneſs of what I here ſay; and ſo I was. I have heard Ned in his roguery curſing his father, and his father laughing thereat moſt heartily; ſtill provoking Ned to curſe, that his mirth might be increaſed. I ſaw his father alſo, when he was poſſeſſed, I ſaw him in one of his fits, and ſaw his fleſh, (as it was thought), by the devil, gathered up on an heap, about the bigneſs of half an egg, to the unutterable torture and affliction of the old man. There was alſo one Freeman (who was more than an ordinary doctor) ſent for, to caſt out this devil; and I was there when he attempted to do it; the manner thereof was this: They had the poſſeſſed into an out-room, and laid him on his belly upon a form, with his head hanging over the form's end: then they bound him down thereto; which done, they ſet a pan of coals under his mouth, and put ſomething therein which made a great ſmoak; by this means (as it was ſaid) to fetch out the devil. There therefore they kept the man till he was almoſt ſmothered in the ſmoak, but no devil came out of him; at which Freeman was ſomewhat abaſhed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time, therefore, that which poſſeſſed the man, carried him out of the world, according to the curſed wiſhes of his ſon. And this was the end of this helliſh mirth.

*Wiſe.* Theſe were all ſad judgements.

*Atten.* Theſe were dreadful judgements indeed.

*Wiſe.* Ay, and they look like the threatening of that text, (tho' chiefly it concerned Judas): *As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him; as he clothed himſelf with curſing as with a garment, ſo let it come into his bowels like water, and as oil into his bones.*

*Atten.* It is a fearful thing for youth to be trained up in a way of curſing and ſwearing.

*Wiſe.* Trained up in them! that I cannot ſay Mr Badman was, for his father hath oft-times, in my hearing, bewailed the badneſs of his children, and of this naughty boy in particular. I believe that the wickedneſs of his children made him (in the thoughts of it) go many a night with heavy heart to bed, and with as heavy a one to riſe in the morning. But all was one to his graceleſs ſon, neither wholeſome counſel, nor fatherly ſorrow, would make him mend his manners.

*A grievous thing to bring up children wickedly.*

There are ſome indeed that do train up their children to ſwear, curſe, lie, and ſteal, and great is the miſery of ſuch poor children whoſe hard hap it is to be uſhered into the world by, and to be under the tuition too of ſuch ungodly parents. It had been better for ſuch parents, had they not begat them, and better for ſuch children had they not been born. O! methinks for a father or mother to train up a child in that very way that leadeth to hell and damnation, what thing ſo horrible! But Mr Badman was not by his parents ſo brought up.

*Atten.* But methinks, ſince this young Badman would not be ruled at home, his father ſhould have tried what good could have been done of him abroad, by putting him out to ſome man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to ſome employ: So ſhould he at leaſt have been prevented of time to do thoſe wickedneſſes that could not be done without time to do them in.

*Badman put to be an apprentice.*

*Wiſe.* Alas! his father did ſo, he put him out betimes to one of his own acquaintance, and intreated him of all love, that he would take care of his ſon, and keep him from extravagant ways. His trade alſo was honeſt and commodious; he had beſides a full employ therein, ſo that this young Badman had no vacant ſeaſons, nor idle hours yielded him by his calling, therein to take opportunities to do badly: but all was one to him, as he had begun to be vile in his father's houſe, even ſo he continued to be when he was in the houſe of his maſter.

*Atten.* I have known ſome children, who, though they have been very bad at home, yet have altered much when they have been put out abroad; eſpecially when they have fallen into a family, where the governours thereof have made conſcience of maintaining of the worſhip and ſervice of God therein; but perhaps that might be wanting in Mr Badman's maſter's houſe.

*His maſter's qualifications.*

*Wiſe.* Indeed ſome children do greatly mend, when put under other mens roofs; but, as I ſaid, this naughty boy did not ſo; nor did his badneſs continue, becauſe he wanted a maſter that both could and did correct it: for his maſter was a very good man, a very devout perſon; one that frequented the beſt ſoul-means, that ſet up the worſhip of God in his family, and alſo that walked himſelf thereafter. He was alſo a man very meek and merciful, one that did never over-drive young Badman in buſineſs, nor that kept him at it at unſeaſonable hours.

*Atten.* Say you ſo! This is rare; I for my part can ſee but few that can parallel, in theſe things, with Mr Badman's maſter.

*A bad maſter a bad thing.*

*Wiſe.* Nor I neither, (yet Mr Badman had ſuch a one); for, for the moſt part, maſters are now-a-days ſuch as mind nothing but their worldly concerns; and if apprentices do but anſwer their commands therein, ſoul and religion may go whither they will. Yea, I much fear, that there have been many towardly lads put out by their parents to ſuch maſters, that have quite undone them as to the next world.

*Atten.* The more is the pity. But pray, now you have touched upon this ſubject, ſhew me how many ways a maſter may be the ruin of his poor apprentice.

*Wiſe.* Nay, I cannot tell you of all the ways, yet ſome of them I will mention.

Suppoſe then that a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways; that is, if his maſter be not circumſpect in all things that reſpect both God and man, and that before his apprentice.

1. If he be not moderate in the uſe of his apprentice; if he drives him beyond his ſtrength; if he holds him to work at unſeaſonable hours; if he will not allow him convenient time to read the word, to pray, &c. this is the way to deſtroy him, that is, in thoſe tender beginnings of good thoughts, and good beginnings about ſpiritual things.

2. If he ſuffers his houſe to be ſcattered with profane and wicked books, ſuch as ſtir up to luſt, to wantonneſs, ſuch as teach idle, wanton, laſcivious diſcourſe, and ſuch as have a tendency to provoke to profane drollery and jeſting; and, laſtly, ſuch as tend to corrupt, and pervert the doctrine of faith and holineſs. All theſe things will eat as doth a canker, and will quickly ſpoil, in youth, &c. thoſe good beginnings that may be putting forth themſelves in them.

3. If there be a mixture of ſervants, that is, if ſome very bad be in the ſame place, that is a way alſo to undo ſuch tender lads; for they that are bad and ſordid ſervants, will be often (and they have an opportunity too to be) diſtilling and fomenting of their profane and wicked words and tricks before them, and theſe will eaſily ſtick in the fleſh and minds of youth, to the corrupting of them.

4. If the maſter have one guiſe for abroad, and another for home; that is, if his religion hangs by in his houſe as his cloak does, and he be ſeldom in it, except he be abroad, this young beginners will take notice of, and ſtumble at. We ſay, hedges have eyes, and little pitchers have ears; and indeed, children make a greater inſpection into the lives of fathers, maſters, &c. than oft-times they are aware of: And therefore ſhould maſters be careful, elſe they may ſoon deſtroy good beginnings in their ſervants.

5. If the maſter be unconſcionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he ſeeks after unreaſonable gain, or the like, his ſervant ſees it, and it is enough to undo him. *Eli's ſons being bad before the congregation, made men deſpiſe the ſacrifice of the Lord.*

*Badman had all advantages to be good.*

But theſe things, by the by; only they may ſerve for a hint to maſters to take heed that they take not apprentices to deſtroy their ſouls. But young Badman had none of theſe hinderances; his father took care, and provided well for him, as to this: He had a good maſter; he wanted not good books, nor good inſtruction, nor good ſermons, nor good examples, no nor good fellow-ſervants neither: but all would not do.

*Atten.* It is a wonder that in ſuch a family, amidſt ſo many ſpiritual helps, nothing ſhould take hold of his heart! What! not good books, nor good inſtructions, nor good ſermons, nor good examples, nor good fellow-ſervants, nor nothing do him good!

*Wiſe.* You talk he minded none of theſe things; nay, all theſe were abominable to him.

1. For good books, they might lie in his maſter's houſe till they rotted for him; he would not regard to look into them, but contrariwiſe, would get all the bad and abominable books that he could, as beaſtly romances, and books full of ribbaldry, even ſuch as immediately tended to ſet all fleſhly luſts on fire. True, he durſt not be known to have any of theſe, to his maſter; therefore would he never let them be ſeen by him, but would keep them in cloſe places, and peruſe them at ſuch times as yielded him fit opportunities thereto.

2. For good inſtructions, he liked that, much as he liked good books; his care was to hear but little thereof, and to forget what he heard as ſoon as it was ſpoken; yea, I have heard ſome that knew him then, ſay, that one might evidently diſcern by the ſhew of his countenance and geſtures, that good counſel was to him like little eaſe, even a continual torment to him; nor did he ever count himſelf at liberty, but when fartheſt off of wholeſome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example, which was frequently ſet him by his maſter, both in religious and civil matters, theſe young Badman would laugh at, and would alſo make a by-word of them, when he came in place where he with ſafety could.

4. His maſter indeed would make him go with him to ſermons, and that where he thought the beſt preachers were, but this ungodly young man, what ſhall I ſay, was (I think) a maſter of art in all miſchief; he had theſe wicked ways to hinder himſelf of hearing, let the preacher thunder never ſo loud.

1. His way was, when come into the place of hearing, to ſit down in ſome corner, and then to fall faſt aſleep.

2. Or elſe to fix his adulterous eyes upon ſome beautiful object that was in the place, and ſo all ſermon-while, wherewith be feeding his fleſhly luſts.

3. Or, if he could get near to ſome that he obſerved would fit his humour, he would be whiſpering, gigling, and playing with them, till ſuch time as ſermon was done.

*Atten.* Why! he was grown to a prodigious height of wickedneſs.

*Wiſe.* He was ſo; and that which aggravates all, was, this was his practice as ſoon as he was come to his maſter, he was as ready at all theſe things, as if he had, before he came to his maſter, ſerved an apprenticeſhip to learn them.

*Atten.* There could not but be added (as you relate them) rebellion to his ſin. Methinks it is as if he had ſaid, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

*Wiſe.* You ſay true, and I know not to whom more fitly to compare him, than to that man, who, when I myſelf rebuked him for his wickedneſs, in this great huff, replied, What would the devil do for company, if it was not for ſuch as I?

*Atten.* Why, did you ever hear any man ſay ſo.

*Wiſe.* Yes, that I did; and this young Badman was as like him as an egg is like an egg. Alas! the ſcripture makes mention of many that by their actions ſpeak the ſame: *They ſay unto God, Depart from us, for we deſire not the knowledge of thy ways.* Again, *They refuſe to hearken, and pull away their ſhoulder, and ſtop their ears; yea, they make their hearts hard as an adamant-ſtone, leſt they ſhould hear the law, and the words that the Lord of hoſts hath ſent.* What are all theſe but ſuch as Badman, and ſuch as the young man but now mentioned? That young man was my play-fellow when I was ſolacing myſelf in my ſins: I may make mention of him to my ſhame; but he has a great many fellows.

*Atten.* Young Badman was like him indeed, and he trod his ſteps, as if his wickedneſs had been his very copy; I mean, as to his deſperateneſs: for had he not been a deſperate one, he would never have made you ſuch a reply, when you was rebuking of him for his ſin. But when did you give him ſuch a rebuke?

*Wiſe.* A while after God had parted him and I, by calling of me (as I hope) by his grace, ſtill leaving him in his ſins; and ſo far as I could ever gather, as he lived, ſo he died, even as Mr Badman did: but we will leave him, and return again to our diſcourſe.

*Atten.* Ha! poor obſtinate ſinners! Do they think that God cannot be even with them?

*Wiſe.* I do not know what they think, but I know that God hath ſaid, That as *he cried, and they would not hear, ſo they ſhall cry, and I will not hear, ſaith the Lord*, Doubtleſs there is a time coming, when Mr Badman will cry for this.

*Atten.* But I wonder that he ſhould be ſo expert in wickedneſs ſo ſoon! Alas, he was but a ſtripling; I ſuppoſe he was, as yet, not twenty.

*Wiſe.* No, nor eighteen neither; but (as with Iſhmael, and with the children that mocked the prophet) the ſeeds of ſin did put forth themſelves betimes in him.

*Atten.* Well, he was as wicked a young man as commonly one ſhall hear of.

*Wiſe.* You will ſay ſo, when you know all.

*Atten.* All; I think here is a great all; but if there is more behind, pray let us hear it.

*Wiſe.* Why, then I will tell you, that he had not been with his maſter much above a year and a half, but he came acquainted with three young villains (who here ſhall be nameleſs) that taught him to add to his ſin, much of like kind; and he as aptly received their inſtructions. One of them was chiefly given to uncleanneſs, another to drunkenneſs, and the third to purloining, or ſtealing, from his maſter.

*Atten.* Alas! poor wretch, he was bad enough before; but theſe, I ſuppoſe, made him much worſe.

*Wiſe.* That they made him worſe you may be ſure of, for they taught him to be an arch, a chief one in all their ways.

*Atten.* It was an ill hap that he ever came acquainted with them.

*Wiſe.* You muſt rather word it thus. It was the judgement of God that he did; that is, he came acquainted with them, through the anger of God. He had a good maſter, and before him a good father; By theſe he had good counſel given him for months and years together; but his heart was ſet upon miſchief; he loved wickedneſs more than to do good, even until his iniquity came to be hateful; therefore, from the anger of God it was, that theſe companions of his, and he, did at laſt ſo acquaint together. Says, Paul, *They did not like to retain God in their knowledge;* and what follows? *wherefore, God gave them over,* or *up to their own hearts luſts.* And again, *As for ſuch as turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity.* This therefore was God's hand upon him, that he might be deſtroyed, be damned; becauſe he received not the love of the truth that he might be ſaved. He choſe his deluſions and deluders for him, even the company of baſe men, of fools, that he might be deſtroyed.

*Atten.* I cannot but think indeed, that it is a great judgement of God for a man to be given up to the company of vile men; for what are ſuch but the devil's decoys, even thoſe by whom he draws the ſimple into his his net? A whoremaſter, a drunkard, a thief, what are they but the devil's baits, by which he catcheth others?

*Wiſe.* You ſay right; but this young Badman was no ſimple one, if by ſimple you mean one uninſtructed; for he had often good counſel given him; but, if by ſimple, you mean him that is a fool as to the true knowlegde of and faith in Chriſt, then he was a ſimple one indeed for he choſe death rather than life, and to live in continual oppoſition to God, rather than to be reconciled unto him: according to that ſaying of the wiſe man, *The fools hated knowledge, and did not chuſe the fear of the Lord:* And what judgement more dreadful can a fool be given up to, than to be delivered into the hands of ſuch men, that have ſkill to do nothing but to ripen ſin, and haſten its finiſhing unto damnation? And therefore men ſhould be afraid of offending God, becauſe he can in this manner puniſh them for their ſins. I knew a man that once was, as I thought, hopefully awakened about his condition; yea, I knew two that were ſo awakened; but in time they began to draw back, and to incline again to their luſts; wherefore God gave them up to the company of three or four men, that in leſs than three years time brought them roundly to the gallows, where they were hanged like dogs, becauſe they refuſed to live like honeſt men.

*Atten* But ſuch men do not believe, that thus to be given up of God, is in judgement and anger; they rather take it to be their liberty, and do count it their happineſs; they are glad that their cord is looſed, and that the reins are on their neck; they are glad that they may ſin without controul, and that they may chuſe ſuch companions as can make them more expert in an evil way.

*Wiſe.* Their judgement is therefore ſo much the greater, becauſe thereto is added blindneſs of mind, and hardneſs of heart in a wicked way. They are turned up to the way of death, but muſt not ſee to what place they are going: *They muſt go as the ox to the ſlaughter, and as the fool to the correction of the ſtocks, till a dart ſtrike through their liver, not knowing that it is for their life.* This, I ſay, makes their judgement double, they are given up of God, for a while to ſport themſelves with that which will aſſuredly *make them mourn at laſt, when their fleſh and their body is conſumed.* Theſe are thoſe that Peter ſpeaks of, that ſhall utterly periſh in their own corruptions; theſe, I ſay, who count it pleaſure to riot in the day-time, and that ſport themſelves with their own deceivings, are as natural brute beaſts, made to be taken and deſtroyed.

*Atten.* Well, but I pray now concerning theſe three villains that were young Badman's companions: Tell me more particularly how he carried it then.

*Wiſe.* How he carried it! Why, he did as they. I intimated ſo much before, when I ſaid, they made him an arch, a chief one in their ways.

*Badman frequents taverns.*

Firſt, He became a frequenter of taverns and tippling-houſes, and would ſtay there until he was even as drunk as a beaſt. And if it was ſo, that he could not get out by day, he would, be ſure, get out by night. Yea, he became ſo common a drunkard at laſt, that he was taken notice of to be a drunkard even by all.

*Atten.* This was ſwiniſh, for drunkenneſs is ſo beaſtly a ſin, a ſin ſo much againſt nature, that I wonder that any that have but the appearance of men, can give up themſelves to ſo beaſtly (yea worſe than beaſtly) a thing.

*A ſtory for a drunkard.*

*Wiſe.* It is a ſwiniſh vanity indeed. I will tell you another ſtory. There was a gentleman that had a drunkard to be his groom, and coming home one night very much abuſed with beer, his maſter ſaw it. Well, (quoth his maſter within himſelf), I will let thee alone to-night, but to-morrow morning I will convince thee, that thou art worſe than a beaſt, by the behaviour of my horſe. So when morning was come, he bids his man go and water his horſe, and ſo he did; but coming up to his maſter, he commands him to water him again; ſo the fellow rid into the water the ſecond time, but his maſter's horſe would now drink no more, ſo the fellow came up and told his maſter. Then ſaid his maſter, Thou drunken ſot, thou art far worſe than my horſe; he will drink but to ſatisfy nature, but thou wilt drink to the abuſe of nature: he will drink but to refreſh himſelf, but thou to thy hurt and damage; he will drink, that he may be more ſerviceable to his maſter, but thou, till thou art incapable of ſerving either God or man. O, thou beaſt, how much art thou worſe than the horſe that thou rideſt on!

*Atten.* Truly, I think that his maſter ſerved him right; for in doing as he did, he ſhewed him plainly as he ſaid, that he had not ſo much government of himſelf as his horſe had of himſelf; and, conſequently, that his beaſt did live more according to the law of his nature by far than did his man. But pray go on with what you have further to ſay.

*Wiſe.* Why, I ſay, that there are four things, which if they were well conſidered, would make drunkenneſs to be abhorred in the thoughts of the children of men.

1. It greatly tendeth to impoveriſh and beggar a man. *The drunkard,* ſays Solomon, *ſhall come to poverty.* Many that have begun the world with plenty, have gone out of it in rags, through drunkenneſs,

neſs. Yea, many children that have been born to good eſtates, have yet been brought to a flail and a rake, through this beaſtly ſin of their parents.

2. This ſin of drunkenneſs, it bringeth upon the body, many, great, and incurable diſeaſes, by which men do in little time come to their end, and none can help them. So, becauſe they are overmuch wicked, therefore they die before their time.

3. Drunkenneſs is a ſin that is often times attended with abundance of other evils, *Who hath wo? Who hath ſorrow? Who hath contentions? Who hath babblings? Who hath wounds without cauſe? Who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine;* that is, the drunkard.

4. By drunkenneſs, men do oftentimes ſhorten their days; go out of the ale-houſe drunk, and break their necks, before they come home. Inſtances not a few might be given of this, but this is ſo manifeſt, a man need ſay nothing.

*Atten.* But that which is worſe than all is, it alſo prepares men for everlaſting burnings.

*Wiſe.* Yea, and it ſo ſtupifies and beſots the ſoul, that a man that is far gone in drunkenneſs, is hardly ever recovered to God. Tell me, when did you ſee an old drunkard converted? No, no, ſuch an one will ſleep till he dies, though he ſleeps on the top of a maſt: let his dangers be never ſo great, and death and damnation never ſo near, he will not be awaked out of his ſleep. So that if a man have any reſpect either to credit, health, life, or ſalvation, he will not be a drunken man. But the truth is, where this ſin gets the upper hand, men are, as I ſaid before, ſo intoxicated and bewitched with the ſeeming pleaſures and ſweetneſs thereof, that they have neither heart nor mind to think of that which is better in itſelf, and would, if embraced, do them good.

*Atten.* You ſaid that drunkenneſs tends to poverty, yet ſome make themſelves rich by drunken bargains.

*Wiſe.* I ſaid ſo, becauſe the word ſays ſo. And as to ſome mens getting thereby, that is indeed but rare and baſe; yea, and baſe will be the end of ſuch gettings. The word of God is againſt ſuch ways, and the curſe of God will be the end of ſuch doings. An inheritance may ſometimes thus be haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed. Hark what the prophet ſaith, *Wo to him that coveteth an evil covetouſneſs, that he may ſet his neſt on high;* whether he makes drunkenneſs, or ought elſe, the engine and decoy to get it; for that man doth but conſult the ſhame of his own houſe, the ſpoiling of his family, and the damnation of his ſoul; for that which he getteth by working of iniquity, is but a getting by the devices of hell; therefore he can be no gainer neither for himſelf or family, that gains by an evil courſe. But this was one of the ſins that Mr Badman was addicted to after he came acquainted with theſe three fellows, nor could all that his maſter could do break him of this beaſtly ſin.

*Atten.* But where, ſince he was but an apprentice, could he get money to follow this practice; for drunkenneſs, as you have intimated, is a very coſtly ſin.

*Badman's maſter's purſe paid for his drunkenneſs*

*Wiſe.* His maſter paid for all. For (as I told you before) as he learned of theſe three villains to be a beaſtly drunkard; ſo he learned of them to pilfer and ſteal from his maſter. Sometimes he would ſell off his maſter's goods, but keep the money, that is, when he could: alſo ſometimes he would beguile his maſter by taking out of his caſh-box; and when he could do neither of theſe, he would convey away of his maſter's wares, what he thought would be leaſt miſſed, and ſend or carry them to ſuch and ſuch houſes, where he knew they would be laid up to his uſe; and then appoint ſet times there, to meet and make merry with theſe fellows.

*Atten.* This was as bad, nay, I think, worſe than the former; for by thus doing, he did not only run himſelf under the wrath of God, but he endangered the undoing of his maſter and his family.

*Wiſe.* Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard, muſt have money, either of his own, or of ſome other man's; either of his father's, mother's, maſter's, or at the high-way, or ſome way.

*Atten.* I fear that many an honeſt man is undone by ſuch kind of ſervants.

*Wiſe.* I am of the ſame mind with you, but this ſhould make the dealer the more wary what kind of ſervants he keeps, and what kind of apprentices he takes. It ſhould alſo teach him to look well to his ſhop himſelf; alſo to take a ſtrict account of all things that are bought and ſold by his ſervants. The maſter's neglect herein may embolden his ſervant to be bad, and may bring him too in a ſhort time to rags, and a morſel of bread.

*Atten.* I am afraid that there is much of this kind of pilfering amongſt ſervants in theſe bad days of ours.

*Wiſe.* Now, while it is in my mind, I will tell you a ſtory. When I was in priſon, there came a woman to me that was under a great deal of trouble. So I aſked her (ſhe being a ſtranger to me) what ſhe had to ſay to me. She ſaid, She was afraid ſhe ſhould be damned. I aſked her the cauſe of thoſe fears. She told me, That ſhe had ſome time ſince lived with a ſhopkeeper at Wellingborough, and had robbed his box in the ſhop ſeveral times of money, to the value of more than now I will ſay; and pray, ſays ſhe, tell me what I ſhall do. I told her, I would have her go to her maſter, and make him ſatisfaction. She ſaid ſhe was afraid; I aſked her why? She ſaid, ſhe doubted he would hang her. I told her, that I would intercede for her life, and would make uſe of other friends too to do the like; but ſhe told me ſhe durſt not venture that. Well, ſaid I, ſhall I ſend to your maſter, while you abide out of ſight, and make your peace with him, before he ſees you? and with that I aſked her maſter's name. But all that ſhe ſaid in anſwer to this was, Pray let it alone till I come to you again. So away ſhe went, and neither told me her maſter's name nor her own. This is about ten or twelve years ſince, and I never ſaw her again. I tell you this ſtory, for this cauſe, to confirm your fears, that ſuch kind of ſervants too many there be; and that God makes them ſometimes like old Tod, of whom mention was made before (through the terrors that he lays upon them) to betray themſelves.

I could tell you of another, that came to me with a like relation concerning herſelf and the robbing of her miſtreſs; but at this time let this ſuffice.

*Atten.* But what was that other villain addicted to? I mean young Badman's third companion.

*Wiſe.* Uncleanneſs: I told you before, but it ſeems you forgot.

*Atten.* Right, it was uncleanneſs. Uncleanneſs is alſo a filthy ſin.

*Wiſe.* It is ſo; and yet it is one of the moſt reigning ſins in our day.

*Atten.* So they ſay, and that too among thoſe that one would think had more wit, even among the great ones.

*Wiſe.* The more is the pity; for uſually examples that are ſet by them that are great and chief, ſpread ſooner, and more univerſally, than do the ſins of other men; yea, and when ſuch men are at the head in tranſgreſſing, ſin walks with a bold face through the land. As Jeremiah ſaith of the prophets, ſo may it be ſaid of ſuch, *From them is profaneneſs gone forth into all the land;* that is, with bold and audacious face.

*Atten.* But pray let us return again to Mr Badman and his companions. You ſay one of them was very vile in the commiſſion of uncleanneſs.

*Wiſe.* Yes, ſo I ſay; not but that he was a drunkard, and alſo thieviſh, but he was moſt arch in this ſin of uncleanneſs: this roguery was his maſter-piece, for he was a ringleader to them all in the beaſtly ſin of whoredom. He was alſo beſt acquainted with ſuch houſes where they were, and ſo could readily lead the reſt of his gang unto them. The ſtrumpets alſo, becauſe they knew this young villain, would at firſt diſcover themſelves in all their whoriſh pranks to thoſe that he brought with him.

*Atten.* That is a deadly thing: I mean, it is a deadly thing to young men, when ſuch beaſtly queans ſhall, with words and carriages that are openly tempting, diſcover themſelves unto them; it is hard for ſuch to eſcape their ſnare.

*Wiſe*. That is true, therefore the wiſe man's counſel is the beſt; *Come not near the door of her houſe*; for they are (as you ſay) very tempting, as is ſeen by her in the Proverbs: *I looked*, ſays the wiſe man, *through my caſement, and beheld among the ſimple ones, I diſcerned a young man void of underſtanding, paſſing through the ſtreets near her corner, and he went the way to her houſe, in the twilight in the evening, in the black and dark night: And behold, there met him a woman with the attire of an harlot, and ſubtile of heart; (ſhe is leud and ſtubborn; her feet abide not in her houſe: Now is ſhe without, now is ſhe in the ſtreets, and lieth in wait at every corner). So ſhe caught him, and kiſſed him, and with an impudent face ſaid unto him, I have peace-offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. I have decked my bed with coverings of tapeſtry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning, let us ſolace ourſelves with loves.* Here was a bold beaſt: And indeed, the very eyes, hands, words, and ways, of ſuch, are all ſnares and bands to youthful luſtful fellows: and with theſe was young Badman greatly ſnared.

*Atten*. This ſin of uncleanneſs is mightily cried out againſt, both by Moſes, the prophets, Chriſt, and his apoſtles; and yet, as we ſee, for all that, how men run headlong to it!

*Wiſe*. You have ſaid the truth, and I will add, that God, to hold men back from ſo filthy a ſin, has ſet ſuch a ſtamp of his indignation upon it, and commanded ſuch evil effects to follow it, that were not they that uſe it bereft of all fear of God, and love to their own health, they could not but ſtop, and be afraid to commit it. For beſides the eternal damnation that doth attend ſuch in the next world, (for thoſe *have no inheritance in the kingdom of Chriſt and of God*, Epheſ. 5.), the evil effects thereof in this world are dreadful.

*Atten*. Pray ſhew me ſome of them, that as occaſion offereth itſelf, I may ſhew them to others for their good.

*Wiſe*. So I will. 1. It bringeth a man (as was ſaid of the ſin before) to want and poverty; *for by means of a whoriſh woman, a man is brought to a piece of bread*. The reaſon is, for that an whore will not yield without hire; and men, when the devil and luſt is in them, and God and his fear far away from them, will not ſtick, ſo they may accompliſh their deſire, to lay *their ſignet, their bracelets, and their ſtaff* to pledge, rather than miſs of the fulfilling of their luſts. 2. Again, by this ſin men diminiſh their ſtrength, and bring upon themſelves, even upon the body, a multitude of diſeaſes. This King Lemuel's mother warned him of. *What, my ſon?* ſaid ſhe, *and what the ſon of my womb? and what the ſon of my vows? Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings*. This ſin is deſtructive to the body. Give me leave to tell you another ſtory I have heard of a great man that was a very unclean perſon, and he had lived ſo long in that ſin, that he had almoſt loſt his ſight. So his phyſicians were ſent for, to whom he told his diſeaſe; but they told him, that they could do him no good, unleſs he would forbear his women. "Nay then," ſaid he, "farewell ſweet ſight." Whence obſerve, that this ſin, as I ſaid, is deſtructive to the body; and alſo, that ſome men be ſo in love therewith, that they will have it, though it deſtroy their body.

*Atten*. Paul ſays alſo, that he that ſins this ſin, ſins againſt his own body. But what of that? he that will run the hazard of eternal damnation of his ſoul, but he will commit this ſin, will for it run the hazard of deſtroying his body. If young Badman feared not the damnation of his ſoul, do you think that the conſideration of impairing of his body would have deterred him there-from?

*Wiſe*. You ſay true. But yet, methinks, there are ſtill ſuch bad effects follow often, upon the commiſſion of it, that if men would conſider them, it would put, at leaſt, a ſtop to their career therein.

*Atten*. What other evil effects attend this ſin?

*Wiſe*. Outward ſhame and diſgrace, and that in theſe particulars.

Firſt, There often follows this foul ſin, the foul diſeaſe, now called by us *the pox*; a diſeaſe ſo nauſeous and ſtinking, ſo infectious to the whole body, (and ſo entailed to this ſin, that hardly are any common with unclean women, but they have more or leſs a touch of it, to their ſhame.

*Atten*. That is a foul diſeaſe indeed! I knew a man once that rotted away with it; and another that had his noſe eaten off, and his mouth almoſt quite ſewed up thereby.

*Wiſe*. It is a diſeaſe, that where it is, it commonly declares, that the cauſe thereof is uncleanneſs. It declares to all that beholds ſuch a man, that he is an odious, a beaſtly, unclean perſon. This is that ſtrange puniſhment that Job ſpeaks of, that is appointed to ſeize on theſe workers of iniquity.

*Atten*. Then it ſeems you think, that the ſtrange puniſhment that Job there ſpeaks of, ſhould be the foul diſeaſe.

*Wiſe*. I have thought ſo indeed, and that for this reaſon: We ſee that this diſeaſe is entailed, as I may ſay, to this moſt beaſtly ſin; nor is there any diſeaſe ſo entailed to any other ſin, as this to this. That this is the ſin to which the ſtrange puniſhment is entailed, you will eaſily perceive, when you read the text. *I made a covenant with mine eyes*, ſaid Job, *why ſhould I think upon a maid? For what portion is there* (for that ſin) *from above, and what inheritance of the Almighty from on high?* And then he anſwers himſelf: *Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity?* This ſtrange puniſhment is the pox.

Alſo I think that this foul diſeaſe is that which Solomon intends, when he ſaith, (ſpeaking of this unclean and beaſtly creature), *A wound and diſhonour ſhall he get, and his reproach ſhall not be turned away*. A puniſhment Job calls it: a wound and diſhonour Solomon calls it; and they both do ſet it as a remark upon this ſin; Job calling it *a ſtrange puniſhment*, and Solomon a *reproach that ſhall not be turned away* from them that are common in it.

*Atten*. What other things follow upon the commiſſion of this beaſtly ſin?

*Wiſe*. Why, often-times it is attended with murder, with the murder of the babe begotten on the defiled bed. How common it is for the baſtard-getter and baſtard-bearer to conſent together to murder their children, will be better known at the day of judgement; yet ſomething is manifeſt now.

I will tell you another ſtory. An ancient man, one of mine acquaintance, a man of good credit in our country, had a mother that was a midwife, who was moſtly employed in laying great perſons. To this woman's houſe, upon a time, comes a brave young gallant on horſeback, to fetch her to lay a young lady. So ſhe addreſſes herſelf to go with him; wherefore, he takes her up behind him, and away they ride in the night. Now they had not rode far, but the gentleman alighting from his horſe, took the old midwife in his arms from the horſe, turned round with her ſeveral times, and then ſet her up again; then he got up, and away they went till they came to a ſtately houſe, into which he had her, and ſo into a chamber where the young lady was in her pains. He then bid the midwife do her office, and ſhe demanded help; but he drew out his ſword, and told her, if ſhe did not make ſpeed to do her office without help, ſhe muſt look for nothing but death. Well, to be ſhort, this old midwife laid the young lady, and a fine ſweet babe ſhe had. Now there was made in a room hard by, a very great fire: So the gentleman took up the babe, went and drew the coals from the ſtock, caſt the child in, and covered it up, and there was an end of that. So when the midwife had done her work, he paid her well for her pains, but ſhut her up in a dark room all day, and when night came, took her behind him again, and carried her away, till ſhe came almoſt at home; then he turned her round and round, as he did before, and had her to her houſe, ſet her down, bid her farewell, and away he went: and ſhe could never tell who it was.

This ſtory the midwife's ſon, who was a miniſter, told me; and alſo proteſted that his mother told it him for a truth.

*Atten.* Murder doth often follow indeed, as that which is the fruit of this ſin: But ſometimes God brings even theſe adulterers and adultereſſes to ſhameful ends. ☞ I heard of one, (I think a doctor of phyſic), and his whore, who had three or four baſtards betwixt them, and had murdered them all, but at laſt themſelves were hanged for it, in or near Colcheſter. It came out after this manner: The whore was ſo afflicted in her conſcience about it, that ſhe could not be quiet until ſhe had made it known. Thus God many times makes the actors of wickedneſs their own accuſers, and brings them by their own tongues to condign puniſhment for their own ſins.

*Wiſe.* There have been many ſuch inſtances; but we will let that paſs. I was once in the preſence of a woman, a married woman, that lay ſick of the ſickneſs whereof ſhe died; and being ſmitten in her conſcience for the ſin of uncleanneſs, which ſhe had often committed with other men, I heard her (as ſhe lay ☞ upon her bed) cry out thus: I am a whore, and all my children are baſtards; and I muſt go to hell for my ſin; and look, there ſtands the devil at my bed's feet to receive my ſoul when I die.

*Atten.* Theſe are ſad ſtories, tell no more of them now, but if you pleaſe ſhew me yet ſome other of the evil effects of this beaſtly ſin.

*Wiſe.* This ſin is ſuch a ſnare to the ſoul, that unleſs a miracle of grace prevents, it unavoidably periſhes in the inchanting and bewitching pleaſures of it. This is manifeſt by theſe and ſuch-like texts.

*The adultereſs will hunt for the precious life. Whoſo committeth adultery with a woman, lacketh underſtanding; and he that doth it, deſtroyeth his own ſoul. An whore is a deep ditch, and a ſtrange woman is a narrow pit. Her houſe inclines to death, and her paths unto the dead. None that go in unto her return again, neither take they hold of the path of life. She hath caſt down many wounded; yea many ſtrong men have been ſlain by her: Her houſe is the way to hell, going down to the chambers of death.*

*Atten.* Theſe are dreadful ſayings, and do ſhew the dreadful ſtate of thoſe that are guilty of this ſin.

*Wiſe.* Verily ſo they do. But yet that which makes the whole more dreadful, is, that men are given up to this ſin, becauſe they are abhorred of God; and becauſe abhorred, therefore they ſhall fall into the commiſſion of it, and ſhall live there: *The mouth* (that is, the flattering lips) *of a ſtrange woman is a deep pit, the abhorred of the Lord ſhall fall therein.* Therefore it ſaith again of ſuch, that they *have none inheritance in the kingdom of Chriſt and of God.*

*Atten.* Put all together, and it is a dreadful thing to live and die in this tranſgreſſion.

*Wiſe.* True: But ſuppoſe, that inſtead of all theſe judgements, this ſin had attending of it all the felicities of this life, and no bitterneſs, ſhame, or diſgrace, mixed with it, yet one hour in hell will ſpoil all. O! this hell, hell-fire, damnation in hell, it is ſuch an inconceivable puniſhment, that were it but thoroughly believed, it would nip this ſin, with others, in the head. But here is the miſchief, thoſe that give up themſelves to theſe things, do ſo harden themſelves in unbelief and Atheiſm about the things, the puniſhments that God hath threatened to inflict upon the committers of them, that at laſt they arrive to, almoſt, an abſolute and firm belief that there is no judgement to come hereafter; elſe they would not, they could not, no not attempt to commit this ſin, by ſuch abominable language as ſome do.

☞ *Deſperate words.*

I heard of one that ſhould ſay to his Miſs, when he tempted her to the committing of this ſin, If thou wilt venture thy body, I will venture my ſoul. And I myſelf heard another ſay, when he was tempting of a maid to commit uncleanneſs with him, (it was in Oliver's days), That if ſhe did prove with child, he would tell her how ſhe might eſcape puniſhment, (and that was then ſomewhat ſevere); ſay, ſaith he, when you come before the judge, That you are with child by the Holy Ghoſt. I heard him ſay thus, and it greatly afflicted me; I had a mind to have accuſed him for it before ſome magiſtrate; but he was a great man, and I was poor, and young: ſo I let it alone, but it troubled me very much.

*Atten.* It was the moſt horrible thing that ever I heard in my life. But how far off are theſe men from that ſpirit and grace that dwelt in Joſeph!

*Of ch Joſeph.*

*Wiſe.* Right: When Joſeph's miſtreſs tempted him, yea, tempted him daily; yea, ſhe laid hold on him, and ſaid, with her whore's forehead, *Come, lie with me;* but he refuſed: He hearkened not to lie with her, or to be with her. Mr Badman would have taken the opportunity.

And a little to comment upon this of Joſeph.

1. Here is a Miſs, a great Miſs, the wife of the captain of the guard, ſome beautiful dame, I'll warrant you.

2. Here is a Miſs won, and in her whoriſh affections come over to Joſeph, without his ſpeaking of a word.

3. Here is her unclean deſire made known; *Come, lie with me,* ſaid ſhe.

4. Here was a fit opportunity; there was none of the men of the houſe there within.

5. Joſeph was a young man full of ſtrength, and therefore the more in danger to be taken.

6. This was to him a temptation from her, that laſted days.

7. And yet Joſeph refuſed, 1. Her daily temptation; 2. Her daily ſollicitation; 3. Her daily provocation, heartily, violently, and conſtantly: For when ſhe caught him by the garment, ſaying, *Lie with me,* he left his garment in her hand, and gat him out: Ay, and although contempt, treachery, ſlander, accuſation, impriſonment, and danger of death followed, (for an whore careth not what miſchief ſhe does when ſhe cannot have her end), yet Joſeph will not defile himſelf, ſin againſt God, and hazard his own eternal ſalvation.

*Atten.* Bleſſed Joſeph! I would thou hadſt more fellows!

*Wiſe.* Mr Badman has more fellows than Joſeph, elſe there would not be ſo many whores as there are; for though I doubt not but that *that* ſex is bad enough this way, yet I verily believe that many of them are made whores at firſt by the flatteries of Badman's fellows. Alas, there is many a woman plunged into this ſin at firſt even by promiſes of marriage; I ſay, by theſe promiſes they are flattered, yea, forced into a conſenting to theſe villanies, and ſo being in, and growing hardened in their hearts, they at laſt give themſelves up, even as wicked men do, to act this kind of wickedneſs with greedineſs. But Joſeph you ſee was of another mind; for the fear of God was in him.

I will, before I leave this, tell you here two notable ſtories; and I wiſh Mr Badman's companions may hear of them. They are found in *Clark's Looking-glaſs for Sinners;* and are theſe.

Mr Cleaver (ſays Mr Clark) reports of one whom he knew that had committed the act of uncleanneſs, whereupon he fell into ſuch horror of conſcience that he hanged himſelf, leaving it thus written in a paper: 'Indeed (ſaith he) I acknowledge it to be utterly unlawful for a man to kill himſelf, but I am bound to act the magiſtrate's part, becauſe the puniſhment of this ſin is death.'

Clark doth alſo make mention of two more, who as they were committing adultery in London, were immediately ſtruck dead with fire from heaven in the very act. Their bodies were ſo found, half burnt up, and ſending out a moſt loathſome ſavour.

*Atten.* Theſe are notable ſtories indeed.

*Wiſe.* So they are, and I ſuppoſe they are as true as notable.

*Atten.* Well, but I wonder if young Badman's maſter knew him to be ſuch a wretch, that he would ſuffer him in his houſe.

*Wiſe.* They liked one another even as fire and water do. Young Badman's ways were odious to his maſter, and his maſter's ways were ſuch as young Badman could not endure. Thus in theſe two was fulfilled that ſaying of the Holy Ghoſt; *An unjuſt man is an abomination to the juſt; and he that is upright in the way, is an abomination to the wicked.*

The good man's ways Mr Badman could not abide, nor could the good man abide the bad ways of his baſe apprentice. Yet would his maſter, if he could, have kept him, and alſo have learned him his trade.

*Atten.* If he could! Why he might, if he would; might he not?

*Wiſe.* Alas! Badman ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed: for he gave him no occaſion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honeſt rules of life. And had it been one's own caſe, one ſhould have let him go. For what ſhould a man do, that had either regard to his own peace, his childrens good, or the preſervation of the reſt of his ſervants from evil, but let him go? Had he ſtaid, the houſe of correction had been moſt fit for him, but thither his maſter was loth to ſend him, becauſe of the love that he bore to his father. An houſe of correction, I ſay, had been the fitteſt place for him; but his maſter let him go.

*Atten.* He ran away, you ſay; but whither did he run?

*Wiſe.* Why, to one of his own trade, and alſo like himſelf. Thus the wicked joined hand in hand, and there he ſerved out his time.

*Atten.* Then, ſure, he had his heart's deſire, when he was with one ſo like himſelf.

*Wiſe.* Yes, ſo he had; but God gave it him in his anger.

*Atten.* How do you mean?

*Wiſe.* I mean as before, that for a wicked man to be by the providence of God turned out of a good man's doors, into a wicked man's houſe to dwell, is a ſign of the anger of God. For God by this, and ſuch judgements, ſays thus to ſuch an one: 'Thou wicked one, thou loveſt not me, my ways, nor my people; thou caſteſt my law and good counſel behind 'thy back: Come, I will diſpoſe of thee in my 'wrath; thou ſhalt be turned over to the ungodly, 'thou ſhalt be put to ſchool to the devil; I will leave 'thee to ſink and ſwim in ſin, till I ſhall viſit thee 'with death and judgement.' This was therefore another judgement that did come upon this young Badman.

*Atten.* You have ſaid the truth; for God, by ſuch a judgement as this, in effect ſays ſo indeed; for he takes them out of the hand of the juſt, and binds them up in the hand of the wicked, and whither they then ſhall be carried, a man may eaſily imagine.

*Wiſe.* It is one of the ſaddeſt tokens of God's anger that happens to ſuch kind of perſons; and that for ſeveral reaſons.

1. Such an one, by this judgement, is put out of the way, and from under the means which ordinarily are made uſe of to do good to the ſoul. For a family where godlineſs is profeſſed and practiſed, is God's ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of ſuch a family, into a bad, a wicked one, as Mr Badman was, muſt needs be in judgement and a ſign of the anger of God. For in ungodly families, men learn to forget God, to hate goodneſs, and to eſtrange themſelves from the ways of thoſe that are good.

2. In bad families, they have continually freſh examples, and alſo incitements to evil, and freſh encouragements to it too. Yea moreover, in ſuch places evil is commended, praiſed, well ſpoken of, and they that do it are applauded; and this, to be ſure, is a drowning judgement.

3. Such places are the very haunts and walks of the infernal ſpirits, who are continually poiſoning the cogitations and minds of one or other in ſuch families, that they may be able to poiſon others. Therefore obſerve it, uſually in wicked families, ſome one, or two, are more arch for wickedneſs than are any others that are there. Now, ſuch are Satan's conduit-pipes; for by them he conveys of the ſpawn of hell, through their being crafty in wickedneſs, into the ears and ſouls of their companions: Yea, and when they have once conceived wickedneſs, they travail with it, as doth a woman with child, till they have brought it forth: *Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſehood.* Some men, as here is intimated in the text, and as was hinted alſo before, have a kind of myſtical, but helliſh copulation with the devil, who is the father, and their ſoul the mother, of ſin and wickedneſs; and they, ſo ſoon as they have conceived by him, finiſh, by bringing forth ſin, both it and their own damnation.

*Atten.* How much then doth it concern thoſe parents that love their children, to ſee, that if they go from them, they be put into ſuch families as be good, that they may learn there betimes to eſchew evil, and to follow that which is good?

*It concerns parents to put their children into good families.*

*Wiſe.* It doth concern them indeed; and it doth alſo concern them that take children into their families, to take heed what children they receive. For a man may ſoon, by a bad boy, be damaged both in his name, eſtate, and family, and alſo hindered in his peace and peaceable purſuit after God and godlineſs; I ſay, by one ſuch vermin as a wicked and filthy apprentice.

*Maſters ſhould alſo beware what ſervants they entertain.*

*Atten.* True, for one ſinner deſtroyeth much good, and a poor man is better than a liar. But many times a man cannot help it; for ſuch as at the beginning promiſe very fair, are by a little time proved tobe very rogues, like young Badman.

*Wiſe.* That is true alſo; but when a man has done the beſt he can to help it, he may with the more confidence expect the bleſſing of God to follow, or he ſhall have the more peace, if things go contrary to his deſire.

*Atten.* Well, but did Mr Badman and his maſter argree ſo well? I mean his laſt maſter, ſince they were birds of a feather; I mean ſince they were ſo well met for wickedneſs.

*Wiſe.* This ſecond maſter was, as before I told you bad enough: but yet he would often fall out with young Badman his ſervant, and chide, yea and ſometimes beat him too, for his naughty doings.

*Young Badman and his ſecond maſter cannot agree.*

*Atten.* What! for all he was ſo bad himſelf! This is like the proverb, The devil corrects vice.

*Wiſe.* I will aſſure you, it is as I ſay; for you muſt know, that Badman's ways ſuited not with his maſter's gains. Could he have done as the damſel that we read of, Acts 16. did, to wit, fill his maſter's purſe with his badneſs, he had certainly been his white-boy; but it was not ſo with young Badman; and therefore, tho' his maſter and he did ſuit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his maſter's buſineſs, for going to the whore-houſe, for beguiling of his maſter, for attempting to debauch his daughters, and the like. No marvel then if they diſagreed in theſe points. Not ſo much for that his maſter had an antipathy againſt the fact itſelf, for he could do ſo when he was an apprentice, but for that his ſervant by his ſin made ſpoil of his commodities, &c. and ſo damnified his maſter.

*Reaſons of their diſagreeing.*

Had (as I ſaid before) young Badman's wickedneſs only a tendency to his maſter's advantages; as could he have ſworn, lied, cozened, cheated, and defrauded cuſtomers for his maſter, (and indeed ſometimes he did ſo), but had that been all that he had done, he had not had, no not a wry word from his maſter: But this was not always Mr Badman's way.

*Atten.* That was well brought in, even the maid that we read of in the Acts, and the diſtinction was as clear betwixt the wickedneſs, and wickedneſs of ſervants.

*Wiſe.* Alas! men that are wicked themſelves, yet greatly hate it in others, not ſimply becauſe it is wickedneſs, but becauſe it oppoſeth their intereſt. Do you think that that maid's maſter would have been troubled at the loſs of her, if he had not loſt with her his gain? No, I'll warrant you; ſhe might have gone to the devil for him. But when her maſter ſaw *that the hope of his gain was gone,* then, then he fell to perſecuting Paul. But Mr Badman's maſter did ſometimes loſe by Mr Badman's ſins, and then Badman and his maſter were at odds.

*Atten.* Alas, poor Badman! Then it ſeems thou couldſt not at all times pleaſe thy like.

*Wiſe.* No, he could not, and the reaſon I have told you.

*Atten.* But do not bad maſters condemn themſelves in condemning the badneſs of their ſervants?

*Wiſe.* Yes: in that they condemn that in another which they either have, or do allow in themſelves. And the time will come, when that very ſentence that hath gone out of their own mouths againſt the ſins of others, themſelves living and taking pleaſure in the ſame, ſhall return with violence upon their own pates. The Lord pronounced judgement againſt Baaſha, as for all his evils in general, ſo for this in ſpecial, becauſe he was *like the houſe of Jeroboam, and yet killed him.* This is Mr Badman's maſter's caſe, he is like his man, and yet he beats him; he is like his man, and yet he rails at him for being bad.

*Atten.* But why did not young Badman run away from this maſter, as he ran away from the other?

*Wiſe.* He did not. And if I be not miſtaken, the reaſon why was this. There was godlineſs in the houſe of the firſt, and that young Badman could not endure. For fare, for lodging, for work, and time, he had better, and more by this maſter's allowance, than ever he had by his laſt; but all this would not content becauſe godlineſs was promoted there. He could not abide this praying, this reading of ſcriptures, and hearing, and repeating of ſermons: he could not abide to be told of his tranſgreſſions in a ſober and godly manner.

*Atten* There is a great deal in the manner of reproof: Wicked men both can, and cannot, abide to hear their tranſgreſſions ſpoken againſt.

*Wiſe.* There is a great deal of difference indeed: This laſt maſter of Mr Badman would tell Mr Badman of his ſins in Mr Badman's own dialect; he would ſwear, and curſe, and damn, when he told him of his ſins, and this he could bear better, than to be told of them after a godly ſort. Beſides, that laſt maſter would, when his paſſions and rage was over, laugh at and make merry with the ſins of his ſervant Badman; and that would pleaſe young Badman well. Nothing offended Badman but blows, and thoſe he had but few of now, becauſe he was pretty well grown up. For the moſt part, when his maſter did rage and ſwear, he would give him oath for oath, and curſe for curſe, at leaſt ſecretly, let him go on as long as he would

*Atten.* This was helliſh living.

*By what means Badman came to be completed in wickedneſs.*

*Wiſe.* It was helliſh living indeed: And a man might ſay, that with this maſter young Badman completed himſelf yet more and more in wickedneſs, as well as in his trade; for by that he came out of his time, what with his own inclination to ſin, what with his acquaintance with his three companions, and what with this laſt maſter, and the wickedneſs he ſaw in him, he became a ſinner in grain. I think he had a baſtard laid to his charge before he came out of his time.

*Atten* Well, but it ſeems he did live to come out of his time: But what did he then?

*Wiſe.* Why, he went home to his father; and he, like a loving and tender-hearted father, received him into his houſe.

*Atten.* And how did he carry it there?

*Wiſe.* Why, the reaſon why he went home was, for money to ſet up for himſelf. He ſtaid but a little at home, but that little while that he did ſtay, he refrained himſelf as well as he could, and did not ſo much diſcover himſelf to be baſe, for fear his father ſhould take diſtaſte, and ſo ſhould refuſe, or for a while forbear to give him money.

Yet even then he would have his times, and companions, and the fill of his luſts with them; but he uſed to blind all with this; he was glad to ſee his old acquaintance, and they as glad to ſee him; and he could not in civility but accommodate them with a bottle or two of wine, or a dozen or two of drink.

*Atten.* And did the old man give him money to ſet up with?

*Wiſe.* Yes, about two hundred pounds.

*Atten.* Therein, I think, the old man was out. Had I been his father, I would have held him a little at ſtaves-end, till I had had far better proof of his manners to be good; (for I perceive that his father did know what a naughty boy he had been, both by what he uſed to do at home, and becauſe he changed a good maſter for a bad, &c). He ſhould not therefore have given him money ſo ſoon. What if he had pinched a little, and gone to journey work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability, he had known better how to have ſpent it; yea, and by that time, perhaps, have better conſidered with himſelf how to have lived in the world. Ay, and who knows but he might come to himſelf with the prodigal, and have aſked God and his father forgiveneſs, for the villanies that he had committed againſt them.

*Wiſe* If his father could alſo have bleſſed this manner of dealing to him, and have made it effectual for the ends that you have propounded, then I ſhould have thought as you. But alas! alas! you talk as if you never knew, or had at this preſent forgot, what the bowels and compaſſions of a father are.' Why did you not ſerve your own ſon ſo? But it is evident enough, that we are better at giving good counſel to others, than we are at taking good counſel ourſelves. But, mine honeſt neighbour, ſuppoſe that Mr Badman's father had done as you ſay, and by ſo doing had driven his ſon to ill courſes, what had he bettered either himſelf or his ſon in ſo doing?

*Atten.* That is true; but it doth not follow, that if the father had done as I ſaid, the ſon would have done as you ſuppoſe. But if he had done as you have ſuppoſed, what had he done worſe than what he hath done already?

*Wiſe.* He had done bad enough, that is true. But ſuppoſe his father had given him no money, and ſuppoſe that young Badman had taken a pet thereat, and in an anger had gone beyond ſea, and his father had neither ſeen him, nor heard of him more; Or ſuppoſe that of a mad and headſtrong ſtomach, he had gone to the highway for money, and ſo had brought himſelf to the gallows, and his father and family to great contempt; or if by ſo doing he had not brought himſelf to that end, yet he had added to all his wickedneſs ſuch and ſuch evils beſides; and what comfort could his father have had in this?

Beſides, when his father had done for him what he could, with deſire to make him an honeſt man, he would then, whether his ſon had proved honeſt or no, have laid down his head with far more peace, than if he had taken your counſel.

*Atten.* Nay, I think I ſhould not have been forward to have given advice in the caſe; but truly you have given me ſuch an account of his villanies, that the hearing thereof has made me angry with him.

*Wiſe.* In an angry mood we may ſoon out-ſhoot ourſelves: but, poor wretch as he is, he is gone to his place. But, as I ſaid, when a good father hath done what he can for a bad child, and that child ſhall prove never the better, he will lie down with far more peace, than if through ſeverity he had driven him to inconveniencies.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly ſon, and ſhe prayed for him, counſelled him, and carried it motherly to him, for ſeveral years together; but ſtill he remained bad. At laſt, upon a time, after ſhe had been at prayer, as ſhe was wont, for his converſion, ſhe comes to him, and thus, or to this effect begins again to admoniſh him. Son, ſaid ſhe, thou haſt been, and art, a wicked child; thou haſt coſt me many a prayer and tear, and yet thou remaineſt wicked: Well, I have done my duty, I have done what I can to ſave thee; now I am ſatisfied, that if I ſhall ſee thee damned at the day of judgement, I ſhall be ſo far off from being grieved for thee, that I ſhall rejoice to hear the ſentence of thy damnation at that day. And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compaſſions, they are more likely to ſave their children, than by being churliſh and ſevere towards them: But if they do not ſave them, if their mercy do them no good, yet it will greatly eaſe them at the day of death, to conſider, I have done by love as much as I could to ſave and deliver my child from hell.

*Atten.* Well, I yield. But pray let us return again to Mr Badman. You ſay that his father gave him a piece of money that he might ſet up for himſelf.

*Wiſe.* Yes, his father did give him a piece of money and he did ſet up, and almoſt as ſoon ſet down again: for he was not long ſet up, but by his ill managing of his matters at home, together with his extravagant expences abroad, he was got ſo far in debt, and had ſo little in his ſhop to pay, that he was hard put to it to keep himſelf out of priſon. But when his creditors underſtood that he was about to marry, and in a fair way to get a rich wife, they ſaid, among themſelves, We will not be haſty with him; if he gets a rich wife, he will pay us all.

*Atten.* But how could he ſo quickly run out? for I perceive it was in little time, by what you ſay.

*Wiſe.* It was in little time indeed; I think he was not above two years and a half in doing of it; but the reaſon is apparent; for he being a wild young man, and now having the bridle looſe before him, and being wholly ſubjected to his luſts and vices, he gave himſelf up to the way of his heart, and to the ſight of his eye, forgetting that for all theſe things God would bring him to judgement; and he that doth thus, you may be ſure ſhall not be able long to ſtand on his legs.

Beſides, he had now an addition of new companions; companions, you muſt think, moſt like himſelf in manners, and ſo ſuch that cared not who ſunk, if they themſelves might ſwim. Theſe would often be haunting of him, and of his ſhop too, when he was abſent. They would commonly egg him to the alehouſe, but yet make him Jack-pay-for-all: They would alſo be borrowing money of him, but take no care to pay again, except it was with more of their company, which alſo he liked very well; and ſo his poverty came *like one that travaileth*, and his *want like an armed man*.

But all the while they ſtudied his temper; he loved to be flattered, praiſed, and commended for wit, manhood, and perſonage; and this was like ſtroaking him over the face. Thus they collegued with him, and yet got more and more into him, and ſo (like horſe-leaches) they drew away that little that his father had given him, and brought him quickly down, almoſt to dwell next door to the beggar.

*Atten.* Then was the ſaying of the wiſe man fulfilled; *He that keepeth company with harlots, and a companion of fools, ſhall be deſtroyed.*

*Wiſe.* Ay, and that too, *A companion of riotous perſons ſhameth his father*; for he, poor man, had both grief and ſhame, to ſee how his ſon (now at his own hand) behaved himſelf in the enjoyment of thoſe good things, in and under the lawful uſe of which he might have lived to God's glory, his own comfort and credit among his neighbours. *But he that followeth vain perſons, ſhall have poverty enough.* The way that he took led him directly into this condition; for who can expect other things of one that follows ſuch courſes? Beſides, when he was in his ſhop, he could not abide to be doing; he was naturally given to idleneſs; he loved to live high, but his hands refuſed to labour: And what elſe can the end of ſuch an one be, but that which the wiſe man ſaith, *The drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.*

*Atten.* But now, methinks, when he was brought thus low, he ſhould have conſidered the hand of God that was gone out againſt him, and ſhould have ſmote upon the breaſt, and have returned.

*His behavi ur under is decays.*

*Wiſe.* Conſideration, good conſideration was far from him; he was as ſtout and proud now as ever in all his life, and was as high too in the purſuit of his ſin, as when he was in the midſt of his fullneſs; only he went now like a tired jade; the devil had rid him almoſt off his legs.

*Atten.* Well, but what did he do when all was almoſt gone?

*Wiſe.* Two things were now his play. 1. He bore all in hand by ſwearing, and cracking, and lying, that he was as well to paſs as he was the firſt day he ſet up for himſelf, yea, that he had rather got than loſt; and he had at his beck ſome of his companions that would ſwear to confirm it as faſt as he.

*Atten.* This was double wickedneſs, it was a ſin to ſay it, and another to ſwear it.

*Wiſe.* That is true; but what evil is that that he will not do, that is left of God, as I believe Mr Badman was?

*Atten.* And what was the other thing?

*Ba for wi*

*Wiſe.* Why! that which I hinted before, he was for looking out for a rich wife: and now I am come to ſome more of his invented, deviſed, deſigned, and abominable roguery, ſuch that will yet declare him to be a moſt deſperate ſinner.

*He calls his companions together, and they adviſe him how to get her.*

The thing was this: A wife he wanted, or rather money; for, as for a woman, he could have whores enow at his whiſtle. But, as I ſaid he wanted money, and that muſt be got by a wife, or no way; nor could he ſo eaſily get a wife neither, except he became an artiſt at the way of diſſembling; nor would diſſembling do among that people that could diſſemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion; but how to get her, there lay all the craft. Well, he calls a council of ſome of his moſt truſty and cunning companions, and breaks his mind to them; to wit, that he had a mind to marry; and he alſo told them to whom. But, ſaid he, how ſhall I accompliſh my end; ſhe is religious, and I am not? Then one of them made reply, ſaying, Since ſhe is religious, you muſt pretend to be ſo likewiſe, and, that for ſome time before you go to her: Mark therefore whither ſhe goes daily to hear, and do you go thither alſo; but there you muſt be ſure to behave yourſelf ſoberly, and make as if you liked the word wonderful well; ſtand alſo where ſhe may ſee you; and when you come home, be ſure that you walk the ſtreet very ſoberly, and go within ſight of her: This done for a while, then go to her, and firſt talk of how ſorry you are for your ſins, and ſhew great love to the religion that ſhe is of, ſtill ſpeaking well of her preachers, and of her godly acquaintance, bewailing your hard hap, that it was not your lot to be acquainted with her and her fellow profeſſors ſooner; and this is the way to get her. Alſo you muſt write down ſermons, talk of ſcriptures, and proteſt that you came a wooing to her, only becauſe ſhe is godly, and becauſe you ſhould count it your greateſt happineſs if you might but have ſuch a one: As for her money, ſlight it, it will be never the further off; that is the way to come ſooneſt at it: for ſhe will be jealous at firſt that you come for her money; you know what ſhe has, but make not a word about it. Do this, and you ſhall ſee if you do not intangle the laſs.

Thus was the ſnare laid for this poor honeſt maid, and ſhe was quickly catched in his pit.

*Atten.* Why, did he take this counſel?

*Wiſe.* Did he! yes, and after a while, went as boldly to her, and that under a vizard of religion, as if he had been for honeſty and godlineſs, one of the moſt ſincere and upright-hearted in England. He obſerved all his points, and followed the advice of his counſellors, and quickly obtained her too; for natural parts he had; he was tall, and fair, and had plain, but very good cloaths on his back; and his religion was the more eaſily attained; for he had ſeen ſomething in the houſe of his father, and firſt maſter, and ſo could the more readily put himſelf into the form and ſhew thereof.

*Badman's compliment, his lying compliment.*

So he appointed his day, and went to her, as that he migh eaſily do, for ſhe had neither father nor mother to oppoſe. Well, when he was come, and had given her a civil compliment, to let her underſtand why he was come, then he began and told her, That he had found in his heart a great deal of love to her perſon; and that of all the damſels in the world he had pitched upon her, if ſhe thought fit to make her his beloved wife. The reaſons, as he told her, why he had pitched upon her were, her religious and perſonal excellencies; and therefore intreated her to take his condition into her tender and loving conſideration. As for the world, quoth he, I have a very good trade, and can maintain myſelf and family well, while my wife ſits ſtill on her ſeat; I have got thus and thus much already, and feel money come in every day; but that is not the thing that I aim at: it is an honeſt and godly wife. Then he would preſent her with a good book or two, pretending how much good he had got by them himſelf. He would alſo be often ſpeaking well of godly miniſters, eſpecially of thoſe that he perceived ſhe liked, and loved moſt. Beſides, he would be often telling of her, what a godly father he had, and what a new man he was alſo become himſelf; and thus did this treacherous dealer deal with this honeſt and good girl, to her great grief and ſorrow, as afterwards you ſhall hear.

*Atten.* But had the maid no friend to look after her?

*Neglect of counſel about marriage dangerous.*

*Wiſe.* Her father and mother were dead, and that he knew well enough, and ſo ſhe was the more eaſily overcome by his naughty lying tongue. But if ſhe had never ſo many friends, ſhe might have been beguiled by him. It is too much the cuſtom of young people now, to think themſelves wiſe enough to make their own choice; and that they need not aſk counſel of thoſe that are elder, and alſo wiſer than they; but this is a great fault in them, and many of them have paid dear for it Well, to be ſhort, in little time Mr Badman obtains his deſire, gets this honeſt girl, and her money, is married to her, brings her home, makes a feaſt, entertains her royally, but her portion muſt pay for all.

*Badman obtains his deſire, is married, &c.*

*Atten.* This was wonderful deceitful doings, a man ſhall ſeldom hear of the like.

*Wiſe.* By this his doing, he ſhewed how little he feared God, and what little dread he had of his judgements. For all this carriage, and all theſe words were by him premeditated evil; he knew he lied, he knew he diſſembled; yea, he knew that he made uſe of the name of God, of religion, good men, and good books, but as a ſtalking-horſe, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocriſy is the higheſt ſin that a poor carnal wretch can attain unto; it is alſo a ſin that moſt dareth God, and that alſo bringeth the greater damnation. Now was he a whited-wall, now was he a painted ſepulchre, now was he a grave that appeared not: For this poor, honeſt, godly damſel, little thought that both her peace, and comfort, and eſtate, and liberty, and perſon, and all, were going to her burial, when ſhe was going to be married to Mr Badman; and yet ſo it was, ſhe enjoyed herſelf but little afterwards; ſhe was as if ſhe was dead and buried to what ſhe enjoyed before.

*Atten.* Certainly ſome wonderful judgement of God muſt attend and overtake ſuch wicked men as theſe.

*Wiſe.* You may be ſure that they ſhall have judgement to the full for all theſe things, when the day of judgement is come. But as for judgement upon them in this life, it doth not always come, no not upon thoſe that are worthy thereof: *They that tempt God are delivered, and they that work wickedneſs are ſet up:* But they are reſerved to the day of wrath; and then, for their wickedneſs, God will repay them to their faces: *The wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath. Who ſhall declare his way to his face? and who ſhall repay him what he hath done? Yet ſhall he be brought to the grave, and remain in the tomb:* that is, ordinarily they eſcape God's hand in this life, ſave only a few examples are made, that others may be cautioned, and take warning thereby: But at the day of judgement they muſt be rebuked for their evil with the laſhes of devouring fire.

*Atten.* Can you give me no examples of God's wrath upon men that have acted this tragical wicked deed of Mr Badman?

*Wiſe.* Yes; Hamor and Shechem, and all the men of their city, for attempting to make God and religion the ſtalking-horſe to get Jacob's daughter to wife, were together ſlain with the edge of the ſword; a judgement of God upon them, no doubt, for their diſſembling in that matter. All manner of lying and diſſembling is dreadful; but to make God and religion a diſguiſe, therewith to blind thy diſſimulation from others eyes, is highly provoking to the Divine Majeſty.

I knew one that dwelt not far off from our town, that got him a wife as Mr Badman got his; but he did not enjoy her long; for one night as he was riding home, (from his companions, where he had been at a neighbouring town), his horſe threw him to the ground, where he was found dead at break of day, frightfully and lamentably mangled with his fall, and beſmeared with his own blood.

*Atten.* Well, but pray return again to Mr Badman; how did he carry it to his wife, after he was married to her?

*Wiſe.* Nay, let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money. He deferred them a little while, but at laſt things were come to that point, that pay he muſt, or muſt do worſe; ſo he appointed them a time, and they came for their money, and he paid them down with her money, before her eyes, for thoſe goods that he had profuſely ſpent among his whores long before, (beſides the portion that his father gave him), to the value of two hundred pounds.

*Atten.* This beginning was bad; but what ſhall I ſay? It was like Mr Badman himſelf. Poor woman! this was but a bad beginning for her; I fear it filled her with trouble enough; as I think ſuch a beginning would have done one perhaps much ſtronger than ſhe.

*Wiſe.* Trouble, ay, you may be ſure of it, but now it was too late to repent; ſhe ſhould have looked better to herſelf, when being wary would have done her good; her harms my be an advantage to others, that will learn to take heed thereby; but for herſelf, ſhe muſt take what follows, even ſuch a life now as Mr Badman her huſband will lead her, and that will be bad enough.

*Atten.* This beginning was bad, and yet I fear it was but the beginning of bad.

*Wiſe.* You may be ſure that it was but the beginning of badneſs, for other evils came on apace; as for inſtance:—It was but a little while after he was married, but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old cloaths who caſt them off, or leave them to others to wear; for his part he would be religious no longer.

Now therefore he had pulled off his vizard, and began to ſhew himſelf in his old ſhape, a baſe, wicked, debauched fellow, (and now the poor woman ſaw that ſhe was betrayed indeed); now alſo his old companions begin to flock about him, and to haunt his houſe and ſhop as fomerly; And who with them but Mr Badman? And who with him again but they?

Now, thoſe good people that uſed to company with his wife, began to be amazed and diſcouraged; alſo he would frown and glut upon them, as if he abhorred the appearance of them; ſo that in little time he drove all good company from her, and made her ſit ſolitary by herſelf. He alſo began now to go out a-nights to thoſe drabs who were his familiars before, with whom he would ſtay ſometimes till midnight, and ſometimes till almoſt morning, and then would come home drunk as a ſwine; and this was the courſe of Mr Badman.

Now when he came home in this caſe, if his wife did but ſpeak a word to him, about where he had been, why he had abuſed himſelf, though her words were ſpoken in never ſo much meekneſs and love, then ſhe was whore, and bitch, and jade; and it was well if ſhe miſſed his fingers and heels. Sometimes alſo he would bring his punks home to his houſe, and wo be to his wife when they were gone, if ſhe did not entertain them with all varieties poſſible, and alſo carry it lovingly to them.

Thus this good woman was made by Badman, her huſband, to poſſeſs nothing but diſappointments, as to all that he had promiſed her, or that ſhe hoped to have at his hands.

But that that added preſſing weight to all her ſorrow, was, that as he had caſt away all religion himſelf, ſo he attempted, if poſſible, to make her do ſo too. He would not ſuffer her to go out to the preaching of the word of Chriſt, nor to the reſt of his appointments, for the health and ſalvation of her ſoul. He would now taunt at, and reflectingly ſpeak of her preachers; and would receive, yea, raiſe ſcandals of them, to her great grief and affliction.

Now, ſhe ſcarce durſt go to an honeſt neighbour's houſe, or have a good book in her hand; eſpecially when he had his companions in his houſe, or had got a little drink in his head. He would alſo, when he perceived that ſhe was dejected, ſpeak tauntingly and mockingly to her in the preſence of his companions, calling of her his religious wiſe, his demure dame and the like; alſo he would make a ſport of her among his wanton ones abroad.

If ſhe did aſk him (as ſometimes ſhe would) to let her go out to a ſermon, he would in a curriſh manner reply, Keep at home, keep at home, and look to your buſineſs, we cannot live by hearing of ſermons. If ſhe ſtill urged that he would let her go, then he would ſay to her, Go, if you dare. He would alſo charge her with giving of what he had to her miniſters, when, vile wretch, he had ſpent it on his vain companions before.

This was the life that Mr Badman's good wife lived, within few months after he had married her.

*Atten.* This was a diſappointment indeed.

*Wiſe.* A diſappointment indeed, as ever, I think, poor woman had. One would think that the knave might a little let her have had her will, ſince it was nothing but to be honeſt, and ſince ſhe brought him ſo ſweet, ſo lumping a portion; for ſhe brought hundreds into his houſe: I ſay, one would think he ſhould have let her had her own will a little, ſince ſhe deſired it only in the ſervice and worſhip of God; But could ſhe win him to grant her that? no, not a bit, if it would have ſaved her life. True, ſometimes ſhe would ſteal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage ſhe had, ſhe carried it ſo to all her neighbours, that though many of them were but carnal, yet they would not betray her, or tell of her going out to the word, if they ſaw it, but would rather endeavour to hide it from Mr Badman himſelf.

*Atten.* This carriage of his to her was enough to break her heart.

*Wiſe.* It was enough to do it; indeed it did effectually do it. It killed her in time, yea, it was all the time a-killing of her. She would oftentimes, when ſhe ſat by herſelf, thus mournfully bewail her condition. ‘*Wo is me that I ſojourn in Meſhech, and that* ‘*I dwell in the tents of Kedar: My ſoul hath long* ‘*time dwelt with him that hateth peace. O what ſhall* ‘*be given unto thee, thou deceitful tongue? or what* ‘*ſhall be done unto thee, thou falſe tongue?* I am a ‘woman grieved in ſpirit, my huſband has bought ‘me and ſold me for his luſt: It was not me, but my ‘money that he wanted: O that he had had it, ſo ‘I had had my liberty!

This ſhe ſaid, not of contempt of his perſon, but of his conditions; and becauſe ſhe ſaw, that by his hypocritical tongue, he had brought her, not only almoſt to beggary, but robbed her of the word of God.

*Atten.* It is a deadly thing, I ſee, to be unequally yoked with unbelievers. If this woman had had a good huſband, how happily might they have lived together! Such an one would have prayed for her, taught her, and alſo would have encouraged her in the faith and ways of God; but now, poor creature, inſtead of this, there is nothing but the quite contrary.

*Wiſe.* It is a deadly thing indeed; and therefore, by the word of God, his people are forbid to be joined in marriage with them, *Be not* ſaith he *unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?* There can be no agreement where ſuch matches are made; even God himſelf hath declared the contrary, from the beginning of the world. *I* ſays he, *will put enmity betwixt thee and the woman, betwixt thy ſeed and her ſeed.* Therefore he ſaith in another place, *They can mix no better than iron and clay.* I ſay, they cannot agree, they cannot be one, and therefore they ſhould be aware at firſt, and not lightly receive ſuch into their affections. God has often made ſuch matches bitter, eſpecially to his own. Such matches are, as God ſaid of Eli's ſons that were ſpared, *to conſume the eyes, and to grieve the heart.* Oh! the wailing and lamentation that they have made that have been thus yoked, eſpecially if they were ſuch as would be ſo yoked, againſt their light, and good counſel to the contrary.

*Atten.* Alas! he deluded her with his tongue, and feigned reformation.

*Counſel to thoſe godly maids that are to marry.*

*Wiſe.* Well, well; ſhe ſhould have gone more warily to work; What if ſhe had acquainted ſome of her beſt, moſt knowing and godly friends therewith? What if ſhe had engaged a godly miniſter or two to have talked with Mr Badman? Alſo, what if ſhe had laid wait round about him, to eſpy if he was not otherwiſe behind her back than he was before her face? And beſides, I verily think (ſince in the multitude of counſellors there is ſafety) that if ſhe had acquainted the congregation with it, and deſired them to ſpend ſome time in prayer to God about it, and if ſhe muſt have had him, to have received him as to his godlineſs, upon the judgement of others, rather than her own, (ſhe knowing them to be godly and judicious, and unbiaſſed men), ſhe had had more peace all her life after; than to truſt to her own poor, raw, womaniſh judgement, as ſhe did. Love is blind and will ſee nothing amiſs, where others may ſee an hundred faults. Therefore, I ſay, ſhe ſhould not have truſted to her own thoughts in the matter of his goodneſs.

*A caution to young maidens.*

As to his perſon, there ſhe was fitteſt to judge; becauſe ſhe was to be the perſon pleaſed; but as to his godlineſs, there the word was the fitteſt judge, and they that could beſt underſtand it, becauſe God was therein to be pleaſed. I wiſh that all young maidens would take heed of being beguiled with flattering words with feigning and lying ſpeeches, and take the beſt way to preſerve themſelves from being bought and ſold by wicked men, as ſhe was; leſt they repent with her, when (as to this) repentance will do them no good, but for their unadviſedneſs go ſorrowing to their graves.

*Atten.* Well, things are paſt with this poor woman, and cannot be called back; let others beware, by her misfortunes, leſt they alſo fall into her diſtreſs.

*Wiſe.* That is the thing that I ſay; let them take heed, leſt for their unadviſedneſs they ſmart, as this poor woman has done. And, ah! methinks, that they that yet are ſingle perſons, and that are tempted to marry ſuch as Mr Badman, would, to inform and warn themſelves in this matter, before they intangle themſelves, but go to ſome that already are in the ſnare, and aſk them how it is with them, as to the unſuitableneſs of their marriage, and deſire their advice. Surely they would ring ſuch a peal in their ears about the unequality, unſuitableneſs, diſadvantages, and diſquietments, and ſins that attend ſuch marriages, that would make them beware as long as they live. But the bird in the air knows not the notes of the bird in the ſnare, until ſhe comes thither herſelf. Beſides, to make up ſuch marriages, Satan, and carnal reaſon, and luſt, or at leaſt inconſiderateneſs, has the chiefeſt hand; and where theſe things bear ſway, deſigns, though never ſo deſtructive, will go headlong on; and therefore I fear, that but little warning will be taken by young girls, at Mr Badman's wife's affliction.

*Atten.* But are there no diſſuaſive arguments to lay before ſuch, to prevent their future miſery.

*Wiſe.* Yes; there is the law of God, that forbiddeth marriage with unbelievers. Theſe kind of marriages alſo are condemned even by irrational creatures. 1. It is forbidden by the law of God, both in the Old Teſtament and in the New. 1. In the Old; *Thou ſhalt not make marriages with them: thy daughter thou ſhalt not give, unto his ſon, nor his daughter ſhalt thou take unto thy ſon,* Deut. 7. 4, 5. 2. In the New Teſtament it is forbidden: *Be not unequally yoked together with unbelievers; let them marry to whom they will, only in the Lord.*

*Rules for those that are to marry.*

Here now is a prohibition, plainly forbidding the believer to marry with the unbeliever; therefore they ſhould not do it. Again, theſe unwarrantable marriages are, as I may ſo ſay, condemned by irrational creatures, who will not couple but with their own ſort. Will the ſheep couple with a dog? the partridge with a crow? or the pheaſant with an owl? No, they will ſtrictly tie up themſelves to thoſe of their own ſort only: Yea, it ſets all the world a-wondering, when they ſee or hear the contrary. Man only is moſt ſubject to wink at and allow of theſe unlawful mixtures of men and women. Becauſe man only is a ſinful beaſt, a ſinful bird, therefore he, above all, will take upon him, by rebellious actions, to anſwer, or rather to oppoſe and violate the law of his God and Creator: Nor ſhall theſe, or other interrogatories, What fellowſhip? What concord? What agreement? What communion, can there be in ſuch marriages? be counted of weight, or thought worth the anſwering by him.

But further, the dangers that ſuch do commonly run themſelves into, ſhould be to others a diſſuaſive argument to ſtop them from doing the like; for beſides the diſtreſſes of Mr Badman's wife, many that have had very hopeful beginnings for heaven, have by virtue of the miſchiefs that have attended theſe unlawful marriages, miſerably and fearfully miſcarried. Soon after ſuch marriages, conviction (the firſt ſtep towards heaven) hath ceaſed; prayers (the next ſtep towards heaven) hath ceaſed; hungerings and thirſtings after ſalvation (another ſtep towards the kingdom of heaven) hath ceaſed. In a word, ſuch marriages have eſtranged them from the word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends, and alſo into carnal delights, where, and with whom they have in concleſion both ſinfully abode, and miſerably periſhed.

And this is one reaſon why God hath forbidden this kind of unequal marriages: *For they,* ſaith he, (meaning the ungodly), *will turn away thy ſon from following me, that they may ſerve other gods; ſo will the anger of the Lord be kindled againſt you, and deſtroy you ſuddenly.* Now mark, there were ſome in Iſrael that would notwithſtanding this prohibition, venture to marry to the Heathens and unbelievers; But what followed? they ſerved their idols, they ſacrificed their ſons and their daughters unto devils. Thus were they defiled with their own works, and went a-whoring with their own inventions; Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance.

*Atten.* But let us return again to Mr Badman: Had he any children by his wife?

*Wiſe.* Yes, ſeven.

*Badman's children that he had by this good woman.*

*Atten.* I doubt they were but badly brought up.

*Wiſe.* One of them loved its mother dearly, and would conſtantly hearken to her voice. Now that child ſhe had the opportunity to inſtruct in the principles of the Chriſtian religion, and it became a very gracious child. But that child Mr Badman could not abide; he would ſeldom afford it a pleaſant word, but would ſcold and frown upon it, ſpeak churliſhly and doggedly to it; and though as to nature it was the moſt feeble of the ſeven, yet it ofteneſt felt the weight of its father's fingers. Three of his children did directly follow his ſteps, and began to be as vile as (in his youth) he was himſelf. The other that remained became a kind of mongrel profeſſors, not ſo bad as their father, nor ſo good as their mother, but were betwixt them both. They had their mother's notions, and their father's actions, and were much like thoſe that you read of in the book of Nehemiah: *Theſe children ſpake half of Aſhodd, and could not ſpeak in the Jews language, but according to the language of each people.*

*Atten.* What you ſay in this matter is obſervable; and if I take not my mark amiſs, it often happeneth after this manner where ſuch unlawful marriages are contracted.

*Wiſe.* It ſometimes doth ſo; and the reaſon with reſpect to their parents is this; Where the one of the parents is godly, and the other ungodly and vile, (though they can agree in begetting of their children yet), they ſtrive for their children when they are born. The godly parent ſtrives for the child, and by prayers, counſel, and good examples, labours to make it holy in body and ſoul, and ſo fit for the kingdom of heaven; but the ungoly would have it like himſelf, wicked, and baſe, and ſinful; and ſo they both give inſtructions accordingly; Inſtructions, did I ſay? yea, and examples too, according to their minds. Thus the godly, as Hannah, is preſenting her Samuel unto the Lord; but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to ſin, to the devil, and to hell. Thus one hearkeneth to the law of their mother, and is preſerved from deſtruction; but as for the other, as their fathers did, ſo do they. Thus did Mr Badman and his wife part ſome of their children betwixt them; but as for the other three that were as it were mongrels, betwixt both, they were like unto thoſe that you read of in Kings, *They heard the Lord, but ſerved their own idols.* They had, as I ſaid, their mother's notions, and I will add, profeſſion too; but their father's luſts, and ſomething of his life. Now, their father did not like them, becauſe they had their mother's tongue, and the mother did not like them, becauſe they had ſtill their father's heart and life; nor were they indeed fit company for good or bad. The good would not truſt them, becauſe they were bad; the bad would not truſt them becauſe they were good; *viz.* the good would not truſt them becauſe they were bad in their lives, and the bad would not truſt them becauſe they were good in their words: So they were forced, with Eſau, to join in affinity with Iſhmael; to wit, to look out a people that were hypocrites, like themſelves, and with them they matched, and lived and died.

*Atten.* Poor woman, ſhe could not but have much perplexity.

*Wiſe.* Yea, and poor children, that ever they were ſent into the world, as the fruit of the loins, and under the government, of ſuch a father as Mr Badman.

*Atten.* You ſay right; for ſuch children lie almoſt under all manner of diſadvantages: but we muſt ſay nothing, becauſe this alſo is the ſovereign will of God.

*Wiſe.* We may not by any means object againſt God; yet we may talk of the advantages and diſadvantages that children have, by having for their parents ſuch as are either godly or the contrary.

*Atten.* You ſay right, we may ſo: and pray now, ſince we are about it, ſpeak ſomething in brief unto it; that is, unto this, What advantage thoſe children have above others, that have for their parents ſuch as indeed are godly.

*Wiſe.* So I will; only I muſt firſt premiſe theſe two or three things.

1. They have not the advantage of election for their father's ſake.

2. They are born as others, the children of wrath, though they come of godly parents.

3. Grace comes not unto them, as an inheritance, becauſe they have godly parents. Theſe things premiſed, I ſhall now proceed.

1. The children of godly parents are the children of many prayers; they are prayed for before, and prayed for after they are born; and the prayer of a godly father and godly mother doth much.

2. They have the advantage of what reſtraint is poſſible, from what evils their parents ſee them inclineable to; and that is a ſecond mercy.

3. They have the advantage of godly inſtruction, and of being told which be, and which be not, the right ways of the Lord.

4. They have alſo thoſe ways commended unto them, and ſpoken well of in their hearing, that are good.

5. Such are alſo what may be kept out of evil company, from evil books, and from being taught the way of ſwearing, lying, and the like, as Sabbath-breaking, and mocking at good men and good things and this is a very great mercy.

6. They have alſo the benefit of a godly life ſet before them doctrinally by their parents, and that doctrine backed with a godly and holy example: And all theſe are very great advantages.

Now all theſe advantages the children of ungodly parents want; and ſo are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do, nor can they heartily inſtruct them. They do not after a godly manner reſtrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of ſuch evil actions that are an abomination to God, and to all good men. They let their children break the Sabbath, ſwear, lie, be wicked and vain. They commend not to their children an holy life, nor ſet a good example before their eyes. No, they do in all things contrary; eſtranging of their children what they can from the love of God and all good men, ſo ſoon as they are born. Therefore it is a very great judgement of God upon children, to be the offspring of baſe and ungodly men.

*Atten.* Well, but before we leave Mr Badman's wife and children, I have a mind, if you pleaſe, to inquire a little more after one thing, the which I am ſure you can ſatisfy me in.

*Wiſe.* What is that?

*Atten.* You ſaid a while ago, that this Mr Badman would not ſuffer his wife to go out to hear ſuch godly miniſters as ſhe liked; but ſaid if ſhe did, ſhe had as good never come home any more. Did he often carry it thus to her?

*Wiſe.* He did ſay ſo; he did often ſay ſo. This I told you then, and had alſo then told you more, but that other things put me out.

*Atten.* Well ſaid; pray therefore now go on.

*Wiſe.* So I will: Upon a time, ſhe was on a Lord's day for going to hear a ſermon, and Mr Badman was unwilling ſhe ſhould; but ſhe at that time, as it ſeems, did put on more courage than ſhe was wont; and therefore after ſhe had ſpent upon him a great many fair words and intreaties, if perhaps ſhe might have prevailed by them; but all to no purpoſe at all: At laſt ſhe ſaid ſhe would go, and rendered this reaſon for it: I have an huſband, but alſo a God: my God has commanded me, and that upon pain of damnation to be a continual worſhipper of him, and that in the way of his own appointments: I have an huſband, but alſo a ſoul, and my ſoul ought to be more unto me than all the world beſides. This ſoul of mine I will look after, care for, and (if I can) provide it an heaven for its habitation. You are commanded to love me, as you love your own body, and ſo do I love you; but I tell you true, I prefer my ſoul before all the world, and its ſalvation I will ſeek.

At this, firſt he gave her an ugly wiſh, and then fell into a fearful rage, and ſwore moreover, that if ſhe did go, he would make both her and all her damnable brotherhood (for ſo he was pleaſed to call them) to repent their coming thither.

*Atten.* But what ſhould he mean by that?

*Wiſe.* You may eaſily gueſs what he meant: He meant he would turn informer, and ſo either weary out thoſe that ſhe loved, from meeting together to worſhip God, or make them pay dearly for their ſo doing; the which if he did, he knew it would vex every vein of her tender heart.

*Atten.* But do you think Mr Badman would have been ſo baſe?

*Wiſe.* Truly he had malice and enmity enough in his heart to do it, only he was a tradeſman; alſo he knew that he muſt live by his neighbours, and ſo he had that little wit in his anger, that he refrained himſelf, and did it not. But, as I ſaid, he had malice and envy enough in his heart to have made him to do it, only he thought it would worſt him in his trade; yet theſe three things he would be doing.

1. He would be putting of others on to moleſt and abuſe her friends.

2. He would be glad when he heard that any miſchief befel them.

3. And would laugh at her, when he ſaw her troubled for them. And now I have told you Mr Badman's way as to this.

*Atten.* But was he not afraid of the judgements of God that did fly about at that time?

*Wiſe.* He regarded not the judgement nor mercy of God; for had he at all done that, he could not have done as he did. But what judgements do you mean?

*Atten.* Such judgements, that if Mr Badman himſelf had taken but ſober notice of, they might have made him hung down his ears.

*Wiſe.* Why, have you heard of any ſuch perſons that the judgements of God have overtaken?

*Atten.* Yes, and ſo, I believe, have you too, though you make ſo ſtrange about it.

*Wiſe.* I have ſo indeed, to my aſtoniſhment and wonder.

*Atten.* Pray, therefore, if you pleaſe, tell me what it is, as to this, that you know, and then, perhaps, I may alſo ſay ſomething to you of the ſame.

*Wiſe.* In our town there was one W. S. a man of a very wicked life; and he, when there ſeemed to be countenance given to it, would needs turn informer. Well, ſo he did, and was as diligent in his buſineſs as moſt of them could be; he would watch of nights, climb trees, and range the woods of days, if poſſible to find out the meeters, for then they were forced to meet in the fields; yea, he would curſe them bitterly, and ſwear moſt fearfully what he would do to them when he found them. Well, after he had gone on like a bedlam in his courſe a-while, and had done ſome miſchiefs to the people, he was ſtricken by the hand of God, and that in this manner.

1. Although he had his tongue naturally at will, now he was taken with a faultering in his ſpeech, and could not for weeks together ſpeak otherwiſe than juſt like a man that was drunk.

2. Then he was taken with a dranling or ſlabbering at his mouth, which ſlabber ſometimes would hang at his mouth, well nigh half way down to the ground.

3. Then he had ſuch a weakneſs in the back ſinews of his neck, that oft-times he could not look up before him, unleſs he clapped his hand hard upon his forehead, and help up his head that way, by ſtrength of hand.

4. After this his ſpeech went quite away, and he could ſpeak no more than a ſwine or a bear. Therefore, like one of them, he would gruntle and make an ugly noiſe, according as he was offended, or pleaſed, or would have any thing done, &c.

In this poſture he continued for the ſpace of half a year or thereabouts, all the while otherwiſe well, and could go about his buſineſs, ſave once that he had a fall from the bell as it hangs in our ſteeple, which it was a wonder it did not kill him: But after that he alſo walked about, until God had made a ſufficient ſpectacle of his judgement for his ſin, and then on a ſudden he was ſtricken, and died miſerably: And ſo there was an end of him and his doings.

I'll tell you of another. About four miles from St Neots, there was a gentleman had a man, and he would needs be an informer, and a luſty young man he was. Well, an informer he was, and did much diſtreſs ſome people, and had perfected his informations ſo effectually againſt ſome, that there was nothing further to do, but for the conſtables to make diſtreſs on the people, that he might have the money or goods; and, as I heard, he haſtened them much to do it. Now while he was in the heat of his work, as he ſtood one day by the fire-ſide, he had (it ſhould ſeem) a mind to a ſop in the pan, (for the ſpit was then at the fire), ſo he went to make one; but behold a dog (ſome ſay his own favourite dog) took diſtaſte at ſomething, and immediately bit his maſter by the leg; the which bite, notwithſtanding all the means that was uſed to cure him, turned (as was ſaid) to a gangrene; however, that wound was his death, and that a dreadful one too; for my relater ſaid, that he lay in ſuch a condition by this bite, (at the beginning), till his fleſh rotted from off him before he went out of the world. But what need I inſtance in particular perſons, when the judgement of God againſt this kind of people was made manifeſt, I think I may ſay, if not in all, yet in moſt of the counties in England where ſuch poor creatures were. But I would, if it had been the will of God, that neither I nor any body elſe, could tell you more of theſe ſtories: True ſtories, that are neither lie nor romance.

*New diſcourſe of Mr Badman.*

*Atten*. Well, I alſo heard of both theſe myſelf, and of more too, as remarkable in their kind as theſe, if I had any liſt to tell them: But let us leave thoſe that are behind to others, or to the coming of Chriſt, who then will juſtify or condemn them, as the merit of their work ſhall require; or if they repented, and found mercy, I ſhall be glad when I know it; for I wiſh not a curſe to the ſoul of mine enemy.

*Wiſe*. There can be no pleaſure in the telling of ſuch ſtories, tho' to hear of them may do us a pleaſure: They may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the deſtitute; they alſo carry along with them both caution and counſel to thoſe that are the ſurvivers of ſuch. Let us tremble at the judgements of God, and be afraid of ſinning againſt him, and it ſhall be our protection. It ſhall go well with them that fear God, that fear before him.

*Atten*. Well, Sir, as you have intimated, ſo I think we have in this place ſpoken enough about theſe kind of men; if you pleaſe, let us return again to Mr Badman himſelf, if you have any more to ſay of him.

*Wiſe*. More! we have yet ſcarce thoroughly begun with any thing that we have ſaid. All the particulars are in themſelves ſo full of badneſs, that we have rather only looked in them, than indeed ſaid any thing to them: But we will paſs them, and proceed. You have heard of the ſins of his youth, of his apprenticeſhip, and how he ſet up, and married, and what a life he hath led his wife; and now I will tell you ſome more of his pranks. He had the very knack of knavery. Had he, as I ſaid before, been bound to ſerve an apprenticeſhip to all theſe things, he could not have been more cunning, he could not have been more artificial at it.

*Atten*. Nor perhaps ſo artificially neither; for as none can teach goodneſs like to God himſelf, ſo concerning ſin and knavery none can teach a man it like the devil, to whom, as I perceive, Mr Badman went to ſchool from his childhood to the end of his life. But pray, Sir, make a beginning.

*Wiſe*. Well, ſo I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whoſe money he paid his debts. Now when he had paid his debts, he having ſome money left, he ſets up again as briſkly as ever, keeps a great ſhop, drives a great trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, ſo that at laſt he came to owe ſome thouſands of pounds; and thus he went on for a long time. And to purpoſe his ends the better, he began now to ſtudy to pleaſe all men, and to ſuit himſelf to any company; he could now be as they, ſay as they, that is, if he liſted; and then he would liſt, when he perceived that by ſo doing, he might either make them his cuſtomers or creditors for his commodities. If he dealt with honeſt men, (as with ſome honeſt men he did), then he would be as they; talk as they; ſeem to be ſober as they; talk of juſtice and religion as they; and againſt debauchery as they; yea, and would too ſeem to ſhew a diſlike of them that ſaid, did, or were otherwiſe than honeſt.

*Mr Badman plays a new prank.*

Again, when he did light among thoſe that were bad, then he would be as they, but yet more cloſe and cautiouſly, except he were ſure of his company: Then he would carry it openly, be as they; ſay, Damn them, and ſink them, as they. If they railed on good men, ſo could he; if they railed on religion, ſo could he; if they talked beaſtly, vainly, idly, ſo would he; if they were for drinking, ſwearing, whoring, or any the like villanies, ſo was he. This was now the path that he trod in, and could do all as artificially, as any man alive. And now he thought himſelf a perfect man; he thought he was always a boy till now. What think you now of Mr Badman?

*Atten*. Think! why, I think he was an Atheiſt: for no man but an Atheiſt can do this. I ſay, it cannot be but that the man that is ſuch as this Mr Badman, muſt be a rank and ſtinking Atheiſt; for he that believes that there is either God or devil, heaven or hell, or death, and judgement after, cannot do as Mr Badman did. I mean, if he could do theſe things without reluctancy and check of conſcience; yea, if he had not ſorrow and remorſe for ſuch abominable ſins as theſe.

*Wiſe*. Nay, he was ſo far off from reluctances and remorſe of conſcience for theſe things, that he counted them the excellency of his attainments, the quinteſſence of his wit, his rare and ſingular virtues, ſuch as but few beſides himſelf could be the maſters of. Therefore, as for thoſe that made boggle and ſtop at things, and that could not in conſcience, and for fear of death and judgement, do ſuch things as he, he would call them fools and noddies, and charge them for being frighted with the talk of unſeen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes pleaſe himſelf with the thoughts of what he could do in this matter, ſaying, within himſelf, I can be religious, and irreligious; I can be any thing, or nothing; I can ſwear, and ſpeak againſt ſwearing; I can lie, and ſpeak againſt lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: Now I enjoy myſelf, and am maſter of mine own ways, and not they of me. This I have attained with much ſtudy, great care, and more pains. But this his talk ſhould be only with himſelf, to his wife, who he knew durſt not divulge it, or among his intimates, to whom he knew he might ſay any thing.

*Atten*. Did I call him before an Atheiſt? I may call him now a devil, or a man poſſeſſed with one, if not with many. I think that there cannot be found in every corner ſuch a one as this. True, it is ſaid of King Ahaz, *That he ſinned more and more*; and of Ahab, *That he ſold himſelf to work wickedneſs*; and of the men of Sodom, *That they were ſinners exceedingly before the Lord*.

*Wiſe*. An Atheiſt he was, no doubt, if there be ſuch a thing as an Atheiſt in the world: but for all his brags of perfection, and ſecurity in his wickedneſs, I believe that at times God did let down fire from heaven into his conſcience. True, I believe he would quickly put it out again, and grow more deſperate and wicked afterward; but this alſo turned to his deſtruction, as afterward you may hear.

But I am not of your mind, to think that there are but few ſuch in the world; except you mean as to the degree of wickedneſs unto which he had attained. For otherwiſe, no doubt, there are abundance of ſuch as he; men of the ſame mind, of the ſame principles, and of the ſame conſcience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the ſame pitch of wickedneſs; and all them are ſuch as he in the judgement of the law; nor will their want of helliſh wit to attain thereto, excuſe them at the day of judgement. You know that in all ſcience, ſome are more arch than ſome; and ſo it is in the art as well as in the practice of wickedneſs; ſome are two-fold, and ſome ſeven-fold, more the children of hell than others, (and yet all the children of hell), elſe they would all be maſters, and none ſcholars, in the ſchool of wickedneſs. But there muſt be maſters, and there muſt be learners; Mr Badman was a maſter in this art, and therefore it follows that he muſt be an arch and chief one in that myſtery.

*Atten.* You are in the right; for I perceive that ſome men, though they deſire it, cannot be ſo arch in the practice thereof as others, but are (as I ſuppoſe they call them) fools and dunces to the reſt; their heads and capacities will not ſerve them to act and do ſo wickedly. But Mr Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedneſs.

*Wiſe.* True; but yet, I ſay, ſuch men ſhall, at the day of judgement, be judged, not only for what they are, but alſo for what they would be: For if the thought of fooliſhneſs is ſin, doubtleſs the deſire of fooliſhneſs is more ſin: and if the deſire be more, the endeavour after it muſt needs be more and more. He then that is not an artificial Atheiſt and tranſgreſſor, yet if he deſires to be ſo, if he endeavoureth to be ſo, he ſhall be judged and condemned to hell for ſuch a one: For the law judgeth men, as I ſaid, according to what they would be. *He that looketh upon a woman to luſt after her, hath committed adultery with her already in his heart.* By the ſame rule, he that would ſteal, doth ſteal; he that would cheat, doth cheat; he that would ſwear, doth ſwear; and he that would commit adultery, doth do ſo: For God judgeth men according to the working of their minds; and ſaith, *As he thinketh, ſo is he.* That is, ſo is he in his heart, in his intentions, in his deſires, in his endeavours; and God's law, I ſay, lays hold of the deſires, intentions, and endeavours, even as it lays hold of the act of wickedneſs itſelf. A man then that deſires to be as bad as Mr Badman, (and deſires to be ſo wicked, have many in their hearts), though he never attains to that proficiency in wickedneſs as he, ſhall yet be judged for as bad a man as he, becauſe it was in his deſires to be ſuch a wicked one.

*Atten.* But this height of wickedneſs in Mr Badman will not yet out of my mind. This hard, deſperate, or what ſhall I call it? diabolical frame of heart, was in him a foundation, a ground-work, to all acts and deeds that were evil.

*Wiſe.* The heart, and the deſperate wickedneſs of it, is the foundation and ground work of all. Atheiſm, profeſſed and practical, ſpring both out of the heart, yea, and all manner of evils beſides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man muſt be wicked before he can do wickedneſs: *Wickedneſs proceedeth from the wicked. It is an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart therefore muſt be evil, before the man can do evil, and good before the man doth good.*

*Atten.* Now I ſee the reaſon why Mr Badman was ſo baſe, as to get a wife by diſſimulation, and to abuſe her ſo like a villain when he had got her; it was becauſe he was before by a wicked heart prepared to act wickedneſs.

*Wiſe.* You may be ſure of it; *for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: All theſe things come from within, and defile a man.* And a man, as his naughty mind inclines him, makes uſe of theſe, or any of theſe, to gratify his luſt, to promote his deſigns, to revenge his malice, to inrich, or to wallow himſelf in the fooliſh pleaſures and paſtimes of this life: And all theſe did Mr Badman do, even to the utmoſt, if either opportunity, or purſe, or perfidiouſneſs, would help him to the obtaining of his purpoſe.

*Atten.* Purſe! Why, he could not but have a purſe to do almoſt what he would, having married a wife with ſo much money.

*Wiſe.* Hold you there; ſome of Mr Badman's ſins were coſtly; as his drinking and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to ſpend it.

*Atten.* Had he then ſuch a good trade, for all he was ſuch a bad man? Or, Was his calling ſo gainful to him, as always to keep his purſe's belly full, though he was himſelf a great ſpender?

*Wiſe.* No; it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by hatefuls and pocketfuls at a time.

*Atten* Why, I trow he was no highwayman, was he?

*Wiſe.* I will be ſparing in my ſpeech as to that; though ſome have muttered as if he could ride out now and then, about no body but himſelf knew what, over night, and come home all dirty and weary next morning. But that is not the thing I aim at.

*Atten.* Pray let me know it, if you think it convenient that I ſhould.

*Wiſe.* I will tell you; it was this, he had an art to break, and get hatefuls of money by breaking.

*Atten.* But what do you mean by Mr Badman's breaking? You ſpeak myſtically, do you not?

*Mr Badman had an art to break and to get money that way.*

*Wiſe.* No, no; I ſpeak plainly: or, if you will have it in plainer language, it is this; when Mr Badman had ſwaggered and whored away moſt of his wife's portion, he began to feel that he could not much longer ſtand upon his legs in this courſe of life, and keep up his trade and repute (ſuch as he had) in the world, but by the new engine of breaking. Wherefore, upon a time, he gives a great and ſudden ruſh into ſeveral mens debts, to the value of about four or five thouſand pounds, driving at the ſame time a very great trade, by ſelling many things for leſs than they coſt him, to get him cuſtom, therewith to blind his creditors eyes. His creditors therefore ſeeing that he had a great employ, and dreaming that it muſt needs at length turn to a very good account to them, truſted him freely without miſtruſt, and ſo did others too, to the value of what was mentioned before. Well, when Mr Badman had well feathered his neſt with other mens goods and money, after a little time he breaks. And by and by it is noiſed abroad that Mr Badman had ſhut up his ſhop, was gone, and could trade no longer. Now, by that time his breaking had come to his creditors ears, he had by craft and knavery made ſo ſure of what he had, that his creditors could not touch a penny. Well, when he had done, he ſent his mournful ſugared letters to his creditors, to let them underſtand what had happened unto him, and deſired them not to be ſevere with him; for he bore towards all men an honeſt mind, and would pay ſo far as he was able. Now, he ſends his letters by a man confederate with him, who could make both the worſt and the beſt of Mr Badman's caſe: the beſt for Mr Badman, and the worſt for his creditors: So when he comes to them, he both bemoans them, and condoles Mr Badman's condition; telling of them, that without a ſpeedy bringing of things to a concluſion, Mr Badman would be able to make them no ſatisfaction; but at preſent he both could, and would, and that to the utmoſt of his power; and to that end he deſired that they would come over to him. Well, his creditors appoint him a time, and come over; and he, mean while, authoriſes another to treat with them, but will not be ſeen himſelf, unleſs it was on a Sunday, leſt they ſhould ſnap him with a write. So his deputed friend treats with them about their concern with Mr Badman, firſt telling them of the great care that Mr Badman took to ſatiſfy them and all men for whatſoever he owed, as far as in him lay, and how little he thought a while ſince to be in this low condition. He pleaded alſo the greatneſs of his charge, the greatneſs of taxes, the badneſs of the times, and the great loſſes that he had by many of his cuſtomers, ſome of which died in his debt, others were run away, and for many that were alive, he never expected a farthing from them. Yet never-

*He breaks.*

theleſs he would ſhew himſelf an honeſt man, and would pay as far as he was able; and if they were willing to come to terms, he would make a compoſition with them; for he was not able to pay them all. The creditors aſked what he would give? It was replied, Half a crown in the pound: At this they began to huff, and he to renew his complaint and intreaty; but the creditors would not hear; and ſo for that time their meeting without ſucceſs broke up. But after his creditors were in cool blood, and admitting of ſecond thoughts, and fearing leſt delays ſhould make them loſe all, they admit of a ſecond debate, come together again, and by many words, and great ado, they obtained five ſhillings in the pound. So the money was produced, releaſes and diſcharges drawn, ſigned, and ſealed, books croſſed, and all things confirmed; and then Mr Badman can put his head out a-doors again, and be a better man than when he ſhut up ſhop, by ſeveral thouſands of pounds.

*What Mr Badman propounds to his creditors.*

*Mr Badman gains by breaking.*

*Atten.* And did he do thus indeed?

*Wiſe.* Yes, once and again. I think he broke twice or thrice.

*Atten.* And did he do it before he had need to do it?

*There is no plea for his diſhoneſty.*

*Wiſe.* Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors: He had wherewithal of his father, and alſo by his wife, to have lived upon, with lawful labour, like an honeſt man. He had alſo when he made this wicked break (though he had been a profuſe and prodigal ſpender) to have paid his creditors their own to a farthing. But had he done ſo, he had not done like himſelf, like Mr Badman; had he I ſay, dealt like an honeſt man, he had then gone out of Mr Badman's road. He did it therefore of a diſhoneſt mind, and to a wicked end, to wit, that he might have wherewithal, howſoever unlawfully gotten, to follow his cups and queans, and to live in the ſwing of his luſts, even as he did before.

*Atten.* Why, this was a mere cheat.

*Wiſe.* It was a cheat indeed. This way of breaking is nothing elſe but a more neat way of thieving, of picking of pockets, of breaking open of ſhops, and of taking from men what one has nothing to do with. But though it ſeems eaſy, it is hard to learn; no man that has conſcience to God or man, can ever be his crafts-maſter in this helliſh art.

*Atten.* Oh, Sir! what a wicked man was this!

*Wiſe.* A wicked man indeed. By this art he could tell how to make men ſend their goods to his ſhop, and then be glad to take a penny for that which he had promiſed, before it came thither, to give them a groat; I ſay, he could make them glad to take a crown for a pound's worth, and a thouſand for that for which he had promiſed before to give them four thouſand pounds.

*Atten.* This argueth that Mr Badman had but little conſcience.

*Wiſe.* This argueth that Mr Badman had no conſcience at all; for conſcience, the leaſt ſpark of a good conſcience, cannot endure this.

*Atten.* Before we go any further in Mr Badman's matters, let me deſire you, if you pleaſe, to give me an anſwer to theſe two queſtions.

1. What do you find in the word of God againſt ſuch a practice as this of Mr Badman's is?

2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him, nor go on in a trade any longer?

*Wiſe.* I will anſwer you as well as I can. And firſt, to the firſt of your queſtions, to wit, What I find in the word of God againſt ſuch a practice as this of Mr Badman's is?

*Anſ.* The word of God doth forbid this wickedneſs and to make it the more odious in our eyes, it joins it with theſt and robbery: *Thou ſhalt not* ſays God, *defraud thy neighbour, nor rob him.* Thou ſhalt not defraud, that is, deceive or beguile. Now, thus to break, is to defraud, deceive, and beguile, which is, as you ſee, forbidden by the God of heaven. *Thou ſhalt not defraud thy neighbour, nor rob him.* It is a kind of theſt and robbery thus to defraud and beguile. It is a vilely robbing of his ſhop, and picking of his pocket: a thing odious to reaſon and conſcience and contrary to the law of nature. It is a deſigned piece of wickedneſs, and therefore a double ſin. A man cannot do this great wickedneſs on a ſudden, and through a violent aſſault of Satan. He that will commit this ſin, muſt have time to deliberate, that by invention he may make it formidable, and that with lies and high diſſimulation. He that commits this wickedneſs, muſt firſt hatch it upon his bed, beat his head about it, and lay his plot ſtrong: ſo that to the completing of ſuch a wickedneſs, there muſt be adjoined many ſins, and they too muſt go hand in hand until it be completed. But what ſaith the ſcripture? *Let no man go beyond, and defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch.* But this kind of breaking is a going beyond my brother; this is a compaſſing of him about, that I may catch him in my net; and, as I ſaid, an art to rob my brother, and to pick his pocket, and that with his conſent. Which doth not therefore mitigate but ſo much the more greaten, and make odious the offence. For men that are thus wilily abuſed, cannot help themſelves; they are taken in a deceitful net. But God will here concern himſelf, he will be the avenger, he will be the avenger of all ſuch, either here or in another world.

And this, the apoſtle teſtifies, where he ſaith, *But he that doeth wrong, ſhall receive for the wrong which he hath done; and there is no reſpect of perſons:* that is, there is no man, be he what he will, if he will be guilty of this ſin, of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too; for there is no reſpect of perſons.

I might add, that this ſin of wronging, of going beyond, and defrauding of my neighbour, it is like that firſt prank that the devil played with our firſt parents, (as the altar that Uriah built for Ahaz, was taken from the faſhion of that that ſtood at Damaſcus, to be the very pattern of it). The ſerpent beguiled me, ſays Eve: Mr Badman beguiles his creditors. The ſerpent beguiled Eve with lying promiſes of gain: and ſo did Mr Badman beguile his creditors. The ſerpent ſaid one thing and meant another, when he beguiled Eve; and ſo did Mr Badman, when he beguiled his creditors.

That man therefore that doth thus deceive and beguile his neighbour, imitateth the devil; he taketh his examples from him, and not from God, the word or good men: and this did Mr Badman.

And now to your ſecond queſtion; to wit, What I would have a man do that is in his creditor's debt, and that can neither pay him, nor go on in a trade any longer?

*Anſ.* Firſt of all: If this be his caſe, and he knows it, let him not run one penny further in his creditors debt; for that cannot be done with good conſcience. He that knows he cannot pay, and yet will run into debt, does knowingly wrong and defraud his neighbour, and falls under that ſentence of the word of God. *The wicked borroweth, and payeth not again:* yea, worſe, he borrows, though at the very ſame time he knows that he cannot pay again. He doth alſo craftily take way what is his neighbours. That is therefore the firſt thing that I would propound to ſuch, let him not run any farther into his creditors debt.

Secondly, After this, let him conſider how, and by what means he was brought into ſuch a condition that he could not pay his juſt debts; to wit, whether it was by his own remiſſneſs in his calling, by living too high in diet or apparel, by lending too laviſhly that which was none of his own, to his loſs; or whether by the immediate hand and judgement of God.

If by ſearching he finds that this is come upon him through remiſſneſs in his calling, extravagancies in his family, or the like, let him labour for a ſenſe of his ſin and wickedneſs, for he has ſinned againſt the Lord; firſt, in his being ſlothful in buſineſs, and in not providing, to wit, of his own, by the ſweat of his brows, or other honeſt ways, for thoſe of his own houſe. And, ſecondly, in being laviſhing in diet and apparel in the family, or in lending to others that which was none of his own. This cannot be done with good conſcience; it is both againſt reaſon and nature, and therefore muſt be a ſin againſt God. I ſay therefore, if thus this debtor hath done, if ever he would live quietly in conſcience, and comfortably in his condition for the future, let him humble himſelf before God, and repent of this his wickedneſs; for *he that is ſlothful in his work, is brother to him that is a great waſter.* To be ſlothful and a waſter too, is to be as it were a double ſinner.

But again, as this man ſhould inquire into theſe things, ſo he ſhould alſo into this. How came I into this way of dealing in which I have now miſcarried? Is it a way that my parents brought me up in, put me apprentice to, or that by providence I was firſt thruſt into? or is it a way into which I have twiſted myſelf, as not being contented with my firſt lot, that by God and my parents I was caſt into? This ought duly to be conſidered: And if upon ſearch a man ſhall find that he is out of the place and calling into which he was put by his parents, or the providence of God, and has miſcarried in a new way, through pride and diſlike of his ſtate he has choſe rather to embrace; his miſcarriage is his ſin, the fruit of his pride, and a token of the judgement of God upon him for his leaving of his firſt ſtate. And for this he ought, as for the former, to be humble and penitent before the Lord.

But if by ſearch he finds, that his poverty came by none of theſe; if by honeſt ſearch he finds it ſo, and can ſay with good conſcience, I went not out of my place and ſtate in which God by his providence had put me, but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly nor indirectly, made away with my creditors goods; then has his fall come upon him by the immediate hand of God, whether by viſible or inviſible ways. For ſometimes it comes by viſible ways, to wit, by fire, by thieves, by loſs of cattle, or the wickedneſs of ſinful dealers, &c.; and ſometimes by means inviſible, and then no man knows how; we only ſee things are going, but cannot ſee by what way they go. Well, now ſuppoſe that a man, by an immediate hand of God, is brought to a morſel of bread, what muſt he do now?

I anſwer, His ſureſt way is ſtill to think, that this is the fruit of ſome ſin, though poſſibly not ſin in the management of his calling, yet of ſome other ſin: *God caſteth away the ſubſtance of the wicked.* Therefore let him ſtill humble himſelf before his God, becauſe his hand is upon him, and ſay, What ſin is this for which the hand of God is upon me? And let him be diligent to find it out, for ſome ſin is the cauſe of this judgement; for God *doth not willingly afflict nor grieve the children of men.* Either the heart is too much ſet upon the world, or religion is too much neglected in thy family, or ſome thing. There is a ſnake in the graſs, a worm in the gourd; ſome ſin in thy boſom, for the ſake of which God doth thus deal with thee.

Thirdly, This thus done, let that man again conſider thus with himſelf: Perhaps God is now changing of my condition and ſtate in the world; he has let me live in faſhion, in fulneſs, and abundance of worldly glory; and I did not to his glory improve as I ſhould that his good diſpenſation to me. But when I lived in full and fat paſture, I did there lift up the heel. Therefore he will now turn me into hard commons, that with leanneſs, and hunger, and meanneſs and want, I may ſpend the reſt of my days. But let him do this without murmuring and repining; let him do it in a godly manner, ſubmitting himſelf to the judgement of God. *Let the rich rejoice in that he is made low.*

This is duty, and it may be privilege to thoſe that are under this hand of God. And for thy encouragement to this hard work, (for this is a hard work), conſider of theſe four things.

1. This is right lying down under God's hand, and the way to be exalted in God's time: When God would have Job embrace the dunghill, he embraces it, and ſays, *The Lord giveth, and the Lord hath taken away, bleſſed be the name of the Lord.*

2. Conſider, that there are bleſſings alſo that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, becauſe they are poor, are not capable of ſinning againſt God as the rich man does.

3. The poor can more clearly ſee himſelf preſerved by the providence of God than the rich, for he truſteth in the abundance of his riches.

4. It may be God has made thee poor, becauſe he would make thee rich: *Hearken, my beloved brethren hath not God choſen the poor of this world, rich in faith, and heirs of a kingdom which God hath promiſed to them that love him.*

I am perſuaded, if men upon whom this hand of God is, would thus quietly lie down and humble themſelves under it, they would find more peace, yea more bleſſing of God attending them in it, than the moſt of men are aware of. But this is an hard chapter, and therefore I do not expect that many ſhould either read it with pleaſure, or deſire to take my counſel.

Having thus ſpoken to the broken man, with reference to his own ſelf, I will now ſpeak to him as he ſtands related to his creditors.

*Honeſt dealing with creditors.*

In the next place, therefore, let him fall upon the moſt honeſt way of dealing with his creditors, and that I think muſt be this:

Firſt, Let him timely make them acquainted with his condition, and alſo do to them theſe three things.

1. Let him heartily and unfeignedly aſk them forgiveneſs for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the world; let him hide nothing, let him ſtrip himſelf to his raiment for them; let him not keep a ring, a ſpoon, or any thing from them.

3. If none of theſe two will ſatisfy them, let him proffer them his body, to be at their diſpoſe, to wit, either to abide impriſonment at their pleaſure, or to be at their ſervice, till by labour and travel he hath made them ſuch amends as they in reaſon think fit, only reſerving ſomething for the ſuccour of his poor diſtreſſed family out of his labour, which in reaſon, and conſcience, and nature, he is bound alſo to take care of. Thus ſhall he make them what amends he he is able, for the wrong that he hath done them in waſting and ſpending their eſtates.

By thus doing, he ſubmits himſelf to God's rod, commits himſelf to the diſpoſe of his providence; yea by thus doing, he caſteth the lot of his preſent and future condition into the lap of his creditors, and leaves the whole diſpoſe thereof to the Lord, even as he ſhall order and incline their hearts to do with them. And let that be either to forgive him, or to take that which he hath for ſatisfaction; or to lay his body under affliction, this way or that, according to law; can he, I ſay, thus leave the whole to God, let the iſſue be what it will, that man ſhall have peace in his mind afterwards. And the comforts of that ſtate (which will be the comforts that attend equity, juſtice, and duty) will be more unto him, becauſe more according to godlineſs, than can be the comforts that are the fruits of injuſtice, fraudulency, and deceit. Beſides, this is the way to engage God to favour him by the ſentence of his creditors, (for *he* can intreat them to uſe him kindly), and he will do it when his ways are pleaſing in his ſight: *When a man's ways pleaſe the Lord, his enemies ſhall be at peace with him:* And ſurely, for a man to ſeek to make reſtitution for wrongs done to the utmoſt of his power, by what he is, has, and enjoys in this world is the beſt way, in that capacity, and with reference to that thing, that a man can at this time be found active in.

But he that doth otherwiſe, abides in his ſin, refuſes to be diſpoſed of by the providence of God, chuſeth an high eſtate, though not attained in God's way; when God's will is, that he ſhould deſcend into a low one; yea, he deſperately ſaith in his herat and actions, I will be mine own chuſer, and that in mine own way, whatever happens or follows thereupon.

*Atten.* You have ſaid well, in my mind. But ſuppoſe, now, that Mr Badman was here, could he not object as to what you have ſaid, ſaying, Go and teach your brethren, that are profeſſors, this leſſon, for they, as I am, are guilty of breaking; yea, I am apt to think, of that which you call my knaviſh way of breaking, to wit, of breaking before they have need to break. But if not ſo, yet they are guilty of neglect in their calling, of living higher, both in fare and apparel, than their trade or income will maintain. Beſides, that they do break, all the world very well knows; and that they have the art to plead for a compoſition, is very well known to men; and that it is uſual with them to hide their linen, their plate, their jewels, (and it is to be thought, ſometimes money and goods beſides), is as common as four eggs a-penny. And thus they beguile men, debauch their conſciences, ſin againſt their profeſſion, and make, it is to be feared, their luſts in all this, and the fulfilling of them, their end. I ſay, if Mr Badman was here to object thus unto you, what would be your reply?

*Wiſe.* What? why, I would ſay, I hope no good man, no man of good conſcience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the ſalvation of his own ſoul, will do thus.

Profeſſors ſuch, perhaps there may be, and who upon earth can help it? Jades there be of all colours. If men will profeſs, and make their profeſſion a ſtalking-horſe to beguile their neighbours of their eſtates, as Mr Badman himſelf did, when he beguiled her that now is with ſorrow his wife, who can help it? The churches of old were peſtered with ſuch, and therefore no marvel if theſe perilous difficult times be ſo. But mark how the apoſtle words it: *Nay, you do wrong and defraud, and that your brethren: Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.*

None of theſe ſhall be ſaved in this ſtate; nor ſhall profeſſion deliver them from the cenſure of the godly, when they ſhall be manifeſt ſuch to be. But their profeſſion we cannot help: How can we help it, if men ſhould aſcribe to themſelves the title of holy ones, godly ones, zealous ones, ſelf-denying ones, or any other ſuch glorious titles? and while they thus call themſelves, they ſhould be the verieſt rogues for all evil, ſin, villany imaginable, who could help it? True, they are a ſcandal to religion, a grief to the honeſt-hearted, an offence to the world, and a ſtumbling-ſtone to the weak; and theſe offences have come, do come, and will come, do what all the world can: *but wo be to them through whom they come.* Let ſuch profeſſors, therefore, be diſowned by all true Chriſtians, and let them be reckoned among thoſe baſe men of the world, which by ſuch actions they moſt reſemble. They are Mr Badman's kindred.

For they are a ſhame to religion; I ſay theſe ſlithy, rob-ſhop, pick-pocket men, they are a ſhame to religion, and religious men ſhould be aſhamed of them. God puts ſuch an one among the fools of the world; therefore let not Chriſtians put them among thoſe that are wiſe for heaven: *As the partridge ſitteth on eggs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.* And the man under conſideration is one of theſe, and therefore muſt look to fall by this judgement.

A profeſſor! and practiſe ſuch villanies as theſe! ſuch an one is not worthy to bear that name any longer. We may ſay to ſuch, as the prophet ſpake to their like, to wit, to the rebellious that were in the houſe of Iſrael, *Go ye, ſerve every man his idols:* —If ye will not hearken to the law and teſtament of God, to lead your lives hereafter: *but pollute God's holy name no more with your gifts, and with your idols.*

Go, profeſſors, go; leave off profeſſion, unleſs you will lead your lives according to your profeſſion. Better never profeſs, than to make profeſſion a ſtalking-horſe to ſin, deceit, to the devil, and hell.

The ground and rules of religion allow not any ſuch thing: *Receive us,* ſays the apoſtle, *we have wronged no man, we have corrupted no man, we have defrauded no man:* Intimating, that thoſe that are guilty of wronging, corrupting, or defrauding of any, ſhould not be admitted to the fellowſhip of ſaints, no, nor into the common catalogue of brethren with them.

Nor can men, with all their rhetoric, and eloquent ſpeaking, prove themſelves fit for the kingdom of heaven, or men of good conſcience on earth. O! that godly plea of Samuel: *Behold here I am,* ſays he, *witneſs againſt me, before the Lord, and before his anointed, whoſe ox have I taken, or whoſe aſs have I taken; or whom have I defrauded, whom have I oppreſſed?* &c. This was to do like a man of good conſcience indeed; and in this his appeal, he was ſo juſtified in the conſciences of the whole congregation, that they could not but with one voice, as with one mouth, break out jointly, and ſay, *Thou haſt not defrauded us, nor oppreſſed us.*

A profeſſor, and defraud! Away with him! A profeſſor ſhould not owe any man any thing but love. A profeſſor ſhould provide things, not of other mens, but of his own, of his own honeſt getting, and that not only in the ſight of God, but of all men; that he may adorn the doctrine of God our Saviour in all things.

*Atten.* But ſuppoſe God ſhould blow upon a profeſſor in his eſtate and calling, and he ſhould be run out before he is aware, muſt he be accounted to be like Mr Badman, and lie under the ſame reproach as he?

*Wiſe.* No: If he hath dutifuly done what he could to avoid it. It is poſſible for a ſhip to ſink at ſea, notwithſtanding the moſt faithful endeavour of the moſt ſkilful pilot under heaven. And thus, as I ſuppoſe, it was with the prophet, that left his wife in debt, to the hazarding the ſlavery of her children by the creditors. He was no profuſe man, nor one that was given to defraud, for the text ſays, he *feared the Lord,* yet, as I ſaid, he was run out more than ſhe could pay.

If God would blow upon a man, who can help it? and he will do ſo ſometimes, becauſe he will change diſpenſations with men, and becauſe he will try their graces; Yea, alſo, becauſe he will overthrow the wicked with his judgements; and all theſe things are ſeen in Job. But then the conſideration of this ſhould bid men have a care that they be honeſt, leſt this comes upon them for this ſin. It ſhould alſo bid them beware of launching further into the world, than in an honeſt way by ordinary means they can godlily make their retreat; for the further in, the greater fall. It ſhould alſo teach them, to beg of God his bleſſing upon their endeavours, their honeſt and lawful endeavours. And it ſhould put upon them a diligent looking to their ſteps, that if in their going they ſhould hear the ice crack, they may timely go back again.

Theſe things conſidered, and duely put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill: let him give unto all their dues, and not fight againſt the providence of God, (but humble himſelf rather under his mighty hand) which comes to ſtrip him naked and bare; for he that doth otherwiſe, fights againſt God, and declares that he is a ſtranger to that of Paul; *I know both how to be abaſed, and I know how to abound; every where, and in all things, I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need*

*Atten.* But Mr Badman would not, I believe, have put this difference betwixt things feigned and thoſe that fall of neceſſity.

*Wiſe.* If he will not, God will, conſcience will;

and that not thine own only, but the conſciences of all thoſe that have ſeen the way, and that have known the truth of the condition of ſuch an one.

*Atten.* Well; let us at this time leave this matter, and return again to Mr Badman.

*Wiſe.* With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our diſcourſe of his death.

*Atten.* But pray do it with as much brevity as you can.

*Wiſe.* Why; are you weary of my relating of things?

*Atten.* No; but it pleaſes me to hear a great deal in few words.

*Wiſe.* I profeſs myſelf not an artiſt that way, but yet as briefly as I can, I will paſs through what of his life is behind; and again I ſhall begin with his fraudulent dealing (as before I have ſhewed with his creditors, ſo now) with his cuſtomers, and thoſe that he had otherwiſe to deal withal.

He dealt by deceitful weights and meaſures. He kept weights to buy by, and weights to ſell by; meaſures to buy by, and meaſures to ſell by: thoſe he bought by were too big, thoſe that he ſold by were too little.

Beſides, he could uſe a thing called ſlight of hand, if he had to do with other mens weights and meaſures, and by that means make them whether he did buy or ſell, yea though his cuſtomer or chapman looked on, turn to his own advantage.

Moreover, he had the art to miſreckon men in their accounts, whether by weight, or meaſure, or money, and would often do it to his worldly advantage, and their loſs: What ſay you to Mr Badman now?

And if a queſtion was made of his faithful dealing, he had his ſervants ready, that to his purpoſe he had brought up, that would avouch and ſwear to his book, or word; This was Mr Badman's practice: What think you of Mr Badman now?

*Atten.* Think! why I can think no other but that he was a man left to himſelf, a naughty man; for theſe, as his other, were naughty things; if the tree as indeed it may, ought to be judged what it is, by its fruits; then Mr Badman muſt needs be a bad tree. But pray, for my further ſatisfaction, ſhew me now by the word of God, the evil of this his practice; and firſt of his uſing falſe weights and meaſures.

*Wiſe.* The evil of that! Why the evil of that appears to every eye: The Heathens that live like beaſts and brutes in many things, do abominate and abhor ſuch wickedneſs as this. Let a man but look upon theſe things as he goes by, and he ſhall ſee enough in them from the light of nature to make him loath ſo baſe a practice, although Mr Badman loved it.

*Atten.* But ſhew me ſomething out of the word againſt it, will you?

*Wiſe.* I will willingly do it. And firſt look into the Old Teſtament: *You ſhall*, ſaith God there, *do no unrighteouſneſs in judgement, in mete-yard, in weights, or in meaſures; a juſt balance, a juſt weight, a juſt ephah, and a juſt hin ſhall you have.* This is the law of God, and that which all men, according to the law of the land, ought to obey. So again: *Ye ſhall have juſt balances, and a juſt ephah,* &c.

Now having ſhewed you the law, I will alſo ſhew you how God takes ſwerving therefrom: *A falſe balance is not good; a falſe balance is an abomination to the Lord.* Some have juſt weights, but falſe balances; and by virtue of theſe falſe balances, by their juſt weights, they deceive the country: Wherefore, God firſt of all commands that the balance be made juſt; A juſt balance ſhalt thou have; elſe they may be, yea are, deceivers, notwithſtanding their juſt weights.

Now, having commanded that men have a juſt balance, and teſtifying that a falſe one is an abomination to the Lord, he proceedeth alſo unto weight and meaſure.

Thou ſhalt not have in thy bag divers weights, a great and ſmall; that is, one to buy by, and another to ſell by, as Mr Badman had. *Thou ſhalt not have in thy houſe divers meaſures, a great and a ſmall.* And theſe had Mr Badman alſo, *but thou ſhalt have a perfect and a juſt weight; a perfect and a juſt meaſure ſhalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do ſuch things,* that is, that uſe falſe weights and meaſures, *and all that do unrighteouſly, are abomination to the Lord.* See now both how plentiful, and how punctual the ſcripture is in this matter. But perhaps it may be objected, that all this is old law, and therefore hath nothing to do with us under the New Teſtament. (Not that I think you, neighbour, will object thus): Well, to this fooliſh objection, let us make an anſwer. Firſt, He that makes this objection, if he doth it to overthrow the authority of thoſe texts, diſcovereth that himſelf is firſt couſin to Mr Badman; for a juſt man is willing to ſpeak reverently of thoſe commands. That man therefore hath, I doubt, but little conſcience, if any at all that is good, that thus objecteth againſt the text: But let us look into the New Teſtament, and there we ſhall ſee how Chriſt confirmeth the ſame: Where he commandeth that men make to others good meaſure, including alſo that they make good weight; telling ſuch that do thus, or thoſe that do it not, that they may be encouraged to do it: *Good meaſure, preſſed down, ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again:* to wit, both from God and man. For as God will ſhew his indignation againſt the falſe man, by taking away even that he hath, ſo he will deliver up the falſe man to the oppreſſor, and the extortioner ſhall catch from him, as well as he hath catched from his neighbour; therefore another ſcripture ſaith, *When thou ſhalt ceaſe to deal treacherouſly, they ſhall deal treacherouſly with thee.* That the New Teſtament alſo hath an inſpection into mens trading, yea, even with their weights and meaſures, is evident from theſe general exhortations; *Defraud not; lie not one to another; let no man go beyond his brother in any matter: for God is the avenger of all ſuch: Whatſoever you do, do it heartily, as unto the Lord, doing all in his name, to his glory;* and the like. All theſe injunctions and commandments do reſpect our life and converſation among men, with reference to our dealing, trading, and ſo conſequently they forbid falſe, deceitful, yea all other doings that are corrupt.

*The law commands men to be honeſt in their weights and meaſures.*

Having thus in a word or two ſhewed you that theſe things are bad, I will next, for the conviction of thoſe that uſe them, ſhew you where they are to be found.

1. They are not to be found in the houſe of the good and godly man, for he, as his God, abhors them; but they are to be found in the houſe of evil doers, ſuch as Mr Badman's is: *Are there,* ſaith the prophet, *yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is an abomination?* Are they there yet, notwithſtanding God's forbidding, notwithſtanding God's tokens of anger againſt thoſe that do ſuch things? O how loth is a wicked man to let go a ſweet, a gainful ſin, when he hath hold of it! They hold faſt deceit, they refuſe to let it go.

2. The deceitful weights and meaſures are not to be found in the houſe of the merciful, but in the houſe of the cruel; in the houſe of them that love to oppreſs: *The balances of deceit are in his hand; he loveth to oppreſs.* He is given to oppreſſion and cruelty, therefore he uſeth ſuch wicked things in his calling. Yea, he is a very cheat; and, as was hinted before concerning Mr Badman's breaking, ſo I ſay now, concerning his uſing theſe deceitful weights and meaſures, it is as bad, as baſe, as to take a purſe, or pick a pocket; for it is a plain robbery, it takes away from a man that which is his own, even the price of his money.

3. The deceitful weights and meaſures are not to be found in the houſe of ſuch as relieve the belly, and that cover the loins of the poor, but of ſuch as indeed would ſwallow them up: *Hear ye this, ye that ſwallow up the needy, and that make the poor of the land to fail, ſaying, When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may*

*ſet forth wheat, making the ephah ſmall, and the ſhekel great,* making the meaſure ſmall, and the price great, *and falſifying the balances by deceit, that we may buy the poor for ſilver, and the needy for a pair of ſhoes, and ſell the refuſe of the wheat? The Lord hath ſworn by the excellency of Jacob, Surely I will not forget any of their works.* So deteſtable and vile a thing is this in the ſight of God.

4. God abominates the thoughts of calling of thoſe that uſe falſe weights and meaſures, by any other term, than that they be impure ones, or the like: *Shall I count them pure,* ſaith he, *with the bag of deceitful weights?* No, by no means, they are impure ones, their hands are defiled, deceitful gain is in their houſes, they have gotten what they have by coveting an evil covetouſneſs, and therefore muſt and ſhall be counted among the impure, among the wicked of the world.

Thus you ſee how full and plain the word of God is againſt this ſin, and them that uſe it. And therefore Mr Badman, for that he uſed by theſe things thus to rook and cheat his neighbours, is rightly rejected from having his name in, and among the catalogue of the godly.

*Atten.* But I am perſuaded that the uſing of theſe things, and the doing by them thus deceitfully, is not counted ſo great an evil by ſome.

*Wiſe.* Whether it be counted an evil or a virtue, by men, it mattereth not; you ſee, by the ſcriptures, the judgement of God upon it. It was not counted an evil by Mr Badman, nor is it by any that ſtill are treading in his ſteps. But I ſay, it is no matter how men eſteem of things, let us adhere to the judgement of God. And the rather, becauſe when we ourſelves have done weighing and meaſuring to others, when God will weigh and meaſure both us and our actions. And when he doth ſo, as he will do ſhortly, then wo be to him to whom, and of whoſe actions it ſhall be thus ſaid by him: *Tekel, thou art weighed in the balance, and art found wanting.* God will then recompenſe their evil of deceiving upon their own head, when he ſhall ſhut them out of his preſence, favour, and kingdom, for ever and ever.

*Atten.* But it is a wonder, that ſince Mr Badman's common practice was to do thus, that ſome one or more did not find him out, and blame him for this his wickedneſs.

*How Mr Badman did cheat, and hide his cheating.*

*Wiſe.* For the generality of people he went away clever with his knavery. For what with his balance his falſe balance, and good weight, and what with his ſlight of hand to boot, he beguiled ſometimes a little, and ſometimes more, moſt that he had to deal with: Beſides, thoſe that uſe this naughty trade, are either ſuch as blind men with a ſhew of religion, or by hectoring the buyer out by words. I muſt confeſs Mr Badman was not ſo arch at the firſt; that is to do it by ſhew of religion; for now he began to grow thread-bare, (though ſome of his brethren are arch enough this way, yea and of his ſiſters too; for I told you at firſt that there were a great many of them, and never a one of them good); but for hectoring, for ſwearing, for lying, if theſe things would make weight and meaſure, they ſhould not be wanting to Mr Badman's cuſtomers.

*Atten.* Then it ſeems he kept good weights and a bad balance; well, that was better than that both ſhould be bad.

*Good weight and a bad balance a deep piece of knavery.*

*Wiſe.* Not at all. There lay the depth of his deceit; for if any at any time found fault, that he uſed them hardly, and that they wanted their weight of things, he would reply, Why! did you not ſee them weighed? will you not believe your own eyes? if you queſtion my weights, pray carry them whither you will, I will maintain them to be good and juſt. The ſame he would ſay of his ſcales. So he blinded all by his balance.

*Atten.* This is cunning indeed: but as you ſay, there muſt be alſo ſomething done or ſaid, to blind therewith; and this I perceive Mr Badman had.

*Wiſe.* Yes, he had many ways to blind; but he was never clever at it by making a ſhew of religion, (though he cheated his wife therewith); for he was, eſpecially by thoſe that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are ſome that are arch villains this way; they ſhall, to view, live a whole life religiouſly, and yet ſhall be guilty of theſe moſt horrible ſins; and yet religion in itſelf is never the worſe nor yet the true profeſſors of it. But as Luther ſays, In the name of God begins all miſchief. For hypocrites have no other way to bring their evils to maturity, but by uſing and mixing the name of God and religion therewith. Thus they become whited walls for by this white, the white of religion, the dirt of their actions is hid. Thus alſo they become graves that appear not, and they that go over them (that have to do with them) are not aware of them, but ſuffer themſelves to be deluded by them: yea, if there ſhall, as there will ſometimes, riſe a doubt in the heart of the buyer about the weight and meaſure he ſhould have, why, he ſuffereth his very ſenſes to be alſo deluded, by recalling of his chapman's religion to mind, and thinks verily that not his good chapman but himſelf is out; for he dreams not that his chapman can deceive. But if the buyer ſhall find it out, and ſhall make it apparent, that he is beguiled, then ſhall he be healed by having amends made, and perhaps fault ſhall be laid upon ſervants, &c. and ſo Maſter Cheat ſhall ſtand for a right honeſt man in the eye of his cuſtomer, tho' the next time he ſhall pick his pocket again.

Some plead cuſtom for their cheat, as if that could acquit them before the tribunal of God; and others ſay, it came to them for ſo much, and therefore another muſt take it for ſo much, though there is wanting both as to weight and meaſure; but in all theſe things there are juggles; or if not, ſuch muſt know, that that which is *altogether juſt, they muſt do.* Suppoſe that I be cheated myſelf with a braſs half-crown muſt I therefore cheat another therewith? if this be bad in the whole, it is alſo bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou muſt deal juſtly in ſelling, or thou ſinneſt againſt thy ſoul, and art become as Mr Badman. And know, that a pretence to cuſtom is nothing worth. It is not cuſtom, but good conſcience, that will help at God's tribunal.

*Atten.* But I am perſuaded, that that which is gotten by men this way, doth them but little good.

*Wiſe.* I am of your mind for that; but this is not conſidered by thoſe thus minded; for if they can get it, though they get, as we ſay, the devil and all, by their getting, yet they are content, and count that their getting is much.

Little good! why, do you think they conſider that? No; no more than they conſider what they ſhall do in the judgement, at the day of God Almighty, for their wrong getting of what they get, and that is juſt nothing at all.

But to give you a more direct anſwer. This kind of getting is ſo far off from doing them little good, that it doth them no good at all; becauſe thereby they loſe their own ſouls; *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* He loſeth then, he loſeth greatly that getteth after this faſhion. This is the man that is penny-wiſe and pound-fooliſh; this is he that loſeth his good ſhip for a halfpenny worth of tar: that loſeth a ſoul for a little of the world. And then what doth he get thereby, but loſe and damage? Thus he getteth, or rather loſeth about the world to come; but what doth he get in this world, more than travail and ſorrow, vexation of ſpirit, and diſappointment? Men aim at bleſſedneſs in getting, I mean at temporal bleſſedneſs; but the man that thus getteth, ſhall not have that. For though an inheritance after this manner may be haſtily gotten at the beginning, yet the end thereof ſhall not be bleſſed. They gather it indeed, and think to keep it too; but what ſays Solomon? God caſteth it away. *The Lord will not ſuffer the ſoul of the righteous to famiſh; but he caſteth away the ſubſtance of the wicked.*

The time, as I ſaid, that they do enjoy it, it ſhall do them no good at all; but long, to be ſure, they muſt not have it. For God will either take it away in their lifetime, or elſe in the generation following, according to that of Job; *He* (the wicked) *may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*

Conſider that alſo that is written in the Proverbs: *A good man leaveth an inheritance to his childrens children, and the wealth of the ſinner is laid up for the juſt.* What then doth he get thereby, that getteth by diſhoneſt means? Why, he getteth ſin and wrath, hell and damnation; and now tell me how much he doth get.

This, I ſay, is his getting; ſo that as David ſays, we may be bold to ſay too: *I beheld the wicked in great proſperity, and preſently I curſed his habitation:* for it cannot proſper with him. Fluſter and huff, and make ado for a while he may, but God hath determined that both he and it ſhall melt like greaſe. and any obſerving man may ſee it ſo. Behold, the unrighteous man, in a way of injuſtice, getteth much and loadeth himſelf with thick clay, but anon it withereth, it decayeth, and even he, or the generation following, decline, and return to beggary.

And this Mr Badman, notwithſtanding his cunning and crafty tricks to get money, did die, no body can tell whether worth a farthing or no.

*Atten.* He had all the bad tricks, I think, that it was poſſible for a man to have, to get money; one would think that he ſhould have been rich.

*Wiſe.* You reckon too faſt, if you count theſe all his bad tricks to get money; for he had more beſides.

If his cuſtomers were in his books, (as it ſhould go hard but he would have them there; at leaſt if he thought he could make any advantage of them), then, then would he be ſure to impoſe upon them his worſt, even very bad commodity, yet ſet down for it the price that the beſt was ſold at: like thoſe that ſold the refuſe wheat, or the worſt of the wheat; making the ſhekel great, yet hoiſting up the price; this was Mr Badman's way. He would ſell goods that coſt him not the beſt price by far, for as much as he ſold his beſt of all for. He had alſo a trick to mingle his commodity, that that which was bad might go off with the leaſt miſtruſt.

Beſides, if his cuſtumors at any time paid him money, let them look to themſelves, and to their acquittances, for he would uſually attempt to call for that payment again, eſpecially if he thought that there were hopes of making a prize thereby, and then to be ſure if they could not produce good and ſufficient ground of the payment, a hundred to one but they pay it again. Sometimes the honeſt chapman would appeal to his ſervants for proof of the payment of money, but they were trained up by him to ſay after his mind, right or wrong; ſo that, relief that way, he could get none.

*Atten.* It is a bad, yea an abominable thing for a man to have ſuch ſervants. For by ſuch means a poor cuſtomer may be undone, and not know how to help himſelf. Alas! if the maſter be ſo unconſcionable, as I perceive Mr Badman was, to call for his money twice, and if his ſervant will ſwear that it is a due debt, where is any help for ſuch a man? he muſt ſink, there is no remedy.

*Wiſe.* This is very bad; but this has been a practice and that hundreds of years ago. But what ſaith the word of God? *I will puniſh all thoſe that leap upon the threſhold, which fill their maſters houſes with violence and deceit.*

Mr Badman alſo had this art; Could he get a man at advantage, that is, if his chapman durſt not go from him, or if the commodity he wanted could not for the preſent be conveniently had elſewhere; then let him look to himſelf; he would ſurely make his purſe-ſtrings crack; he would exact upon him without any pity or conſcience.

*Atten.* That was extortion, was it not? I pray let me hear your judgement of extortion, what it is, and when committed.

*Wiſe.* Extortion is a ſcrewing from men more than by the law of God or men is right; and it is committed ſometimes by them in office, about fees, rewards, and the like; but it is moſt commonly committed by men of trade, who, without all conſcience when they have the advantage, will make a prey of their neighbour. And thus was Mr Badman an extortioner; for although he did not exact, and force away, as bailiffs and clerks have uſed to do; yet he had his opportunities, and ſuch cruelty to make uſe of them, that he would often, in his way, be extorting and forcing of money out of his neighbour's pocket. For every man that makes a prey of his advantage upon his neighbour's neceſſities, to force from him more than in reaſon and conſcience, according to the preſent prices of things, ſuch commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

*Atten.* Well, this Badman was a ſad wretch.

*Wiſe.* Thus you have often ſaid before. But now we are in diſcourſe of this, give me leave a little to go on. We have a great many people in the country too that live all their days in the practice, and ſo under the guilt of extortion: People, alas! that think ſcorn to be ſo accounted.

*Who are extortioners.*

As for example: There is a poor body that dwells we will ſuppoſe, ſo many miles from the market; and this man wants a buſhel of griſt, a pound of butter, or a cheeſe, for himſelf, his wife, and poor children: But dwelling ſo far from the market, if he goes thither he ſhall loſe his day's work, which will be eight pence or ten pence damage to him, and that is ſomething to a poor man. So he goeth to one of his maſters or dames for what he wanteth, and aſks them to help him with ſuch a thing. Yes, ſay they you may have it: but withal they will give him a gripe, perhaps make him pay as much (or more) for it at home, as they can get when they have carried it five miles to a market; yea, and that too for the refuſe of their commodity. But in this the women are eſpecially faulty, in the ſale of their butter and cheeſe, &c. Now, this is a kind of extortion, it is a making a prey of the neceſſity of the poor, it is a grinding of their faces, a buying and ſelling of them.

*Huckſters.*

But above all, your huckſters, that buy up the poor man's victuals by wholeſale, and ſell it to him again for unreaſonable gains, by retail, and as we call it, by piece-meal, they are got into a way, after a ſtinging rate, to play their game upon ſuch by extortion. I mean ſuch who buy up butter, cheeſe, eggs, bacon, &c. by wholeſale, and ſell it again (as they call it) by penny.worths, twopenny-worths, a halfpenny-worth, or the like, to the poor, all the week after the market is paſt.

Theſe, though I will not condemn them all, do many of them, bite and pinch the poor by this kind of evil dealing. Theſe deſtroy the poor, becauſe he is poor, and that is a grievous ſin; *He that oppreſſeth the poor to increaſe his riches, and that giveth to the rich, ſhall ſurely come to want.* Therefore he ſaith again, *Rob not the poor becauſe he is poor, neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe, and ſpoil the ſoul of them that ſpoil them.*

Oh, that he that gripeth and grindeth the face of the poor, would take notice of theſe two ſcriptures! Here is threatened the deſtruction of the eſtate yea, and of the ſoul too, of them that oppreſs the poor. Their ſoul we ſhall better ſee where, and in what condition that is in, when the day of doom is come; but for the eſtates of ſuch, they uſually quickly moulder; and that ſometimes all men, and ſometimes no man, knows how.

Beſides, theſe are uſurers; yea, they take uſury for victuals; which thing the Lord has forbidden. And becauſe they cannot ſo well do it on the market-day, therefore they do it, as I ſaid, when the market is over; for then the poor falls into their mouths, and are neceſſitated to have, as they can, for their need, and they are reſolved they ſhall pay ſoundly for it. Perhaps ſome will find fault for my meddling thus with other folks matters, and for my thus prying into the ſecrets of their iniquity. But to ſuch I would ſay, Since ſuch actions are evil, it is time they were hiſſed out of the world: For all that do ſuch things offend againſt God, wrong their neighbour, and, like Mr Badman, do provoke God to judgement.

*Atten.* God knows, there is abundance of deceit in the world!

*Wiſe.* Deceit! ay; but I have not told you the thouſandth part of it; nor is it my buſineſs now to rake to the bottom of that dunghill. What would you ſay, if I ſhould anatomize ſome of thoſe vile wretches called *pawn-brokers*, that lend money and goods to poor people, who are by neceſſity forced to ſuch an inconvenience; and will make, by one trick or other, the intereſt of what they ſo lend, amount to thirty, forty, yea, ſometimes fifty pound by the year, notwithſtanding the principle is ſecured by a ſufficient pawn, which they will keep too at laſt, if they can find any ſhift to cheat the wretched borrower?

*Atten.* Say! why, ſuch miſcreants are the peſt and vermin of the commonwealth, not fit for the ſociety of men. But methinks by ſome of thoſe things you diſcourſed before, you ſeem to import that it is not lawful for a man to make the beſt of his own.

*Wiſe.* If by making the beſt, you mean, to ſell for as much as by hook or crook he can get for his commodity, then I ſay it is not lawful. And if I ſhould ſay the contrary, I ſhould juſtify Mr Badman, and all the reſt of that gang: but that I never ſhall do, for the word of God condemns them. But that it is not lawful for a man at all times to ſell his commodity for as much as he can, I prove by theſe reaſons.

1. If it be lawful for me always to ſell my commodity as dear, or for as much as I can, then it is lawful for me to lay aſide in my dealing with others, good conſcience to them, and to God; but it is not lawful for me, in my dealing with others, to lay aſide good conſcience, &c. Therefore it is not lawful for me always to ſell my commodity as dear, or for as much as I can.

*Good conſcience muſt be uſed in ſelling.*

That it is not lawful to lay aſide good conſcience in our dealings, has already been proved in the former part of our diſcourſe: But that a man muſt lay it aſide that will ſell his commodity always as dear, or for as much as he can, is plainly manifeſt thus.

(1.) He that will (as is mentioned afore) ſell his commodity as dear as he can, muſt ſometimes make a prey of the ignorance of his chapman; but that he cannot do with a good conſcience, for that is to overreach, and to go beyond my chapman, and is forbidden, 1 Theſſ. 4. 6. Therefore he that will ſell his commodity, as afore, as dear, or for as much as he can, muſt of neceſſity lay aſide a good conſcience.

(2.) He that will ſell his commodity always as dear as he can, muſt needs ſometimes make a prey of his neighbour's neceſſity; but that he cannot do with a good conſcience, for that is to go beyond and defraud his neighbour, contrary to 1 Theſſ. 4. 6. Therefore he that will ſell his commodity, as afore, as dear, or for as much as he can, muſt needs caſt off and lay aſide a good conſcience.

(3.) He that will (as afore) ſell his commodity as dear, or for as much as he can, muſt, if need be, make a prey of his neighbour's fondneſs; but that a man cannot do with a good conſcience, for that is ſtill a going beyond him, contrary to 1 Theſſ. 4. 6. Therefore he that will ſell his commodity as dear, or for as much as he can, muſt needs caſt off, and lay aſide a good conſcience.

*We muſt uſe good conſcience in buying.*

The ſame alſo may be ſaid for buying. No man may always buy as cheap as he can, but muſt alſo uſe good conſcience in buying; the which he can by no means uſe and keep, if he buys always as cheap as he can; and that for the reaſons urged before. For ſuch will make a prey of the ignorance, neceſſity, and fondneſs of their chapman, the which they cannot do with a good conſcience.

When Abraham would buy a burying place of the ſons of Heth, thus he ſaid unto them: *Intreat for me to Ephron the ſon of Zohar, that he may give me the cave of Machpelah, which he hath in the end of his field; for as much as it is worth ſhall he give it me*, Gen 23. 8, 9. He would not have it under foot, he ſcorned it, he abhorred it; it ſtood not with his religion, credit, nor conſcience. So alſo, when David would buy a field of Ornon the Jebuſite, thus he ſaid unto him, *Grant me the place of the threſhing floor, that I may build an altar there unto the Lord; thou ſhalt give it me for the full price.* He alſo, as Abraham, made conſcience of this kind of dealing: He would not lie at catch, to go beyond, no not the Jebuſite, but will give him his full price for this field: For he knew that there was wickedneſs, as in ſelling too dear, ſo in buying too cheap, therefore he would not do it.

There ought therefore to be good conſcience uſed, as in ſelling, ſo in buying: for it is alſo unlawful for a man to go beyond or to defraud his neighbour in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong; as I alſo before have warned and teſtified. But,

2 If it be lawful for me always to ſell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbour without the uſe of charity; but it is not lawful for me to lay aſide, or to deal with my neighbour without the uſe of charity: Therefore it is not lawful for me always to ſell my commodity to my neighbour for as much as I can. A man in dealing ſhould as really deſign his neighbour's good, profit, and advantage, as his own; for this is to exerciſe charity in his dealing.

That I ſhould thus uſe, or exerciſe charity towards my neighbour in my buying and ſelling, &c. with him, is evident from the general command, *Let all your things be done in charity:* But that a man cannot live in the exerciſe of charity, that ſelleth as afore, as dear, or that buyeth as cheap as he can, is evident by theſe reaſons,

(1.) He that ſells his commodity as dear, or for as much money (always) as he can, ſeeks himſelf, and himſelf only: (But charity ſeeketh not her own, not her own only); ſo then, he that ſeeks himſelf, and himſelf only, as he that ſells (as afore) as dear as he can, does, maketh not uſe of, nor doth he exerciſe charity in his ſo dealing.

(2.) He that ſelleth his commodity (always) for as much as he can get, hardeneth his heart againſt all reaſonable intreaties of the buyer; but he that doth ſo, cannot exerciſe charity in his dealing: Therefore it is not lawful for a man to ſell his comodity, as afore, as dear as he can.

(3.) If it be lawful for me to ſell my commodity, as afore, as dear as I can, then there can be no ſin in my trading, how unreaſonably ſoever I manage my calling, whether by lying, ſwearing, curſing, or cheating; for all this is but to ſell my commodity as dear as I can; but that there is ſin in theſe is evident: Therefore I may not ſell my commodity always as dear as I can.

(4.) He that ſells, as afore, as dear as he can, offereth violence to the law of nature: For that ſaith, *Do unto all men, even as ye would that they ſhould do unto you.* Now, was the ſeller a buyer, he would not that he of whom he buys, ſhould ſell him always as dear as he can: Therefore he ſhould not ſell ſo himſelf, when it is his lot to ſell, and others to buy of him.

(5.) He that ſelleth, as afore, as dear as he can, makes uſe of that inſtruction, that God hath not given to others, but ſealed up in his hand, to abuſe his law, and to wrong his neighbour withal; which indeed is contrary to God. God hath given thee more ſkill, more knowledge and underſtanding in thy commodity than he hath given to him that would buy of thee. But what! canſt thou think that God has given thee this, that thou mighteſt thereby make a prey of thy neighbour? that thou mighteſt thereby go beyond and beguile thy neighbour? No, verily; but he hath given thee it for his help; that thou mighteſt in this be eyes to the blind, and ſave thy neighbour from that damage that his ignorance, or neceſſity, or fondneſs, would betray him into the hands of.

(6.) In all that a man does, he ſhould have an eye to the glory of God, but that he cannot have, that ſells his commodity always for as much as he can, for the reaſons urged before.

(7.) All that a man does, he ſhould do in the name of the Lord Jeſus Chriſt; that is, as being commanded and authoriſed to do it by him: But he that ſelleth always as dear as he can, cannot ſo much as pretend to this, without horrid blaſpheming of that name; becauſe commanded by him to do otherwiſe.

(8.) And, laſtly, In all that a man does, he ſhould have an eye to the day of judgement, and to the conſideration of how his actions will be eſteemed of in that day: Therefore there is not any man can or ought to ſell always as dear as he can, unleſs he will, yea, he muſt ſay, in ſo doing, I will run the hazard of the trial of that day.

*If thou ſell aught unto thy neighbour, or buyeſt aught of thy neighbour, ye ſhall not oppreſs one another.*

*Atten.* But why do you put in thoſe cautionary words? They muſt not ſell always as dear, nor buy always as cheap as they can: Do you not thereby intimate that a man may ſometimes do ſo?

*Wiſe.* I do indeed intimate, that ſometimes the ſeller may ſell as dear, and the buyer buy as cheap as he can; but this is allowable only in theſe caſes, when he that ſells is a knave, and lays aſide all good conſcience in ſelling; or when the buyer is a knave, and lays aſide all good conſcience in buying. If the buyer therefore lights of a knave, or if the ſeller lights of a knave, then let them look to themſelves; but yet ſo as not to lay aſide conſcience, becauſe he that thou dealeſt with doth ſo; but how vile or baſe ſoever the chapman is, do thou keep thy commodity at a reaſonable price: Or, if thou buyeſt, offer reaſonable gain for the thing thou wouldſt have; and if this will not do with the buyer or ſeller, then ſeek thee a more honeſt chapman. If thou objecteſt, but I have not ſkill to know when a pennyworth is before me; get ſome that have more ſkill than thyſelf in that affair, and let them in that matter diſpoſe of thy money. But if there were no knaves in the world, theſe objections need not be made.

And thus, my very good neighbour, have I given you a few of my reaſons, why a man that hath it, ſhould not always ſell too dear, nor buy as cheap as he can; but ſhould uſe good conſcience to God, and charity to his neighbour in both.

*Atten.* But were ſome men here to hear you, I believe they would laugh you to ſcorn.

*Wiſe.* I queſtion not that at all, for ſo Mr Badman uſed to do when any man told him of his faults; he uſed to think himſelf wiſer than any, and would count, as I have hinted before, that he was not arrived to a manly ſpirit, that did ſtick or boggle at any wickedneſs. But let Mr Badman and his fellows laugh, I will bear it, and ſtill give them good counſel. But I will remember alſo, for my further relief and comfort, that thus they that were covetous of old, ſerved the Son of God himſelf. It is their time to laugh now, that they may mourn in time to come. And, I ſay again, when they have laughed out their laugh, he that uſeth not good conſcience to God, and charity to his neighbour in buying and ſelling, dwells next door to an infidel, and is near of kin to Mr Badman.

*Atten.* Well, but what will you ſay to this queſtion? You know that there is no ſettled price ſet by God upon any commodity that is bought or ſold under the ſun; but all things that we buy and ſell do ebb and flow, as to price, like the tide; how then ſhall a man of a tender conſcience do, neither to wrong the ſeller, buyer, nor himſelf, in buying and ſelling of commodities?

*Wiſe.* This queſtion is thought to be frivolous by all that are of Mr Badman's way; it is alſo difficult in itſelf; yet I will endeavour to ſhape you an anſwer, and that firſt to the matter of the queſtion; to wit, How a tradeſman ſhould, in trading, keep a good conſcience; (a buyer or ſeller either). Secondly, How he ſhould prepare himſelf to this work, and live in the practice of it.

*Preparations to be a good dealer.*

For the firſt: He muſt obſerve what hath been ſaid before, to wit, he muſt have conſcience to God, charity to his neighbour; and I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of thoſe eight reaſons that before were urged to prove, that men ought not in their dealing, but to do juſtly and mercifully betwixt man and man; and then there will be no great fear of wronging the ſeller, buyer, or himſelf.

But particularly to prepare or inſtruct a man to this work:

1. Let the tradeſman or others conſider, that there is not that in great gettings, and in abundance, which the moſt of men do ſuppoſe: for all that a man has over and above what ſerves for his preſent neceſſity and ſupply, ſerves only to feed the luſts of the eye: *For what good is there to the owners thereof, ſave the beholding of them with their eyes?* Men alſo, many times, in getting of riches, get therewith a ſnare to their ſoul: But few get good by getting of them. But this conſideration Mr Badman could not abide.

2. Conſider, that the getting of wealth diſhoneſtly, (as he does that getteth it without good conſcience and charity to his neighbour), is a great offence againſt God. Hence he ſays, *I have ſmitten mine hand at thy diſhoneſt gain, which thou haſt made.* It is a manner of ſpeech that ſhews anger in the very making of mention of the crime. Therefore,

3. Conſider, that a little honeſtly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith than will a ſtalled ox, ill gotten: *Better is a little with righteouſneſs, than great revenues without right.*

4. Be thou confident, that God's eyes are upon all thy ways, and that he pondereth all thy goings, and alſo that he marks them, writes them down, and ſeals them up in a bag, againſt the time to come.

5. Be thou ſure that thou rememberest, that thou knoweſt not the day of thy death. Remember alſo, that when death comes, God will give thy ſubſtance, for the which thou haſt laboured, and for the which perhaps thou haſt hazarded thy ſoul, to one, thou knoweſt not who, nor whether he ſhall be a wiſe man or a fool. And then, *what profit hath he that laboureth for the wind?*

Beſides, thou ſhalt have nothing that thou mayeſt ſo much as carry away in thine hand. Guilt ſhall go with thee, if thou haſt got it diſhoneſtly, and they alſo to whom thou ſhalt leave it, ſhall receive it to their hurt.

Theſe things duly conſidered, and made uſe of by thee to the preparing of thy heart to thy calling of buying or ſelling, I come, in the next place, to ſhew thee how thou ſhouldſt live in the practick part of this art. Art thou to buy or ſell?

1. If thou ſelleſt, do not commend; if thou buyeſt, do not diſpraiſe, any otherwiſe, but to give the thing that thou haſt to do with, its juſt value and worth; for thou canſt not do otherwiſe knowingly, but of a covetous and wicked mind. Wherefore elſe are commodities overvalued by the ſeller, and alſo undervalued by the buyer? *It is naught, it is naught, ſays the buyer, but when he hath got his bargain he boaſteth thereof.* What hath this man done now, but lied in the diſpraiſing of his bargain? And why did he diſpraiſe it, but of a covetous mind to wrong and beguile the ſeller?

2. Art thou a ſeller, and do things grow dear? Set not thy hand to help, or hold them up higher: this cannot be done without wickedneſs neither; *for this is a making of the ſhekel great.* Art thou a buyer, and do things grow dear? Uſe no cunning or deceitful language to pull them down; for that cannot be done but wickedly too. What then ſhall we do, will you ſay? Why, I anſwer, Leave things to the providence of God, and do thou with moderation ſubmit to his hand. But ſince, when they are growing dear, the hand that upholds the price, is, for the time, more ſtrong than that which would pull it down, that being the hand of the ſeller, who loveth to have it dear, eſpecially if it ſhall riſe in his hand;

therefore I ſay, do thou take heed, and have not a hand in it. The which thou mayeſt have to thine own and thy neighbour's hurt, theſe three ways:

*A judgement of God.*

1. By crying out *ſcarcity, ſcarcity,* beyond the truth and ſtate of things; eſpecially take heed of doing this by way of a prognoſtick for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the book of Kings. This ſin has a double evil in it. 1. It belieth the preſent bleſſing of God among us; and, 2. It undervalueth the riches of his goodneſs, which can make all good things to abound towards us.

2. This wicked thing may be done by hoarding up, when the hunger and neceſſity of the poor calls for it. Now that God may ſhew his diſlike againſt this, he doth, as it were, licenſe the people to curſe ſuch an hoarder up: *He that with-holdeth corn, the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it.*

3. But if things will riſe, do thou be grieved: Be alſo moderate in all thy ſellings, and be ſure let the poor have a pennyworth, and ſell thy corn to thoſe in neceſſity: Which then thou wilt do, when thou ſheweſt mercy to the poor in thy ſelling to him, and when thou for his ſake, becauſe he is poor, underſelleſt the market. This is to buy and ſell with good conſcience: Thy buyer thou wrongeſt not, thy conſcience thou wrongeſt not, thyſelf thou wrongeſt not, for God will ſurely recompenſe thee.

I have ſpoken concerning corn, but thy duty is, to let thy moderation in all things be known unto all men; the Lord is at hand.

*Atten.* Well, Sir, now I have heard enough of Mr Badman's naughtineſs; pray now proceed to his death.

*Wiſe.* Why, Sir, the ſun is not ſo low; we have yet three hours to night.

*Atten.* Nay, I am not in any great haſte; but I thought you had even now done with his life.

*Wiſe.* Done! no, I have yet much more to ſay.

*Atten.* Then he has much more wickedneſs than I thought he had.

*Mr Badman a very proud man.*

*Wiſe.* That may be. But let us proceed. This Mr Badman added to all his wickedneſs this; he was a very proud man, a very proud man: He was exceeding proud and haughty in mind; he looked, that what he ſaid ought not, muſt not, be contradicted or oppoſed. He counted himſelf as wiſe as the wiſeſt in the country, as good as the beſt, and as beautiful as he that had moſt of it. He took great delight in praiſing of himſelf, and as much in the praiſes that others gave him. He could not abide that any ſhould think themſelves above him, or that their wit or perſonage ſhould by others be ſet before his. He had ſcarce a fellowly carriage for his equals; but for thoſe that were of an inferior rank, he would look over them in great contempt; and if at any time he had any remote occaſion of having to do with them, he would ſhew great height, and a very domineering ſpirit. So that in this it may be ſaid, that Solomon gave a characteriſtical note of him, when he ſaid, *Proud and haughty ſcorner is his name, who dealeth in proud wrath.* He never thought his diet well enough dreſſed, his cloaths fine enough made, or his praiſe enough refined.

*Atten.* This pride is a ſin that ſticks as cloſe to nature, I think, as moſt ſins. There is uncleanneſs and pride, I know not of any two groſs ſins that ſtick cloſer to men than they. They have, as I may call it, an intereſt in nature; it likes them, becauſe they moſt ſuit its luſts and fancies: and therefore no marvel though Mr Badman was tainted with pride, ſince he had ſo wickedly given up himſelf to work all iniquity with greedineſs.

*Pride ſticks cloſe to nature.*

*Wiſe.* You ſay right; pride is a ſin that ſticks cloſe to nature, and is one of the firſt follies wherein it ſhews itſelf to be polluted. For even in childhood, even in little children, pride will firſt of all ſhew itſelf; it is a haſty, an early appearance of the ſin of the ſoul. It, as I may ſay, is that corruption that ſtrives for predominancy in the heart, and therefore uſually comes out firſt. But though children are ſo incident to it, yet methinks thoſe of more years ſhould be aſhamed thereof. I might at the firſt have begun with Mr Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did, and do thoſe wherewith I began my relation of his life: therefore I paſſed it over; but now, ſince he had no more conſideration of himſelf, and of his vile and ſinful ſtate, but to be proud when come to years, I have taken the occaſion in this place to make mention of his pride.

*Atten.* But pray, if you can remember them, tell me of ſome places of ſcripture that ſpeak againſt pride. I the rather deſire that, becauſe that pride is now a reigning ſin, and I happen ſometimes to fall into the company of them that in my conſcience are proud, very much, and I have a-mind alſo to tell them of their ſin: Now, when I tell them of it, unleſs I bring God's word too, I doubt they will laugh me to ſcorn.

*Wiſe.* Laugh you to ſcorn! the proud man will laugh you to ſcorn, bring to him what text you can, except God ſhall ſmite him in his conſcience by the word. Mr Badman did uſe to ſerve them ſo that did uſe to tell him of his. And beſides, when you have ſaid what you can, they will tell you they are not proud, and that you are rather the proud man, elſe you would not judge, nor ſo malapertly meddle with other mens matters as you do. Nevertheleſs, ſince you deſire it, I will mention two or three texts: They are theſe: *Pride and arrogancy do I hate. A man's pride ſhall bring him low. And he ſhall bring down their pride. And all the proud, and all that do wickedly ſhall be as ſtubble, and the day that comes ſhall burn them up.* This laſt is a dreadful text; it is enough to make a proud man ſhake: God, ſaith he, will make the proud ones as ſtubble; that is, as fuel for the fire: and the day that cometh ſhall be like a burning oven, and that day ſhall burn them up, ſaith the Lord. But Mr Badman could never abide to hear pride ſpoken againſt, nor that any ſhould ſay of him, He is a proud man.

*Atten.* What ſhould be the reaſon of that?

*Wiſe.* He did not tell me the reaſon; but I ſuppoſe it to be that which is common to all vile perſons. They love this vice, but care not to bear its name. The drunkard loves the ſin, but loves not to be called a drunkard. The thief loveth to ſteal, but cannot abide to be called a thief; the whore loveth to commit uncleanneſs, but loveth not to be called a whore: And ſo Mr Badman loved to be proud, but could not abide to be called a proud man. The ſweet of ſin is deſirable to polluted and corrupted man, but the name thereof is a blot in his ſcutcheon.

*Atten.* It is true that you have ſaid: but pray how many ſorts of pride are there?

*Wiſe.* There are two ſorts of pride; pride of ſpirit, and pride of body. The firſt of theſe is thus made mention of in the ſcriptures. *Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the ploughing of the wicked, is ſin. The patient in ſpirit is better than the proud in ſpirit.* Bodily pride the ſcripture mentions. *In that day the Lord ſhall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the braclets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings and the noſe jewels; the changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins, the glaſſes and the fine linen, and the hoods and the vails.* By theſe expreſſions it is evident, that there is a pride of body, as well as a pride of ſpirit, and that both are ſin, and ſo abominable to the Lord. But theſe texts Mr Badman could never abide to read, they were to him as Micaiah was to Ahab, they never ſpoke good of him, but evil.

*Atten.* I ſuppoſe that it was not Mr Badman's caſe alone, even to malign thoſe texts that ſpeak againſt their vices; for I believe that moſt ungodly men, where the ſcriptures are, have a ſecret antipathy againſt thoſe words of God that do moſt plainly and fully rebuke them for their ſins.

*Wiſe.* That is out of doubt; and by that antipathy they ſhew that ſin and Satan are more welcome to them, than are the more wholeſome inſtructions of life and godlineſs.

*Atten.* Well, but not to go off from our diſcourſe of Mr Badman. You ſay he was proud; but will you ſhew me now ſome ſymptoms of one that is proud?

*Wiſe.* Yes, that I will: And firſt I will ſhew you ſome ſymptoms of pride of heart. Pride of heart is ſeen by outward things, as pride of body in general is a ſign of pride of heart; for all proud geſtures of the body flow from pride of heart: therefore Solomon ſaith, *There is a generation, O how lofty are their eyes, and their eye-lids are lifted up.* And again, *There is that exalteth their gait,* their going. Now theſe lofty eyes, and this exalting of the gait, is a ſign of a proud heart; for both theſe actions come from the heart: for out of the heart comes pride, in all the viſible appearances of it. But, more particularly,

1. Heart pride is diſcovered by a ſtretched-out neck, and by mincing as they go. For the wicked, the proud, have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look ſcornfully, ſpeak ruggedly, and carry it huffingly among their neighbours.

2. A proud heart is a perſecuting one: *The wicked through his pride doth perſecute the poor.*

3. A prayerleſs man is a proud man.

4. A contentious man is a proud man.

5. The diſdainful man is a proud man.

6. The man that oppreſſes his neighbour is a proud man.

7. He that hearkeneth not to God's word with reverence and fear, is a proud man.

8. And he that calls the proud happy, is, be ſure, a proud man. All theſe are proud in heart, and this their pride of heart doth thus diſcover itſelf.

As to bodily pride, it is diſcovered, that is, ſomething of it, by all the particulars mentioned before; for though they are ſaid to be ſymptoms of pride of heart, yet they are ſymptoms of that pride, by their ſhewing of themſelves in the body. You know diſeaſes that are within, are ſeen oft-times by outward and viſible ſigns, yet by them very ſigns even the outſide is defiled alſo. So all thoſe viſible ſigns of heart pride are ſigns of bodily pride alſo. But to come to more outward ſigns. The putting on of gold, and pearls, and coſtly array; the plaiting of the hair, the following of faſhions, the ſeeking by geſtures to imitate the proud, either by ſpeech, looks, dreſſes, goings, or other fools baubles, of which at this time the world is full; all theſe, and many more, are ſigns, as of a proud heart, ſo of bodily pride alſo.

But Mr Badman would not allow, by any means, that this ſhould be called pride, but rather neatneſs, handſomeneſs, comelineſs, cleanlineſs, &c. neither would he allow, that following of faſhions was any thing elſe, but becauſe he would not be proud, ſingular, and eſteemed fantaſtical by his neighbours.

*Atten.* But I have been told, that when ſome have been rebuked for their pride, they have turned it again upon the brotherhood of thoſe by whom they have been rebuked: ſaying, Phyſician, heal thy friends, look at home among your brotherhood, even among the wiſeſt of you, and ſee if you yourſelves be clear, even your profeſſors; for who is prouder than your profeſſors? Scarce the devil himſelf.

*Wiſe.* My heart akes at this, becauſe there is too much cauſe for it. This very anſwer would Mr Badman give his wife, when ſhe as ſhe would ſometimes reprove him for his pride. We ſhall have, ſays he, great amendments in living now, for the devil is turned a correcter of vice; for no ſin reigneth more in the world, quoth he, than pride among profeſſors. And who can contradict him? let us give the devil his due the thing is too apparent for any man to deny.

And I doubt not but the ſame anſwer is ready in the mouths of Mr Badman's friends; for they may and do ſee pride diſplay itſelf in the apparel and carriages of profeſſors, one may ſay, almoſt as much as among any people in the land; the more is the pity. Ay, and I fear that even their extravagancies in this, hath hardened the heart of many an one, as I perceive it did ſomewhat the heart of Mr Badman himſelf.

For my own part, I have ſeen many myſelf, and thoſe church-members too, ſo deck'd and bedaubed with their fangles and toys, and that when they have been at the ſolemn appointments of God, in the way of his worſhip, that I have wondered with what face ſuch painted perſons could ſit in the place where they were without ſwooning. But certainly the holineſs of God, and alſo the pollution of themſelves by ſin, muſt needs be very far out of the minds of ſuch people, what profeſſion ſoever they make.

I have read of an whore's forehead, and I have read of Chriſtian ſhame-facedneſs; I have read of coſtly array, and of that which becometh women profeſſing godlineſs, with good works; but if I might ſpeak, I know what I know, and could ſay, and yet do no wrong, that which would make ſome profeſſors ſtink in their places; but now I forbear.

*Atten.* Sir, you ſeem greatly concerned at this; but what if I ſhall ſay more? It is whiſpered, that ſome good miniſters have countenanced their people in their light and wanton apparel, yea have pleaded, for their gold and pearls, and coſtly array.

*Wiſe.* I know not what they have pleaded for; but it is eaſily ſeen, that they tolerate, or, at leaſt-wiſe, wink and connive at ſuch things, both in their wives and children. *And ſo from the prophets of Jeruſalem is profaneneſs gone forth into all the land.* And when the hand of the rulers are chief in a treſpaſs, who can keep their people from being drowned in that treſpaſs?

*Atten.* This is a lamentation, and muſt ſtand for a lamentation.

*Wiſe.* So it is, and ſo it muſt. And I will add, it is a ſhame, it is a reproach, it is a ſtumbling-block to the blind; for though men be as blind as Mr Badman himſelf, yet they can ſee the fooliſh lightneſs that muſt needs be the bottom of all theſe apiſh and wanton extravagancies. But many have their excuſes ready, to wit, their parents, their huſbands, and their breeding calls for it, and the like: yea, the examples of good people prompt them to it: but all theſe will be but the ſpider's web, when the thunder of the word of the great God ſhall rattle from heaven againſt them, as it will at death or judgement; but I wiſh it might do it before. But alas! theſe excuſes are but bare pretences, theſe proud ones loves to have it ſo. I once talked with a maid, by way of reproof, for her fond and gaudy garment. But ſhe told me, The tailor would make it ſo; when alas! poor proud girl, ſhe gave order to the tailor ſo to make it. Many make parents, and huſbands, and tailors, &c. the blind to others; but their naughty hearts, and their giving of way thereto, that is the original cauſe of all theſe evils.

*Why pride is in ſuch requeſt.*

*Atten.* Now you are ſpeaking of the cauſe of pride, pray ſhew me yet further why pride is now ſo much in requeſt.

*Wiſe.* I will ſhew you what I think are the reaſons of it.

1. The firſt is, Becauſe ſuch perſons are led by their own hearts, rather than by the word of God. I told you before, that the original fountain of pride is the heart. For out of the heart comes pride; it is therefore becauſe they are led by their hearts, which naturally tends to lift them up in pride. This pride of heart tempts them: and by its deceit overcometh them; yea, it doth put a bewitching virtue into their peacock's feathers, and then they are ſwallowed up with the vanity of them.

2. Another reaſon why profeſſors are ſo proud, (for thoſe we are talking of now), is, becauſe they are more apt to take example by thoſe that are of the world, than they are to take example of thoſe that are ſaints indeed. Pride is of the world: *For all that is of the world, the luſts of the fleſh, the luſt of the eyes, and the pride of life, are not of the Father,*

*but of the world.* Of the world therefore profeſſors learn to be proud. But they ſhould not take them for example. It will be objected No, nor your ſaints neither, for you are as proud as others: Well, let them take ſhame that are guilty. But when I ſay, profeſſors ſhould take example for their life by thoſe that are ſaints indeed, I mean as Peter ſays; They ſhould take example of thoſe that were in old time the ſaints; for ſaints of old time were the beſt, therefore to theſe he directed us for our pattern: *Let the wives converſation be chaſte, and alſo coupled with fear. Whoſe adorning,* (ſaith Peter), *let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner, in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection to their own huſbands.*

3. Another reaſon is, becauſe they have forgotten the pollution of their nature. For the remembrance of that muſt needs keep us humble, and being kept humble, we ſhall be at a diſtance from pride. The proud and the humble are ſet in oppoſition: *God reſiſteth the proud, but giveth grace to the humble.* And can it be imagined, that a ſenſible Chriſtian ſhould be a proud one? Senſe of baſeneſs tends to lay us low, not to lift us up with pride; not with pride of heart, nor pride of life: but when a man begins to forget what he is, then he, if ever, begins to be proud.

Methinks it is one of the moſt ſenſeleſs and ridiculous things in the world, that a man ſhould be proud of that which is given him on purpoſe to cover the ſhame of his nakedneſs with.

4. Perſons that are proud, have gotten God and holineſs out of their ſight. If God was before them, as he is behind their back; and if they ſaw him in his holineſs, as he ſees them in their ſins and ſhame, they would take but little pleaſure in their apiſh knacks. The holineſs of God makes the angels cover their faces, crumbles Chriſtians, when they behold it, into duſt and aſhes; and as his Majeſty is, ſuch is his word; therefore they abuſe it, that bring it to countenance pride.

Laſtly, But what can be the end of thoſe that are proud, in the decking of themſelves after this antic manner? Why are they for going with their bulls foretops, with their naked ſhoulders, and paps hanging out like a cow's bag? Why are they for painting their faces, for ſtretching out their neck, and for putting out themſelves unto all the formalities which proud fancy leads them to? Is it becauſe they would honour God? becauſe they would adorn the goſpel? becauſe they would beautify religion, and make ſinners to fall in love with their own ſalvation? No, no, it is rather to pleaſe their luſts, to ſatisfy their wild and extravagant fancies; and I wiſh none doth it to ſtir up luſt in others, to the end they commit uncleanneſs with them. I believe, whatever is their end, this is one of the great deſigns of the devil: And I believe alſo, that Satan has drawn more into the ſin of uncleanneſs by the ſpangling ſhew of fine cloaths, than he could poſſibly have drawn unto it without them. I wonder what it was that of old was called the attire of an harlot: certainly it could not be more bewitching and tempting than are the garments of many profeſſors this day.

*Atten.* I like what you ſay very well; and I wiſh that all the proud dames in England that profeſs were within the reach and ſound of your words.

*Wiſe.* What I have ſaid, I believe is true; but as for the proud dames in England that profeſs, they have Moſes and the prophets; and if they will not hear them, how then can we hope that they ſhould receive good by ſuch a dull ſounding ram's horn as I am? However, I have ſaid my mind; and now if you will, we will proceed to ſome other of Mr Badman's doings.

*Atten.* No: Pray before you ſhew me any thing elſe of Mr Badman, ſhew me yet more particularly the evil effects of this ſin of pride.

*Wiſe.* With all my heart, I will anſwer your requeſt.

1. Then: It is pride that makes poor man ſo like the devil in hell, that he cannot in it be known to be the image and ſimilitude of God. The angels, when they became devils, it was through their being lifted or puffed up with pride. It is pride alſo that liſteth or puffeth up the heart of the ſinner, and ſo makes him to bear the very image of the devil.

2. Pride makes a man ſo odious in the ſight of God that he ſhall not, muſt not, come nigh his Majeſty: *Though the Lord be high, yet hath he reſpect to the lowly; but the proud he knows afar off.* Pride ſets God and the ſoul at a diſtance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him: Now this is a dreadful thing.

3. As pride ſets, ſo it keeps God and the ſoul at a diſtance. God reſiſteth the proud; reſiſts, that is, he oppoſes him, he thruſts him from him, he contemneth his perſon and all his performances. Come into God's ordinances the proud man may; but come into his preſence, have communion with him, or bleſſing from him, he ſhall not; for the High God doth reſiſt him.

4. The word ſaith, that *the Lord will deſtroy the houſe of the proud:* He will deſtroy his houſe: It may be underſtood, he will deſtroy him and his. So he deſtroyed proud Pharaoh, ſo he deſtroyed proud Korah, and many others.

5. Pride, where it comes, and is entertained, is a certain forerunner of ſome judgement that is not far behind. When pride goes before, ſhame and deſtruction will follow after. *When pride cometh, then cometh ſhame. Pride goeth before deſtruction, and a haughty ſpirit before a fall.*

6. Perſiſting in pride makes the condition of a poor man as remedileſs as is that of the devils themſelves.

And this I fear was Mr Badman's condition, and that was the reaſon that he died ſo as he did; as I ſhall ſhew you anon.

But what need I thus talk of the particular actions, or rather the prodigious ſins, of Mr Badman, when his whole life, and all his actions, went as it were to the making up one maſſy body of ſin? Inſtead of believing that there was a God, his mouth, his life and actions declared, that he believed no ſuch thing; *His tranſgreſſion ſaid within my heart, that there was no fear of God before his eyes.* Inſtead of honouring of God, and of giving glory to him for any of his mercies, or under any of his good providences towards him, (for God is good to all, and lets his ſun ſhine and his rain fall upon the unthankful and unholy), he would aſcribe the glory to other cauſes. If they were mercies, he would aſcribe them (if the open face of the providence did not give him the lie) to his own wit, labour, care, induſtry, cunning, or the like: If they were croſſes, he would aſcribe them, or count them the offspring of fortune, ill-luck, chance, the ill management of matters, the ill-will of neighbours, or to his wife's being religious, and ſpending, as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, (that is, graciouſly), or his hand, in things: but, as the prophet ſaith, *Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs.* And again, *They returned not to him that ſmote them, nor did they ſeek the Lord of Hoſts.* This was Mr Badman's temper; neither mercies nor judgement would make him ſeek the Lord. Nay, as another ſcripture ſays, *He would not ſee the works of God nor regard the operations of his hands, either in mercies or in judgements.* But further, when by providence he has been caſt under the beſt means for his ſoul, (for, as was ſhewed before, he having had a good maſter, and before him a good father, and after all a good wife, and being ſometimes upon a journey, and caſt under the hearing of a good ſermon as he would ſometimes for novelty's ſake go to hear a good preacher), he was always without heart to make uſe thereof: *In this land of righteouſneſs he would deal unjuſtly, and would not behold the majeſty of the Lord.*

Inſtead of reverencing the word, when he heard it preached, read, or diſcourſe of, he would ſleep, talk of other buſineſs, or elſe object againſt the authority, harmony, and wiſdom of the ſcriptures; ſaying, How do you know them to be the word of God? How do you know that theſe ſayings are true? The ſcriptures, he would ſay, were as a noſe of wax, and a man may turn them whitherſoever he liſts: One ſcripture ſays one thing, and another ſays the quite contrary; beſides, they make mention of a thouſand impoſſibilities: they are the cauſe of all diſſenſions and diſcords that are in the land: Therefore you may (would he ſay) ſtill think what you will, but in my mind they are beſt at eaſe that have leaſt to do with them.

Inſtead of loving and honouring of them that did bear in their foreheads the name, and in their lives the image of Chriſt, they ſhould be his ſong, the matter of his jeſts, and the objects of his ſlanders. He would either make a mock at their ſober deportment, their gracious language, quiet behaviour, or elſe deſperately ſwear that they did all in deceit and hypocriſy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any, to their diſgrace, thoſe he would avouch for truth, and would not endure to be controuled. He was much like thoſe that the prophet ſpeaks of, *that would ſit and ſlander his mother's ſon*, yea, he would ſpeak reproachfully of his wife, though his conſcience told him, and many would teſtify, that ſhe was a very virtuous woman. He would alſo raiſe ſlanders of his wife's friends himſelf, affirming that their doctrine tended to laſciviouſneſs, and that in their aſſemblies, they acted and did, unbeſeeming men and women; that they committed uncleanneſs, &c. He was much like thoſe that affirmed the apoſtle ſhould ſay, *Let us do evil that good may come*; or like thoſe of whom it is thus written; *Report, ſay they, and we will report it.* And if he could get any thing by the end that had ſcandal in it, if it did but touch profeſſors, how falſely ſoever reported, Oh? then he would glory, laugh, and be glad, and lay it upon the whole party, ſaying, hang them, rogues, there is not a barrel better herring of all the holy brotherhood of them: Like to like, quoth the devil to the collier; this is your preciſe crew. And then he would ſend all home with a curſe.

*Atten.* If thoſe that make profeſſion of religion be wiſe, Mr Badman's watchings and words will make them the more wary, and careful in all things.

*Wiſe.* You ſay true; for when we ſee men do watch for our halting, and rejoice to ſee us ſtumble and fall, it ſhould make us the more careful.

I do think it was as delightful to Mr Badman to hear, raiſe, and tell lies, and lying ſtories of them that fear the Lord, as it was for him to go to bed when a-weary. But we will at this time let theſe things paſs. For as he was in theſe things bad enough, ſo he added to theſe many more the like.

He was an angry, wrathful, envious man, a man that knew not what meekneſs or gentleneſs meant; nor did he deſire to learn. His natural temper was to be ſurly, huffy, and rugged, and worſe; and he ſo gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, eſpecially againſt goodneſs itſelf, and againſt other things too, when he was diſpleaſed.

*Atten.* Solomon ſaith, *He is a fool that rageth.*

*Wiſe.* He doth ſo; and ſays moreover, that *anger reſts in the boſom of fools.* And, truly, if it be a ſign of a fool to have anger reſt in his boſom, then was Mr Badman, notwithſtanding the conceit that he had of his own abilities, a fool of no ſmall ſize.

*Atten.* Fools are moſtly moſt wiſe in their own eyes.

*Wiſe.* True; but I was a ſaying, that if it be a ſign that a man is a fool, when anger reſts in his boſom, then what is it a ſign of, think you, when malice and envy reſts there? for, to my knowledge, Mr Badman's was as malicious and as envious a man as commonly you can hear of.

*Atten.* Certainly malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the devil; and I thought, that ſince you ſpake of the pride of Mr Badman before, we ſhould have ſomething of theſe before we had done.

*Wiſe.* Envy flows from ignorance indeed; and this Mr Badman was ſo envious an one, where he ſet againſt, that he would ſwell with it as a toad, as we ſay, ſwells with poiſon. He whom he maligned, might at any time even read envy in his face, wherever he met with him, or in whatever he had to do with him.

His envy was ſo rank and ſtrong, that if it at any time turned its head againſt a man, it would hardly ever be pulled in again: He would watch over that man to do him miſchief, as the cat watches over the mouſe to deſtroy it; yea, he would wait ſeven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy.

Envy is a deviliſh thing; the ſcripture intimates, that none can ſtand before it: *A ſtone is heavy, and the ſand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who can ſtand before envy?*

This envy, for the foulneſs of it, is reckoned among the fouleſt villanies that are, as adultery, murder, drunkenneſs, revellings, witchcrafts, hereſies, ſeditions, &c. Yea, it is ſo malignant a corruption, that it rots the very bones of him in whom it dwells; *A ſound heart is life to the fleſh; but envy the rottenneſs of the bones.*

*Atten.* This envy is the very father and mother of a great many hideous and prodigious wickedneſſes; I ſay, it is the very father and mother of them; it both begets them, and alſo nouriſhes them up, till they come to their curſed maturity in the boſom of him that entertains them.

*Wiſe.* You have given it a very right deſcription, in calling of it the father and mother of a great many other prodigious wickedneſſes; for it is ſo venemous and vile a thing, that it puts the whole courſe of nature out of order, and makes it fit for nothing but confuſion, and a hold for every evil thing: *For where envy and ſtrife, is there is confuſion, and every evil work.* Wherefore, I ſay, you have rightly called it, the very father and mother of a great many other ſins. And now for our further edification, I will reckon up of ſome of the births of envy.

1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And,
2. As you have alſo hinted, it is heavier than a ſtone, than ſand; yea, and I will add, it falls like a mill-ſtone upon the head. Therefore,
3. It kills him that throws it, and him at whom it was thrown. *Envy ſlayeth the ſilly one*; that is, him in whom it reſides, and him who is its object.
4. It was that alſo that ſlew Jeſus Chriſt himſelf; for his adverſaries perſecuted him through their envy.
5. Envy was that, by virtue of which Joſeph was ſold by his brethren into Egypt.
6. It is envy that hath the hand in making of variance among God's ſaints.
7. It is envy in the hearts of ſinners, that ſtirs them up to thruſt God's miniſters out of their coaſts.
8. What ſhall I ſay? It is envy that is the very nurſery of whiſperings, debates, backbitings, ſlanders, reproaches, murders, &c.

It is not poſſible to repeat all the particular fruits of this ſinful root. Therefore, it is no marvel that Mr Badman was ſuch an ill-natured man; for the great roots of all manner of wickneſſes were in him, unmortified, unmaimed, untouched.

*Atten.* But it is a rare caſe, even this of Mr Badman, that he ſhould never in all his life be touched with remorſe for his ill-ſpent life.

*Mr Badman under ſome trouble of mind.*

*Wiſe.* Remorſe! I cannot ſay he ever had, if by remorſe you mean repentance for his evils. Yet twice I remember he was under ſome trouble of mind about his condition; Once when he broke his leg as he came home drunk from the ale-houſe; and another time when he fell ſick, and thought he ſhould die: Beſides theſe two times, I do not remember any more.

*Atten.* Did he break his leg then?

*Wiſe.* Yes: once as he came home drunk from the ale-houſe.

*Atten.* Pray how did he break it?

*Mr Badman breaks his leg.*

*Wiſe.* Why, upon a time he was at an ale-houſe, that wicked houſe about two or three miles from home, and having there drank hard the greateſt part of the day, when night was come, he would ſtay no longer, but calls for his horſe, gets up, and like a madman (as drunken perſons uſually ride) away he goes, as hard as horſe could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horſe flouncing in, fell, threw his maſter, and with his fall broke his leg; ſo there he lay. But you would not think how he ſwore at firſt. But after a while, he coming to himſelf, and feeling by his pain, and the uſeleſſneſs of his leg, what caſe he was in, and alſo fearing that this bout might be his death; he began to cry out after the manner of ſuch, Lord help me! Lord have mercy upon me! good God deliver me! and the like. So there he lay, till ſome came by, who took him up, carried him home, where he lay for ſome time, before he could go abroad again.

*Atten.* And then you ſay he called upon God.

*Wiſe.* He cried out in his pain, and would ſay, O God! and, O Lord help me! But whether it was that his ſin might be pardoned, and his ſoul ſaved, or whether to be rid of his pain, I will not poſitively determine; though I fear it was but for the laſt; becauſe when his pain was gone, and he had got hopes of mending, even before he could go abroad, he caſt off prayer, and began his old game, to wit, to be as bad as he was before. He then would ſend for his old companions; his ſluts alſo would come to his houſe to ſee him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

*Atten.* It was a wonder he did not break his neck.

*Wiſe.* His neck had gone inſtead of his leg, but that God was long-ſuffering towards him; he had deſerved it ten thouſand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horſes when drunk as he; but they have gone from the pot to the grave; for they have broken their necks betwixt the ☞ ale-houſe and home. One hard by us alſo drunk himſelf dead; he drank, and died in his drink.

*Atten.* It is a ſad thing to die drunk.

*How many ſins do accompany drunkenneſs*

*Wiſe.* So it is; but yet I wonder that no more do ſo. For conſidering the heinouſneſs of that ſin, and with how many other ſins it is accompanied, as with oaths, blaſphemies, lies, revellings, brawlings, &c. it is a wonder to me, that any that live in that ſin ſhould eſcape ſuch a blow from heaven, that ſhould tumble them into their graves. Beſides, when I conſider alſo how, when they are as drunk as beaſts, they, without all fear of danger, will ride like bedlams and madmen, even as if they did dare God to meddle with them if he durſt, for their being drunk: I ſay, I wonder that he doth not withdraw his protecting providences from them, and leave them to thoſe dangers and deſtructions that by their ſin they have deſerved, and that by their bedlam madneſs they would ruſh themſelves into: Only I conſider again, that he hath appointed a day wherein he will reckon with them, and doth alſo commonly make examples of ſome, to ſhew that he takes notice of their ſin, abhors their way, and will count with them for it at the ſet time.

*Atten.* It is worthy of our remark, to take notice how God, to ſhew his diſlike of the ſins of men, ſtrikes ſome of them down with a blow; as the breaking of Mr Badman's leg; for doubtleſs that was a ſtroke from heaven

*Wiſe.* It is worth our remark indeed. It was an open ſtroke, it fell upon him while he was in the height of his ſin: And it looks much like to that in Job: *Therefore he knoweth their works, and overturneth them in the night, ſo that they are deſtroyed. He ſtriketh them as wicked men in the open ſight of others,* or, as the margin reads it, *in the place of beholders.* He lays them with his ſtroke in the place of beholders. There was Mr Badman laid; his ſtoke was taken notice of by every one: His broken leg was at this time the town-talk. Mr Badman has broke his leg, ſays one; how did he break it? ſays another; as he came home drunk from ſuch an ale-houſe, ſaid a third; a judgement of God upon him, ſaid a fourth. This his ſin, his ſhame, and puniſhment, are all made conſpicuous to all that are about him. I will here tell you another ſtory or two.

I have read in Mr Clark's Looking-glaſs for ſinners, That upon a time, a certain drunken fellow boaſted in his cups, That there was neither heaven nor hell, alſo he ſaid, he believed, that man had no ſoul; and that for his own part, he would ſell his ſoul to any that would buy it. Then did one of his companions buy it of him for a cup of wine, and preſently the devil in man's ſhape bought it of that man again at the ſame price; and ſo in the preſence of them all, laid hold on the ſoul-ſeller, and carried him away through the air, ſo that he was never more heard of.

He tells us alſo, That there was one at Saliſbury, in the midſt of his health, drinking and carouſing in a tavern; and he drunk a health to the devil, ſaying, That if the devil would not come and pledge him, he would not believe that there was either God or devil. Whereupon his companions, ſtriken with fear haſtened out of the room; and preſently after, hearing a hideous noiſe, and ſmelling a ſtinking ſavour, the vintner ran up into his chamber, and coming in, he miſſed his gueſt, and found the window broken, the iron bar in it bowed, and all bloody: But the man was never heard of afterwards.

Again, he tells us of a bailiff of Hedley, who upon a Lord's day being drunk at Melford, got upon his horſe to ride through the ſtreets, ſaying, That his horſe would carry him to the devil. And preſently his horſe threw him, and broke his neck. Theſe things are worſe than the breaking of Mr Badman's leg, and ſhould be a caution to all of his friends that are living, leſt they alſo fall by their ſin into theſe ſad judgements of God.

But, as I ſaid, Mr Badman quickly forgot all; his conſcience was choked, before his leg was healed. And thereſore, before he was well of the fruit of one ſin, he tempts God to ſend another judgement to ſeize upon him: And ſo he did quickly after. For not many months after his leg was well, he had a very dangerous fit of ſickneſs, inſomuch, that now he began to think he muſt die in very deed.

*Atten.* Well, and what did he think and do then?

*Wiſe.* He thought he muſt go to hell; this I know for he could not forbear but ſay ſo. To my beſt remembrance, he lay crying out all one night for fear, and at times he would ſo tremble, that he would make the very bed ſhake under him. But, Oh! how the thoughts of death, of hell-fire, and of eternal judgement, did then wrack his conſcience. Fear might be ſeen in his face, and in his toſſings to and fro: It might alſo be heard in his words, and be underſtood by his heavy groans. He would often cry, I am undone; my vile life has undone me!

*Atten.* Then his former Atheiſtical thoughts and principles, were two weak now to ſupport him from the fears of eternal damnation.

*Wiſe.* Ay! they were too weak indeed. They may ſerve to ſtifle conſcience, when a man is in the midſt of his proſperity, and to harden the heart againſt all good counſel, when a man is left of God, and given up to his reprobate mind. But, alas! Atheiſtical thoughts, notions, and opinions, muſt ſhrink and melt away when God ſends, yea, comes with ſickneſs to viſit the ſoul of ſuch a ſinner for his ſin. There was a man dwelt about twelve miles off from us, that had ſo trained up himſelf in his Atheiſtical notions, that at laſt he attempted to write a book againſt Jeſus Chriſt, and againſt the divine authority of the ſcriptures. (But I think it was not printed.) Well, after many days; God ſtruck him with ſickneſs, whereof he died. So being ſick, and muſing upon his former doings, the book that he had written came into his mind, and with it ſuch a ſenſe of his evil in writing of it, that it tore his conſcience as a lion would tear a kid. He lay therefore upon his death-bed in ſad caſe, and much affliction of conſcience; ſome of my friends alſo went to ſee him; and as they were in his chamber one day, he haſtily called for pen, ink, and paper, which when it was given him, he took it and writ to this purpoſe. I, ſuch a one, in ſuch a town, muſt go to hell-fire, for writing a book againſt Jeſus Chriſt, and againſt the holy ſcriptures. And would alſo have leaped out of the window of his houſe to have killed himſelf, but was by them prevented of that: ſo he died in his bed, ſuch a death as it was. It will be well if others take warning by him.

*Atten.* This is a remarkable ſtory.

*Wiſe.* It is as true as remarkable; I had it from them that I dare believe, who alſo themſelves were eye and ear witneſſes; and alſo that catched him in their arms, and ſaved him when he would have leaped out of his chamber-window, to have deſtroyed himſelf.

*Atten.* Well, you have told me what were Mr Badman's thoughts (now being ſick) of his condition; pray tell me alſo what he then did when he was ſick.

*Wiſe.* Did! he did many things which I am ſure he never thought to have done, and which, to be ſure, was not looked for of his wife and children.

In this fit of ſickneſs, his thoughts were quite altered about his wife; I ſay his thoughts, ſo far as could be judged by his words and carriages to her. For ſhe was his good wife, his godly wife, his honeſt wife, his duck and dear, and all. Now he told her, that ſhe had the beſt of it, ſhe having a good life to ſtand by her, while his debaucheries and ungodly life, did always ſtare him in the face. Now he told her the counſel that ſhe often gave him was good; though he was ſo bad as not to take it.

Now he would hear her talk to him, and he would lie ſighing by while ſhe ſo did. Now he would bid her pray for him, that he might be delivered from hell.

He would alſo now conſent, that ſome of her good miniſters might come to him to comfort him; and he would ſeem to ſhew them kindneſs when they came, for he would treat them kindly with words, and hearken diligently to what they ſaid, only he did not care that they ſhould talk much of his ill-ſpent life, becauſe his conſcience was clogged with that already; he cared not now to ſee his old companions, the thoughts of them were a torment to him; and now he would ſpeak kindly to that child of his that took after its mother's ſteps, though he could not at all abide it before.

He alſo deſired the prayers of good people, that God of his mercy would ſpare him a little longer, promiſing, that if God would but let him recover this once, what a new, what a penitent man he would be towards God, and what a loving huſband he would be to his wife; what liberty he would give her; yea, how he would go with her himſelf to hear her miniſters, and how they ſhould go hand in hand in the way to heaven together.

*Atten.* Here was a fine ſhew of things; I'll warrant you his wife was glad for this.

*Wiſe.* His wife! Ay, and a good many people beſides; it was noiſed all over the town, what a great change there was wrought upon Mr Badman; how ſorry he was for his ſins, how he began to love his wife, how he deſired good men ſhould pray to God to ſpare him; and what promiſes he now made to God in his ſickneſs, that if ever he ſhould raiſe him from his ſickbed to health again, what a new penitent man he would be towards God, and what a loving huſband to his good wife.

Well, miniſters prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil; nay, ſome of the weaker ſort did not ſtick to ſay, that God had begun a work of grace in his heart: and his wife, poor woman, you cannot think how apt ſhe was to believe it ſo; ſhe rejoiced, and ſhe hoped as ſhe would have it. But, alas! alas! in little time things all proved otherwiſe.

After he had kept his bed a while, his diſtemper began to abate, and he to feel himſelf better; ſo he in a little time was ſo finely mended, that he could walk about the houſe, and alſo obtained a very fine ſtomach to his food; and now did his wife and her good friends ſtand gaping to ſee Mr Badman fulfil his promiſe of becoming new towards God, and loving to his wife; but the contrary only ſhewed itſelf. For ſo ſoon as ever he had hopes of mending, and found that his ſtrength began to renew, his trouble began to go off his heart, and he grew as great a ſtranger to his frights and fears, as if he had never had them.

But verily I am apt to think, that one reaſon of his no more regarding, or remembering of his ſickbed fears, and of being no better for them, was, ſome words that the doctor that ſupplied him with phyſic ſaid to him when he was mending. For as ſoon as Mr Badman began to mend, the doctor comes and ſits him down by him in his houſe, and there fell into diſcourſe with him about the nature of his diſeaſe; and among other things they talked of Badman's trouble, and how he would cry out, tremble, and expreſs his fears of going to hell when his ſickneſs lay pretty hard upon him. To which the doctor replied, That thoſe fears and outcries did ariſe from the height of his diſtemper; for that diſeaſe was often attended with lightneſs of the head, by reaſon the ſick party could not ſleep, and for that the vapours diſturbed the brain. But you ſee, Sir, quoth he, that ſo ſoon as youg got ſleep, and betook yourſelf to reſt, you quickly mended, and your head ſettled, and ſo thoſe frenzies left you.

*Ignorant phyſicians kill ſouls, while they cure bodies.*

And was it ſo indeed, thought Mr Badman? Were my troubles only the effects of my diſtemper, and becauſe ill vapours got up into my brain? Then ſurely, ſince my phyſician was my ſaviour, my luſt again ſhall be my god. So he never minded religion more, but betook him again to the world, his luſts, and wicked companions; And there was an end of Mr Badman's converſion.

*Atten.* I thought (as you told me of him) that this would be the reſult of the whole; for I diſcerned, by your relating of things, that the true ſymptoms of converſion were wanting in him, and that thoſe that appeared to be any thing like them, were only ſuch as the reprobates may have.

*Wiſe.* You ſay right; for there wanted in him, when he was not ſenſible, a ſenſe of the pollution of his nature; he only had guilt for his ſinful actions the which Cain, and Pharaoh, and Saul, and Judas, thoſe reprobates, have had before him.

Beſides the great things that he deſired, were, to be delivered from going to hell, (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he ſaid or did, that Jeſus Chriſt the Saviour was deſired by him, from a ſenſe of his need of his righteouſneſs to clothe him, and of his Spirit to ſanctify him.

His own ſtrength was whole in him, he ſaw nothing of the treachery of his own heart; for had he, he would never have been ſo free to make promiſes to God of amendment. He would rather have been afraid, that if he had mended, he ſhould have turned with the dog to the vomit, and have begged prayers of ſaints, and aſſiſtance from heaven, upon that account, that he might have been kept from doing ſo. It is true he did beg prayers of good people, and ſo did Pharaoh of Moſes and Aaron, and Simon Magus of Simon Peter.

His mind alſo ſeemed to be turned to his wife and child; but, alas! it was rather from conviction that God had given him concerning their happy ſtate over his, than for that he had any true love to the work of God that was in them. True, ſome ſhews of kindneſs he ſeemed to have for them, and ſo had rich Dives when in hell, to his five brethren that were yet in the world; yea, he had ſuch love as to wiſh them in heaven, that they might not come thither to be tormented.

*Atten.* Sickbed-repentance is ſeldom good for any thing.

*Wiſe.* You ſay true, it is very rarely good for any thing indeed. Death is unwelcome to nature; and uſually

*Of ſickbed-repentance, and that is to be ſuſpected.*

uſually when ſickneſs and death viſit the ſinner, the firſt taking of him by the ſhoulder, and the ſecond ſtanding at the bedchamber-door, to receive him; then the ſinner begins to look about him, and to bethink with himſelf, Theſe will have me away before God; and I know that my life has not been as it ſhould; how ſhall I do to appear before God? Or if it be more the ſenſe of the puniſhment of ſinners, that alſo is ſtarting to a defiled conſcience, now rouſed by death's lumbering at the door.

And hence uſually is ſickbed-repentance, and the matter of it, to wit, to be ſaved from hell, and from death, and that God will reſtore them again to health till they mend, concluding that it is in their power to mend, as is evident by their large and laviſhing promiſes to do it.

I have known many that, when they have been ſick, have had large meaſures of this kind of repentance, and while it has laſted, the noiſe and the ſound thereof has made the town to ring again. But alas! how long has it laſted? Oft-times ſcarce ſo long as until the party now ſick has been well. It has paſſed away like a miſt or a vapour, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog. *And they have not cried unto me with their heart, when they howled upon their beds.*

*Atten.* Yet one may ſee, by this, the deſperateneſs of man's heart; for what is it but deſperate wickedneſs, to make promiſe to God of amendment, if he will but ſpare them; and yet, ſo ſoon as they are recovered, or quickly after, fall to ſin as they did before, and never to regard their promiſe more.

*Wiſe.* It is a ſign of deſperateneſs indeed; yea, of deſperate madneſs: For, ſurely, they muſt needs think, that God took notice of their promiſe; that he heard the words that they ſpake, and that he hath laid them up againſt the time to come, and will then bring out, and teſtify to their faces, that they flattered him with their mouth, and lied unto him with their tongue, when they lay ſick, to their thinking, upon their deathbed, and promiſed him, that if he would recover them, they would repent, and amend their ways. But thus, as I have told you, Mr Badman did. He made great promiſes that he would be a new man, that he would leave his ſins, and become a convert, that he would love, &c. his godly wife, &c. Yea, many fine words had Mr Badman in his ſickneſs, but no good actions when he was well.

*Atten.* And how did his good wife take it, when ſhe ſaw that he had no amendment, but that he returned with the dog to his vomit, to his old courſes again?

*Mr Badman's wife's heart is broken.*

*Wiſe.* Why, it broke her heart; it was a worſe diſappointment to her than the cheat that he gave her in marriage; at leaſt ſhe laid it more to heart, and could not ſo well grapple with. You muſt think that ſhe had put up many a prayer to God for him before, even all the time that he had carried it ſo badly to her; and now when he was ſo affrighted in his ſickneſs, and ſo deſired that he might live and mend, poor woman, ſhe thought that the time was come for God to anſwer her prayers; nay, ſhe did not let with gladneſs to whiſper it out amongſt her friends, that it was ſo: But when ſhe ſaw herſelf diſappointed by her huſband turning rebel again, ſhe could not ſtand up under it, but falls into a languiſhing diſtemper, and in a few weeks gave up the ghoſt.

*Atten.* Pray, how did ſhe die?

*Her Chriſtian ſpeech.*

*Wiſe.* Die! ſhe died bravely; full of comfort of the faith of her intereſt in Chriſt, and by him, of the world to come. She had many brave expreſſions in her ſickneſs, and gave to thoſe that came to viſit her many ſigns of her ſalvation: The thoughts of the grave, but eſpecially of her riſing again, were ſweet thoughts to her. She would long for death, becauſe ſhe knew it would be her friend. She delivered herſelf like to ſome that were making of them ready to go meet their bridegroom. Now, ſaid ſhe, I am going to reſt from my ſorrows, my ſighs, my tears, my mournings and complaints: I have heretofore longed to be among the ſaints, but might by no means be ſuffered to go; but now I am going (and no man can ſtop me) to the great meeting, *to the general aſſembly, and church of the Firſt-born which are written in heaven.* There I ſhall have my heart's deſire; there I ſhall worſhip without temptation or other impediment; there I ſhall ſee the face of my Jeſus, whom I have loved, whom I have ſerved, and who now I know will ſave my ſoul. I have prayed often for my huſband, that he might be converted, but there has been no anſwer of God in that matter. Are my prayers loſt? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I muſt have the benefit of them myſelf, that moment that I ſhall enter into the gates, in at which the righteous nation that keepeth truth ſhall enter: I ſay, I ſhall have the benefit of them. I can ſay as holy David; I ſay, I can ſay of my huſband, as he could of his enemies: *As for me, when they were ſick, my cloathing was of ſack-cloth; I humbled my ſoul with faſting, and my prayer returned into my boſom.* My prayers are not loſt; my tears are yet in God's bottle; I would have had a crown, and glory for my huſband, and for thoſe of my children that follow his ſteps; but ſo far as I can ſee yet, I muſt reſt in the hope of having all myſelf.

*Atten.* Did ſhe talk thus openly?

*Wiſe.* No; this ſhe ſpake but to one or two of her moſt intimate acquaintance, who were permitted to come and ſee her, when ſhe lay languiſhing upon her deathbed.

*Atten.* Well, but pray go on in your relation. This is good; I am glad to hear it; this is a cordial to my heart while we ſit thus talking under this tree.

*Wiſe.* When ſhe drew near her end, ſhe called for her huſband, and when he was come to her, ſhe told him, That now he and ſhe muſt part; and, ſaid ſhe, God knows, and thou ſhalt know, that I have been a loving, faithful wife unto thee: my prayers have been many for thee: and as for all the abuſes that I have received at thy hand, thoſe I freely and heartily forgive, and ſtill ſhall pray for thy converſion, even as long as I breathe in this world. But, huſband, I am going thither where no bad man ſhall come; and if thou doſt not convert, thou wilt never ſee me more with comfort. Let not my plain words offend thee; I am thy dying wife, and of my faithfulneſs to thee, would leave this exhortation with thee: Break off thy ſins, fly to God for mercy, while mercy's gate ſtands open; remember that the day is coming, when thou, though now luſty and well, muſt lie at the gates of death, as I do: And what wilt thou then do, if thou ſhalt be found with a naked ſoul, to meet with the cherubims with their flaming ſwords? Yea, what wilt thou then do, if death and hell ſhall come to viſit thee, and thou in thy ſins, and under the curſe of the law?

*Atten.* This was honeſt and plain. But what ſaid Mr Badman to her?

*Wiſe.* He did what he could to divert her talk, by throwing in other things; he alſo ſhewed ſome kind of pity to her now, and would aſk her what ſhe would have? and with various kind of words put her out of her talk: For when ſhe ſaw that ſhe was not regarded, ſhe fetched a deep ſigh, and lay ſtill. So he went down; and then ſhe called for her children, and began to talk to them. And firſt ſhe ſpake to thoſe that were rude, and told them the danger of dying before they had grace in their hearts. She told them alſo, that death might be nearer than they were aware of; and bid them look, when they went through the church-yard again, if there were not little graves there. And, ah! children, ſaid ſhe, will it not be dreadful to you, if we only ſhall meet at the day of judgement, and then part again, and never ſee each other more? And with that ſhe wept, the children alſo wept. So ſhe held on her diſcourſe: Children, ſaid ſhe, I am going from you, I am going to Jeſus Chriſt, and with him there is neither ſorrow, nor ſighing, nor pain, nor tears, nor death. Thither would I have you go alſo, but I can neither carry you, nor fetch you thither: But if you ſhall turn from your ſins to God, and ſhall beg mercy at his hands by Jeſus Chriſt, you ſhall follow me, and ſhall, when you die, come to the place where I am going, that bleſſed place of reſt: and then we ſhall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So ſhe bid them remember the words of a dying mother, when ſhe was cold in her grave, and themſelves were hot in their ſins, if perhaps her words might put a check to their vice, and that they might remember and turn to God.

Then they all went down, but her darling, to wit, the child that ſhe had moſt love for, becauſe it followed her ways. So ſhe addreſſed herſelf to that: Come to me, ſaid ſhe, my ſweet child, thou art the child of my joy: I have lived to ſee thee a ſervant of God; thou ſhalt have eternal life. I, my ſweet heart, ſhall go before, and thou ſhalt follow after; *if thou ſhalt hold the beginning of thy confidence ſtedfaſt to the end.* When I am gone, do thou ſtill remember my words: Love thy Bible, follow my miniſters, deny ungodlineſs ſtill, and if troubleſome times ſhall come, ſet an higher price upon Chriſt, his word and ways, and the teſtimony of a good conſcience, than upon all the world beſides. Carry it kindly and dutifully to thy father, but chuſe none of his ways. If thou mayeſt, go to ſervice, chuſe that, rather than to ſtay at home: but then be ſure to chuſe a ſervice where thou mayeſt be helped forwards in the way to heaven; and that thou mayeſt have ſuch a ſervice, ſpeak to my miniſter, he will help thee, if poſſible, to ſuch a one.

I would have thee alſo, my dear child, to love thy brothers and ſiſters; but learn none of their naughty tricks: *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Thou haſt grace, they have none: Do thou therefore beautify the way of ſalvation before their eyes, by a godly life, and conformable converſation to the revealed will of God, that thy brothers and ſiſters may ſee, and be the more pleaſed with the good ways of the Lord.

If thou ſhalt live to marry, take heed of being ſerved as I was, that is, of being beguiled with fair words, and the flatteries of a lying tongue. But, firſt, be ſure of godlineſs; yea, as ſure as it is poſſible for one to be in this world: Truſt not thine own eyes, nor thine own judgement; I mean as to that perſon's godlineſs that thou art invited to marry. Aſk counſel of good men, and do nothing therein, if he lives, without my miniſter's advice. I have alſo myſelf deſired him to look after thee. Thus ſhe talked to her children, and gave them counſel; and after ſhe had talked to this a little longer, ſhe kiſſed it, and bid it go down.

Well, in ſhort, her time drew on, and the day that ſhe muſt die. So ſhe died with a ſoul full of grace, an heart full of comfort, and by her death ended a life full of trouble. Her huſband made a funeral for her, perhaps becauſe he was glad he was rid of her; but we will leave that to be manifeſt at judgement.

*Atten.* This woman died well. And now we are talking of the dying of Chriſtians, I will tell you a ſtory of one that died ſome time ſince in our town. The man was a godly old Puritan, for ſo the godly were called in time paſt. This man, after a long and godly life, fell ſick of the ſickneſs whereof he died. And as he lay drawing on, the woman that looked to him, thought ſhe heard muſic, and that the ſweeteſt that ſhe heard in her life, which alſo continued until he gave up the ghoſt: Now when his ſoul departed from him, the muſic ſeemed to withdraw, and to go further and further off from the houſe, and ſo it went until the ſound was quite gone out of hearing.

*Wiſe.* What do you think that might be?

*Atten.* For ought I know, the melodious notes of angels, that were ſent of God to fetch him to heaven.

*Wiſe.* I cannot ſay but that God goes out of his ordinary road with us poor mortals ſome times. I cannot ſay this of this woman, but yet ſhe had better muſic in her heart, than ſounded in this woman's ears.

*Atten.* I believe ſo; but pray tell me, did any of her other children hearken to her words, ſo as to be bettered in their ſouls thereby?

*One of her children converted by her dying words.*

*Wiſe.* One of them did, and became a very hopeful young man: But for the reſt I can ſay nothing.

*Atten.* And what did Mr Badman do after his wife was dead?

*Wiſe.* Why, even as he did before, he ſcarce mourned a fortnight for her, and his mourning then was, I doubt, more in faſhion than in heart.

*Atten.* Would he not ſometimes talk of his wife, when ſhe was dead?

*Wiſe.* Yes, when the fit took him, and could commend her too extremely; ſaying, ſhe was a good, godly, virtuous woman. But this is not a thing to be wondered at: It is common with wicked men to hate God's ſervants while alive, and to commend them when they are dead. So ſerved the Phariſees the prophets: Thoſe of the prophets that were dead they commended; and thoſe that were alive they condemned.

*Atten.* But did not Mr Badman marry again quickly?

*Mr Badman's bad language.*

*He marries again, and how he got his laſt wife.*

*What ſhe was, and how they lived.*

*Wiſe.* No, not a good while after: and when he was aſked the reaſon, he would make this ſlight anſwer: Who would keep a cow of their own, that can have a quart of milk for a penny? Meaning, who would be at the charge to have a wife, that can have a whore when he liſteth? So villanous, ſo abominable did he continue after the death of his wife. Yet at laſt there was one was too hard for him. For getting of him to her upon a time, and making of him ſufficiently drunk, ſhe was ſo cunning as to get a promiſe of marriage of him, and ſo held him to it, and forced him to marry her. And ſhe, as the ſaying is, was as good as he, at all his vile and ranting tricks: She had her companions as well as he had his, and ſhe would meet them too at the tavern and ale-houſe, more commonly than he was aware of: To be plain, ſhe was a very whore, and had as great reſort came to her, where time and place was appointed, as any of them all. Ay, and he ſmelt it too, but could not tell how to help it. For if he began to talk, ſhe could lay in his diſh the whores that ſhe knew he haunted, and ſhe could fit him alſo with curſing and ſwearing; for ſhe would give him oath for oath, and curſe for curſe.

*Atten.* What kind of oaths would ſhe have?

*Wiſe.* Why, damn her, and ſink her, and the like.

*Atten.* Theſe are provoking things.

*Wiſe.* So they are; but God doth not altogether let ſuch things go unpuniſhed in this life. Something of this I have ſhewed you already, and will here give you one or two inſtances more.

There lived, ſaith one, in the year 1551, in a city of Savoy, a man who was a monſtrous curſer and ſwearer, and though he was often admoniſhed and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the city, he withdrew himſelf into a garden, where being again admoniſhed to give over his wickedneſs, he hardened his heart more, ſwearing, blaſpheming God, and giving himſelf to the devil: And immediately the devil ſnatched him up ſuddenly, his wife and kinſwoman looking on, and carried him quite away. The magiſtrates, advertiſed thereof, went to the place and examined the women, who juſtified the truth of it.

Alſo at Oſter in the duchy of Magapole, ſaith Mr Clark, a wicked woman uſed in her curſing to give herſelf, body and ſoul, to the devil; and being reproved for it, ſtill continued the ſame; till being at a wedding-feaſt, the devil came in perſon, and carried her up into the air, with moſt horrible outcries and roarings: And in that ſort carried her round about the town, that the inhabitants were ready to die for fear; and by and by he tore her in four pieces, leaving her four quarters in four ſeveral high-ways, and then brought her bowels to the marriage-feaſt, and threw them upon the table before the mayor of the town, ſaying, Behold thoſe diſhes of meat belong to thee, whom the like deſtruction waiteth for, if thou doſt not amend thy wicked life.

*Atten.* Though God forbears to deal thus with all men that thus rend and tear his name, and that immediate judgements do not overtake them; yet he makes their lives by other judgements bitter to them, does he not?

*He's puniſhed in his laſt wife for his bad carriage towards his firſt.*

*Wiſe.* Yes, yes; and for proof, I need go no further than to this Badman and his wife; for their railing, and curſing, and ſwearing, ended not in words: They would fight and fly at each other, and that like cats and dogs. But it muſt be looked upon as the hand and judgement of God upon him for his villany: He had an honeſt woman before, but ſhe would not ſerve his turn, and therefore God took her away, and gave him one as bad as himſelf. Thus that meaſure that he meted to his wife, this laſt did mete to him again. And this is a puniſhment wherewith ſometimes God will puniſh wicked men. So ſaid Amos to Amaziah: *Thy wife ſhall be an harlot in the city.* With this laſt wife Mr Badman lived a pretty while; but as I told you before, in a moſt ſad and helliſh manner. And now he would bewail his firſt wife's death; not of love that he had to her godlineſs, for that he could never abide, but for that ſhe uſed always to keep at home, whereas this would go abroad; his firſt wife was alſo honeſt, and true to that relation; but this laſt was a whore of her body: The firſt woman loved to keep things together, but this laſt would whirl them about as well as he: The firſt would be ſilent when he chid, and would take it patiently when he abuſed her, but this would give him word for word, blow for blow, curſe for curſe; ſo that now Mr Badman had met with his match: God had a mind to make him ſee the baſeneſs of his own life, in the wickedneſs of his wife's. But all would not do with Mr Badman; he would be Mr Badman ſtill: This judgement did not work any reformation upon him, no, not to God nor man.

*Atten.* I warrant you, that Mr Badman thought when his wife was dead, that next time he would match far better.

*Wiſe.* What he thought I cannot tell; but he could not hope for it in this match. For here he knew himſelf to be catched; he knew that he was by this woman entangled, and would therefore have gone back again, but could not. He knew her, I ſay, to be a whore before, and therefore could not promiſe himſelf a happy life with her; for he or ſhe that will not be true to their own ſoul, will neither be true to huſband nor wife. And he knew that ſhe was not true to her own ſoul, and therefore could not expect ſhe ſhould be true to him. But Solomon ſays, *An whore is a deep pit;* and Mr Badman found it true: For when ſhe had caught him in her pit, ſhe would never leave him till ſhe had got him to promiſe her marriage; and when ſhe had taken him ſo far, ſhe forced him to marry indeed: And after that, they lived that life that I have told you.

*Atten.* But did not the neighbours take notice of this alteration that Mr Badman had made?

*None did pity him.*

*Wiſe.* Yes; and many of his neighbours, yea, many of thoſe that were carnal, ſaid, It is a righteous judgement of God upon him, for his abuſive carriage and language to his other wife. For they were all convinced that ſhe was a virtuous woman, and that he, vile wretch, had killed her, I will not ſay *with*, but with the *want of* kindneſs.

*Atten.* And how long, I pray, did they live together?

*Badman & his laſt wife part as poor as howlets.*

*Wiſe.* Some fourteen or ſixteen years; even until (though ſhe alſo brought ſomething with her) they had ſinned all away, and parted as poor as howlets. And, in reaſon, how could it be otherwiſe? he would have his way, and ſhe would have hers; he among his companions, and ſhe among hers; he with his whores, and ſhe with her rogues; and ſo they brought their noble to nine-pence.

*Atten.* Pray, of what diſeaſe did Mr Badman die? for now I perceive we are come up to his death.

*Mr Badman's ſickneſs and diſeaſes of which he died.*

*Wiſe.* I cannot ſo properly ſay that he died of one diſeaſe, for there were many that had conſented, and laid their heads together, to bring him to his end. He was dropſical, he was conſumptive, he was ſurfeited, was gouty, and, as ſome ſay, he had a tang of the pox in his bowels. Yet the captain of all theſe men of death that came againſt him to take him away, was the conſumption, for it was that that brought him down to the grave.

*Atten.* Although I will not ſay but the beſt men may die of a conſumption, a dropſy, or a ſurfeit; yea, that theſe may meet upon a man to end him; yet I will ſay again, that many times theſe diſeaſes come through man's inordinate uſe of things. Much drinking brings dropſies, conſumptions, ſurfeits, and many other diſeaſes; and I doubt, that Mr Badman's death did come by his abuſe of himſelf in the uſe of lawful and unlawful things. I ground this my ſentence upon that report of his life that you at large have given me.

*Wiſe.* I think verily that you need not call back your ſentence; for it is thought, by his cups and his queans, he brought himſelf to this his deſtruction. He was not an old man when he died, nor was he naturally very feeble, but ſtrong, and of a healthy complexion: Yet, as I ſaid, he mouldered away, and went, when ſet a-going, rotten to his grave. And that which made him ſtink when he was dead, I mean, that made him ſtink in his name and fame, was, that he died with a ſpice of the foul diſeaſe upon him: A man whoſe life was full of ſin, and whoſe death was without repentance.

*Atten.* Theſe were blemiſhes ſufficient to make him ſtink indeed.

*Wiſe.* They were ſo, and they did do it. No man could ſpeak well of him when he was gone. His name rotted above ground, as his carcaſe rotted under. And this is according to the ſaying of the wiſe man: *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

*Badm name when dead.*

This text, in both the parts of it, was fulfilled upon him and the woman that he married firſt: For her name ſtill did flouriſh, though ſhe had been dead almoſt ſeventeen years; but his began to ſtink and rot, before he had been buried ſeventeen days.

*Atten.* That man that dieth with a life full of ſin, and with an heart void of repentance, although he ſhould die of the moſt golden diſeaſe, (if there were any that might be ſo called), I will warrant him his name ſhall ſtink, and that in heaven and earth.

*Wiſe.* You ſay true; and therefore doth the name of Cain, Pharoah, Saul, Judas, and the Phariſees, though dead thouſands of years ago, ſtink as freſh in the noſtrils of the world, as if they were but newly dead.

*Atten.* I do fully acquieſce with you in this. But, Sir, ſince you have charged him with dying impenitent, pray let me ſee how you will prove it. Not that I altogether doubt it, becauſe you have affirmed it, but yet I love to have a proof for what men ſay in ſuch weighty matters.

*That Bad died i tent ed.*

*Wiſe.* When I ſaid, he died without repentance, I meant, ſo far as thoſe that knew him could judge, when they compared his life, the word, and his death, together.

*Atten.* Well ſaid; they went the right way to find out whether he had, that is, did manifeſt that he had repentance or no. Now then ſhew me how they did prove he had none.

*Wiſe.* So I will: And firſt, this was urged to prove it. He had not in all the time of his ſickneſs, a ſight and ſenſe of his ſins, but was as ſecure, and as much at quiet, as if he had never ſinned in all his life.

*Atten.* I muſt needs confeſs, that this is a ſign he had none. For how can a man repent of that of which he had neither ſight nor ſenſe? But it is ſtrange that he had neither ſight nor ſenſe of ſin now, when he had ſuch a ſight and ſenſe of his evil before: I mean when he was ſick before.

*Wiſe.* He was, as I ſaid, as ſecure now, as if he had been as ſinleſs as an angel; though all men knew what a ſinner he was; for he carried his ſins in his forehead. His debauched life was read and known of all men; but his repentance was read and known of no man; for, as I ſaid, he had none. And for ought I know, the reaſon why he had no ſenſe of his ſins now, was, becauſe he profited not by that ſenſe that he had of them before. He liked not to retain that knowledge of God then, that cauſed his ſins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardneſs and ſtupidity of ſpirit; and ſo was that ſcripture fulfilled upon him, *He hath blinded their eyes*. And that, *Let their eyes be darkened that they may not ſee*. Oh! for a man to live in ſin, and to go out of the world without repentance for it, is the ſaddeſt judgement that can overtake a man.

*Atten.* But, Sir, although both you and I have conſented, that without a ſight and ſenſe of ſin, there can be no repentance, yet that is but our bare ſay ſo; let us therefore now ſee if by the ſcripture we can make it good.

*Wiſe.* That is eaſily done. The three thouſand that were converted (Acts 2.) repented not, until they had ſight and ſenſe of their ſins: Paul repented not till he had ſight and ſenſe of his ſins: the jailor repented not till he had ſight and ſenſe of his ſins; nor could they. For of what ſhould a man repent? the anſwer is, of ſin. What is it to repent of ſin? The anſwer is, to be ſorry for it, to turn from it. But how can a man be ſorry for it, that has neither ſight nor ſenſe of it? David did not only commit ſins, but abode impenitent for them, until Nathan the prophet was ſent from God to give him a ſight and ſenſe of them; and then, but not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, *Shew me wherefore thou contendeſt with me.* And again, *That which I ſee not, teach thou me: I have borne chaſtiſement; I will not offend any more:* that is, not in what I know, for I will repent of it; nor yet in what I know not, when thou ſhalt ſhew me it.

Alſo Ephraim's repentance was after he was turned to the ſight and ſenſe of his ſins, and after he was inſtructed about the evil of them.

*Atten.* Theſe are good teſtimonies of this truth, and do (if matter of fact, with which Mr Badman is charged, be true) prove indeed that he did not repent, but as he lived ſo he died in his ſin: for without repentance a man is ſure to die in his ſin; for they will lie down in the duſt with him, riſe at the judgement with him, hang about his neck like cords and chains when he ſtandeth at the bar of God's tribunal, and go with him too, when he goes away from the judgement-ſeat, with a *Depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels*; and there ſhall fret and gnaw his conſcience, becauſe they will be to him a never dying worm.

*Wiſe.* You ſay well; and I will add a word or two more to what I have ſaid: repentance, as it is not produced without a ſight and ſenſe of ſin, ſo every ſight and ſenſe of ſin cannot produce it: I mean every ſight and ſenſe of ſin cannot produce that repentance, that is, repentance unto ſalvation, repentance never to be repented of. For it is yet freſh before us, that Mr Badman had a ſight and ſenſe of ſin, in that fit of ſickneſs that he had before, but it died without procuring any ſuch godly fruit; as was manifeſt by his ſo ſoon returning with the dog to his vomit. Many people think alſo that repentance ſtands in confeſſion of ſin only, but they are very much miſtaken: for repentance, as was ſaid before, is a being ſorry for, and returning from tranſgreſſion to God by Jeſus Chriſt. Now, if this be true, that every ſight and ſenſe of ſin will not produce repentance, then repentance cannot be produced there where there is no ſight and ſenſe of ſin. That every ſight and ſenſe of ſin will not produce repentance, to wit, the godly repentance that we are ſpeaking of, is manifeſt in Cain, Pharaoh, Saul, and Judas, who all of them had ſenſe, great ſenſe of ſin, but none of them repentance unto life.

Now I conclude, that Mr Badman did die impenitent, and ſo a death moſt miſerable.

*Atten.* But pray now, before we conclude our diſcourſe of Mr Badman, give me another proof of his dying in his ſins.

*Wiſe.* Another proof is this, he did not deſire a ſight and ſenſe of his ſins, that he might have repentance for them. Did I ſay he did not deſire it? I will add, he greatly deſired to remain in his ſecurity: and that I ſhall prove by that which follows. Firſt, He could not endure that any man now ſhould talk to him of his ſinful life, and yet that was the way to beget a ſight and ſenſe of ſin, and ſo of repentance from it, in his ſoul: But I ſay he could not endure ſuch diſcourſe. Thoſe men that did offer to talk unto him of his ill-ſpent life, they were as little welcome to him in the time of his laſt ſickneſs, as was Elijah when he went to meet with Ahab, as he went down to take poſſeſſion of Naboth's vineyard. *Haſt thou found me,* (ſaid Ahab), *O mine enemy?* So would Mr Badman ſay in his heart to and of thoſe that thus did come to him, though indeed they came even of love, to convince him of his evil life, that he might have repentance thereof, and have obtained mercy.

*Atten.* Did good men then go to ſee him in his laſt ſickneſs?

*Wiſe.* Yes: Thoſe that were his firſt wife's acquaintance, they went to ſee him, and to talk with him, and to him, if perhaps he might now, at laſt, bethink himſelf, and cry to God for mercy.

*Atten.* They did well to try now at laſt if they could ſave his ſoul from hell: but pray how can you tell that he did not care for the company of ſuch?

*Wiſe.* Becauſe of the differing carriage that he had towards them, from what he had when his old carnal companions came to ſee him, he would ſtir up himſelf as much as he could, both by words and looks, to ſignify they were welcome to him; he would alſo talk with them freely, and look pleaſantly upon them, though the talk of ſuch could be none other but ſuch as David ſaid carnal men would offer to him, when they came to viſit him in his ſickneſs: *If he comes to ſee me,* (ſays he), *he ſpeaketh vanity, his heart gathereth iniquity to itſelf.* But theſe kind of talks, I ſay, Mr Badman better brooked, than he did the company of better men.

But I will more particularly give you a character of his carriage to good men (and good talk) when they came to ſee him.

*How Badman carried it to good men when they came to viſit him in his laſt ſickneſs.*

1. When they were come, he would ſeem to fail in his ſpirits at the ſight of them.

2. He would not care to anſwer them to any of thoſe queſtions that they would at times put to him, to feel what ſenſe he had of ſin, death, hell, and judgement: but would either ſay nothing, or anſwer them by way of evaſion, or elſe by telling of them he was ſo weak and ſpent, that he could not ſpeak much.

3. He would never ſhew forwardneſs to ſpeak to or talk with them, but was glad when they held their tongues. He would aſk them no queſtion about his ſtate and another world, or how he ſhould eſcape that damnation that he had deſerved.

4. He had got a haunt at laſt to bid his wife and keeper, when theſe good people attempted to come to ſee him, to tell them that he was aſleep, or inclining to ſleep, or ſo weak for want thereof, that he could not abide any noiſe. And ſo they would ſerve them time after time, till at laſt they were diſcouraged from coming to ſee him any more.

5. He was ſo hardened now, in this time of his ſickneſs, that he would talk, when his companions came unto him, to the diſparagement of thoſe good men, (and of their good doctrine too), that of love did come to ſee him, and that did labour to convert him.

6. When theſe good men went away from him, he would never ſay, pray when will you be pleaſed to come again, for I have a deſire to more of your company, and to hear more of your good inſtruction? No, not a word of that; but when they were going, would ſcarce bid them drink, or ſay, Thank you for your good company, and good inſtruction.

7. His talk in his ſickneſs with his companions, would be of the world, as trades, houſes, lands, great men, great titles, great places, outward proſperity, or outward adverſity, or ſome ſuch carnal thing.

By all which I conclude, that he did not deſire a ſenſe and ſight of his ſin, that he might repent, and be ſaved.

*Atten.* It muſt needs be ſo as you ſay, if theſe things be true that you have aſſerted of him. And I do the rather believe them, becauſe I think you dare not tell a lie of the dead.

*Wiſe.* I was one of them that went to him, and that beheld his carriage and manner of way; and this is a true relation of it that I have given you.

*Atten.* I am ſatisfied: But pray, if you can, ſhew me now by the word, what ſentence God doth paſs upon ſuch men.

*Wiſe.* Why, the man that is thus averſe to repentance, that deſires not to hear of his ſins, that he might repent and be ſaved, is ſaid to be a man that ſaith unto God, *Depart from me, for I deſire not the knowledge of thy ways.* He is a man that ſays in his heart, and with his actions, *I have loved ſtrangers,* (ſins), *and after them I will go.* He is a man that ſhuts his eyes, ſtops his ears, and that turneth his ſpirit againſt God. Yea, he is the man that is at enmity with God, and that abhors him with his ſoul.

*Atten.* What other ſign can you give me that Mr Badman died without repentance?

*Wiſe.* Why, he did never heartily cry to God for mercy all the time of his affliction. True, when ſinking fits, ſtitches, or pains, took hold upon him, then he would ſay, as other carnal men uſe to do, Lord help me, Lord ſtrengthen me, Lord deliver me, and the like: But to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had ſinned.

*Atten.* That is another bad ſign indeed; for crying to God for mercy is one of the firſt ſigns of repentance. When Paul lay repenting of his ſin upon his bed, the Holy Ghoſt ſaid of him, *Behold, he prays.* But he that hath not the firſt ſigns of repentance, it is a ſign he hath none of the other, and ſo indeed none at all. I do not ſay but there may be crying, where there may be no ſign of repentance: *They cried,* ſays David, *to the Lord, but he anſwered them not;* but that he would have done, if their cry had been the fruit of repentance. But, I ſay, if men may cry, and yet have no repentance, be ſure they have none that cry not at all. It is ſaid in Job, *They cry not when he bindeth them:* that is, becauſe they have no repentance; no repentance, no cries; falſe repentance, falſe cries; true repentance, true cries.

*Wiſe.* I know that it is as poſſible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Pſalms, (where repentance is moſt lively ſet forth, even in its true and proper effects), ſhall there find, that crying, ſtrong crying, hearty crying, great crying, and inceſſant crying, hath been the fruits of repentance; But none of this had this Mr Badman; therefore he died in his ſins.

That crying is an inſeparable effect of repentance, is ſeen in theſe ſcriptures. *Have mercy upon me, O God; according to the multitude of thy tender mercies, blot out my tranſgreſſions. O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My ſoul is alſo vexed, but thou, O Lord, how long! Return, O Lord, deliver my ſoul: O ſave me for thy mercies ſake. O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure; for thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger; neither is there any reſt in my bones, becauſe of my ſin. For mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. My wounds ſtink and are corrupt, becauſe of my fooliſhneſs. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh. I am feeble, and ſore broken; I have roared by reaſon of the diſquietneſs of my heart*

I might give you a great number more of the holy ſayings of good men, whereby they expreſs how they were, what they felt, and whether they cried or no; when repentance was wrought in them. Alas! alas! it is as poſſible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman when pangs of travail are upon her, to forbear crying. If all the world ſhould tell me that ſuch a man hath repentance, yet if he is not a praying man, I ſhould not be perſuaded to believe it.

*Atten.* I know no reaſon why you ſhould; for there is nothing can demonſtrate that ſuch a man hath it. But pray, Sir, what other ſign have you, by which you can prove that Mr Badman died in his ſins, and ſo in a ſtate of damnation?

*Wiſe.* I have this to prove it. Thoſe who were his old ſinful companions in the time of his health, were thoſe whoſe company and carnal talk he moſt delighted in, in the time of his ſickneſs. I did occaſionally hint this before, but now I make it an argument of his want of grace: For where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts, and deſires, but the converſation alſo; yea, converſation and company too. When Paul had a work of grace in his ſoul, he eſſayed to join himſelf to the diſciples. He was for his old companions in their abominations no longer; he was now a diſciple, and was for the company of diſciples: *And he was with them coming in and going out of Jeruſalem.*

*Atten.* I thought ſomething when I heard you make mention of it before. Thought I, this is a ſhrewd ſign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God's children, he would herd with God's children, his delight would be with, and in the company of God's children: As David ſaid, *I am a companion of all them that fear thee, and of them that keep thy precepts.*

*Wiſe* You ſay well; for what fellowſhip hath he that believeth with an infidel? And although it be true, that all that join to the godly are not godly, yet they that ſhall inwardly chuſe the company of the ungodly and open profane, rather than the company of the godly, as Mr Badman did, ſurely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to viſit him but then he was where he would be, when he had his vain companions about him. Alas! grace, as I ſaid, altereth all, heart, life, company, and all; for by it the heart of man is made new; and a new heart and a new man muſt have objects of delight that are new, and like himſelf: *Old things are paſſed away:* Why? *For all things are become new.* Now, if all things are become new, to wit, heart, mind, thoughts, deſires, and delights, it followeth, by conſequence, that the company muſt be anſwerable: hence it is ſaid, that *they that believed were together;* that *they went to their own company;* that *they were added to the church:* that *they were of one heart and of one ſoul;* and the like. Now, if it be objected, that Mr Badman was ſick, and ſo could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have ſpoken to ſome to call or ſend for the godly to come to him. Yea, he would have done ſo; yea, the company of all others, eſpecially his fellow-ſinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection ſtanding bent to good, good companions would have ſuited him beſt. But his companions were his old aſſociates; his delight was in them; therefore his heart and ſoul were yet ungodly.

*Atten.* Pray, how was he when he drew near his end? for I perceive that what you ſay of him now, hath reference to him and to his actions at the beginning of his ſickneſs? Then he could endure company and much talk; beſides, perhaps then he thought he ſhould recover, and not die, as afterwards he had cauſe to think, when he was quite waſted with pining ſickneſs, when he was at the grave's mouth. But how was he, I ſay, when he was (as we ſay) at the grave's mouth, within a ſtep of death? when he ſaw and knew, and could not but know, that ſhortly he muſt die, and appear before the judgement of God?

*Wiſe.* Why, there was not any other alteration in him, than what was made by his diſeaſe upon his body. Sickneſs, you know, will alter the body, alſo pains and ſtitches will make men groan; but for his mind, he had no alteration there; his mind was the ſame, his heart was the ſame; he was the ſelf-ſame Mr Badman ſtill, not only in name, but conditions, and that to the very day of his death; yea, ſo far as could be gathered, to the very moment in which he died.

*Atten.* Pray, how was he in his death? Was death ſtrong upon him? or did he die with eaſe, quietly?

*Wiſe.* As quietly as a lamb. There ſeemed not to be in it, to ſtanders by, ſo much as a ſtrong ſtruggle of nature: And as for his mind, it ſeemed to be wholly at quiet. But pray, why do you aſk me this queſtion?

*Atten.* Not for mine own ſake, but for others. For there is ſuch an opinion as this among the ignorant: That if a man dies, as they call it, like a lamb, that is, quietly, and without that conſternation of mind that others ſhew in their death, they conclude, and that beyond all doubt, that ſuch a one is gone to heaven, and is certainly eſcaped the wrath to come.

*Wiſe.* There is no judgement to be made, by a quiet death, of the eternal ſtate of him that ſo dieth. Suppoſe one man ſhould die quietly, another ſhould die ſuddenly, and a third ſhould die under great conſternation of ſpirit; no man can judge of their eternal condition by the manner of any of theſe kinds of deaths. He that dies quietly, ſuddenly, or under conſternation of ſpirit, may go to heaven, or may go to hell; no man can tell whither a man goes, by any ſuch manner of death. The judgement, therefore, that we make of the eternal condition of man, muſt be gathered from another conſideration; to wit, Did the man die in his ſins? Did be die in unbelief? Did he die before he was born again? Then he is gone to the devil and hell, though he died never ſo quietly. Again, Was the man a good man? Had he faith and holineſs? Was he a lover and a worſhipper of God by Chriſt, according to his word? Then he is gone to God and heaven, how ſuddenly, or in what conſternation of mind ſoever he died. But Mr Badman was naught, his life was evil, his ways were evil, evil to his end: He therefore went to hell and to the devil, how quietly ſoever he died.

Indeed there is, in ſome caſes, a judgement to be made of a man's eternal condition by the manner of the death he dieth. As ſuppoſe now a man ſhould murder himſelf, or live a wicked life, and after that die in utter deſpair; theſe men without doubt do both of them go to hell. And here I will take occaſion to ſpeak of two of Mr Badman's brethren, (for you know I told you before that he had brethren), and of the manner of their death. One of them killed himſelf, and the other after a wicked life died in utter deſpair. Now I ſhould not be afraid to conclude of both theſe, that they went by and through their death to hell.

*Atten.* Pray tell me concerning the firſt, how he made away with himſelf?

*Wiſe.* Why, he took a knife and cut his own throat, and immediatly gave up the ghoſt and died. Now, what can we judge of ſuch a man's condition, ſince the ſcripture ſaith, *No murderer hath eternal life*, &c. but that it muſt be concluded, that ſuch a one is gone to hell? He was a murderer, a ſelf-murderer, and he is the worſt murderer, one that ſlays his own body and ſoul: Nor do we find mention made of any but curſed ones that do ſuch kind of deeds; I ſay, no mention made in holy write of any others, but ſuch, that murder themſelves.

And this is a ſore judgement of God upon men, when God ſhall for the ſins of ſuch give them up to be their own executioners, or rather to execute his judgement and anger upon themſelves. And let me earneſtly give this caution to ſinners. Take heed, Sirs, break off your ſins, leſt God ſerves you as he ſerved Mr Badman's brother, that is, leſt he give you up to be your own murderers.

*Atten.* Now you talk of this; I did once know a man, a barber, that took his own razor, and cut his own throat, and then put his head out of his chamber window, to ſhew the neighbours what he had done, and after a little while died.

*Wiſe.* I can tell you a more dreadful thing than this; I mean as to the manner of doing the fact. There was about twelve years ſince, a man that lived at Brafield by Northampton, named John Cox, that murdered himſelf; the manner of his doing of it was thus. He was a poor man, and had for ſome time been ſick, (and the time of his ſickneſs was about the beginning of hay-time), and taking too many thoughts how he ſhould live afterwards, if he loſt his preſent ſeaſon of work, he fell into deep deſpair about the world, and cried out to his wife the morning before he killed himſelf, ſaying, We are undone. But quickly after, he deſired his wife to depart the room, becauſe, ſaid he, I will ſee if I can get any reſt; ſo ſhe went out: but he, inſtead of ſleeping, quickly took his razor, and therewith cut up a great hole in his ſide, out of which he pulled and cut off ſome of his guts, and threw them, with the blood, up and down the chamber. But this not ſpeeding of him ſo ſoon as he deſired, he took the ſame razor, and therewith cut his own throat. His wife then hearing of him ſigh and fetch his wind ſhort, came again into the room to him; and ſeeing what he had done, ſhe ran out and called in ſome neighbours, who came to him where he lay in a bloody manner, frightful to behold. Then ſaid one of them to him, Ah! John, what have you done? Are you not ſorry for what you have done? He anſwered roughly, It is too late to be ſorry. Then ſaid the ſame perſon to him again, Ah! John, pray to God to forgive this bloody act of thine. At the hearing of which exhortation, he ſeemed much offended, and in an angry manner ſaid, Pray! and with that flung himſelf away to the wall, and ſo after a few gaſps died deſperately. When he had turned him off his back to the wall, the blood ran out of his belly as out of a bowl, and ſoaked quite through the bed to the boards, and through the chinks of the boards it ran pouring down to the ground. Some ſaid, that when the neighbours came to ſee him, he lay groping with his hand in his bowels, reaching upward, as was thought that he might have pulled or cut out his heart. It was ſaid alſo, that ſome of his liver had been by him torn out and caſt upon the boards, and that many of his guts hung out of the bed on the ſide thereof; but I cannot confirm all particulars; but the general of the ſtory, with theſe circumſtances above mentioned, is true. I had it from a ſober and credible perſon, who himſelf was one that ſaw him in this bloody ſtate, and that talked with him, as was hinted before.

Many other ſuch dreadful things might be told you, but theſe are enough, and too many too, if God in his wiſdom had thought neceſſary to prevent them.

*Atten.* This is a dreadful ſtory: And I would to God that it might be a warning to others to inſtruct them to fear before God, and pray, leſt he gives them up to do as John Cox hath done. For ſurely ſelf-murderers cannot go to heaven; and therefore, as you have ſaid, he that dieth by his own hands, is certainly gone to hell. But ſpeak a word or two of the other man you mentioned.

*Wiſe.* What! Of a wicked man dying in deſpair?

*Atten.* Yes, of a wicked man dying in deſpair.

*Wiſe.* Well then: This Mr Badman's other brother was a very wicked man, both in heart and life; I ſay in heart, becauſe he was ſo in life; nor could any thing reclaim him; neither good men, good books good examples, nor God's judgements. Well, after he had lived a great while in his ſins, God ſmote him with a ſickneſs of which he died. Now, in his ſickneſs, his conſcience began to be awakened, and he began to roar out of his ill-ſpent life, inſomuch that the town began to ring of him. Now, when it was noiſed about, many of the neighbours came to ſee him, and to read by him, as is the common way with ſome; but all that they could do, could not abate his terror, but he would lie in his bed gnaſhing of his teeth, and wringing of his wriſts, concluding upon the damnation of his ſoul; and in that horror and deſpair he died; not calling upon God, but diſtruſting in his mercy, and blaſpheming of his name.

*Atten.* This brings to my mind a man that a friend of mine told me of. He had been a wicked liver; ſo when he came to die, he fell into deſpair; and having concluded that God had no mercy for him, he addreſſed himſelf to the devil for favour, ſaying, Good devil, be good unto me.

*Wiſe.* This is almoſt like Saul, who being forſaken of God, went to the witch of Endor, and ſo to the devil, for help. But alas, ſhould I ſet myſelf to collect theſe dreadful ſtories, it would be eaſy in little time to preſent you with hundreds of them. But I will conclude as I began; they that are their own murderers, or that die in deſpair, after they have lived a life of wickedneſs, do ſurely go to hell.

And here I would put in a caution: Every one that dieth under conſternation of ſpirit, that is, under amazement and great fear, do not therefore die in deſpair; for a good man may have this for his bands in his death, and yet go to heaven and glory. For as I ſaid before, he that is a good man, a man that hath faith and holineſs, a lover and worſhipper of God by Chriſt, according to his word, may die in conſternation of ſpirit: for Satan will not be wanting to aſſault good men upon their deathbed, but they are ſecured by the word and power of God; yea, and are alſo helped, though with much agony of ſpirit, to exerciſe themſelves in faith and prayer, the which he that dieth in deſpair can by no means do. But let us return to Mr Badman, and enter further diſcourſe of the manner of his death.

*Atten.* I think you and I are both of a mind; for juſt now I was thinking to call you back to him alſo. And pray, now, ſince it is your own motion to return again to him, let us diſcourſe a little more of quiet and ſtill death.

*Further diſcourſe of Badman's death.*

*Wiſe.* With all my heart: You know we were ſpeaking before of the manner of Mr Badman's death; how that he died ſtill and quietly; upon which you made obſervation, that the common people conclude that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven; when, alas! if a wicked man dies quietly, if a man that has all his days lived in notorious ſin, dieth quietly, his quiet dying is ſo far off from being a ſign of his being ſaved, that it is an uncontroulable proof of his damnation. This was Mr Badman's caſe; he lived wickedly even to the laſt, and then went quietly out of the world; therefore Mr Badman is gone to hell.

*Atten.* Well, but ſince you are upon it, and alſo ſo confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell, let me ſee what ſhew of proof you have for this your opinion.

*Wiſe.* My firſt argument is drawn from the neceſſity of repentance. No man can be ſaved except he repents, nor can he repent that ſees not, that knows not that he is a ſinner; and he that knows himſelf to be a ſinner, will, I warrant him, be moleſted for the time by that knowledge. This, as it is teſtified by all the ſcriptures, ſo it is teſtified by Chriſtian experience. He that knows himſelf to be a ſinner, is moleſted, eſpecially if that knowledge comes not to him until he is caſt upon his deathbed; moleſted, I ſay, before he can die quietly; yea, he is moleſted, dejected, and caſt down; he is alſo made to cry out, to hunger and thirſt after mercy by Chriſt; and if at all he ſhall indeed come to die quietly, I mean with that quietneſs that is begotten by faith and hope in God's mercy, (to the which Mr Badman and his brethren were utter ſtrangers), his quietneſs is diſtinguiſhed, by all judicious obſervers, by what went before, by what it flows from, and alſo by what is the fruit thereof.

*Sickbed repentance ſeldom good for any thing.*

I muſt confeſs I am no admirer of ſickbed-repentance, for I think verily it is ſeldom good for any thing, but I ſay, he that hath lived in ſin and profaneneſs all his days, as Mr Badman did, and yet ſhall die quietly, that is, without repentance ſteps in betwixt his life and death, he is aſſuredly gone to hell, and is damned.

*Atten.* This does look like an argument indeed; for repentance muſt come, or elſe we muſt go to hell-fire; and if a lewd liver ſhall (I mean that ſo continues till the day of his death) yet go out of the world quietly, it is a ſign that he died without repentance, and ſo a ſign that he is damned.

*Wiſe.* I am ſatisfied in it, for my part, and that from the neceſſity and nature of repentance. It is neceſſary, becauſe God calls for it, and will not pardon ſin without it: *Except ye repent, ye ſhall all likewiſe periſh.* This is that which God hath ſaid, and he will prove but a fool-hardy man that ſhall yet think to go to heaven and glory without it. *Repent for the ax is laid to the root of the tree; every tree therefore that bringeth not forth good fruit* (but no good fruit can be where there is no ſound repentance) *ſhall be hewn down, and caſt into the fire.* This was Mr Badman's caſe; he had attending of him a ſinful life, and that to the very laſt, and yet died quietly, that is, without repentance; he is gone to hell, and is damned. For the nature of repentance, I have touched upon that already, and ſhewed, that it never was where a quiet death is the immediate companion of a ſinful life; and therefore Mr Badman is gone to hell.

2. My ſecond argument is drawn from that bleſſed word of Chriſt, *While the ſtrong man armed keeps the houſe, his goods are in peace, till a ſtronger than he comes;* But the ſtrong man armed kept Mr Badman's houſe, that is, his heart, and ſoul, and body, for he went from a ſinful life quietly out of this world. The ſtronger did not diſturb by intercepting with ſound repentance betwixt his ſinful life and his quiet death; therefore Mr Badman is gone to hell.

The ſtrong man armed is the devil, and quietneſs is his ſecurity. The devil never fears loſing of the ſinner, if he can but keep him quiet. Can he but keep him quiet in a ſinful life, and quiet in his death he is his own. Therefore he ſaith, his goods are in peace; that is, out of danger. There is no fear of the devil's loſing ſuch a ſoul, I ſay, becauſe Chriſt, who is the beſt judge in this matter, ſaith, his goods are at peace, in quiet, and out of danger.

*Atten.* This is a good one too; for, doubtleſs, peace and quiet with ſin, is one of the greateſt ſigns of a damnable ſtate.

*Wiſe.* So it is: Therefore, when God would ſhew the greatneſs of his anger againſt ſin and ſinners in one word, he ſaith, *They are joined to idols, let them alone.* Let them alone, that is, diſturb them not; let them go on without controul; let the devil enjoy them peaceably; let him carry them out of the world unconverted quietly. This is one of the ſoreſt of judgements, and beſpeaketh the burning anger of God againſt ſinful men. See alſo when you come home, Hoſea 4. 14. *I will not puniſh your daughters when they commit whoredom.* I will let them alone, they ſhall live and die in their ſins. But,

3. My third argument is drawn from that ſaying of Chriſt, *He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them.*

There are three things that I will take notice of from theſe words.

(1.) The firſt is, That there can be no converſion to God where the eye is darkened, and the heart hardened. The eye muſt firſt be made to ſee, and the heart to break and relent under and for ſin, or elſe there can be no converſion. *He hath blinded their eyes, and hardened their hearts, leſt they ſhould ſee, and underſtand, and ſo be converted.* And this was clearly Mr Badman's caſe, he lived a wicked life, and alſo died with his eyes ſhut, and heart hardened, as is manifeſt, in that a ſinful life was joined with a quiet death; and all for that he ſhould not be converted, but partake of the fruit of his ſinful life in hell-fire.

(2.) The ſecond thing that I take notice of from theſe words is, That this is a diſpenſation and manifeſtation of God's anger againſt a man for his ſin. When God is angry with men, I mean, when he is ſo angry with them, this among many is one of the judgements that he giveth them up unto, to wit, to blindneſs of mind, and hardneſs of heart, which he alſo ſuffereth to accompany them till they enter in at the gates of death. And then, and there, and not ſhort of then and there, their eyes come to be opened. Hence it is ſaid of the rich man mentioned in Luke, *He died, and in hell he lift up his eyes*; implying, that he did not lift them up before; He neither ſaw what he had done, nor whither he was going, till he came to the place of execution, even into hell. He died aſleep in his ſoul; he died beſotted, ſtupified, and ſo conſequently for quietneſs like a child or lamb, even as Mr Badman did: This was a ſign of God's anger; he had a mind to damn him for his ſins, and therefore would not let him ſee nor have an heart to repent for them, leſt he ſhould convert; and his damnation, which God hath appointed, ſhould be fruſtrate: *Leſt they ſhould be converted, and I ſhould heal them.*

(3.) The third thing I take notice of from hence is, That a ſinful life, and quiet death annexed to it, is the ready, the open, the beaten, the common highway to hell: There is no ſurer ſign of damnation, than for a man to die quietly after a ſinful life. I do not ſay that all wicked men that are moleſted at their death with a ſenſe of ſin and fears of hell, do therefore go to heaven, for ſome are alſo made to ſee, and are left to deſpair, (not converted by ſeeing), that they might go roaring out of this world to their place; But I ſay, there is no ſurer ſign of a man's damnation, than to die quietly after a ſinful life; than to ſin and die with his eyes ſhut; than to ſin and die with an heart that cannot repent: *He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart*; (no, not ſo long as they are in this world); *leſt they ſhould ſee with their eyes, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.*

God has a judgement for wicked men; God will be even with wicked men: God knows how to reſerve the ungodly to the day of judgement to be puniſhed: and this is one of his ways by which he doth it. Thus it was with Mr Badman.

4. It is ſaid in the book of Pſalms concerning the wicked, *There are no bands in their death, but their ſtrength is firm.* By no bands, he means no troubles, no gracious chaſtiſements, no ſuch corrections for ſin as fall to be the lot of God's people for theirs; yea, that many times fall to be theirs, at the time of their death. Therefore he adds concerning the wicked, *They are not troubled* then *like other men, neither are they plagued like other men*; but go as ſecurely out of the world, as if they had never ſinned againſt God, and put their own ſouls into danger of damnation: *There are no bands in their death.* They ſeem to go unbound, and ſet at liberty out of this world, though they have lived notoriouſly wicked all their days in it. The priſoner that is to die at the gallows for his wickedneſs, muſt firſt have his irons knocked off his legs; ſo he ſeems to go moſt at liberty, when indeed he is going to be executed for his tranſgreſſions. Wicked men alſo have no bands in their death, they ſeem to be more at liberty when they are even at the wind-up of their ſinful life, than at any time beſides.

Hence you ſhall have them boaſt of their faith and hope in God's mercy, when they lie upon their death bed; yea, you ſhall have them ſpeak as confidently of their ſalvation, as if they had ſerved God all their days: when the truth is, the bottom of this their boaſting is, becauſe they have no bands in their death.

Their ſin and baſe life comes not into their mind to correct them, and bring them to repentance; but preſumptuous thoughts, and an hope and faith of the ſpider's (the devil's) making, poſſeſſeth their ſoul, to their own eternal undoing.

Hence wicked mens hope is ſaid to die, not before, but with them; they give up the ghoſt together. And thus did Mr Badman. His ſins and his hope went with him to the gate, but there his hope left him, becauſe it died there; but his ſins went in with him, to be a worm to gnaw him in conſcience for ever and ever.

*A frivolous opinion.*

The opinion, therefore, of the common people, concerning this kind of dying, is frivolous and vain; for Mr Badman died like a lamb, or as they call it, like a chriſom-child, quietly, and without fear. I ſpeak not this with reference to the ſtruggling of nature with death, but as to the ſtruggling of the conſcience with the judgement of God. I know that nature will ſtruggle with death: I have ſeen a dog and ſheep die hardly: And thus may a wicked man do, becauſe there is an antipathy betwixt nature and death. But even while, even then, when death and nature are ſtruggling for maſtery, the ſoul, the conſcience, may be as beſotted, as benumbed, as ſenſeleſs and ignorant of its miſerable ſtate, as the block or bed on which the ſick lies: And thus they may die like a chriſom-child in ſhew, but indeed like one who by the judgement of God is bound over to eternal damnation; and that alſo by the ſame judgement is kept from ſeeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgement of God on wicked men that ſo die, (for it cuts them off from all poſſibility of repentance, and ſo of ſalvation), ſo it is as great a judgement upon thoſe that are their companions that ſurvive them; for by the manner of their death, they dying ſo quietly, ſo like unto chriſom-children, as they call it, they are hardened, and take courage to go on in their courſe.

For comparing their life with their death, their ſinful curſed lives with their child-like, lamb-like death, they think that all is well, that no damnation is happened to them; though they lived like devil's incarnate, yet they died like harmleſs ones: There was no whirlwind, no tempeſt, no band nor plague in their death: They died as quietly as the moſt godly of them all, and had as great faith and hope of ſalvation, and would talk as boldly of ſalvation, as if they had aſſurance of it. But as was their hope in life, ſo was their death: Their hope was without trial, becauſe it was none of God's working, and their death was without moleſtation, becauſe ſo was the judgement of God concerning them.

But, I ſay, at this their ſurvivors take heart to tread their ſteps, and ſo continue to live in the breach of the law of God; yea, they carry it ſtately in their villanies; for ſo it follows in the pſalm: *There are no bands in their death, but their ſtrength is firm.* &c. *Therefore pride compaſſeth them* (the ſurvivors) *about as a chain, violence covereth them as a garment.* Therefore they take courage to do evil; therefore they pride themſelves in their iniquity. Therefore; Wherefore; Why, becauſe their fellows died, after they had lived long in a moſt profane and wicked life, as quietly, and as like to lambs, as if they had been innocent.

Yea, they are bold, by ſeeing this, to conclude, that God either does not, or will not take notice of their ſins: *They ſpeak wickedly, they ſpeak loftily.* They ſpeak wickedly of ſin, for that they make it better than by the word it is pronounced to be. They ſpeak wickedly concerning oppreſſion, that they commend, and count it a prudent act. They alſo ſpeak loftily: *They ſet their mouth againſt the heaven,* &c. *And they ſay, How doth God know? and is their knowledge in the Moſt High?* And all this, ſo far as I can ſee, ariſeth in their hearts from their beholding of the quiet and lamb-like death of their companions.

*Behold theſe are the ungodly that proſper in the world,* (that is, by wicked ways), *they increaſe in riches.*

This, therefore, is a great judgement of God, both upon that man that dieth in his ſins, and alſo upon his companion that beholdeth him ſo to die. He ſinneth, he dieth in his ſins, and yet dieth quietly. What ſhall his companion ſay to this? What judgement ſhall he make how God will deal with him, by beholding the lamb-like death of his companion? Be ſure, he cannot, as from ſuch a ſight, ſay, Wo be to me, for judgement is before him. He cannot gather that ſin is a dreadful and a bitter thing, by the child-like death of Mr Badman; but muſt rather, if he judgeth according to what he ſees, or according to his corrupted reaſon, conclude with the wicked ones of old, *That every one that doth evil, is good in the ſight of the Lord, and he delighteth in them; or where is the God of judgement?*

Yea, this is enough to puzzle the wiſeſt man. David himſelf was put to a ſtand, by beholding the quiet death of ungodly men: *Verily*, ſays he, *I have cleanſed my heart in vain, and have waſhed my hands in innocency*, Pſal. 73. 13. They, to appearance, fare better by far than I: *Their eyes ſtand out with fatneſs, they have more than heart can wiſh; but all the day long have I been plagued, and chaſtened every morning.* This, I ſay, made David wonder, yea, and Job and Jeremiah too: But he goeth into the ſanctuary, and then he underſtands their end; nor could he underſtand it before: *I went into the ſanctuary of God.* What place was that? Why, there where he might inquire of God, and by him be reſolved of this matter: *Then*, ſays he, *underſtood I their end.* Then I ſaw, that *thou haſt ſet them in ſlippery places;* and that *thou caſteſt them down to deſtruction.* Caſteſt them down, that is, ſuddenly, or, as the next words ſay, *As in a moment, they are utterly conſumed with terrors:* Which terrors did not ſeize them on their ſickbed, for they had no bands in their death. The terrors therefore ſeized them there, where alſo they are holden in them for ever. This he found out, I ſay, but not without great painfulneſs, grief, and pricking in his reins: So deep, ſo hard, and ſo difficult did he find it, rightly to come to a determination in this matter.

And indeed this is a deep judgement of God towards ungodly ſinners; it is enough to ſtagger a whole world, only the godly that are in the world have a ſanctuary to go to, where the oracle and word of God is, by which his judgements, and a reaſon of many of them, are made known to, and underſtood by them.

*Atten.* Indeed this is a ſtaggering diſpenſation; it is full of the wiſdom and anger of God: and I believe, as you have ſaid, that it is full of judgement to the world. Who would have imagined, that had not known Mr Badman, and yet had ſeen him die, but that he had been a man of an holy life and converſation, ſince he died ſo ſtilly, ſo quietly, ſo like a lamb or a chriſom-child? Would they not, I ſay, have concluded, that he was a righteous man? Or that if they had known him and his life, yet to ſee him die ſo quietly, would they not have concluded that he had made his peace with God? Nay, farther, if ſome had known that he had died in his ſins, and yet that he died ſo like a lamb, would they not have concluded, that either God doth not know our ſins, or that he likes them, or that he wants power, or will, or heart, or ſkill, to puniſh them, ſince Mr Badman himſelf went from a ſinful life ſo quietly, ſo peaceable, and ſo like a lamb, as he did?

*Wiſe.* Without controverſy, this is an heavy judgement of God upon wicked men; one goes to hell in peace, another goes to hell in trouble; one goes to hell being ſent thither by the hand of his companion; one goes thither with his eyes ſhut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boaſting of heaven and happineſs all the way he goes; one goes thither like Mr Badman himſelf, and others go thither as did his brethren. But above all, Mr Badman's death, as to the manner of dying, is the fulleſt of ſnares and traps to wicked men; therefore they that die as he, are the greateſt ſtumble to the world: They go, and go, they go on peaceably from youth to old age, and thence to the grave, and ſo to hell, without noiſe: *They go as an ox to the ſlaughter, and as a fool to the correction of the ſtocks;* that is, both ſenſeleſsly and ſecurely. O! but being come at the gates of hell: O! but when they ſee thoſe gates ſet open for them: O! but when they ſee that that is their home, and that they muſt go in thither; then their peace and quietneſs flies away for ever; then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgement, as do the devils themſelves. Oh! when they ſee they muſt ſhoot the gulf and throat of hell! when they ſhall ſee that hell hath ſhut her ghaſtly jaws upon them; when they ſhall open their eyes, and find themſelves within the belly and bowels of hell! then they will mourn, and weep, and hack, and gnaſh their teeth for pain. But this muſt not be (or if it muſt, yet very rarely) till they are gone out of the ſight and hearing of thoſe mortals whom they do leave behind them alive in the world.

*Atten.* Well, my good neighbour Wiſeman, I perceive that the ſun grows low, and that you have come to a concluſion with Mr Badman's life and death; and therefore I will take my leave of you. Only firſt let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr Badman's ſtate. I alſo thank you for your freedom with me, in granting of me your reply to all my queſtions. I would only beg your prayers, that God will give me much grace, that I may neither live nor die as did Mr Badman.

*Wiſe.* My good neighbour Attentive, I wiſh your welfare in ſoul and body; and if aught that I have ſaid of Mr Badman's life and death may be of benefit unto you, I ſhall be heartily glad; only I deſire you to thank God for it, and to pray heartily for me, that I with you may be kept by the power of God, through faith, unto ſalvation.

*Atten.* Amen. Farewel.

*Wiſe.* I wiſh you heartily farewel.

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# THE
# BARREN FIG-TREE;
## OR,
## The Doom and Downfall of the Fruitleſs Profeſſor.

Shewing, That the day of grace may be paſt with him long before his life is ended; the ſigns alſo by which ſuch miſerable mortals may be known.

## TO THE READER.

Courteous Reader,

I Have written to thee now about the barren fig-tree, or how it will fare with the fruitleſs profeſſor that ſtandeth in the vineyard of God.

Of what complexion thou art, I cannot certainly divine; but the parable tells thee, that the cumber-ground muſt be cut down.

A cumber-ground profeſſor, is not only a provocation to God, a ſtumbling-block to the world, and a blemiſh to religion, but a ſnare to his own ſoul alſo. *Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he ſhall periſh for ever, like his own dung; they that have ſeen him ſhall ſay, Where is he?* Job 20. 6.

Now they count it pleaſure to riot in the day-time, 2 Pet. 2. 13, 14. But what will they do when the ax is fetched out?

The tree whoſe fruit withereth, is reckoned a tree without fruit, a tree twice dead, one that muſt be plucked up by the roots, Jude 12.

O thou cumber-ground, God expects fruit, God will come ſeeking fruit ſhortly.

My exhortation therefore is to profeſſors, that they look to it, that they take heed.

The barren fig-tree in the vineyard, and the bramble in the wood, are both prepared for the fire.

Profeſſion is not a covert to hide from the eye of God; nor will it palliate the revengeful threatening of his juſtice; he will command to cut it down ſhortly.

The church, and a profeſſion, are the beſt of places for the upright, but the worſt in the world for the cumber-ground: He muſt be caſt, as profane, out of the mount of God: caſt, I ſay, over the wall of the vineyard, there to wither; thence to be gathered and burned. It had been better for them that they had not known the way of righteouſneſs, 2 Pet. 2. 21. And yet if they had not, they had been damned; but it is better to go to hell without, than in, or from under a profeſſion. Theſe ſhall receive greater damnation, Luke 20. 47.

If thou be a profeſſor, read and tremble; if thou be profane, do ſo likewiſe. For if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear? Cumber-ground, take heed of the ax: Barren fig-tree, beware of the fire.

But I will keep thee no longer out of the book; Chriſt Jeſus, the dreſſer of the vineyard, take care of thee, dig about thee, and dung thee, that thou mayeſt bear fruit; that when the Lord of the vineyard cometh with his ax to ſeek for fruit, or pronounce the ſentence of damnation on the barren fig-tree, thou mayeſt eſcape that judgement. The cumber-ground muſt to the wood pile, and thence to the fire. Farewel.

Grace be with all them that love our Lord Jeſus in ſincerity. Amen,

JOHN BUNYAN.

# The BARREN FIG-TREE.

LUKE xiii. 6, 7, 8, 9.

*A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou ſhalt cut it down.*

AT the beginning of this chapter we read, how ſome of the Jews came to Jeſus Chriſt, to tell him of the cruelty of Pontius Pilate, in mingling the blood of the Galileans with their ſacrifices. An Heatheniſh and prodigious act; for therein he ſhewed, not only his malice againſt the Jewiſh nation, but alſo againſt their worſhip, and conſequently their God: An action, I ſay, not only Heatheniſh, but prodigious alſo; for the Lord Jeſus, paraphraſing upon this fact of his, teacheth the Jews, that without repentance *they ſhould all likewiſe periſh.* Likewiſe; that is, by the hand and rage of the Roman empire. Neither ſhould they be more able to avoid the ſtroke, than were thoſe eighteen upon whom the tower of Siloam fell, and ſlew them, Luke 19. 42, 43, 44.: The fulfilling of which prophecy, for their hardneſs of heart, and impenitency, was in the days of Titus, ſon of Veſpaſian, about forty years after the death of Chriſt. Then, I ſay, were theſe Jews, and their city both, environed round on every ſide, wherein both they and it, to amazement, were miſerably overthrown. God gave them ſword and famine, peſtilence and blood, for their outrage againſt the Son of his love: So *wrath came on them to the uttermoſt*, 1 Theſſ. 2. 16.

Now, to prevent their old and fooliſh ſalvo, which they always had in readineſs againſt ſuch prophecies and denunciations of judgement, the Lord Jeſus preſents them with this parable, in which he emphatically ſhews them, that their cry of being the temple of the Lord, and of their being the children of Abraham, &c. and their being the church of God, would not ſtand them in any ſtead. As who ſhould ſay, It may be you think to help yourſelves againſt this my prophecy of your utter and unavoidable overthrow, by the intereſt which you have in your outward privileges: But all theſe will fail you; for what think you, *A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.* This is your caſe: The Jewiſh land is God's vineyard, I know it; and I know alſo, that you are the fig-trees. But behold, there wanteth the main thing, fruit, for the ſake, and in expectation of which, he ſet this vineyard with trees. Now, ſeeing the fruit is not found amongſt you, the fruit, I ſay, for the ſake of which he did at firſt plant this vineyard, what remains, but that in juſtice he command to cut you down, as thoſe that cumber the ground, that he may plant himſelf another vineyard? *Then ſaid he to the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?* This therefore muſt be your end, although you are planted in the garden of God; for the barrenneſs and unfruitfulneſs of your hearts and lives, you muſt be cut off, yea, rooted up, and caſt out of the vineyard.

In parables there are two things to be taken notice of, and to be inquired into of them that read.

Firſt, The metaphors made uſe of.

Secondly, The doctrine or myſteries couched under ſuch metaphors.

The metaphors in this parable are, 1. A certain man; 2. A vineyard; 3. A fig-tree, barren or fruitleſs; 4. A dreſſer; 5. Three years; 6. Digging and dunging, &c.

The doctrine, or myſtery, couched under theſe words, is to ſhew us, what is like to become of a fruitleſs or formal profeſſor. For,

1. By the man in the parable, (Luke 15. 11), is meant God the Father.

2. By the vineyard, (Iſa. 5. 7), his church.

3. By the fig-tree, a profeſſor.

4. By the dreſſer, the Lord Jeſus.

5. By the fig-tree's barrenneſs, the profeſſor's fruitleſſneſs.

6. By the three years, the patience of God, that for a time he extendeth to barren profeſſors.

7. This calling to the dreſſer of the vineyard to cut it down, is to ſhew the outcries of juſtice againſt fruitleſs profeſſors.

8. The [illegible]eſſer's interceding, is to ſhew how the Lord Jeſus ſteps in, and takes hold of the head of his Father's ax, to ſtop, or at leaſt to defer preſent execution of a barren fig-tree.

9. The dreſſer's deſire to try to make the fig-tree fruitful, is to ſhew you, how unwilling he is that ever a barren fig-tree ſhould yet be barren, and periſh.

10. His digging about it, and dunging of it, is to ſhew his willingneſs to apply goſpel helps to this barren profeſſor, if haply he may be fruitful.

11. The ſuppoſition, that the fig-tree may yet

continue fruitleſs, is to ſhew, that when Chriſt Jeſus hath done all, there are ſome profeſſors will abide barren and fruitleſs.

12. The determination upon this ſuppoſition, at laſt to cut it down, is a certain prediction of ſuch profeſſors unavoidable and eternal damnation.

But to take this parable into pieces, and to diſcourſe more particularly, though with all brevity, upon all the parts thereof.

### *A certain man had a fig-tree planted in his vineyard.*

The man, I told you, is to repreſent to us God the Father; by which ſimilitude he is often ſet out in the New Teſtament.

Obſerve then, that it is no new thing, if you find in God's church barren fig-trees, fruitleſs profeſſors; even as here you ſee is a tree, a fruitleſs tree, a fruitleſs fig-tree in the vineyard. Fruit is not ſo eaſily brought forth, as a profeſſion is got into; it is eaſy for a man to clothe himſelf with a fair ſhow in the fleſh, to word it, and ſay, be thou warmed and filled with the beſt. It is no hard thing to do theſe with other things; but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every fig-tree that ſtands in the vineyard of God. Thoſe words alſo, John 15. 2. *Every branch in me that beareth not fruit, he taketh away*, aſſert the ſame thing. There are branches in Chriſt, in Chriſt's body myſtical, (which is his church, his vineyard), that bear not fruit, wherefore the hand of God is to take them away: *I looked for grapes, and it brought forth wild grapes*, Iſa. 5. 4. that is, no fruit at all that was acceptable with God. Again, Hoſ. 10. 1. *Iſrael is an empty vine, he bringeth forth fruit unto himſelf*, none to God; he is without fruit to God. All theſe, with many more, ſhew us the truth of the obſervation, and that God's church may be cumbered with fruitleſs fig-trees, with barren profeſſors.

### *Had a* fig-tree.

Although there be in God's church that be barren and fruitleſs; yet, as I ſaid, to ſee to, they are like the reſt of the trees, even a fig-tree: It was not an oak, nor a willow, nor a thorn, nor a bramble; but a fig-tree, Ezek. 33. 31. *They come before thee as thy people cometh*; Iſa. 58. 2, 3, 4. *They delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinances of their God: They aſk of me the ordinances of juſtice, they take delight in approaching to God;* and yet but barren, fruitleſs, and unprofitable profeſſors. Judas alſo was one of the twelve, a diſciple, an apoſtle, a preacher, an officer, yea, and ſuch a one as none of the eleven miſtruſted, but preferred before themſelves, each one crying out, *Is it I? Is it I?* Mark 14. 19.; none of them, as we read of (John 6. 70.) miſtruſting Judas, yet he in Chriſt's eye was the barren fig-tree, a devil, a fruitleſs profeſſor. The fooliſh virgins alſo went forth of the world with the other, had lamps, and light, and were awakened with the other; yea, had boldneſs to go forth, when the mid-night cry was made, with the other; and thought that they could have looked Chriſt in the face, when he ſat upon the throne of judgement, with the other; and yet but fooliſh, but barren fig-trees, but fruitleſs profeſſors: Matth. 7. 22, 23. *Many*, ſaith Chriſt, *will ſay unto me in that day*, this and that, and will alſo talk of many wonderful works; yet, behold, he finds nothing in them but the fruits of unrighteouſneſs: They were altogether barren and fruitleſs profeſſors.

### *Had a fig-tree* planted.

This word *planted* doth alſo reach far; it ſuppoſeth one taken out of its natural ſoil, or removed from the place it grew in once; one that ſeemed to be called, awakened; and not only ſo, but by ſtrong hand carried from the world to the church; from nature to grace; from ſin to godlineſs, Pſal. 80. 8. *Thou haſt brought a vine out of Egypt; thou haſt caſt out the Heathen, and planted it.* Of ſome of the branches of this vine were there unfruitful profeſſors.

It muſt be concluded therefore, that this profeſſor, that remaineth notwithſtanding fruitleſs, is, as to the view and judgement of the church, rightly brought in thither, to wit, by confeſſion of faith, of ſin, and a ſhew of repentance and regeneration: thus falſe brethren creep in unawares. All theſe things this word *planted* intimateth; yea, further, that the church is ſatisfied with them, conſents they ſhould abide in the garden, and counteth them ſound as the reſt. But before God, in the ſight of God, they are graceleſs profeſſors, barren and fruitleſs fig-trees.

Therefore, it is one thing to be in the church, or in a profeſſion; and another to be of the church, and to belong to that kingdom that is prepared for the ſaint, that is ſo indeed. Otherwiſe, *Being planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? It ſhall wither in the furrows where it grew*, Ezek. 17. 10.

### *Had a fig-tree planted in* his *vineyard.*

In *his* vineyard. Hypocrites, with rotten hearts, are not afraid to come before God in Sion. Theſe words therefore ſuggeſt unto us, a prodigious kind of boldneſs and hardened fearleſſneſs: For what preſumption higher, and what attempt more deſperate, than for a man that wanteth grace, and the true knowledge of God, to croud himſelf (in that condition) into the houſe or church of God? or to make profeſſion of, and deſire that the name of God ſhould be called upon him?

For the man that maketh a profeſſion of the religion of Jeſus Chriſt, that man hath, as it were, put the name of God upon himſelf, and is called and reckoned now (how fruitleſs ſoever before God or men) the man that hath to do with God, the man that God owneth, and will ſtand for. This man, I ſay, by his profeſſion, ſuggeſteth this to all that know him to be ſuch a profeſſor. Men merely natural, I mean, men that have not got the deviliſh art of hypocriſy, are afraid to think of doing thus: *And of the reſt durſt no man join himſelf to them; but the people magnified them*, Acts 5. 13. And, indeed, it diſpleaſeth God: *They have brought*, ſaith he, *men uncircumciſed into my ſanctuary*. And again, Iſa. 1. 12. *When you come to appear before me, who hath required this at your hand, to tread my courts?* ſaith God. They have therefore learned this boldneſs of none in the viſible world, they only took it of the devil; for he, and he only, with theſe his diſciples, attempt to preſent themſelves in the church before God, *The tares are the children of the wicked one:* The tares, that is, the hypocrites, that are Satan's brood, the generation of vipers, that cannot eſcape the damnation of hell.

### Had *a fig-tree planted in his vineyard.*

He doth not ſay, He planted a fig-tree, but there was a fig-tree there; he had, or found a fig-tree planted in his vineyard.

The great God will not acknowledge the barren fig-tree, or barren profeſſor, to be his workmanſhip, or a tree of his bringing in; only the text ſaith, he had one there. This is much like that in Matth. 15. 13. *Every plant which my heavenly Father hath not planted, ſhall be rooted up* Here again are plants in his vineyard, which God will not acknowledge to be of his planting: And he ſeems to ſuggeſt, that in his vineyard are many ſuch.——Every plant, or all thoſe plants, or profeſſors, that are got into the aſſembly of the ſaints, or into the profeſſion of their religion, without God and his grace, *ſhall be rooted up.*

*And when the King came in to ſee the gueſts, he ſaw there a man that had not on a wedding-garment: And he ſaid unto him, Friend, how cameſt thou in hither, not having on a wedding-garment?* Matth. 22. 11, 12. Here is one ſo cunning and crafty, that he beguiled all the gueſts; he got and kept in the church, even until the King himſelf came in to ſee the gueſts. But his ſubtilty got him nothing; it did not blind the eyes of the King; it did not pervert the judgement of the righteous. *Friend, how cameſt thou in hither?* did overtake him at laſt, even a public rejection; the King diſcovered him in the face of all preſent;

preſent. *How cameſt thou in hither?* my Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father's planting: *How cameſt thou in hither?* John 10. 1. *He that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber.* This text alſo is full and plain to our purpoſe; for this man came not in by the door, yet got into the church; he got in by climbing; he broke in at the windows; he got ſomething of the light and glory of the goſpel of our Lord Jeſus Chriſt in his head; and ſo (hardy wretch that he was) he preſumed to croud himſelf among the children. But how is this reſented? What ſaith the King of him? Why, this is his ſign, *the ſame is a thief and a robber.* See ye here alſo, if all they be owned as the planting of God, that get into his church, or make profeſſion of his name.

Had a fig-tree: Had one without a wedding-garment, had a thief in his garden, at his wedding, in his houſe. Theſe climbed up ſome other way. There are many ways to get into the church of God, and profeſſion of his name, beſides, and without an entering by the door.

1. There is the way of lying and diſſembling; and at this gap the Gibeonites got in, Joſh. 9. 3, 4, &c.

2. There is ſometimes falſeneſs among ſome paſtors, either for the ſake of carnal relations, or the like; at this hole, Tobiah, the enemy of God, got in, Nehem. 13. 4, 5, 6.

3. There is ſometimes negligence, and too much uncircumſpectneſs in the whole church; thus the uncircumciſed got in, Ezek. 44. 7, 8.

4. Sometimes again, let the church be never ſo circumſpect, yet theſe have ſo much help from the devil, that they beguile them all, and ſo get in. Theſe are of that ſort of thieves that Paul complains of; *falſe brethren that are brought in unawares,* Gal. 2. 3, 4. Jude alſo cries out of theſe, *Certain men crept in unawares,* Jude 4. Crept in! What, were they ſo lowly? A voluntary humility, (Col. 2. 22, 23.), a neglecting of the body, not in any humour. Oh! how ſeemingly ſelf-denying are ſome of theſe creeping things, that yet are to be held (as we ſhall know them) an abomination to Iſrael, Lev. 11. 43, 44.

*But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour,* 2 Tim. 2. 20. By theſe words the apoſtle ſeems to take it for granted, that as there hath been, ſo there ſtill will be, theſe kind of fig-trees, theſe barren profeſſors in the houſe, when all men have done what they can; even as in a great houſe there are always veſſels to diſhonour, as well as thoſe to honour and glory; veſſels of wood, and of earth, as well as of ſilver and gold: So then there muſt be wooden profeſſors in the garden of God, there muſt be earthly, earthen profeſſors in his vineyard; but that methinks is the biting word, *and ſome to diſhonour.* That to the Romans is dreadful, Rom. 9. 21, 22. but this ſeems to go beyond it; that ſpeaks but of the reprobate in general, but this of ſuch and ſuch in particular: that ſpeaks of their hardening but in the common way, but this, that they muſt be ſuffered to creep into the church, there to fit themſelves for their place, their own place, Acts 1. 25. the place prepared for them of this ſort only: As the Lord Jeſus ſaid once of the Phariſees, *Theſe ſhall receive greater damnation,* Luke 20. 47.

Barren fig-tree, fruitleſs profeſſor, haſt thou heard all theſe things? Haſt thou conſidered that this fig-tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his wedding? Doſt not thou ſee that thou art called a thief, and a robber, that haſt either climbed up to, or crept in at another place than the door? Doſt thou not hear, that there will be in God's houſe, wooden and earthly profeſſors, and that no place will ſerve to fit thoſe for hell, but the houſe, church, the vineyard of God? Barren fig-tree, fruitleſs Chriſtian, do not thine ears tingle?

*And he came and ſought fruit thereon.*

When a man hath got a profeſſion, and is crouded into the church and houſe of God, the queſtion is not now, Hath he life, hath he right principles, but, hath he fruit? he came ſeeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vain glorious heart: but haſt thou fruit? Doſt thou bring forth fruit unto God? *And let every one that nameth the name of the Lord Jeſus Chriſt, depart from iniquity,* 2 Tim. 2. 19. He doth not ſay, and let every one that hath grace, or let thoſe that have the Spirit of God; but, *let every one that nameth the name of the Lord Jeſus Chriſt, depart from iniquity.*

What do men meddle with religion for? Why do they call themſelves by the name of the Lord Jeſus, if they have not the grace of God, if they have not the Spirit of Chriſt? God therefore expecteth fruit: What do they do in the vineyard? let them work, or get them out; the vineyard muſt have labourers in it: *Son, go, work to-day in my vineyard,* Matth. 21. 28. Wherefore, want of grace, and want of ſpirit, will not keep God from ſeeking fruit: *And he came and ſought fruit thereon,* Luke 13. 6. He required that which he ſeemeth to have: every man in the vineyard, and houſe of God, promiſeth himſelf, profeſſeth to others, and would have all men take it for granted, that an heavenly principle is in him; why then ſhould not God ſeek fruit?

As for them therefore, that will retain the name of Chriſtians, fearing God, and yet make no conſcience of bringing forth fruit to him, he ſaith to ſuch, *Away! As for you, go ye, ſerve every one his idols, and hereafter alſo, if ye will not hearken unto me,* &c. Ezek. 20. 39. Barren fig-tree, doſt thou hear? God expecteth fruit, God calls for fruit; yea, God will ſhortly come ſeeking fruit on this barren fig-tree. Barren fig-tree, either bear fruit, or go out of the vineyard; and yet then thy caſe will be unſpeakably damnable. Yea, let me add, if thou ſhalt neither bear fruit, nor depart, God *will take his name out of their mouth,* Jer 44. 26. He will have fruit. And I ſay further, if thou wilt do neither, yet God in juſtice and righteouſneſs will ſtill come for fruit. And it will be in vain for thee to count this auſterity; he will *reap where he hath not ſowed, and gather where he hath not ſtrewed,* Matth. 25. 24, 25, 26. Barren fig-tree, doſt thou hear?

*Queſt.* What if a man have no grace?

*Anſ.* Yes, ſeeing he hath a profeſſion.

*And he came and ſought fruit* thereon.

A church then, and a profeſſion, are not places where the workers of iniquity may hide themſelves and ſins from God. Some of old thought, that becauſe they could cry, *The temple of the Lord, the temple of the Lord,* that therefore they were delivered, or had a diſpenſation to do the abominations which they committed; as ſome in our days. For who (ſay they) have a right to the creatures, if not Chriſtians, if not profeſſors, if not church-members? and from this concluſion, let go the reins of their inordinate affections after pride, ambition, gluttony, pampering themſelves without fear, Jude 12. daubing themſelves with the luſt-provoking faſhions of the times; to walk with ſtretched out necks, naked breaſt, frizled fore tops, wanton geſtures, in gorgeous apparel, mixed with gold and pearl, and coſtly array. I will not here make inſpection into their lives, their carriages at home, in their corners, and ſecret holes: but certainly, perſons thus ſpirited, thus principled, and thus inclined, have but empty boughs, boughs that want the fruit that God expects, and that God will come down to ſeek.

Barren fig-tree, thou art not licenſed by thy profeſſion, nor by the Lord of the vineyard, to bear theſe cluſters of Gomorrah: neither ſhall the vineyard, nor thy being crowded among the trees there, ſhelter thee from the ſight of the eye of God. Many make religion their cloak, and Chriſt their ſtalking-horſe, and by that means cover themſelves and hide their own wickedneſs from men: But God ſeeth their heart, hath his print upon the heels of their feet, and pondereth all their goings; and at laſt, when their iniquity is found to be hateful, he will either ſmite them with hardneſs of heart, and ſo leave them, or awaken them to bring forth fruit. Fruit he looks for, ſeeks, and expects, barren fig-tree!

But what! Come into the preſence of God to ſin! What! come into the preſence of God to hide thy ſin! Alas! man, the church is God's garden, and Chriſt Jeſus is the great Apoſtle and High-prieſt of our profeſſion. What! come into the houſe that is called by my name! into the place where mine honour dwelleth! Pſal. 26. 8. where mine eyes and heart are continually! 1 Kings 9. 3. What! come there to ſin, to hide thy ſin, to cloke thy ſin! His plants are an orchard with pleaſant fruits, Song 4. 13. And every time he goeth into his garden, it is *to ſee the fruits of the valley*, and to *ſee if the vines flouriſh, and if the pomegranates bud.*

Yea, ſaith he, he came ſeeking fruit on this fig-tree. The church is the place of God's delight, where he ever deſires to be: there he is night and day. He is there to ſeek for fruit, to ſeek for fruit of all and every tree in the garden. Wherefore, aſſure thyſelf, O fruitleſs one, that thy ways muſt needs be open before the eyes of the Lord. One black ſheep is ſoon eſpied, although in company with many; that is, taken with the firſt caſt of the eye; its different colour ſtill betrays it. I ſay, therefore, a church and a profeſſion are not places where the workers of iniquity may hide themſelves from God, that ſeeks for fruit: *My vineyard*, ſaith God, *which is mine, is before me*, Song 8. 12.

*And he came and ſought fruit thereon*, and found none.

Barren fig-tree, hearken; the continual non-bearing of fruit is a dreadful ſign that thou art come to a dreadful end, as the winding up of this parable concludeth.

*And found none.* None at all, or none to God's liking; for when he ſaith, *He came ſeeking fruit thereon*, he means *fruit meet for God*, Heb. 6. pleaſant fruit, fruit good and ſweet.

Alas! it is not any fruit will ſerve; bad fruit is counted none: *Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire*, Matth. 3. 10.

1. There is a fruit among profeſſors that withers, and ſo never comes to be ripe; a fruit that is ſmitten in the growth, and comes not to maturity; and this is reckoned no fruit; This fruit thoſe profeſſors bear, that have many fair beginnings, or bloſſoms; that make many fair offers of repentance and amendment; that begin to pray, to reſolve, and to break off their ſins by righteouſneſs, but ſtop at thoſe beginnings, and bring no fruit forth to perfection. This man's fruit is withered, wrinkled, ſmitten fruit, and is in effect no fruit at all.

2. There is an haſty fruit, ſuch as is the *corn upon the houſe-top*, Pſal. 129. or that which ſprings upon the dunghill, that runs up ſuddenly, violently, with great ſtalks and big ſhew, and yet at laſt proves empty of kernel. This fruit is to be found in thoſe profeſſors, that on ſudden are ſo awakened, ſo convinced, and ſo affected with their condition that they ſhake the whole family, the endſhip, the whole town. For a while they cry haſtily, vehemently, dolefully, mournfully, and yet all is but a pang, an agony, a fit, they bring not forth fruit with patience. Theſe are called thoſe haſty fruits, *that ſhall be a fading flower*, Iſa. 28. 4.

3. There is a fruit that is vile and ill-taſted, Jer. 24. how long ſoever it be in growing; the root is dried, and cannot convey a ſufficiency of ſap to the branches, to ripen the fruit. Theſe are the fruit of ſuch profeſſors, whoſe hearts are eſtranged from communion with the Holy Ghoſt, whoſe fruit groweth from themſelves, from their parts, gifts, ſtrength of wit, natural or moral principles. Theſe, notwithſtanding they bring forth fruit, are called empty vines ſuch as bring not forth fruit to God.

*Their root is dried up, they ſhall bear no fruit; yea, though they bring forth, yet will I ſlay even the beloved fruit of their womb*, Hoſ. 9. 16.

4. There is a fruit that is wild; *I looked for grapes and it brought forth wild grapes*, Iſa. 5. 4. I obſerve, that as there are trees and herbs that are wholly right and noble, fit indeed for the vineyard; ſo there are alſo their ſemblance, but wild, not right, but ignoble. There is the grape, and the wild grape; the vine, and the wild vine; the roſe and canker-roſe; flowers, and wild flowers; the apple, and the wild apple, which we call the crab. Now, fruit from theſe wild things, however they may pleaſe the children to play with, yet the prudent and grave count them of little or no value. There are alſo in the world a generation of profeſſors, that, notwithſtanding their profeſſion, are wild by nature; yea, ſuch as were never cut out, or off, from the wild olive-tree, nor never yet planted into the good olive-tree. Now, theſe can bring nothing forth but wild olive-berries, they cannot bring forth fruit unto God. Such are all thoſe that have lightly taken up a profeſſion, and crept into the vineyard without a new birth, and the bleſſing of regeneration.

5. There is alſo untimely fruit: *Even as a fig-tree caſteth her untimely figs*, Rev. 6. 13; Fruit out of ſeaſon, and ſo no fruit to God's liking.

There are two ſorts of profeſſors ſubject to bring forth untimely fruit: 1. They that bring forth fruit too ſoon; 2. They that bring forth fruit too late.

(1.) They that bring forth too ſoon. They are ſuch as at preſent receive the word with joy; and anon, before they have root downwards, they thruſt forth upwards: but having not root, when the ſun ariſeth, they are ſmitten, and miſerably die without fruit. Theſe profeſſors are thoſe light and inconſiderate ones that think nothing but peace will attend the goſpel; and ſo anon rejoice at the tidings, without foreſeeing the evil: Wherefore, when the evil comes, being unarmed, and ſo not able to ſtand any longer, they die, and are withered, and bring forth no fruit: *He that received the ſeed in ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by they are offended*, Matth. 12. 20, 21. There is in Iſa. 28. 4. mention made of ſome, *whoſe glorious beauty ſhall be a fading flower*, becauſe it is fruit before ſummer. Both theſe are untimely fruit.

(2.) They alſo bring forth untimely fruit, that ſtay till the ſeaſon is over. God will have his fruit in his ſeaſon; I ſay, he will receive them of ſuch men as ſhall render them to him in their ſeaſon, Matth. 21. 41. The miſſing of the ſeaſon is dangerous; ſtaying till the door is ſhut is dangerous, Matth. 25. 10, 11. Many there be that come not till the flood of God's anger is raiſed, and too deep for them to wade through, *Surely in the floods of great waters they ſhall not come nigh unto him*, Pſal. 32. 6. Eſau's (afterwards) is fearful: *For ye know how that afterward when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears*, Heb. 12. 16, 17.

So the children of Iſrael, they brought to God the fruits of obedience too late; their *Lo, we be here* (Numb. 14. 40, 41, 42.) came too late; their *We will go up*, (ver. 21, 22, 23.), came too late: The Lord had ſworn, Matth 25. 10.; & 27. 3 before, *that they ſhould not poſſeſs the land.* All theſe are ſuch as bring forth untimely fruit, Heb. 12. 17; Luke 13. 25, 26, 27. It is the hard hap of the reprobate to do all things too late; to be ſenſible of his want of grace too late; to be ſorry for ſin too late; to ſeek repentance too late; to aſk for mercy, and to deſire to go to glory, too late.

Thus you ſee that fruit ſmitten in the growth, that withereth, and that comes not to maturity, is no fruit: That haſty fruit, ſuch as the *corn upon the houſe-top*, Pſal. 129. 6. withereth alſo before it groweth up, and is no fruit: That the fruit that is vile, and ill-taſted, is no fruit: That wild fruit, wild grapes, Rev. 6. are no fruit: That untimely fruit, ſuch as comes too ſoon, or that comes too late, ſuch as come not in their ſeaſon, are no fruit.

*And he came and ſought fruit thereon, and found none.*

Nothing will do but fruit, Matth. 21. 34.; he looked for grapes; when the time of fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruit of it.

*Queſt.* But what fruit doth God expect?

*Anſ.* Good fruit. *Every tree that bringeth not forth good fruit, is hewn down,* Mat. 7. 19. Now, before the fruit can be good, the tree muſt be good; for good fruit makes not a good tree, *but a good tree bringeth forth good fruit: Do men gather grapes of thorns, or figs of thiſtles?* A man muſt be good, elſe he can bring forth no good fruit; he muſt have righteouſneſs imputed, that he may ſtand good in God's ſight from the curſe of his law; he muſt have a principle of righteouſneſs in his ſoul, elſe how ſhould he bring forth good fruits; and hence it is, that a Chriſtian's fruits are called, Gal. 5. 22, 23. *the fruits of the Spirit, the fruits of righteouſneſs, which are by Jeſus Chriſt,* Phil. 1. 11. The fruits of the Spirit, therefore the Spirit muſt be there; the fruits of righteouſneſs, therefore righteouſneſs muſt firſt be there. But to particularize in a few things briefly:

1. God expecteth fruit that will anſwer, and be worthy of the repentance which thou feigneſt thyſelf to have. Every one in a profeſſion, and that hath crouded into the vineyard, pretendeth to repentance: now of every ſuch ſoul, God expecteth that the fruits of repentance be found to attend them, Matth; 3. 8. *Bring forth fruits therefore meet for repentance,* or, anſwerable to thy profeſſion of the doctrine of repentance. Barren fig-tree, ſeeing thou art a profeſſor, and art got into the vineyard, thou ſtandeſt before the Lord of the vineyard as one of the trees of the garden; wherefore he looketh for fruit from thee, as from the reſt of the trees in the vineyard; fruit, I ſay, and ſuch as may declare thee in heart and life one that hath ſound profeſſion of repentance. By thy profeſſion thou haſt ſaid, I am ſenſible of the evil of ſin: Now then, live ſuch a life as declares, that thou art ſenſible of the evil of ſin. By thy profeſſion thou haſt ſaid, I am ſorry for my ſin, Why then, live ſuch a life as may declare this ſorrow. By thy profeſſion thou haſt ſaid, *I am aſhamed of my ſin,* Pſal. 38. 18.; yea, but live ſuch a life, that men by that may *ſee thy ſhame for ſin,* Jer. 21. 19. By thy profeſſion thou ſayeſt, I have turned from, left off, and am become an enemy to every appearance of evil, 1 Theſſ. 5. 22. Ah! but doth thy life and converſation declare thee to be ſuch an one? take heed, barren fig-tree, leſt thy life ſhould give thy profeſſion the lie. I ſay again, take heed, for God himſelf will come for fruit: *And he ſought fruit thereon.*

You have ſome profeſſors that are only ſaints before men, when they are abroad, but are devils and vipers at home; ſaints by profeſſion, but devils by practice; ſaints in word, but ſinners in heart and life. Theſe men may have the profeſſion, but they want the fruits that become repentance.

Barren fig-tree, Can it be imagined that thoſe that paint themſelves, did ever repent of their pride? or that thoſe that purſue this world, did ever repent of their covetouſneſs? or that thoſe that walk with wanton eyes, did ever repent of their fleſhly luſts? Where, barren fig-tree, is the fruit of theſe people's repentance? Nay, do they not rather declare to the world, that they have repented of their profeſſion? Their fruits look as if they had. Their pride ſaith, they have repented of their humility: Their covetouſneſs declareth, that they are weary of depending upon God; and doth not thy wanton actions declare that thou abhorreſt chaſtity? Where is thy fruit, barren fig-tree? Repentance is not only a ſorrow, and a ſhame for, but a turning from ſin to God. Heb. 4. it is called *repentance from dead works.* Haſt thou that godly ſorrow that worketh *repentance to ſalvation, never to be repented of?* 2 Cor. 7. 10, 11. How doſt thou ſhew thy carefulneſs, and clearing of thyſelf; thy indignation againſt ſin; thy fear of offending; thy vehement deſire to walk with God; thy zeal for his name and glory in the world? And what revenge haſt thou in thy heart againſt every thought of diſobedience?

But where is the fruit of this repentance? Where is thy watching, thy faſting, thy praying againſt the remainders of corruption? Where is thy ſelf-abhorrence, thy bluſhing before God, for the ſin that is yet behind? Where is thy tenderneſs of the name of God and his ways? Where is thy ſelf-denial and contentment? How doſt thou ſhew before men the truth of thy turning to God? *Haſt thou renounced the hidden things of diſhoneſty, not walking in craftineſs?* 2 Cor. 4. 2. Canſt thou commend thyſelf *to every man's conſcience in the ſight of God?*

2. God expecteth fruit, that ſhall anſwer that faith which thou makeſt profeſſion of. The profeſſor that is got into the vineyard of God, doth feign that he hath the faith, the moſt holy, the faith of God's elect. Ah! But where are thy fruits, barren fig-tree? *The faith of the Romans was ſpoken of throughout the whole world,* Rom. 1. 8; *and the Theſſalonians faith grew exceedingly,* 2 Theſſ. 1. 3.

Thou profeſſeſt to believe thou haſt a ſhare in another world; haſt thou let go this, barren fig-tree? thou profeſſeſt thou believeſt in Chriſt: is he the joy and the life of thy ſoul? Yea, what conformity unto him, to his ſorrows and ſufferings? What reſemblance hath his crying, and groaning, and bleeding, and dying, wrought in thee? Doſt thou *bear in thy body the dying of the Lord Jeſus? and is alſo the life of Jeſus made manifeſt in thy mortal body?* 2 Cor. 4. 10; 11. Barren fig-tree, *ſhew me thy faith by thy works. Shew out of a good converſation thy works with meekneſs of wiſdom* James 2. 18. & 3. 13.

What fruit, barren fig-tree, what degree of heart-holineſs? for *faith purifies the heart,* Acts 15. 9. What love to the Lord Jeſus? for *faith worketh by love,* Gal. 5. 6.

3. God expecteth fruits according to the ſeaſons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good ſoil, by great waters, that thou mighteſt bring forth branches, and bear fruit; that thou mighteſt be a goodly vine or fig-tree: Shall he not therefore ſeek for fruit, for fruit anſwerable to the means? Barren fig tree, God expects it, and will find it too, if ever he bleſs thee. *For the earth which drinketh in the rain that comes oft upon it, and bringeth forth herbs meet for him by whom it is dreſſed, receives bleſſing from God: but that which beareth thorns and briars is rejected, and is nigh unto curſing, whoſe end is to be burned,* Heb. 6. 7, 8.

Barren ſoul, How many ſhowers of grace, how many dews from heaven, how many times have the ſilver ſtreams of the city of God, run gliding by thy roots, to cauſe thee to bring forth fruit! Theſe ſhowers and ſtreams, and the drops that hang upon thy boughs, will all be accounted for; and will they not teſtify againſt thee, that thou oughteſt of right to be burned? Hear, and tremble, O thou barren profeſſor! Fruits that become thy profeſſion of the goſpel, the God of heaven expecteth. The goſpel hath in it the forgiveneſs of ſins, the kingdom of heaven, and eternal life; but what fruit hath thy profeſſion of a belief of theſe things put forth in thy heart and life? Haſt thou given thyſelf to the Lord? and is all that thou haſt to be ventured for his name in this world? Doſt thou walk like one that is bought with a price, *even with the price of precious blood?*

4. The fruit that God expecteth is ſuch as is meet for himſelf, fruit that may glorify God. God's trees *are trees of righteouſneſs, the planting of the Lord, that he may be glorified;* fruit that taſteth of heaven, abundance of ſuch fruit: For herein ſaith Chriſt, *is my Father glorified, that ye bring forth much fruit,* John 15. 8. Fruits of all kinds, new and old; the fruits of the Spirit is in all goodneſs, and righteouſneſs, and truth. Fruits before the world, fruits before the ſaints, fruits before God, fruits before angels.

O my brethren, *what manner of perſons ought we* *to be*, who have ſubſcribed to the Lord, and have called ourſelves by the name of Iſrael? *One ſhall ſay I am the Lord's; and another ſhall call himſelf by the name of Jacob: and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael*, Iſa. 44. 5. Barren fig-tree, haſt thou ſubſcribed, haſt thou called thyſelf by the name of Jacob? and ſurnamed thyſelf by the name of Iſrael? All this thou pretendeſt to, who art got into the vineyard, who art placed among the trees of the garden of God. God doth therefore look for ſuch fruit as is worthy of his name, as is meet for him; as the apoſtle ſaith, *we ſhould walk worthy of God*, that is ſo as we may ſhew in every place, that the preſence of God is with us, his fear in us, and his majeſty and authority upon our actions. Fruits meet for him, ſuch a dependence upon him, ſuch truſt in his word, ſuch ſatisfaction in his preſence, ſuch a truſting of him with all my concerns, and ſuch delights in the enjoyment of him, that may demonſtrate that his fear is in my heart, that my ſoul is wrapped up in his things, and that my body, and ſoul, and eſtate, and all, are in truth, through his grace, at his diſpoſe, fruit meet for him. Hearty thanks, and bleſſing God for Jeſus Chriſt, for his good word, for his free grace, for the diſcovery of himſelf in Chriſt to the ſoul, ſecret longing after another world, fruit meet for him. Liberality to the poor ſaint, to the poor world; a life in word and deed examplary; a patient and quiet enduring of all things, till I have done and ſuffered the whole will of God, which he hath appointed for me. *That on the good ground, are they which in honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience*, Luke 8. 15. This is bringing ſorth fruit unto God; *having our fruit unto holineſs, and our end everlaſting life*, Rom. 7. 4.; & 6. 22.; & 14. 8.

5. The Lord expects fruit becoming the vineyard of God. The vineyard, ſaith he, Iſa. 5. 1. *is a very fruitful hill*, witneſs the fruit brought forth in all ages: The moſt barren trees that ever grew in the wood of this world, when planted in this vineyard by the God of heaven, what fruit to Godward have they brought forth? *Abel offered the more excellent ſacrifice*, Heb. 11. 4. *Enoch walked with God three hundred years*, ver. 5. *Noah, by his life of faith, condemned the world, and became heir of the righteouſneſs which is by faith*, ver. 7. *Abraham left his country, and went out after God, not knowing whither he went*, ver. 8. Moſes left a kingdom, and run the hazard of the wrath of the king, for the love he had to God and Chriſt. What ſhall I ſay of them who had trials, not accepting deliverance, that they might obtain a better reſurrection? Heb. 11. 35, 36, 37. *They were ſtoned; they were ſawn aſunder: were tempted; were ſlain with the ſword; they wandered about in ſheep ſkins and goat-ſkins, being deſtitute, afflicted, tormented.* Peter left his father, ſhip and nets, Matth. 4. 18, 19. Paul turned off from the feet of Gamaliel. Men brought their goods and poſſeſſions (the price of them) and caſts it down at the apoſtles feet, Acts 19. 18, 19, 20. and others brought their books together, and burnt them; curious books, though they were worth fifty thouſand pieces of ſilver. I could add, how many willingly offered themſelves in all ages, and their all, for the worthy name of the Lord Jeſus, to be racked, ſtarved, hanged, burned, drowned, pulled in pieces, and a thouſand calamities. Barren fig-tree, the vineyard of God hath been a fruitful place; What doſt thou there? What doſt thou bear? God expects fruit according to, or becoming the ſoil of the vineyard.

6. The fruit which God expecteth, is ſuch as becometh God's huſbandry and labour. The vineyard is *God's huſbadry, or tillage. I am the vine*, ſaith Chriſt, *and my Father is the huſbandman*, John 15. 1. And again, 1 Cor. 3. 9. *Ye are God's huſbandry, ye are God's building.* The vineyard, God fences it, God gathereth out the ſtones, God builds the tower, and the wine-preſs in the midſt thereof. Here is labour, here is protection, here is removing of hindrances, here is convenient purgation, and all that there might be fruit.

Barren fig-tree, What fruit haſt thou? Haſt thou fruit becoming the care of God, the protection of God, the wiſdom of God, the patience and huſbandry of God? It is the fruit of the vineyard, that is either the ſhame or the praiſe of the huſbandman. *I went by the field of the ſlothful*, (ſaith Solomon), *and by the vineyard of the man void of underſtanding; and lo, it was grown over with thorns, and nettles had covered the face thereof*, Prov. 34. 30, 31, 32.

Barren fig-tree, If men ſhould make a judgement of the care, and pains, and labour of God in his church, by the fruit that thou bringeſt forth, what might they ſay, is he not ſlothful, is he not careleſs, is he not without diſcretion? O! thy thorns, thy nettles, the barren heart and barren life, is a continual provocation to the eyes of his glory, as likewiſe a diſhonour to the glory of his grace.

Barren fig-tree, haſt thou heard all theſe things? I will add yet once more.

### *And he came and ſought fruit thereon.*

The queſtion is not now, What thou thinkeſt of theyſelf, nor what all the people of God think of thee, but what thou ſhalt be found in that day, when God ſhall ſearch thy boughs for fruit. When Sodom was to be ſearched for righteous men, God would not, in that matter, truſt his faithful ſervant Abraham, but ſtill as Abraham interceded, God anſwered, *If I find fifty, or forty and five there, I will not deſtroy the city*, Gen. 18 20, 21, 26, 27. Barren fig-tree, what ſayeſt thou? God will come down to ſee, God will make ſearch for fruit himſelf.

*And he came and ſought fruit thereon, and found* none. *Then ſaid he to the dreſſer of the vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?*

Theſe words are the effects of God's ſearch into the boughs of a barren fig-tree; he ſought fruit, and found none, none to his liking none pleaſant and good. Therefore, firſt, he complains of the want thereof to the dreſſer, calls him to come, and ſee, and take notice of the tree; then ſignifieth his pleaſure: he will have it removed, take away, cut down from cumbering the ground.

Obſerve, The barren fig-tree is the object of God's diſpleaſure; God cannot bear with a fruitleſs profeſſor.

### Then *ſaid he*, &c.

Then, after this provocation; then, after he had ſought and found no fruit, then. This word *then* doth ſhew us a kind of an inward diſquietneſs; as he ſaith alſo in another place, upon a like provocation. *Then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man, and all the curſes that are written in this book, ſhall lie upon him, and the Lord ſhall blot out his name from under heaven*, Deut. 29. 18, 19, 20.

*Then*, intimateth, That he was now come to a point, to a reſolution what to do with this fig-tree. *Then ſaid he to the dreſſer of this vineyard*, that is, to Jeſus Chriſt, *behold*, as much as to ſay, come hither, here is a fig-tree in my vineyard, here is a profeſſor in my church, that is barren, that beareth no fruit.

Obſerve, However the barren profeſſor thinks of himſelf on earth, the Lord cries out in heaven againſt him, Iſa. 5. 5. *And now go to, I will tell you what I will do to my vineyard: I will take away the hedge therof, and it ſhall be eaten up; and I will break down the wall thereof, and it ſhall be trodden down.*

### *Behold, theſe three years I come ſeeking fruit*, &c.

Obſerve, *Theſe three years.* God cries out that his patience is abuſed, that his forbearance is abuſed: Behold, theſe three years I have waited, forborn; theſe three years I have deferred mine anger: *Therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: I am weary with repenting*, Jer. 15. 6.

*Theſe three years.* Obſerve, God layeth up all the time; I ſay, a remembrance of all the time, that a barren fig-tree, or a fruitleſs profeſſor, miſpendeth in this world. As he ſaith alſo of Iſrael of old, *forty years long was I grieved with this generation*, Pſal. 95. 10.

*Theſe three years*, &c. Theſe three ſeaſons: Obſerve, God remembers how many ſeaſons thou haſt miſpent: for *theſe three* ſignify ſo many ſeaſons. *And when the time of fruit drew nigh*, that is, about the ſeaſon they begin to be ripe, or that according to the ſeaſon might ſo have been. Barren fig-tree, thou haſt had time, ſeaſons, miniſters, afflictions, judgements, mercies, and what not? and yet haſt not been fruitful: Thou haſt had awakenings, reproofs, threatenings, comforts, and yet haſt not been fruitful: Thou haſt had patterns, examples, citations, provocations, and yet haſt not been fruitful. Well, God hath laid up thy three years with himſelf. He remembers every time, every ſeaſon, every ſermon, every miniſter, affliction, judgement, mercy, awakening, pattern, example, citation, provocation; he remembers all: As he ſaid of Iſrael of old, *They have tempted me theſe ten times, and have not hearkened to my voice*, Num. 14. 22. And again, *I remember all their wickedneſs*, Hoſ. 7. 2.

*Theſe* three *years*, &c. He ſeeks for the fruit of every ſeaſon: He will not that any of his ſermons, miniſters, afflictions, judgements, or mercies, ſhould be loſt, or ſtand for inſignificant things; he will have according to the benefit beſtowed, 2 Chron. 32. 24, 25.; Ezek. 14. 23. He hath not done without a cauſe all that he hath done, and therefore he looketh for fruit: Look to it, barren fig-tree.

### *I came* ſeeking *fruit.*

Obſerve, This word *ſeeking* ſignifies a narrow ſearch; for when a man ſeeks for fruit on a tree, he goes round it, and round it, now looking into this bough, and then into that, he peeps into the inmoſt boughs, and the lowermoſt boughs, if perhaps fruit may be thereon.

Barren fig-tree, God will look into all thy boughs, he will be with thee in thy bed-fruits, thy midnight-fruits, thy cloſet-fruits, thy family-fruits, thy converſation-fruits, to ſee if there be any among all theſe that are fit for, or worthy of the name of the God of heaven. *He ſees what the children of Iſrael do in the dark*, Ezek. 8. 12. *All things are open unto the eyes of him with whom we have to do*, Heb. 4. 12, 13.

### *Seeking fruit on* this *fig-tree.*

I told you before, that he keeps in remembrance the times and ſeaſons that the barren profeſſor had wickedly miſpent. Now, foraſmuch as he alſo pointeth out the fig-tree, *this fig-tree*, it ſheweth, that the barren profeſſor, above all profeſſors, is a continual odium in the eyes of God. This fig-tree, this man Coniah, Jer. 22. 28. This people draw nigh me with their mouth, but have removed their hearts far from me. God knows who they are among all the thouſands of Iſrael, that are the barren and fruitleſs profeſſors; his lot will fall upon the head of Achan, though he be hid among ſix hundred thouſand men. *And he brought his houſehold, man by man, and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken*, Joſh. 7. 17, 18. This is the Achan, this is the fig-tree, this is the barren profeſſor.

There is a man hath an hundred trees in his vineyard, and at the time of the ſeaſon, he walketh into his vineyard to ſee how the trees flouriſh; and as he goes, and views, and pries, and obſerves how they are hanged with fruit, behold, he cometh to one where he findeth naught but leaves. Now he makes a ſtand, looks upon it again and again; he looks alſo here and there, above and below; and if after all this ſeeking, he finds nothing but leaves thereon; then he begins to caſt in his mind, how he may know this tree next year, what ſtands next it, or how far it is off the hedge; but if there be nothing there that may be as a mark to know it by, then he takes his hook, and giveth it a private mark, *(And the Lord ſet a mark upon Cain*, Gen. 4.) ſaying, Go thy ways, fruitleſs fig-tree, thou haſt ſpent this ſeaſon in vain.

Yet doth he not cut it down, I will try it another year; may be this was not a hitting ſeaſon. Therefore he comes again next year, to ſee if now it have fruit; but as he found it before, ſo he finds it now, barren, barren, every year barren; he looks again, but finds no fruit. Now he begins to have ſecond thoughts. How! neither hit laſt year nor this. Surely the barrenneſs is not in the ſeaſon, ſure the fault is in the tree; however I will ſpare it this year alſo, but will give it a ſecond mark; and it may be, he toucheth it with a hot iron, becauſe he begins to be angry.

Well, at the third ſeaſon he comes again for fruit, but the third year is like the firſt and ſecond, no fruit yet; it only cumbereth the ground. What now muſt be done with this fig-tree? Why, the Lord will lop its boughs with terror; yea, the thickets of thoſe profeſſors with iron. I have waited, ſaith God, theſe three years; I have miſſed of fruit theſe three years: It hath been a cumber-ground theſe three years; cut it down. Precept hath been upon precept, and line upon line, one year after another, for theſe three years, but no fruit can be ſeen, I find none, fetch out the ax? I am ſure this is the fig-tree, I know it from the firſt year, barrenneſs was its ſign then, barrenneſs is its ſign now, make it fit for the fire. *Behold, the ax is laid to the root of the trees: every tree therefore that bringeth not forth good fruit, is hewn down, and caſt into the fire*, Matth. 3. 10.

Obſerve, my brethren, God's heart cannot ſtand towards a barren fig-tree. You know thus it is with yourſelves: If you have a tree in your orchard, or vineyard, that doth only cumber the ground, you cannot look upon that tree with pleaſure, with complacency and delight: No; if you do but go by it, if you do but caſt your eye upon it: yea, if you do but think of that tree, you threaten it in your heart, ſaying, I will hew thee down ſhortly, I will to the fire with thee ſhortly: and it is in vain for any to think of perſuading of you to ſhew favour to the barren fig-tree; and if they ſhould perſuade, your anſwer is irreſiſtible. It yields me no profit, it takes up room, and doth no good; a better may grow in its room.

### *Cut it down.*

Thus, when the godly among the Jews Jer. 14. 17. made prayers, that rebellious Iſrael might not be caſt out of the vineyard, what ſaith the anſwer of God? Jer. 15. 1. *Though Moſes and Samuel ſtood before me, yet could not my mind be towards this people: wherefore caſt them out of my preſence, and let them go forth.*

What a reſolution is here! Moſes and Samuel could do almoſt any thing with God in prayer. How many times did Moſes by prayer turn away God's judgements from even Pharaoh himſelf! yea, how many times did he by prayer preſerve Iſrael, when in the wilderneſs, (Pſal. 106. 23), from the anger and wrath of God! Samuel is reckoned excellent this way, yea, ſo excellent, that when Iſrael had done that fearful thing, as to reject the Lord, and chuſe them another king, (1 Sam. 12.), he prayed, and the Lord ſpared, and forgave them. But yet neither Moſes nor Samuel can ſave a barren fig-tree. No; though Moſes and Samuel ſtood before me, that is, pleading, arguing, interceding, ſupplicating, and beſeeching, yet could they not incline mine heart to this people.

### *Cut it down.*

Ay, but, Lord, it is a fig-tree, a fig-tree! If it was a thorn, or a bramble, or a thiſtle, the matter would not be much; but it is a fig-tree, or a vine. Well, but mark the anſwer of God, Ezek. 15. 2, 3. *Son of man, What is the vine-tree more than any tree, or than a branch that is among the trees of the foreſt? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any veſſel thereon?* If trees that are ſet, or planted for fruit, bring not forth that fruit, there is betwixt them and the trees of the foreſt no betterment at all, unleſs the betterment lieth in the trees of the wood, for they are fit to build withal; but a fig-tree, or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all, but to be cut down, and prepared for the fire: and ſo the prophet goes on, *Behold, it is caſt into the fire for fuel:* If it ſerve not for fruit, it will ſerve for fuel, and ſo *the fire devoureth both the ends of it, and the middle of it is burnt.*

Ay, but theſe fig-trees and vines are church-members, inhabiters of Jeruſalem: So was the fig-tree mentioned in the text. But what anſwer hath God prepared for theſe objections? Why, ver. 6, 7. *Thus ſaith the Lord God, As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel; ſo wilt I give the inhabitants of Jeruſalem; and I will ſet my face againſt them, they ſhall go out from one fire, and another fire ſhall devour them.*

### *Cut it down.*

The woman that delighteth in her garden, if ſhe have a ſlip there, ſuppoſe (if it was fruitful) ſhe would not take five pounds for it, yet if it bear no fruit, if it wither, and dwindle, and die, and turn cumber-ground only, it may not ſtand in her garden. Gardens and vineyards are places for fruit, for fruit according to the nature of the plant or flowers. Suppoſe ſuch a ſlip as I told you of before ſhould be in your garden, and there die, would you let it abide in your garden? No; away with it, away with it. The woman comes into her garden towards the ſpring, where firſt ſhe gives it a ſlight caſt with her eye, then ſhe ſets to gathering out the weeds, and nettles, and ſtones; takes a beſom, and ſweeps the walks; this done, ſhe falls to prying into her herbs and ſlips, to ſee if they live, to ſee if they are likely to grow.

Now, if ſhe comes to one that is dead, that ſhe is confident will not grow, up ſhe pulls that, and makes to the heap of rubbiſh with it, where ſhe deſpiſingly caſts it down, and valueth it no more than a nettle, or a weed, or than the duſt ſhe hath ſwept out of her walks. Yea, if any that ſee her ſhould ſay, Why do you ſo? the anſwer is ready, It is dead, it is dead at root; if I had let it ſtand, it would but have cumbered the ground. The ſtrange ſlips (and alſo the dead ones) *they muſt be a heap in the day of grief, and of deſperate ſorrow,* Iſa. 17. 10, 11.

### *Cut it down.*

There are two manner of cuttings down: 1. When a man is caſt out of the vineyard. 2. When a man is caſt out of the world.

1. When a man is caſt out of the vineyard.

And that is done two ways: 1. By an immediate hand of God. 2. By the church's due execution of the laws and cenſures which Chriſt for that purpoſe hath left with his church.

1*ſt*, God cuts down the barren fig-tree by an immediate hand, ſmiting his roots, blaſting his branches, and ſo takes him away from among his people. *Every branch,* ſaith Chriſt, *that beareth not fruit in me, he* (my Father) *taketh away,* John 15. 2. He taketh him out of the church, he taketh him away from the godly.

There are two things by which God taketh the barren profeſſor from among the children of God: 1. Strong deluſions. 2. Open profaneneſs.

(1.) By ſtrong deluſions; ſuch as beguile the ſoul with damnable doctrines, that ſwerve from faith and godlineſs: Iſa. 66. 3, 4. *They have choſe their own ways,* ſaith God, *and their ſoul delighteth in their abominations. I alſo will chuſe their deluſions, and will bring their fears upon them.* I will ſmite them with blindneſs, and hardneſs of heart, and failing of eyes; and will alſo ſuffer the tempter to tempt and effect his helliſh deſigns upon them: 2 Theſſ. 2. 10, 11, 12. *God will ſend them ſtrong deluſions, that they may believe a lie: that they all may be damned who believe not the truth, but had pleaſure in unrighteouſneſs.*

(2.) Sometimes God takes away a barren profeſſor by open profaneneſs. There is one hath taken up a profeſſion of that worthy name, the Lord Jeſus Chriſt; but this profeſſion is but a cloak; he ſecretly practiſeth wickedneſs: He is a glutten, a drunkard, or covetous, or unclean. Well, ſaith God, I will looſe the reins of this profeſſor; I will give him up to his vile affections; I will looſe the reins of his luſts before him; he ſhall be entangled with his beaſtly luſts; he ſhall be overcome of ungodly company. Thus they that turn aſide to their own crooked ways, Pſal. 125 5. *The Lord ſhall lead them forth with the workers of iniquity.* This is God's hand immediately; God is now dealing with this man himſelf. Barren fig-tree, hearken, Thou art crouded into a profeſſion, art got among the godly, and there art a ſcandal to the holy and glorious goſpel; but withal ſo cunning, that, like the ſons of Zeruiah, thou art too hard for the church; ſhe knows not how to deal with thee. Well, ſaith God, I will deal with that man myſelf, Ezek. 14. 7, 8. *I will anſwer that man myſelf.* He that ſets up his idols in his heart, and puts the ſtumbling-block of his iniquity before his face, and yet comes and appears before me; *I will ſet my face againſt that man, and will make him a ſign and a proverb; and I will cut him off from the midſt of my people; and he ſhall know that I am the Lord.*

But, 2*dly*, God doth ſometimes cut down the barren fig-tree by the church, by the church's due execution of the laws and cenſures which Chriſt for that purpoſe hath left with his church. This is the meaning of that in Matth. 18.; 1 Cor. 5.; and that in 1 Tim. 1. 20. upon which now I ſhall not enlarge. But which way ſoever God dealeth with thee, O thou barren fig-tree, whether by himſelf immediately, or by his church, it amounts to one and the ſame: for if timely repentance prevent not, the end of that ſoul is damnation. They are blaſted, and withered, and gathered by men, God's enemies; and at laſt being caſt into the fire, burning muſt be their end: *That which beareth briars and thorns, is nigh unto curſing, whoſe end is to be burned,* Heb. 6. 8.

2. Again, ſometimes by *Cut it down,* God means, caſt it out of the world: Thus he cut down Nadab and Abihu, when he burned them up with fire from heaven, Numb. 16. 31, 32, 33. Thus he cut down Korah, Dathan, and Abiram, when he made the earth to ſwallow them up. Thus he cut down Saul, 1 Sam. 31. 4. when he gave him up to fall upon the edge of his own ſword, and died. Thus he cut down Ananias, with Sapphira his wife, when he ſtruck them down dead in the midſt of the congregation, Acts 5. 5, 10. I might here alſo diſcourſe of Abſalom, Ahitophel, and Judas, who were all three hanged: The firſt by God's revenging hand, the other were given up of God to be their own executioners. Theſe were barren and unprofitable fig-trees, ſuch as God took no pleaſure in, therefore he commanded to cut them down. The Pſalmiſt ſaith, Pſal. 58. 9. *He ſhall take them away as with a whirlwind, both living, and in his wrath.*

Barren fig-tree, hearken: God calls for the ax, his ſword, bring it hither, here is a barren profeſſor: *Cut him down, why cumbereth he the ground?*

### *Why cumbereth it the ground?*

By theſe words the Lord ſuggeſteth reaſons of his diſpleaſure againſt the barren fig-tree; it cumbereth the ground. The Holy Ghoſt doth not only take an argument from its barrenneſs, but becauſe it is a cumber-ground, therefore cut it down; wherefore it muſt needs be a provocation.

1. Becauſe, as much as in him lieth, he diſappointeth the deſign of God in planting his vineyard; *I looked that it ſhould bring forth fruit.*

2. It hath alſo abuſed his patience, his long-ſuffering, his three years patience.

3. It hath alſo abuſed his labour, his pains, his care, and providence, of protection and preſervation: for he hedges his vineyard, and walls it about. Cumber-ground, all theſe things thou abuſeſt. He waters his vineyard, and looks to it night and day; but all theſe things thou haſt abuſed.

Further, there are other reaſons of God's diſpleaſure; as,

1. A cumber-ground is a very mock and reproach

to religion, a mock and reproach to the ways of God, to the people of God, to the word of God, and to the name of religion. It is expected of all hands, that all the trees in the garden of God ſhould be fruitful: God expects fruit, the church expects fruit, the world, even the world, concludes, that profeſſors ſhould be fruitful in good works; I ſay, the very world expecteth that profeſſors ſhould be better than themſelves: But, barren fig-tree, thou diſappointeſt all: Nay, haſt thou not learned the wicked ones thy ways? Haſt thou not learned them to be more wicked by thy example? (but that is by the by). Barren fig-tree, thou haſt diſappointed others, and muſt be diſappointed thyſelf: *Cut it down, why cumbereth it the ground?*

2. The barren fig-tree takes up the room where a better might ſtand; I ſay, it takes up the room, it keeps, ſo long as it ſtands where it doth, a fruitful tree out of that place, and therefore it muſt be cut down. Barren fig-tree, doſt thou hear? Becauſe the Jews ſtood fruitleſs in the vineyard, therefore ſaith God, Matth. 21. 33,—41. *The kingdom of heaven ſhall be taken from you, and ſhall be given to a nation that ſhall render him their fruits in their ſeaſon.* The Jews for their barrenneſs were cut down, and more fruitful people put in their room. As Samuel alſo ſaid to barren Saul, 1 Sam. 15. 28. *The Lord hath rent the kingdom from thee, and hath given it to thy neighbour that is better than thou;* the unprofitable ſervant muſt be caſt out, muſt be cut down, Matth. 25. 27.

Cumber-ground, How many hopeful, inclinable, forward people, haſt thou by thy fruitleſs and unprofitable life, kept out of the vineyard of God? for thy ſake have the people ſtumbled at religion; by thy life have they been kept from the love of their own ſalvation. Thou haſt been alſo a means of hardening others, and of quenching, and killing weak beginnings. Well, barren fig-tree, look to thyſelf, (thou wilt not go to heaven thyſelf, and them that would, thou hindereſt); thou muſt not always cumber the ground, nor always hinder the ſalvation of others: Thou ſhalt be cut down, and another ſhall be planted in thy room.

3. The cumber-ground is a ſucker; he draws away the heart and nouriſhment from the other trees. Were the cumber-ground cut down, the other would be more fruitful; he draws away that fatneſs of the ground to himſelf, that would make the other more hearty and fruitful: *One ſinner deſtroyeth much good,* Eccl. 9. 18.

The cumber-ground is a very drone in the hive, that eats up the honey that ſhould feed the labouring bee; he is a thief in the candle, that waſteth the tallow, but giveth no light; he is the unſavoury ſalt, that is fit for nought but the dunghill. Look to it, barren fig-tree.

*And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it; and if it bear fruit, well: and if not, then after that, thou ſhalt cut it down,* ver. 8, 9.

THeſe are the words of the dreſſer of the vineyard, who, I told you, is Jeſus Chriſt, (for he made interceſſion for the tranſgreſſors). And they contain a petition preſented to an offended juſtice, praying, that a little more time and patience might be exerciſed towards the barren cumber-ground fig-tree.

In this petition there are ſix things conſiderable;

1. That juſtice might be deferred. O that juſtice might be deferred. *Lord, let it alone,* &c. a while longer.

2. Here is time prefixed, as a ſpace to try if more means will cure a barren fig-tree. *Lord, let it alone this year alſo.*

3. The means to help it are propounded, *until I ſhall dig about it, and dung it.*

4. Here is alſo an inſinuation of a ſuppoſition, that by thus doing, God's expectation may be anſwered: *and if it bear fruit, well.*

5. Here is a ſuppoſition that the barren fig-tree may yet abide barren, when Chriſt hath done what he will unto it: *and if it bear fruit,* &c.

6. Here is at laſt a reſolution, that if thou continue barren, hewing days will come upon thee: *and if it bear fruit, well; and if not, then after that thou ſhalt cut it down.*

But to proceed according to my former method, by way of expoſition.

### *Lord, let it alone this year alſo.*

Here is aſtoniſhing grace indeed! aſtoniſhing grace, I ſay, that the Lord Jeſus ſhould concern himſelf with a barren fig-tree; that he ſhould ſtep in to ſtop the blow from a barren fig-tree! True, he ſtopped the blow but for a time; but why did he ſtop it at all? Why did not he fetch out the ax? Why did he not do execution? Why did not he cut it down? Barren fig-tree, it is well for thee that there is a Jeſus at God's right hand, a Jeſus of that largeneſs of bowels, as to have compaſſion for a barren fig-tree, elſe juſtice had never let thee alone to cumber the ground as thou haſt done. When Iſrael alſo had ſinned againſt God, down they had gone, but that *Moſes ſtood in the breach,* Exod. 32. 10. *Let me alone,* ſaid God to him, *that I may conſume them in a moment, and I will make of thee a great nation.* Barren fig-tree, doſt thou hear? Thou knoweſt not how oft the hand of divine juſtice hath been up to ſtrike, and how many years ſince thou hadſt been cut down, had not Jeſus caught hold of his Father's ax. Let me alone, let me fetch my blow, or, *Cut it down, why cumbereth it the ground?* Wilt thou not hear yet, barren fig-tree? Wilt thou provoke ſtill? Thou haſt wearied men, and provoked the juſtice of God: *And wilt thou weary my God, alſo?* Iſa. 7. 13.

### *Lord, let it alone this year.*

Lord, a little longer! let us not loſe a ſoul for want of means. I will try, I will ſee if I can make it fruitful, I will not beg a long life, nor that it might ſtill be barren, and ſo provoke thee. I beg, for the ſake of the ſoul, the immortal ſoul, Lord, ſpare it one year only, one year longer, this year alſo: If I do any good to it, it will be in little time. Thou ſhalt not be over-wearied with waiting; one year and then.

Barren fig-tree, doſt thou hear what a ſtriving there is between the Vine-dreſſer and the Huſbandman for thy life? *Cut it down,* ſays one; *Lord, ſpare it,* ſaith the other: It is a cumber-ground, ſaith the Father; One year longer, prays the Son: *Let it alone this year alſo.*

### *Till I ſhall dig about it, and dung it.*

The Lord Jeſus by theſe words ſuppoſeth two things, as cauſes of the want of fruit in a barren fig-tree; and two things he ſuppoſeth as a remedy.

The things that are a cauſe of want of fruit, are, 1. It is earth-bound. Lord, the fig-tree is earth-bound. 2. A want of warmer means, of fatter means.

Wherefore accordingly he propoundeth,

1. To looſen the earth; to dung about it.

2. And then to ſupply it with dung: *To dig about it, and dung it. Lord, let it alone this year alſo, until I ſhall dig about it.* I doubt it is too much ground-bound; *The love of this world, and the deceitfulneſs of riches,* (Luke 14.), lie too cloſe to the roots of the heart of this profeſſor. The love of riches, the love of honours, the love of pleaſures, are the thorns that choke the word; 1 John 2. 15, 16. *For all that is in the world, the luſts of the fleſh, the luſts of the eye, and the pride of life, are not of the Father, but enmity to God;* how then (where theſe things bind up the heart) can there be fruit brought forth to God? Barren fig-tree, ſee how the Lord Jeſus, by theſe very words, ſuggeſteth the cauſe of thy fruitleſneſs of ſoul. The things of this world lie too cloſe to thy heart; the earth with its things have bound up thy roots; thou art an earth-bound ſoul, thou art wrapped up in thick clay. *If any man love the world, the love of the Father is not in him;* how then can he be fruitful in the vineyard? This kept Judas from

the fruit of caring for the poor, John 12. 6.: This kept Demas from the fruit of ſelf-denial, 2 Tim. 4. 10.: And this kept Ananias and Sapphira his wife from the goodly fruit of ſincerity and truth, Acts 5. 5, 10.. What ſhall I ſay? *Theſe are fooliſh and hurtful luſts, which drown men in deſtruction and perdition:: for the love of money is the root of all evil,* 1 Tim. 6. 9, 10. How then can good fruit grow from ſuch a root, the root of all evil? *Which while ſome covet after, they have erred from the faith, and pierced themſelves through with many arrows.* It is an evil root, nay, it is the root of all evil: How then can the profeſſor that hath ſuch a root, or a root wrapped up in ſuch earthly things, as the luſts, and pleaſures, and vanities of this world, bring forth fruit to God?

*Till I ſhall dig about it.*

Lord, I will looſe his roots, I will dig up this earth, I will lay his roots bare; my hand ſhall be upon him by ſickneſs, by diſappointments, by croſs providences; I will dig about him until he ſtands ſhaking and tottering, until he be ready to fall; then, if ever, he will ſeek to take faſter hold. Thus, I ſay, deals the Lord Jeſus oft-times with the barren profeſſor; he diggeth about him, he ſmiteth one blow at his heart, another blow at his luſts, a third at his pleaſures, a fourth at his comforts, another at his ſelf-conceitedneſs: Thus he diggeth about him; this is the way to take bad earth from the roots, and to looſen his roots from the earth. Barren fig-tree, ſee here the care, the love, the labour, and way, which the Lord Jeſus, the dreſſer of the vineyard, is fain to take with thee, if haply thou mayſt be made fruitful.

*Till I ſhall dig about it, and* dung *it.*

As the earth, by binding the roots too cloſely, may hinder the trees's being fruitful, ſo the want of better means may be alſo a cauſe thereof. And this is more than intimated by the dreſſer of the vineyard; *Until I ſhall dig about it and dung it.* I will ſupply it with a more fruitful miniſtry, with a warmer word, I will give them paſtors after mine own heart; I will dung them.. You know dung is a more warm, more fat, more hearty, and ſuccouring matter, than is commonly the place in which trees are planted.

*I will dig about it, and dung it:* I will bring it under an heart-awakening miniſtry; the means of grace ſhall be fat and good: I will alſo viſit it with heart-awakening, heart-warming, heart-encouraging conſiderations; I will apply warm dung to his roots; I will ſtrive with him by my Spirit, and give him ſome taſtes of the heavenly gift, and the power of the world to come. I am loth to loſe him for want of digging. *Lord, let it alone this year alſo, until I ſhall dig about it, and dung it.*

*And if it bear fruit, well.*

And if the fruit of all my labour doth make this fig-tree fruitful, I ſhall count my time, my labour, and means, well beſtowed upon it; and thou alſo, O my God, ſhalt be therewith much delighted; for thou art gracious, and merciful, and repenteſt thee of the evil which thou threateneſt to bring upon a people.

Theſe words, therefore, inform us, that if a barren fig-tree, a barren profeſſor, ſhall now at laſt bring forth fruit to God, it ſhall go well with that profeſſor, it ſhall go well with that poor ſoul: His former barrenneſs, his former tempting of God, his abuſe of God's patience and long-ſuffering, his miſpending year after year, ſhall now be all forgiven him. Yea, God the Father, and our Lord Jeſus Chriſt, will now paſs by and forget all, and ſay, Well done, at the laſt. When I ſay to the wicked, O wicked man, thou ſhalt ſurely die; if he then do that which is lawful and right, if he walk in the ſtatutes of life, without committing iniquity, he ſhall ſurely live, he ſhall not die, Ezek. 33.

Barren fig-tree, doſt thou hear? the ax is laid to thy roots, the Lord Jeſus prays God to ſpare thee: Hath he been digging about thee? Hath he been dunging of thee? O barren fig-tree, now thou art come to the point; if thou ſhalt now become good, if thou ſhalt, after a gracious manner, ſuck in the goſpel-dung, and if thou ſhalt bring forth fruit unto God, well; but if not, the fire is the laſt; fruit, or the fire; fruit, or the fire, barren fig-tree: *If it bear fruit, well.*

*And if not, then after that thou ſhalt cut it down.*

*And if not,* &c. The Lord Jeſus, by this *if*, giveth us to underſtand, that there is a generation of profeſſors in the world that are incurable, that will not, that cannot repent, nor be profited by the means of grace: A generation, I ſay, that will retain a profeſſion, but will not bring forth fruit: a generation that will wear out the patience of God, time and tide, threatenings and interceſſions, judgements and mercies, and after all will be unfruitful.

O the deſperate wickedneſs that is in thy heart! Barren profeſſor, doſt thou hear? the Lord Jeſus ſtands yet in doubt about thee; there is an *if* ſtands yet in the way. I ſay, the Lord Jeſus ſtands yet in doubt about thee, whether or no at laſt thou wilt be good; whether he may not labour in vain; whether his digging and dunging will come to more than loſt labour: *I gave her ſpace to repent, and ſhe repented not.* Rev. 2. 21. I digged about it, I dunged it; I gained time, and ſupplied it with means; but I laboured here in vain, and ſpent my ſtrength for nought and in vain. Doſt thou hear, barren fig-tree? there is yet a queſtion, Whether it will be well with thy ſoul at laſt?

*And if not, then after that thou ſhalt cut it down.*

There is nothing more exaſperating to the mind of a man, than to find all his kindneſs and favour ſlighted: neither is the Lord Jeſus ſo provoked with any thing, as when ſinners abuſe his means of grace, if it be barren and fruitleſs under my goſpel; if it turn my grace into wantonneſs, if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Goſpel-means, applied is the laſt remedy for a barren profeſſor; if the goſpel, if the grace of the goſpel, will not do, there can be nothing expected, but cut it down. *Then after that thou ſhalt cut it down.*

*O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as an hen gathereth her chickens under her wings, and ye would not! Therefore your houſes are left unto you deſolate,* Matth. 23. 37, 38. Yet it cannot be, but that this Lord Jeſus, who at firſt did put a ſtop to the execution of his Father's juſtice, becauſe he deſired to try more means with the fig-tree; I ſay, it cannot be, but that an heart ſo full of compaſſion as his is, ſhould be touched, to behold this profeſſor muſt now be cut down, Luke 19. 41, 42. *And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things that belong to thy peace! but now they are hid from thine eyes.*

*After that, thou ſhalt cut it down.*

When Chriſt giveth thee over, there is no interceſſor, or mediator, no more ſacrifice for ſin; all is gone but judgement, but the ax, but *a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the adverſaries,* Heb. 10. 26, 27, 28.

Barren fig-tree, take heed that thou comeſt not to theſe laſt words, for theſe words are a give up, a caſt-up, a caſt-up of a caſt-away; *After that thou ſhalt cut it down.* They are as much as if Chriſt had ſaid, Father, I begged for more time for this barren profeſſor; I begged untill I ſhould dig about it, and dung it; But now, Father, the time is out, the year is ended, the ſummer is ended, and no good done. I have alſo tried with my means, with the goſpel, I have digged about it; I have laid alſo the fat and hearty dung of the goſpel to it, but all comes to nothing. Father, I deliver up this profeſſor to thee again, I have done, I have done all, I have done praying,

ing, and endeavouring, I will hold the head of thine ax no longer: Take him into the hands of juſtice, do juſtice, do the law, I will never beg for him more. *After that, thou ſhalt cut it down. Wo unto them when I depart from them,* Hoſ. 9. 12. Now is this profeſſor left naked indeed, naked to God, naked to Satan, naked to ſin, naked to the law, naked to death, naked to hell, naked to judgement, and naked to the gripes of a guilty conſcience, and to the torment of that worm that never dies, and to that fire that never ſhall be quenched. Heb. 12. 25. *See that ye refuſe not him that ſpeaketh. For if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.* From this brief paſs through this parable, you have theſe two general obſervations:

1. That even then when the juſtice of God cries out, I cannot endure to wait on this barren profeſſor any longer; then Jeſus Chriſt intercedes for a little more patience, and a little more ſtriving with this profeſſor, if poſſible he may make him a fruitful profeſſor: *Lord, let it alone this year alſo, until I ſhall dig about it, and dung it; and if it bear fruit, well,* &c.

2. There are ſome profeſſors whoſe day of grace will end with, Cut it down, with judgement; when Chriſt, by his means, hath been uſed for their ſalvation.

The firſt of theſe obſervations I ſhall paſs, and not meddle at all therewith; but ſhall briefly ſpeak to the ſecond, to wit,

That there are ſome profeſſors, whoſe day of grace will end with, Cut it down, with judgement, when Chriſt, by his means, hath been uſed for their ſalvation.

This the apoſtle ſheweth in that third chapter of his epiſtle to the Hebrews; where he tells us, that the people of the Jews, after a forty years patience, and endeavour to do them good by the means appointed for that purpoſe, their end was to be cut down, or excluded the land of promiſe, for their final incredulity: *So we ſee they could not enter in, becauſe of unbelief.* Wherefore ſaith he, *I was grieved with that generation, and ſaid, they do always err in their hearts, and they have not known my ways; So I ſware in my wrath, they ſhall not enter into my reſt.* As who ſhould ſay, I would they ſhould have entered in, and for that purpoſe I brought them out of Egypt, led them through the ſea, and taught them in the wilderneſs, but they did not anſwer my work nor deſigns in that matter; wherefore they ſhall not, I ſwear they ſhall not: *I ſware in my wrath, they ſhould not enter into my reſt?* Here is cutting down with judgement. So again, he ſaith, *As I have ſworn in my wrath, if they ſhall enter into my reſt; although the works were finiſhed from the foundation of the world,* Heb. 4. 4, 5. This word *if* is the ſame with *they ſhall not* in the chapter before. And where he ſaith, *Although the works were finiſhed from the foundation of the world,* he giveth us to underſtand, that what preparations ſoever are made for the ſalvation of ſinners, and of how long continuance ſoever they are, yet the God-tempting, God-provoking, and fruitleſs profeſſor, is like to go without a ſhare therein; *although the works were finiſhed from the foundation of the world,* Jude 6. *I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed them that believed not, And the angels that kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.* Here is an inſtance to purpoſe, an inſtance of men and angels: men ſaved out of the land of Egypt, and in their journey towards Canaan, the type of heaven, *(cut down),* angels created and placed in the heavens in great eſtate and principality; yet both theſe, becauſe unfruitful to God in their places, were cut down, the men deſtroyed by God, (for ſo ſaith the text), and the *angels reſerved in everlaſting chains under darkneſs, to the judgement of the great day.*

Now, in my handling of this point, I ſhall diſcourſe of the cutting down, or the judgement here denounced, as it reſpecteth the doing of it by God's hand immediately, and that too, with reſpect to his caſting them out of the world; and not as it reſpecteth an act of the church, &c. And as to this cutting down, or judgement, it muſt be concluded, that it cannot be before the day of grace be paſt with the fig-tree; but according to the obſervation, There are ſome profeſſors whoſe day of grace will end with, Cut it down: and according to the words of the text, *Then,* after that, *thou ſhall cut it down. After that,* that is, after all my attempts and endeavours to make it fruitful, after I have left it, given it over, done with it, and have reſolved to beſtow no more days of grace, opportunities of grace, and means of grace upon it, then, *after that,* thou ſhalt cut it down.

Beſides, the giving up of the fig tree is before the execution. Execution is not always preſently upon the ſentence giving; for after that a convenient time is thought on, and then is cutting down: And ſo it is here in the text. The decree, that he ſhall periſh is gathered from its continuing fruitleſs quite through the laſt year, from its continuing fruitleſs at the end of all endeavours: But cutting down is not yet, for that comes with an afterward: *Then, after that, thou ſhalt cut it down.*

So then, that I may orderly proceed with the obſervation, I muſt lay down theſe two propoſitions.

Prop. 1. That the day of grace ends with ſome men before God takes them out of this world. And,

Prop. 2. The death, or cutting down of ſuch men, will be dreadful. For this *Cut it down,* when it is underſtood in the largeſt ſenſe, (as here indeed it ought), it ſheweth, not only the wrath of God againſt a man's life in this world, but his wrath againſt him, body and ſoul; and is as much as to ſay, Cut *him off from all the privileges and benefits that come by grace, both in this world, and that which is to come.*

But to proceed: The day of grace ends with ſome men before God taketh them out of world. I ſhall give you ſome inſtances of this, and ſo go on to the laſt propoſition.

1. I ſhall inſtance Cain: Cain was a profeſſor, Gen. 4. 3. a ſacrificer, a worſhipper of God; yea, the firſt worſhipper that we read of after the fall; but his grapes were wild ones, Gen. 4. 5, 8 His works were evil; he did not do what he did from true goſpel-motives; therefore God diſallowed his work At this his countenance falls; wherefore he envies his brother, diſputes him, takes his opportunity, and kills him. Now in that day that he did this act, were the heavens cloſed up againſt him; and that himſelf did ſmartingly and fearfully feel, when God made inquiſition for the blood of Abel: *And now curſed* (ſaid God) *ſhalt thou be from the earth; which hath opened her mouth to receive thy brother's blood from thy hand,* &c. Gen. 4. 8—14. *And Cain ſaid, My puniſhment is greater than I can bear. Mine iniquity is greater than that it may be forgiven. Behold thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid.* Now thou art curſed, ſaith God. Thou haſt driven me out this day, ſaith Cain, and from thy face ſhall I be hid; I ſhall never more have hope in thee, ſmile from thee, nor expect mercy at thy hand. Thus therefore Cain's day of grace ended; and the heavens, with God's own heart, were ſhut up againſt him; yet after this he lived long, Gen. 4. 10. Cutting down was not come yet; after this he lived to marry a wiſe, ver. 17. to beget a curſed brood, to build a city, (and what elſe I know not); all which could not be quickly done: Wherefore Cain might live after the day of grace was paſt with him, ſeveral hundreds of years.

2. I ſhall inſtance Iſhmael, Gen. 17. 25, 26. Iſhmael was a profeſſor, was brought up in Abraham's family, and was circumciſed at thirteen years of age, Gen. 16. 12. But he was the ſon of the bond-woman, he brought not forth good fruit; he was a wild profeſſor: For all his religion, he would ſcoff at thoſe that were better than himſelf. Well, upon a day his brother Iſaac was weaned, at which time his father

ther made a feaſt, and rejoiced before the Lord, for that he had given him the promiſed ſon; at this Iſhmael mocked them, their ſon, and godly rejoicing. Then came the Spirit of God upon Sarah, and ſhe cried, *Caſt him out, caſt out this bond-woman and her ſon; for the ſon of this bond-woman ſhall not be heir with my ſon, with Iſaac*, Gen. 21. 9, 10, 11. Now Paul to the Galatians, (4: 29, 30, 31.) makes this caſting out to be, not only a caſting out of Abraham's family, but a caſting out alſo from a lot with the ſaints in heaven. Alſo Moſes giveth us a notable proof thereof, in ſaying, that when he died, he was gathered to his people, Gen. 25. 17 his people by his mother's ſide, for he was reckoned from her, the ſon of Hagar, the ſon of the bond-woman. Now ſhe came off the Egyptians, Gen. 21. 9. So that he was gathered when he died, notwithſtanding his profeſſion, to the place that Pharoah and his hoſt were gathered to, who were drowned in the Red ſea; theſe were his people, and he was of them, both by nature and diſpoſition, by perſecuting as they did. But now, When did the day of grace end with this man? Obſerve, and I will ſhew you: Iſhmael was thirteen years old when he was circumciſed, and then was Abraham ninety years old and nine, Gen. 17. 24, 25, 26. The next year Iſaac was born; ſo that Iſhmael was now fourteen years of age. Now when Iſaac was weaned, (ſuppoſed he ſucked four years), by that account, the day of grace muſt be ended with Iſhmael, by that time he was eighteen years of old, Gen. 25. 12. &c. For that day he mocked, that day it was ſaid, Caſt him out, and of that caſting out, the apoſtle makes what I have ſaid. Beware ye young barren profeſſors. Now Iſhmael lived an hundred and nineteen years after this, in great tranquillity and honour with men: After this he alſo begat twelve princes, even after his day of grace was paſt.

3. I ſhall inſtance Eſau, Gen 25. 27. &c. Eſau alſo was a profeſſor, he was born unto Iſaac, and circumciſed according to the cuſtom. But Eſau was a gameſome profeſſor, an huntſman, a man of the field; alſo he was wedded to his luſts, which he did alſo venture to keep, rather than the birth-right. Well, upon a day, when he came from hunting, and was faint, he ſold his birth-right to Jacob his brother. Now the birth-right, in thoſe days, had the promiſe and bleſſing annexed to it. Yea, they were ſo entailed in this, that the one could not go without the other; wherefore the apoſtle's caution is here of weight, Heb. 12 16, 17. *Take heed*, ſaith he, *leſt there be among you a fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right; for ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.* Now, the ending of Eſau's day of grace is to be reckoned from his ſelling of his birth-right: For there the apoſtle points it, leſt there be among you any, that, like Eſau, ſells his birth-right: for then goes hence the bleſſing alſo.

But Eſau ſold his birth-right long before his death. Twenty years after this, Jacob was with Laban, Gen. 31. 41.; & 32. 8. and when he returned home, his brother Eſau met him. Further, after this when Jacob dwelt again ſome time with his father, then Jacob and Eſau buried him. I ſuppoſe (Gen. 35. 28, 29) he might live above forty, yea, for ought I know, above fourſcore years after he had ſold his birth-right, and ſo conſequently had put himſelf out of the grace of God:

Three things I would further note upon theſe three profeſſors.

1. Cain, an angry profeſſor, Iſhmael, a mocking one, Eſau, a luſtful gameſome one: Three ſymtoms of a barren profeſſor For he that can be angry, and that can mock, and that can indulge his luſts, cannot bring forth fruit to God.

2. The day of grace ended with theſe profeſſors at that time when they committed ſome grievous ſin. Cain's, when he killed his brother; Iſhmael's, when he mocked at Iſaac, &c. and Eſau. when out of love to his luſts, he deſpiſed, and ſold his birth-right. Beware, barren profeſſor; thou mayeſt do that in half a quarter of an hour, from the evil of which thou mayeſt not be delivered for ever and ever.

3, Yet theſe three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city, Gen. 17. Iſhmael was, after this, father of twelve princes, Gen. 4. 25. 16.; and Eſau, after this, told his brother, I have enough, my brother, keep that thou haſt to thyſelf, 33. 8, 9. Eaſe and peace, and a proſperous life in outwards, is no ſign of the favour of God to a barren and fruitleſs profeſſor; but rather of his wrath, that thereby he may be capable to treaſure up more wrath againſt the day of wrath, and revelation of the righteous judgement of God.

Let this much ſerve for the proof of the firſt propoſition, namely, That the day of grace ends with ſome men before God takes them out of this world.

Now then, to ſhew you, by ſome ſigns, how you may know that the day of grace is ended, or near to ending with the barren profeſſor; and after that thou ſhalt cut it down:

Firſt, He that hath ſtood it out againſt God, and that hath withſtood all thoſe means for fruit, that God hath uſed for the making of him (if it might have been) a fruitful tree in his garden, he is in this danger; and this indeed is the ſum of the parable: The fig-tree here mentioned was bleſſed with the application of means, had time allowed it to receive the nouriſhment; but it outſtood, withſtood, overſtood, all, all that the huſbandman did, all that the vine-dreſſer did.

### *Signs of being paſt grace.*

But a little diſtinctly to particularize in four or five particulars:

Firſt ſign, The day of grace is like to be paſt, when a profeſſor hath withſtood, abuſed, and worn out God's patience; then he is in danger; this is a provocation: then God cries, *Cut it down.* There are ſome men that ſteal into a profeſſion, no body knows how, even as this fig-tree was brought into the vineyard; by other hands than God's; and there they abide lifeleſs, graceleſs, careleſs, and without any good conſcience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind; or it may be to ſtifle and choke the checks, and grinding pangs of an awakened and diſquieted conſcience. Now, having obtained their purpoſe, like the ſinner of Sion, they are at eaſe, and ſecure, ſaying, like Agag, 1 Sam. 15. 32. Surely the bitterneſs of death is paſt; I am well, ſhall be ſaved, and go to heaven. Thus in theſe vain conceits they ſpend a year, two, or three; not remembering that at every ſeaſon of grace, and at every opportunity of the goſpel, the Lord comes ſeeking fruit. Well, ſinner, well, barren fig-tree, this is but a coarſe beginning: God comes for fruit. What have I hear, ſaith God! what a fig-tree is this, that hath ſtood this year in my vineyard, and brought me forth no fruit! I will cry unto him, profeſſor, barren fig-tree, be fruitful! I look for fruit, I expect fruit, I muſt have fruit, therefore bethink thyſelf. At theſe the profeſſor pauſes; but theſe are words, not blows, therefore off goes this conſideration from the heart: When God comes the next year, he finds him ſtill as he was, a barren, fruitleſs, cumber-ground. And now again he complains, here are two years gone, and no fruit appears; well, I will defer mine anger for my name ſake, Iſa. 48. 9. I will defer mine anger for my praiſe; I will refrain from thee, that I cut thee not off, (as yet). I will wait, I will yet wait to be gracious. But this helps not, this hath not the leaſt influence upon the barren fig-tree: Tuſh, ſaith he, here is no threatening: God is merciful he will defer his anger, Iſa. 30 18.; he waits to be gracious, I am not yet afraid. O! how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our God into laſciviouſneſs! Well, he comes the third year for fruit, as he did before, but ſtill he finds but a barren fig-tree; no fruit; Now, he cries out again, O thou dreſſer of my vineyard, come hither; here is a fig-tree hath ſtood theſe three years in my vineyard, and hath at every ſeaſon diſappointed my expectation; for I have looked for fruit in vain; Cut it down, my patience is worn out, I ſhall wait on this fig-tree no longer.

And now he begins to ſhake the fig-tree with his threatenings: Fetch out the ax. Now the ax is death, death therefore is called for; Death, come ſmite me this fig-tree; And withal the Lord ſhakes this ſinner, and whirls him upon a ſickbed, ſaying, Take him, death, he hath abuſed my patience and forbearance, not remembering that it ſhould have led him to repentance, and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch this barren profeſſor to hell. At this death comes with grim looks into the chamber, yea, and hell follows with him to the bedſide, and both ſtare this profeſſor in the face, yea, begin to lay hands upon him, one ſmiting him with pains in his body, with head-ach, heart-ach, back-ach, ſhortneſs of breath, fainting qualms, trembling of joints, ſtopping at the cheſt, and almoſt all the ſymptoms of a man paſt all recovery. Now, while death is thus tormenting the body, hell is doing with the mind and conſcience, ſtriking them with its pains caſting ſparks of fire in thither, wounding with ſorrows, and fears of everlaſting damnation, the ſpirit of this poor creature: And now he begins to bethink himſelf, and to cry to God for mercy, Lord, ſpare me, Lord, ſpare me. Nay, ſaith God, you have been a provocation to me theſe three years. How many times have you diſappointed me? How many ſeaſons have you ſpent in vain? How many ſermons and other mercies did I of my patience afford you? but to no purpoſe at all. Take him, death. O! good Lord, ſaith the ſinner, ſpare me but this once; raiſe me but this once. Indeed I have been a barren profeſſor, and have ſtood to no purpoſe at all in thy vineyard; But ſpare! O ſpare this one time, I beſeech thee, and I will be better. Away, away, you will not; I have tried you theſe three years already; you are nought; if I ſhould recover you again, you would be as bad as you was before. (And all this talk is while death ſtands by). The ſinner cries again, Good Lord, try me this once, let me get up again this once, and ſee if I do not mend. But will you promiſe me to mend? Yes indeed, Lord, and vow it too; I will never be ſo bad again, I will be better. Well, ſaith God, death, let this profeſſor alone for this time; I will try him a while longer; he hath promiſed, he hath vowed, that he will amend his ways. It may be he will mind to keep his promiſes. Vows are ſolemn things; it may be he may fear to break his vows. Ariſe from off thy bed. And now God lays down his ax. At this the poor creature is very thankful, praiſes God, and fawns upon him, ſhews as if he did it heartly, and calls to others to thank him too. He therefore riſeth, as one would think, to be a new creature indeed. But by that he hath put on his cloaths, is come down from his bed, and ventured into the yard or ſhop, and there ſees how all things are gone to ſixes and ſevens, he begins to have ſecond thoughts, and ſays to his folks; What have you all been doing? How are all things out of order? I am I cannot tell what behind hand: One may ſee if a man be but a little to a ſide, that you have neither wiſdom nor prudence to order things. And now, inſtead of ſeeking to ſpend the reſt of his time to God, he doubleth his diligence after this world. Alas! all muſt not be loſt; we muſt have provident care. And thus, quite forgetting the ſorrows of death, the pains of hell, the promiſes and vows which he made to God to be better; becauſe judgement was not (now) ſpeedily executed, therefore the heart of this poor creature is fully ſet in him to do evil.

Theſe things proving ineffectual, God takes hold of his ax again, ſends death to a wife, to a child, to his cattle, (*Your young men have I ſlain, and taken away your horſes*, Amos 4. 9. 10.) I will blaſt him, croſs him, diſappoint him, and caſt him down, and will ſet myſelf againſt him in all that he putteth his hand unto. At this the poor barren profeſſor cries out again, Lord, I have ſinned; ſpare me once more, I beſeech thee. O take not away the deſire of mine eyes; ſpare my children, bleſs me in my labours, and I will mend and be better. No, ſaith God, you lied to me laſt time, I will truſt you in this no longer: and withal he tumbleth the wife, the child, the eſtate, into a grave.

And then return to his place, till this profeſſor more unfeignedly acknowledgeth his offence, Hoſ. 5. 14, 15.

At this the poor creature is afflicted and diſtreſſed, rends his cloaths, and begins to call the breaking of his promiſe and vows to mind, he mourns and prays, and like Ahab, a while walks ſoftly, at the remembrance of the juſtneſs of the hand of God upon him. And now he renews his promiſes; Lord, try me this one time more, take off thy hand and ſee; they go far that never turn. Well, God ſpareth him again, ſets down his ax again: Many times he did deliver them, but they provoked him with their counſels, and were brought low for their iniquities, Pſ. 106. 43. Now they ſeem to be thankful again and are is if they were reſolved to be godly indeed. Now they read, they pray, they go to meetings, and ſeem to be ſerious a pretty while, but at laſt they forget. Their luſts prick them, ſuitable temptations preſent themſelves; Wherefore they turn to their own crooked ways again, Pſal. 78. 34, 36. When he ſlew them, then they ſought him, and returned early after God; nevertheleſs they did flatter him with their mouth, and lied unto him with their tongue.

Yet again, The Lord will not leave this profeſſor, but will take up his ax again, and will put him under a more heart-ſearching miniſtry, a miniſtry that ſhall ſearch him, and turn him over and over; a miniſtry that ſhall meet with him, as Elijah met with Ahab, in all his acts of wickedneſs, (and now the ax is laid to the roots of the trees). Beſides, this miniſtry doth not only ſearch the heart, but preſenteth the ſinner with the golden rays of the glorious goſpel; now is Chriſt Jeſus ſet forth evidently, now is grace diſplayed ſweetly; now, now are the promiſes broken like boxes of ointment, to the perfuming of the whole room. But, alas! there is yet no fruit on this fig-tree. While his heart is ſearching, he wrangles; while the glorious grace of the goſpel is unveiling, this profeſſor wags and is wanton, gathers up ſome ſcraps thereof, *Taſtes the good word of God, and the power of the world to come; drinketh in the rain that comes oft upon him*, Heb. 6. 3.—8.; but bringeth not forth fruit meet for him, whoſe goſpel it is; takes no heed to walk in the law of the Lord God of Iſrael with all his heart, 2 Kings 10. 31.; but counteth that the glory of the goſpel conſiſteth in talk and ſhew, and that our obedience thereto is a matter of ſpeculation; that good works lie in good words, and if they can finely talk, they think they bravely pleaſe God. They think the kingdom of God conſiſteth only in word, not in power: and thus proveth ineffectual this fourth means alſo.

Well, now the ax begins to be heaved higher, for now indeed God is ready to ſmite the ſinner; yet before he will ſtrike the ſtroke, he will try one way more at laſt, and if that miſſeth, down goes the fig-tree. Now this laſt way is to tug and ſtrive with this profeſſor by his Spirit. Wherefore the Spirit of the Lord is now come to him: but not always to ſtrive with man, Gen. 6. 8. yet a while he will ſtrive with him, he will awaken, he will convince, he will call to remembrance former ſins, former judgements, the breach of former vows and promiſes, the miſpending of former days; he will alſo preſent perſuaſive arguments, encouraging promiſes, dreadful judgements, the ſhortneſs of time to repent in; and that there is hope if he come. Further, he will ſhew him the certainty of death, and of the judgement to come; yea, he will pull and ſtrive with this ſinner, but behold the miſchief now lies here, here is tugging and ſtriving on both ſides. The Spirit convinces, the man turns a deaf ear to God; the Spirit ſaith, Receive my inſtruction and live, but the man pulls away his ſhoulder; the Spirit ſhews him whither he is going, but the man cloſeth his eyes againſt it; the Spirit offereth violence, the man ſtrives and reſiſts; they have done deſpite unto the Spirit of grace, Heb. 10. 29. The Spirit parlieth a ſecond time, and urgeth reaſons of a new nature, but the ſinner anſwereth No, I have loved ſtrangers, and after them I will go, Amos 4. 6—12. At this God's fury comes up into his face: now he comes out of his holy place, and is terrible; now he ſweareth in his wrath, they ſhall never enter into his reſt, Ezek. 24. 13. I exerciſed towards you my patience, yet you have not turned unto me, ſaith the Lord, I ſmote you in your perſon, in your relations, in your eſtate, yet you have not returned unto me, ſaith the Lord. In thy filthineſs is lewdneſs, becauſe I have purged thee, and thou waſt not purged; thou ſhalt not be purged from thy filthineſs any more, till I cauſe my fury to reſt upon thee: *Cut it down, why doth it cumber the ground?*

The ſecond ſign that ſuch a profeſſor is almoſt (if not quite) paſt grace, is, When God hath given him over, or lets him alone, and ſuffers him to do any thing, and that without controul, helpeth him not either in works of holineſs, or in ſtraits and difficulties: *Ephraim is joined to idols, let him alone*, Hoſ. 4. 17. *Wo be to them when I depart from them. I will laugh at their calamities, and will mock when their fear cometh*, Prov. 1. 24.—29.

Barren fig-tree, thou haſt heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots; goſpel-dung hath heretofore been applied to thee; thou haſt heretofore been ſtrove with, convinced, awakened, made to taſte and ſee, and cry, O the bleſſedneſs! thou haſt heretofore been met with under the word; thy heart hath melted, thy ſpirit hath fallen, thy ſoul hath trembled, and thou haſt felt ſomething of the power of the goſpel. But thou haſt ſinned, thou haſt provoked the eyes of his glory, thy iniquity is found to be hateful, and now perhaps God hath left thee, given thee up, and lets thee alone.

Heretofore thou waſt tender; thy conſcience ſtartled at the temptation to wickedneſs, for thou wert taken off from the pollution of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, 2 Pet. 2. 20, 21, 22.; but that very vomit that once thou wert turned from, now thou lappeſt up (with the dog in the proverb) again; and that very mire that once thou ſeemedſt to be waſhed from, in that very mire thou now art tumbling afreſh. But to particulariſe, there are three ſigns of a man's being given over of God.

1. When he is let alone in ſinning, when the reins of his luſts are looſed, and he given up to them: *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient: being filled with all unrighteouſneſs*, Rom. 1. 28, 29. Seeſt thou a man that heretofore had the knowledge of God, and that had ſome awe of Majeſty upon him; I ſay, ſeeſt thou ſuch an one, ſporting himſelf in his own deceivings, Rom. 1. 30, 31. *Turning the grace of our God into laſciviouſneſs, and walking after his own ungodly luſts? His judgement now of a long time lingereth not, and his damnation ſlumbereth not*, 2 Pet. 2. 13. Doſt thou hear, barren profeſſor? It is aſtoniſhing to ſee how thoſe that once ſeemed ſons of the morning, and were making preparations for eternal life, now at laſt, for the rottenneſs of their hearts, by the juſt judgement of God, to be permitted, being paſt feeling, *to give themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs*, Epheſ. 4. 18, 19. A great number of ſuch were in the firſt goſpel-days; againſt whom Peter, and Jude, and John, pronounce the heavy judgement of God. Peter and Jude couple them with the fallen angels, 2 Pet. 2. 3.—8. and John forbids that prayer be made for them, becauſe that is happened unto them, that hath happened to the fallen angels that fell, Jude 5.—8. *Who, for forſaking their firſt ſtate, and for leaving their own habitation, are reſerved in chains under everlaſting darkneſs, unto the judgement of the great day.* Barren fig-tree, doſt thou hear?

1. Theſe are beyond all mercy.
2. Theſe are beyond all promiſes.
3. Theſe are beyond all hopes of repentance.
4. Theſe have no interceſſor, nor any more ſhare in a ſacrifice for ſin.
5. For theſe there remains nothing but a fearful looking for of judgement.
6. Wherefore theſe are the true fugitives and vagabonds, that being left of God, of Chriſt, of grace, and of the promiſe, and beyond all hope, wander and ſtraggle to and fro, even as the devil, their aſſociate, until their time ſhall come to die, or until they deſcend in battle and periſh.

2. Wherefore they are let alone in hearing. If theſe at any time come under the word, there is for them no God, no ſavour of the means of grace, no ſtirrings of heart, no pity for themſelves, no love to their own ſalvation. Let them look on this hand or that, there they ſee ſuch effects of the word in others as produceth ſigns of repentance, and love to God and his Chriſt. Theſe men only have their backs bowed down alway Rom. 11. 10.; theſe men only have the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, to this very day, Eccleſ. 8. 10. Wherefore as they go to the place of the Holy, ſo they come from the place of the Holy, and ſoon are forgotten in the place where they ſo did; Only they reap this damage, *They treaſure up wrath againſt the day of wrath, and revelation of the righteous judgement of God*, Rom. 2. 3, 4, 5. Look to it, barren profeſſor.

3. If he be viſited after the common way of mankind, either with ſickneſs, diſtreſs, or any kind of calamity, ſtill no God appeareth, no ſanctifying hand of God, no ſpecial mercy is mixed with the affliction. But he falls ſick, and grows well, like the beaſt; or is under diſtreſs, as Saul, who when he was engaged by the Philiſtines, was forſaken and left of God, 1 Sam. 28. 4. 5, 6. *And the Philiſtines, gathered themſelves together, and came and pitched in Shunem, and Saul gathered all Iſrael together, and they pitched in Gilboa: And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord anſwered him no more, neither by dreams, nor by Urim, nor by prophets.* The Lord anſwered him no more; he had done with him, caſt him off, and rejected him, and left him to ſtand and fall with his ſins, by himſelf. But of this more in the concluſion: therefore I here forbear.

Theſe men may go whither they will, do what they will; they may range from opinion to opinion, from notion to notion, from ſect to ſect, but are ſtedfaſt no where, they are left to their own uncertainties, they have not grace to eſtabliſh their hearts; and though ſome of them have boaſted themſelves of this liberty, yet Jude calls them wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever, Jude 13. They are left, as I told you before, to be fugitives and vagabonds in the earth, to wander every where, but to abide no where, until they ſhall deſcend to their own place, (Acts 1. 5.) with Cain and Judas, men of the ſame fate with themſelves.

A third ſign that ſuch a profeſſor is quite paſt grace is, when his heart is grown ſo hard, ſo ſtony, and impenetrable, that nothing will pierce it. Barren fig-tree, doſt thou conſider? a hard and impenitent heart is the curſe of God. A heart that cannot repent, is inſtead of all plagues at once; and hence it is that God ſaid of Pharaoh. Exod. 9. 14. when he ſpake of delivering him up in the greatneſs of his anger, *I will at this time*, ſaith he, *ſend all my plagues upon thy heart.*

To ſome men that have grievouſly ſinned under a profeſſion of the goſpel, God giveth this token of his diſpleaſure, they are denied the power of repentance, their heart is bound, they cannot repent; it is impoſſible that they ſhould ever repent, ſhould they live a thouſand years. It is impoſſible for thoſe fallaways to be renewed again unto repentance, ſeeing they crucify to themſelves the Son of God afreſh, and put him to open ſhame, Heb. 6 4, 5, 6. Now, to have the heart ſo hardened, ſo judicially hardened, this is as a bar put in by the Lord God againſt the ſalvation of this ſinner. This was the burden of Spira's complaint; I cannot do it: O! Now I cannot do it.

This man ſees what he hath done, what ſhould help him, and what will become of him, yet he cannot repent; He pulled away his ſhoulder before, he ſhut up his eyes before, and in that very poſture God left him, and ſo he ſtands to this very day. I have had a fancy, that Lot's wife, when ſhe was turned into a pillar of ſalt, (Gen. 19. 26.), ſtood yet looking over her ſhoulder, or elſe with her face towards Sodom; as the judgement caught her, ſo it bound her, and left her a monument of God's anger to after generations.

We read of ſome that are ſeared with an hot iron, and that are paſt feeling; for ſo ſeared perſons in ſeared parts are: Their conſcience is ſeared, 1 Tim. 4. 2.; the conſcience is the thing that muſt be touched with feeling, fear, and remorſe, if ever any good be done to thoſe whoſe conſcience is worſe than that, that is, faſt aſleep in ſin, Epheſ. 4. 19: For that conſcience that is faſt aſleep, may yet be effectually awakened and ſaved; but that conſcience that is ſeared, dried, as it were, into a cinder, can never have ſenſe, feeling, or the leaſt regret in this world. Barren fig-tree, hearken, judicial hardening is dreadful. There is a difference betwixt that hardneſs of heart that is incident to all men, and that which comes upon ſome as a ſpecial judgement of God. And although all kind of hardneſs of heart, in ſome ſenſe, may be called a judgement, yet to be hardened with this ſecond kind, is a judgement peculiar only to them that periſh, an hardneſs that is ſent as a puniſhment for the abuſe of light received, for a reward of apoſtacy.

This judicial hardneſs is diſcovered from that which is incident to all men, in theſe particulars:

1. It is an hardneſs that comes after ſome great light received, becauſe of ſome great ſin committed againſt that light, and the grace that gave it. Such hardneſs as Pharaoh had, after the Lord had wrought wonderouſly before him; ſuch hardneſs as the Gentiles had, a hardneſs which darkened the heart, a hardneſs which made their minds reprobate. This hardneſs is alſo the ſame with that the Hebrews are cautioned to beware of, (Heb. 3. 7, &c.), an hardneſs that is cauſed by unblief, and a departing from the living God; an hardneſs completed through the deceitfulneſs of ſin: Such as that in the provocation, of whom God ſware, that they ſhould not enter into his reſt. It was this kind of hardneſs alſo, that both Cain, and Iſhmael, and Eſau, were hardened with, after they had committed their great tranſgreſſions.

2. It is the greateſt kind of hardneſs; and hence they are ſaid to be harder than a rock, Jer. 5. 3. or than an adamant, Zech. 7. 13.; that is, harder than flint: ſo hard, that nothing can enter.

3. It is an hardneſs given in much anger, and to bind the ſoul up in an impoſſibility of repentance.

4. It is an hardneſs, therefore, which is incurable, of which a man muſt die and be damned. Barren profeſſor, hearken to this.

A fourth ſign that ſuch a profeſſor is quite paſt grace, is, when he fortifies his hard heart againſt the tenor of God's word, Job 9. 4, &c. This is called hardening themſelves againſt God, and turning of the Spirit againſt him: As thus, when after a profeſſion of faith in the Lord Jeſus, and of the doctrine that is according to godlineſs, they ſhall embolden themſelves in courſes of ſin, by promiſing themſelves that they ſhall have life and ſalvation notwithſtanding. Barren profeſſor, hearken to this. This man is called (Deut. 29. 18.) a root that beareth gall and wormwood, or a poiſonful herb, ſuch an one as is abominated of God, yea, the abhorred of his ſoul. For this man ſaith, ver. 19. I ſhall have peace, though I walk in the imagination or ſtubbornneſs of my heart, to add drunkenneſs to thirſt; an opinion flat againſt the whole word of God, yea, againſt the very nature of God himſelf: Wherefore he adds, Deut. 19. 20. *Then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man, and all the curſes that are written in God's book ſhall lie upon him, and God ſhall blot out his name from under heaven.*

Yea, that man ſhall not fail to be effectually deſtroyed, ſaith the text, ver. 21.: *The Lord ſhall ſeparate that man unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant.*

He ſhall ſeparate him unto evil; he ſhall give him up, he ſhall leave him to his heart; he ſhall ſeparate him to that or thoſe that will aſſuredly be too hard for him.

Now this judgement is much effected, when God hath given a man up unto Satan, and hath given Satan leave, without fail, to complete his deſtruction; I ſay, when God hath given Satan leave effectually to complete his deſtruction: for all that are delivered up unto Satan have not, nor do not come to this end. But that is the man whom God ſhall ſeparate to evil, and ſhall leave in the hands of Satan, to complete without fail his deſtruction.

Thus he ſerved Ahab, a man that ſold himſelf to work wickedneſs in the ſight of the Lord, 1 Kings 21. 25. *And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up, and fall at Ramoth-Gilead? And one ſaid on this manner, and another ſaid on that manner: And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſuade him,* (1 Kings 22. 20, 21, 22.) *And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade him, and prevail alſo; go forth, and do ſo.* Thou ſhalt perſuade him, and prevail; do thy will, I leave him in thy hand, go forth, and do ſo.

Wherefore, in theſe judgements the Lord doth much concern himſelf for the management thereof, becauſe of the provocation wherewith they have provoked him. This is the man whoſe ruin he contriveth, and bringeth to paſs by his own contrivance: *I will chuſe their deluſions for them; I will bring their fears upon them,* Iſa. 66. 4. I will chuſe their devices, or the wickedneſſes that their hearts are contriving of. I, even I, will cauſe them to be accepted of, and delightful to them. But who are they that muſt thus be ſeared? Why, thoſe among profeſſors, that have choſen their own ways, thoſe whoſe ſoul delighteth in their abominations.

Becauſe they received not the love of the truth, that they might be ſaved; for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie, that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.

*God ſhall ſend them.* It is a great word. Yea, God ſhall ſend them ſtrong deluſions; deluſions that ſhall do, that ſhall make them believe a lie. Why ſo? *That they all might be damned, every one of them, who believe not the truth, but had pleaſure in unrighteouſneſs,* 2 Theſſ. 5. 10, 11, 12.

There is nothing more provoking to the Lord, than for a man to promiſe, when God threateneth; for a man to be light of conceit, that he ſhall be ſafe, and yet to be more wicked than in former days, this man's ſoul abhorreth the truth of God; no marvel, therefore, if God's ſoul abhorreth him: he hath invented a way contrary to God, to bring about his own ſalvation; no marvel, therefore, if God invent a way to bring about this man's damnation: and ſeeing that theſe rebels are at this point, we ſhall have peace; God will ſee whoſe word ſhall ſtand, his or theirs.

A fifth ſign of a man being paſt grace, is, when he ſhall at this ſcoff, and inwardly grin, and fret againſt the Lord, ſecretly purpoſing to continue his courſe, and put all to the venture, deſpiſing the meſſengers of the Lord: *He that deſpiſed Moſes's law, died without mercy; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God?* &c. Heb. 10. 28.

Wherefore, againſt theſe deſpiſers God hath ſet himſelf, and foretold, that they ſhall not believe, but periſh: *Behold, ye deſpiſers, and wonder, and periſh; for I work a work in your days, which ye ſhall* *in no wiſe believe, though a man declare it unto you,* Acts 13. 41.

Thus far we have treated of the barren fig-tree, or fruitleſs profeſſor, with ſome ſigns to know him by; whereto is added alſo ſome ſigns of one who neither will nor can, by any means, be fruitful, but they muſt miſerably periſh. Now being come to the time of execution, I ſhall ſpeak a word to that alſo; *after that thou ſhalt cut it down.* Chriſt at laſt turns the barren fig-tree over to the juſtice of God, ſhakes his hands off him, and gives him up to the fire for his unprofitableneſs.

*After that thou ſhalt cut it down.*

Two things are here to be conſidered:

1. The executioner, thou, the great, the dreadful, the eternal God. Theſe words, therefore, as I have already ſaid, ſignify that Chriſt the Mediator, through whom alone ſalvation comes, and by whom alone execution hath been deferred, now giveth up the ſoul, forbears to ſpeak one ſyllable more for him, or to do the leaſt act of grace further, to try for his recovery; but delivereth him up to that fearful diſpenſation, *to fall into the hand of the living God,* Heb. 10. 31.

2. The ſecond to be conſidered is, The inſtrument by which this execution is done, and that is death, compared here to an ax; and foraſmuch as the tree is not felled at one blow, therefore the ſtrokes are here continued, till all the blows be ſtruck at it that are requiſite for its felling: for now cutting time, and cutting work, is come; cutting muſt be his portion, till he be cut down. *After that thou ſhalt cut it down.* Death, I ſay, is the ax, which God often uſeth, therewith to take the barren fig-tree out of the vineyard, out of a profeſſion, and alſo out of the world at once. But this ax is now new-ground, it cometh well edged to the roots of this barren fig-tree. It hath been whetted by ſin, by the law, and by a formal profeſſion, and therefore muſt, and will make deep gaſhes, not only in the natural life, but in the heart and conſcience alſo of this profeſſor: *The wages of ſin is death, the ſting of death is ſin,* 1 Cor. 15. Wherefore death comes not to this man as he doth to ſaints, muzzled, or without his ſting, but with open mouth, in all his ſtrength; yea, he ſends his firſtborn, which is guilt, to devour his ſtrength, and to bring him to the king of terrors, Job 18. 13, 14.

But to give you, in a few particulars, the manner of this man's dying.

1. Now he hath his fruitleſs fruit beleaguer him round his bed, together with all the bands and legions of his other wickedneſs. His own iniquities ſhall take the wicked himſelf, and he ſhall be holden in the cords of his ſins, Prov. 5. 22.

2. Now ſome terrible diſcovery of God is made out unto him, to the perplexing and terrifying of his guilty conſcience. God ſhall caſt upon him, and not ſpare; and he ſhall be afraid of that which is high, Job 27 22.

3. The dark entry he is to go through, will be a ſore amazement to him; *for fear ſhall be in the way,* Ecclef. 12. 5. yea, terrors will take hold on him, when he ſhall ſee the yawning jaws of death to gape upon him, and the doors of the ſhadow of death open to give him paſſage out of the world. Now, who will meet me in this dark entry! how ſhall I paſs through this dark entry into another world!

4. For by reaſon of guilt, and a ſhaking conſcience, his life will hang in continual doubt before him, and he ſhall be afraid day and night, Deut. 28. 66, 67. and ſhall have no aſſurance of his life.

5. Now alſo want will come up againſt him; it will come up like an armed man. This is a terrible army to him that is graceleſs in heart, and fruitleſs in life. This want will continually cry in thine ears, Here is a new birth wanting, a new heart, and a new ſpirit wanting; here is faith wanting; here is love and repentance wanting; here is the fear of God wanting, and a good converſation wanting: *Thou art weighed in the ballance, and art found wanting,* Dan. 5. 27.

6. Together with theſe ſtandeth by the companions of death, death and hell, death and devils, death and endleſs torment in the everlaſting flames of devouring fire. When God ſhall come up unto the people, he will invade them with his troops, Heb. 3. 16.

But how will this man die? Can his heart now endure, or can his hands be ſtrong? Ezek 22. 14.

1. God, and Chriſt, and pity, have left him: Sin againſt light, againſt mercy, and the long ſuffering of God, is come up againſt him; his hope and confidence now is dying by him, and his conſcience totters and ſhakes continually within him.

2. Death is at work, cutting of him down, hewing both bark and heart, both body and ſoul aſunder: The man groans, but death hears him not; he looks ghaſtly, carefully, dejectedly; he ſighs, he ſweats, he trembles, death matters nothing.

3. Fearful cogitations haunt him, miſgivings, direful apprehenſions of God terrify him. Now he hath time to think what the loſs of heaven will be, and what the torments of hell will be; now he looks no way but he is frighted.

4. Now would he live, but may not; he would live, though it were but the life of a bed-rid man, but muſt not. He that cuts him down, ſways him, as the feller of woods ſways the tottering tree; now this way, then that; at laſt a root breaks, an heartſtring, and eye-ſtring ſnaps aſunder.

5. And now, could the ſoul be annihilated, or brought to nothing, how happy would it count itſelf! but it ſees that may not be. Wherefore it is put to a wonderful ſtrait: ſtay in the body it may not, go out of the body it dares not. Life is going, the blood ſettles in the fleſh, and the lungs being no more able to draw breath through the noſtrils, at laſt out goes the weary trembling ſoul, who is immediately ſeized by devils, who lay lurking in every hole in the chamber for that very purpoſe: His friends take care of the body, wrap it up in the ſheet or coffin; but the ſoul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bleſs this brief and plain diſcourſe to thy ſoul, who yet ſtandeſt a profeſſor in the land of the living, amongſt the trees of his garden. Amen.

# AN EXHORTATION TO PEACE AND UNITY.

**Ephes. iv. 3.** *Endeavouring to keep the unity of the Spirit in the bond of peace.*

Beloved, religion is the great bond of human ſociety; and it were well if itſelf were kept within the bond of unity; and that it may ſo be, let us, according to the text, uſe our utmoſt endeavours *to keep the unity of the Spirit in the bond of peace.*

Theſe words contain a counſel and a caution: the counſel is, That we *endeavour the unity of the Spirit;* the caution is, That we do it *in the bond of peace;* as if I ſhould ſay, I would have you live in unity, but yet I would have you to be careful, that you do not purchaſe unity with the breach of charity.

Let us therefore be cautioned that we do not ſo preſs after unity in practice and opinion, as to break the bond of peace and affection.

In the handling of theſe words, I ſhall obſerve this method.

1. I ſhall open the ſenſe of the text.
2. I ſhall ſhew wherein this unity and peace conſiſts.
3. I ſhall ſhew you the fruits and benefits of it, together with nine inconveniencies and miſchiefs that attend thoſe churches where unity and peace is wanting.
4. And, laſtly, I ſhall give you twelve directions and motives for the obtaining of it.

I. As touching the ſenſe of the text, when we are counſelled to keep the unity of the Spirit, we are not to underſtand the Spirit of God, as perſonally ſo conſidered; becauſe the Spirit of God, in that ſenſe, is not capable of being divided, and ſo there would be no need for us to endeavour to keep the unity of it.

By the unity of the Spirit then, we are to underſtand that unity of mind which the Spirit of God calls for, and requires Chriſtians to endeavour after; hence it is that we are exhorted by one ſpirit, with one mind, to ſtrive together for the faith of the goſpel, Phil. 1. 27.

But, farther, the apoſtle in theſe words alludes to the ſtate and compoſition of a natural body, and doth thereby inform us, that the myſtical body of Chriſt holds an analogy with the natural body of man: As, 1. In the natural body there muſt be a ſpirit to animate it; for the body without the ſpirit is dead, James 2. 26. So it is in the myſtical body of Chriſt; the apoſtle no ſooner tells of that one body, but he minds us of that one ſpirit, Epheſ. 4. 4.

2. The body hath joints and bands to unite all the parts; ſo hath the myſtical body of Chriſt, Col. 2. 19. This is that bond of peace mentioned in the text, as alſo in the 16th verſe of the ſame chapter, where the whole body is ſaid to be fitly joined together, and compacted, by that which every joint ſupplieth.

3. The natural body receives counſel and nouriſhment from the head; ſo doth the myſtical body of Chriſt; he is their counſellor, and him they muſt hear; he is their head, and him they muſt hold: hence it is that the apoſtle complaineth, Col. 2. 19. of ſome that did not hold the head from which the whole body by joints and bands hath nouriſhment.

4. The natural body cannot well ſubſiſt, if either the ſpirit be wounded, or the joints broken or diſlocated; the body cannot bear a wounded or broken ſpirit; *A broken ſpirit drieth the bones*, Prov. 17. 22. and *a wounded ſpirit who can bear?* Prov. 18. 14. And, on the other hand, how often have the diſjointing of the body, and the breakings thereof, occaſioned the expiration of the ſpirit? In like manner it fares with the myſtical body of Chriſt; how do divided ſpirits break the bonds of peace, which are the joints of this body? And now doth the breakings of the body and church of Chriſt wound the ſpirit of Chriſtians, and oftentimes occaſion the ſpirit and life of Chriſtianity to languiſh, if not to expire. How needful is it then that we endeavour the unity of the ſpirit in the bond of peace?

II. I now come to ſhew you wherein this unity and peace conſiſts; and this I ſhall demonſtrate in five particulars.

1. This unity and peace may conſiſt in the ignorance of many truths, and in the holding of ſome errors; or elſe this duty of peace and unity could not be practicable by any on this ſide perfection: But we muſt now endeavour the unity of the ſpirit, till we come to the unity of the faith, and of the knowledge of the Son of God, Epheſ. 4. 13. *Becauſe now* (as the apoſtle ſaith) *we know in part, and we propheſy in part, and now we ſee through a glaſs darkly*, 1 Cor. 13. 12. And as this is true in general, ſo we may find it true, if we deſcend to particular inſtances. The diſciples ſeem to be ignorant of that great truth which they had often, and in much plainneſs, been taught by their Maſter once and again, viz. That his kingdom was not of this world, and that in the world they ſhould ſuffer and be perſecuted; yet in the 1ſt of the Acts, ver. 6. we read, that they aſked of him if he would at this time reſtore the kingdom to Iſrael? thereby diſcovering, that Chriſt's kingdom (as they thought) ſhould conſiſt in his temporal juriſdiction over Iſrael, which they expected ſhould now commence and take place amongſt them. Again, our Lord tells them, that he had many things to ſay (and theſe were many important truths) which they could not now bear, John 16. 12. And that theſe were important truths, appears by the 10th and 11th verſes, where he is diſcourſing of righteouſneſs and judgement, and then adds, that he had yet many things to ſay, which they could not bear; and thereupon promiſes the comforter to lead them into ALL TRUTH; which implies, that they were yet ignorant of many truths, and conſequently held divers errors; and yet for all this he prays for, and preſſes them to their great duty of peace and unity, John 14. 27.; 17. 21. To this may be added that of Heb. 5. 11. where the author ſaith, he had many things to ſay of the prieſtly office of Chriſt, which by reaſon of their dulneſs they were not capable to receive; as alſo that in the 10th of the Acts, where Peter ſeems to be ignorant of that truth, viz. that the goſpel was to be preached to all nations; and contrary hereunto, he erred in thinking it unlawful to preach amongſt the Gentiles. I ſhall add two texts more, one in Acts 19. where we read, that thoſe diſciples which had been diſcipled and baptiſed by John, were yet ignorant of the Holy Ghoſt, and knew not (as the text tells us) whether there were any Holy Ghoſt or no; though John did teach conſtantly, that he that ſhould come after him, ſhould baptize with the Holy Ghoſt and fire. From hence we may eaſily and plainly infer, that Chriſtians may be ignorant of many truths, by reaſon of weak and dull capacities, and other ſuch-like impediments, even while thoſe truths are with much plainneſs delivered to them. Again, we read, Heb 5. 13. of ſome that were unſkilful in the word of righteouſneſs, who nevertheleſs are called babes in Chriſt, and with whom unity and peace is to be inviolably kept and maintained.

2. As this unity and peace may conſiſt in the ignorance of many truths, and in the holding ſome errors, ſo it muſt conſiſt with (and it cannot conſiſt without) the believing and practiſing thoſe things which are neceſſary to ſalvation and church communion; and

they are, 1*ſt*, Believing that Chriſt the Son of God died for the ſins of men. 2*dly*, That whoever believeth, ought to be baptized. The *third* thing eſſential to this communion, is a holy and a blameleſs converſation.

(1.) That believing that the Son of God died for the ſins of men, is neceſſary to ſalvation, I prove by theſe texts, which tell us, that he that doth not believe ſhall be damned, Mark 16. 16.; John 3. 36.; Rom. 10. 19.

That it is alſo neceſſary to church-communion, appears from Matth. 16. 16, 17, 18. Peter having confeſſed that Chriſt was the Son of the living God, Chriſt thereupon aſſures Peter, that upon this rock, viz. this profeſſion of faith, or this Chriſt which Peter had confeſſed, he would build his church, and the gates of hell ſhould not prevail againſt it. And, 1 Cor. 3. 11. the apoſtle having told the Corinthians they were God's building, preſently adds, that they could not be built upon any foundation but upon that which was laid, which was Jeſus Chriſt. All which proves, that Chriſtian ſociety is founded upon the profeſſion of Chriſt; and not only ſcripture, but the laws of right reaſon, dictates this, that ſome rules and orders muſt be obſerved for the founding all ſociety, which muſt be conſented to by all that will be of it. Hence it comes to paſs, that to own Chriſt as the Lord and head of Chriſtians, is eſſential to the founding Chriſtian ſociety.

(2.) The ſcriptures have declared, that this faith gives the profeſſors of it a right to baptiſm, as in the caſe of the eunuch, Acts 7. when he demanded why he might not be baptized? Philip anſwereth, That if he believed with all his heart, he might: The eunuch thereupon confeſſing Chriſt, was baptized.

Now, that baptiſm is eſſential to church-communion, I prove from 1 Cor. 12. where we ſhall find the apoſtle labouring to prevent an evil uſe that might be made of ſpiritual gifts, as thereby to be puffed up, and to think that ſuch as wanted them were not of the body, or to be eſteemed members: he thereupon reſolves, that whoever did confeſs Chriſt, and own him for his head, did it by the Spirit, ver. 3. though they might not have ſuch a viſible manifeſtation of it as others had, and therefore they ought to be owned as members, as appears, ver. 23. And not only becauſe they have called him Lord by the Spirit, but becauſe they have by the guidance and direction of the ſame Spirit been baptized, ver. 13. *For by one Spirit we are all baptized into one body*, &c. I need not go about to confute that notion that ſome of late have had of this text, viz. that the baptiſm here ſpoken of is the baptiſm of the Spirit, becauſe you have not owned and declared that notion as your judgement, but on the contrary. All of you that I have ever converſed with, have declared it to be underſtood of baptiſm with water, by the direction of the Spirit: If ſo, then it follows, that men and women are declared members of Chriſt's body by baptiſm, and cannot be by ſcripture reputed and eſteemed ſo without it; which farther appears from Rom. 6. 5. where men by baptiſm are ſaid to be planted into the likeneſs of his death; and Col. 2. 12. we are ſaid to be buried with him by baptiſm. All which, together with the conſent of all Chriſtians, (ſome few in theſe latter times excepted), do prove that baptiſm is neceſſary to the initiating perſons into the church of Chriſt.

(3.) Holineſs of life is eſſential to church-communion, becauſe it ſeems to be the reaſon why Chriſt founded a church in the world, viz. that men might thereby be watched over, and kept from falling; and that if any be overtaken with a fault, he that is ſpiritual might reſtore him.

That by this means men and women might be preſerved without blame to the coming of Chriſt; and the grace of God teacheth us *to deny ungodlineſs and worldly luſts, and to live ſoberly and uprightly in this preſent evil world*, Tit. 2. 11, 12. *And let every one that names the name of the Lord, depart from iniquity*, Tim. 2. 19. And James tells us, (ſpeaking of the Chriſtian religion), that *pure religion, and undefiled before God, is to viſit the fatherleſs and widows in their affliction, and to keep ourſelves unſpotted from the world*, James 1. 27. From all which (together with many more texts that might be produced) it appears, that an unholy and prophane life is inconſiſtent with Chriſtian religion and ſociety; and that holineſs is eſſential to ſalvation and church-communion. So that theſe three things, faith, baptiſm, and a holy life, as I ſaid before, all churches muſt agree and unite in, as theſe things, which, when wanting, will deſtroy their being. And let not any think, that when I ſay, believing the Son of God died for the ſins of men, is eſſential to ſalvation and church-communion, that I hereby would exclude all other articles of the Chriſtian creed, as not neceſſary; as the belief of the reſurrection of the dead, and eternal judgement, &c.; which, for want of time, I omit to ſpeak particularly to, and the rather, becauſe I underſtand this great article of believing the Son of God died for the ſins of men, is comprehenſive of all others, and is that from whence all other articles may eaſily be inferred.

And here I would not be miſtaken, as though I held there was nothing elſe for Chriſtians to practiſe, when I ſay this is all that is requiſite to church-communion; for I very well know that Chriſt requires many other things of us, after we are members of his body, which if we knowingly or maliciouſly refuſe, may be the cauſe, not only of excommunication, but damnation. But yet theſe are ſuch things as relate to the well-being, and not to the being of churches; as laying on of hands in the primitive times upon believers, by which they did receive the gifts of the Spirit: This, I ſay, was for the increaſe and edifying of the body, and not that thereby they might become of the body of Chriſt, for that they were before. And do not think that I believe laying on of hands was no apoſtolical inſtitution, becauſe I ſay men are not thereby made members of Chriſt's body, or becauſe I ſay that it is not eſſential to church-communion. Why ſhould I be thought to be againſt a fire in the chimney, becauſe I ſay it muſt not be in the thatch of the houſe? Conſider, then, how pernicious a thing it is to make every doctrine (though true) the bound of communion; this is that which deſtroys unity, and by this rule all men muſt be perfect before they can be in peace: For do we not ſee daily, that as ſoon as men come to a clearer underſtanding of the mind of God, (to ſay the beſt of what they hold); that preſently all men are excommunicable, if not damnable, that do not agree with them. Do not ſome believe and ſee that to be pride and covetouſneſs, which others do not, becauſe (it may be) they have more narrowly and diligently ſearched into their duty of theſe things than others have? What then; Muſt all men that have not ſo large acquaintance of their duty herein be excommunicated? Indeed it were to be wiſhed that more moderation in apparel and ſecular concernments were found among churches: But God forbid, that if they ſhould come ſhort herein, that we ſhould ſay, as one lately ſaid, that he could not communicate with ſuch a people, becauſe they were proud and ſuperfluous in their apparel.

Let me appeal to ſuch, and demand of them, if there was not a time, ſince they believed and were baptized, wherein they did not believe laying on of hands a duty? and did they not then believe, and do they not ſtill believe, they were members of the body of Chriſt? And was not there a time when you did not ſo well underſtand the nature and extent of pride and covetouſneſs as now you do? And did you not then believe, and do you not ſtill believe, that you were true members of Chriſt, though leſs perfect? Why then ſhould you not judge of thoſe that differ from you herein, as you judged of yourſelves when you were as they now are? How needful then is it for Chriſtians to diſtinguiſh (if ever they would be at peace and unity) between thoſe truths which are eſſential to church communion, and thoſe that are not?

3. Unity and peace conſiſts in our making one ſhoulder to practiſe and put in execution the things

we do know, Phil. 3. 16. Nevertheleſs, wherein we have attained, let us walk by the ſame rule, and mind the ſame thing. How ſad is it to ſee our zeal conſume us, and our precious time, in things doubtful and diſputable, while we are not concerned nor affected with the practice of thoſe indiſputable things we all agree in! We all know charity to be the great command, and yet how few agree to practiſe it? We all know they that labour in the word and doctrine, are worthy of double honour; and that God hath ordained, that they which preach the goſpel ſhould live of the goſpel; theſe duties, however others have cavilled at them, I know you agree in them, and are perſuaded of your duty herein: But where is your zeal to practiſe? O how well would it be with churches, if they were but half as zealous for the great, and plain, and indiſputable things, and the more chargeable and coſtly things of religion, as they are for things doubtful or leſs neceſſary, or for things that are no charge to them, and coſt them nothing but the breath of contention, though that may be too great a price for the ſmall things they purchaſe with it!

But further, Do we not all agree, that men that preach the goſpel, ſhould do it like workmen that need not be aſhamed? and yet how little is this conſidered by many preachers, who never conſider before they ſpeak, of what they ſay, or whereof they affirm? How few give themſelves to ſtudy that they may be approved? How few meditate and give themſelves to theſe things, that their profiting may appear to all?

For the Lord's ſake let us unite to practiſe thoſe things we know; and if we would have more talents, let us all agree to improve thoſe we have.

See the ſpirit that was among the primitive profeſſors, that knowing and believing how much it concerned them, in the propagating of Chriſtianity, to ſhew forth love to one another, (that ſo all might know them to be Chriſt's diſciples), rather than there ſhould be any complainings among them, they ſold all they had. Oh how zealous were theſe to practiſe, and with one ſhoulder to do that that was upon their hearts for God! I might further add, how often have we agreed in our judgement? and hath it not been upon our hearts, that this and the other thing is good to be done, to enlighten the dark world, and to repair the breaches of churches, and to raiſe up thoſe churches that now lie gaſping, and among whom the ſoul of religion is expiring? But what do we more than talk of them? Do not moſt decline theſe things, when they either call for their purſes or their perſons to help in this and ſuch like works as theſe? Let us then, in what we know, unite, that we may put it in practice, remembering, that if we know theſe things, we ſhall be happy if we do them.

4. This unity and peace conſiſts in our joining and agreeing to pray for, and to preſs after thoſe truths we do not know. The diſciples in the primitive times were conſcious of their imperfections, and therefore they with one accord continued in prayer and ſupplications. If we were more in the ſenſe of our ignorances and imperfections, we ſhould carry it better towards thoſe that differ from us: then we ſhould abound more in the ſpirit of meekneſs and forbearance, that thereby we might bring others (or be brought by others) to the knowledge of the truth, this would make us go to God, and ſay with Elihu, Job 34. 32. *That which we know not, teach thou us.* Brethren, did we but all agree that we were erring in many things, we ſhould ſoon agree to go to God, and pray for more wiſdom and revelation of his mind and will concerning us.

But here is our miſery, that we no ſooner receive any thing for truth, but we preſently aſcend the chair of infallibility with it, as though in this we could not err: Hence it is we are impatient of contradiction, and become uncharitable to thoſe that are not of the ſame mind; but now a conſciouſneſs that we may miſtake, or that if my brother err in one thing, I may err in another; this will unite us in affection, and engage us to preſs after perfection, according to that of the apoſtle, Phil. 3. 13, 14, 15. *Brethren, I count not myſelf to have apprehended: But this one thing I do, forgetting thoſe things that are behind, and reaching forth to thoſe things which are before, I preſs towards the mark, for the prize of the high calling of God in Chriſt Jeſus.* And if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. O then that we could but unite and agree to go to God for one another, in confidence that he will teach us; and that if any one of us want wiſdom, (as who of us does not), we might agree to aſk of God, who giveth to all men liberally, and upbraideth no man! Let us, like thoſe people ſpoken of in the 2d of Iſaiah, ſay one to another, *Come, let us go to the Lord, for he will teach us of his ways, and we will walk in his paths.*

5. This unity and peace mainly conſiſts in unity of love and affection; this is the great and indiſpenſable duty of all Chriſtians; by this they are declared Chriſt's diſciples: And hence it is that love is called *the great commandment, the old commandment,* and *the new commandment;* that which was commanded in the beginning, and will remain to the end, yea, and after the end. 1 Cor. 13. 8. *Charity never fails; but whether there be tongues, they ſhall ceaſe; or whether there be knowledge, it ſhall vaniſh away.* And ver. 13. *And now abideth faith, hope, and charity; but the greateſt of theſe is charity,* And, Col. 3. 14. *Above all theſe things, put on charity, which is the bond of perfectneſs;* becauſe charity is the end of the commandment, 1 Tim. 1. 5. Charity is therefore called *the royal law;* and though it had a ſuperintendency over other laws, and doubtleſs is a law to which other laws muſt give place, when they come in competition with it; Above all things therefore have fervent charity among yourſelves; *for charity covereth a multitude of ſins,* 1 Pet. 4. 8. Let us therefore live in unity and peace, and the God of love and peace will be with us.

That you may ſo do, let me remember you, (in the words of a learned man), that the unity of the church is a unity of love and affection, and not to a bare uniformity of practice and opinion.

III. Having ſhewn you wherein this unity conſiſts, I now come to the third general thing propounded: and that is, to ſhew you the fruits and benefits of unity and peace, together with the miſchiefs and inconveniences that attend thoſe churches where unity and peace are wanting.

1. Unity and peace is a duty well-pleaſing to God, who is ſtyled the author of peace, and not of confuſion. In all the churches, God's Spirit rejoiceth in the unity of our ſpirits; but on the other hand, where ſtrife and diviſion are, their the Spirit of God is grieved. Hence is it that the apoſtle no ſooner calls upon the Epheſians not to grieve the Spirit of God, but he preſently ſubjoins us a remedy againſt that evil. *That they put away bitterneſs and evil-ſpeaking, and be kind one to another, and tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven them,* Eph. 4. 30, 32.

2. As unity and peace is pleaſing to God, and rejoiceth his Spirit, ſo it rejoiceth the hearts and ſpirits of God's people; unity and peace brings heaven down upon earth among us: Hence it is that the apoſtle tells us, Rom. 4. 17. *That the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt.* Where unity and peace is, there is heaven upon earth; by this we taſte the firſt fruits of that bleſſed eſtate we ſhall one day live in the fruition of; when we ſhall come *To the general aſſembly and church of the firſt-born, whoſe names are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect,* Heb. 12. 23.

This outward peace of the church (as a learned man obſerves) diſtils into peace of conſcience, and turns writings and readings of controverſy into treatiſes of mortification and devotion.

And the Pſalmiſt tells us, that it is not only good, but pleaſant for brethren to dwell together in unity, Pſal. 133. But where unity and peace is wanting, there are ſtorms and troubles; where envy and ſtrife is, there is confuſion, and every evil work, James 3. 16.

16. It is the outward peace of the church that increaſeth our inward joy; and the peace of God's houſe gives us occaſion to eat our meat with gladneſs in our own houſes, Acts 2. 46.

3. The unity and peace of the church makes communion of ſaints deſirable. What is it that embitters church-communion, and makes it burdenſome, but diviſions? Have you not heard many complain, that they are weary of church-communion, becauſe of church-contention? but now where unity and peace is, there Chriſtians long for communion.

David ſaith, that he was glad when they ſaid unto him, *Let us go to the houſe of God*, Pſal. 122. 1. Why was this, but becauſe (as the third verſe tells us) Jeruſalem was a city compact together, where the tribes went up, the tribes of the Lord, to give thanks to his name? And David, ſpeaking of the man that was once his friend, doth thereby let us know the benefit of peace and unity, Pſal. 4. 14. *We* ſaith he, *took ſweet counſel together, and walked to the houſe of God in company:* where unity is ſtrongeſt, communion is ſweeteſt and moſt deſirable. You ſee then that peace and union fills the people of God with deſires after communion: but, on the other hand, hear how David complains, Pſal. 120. *Wo is me, that I ſojourn in Meſhech, and that I dwell in the tents of Kedar.* The pſalmiſt here is thought to allude to a ſort of men that dwelt in the deſerts of Arabia, that got their livings by contention; and therefore he adds, ver. 4. *That his ſoul had long dwelt with them that hated peace.* This was that which made him long for the courts of God, and eſteem one day in his houſe better than a thouſand; this made his ſoul even faint for the houſe of God, becauſe of the peace of it; *Bleſſed are they*, ſaith he, *that dwell in thy houſe, they will be ſtill praiſing thee.* There is a certain note of concord, as appears, Acts 2. where we read of primitive Chriſtians, meeting with one accord, praiſing God.

4. Where unity and peace is, there many miſchiefs and inconveniencies are prevented, which attend thoſe people where peace and unity are wanting: And of thoſe many that might be mentioned, I ſhall briefly inſiſt upon theſe nine.

*1ſt*, Where unity and peace are wanting, there is much precious time ſpent to no purpoſe. How many days are ſpent, and how many fruitleſs journeys made to no profit, where the people are not in peace? How often have many redeemed time (even in ſeed-time and harveſt) when they could ſcarce afford it, to go to church, and, by reaſon of their diviſions, come home worſe than they went, repenting they have ſpent ſo much precious time to ſo little benefit? How ſad is it to ſee men ſpend their precious time, in which they ſhould work out their ſalvation, by labouring, as in the fire, to prove an uncertain and doubtful propoſition, and to trifle away their time, in which they ſhould make their calling and election ſure; to make ſure of an opinion, which, when they have done all, they are not infallibly ſure whether it be true or no, becauſe all things neceſſary to ſalvation and church-communion, are plainly laid down in ſcripture, in which we may be infallibly ſure of the truth of them; but for other that we have no plain texts for, but the truth of them depends upon our interpretations, here we muſt be cautioned, that we do not ſpend much time in impoſing thoſe upon others, or venting thoſe among others, unleſs we can aſſume infallibility, otherwiſe we ſpend time upon uncertainty. And whoever caſts their eyes abroad, and doth open their ears to intelligence, ſhall both ſee, and to their ſorrow hear, that many churches ſpend moſt of their time in jangling and contending about thoſe things which are neither eſſential to ſalvation or church-communnion; and that which is worſe, about ſuch doubtful queſtions which they are never able to give an infallible ſolution of. But now where unity and peace is, there our time is ſpent in praiſing God; and in thoſe great queſtions. What we ſhould do to be ſaved? and how we may be more holy and more humble towards God, and more charitable and more ſerviceable to one another?

*2dly*, Where unity and peace is wanting, there is evil ſurmiſing, and evil ſpeaking, to the damage and diſgrace, if not to the ruining of one another, Gal. 5. 14, 15. The whole law is fulfilled in one word, *Thou ſhalt love thy neighbour as thyſelf*, but if you bite and devour one another, take heed you be not conſumed one of another. No ſooner the bond of charity is broken, which is as a wall about Chriſtians, but ſoon they begin to make havock and ſpoil of one another; then there is raiſing evil reports, and taking up evil reports againſt each other. Hence it is that whiſpering and backbiting proceeds, and going from houſe to houſe to blazon the faults and infirmities of others: Hence it is that we watch for the haltings of one another, and do inwardly rejoice at the miſcarriages of others, ſaying in our hearts, Ha! ha! ſo we would have it: But now where unity and peace is, there is charity; and where charity is, there we are willing to hide the faults, and cover the nakedneſs of our brethren; *charity thinketh no evil.* 1 Cor. 13. 5.; and therefore it cannot ſurmiſe, neither will it ſpeak evil.

*3dly*, Where unity and peace is wanting, there can be no great matters enterpriſed, we cannot do much for God, nor much for one another; when the devil would hinder the bringing to paſs of good in nations and churches, he divides their councils, (and as one well obſerves), he divides their heads, that he may divide their hands; when Jacob had propheſied of the cruelty of Simeon and Levi, who were brethren, he threatens them with the conſequent of it, Gen. 49. 7. *I will divide them in Jacob, and ſcatter them in Iſrael.* The devil is not to learn that maxim he hath taught the Machiavilians of the world, *divide et impera*, divide and rule, it is an united force that is formidable. Hence the ſpouſe in the Canticles is ſaid to be but one, and the only one of her mother, Cant. 6. 9. Hereupon it is ſaid of her, ver. 10. *That ſhe is terrible as an army with banners.* What can a divided army do, or a diſordered army, that have loſt their banners, or for fear or ſhame thrown them away? In like manner, what can Chriſtians do for Chriſt, and the enlarging his dominions in the world, in bringing men from darkneſs to light, while themſelves are divided and diſordered? Peace is to Chriſtians, as great rivers are to ſome cities, which (beſides other benefits and commodities) are natural fortifications, by reaſon whereof thoſe places are made impregnable; but when, by the ſubtility of an adverſary; or the folly of the citizens, theſe waters come to be divided into little petty rivulets, how ſoon are they aſſailed and taken? Thus it fares with churches, when once the devil or their own folly divides them, they will be ſo far from reſiſting of him, that they will be ſoon ſubjected by him.

Peace is to churches as walls to cities; nay, unity hath defended cities that had no walls; it was once demanded of Ageſilaus, why Lacedemon had no walls; he anſwers, (pointing back to the city), That the concord of the citizens was the ſtrength of the city. In like manner, Chriſtians are ſtrong when united, then they are more capable to reſiſt temptation, and to ſuccour ſuch as are tempted. When unity and peace is among the churches, then are they like a walled town; and peace is the church's walls, ſalvation will be her bulwarks.

Plutarch tells us of one Silurus that had eighty ſons, whom he calls to him as he lay upon his death-bed, and gave them a ſheaf of arrows, thereby to ſignify, that if they lived in unity, they might do much, but if they divided, they would come to nothing. If Chriſtians were all of one piece, if they were all but one lump, or but one ſheaf or bundle, how great are the things they might do for Chriſt and his people in the world, whereas otherwiſe they can do little but diſhonour him, and offend his!

It is reported of the leviathan, that his ſtrength is in his ſcales, Job 41. 15, 16, 17. *His ſcales are his pride, ſhut up together as with a cloſe ſeal; one is ſo near another, that no air can come between them: they join together, they ſtick together, they cannot be ſundred.* If the church of God were united like the ſcales of leviathan, it would not be every brain-ſick notion, nor angry ſpeculation, that would cauſe their ſeparation.

Solomon ſaith, *Two are better than one*, becauſe, if one fail, the other may raiſe him; then ſurely twenty are better than two, and an hundred are better than twenty, for the ſame reaſon; becauſe they are more capable to help one another. If ever Chriſtians would do any thing to raiſe up the fallen tabernacles of Jacob, and to ſtrengthen the weak, and comfort the feeble, and to fetch back thoſe that have gone aſtray, it muſt be by unity.

We read of the men of Babel, Gen. 11. 6. *The Lord ſaid, the people are one*, &c. And now nothing will be reſtrained from them that they have imagined to do.

We learn by reaſon, what great things may be done in worldly atchievements where unity is; and ſhall not reaſon (aſſiſted with the motives of religion) teach us, that unity among Chriſtians may enable them to enterpriſe greater things for Chriſt? Would not this make Satan fall from heaven like lightning? For as unity built literal Babel, it is unity that muſt pull down myſtical Babel. And, on the other hand, where diviſions are, there is confuſion; by this means a Babel hath been built in every age. It hath been obſerved by a learned man, and I wiſh I could not ſay truly obſerved, that their is moſt of Babel and confuſion among thoſe that cry out moſt againſt it.

Would we have a hand to deſtroy Babylon? let us have a heart to unite one among another.

Our Engliſh hiſtories tell us, that after Auſtin the monk had been ſome time in England, that he heard of ſome of the remains of the Britiſh Chriſtians, which he conveened to a place which Cambden in his Britannia calls *Auſtin's oak;* here they met to conſult about matters of religion; but ſuch was their diviſion, by reaſon of Auſtin's impoſing ſpirit, that our ſtories tell us, that ſynod was only famous for this, that they only met and did nothing. This is the miſchief of diviſions, they hinder the doing of much good; and if Chriſtians that are divided be ever famous for any thing, it will be, that they have often met together, and talked of this and the other thing, but they did nothing.

*4thly*, Where unity and peace is wanting, there the weak are wounded, and the wicked are hardened. Unity may well be compared to precious oil, Pſal. 133. 2. It is the nature of oil to heal that which is wounded, and to ſoften that which is hard. Thoſe men that have hardened themſelves againſt God and his people, when they ſhall behold unity and peace among them, will ſay, God is in them indeed: And on the other hand, are they not ready to ſay, when they ſee you divided, That the devil is in you that you cannot agree?

*5thly*, Diviſions, and want of peace, keep thoſe out of the church that would come in; and cauſe many to go out that are in.

‘ The diviſions of Chriſtians (as a learned man obſerves) are a ſcandal to the Jews, an opprobrium to the Gentiles, and an inlet to atheiſm and infidelity:’ Inſomuch that our controverſies about religion (eſpecially as they have been of late managed) have made religion itſelf become a controverſy. O! then, how good and pleaſant a thing is it for brethren to dwell together in unity! The peace and unity that was among the primitive Chriſtians drew others to them. What hinders the converſion of the Jews, but the diviſions of Chriſtians? Muſt I be a Chriſtian? ſays the Jew; What Chriſtian muſt I be? what ſect muſt I be of? The Jews, (as one obſerves), gloſſing upon that text in Iſa. 11. 6. where it is propheſied, *That the lion and the lamb ſhall lie down together, and that there ſhall be none left to hurt nor deſtroy in all God's holy mountain:* they interpreting theſe ſayings, to ſignify the concord and peace that ſhall be among the people that ſhall own the Meſſiah, do from hence conclude, that the Meſſiah is not yet come, becauſe of the contentions and diviſions that are among thoſe that profeſs him. And the apoſtle ſaith, 1 Cor 14. 23. That if an unbeliever ſhould ſee their diſorders, he would ſay they were mad; but where unity and peace is, there the churches are multiplied. We read, Acts 9. that when the churches had reſt, they multiplied; and Acts 2. 46, 47. *When the church was ſerving God with one accord, the Lord added to them daily ſuch as ſhould be ſaved.*

It is unity brings men into the church, and diviſions keep them out. It is reported of an Indian, paſſing by the houſe of a Chriſtian, and hearing them contending, being deſired to turn in, he refuſed, ſaying, Aabamach dwells there, meaning that the devil dwelt there: But where unity and peace is, there God is; and he that dwells in love dwells in God. The apoſtle tells the Corinthians, That if they walked orderly, even the unbelievers would hereby be inforced to come and worſhip, and ſay, God was in them indeed. And we read, Zech. 8. 23. of a time when ten men ſhall take hold of a Jew, and ſay, *We will go with you, for we have heard that God is with you.*

And hence it is that Chriſt prays, John 17. 21. that his diſciples might be one, as the Father and he were one, that the world might believe the Father ſent him: as if he ſhould ſay, you may preach me as long as you will, and to little purpoſe, if you are not at peace and unity among yourſelves. Such was the unity of Chriſtians in former days, that the intelligent Heathen would ſay of them, That though they had many bodies, yet they had but one ſoul. And we read the ſame of them, Acts 4. 32. that *the multitude of them that believed were of one heart and one ſoul.*

And as the learned Stillingfleet obſerves in his Irenicum: ‘ The unity and peace that was then among Chriſtians, made religion amiable in the judgement of impartial Heathens: Chriſtians were then known by the benignity and ſweetneſs of their diſpoſitions, by the candour and ingenuity of their ſpirits, by their mutual love, forbearance, and condeſcenſion to one another. But either this is not the practice of Chriſtianity, (viz. a duty that Chriſtians are now bound to obſerve), or elſe it is not calculated for our meridian, where the ſpirits of men are of too high an elevation for it; for if pride and uncharitableneſs, if diviſions and ſtrifes, if wrath and envy, if animoſities and contentions, were but the marks of true Chriſtians, Diogenes need never light his lamp at noon to find out ſuch among us; but if a ſpirit of meekneſs, gentleneſs, and condeſcenſion, if a ſtooping to the weakneſſes and infirmities of one another, if purſuit after peace, when it flies from us, be the indiſpenſable duties, and characteriſtical notes of Chriſtians, it may poſſibly prove a difficult inqueſt to find out ſuch among the crouds of thoſe that ſhelter themſelves under that glorious name.’

It is the unity and peace of churches that brings others to them, and makes Chriſtianity amiable. What is propheſied of the church of the Jews, may in this caſe be applied to the Gentile church, Iſa. 66. 12. That when once God extends peace to her like a river, the Gentiles ſhall come in like a flowing ſtream, then (and not till then) the glory of the Lord ſhall ariſe upon his churches, and his glory ſhall be ſeen among them; then ſhall their hearts fear and be enlarged, becauſe the abundance of the nations ſhall be converted to them.

*6thly*, As want of unity and peace keeps thoſe out of the church that would come in, ſo it hinders the growth of thoſe that are in. Jars and diviſions, wranglings and prejudices, eat out the growth, if not the life of religion. Theſe are thoſe waters of Marah, that imbitter our ſpirits, and quench the Spirit of God. Unity and peace is ſaid to be like the dew of Hermon, and as a dew that deſcended upon Sion, where the Lord commanded his bleſſing, Pſal. 133. 3.

Diviſions run religion into briars and thorns, contentions and parties. Diviſions are to churches like wars in countries: Where wars is, the ground lieth waſte and untilled, none takes care of it. It is love that edifieth, but diviſion pulleth down: Diviſions are as the north-eaſt wind to the fruits, which cauſeth them to dwindle away to nothing; but when the ſtorms are over, every thing begins to grow. When men are divided, they ſeldom ſpeak the truth in love; and then no marvel they grow not up to him in all things, which is the head.

It is a ſad preſage of an approaching famine, (as one well obſerves), not of bread nor water, but of hearing the word of God, when the thin ears of corn devour the plump full ones; when the lean kine devour the fat ones; when our controverſies about doubtful things, and things of leſs moment, eat up our zeal for the more indiſputable and practical things in religion; which may give us cauſe to fear, that this will be the character by which our age will be known to poſterity, that it was the age that talked of religion moſt, and loved it leaſt.

Look upon thoſe churches where peace is, and there you ſhall find proſperity. When the churches had reſt, they were not only multiplied, but walking in the fear of the Lord, and the comforts of the Holy Ghoſt, they were edified; it is when the whole body is knit together, as with joints and bands, that they increaſe with the increaſe of God.

We are at a ſtand ſometimes why there is ſo little growth among churches, why men have been ſo long in learning, and are yet ſo far from attaining the knowledge of the truth; ſome have given one reaſon, and ſome another; ſome ſay pride is the cauſe and others ſay covetouſneſs is the cauſe. I wiſh I could ſay theſe were no cauſes: But I obſerve, that when God entered his controverſy with his people of old, he mainly inſiſted upon ſome one ſin, as idolatry, and ſhedding innocent blood, &c. as comprehenſive of the reſt; not but that they were guilty of other ſins, but thoſe that were the moſt capital are particularly inſiſted on: In like manner, whoever would but take a review of churches that live in contentions and diviſions, may eaſily find that breach of unity and charity is their capital ſin, and the occaſion of all other ſins. No marvel then, that the ſcripture ſaith, the whole law is fulfilled in love: and if ſo, then where love is wanting, it needs muſt follow the whole law is broken. It is where love grows cold, that ſin abounds; and therefore the want of unity and peace is the cauſe of that leanneſs and barrenneſs that is among us; it is true in ſpirituals as well as temporals, that peace brings plenty.

*7thly*, Where unity and peace is wanting, our prayers are hindered; The promiſe is, that what we ſhall agree to aſk, ſhall be given us of our heavenly Father: No marvel we pray and pray, and yet are not anſwered; it is becauſe we are not agreed what to have.

It is reported that the people in Lacedemonia, coming to make ſupplications to their idol god, ſome of them aſked for rain, and others of them aſked for fair weather: The oracle returns them this anſwer, That they ſhould go firſt and agree among themſelves. Would a Heathen god refuſe to anſwer ſuch prayers, in which the ſupplicants were not agreed; and ſhall we think the true God will anſwer them?

We ſee then that diviſions hinder our prayers, and lay a prohibition on our ſacrifice: *If thou bring thy gift to the altar*, ſaith Chriſt, *and there remember that thy brother hath ought againſt thee, leave thy gift, and go, and firſt be reconciled to thy brother, and then come and offer it:* So that want of unity and charity hinders even our particular prayers and devotions.

This hindered the prayers and faſtings of the people of old from finding acceptance, Iſa. 58. 3.; the people aſk the reaſon wherefore they faſted, and God did not ſee nor take notice of them? He gives this reaſon, Becauſe they faſted for ſtrife and debate, and hid their face from their own fleſh. Again, Iſa. 59. the Lord ſaith, *his hand was not ſhortened, that he could not ſave; nor his ear heavy, that he could not hear: but their ſins had ſeparated between their God and them.* And among thoſe many ſins they ſtood chargeable with, this was none of the leaſt, *viz.* that the way of peace they had not known. You ſee where peace was wanting, prayers were hindered, both under the Old and New Teſtament.

The ſacrifice of the people in the 65th of Iſaiah, that ſaid, *Stand farther off, I am holier than thou, was as ſmoke in the noſtrils of the Lord.* On the other hand, we read, how acceptable thoſe prayers were that were made with one accord, Acts 4. 24. compared with ver. 31. They prayed with one accord, and they were all of one heart, and of one ſoul: And ſee the benefit of it, *they were all filled with the Holy Ghoſt, and ſpoke the word with all boldneſs;* which was the very thing they prayed for, as appears ver. 29. And the apoſtle exhorts the huſband to dwell with his wife, that their prayers might not be hindered, 1 Pet. 3. 7. We ſee then want of unity and peace, either in families or churches, is a hinderance of prayers.

*8thly*, It is a diſhonour and diſparagement to Chriſt, that his family ſhould be divided. When an army falls into mutiny and diviſion, it reflects diſparagement on him that hath the conduct of it. In like manner the diviſions of families are a diſhonour to the heads, and thoſe that govern them. And if ſo, then how greatly do we diſhonour our Lord and governor, who gave his body to be broken, to keep his church from breaking, who prayed for their peace and unity, and left peace at his departing from them for a legacy, even a peace which the world could not beſtow upon them.

*9thly*, Where there is peace and unity, there is a ſympathy with each other; that which is the want of one, will be the want of all; *Who is afflicted*, ſaith the apoſtle, *and I burn not? we ſhould then remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being ourſelves alſo of the body*, Heb. 13. 3. But where the body is broken, or men are not reckoned or eſteemed of the body, no marvel we are ſo little affected with ſuch as are afflicted. Where diviſions are, that which is the joy of the one, is the grief of another; but where unity, and peace, and charity abounds, there we ſhall find Chriſtians in mourning with them that mourn, and rejoicing with them that rejoice; then they will not envy the proſperity of others, nor ſecretly rejoice at the miſeries or miſcarriages of any.

IV. Laſt of all, I now come to give you twelve directions and motives for the obtaining peace and unity.

1. If ever we would live in peace and unity, we muſt pray for it. We are required to ſeek peace: Of whom then can we ſeek it with expectation to find it, but of him who is a God of peace, and hath promiſed to bleſs his people with peace? It is God that hath promiſed to give his people one heart, and one way; yet for all theſe things he will be ſought unto: O then let us ſeek peace, and pray for peace, becauſe God ſhall proſper them that love it.

The peace of churches is that which the apoſtle prays for in all his epiſtles; in which his deſire is, that grace and peace may be multiplied and increaſed among them.

2. They that would endeavour the peace of the churches, muſt be careful who they commit the care and overſight of the churches to; as, *1ſt*, (over and beſides thoſe qualifications that ſhould be in all Chriſtians), They that rule the church of God, ſhould be men of counſel and underſtanding; where there is an ignorant miniſtry, there is commonly an ignorant people, according as it was of old, Like prieſt, like people.

How ſad is it to ſee the church of God committed to the care of ſuch that pretend to be teachers of others, that underſtand not what they ſay, or whereof they affirm. No marvel the peace of churches is broken, when their watchmen want ſkill to preſerve their unity, which of all other things is as the church's walls; when they are divided, no wonder they crumble to atoms, if there is no ſkilful phyſician to heal them. It is ſad when there is no balm in Gilead, and when there is no phyſician there. Hence it is, that the wounds of churches become incurable, like the wounds of God's people of old, either not healed at all, or elſe ſlightly healed, and to no purpoſe. May it not be ſaid of many churches at this day, as God ſaid of the church of Iſrael, That he ſought for a man among them that ſhould ſtand in the gap, and make up the breach; but he found none?

Remember what was ſaid of old, Mal. 2. 7. *The prieſt's lips ſhould preſerve knowledge: and the people ſhould ſeek the law at his mouth:* But when this is wanting, the people will be ſtumbling and departing from God and one another; therefore God complains, Hoſ. 4. 6. *That his people were deſtroyed for want of knowledge;* that is, for want of knowing guides; for if the light that is in them that teach, be darkneſs, how great is that darkneſs! and if the blind lead the blind, no marvel both fall into the ditch.

How many are there that take upon them to teach others, that had need be taught in the beginning of religion; that inſtead of multiplying knowledge, multiply words without knowledge; and inſtead of making known God's counſel, darken counſel by words without knowledge? The apoſtle ſpeaks of ſome that did more than darken counſel; *for they wreſted the counſel of God,* 2 Pet. 3. 16. In Paul's epiſtles, ſaith he, *are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, to their own deſtruction.* Some things in the ſcripture are hard to be known, and they are made harder by ſuch unlearned teachers, as utter their own notions by words without knowledge.

None are more bold and adventurous to take upon them to expound the dark myſteries and ſayings of the prophets and Revelations, and the 9th of the Romans, which I believe contains ſome of thoſe many things which in Paul's epiſtles, Peter ſaith, *were hard to be underſtood;* I ſay, none are more forward to dig in theſe mines, than thoſe that can hardly give a ſound reaſon for the firſt principles of religion; and ſuch as are ignorant of many more weighty things that are eaſily to be ſeen in the face and ſuperficies of the ſcripture; nothing will ſerve theſe but ſwimming in the deeps, when they have not yet learned to wade through the ſhallows of the ſcriptures: Like the Gnoſticks of old, who thought they knew all things, though they knew nothing as they ought to know. And as thoſe Gnoſticks did of old, ſo do ſuch teachers of late break the unity and peace of churches. How needful then is it, that if we deſire the peace of churches, that we chuſe out men of knowledge, who may be able to keep them from being ſhattered and ſcattered with every wind of doctrine: And who may be able to convince and ſtop the mouths of gainſayers?

2*dly*, You muſt not only chuſe men of counſel, but if you would deſign the unity and peace of the churches, you muſt chuſe men of courage to govern them; for as there muſt be wiſdom to bear with ſome, ſo there muſt be courage to correct others; as ſome muſt be inſtructed meekly, ſo others muſt be rebuked ſharply, that they may be ſound in the faith; there muſt be wiſdom to rebuke ſome with long-ſuffering, and there muſt be courage to ſuppreſs and ſtop the mouths of others. The apoſtle tells Titus of ſome whoſe mouths muſt be ſtopped, or elſe they would ſubvert whole houſes, Tit. 1. 11. Where this courage hath been wanting, not only whole houſes, but whole churches have been ſubverted. And Paul tells the Galatians, *That when he ſaw ſome endeavour to bring the churches into bondage, that he did not give place to them, no not for an hour,* &c. Gal. 2. 5. If this courſe had been taken by the rulers of churches, their peace had not been ſo often invaded by unruly and vain talkers.

3. In chuſing men to rule, (if you would endeavour to keep the unity of the Spirit, and the bond of peace thereby), be careful you chuſe men of peaceable diſpoſitions. That which hath much annoyed the peace of churches, hath been the froward and perverſe ſpirits of the rulers thereof: Solomon therefore adviſeth, *That with a furious man we ſhould not go, leſt we learn his ways, and get a ſnare to our ſouls,* Prov. 22. 24, 25. *and with the froward we learn frowardneſs.* How do ſome mens words eat like a canker; who inſtead of lifting up their voices like a trumpet, to ſound a parley for peace, have rather ſounded an alarum to war and contention. If ever we ſhould live in peace, let us reverence the feet of them that bring the glad tidings of it.

O, how have ſome men made it their buſineſs to preach contentions, and upon their entertainment of every novel opinion, to preach ſeparation! How hath God's word been ſtretched and torn, to furniſh theſe men with arguments to tear churches! Have not our ears heard thoſe texts, that ſaith, *Come out from among them, and be ſeparate,* &c. and, *withdraw from every brother that walks diſorderly?* I ſay, have we not heard theſe texts that were written to prevent diſorder, brought to countenance the greateſt diſorder that ever was in the church of God, even ſchiſm and diviſion? whereas one of theſe exhortations was written to the church of Corinth, to ſeparate themſelves from the idol's temple, and the idol's table, in which many of them lived in the participation of, notwithſtanding their profeſſion of the true God; as appears, 2 Cor. 6. 16, 17. compared with 1 Cor. 8. 7. and 1 Cor. 10. 14, 20, 22 recites. And not for ſome few or more members, who ſhall make themſelves both judges and parties to make ſeparation, when and as often as they pleaſe, from the whole congregation and church of God where they ſtood related; for by the ſame rule, and upon the ſame ground, may others ſtart ſome new queſtion among theſe new ſeparatiſts, and become their own judges of the communicableneſs of them, and thereupon make another ſeparation from theſe, till at laſt two be not left to walk together. And for that other text mentioned, 2 Theſſ. 3. 9. where Paul exhorts the church of Theſſalonica to withdraw themſelves from every brother that walks diſorderly; I cannot but wonder that any ſhould bring this to juſtify their ſeparation, or withdraw from the communion of a true (though a diſorderly) church. For,

(1.) Conſider, that this was not writ for a few members to withdraw from the church, but for the church to withdraw from diſorderly members.

(2.) Conſider, that if any offended members, upon pretence of error, either in doctrine or practice, ſhould by this text become judges (as well as parties) of the grounds and lawfulneſs of their ſeparation; then it will follow, that half a ſcore notorious heretics, or ſcandalous livers, (when they have walked ſo as they foreſee the church are ready to deal with them, and withdraw from them) ſhall anticipate the church, and pretend ſomewhat againſt them, of which themſelves muſt be judges, and ſo withdraw from the church, pretending either hereſy or diſorder; and ſo condemn the church, to prevent the diſgrace of being condemned by the church. How needful then is it, that men of peaceable diſpoſitions, and not of froward and fractious, and dividing ſpirits, be choſe to rule the church of God, for fear leſt the whole church be leavened and ſowered by them?

4. As there muſt be care uſed in chuſing men to rule the church of God, ſo there muſt be a conſideration had, that there are many things darkly laid down in ſcripture; this will temper our ſpirits, and make us live in peace and unity the more firmly in things in which we agree; this will help us to bear one another's burden, and ſo fulfil the law of Chriſt, inaſmuch as all things neceſſary to ſalvation and church communion are plainly laid down in ſcripture. And where things are more darkly laid down, we ſhould conſider that God intended hereby to ſtir up our diligence, that thereby we might increaſe our knowledge, and not our diviſions, for it may be ſaid of all diſcoveries of truth we have made in the ſcriptures, as it is ſaid of the globe of the earth, that though men have made great ſearches, and thereupon great diſcoveries, yet there is ſtill *terra incognita,* an unknown land; ſo there is in the ſcriptures: for after men have travelled over them, one age after another, yet ſtill there is, as it were, a *terra incognita,* an unknown track to put us upon farther ſearch and inquiry, and to keep us from cenſuring and falling out with thoſe who have not yet made the ſame diſcoveries; that ſo we may ſay with the Pſalmiſt, when we reflect upon our ſhort apprehenſions of the mind of God, that we have ſeen an end of all perfections, but God's commands are exceeding broad; and as one obſerves ſpeaking of the ſcriptures, that there is a path in

them leading to the mind of God, which lieth a great diſtance from the thoughts and apprehenſions of men. And on the other hand, in many other places, God ſits, as it were, on the ſuperficies, and the face of the letter, where he that runs may diſcern him ſpeaking plainly, and no parable at all. How ſhould the conſideration of this induce us to a peaceable deportment towards thoſe that differ!

5. If we would endeavour peace and unity, we muſt conſider how God hath tempered the body, that ſo the comely parts ſhould not ſeparate from the uncomely, as having no need of them, 1 Cor. 12. 23.—25. There is in Chriſt's body and houſe ſome members and veſſels leſs honourable, 2 Tim. 2. 20. And therefore we ſhould not, as ſome now a-days do, pour the more abundant diſgrace, inſtead of putting the more abundant honour upon them. Did we but conſider this, we ſhould be covering the weakneſs, and hiding the miſcarriages of one another, becauſe we are all members one of another, and the moſt uſeleſs member in his place is uſeful.

6. If we would live in peace, let us remember our relations to God, as children to a father, and to each other as brethren. Will not the thoughts that we have one Father, quiet us; and the thoughts that we are brethren, unite us? It was this that made Abraham propoſe terms of peace to Lot, Gen. 13 *Let there be no ſtrife*, ſaith he, *between us, for we are brethren*. And we read of Moſes, in Acts 7. 26. uſing this argument to reconcile thoſe that ſtrove together, and to ſet them at one again: *Sirs*, ſaith he, *you are brethren, why do you wrong one another?* A deep ſenſe of this relation, that we are brethren, would keep us from dividing.

7. If we would preſerve peace, let us mind the gifts, and graces, and virtues, that are in each other; let theſe be more in our eye, than their failings and imperfections. When the apoſtle exhorted the Philippians to peace, as a means hereunto, that ſo the peace of God might rule in their hearts, he tells them, 4. 8. *That if there were any virtue, or any praiſe, they ſhould think of theſe things.* While we are always talking and blazoning the faults of one another, and ſpreading their infirmities, no marvel we are ſo little in peace and charity; for as charity covereth a multitude of ſins, ſo malice covereth a multitude of virtues, and makes us deal by one another, as the Heathen perſecutors dealt with Chriſtians, *viz.* put them in bears ſkins, that they might the more readily become a prey to thoſe dogs that were deſigned to devour them.

8. If we would keep unity and peace, let us lay aſide provoking and dividing language, and forgive thoſe that uſe them. Remember that old ſaying, Evil words corrupt good manners. When men think to carry all afore them, with ſpeaking uncharitably and diſgracefully of their brethren, or their opinions, may not ſuch be anſwered as Job anſwered his unfriendly viſitants, Job 6. 25. *How forcible are right words! but what do your arguing reprove?* How healing are words fitly ſpoken? A word in ſeaſon, how good is it? If we would ſeek peace, let us clothe all our treaties for peace with acceptable words; and where one word may better accommodate than another, let that be uſed to expreſs perſons or things by; and let us not, as ſome do, call the different practices of our brethren, will-worſhip, and their different opinions, doctrines of devils, and the doctrine of Balaam, who taught fornication, &c. unleſs we can plainly, and in expreſſneſs of terms, prove it ſo. Such language as this hath ſtrangely divided our ſpirits, and hardened our hearts one towards one another.

9. If we would live in peace, let us make the beſt conſtructions of one another's words and actions. Charity judgeth the beſt, and it thinks no evil; If words and actions may me conſtrued to a good ſenſe, let us never put a bad conſtruction upon them. How much hath the peace of Chriſtians been broken by an uncharitable interpretation of words and actions? As ſome lay to the charge of others that which they never ſaid; ſo, by ſtraining mens words, others lay to their charge that they never thought.

10. Be willing to hear, and learn, and obey thoſe that God by his providence hath ſet over you; this is a great means to preſerve the unity and peace of churches: But when men (yea, and ſometimes women,) ſhall uſurp authority, and think themſelves wiſer than their teachers, no wonder if theſe people run into contentions and parties, when any ſhall ſay they are not free to hear thoſe whom the church thinks fit to ſpeak to them. This is the firſt ſtep to ſchiſm, and is uſually attended, if not timely prevented, with a ſinful ſeparation.

11. If you would keep the unity of the Spirit in the bond of peace, be mindful, that the God whom you ſerve is a God of Peace, and your Saviour is a Prince of Peace, and that *his ways are ways of pleaſantneſs, and all his paths are peace;* and that Chriſt was ſent into the world, to give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet in the way of peace.

12. Conſider the oneneſs of ſpirit that is among the enemies of religion; though they differ about other things, yet to perſecute religion, and extirpate religion out of the earth, here they will agree; the devils in the air, and the devils in the earth, all the devils in hell, and in the world, make one at this turn. Shall the devil's kingdom be united; and ſhall Chriſt's be divided? Shall the devil's make one ſhoulder to drive on the deſign of damning men, and ſhall not Chriſtians unite to carry on the great deſign of ſaving of them? Shall the Papiſts agree and unite to carry on their intereſt, notwithſtanding the multitudes of orders, degrees, and differences, that are among them? and ſhall not thoſe that call themſelves Reformed churches, unite to carry on the common intereſt of Chriſt in the world, notwithſtanding ſome petty and diſputable differences that are among them? Quarrels about religion (as one obſerves) were ſins not named among the Gentiles. What a ſhame is it then for Chriſtians to abound in them, eſpecially conſidering the nature of the Chriſtian religion, and what large proviſions the Author of it hath made, to keep the profeſſors of it in peace? inſomuch, (as one well obſerves), it is next to a miracle that ever any (eſpecially the profeſſors of it) ſhould fall out about it.

13. Conſider and remember, that the Judge ſtands at the door: Let this moderate our ſpirits, that the Lord is at hand. What a ſad account will they have to make when he comes, that ſhall be found to ſmite their fellow-ſervants, and to make the way to his kingdom more narrow than ever he made it? Let me cloſe all in the words of that great apoſtle, 2 Cor. 13. 11. *Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.*

*Poſtſcript.* Reader, I thought good to advertiſe thee, that I have delivered this to thy hand in the ſame order and method in which it was preached, and almoſt in the ſame words, without any diminiſhings, or conſiderable enlargings, unleſs it be in the thirteen laſt particulars; upon ſome of which I have made ſome enlargements, which I could not then do for want of time; but the ſubſtance of every one of them was then laid down in the ſame particular order as here thou haſt them. And now I have done, I make no other account (to uſe the words of a moderate man upon the like occaſion) but it will fall out with me, as doth commonly with him that parts a fray, both parties may perhaps drive at me for wiſhing them no worſe than peace. My ambition of the public tranquility of the church of God, I hope, will carry me through theſe hazards; let both beat me, ſo their quarrels may ceaſe, I ſhall rejoice in thoſe blows and ſcars I ſhall take for the churches ſafety.

VALE.

# ONE THING IS NEEDFUL;

O R,

## Serious Meditations upon the four laſt things; Death, Judgement, Heaven, and Hell.

### An INTRODUCTION to the enſuing Diſcourſe:

1. THESE lines I at this time preſent
   To all that will them heed;
Wherein I ſhew to what intent
   God ſaith, Convert with ſpeed.
2. For theſe four things come on apace,
   Which we ſhould know full well,
Both death and judgement, and, in place,
   Next to them, heaven and hell.
3. For doubtleſs, man was never born
   For this life and no more:
No, in the reſurrection morn
   They muſt have weal or wo.
4. Can any think that God ſhould take
   That pains, to form a man
So like himſelf, only to make
   Him here a moment ſtand?
5. Or that he ſhould make ſuch ado,
   By juſtice, and by grace;
By prophets and apoſtles too,
   That men might ſee his face?
6. O that the promiſe he hath made,
   Alſo the threatenings great,
Should in a moment end and fade!
   O! No, this is a cheat.
7. Beſides, who is ſo mad (or worſe)
   To think, that Chriſt ſhould come
From glory, to be made a curſe,
   And that in ſinners room?
8. If nothing ſhould by us be had
   When we are gone from hence,
But vanities while here, O mad
   And fooliſh confidence!
9. Again, ſhall God, who is the truth,
   Say, there is heaven and hell,
And ſhall men play that trick of youth,
   To ſay, but who can tell?
10. Shall he that keeps his promiſe ſure
   In things both low and ſmall,
Yet break it like a man impure,
   In matters great'ſt or all?
11. Oh, let all tremble at that thought,
   That puts on God the lie,
That ſaith, Men ſhall turn unto nought,
   When they be ſick and die.
12. Alas, death is but as the door
   Through which all men do paſs,
To that which they for evermore
   Shall have by wrath or grace.
13. Let all therefore that read my lines,
   Apply them to the heart:
Yea, let them read, and turn betimes,
   And get the better part.
14. Mind therefore what I treat on here,
   Yea, mind and weigh it well;
'Tis death and judgement, and a clear
   Diſcourſe of heaven and hell.

### *Of Death.*

1. DEath, as a king rampant and ſtout,
   The world he dare engage;
He conquers all, yea, and doth rout
   The great, ſtrong, wiſe, and ſage.
2. No king ſo great, nor prince ſo ſtrong,
   But death can make to yield,
Yea, bind and lay them all along,
   And make them quit the field.
3. Where are the victors of the world,
   With all their men of might!
Thoſe that together kingdoms hurl'd,
   By death are put to flight.
4. How feeble is the ſtrongeſt hand,
   When death begins to gripe!
The giant now leaves off to ſtand,
   Much leſs withſtand and fight.
5. The man that hath a lion's face,
   Muſt here give place, and bend,
Yea, tho' his bones were bars of braſs,
   'Tis vain here to contend.
6. Submit he muſt to feeble ones,
   To worms who will incloſe
His ſkin and fleſh, ſinews and bones,
   And will thereof diſpoſe,
7. Among themſelves, as merchants do,
   The prizes they have got;
Or as the ſoldiers give unto
   Each man the ſhare and lot,
8. Which they by dint of ſword have won,
   From their moſt daring foe;
While he lies by as ſtill as ſtone,
   Not knowing what they do.
9. Beauty death turns to rottenneſs,
   And youth to wrinkled face;
The witty he brings to diſtreſs,
   And wantons to diſgrace.
10. The wild he tames, and ſpoils the mirth
   Of all that wanton are,
He takes the worlding from his worth,
   And poor man from his care.
11. Death favours none, he lays at all,
   Of all ſorts and degree;
Both old and young, both great and ſmall,
   Rich, poor, and bound, and free.
12. No fawning words will flatter him,
   Nor threat'nings make him ſtart;
He favours none for worth or kin,
   All muſt taſte of his dart.
13. What ſhall I ſay? the graves declare
   That death ſhall conquer all;
There lie the ſkulls, duſt, bones, and there
   The mighty daily fall.
14. The very looks of death are grim
   And ghaſtly to behold;
Yea, tho' but in a dead-mans ſkin,
   When he is gone and cold.
15. How 'fraid are ſome of dead-mens beds,
   And others of their bones;
They neither care to ſee their heads,
   Nor yet to hear their groans!
16. Now all theſe things are but the ſhade
   And badges of his coat;
The glaſs that runs, the ſcythe and ſpade,
   Tho' weapons more remote:
17. Yet ſuch as make poor mortals ſhrink
   And fear, when they are told,
Theſe things are ſigns that they muſt drink
   With death, O then how cold!
18. It ſtrikes them to the heart! how do
   They ſtudy it to ſhun!
Indeed who can bear up, and who
   Can from theſe ſhakings run?
19. But how much more then when he comes
   To grapple with thy heart;
To bind with thread thy toes and thumbs,
   And fetch thee in his cart?

20. Then will he cut thy ſilver cord,
And break thy golden bowl;
Yea, break that pitcher which the Lord
Made cabbin for thy ſoul.
21. Thine eyes, that now are quick of ſight,
Shall then no way eſpy
How to eſcape this doleful plight,
For death will make thee die.
22. Thoſe legs that now can nimbly run,
Shall then with faintneſs fail
To take one ſtep death's dart to ſhun,
When he doth thee aſſail.
23. That tongue that now can boaſt and brag,
Shall then by death be ty'd
So faſt, as not to ſpeak or wag,
Though death lies by thy ſide.
24. Thou that didſt once incline thine ear
Unto the ſong and tale,
Shall only now death's meſſage hear,
While he with face moſt pale,
25. Doth reaſon with thee, how thy days
Hath hitherto been ſpent;
And what have been thy deeds and ways,
Since God thee time hath lent.
26. Then will he ſo begin to tear
Thy body from thy ſoul,
And both from life, if now thy care
Be not on grace to roll.
27. Death puts on things another face
Than we in health do ſee:
Sin, Satan, hell, death, life, and grace
Now great and weighty be.
28. Yea, now the ſick man's eye is ſet
Upon a world to come:
He alſo knows too, without let,
That there muſt be his home;
29. Either in joy, in bliſs, and light,
Or ſorrow, wo, and grief;
Either with Chriſt, and ſaints in white,
Or fiends, without relief.
30. But, Oh! the ſad eſtate that then
They will be in that die
Both void of grace and life! poor men!
How will they fear and cry!
31. Ha! live I may not, though I would
For life give more than all;
And die I dare not, though I ſhould
The world gain by my fall.
32. No, here he muſt no longer ſtay,
He feels his life run out,
His night is come, alſo the day
That makes him fear and doubt.
33. He feels his very vitals die,
All waxeth pale and wan:
Nay, worſe, he fears to miſery
He ſhortly muſt be gone.
34. Death doth already ſtrike his heart
With his moſt fearful ſting
Of guilt, which makes his conſcience ſtart,
And quake at every thing.
35. Yea, as his body doth decay
By a contagious grief,
So his poor ſoul doth faint away
Without hope or relief.
36. Thus while the man is in this ſcare,
Death doth ſtill at him lay;
Live, die, ſink, ſwim, fall foul or fair,
Death ſtill holds on his way.
37. Still pulling of him from his place,
Full ſore againſt his mind;
Death like a ſp'rit ſtares in his face,
And doth with links him bind:
38. And carries him into his den,
In darkneſs there to lie,
Among the ſwarms of wicked men,
In grief eternally.
39. For only he that God doth fear
Will now be counted wiſe;
Yea, he that feared him while here,
He only wins the prize.
40. 'Tis he that ſhall by angels be
Attended to that bliſs
That angels have; for he, O! he
Of glory ſhall not miſs.
41. Thoſe weapons and thoſe inſtruments
Of death, that others fright,
Thoſe dreadful fears and diſcontents
That brings on ſome that night
42. That never more ſhall have a day,
Brings this man to that reſt
Which none can win but only they
Whom God hath call'd and bleſt,
43. With the firſt fruits of ſaving grace,
With faith, hope, love, and fear
Him to offend; this man his face,
In viſions high and clear,
44. Shall in that light which no eye can
Approach unto, behold
The rays and beams of glory, and
Find there his name inroll'd
45. Among thoſe glittering ſtars of light
That Chriſt ſtill holdeth faſt
In his right hand, with all his might,
Until that danger's paſt,
46. That ſhakes the world, and moſt hath dropt
Into grief and diſtreſs.
O! bleſſed then is he that's wrapt
In Chriſt his righteouſneſs:
47. This is the man death cannot kill,
For he hath put on arms;
Him ſin nor Satan hath not ſkill
To hurt with all their charms.
48. An helmet on his head doth ſtand;
A breaſt-plate on his heart;
A ſhield alſo is in his hand,
That blunteth every dart.
49. Truth girds him round the reins, alſo
His ſword is on his thigh;
His feet in ſhoes of peace do go
The ways of purity.
50. His heart it groaneth to the Lord,
Who hears him at his call,
And doth him help, and ſtrength afford,
Wherewith he conquers all.
51. Thus fortified, he keeps the field,
While death is gone and fled;
And then lies down upon his ſhield,
Till Chriſt doth raiſe the dead.

## *Of Judgement.*

1. AS 'tis appointed men ſhould die,
So judgement is the next
That meets them moſt aſſuredly;
For ſo ſaith holy text.
2. Wherefore of judgement I ſhall now
Inform you what I may,
That you may ſee what 'tis, and how
'Twill be with men that day.
3. This world it hath a time to ſtand,
Which time once ended, then
Will iſſue judgement out of hand
Upon all ſorts of men.
4. The Judge we find, in God's record,
The Son of man, for he
By God's appointment is made Lord
And Judge of all that be.
5. Wherefore this Son of man ſhall come
At laſt to count with all,
And unto them ſhall give juſt doom,
Whether they ſtand or fall.
6. Behold ye now the majeſty
And ſtate that ſhall attend
This Lord, this judge, and Juſtice high,
When he doth now deſcend.
7. He comes with head as white as ſnow,
With eyes like flames of fire;
In juſtice clad from top to toe,
Moſt glorious in attire.
8. His face is fill'd with gravity;
His tongue is like a ſword;
His preſence awes both ſtout and high;
The world ſhakes at his word.
9. He comes in flaming fire, and
With angels clear and bright,

Each with a trumpet in his hand,
Clothed in ſhining white.
10. The trump of God ſounds in the air;
The dead do hear his voice;
The living too run here and there,
Who made not him their choice.
11. Thus to his place he doth repair,
(Appointed for his throne),
Where he will ſit to judge, and where
He'll count with every one.
12. Angels attending on his hand
By thouſands on a row;
Yea, thouſands thouſands by him ſtand,
And at his beck do go.
13. Thus being ſate, the books do ope
In which all crimes are writ,
All virtues too, of faith and hope,
Of love, and every whit
14. Of all that man hath done or ſaid,
Or did intend to do:
Whether they ſinn'd, or were afraid
Evil to come into.
15. Before this bar each ſinner now
In perſon muſt appear,
Under his judgement, there to bow
With trembling and with fear:
16. Within whoſe breaſt a witneſs then
Will certainly ariſe,
That to each charge will ſay Amen,
While they ſeek and deviſe
17. To ſhun the ſentence which the Lord
Againſt them then will read
Out of the books of God's record,
With majeſty and dread.
18. But every heart ſhall opened be
Before this Judge moſt high;
Yea, every thought to judgement he
Will bring aſſuredly.
19. And every word and action too
He there will manifeſt;
Yea, all that ever thou didſt do
Or keep within thy breaſt,
20. Shall then be ſeen and laid before
The world, that then will ſtand
To ſee thy Judge open every ſore,
And all thy evils ſcann'd.
21. Weighing each ſin and wickedneſs
With ſo muſt equity.
Proportioning of thy diſtreſs
And woful miſery.
22. With ſo much juſtice, doing right,
That thou thyſelf ſhalt ſay,
My ſins have brought me to this plight,
I threw myſelf away.
23. Into the gulph my ſins have brought
Me juſtly to poſſeſs,
For which I blame not Chriſt, I wrought
It out by wickedneſs.
24. But Oh! how willingly would theſe
That thus in judgement be,
If that they might have help or eaſe,
Unto the mountains flee.
25. They would rejoice, if that they might
But underneath them creep,
To hide them from revenging right,
For fear of which they weep.
26. But all in vain, the mountains then
Will all be fled and gone;
No ſhelter will be found for men
That now are left alone.
27. For ſuccour they did not regard
When Chriſt by grace did call
To them, therefore they are not heard,
No mountains on them fall.
28. Before this Judge no one ſhall ſhroud
Himſelf, under pretence
Of knowledge, which hath made him proud,
Nor ſeeming penitence.
29. No high profeſſion here can ſtand,
Unleſs ſincerity
Hath been therewith commixed, and
Brought forth ſimplicity.
30. No maſk nor vizor here can hide
The heart that rotten is;
All cloaks now muſt be laid aſide,
No ſinner muſt have bliſs.
31. Though moſt approve of thee, and count
Thee upright in thy heart,
Yea, tho' preferr'd and made ſurmount
Moſt men to act thy part,
32. In treading where the godly trod,
As to an outward ſhew;
Yet this hold ſtill, the grace of God
Takes hold on but a few;
33. So as to make them truly ſuch
As then ſhall ſtand before
This Judge with gladneſs; this is much,
Yet true for evermore.
34. The tree of life this paradiſe
Doth always beautify,
'Cauſe of our health it is the riſe
And perpetuity.
35. Here ſtands the golden throne of grace,
From out of which do run
Thoſe cryſtal ſtreams that make this place
Far brighter than the ſun.
36. Here ſtands Mount Zion with her King,
Jeruſalem above,
That holy and delightful thing,
So beautified with love.
37. That as a mother ſuccours thoſe
Which of her body be,
So ſhe far more, all ſuch as cloſe
In with her Lord; and ſhe,
38. Her grace, her everlaſting doors
Will open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high, and low,
39. Unto the kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd,
Becauſe he did them call,
40. Unto that work, which alſo they
Sincerely did fulfil,
Not ſhunning always to obey
His gracious holy will.
41. Beſides, this much doth beautify
This goodly paradiſe,
That from all quarters conſtantly,
Whole thouſands, as the price,
42. Of precious blood, do here arrive,
As ſafe eſcaping all
Sin, hell, and Satan did contrive
To bring them into thrall.
43. Each telling his deliverance
I' th' open face of heaven;
Still calling to rememb'rance
How fiercely they were driven.
44. By deadly foe, who did purſue,
As ſwift as eagles fly;
Which if thou have not, down thou muſt
With thoſe that then ſhall die.
The ſecond death, and be accurſt
Of God. For certainly,
45. The truth of grace ſhall only here
Without a bluſh be bold
To ſtand, whileſt others quake and fear,
And dare not once behold.
46. That heart that here was right for God,
Shall there be comforted;
But thoſe that evil ways have trod,
Shall then hang down their head,
47 As ſore confounded with the guilt
That now upon them lies,
Becauſe they did delight in filth
And beaſtly vanities;
48. Or elſe becauſe they did deceive
With hypocritical
Diſguiſes their own ſouls, and leave
Or ſhun that beſt of all
49. Approved word of righteouſneſs,
They were invited to
Embrace; therefore they no acceſs
Now to him have, but wo.

50. For every one muſt now receive
According to their ways;
They that unto the Lord did cleave,
The everlaſting joys;
51. Thoſe that die in wickedneſs,
To execution ſent,
There ſtill to grapple with diſtreſs,
Which nothing can prevent.
52. Of which two ſtates I next ſhall writ,
Wherefore I pray give ear,
And to them bend with all your might
Your heart with filial fear.

## *Of Heaven.*

1. HEaven is a place, alſo a ſtate,
It doth all things excel;
No man can fully it relate,
Nor of its glory tell.
2. God made it for his reſidence,
To ſit on as a throne,
Which ſhews to us the excellence
Whereby it may be known.
3. Doubtleſs the fabric that was built
For this ſo great a King,
Muſt needs ſurpriſe thee, if thou wilt
But duly mind the thing.
4. If all that build do build to ſuit
The glory of their ſtate,
What orator (though moſt acute)
Can fully heaven relate?
5. If palaces that princes build,
(Which yet are made of clay),
Do ſo amaze when much beheld,
Of heav'n what ſhall we ſay?
6. It is the high and holy place,
No moth can there annoy,
Nor make to fade that goodly grace
That ſaints ſhall there enjoy.
7. Manſions for glory and for reſt
Do there prepared ſtand,
Buildings eternal for the bleſt
Are there provided, and
8. The glory and the comelineſs
By deepeſt thought none may
With heart or mouth fully expreſs;
Nor can before that day
9. Theſe heav'ns we ſee be as a ſcroll,
Or garment folded up,
Before they do together roll,
And we call'd in to ſup,
10. There with the King, the bridegroom, and
By him are led into
His palace-chambers, there to ſtand
With his proſpect to view;
11. And taſte, and ſmell, and be inflam'd,
And raviſhed to ſee
The buildings he hath for us fram'd,
How full of heaven they be.
12. Its ſtate alſo is marvellous,
For beauty to behold;
All goodneſs there is plenteous,
And better far than gold.
13. Adorn'd with grace and righteouſneſs,
While fragrant ſcents of love
O'erflow with everlaſting bliſs
All that do dwell above.
14. The heav'nly majeſty, whoſe face
Doth far exceed the ſun,
Will there caſt forth its rays of grace,
After this world is done.
15. Which rays and beams will ſo poſſeſs
All things that there ſhall dwell,
With ſo much glory, light, and bliſs,
That none can think or tell.
16. That wiſdom which doth order all,
Shall their be fully ſhown;
That ſtrength that bears the world, there ſhall
By every one be known.
17. That holineſs and ſanctity
Which doth all thought ſurpaſs,
Shall there in preſent purity
Outſhine the cryſtal glaſs.
18. The beauty and the comelineſs
Of this Almighty ſhall
Make amiable with laſting bliſs
Thoſe he thereto ſhall call.
19. The preſence of this God will be
Eternal life in all,
And health and gladneſs, while we ſee
Thy face, O Immortal!
20. Here will the Lord make clear and plain,
How ſweetly did agree
His attributes, when Chriſt was ſlain,
Our Saviour to be;
21. How wiſdom did find out the way;
How ſtrength did make him ſtand;
How holineſs did bear the ſway,
And anſwer juſt demand;
22. How all theſe attributes did bend
Themſelves to work our life,
Through the Chriſt whom God did ſend
To ſave us by his might.
23. All this will ſparkle in our eye
Within the holy place,
And greatly raiſe our melody,
And flow our hearts with grace.
24. The largeſt thought that can ariſe
Within the wideſt heart,
Shall then be filled with ſurpriſe,
And pleas'd in every part.
25. All myſteries ſhall here be ſeen,
And ev'ry knot unty'd;
Electing love, that hid hath been,
Shall ſhine on ev'ry ſide.
26. The God of glory here will be
The life of every one,
Whoſe godly attributes ſhall we
Poſſeſs them as our own.
27. By wiſdom we all things ſhall know,
By light all things ſhall ſee,
By ſtrength (too) all things we ſhall do,
When we in glory be.
28. The Holy Lamb of God alſo,
Who for our ſakes did die,
The holy ones of God ſhall know,
And that moſt perfectly.
29. Thoſe ſmall and ſhort diſcoveries
That we have of him here,
Will there be ſeen with open eyes,
In viſions full and clear.
30. Thoſe many thouſand acts of grace,
That here we feel and find,
Shall there be read with open face
Upon his heart moſt kind.
31. There he will ſhew us how he was
Our prophet, prieſt, and king,
And how he did maintain our cauſe,
And us to glory bring.
32. There we ſhall ſee how he was touch'd
With all our grief and pain,
(As in his word he hath avouch'd),
When we with him ſhall reign;
33. He'll ſhew us alſo how he did
Maintain our faith and love,
And why his face ſometimes he hid
From us, who are his dove;
34. Theſe tempting times that here we have
We there ſhall ſee were good,
Alſo that hidden ſtrength he gave,
The purchaſe of his blood.
35. That he ſhould ſtand for us before
His Father, thus we read,
But then ſhall ſee, and ſhall adore
Him for his gracious deed.
36. Though we are vile, he without ſhame
Before his angels all,
Lays out his ſtrength, his worth, and name,
For us who are in thrall.
37. This is he who was mock'd and beat,
Spit on, and crown'd with thorns;
Who for us had a bloody ſweat,
Whoſe heart was broke with ſcorns.
38. 'Tis he who ſtands ſo much our friend,
As ſhortly we ſhall ſee,
With open face, world without end,
And in his preſence be.

39. Th

39. That head that once was crown'd with thorns,
Shall now with glory ſhine,
That heart that broken was with ſcorns,
Shall flow with life divine.
40. That man that here met with diſgrace,
We there ſhall ſee ſo bright,
That angels can't behold his face
For its exceeding light.
41. What gladneſs ſhall poſſeſs our heart,
When we ſhall ſee theſe things!
What light and life in every part,
Will riſe like laſting ſprings!
42. O bleſſed face, and holy grace,
When ſhall we ſee this day?
Lord, fetch us to this goodly place,
We humbly do thee pray!
43. Next to this Lamb we ſhall behold
All ſaints both more and leſs,
With whited robes in glory roll'd,
'Cauſe him they did confeſs;
44. Each walking in his righteouſneſs,
With ſhining crowns of gold,
Triumphing ſtill in heav'nly bliſs,
Amazing to behold.
45. Each perſon for his majeſty
Doth repreſent a king;
Yea, angel-like for dignity,
And ſeraphims that ſing,
46. Each motion of their mind, and ſo
Each twinkling of their eye;
Each word they ſpeak, and ſtep they go,
It is in purity.
47. Immortal are they every one,
Wrapt up in health and light,
Mortality from them is gone,
Weakneſs is turn'd to might.
48. The ſtars are not ſo clear as they,
They equalize the ſun;
Their glory ſhines to perfect day;
Which day will ne'er be done.
49. No ſorrow can them now annoy,
Nor weakneſs, grief, or pain;
No faintneſs can abate their joy,
They now in life do reign.
50. They ſhall not there, as here, be vext
With Satan, men, or ſin,
Nor with their wicked hearts perplext,
The heavens have cop'd them in.
51. Thus as they ſhine in their eſtate,
So too in their degree;
Which is moſt goodly to relate,
And raviſhing to ſee.
52. The Majeſty whom they adore,
Doth them in wiſdom place
Upon the thrones, and that before
The angels, to their grace.
53. The ſaints of the Old Teſtament,
Full right to their degree;
Likewiſe the New, in excellent
Magnificency be.
54. Each one his badge of glory wears,
According to his place;
According as was his affairs
Here, in the time of grace.
55. Some on the right hand of the Lamb,
Likewiſe ſome on the left,
With robes and golden chains do ſtand,
Moſt grave, moſt ſage, and deft.
56. The martyr here is known from him
Who peaceably did die,
Both by the place he ſitteth in,
And by his dignity.
57. Each father, ſaint, and prophet ſhall,
According to his worth,
Enjoy the honour of his call,
And plainly hold it forth.
58. Thoſe bodies which ſometimes were torn,
And bones that broken were,
For God's word, he doth now adorn
With health and glory fair.
59. Thus when in heav'nly harmony
Theſe bleſſed ſaints appear,
Adorn'd with grace and majeſty,
What gladneſs will be there?
60. The light, and grace, and countenance,
The leaſt of theſe ſhall have,
Will ſo much terror them advance,
And make their face ſo grave,
61. That at them all the world will ſhake,
When they lift up their head;
Princes and kings will at them quake,
And fall before them dead.
62. This ſhall we ſee, thus ſhall we be,
O would the day were come,
Lord Jeſus take us up to thee,
To this deſired home!
63. Angels alſo we ſhall behold,
When we on high aſcend,
Each ſhining like to men of gold,
And on the Lord attend.
64. Theſe goodly creatures, full of grace,
Shall ſtand about the throne,
Each one with lightning in his face,
And ſhall to us be known.
65. Theſe cherubims with one accord
Shall cry continually,
Ah, holy, holy, holy Lord,
And heavenly Majeſty!
66. Theſe will us in their arms embrace,
And welcome us to reſt,
And joy to ſee us clad with grace,
And of the heavens poſſeſt.
67. This we ſhall hear, this we ſhall ſee,
While raptures take us up,
When we with bleſſed Jeſus be,
And at this table ſup.
68. Oh ſhining angels! what, muſt we
With you lift up our voice?
We muſt, and with you ever be,
And with you muſt rejoice.
69. Our friends that lived godly here,
Shall there be found again,
The wife, the child, and father dear,
With others of our train:
70. Each one down to the foot in white,
Fill'd to the brim with grace,
Walking among the ſaints in light,
With glad and joyful face.
71. Thoſe God did uſe us to convert,
We there with joy ſhall meet,
And jointly ſhall with all our heart,
In life each other greet.
72. A crown to them we then ſhall be,
A glory and a joy:
And that before the Lord, when he
The world comes to deſtroy.
73. This is the place, this is the ſtate,
Of all that fear the Lord;
Which men nor angels may relate
With tongue, or pen, or word.
74. No night is here for to eclipſe
Its ſpangling rays ſo bright,
Nor doubt, nor fear to ſhut the lips,
Of thoſe within this light.
75. The ſtrings of muſic here are tun'd
For heavenly harmony,
And every ſpirit here perfum'd
With perfect ſanctity.
76. Here run the cryſtal ſtreams of life,
Quite through all our veins,
And here by love we do unite
With glory's golden chains.
77. Now that which ſweetneth all will be
The laſting of this ſtate;
This heightens all we hear or ſee
To a tranſcendent rate.
78. For ſhould the ſaints enjoy all this
But for a certain time,
Oh! how would they their mark then miſs,
And at this thing repine?
79. Yea, 'tis not poſſible that they
Who then ſhall dwell on high,
Should be content, unleſs they may
Dwell there eternally.

80 A thought of parting with this place
Would bitter all their ſweet,
And darkneſs put upon the face
Of all they there do meet.
81 But far from this the ſaints ſhall be,
Their portion is the Lord,
Whoſe face for ever they ſhall ſee,
As ſaith the holy word.
82. And that with everlaſting peace.
Joy, and felicity;
From this time forth they ſhall increaſe
Unto eternity.

### *Of Hell, and the eſtate of thoſe that periſh.*

1. THus having ſhew'd you what I ſee
Of heaven, I now will tell
You alſo, after ſearch, what be
The damned wights of hell.
2. And, oh, that they that read my lines
Would ponder ſoberly,
And lay to heart ſuch things betimes
As touch eternity!
3. The ſleepy ſinner little thinks
What ſorrows will abound
Within him, when upon the brinks
Of Tophet he is found.
4. Hell is beyond all thought a ſtate
So doubtful and forelorn,
So fearful, that none can relate
The pangs that there are borne.
5. God will exclude them utterly
From his moſt bleſſed face,
And them involve in miſery,
In ſhame, and in diſgrace.
6. God is the fountain of all bliſs,
Of life, of light, and peace;
They then muſt needs be comfortleſs
Who are depriv'd of theſe.
7. Inſtead of life, a living death
Will there in all be found.
Dyings will be in every breath,
Thus ſorrow will abound.
8. No light, but darkneſs here doth dwell,
No peace, but horror ſtrange:
The fearful damning wights of hell
In all will make this change.
9. To many things the damneds wo.
Is likened in the word;
And that becauſe no one can ſhow
The vengeance of the Lord.
10. Unto a dreadful burning lake,
All on a fiery flame,
Hell is compared, for to make
All underſtand the ſame.
11. A burning lake, a furnace hot,
A burning oven too,
Muſt be the portion, ſhare, and lot,
Of thoſe which evil ſow.
12. This plainly ſhews the burning heat
With which it will oppreſs
All hearts, and will like burnings eat
Their ſouls with ſore diſtreſs.
13. This burning lake it is God's wrath,
Incenſed by the ſin
Of thoſe who do reject his path,
And wicked ways walk in;
14. Which wrath will ſo perplex all parts
Of body and of ſoul,
As if up to the very hearts
In burnings they did roll.
15. Again, to ſhew the ſtinking ſtate
Of this ſo ſad a caſe,
Like burning brimſtone God doth make
The hidings of his face.
16. And truly as the ſtream and ſmoak
And flames of brimſtone ſmell,
To blind the eyes, and ſtomach choak,
So are the pangs of hell.
17. To ſee a ſea of brimſtone burn,
Who would it not affright?
But they whom God to hell doth turn
Are in moſt woful plight.
18. This burning cannot quenched be,
No not with tears of blood,
No mournful groans in miſery
Will here do any good.
19. O damned men! this is your fate,
The day of grace is done,
Repentance now doth come too late,
Mercy is fled and gone.
20. Your groans and cries they ſooner ſhould
Have ſounded in mine ears,
If grace you would have had, or would
Have me regard your tears.
21. Me you offended with your ſin,
Inſtructions you did ſlight,
Your ſins againſt my law hath been;
Juſtice ſhall have his right.
22. I gave my Son to do you good,
I gave you ſpace and time
With him to cloſe, which you withſtood,
And did with hell combine.
23. Juſtice againſt you now is ſet,
Which you cannot appeaſe;
Eternal juſtice doth you let
From either life or eaſe.
24. Thus he that to this place doth come
May groan, and ſigh, and weep;
But ſin hath made that place his home,
And there it will him keep.
25. Wherefore hell in another place
Is call'd a priſon too,
And all to ſhew the evil caſe
Of all ſin doth undo.
26. Which priſon, with its locks and bars
Of God's laſting decree,
Will hold them faſt; O how this mars
All thought of being free!
27. Out at theſe brazen bars they may
The ſaints in glory ſee;
But this will not their grief allay,
But to them torment be.
28. Thus they in this infernal cave
Will now be holden faſt
From heavenly freedom, tho' they crave
Of it they may not taſte.
29. The chains that darkneſs on them hangs
Still rattling in their ears,
Creates within them heavy pangs,
And ſtill augments their fears.
30. Thus hopeleſs of all remedy,
They dyingly do ſink
Into the jaws of miſery,
And ſeas of ſorrow drink.
31. For being cop'd on every ſide
With helpleſſneſs and grief,
Headlong into deſpair they ſlide
Bereft of all relief.
32. Therefore this hell is call'd a pit,
Prepar'd for thoſe that die,
The ſecond death, a term moſt fit
To ſhew their miſery.
33. A pit that's bottomleſs is this,
A gulph of grief and wo,
A dungeon which they cannot miſs,
That will themſelves undo.
34 Thus without ſtay they always ſink,
Thus fainting ſtill they fail,
Deſpair they up like water drink,
Theſe priſoners have no bail.
35. Here meets them now that worm that gnaws,
And plucks their bowels out,
The pit too on them ſhuts her jaws;
This dreadful is, no doubt.
36. This ghaſtly worm is guilt for ſin,
That on the conſcience feeds,
With vipers teeth, both ſharp and keen,
Whereat it ſorely bleeds.
37 This worm is fed by memory,
Which ſtrictly brings to mind,
All things done in proſperity,
As we in ſcripture find.
38. No word, nor thought, nor act they did,
But now is ſet in ſight,
Not one of them can now be hid,
Memory gives them light.

39. On which the underſtanding ſtill
Will judge, and ſentence paſs,
This kills the mind, and wounds the will,
Alas, alas, alas!
40. Oh, conſtience is the ſlaughter ſhop,
There hangs the ax and knife,
'Tis there the worm makes all things hot,
And wearies out the life!
41. Here then is execution done
On body and on ſoul;
For conſcience will be brib'd of none,
But gives to all their doul.
42. This worm, 'tis ſaid, ſhall never die,
But in the belly be
Of all that in the flames ſhall lie,
O dreadful ſight to ſee!
43. This worm now needs muſt in them live,
For ſin will ſtill be there,
And guilt, for God will not forgive,
Nor Chriſt their burden bear.
44. But take from them all help and ſtay,
And leave them to deſpair,
Which feeds upon them night and day,
This is the damneds ſhare.
45. Now will confuſion ſo poſſeſs
Theſe monuments of ire,
And ſo confound them with diſtreſs,
And trouble their deſire,
46. That what to think, or what to do,
Or where to lay their head,
They know not; 'tis the damneds wo
To live, and yet be dead.
47. Theſe caſt-aways would fain have life,
But know, they never ſhall,
They would forget their deadful plight,
But that ſticks faſt'ſt of all.
48. God, Chriſt, and heaven, they know are beſt,
Yet dare not on them think,
The ſaints they know in joys do reſt,
Whilſt they their tears do drink.
49. They cry, alas! but all in vain,
They ſtick faſt in the mire,
They would be rid of preſent pain,
Yet ſet themſelves on fire.
50. Darkneſs is their perplexity,
Yet do they hate the light;
They always ſee their miſery,
Yet are themſelves all night.
51. They are all dead, yet live they do,
Yet neither live nor die,
They die to weal, and live to wo,
This is their miſery.
52. Amidſt all this ſo great a ſcare
That here I do relate,
Another falleth to their ſhare
In this their ſad eſtate.
53. The legions of infernal fiends
Then with them needs muſt be,
A juſt reward for all their pains,
This they ſhall feel and ſee.
54. With yellings, howlings, ſhrieks, and cries,
And other doleful noiſe,
With trembling hearts, and failing eyes,
Theſe are their helliſh joys.
55. Theſe angels black they would obey,
And ſerve with greedy mind,
And take delight to go aſtray,
That pleaſure they might find.
56. Which pleaſure now like poiſon turns
Their joy to heavineſs,
Yea, like the gall of aſps it burns,
And doth them ſore oppreſs.
57. Now is the joy they lived in
All turn'd to briniſh tears,
And reſolute attempts to ſin
Turn'd into helliſh fears.
58. The floods run trickling down their face,
Their hearts do prick and ake,
While they lament their woful caſe,
Their loins totter and ſhake.
59. O! wetted cheeks, with bleared eyes,
How fully do you ſhow
The pangs that in their boſom lies,
And grief they undergo!
60. Their dolour in their bitterneſs
So greatly they bemoan,
That hell itſelf this to expreſs,
Doth echo with their groan.
61. Thus broiling on the burning grates,
They now to wailing go,
And ſay of thoſe unhappy fates
That did them thus undo;
62. Alas! my grief! hard hap had I
Thoſe dolours here to find,
A living death, in hell I lie,
Involv'd with grief of mind.
63. I once was fair for light and grace,
My days were long and good;
I lived in a bleſſed place
Where was moſt heav'nly food.
64. But, wretch I am, I ſlighted life,
And choſe in death to live;
Oh! for theſe days now if I might,
Ten thouſand worlds would give.
65. What time had I to pray and read!
What time to hear the word!
What means to help me at my need
Did God to me afford!
66. Examples too of piety
I every day did ſee;
But they abuſe and ſlight did I:
Oh! wo be unto me.
67. I now remember how my friend
Reproved me of vice,
And bid me mind my latter end,
Both once, and twice, and thrice,
68. But, Oh! deluded man, I did
My back upon him turn;
Eternal life I did not heed,
For which I now do mourn.
69. Ah! golden time, I did thee ſpend
In ſin and idleneſs:
Ah! health and wealth, I did you lend
To bring me to diſtreſs.
70. My feet to evil I let run,
And tongue of folly talk;
My eyes to vanity have gone;
Thus did I plainly walk.
71. I did as greatly toil and ſtrain
Myſelf with ſin to pleaſe,
As if that everlaſting gain
Could have been found in theſe.
72. But nothing, nothing have I found
But weeping, and alas!
And ſorrow, which doth now ſurround
Me, and augment my croſs.
73. Ah! bleeding conſcience! how did I
Thee check when thou didſt tell
Me of my faults, for which I lie
Dead, while I live in hell!
74. I took thee for ſome peeviſh foe,
When thou didſt me accuſe;
Therefore I did thee buffet ſo,
And counſel did refuſe.
75. Thou often didſt me tidings bring,
How God did me diſlike,
Becauſe I took delight in ſin;
But I thy news did ſlight.
76. Ah! mind, why didſt thou do thoſe things
That now doth work my wo?
Ah! will, why waſt thou thus inclin'd
Me ever to undo?
77. My ſenſes, how were you beguil'd
When you ſaid ſin was good!
It hath in all parts me defil'd,
And drown'd me like a flood.
78. Ah! that I now a being have,
In ſorrow and in pain:
Mother, would you had been my grave;
But this I wiſh in vain.
79. Had I been made a cockatrice,
A toad, or ſuch-like thing;
Yea, had I been made ſnow or ice,
Then had I had no ſin.

80. A block, a ſtock, a ſtone, or clot,
Is happier than I;
For they know neither cold nor hot,
To live nor yet to die.
81. I envy now the happineſs
Of thoſe that are in light;
I hate the very name of bliſs,
'Cauſe I have there no right.
82. I grieve to ſee that others are
In glory, life, and well,
Without all fear, or dread, or care,
While I am wreck'd in hell.
83. Thus will theſe ſouls with wat'ry eyes
And hacking of their teeth,
With wringing hands, and fearful cries,
Expoſtulate their grief.
84. O! ſet their teeth they will, and gnaſh,
And gnaw for very pain,
While as with ſcorpions God doth laſh
Them for their life ſo vain.
85. Again, ſtill as they in this muſe,
Are feeding on the fire,
To mind there comes yet other news,
To ſcrew their torments higher.
86. Which is the length of this eſtate
Where they at preſent lie;
Which in a word I thus relate,
'Tis to eternity.
87. This thought now is ſo firmly fix'd
In all that comes to mind,
And alſo is ſo ſtrongly mix'd
With wrath of every kind.
88. So that whatever they do know,
Or ſee, or think, or feel,
For ever ſtill doth ſtrike them through,
As with a bar of ſteel.
89. For ever ſhineth in the fire,
Ever is on the chains;
'Tis alſo in the pit of ire,
And taſtes in all their pains.
90. For ever ſeparate from God,
From peace, and life, and reſt;
For ever underneath the rod
That vengeance liketh beſt.
91. O! ever, ever, this will drown
Them quite, and make them cry,
We never ſhall get o'er thy bound,
Oh! great eternity!
92. They ſooner now the ſtars may count
Than looſe theſe diſmal bands;
Or ſee to what the moats amount,
Or number up the ſands,
93. Than ſee an end of this their wo,
Which now for ſin they have.
O! wantons, take heed what you do,
Sin will you never ſave.
94. They ſooner may drink up the ſea,
Than ſhake off theſe their fears;
Or make another in one day
As big, with briniſh tears,
95. Than put an end to miſery,
In which they now do roar,
Or help themſelves; no, they muſt cry,
Alas! for evermore.
96. When years by thouſands on a heap
Are paſſed o'er their head;
Yet ſtill the fruits of ſin they reap
Among the ghoſtly dead.
97. Yea, when they have, time out of mind,
Been in this caſe ſo ill,
For ever, ever is behind;
Yet for them to fulfil.

# The Deſire of the Righteous granted:

## OR,

## A Diſcourſe of the Righteous Man's Deſires.

Prov. xi. 23. *The deſire of the righteous is only good.*

Prov. x. 24. *The fear of the wicked, it ſhall come upon him; but the deſire of the righteous ſhall be granted.*

THIS book of the Proverbs is ſo called, becauſe it is ſuch as containeth hard, dark, and pithy ſentences of wiſdom, by which is taught unto young men knowledge and diſcretion.

Wherefore this book is not ſuch as diſcloſeth truths by words antecedent or ſubſequent to the text, ſo as other ſcriptures generally do, but has its texts or ſentences more independent; for uſually each verſe ſtandeth upon its own bottom, and preſenteth by itſelf ſome ſingular thing to the conſideration of the reader: ſo that I ſhall not need to bid my reader look back to what went before, nor yet to that which follows, for the better opening of the text; and ſhall therefore come immediately to the words, and ſearch into them for what hidden treaſures are contained therein.

The words then, in the firſt place, preſent us with the general condition of the whole world; for all men are ranked under one of theſe conditions, the wicked or the righteous; for he that is not wicked is righteous; and he that is not righteous is wicked. So again, *Lay not wait* (O wicked man) *againſt the dwelling of the righteous, ſpoil not his dwelling-place.* I might give you out of this book many ſuch inſtances, for it flows with ſuch; but the truth hereof is plain enough.

The world is alſo divided by other general terms; as by theſe, believers, unbelievers; ſaints, ſinners; good, bad; children of God, and children of the wicked one, *&c.* Theſe, I ſay, are general terms, and comprehend not this or that ſect, or order of each, but the whole: The believer, ſaint, good, and child of God, is one, to wit, the righteous; the unbeliever, the ſinner, the bad, and the child of the devil, is one, to wit, the wicked; as alſo the text expreſſes it: So that I ſay, the text, or theſe two terms in it, comprehend all men; the one all that ſhall be ſaved, the other all that ſhall be damned for ever in hell-fire.

The *wicked*, who is he? but the man that loves not God, nor to do his will: The *righteous*, who is he? but the man that loveth God, and his holy will, to do it.

Of the wicked there are ſeveral ſorts, ſome more ignorant, ſome more knowing; the more ignorant of them are ſuch as go to be executed, as the ox goes to the ſlaughter, or as a fool to the correction of the ſtocks: that is, as creatures whoſe ignorance makes them as unconcerned, while they are going down the ſtairs to hell. But alas! their ignorance will be no plea for them before the bar of God; for it is written, *It is a people of no underſtanding; therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.*

Though I muſt confeſs, the more knowing the wicked is, or the more light and goodneſs ſuch a one ſins againſt, the greater will his judgement be; theſe ſhall have greater damnation: It ſhall be more tolerable at the judgement for Sodom than for them.

There is a wicked man that goes blinded, and a wicked man that goes with his eyes open to hell: there is a wicked man that cannot ſee, and a wicked man that will not ſee the danger he is in; but hell-fire will open both their eyes.

There are that are wicked, and cover all with a cloak of religion, and there are that proclaim their profaneneſs; but they will meet both in the lake that burns with fire and brimſtone. *The wicked ſhall be turned into hell, and all the nations that forget God.*

There are alſo ſeveral ſorts (if I may ſo expreſs myſelf) of thoſe that are truly righteous, as children, young men, fathers, or ſaints that fear God, both ſmall and great. Some have more grace than ſome, and ſome do better improve the grace they have than others of their brethren do; ſome alſo are more valiant for the truth upon the earth than others of their brethren are: yea, ſome are ſo ſwallowed up with God, and love to his word and ways, that they are fit to be a pattern or example in holineſs to all that are about them; and ſome again have their light ſhining ſo dim, that they render themſelves ſuſpicious to their brethren, whether they are of the number of thoſe that have grace or no. But being gracious they ſhall not be loſt, although ſuch will at the day of reward ſuffer loſs: for this is the will of the Father that ſent the Son to be the Saviour of the world, That of all that he had given him he ſhould loſe nothing, but ſhould raiſe it up at the laſt day.

In the next place, we are here preſented with ſome of the qualities of the wicked and the righteous; the wicked has his fears, the righteous has his deſires.

The wicked has his fears: *The fear of the wicked, it ſhall come upon him; and the deſire of the righteous ſhall be granted.*

Indeed it ſeems to the godly, that the wicked feareth not, nor doth he after a godly ſort; for he that feareth God aright muſt not be reputed a wicked man. The wicked, through the pride of his countenance, declareth that he feareth not God aright, becauſe he doth not graciouſly call upon him; but yet for all that, the wicked at times are haunted, ſorely haunted, and that with the worſt of fears. *Terrors*, ſays Bildad, *ſhall make them afraid on every ſide:* And again, *His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.*

A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell, yet again, at times, his ſoul is even drowned with terrors: The morning is to them even as the ſhadow of death; if one knew them, they are in the terrors of the ſhadow of death.

At times, I ſay, it is thus with them, eſpecially when they are under warm convictions, that the day of judgement is at hand, or when they feel in themſelves, as if death was coming as a tempeſt, to ſteal them away from their enjoyments, and luſts, and delights; then the bed ſhakes on which they lie, then the proud tongue doth faulter in their mouth, and their knees knock one againſt another; then their conſcience ſtares, and roars, and tears, and arraigns them before God's judgement ſeat, or threatens to follow them down to hell, and there to wreck its fury on them, for all the abuſes and affronts this wicked wretch offered to it in the day in which it controuled his unlawful deeds.

Oh! none can imagine what fearful plights a wicked man is in ſometimes; though God in his juſt judgement towards them ſuffers them again and again to ſtifle and choke ſuch awakenings, from a purpoſe to reſerve them unto the day of judgement to be puniſhed.

In the third place, as the wicked has his fears, ſo the righteous has his deſires; *The deſire of the righteous ſhall be granted:* but this muſt not be taken excluſively, as if the wicked had nothing but fears, and the righteous nothing but deſires. For both by ſcripture and experience alſo, we find that the wicked has his deſires, and the righteous man his fears.

1. For the wicked, they are not without their deſires, *Let me die the death of the righteous, and let my laſt end be like his*, was the deſire of wicked Balaam: and another place ſaith, *the wicked boaſteth of his heart's deſire;* that he is for heaven as well as the beſt of you all, but yet, even then, he bleſſeth the covetous, whom the Lord abhorreth.

Wicked men have their deſires and their hopes too, but the hope and deſire of unjuſt men periſheth; yea, and though they look and long too all the day long, with deſires of life and glory, yet their fears, and them only, ſhall come upon them; for they are the deſires of the righteous that ſhall be granted.

The deſires of the wicked want a good bottom, they flow not from a ſanctified mind, nor of love to the God, or the heaven now deſired: but only from ſuch a ſenſe as devils have of torments, and ſo, as they, they cry out, *I beſeech thee torment me not.*

But their fears have a ſubſtantial foundation, for they are grounded upon the view of ill-ſpent life, the due reward of which is hell-fire; the unrighteous ſhall not inherit the kingdom of God, their place is without; for without are dogs and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

Their fears therefore have a ſtrong foundation; they have alſo matter to work upon, which is guilt and juſtice, the which they ſhall never be able to eſcape, without a miracle of grace and mercy.

Therefore it ſaith, and that with emphaſis, *The fear of the wicked it ſhall come upon him;* wherefore his deſire muſt die with him: for the promiſe of a grant of that which is deſired, is only entailed to righteouſneſs; *The deſire of the righteous ſhall be granted*, but grant not, O Lord, the deſire of the wicked, ſaith David.

2. Nor the are righteous without their fears, and that even all their life long. Through fear of death, they (ſome of them) are all their life-time ſubject to bondage.

But as the deſires of the wicked ſhall be fruſtrate, ſo ſhall alſo the fears of the godly; hence you have them admoniſhed, yea, commanded, not to be afraid neither of devils, death, nor hell; for the fear of the righteous ſhall not come upon them to eternal damnation: *The deſire of the righteous ſhall be granted.*

No, they are not to fear what ſin can do unto them nor what all their ſins can do unto them; I do not ſay they ſhould not be afraid of ſinning, nor of thoſe temporal judgements that ſin ſhall bring upon them, for of ſuch things they ought to be afraid, as ſaith the Pſalmiſt, *My fleſh trembleth for fear of thee, and I am afraid of thy judgement.*

But of eternal ruin, of that they ought not to be afraid with ſlaviſh fear: *Wherefore ſhould I fear* ſaid the prophet *in the days of evil, when the iniquity of my heels ſhall compaſs me about?* And again, *Ye have done all this wickedneſs, yet turn not aſide from following the Lord; for the Lord will not forſake his people, for his great name's ſake.*

The reaſon is, becauſe the righteous are ſecured by their faith in Chriſt Jeſus; alſo their fears ſtand upon a miſtake of the nature of the covenant, in which they are wrapped up, which is ordered for them in all things, and ſure. Beſides, God is purpoſed to magnify the riches of his grace in their ſalvation; therefore goodneſs and mercy ſhall to that end follow them all the days of their life, that they may dwell in the houſe of the Lord for ever. They have alſo their interceſſor and advocate ready with God, to take up matters for them in ſuch a way as may maintain true peace betwixt their God and them; and as may encourage them to be ſober, and hope to the end, for the grace that is to be brought unto them at the revelation of Jeſus Chriſt.

Wherefore, though the godly have their fears, yea, ſometimes dreadful fears, and that of periſhing for ever and ever; yet the day is coming, when their fears and tears ſhall be done away, and when their deſires only ſhall be granted; *The fear of the wicked, it ſhall come upon them; but the deſire of the righteous ſhall be granted.*

The words then are a prediction or prophecy, and that both concerning the wicked and the righteous, with reference to time and things to come, and ſhall certainly be fulfilled in their ſeaſon.

Hence it is ſaid concerning the wicked, that their triumphing is ſhort, and that the joy of the hypocrite is but for a moment. Oh their end will be bitter as wormwood, and will cut like a two-edged ſword! Of this Solomon admoniſhes youth, when he ſaith, *Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgement.*

Theſe therefore ſheweth the deſperate ſpirit that poſſeſſes the children of men, who though they hear and read all this, yet cannot be reclaimed from ſuch courſes that are wicked, and that lead to ſuch a condition: I ſay they will not be reclaimed from ſuch courſes as lead to ways that go down to hell, where their ſoul muſt mourn, even then when their fleſh and body are conſumed. Oh! how dear bought are their pleaſures, and how will their laughter be turned into tears and anguiſh unutterable! and that preſently, for it is coming: Their judgement now of a long time lingereth not, and their damnation ſlumbereth not. But what good will their covenant of death then do them? And will their agreement of hell yield them comfort? Is not God as well mighty to puniſh as to ſave? Or can theſe ſinners believe God out of the world? or cauſe that he ſhould not pay them home for their ſins, and recompenſe them for all the evil they have loved, and continued in the commiſſion of? Can thy heart endure, or can thy hands be ſtrong in the day that God ſhall deal with thee?

Thou art bold now, I mean bold in a wicked way; thou ſayeſt now, thou wilt keep thy ſweet morſels of ſin under thy tongue thou wilt keep them ſtill within thy mouth; poor wretch! read Job 20. 11. *Thy ſins ſhall lie down in the duſt with thee. Thou haſt ſucked the poiſon of aſps, and the viper's tongue ſhall ſlay thee,* ver. 16. *Thou ſhalt not ſee the rivers, the ſtreaming floods, the brooks of butter and honey,* ver. 17. *All darkneſs ſhall be hid in thy ſecret places, a fire not blown ſhall conſume thee, &c. This is the portion of a wicked man from God, and the heritage appointed to him by God,* ver. 26.—29.

And as they predict or propheſy what ſhall become of the wicked; ſo alſo they plentifully foretel what ſhall happen to the righteous, when he ſaith, Their deſire ſhall be granted: of which more anon.

Only here I will drop this ſhort hint, That the righteous have great cauſe to rejoice; for what more pleaſing, what more comfortable to a man, than to be aſſured, and that from the Spirit of truth, that what he deſireth ſhall be granted? And this the righteous are aſſured of here; for he ſaith it in words at length, *The deſire of the righteous ſhall be granted.*

This then ſhould comfort them againſt their fears, and the ſenſe of their unworthineſs; it ſhould alſo make them hold up their heads under all their temptations, and the affronts that is uſual for them to meet with in the world. The righteous! Who ſo vilified as the righteous? He, by the wiſe men of the world, is counted a very Abraham, a fool; like to him who is the father of us all.

But as he left all for the deſire that he had of a better country, and at laſt obtained his deſire; for after he had patiently endured, he obtained the promiſe; ſo thoſe that walk in the ſteps of that faith which our father Abraham had, even thoſe alſo in the end ſhall find place in Abraham's boſom; wherefore it is meet that we ſhould chear up and be glad, becauſe what we deſire ſhall be granted unto us.

But I ſhall here leave off this ſhort way of paraphraſing upon the text, and ſhall come more diſtinctly to inquire into the nature of the words; but my ſubject-matter ſhall be the laſt part of the verſe, *The deſire of the righteous ſhall be granted.* From which words there are theſe things to be inquired into.

1. What, or who is the righteous man?

2. What are the deſires of a righteous man?

3. What is meant or to be underſtood by the granting of the deſires of the righteous: *The deſire of the righteous ſhall be granted.*

I. For the firſt of theſe, namely, What or who is the righteous man?

My way of proſecuting this head ſhall be to ſhew you, firſt, that I intend a righteous, not in every ſenſe, but in that which is the beſt, otherwiſe I ſhall miſcarry as to the intendment of the Holy Ghoſt; for it may not be ſuppoſed, that theſe words reach to them that are righteous in a general, but in a ſpecial ſenſe; ſuch I mean that are ſo in the judgement of God. For, as I hinted, there are ſeveral ſorts of righteous men, that yet have nothing to do with this bleſſed promiſe, or that ſhall never, as ſuch, have their deſires granted.

1. There is one that is righteous in his own eyes, and is yet far enough off from the bleſſing of the text: There is a generation that are pure or righteous in their own ſight, yet are not purged from their filthineſs.

Theſe are they that you alſo read of in the Evangeliſt Luke, that are ſaid to truſt in themſelves that they were righteous, and deſpiſed others.

Theſe are ſet ſo low, by this their fooliſh confidence, in the eyes of Jeſus Chriſt, that he even preferred a praying publican before them. Wherefore theſe cannot be the men, I mean thoſe righteous men, to whom this promiſe is made.

2. There are thoſe that by others are counted righteous. I mean they are ſo accounted by their neighbours. Thus Korah and his company are called the people of the Lord, and all the congregation by them alſo called holy, every one of them, Numb. 16. 3. 41. But as he who commends himſelf is not approved; ſo it is no great matter if all the world ſhall count us righteous, if God eſteemeth us not for ſuch. For not he that commendeth himſelf is approved, but whom the Lord commends.

3. There are thoſe that indeed are righteous when compared with others: *I came not to call the righteous. For ſcarcely for a righteous man will one die:* and the like, are texts thus to be underſtood. For ſuch as theſe, are as to life mortal, better than others. But theſe, if they are none otherwiſe righteous, than by acts and works of righteouſneſs of their own, are not the perſons contained in the text, that are to have their deſires granted.

4. The righteous man therefore in the text is, and ought to be thus deſcribed. 1. He is one whom God makes righteous, by reckoning him ſo. 2. He is one that God makes righteous, by poſſeſſing of him with a principle of righteouſneſs. 3. He is one that is practically righteous.

1*ſt*. He is one that God makes righteous. Now, if God makes him righteous, his righteouſneſs is not his own, I mean this ſort of righteouſneſs: *Their righteouſneſs is of me, ſaith the Lord.*

God then makes a man righteous by putting righteouſneſs upon him; by putting the righteouſneſs of God upon him. Hence we are ſaid to be made *the righteouſneſs of God in Chriſt. For God hath made him to be ſin for us, who knew no ſin, that we might be made the rigteouſneſs of God in him.*

Thus God, therefore, reckoneth one righteous even by imputing that unto us which is able to make us ſo; *he is made unto us of God righteouſneſs.* Wherefore, he ſaith again, *In the Lord ſhall all the ſeed of Iſrael be juſtified and ſhall glory.*

The righteouſneſs then by which a man is made righteous, with righteouſneſs to juſtification of life before God, (for that is it we are ſpeaking of now), is the righteouſneſs of another than is he who is juſtified thereby. Hence it is ſaid again, by the ſoul thus juſtified and made righteous, *The Lord hath clothed me with the garment of ſalvation, and covered me with the robe of righteouſneſs.* As he alſo ſaith in another place, *I ſpread my ſkirt over thee, and covered thy nakedneſs.*

This we call a being made righteous by reckoning, by the reckoning of God; for none is of power to reckon one righteous but God; becauſe none can make one ſo to be but him.

He that can make me rich, though I am, in myſelf, the pooreſt of men, may reckon me rich, if together with his ſo reckoning, he indeed doth make me rich. This is the caſe, God makes a man righteous by beſtowing of righteouſneſs upon him, by counting the righteouſneſs of his Son for his. He gives him righteouſneſs, a righteouſneſs already performed, and completed by the obedience of his Son.

Not that this righteouſneſs, by being beſtowed upon us, is ſevered from Jeſus Chriſt; for it is ſtill his and in him. How then, may ſome ſay, doth it become ours?

I anſwer, by our being put into him: *For of God are we in Chriſt Jeſus, who is made unto us, of him, righteouſneſs.* And again, *we are made the righteouſneſs of God in him.* So then, the righteouſneſs of Chriſt covereth his, as a man's garments cover the members of his body, (for we are the body of Chriſt, and members in particular). The righteouſneſs therefore is Chriſt's; reſideth ſtill in him, and covereth us, as the child is lapped up in its father's ſkirts, or as the chicken is covered with the feathers of the hen.

I make uſe of all theſe ſimilitudes, thereby to inform you of my meaning; for by all theſe things are ſet forth the way of our being made righteous to juſtification of law.

Now thus a man is made righteous, without any regard to what he has, or to what is of him; for as to him, it is utterly another's. Juſt as if I ſhould with the ſkirts of my garment take up and clothe ſome poor and naked infant, that I find caſt out into the open field. Now if I cover the perſon, I cover ſcabs, and ſores, and ulcers, and all blemiſhes. Hence God, by putting this righteouſneſs upon us, is ſaid to hide and cover our ſins. *Bleſſed is the man whoſe tranſgreſſions are forgiven, and whoſe ſin is covered. Bleſſed is the man to whom the Lord will not inpute ſin.*

For ſince this righteouſneſs is Chriſt's, and counted or reckoned ours by the grace of God, it is therefore beſtowed upon us, not becauſe we are, but to make us righteous before the face of God. Hence, as I ſaid, it is ſaid to make us righteous even as gay cloaths do make a naked body fine. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteauſneſs of God in him.*

This is of abſolute neceſſity to be known, and to be believed. For without this no man can be counted righteous before God; and if we ſtand not righteous before God, it will benefit us nothing as to life eternal, though we ſhould be counted righteous by all the men on earth. Beſides, if God counts me righteous, I am ſafe, though in and of myſelf I am nothing but a ſinner, and ungodly. The reaſon is, becauſe God has a right to beſtow righteouſneſs upon me; for he has righteouſneſs to ſpare, he has alſo a right to forgive, becauſe ſin is the tranſgreſſion of the law. Yea, he has therefore ſent his Son into the world to accompliſh righteoulneſs for ſinners, and God of his mercy beſtows it upon thoſe that ſhall receive it by faith. Now, if God ſhall count me righteous, who will be ſo hardy as to conclude I yet ſhall periſh? *It is God that juſtifies, who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt?*

Thus therefore is a man made righteous, even of God by Chriſt, or through his righteouſneſs. Now if, as we ſaid, a man is thus made righteous, then in this ſenſe he is good before God, before he has done any thing of that which the law calls good before men; for God maketh not men righteous with this righteouſneſs, becauſe they have been, or have done good, but before they are capable of doing good at all. Hence we are ſaid to be juſtified while ungodly, even as an infant is clothed with the ſkirt of another, while naked, as touching itſelf.

Works therefore do not proceed, but follow after this righteouſneſs; and even thus it is in nature, the tree muſt be good before it bear good fruit, and ſo alſo muſt a man. It is as impoſſible to make a man bring forth good fruit to God, before he is of God made good; as it is for a thorn or bramble-buſh, to bring forth figs or grapes.

But again, a man muſt be righteous before he can be good; righteous by imputation, before his perſon, his intellectuals, can be qualified with good, as to the principle of good. For faith, the Spirit, nor any grace, is given unto the ſinner before God has made him righteous with this righteouſneſs of Chriſt. Wherefore it is ſaid, that after he had ſpread his ſkirt over us, he waſhed us with water; that is, with the waſhing of ſanctification.

And to conclude otherwiſe, is as much as to ſay, that an unjuſtified man has faith, the ſpirit and the graces thereof, which to ſay, is to overthrow the goſpel. For what need of Chriſt's righteouſneſs, if a man may have faith and the Spirit of Chriſt without it, ſince the Spirit is ſaid to be the earneſt of our inheritance, and that by which we are ſealed unto the day of redemption.

But the truth is, the Spirit which makes our perſon good, I mean that which ſanctifies our natures, is the fruit of the righteouſneſs which is by Jeſus Chriſt. For as Chriſt died and roſe again, before he ſent the Holy Ghoſt from heaven to his; ſo the benefit of his death and reſurrection, is by God beſtowed upon us, in order to the Spirit's poſſeſſing of our ſouls.

*2dly*, And this leads me to the ſecond thing, namely, That God makes a man righteous by poſſeſſing of him with a principle of righteouſneſs, even with the ſpirit of righteouſneſs. For though, as to juſtification before God from the curſe of the law, we are made righteous while we are ungodly, and yet ſinners; yet being made free from ſin thus, we forthwith become, through a change which the Holy Ghoſt works in our minds, the ſervants of God. Hence it is ſaid, *There is therefore now no condemnation to thoſe that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* For though, as the apoſtle alſo inſinuates here, that being in Chriſt Jeſus is antecedent to our walking after the Spirit; yet a man can make no demonſtration of his being in Chriſt Jeſus, but by his walking in the Spirit; becauſe the Spirit is an inſeparable companion of imputed righteouſneſs, and immediately follows it, to dwell, with whoſoever it is beſtowed upon.

Now it dwelling in us, principles us in all the powers of our ſouls, with that which is righteouſneſs in the habit and nature of it. Hence the fruits of the Spirit are called *the fruits of goodneſs and righteouſneſs*, as the fruits of a tree are called the fruit of that tree.

And again, He that doth righteouſneſs is righteous, not only in our firſt ſenſe, but even in this alſo. For who can do righteouſneſs without he be principled ſo to do? who can act reaſon, that hath not reaſon? So none can bring forth righteouſneſs that hath not in him the root of righteouſneſs, which is the Spirit of God, which comes to us by virtue of our being made ſons of God. Hence the fruits of the Spirit are called *the fruits of righteonſneſs*, which are by Jeſus Chriſt to the praiſe and glory of God.

This then is the thing we ſay, to wit, That he that is made righteous unto juſtification of life before God, is alſo habituated with a principle of righteouſneſs, as that which follows that righteouſneſs by which he ſtands juſt before: I ſay, as that which follows it; for it comes by Jeſus Chriſt, and by our being juſtified before God, and made righteous through him.

This ſecond then alſo comes to us before we do any act ſpiritually good. For how can a man act righteouſneſs but from a principle of righteouſneſs? And ſeeing this principle is not of or by nature, but of and by grace, through Chriſt, it follows, that as no man is juſt before God, that is not covered with the righteonſneſs of Chriſt, ſo no man can do righteouſneſs but by the power of the Spirit of God which muſt dwell in him. Hence we are ſaid by the Spirit to mortify the deeds of the body, which works are preparatory to fruitful actions. The huſbandman, ſays Paul, that laboureth, muſt firſt be partaker of the fruit; ſo he that worketh righteouſneſs, muſt firſt be bleſſed with a principle of righteouſneſs.

Men muſt have eyes before they ſee, tongues before they ſpeak, and legs before they go; even ſo muſt a man be made habitually good and righteous, before he can work righteouſneſs. This then is the ſecond thing. God makes a man righteous by poſſeſſing him with a principle of righteouſneſs; which principle is not of nature, but of grace; not of man, but God.

*3dly*, The man in the text is practically righteous, or one that declared himſelf by works that are good; a virtuous, a righteous man, even as the tree declares by the apple or plumb it beareth what manner of tree it is: *You ſhall know them by their fruits.*

Fruits ſhew outwardly what the heart is principled with; ſhew me then thy faith, which abideth in the heart, by thy works in a well-ſpent life.

Mark how the apoſtle words it, *We being* (ſaith he) *made free from ſin, and become the ſervants of God, have our fruit unto holineſs, and the end everlaſting life.*

Mark his order, firſt we are made free from ſin; now that is by being juſtified freely by the grace of God through the redemption which is in Jeſus Chriſt, whom God has ſet forth to be a propitiation through faith in his blood. Now this is God's act without any regard at all to any good that the ſinner has or can accompliſh; not by works of righteouſneſs which we have done, but according to his mercy thus he ſaveth us.

Now, being made free from ſin, what follows? We become the ſervants of God, that is, by that turn which the Holy Ghoſt makes upon our heart, when it reconciles it to the word of God's grace: For that, as was ſaid afore, is the effect of the indwelling and operation of the Holy Ghoſt. Now having our hearts thus changed by God and his word, the fruits of righteouſneſs put forth themſelves by us. For as when we were in the fleſh, the motions of ſin, which is in our members, did bring forth fruit unto death; ſo now, if we are in the Spirit, (and we are not in the fleſh, but in the Spirit, if ſo be the Spirit of Chriſt dwells in us), by the motions and workings of that, we have our fruit unto holineſs, and the end everlaſting life.

But now by theſe fruits we are neither made righteous nor good; for the apple maketh not the tree good, it only declares it ſo to be. Here therefore all thoſe are miſtaken that think to be righteous by doing of righteous actions, or good by doing good. A man muſt firſt be righteous, or he cannot do righteouſneſs, to wit, that which is evangelically ſuch. Now if a man is, and muſt be righteous, before he acts righteouſneſs, then all his works are born too late to make him juſt before God; for his works, if they be right, flow from the heart of a righteous man, of a man that had, before he had any good work, a twofold righteouſneſs beſtowed on him; one to make him righteous in the ſight of God, the other to principle him to be righteous before the world: That he might be called a tree of righteouſneſs, the planting of the Lord, that he might be glorified.

The want of underſtanding of this, is that which keeps ſo many in a miſt of darkneſs about the way of ſalvation; for they, poor hearts, when they hear of the need that they have of a righteouſneſs to commend them to God, being ignorant of the righteouſneſs of God, that is, of that which God imputeth to a man, and that by which he counteth him righteous, have it not in their thoughts to accept of that unto juſtification of life, but preſently betake themſelves to the law of works, and fall to work there for the performing of a righteouſneſs, that they may be accepted of God for the ſame, and ſo ſubmit not themſelves to the righteouſneſs of God, by which, and by which only, the ſoul ſtands juſt before God.

Wherefore, I ſay, it is neceſſary that this be diſtinctly laid down: That a man muſt be righteous firſt, even before he doth righteouſneſs; the argument is plain from the order of nature: *For a corrupt tree cannot bring forth good fruit:* wherefore make the tree good, and ſo his fruit good; or the tree corrupt, and his fruit corrupt.

Reaſon alſo ſays the ſame, for how can blacks beget white children, when both father and mother are blacks? How can a man without grace, and the ſpirit of grace, do good; nature is defiled, even to the mind and conſcience; how then can good fruit come from ſuch a ſtock?

Beſides, God accepteth not any work of a perſon which is not firſt accepted of him; *The Lord had reſpect to Abel and to his offering;* to Abel firſt, that is, before that Abel offered. But how could God have reſpect to Abel, if Abel was not pleaſing in his ſight? and how could Abel be yet pleaſing in his ſight, for the ſake of his own righteouſneſs, when it is plain that Abel had not yet done good works? he was therefore firſt made acceptable in the ſight of God, by and for the ſake of that righteouſneſs which God of his grace had put upon him to juſtification of life; through and by which alſo the Holy Ghoſt in the graces of it dwelt in Abel's ſoul; now Abel being juſtified, and alſo poſſeſſed with this holy principle, he offers his ſacrifice to God. Hence it is ſaid, that he offered by faith, by the faith which he had precedent to his offering; for if through faith he offered, he had that faith before he offered, that is plain. Now his faith looked not for acceptance for the ſake of what he offered, but for the ſake of that righteouſneſs which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his offering was the offering of a righteous man, of a man made righteous firſt; and ſo the text ſaith, *By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous,* that is antecedent to his offering; for he had faith in Chriſt to come, by which he was made righteous; he alſo had the ſpirit of faith, by which he was poſſeſſed with a righteous principle; and ſo being in this manner made righteous, righteous before God, and alſo principled to work, he comes and offereth his more acceptable ſacrifice to God. For this all will grant, namely, that the works of a righteous man are more excellent than are even the beſt works of the wicked. Hence Cain's works came behind, for God had not made him righteous, had no reſpect unto his perſon, had not given him the Spirit and faith, whereby alone men are made capable to offer acceptably: *But to Cain and to his offering, the Lord had not reſpect.*

From all which it is manifeſt, that the perſon muſt be accepted, before the duty performed can be pleaſing unto God: and if the perſon muſt firſt be accepted, it is evident that the perſon muſt firſt be righteous; but if the perſon be righteous before he doth good, then it follows that he is made righteous by righteouſneſs that is none of his own, that he hath had no hand in, further than to receive it as the gracious gift of God: deny this, and it follows that God accepteth men without reſpect to righteouſneſs; and then what follows that, but that Chriſt is dead in vain?

We muſt not therefore be deceived, *He that doth righteouſneſs is righteous, even as the Lord is righteous:* he doth not ſay, he that doth righteouſneſs ſhall be righteous; as if his doing works would make him ſo before God; but he that doth righteouſneſs is righteous, antecedent to his doing righteouſneſs. And it muſt be thus underſtood, elſe that which follows ſignifies nothing; for he ſaith, *He that doth righteouſneſs is righteous, even as the Lord his God is righteous.* But how is the Lord righteous? even antecedent to his works. The Lord was righteous before he wrought righteouſneſs in the world; and even ſo are we, to wit, every child of God. As he is, ſo are we, in this world.

But we muſt in this admit of this difference; the Lord was eternally and eſſentially righteous before he did any work, but we are imputatively righteous, and alſo made ſo by a ſecond work of creation, before we do good works. It holds therefore only as to order; God was righteous before he made the world, and we are righteous before we do good works.

Thus therefore we have deſcribed the righteous man. 1. He is one whom God makes righteous, by reckoning or imputation. 2. He is one that God makes righteous by poſſeſſing of him with a principle of righteouſneſs. 3. He is one that is practically righteous.

Nor dare I give a narrower deſcription of a righteous man than this; nor otherwiſe than thus.

1. I dare not give a narrower deſcription of a righteous man than this, becauſe whoever pretends to juſtification, if he be not ſanctified, pretends to what he is not; and whoever pretends to ſanctification, if he ſhews not the fruit thereof by a holy life, he deceiveth his own heart, and profeſſeth but in vain.

2. Nor dare I give this deſcription otherwiſe than thus, becauſe there is a real diſtinction to be put between that righteouſneſs by which we ſhould be juſt before God, and that which is in us a principle of ſanctification; the firſt being the obedience of the Son of God without us, the ſecond being the work of the Spirit in our hearts.

There is alſo a difference to be put betwixt the principle by which we work righteouſneſs, and the works themſelves; as a difference is to be put betwixt the cauſe and the effect, the tree and the apple.

II. I come now to the ſecond thing into which we are to inquire, and that is,

What are the deſires of a righteous man?

My way of handling this queſtion ſhall be,

1. To ſpeak of the nature of deſire in the general.

2. And then to ſhew you, more particularly, What are the deſires of the righteous.

1. For the firſt; deſires in general may be thus deſcribed, They are the workings of the heart or mind, after that of which the ſoul is perſuaded that it is good to be enjoyed; this, I ſay, is ſo without reſpect to regulation; for we ſpeak not now of good deſires, but of deſires themſelves, even as they flow from the heart of a human creature; I ſay, deſires are, or may be called, the working of the heart after this or that; the ſtrong motions of the mind unto it.

(1.) Hence the love of women to their huſbands is called *their deſires;* and the wife alſo is called *the deſire of the huſband's eye.* Alſo love to women, to make her one's wife, is called by the name of *deſire.* Now, how ſtrong the motions or paſſions of love are, who is there that is an utter ſtranger thereto?

(2.) Hunger is alſo a moſt vehement thing; and that which is called *hunger* in one place, is called *deſire* in another; *and he deſired to be fed with the crumbs which fell from the rich man's table.*

(3.) Exceeding luſtings are called *deſires,* to ſhew the vehemency of deſires.

(4.) Longings, pantings, thirſtings, prayers, &c. if there be any life in them, are all fruits of a deſirous ſoul.

(5.) Deſires therefore flow from the conſideration of the goodneſs, or profitableneſs, or pleaſureableneſs of a thing; yea, all deſires flow from thence; for a man deſires not that about which he has had no conſideration, nor that neither on which he has thought, if he doth not judge it will yield him ſomething worth deſiring.

When Eve ſaw the forbidden fruit was a beautiful tree, (though her ſight deceived her), then ſhe deſired it, and took thereof herſelf, and gave to her huſband, and he did eat; yea, ſaith the text, *when ſhe ſaw that it was a tree to be deſired, to make one wiſe, ſhe took.*

(6.) Hence that which is called *coveting* in one place, is called *deſiring* in another; for deſires are craving; and by deſires a man ſeeks to enjoy what is not his.

From all theſe things, therefore, we ſee what deſire is; It is the working of the heart, after that which the ſoul is perſuaded that it is good to be enjoyed; and of them there are theſe two effects.

(1.) One is (on a ſuppoſition that the ſoul is not ſatisfied with what it has) to cauſe the ſoul to range and hunt through the world for ſomething that may fill up that vacancy that yet the ſoul finds in itſelf, and would have ſupplied. Hence deſires are ſaid to be wandering, and the ſoul ſaid to walk by them: better is the ſight of the eyes than the wandering of the deſire, or than the walking of the ſoul. Deſires are hunting things, and how many things do ſome empty ſouls ſeek after, both as to the world, and alſo as to religion, who have deſirous minds!

(2.) The ſecond effect is, If deſires be ſtrong, they carry all away with them; they are like Samſon, they will pull down the gates of a city, but they will go out abroad: nothing can ſtop the current of deſires, but the enjoyment of the thing deſired, or a change of opinion as to the worth or want of worth of the thing that is deſired.

2. But we will now come to the thing more particularly intended, which is,

To ſhew, what are the deſires of the righteous; this is that which the text calls us to the conſideration of, becauſe it ſaith, *The deſire of the righteous ſhall be granted.*

We have hitherto ſpoken of deſires, as to the nature of them, without reſpect to them as good or bad; but now we ſhall ſpeak to them, as they are the effects of a ſanctified mind, as they are the breathings, pantings, luſtings, hungerings, and thirſtings of a righteous man.

The text ſays, *the deſire of the righteous ſhall be granted;* what then are the deſires of the righteous? Now I will, 1. Speak to their deſires in the general, or with reference to them as to their bulk. 2. I will ſpeak to them more particularly as they work this way; and that,

1*ſt,* For their deſires in the general: the ſame Solomon that ſaith, *The deſire of the righteous ſhall be granted,* ſaith alſo, *The deſire of the righteous is only good.*

This text giveth us, in the general, a deſcription of the deſires of a righteous man, and a ſharp and ſmart deſcription it is: for where, may ſome ſay, is then the righteous man, or the man that hath none but good deſires? and if it be anſwered, they are good in the main, or good in the general; yet that will ſeem to come ſhort of an anſwer: for in that he ſaith, *The deſires of the righteous are only good,* it is as much as to ſay, that a righteous man has none but good deſires, or deſireth nothing but things that are good.

Wherefore, before we go any further, I muſt labour to reconcile the experience of good men with this text, which thus gives us a deſcription of the deſires of the righteous.

1*ſt,* then, A righteous man is to be conſidered more generally, or more ſtrictly.

Firſt, more generally, as he conſiſteth of the whole man, of fleſh and ſpirit, of body and ſoul, of grace and nature; now conſider him thus, and you can by no means reconcile the text with his experience, nor his experience with the text. For as he is body, fleſh, and nature, (for all theſe are with him, though he is a righteous man), ſo he has deſires vaſtly different from thoſe deſcribed by this text, vaſtly differing from what is good; yea, what is it not, that is naught, that the fleſh and nature, even of a righteous man, will not deſire? Do you think that the ſcripture ſpeaketh in vain, *the ſpirit that dwelleth in us luſteth to envy?* And again, *In me, that is, in my fleſh, dwelleth no good thing:* And again, *The fleſh luſteth againſt the ſpirit:* And again, *The luſts thereof do war againſt the ſoul.*

From all theſe texts we find, that a righteous man has other workings, luſts, and deſires, than ſuch only that are good; here then, if we conſider of a righteous man thus generally, is no place of agreement betwixt him and this text.

We muſt then conſider of him, in the next place, more ſtrictly, as he may and is to be diſtinguiſhed from his fleſh, his carnal luſts, and ſinful nature.

2*dly,* Then a righteous man is taken ſometimes as to or for his beſt part, or as he is a ſecond creation;

and ſo, or as ſo conſidered, *His deſires are only good.*

(1) He is taken ſometimes as to or for his beſt part, or as he is a ſecond creation, as theſe ſcriptures declare: *If any man is in Chriſt, he is a new creature, all things are become new, created in Chriſt Jeſus, born of God, become heavenly things, renewed after the image of him that created them; and the like.*

By all which places, the ſinful fleſh, the old man, the law of ſin, the outward man, all which are corrupt according to the deceitful luſts, are excluded, and ſo pared off from the man, as he is righteous; *for his delight in the law of God is after the inward man.*

And Paul himſelf was forced thus to diſtinguiſh of himſelf, before he could come to make a right judgement in this matter; ſaith he, *That which I do, I allow not; what I would, I do not; but what I hate, that do I.* See you not here how he cleaves himſelf in twain, ſevering himſelf as he is ſpiritual, from himſelf as he is carnal; and aſcribeth his motions to what is good to himſelf only as he is ſpiritual, or the new man: *If then I do that which I would not, I conſent to the law that it is good.*

But I trow, Sir, your conſenting to what is good, is not by that part which doth do what you would not; no, no, ſaith he, That which doth do what I would not, I diſown, and count it no part of ſanctified Paul: now then it is no more I that do it, but ſin that dwells in me; *for in me (that is, in my fleſh) dwells no good thing: for to will is preſent with me; but how to perform that which is good, I find not: for the good that I would, I do not; but the evil that I would not, that I do: Now, if I do that I would not, it is no more I that do it, but ſin that dwells in me.* Thus you ſee Paul is forced to make two men of himſelf, ſaying, I and I; I do not; I do, I would not do; what I hate, that I do: Now it cannot be the ſame I, unto whom theſe contraries are applied; but his ſinful fleſh is one I, and his godly mind the other: and indeed ſo he concludes it in this chapter, ſaying, *So then with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin.*

Thus therefore the Chriſtian man muſt diſtinguiſh concerning himſelf; and doing ſo, he ſhall find, though he has fleſh, and as he is ſuch, he hath luſts contrary to God; yet as he is a new creature, he allows not, but hates the motions and deſires of the fleſh, conſents to, and wills and delights in the law of God.

Yea, as a new creature, he can do nothing elſe: for the new man, inward man, or hidden man of the heart, being the immediate work of the Holy Ghoſt, and conſiſting only of that which is divine and heavenly, cannot breathe, or act, or deſire to act, in ways and courſes that are carnal. Wherefore, in this ſenſe, or as the righteous man is thus conſidered, *his deſires are only good.*

(2) As the righteous man muſt here be taken for the beſt part, for the I that would do good, for the I that hates the evil; ſo again, we muſt conſider of the deſires of this righteous man, as they flow from that fountain of grace, which is the Holy Ghoſt within him; and as they are immediately mixed with thoſe foul channels, in and through which they muſt paſs, before they can be put forth into acts.

For though the deſire, as to its birth, and firſt being, is only good; yet before it comes into much motion, it gathers that from the defilements of the paſſages through which it comes, as makes it to bear a tang of fleſh, and weakneſs in the ſkirts of it; and the evil that dwells in us is ſo univerſal, and alſo always ſo ready, that as ſure as there is any motions to what is good, ſo ſure evil is preſent with it; *for when or whenever I would do good,* ſays Paul, *evil is preſent with me.*

Hence it follows, that all our graces, and ſo our deſires, receive diſadvantage by our fleſh, that mixing itſelf with what is good, and ſo abates the excellency of the good.

There is a ſpring that yieldeth water good and clear, but the channels through which this water comes to us are muddy, foul, or dirty: now, of the channels the waters receive a diſadvantage, and ſo come to us as ſavouring of what came not with them from the fountain, but from the channels.

This is the cauſe of the coolneſs, and of the weakneſs, of the flatneſs, and of the many extravagancies that attend ſome of our deſires: They come warm from the Spirit and grace of God in us; but as hot water running through cold pipes, or as clear water running through dirty conveyances, ſo our deſires gather ſoil.

You read in Solomon's Eccleſiaſtes, of a time when deſires fail, for that man goeth to his long home: And as to good deſires, there is not one of them, when we are in our prime, but they fail alſo as to the perfecting of that which a man deſires to do. *To will is preſent with me,* ſays Paul, *but how to perform that which is good I find not.*

To will or to deſire, that is preſent with me, but when I have willed or deſired to do, to perform is what I cannot attain to. But why not attain to a performance? Why, ſays he, *I find a law in my members warring againſt the law of my mind; and this law takes me priſoner, and brings me into captivity to the law of ſin, which is in my members.*

Now, where things willed and deſired meet with ſuch obſtructions, no marvel if our willing and deſiring, though they ſet out luſtily at the beginning, come yet lame home in concluſion.

There is a man, when he firſt proſtrates himſelf before God, doth it with deſires as warm as fire-coals; but ere while he finds, for all that, that the mettle of thoſe deſires, were it not revived with freſh ſupplies, would be quickly ſpent and grow cold.

But yet the deſire is good, and only good, as it comes from the breathing of the Spirit of God within us.

We muſt therefore, as I ſaid, diſtinguiſh betwixt what is good and that which doth annoy it, as gold is to be diſtinguiſhed from the earth and droſs that doth attend it.

The man that believed, deſired to believe better, and ſo cries out, Lord, help my unbelief. The man that feared God, deſired to fear him better, ſaying, I deſire to fear thy name.

But theſe deſires failed, as to the performance of what was begun, ſo that they were forced to come off but lamely, as to their faith and fear they had; yet the deſires were true, good, and ſuch as was accepted of God by Chriſt: not according to what they had not, but as to thoſe good motions which they had. Diſtinguiſh then the deſires of the righteous in the nature of them, from that corruption and weakneſs of ours that cleaveth to them, and then again, *They are only good.*

(3.) There is another thing to be conſidered, and that is, the different frames that our inward man is in, while we live as pilgrims in the world. A man, as he is not always well without, ſo neither is he always well within. Our inward man is ſubject to tranſient, though not utter decays.

And as it is when the outward man is ſick, ſtrength and ſtomach, and luſt or deſire, fails, ſo it is when our inward man has caught a cold likewiſe.

The inward man I call the new creature, of which the Spirit of God is the ſupport, as my ſoul ſupports my body. But, I ſay, this new man is not always well; he knows nothing that knows not this. Now being ſick, things fail. As when a man is not in health of body, his pulſe beats ſo as to declare that he is ſick; ſo when a man is not well within, his inward pulſe, which are his deſires, for I count the deſires for the pulſe of the inward man, they alſo declare that the man is not well within. They beat too little after God, weak and faintly after grace; they alſo have their halts, they beat not evenly, as when the ſoul is well, but ſo as to manifeſt all is not well there.

We read that the church of Sardis was under ſore ſickneſs, inſomuch that ſome of her things were quite dead, and they that were not ſo were yet ready to die; yet life is life, we ſay, and as long as there is a pulſe, or breath, though breath ſcarce able to ſhake a feather, we caſt not away all hope of life. Deſires, then, though they be weak, are notwithſtanding true deſires, if they be the deſires of the righteous thus deſcribed, and therefore are truly good, according to our text.

David ſays, he opened his mouth and panted, for he longed for God's commandments. This was a ſickneſs, but not ſuch a one as we have been ſpeaking of. The ſpouſe alſo cried out, That ſhe was ſick of love. Such ſickneſs would do us good, for in it the pulſe beats ſtrongly well.

*Obj.* But it may be objected, I am yet in doubt of the goodneſs of my deſires, both becauſe my deſires run both ways, and becauſe thoſe that run towards ſin and the world, ſeem more and ſtronger than thoſe that run after God, and Chriſt, and grace.

*Anſ.* There is not a Chriſtian under heaven but has deſires run both ways, as is manifeſt from what hath been ſaid already. Fleſh will be fleſh, grace ſhall not make it otherwiſe. By fleſh I mean that body of ſin and death that dwelleth in the godly. As grace will act according to its nature, ſo ſin will act according to the nature of ſin. Now the fleſh has deſires, and the deſires of the fleſh and of the mind are both one in the ungodly; thank God it is not ſo in thee.

The fleſh, I ſay, hath its deſires in the godly; hence it is ſaid to luſt enviouſly; it luſts againſt the Spirit; The fleſh luſteth againſt the Spirit. And if it be ſo audacious as to fly in the face of the Holy Ghoſt, wonder that thou art not wholly carried away with it.

But thoſe deſires that run to the world and ſin, ſeem moſt and ſtrongeſt in me.

*Anſ.* The works of the fleſh are manifeſt; that is, more plainly diſcovered even in the godly, than are the works of the Holy Ghoſt.

And this their manifeſtation ariſeth from theſe following particulars.

1. We know the leaſt appearance of a ſin better by its native hue than we know a grace of the Spirit.

2. Sin is ſooner felt in its bitterneſs to and upon a ſanctified ſoul, than is the grace of God. A little aloes will be ſooner taſted, than will much ſweet, though mixed therewith.

3. Sin is dreadful and murderous in the ſight of a ſanctified ſoul: Wherefore the apprehending of that makes us often forget, and often quſtion whether we have any grace or no.

4. Grace lies deep in the hidden part, but ſin lies high, and floats above in the fleſh; wherefore it is eaſier oftner ſeen than is the grace of God. The little fiſhes ſwim on the top of the water, but the biggeſt and beſt keep down below, and ſo are ſeldomer ſeen.

5. Grace, as to quantity, ſeems leſs than ſin. What is leaven, or a grain of muſtard ſeed, to the bulky lump of a body of death?

6. Sin is ſeen by its own darkneſs, and alſo in the light of the Spirit; but the Spirit itſelf neither diſcovers itſelf, nor yet its graces, by every glance of its own light.

7. A man may have the Spirit buſily at work in him; he may alſo have many of his graces in their vigorous acts, and yet may be greatly ignorant of either: wherefore we are not competent judges in this caſe. There may a thouſand acts of grace paſs through thy ſoul, and thou be ſenſible of few, if any of them.

8. Do you think that he that repents, believes, loves, fears, or humbles himſelf, before God, and acts in other graces too, doth always know what he doth? No, no, Graces, many times, even in a man, is acted by him, unawares unto him? Did Gideon, think you, believe that he was ſo ſtrong in grace as he was? Nay, was he not ready, to give the lie to the angel, when he told him, God was with him? Or, what do you think of David, when he ſaid he was caſt off from God's eyes? or of Heman, when he ſaid, he was free among them whom God remembered no more. Did theſe then ſee their graces ſo clear, as they ſaw themſelves by their ſins to be unworthy ones?

9. I tell you it is a rare thing for ſome Chriſtians to ſee their graces; but a thing very common for ſuch to ſee their ſins; yea, and to feel them too in their luſts and deſires, to the ſhaking of their ſouls.

*Queſt.* But ſince I have luſts and deſires both ways, How ſhall I know to which my ſoul adheres?

*Anſ.* This may be known thus.

1. Which wouldeſt thou have prevail? the deſires of the fleſh, or the luſts of the ſpirit, whoſe ſide art thou of? Doth thy ſoul now inwardly ſay, and that with a ſtrong indignation, O let God, let grace, let my deſires that are good, prevail againſt my fleſh, for Jeſus Chriſt his ſake?

2. What kind of ſecret wiſhes haſt thou in thy ſoul, when thou feeleſt the luſts of thy fleſh to rage? Doſt thou not inwardly, and with indignation againſt ſin, ſays, O that I might never, never, feel one ſuch motion more! O that my ſoul were ſo full of grace, that there might be no longer room for ever the leaſt luſt to come into my thoughts!

3. What kind of thoughts haſt thou of thyſelf, now thou ſeeſt theſe deſires of thine that are good, ſo briſkly oppoſed by thoſe that are bad? Doſt thou not ſay, Oh! I am the baſeſt of creatures, I could even ſpew at myſelf? There is no man in all the world in my eyes, ſo lothſome as myſelf is. I abhor myſelf, a toad is not ſo vile as I am. O Lord let me be any thing but a ſinner, any thing, ſo thou ſubdueſt mine iniquities for me.

4. How doſt thou like the diſcovery of that which thou thinkeſt is grace in other men? Doſt thou not cry out, Oh, I bleſs them in my heart! O, methinks grace is the greateſt beauty in the world! Yea, I could be content to live and die with thoſe people that have the grace of God in their ſouls. A hundred times, and a hundred, when I have been upon my knees before God, I have deſired, were it the will of God, that I might be in their condition.

5. How art thou, when thou thinkeſt that thou thyſelf haſt grace? O then, ſays the ſoul, I am as if I could leap out of myſelf; joy, joy, joy then is with my heart. It is, methinks, the greateſt mercy under heaven to be made a gracious man.

And is it thus with thy ſoul indeed? Happy man! It is grace that has thy ſoul, though ſin at preſent works in thy fleſh. Yea, all theſe breathings are the very actings of grace, even of the grace of deſire, of love, of humility, and of the fear of God within thee. Be of good courage, thou art on the right ſide. Thy deſires are only good; for that thou haſt deſire againſt thy ſin, thy ſinful ſelf; which indeed is not thyſelf, but ſin that dwells in thee.

I come next to ſpeak of deſires more diſtinctly, or particularly, as they work this way and that.

Firſt, then, the deſires of the righteous are either ſuch as they would have accompliſhed here, or elſe ſuch as they know they cannot come at the enjoyment of, till after death.

For the firſt of theſe, the deſires of the righteous are for ſuch good things as they would have accompliſhed here; that is, in this world, while they are on this ſide glory. And they, in general, are compriſed under theſe two general heads.

1. Communion with their God in ſpirit, or ſpiritual communion with him.

2. The liberty of the enjoyment of his holy ordinances. And indeed this ſecond is, that they may both attain to, and have the firſt maintained with them. But for the firſt,

1. They deſire now communion with God: *With my ſoul,* ſaid ſhe, *have I deſired thee in the night, and with my ſpirit within me will I ſeek thee early.*

The reaſon of this ſhe renders in the verſe foregoing, ſaying, *The deſire of our ſoul is to thy name, and to the remembrance of thee*

Now thus to deſire, declares one already made righteous. For herein their appears a mind reconciled to God. Wherefore the wicked are ſet on the other ſide, even in that oppoſition to theſe; they ſay unto God, depart from us, for we deſire not the knowledge of thy ways. They neither love his preſence, nor to be frequenters of his ordinances. *What is the Almighty that we ſhould ſerve him, and what profit ſhall we have if we pray unto him?* So again, ſpeaking of the wicked, he ſaith, *Ye have ſaid it is in vain to ſerve God, and what profit is it that we have kept his ordinances?*

This then, to deſire truly to have communion with God, is the property of a righteous man, of a righteous man only; for this deſire ariſeth from a ſuitableneſs which there is in the righteous unto God; *Whom* ſaid the pſalmiſt *have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* This could never be the deſire of a man, were he not a righteous man, a man with a truly ſanctified mind. The carnal mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be.

When Moſes the man of God was with the children of Iſrael in the wilderneſs, he prays that God would give them his preſence unto Canaan, or elſe to let them die in that place. It was death to him to think of being in the wilderneſs without God. And he ſaid unto God, If thy preſence go not with me, carry us not hence.

Here then are the deſires of a righteous man, namely, after communion with God. He chuſes rather to be a ſtranger with God in the world, than to be a citizen of the world, and a ſtranger to God. For I am, ſaid David, a ſtranger with thee, and a ſojourner as all my fathers were.

Indeed he that walketh with God, is but a ſtranger to this world. And the righteous man's deſires are to, for, and after communion with God, though he be ſo.

The reaſons of theſe deſires are many.

(1.) In communion with God is life and favour; yea, the very preſence of God with a man is a token of it.

For by his preſence he helps, ſuccours, relieves, and ſupports the hearts of his people, and therefore is communion with him deſired: *I will* ſaid David *behave myſelf wiſely in a perfect way; O when wilt thou come unto me?*

(2. The pleaſures that ſuch a ſoul finds in God that has communion with him, are ſurpaſſing all pleaſure and delights, yea, infinitely ſupraſſing them: *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore,* Upon this account he is called the deſire of all nations, of all in all nations that know him.

(3.) Job deſired God's preſence, that he might reaſon with God: *Surely* ſaid he *I would ſpeak to the Almighty, and I deſire to reaſon with God,* And again *O that he would hear me! Behold my deſire is that the Almighty would anſwer me.*

But why doth Job thus deſire to be in the preſence of God? Oh! he knew that God was good, and that he would ſpeak to him that which would do him good. Would he plead againſt me with his great power? No: but he would put ſtrength into me. There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

(4.) God's preſence is the ſafety of man: If God be with one, who can hurt one? As if he had ſaid, *If God be for us, who can be againſt us?* Now if ſo much ſafety flows from God's being for one, how ſafe are we when God is with us? *The beloved of the Lord* (ſaid Moſes) *ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.*

(5.) God's preſence keeps the heart awake to joy, and will make a man ſing in the night: *Can the children of the bedchamber mourn, while the bridegroom is with them?* God's preſence is feaſting, and feaſting is made for mirth.

(6.) God's preſence keeps the heart tender, and makes it ready to fall in with what is made known, as duty or privilege. *I will run the ways of thy commandments,* ſaid the Pſalmiſt, *when thou ſhalt enlarge my heart.*

(7.) The preſence of God makes a man affectionately and ſincerely good: yea, makes him willing to be ſearched and ſtripped from all the remains of iniquity.

(8.) What ſhall I ſay? God's preſence is renewing, transforming, ſeaſoning, ſanctifying, commanding, ſweetning and enlightning the ſoul. Nothing like it in all the world; his preſence ſupplies all wants, heals all maladies, ſaves from all dangers; is life in death, heaven in hell; all in all.

No marvel then if the preſence of, and communion with God, is become the deſire of a righteous man.

(9.) To conclude this, by the preſence of God being with us, it is known to ourſelves, and to others, what we are. *If thy preſence,* ſaid Moſes, *go not with me, carry us not hence; for wherein ſhall it be known, that I and thy people have found grace in thy ſight, is it not in that thou goeſt with us? So ſhall we be ſeparate, I and thy people, from all the people that are upon the face of the earth.*

(1.) They are then beſt known to themſelves. They know they are his people, becauſe God's preſence is with them. Therefore he ſaith, My preſence ſhall go with thee, and I will give thee reſt; that is, let thee know that thou haſt found grace in my ſight, and art accepted of me. For if God withdraws himſelf, or hides his preſence from his people, it is hard for them to bear up in the ſtedfaſt belief that they belong to him: *Be not ſilent unto me, O Lord,* ſaid David, *leſt I be like unto them that go down into the pit. Be not ſilent unto me,* that is, as he has it in another place, *Hide not thy face from me. Hear me ſpeedily, O Lord,* ſaith he, *my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit.*

So that God's preſence is the deſire of the righteous for this cauſe alſo, even for that by it they gather, that God delighteth in them: *By this I know thou favoureſt me, becauſe mine enemies do not triumph over me.* And is this all? No: *And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.*

(2.) As by the preſence of God being with us we know ourſelves to be the people of God: ſo by this preſence of God, the world themſelves are ſometimes convinced who we are alſo.

(1.) Thus Abimelech ſaw that God was with Abraham.

(2.) Thus Abimelech ſaw that God was with Iſaac.

(3.) Pharaoh knew that God was with Joſeph.

(4.) Saul ſaw and knew that the Lord was with David.

(5.) Saul's ſervant knew that the Lord was with Samuel.

(6.) Belſhazzar's qneen knew alſo that the Lord was with Daniel.

(7.) Darius knew alſo that God was with Daniel.

(8.) And when the enemy ſaw the boldneſs of Peter and John, they took kuowledge of them that they had been with Jeſus.

(9.) The girl that was a witch, knew that Paul was a ſervant of the Moſt High God.

There is a glory upon them that have God with them, a glory that ſometimes glances and flaſhes out into the faces of thoſe that behold the people of God; *And all they that ſat in the counſel, looking ſtedfaſtly upon him, ſaw Stephen's face, as if it had been the face of an angel:* ſuch rays of divine Majeſty did ſhew themſelves therein.

The reaſon is, for that,

(1.) Such have with them the wiſdom of God.

(2.) Such alſo have ſpecial bowels and compaſſions of God for others.

(3.) Such have more of his majeſty upon them than others.

(4.) Such their words and ways, their carriages and doings are attended with that of God that others are deſtitute of.

(5.) Such are holier, and of more convincing lives in general, than other people are.

Now there is both comfort and honour in this; for what comfort like that of being a holy man of God? And what honour like that of being a holy man of God?

This therefore is the deſire of the righteous, to wit, To have communion with God. Indeed none like God, and to be deſired as he, in the thoughts of a righteous man.

2. And this leads me to the ſecond thing, namely.

The liberty of the enjoyment of his holy ordinances. For next to God himſelf, nothing is ſo dear to a righteous man, as the the enjoyment of his holy ordinances.

*One thing* ſaid David *have I deſired of the Lord, and that will I ſeek after, namely, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.*

The temple of the Lord was the dwelling-houſe of God, there he recorded his name, and there he made known himſelf unto his people. Wherefore this was the cauſe why David ſo earneſtly deſired to dwell there too, *To behold* ſaith he *the beauty of the Lord, and to enquire in his temple.*

There he had promiſed his preſence to his people, yea, and to bring thither a bleſſing for them; *In all places where I record my name, I will come unto thee, and I will bleſs thee.*

For this cauſe, therefore, as I ſaid, it is why the righteous do ſo deſire that they may enjoy the liberty of the ordinances and appointments of their God; to wit, that they may attain to, and have communion maintained with him.

Alas! the righteous are as it were undone, if God's ordinances be taken from them: *How amiable are thy tabernacles, O Lord of hoſts My ſoul longeth, yea, even fainteth for the courts of the Lord, my heart and my fleſh crieth out for the living God* Behold what a taking the good man was in, becauſe at this time he could not attain to ſo frequent a being in the temple of God as his ſoul deſired. It even longed and fainted, yea, and his heart and his fleſh cried out for the God that dwelt in the temple at Jeruſalem.

Yea, he ſeems in the next words to envy the very birds that could more commonly frequent the temple than he:

*The ſparrow* ſaith he *hath found her a houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord, my King, and my God.*

And then bleſſed all them that had the liberty of temple worſhip, ſaying, *Bleſſed are they that dwell in thine houſe, they will be ſtill praiſing thee.*

Then he cries up the happineſs of thoſe that in Zion do appear before God.

After this he cries out unto God, that he would grant him to be partaker of this high favour, ſaying, *O Lord God of hoſts, hear my prayer, &c for a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

But why is all this? what aileth the man thus to expreſs himſelf? Why, as I ſaid, the temple was the great ordinance of God; there was his true worſhip performed, there God appeared, and there his people was to find him. This was, I ſay, the reaſon why the Pſalmiſt choſe out, and deſired this one thing, above all the things that were under heaven, *even to behold there the beauty of the Lord, and to enquire in his temple.*

There were to be ſeen the ſhadows of things in the heavens; the candleſtick, the table of ſhew-bread, the holieſt of all, where was the golden cenſer, the ark of the covenant overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, the tables of the covenant, and the cherubims of glory over-ſhadowing the mercy-ſeat, which were all of them then things by which God ſhewed himſelf merciful to them.

Do you think that love-letters are not deſired between lovers? Why theſe, God's ordinances, they are his love-letters, and his love-tokens too: No marvel then if the righteous do ſo deſire them: *More to be deſired are they than gold. yea, than much fine gold; ſweeter alſo than the honey and the honey-comb.*

Yea, this judgement wiſdom itſelf paſſes upon theſe thing. *Receive,* ſaith he, *my inſtruction, and not ſilver; and knowledge rather than fine gold. For wiſdom is better than rubies: and all the things that may be deſired, are not to be compared to it.*

For this cauſe therefore are the ordinances of God ſo much deſired by the righteous. In them they meet with God; and by them they are builded, and nouriſhed up to eternal life.

*As new-born babes,* ſays Peter, *deſire the ſincere milk of the word, that ye may grow thereby.* As milk is nouriſhing to children, ſo is the word heard, read, and meditated on, to the righteous. Therefore it is their deſire.

He made himſelf known to them in breaking of bread: who would not then, that loves to know him be preſent at ſuch an ordinance?

Oft-times the Holy Ghoſt, in the comfortable influence of it, has accompanied the baptized in the very act of adminiſtering it; *Therefore, in the way of thy judgements or appointments, O Lord, thy people have waited for thee: the deſire of their ſoul is to thy name, and to the remembrance of thee.*

Church-fellowſhip, or the communion of ſaints, is the place where the Son of God loveth to walk; his firſt walking was in Eden, there he converted our firſt parents: *And come, my beloved,* ſays he, *let us go early to the vineyards; let us ſee if the vine flouriſh, whether the tender grapes appear, and the pomegranates bud forth; there will I give thee my loves.*

Church-fellowſhip rightly managed is the glory of all the world. No place, no community, no fellowſhip, adorned and beſpangled with thoſe beauties as is a church rightly knit together to their head, and lovingly ſerving one another. In his temple every one ſpeaks of his glory. Hence the church is called *the place of God's deſire on earth. This is my reſt, here I will dwell for ever, for I have deſired it.* And again, thus the church confeſſeth when ſhe ſaith, *I am my beloved's, and his deſire is towards me.*

No marvel then if this be the one thing that David deſired, and that which he would ſeek after, namely, *to dwell in the houſe of the Lord all the days of his life.*

And this alſo ſhews you the reaſon why God's people of old uſed to venture ſo hardly for ordinances, and to get to them with the peril of their lives, becauſe of the ſword of the wilderneſs.

They was their bread, they was their water, they was their milk, they was their honey. Here the ſanctuary was called *the deſire of their eyes, and that which their ſoul pitied, or the pity of their ſoul.* They had rather have died than loſt it, or than that it ſhould have been burned down as it was.

When the children of Iſrael had loſt the ark, they counted the glory was departed from Iſrael. But when they had loſt all, what a complaint made they then! He hath violently taken away his tabernacle, as if it were of a garden, he hath deſtroyed the places of the aſſembly: *The Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Sion, and hath deſpiſed, in the indignation of his anger the king and the prieſt.*

Wherefore, upon this account, it was, that the church in thoſe days counted the puniſhment of her iniquity greater than the puniſhment of Sodom.

By theſe few hints you may perceive, what is the *deſire of the righteous.* But this is ſpoken of reference to things preſent; to things that the righteous deſire to enjoy while they are here: communion with God while here; and his ordinances in their purity while here. I come therefore, in the ſecond place, to ſhow you, that the righteous have deſires that reach further, deſires that have ſo long a neck as to look into the world to come.

Secondly, Then the deſires of the righteous are after that which yet they know cannot be enjoyed till after death. And thoſe are comprehended under theſe two heads.

1. They deſire that preſence of their Lord which is perſonal.

2. They deſire to be in that country where their Lord perſonally is; that heavenly country.

For the firſt of theſe, ſays Paul,

*I have a deſire to depart, and to be with Chriſt.* Thus you have it in Philippians 1. 23. *I have a deſire to be with Chriſt.*

In our firſt ſort of deſires, I told you, that the righteous deſired ſpiritual communion with God; and now I tell you they deſire to be with Chriſt's perſon; *I have a deſire to be with Chriſt;* that is, with his perſon, that I may enjoy his perſonal preſence, ſuch a preſence of his as we are not capable to enjoy while here. Hence he ſays, *I have a deſire to depart, that I might be with him; knowing,* as he ſays in another place, *that while we are at home in the body, we are* (and cannot but be) *abſent from the Lord.*

Now this deſire, as I ſaid, is a deſire that hath a long neck; for it can look over the brazen wall of this, quite into another world; and as it hath a long neck, ſo it is very forcible and mighty in its operation.

1. This deſire breeds a divorce, a complete divorce, betwixt the ſoul and all inordinate love and affections to relations and worldly enjoyments. This deſire makes a married man live as if he had no wife, a rich man live as if he poſſeſſed not what he has, &c.

This is a ſoul-ſequeſtering deſire: This deſire makes a man willing rather to be abſent from all enjoyments, that he may be preſent with the Lord. This is a famous deſire; none hath this deſire but a righteous man.

There are that profeſs much love to Chriſt, that yet never had ſuch a deſire in them, all their life long. No, the relation that they ſtand in to the world, together with thoſe many fleſh-pleaſing accommodations with which they are ſurrounded, would never yet ſuffer ſuch a deſire to enter into their hearts.

2. The ſtrength of this deſire is ſuch, that it is ready, ſo far forth as it can, to diſſolve that ſweet knot of union that is betwixt body and ſoul, a knot more dear to a reaſonable creature than that can be which is betwixt wife and huſband, parent and child, or a man and his eſtate: *For even all that a man has will he give for his life,* and to keep body and ſoul firmly knit together. But now, when this deſire comes, this ſilver cord is looſed, is looſed by conſent. This deſire grants to him that comes to diſſolve this union leave to do it delightfully. We are confident and willing rather to be abſent from the body, and to be preſent with the Lord.

Yea, this deſire makes this fleſh, this mortal life, a burden. The man that has this deſire, exerciſes ſelf-denial, while he waits till his deſired change comes. For were it not that the will of God is that he ſhould live; and did he not hope that his life might be ſerviceable to the truth and church of God; he would not have wherewith to cool the heart of this deſire, but would rather in a holy paſſion with holy Job cry out, *I loathe, or I abhor it, I would not live always: let me alone (that I may die) for my days are vanity.*

3. The ſtrength of this deſire ſhews itſelf in this alſo, namely, in that it is willing to grapple with the king of terrors, rather than to be detained from that ſweet communion that the ſoul looks for when it comes into the place where its Lord is. Death is not to be deſired for itſelf; the apoſtle choſe rather to be clothed upon with his houſe which is from heaven, that mortality might be ſwallowed up of life.

But yet rather than he would be abſent from the Lord, he was willing to be abſent from the body. Death, in the very thoughts of it, is grievous to fleſh and blood; and nothing can ſo maſter it in our apprehenſions, as that by which we attain to theſe deſires. Theſe deſires do deal with death, as Jacob's love to Rachel did deal with the ſeven long years which he was to ſerve for her. It made them ſeem few, or but a little time; now ſo I ſay, doth theſe deſires deal with death itſelf. They make it ſeem little, nay a ſervant, nay a privilege; for that by that a man may come to enjoy the preſence of his beloved Lord. I have a deſire to depart, to go from the world and relations, to go from my body, that great piece of myſelf; I have a deſire to venture the tugs and pains, and the harſh handling of the king of terrors, ſo I may be with Jeſus Chriſt. Theſe are deſires of the righteous.

Are not theſe therefore ſtrong deſires? is there not life and mettle in them? have they not in them power to looſe the bands of nature, and to harden the ſoul againſt ſorrow? flow they not, think you, from faith of the fineſt ſort, and are they not bred in the boſom of a truly mortified ſoul? are theſe the effects of a purblind ſpirit? are they not rather the fruits of an eagle-eyed confidence? Oh theſe deſires! they are peculiar to the righteous; they are none others but the deſires of the righteous.

*Queſt.* But why do the righteous deſire to be with Chriſt?

*Anſ.* And I aſk, Why doth the wife, that is as the loving hind, love to be in the preſence of her huſband?

1. Chriſt in glory is worth the being with. If the man out of whom the Lord Jeſus did caſt a legion, prayed that he might be with him, notwithſtanding all the trials that attended him in this life; how can it be but that a righteous man muſt deſire to be with him now he is in glory?

2. What we have heard concerning the excellency of his perſon, the unſpeakableneſs of his love, the greatneſs of his ſufferings, and the things that he ſtill is doing for us, muſt needs command our ſouls into a deſire to be with him.

3. When we have heard of a man among us, that has done for us ſome excellent thing; the next thing that our hearts doth pitch upon is, I would I could ſet mine eyes upon him; but was ever heard the like, to what Jeſus Chriſt has done for ſinners? who then that hath the faith of him, can do otherwiſe, but deſire to be with him? it was that which ſome time comforted John, that the time was coming that he ſhould ſee him.

But that conſideration made him bray like a hart, to haſten the time that he might ſet his eyes upon him quickly.

To ſee Jeſus Chriſt then, to ſee him as he is, to ſee him as he is in glory, is a ſight that is worth going from relations, and out of the body, and through the jaws of death to ſee; for this is to ſee him head over all, to ſee him poſſeſſed of heaven for his church, to ſee him preparing of manſion-houſes for thoſe his poor ones that are now by his enemies kicked to and fro, like foot-balls in the world; and is not this a bleſſed ſight?

Secondly, I have a deſire to be with him, to ſee myſelf with him; this is more bleſſed ſtill; for a man to ſee himſelf in glory, this is a ſight worth ſeeing. Sometimes I look upon myſelf, and ſay, where am I now? and do quickly return anſwer to myſelf again, Why, I am in an evil world, a great way from heaven, in a ſinful body, among devils and wicked men; ſometimes benighted, ſometimes beguiled, ſometimes fearing, ſometimes hoping, ſometimes breathing, ſometimes dying, and the like. But then I turn the tables, and ſay, But where ſhall I be ſhortly? where ſhall I ſee myſelf anon, after a few times more have paſſed over me? and when I can but anſwer this queſtion thus, I ſhall ſee myſelf with Jeſus Chriſt; this yields glory, even glory to one's ſpirit now; no marvel then if the righteous deſire to be with Chriſt.

Thirdly, I have a deſire to be with Chriſt; there the ſpirits of the juſt are perfected; there the ſpirits of the righteous are as full as they can hold: a ſight of Jeſus in the word, ſome know how it will change them from glory to glory; but how then ſhall we be changed and filled, when we ſhall ſee him as he is? *when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.*

Moſes and Elias appeared to Peter, and James, and John, at the tranſfiguration of Chriſt in glory: How ſo? Why they had been in the heavens, and came thence with ſome of the glories of heaven upon them. Gild a bit of wood, yea, gild it ſeven times over, and it muſt not compare in difference to wood not gilt, to the ſoul, that but a little while has been dipt in glory.

Glory is a ſtrange thing to men that are on this ſide of the heavens; it is that which *eye hath not ſeen, nor ear heard, nor entered into the heart of man to conceive of;* only the Chriſtian has a word and ſpirit, that at times doth give a little of the glimmering thereof unto him.

But, Oh! when he is in the Spirit, and ſees in the

Spirit, do you think his tongue can tell? But I ſay, if the ſight of heaven, at ſo vaſt a diſtance, is ſo excellent a proſpect, what will it look like when one is in it?

No marvel then, if the deſires of the righteous are to be with Chriſt.

*Obj.* But if this be the character of a righteous man, to deſire to depart and to be with Chriſt, I am none of them; for I never had ſuch a deſire in my heart; no, my fears of periſhing will not ſuffer me either to deſire to die to be with Chriſt, nor that Chriſt ſhould come to judge the world.

*Anſ.* Though thine is a caſe that muſt be excepted, for that thy deſires may not as yet be grown ſo high, yet if thou art a righteous man, thy heart has in it the very ſeeds thereof.

There are therefore deſires, and deſires to deſires, as one child can reach ſo high, and the other can but deſire to do ſo. Thou, if thou art a righteous man, haſt deſires, theſe deſires ready to put forth into act, when they are grown a little ſtronger, or when their impediment is removed.

Many times it is with our deſires, as it is with ſaffron, it will bloom and bloſſom, and be ripe, and all in a night. Tell me, doſt thou not deſire to deſire? Yea, doſt thou not vehemently deſire to deſire to depart and to be with Chriſt? I know if thou art a righteous man thou doſt. There is a man ſows his field with wheat, but as he ſows, ſoon it is covered with great clods: now, that grows as well as the reſt, though it runs not upright as yet; it grows, and yet is kept down, ſo do thy deſires; and when one ſhall remove the clod, the blade will ſoon point upwards.

I know thy mind; that which keeps thee that thou canſt not yet arrive to this, to deſire to depart and to be with Chriſt, is, becauſe ſome ſtrong doubt or clod of unbelief, as to thy eternal welfare, lies hard upon thy deſiring ſpirit: Now let but Jeſus Chriſt remove this clod, and thy deſires will quickly ſtart up to be gone.

I ſay, let but Jeſus Chriſt give thee one kiſs, and with his lips, as he kiſſes thee, whiſper to thee the forgiveneſs of thy ſins, and thou wilt quickly break out, and ſay, Nay then, Lord, let me die in peace, ſince my ſoul is perſuaded of thy ſalvation.

There is a man upon the bed of languiſhing; but, Oh! he dares not die, for all is not as he would have it betwixt God and his poor ſoul; and many a night he lies thus in great horror of mind; but do you think that he doth not deſire to deſire to depart? Yes, yes, he alſo waits and cries to God to ſet his deſires at liberty: At laſt the viſitor comes and ſets his ſoul at eaſe, by perſuading of him that he belongs to God: and what then? Oh! now let me die, welcome death.

Now he is like the man in Eſſex, who when his neighbour at his bedſide prayed for him, that God would reſtore him to health, ſtarted up in his bed, and pulled him by the arm, and cried out, No, no, pray that God will take me away, for to me it is beſt to go to Chriſt.

The deſires of ſome good Chriſtians are pointed, and cannot ſtir, eſpecially theſe ſort of deſires; but Chriſt can and will cut the cord ſome time or other; and then thou that wouldſt ſhalt be able to ſay, *I have a deſire to depart, and to be with Jeſus Chriſt.*

Mean time, be thou earneſt to deſire to know thy intereſt in the grace of God; for there is nothing ſhort of the knowledge of that can make thee deſire to depart, that thou mayeſt be with Chriſt. This is that that Paul laid as the ground of his deſires to be gone: *We know*, ſays he, *that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we groan earneſtly, deſiring to be clothed upon with our houſe, which is from heaven.*

And know, that if thy deſires be right, they will grow as other graces do, from ſtrength to ſtrength; only in this they can grow no faſter than faith grows as to juſtification, and than hope grows as to glory.

But we will leave this and come to the ſecond thing.

Secondly, As the righteous men deſire to be preſent with Jeſus Chriſt, ſo they deſire to be with him in that country were he is: *But now they deſire a better country, that is, an heavenly; wherefore God is not aſhamed to be called their God, for he hath prepared for them a city. But now they deſire a better country.* Here is a compariſon. There was another country, to wit, their native country, the country from whence they came out, that in which they left their friends and their pleaſures, for the ſake of another world. which indeed is a better country, as is manifeſt from its character. It is an heavenly: As high as heaven is above the earth, ſo much better is that country which is an heavenly, than is this in which now we are.

A heavenly country, where there is a heavenly Father, a heavenly hoſt, heavenly things, heavenly viſions, heavenly places, a heavenly kingdom, and the heavenly Jeruſalem, for them that are partakers of the heavenly calling, and that are the heavenly things themſelves.

This is a country to be deſired, and therefore no marvel if any, except thoſe that have loſt their wits and ſenſes, refuſe to chuſe themſelves an habitation here. Here is the mount Zion, the city of the living God, the heavenly Jeruſalem, and an innumerable company of angels: here is the general aſſembly and church of the firſt-born, and God the Judge of all, and Jeſus, and the ſpirits of juſt men made perfect: Who would not be here?

This is the country that the righteous deſire for a habitation: *but now they deſire a better country, that is, an heavenly: wherefore God is not aſhamed to be called their God, for he hath prepared for them a city.*

Mark, they deſire a country, and God prepareth for them a city; he goes beyond their deſires, beyond their apprehenſions, beyond what their hearts could conceive to aſk for.

There is none that are weary of this world from a gracious diſpoſition that they have to an heavenly, but God will take notice of them, will own them, and not be aſhamed to own them; yea, ſuch ſhall not loſe their longing: They deſire an handful, God gives them a ſeaful; they deſire a country, God prepares for them a city; a city that is an heavenly, a city that has foundation, a city whoſe builder and maker is God. And all this is, that the promiſe to them might be fulfilled, *The deſire of the righteous ſhall be granted.* And this is the laſt thing propounded to be ſpoken to from the text. Therefore,

III. We then in concluſion come to inquire into what is meant, or to be underſtood by the granting of the righteous their deſires; *The deſires of the righteous ſhall be granted.*

1. To grant, is to yield to what is deſired, to conſent that it ſhall be even ſo as is requeſted: *The Lord hear thee in the time of trouble, the name of the God of Jacob defend thee; ſend thee help from his ſanctuary, and ſtrengthen thee out of Zion, remember all thy ſacrifices: grant thee according to thine own heart and fulfil all thy counſel.*

2. To grant, is to accompliſh what is promiſed; thus God granted to the Gentiles repentance unto life, namely, for that he had promiſed it by the prophets from the days of old.

3. To grant therefore is an act of grace and condeſcending favour; for if God is ſaid to humble himſelf when he beholds things in heaven, what condeſcenſion is it for him to hearken to a ſinful wretch on earth, and to tell him, Have the thing which thou deſireſt? A wretch I call him, if compared to him that hears him, though he is a righteous man, when conſidered as the new creation of God.

4. To grant then, is not to part with the thing deſired, as if a deſire merited, purchaſed, earned, or deſerved it, but of bounty and good-will, to beſtow the thing deſired upon the humble. Hence God's grants are ſaid to be gracious ones.

5. I will add, That to grant is ſometimes taken for giving one authority or power to do, or poſſeſs, or enjoy ſuch and ſuch privileges; and ſo it may be taken here: for the righteous has a right to a power, to enjoy the things beſtowed on them by their God.

So then, to grant is to give, to accompliſh, even of free grace, the deſires of the righteous.

1. This is acknowledged by David, where he ſaith to God, *Thou haſt given him his heart's deſire, and haſt not with-holden the requeſts of his lips.*

2. And this is promiſed to all that delight themſelves in God; *Delight thyſelf in the Lord, and he ſhall give thee the deſire of thy heart.* And again,

3. *He will fulfil the deſires of them that fear him, he alſo will hear their cry, and will ſave them.*

By all theſe places it is plain, that the promiſe of granting deſires is entailed to the righteous, and alſo the grant to them is an act of grace and mercy.

But it alſo follows, that though the deſires of the righteous are not meritorious, yet they are pleaſing in his ſight; and this is manifeſt ſeveral ways, beſides the promiſe of a grant of them.

First, In that the deſires of God, and the deſires of the righteous, jump or agree in one, they are of one mind in their deſires: God's deſire is to the work of his hands, and the righteous are for ſurrendering that up to him.

1. In giving up the heart unto him; *My ſon,* ſays God, *give me thy heart,* I lift my heart to thee, ſays the righteous man.

Here therefore there is an agreement between God and the righteous; it is, I ſay, agreed on both ſides that God ſhould have the heart: God deſires it, the righteous man deſires it, yea he deſires it with a groan, ſaying, *Incline my heart unto thy teſtimony; let my heart be found in thy ſtatutes.*

2. They are alſo agreed about the diſpoſing of the whole man: God is for body, and ſoul, and ſpirit; and the righteous deſires that God ſhould have it all. Hence they are ſaid to give themſelves to the Lord, and to addict themſelves to his ſervice.

3. God deſireth truth in the inward parts, that is, that truth may be at the bottom of all; and this is the deſire of the righteous man likewiſe; *I have hid thy word in my heart,* ſaid David, *that I might not ſin againſt thee.*

4. They agree in the way of juſtification, in the way of ſanctification, in the way of preſervation, and in the way of glorification, to wit, which way to come at and enjoy all: wherefore, who ſhould hinder the righteous man, or keep him back from enjoying the deſire of his heart?

5. They alſo agree about the ſanctifying of God's name in the world; ſaying, *Thy will be done on earth as it is in heaven,* There is a great agreement between God and the righteous; he that is joined to the Lord is one ſpirit; no marvel then if their deſires in the general, ſo far as the righteous man doth know the mind of his God, is one; conſequently their deſires muſt be granted, or God muſt deny himſelf.

Secondly, The deſires of the righteous are the life of all their prayers; and it is ſaid, the prayer of the upright is God's delight.

1. Jeſus Chriſt put a difference betwixt the form and ſpirit that is in prayer, and intimates, the ſoul of prayer is in the deſires of a man; *Therefore,* ſaith he, *I ſay unto you, what things ſoever you deſire when ye pray, believe that ye receive them, and ye ſhall have them.*

2. If a man prays never ſo long, and has never ſo many brave expreſſions in prayer, yet God counts it prayer no further than there are warm and fervent deſires in it, after thoſe things the mouth maketh mention of In Pſalm 38. 9. ſaith David, *Lord, all my deſires are before thee, and my groanings are not hid from thee.*

3. Can you ſay you deſire, when you pray? or that your prayers come from the braying, panting, and longing of your hearts? If not, they ſhall not be granted: for God looks when men are at prayer, to ſee if their hearts and ſpirits is in their prayers; for for he counts all other but vain ſpeaking. *Ye ſhall ſeek me, and find me,* ſays he, *when you ſhall ſearch for me with all your heart.* The people that you read of in 2 Chron 15. are there ſaid to do what they did, with all their heart, and with all their ſoul. For they ſought God with their whole deſire, ver. 11.—15.

When a man's deſires put him upon prayer, run along with him in his prayer, break out of his heart and aſcend up to heaven with his prayers, it is a good ſign that he is a righteous man, and that his deſires ſhall be granted.

Thirdly, By deſires a righteous man ſhews more of his mind for God, than he can by any manner of ways beſides, hence it is ſaid, *The deſire of a man is his kindneſs, and that a poor man* (that is ſincere in his deſires) *is better than* (he that with his mouth ſhews much love, if he be) *a liar.*

1. Deſires, deſires, are copious things; you read that a man may enlarge his deſires as hell, that is, if they be wicked; yea, and a righteous man may enlarge his deſires as heaven.

2. No grace is ſo extenſive as deſires. Deſires outgo all; who believes as he deſires to believe? and loves as he deſires to love? and fears as he deſires to fear God's name? Might it be as a righteous man doth ſometimes deſire it ſhould be, both with God's church, and alſo with his own ſoul, ſtranger things would be than there are; faith, and love, and holineſs, would flouriſh more than it does. O! what does a righteous man deſire? What do you think the prophet deſired, when he ſaid, *O that thou wouldſt rent the heavens and come down?* And Paul, when he ſaid, He could wiſh that himſelf were accurſed from Chriſt, for the vehement deſire that he had that the Jews might be ſaved? Yea, what do think John deſired, when he cried out to Chriſt to come quickly?

3 Love to God, as I ſaid, is more ſeen in deſires than in any Chriſtian act. Do you think that the woman with her two mites caſt in all that ſhe deſired to caſt into the treaſury of God? Or do you think, when David ſaid, that he had prepared for the houſe of God with all his might, that his deſires ſtinted when his ability was at its utmoſt? No, no; deſires go beyond all actions; therefore I ſaid, it is the deſires of a man that are reckoned for his kindneſs.

4. Kindneſs is that which God will not forget, I mean the kindneſs which his people ſhew to him; eſpecially in their deſires to ſerve him in the world. When Iſrael was come out of Egypt, you know how many ſtumbles they had before they got to Canaan. But foraſmuch as they were willing, or deſirous to follow God, he paſſes by all their failures, ſaying, *I remember thee,* (and that almoſt a thouſand years after), *the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land that was not ſown:* Iſrael was holineſs to the Lord, and the firſt fruits of his increaſe.

5. There is nothing that God likes of ours better than he likes our true deſires. For indeed true deſires they are the ſmoke of our incenſe, the flower of our graces, and the very vital part of our new man. They are our deſires that aſcend, and them that are the ſweet of all the ſacrifices that we offer to God. The man of deſires is the man of kindneſs,

Fourthly, Deſires, true and right deſires, they are they by which a man is taken up from the ground, and brought away to God in ſpite of all oppoſers. A deſire will take a man upon its back, and carry him away to God if ten thouſand men ſtand by and oppoſe it. Hence it is ſaid, That through deſire a man ſeparates himſelf, to wit, from what is contrary to the mind of God, and ſo ſeeketh and intermeddleth with all wiſdom.

1 All convictions, converſions, illuminations, favours, taſtes, revelations, knowledge, and mercies, will do nothing, if the ſoul abides without deſires. All I ſay is but like rain upon ſtones, or favours beſtowed upon a dead dog. Oh! but a poor man with deſires, a man that ſees but little, that knows but little, that finds in himſelf but little, if he has but ſtrong deſires, they will ſupply all. His deſires take him up from his ſins, from his companions, from his pleaſures, and carry him away to God.

2. Suppoſe thou waſt a miniſter, and waſt ſent from God with a whip, whoſe cords was made of the flames of hell, thou mighteſt laſh long enough before thou couldeſt ſo much as drive one man that

abides without deſires, to God, or to his kingdom, by that thy ſo ſore a whip.

3. Suppoſe again that thou was a miniſter, and waſt ſent from God to ſinners with a crown of glory in thy hand, to offer to him that firſt comes to thee for it: yet none can come without deſires; but deſire takes the man upon its back, and ſo brings him to thee.

4. What is the reaſon that men will with mouth commend God, and commend Chriſt, and commend and praiſe both heaven and glory, and yet all the while fly from him, and from his mercy, as from the worſt of enemies? Why, they want good deſires; their deſires being miſchievous, carry them another way. Thou entreateſt thy wife, thy huſband and the ſon of thy womb, to fall in with thy Lord and thy Chriſt, but they will not. Aſk them the reaſon why they will not, and they know none, only they have no deſires: *When we ſhall ſee him, there is no beauty in him that we ſhould deſire him.* And I am ſure if they do not deſire him, they can by no means be made to come to him.

But now, deſires, deſires that are right, will carry a man quite away to God, and to do his will, let the work be never ſo hard. Take an inſtance or two for this.

1. You may ſee it in Abraham, Iſaac, and Jacob. The text ſays plainly, *They were not mindful of that country from whence they came out, through their deſires of a better.*

God gave them intimation of a better country, and their minds did cleave to it with deſires of it; and what then? Why, they went forth, and deſired to go, though they did not know whither they went. Yea, they all ſojourned in the land of promiſe, becauſe it was but a ſhadow of what was deſined for them by God, and looked to by their faith, as in a ſtrange country; wherefore they alſo caſt that behind their back, looking for that city that had foundation, of which mention was made before.

Had not now theſe men deſires that were mighty? They were their deſires that thus ſeparated them from their deareſt and choice relations and enjoyments. Their deſires were pitched upon the heavenly country, and ſo they broke through all difficulties for that.

2. You may ſee it in Moſes, who had a kingdom at his foot, and was the alone viſible heir thereof; but the deſire of a better inheritance made him refuſe it, and chuſe rather to take part with the people of God in their afflicted condition, than to enjoy the pleaſures of ſin for a ſeaſon.

You may ſay, The ſcripture attributes this to his faith. I anſwer, ſo it attributes to Abraham's faith, his leaving of his country! But his faith begat in him theſe deſires aſrer the country that is above. So indeed Moſes ſaw theſe things by faith; and therefore his faith begat in him theſe deſires. For it was becauſe of his deſires that he did refuſe, and did chuſe, as you read. And here we may opportunely take an opportunity to touch upon the vanity of that faith that is not breeding, and that knows not how to bring forth ſtrong deſires of enjoying what is pretended to be believed; all ſuch faith is falſe. Abraham's, Iſaac's, Jacob's and Moſes's faith, bred in them deſires, ſtrong deſires; yea, deſires ſo ſtrong as to take them up, and to carry them after what by their faith was made known unto them. Yea, their deſires were ſo mightily ſet upon the things made known to them by their faith, that neither difficulties nor dangers, nor yet frowns nor flatteries, could ſtop them from the uſe of all lawful attempts of enjoying what they believed was to be had, and what they deſired to be poſſeſſed of.

3. The women alſo that you read of, and others that would not, upon unworthy terms, accept of deliverance from torments and ſundry trials, that they might (or becauſe they had a deſire to) be made partakers of a better reſurrection.

*And others* (ſaith he) *had trial of cruel mockings and ſcourgings; yea, moreover, of bonds and impriſonments. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted, tormented: of whom the world was not worthy. They wandered in deſarts, in mountains, and caves of the earth.*

4. But we will come to the Lord Jeſus himſelf. Whither did his deſires bring him? Whither did they carry him? and to what did they make him ſtoop? For they were his deſires after us, and after our good, that made him humble himſelf to do as he did.

What was it, think you, that made him cry out, *I have a baptiſm to be baptiſed with, and how am I ſtraitened until it is accompliſhed?* What was that baptiſm but his death? and why did he ſo long for it, but of deſire to do us good? Yea, the paſſover being to be eaten on the eve of his ſufferings, with what deſires did he deſire to eat it with his diſciples?

Yea, his deſires to ſuffer for his people, made him go with more ſtrength to lay down his life for them, than they for want of them, had to go to ſee him ſuffer. And they were in their way going up to Jeruſalem, he to ſuffer, and they to look on, *And Jeſus went before them, and they were amazed, and as they followed, they were afraid.*

I tell you, deſires are ſtrange things, if they be right; they jump with God's mind; they are the life of prayer; they are a man's kindneſs to God, and they which will take him up from the ground, and carry him away after God to do his will; let the work be never ſo hard. Is it any marvel then, if the deſires of the righteous are ſo pleaſing to God as they are? and that God has ſo graciouſly promiſed, that the deſires of the righteous ſhall be granted?

But we come now to the uſe and application.

The firſt uſe ſhall be a uſe of information. You have heard what hath been ſaid of deſires, and what pleaſing things right deſires are unto God. But you muſt know that they are the deſires of his people, of the righteous, that are ſo. No wicked man's deſires are regarded.

This men muſt be informed of, leſt their deſires become a ſnare to their ſouls. You read of a man whoſe deſire kills him. And why? but becauſe he reſts in deſiring, without conſidering what he is, whether ſuch a one unto whom the promiſe of granting deſires is made: he coveteth greedily all the day long, but to little purpoſe. The grant of deſires, of the fulfilling of deſires, is entailed to the righteous man.

There are four ſorts of people that deſire, that deſire the kingdom of heaven; conſequently deſires have a four-fold root from whence they flow.

Firſt, The natural man deſires to be ſaved, and to go to heaven when he dies. Aſk any natural man, and he will tell you ſo. Beſides, we ſee it is ſo with them, eſpecially at certain ſeaſons. As when ſome guilt or conviction for ſin takes hold upon them; or when ſome ſudden fear terrifies them; when they are afraid that the plague or peſtilence will come upon them, and break up houſe-keeping for them; or when death has taken them by the throat, and is hauling them down ſtairs to the grave. Then, O then! Lord ſave me, Lord have mercy upon me; good people pray for me: Oh! whither ſhall I go when I die, if ſweet Chriſt has not pity for my ſoul? And now the bed ſhakes, and the poor ſoul is as loth to go out of the body for fear the devil ſhould catch it, as the poor bird is to go out of the buſh, while it ſees the hauk waits there to receive her. But the fears of the wicked, they muſt come upon the wicked; they are the deſires of the righteous that muſt be granted. Pray take good notice of this. And to back this with the authority of God, conſider,

1. That ſcripture, *The wicked travels with pain all his days, and the number of his years is hidden from the oppreſſor. A dreadful ſound is in his ears; in proſperity the deſtroyer ſhall come upon him. Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him as a king ready to the battle.*

Can it be imagined, that when the wicked are in this diſtreſs, but that they will deſire to be ſaved? Therefore he ſaith again,

2. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night. The eaſt wind, that blaſting wind, carrieth him away, and he departeth, and as a ſtorm hurrieth him out of* (the world) *his place. For God ſhall caſt upon him, and not ſpare; in flying he would fain fly out of his hand.*

Their terrors and their fears muſt come upon them; their deſires and wiſhes for ſalvation muſt not be granted: *They ſhall call upon me,* ſays God, *but I will not anſwer; they ſhall ſeek me early, but ſhall not find me.*

Secondly, There is the hypocrite's deſire: Now his deſire ſeems to have life and ſpirit in it. Alſo he deſires in his youth, his health, and the like; yet it comes to naught. You ſhall ſee him drawn to the life in Mark 10. 17. He comes running and kneeling, and aſking, and that, as I ſaid, in youth and health; and that is more than men merely natural do. But all to no purpoſe; he went as he came, without the thing deſired. The conditions propounded were too hard for this hypocrite to comply withal.

Some indeed make a great noiſe with their deſires over ſome again do, but in concluſion all comes to one; they meet together there where they go, whoſe deſires are not granted.

For what is the hope of the hypocrite, though he has gained to a higher ſtrain of deſires, when God taketh away his ſoul? *Will God hear his cry when trouble cometh upon him?*

Did he not, even when he deſired life, yet break with God, in the day when conditions of life were propounded to him? Did he not, even when he aſked what good things were to be done that he might have eternal life, refuſe to hear or to comply with what was propounded to him? How then can his deſires be granted, who himſelf refuſed to have them anſwered?

No marvel then if he periſhes like his own dung, if they that have ſeen him ſhall ſay they miſs him among thoſe that are to have their deſires granted.

Thirdly, There are the deſires of the cold formal profeſſor; the deſires, I ſay, of him whoſe religion lies in a few of the ſhells of religion; even as the fooliſh virgins who were content with their lamps, but gave not head to take oil in their veſſels. Theſe I take to be thoſe whom the wiſe man calls the ſlothful: *The ſoul of the ſluggard deſired, and hath nothing; but the ſoul of the diligent ſhall be made fat.* The ſluggard is one that comes to poverty through idleneſs, that contents himſelf with forms, *That will not plough in winter by reaſon of the cold; therefore he ſhall beg in harveſt,* or at the day of judgement, *and have nothing.*

Thus you ſee, that there are many that deſire; the natural man, the hypocrite, the formaliſt, they all deſire. For heaven is a brave place, and no body would go to hell: *Lord, Lord, open to us,* is the cry of many in this world, and will be the cry of more in the day of judgement.

Of this therefore thou ſhouldſt be informed; and that for theſe reaſons,

1. Becauſe ignorance of this may keep thee aſleep in ſecurity, and cauſe thee to fall under ſuch diſappointments as are the worſt, and the worſt to be borne. For, for a man to think to go to heaven becauſe he deſires it, and when all is done, to fall into hell, is a fruſtration of the moſt diſmal complexion. And yet thus it will be when deſires ſhall fail, *when man goes to his long home, and when the mourners go about the city.*

2. Becauſe, as was ſaid before, elſe thy deſires, and that which ſhould be for thy good, will kill thee.

(1) They kill thee at death, when thou ſhalt find them every one empty.

(2) And at judgement, when thou ſhalt be convinced, that thou oughteſt to go without what thou deſireſt, becauſe thou waſt not the man to whoſe deſires the promiſe was made, nor the man that didſt deſire aright.

(3) To be informed of this is the way to put thee upon ſuch ſenſe and ſight of thy caſe, as will make thee in earneſt betake thyſelf in that way to him that is acceptable, who grants the deſires of the righteous.

And then ſhalt thou be happy when thou ſhunneſt to deſire as the natural man deſireth, as the hypocrite deſireth, or as the formaliſt deſireth; *When thou deſireſt as the righteous do, thy deſires ſhall be granted.*

Second uſe is of examination.

If this be ſo, then what cauſe haſt thou that art conſcious to thyſelf, that thou art a deſiring man, to examine thyſelf, whether thou art one whoſe deſires ſhall be granted? For to what purpoſe would a man deſire, or what fruits will deſires bring him whoſe deſires ſhall not be granted? Such a man is but like to her that longs, but loſes her longing; or like to him that looks for peace, while evil overtakes him.

Thou haſt heard it over and over, that the grant of deſires belongs to the righteous: Shouldſt thou then not inquire into thy condition, and examine thyſelf whether thou art a righteous man or no? The apoſtle ſaith to the Corinthians, *Examine yourſelves whether you be in the faith; prove your own ſelves; know you not how that Jeſus Chriſt is in you, except you be reprobates?* You may be reprobates and not be aware of it, if you do not examine and prove your own ſelves.

It is therefore for thy life, wherefore do not deceive thyſelf.

I have given you before a deſcription of a righteous man, namely, that he is one made ſo of God by imputation, by an inward principle, and one that brings forth fruit to God. Now this laſt thou mayſt think thou haſt. For it is eaſy and common for men to think, when they bring forth fruit to themſelves, that they bring it forth to God. Wherefore examine thyſelf.

1. Art thou righteous? If thou ſayſt, Yea, I aſk, How comeſt thou righteous? If thou thinkeſt that obedience to the law of righteouſneſs has made thee ſo, thou art utterly deceived. For he that thus ſeeks righteouſneſs yet is not righteous, becauſe he cannot by ſo doing attain that thing he ſeeketh for.

Did not I tell thee before, that a man muſt be righteous before he doth one good work, or he can never be righteous? The tree muſt be good firſt, even before it brings forth one good apple.

2. Art thou righteous? In whoſe judgement art thou righteous? Is it in the judgement of God, or of man? If not of God, it is no matter though all the men on earth ſhould juſtify thee; thou for that art no whit the more righteous.

3. Art thou righteous in the judgement of God? Who told thee ſo? or doſt thou but dream thereof? Indeed to be righteous in God's ſight, is that, and only that, which can ſecure a man from wrath to come; for *if God juſtifies, who is he that condemns?* And this only is the man whoſe deſires ſhall be granted.

4. But ſtill I ſay, is the queſtion, How comeſt thou to know that thou art righteous in the judgement of God? Doſt thou know by what it is that God makes a man righteous? Doſt thou know where that is, by or with which God makes a man righteous? and alſo how God doth make a man righteous with it? Theſe are queſtions, in the anſwer of which thou muſt have ſome heavenly ſkill, or elſe all that thou ſayſt about thy being righteous will ſeem without a bottom.

5. Now, if thou anſwereſt, That that which makes me righteous is the obedience of Chriſt to his Father's will; that this righteouſneſs is before the throne of God, and that it is made mine by an act of God's free grace; I ſhall aſk thee yet again,

6. How cameſt thou to ſee thy need of this righteouſneſs? And by what is this righteouſneſs by thee applied to thyſelf? For this righteouſneſs is beſtowed upon thoſe that ſee their need thereof.

This righteouſneſs is the refuge whereto the guilty fly for ſuccour, that they may be ſheltered from the wrath to come. Haſt thou then fled, or doſt thou indeed fly to it?

7. None flies to this righteouſneſs for life, but thoſe who feel the ſentence of condemnation by God's law upon their conſcience; and that in that extremity have ſought for righteouſneſs firſt elſewhere, but cannot find it in all the world.

8. For man, when he findeth himſelf at firſt a

ſinner, doth not ſtraightway betake himſelf for righteouſneſs to God by Chriſt; but in the firſt place, ſeeks it in the law on earth, by labouring to yield obedience thereto, to the end he may, when he ſtands before God at death and judgement, have ſomething to commend him to him, and for the ſake of which he may at leaſt help forward his acceptance with him.

9. But being wearied out of this, (and if God loves him he will weary him out of it), then he looks unto heaven, and cries to God for righteouſneſs; the which God ſhews him in his own good time, he hath reckoned to him for the ſake of Jeſus Chriſt.

10. Now by this very diſcovery the heart is alſo principled with the ſpirit of the goſpel; for the Spirit comes with the goſpel down from heaven to ſuch a one, and fills his ſoul with good; by which he is capacitated to bring forth fruit, true fruit, which are the fruits of righteouſneſs imputed, and of righteouſneſs infuſed, to the glory and praiſe of God.

11. Nor can any thing but faith make a man ſee himſelf thus made righteous; for this righteouſneſs is revealed from faith to faith, from the object of faith to the grace of faith by the Spirit of faith: A faithleſs man then can ſee this no more than a blind man can ſee colours; nor reliſh this, more than a dead man taſteth victuals. As therefore blind men talk of colours, and as dead men reliſh food, ſo do carnal men talk of Jeſus Chriſt; to wit, without ſenſe or ſavour; without ſenſe of the want, or ſavour of the worth and goodneſs of him to the ſoul.

12. Wherefore I ſay, it is of abſolute neceſſity, that with thy heart thou deal in this point, and beware of ſelf-deceiving; for if thou fail here, thy deſires will fail thee for ever: *for the deſire of the righteous*, and that only, *muſt be granted.*

Third uſe is cautionary.

Let me here therefore caution thee to beware of ſome things, by which elſe, perhaps, thou mayſt deceive thyſelf.

1. Take heed of taking ſuch things for grants of deſires, that accidentally fall out; accidentally I mean, as to thy deſires; for it is poſſible, that that very thing that thou deſireſt, may come to paſs in the current of providence, not as an anſwer of thy deſires. Now if thou takeſt ſuch things for a grant of thy deſires, and conſequently concludeſt thyſelf a righteous man, how mayſt thou be deceived? The ark of God was delivered into the hand of the Philiſtines, which they deſired; but not for the ſake of their deſires, but for the ſins of the children of Iſrael.

The land of Canaan was given unto Iſrael, not for the ſake of their deſires, but for the ſins of thoſe whom God caſt out before them; and to fulfil the promiſe that God, before they were born, had made unto their fathers.

Iſrael was carried away captive out of their own land, not to fulfil the deſires of their enemies, but to puniſh them for their tranſgreſſions. Theſe, with many of ſmaller importance, of more perſonal, might be mentioned, to ſhew that many things happen to us, ſome to our pleaſing, and ſome to the pleaſing of our enemies; which, if either we or they ſhould count the returns of our prayer, or the fruits of our deſires, and ſo draw concluſions of our eſtate to be for the future happy, becauſe in ſuch things we ſeemed to be anſwered of God, we might greatly ſwerve in our judgements and become the greateſt at ſelf deceiving. Or ſhouldſt thou,

2. Take it for granted, that what thou enjoyeſt thou haſt it as the fruit of thy deſires; yet if the things thou boaſt of are things pertaining to this life, ſuch may be granted thee, as thou art conſidered of God as his creature, though thyſelf art far enough off from being a righteous man: *Thou openeſt thy hand*, ſays the Pſalmiſt, *and ſatisfieſt the deſires of every living thing.* Again, *He feeds the young ravens that cry to him; and the young lions ſeek their meat from God.* Cain, Iſhmael, Ahab too, had in ſome things their deſires granted them of God.

For if God will hear the deſire of the beaſts of the field, the fiſhes of the ſea, and of the fowls of heaven; no marvel if the wicked alſo may boaſt him of his heart's deſire.

Into whoſe hand, as he ſaith in another place, God bringeth abundantly. Take heed therefore, theſe things, nor the grant of them, are any ſigns that thou art a righteous man, or that the promiſe made to the righteous in granting their deſires, are accompliſhed upon thee.

I think a man may ſay, that the men that know not God, have a fuller grant, I mean generally, of their deſires to temporal things, than has the child of God himſelf; for his portion lying in better things, his deſires are anſwered another way.

3. Take heed, God grants to ſome men their deſires in anger, and to their deſtruction.

He gave to ſome their own deſires, but ſent leanneſs into their ſouls. All that God gives to the ſons of men, he gives not in mercy; he gives to ſome an inferior, and to ſome a ſuperior portion; and yet ſo alſo he anſwereth them in the joy of their heart.

Some men's hearts are narrow upwards, and wide downwards; narrow as to God, but wide for the world; they gape for the one, but ſhut themſelves up againſt the other; ſo as they deſire, they have of what they deſire; *thou filleſt their belly with thy hid treaſures, for that they do deſire; but as for me*, ſaid David, (theſe things will not ſatisfy), *I ſhall be ſatisfied when I awake, with thy likeneſs.*

I told you before, that the heart of a wicked man was wideſt downwards, but it is not ſo with the righteous: therefore the portion of Jacob is not like them; God has given to him himſelf. The temple that Ezekiel ſaw in the viſion, was ſtill wideſt upward; it ſpread itſelf toward heaven: So is the church, and ſo is the righteous, and ſo are his deſires.

Thy great concern therefore is to conſider, ſince thou art confident that God alſo heareth thy deſires; I ſay, to conſider, whether he anſwereth thee in his anger; for if he doth ſo, thy deſires come with a wo; therefore I ſay, look to thyſelf.

A full purſe and a lean ſoul, is a ſign of a great curſe: *he gave them their own deſires, but ſent leanneſs into their ſoul:* Take heed of that; many men crave by their deſires, as the dropſical man craves drink; his drinking makes his belly ſwell big, but conſumes other parts of his body. Oh! it is a ſad grant, when the deſire is granted, only to make the belly big, the eſtate big, the name big; when even by this bigneſs the ſoul pines, is made to dwindle, to grow lean and to look like an anatomy.

I am perſuaded that it is thus with many, who, while they were lean in eſtates, had fat ſouls; but the fattening of their eſtates has made their ſouls as to good, as lean as a rake. They cannot now breathe after God; they cannot now look to their hearts; they cannot now ſet watch and ward over their ways; they cannot now ſpare time to examine who goes out, or who comes in.

They have ſo much their deſires in things below, that they have no leiſure to concern themſelves with, or to look after things above; their hearts are now as fat as greaſe; their eyes do now too much ſtart out to be turned, and made to look inward.

They are now become as to their beſt part, like the garden of the ſlothful, all grown over with nettles and briars, that cover the face thereof: or, like Saul, removed from a little eſtate and low condition, to much, even worſe and worſe.

Men do not know what they do in deſiring things of this life, things over and above what are neceſſary; they deſire them, and they have them with a wo: *Surely he ſhall not feel quietneſs in his belly*, (his belley is taken for his conſcience), *he ſhall not ſave of that which he deſired*, (to help him in an evil day).

I ſhall not here give my caution to the righteous, but ſhall reſerve that for the next uſe. But, oh, that men were as wiſe in judging of the anſwering of the deſires, as they are in judging of the extravagances of their appetites! You ſhall have a man even from experience reclaim himſelf from ſuch an exceſs of eating, drinking, ſmoaking, ſleeping, talking, or pleaſurable actions, as by his experience he finds is hurtful to him, (and yet all this may but hurt the body, at leaſt the body directly); but how blind, how unſkilled are they in the evils that attend deſires! For like the man in the dropſy, made mention of before, they deſire this world, as he doth drink, till they deſire themſelves quite down to hell. Look to it therefore, and take heed; God's granting the things pertaining to this life unto thee, doth neither prove that thou art righteous, nor that he acts in mercy towards thee, by giving of thee thy deſires.

Fourth uſe is for encouragement.

Is it ſo? ſhall the deſire of the righteous be granted? Then this ſhould encourage them that in the firſt place have ſought the kingdom of God and his Son's righteouſneſs, to go on in their deſires.

God has given thee his Son's righteouſneſs to juſtify thee; he has alſo, becauſe thou art a ſon, ſent forth the Spirit of his Son into thy heart to ſatisfy thee, and to help thee to cry unto him, Father, Father. Wilt thou not cry? wilt thou not deſire? thy God has bidden thee open thy mouth; he has bid thee open it wide, and promiſed, ſaying, And I will fill it; and wilt thou not deſire?

Oh! thou has a licence, a leave, a grant to deſire; wherefore be not afraid to deſire great mercies of the God of heaven; this was Daniel's way, and he ſet others to do it too.

*Obj.* But I am an unworthy creature.

*Anſ.* That is true; but God gives to no man for his worthineſs, nor rejects any for their ſinfulneſs, that come to him ſenſible of the want and worth of mercy for them. Beſides, I told thee before, that the deſires of a righteous man, and the deſires of his God, do jump or agree. God has a deſire to thee, thou haſt a deſire to him: God deſires truth in the inward parts, and ſo doſt thou with all thy heart; God deſires mercy, and to ſhew it to the needy; that is it thou alſo wanteſt, and that which thy ſoul craves at his hand.

Seek, man, aſk, knock, and do not be diſcouraged the Lord grant all thy deſires. Thou ſayeſt thou art unworthy to aſk the biggeſt things, things ſpiritual and heavenly; well, will carnal things ſerve thee, and anſwer the deſires of thy heart? canſt thou be content to be put off with a belly well filled, and a back well clothed?

Oh! better I never had been born.

See, thou wilt not aſk the beſt, and yet canſt not make ſhiſt without them. Shift, no, no ſhiſt without them; I am undone without them, undone for ever and ever, ſayeſt thou; well then deſire; ſo I do, ſayeſt thou. Ah! but deſire with more ſtrong deſires deſire with more large deſires, deſire ſpiritual gifts, covet them earneſtly, thou haſt a licence too to do ſo. God bids thee do ſo; and I, ſays the apoſtle, deſire that ye faint not, that is in the proſecution of your deſires, what diſcouragements, ſoever you may meet with in the way: for he hath ſaid, *The deſires of the righteous ſhall be granted.*

*Obj.* But I find it not ſo, ſays one: for though I have deſired and deſired, a thouſand times upon my knees, for ſomething that I want, yet I have not my deſires; and indeed the conſideration of this hath made me queſtion whether I am one of thoſe to whom the promiſe of granting deſires is made.

*Anſ.* To this objection many things muſt be replied: 1. By way of queſtion; 2. Then by way of anſwer.

1. By way of queſtion; what are the things thou deſireſt, are they lawful or unlawful? for a Chriſtian may deſire unlawful things: as the mother of Zebedee's children did when ſhe came to Chriſt, (nay her ſons themſelves had their heart therein), ſaying, *Maſter we would that thou ſhouldſt do for us, whatſoever we ſhall deſire.*

They came with a wide mouth, but their deſire was unlawful, as is evident, for that Chriſt would not grant it. James alſo himſelf caught thoſe unto whom he wrote, in ſuch a fault as this, where he ſays, *Ye kill, and deſire to have, and cannot obtain.*

There are four things that are unlawful to be deſired.

(1.) To deſire the life of thine enemy is unlawful.

(2.) To deſire any thing that is thy neighbour's is unlawful.

(3.) To deſire to ſhare in the proſperity of the wicked is unlawful.

(4) To deſire ſpiritual things for evil ends is unlawful.

2. Are they lawful things which thou deſireſt? Yet the queſtion is, Are they abſolutely or conditionally promiſed? If abſolutely promiſed, hold on in deſiring; if conditioally promiſed, then thou muſt conſider,

(1.) Whether they are ſuch as are eſſential to the well-being of thy ſoul in thy Chriſtian courſe in this life.

(2.) Or whether they are things that are of a more inferior ſort.

If they are ſuch as are eſſential to the well-being of thy ſoul in thy Chriſtian courſe in this world; then hold on in thy deſires; and look alſo for the conditions that that word calls for, that profereth them to thee; and if it be not poſſible to find them in thyſelf, look for them in Chriſt, and cry to God for them, for the Lord's ſake.

But if they be of an inferior ſort, and thou canſt be a good Chriſtian without them, deſire them, and yet be content to go without them; for who knows but it may be better that thou ſhouldſt be denied, than that thou ſhouldſt have now a grant of ſome things thou deſireſt? and herein thou haſt thy Lord for thy pattern; who, though he deſired that his life might be prolonged, yet wound up that prayer with a *nevertheleſs, not my will, but thine be done.*

But we will ſuppoſe, that the thing thou deſireſt is good; and that thy heart may be right in aſking; as ſuppoſe thou deſireſt more grace; or as David has it, *more truth in the inward and hidden part,* yet there are ſeveral things for thy inſtruction, may be replied to thy objection, as,

1. Thou, though thou deſireſt more of this, mayeſt not yet be ſo ſenſible of the worth of what thou aſkeſt, as perhaps God will have thee be, before he granteth thy deſire; ſometimes Chriſtians aſk for good things without having in themſelves an eſtimate proportionable to the worth of what they deſire; and God may hold it therefore back, to learn them to know better the worth and greatneſs of that thing they aſk for. The good diſciples aſked they knew not what.

I know they aſked what was unlawful, but they were ignorant of the value of that thing; and the ſame may be thy fault when thou aſkeſt for things moſt lawful and neceſſary.

2. Haſt thou well improved what thou haſt received already? Fathers will hold back more money, when the ſons have ſpent that profuſely which they had received before. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in that which is leaſt, is unjuſt alſo in much. And if you have not been faithful in that which is another man's, who ſhall give you that which is your own?

See here an objection made againſt a further ſupply or rather againſt ſuch a ſupply as ſome would have, becauſe they have miſpent, or been unfaithful in what they have already had.

If thou therefore haſt been faulty here, go, humble thyſelf to thy friend, and beg pardon for thy faults that are paſt, when thou art deſiring of him more grace.

3. When God gives to his the grant of their deſires, he doth it ſo as may be beſt for our advantage; now there are times wherein the giving of grace may be beſt to our advantage, as,

(1.) Juſt before a temptation comes, then, if it rains grace on thee from heaven, it may be moſt for thy advantage. This is like God's ſending of plenty in Egypt juſt before the years of famine came.

(2.) For God to reſtrain that which thou deſireſt, even till the ſpirit of prayer is in a manner ſpent, may be further to inform thee, that though prayer and deſires are a duty, and ſuch alſo to which the promiſe is made; yet God ſees thoſe imperfections in both thy prayers and deſires, as would utterly bind his hands, did he not act towards thee nearly from motives drawn from his own bowels and compaſſion, rather than from any deſerving that he ſees in thy prayers. Chriſtians, even righteous men, are apt to lean too much to their own doings; and God, to wean them from them, oft-times defers to do, what they by doing expect, even until in doing their ſpirits are ſpent, and they as to doing can do no longer. When they that cried for water, had cried till their ſpirits failed, and their tongue cleave to the roof of their mouth for thirſt; then the Lord did hear, and then the God of Iſrael did give them their deſire. Alſo when Jonas his ſoul fainting under the conſideration of all the evils that he had brought upon himſelf; then his prayer came unto God into his holy temple.

The righteous would be too light in aſking, and would too much overprize their works, if their God ſhould not ſometimes deal in this manner with them.

(3.) It is alſo to the advantage of the righteous, that they be kept, and led in that way which will beſt improve grace already received, and that is, when they ſpin it out and uſe it to the utmoſt; when they do with it, as the prophet did with that meal's meat that he eat under the juniper-tree, *go in the ſtrength of it forty days and forty nights, even to the mount of God.* Or when they do as the widow did, ſpend upon their handful of flour in the barrel, and upon that little oil in the cruſe, until God ſhall ſend more plenty.

The righteous are apt to be like well-fed children, too wanton, if God ſhould not appoint them ſome faſting-days. Or they would be apt to caſt away fragments, if God ſhould give them every day a new diſh. So then God will grant the deſires of the righteous in that way which will be moſt for their advantage. And that is, when they have made the beſt of the old ſtore.

If God ſhould give us two or three harveſts in a year, we ſhould incline to feed our horſe and hogs with wheat; but being as it is, we learn better to huſband the matter.

By this means alſo we are made to ſee, that there is virtue ſufficient in our old ſtore of grace to keep us with God in the way of our duty, longer than we could imagine it would.

I myſelf have cried out, I can ſtand no longer, hold out no longer, without a further ſupply of grace; and yet I have by my old grace been kept even after this, days, and weeks, and months, in a way of waiting on God. A little true grace will go a great way yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can deſtroy us.

4. Perhaps thou mayeſt be miſtaken. The grace thou prayeſt for, may in great meaſure be come unto thee. Thou haſt been deſiring of God, thou ſayeſt, more grace; but haſt it not.

But how, if whilſt thou lookeſt for it to come to thee at one door, it ſhould come to thee in at another? And that we may a little inquire into the truth of this, let us a little conſider what are the effects of grace in its coming to the ſoul, and then ſee if it has not been coming unto thee almoſt ever ſince thou haſt ſet upon this freſh deſire after it.

(1) Grace, in the general effect of it, is to mend the ſoul, and to make it better diſpoſed. Hence when it comes, it brings convincing light along with it, by which a man ſees more of his baſeneſs than at others times. More, I ſay, of his inward baſeneſs. It is through the ſhinings of the Spirit of grace, that thoſe cobwebs and ſtinks that yet remain in thee are diſcoverd: *In thy light we ſhall ſee light.* And again, whatſoever makes manifeſt is light. If then thou ſeeſt thyſelf more vile than formerly, grace by its coming to thee has done this for thee.

(2) Grace, when it comes, breaks and crumbles the heart, in the ſenſe and ſight of its vileneſs. A man ſtands amazed and confounded in himſelf; breaks and falls down on his face before God; is aſhamed to lift up ſo much as his face to God, at the ſight and apprehenſion of how wicked he is.

(3) Grace, when it comes, ſhews to a man more of the holineſs and patience of God; his holineſs to make us wonder at his patience, and his patience to make us wonder at his mercy, that yet, even yet, ſuch a vile one as I am, ſhould be admitted to breathe in the land of the living, yea more, ſuffered to come to the throne of grace.

(4) Grace is of a heart-humbling nature: it will make a man count himſelf the moſt unworthy of any thing, of all ſaints. It will make a man put all others afore him, and be glad too, if he may be one beloved, though leaſt beloved, becauſe moſt unworthy. It will make him with gladneſs accept of the loweſt room, as counting all ſaints more worthy of exaltation than himſelf.

(5) Grace will make a man prize other mens graces and gracious actions above his own. As he thinks every man's candle burns brighter than his, every man improves grace better than he, every good man does more ſincerely his duty than he. And if theſe be not ſome of the effects of the renewings of grace, I will confeſs I have taken my mark amiſs.

(6) Renewings of grace beget renewed ſelf-bemoanings, ſelf-condemnation, ſelf-abhorrences.

And ſay thou prayeſt for communion with, and the preſence of God. God can have communion with thee, and grant thee his preſence, and all this ſhall, inſtead of comforting of thee at preſent, more confound thee, and make thee ſee thy wickedneſs.

Some people think they never have the preſence and renewings of God's grace upon them, but when they are comforted, and when they are cheared up; when, alas! God may be richly with them, while they cry out by theſe viſions, my ſorrows are multiplied; or, becauſe I have ſeen God, I ſhall die.

And tell me now, all theſe things conſidered, has not grace, even the grace of God, which thou haſt ſo much deſired, been coming to thee, and working in thee in all theſe hidden methods? And ſo doing, has it not alſo accommodated thee with all the aforenamed conveniencies? The which when thou conſidereſt, I know thou wouldſt not be without for all the good of the world. Thus, therefore, thy deſire is accompliſhing; and when it is accompliſhed, will be ſweet to thy ſoul.

5. But we will follow thee a little in the way of thy heart. Thou ſayeſt thou deſireſt, and deſireſt grace, yea, haſt been a thouſand times upon thy knees before God for more grace, and yet thou canſt not attain?

I anſwer, (1) It may be the grace which thou prayeſt for, is worth thy being upon thy knees yet a thouſand times more. We find, that uſually they that go to kings courts for preferment, are there at great expences; yea, and wait a great while, even until they have ſpent their whole eſtates, and worn out their patience too. Yet they at laſt prevail, and the thing deſired comes. Yea, and when it is come, it ſets them up anew, and makes them better men, though they did ſpend all that they had to obtain it, than ever they were before. Wait, therefore, wait, I ſay, on the Lord.

Wait therefore with David, wait patiently; bid thy ſoul chear up, and wait: *Bleſſed are all they that wait for him.*

(2) Thou muſt conſider, that great grace is reſerved for great ſervice; thou deſireſt abundance of grace, thou doſt well, and thou ſhalt have what ſhall qualify and fit thee for the ſervice that God has for thee to do for him, and for his name in the world. The apoſtles themſelves were to ſtay for great grace until the time their work was come.

I will not allot thy ſervice, but aſſure thyſelf, when thy deſire cometh, thou wilt have occaſion for it; new work, new trials, new ſufferings, or ſomething that will call for the power and virtue of all the grace thou ſhalt have to keep thy ſpirit even, and thy feet from ſleeping, while thou art exerciſed in new engagements.

Aſſure thyſelf, thy God will not give thee ſtraw, but he will expect brick; *For unto whomſoever much is given, of him much ſhall be required, and to whom* *men have committed much, of him they will aſk the more.* Wherefore, as thou art buſy in deſiring more grace, be alſo deſirous that wiſdom to manage it with faithfulneſs may alſo be granted unto thee. Thou wilt ſay, Grace, if I had it, will do all this for me. It will, and will not. It will, if thou watch and be ſober; it will not, if thou be ſo fooliſh and remiſs. Men of great grace may grow conſumptive in grace, and idleneſs may turn him that wears a pluſh jacket into rags. David was once a man of great grace, but his ſin made the grace which he had, to ſhrink up, and dwindle away, as to make him cry out *O! take not thy Spirit utterly from me.*

(3.) Or, Perhaps God with-holds what thou wouldſt have, that it may be the more prized by thee when it comes: *Hope deferred makes the heart ſick, but when the deſire cometh, it is a tree of life.*

(4.) Laſtly, But doſt thou think that thy more grace will exempt thee from temptations? Alas! the more grace, as was hinted, the greater trials. Thou muſt be, for all that, like the ſhip of which thou readeſt, ſometimes high, ſometimes low; ſometimes ſteady, ſometimes ſtaggering; ſometimes in, and ſometimes even at the end of the very wits: For ſo he brings us to our deſired haven.

Yet grace is the gold and preciouſneſs of the righteous man: yea, and herein appears the uprightneſs of his ſoul, in that though all theſe things attend the grace of God in him, yet he chuſeth grace here above all, for that it makes him the more like God and his Chriſt, and for that it ſeaſons his heart beſt to his own content; and alſo for that it capacitates him to glorify God in the world.

### The CONCLUSION.

Is it ſo? Is this the ſum of all, namely, That the fears of the wicked ſhall come upon them, and that the deſire of the righteous ſhall be granted? Then this ſhews us what is determined concerning both: Concerning the wicked, that all his hopes ſhall not bring him to heaven; and concerning the righteous, that all his fears ſhall not bring him to hell. But what a ſad thing it is for one to be a wicked man! Nothing can help him, his wickedneſs is too ſtrong for him: *His own iniquity ſhall take the wicked himſelf,* and he *ſhall be holden in the cords of his ſins.*

He may twiſt and twine, and ſeek to work himſelf from under the ſentence paſſed upon him; but all will do him no pleaſure: *The wicked is driven away in his wickedneſs. But the righteous hath hope in his death.*

Loth he is to be righteous now; and as loth he will be to be found in his Sins at the dreadful day of Doom. But ſo it muſt be: *Upon the wicked God ſhall rain ſnares, fire, and brimſtone, and a horrible burning tempeſt: this ſhall be the portion of their cup.*

Wo to the wicked, therefore: *It ſhall be ill with him, for the reward of his hands ſhall be done unto him.* The juſt God will recompenſe both the righteous and the wicked, even according to their works. And yet for all this the wicked will not hear. When I read God's word, and ſee how the wicked follow their ſins, yea, dance in the ways of their own deſtruction, it is aſtoniſhing to me.

Their actions declare them, though not Atheiſts in principle, yet ſuch in practice, What do all their acts declare, but this, that they either know not God, or fear not what he can do unto them?

But, O! how will they change their note, when they ſee what will become of them! How wan will they look! Yea, the hair of their heads will ſtand an end for fear; for their fear is their portion; nor can their fears, nor their prayers, nor their entreaties, nor their wiſhes, nor their repentings, help them in this day.

And thus have I ſhewed you what are the *deſires of the righteous,* and that *the fear of the wicked ſhall come upon him, but the deſires of the righteous ſhall be granted.*

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# Of Juſtification by an Imputed Righteouſneſs;

## OR,

## No way to heaven but by JESUS CHRIST.

JUſtification is to be diverſely taken in the ſcripture.

1. Sometimes it is taken for the juſtification of perſons.

2. Sometimes for the juſtification of actions.

3. And ſometimes for the juſtification of the perſon and action too.

It is taken for the juſtification of perſons, and that,

1. As to juſtification with God: or,

2. As to juſtification with men.

As to juſtification with God: That is, when a man ſtands clear, quit, free, or in a ſaved condition before him, in the approbation of his holy law.

As to juſtification with men: That is, when a man ſtands clear and quit from juſt ground of reprehenſion with them.

Juſtification alſo is to be taken with reference to actions; and that may be when they are conſidered,

1. As flowing from true faith; or,

2. Becauſe the act done fulfills ſome tranſient law.

1. As actions flow from faith, ſo they are juſtified, becauſe done before God in, and made complete through the perfections of Jeſus Chriſt.

2. As by the doing of the act ſome tranſient law is fulfilled: as when Jehu executed judgement upon the houſe of Ahab. *Thou haſt done well,* ſaid God to him, *in executing that which is righteous in mine eyes, and haſt done to the houſe of Ahab all that was in mine heart,* 2 Kings 10. 30.

As to ſuch acts, God may or may not look at the qualification of thoſe that do them: And it is clear, that he had not reſpect to any good that was in Jehu, in the juſtifying of this action; nor could he, for Jehu ſtuck cloſe yet to the ſins of Jeroboam, but *took no heed to walk in the law of the Lord God of Iſrael,* chap. 10. 29, 31.

I might hence alſo ſhew you, that a man may be juſtified even then when his action is condemned; alſo that a man may be in a ſtate of condemnation, when his action may be juſtified. But with theſe diſtinctions I will not take up time, my intention being to treat of juſtification, as it ſets a man free or quit from ſin, the curſe and condemnation of the law in the ſight of God, in order to eternal ſalvation.

And that I may with the more clearneſs handle this point before you, I will lay down and ſpeak to this propoſition,

That there is no other way for ſinners to be juſtified from the curſe of the law, in the ſight of God, than by the imputation of that righteouſneſs long ago performed by, and ſtill reſiding with the perſon of Jeſus Chriſt.

The terms of this propoſition are eaſy; yet, if it will help, I will ſpeak a word or two for explication.

1. By a ſinner, I mean one that has tranſgreſſed the law: for ſin is the tranſgreſſion of the law.

2. By the curſe of the law, I mean, that ſentence, judgement, or condemnation which the law pronounceth againſt the tranſgreſſor.

3. By juſtifying righteouſneſs, I mean that which ſtands in the doing and ſuffering of Chriſt when he was in the world.

4. By the reſiding of this righteouſneſs in Chriſt's perſon, I mean, it ſtill abides with him as to the action, though the benefit is beſtowed upon thoſe that are his.

5. By the imputation of it to us, I mean, God's making of it ours by an act of his grace, that we by it might be ſecured from the curſe of the law.

6. When I ſay there is no other way to be juſtified, I caſt away, to that end, the law, and all the works of the law, as done by us.

Thus I have opened the terms of the propoſition.

Now the two firſt, to wit, What ſin and the curſe is, ſtand clear in all mens ſight, unleſs they be Atheiſts, or deſperately heretical. I ſhall therefore in few words clear the other four.

Firſt, therefore, juſtifying righteouſneſs is the doing and ſuffering of Chriſt when he was in the world. This is clear, becauſe we are ſaid to be juſtified by his obedience, Rom. 5. 19.; by his obedience to the law. Hence he is ſaid to be the end of the law for that very thing. *Chriſt is the end of the law for righteouſneſs,* &c. Rom. 10. 4. The end, What is that? Why, the requirement or demand of the law. But what are they? Why, righteouſneſs, perfect righteouſneſs, Gal. 3. 10. Perfect righteouſneſs, what to do? That the ſoul concerned might ſtand ſpotleſs in the ſight of God. Now, this lies only in the doings and ſufferings of Chriſt: For *by his obedience many are made righteous*: Wherefore, as to this Chriſt is the end of the law, that being found in that obedience, that becomes to us ſufficient for our juſtification. Hence we are ſaid to be made righteous by his obedience; yea, and to be waſhed, purged, and juſtified by his blood.

Secondly, That this righteouſneſs ſtill reſides in and with the perſon of Chriſt, even then when we ſtand juſt before God thereby, is clear; for that we are ſaid, when juſtified, to be juſtified in him. *In the Lord ſhall all the ſeed of Iſrael be juſtified.* And again, *Surely, ſhall one ſay, In the Lord have I righteouſneſs,* &c. And again, *For him are ye in Chriſt Jeſus, who is made unto us of God righteouſneſs.*

Mark, The righteouſneſs is ſtill in him, not in us, even then when we are made partakers of the benefit of it, even as the wing and feathers ſtill abide in the hen, when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are ſtill my doings, not theirs; ſo the righteouſneſs wherewith we ſtand juſt before God from the curſe, ſtill reſides in Chriſt, not in us. Our ſins, when laid upon Chriſt, were yet perſonally ours, not his; ſo his righteouſneſs, when put upon us, is yet perſonally his, not ours. What is it then? Why, *He was made to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

Thirdly, It is therefore of a juſtifying virtue, only by imputation, or as God reckoneth it to us; even as our ſins made the Lord Jeſus a ſinner, nay, ſin, by God's reckoning of them to him.

It is abſolutely neceſſary that this be known of us; for if the underſtanding be muddy as to this, it is impoſſible that ſuch ſhould be found in the faith: Alſo in temptation, that man will be at a loſs, that looketh for a righteouſneſs for juſtification in himſelf, when it is to be found no where but in Jeſus Chriſt.

The apoſtle, who was his crafts-maſter as to this, was always looking to Jeſus, that he might be found in him, knowing that no where elſe could peace or ſafety be had.

And indeed this is one of the greateſt myſteries in the world, namely, that a righteouſneſs that reſides with a perſon in heaven, ſhould juſtify me, a ſinner, on earth.

Fourthly, Therefore the law, and the works thereof, as to this, muſt by us be caſt away; not only becauſe they here are uſeleſs, but alſo they being retained, are an hinderance. That they are uſeleſs, is evident; for that ſalvation comes by another name, Acts 4. 12. And that they are an hinderance, it is clear; for the very adhering to the law, though it be but a little, or in a little part, prevents juſtification by the righteouſneſs of Chriſt.

What ſhall I ſay? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteouſneſs is rejected, for that they are here both weak and unprofitable.

Now, if all theſe and our works, as to our juſtification, are rejected, where but in Chriſt is righteouſneſs to be found?

Thus much therefore for the explication of the propoſition, namely, That there is no other way for ſinners to be juſtified from the curſe of the law, in the ſight of God, than by the imputation of that righteouſneſs long ago performed by, and ſtill reſiding with the perſon of Jeſus Chriſt.

Now, from this propoſition I draw theſe two poſitions.

Firſt, That men are juſtified from the curſe of the law before God, while ſinners in themſelves.

Secondly, That this can be done by no other righteouſneſs than that long ago performed by, and reſiding with the perſon of Jeſus Chriſt.

Let us then now enter into the conſideration of the firſt of theſe, namely, That men are juſtified from the curſe of the law before God, while ſinners in themſelves.

This I ſhall manifeſt,

1. By touching upon the myſterious acts of our redemption.

2. By giving of you plain texts, which diſcover it: And,

3. By reaſons drawn from the texts.

For the firſt of theſe, to wit, the myſterious act of our redemption: And that I ſhall ſpeak to under theſe two heads.

1. I ſhall ſhew you what that is. And,

2. How we are concerned therein.

That which I call, and that rightly, the myſterious act of our redemption, is Chriſt's ſufferings as a common, though a particular perſon; and as a ſinner, though always completely righteous.

That he ſuffered as a common perſon, is true. By common, I mean a public perſon, or one that preſents the body of mankind in himſelf. This a multitude of ſcriptures bear witneſs to, eſpecially that 5th chapter to the Romans, where, by the apoſtle, he is ſet before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a myſterious act.

And that he ſhould die as a ſinner, when yet himſelf *did no ſin, nor had any guile found in his mouth,* made this act more myſterious. That he died as a ſinner is plain: *He hath made him to be ſin. And the Lord laid upon him the iniquity of us all,* Iſa. 53. That then, as to his own perſon, he was completely ſinleſs, is alſo as truly manifeſt, and that by a multitude of ſcriptures.

Now, I ſay, that Chriſt Jeſus ſhould be thus conſidered, and thus die, was the great myſtery of God. Hence Paul tells us, That when he preached Chriſt crucified, he preached not only the wiſdom of God, but the wiſdom of God in a myſtery; even hidden wiſdom: For indeed, this wiſdom is hidden, and kept cloſe from the fowls of the air.

It is alſo ſo myſterious, that it goes beyond the reach of all men, except thoſe to whom an underſtanding is given of God to apprehend it.

That one particular man ſhould repreſent all the elect in himſelf, and that the moſt righteous ſhould die as a ſinner, yea, as a ſinner by the hand of a juſt and holy God, is a myſtery of the greateſt depth.

Secondly, And now I come to ſhew you how the elect are concerned therein; that is, in this myſterious act of this moſt bleſſed one; and this will make this act yet more myſterious to you.

Now then we will ſpeak of this firſt; as to how Chriſt prepared himſelf thus myſteriouſly to act.

1. He took hold of our nature. I ſay, he took hold of us, by taking upon him fleſh and blood. The Son of God therefore, took not upon him a particular perſon, though he took to him a human body and ſoul: but that which he took, was, as I may call it, a lump of the common nature of man; and by that, hold of the whole elect ſeed of Abraham, Heb. 2. 16.

16. *For verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.*

Hence he, in a myſtery became us; and was counted as all the men that were or would be ſaved. And this is the reaſon why we are ſaid to do, when only Jeſus Chriſt did do. As for inſtance:

Firſt, When Jeſus Chriſt fulfilled the righteouſneſs of the law, it is ſaid, it was fulfilled in us, becauſe indeed fulfilled in our nature: *For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us,* &c. But becauſe none ſhould appropriate this unto themſelves, that have not had paſſed upon them a work of converſion; therefore he adds, *Who walk not after the fleſh, but after the Spirit.* For there being an union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. The righteouſneſs of the law is fulfilled in us; and that truly, becauſe fulfilled in that common nature which the Son of God took of the virgin. Wherefore, in this ſenſe, we are ſaid to do what only was done by him; even as the client doth by his lawyer, when his lawyer perſonates him: The client is ſaid to do, when it is the lawyer only that does? and to overcome by doing, when it is the lawyer that overcomes. The reaſon is, becauſe the lawyer does in the client's name. How much more then may it be ſaid we do, when only Chriſt does; ſince he does what he does, not in our name only, but in our nature too: *For the law of the ſpirit of life in Chriſt* (not in me) *has ſet me free from the law of ſin and death;* he doing in his common fleſh, what could not be done in my particular perſon; that ſo I might have the righteouſneſs of the law fulfilled in me, my fleſh aſſumed by Chriſt; though impoſſible to be done, becauſe of the weakneſs of my perſon.

The reaſon of all this is, becauſe we are ſaid to be in him, in his doing; In him by our fleſh, and alſo by the election of God. So then, as all men ſinned when Adam fell, ſo all the elect did righteouſneſs, when Chriſt wrought and fulfilled the law; for *as in Adam all die, even ſo in Chriſt ſhall all be made alive.*

Secondly, As we are ſaid to do by Chriſt, ſo we are ſaid to ſuffer by him, ſo ſuffer with him. *I am crucified with Chriſt,* ſaid Paul. And again, *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin.* Mark how the apoſtle ſeems to change the perſon. Firſt he ſays, It is Chriſt that ſuffered; and that is true: But then he inſinuates, that it is us that ſuffered; for the exhortation is to believers, to walk in newneſs of life; and the argument is, becauſe they have ſuffered in the fleſh, *For he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.*

We then ſuffered, when Chriſt ſuffered: We then ſuffered in his fleſh, and alſo our old man was crucified with him, that is, in his crucifixion; for when he hanged on the croſs, all the elect hanged there in their common fleſh which he aſſumed, and becauſe he ſuffered there as a public man.

Thirdly, As we are ſaid to ſuffer with him, ſo we are ſaid to die, to be dead with him; with him, that is, by the dying of his body: *Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.*

Wherefore he ſaith in other places, *Brethren, ye are become dead to the law by the body of Chriſt,* For indeed we died then to it by him. To the law; that is, the law now has nothing to do with us; for that it has already executed its curſe to the full upon us, by its ſlaying of the body of Chriſt; for the body of Chriſt was our fleſh; upon it alſo was laid our ſin. The law too ſpent that curſe that was due to us, upon him, when it condemned, killed, and caſt him into the grave. Wherefore, it having thus ſpent its whole curſe upon him, as ſtanding in our ſtead, we are exempted from its curſe for ever; we are become dead to it by that body; it has done with us, as to juſtifying righteouſneſs; nor need we fear its damning threats any more; for by the death of this body we are freed from it, and are for ever now coupled to a living Chriſt.

Fourthly, As we are ſaid thus to be dead, ſo we are ſaid alſo to riſe again by him: *Thy dead men* ſaith he to the Father *ſhall live, together with my dead body ſhall they ariſe.* And again, *After two days he will revive us, and in the third day we ſhall live in his ſight.*

Both theſe ſcriptures ſpeak of the reſurrection of Chriſt, of the reſurrection of his body on the third day: But behold, as we were ſaid before to ſuffer and be dead with him: ſo now we are ſaid alſo to riſe and live in God's ſight, by the reſurrection of his body! For, it was ſaid, the fleſh was ours; he took part of our fleſh when he came into the world; and in it he ſuffered, died, and roſe again, Heb. 2. 14. We alſo were therefore counted by God, in that God-man, when he did this; yea, he ſuffered, died, and roſe, as a common head.

Hence alſo the New Teſtament is full of this, ſaying, *If ye be dead with Chriſt. If ye be riſen with Chriſt.* And again, *He hath quickened us together with him.*

*We are quickened together with him.* Quickened, and quickened together with him. The apoſtle hath words that cannot eaſily be ſhifted or evaded. Chriſt then was quickened when he was raiſed from the dead. Nor is it proper to ſay that he was ever quickened either before or ſince. This text alſo concludes that we, to wit, the whole body of God's elect, were alſo quickened then, and made to live with him together. True, we alſo are quickened perſonally by grace, the day in the which we are born unto God by the goſpel yet afore that, we are quickened in our head, quickened when he was raiſed from the dead, quickened together with him.

Fifthly, Nor are we thus conſidered, to wit, as dying, and riſing, and ſo left; but the apoſtle purſues his argument, and tells us, that we alſo reap by him, as being conſidered in him the benefit which Chriſt received, both in order to his reſurrection, and the bleſſed effect thereof.

1. We received, by our thus being counted in him, that benefit which did precede his riſing from the dead; and what was that, but the forgiveneſs of ſins? For this ſtands clear to reaſon, That if Chriſt had our ſins charged upon him at his death, he then muſt be diſcharged of them in order to his reſurrection. Now, though it is not proper to ſay they were forgiven to him, becauſe they were purged from him by merit; yet they may be ſaid to be forgiven us, becauſe we receive this benefit by grace.

And this, I ſay, was done precedent to his reſurrection from the dead: *He hath quickened us together with him,* having *forgiven us all treſpaſſes.* He could not be quickened till we were diſcharged; becauſe it was not for himſelf, but for us that he died. Hence we are ſaid to be, at that time, (as to our own perſonal eſtate), dead in our ſins, even when we are *quickened together with him.*

Therefore, both the quickening and forgiveneſs too, ſo far as we are in this text concerned, is to him as we are conſidered in him, or to him, with reſpect to us.

*Having forgiven you* all *treſpaſſes,* for neceſſity ſo required; becauſe elſe how was it poſſible that the pains of death ſhould be looſed in order to his riſing, ſo long as one ſin ſtood ſtill charged to him, as that for the commiſſion of which God had not received a plenary ſatisfaction? As therefore we ſuffered, died, and roſe again by him; ſo, in order to his ſo riſing, he, as preſenting of us in his perſon and ſuffering, received for us remiſſion of all our treſpaſſes. A full diſcharge, therefore, was in and by Chriſt, received of God of all our ſins, afore he aroſe from the dead as his reſurrection truly declared; for he *was delivered for our offences, and was raiſed again for our juſtification.*

This therefore is one of the privileges we receive by the riſing again of our Lord; for that we were in his fleſh conſidered, yea, and in his death and ſuffering too.

2. By this means alſo we have now eſcaped death. *Knowing that Chriſt being raiſed from the dead, dies no more, death hath no more dominion over him; for in that he died, he died unto* (or for) *ſin once; but in that he liveth, he liveth unto God.*

Now in all this, conſidering what has been ſaid before, we that are of the elect are privileged; for that we alſo are raiſed up, by the riſing of the body of Chriſt from the dead. And thus the apoſtle bids us reckon: *Likewiſe* ſaith he *reckon alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt.*

Hence Chriſt ſays, *He is the reſurrection, and the life;* for that all his are ſafe in him ſuffering, dying, and riſing. He is the life, our life; yea, ſo our life, that by him the elect do live before God, even then when as to themſelves, they yet are dead in their ſins. Wherefore, hence it is, that in time they partake of quickening grace from this their head, to the making of them alſo live by faith, in order to their living hereafter with him in glory: For if Chriſt lives they cannot die that were ſharers with him in his reſurrection. Hence they are ſaid to live, being quickened together with him. Alſo, as ſure as at his reſurrection, they lived by him, ſo ſure, at his coming, ſhall they be gathered to him. Nay, from that day to this, all that, as aforeſaid, were in him at his death and reſurrection, are already, in the fulneſs of the diſpenſation of time, daily gathering to him. For this he hath purpoſed; wherefore none can diſannul it: *In the fulneſs of the diſpenſation of time, to gather together in one, all things in Chriſt; both which are in heaven, and which are in earth, even in him.*

3. To ſecure this the more to our faith that believe; as we are ſaid to be *raiſed up together with him,* ſo we are ſaid *to be made to ſit together in heavenly places in Chriſt Jeſus,* Eph. 2. 6. We died by him, we roſe by him, and are together, even all the elect, ſet down together in heavenly places in Chriſt Jeſus: For ſtill, even now he is on the right hand of God, he is to be conſidered as our public man, our head, and ſo one in whom is included all the elect of God. We then are by him already in heaven; in heaven, I ſay, by him; yea, ſet down there in our places of glory by him. Hence the apoſtle, ſpeaking of us again, ſaith, That as we are predeſtinate, we are called, juſtified, and glorified: Called, juſtified, glorified; all is done, already done, as thus conſidered in Chriſt, Rom. 8. 30. for that in his public work there is nothing yet to do as to this. Is not he called? Is not he juſtified? Is not he glorified? And are we not in him, in him, even as ſo conſidered?

Nor doth this doctrine hinder or foreſtall the doctrine of regeneration or converſion. Nay, it lays a foundation for it; for by this doctrine we gather aſſurance, that Chriſt will have his own; for if already they live in their head, what is that but a pledge, that they ſhall live in their perſons with him? and conſequently, that, to that end, they ſhall, in the times allotted for that end, be called to a ſtate of faith, which God has ordained ſhall precede and go before their perſonal enjoyment of glory

Nor doth this hinder their partaking of the ſymbol of regeneration, and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all theſe things; for if I am dead with Chriſt, let me be like one dead with him even to all things to which Chriſt died, when he hanged on the tree; and then he died to ſin, to the law, and to the rudiments of this world.

And if I be riſen with Chriſt, let me live like one born from the dead, in newneſs of life, and having my mind and affections on the things where Chriſt now ſitteth on the right hand of God. And indeed he profeſſes in vain, that talketh of theſe things, and careth not to have them alſo anſwered in himſelf. This was the apoſtle's way, namely, *To covet to know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.*

And when we are thus, that thing is true both in him and us. Then, as is the heavenly, ſuch are they that are heavenly: for he that ſaith he is in him, and, by being in him, a partaker of theſe privileges by him, *ought himſelf ſo to walk even as he walked.*

But to paſs this digreſſion, and to come to my argument, namely, That men are juſtified from the curſe of the law, before God, while ſinners in themſelves.

This is evident by what hath already been ſaid: For if the juſtification of their perſons is by, in, and through Chriſt, then it is not by, in, and through their own doings. Nor was Chriſt engaged in this work but of neceſſity, even becauſe elſe there had not been ſalvation for the elect. *Father,* ſaith he, *if it be poſſible, let this cup paſs from me.* If what be poſſible? Why, that my elect may be ſaved, and I not ſpill my blood. Wherefore he ſaith again, Chriſt ought to ſuffer. Chriſt muſt needs have ſuffered; for without ſhedding of blood, is no remiſſion of ſin.

2. We will now come to the preſent ſtate and condition of thoſe that are juſtified; I mean, with reſpect to their own qualifications, and ſo prove the truth of this our great poſition. And this I will do,

1. By giving of you plain texts that diſcover it, and that conſequently prove our point.

2. And after that, by giving of you reaſons drawn from the texts.

For the firſt of theſe:

Firſt, *Speak not in thine heart,* (no, not in thine heart), *after that the Lord thy God hath caſt out thine enemies before thee, ſaying, For my righteouſneſs do I poſſeſs the land: Not for thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go in to poſſeſs the land. Underſtand therefore, that the Lord thy God giveth thee not this good land, to poſſeſs it, for thy righteouſneſs: for thou art a ſtiff-necked people.*

In theſe words, very pat for our purpoſe, two things are worthy our conſideration:

1. The people here ſpoken to were the people of God; and ſo by God himſelf are they here twice acknowledged to be, *The Lord thy God, the Lord thy God.* So then, the righteouſneſs here intended, is not the righteouſneſs that is in the world, but that which the people of God perform.

2. The righteouſneſs here intended is not ſome, but all, and every whit of that the church performs to God: *Say not in thine heart, after the Lord hath brought thee in, It was for my righteouſneſs.* No; all thy righteouſneſs, from Egypt to Canaan, will not purchaſe Canaan for thee.

That this is true, is evident; becauſe it is thrice rejected, *Not for thy righteouſneſs, not for thy righteouſneſs, not for thy righteouſneſs, doſt thou poſſeſs the land.* Now, if the righteouſneſs of the people of God, of old, could not merit for them Canaan, which was but a type of heaven, how can the righteouſneſs of the world now obtain heaven itſelf? I ſay again,

If godly men as theſe were, could not by their works purchaſe the type of heaven, then muſt the ungodly be juſtified, if ever they be juſtified from the curſe and ſentence of the law, while ſinners in themſelves. The argument is clear: For if good men, by what they do, cannot merit the leſs, bad men, by what they do, cannot merit more.

Secondly, *Remember me, O my God, for this; and wipe not out my good deeds that I have done.*

Theſe words were ſpoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Alſo, the deeds here ſpoken of were deeds done for God, for his people, for his houſe, and for the offices thereof.

Yet godly Nehemiah durſt not ſtand before God in theſe, nor yet ſuffer them to ſtand to his judgement by the law; but prays to God to be merciful both to him and them, and to ſpare him *according to the multitude of his mercy.*

God blots out no good but for the ſake of ſin; and foraſmuch as this man prays God would not blot out his, it is evident that he was conſcious to himſelf that in his good works were ſin. Now, I ſay, if a good man's works are in danger of being overthrown, becauſe there is in them a tang of ſin, how can bad men think to ſtand juſt before God in their works, which are in all parts, full of ſin? Yea, if the works of a ſanctified man are blameworthy, how ſhall the works of a bad man ſet him clear in the eyes of divine juſtice?

Thirdly, *But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away.*

In theſe words we have a relation both of perſons and things.

1. Of perſons: And they are a righteous people, a righteous people put all together: We, we all are, &c.

2. The condition of this people, even of all of them, take them at the beſt, are, and that by their own confeſſion, as an unclean thing.

3. Again; the things here attending this people, are their good things, put down under this large character, Righteouſneſſes, *All our righteouſneſſes.* Theſe expreſſions, therefore, comprehend all their religious duties, both before, and after faith too. But what are all theſe righteouſneſſes? Why, they are all as filthy rags, when ſet before the juſtice of the law. Yea, it is alſo confeſſed, and that by theſe people, that their iniquities, notwithſtanding all their righteouſneſſes, like the wind, if grace prevent not, would carry them away. This being ſo, how is it poſſible for one that is in his ſins, to work himſelf into a ſpotleſs condition by works done before faith, by works done by natural abilities? or to perform a righteouſneſs which is able to look God in the face, his law in the face, and to demand and obtain the forgiveneſs of ſins, and the life that is eternal? It cannot be: Men muſt therefore be juſtified from the curſe in the ſight of God, while ſinners in themſelves, or not at all.

Fourthly, *There is not a juſt man upon the earth, that doth good, and ſinneth not.*

Although the words before are large, yet theſe ſeem far larger; There is not a man, not a juſt man upon the earth, that doth good, and ſinneth not. Now, if no good man, if no good man upon earth, doth good, and ſinneth not; then no good man upon earth can ſet himſelf by his own actions juſtified in the ſight of God; for he has ſin mixed with his good. How then ſhall a bad man, any bad man, the beſt bad man upon earth, think to ſet himſelf by his beſt things juſt in the ſight of God? And if the tree makes the fruit either good or evil, then a bad tree (and a bad man is a bad tree) can bring forth no good fruit; how then ſhall ſuch an one do that that ſhall *cleanſe him from his ſin,* and ſet him as *ſpotleſs before the face of God?*

Fifthly, *Hearken to me, ye ſtout-hearted, that are far from righteouſneſs: I bring near my righteouſneſs,* &c.

1. This call is general, and ſo proves, whatever men think of themſelves, that, in the judgement of God, there is none at all righteous men, as men are far from being ſo.

2. This general offer of righteouſneſs, of the righteouſneſs of God, declares, that it is in vain for men to think to be ſet juſt and righteous before God by any other means.

3. There is here alſo inſinuated, that for him that thinks himſelf the worſt, God has prepared a righteouſneſs; and therefore would not have him deſpair of life, that ſees himſelf far from righteouſneſs. From all theſe ſcriptures, therefore, it is manifeſt, that men muſt be juſtified from the curſe of the law, in the ſight of God, while ſinners in themſelves.

Sixthly, *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.*

Here we have a labouring people, a people labouring for life: But by all their labour, you ſee, they cannot eaſe themſelves; their burden ſtill remains upon them; they yet are heavy laden. The load here is, doubtleſs, guilt of ſin, ſuch as David had, when he ſaid, by reaſon thereof, *he was not able to look up.* Hence, therefore, you have an experiment ſet before you, of thoſe that are trying what they can do for life: But behold, the more they ſtir, the more they ſink under the weight of the burden that lies upon them.

And the concluſion, to wit, Chriſt's call to them to come to him for reſt, declares, that in his judgement, reſt was not to be had elſewhere. And, I think, one may with as much ſafety adhere to Chriſt's judgement, as to any man's alive. Wherefore, men muſt be juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Seventhly, *There is none righteous, no not one; there is none that underſtandeth, there is none that ſeeketh after God; they are all gone out of the way; they are together become unprofitable, there is none that doth good, no not one.*

Theſe words have reſpect to a righteouſneſs which is juſtified by the law; and they conclude, that none by his own performances is righteous with ſuch a righteouſneſs. And it is concluded from five reaſons.

1. Becauſe they are not good: For a man muſt be good, before he doth good; and perfectly good, before he doth good, and ſinneth not.

2. Becauſe they underſtand not: How then ſhould they do good? For a man muſt know before he does, elſe how ſhould he divert himſelf to do?

3. Becauſe they want a heart, they ſeek not after God, according to the way of his own appointment.

4. They are all gone out of the way; how then can they walk therein?

5. They are together become unprofitable; what worth or value then can there be in any of their doings?

Theſe are the reaſons by which he proveth that there is *none righteous, no not one.* And the reaſons are weighty; for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes, from theſe five reaſons, that not one indeed is righteous, ſo he concludes by five more, that none can do good to make him ſo.

1. For that internally they are as an open ſepulchre, as full of dead mens bones; their minds and conſciences are defiled; how then can ſweet and good proceed from thence?

2. Their throat is filled with this ſtink; all their vocal duties therefore ſmell thereof.

3. Their mouth is full of curſing and bitterneſs; how then can there be found one word that ſhould pleaſe God;

4. Their tongue, which ſhould preſent their praiſe to God, has been uſed to work deceit; how then, till it is made a new one, ſhould it ſpeak in righteouſneſs?

5. The poiſon of aſps is under their lips; therefore, whatever comes from them muſt be polluted.

Thus you ſee he ſets forth their internal part; which being a true report, as to be ſure it is, it is impoſſible that any good ſhould ſo much as be framed in ſuch an inward part, or come clean out of ſuch a throat, by ſuch a tongue, through ſuch lips as theſe.

And yet this is not all: He alſo proves, and that by five reaſons more, that it is not poſſible they ſhould do good.

1. *Their feet are ſwift to ſhed blood:* This implies an inclination, an inward inclination to evil courſes; a quickneſs of motion to do evil, but a backwardneſs to do good.

2. *Deſtruction and miſeries are in their ways.* Take ways for their doings; and in the beſt of them deſtruction lurks, and miſery yet follows them at the heels.

*The way of peace they have not known, that is far above, out of our ſight.* Wherefore the labour of theſe fooliſh ones will weary every one of them, becauſe *they know not the way that goes to the city.*

4. There is *no fear of God before their eyes:* How then can they do any thing with that godly reverence of his holy majeſty that is and muſt be eſſential to every good work? For to do things, but not in God's fear, to what will it amount? will it avail?

5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good; and that will

certainly condemn them, becauſe they neither are nor can be perfectly good : *For whatſoever things the law ſaith, it ſaith it to them that are under the law, that every mouth may be ſtopped, and all the world become guilty before God.*

Thus you ſee that Paul here proves, by fifteen reaſons, that none are, nor can be righteous before God, by works that they can do. Therefore men muſt be juſtified from the curſe in the ſight of God, while ſinners in themſelves.

Eighthly, *But now the righteouſneſs of God, without the law, is manifeſt, being witneſſed by the law and the prophets*, Rom. 3. 21.

This text utterly excludes the law. What law? The law of works, the moral law, (ver. 27.), and makes mention of another righteouſneſs, even a righteouſneſs of God; for the righteouſneſs of the law, is the righteouſneſs of men, mens own righteouſneſs.

Now, if the law, as to a juſtifying righteouſneſs, is rejected, then the very matter upon and by which man ſhould work, is rejected; and if ſo, then he muſt be juſtified by the righteouſneſs of God, or not at all: For he muſt be juſtified by a righteouſneſs that is without the law; to wit, the righteouſneſs of God. Now this righteouſneſs of God, whatever it is, to be ſure it is not a righteouſneſs that flows from men: For that, as I ſaid, is rejected, and the righteouſneſs of God oppoſed unto it: being called a righteouſneſs that is without the law, without our perſonal obedience to it.

The righteouſneſs of God, or a righteouſneſs of God's completing; a righteouſneſs of God's beſtowing; a righteouſneſs that God alſo gives unto, and puts upon all them that believe, (ver. 22.) a righteouſneſs that ſtands in the works of Chriſt, and that is imputed both by the grace and juſtice of God.

Where now is room for man's righteouſneſs, either in the whole, or as to any part thereof? I ſay, where, as to juſtification with God?

Ninthly, *What ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found.*

Now, the apoſtle is at the root of the matter: For Abraham is counted the father of the faithful; conſequently the man whoſe way of attaining juſtification muſt needs be exemplary to all the children of Abraham.

Now the queſtion is, How Abraham found? How he found that which ſome of his children ſought and miſſed? (Rom. 9. 32.), that is, how he found juſtifying righteouſneſs; for it was that which Iſrael ſought, and attained not unto?

*Did he find it* (ſaith Paul) *by the fleſh?* Or, as he was in the fleſh? Or, by acts and works of the fleſh? But what are they? Why, the next verſe tells you, *They are the works of the law.*

If Abraham was juſtified by works, that is, as pertaining to the fleſh; for the works of the law are none other but the beſt ſort of the works of the fleſh; and ſo Paul calls all they that he had before his converſion to Chriſt: *If any other man* (ſaith he) *thinketh he hath whereof he may truſt in the fleſh, I more.* And then he counteth up ſeveral of his privileges, to which he, at laſt, adjoineth the righteouſneſs of the moral law, ſaying, *Touching the righteouſneſs which is in the law, I was blameleſs.*

And it is proper to call the righteouſneſs of the law the work of the fleſh; becauſe it is the work of a man, of a man in the fleſh: For the Holy Ghoſt doth not attend the law, or the work thereof, as to this, in man, as man; that has confined itſelf to another miniſtration, whoſe glorious name it bears.

I ſay, it is proper to call the works of the law the works of the fleſh; becauſe they are done by that ſelf-ſame nature, in and out of which come all thoſe things that are more groſsly ſo called, (Gal. 5. 19, 20.); to wit, from the corrupt fountain of fallen man's polluted nature.

This, ſaith he, was not the righteouſneſs by which Abraham found juſtification with God: for if Abraham was juſtified by works, he hath whereof to glory; but not before God. But what ſaith the ſcripture? *Abraham believed God, and it was counted to him for righteouſneſs.* This believing is alſo ſet in flat oppoſition to works, and to the law of works: wherefore, upon pain of great contempt to God, it muſt not be reckoned as a work to juſtify withal, but rather, as that which receiveth and applieth that righteouſneſs.

From all this therefore it is manifeſt, that men muſt be juſtified from the curſe of the law, in the ſight of God, while ſinners in themſelves. But,

Tenthly, *Now to him that worketh, is the reward not reckoned of grace, but of debt.*

Theſe words do not only back what went before, as to the rejection of the law for righteouſneſs as to juſtification with God; but ſuppoſing the law was of force to juſtify, life muſt not be admitted to come that way, becauſe of the evil conſequences that will unavoidably flow therefrom.

Firſt, By this means grace, and juſtification by grace, would be rejected, and that would be a foul buſineſs; it would not be reckoned of grace.

Secondly, By this God would become the debtor, and ſo the underling; and ſo we in this the more honourable. It would not be reckoned of grace, but of debt: And what would follow from hence? Why,

1. By this we ſhould fruſtrate the deſign of heaven, which is, to juſtify us freely by grace, through a redemption brought in by Chriſt.

2 By this we ſhould make ourſelves the ſaviours, and joſtle Chriſt quite out of doors.

3. We ſhould have heaven at our own diſpoſe, as a debt, not by promiſe, and ſo not be beholden to God for it. It muſt then be of grace, not of works, for the preventing of theſe evils. Again, it muſt not be of works, becauſe if it ſhould, then God would be the debtor, and we the creditor. Now much blaſphemy would flow from hence: As,

Firſt, God himſelf would not be his own to diſpoſe of; for the inheritance being God, as well as his kingdom; for ſo it is written, *Heirs of God*; himſelf, I ſay, muſt needs be our purchaſe.

Secondly, If ſo, then we have right to diſpoſe of him, of his kingdom and glory, and all. Be aſtoniſhed, O heavens, at this! for if he be ours by works, then he is ours of debt; if he be ours of debt, then he is ours by purchaſe: And then again, if ſo, he is no longer his own, but ours, and at our diſpoſe, &c.

Therefore, for theſe reaſons, were there ſufficiency in our perſonal works to juſtify us, it would be even inconſiſtent with the being of God to ſuffer it.

So then men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Eleventhly, *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.*

Theſe words ſhew how we muſt ſtand juſt in the ſight of God, from the curſe of the law, both as it reſpecteth juſtification itſelf, as alſo the inſtrument or means that receiveth that righteouſneſs which juſtifieth.

Firſt, As for that righteouſneſs that juſtifieth, it is not perſonal performances in us; for the perſon here juſtified, ſtands in that reſpect, as one that worketh not, as one that is ungodly.

Secondly, As it reſpecteth the inſtrument that receiveth it, that faith, as in the point of juſtifying righteouſneſs, will not work, but believe, but receive the works and righteouſneſs of another: for works and faith, in this, are ſet in oppoſition: *He doth not work, he doth believe:* He worketh not, but believeth on him who juſtifieth us, ungodly; as Paul alſo ſaith in another place, *The law is not of faith.* And again, works ſay on this wiſe; faith far different. The law ſaith, *Do this, and live;* but the doctrine of faith ſaith, *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved; for with the heart man believeth unto righteouſneſs,* &c.

*Object.* But faith is counted for righteouſneſs.

*Anſ.* True; but yet conſider, that by faith we do often underſtand the doctrine of remiſſion of ſins, as well as the act of believing.

But again, faith, when it hath received the Lord

Jeſus, it hath done that which pleaſeth God; therefore the very act of believing is the moſt noble in the world: believing ſets the crown upon the head of grace; it ſeals to the truth of the ſufficiency of the righteouſneſs of Chriſt, and giveth all the glory to God; and therefore it is a righteous act; but Chriſt himſelf, he is the *righteouſneſs that juſtifieth.*

Beſides, faith is a relative, and hath its relation, as ſuch: Its relation is the righteouſneſs that juſtifieth, which is therefore called the righteouſneſs OF faith, or that with which faith hath to do: Separate theſe two, and juſtification cannot be, becauſe faith now wants his righteouſneſs; and hence it is you have ſo often ſuch ſayings as theſe, *He that believeth in me: He that believeth on him: Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Faith then, as ſeparate from Chriſt, doth nothing; nothing neither with God nor man; becauſe it wants its relative: But let it go to the Lord Jeſus; let it behold him as dying, &c. And it fetches righteouſneſs, and life, and peace, out of the virtue of his blood, &c.; or, rather, ſees it there as ſufficient for me to ſtand juſt thereby in the ſight of eternal juſtice: *For him hath God ſet forth to be a propitiation,* through faith (belief) in his blood, with intent to juſtify him that believeth in Jeſus.

Twelfthly, *Even as David alſo deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works.*

Did our adverſaries underſtand this one text, they would not ſo boldly affirm, as they do, that the words, *impute, imputed, imputeth, imputing,* &c. are not uſed in ſcripture, but to expreſs men really and perſonally to be that which is imputed unto them: For men are not really and perſonally faith, yet faith is imputed to men: nay, they are not really and perſonally ſin, nor really and perſonally righteouſneſs, yet theſe are imputed to men: So then, both good things and bad may ſometimes be imputed to men, yet themſelves be really and perſonally neither.

But to come to the point: What righteouſneſs hath that man that hath no works? Doubtleſs, none of his own; yet God imputeth righteouſneſs to him: yea, what works of that man doth God impute to him that he yet juſtifies as ungodly?

Further, he that hath works as to juſtification from the curſe before God, not one of them is regarded of God: ſo then, it mattereth not whether thou haſt righteouſneſs of thine own, or none.

*Bleſſed is the man to whom the Lord imputeth righteouſneſs without works.* Man's bleſſedneſs then, the bleſſedneſs of juſtification from the curſe, in the ſight of God, lieth not in good works done by us, either before or after faith received; but in a righteouſneſs which God imputeth without works, as we work not, as we are ungodly: *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered.* To forgive, and to cover, are acts of mercy, not the cauſe of our merit: Beſides, where ſin is real, there can be no perfect righteouſneſs; but the way of juſtification muſt be through perfect righteouſneſs, therefore by another than our own; *Bleſſed is the man to whom the Lord* will not *impute ſin.* The firſt cauſe then of juſtification before God, dependeth upon the will of God, who will juſtify, becauſe he will: therefore the meritorious cauſe muſt alſo be of his own providing, elſe his will cannot herein be abſolute: for if juſtification depend upon our perſonal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteouſneſs will give him leave; but his will, not ours, muſt rule here; therefore his righteouſneſs, and his only. So then men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Having paſſed over thoſe few ſcriptures, I ſhall come to particular inſtances of perſons who have been juſtified; and ſhall briefly touch their qualifications in the act of God's juſtifying them.

First, By the Old Teſtament types.

Secondly, By the New.

Firſt, By the Old.

*And unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them.*

In the beginning of this chapter you find theſe two perſons reaſoning with the ſerpent; the effect of which diſcourſe was, they take of the forbidden fruit, and ſo break the command of God; this done, they hide themſelves, and cover their nakedneſs with aprons: But God finds out their ſin, from the higheſt branch, even to the roots thereof.

What followeth? Not one precept by which they ſhould by works obtain the favour of God, but the promiſe of a Saviour: Of which promiſe, Gen. 3. 21. is a myſtical interpretation: *The Lord God made them coats of ſkins; coats of ſkins, and clothed them.*

Hence obſerve,

Firſt, That theſe coats were made, not before, but after they had made themſelves aprons: A plain proof their aprons were not ſufficient to hide their ſhame from the ſight of God.

Secondly, Theſe coats were made, not of Adam's inherent righteouſneſs, for that was loſt before by ſin; but of the ſkins of the ſlain, types of the death of Chriſt, and of the righteouſneſs brought in thereby: *By whoſe ſtripes we are healed.*

Thirdly, This is further manifeſt: for the coats, God made them; and for the perſons, God clothed them therewith; to ſhew, that as the righteouſneſs by which we muſt ſtand juſt before God, from the curſe, is a righteouſneſs of Chriſt's performing, not of theirs; ſo he, not they, muſt put it on them alſo: for of God, we are in Chriſt; and of God, his righteouſneſs is made ours.

But, I ſay, if you would ſee their antecedent qualifications, you find them under two heads.

Firſt, Rebellion.

Secondly, Hypocriſy.

Rebellion, in breaking God's command, hypocriſy, in ſeeking how to hide their faults from God. Expound this by goſpel language, and then it ſhews, that men are juſtified from the curſe in the ſight of God, while ſinners in themſelves.

Secondly, *The Lord had reſpect to Abel and to his offering.*

By theſe words we find the perſon firſt accepted: *The Lord had reſpect unto Abel.* And indeed, where the perſon is not firſt accepted, the offering will not be pleaſing; the altar ſanctifies the gift, and the temple ſanctifieth the gold; ſo the perſon, the condition of the perſon, is that which makes the offering either pleaſing or diſpleaſing. In the epiſtle to the Hebrews, it is ſaid, *By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous;* righteous before he offered his gift, as his ſacrifice teſtified; for God accepted of it.

*By faith he offered.* Wherefore faith was precedent, or before he offered. Now, faith hath to do with God through Chriſt; not with him through our works of righteouſneſs. Beſides, Abel was righteous before he offered, before he did do good, otherwiſe God would not have teſtified of his gift. By faith he obtained witneſs that he was righteous; for God approved of his gifts. Now, faith, I ſay, as to our ſtanding quit before the Father, reſpects the promiſe of forgiveneſs of ſins, through the undertaking of the Lord Jeſus. Wherefore Abel's faith, as to juſtifying righteouſneſs before God, looked not forward to what ſhould be done by himſelf, but back to the promiſe of the ſeed of the woman, that was to deſtroy the power of hell, and to redeem them that were under the law. By this faith he ſhrouds himſelf under the promiſe of victory, and the merits of the Lord Jeſus; now being there, God finds him righteous; and being righteous, he offered to God a more excellent ſacrifice than his brother; for Cain's perſon was not firſt accepted, through the righteouſneſs of faith going before; although he ſeemed foremoſt, as to perſonal acts of righteouſneſs. Abel therefore was righteous before he did good works; but that could not be but alone through that reſpect God had to him, for the ſake of the Meſſias, promiſed before, Gen. 3. 15. But the Lord's ſo reſpecting Abel, preſuppoſeth, that at that time he ſtood in himſelf by the law a ſinner, otherwiſe he needed not to be reſpected, for, and upon the account of another. Yea, Abel alſo, foraſmuch as he acted faith before he offered ſacrifice, muſt thereby entirely reſpect the promiſe; which promiſe was not grounded upon a condition of works to be found in Abel, but in and for the ſake of the ſeed of the woman, which is Chriſt: which promiſe he believed; and ſo took it for granted, that this Chriſt ſhould break the ſerpent's head; that is, deſtroy, by himſelf, the works of the devil, to wit, ſin, death, the curſe, and hell. By this faith he ſtood before God righteous, becauſe he had put on Chriſt; and being thus, he offered: by which acts of faith, God declared he was pleaſed with him, becauſe he accepted of his ſacrifice.

Thirdly, *And the Lord ſaid unto her,——The elder ſhall ſerve the younger.* Theſe words, after Paul's expoſition, are to be underſtood of juſtification in the ſight of God, according to the purpoſe and decree of electing love, which had ſo determined long before, that one of theſe children ſhould be received to eternal grace: But mark, not by works of righteouſneſs which they ſhould do, but before they had done either good or evil; otherwiſe the purpoſe of God, according to election, not of works, but of him that calleth, could not ſtand, but fall in pieces. But none are received into eternal mercy, but ſuch as are juſt before the Lord, by a righteouſneſs that is complete; and Jacob having done no good, could by no means have that of his own; and therefore it muſt be by ſome other righteouſneſs, and ſo himſelf be juſtified from the curſe in the ſight of God, while a ſinner in himſelf.

Fourthly, The ſame may be ſaid concerning Solomon, whom the Lord loved with ſpecial love, as ſoon as born into the world; which he alſo confirmed with ſignal characters: *He ſent* (ſaith the Holy Ghoſt) *by the hand of Nathan the prophet, and he called his name Jedidiah, becauſe the Lord loved him.* Was this love of God extended to him, becauſe of his perſonal virtues? No, verily; for he was yet an infant. He was juſtified then in the ſight of God, from the curſe, by another than his own righteouſneſs.

Fifthly, *And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, live; yea, I ſaid unto thee, when thou waſt in thy blood, live.* The ſtate of this people you have in the former verſes deſcribed, both as to their riſe and practiſe in the world.

(1.) As to their riſe, their original was the ſame with Canaan, the men of God's curſe. *Thy birth and thy nativity is of the land of Canaan;* the ſame with other carnal men: *Thy father was an Amorite, and thy mother an Hittite.*

(2.) Their condition; that is ſhewed us by this emblem.

1. They had not been waſhed in water; 2. They had not been ſwaddled; 3. They had not been ſalted; 4. They brought filth with them into the world. 5. They lay ſtinking in their cradle; 6. They were without ſtrength to help themſelves: thus they appear, and come by generation.

Again, As to their practice:

1. They polluted themſelves in their own blood; 2. They ſo continued till God paſſed by. *And when I paſſed by thee, I ſaw thee polluted in thine own blood;* in thy blood, in thy blood; it is doubled. Thus we ſee, they were polluted born, they continued in their blood till the day that the Lord looked upon them; I ſay, to *the loathing of their perſons,* &c. Now, this was the time of love. *And when I paſſed by thee, and ſaw the polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live, yea, I ſaid unto thee, when thou waſt in thy blood, Live.*

*Queſt.* But how could an holy God, ſay, Live, to ſuch a ſinful people?

*Anſ.* Though they had nought but ſin; yet he had love and righteouſneſs. He had, 1. Love to pity them. 2. Righteouſneſs to cover them: *Now when I paſſed by thee, and looked upon thee, behold, thy time was the time of love.* What follows? 1. *I ſpread my ſkirt over thee;* and, 2. *Covered thy nakedneſs;* yea, 3. *I ſwear unto thee;* and, 4. *Entered into covenant with thee;* and, 5. *Thou becameſt mine.* My love pitied thee: My ſkirt covered thee. Thus God delivered them from the curſe in his ſight. *Then I waſhed thee with water,* (after thou waſt juſtified); *yea, I thoroughly waſhed away thy blood from thee, and anointed thee with oil.* Sanctification then is conſequential; juſtification goes before: The Holy Ghoſt by this ſcripture, ſetteth forth to the life free grace to the ſons of men, while they themſelves are ſinners. I ſay, while they are unwaſhed, unſwaddled, unſalted, but bloody ſinners: For by theſe words not waſhed, not ſalted, not ſwaddled, he ſetteth forth their unſanctified ſtate; yea, they were not only unſanctified, but alſo caſt out, without pity, to the loathing of their perſons: yea, no eye pitied them, to do any of theſe things for them: No eye but his, whoſe glorious grace is unſearchable: No eye but his, who could look and love: all others looked and loathed. But, bleſſed be God, that hath paſſed by us, in that day that we wallowed in our own blood; and bleſſed be God, for the ſkirt of his glorious righteouſneſs, wherewith he covered us, when we lay before him naked in blood. It was when we were in our blood that he loved us; when we were in our blood, he ſaid, Live. Therefore, men are juſtified from the curſe in the ſight of God, while ſinners in themſelves.

Sixthly, *Now Joſhua was clothed with filthy garments, and ſtood before the angel.*

The ſtanding of Joſhua here, is as men uſed to ſtand that were arraigned before a judge. Joſhua ſtood before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. The ſame poſture as Judas ſtood in when he was to be condemned: *Set thou* (ſaith David) *a wicked man over him; and let Satan ſtand at his right hand.* Thus therefore Joſhua ſtood. Now Joſhua was clothed (not with righteouſneſs, but) with filthy rags! Sin upon him, and Satan by him, and this before the angel! What muſt he do now? Go away? No; there he muſt ſtand. Can he ſpeak for himſelf? Not a word: Guilt had made him dumb. Had he no place clean? No: he was clothed with filthy garments. But his lot was to ſtand before Jeſus Chriſt; that maketh interceſſion for tranſgreſſors: *And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath choſen Jeruſalem, rebuke thee.* (Thus Chriſt ſaveth from preſent condemnation thoſe that be ſtill in their ſin and blood).

But is he now quit? No: he ſtandeth yet in filthy garments; neither can he, by aught that is in him, or done by him, clear himſelf from him. How then? Why, the Lord clothes him with change of raiment; the iniquities were his own, the raiment was the Lord's; *This is the heritage of the ſervants of the Lord: and their righteouſneſs is of me, ſaith the Lord.* We will not here diſcourſe of Joſhua's ſin, what it was, or when committed; it is enough to our purpoſe that he was clothed with filthy garments; and that the Lord made a change with him, by cauſing his iniquity to paſs from him, and by clothing him with change of raiment. But what had Joſhua antecedent to this glorious and heavenly clothing? The devil at his right hand to reſiſt him; and himſelf in filthy garments: *Now Joſhua was clothed with filthy garments, and ſtood before the angel: And he anſwered and ſpake to thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.*

But to paſs the Old Teſtament types, and to come to the New.

Firſt, *And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might go with him: But Jeſus ſuffered him not; but ſaith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compaſſion on thee.*

The preſent ſtate of this man is ſufficiently declared in theſe particulars.

1. He was poſſeſſed with a devil; with devils, with

many; with a whole legion, which ſome ſay is ſix thouſand, or thereabouts.

2. Theſe devils had ſo the maſtery of him, as to drive him from place to place, into the wilderneſs, among the mountains; and ſo dwell in the tombs among the dead.

3. He was out of his wits; he would cut his fleſh, break his chains, nay no man could tame him.

4. When he ſaw Jeſus, the devil in him, as being Lord and governor there, cried out againſt the Lord Jeſus. In all this, what qualification ſhews itſelf, as precedent to juſtification? None but ſuch as devils work, or as rank bedlams have. Yet this poor man was diſpoſſeſſed, taken into God's compaſſion, and was bid to ſhew it to the world: *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.* Which laſt words, becauſe they are added over and above his being diſpoſſeſſed of the devils, I underſtand to be the fruit of electing love: *I will have compaſſion on whom I will have compaſſion;* which bleſſeth us with the mercy of a juſtifying righteouſneſs: and all this, as by this is manifeſt, without the leaſt precedent qualification of ours.

Secondly, *And when they had nothing to pay, he frankly forgave them both.*

The occaſion of theſe words was, for that the Phariſee murmured againſt the woman that waſhed Jeſus's feet, becauſe ſhe was a ſinner; for ſo ſaid the Phariſee, and ſo ſaith the Holy Ghoſt. But, ſaith Chriſt, Simon, I will aſk thee a queſtion: *A certain man had two debtors: the one owed him five hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave them both.*

Hence I gather theſe concluſions.

1. That men that are wedded to their own righteouſneſs, underſtand not the doctrine of the forgiveneſs of ſins. This is manifeſted by the poor Phariſee; he objected againſt the woman, becauſe ſhe was a ſinner.

2. Let Phariſees murmur ſtill; yet Chriſt hath pity and mercy for ſinners.

3. Yet Jeſus doth not uſually manifeſt mercy, until the ſinner hath nothing to pay; and when they had nothing to pay, he frankly, (or freely or heartily) forgave them both. If they had nothing to pay, then they were ſinners; but he forgiveth no man, but with reſpect to a righteouſneſs: Therefore that righteouſneſs muſt be another's; for in the very act of mercy they are found ſinners. They had nothing but debt, nothing but ſin, nothing to pay. *Then they were juſtified freely by grace, through that redemption that is in Jeſus Chriſt.* So then, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Thirdly, *And when he ſaw their faith, he ſaid unto the man, Thy ſins are forgiven thee.*

This man had not righteouſneſs to ſtand juſt before God withal; for his ſins, as yet, remained unforgiven: Wherefore ſeeing guilt remained until Chriſt remitted him, he was diſcharged while ungodly.

And obſerve it, The faith here mentioned, is not to be reckoned ſo much the man's, as the faith of them that brought him; neither did it reach to the forgiveneſs of ſins, but to the miracle of healing; yet this man, in this condition, had his ſins forgiven him.

But again, Set the caſe, the faith was only his, (as it was not), and that it reached to the doctrine of forgiveneſs, yet it did it without reſpect to righteouſneſs in himſelf: for guilt lay ſtill upon him, he had now his ſins forgiven him.

But this act of grace was a ſurpriſal: it was unlooked for: *I am found of them that ſought me not.* They came for one thing, he gave them another: they came for a cure upon his body; but, to their amazement, he cured firſt his ſoul: *Thy ſins are forgiven thee.*

Beſides, To have his ſins forgiven, betokeneth an act of grace; but grace and works, as to this, are oppoſite; therefore men are juſtified from the curſe in the ſight of God, while ſinners in themſelves.

Fourthly, *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.*

What this man was, is ſufficiently declared in Luke 15. 13. &c.; as, 1. A riotous ſpender of all; of time, talent, body, and ſoul.

2. He added to this his rebellion great contempt of his Father's houſe: *He joined himſelf to a ſtranger,* and became an aſſociate with ſwine.

At laſt, indeed, he came to himſelf. But then obſerve, 1. He ſought not juſtification by perſonal performances of his own; 2. Neither did he mitigate his wickedneſs; 3. Nor excuſe himſelf before his Father, but firſt reſolveth to confeſs his ſin; and coming to his Father, did confeſs it, and that with aggravating circumſtances: *I have ſinned againſt heaven: I have ſinned againſt thee; I am no more worthy to be called thy ſon.* Now, what he ſaid was true or falſe; If true, then he had not righteouſneſs; if falſe, he could not ſtand juſt in the ſight of his Father by virtue of his own performances. And indeed the ſequel of the parable clears it. His Father ſaid to his ſervant, *Bring forth the beſt robe,* (the juſtifying righteouſneſs), *and put it upon him; and put a ring on his hand, and ſhoes on his feet.* This beſt robe then, being in the Father's houſe, was not in the prodigal's heart: neither ſtaid the Father for further qualifications; but put it upon him as he was ſurrounded with ſin, and oppreſſed with guilt; therefore men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Fifthly, *For the Son of man is come to ſeek, and to ſave that which was loſt.*

The occaſion of theſe words was, for that the Phariſees murmured, becauſe Jeſus was gone to be a gueſt to one that was a ſinner; yea, a ſinner of the Publicans, and are moſt fitly applied to the caſe in hand: For though Zaccheus climbed the tree, yet Jeſus Chriſt found him firſt, and called him down by his name; adding withal, *For to-day I muſt abide at thy houſe,* which being opened by Luke 19. 9. is as much as to ſay, I am come to be thy ſalvation. Now, this being believed by Zaccheus, he made haſte and came down, and received him joyfully. And not only ſo, but to declare to all the ſimplicity of his faith, and that he unfeignedly accepted of this word of ſalvation, he ſaid unto the Lord, and that before all preſent, *Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation,* (a ſuppoſition intimating an affirmative), *I reſtore him four-fold.* This being thus, Chriſt doubleth his comfort, ſaying to him alſo, and that before the people. *This day is ſalvation come to this houſe.* Then, by adding the next words, he expounds the whole of the matter: *For I am come to ſeek and ſave that which was loſt:* to ſeek it till I find it, to ſave it when I find it. He finds them that ſought him not: And, ſaith Zaccheus, *Behold me!* to a people that aſked not after him. So then, ſeeing Jeſus findeth this Publican firſt, preaching ſalvation to him before he came down from the tree, is evident, he received this as he was a ſinner. From which faith floweth his following words and works, as a conſequence.

Sixthly, *Jeſus ſaith unto him, Verily I ſay unto thee, this day ſhalt thou be with me in paradiſe.*

This was ſpoken to the thief upon the croſs, who had lived in wickedneſs all his days; neither had he ſo much as truly repented, no not till he came to die; nay, when he firſt was hanged, he then fell to railing on Chriſt: For though Luke leaves it out, beginning, but at his converſion, yet by Matthew's relating the whole tragedy, we find him at firſt as bad as the other. This man then had no moral righteouſneſs; for he had lived in the breach of the law of God. Indeed, by faith he believed Chriſt to be kind, and that when dying with him. But what was this to a perſonal performing the commandments, or of reſtoring what he had oft taken away? Yea, he confeſſeth his death to be juſt for his ſin: and ſo leaning upon the mediation of Chriſt, he goeth out of the world. Now, he that truly confeſſeth and acknowledgeth his ſin, acknowledgeth alſo the curſe to be due thereto from the righteous hand of God. So then, where the curſe of God is due, that man wanteth righteouſneſs. Beſides, he that makes to another for help, hath by that condemned his own, (had he any), of utter inſufficiency. But all theſe did this poor creature; wherefore he muſt ſtand juſt from the law, in the ſight of God, while ſinful in himſelf.

Seventhly, *Lord, what wilt thou have me to do? What wilt thou have me to do?* Ignorance is here ſet forth to the full. He hitherto knew not Jeſus; neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you ſee, that he neither knew that Chriſt was Lord, nor what was his mind and will, *I did it ignorantly in unbelief*; I did not know him, I did not believe he was to ſave us. I thought I muſt be ſaved, by living righteouſly, by keeping the law of God. This thought kept me ignorant of Jeſus, and of juſtification from the curſe by him. Poor Saul! How many fellows haſt thou yet alive! Every man zealous of the law of works, yet none of them know the law of grace; each of them ſeeking for life by doing the law, when life is to be had by nought but believing in Jeſus Chriſt.

Eighthly, *Believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved.*

A little before, we find Paul and Silas in the ſtocks, for preaching of Jeſus Chriſt: in the ſtocks in the inward priſon, by the hands of a ſturdy gaoler; but at midnight, while Paul and his companion ſang praiſes to God, the foundations of the priſon ſhook, and every man's bands were looſed. Now, the gaoler being awakened by the noiſe of this ſhaking, and ſuppoſing he had loſt his priſoners, drew his ſword with intent to kill himſelf; but Paul cried out, *Do thyſelf no harm, for we are all here: Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas, and brought them out and ſaid, Sirs! What muſt I do to be ſaved?* In all this relation, here is not ought that can juſtify the gaoler. For,

1. His whole life was idolatry, cruelty, and enmity to God: Yea,

2. Even now, while the earthquake ſhook the priſon, he had murder in his heart, yea, and in his intentions too. Murder, I ſay, and that of an high nature, even to have killed his own body and ſoul at once. Well,

3. When he began to ſhake, under the fears of everlaſting burnings: yet then his heart was wrapped up in ignorance, as to the way of ſalvation by Jeſus Chriſt: What muſt I do to be ſaved? He knew not what; no not he. His condition then was this: He neither had righteouſneſs to ſave him, nor knew he how to get it. Now, what was Paul's anſwer? Why, *Believe in the Lord Jeſus Chriſt*, (look for righteouſneſs in Chriſt) *and then thou ſhalt be ſaved.* This then ſtill holdeth true, *Men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.*

I ſhould now come to the ſecond concluſion, viz. That this can be done by no other righteouſneſs, than that long ago performed by, and remaining with the perſon of Chriſt. But before I ſpeak to that, I will a little further preſs this, by urging for it ſeveral reaſons.

I. Firſt, Men muſt be juſtified from the curſe while ſinners in themſelvs, becauſe, *By nature all are under ſin: All have ſinned, and come ſhort of the glory of God. He hath concluded all in unbelief; he hath concluded all under ſin.* Now, having ſinned, they are in body and ſoul defiled, and become an unclean thing: Wherefore, whatever they touch, with an intent to work out righteouſneſs thereby, they defile that alſo. And hence, as I have ſaid, all the righteouſneſs they ſeek to accompliſh, is but a menſtruous cloth, and filthy rags: therefore they are ſinners ſtill.

Indeed, to ſome mens thinking, the Phariſee is holier than the Publican; but in God's ſight, in the eyes of divine juſtice, they ſtand alike condemned; *All have ſinned*; there is the poiſon: Therefore, as to God without Chriſt, *all throats are an open ſepulchre.*

The world, in general, is divided into two ſorts of ſinners.

1. The open profane.

2. The man that ſeeks life by the works of the law: The profane is judged by all; but the other by a few. Oh, but God judgeth him!

Firſt, for an hypocrite; Becauſe, that notwithſtanding he hath ſinned, *he would be thought to be good and righteous.* And hence it is, that Chriſt calls ſuch kind of holy ones, Phariſees hypocrites, Phariſees hypocrites; becauſe by their gay outſide they deceived thoſe that beheld them. But, ſaith he, *God ſees your hearts*; you are but like *painted ſepulchres, within you are full of dead mens bones:* Such is the root from whence flows all their righteouſneſs. But doth the blind Phariſee think his ſtate is ſuch? No, his thoughts of himſelf are far otherwiſe. *God, I thank thee*, (ſaith he), *I am not as other men, extortioners, unjuſt, adulterers, or even like this Publican.* Ay, but ſtill God judgeth him for an hypocrite.

Secondly, God judgeth him for one that ſpurneth againſt Chriſt, even by every ſuch work he doth. And hence it is, when Paul was converted to Jeſus Chriſt, that he calls the righteouſneſs he had before, madneſs, blaſphemy, injury; becauſe what he did to ſave himſelf by works, was in direct oppoſition to grace by Jeſus Chriſt.

Behold then the evil that is in a man's own righteouſneſs!

1. It curſeth and condemneth the righteouſneſs of Chriſt.

2. It blindeth the man from ſeeing his miſery.

3. It hardeneth his heart againſt his own ſalvation.

Thirdly, but again, God judgeth ſuch, for thoſe that condemn him of fooliſhneſs: *The preaching of the croſs* (that is, Chriſt crucified) *is to them that periſh, fooliſhneſs.* What? (ſaith the merit-monger) will you look for life by the obedience of another man? Will you truſt to the blood that was ſhed upon the croſs, that run down to the ground, and periſhed in the duſt? Thus deridingly they ſcoff at, ſtumble upon, and are taken in the gin that attends the goſpel; not to ſalvation, but to their condemnation; becauſe they have condemned the juſt, that they might juſtify their own filthy righteouſneſs.

But, I ſay, if all have ſinned, if all are defiled, if the beſt of a man's righteouſneſs be but madneſs, blaſphemy, injury, if for their righteouſneſs they are judged hypocrites, condemned as oppoſers of the goſpel, and, as ſuch, have counted God fooliſh for ſending his Son into the world, then muſt the beſt of men be juſtified from the curſe, in the ſight of God, while ſinners in themſelves; becauſe they ſtill ſtand guilty in the ſight of God; their hearts are alſo ſtill filthy, infected: *Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, ſaith the Lord God*; It ſtands marked ſtill before God. So then, what eſteem ſoever men have of the righteouſneſs of the world; yet God accounts it horrible wickedneſs, and the greateſt enemy that Jeſus hath. Wherefore, this vine is the vine of Sodom; theſe cluſters are the cluſters of Gomorrah; theſe grapes are grapes of gall; theſe cluſters are bitter; they are the poiſon of dragons, and the cruel venom of aſps. No marvel then, if John in his miniſtry gives the firſt rebuke and juſtle to ſuch; ſtill calling them ſerpents and vipers, and concluding, it is almoſt impoſſible they ſhould eſcape the damnation of hell; for of all ſin, man's own righteouſneſs, in ſpecial, bids defiance to Jeſus Chriſt.

II. A ſecond reaſon why men muſt ſtand juſt in the ſight of God from the curſe, while ſinners in themſelves, is becauſe of the exactions of the law. For were it granted, that mens good works aroſe from a holy root, and were perfect in their kind; yet the demand of the law (for that is ſtill beyond them) would leave them ſinners before the juſtice of God. And hence it is that holy men ſtand juſt in the ſight of God from the curſe; yet dare not offer their gifts by the law, but through Jeſus Chriſt; knowing, that not only their perſons, but their ſpiritual ſervice alſo, would elſe be rejected of the heavenly Majeſty.

For the law is itſelf ſo perfectly holy and good, as not to admit of the leaſt failure, either in the matter or manner of obedience: *Curſed is every one that continueth not in all things that are written in the book of the law to do them. For they that ſhall keep the whole law, and yet offend in one point, are guilty of all;* and convicted of the law as tranſgreſſors. *Tribulation* (therefore) *and anguiſh, upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.*

And obſerve, the law leaveth thee not to thy choice, when, or when not to begin to keep it; but requireth thy obedience, ſo ſoon as concerned, exactly, both as to the matter and manner, and that before thou haſt ſinned againſt it; for the firſt ſin breaks the law. Now, if thou ſinneſt before thou beginneſt to do, thou art found by the law a tranſgreſſor, and ſo ſtandeſt by that convicted of ſin: So then, all thy after acts of righteouſneſs is but the righteouſneſs of a ſinner; of one whom the law hath condemned already. *The law is ſpiritual, but thou art carnal, ſold under ſin.*

Beſides, the law being abſolutely perfect, doth not only reſpect the matter and manner as to outward acts; but alſo the riſe and root, the heart, from whence they flow; and an impediment there ſpoils all, were the executive part never ſo good: *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy mind, and with all thy ſtrength.* Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy ſoul, in all things, at all times, elſe thou hadſt as good do nothing: But *Every imagination of the thought of the heart of man, is only evil continually.* The margin hath it, the whole imagination, the purpoſes and deſires; ſo that a good root is here wanting. *The heart is deceitful above all things, and deſperately wicked: who can know it?* What thoughts, words, or actions can be clean, ſufficiently to anſwer a perfect law, that flows from this original? It is impoſſible. Men muſt therefore be juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

But farther yet to open the caſe: There are ſeveral things that make it impoſſible that a man ſhould ſtand juſt in the ſight of God, but while ſinful in himſelf.

1. Becauſe the law, under which he at preſent ſtands, holds him under the dominion of ſin: For ſin, by the law, hath dominion over all that are under the law: Dominion, I ſay, both as to guilt and filth: guilt has dominion over him, becauſe he is under the curſe: and filth, becauſe the law giveth him no power; neither can he by it deliver his ſoul. And for this cauſe it is, that it is called beggarly, weak, unprofitable; impoſing duty, but giving no ſtrength; expecting the duty ſhould be complete, yet bendeth not the heart to do the work; to do it, I ſay, as is required: And hence it is again, that it is called a void of words; for as words that are barely ſuch, are void of ſpirit, and quickening life; ſo are the impoſitions of the law of works. Thus far, therefore, the man remains a ſinner. But,

2. The law is ſo far from giving life or ſtrength to do it, that it doth the quite contrary. For,

*1ſt,* It weakeneth, it diſcourageth, and diſhearteneth the ſinner; eſpecially when it ſhews itſelf in its glory: for then it is the miniſtration of death, and killeth all the world: When Iſrael ſaw this, they fled from the face of God; they could not endure that which was commanded: yea, ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake. Yea, almoſt forty years after, Moſes ſtood amazed, to find himſelf and Iſrael yet alive: *Did ever people* (ſaid he) *hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt done, and live?*

Alas, he who boaſteth himſelf in the works of the law, doth not hear the law! When that ſpeaks, it ſhakes mount Sinai, and writeth death upon all faces; and makes the church itſelf cry out, A mediator! elſe we die.

*2dly,* It doth not only thus diſcourage, but abundantly increaſeth every ſin.

(1) Sin takes the advantage of being by the law; the motions of ſin are by the law. Where no law is, there is no tranſgreſſion.

(2) Sin takes an occaſion to live by the law. *When the commandment came, ſin revived:* For without the law ſin is dead.

(3) Sin takes occaſion to multiply by the law: *The law entered, that the offence might abound.*

(4) *And the ſtrength of ſin is the law.*

(5) Sin by the commandment is become outrageous, exceeding ſinful. What ſhall we ſay then? *Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence: for without the law ſin is dead.*

Theſe things, then, are not infuſed or operated by the law, from its own nature or doctrine; but are occaſioned by the meeting of, and having to do with a thing directly oppoſite. *The law is ſpiritual, I am carnal.* Therefore, every impoſition is rejected, and rebelled againſt. Strike a ſteel againſt a flint, and the fire flies about you. Strike the law againſt a carnal heart, and ſin appears, ſin multiplies, ſin rageth, ſin is ſtrengthened. And hence ariſe all theſe doubts, murmurings, and ſinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conſcience, impoſing duty upon the carnal part: This is the reaſon of the noiſe that you hear, and of the ſin that you ſee, and of the horror that you feel in your own ſouls when tempted. But to paſs this digreſſion.

The law then having to do with carnal men, by this they become worſe ſinners than before; for their heart now recoileth deſperately, oppoſeth blaſphemouſly; it giveth way to deſpair; and then, to conclude, there is no hope for hereafter, and ſo goeth on in a ſordid, ungodly courſe of life, till his time is come to die, and be damned, unleſs a miracle of grace prevents. From all this I conclude, That a man cannot ſtand juſt from the curſe, in the ſight of God, but while ſinful in himſelf. But,

3. As the law giveth neither ſtrength nor life to keep it; ſo it neither giveth nor worketh repentance unto life, if thou break it: Do this and live, break it and die; this is the voice of the law. All the repentance that ſuch men have, it is but that of themſelves; the ſorrow of the world, that endeth in death, as Cain's and Judas's did; even ſuch a repentance as muſt be repented of, either here, or in hell-fire.

4. As it giveth none, ſo it accepteth none of them that are under the law: Sin and die, is for ever its language; there is no middle way in the law. They muſt bear their judgement, whoſoever they be, that ſtand and fall to the law. Therefore Cain was a vagabond ſtill, and Judas hangeth himſelf; their repentance could not ſave them, they fell headlong under the law. The law ſtays no man from the due reward of his deeds; it hath no ears to hear, nor heart to pity its penitent ones.

5. By the law God will ſhew no mercy; for *I will be merciful to their unrighteouſneſs,* is the tenor of another covenant: But by the law, *I regard them not, ſaith the Lord.* For,

6. All the promiſes annexed to the law, are by the firſt ſin null and void. Though then a man ſhould live a thouſand years twice told, and all that while fulfil the law; yet having ſinned firſt, he is not at all the better. Our legaliſts then begin to talk too ſoon, of having life by the law: let them firſt begin without ſin, and ſo throughout continue to death; and then if God will ſave them, not by Chriſt, but works, contrary to the covenant of grace, they may hope to go to heaven.

But, laſtly, to come cloſe to the point, Thou haſt ſinned. The law now calls for paſſive, as well as active obedience; yea, great contentedneſs in all thou ſuffereſt, for thy tranſgreſſing againſt the law. So then, Wilt thou live by the law? Fulfil it then perfectly till death, and afterwards go to hell, and be damned, and abide there till the law and curſe for thy ſin be ſatisfied for; and then, but not till then, thou ſhalt have life by the law.

Tell me now, you that deſire to be under the law, can you fulfil all the commands of the law, and after anſwer all its demands? Can you grapple with the judgement of God? Can you wreſtle with [illegible] Almighty? Are you ſtronger than he that made the heavens, and that holdeth angels in everlaſting chains? *Can thine heart endure, or can thy hands be ſtrong in the day that I ſhall deal with thee? I, ſaith the Lord, have ſpoken it; I will do it.* Oh, it cannot be! *Theſe muſt go away into everlaſting puniſhment.* So then, men muſt ſtand juſt from the curſe, in the ſight of God, while ſinners in themſelves, or not at all.

*Object.* But the apoſtle ſaith, *That the doers of the law ſhall be juſtified;* plainly intimating, That notwithſtanding all you ſay, ſome by doing the law may ſtand juſt before God thereby; and if ſo, then Chriſt fulfilled it for us, but as our example.

*Anſ.* The conſequences are not true; for by theſe words, *The doers of the law ſhall be juſtified,* there is no more proof of a poſſibility of ſaving thyſelf by the law, than there is by theſe; *For by the works of the law ſhall no man living be juſtified in his ſight.* The intent then of the text objected, is not to prove a poſſibility of man's ſalvation by the law, but to inſinuate rather an impoſſibility, by aſſerting what perfections the law requireth. And were I to argue againſt the pretended ſufficiency of man's own righteouſneſs, I would chuſe to frame mine argument upon ſuch a place as this: The hearers of the law are not juſt before God; therefore the breakers of the law are not juſt before God; not juſt, I ſay, by the law; but all have ſinned, and broken the law, therefore none by the law are juſt before God; for if all ſtand guilty of ſin by the law, then that law that judgeth them ſinners, cannot juſtify them before God. And what if the apoſtle had ſaid, Bleſſed are they that continue in all things; inſtead of pronouncing a curſe for the contrary? The concluſion had been the ſame; for where the bleſſing is pronounced, he is not the better that breaks the condition; and where the curſe is pronounced, he is not the worſe that keeps it: But neither doth the bleſſing nor curſe in the law, intend a ſuppoſition, that men may be juſt by the law; but rather to ſhow the perfection of the law; and that though a bleſſing be annexed thereto, no man by it can obtain that bleſſing: For not the hearers of the law are juſtified before God; but the doers, when they do it, ſhall be juſtified: None but doers can by it be juſt before God; but none do the law, no not one; therefore none by it can ſtand juſt before God.

And whereas it is ſaid, Chriſt kept the law, as our example, that we by keeping of it, might get to heaven, as he, it is falſe, (as afore was ſhewed), *He is the end of the law* (or hath perfectly finiſhed it) *for righteouſneſs to every one that believeth.*

But a little to travel with this objection: no man can keep the moral law, as Chriſt, unleſs he be firſt without ſin, as Chriſt; unleſs he be God and man, as Chriſt.

And again, Chriſt cannot be our pattern in keeping the law for life, becauſe of the diſproportion that is between him and us; for if we do it as he, when we are weaker than he, what is this but to outvie, outdo, and go beyond Chriſt? Wherefore we, not he, have our lives examplary; exemplary, I ſay to him; for who doth the greateſt work, they that take it in hand in full ſtrength, as Chriſt, or he that takes it in hand in weakneſs, as we? doubtleſs the laſt, if he fulfils it as Chriſt. So then, by this doctrine, while we call ourſelves his ſcholars, we make ourſelves indeed the maſters. But I challenge all the angels in heaven, let them but firſt ſin, as we have done, to fulfil the law, as Chriſt, if they can.

But again, if Chriſt be our pattern in keeping the law for life from the curſe before God, then Chriſt fulfilled the law for himſelf; if ſo, he was imperfect before he fulfilled it; and how far this is ſhort of blaſphemy, let ſober Chriſtians judge; for the righteouſneſs he fulfilled, was to juſtify from ſin; but if it was not to juſtify us from ours, you know what remaineth.

But when muſt we conclude we have kept the law? Not when we begin, becauſe we have ſinned firſt; nor when we are in the middle, for we may afterwards miſcarry. But what if a man, in this his progreſs, hath one ſinful thought? I query, Is it poſſible to come up to the pattern for juſtification with God? If yea, then Chriſt hath ſuch; if no, then who can fulfil the law as he?

But ſhould I grant that which is indeed impoſſible, namely, That thou art juſtified by the law, What then? Art thou now in the favour of God? No, thou art fallen, by this thy perfection, from the love and mercy of God: *Whoſoever of you are juſtified by the law, are fallen from grace.* He ſpeaks not this to them that are doing, but to ſuch as think they have done it: and ſhews, that the bleſſing that theſe have got thereby, is to fall from the favour of God. Being fallen from grace, Chriſt profits them nothing, and ſo they ſtill ſtand debtors to do the whole law.

So then they muſt not be ſaved by God's mercy, nor Chriſt's merits, but alone by the works of the law. But what ſhould ſuch men do in that kingdom that comes by gift, where grace and mercy reigns? yea, what ſhould they do among that company that are ſaved alone by grace, through the redemption that is in Jeſus Chriſt? Let them go to that kingdom that God hath prepared for them that are fallen from grace. Caſt out the bond-woman with her ſon, for he ſhall not be heir with the Son of the promiſe.

But to paſs this objection: Before I come to the next reaſon, I ſhall yet, for the further clearing of this, urge theſe ſcriptures more. The firſt is that in Gal. 3. 10. *As many as are of the works of the law, are under the curſe.* Behold, how boldly Paul aſſerts it! And obſerve it, he ſaith not here, So many as ſin againſt the law, (though that be true), but, *As many as are of the* works *of the law.* But what then are the works of the law? Not whoredom, murder, theft, the like, but works that are holy and good; the works commanded in the ten commandments; as, to love God, abhor idols, reverence the name of God, keeping the Sabbath, honouring thy parents, abſtaining from adultery, murder, theft, falſe witneſs, and not to covet what is thy neighbours: Theſe are the works of the law. Now he (ſaith Paul) that is of theſe, is under the curſe of God. But what is it then to be of theſe? Why, to be found in the practice of them, and there reſting; this is the man that is under the curſe: not becauſe the works of the law are wicked in themſelves, but becauſe the man that is in the practice of them, comes ſhort of anſwering the exactneſs of them, and therefore dies for his imperfections.

The ſecond ſcripture is that of the twelfth verſe of the ſame chapter. But that no man is juſtified by the law in the ſight of God, is evident; for *the juſt ſhall live by faith.* Theſe words, *The juſt ſhall live by faith,* are taken out of the Old Teſtament, and are thrice uſed by the apoſtle in the New.

1. To ſhew that nothing of the goſpel can be apprehended but by faith: *For therein is the righteouſneſs of God revealed from faith to faith:* As it is written, *The juſt ſhall live by faith.*

2. To ſhew that the way to have relief and ſuccour under temptation, is then to live by faith; *Now the juſt ſhall live by faith.*

3. But in this of the Galatians, it is urged to ſhew, that how holy and juſt ſoever men be in themſelves, yet, as ſuch, they are dead, and condemned to death by the law before God. But that no man is juſtified by the law in the ſight of God, is evident; for *the juſt ſhall live by faith.*

The word *juſt* therefore, in this place, in ſpecial, reſpecteth a man that is juſt, or that ſo eſteems himſelf by the law, and is here conſidered in a double capacity.

1. What he is before men.
2. What he is before God.

1. As he ſtands before men, he is juſt by the law as Paul before his converſion.

2. As he ſtands in the ſight of God; ſo (without the faith of Chriſt) he cannot be juſt: As is evident; for *the juſt ſhall live,* not by his juſtice or righteouſneſs by the law.

This is the true intent of this place.

1. Becauſe they carry with them a ſuppoſition, that the juſt here intended may be excluded life, he falling within the rejection aſſerted within the firſt

part of the verſe. No man is juſt by the law in the ſight of God: For *the juſt ſhall live by faith.* His juſtice cannot make him live; he muſt live by the faith of Chriſt. Again,

2. The words are a reaſon diſſuaſive, urged to put a ſtop to thoſe that are ſeeking life by the law; as if the apoſtle had ſaid, Ye Galatians! What are you doing? Would you be ſaved by keeping the law? Would you ſtand juſt before God thereby? Do you not hear the prophets, how they preſs faith in Jeſus, and life by faith in him? Come, I will reaſon with you.

1. By way of ſuppoſition, Were it granted that you all loved the law, yet that, for life, will avail you nothing; for *the juſt ſhall live by faith.*

2. Were it granted that you kept the law, and that no man on earth could accuſe you, were you therefore juſt before God? No. Neither can you live by works before him; for *the juſt ſhall live by faith.* Why not live before him? Becauſe when we have done our beſt, and are applauded of all the world for juſt, yet then God ſees ſin in our hearts. He putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight. There is then a juſt man that periſheth in his righteouſneſs, if he want the faith of Chriſt: For that no man is juſtified by the law, in the ſight of God, is evident; for *the juſt ſhall live by faith,* and the law is not of faith.

The third ſcripture is this, *We who are Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.*

Theſe words are the reſult of the experienced Chriſtians in the primitive times; yea, of thoſe among them that had given up themſelves before to the law, to get life and heaven thereby; the reſult, I ſay, of believing Jews: We who are Jews by nature. But how are they diſtinguiſhed from the Gentiles? Why, they are ſuch that reſt in the law, and make their boaſt of God; that know his will, and approve the things that are excellent; that are guides to the blind, and a light to them that are in darkneſs; that are inſtructors of the fooliſh, teachers of babes, and which have the form of knowledge, and of the truth of the law.

How far theſe attained, we find by that of the Phariſee; *I pray, I faſt, I give tithes of all:* And by the young man in the goſpel; *All theſe have I kept from my youth up:* And by that of Paul; *Touching the righteouſneſs which is in the law, blameleſs.* This was the Jew by nature; to do, and truſt in this. Now theſe attaining afterwards the ſound knowledge of ſin, the depravedneſs of nature, and the exactions of the law, fled from the command of the law to the Lord Jeſus for life. We know it; we that are taught of God, and that have found it by ſad experience: *We, even we, have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law.*

Surely, if righteouſneſs had come by the law, Paul and the Jews had found it, they being by many privileges far better than the ſinners of the Gentiles: But theſe, when they received the word of the goſpel, even theſe now fly to Chriſt from the law, that they might be juſtified by the faith of Chriſt, and not by the works of the law.

To conclude this: If righteous men, through the knowledge of the goſpel, are made to leave the law of God, as deſpairing of life thereby; ſurely righteouſneſs is not to be found in the law; I mean, that which can juſtify thee before God from the curſe, who liveſt and walkeſt in the law.

I ſhall therefore end this ſecond reaſon with what I have ſaid before: Men muſt be juſtified from the curſe, in the ſight of God, while ſinful in themſelves.

III. Another reaſon why not one under heaven can be juſtified by the law, or by his own perſonal performances to it, is, becauſe ſin was in the world, God hath rejected the law, and the works thereof, for life.

It is true, before man had ſinned, it was ordained to be unto life; but ſince, and becauſe of ſin, God above gave the word of grace. Take the law then [illegible] God hath eſtabliſhed it, to wit, to condemn all fleſh, and then there is room for the promiſe, and the law; the one to kill, the other to heal: And ſo the law is not againſt the promiſes; but make the law a juſtifier, and faith is made void; and the promiſe is made of none effect; and the everlaſting goſpel, by ſo doing, thou endeavoureſt to root out of the world.

Methinks, ſince it hath pleaſed God to reject the law, and the righteouſneſs thereof, for life, ſuch duſt and aſhes as we are ſhould ſtrive to conſent to his holy will; eſpecially when, in the room of this of works, there is eſtabliſhed a better covenant, and that upon better promiſes.

The Lord hath rejected the law, for the weakneſs and unprofitableneſs thereof: For (finding fault with them of the law) *the day come* (ſaith he Lord) *that I will make a new covenant with the houſe of Iſrael,* &c. Give God leave to find fault with us, and to condemn our perſonal performances to death, as to our juſtification before him thereby; let him do it, I ſay, and the rather, becauſe he doth by the goſpel preſent us with a better; and certainly, if ever he be pleaſed with us, it will be when he findeth us in that righteouſneſs that is of his own appointing.

To conclude: Notwithſtanding all that hath or can be ſaid, there are ſix things that have great power with the heart, to bend it to ſeek life before God by the law; of all which I would caution that ſoul to beware, that would have happineſs in another world.

1. Take heed thou be not made to ſeek to the law for life, becauſe of that name and majeſty of God which thou findeſt upon the doctrine of the law. God indeed ſpake all the words of the law, and delivered them in that dread and majeſty to men, that ſhook the hearts of all that heard it. Now this is of great authority with ſome, even to ſeek for life and bliſs by the law. *We know,* ſaid ſome, *that God ſpake to Moſes.* And Saul rejected Chriſt, even of zeal towards God. What zeal? Zeal towards God according to the law; which afterwards he left and rejected, becauſe he had found out a better way. The life that he once lived, it was by the law; but afterwards, ſaith he, *The life that I now live, it is by faith,* by the faith of Jeſus Chriſt. So that, though the law was the appointment of God, and had alſo his name and majeſty upon it, yet now he will not live by the law. Indeed God is in the law; but yet only as juſt and holy, not as gracious and merciful; ſo he is only in Jeſus Chriſt. *The law* (the word of juſtice) *was given by Moſes, but grace and truth came by Jeſus Chriſt.* Wherefore, whatever of God thou findeſt in the law, yet ſeeing grace and mercy is not there, let neither the name of God, nor that majeſty that thou findeſt of him in the law, prevail with thee to ſeek life by all the holy commands of the law.

2. Take heed that the law, by taking hold on thy conſcience, doth not make thee ſeek life by the law. The heart of man is the ſeat of the law: This being ſo, the underſtanding and conſcience muſt needs be in danger of being bound by the law. Man is a law unto himſelf, and ſheweth that the works of the law are written in his heart. Now the law being thus nearly related to man, it eaſily takes hold of the underſtanding and conſcience; by which hold, if it be not quickly broken off by the promiſe and grace of the goſpel, it is captivated to the works of the law. For conſcience is ſuch a thing, that if it once be poſſeſſed with a doctrine, yea, though but with the doctrine of an idol, it will cleave ſo faſt thereto, that nothing but an hand from heaven can looſen it; and if it be not looſed, no goſpel can be there embraced. Conſcience is little eaſe, if man reſiſt it, whether it be rightly or wrongly informed: How faſt then will it hold, when it knows it cleaves to the law of God? Upon this account the condition of the unbeliever is moſt miſerable: For not having faith in the goſpel of grace, through which is tendered the forgiveneſs of ſins, they, like men drowning, hold faſt that they

have found; which being the law of God, they follow it: but becauſe righteouſneſs flies from them, they at laſt are found only accurſed, and condemned to hell by the law. Take heed, therefore, that thy conſcience be not intangled by the law.

3. Take heed of fleſhly wiſdom. Reaſoning ſuiteth much with the law. I thought verily that I ought to do many things againſt the name of Jeſus, and ſo to have ſought for life by the law; my reaſon told me ſo: For thus will reaſon ſay, Here is a righteous law, the rule of life and death. Beſides, What can be better than to love God, and my neighbour as myſelf? Again, God hath thus commanded, and his commands are juſt and good: Therefore, doubtleſs, life muſt come by the law. Further, to love God, and keep the law, are better than to ſin, and break it: And ſeeing men loſt heaven by ſin, how ſhould they get it again but by working righteouſneſs? Beſides, God is righteous, and will therefore bleſs the righteous. Oh, the holineſs of the law! It mightily ſwayeth with reaſon, when a man addicteth himſelf to religion The light of nature teacheth, that ſin is not the way to heaven; and ſeeing no word doth more condemn ſin than the words of the ten commandments, it muſt needs be therefore the moſt perfect rule for holineſs. Wherefore, ſaith reaſon, the ſafeſt way to life and glory is, to keep myſelf cloſe to the law. But a little here to correct: Though the law indeed be holy, yet the miſtake as to the matter in hand is as wide as the eaſt from the weſt. For therefore the law can do thee no good, becauſe it is holy and juſt. For what can he that hath ſinned expect from a law that is holy and juſt? Nought but condemnation. Let them lean to it while they will: *There is one that accuſeth you,* ſaith Chriſt, *even Moſes, in whom you truſt.*

4. Man's ignorance of the goſpel ſuiteth well with the doctrine of the law: They, through their being ignorant of God's righteouſneſs, fall in love with that. Yea, they do not only ſuit, but, when joined in act, the one ſtrengtheneth the other; that is, the law ſtrengtheneth our boldneſs, and bindeth the vail more faſt about the face of our ſouls. The law ſuiteth much our blindneſs of mind: For until this day remains the vail untaken away, in the reading of the Old Teſtament, eſpecially in the reading of that which was written and engraven in ſtones, to wit, the ten commandments, that perfect rule for holineſs; which vail is done away in Chriſt. But even to this day, when Moſes is read, the vail is over their hearts; they are blinded by the duties enjoined by the law, from the ſight and hopes of forgiveneſs of ſins by grace: Nevertheleſs, when it (the heart) ſhall turn to the Lord, the vail ſhall be taken away. The law then doth vail the heart from Chriſt; and holds the man ſo down to doing, and working for the kingdom of heaven, that he quite forgets the forgiveneſs of ſins, by mercy through Chriſt. Now this vailing, or blinding by the law, is occaſioned,

1ſt, By reaſon of the contrariety of doctrine that is in the law, to that which was in the goſpel. The law required obedience to all its demands, upon pain of everlaſting burnings: The goſpel promiſeth forgiveneſs of ſins to him that worketh not but believeth. Now the heart cannot receive both theſe doctrines; it muſt either let go doing, or believing: If it believe, it is dead to doing; if it be ſet to doing for life, it is dead to believing. Beſides, he that ſhall think both to do and believe, for juſtification before God from the curſe, he ſeeks for life but as it were by the law; he ſeeks for life but as it were by Chriſt; and he, being not direct in neither, ſhall for certain be forſaken of either. Wherefore? Becauſe *he ſeeks it not by faith, but as it were, by the works of the law.*

2dly, The law vails and blinds, by that guilt and horror for ſin that ſeizeth the ſoul by the law: For guilt, when charged cloſe upon the conſcience, is attended with ſuch aggravations, and that with ſuch power and evidence, that the conſcience cannot hear, nor ſee, nor feel any thing elſe but that. When David's guilt, for murder and blood, did roar by the law in his conſcience, notwithſtanding he knew much of the grace of the goſpel, he could hear nothing elſe but terror; the ſound of blood, the murder of Uriah, was the only noiſe that he heard: Wherefore he crieth to God, that he would make him hear the goſpel: *Make me,* ſaith he, *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice.* And as he could not hear, ſo neither could he ſee; the law had ſtruck him deaf and blind. *I am,* ſaith he, *not able to look up,* not up to Chriſt for mercy: As if David had ſaid, O Lord, the guilt of ſin, which is by the law, makes ſuch a noiſe and horror in my conſcience, that I can neither hear nor ſee the word of peace, unleſs it is ſpoke with a voice from heaven! The ſerpents that bit the people in the days of old were types of guilt and ſin; Now theſe were fiery ſerpents, and ſuch as (I think) could fly; wherefore, in my judgement, they ſtung the people about their faces, and ſo ſwelled up their eyes, which made it the more difficult for them to look up to the brazen ſerpent, which was the type of Chriſt. Juſt ſo doth ſin by the law do now: it ſtings the ſoul, the very face of the ſoul: which is the cauſe that looking up to Jeſus, or believing in him, is ſo difficult a taſk in time of terror of conſcience.

3dly, This is not only ſo at preſent, but ſo long as guilt is on the conſcience, ſo long remains the blindneſs; for guilt ſtanding before the ſoul, the grace of God is intercepted, even as the ſun is hid from the ſight of mine eyes by the cloud that cometh between: *My ſin* ſaith David *is ever before me;* and ſo kept other things out of his ſight; ſin, I ſay, when applied by the law. When the law came to Paul, he remained without ſight, until the good man came unto him with the word of forgiveneſs of ſins.

4thly, Again, where the law comes with power, there it begetteth many doubts againſt the grace of God; for it is only a revealer of ſin, and the miniſtration of death; that is, a doctrine that ſheweth ſin, and condemneth for the ſame: Hence therefore as was hinted before, the law being the revealer of ſin, where that is embraced, there ſin muſt needs be diſcovered and condemned, and the ſoul for the ſake of that. Further, it is not only a revealer of ſin, but that which makes it abound. So that the cloſer any man ſticks to the law of life, the faſter ſin doth cleave to him. *That law* ſaith Paul *which was ordained to be unto life, I found to be unto death;* for by the law I became a notorious ſinner. I thought to have obtained life, by obeying the law, but ſin taking occaſion by the commandment, deceived me, and thereby ſlew me. A ſtrange way of deceivableneſs, and it is hid from the moſt of men! but, as I have already told you, you ſee how it comes to paſs.

(1.) Man by nature is carnal, and the law itſelf is ſpiritual. Now betwixt theſe two ariſeth great difference: the law is exceeding good, the heart exceeding bad; theſe two oppoſites therefore (the heart ſo abiding) can by no means agree.

(2.) Therefore, at every approach of the law to the heart, with intent to impoſe duty, or to condemn for the neglect thereof; at every ſuch approach the heart ſtarteth back, eſpecially when the law comes home indeed, and is heard in his own language. This being thus, the conſcience perceiving this is a fault, begins to tremble at the ſenſe of judgement; the law ſtill continueth to command to duty, and to condemn for the neglect thereof: From this ſtruggling of theſe two oppoſites ariſe, I ſay, thoſe doubts and fears that drive the heart into unbelief; and that makes it blind to the work of the goſpel, that it can neither ſee nor underſtand any thing, but that it is a ſinner, and that the law muſt be fulfilled by it, if ever it be ſaved.

5. But again, another thing that hath great influence upon the heart, to make it lean to the law for life, is, the falſe names that Satan and his inſtruments have put upon it; ſuch as theſe, to call the law the goſpel; conſcience, the ſpirit of Chriſt; works, faith; and the like. With theſe weak conſciences have been mightily peſtered, yea, thouſands deluded and deſtroyed. This was the way whereby the enemy attempted to overthrow the church of Chriſt

Chriſt of old; as namely, thoſe in Galatia, and at Corinth, &c. I ſay, by the feigned notion, that the law was the goſpel, the Galatians were removed from the goſpel of Chriſt; and Satan, by appropriating to himſelf and his miniſters the names and titles of the miniſters of the Lord Jeſus, prevailed with many at Corinth to forſake Paul and his doctrine. Where the Lord Jeſus had been preached in truth, and ſomething of his doctrine known, it is not there ſo eaſy to turn people aſide from the ſound of the promiſe of grace, unleſs it be by the noiſe and ſound of a goſpel: Therefore, I ſay, the falſe apoſtles came thus among the churches; another goſpel, another goſpel; which in truth, ſaith Paul, *is not another, but ſome would pervert the goſpel of Chriſt*, and thruſt that out of doors, by gilding the law with that glorious name. So again, for the miniſters of Satan, they muſt be called the apoſtles of Chriſt, and miniſters of righteouſneſs; which thing, I ſay, is of great force, eſpecially being accompanied with ſo holy and juſt a doctrine as the word of the law is; for what better to the eye of reaſon, than to love God above all, and our neighbour as ourſelves; which doctrine being the ſcope of the ten words given on Sinai, no man can contradict; for in truth they are holy and good. But here is the poiſon; to ſet this law in the room of a Mediator, as thoſe do that ſeek to ſtand juſt before God thereby; and then nothing is ſo diſhonourable to Chriſt, nor of ſo ſoul-deſtroying a nature as the law; for that thus placed, hath not only power when ſouls are deluded, but power to delude, by its real holineſs, the underſtanding, conſcience, and reaſon of man; and by giving the ſoul a ſemblance of heaven, to cauſe it to throw away Chriſt, grace, and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holineſs and goodneſs.

Laſtly, Satan will yet go further; he will make uſe of ſomething that may be at a diſtance from a moral precept, and therewith bring ſouls under the law. Thus he did with ſome of old; he did not make the Galatians fall from Chriſt, by virtue of one of the ten words, but by ſomething that was aloof off, by circumciſion, days and months, that were Levitical ceremonies; for he knows it is no matter, nor in what teſtament he found it, if he can therewith hide Chriſt from the ſoul: *Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing; for I teſtify again to every man that is circumciſed, that he is a debtor to the whole law.* Why ſo, ſeeing circumciſion is not one of the ten words? Why! becauſe they did it in conſcience to God, to ſtand juſt before him thereby. Now here we may behold much cunning of the devil: he begins with ſome at a diſtance from that law which curſeth, and ſo by little and little bringeth them under it: even as by circumciſion the Galatians were at length brought under the law that condemneth all men to the wrath and judgement of God. I have often wondered, when I have read how God crieth out againſt the Jews, for obſerving his own commandment, (Iſa. 1.); but I perceive by Paul, that by theſe things a man may reject and condemn the Lord Jeſus, which thoſe do that for life ſet up ought, whether moral, or other inſtitution, beſides the faith of Jeſus.

Let men therefore warily diſtinguiſh betwixt names and things, between ſtatute and commandment; leſt they, by doing the one, tranſgreſs againſt the other. Study, therefore, the nature and end of the law, with the nature and end of the goſpel; and if thou canſt keep them diſtinct in thy underſtanding and conſcience, neither names nor things, neither ſtatutes nor commandments, can draw thee from the faith of the goſpel.

And that thou mayſt yet be helped in this matter, I ſhall now come to ſpeak to the ſecond concluſion, viz.

That men can be juſtified from the curſe before God, while ſinners in themſelves, by no other righteouſneſs, than that long ago performed by, and remaining with the perſon of Chriſt.

For the better proſecuting of this poſition, I ſhall obſerve two things.

1. That the righteouſneſs by which we ſtand juſt before God, from the curſe, was performed by the perſon of Chriſt.

2. That this righteouſneſs is inherent only in him.

I. As to the firſt of theſe, I ſhall be but brief.

Now that the righteouſneſs that juſtifieth us, was performed long ago by the perſon of Chriſt, beſides what hath already been ſaid, is further manifeſt thus.

1. He is ſaid to have purged our ſins by HIMSELF: *When he had by himſelf purged our ſins, he ſat down on the right hand of God.* I have ſhewed, that in Chriſt, for the accompliſhing of righteouſneſs, there was both doing and ſuffering; doing, to fulfil all the commands of the law; ſuffering, to anſwer its penalty for ſin. This ſecond is that which in this to the Hebrews, is in ſpecial intended by the apoſtle; where he ſaith, he hath *purged our ſins*; that is, by his precious blood; for it is that alone can purge our ſins either out of the ſight of God, or out of the ſight of the ſoul. Now this was done by HIMSELF, ſaith the apoſtle, that is, in or by his perſonal doings and ſufferings. And hence it is, that when God had rejected the offerings of the law, he ſaid, *Lo I come! A body haſt thou prepared me, to do thy* WILL, *O God.* Now by this will of God (ſaith the ſcripture) we are *ſanctified*. By what will? Why, by the *offering up of the body of Jeſus Chriſt*; for that was God's will that thereby we might be an habitation for him. As he ſaith again, *Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.*

2. As it is ſaid, he hath *purged our ſins by* himſelf; ſo it was by himſelf at once; *For by one offering hath he perfected for ever them that are ſanctified.* Now by this word, at *once*, or by *one offering*, are cut off all thoſe imaginary ſufferings of Chriſt, which fooliſh men conceive of; as, that he in all ages hath ſuffered, or ſuffereth for ſin, in us. No, he did this work but *once: Not that he ſhould offer himſelf often, as the high prieſt entered into the holy place, every year, with the blood of others: for then muſt he often have ſuffered ſince the foundation of the world. But now* once *in the end of the world* (in the time of Pilate) *hath he appeared to put away ſin by the ſacrifice of himſelf.* Mark how to the purpoſe the Holy Ghoſt expreſſeth it: he hath ſuffered but *once*; and that *once, now; now once: Now* he is God and man in one perſon; *now* he hath taken the body that was prepared of God: now once, *in the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf*; by the offering up of the body of Jeſus Chriſt *once* for all.

3. It further appears, in that by his reſurrection from the dead, the mercies of God are made ſure to the ſoul; God declaring by that, as was ſaid before, how well pleaſed he is by the undertaking of his Son, for the ſalvation of the world: *And as concerning that he raiſed him up from the dead, now no more to return to corruption: he ſaid on this wiſe, I will give thee the ſure mercies of David.* For Chriſt being clothed with man's fleſh, and undertaking for man's ſins, did then confirm all ſure to us, by his reſurrection from the dead. So that by the riſing of that man again, mercy and grace are made ſure to him that hath believed on Jeſus. Wherefore, from theſe things together with what hath been diſcovered about this addreſſing himſelf to the work, I conclude, that men can be juſtified from the curſe before God, while ſinners in themſelves, by no other righteouſneſs than that long ago performed by the perſon of Chriſt. Now the concluſion is true, from all ſhew of contradiction; for the Holy Ghoſt ſaith, He hath done it: hath done it by himſelf, and that by the will of God at once, even then when he took the prepared body upon him. *By the will of God we are ſanctified, through the offering up of the body of Jeſus Chriſt* once *for all.*

II. This being ſo, the ſecond poſition is alſo manifeſt namely, That the righteouſneſs, by which we ſtand juſt from the curſe before God, is only inherent in Jeſus Chriſt. For if he hath undertaken to bring in a juſtifying righteouſneſs, and that by works and merits of his own, then that righteouſneſs muſt of neceſſity be inherent in him alone, and ours only by imputation; and hence it is called, in that 5th to the Romans, the *gift*, the GIFT *of righteouſneſs;* becauſe neither wrought nor obtained by works of ours, but beſtowed upon us, as a garment already prepared by the mercy of God in Chriſt.

There are four things that confirm this for a truth.

1. This righteouſneſs is ſaid to be the righteouſneſs of *one*, not of many; I mean, of *one* properly and perſonally, as his own particular perſonal righteouſneſs. The gift of grace, which is the gift of righteouſneſs, it is by *one* man, Jeſus Chriſt. *Much more they that receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by* one *Jeſus Chriſt; Therefore, as by the offence of one, judgement came upon all to condemnation; even ſo by the righteouſneſs of* one, *the free gift came upon all men to juſtification of life; For as by one man's diſobedience many were made ſinners; ſo by the obedience of* one, *ſhall many be made righteous.* Mark, the righteouſneſs of *one*, the obedience of *one:* the righteouſneſs of *one* man, of *one man, Jeſus.* Wherefore, the righteouſneſs that juſtifieth a ſinner, it is perſonally and inherently the righteouſneſs of that perſon only, who by works and acts of obedience did complete it, even the obedience of *one*, of *one* man, Jeſus Chriſt; and ſo ours only by imputation. It is improper to ſay, Adam's eating of the forbidden fruit was perſonally and inherently an act of mine: It was perſonally his, and imputatively mine; perſonally his, becauſe he did it; imputatively mine, becauſe I was then in him. Indeed, the effects of his perſonal eating is found in my perſon, to wit, defilement and pravity: The effects alſo of the imputation of Chriſt's perſonal righteouſneſs, is truly found in thoſe that are in him, by electing love, and unfeigned faith, even holy and heavenly diſpoſitions; but a perſonal act is one thing, and the effects of that another. The act may be done by, and be only inherent in *one;* the imputation of the merit of the act, as alſo the effects of the ſame, may be in a manner univerſal, extending itſelf unto the moſt, or all. This the caſe of Adam and Chriſt doth manifeſt; The ſin of one is imputed to his poſterity; the righteouſneſs of the other is reckoned the righteouſneſs of thoſe that are his.

2. The righteouſneſs by which we ſtand juſt before God, from the curſe, is called, *The righteouſneſs of the Lord, the righteouſneſs of God, the righteouſneſs of Jeſus Chriſt, &c.;* and that by way of oppoſition to the righteouſneſs of God's own holy law: *That I might be found in him, not having on my own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* Now, by this oppoſition, (as by what was ſaid before), the truth is made exceeding clear: For by theſe words, *not having my own righteouſneſs,* is not only excluded what qualifications we ſuppoſe to be in us; but the righteouſneſs through which we ſtand juſt in the ſight of God, by them is limited and confined to a perſon abſolutely diſtinct: diſtinct, I ſay, as to his perſon and perfomances, who here is called GOD, and Jeſus Chriſt; as he ſaith alſo in the prophet Iſaiah, *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory:* In the Lord, not in the law: in the Lord, not in themſelves. *And their righteouſneſs is of me, ſaith the Lord.* Of *me*, not of themſelves; of *me*, not of the law. And again, *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength.* Now, as I have already ſaid, all this is to be underſtood of the righteouſneſs that was fulfilled by acts and works of obedience, which the perſon of the Son of God accompliſhed in the days of his fleſh in the world: by that man, I ſay, *The Lord our righteouſneſs.* Chriſt indeed is naturally and eſſentially righteouſneſs; but as he is ſimply ſuch, ſo he juſtifieth no man; for then he need not to bear our ſins in his fleſh, and become obedient in all points of the law for us: but the righteouſneſs by which we ſtand juſt before God, is a righteouſneſs conſiſting of works and deeds, of the doings and ſufferings of ſuch a perſon, who alſo is eſſentially righteouſneſs. And hence, as before I have hinted, we are ſaid to be juſtified, by the obedience and blood of the Lord Jeſus Chriſt, by the doings and ſufferings of the Son of God. And hence again it is, that he firſt is called *King of righteouſneſs;* that is, *a King of righteouſneſs,* as God-man, which of neceſſity ſuppoſeth his perſonal performances; and after that, *King of peace;* for what he is naturally and eternally in his Godhead, he is not to us, but himſelf; but what he is actively, and by works, he is not to himſelf, but to us. So then, he is neither king of righteouſneſs, nor of peace, to us, as he is only the eternal Son of the Father, without his being conſidered as our prieſt and undertaker; he hath obtained (by works of righteouſneſs) eternal redemption for us. So then the righteouſneſs by which we ſtand juſt before God, is a righteouſneſs inherent (only) in Chriſt, becauſe a righteouſneſs performed by him alone.

Now, that righteouſneſs by which we ſtand juſt before God, muſt be a righteouſneſs conſiſting of perſonal performances; The reaſon is, becauſe perſons had ſinned. This the nature of juſtice requireth that *ſince by man came death, by man ſhould come alſo the reſurrection from the dead.* The angels therefore, for this very reaſon, abide under the chains of everlaſting darkneſs; becauſe he *took not hold on them,* that is, by fulfilling righteouſneſs for them in their nature: That is a bleſſed word, *To* you, *to* you, *is born this day in the city of David, a Saviour, which is Chriſt, the Lord;* To you, not to angels; to *you* is born a Saviour.

3. It is yet further evident, that the righteouſneſs by which we ſtand juſt before God from the curſe, is a righteouſneſs inherent, not in us, but Chriſt; becauſe it is a righteouſneſs beſides, and without the law itſelf. Now, take away the law, and you take away the rule of righteouſneſs. Again, take away the rule, and the act as to us muſt ceaſe: *But now the righteouſneſs of God without the law, is manifeſted; being witneſſed by the law and prophets.* So then, by ſuch a righteouſneſs we are juſtified, as is not within the power of the law to command of us.

*Queſt.* But what law is that which hath not power to command our obedience, in the point of our juſtification with God?

*Anſ.* The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our juſtifying righteouſneſs. Nay, he that ſhall attempt to do theſe things, to be delivered from the curſe thereby, by the ſcripture, is holden accurſed of God: *As many as are of the works* (or duties) *of the law, are under the curſe,* &c.; becauſe we are juſtified, not by that of the law, but by the righteouſneſs of God, without the law; that is, without its commanding of us, without our obedience to it: *Freely by his grace, through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation, through faith in his blood.* This is the righteouſneſs of God without the law; that is, without any of our obedience to the law. Wherefore, the righteouſneſs by which we ſtand juſt in the ſight of God, cannot be inherent in us, but in Chriſt the king thereof.

4. This is further made apparent, by the capacity that God will conſider that ſoul in, to whom he imputeth juſtifying righteouſneſs: and that is, as one that worketh not, as one that ſtands ungodly in the judgement of the law. But this I have handled before, and therefore ſhall paſs it here.

5. To conclude, If any works of ours could juſtify us before God, they would be works after faith received; but it is evident that theſe do not: Therefore the righteouſneſs that juſtifies us from the curſe before God, is a righteouſneſs inherent only in Chriſt.

That works after faith do not juſtify us from the curſe in the ſight of God, is evident:

1. Becauſe no works of the ſaints can be juſtified by the moral law, conſidering it as the law of works for life: for this muſt ſtand a truth for ever: Whatſoever juſtifieth us, muſt be juſtified by the moral law; for that is it that pronounceth the curſe; unleſs then

that curſe be taken away by the work, the work cannot juſtify us before God. But the curſe cannot be taken away, but by a righteouſneſs that is firſt approved of by that law that ſo curſeth: For if that ſhall yet complain for want of a full ſatisfaction, the penalty remaineth: This is evident to reaſon, and confirmed by the authority of God's word, as hath been already proved; becauſe the law once broken, pronounceth death, expecteth death, and executeth the ſame on him that will ſtand to the judgement of the law: But no work of a believer, is capable of anſwering this demand of the law; therefore none of his works can juſtify him before God; for the law, that notwithſtanding, complaineth.

2. No works of faith can juſtify us from the curſe before God; becauſe of the want of perfection that is in the greateſt faith in us. Now if faith be not perfect, the work cannot be perfect; I mean, with that perfection, as to pleaſe divine juſtice: Conſider the perſon, one that hath to do with God immediately by himſelf. Now, that faith is not capable of this kind of perfection, it is evident; becauſe when men here know moſt, they know but in part: now, he that knows but in part, can do but in part, and he that doth but in part, hath a part wanting in the judgement of the juſtice of God. So then, when thou haſt done all thou canſt, thou haſt done but part of thy duty, and ſo art ſhort of juſtification from the curſe, by what thou haſt done.

3. Beſides, it looks too like a monſter, that the works of faith ſhould juſtify us before God; becauſe then faith is turned, as it were, with its neck behind it. Faith, in its own nature and natural courſe, reſpecteth the mercy of God, through the Mediator Jeſus Chriſt; and, as ſuch, its virtue and excellency is to expect juſtification by grace, through him; but by this doctrine faith is turned round about, and now makes a life out of what itſelf hath done: But methinks faith ſhould be as noble as its fruits; that being the firſt, and they but the fruits of that.

Beſides, ſeeing the work is only good, becauſe it floweth from faith, (for *faith purifieth the heart)*; therefore faith is it that juſtifies all its works: if then we be juſtified by either, it is by faith, and not by his works; unleſs we will ſay, there is more virtue in the leſs than in the greater. Now, what is faith, but a believing, a truſting, a relying act of the ſoul? What then muſt it rely upon or truſt in? Not in itſelf, that is without ſcripture; not in its works, they are inferior to itſelf: beſides, this is the way to make even the works of faith the mediator between God and the ſoul, and ſo by them thruſt Chriſt out of doors: Therefore it muſt truſt in Chriſt; and if ſo, then no man can be juſtified from the curſe before God, by the works that flow from faith.

4. To put all out of doubt; the ſaint, when he hath done what he can to bring forth good works by faith; yet he dares not ſhew theſe works before God, but as they paſs through the mediator Chriſt; but as they are waſhed in the blood of the Lamb. And therefore Peter ſaith, thoſe ſacrifices of ours that are truly ſpiritual, are only then accepted of God, when offered up by Jeſus Chriſt. And therefore it is ſaid again, That the prayers of the ſaints, which are the fruits of faith, *come up before the throne of God, through the angels hand*; that is, through the hand of Chriſt; through his golden cenſer, perfumed with his incenſe, made acceptable by his interceſſion.

It is ſaid, in the book of the Revelations, That it is granted to the bride, the Lamb's wife, that ſhe ſhould be *arrayed in fine linen, clean and white:* which *white linen is the righteouſneſs of ſaints.* This fine linen, in my judgement, is the works of godly men, their works that ſprang from faith. But how came they clean? How came they white? Not ſimply becauſe they were the works of faith. But mark, *They waſhed their robes, and made them white in the blood of the Lamb; and therefore they ſtand before the throne of God:* Yea, therefore it is that their good works ſtand there too.

I conclude then, our perſons are juſtified, while we are ſinners in ourſelves: Our works, even the works of faith, are no otherwiſe accepted, but as they come through Jeſus Chriſt, even through his interceſſion and blood. So, then, Chriſt doth juſtify both our perſon and works, not by way of approbation, as we ſtand in ourſelves, or works before God; but by preſenting of us to his Father by himſelf; waſhing what we are and have from guilt in his blood, and clothing us with his own performances: This is the cauſe of our acceptance with God, and that our works are not caſt forth of his preſence.

Use. Is juſtifying righteouſneſs to be found in the perſon of Chriſt only? Then this ſhould admoniſh us, to take heed of ſeeking it in ourſelves; that is of working righteouſneſs, thereby to appeaſe the juſtice of God; leſt, by ſo doing, we affront and blaſpheme the righteouſneſs of Chriſt. He that ſhall go about to eſtabliſh his own righteouſneſs; he, as yet, doth defiance to that which is of God; of God's appointing, of God's providing; and that only wherewith the juſtice of the law muſt be well pleaſed. Wherefore, take heed, I ſay, of doing ſuch a thing, leſt it provoke the eyes of the Lord's glory. *When I ſhall ſay to the righteous, that he ſhall ſurely live: If he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed, he ſhall die for it.* Mark, Though he be righteous; yea, though he have a promiſe of life; yet he ſhall die. But why? Becauſe he ſinned againſt the Lord, by truſting to his own righteouſneſs, therefore he muſt die for it.

There are ſome things that will preſerve a man from ſplitting upon this rock: As,

1. Get good acquaintance with the covenant of grace, and of the perſons concerned in the conditions of that covenant. The conditions (of that covenant) are, That a righteouſneſs ſhall be brought into the world, that ſhall pleaſe the juſtice of God, and anſwer (and ſo remove the curſe of) the law. Now, he that doth perform this condition, is Chriſt; therefore the covenant is not immediately with man, but with him that will be the mediator betwixt God and man; *As for thee, by the blood of thy covenant,* (ſpeaking of Chriſt). So then Chriſt, the man Chriſt, is he who was to bring in theſe conditions, to wit, everlaſting righteouſneſs. And hence it is, that God hath ſaid, *Chriſt ſhall be the covenant of the people;* that is, he ſhall be our conditions to God-ward: He therefore is all our righteouſneſs, as to the point of our juſtification before God; he is the covenant of the people, as well as the light of the Gentiles: For as no man can ſee, but in the light of his Spirit; ſo no man can ſtand but in and by him: *He is the covenant of the people, the conditions and qualifications of the people:* So that to God-ward *Chriſt is all in all,* and no man any thing at all. *He hath made with me an everlaſting covenant;* with me, as I ſtand in my head, Chriſt, who, becauſe he hath brought in everlaſting righteouſneſs, therefore hath removed the curſe of the law: Wherefore he adds, this covenant *is ordered in all things, and ſure;* becauſe, all points that concern me, as to redemption from the curſe, are taken away by Chriſt, (as before is diſcourſed). Look then upon Chriſt, as the man, mediator, undertaker, and accompliſher of that righteouſneſs in himſelf, wherein thou muſt ſtand juſt before God; and that he is the covenant or conditions of the people to God-ward; always having in himſelf the righteouſneſs that the law is well pleaſed with; and always preſenting himſelf before God, as our only righteouſneſs.

2. That this truth may be the more heartily inquired into by thee, conſider thine own perfections; I ſay, ſtudy how polluted thou art, even from the heart throughout. No man hath an high eſteem of the Lord Jeſus, that is a ſtranger to his own ſore. Chriſt's church is an hoſpital of ſick, wounded, and afflicted people; even as when he was in the world, the afflicted and diſtreſſed ſet the higheſt price upon Jeſus Chriſt. Why? They were ſick, and he was the phyſician; but the whole have no need of him. And juſt thus it is now: Chriſt is offered to the world to be the righteouſneſs and life of ſinners; but no man will regard him, ſave he that ſeeth his own pol-

lution; he that ſeeth he cannot anſwer the demands of the law; he that ſees himſelf from top to toe polluted, and that therefore his ſervice cannot be clean, as to juſtify him from the curſe before God; he is the man that muſt needs die in deſpair, and be damned; or muſt truſt in Jeſus Chriſt for life.

Further, this rule I would have all receive that come to Jeſus Chriſt for life and ſalvation.

1. Not to ſtick at the acknowledgement of ſin, but to make that of it which the law makes of it. *Acknowledge thine iniquity*, ſaith the Lord. This is a hard pinch, (I know what I ſay), for a man to fall down under the ſenſe of ſin, by acknowledging them to be what the Lord ſaith they are; to acknowledge them, I ſay, in their own defiling and polluting nature; to acknowledge them in their unreaſonable and aggravating circumſtances; to acknowledge them in their God offending, and ſoul-deſtroying nature, eſpecially when the conſcience is burdened with the guilt of them. Yet this is duty, *If we confeſs our ſins, he is faithful and juſt to forgive:* Yea, to this is annexed the pormiſe, *He that confeſſeth, and forſaketh them, ſhall find mercy.* This made David as it were lay claim to the mercy of God. *Waſh me thoroughly*, ſaid he, *from mine iniquity, and cleanſe me from my ſin; for I acknowledge my tranſgreſſion, and my ſin is ever before me.* Though then thou art to bluſh, and be aſhamed, when thou rememhereſt thy ſins and iniquities, yet do not hide them: *He that hideth his ſins ſhall not proſper.* Do not leſſen them; do not ſpeak of them before God after a mincing way: *Acknowledge thine iniquities, that thou haſt ſinned againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers, under every green tree; and ye have not obeyed my voice, ſaith the Lord.*

2. If we would come to Chriſt aright, we muſt only acknowledge our ſins; we muſt only acknowledge them, and there ſtop; ſtop, I ſay, from attempting to do ought to preſent us good before God, but only to receive the mercy offered: Only acknowledge thine iniquities. Men are ſubject to two extremes; either to confeſs ſins notionally, and by the halves; or elſe, together with the confeſſion of them, to labour to do ſome holy work, thereby to eaſe their burdened conſcience, and beget faith in the mercy of God. Now, both theſe are dangerous and very ungodly; dangerous, becauſe the wound is healed falſely; and ungodly, becauſe the command is tranſgreſſed. Only acknowledge thy ſin, and there ſtand (as David) till thy guilt is taken away. Joſhua ſtood before the angel, from top to toe in filthy garments, till the Lord put other cloaths upon him. In the matter of thy juſtification, thou muſt know nothing, ſee nothing, hear nothing, but thine own ſins, and Chriſt's righteouſneſs: Only acknowledge thine iniquities. Now the Saviour and the ſoul comes rightly together; the Saviour to do his work, which is to ſpread his ſkirt over the ſinner; and the ſinner to receive, by believing this bleſſed imputed righteouſneſs. And hence the church, when ſhe came to God, lieth down in her ſhame, and her confuſion covereth her; and ſo lieth till pardon comes.

USE II. I come now to the ſecond uſe: Have faith in Chriſt. But what are we to underſtand by faith?

*Anſ.* Faith importeth as much as to ſay, Receive, embrace, accept of, or truſt in the benefit offered: All which are (by holy men of God) words uſed on purpoſe to ſhew that the mercy of God, the forgiveneſs of ſins, and eternal life, are not to be had by doing, or by the law, but by receiving, embracing, accepting, or truſting to the mercy of God through Chriſt: *We believe, that through the grace of our Lord Jeſus Chriſt we ſhall be ſaved, even as they.* Thus you ſee what the goſpel is, and what faith doth do in the ſalvation of the ſoul.

Now, that faith might be helped in this work, (for great are they that oppoſe it), therefore the ſcriptures (the word of truth) have preſented us with the invitation, in moſt plain and ſuitable ſentences: As, *That Chriſt came into the world to ſave ſinners. Chriſt died for our ſins. Chriſt gave himſelf for our ſins. Chriſt bare our ſins in his body on the tree.* And, *That God, for Chriſt's ſake, hath forgiven you.* Further, as the invitations are plain and eaſy, ſo the threatening to the oppoſers are ſore and aſtoniſhing: *He that believeth not ſhall be damned: becauſe they received not the love of the truth, that they might be ſaved, God gave them up to ſtrong deluſions, that they all might be damned.*

*Obj.* But faith is ſaid to be an act of obedience.

*Anſ.* And well it may; for it is the moſt ſubmitting act that a man can do; it throweth out all our righteouſneſs; it makes the ſoul poor in itſelf; it liveth upon God and Chriſt, as the alms-man doth upon his lord; it conſenteth to the goſpel, that it is true; it giveth God and Chriſt the glory of their mercy and merit; it loveth God for his mercy, and Jeſus Chriſt for his ſervice; whatever good it doth, it ſtill crieth, Hereby am I not juſtified; but he that juſtifieth me is the Lord.

Well, But is there in truth ſuch a thing as the obedience of faith? Then let Chriſtians labour to underſtand it, and diſtinguiſh it aright; and to ſeparate it from the law, and all man's righteouſneſs; and remember, that it is a receiving of mercy, an embracing of forgivenneſs, an accepting of the righteouſneſs of Chriſt, and a truſting to theſe for life. Remember again, that it putteth the ſoul upon coming to Chriſt, as a ſinner; and to receive forgiveneſs, as a ſinner, as ſuch. We now treat of juſtification.

But a little to inſert at large a few more of the excellencies of it, and ſo draw towards a concluſion.

Firſt, The more thou believeſt for remiſſion of ſins, the more of the light of the glorious goſpel of Chriſt thou receiveſt into thy ſoul. *For therein is the righteouſneſs of God revealed, from faith to faith;* that is, according to the degree of faith: little faith ſeeth but little, but great faith ſeeth much; and therefore he ſaith again, That by faith we have *acceſs into the grace of God.* The reaſon is,

1. Becauſe faith having laid hold upon Chriſt, *hath found him in whom are hid all the treaſures of wiſdom and knowledge:* In him therefore it finds and ſees thoſe heights and depths of goſpel myſteries that are no where elſe to be found; nay, let a man be deſtitute of faith, and it is not poſſible he ſhould once think of ſome of them.

2. By this means the Holy Spirit is plentifully received. Now the Spirit of God is a ſpirit of wiſdom and revelation; but yet ſo, as in the knowledge of Chriſt; otherwiſe the Spirit will ſhew to man not any mighty thing; its great delight being, to open Chriſt, and to reveal him unto faith. Faith indeed can ſee him, for that is the eye of the ſoul; and the ſpirit alone can reveal him, that being the ſearcher of the deep things of God. By theſe therefore the myſteries of heaven are revealed and received; and hence it is that the myſtery of the goſpel is called the myſtery of faith, or the myſtery with which faith only hath to do. Wouldſt thou then know the greateſt things of God? Accuſtom thyſelf to the obedience of faith; live upon thy juſtifying righteouſneſs.

And never think, that to live always on Chriſt for juſtification, is a low and beggarly thing, and, as it were, a ſtaving at the foundation; for, let me tell you, Depart from a ſenſe of the meritorious means of your juſtification with God, and you will quickly grow light, and frothy, and vain: beſides, you will always be ſubject to errors and deluſions; for this is not to hold the head from, or, *through which nouriſhment is adminiſtered.* Further, no man that buildeth, forſakes the good foundation; that is the ground of his encouragement to work; for upon that is laid the ſtreſs of all; and without it, nothing that is framed can be ſupported, but muſt inevitably fall to the ground. Again, why not live upon Chriſt alway? and eſpecially as he ſtandeth the mediator between God and the ſoul, defending thee with the merit of his blood, and covering thee with his infinite righteouſneſs, from the wrath of God, and curſe of the law. Can there be any greater comfort miniſtered to thee, than to know thy perſon ſtands juſt before God? juſt, and juſtified from all things that would otherwiſe

therwiſe ſwallow thee up? Is peace with God, and aſſurance of heaven, of ſo little reſpect with thee, that thou ſlighteſt the very foundation thereof, even faith in the blood and righteouſneſs of Chriſt? And are notions and whimſies of ſuch credit with thee, that thou muſt leave the foundation to follow them? But again, What myſtery is deſireable to be known, that is not to be found in Jeſus Chriſt, as prieſt, prophet, or king of ſaints? *In him is hid all the treaſures of them,* and he alone hath the key of David to open them. Paul was ſo taken with Jeſus Chriſt, and the knowledge of this, that he was crucified for us; that he deſired, nay determined, not to know any thing elſe among the Corinthians, that itched after other wiſdom.

*Obj.* But I ſee not that in Chriſt now that I have ſeen in him in former days: beſides, I find the ſpirit lead me forth to ſtudy other things.

*Anſ.* To the firſt part of this objection, I would anſwer ſeveral things.

1. The cauſe why thou ſeeſt not that in Chriſt now, which thou haſt ſeen in him in former days, is not in Chriſt, but in thy faith: he is the ſame, as freſh, and as good, and as full of bleſſedneſs, as when thou didſt moſt rejoice in him.

2. And why not now as well as formerly? God is never weary of being delighted with Jeſus Chriſt; his blood is always precious with God; his merits being thoſe in which juſtice hath everlaſting reſt, why ſhouldſt thou wander, or go about to change thy way?

3. Sin is the ſame as ever, and ſo is the curſe of the law: the devil is as buſy as ever, and beware of the law in thy members. Return, therefore, to thy reſt, O ſoul! for he is thy life, and the length of thy days.

4. Guilt is to be taken off now, as it was years ago; and whether thou ſeeſt it or no, thou ſinneſt in all thy works: how then canſt thou ſtand clear from guilt in thy ſoul, who neglecteſt to act faith in the blood of the Lamb? There thou muſt waſh thy robes, and there thou muſt make them white, Rev. 7. 14, 15.

5. I conclude then, thou art a polluted, ſurfeited, corrupted, hardened creature, whoſoever thou art, that thus objecteſt.

But I find (ſayſt thou) as if the ſpirit led me forth to ſtudy other matters.

*Anſ.* What other matters? What matters beſides, above, or beyond the glorious goſpel of Jeſus Chriſt, and of our acceptance with God through him? What ſpirit, or doctrine, or wiſdom ſoever it be, that centers not in, that cometh not from, and that terminates not within the bonds of the goſpel of Jeſus Chriſt, is not worthy the ſtudy of the ſons of God; neither is it food for the faith of Jeſus Chriſt; for that is the fleſh of Chriſt (and that is eternal life) Whether will you go? Beware of the ſpirit of Antichriſt; for many falſe ſpirits are gone out into the world. I told you before, that the Spirit of God is the ſpirit of wiſdom and revelation in the knowledge of Chriſt; and that without and beſides the Lord Jeſus, it diſcovereth nothing: it is ſent to teſtify of him; it is ſent to bring his words to our remembrance; it is ſent to take of his things, and ſhew them unto us. Wherefore, never call that the Spirit of Jeſus which leads you away from the blood and righteouſneſs of Chriſt: that is but the ſpirit of deluſion, and of the devil, whoſe teachings end in perdition and deſtruction. Tempt not Chriſt, as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his fleſh and blood; which we are to eat of by believing I ſay, tempt him not, leſt you be deſtroyed by the ſerpents, by the gnawing guilt of ſin; for take away Chriſt, and ſin remains, and there is no more ſacrifice for ſin; if ſo, thou wilt be deſtroyed by the deſtroyer, &c. But again:

Living by faith, begets in the heart a ſon-like boldneſs and confidence to God-ward, in all our goſpel-duties; under all our weakneſſes, and under all our temptations. It is a bleſſed thing to be priviledged with an holy boldneſs and confidence God-ward, that he is on our ſide, that he taketh part with us, and that he will plead our cauſe with them that riſe up againſt us. But this boldneſs faith helpeth us to do, and alſo manageth in our heart. This is that which made Paul always triumph and rejoice in God, and the Lord Jeſus. He lived the life of faith; for faith ſets a man in the favour of God by Chriſt, and makes a man ſee, that what befalls him in this life, it ſhall through the wiſdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now ſtands on high; he lives, he is rid of ſlaviſh fears and carking cares, and in all his ſtraits he hath a God to go to. Thus David, when all things looked awry upon him, *encouraged himſelf in the Lord his God.* Daniel alſo believed in his God, and knew that all his trouble, loſſes, and croſſes, would be abundantly made up in his God. And David ſaid, *I had fainted unleſs I had believed.* Believing therefore is a great preſervative againſt all ſuch impediments, and makes us confident in our God, and with boldneſs to come into his preſence, claiming privilege in what he is and hath: For by faith, I ſay, he ſeeth his acceptance through the Beloved, and himſelf intereſted in the mercy of God and riches of Chriſt, and glory in the world to come. This man can look upon all the dangers in hell and earth, without paleneſs of countenance; he ſhall meditate terror with comfort, *becauſe he beholds the King in his beauty.*

Again, living by faith makes a man exerciſe patience and quietneſs under all his afflictions; for faith ſhews him, that his beſt part is ſafe, that his ſoul is in God's ſpecial care and protection, purged from ſin in the blood of Chriſt. Faith alſo ſhews him, that after a little while he ſhall be in the full enjoyment of that which now he believes is coming: *We, through the Spirit, wait for the hope of righteouſneſs by faith.* Wherefore, upon this ground it is, that James exhorteth the ſaints to whom he wrote, to patience, becauſe they knew the harveſt would in due time come. Faith lodgeth the ſoul with Chriſt: *I know* (ſaith Paul) *on whom I have believed,* (and to whom I have committed my ſoul); and am perſuaded *(I believe it)* that he is able to keep that which I have committed unto him againſt that day: Therefore it were no ſhame to him to wear a chain for his name and ſake.

Oh! it is a bleſſed thing to ſee, I ſay, by the faith of the Lord Jeſus, that we are embarked in the ſame ſhip with him: This will help us greatly, both to *hope and quietly wait for the ſalvation of the Lord.*

Further, I might add, that living by faith is the way to receive freſh ſtrength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look, by faith, upon Jeſus Chriſt, as thine, doth this great work. It is ſaid, when Paul ſaw the brethren that came to meet him, *he thanked God, and took courage.* Oh! how much more then ſhall the Chriſtian be bleſſed with freſh ſtrength and courage, even at the beholding of Chriſt! *whom beholding, as in a glaſs, we are changed* (even by beholding of him by faith in the word) *into the ſame image, from glory to glory, even as by the Spirit of the Lord.* But to be brief:

Make conſcience of the duty of believing, and be as afraid of falling ſhort here, as in any other command of God. *This is his commandment, that you believe;* believe therefore in the name of the Lord Jeſus. This is the will of God, that you believe; believe therefore to the ſaving of the ſoul. Unbelief is a fine-ſpun thread, not ſo eaſily diſcerned as groſſer ſins; and therefore that is truly the ſin that doth ſo eaſily beſet us. The light of nature will ſhew thoſe ſins that are againſt the law of nature; but the law of faith is a command beyond what fleſh or nature teacheth: Therefore to live by faith is ſo much the harder work; yet it muſt be done, otherwiſe thine other duties profit thee nothing; for if a man give way to unbelief, though he be moſt frequent in all other duties beſides, ſo often as he worſhippeth God in theſe, he yet ſaith, God is a liar in the other; even becauſe he hath not believed: *He that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son: And this is the record, that God hath given us eternal life; and* *this life is in his Son.* So then, when thou giveſt way to unbelief; when thou doſt not venture the ſalvation of thy ſoul upon the juſtifying life that is in Chriſt, that is, in his blood, &c. at once, thou giveſt the lie to the whole teſtament of God; yea, thou trampleſt upon the promiſe of grace, and counteſt this precious blood an unholy and unworthy thing. Now how (thou doing thus) the Lord ſhould accept of thy other duties, of prayer, alms, thankſgiving, ſelf-denial, or any other, will be hard for thee to prove: In the mean time remember, that faith pleaſeth God; and that without faith it is impoſſible to pleaſe him. Remember alſo, that for this cauſe it was that the offering of Cain was not accepted. *By faith Abel offered unto God a more excellent ſacrifice than Cain:* For by faith Abel firſt juſtfied the promiſe of the Meſſias, by whom a conqueſt ſhould be obtained over the devil, and all the combination of hell againſt us: Then he honoured Chriſt, by believing that he was able to ſave him; and in token that he believed theſe things indeed, he preſented the Lord with the firſtlings of his flock, as a remembrance before God, that he believed in his Chriſt: and therefore it is ſaid, *By faith he offered;* by which means the offering was accepted of God; for no man's offering can be accepted with God, but his that ſtands righteous before him firſt: But unbelief holdeth men under their guilt, becauſe they have not believed in Chriſt, and by that means put on his righteouſneſs. Again, he that believeth not, hath made invalid (what in him lies) the promiſe of God, and merits of Chriſt, of whom the Father hath ſpoken ſo worthily: Therefore what duties, or acts of obedience ſoever he performeth, God by no means can be pleaſed with him.

By this therefore you ſee the miſerable ſtate of the people that have not faith: Whatever they do, they ſin; if they break the law, they ſin; if they endeavour to keep it, they ſin: They ſin, I ſay, upon a double account: Firſt, Becauſe they do it but imperfectly; and, ſecondly, Becauſe they yet ſtay upon that, reſiſting that which is perfect, even that which God hath appointed. It mattereth not (as to juſtification from the curſe) therefore, men wanting faith, whether they be civil or profane, they are ſuch as ſtand accurſed of the law, *becauſe they have not believed;* and *becauſe they have given the lie to the truth,* and to the God of truth. Let all men, therefore, that would pleaſe God, make conſcience of believing, on pain, I ſay, of diſpleaſing him, on pain of being with Cain rejected, and on pain of being damned in hell. *He that believeth not, ſhall be damned.* Faith is the very quinteſſence of all goſpel obedience, it being that which muſt go before other duties, and that which alſo muſt accompany whatever I do in the worſhip of God, if it be accepted of him. Here you may ſee a reaſon, why the force and power of hell is ſo bent againſt believing. Satan hateth all the parts of our Chriſtian obedience, but the beſt and chiefeſt moſt. And hence the apoſtle ſaith to the Theſſalonians, *That he ſent to know their faith, leſt by ſome means the tempter have tempted them, and ſo his labour had been in vain.* Indeed, where faith is wanting, or hath been deſtroyed, all the labour is in vain; nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty; and this, I ſay, Satan knows, which makes him ſo bend his force againſt us.

There are three things in the act of believing, which makes this grace diſpleaſing to the wicked one.

1. Faith diſcovereth the truth of things to the ſoul. The truth of things as they are, whether they be things that are of this world, or of that which is to come; the things and pleaſures above, and alſo thoſe beneath. Faith diſcovereth to the ſoul the bleſſedneſs, and goodneſs, and durableneſs of the one; the vanity, fooliſhneſs, and tranſitorineſs of the other. Faith giveth credit to all things that are written in the law, and in the prophets, both as to the being, nature, and attributes of God; the bleſſed undertaking of the Lord Jeſus Chriſt; the glory of heaven, and torments of hell; the ſweetneſs of the promiſe, and terror of the threatenings and curſes of the word. By which means Satan is greatly fruſtrated in his aſſaults, when he tempteth either to love this world, or ſlight that which is to come; for he can do no great matter in theſe things to any but thoſe who want the faith: *In vain is the ſnare laid in the ſight of any bird:* Therefore he muſt firſt blind, and hold blind the minds of men, *that the light of the glorious goſpel of Chriſt, who is the image of God, ſhould not ſhine into them,* elſe he can do no harm to the ſoul. Now, faith is the eye of the godly man, and that ſees the truth of things, whatever Satan ſuggeſts, either about the glory of this world, the ſweetneſs of ſin, the uncertainty of another world, or the like.

2. Faith wraps the ſoul up in the bundle of life with God; it incloſeth it in the righteouſneſs of Jeſus, and preſents it ſo perfect in that, that whatever he can do, with all his cunning, cannot render the ſoul ſpotted or wrinkled before the juſtice of the law; yea, though the man, as to his own perſon and acts, be full of ſin from top to toe, Jeſus Chriſt covereth all; faith ſees it, and holds the ſoul in its godly ſenſe and comfort of it. The man therefore ſtanding here, ſtands ſhrouded under that goodly robe that makes him gliſter in the eye of juſtice; yea, all the anſwer that Satan can get from God againſt ſuch a ſoul, is, That he *doth not ſee iniquity in Jacob, nor behold perverſeneſs in Iſrael: For here Iſrael hath not been forſaken, nor Judah of his God, of the Lord of hoſts, though* (as to their own perſons) *their land was filled with ſin againſt the Holy One of Iſrael.* Thus therefore the ſoul believing, is hid from all the power of the enemy, and dwells ſafely under the dominion of grace.

3. Faith keeps the ſoul from giving credit to any of his inſinuations; for what Satan ſaith, either about the acceptance of my perſon or performances, ſo long as I believe that both are accepted of God, for Chriſt's ſake, he ſuggeſteth to the wind: wherefore faith doth the ſame againſt the devil, that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the ſoul from the mercy of God? Faith holds the ſoul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the ſoul full of ſorrow? Faith fills it full of the joy of the Holy Ghoſt. In a word, Doth unbelief bind down thy ſins upon thee? Why, faith in Jeſus Chriſt releaſeth thee of them all.

4. As faith keeps the ſoul from giving credit to the inſinuations of Satan, ſo, when he makes his aſſaults, it over-maſters him, and makes him retreat: *Reſiſt the devil, and he will flee from you; whom reſiſt, ſtedfaſt in the faith.* Believe, as I have already ſaid, that God loveth you; that the blood of Chriſt was ſhed for you: that your perſon is preſented complete before him, through the righteouſneſs of Chriſt, and Satan muſt give place; thy crediting of the goſpel makes him fly before thee; but thou muſt do it ſtedfaſt in the faith; every waver giveth him advantage. And indeed this is the reaſon that the godly are ſo foiled with his aſſaults; they do not reſiſt him ſtedfaſt in the faith; they often ſtagger through unbelief. Now, at every ſtagger, he recovereth loſt ground again, and giveth battle another time. Beſides, by this and the other ſtagger, he taketh heart to attempt by other means, and ſo doubleth the afflictions with manifold temptations. This is, I ſay, for want of being ſtedfaſt. *Above all taking the ſhield of faith, wherewith you ſhall be able to quench all the fiery darts of the wicked:* to quench them, though they come from him as kindled with the very fire of hell. None knows, ſaves him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our fleſh and unbelief; neither can any know the power and worth of faith to quench them, but he that hath it, and hath power to act it.

5. Laſtly, If juſtifying righteouſneſs be alone to be found in the perſon of Jeſus Chriſt, then this ſhews us the ſad condition of two ſorts of men.

1. Of thoſe that hang in doubt betwixt Chriſt and the law.

2. Of thoſe that do profeſſedly make denial of the ſufficiency of this moſt bleſſed righteouſneſs.

1. The firſt ſort, though they may ſeek life, yet thus continuing, are never like to find it. Wherefore? Becauſe they ſeek it not by faith, but as it were by the works of the law. Indeed they will not be merit-mongers; they will not wholly truſt to the law; they will partly venture on Chriſt, and partly truſt to the law. Well, but therefore they ſhall be damned; becauſe they truſt to Chriſt but in part, and in part, as it were, to the works of the law; for ſuch ſinners make Chriſt but a Saviour in part: Why then ſhould he be their Saviour in whole? No: becauſe they halt between Chriſt and the law therefore they ſhall fall between Chriſt and the law; yea, becauſe they will truſt to their works in part, they ſhall be but almoſt ſaved by Chriſt: *Let not that man think that he ſhall obtain any thing from the Lord.* What man? Why, he that doubteth or wavereth, in his mind, about the truth of the mercy of God in Chriſt; therefore the exhortation is, *But let him aſk in faith; for he that wavereth,* (or, that halteth between the law and Chriſt for life), *is like a wave of the ſea, driven of the wind, and toſſed.* In concluſion, he reſteth no where: *A double-minded man is unſtable in all his ways.* This man therefore muſt miſcarry; he muſt not ſee the good land that flows with milk and honey; no, let him not have a thought of life in his heart: *Let not that man* think *that* he *ſhall receive any thing of the Lord.*

This was the caſe of many in the primitive times, for whoſe ſake this caution was written: For the devout and religious Jew and proſelyte, when they fell away from the word of the goſpel, they did not fall to thoſe groſs and abominable pollutions in which the open profane, like ſows and ſwine, do wallow; but they fell from the grace of God to the law; or, at leaſt, did reſt betwixt them both, doubting of the ſufficiency of either; and thus being fearful, they diſtruſt: Wherefore being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, ſorcerers, idolaters, and liars; and ſo muſt have their portion in the lake (with them) that burns with fire and brimſtone: The reaſon is, becauſe, where Chriſt is rejected, ſin remaineth, and ſo the wrath of God for ſin: Neither will he be a Saviour in part; he muſt be all thy ſalvation, or none: *Let not that man think that he ſhall receive any thing of the Lord.*

Not any thing: There is no promiſe for him, no pardon for him, no heaven for him, no ſalvation for him, no eſcaping of his fire! What condition is this man in! yet he is a religious man; for he prays; he is a ſeeking man, a deſiring man; for he prays: But he halts between two, he leaneth to his righteouſneſs, and committeth iniquity; he is afraid to venture all upon the Lord Jeſus Chriſt. Let not that man think of receiving any thing from the Lord.

Yet the words ſuggeſt, that he is apt to think he ſhall receive ſomething, becauſe God is merciful, becauſe his promiſe is great; but this expectation is by this word cut off, and this ſinner is caſt away. Let not that man think, let him forbear to think of having any thing at the hand of God. The Iſraelites thought to go up to the land the day after they had deſpiſed it. Agag thought the bitterneſs of death was paſt, even that day in which he was hewn in pieces. Rechab and Baanah his brother, thought to have received reward of David, that day they were hanged over the pool in Hebron. *Let not that man think that he ſhall receive any thing of the Lord.*

2. As for thoſe that do profeſſedly make denial of the ſufficiency of this moſt bleſſed righteouſneſs, the whole book is conviction to them; and ſhall aſſuredly, if it comes to their hands, riſe up in judgement againſt them. They have rejected the wiſdom and mercy of God; they have rejected the means of their ſalvation; they have trampled upon the blood of the Son of God: Wherefore, judgement waiteth for them, and fiery indignation, which ſhall devour the adverſaries.

To conclude, One word alſo to you that are neglecters of Jeſus Chriſt: *How ſhall we eſcape, if we neglect ſo great ſalvation?* Here then we may ſee how we ought to judge of all ſuch perſons as neglect the Lord Jeſus, under what guiſe, name, or notion ſoever they be: We ought, I ſay, to judge of ſuch, *That they are at preſent in a ſtate of condemnation,* of condemnation, *becauſe they have not believed in the only begotten Son of God.*

It is true, there is no man more at eaſe in his mind (with ſuch eaſe as it is) than the man that hath not cloſed with the Lord Jeſus, but is ſhut up in unbelief: Oh! but that is the man that ſtands convict before God, and that is bound over to the *great aſſize!* that is the man whoſe ſins are ſtill his own, and upon whom the wrath of God abideth; For the eaſe and peace of ſuch, though it keep them far from fear, is but like to that of the ſecure thief, that is ignorant that the *conſtable ſtandeth at the door;* the firſt ſight of an officer makes his peace to give up the ghoſt: Ah! how many thouſands that can now glory, that they never were troubled for ſin againſt God? I ſay, how many be there, that God will trouble worſe than he troubled curſed Achan; becauſe their peace (though falſe, and of the devil) was rather choſen by them, than *peace by Jeſus Chriſt,* than *peace with God by the blood of his croſs.*

Awake! Careleſs ſinners, awake! and ariſe from the dead, and Chriſt ſhall give you light. Content not yourſelves either with ſin or righteouſneſs, if you be deſtitute of Jeſus Chriſt: but *Cry, cry,* Oh *cry* to God for light to ſee your condition by! for light in the word of God; for therein is the righteouſneſs of God revealed: *Cry* therefore for light to ſee this righteouſneſs by; it is a righteouſneſs of Chriſt's finiſhing, of God's accepting, and that which alone can ſave the ſoul from the ſtroke of eternal juſtice.

There are ſix things that on man's part are the cauſe he receiveth not the goſpel of Chriſt, and ſo life by him.

1. They ſee not *their ſtate by nature,* how polluted they are with original ſin.

2. They ſee not the juſtice of God againſt ſin; they know not him that hath ſaid, *Vengeance belongeth unto me, I will recompence.*

3. They cannot ſee the beauty of Jeſus Chriſt.

4. Unbelief being mighty in them, they dare not venture their ſouls with Jeſus Chriſt; they dare not truſt to his righteouſneſs, and to that only. For,

5. Their carnal reaſon alſo ſets itſelf againſt the word of faith, and cannot ſtoop to the grace of Jeſus Chriſt.

6. They love to have honour one of another; they love to be commended for their own vain-glorious righteouſneſs; and the fools think, that becauſe they are commended of men, they ſhall be commended of God alſo: How can you believe, who ſeek honour one of another, and ſeek not the honour that cometh from God only? This laſt thing, to wit, deſired of vain-glory, is the bane of thouſands; it is the legaliſt's bane; it is the civilian's bane; it is the formaliſt's bane; yea, (which yet is ſtranger), it is the bane of the vicious and debauched alſo; For though there be a generation, that, to one's thinking have not regard to righteouſneſs; yet watch them narrowly, and they have their times of doing ſomething that looks like good; and though poſſibly it be but ſeldom, yet this wretch counteth, that, for the ſake of that, God accepteth him, and counteth his glorious righteouſneſs.

I might add a ſeventh cauſe, which is, want of ſerious meditation upon eternal judgement, and what ſhall follow. This conſideration, did it take a deep place in the heart, would doubtleſs produce the workings of ſpirit after Jeſus Chriſt for juſtification. that now is wanting in the moſt men. This made Felix, yea, it makes the devils tremble; and would I ſay, couldſt thou deeply meditate, make thee ſtart and turn thy wanton thoughts into heavy ſighs after God's mercy in Jeſus Chriſt, leſt thou alſo come into their place of torment.

Before I conclude this uſe, I would lay down a few motives, if ſo be thou mayſt be prevailed with to look after thine everlaſting ſtate.

1. Conſider, God hath put man (above all the creatures in this viſible world) into a ſtate of abiding for ever; they cannot be annihilated, they ſhall never again be turned into nothing, but muſt live with God or the devil for ever and ever. And though the ſcripture ſaith, *Man hath not pre-eminence over a beaſt in his death*, yet the beaſt hath pre-eminence above many men; for he ſhall not riſe again to come into judgement, as man muſt, nor receive that diſmal ſentence for ſin and tranſgreſſion, as man ſhall. This therefore is worthy to be conſidered with ſeriouſneſs of all that have ſouls to be ſaved or damned. They muſt one day come to judgement, there to ſtand before that Judge of all the earth, whoſe eyes are like a flame of fire, from the ſight of which thou canſt not hide one of thy words, or thoughts, or actions, becauſe thou wanteſt the righteouſneſs of God. The fire of his juſtice ſhall burn up all thy rags of righteouſneſs, wherewith by the law thou haſt clothed thyſelf, and will leave thee nothing but a ſoul full of ſin to bemoan, and eternal burnings to grapple with. Oh! the burnings that will then beſet ſinners on every ſide! and that will eat their fleſh, and torment their ſpirit, with far more terror than if they were ſtricken with ſcorpions! And obſerve it, the torment will there be higher than other, where there is the guilt of neglecting Jeſus Chriſt, he being indeed the Saviour, and him that was ſent on purpoſe to deliver men from the wrath to come.

2. Conſider, once paſt grace, and ever paſt grace. When the door is ſhut againſt thee, it will open no more; and then repentings, deſires, wiſhings, and wouldings, come all too late; good may be done to others, but to thee none; and this ſhall be, becauſe, even becauſe thou haſt withſtood the time of thy viſitation, and not received grace when offered; *My God ſhall caſt them away, becauſe they did not hearken unto him.* Cain was driven out from the preſence of God (for ought I know) ſome hundreds of years before his death. Iſhmael was caſt away after ſeventeen years of age; Eſau lived thirty or forty years after he had ſold his birth-right. O! many, very many, are in this condition! for though God be gracious, yea very gracious, yet he will not be ſlighted, nor abuſed always; there is plenty of ſinners in the world, if one will not, another will. Chriſt was ſoon repulſed by, and ſent away from the country of the Gaderens; but on the other ſide of the ſea, *there were many ready with joy to receive him*, Acts 12. 46, 47, 48. So when the Jews contradicted and blaſphemed, *the Gentiles gladly received the word.* Look to it, ſinner; here is life and death ſet before thee; life, if it be not too late to receive it; but if it be, it is not too late for death to ſwallow thee up: and tell me, will it not be dreadful to be carried from under the goſpel to the damned, there to lie in endleſs torment, becauſe thou wouldſt not be delivered therefrom? Will it be comfort to thee, to ſee the Saviour turn judge? to ſee him that wept and died for the ſin of the world, now eaſe his mind on Chriſt abhorring ſinners, by rendering to them the juſt judgement of God? For all their abominable filthineſs, had they cloſed with Chriſt, they had been ſhrouded from the juſtice of the law; and ſhould not have come into condemnation, but had been paſſed from death to life; but they would not take ſhelter there; they would venture to meet the juſtice of God in its fury; wherefore now it ſhall ſwallow them up for ever and ever. And let me aſk further, Is not he a mad man, who being loaded with combuſtible matter, will run headlong into the fire upon a bravado? or, that being guilty of felony or murder, will deſperately run himſelf into the hand of the officer, as if the law, the judge, the ſentence, execution, were but a jeſt, or a thing to be played withal? And yet thus mad are poor, wretched, miſerable ſinners, who, flying from Chriſt, as if he were a viper, they are overcome, and caſt off for ever by *the juſt judgement of the Law*. But, ah! how poorly will theſe be able to plead the virtues of the law, to which they have cleaved, when God ſhall anſwer them, *Whom doſt thou paſs in beauty! Go down, and be thou laid with the uncircumciſed*, Ezek. 32. 19. Go down to hell, and there be laid with thoſe that refuſed the grace of God.

Sinners, take my advice, with which I ſhall conclude this uſe. Call often to remembrance, that thou haſt a precious ſoul within thee: that thou art in the way to thine end, at which thy precious ſoul will be in ſpecial concerned; it being then time to delay no longer, the time of reward being come. I ſay again, bring thy end home: put thyſelf, in thy thoughts, into the laſt day thou muſt live in this world; ſeriouſly arguing thus: How if this day were my laſt; How if I never ſee the ſun riſe more? How if the firſt voice that rings to-morrow morning in my heavy ears, be, *Ariſe ye dead, and come to judgement?* or, How if the next ſight I ſee with mine eyes, be the Lord in the clouds with all angels, raining floods of fire and brimſtone upon the world? Am I in a caſe to be thus near mine end? to hear this trump of God, or to ſee this great appearance of this great God, and the Lord Jeſus Chriſt? Will my profeſſion, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, ſee in my words, thoughts, and actions, enough to make me culpable of the wrath of God? Oh! how ſerious ſhould ſinners be in this work of remembering things to come, of laying to their heart the greatneſs and terror of that notable day of God Almighty! And in examining themſelves, how it is like to go with their ſouls, when they ſhall ſtand before the Judge indeed! To this end, God make this word effectual, AMEN.

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# PAUL's DEPARTURE and CROWN;

## OR,

## An Expoſition upon 2 Tim iv. 6, 7, 8.

*For I am now ready to be offered up, and the time of my departure is at hand.*
*I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*
*Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.*

THeſe words were by the Apoſtle Paul written to Timothy, whom he had begot to the faith, by the preaching of the goſpel of Chriſt; in which are many things of great concernment both for inſtruction and conſolation, ſomething of which I ſhall open unto you for your profit and edification. But before I come to the words themſelves, as they are a relation of Paul's caſe, I ſhall take notice of ſomething from them as they depend upon the words going before, being a vehement exhortation to Timothy to be conſtant and faithful in his work; which in brief may be ſummed up in theſe particulars; 1ſt, A ſolemn binding charge before God and Jeſus Chriſt our Lord, that he be conſtant in preaching the word, whether in or out of ſeaſon, reproving, rebuking, and exhorting with all long-ſuffering and doctrine; and that becauſe of that ungodly ſpirit that would poſſeſs profeſſors after he was dead: for the time will come, ſaith he, that they will not endure ſound doctrine, (neither ſound reproof nor ſound trial of their ſtate and condition by the word), but after their own luſts ſhall they heap to themſelves teachers, having itching ears, (the plague that once God threatened to rebellious Iſrael), and be turned unto fables. Much like this is that in the Acts of the Apoſtles: *For I know that after my departure ſhall grievous wolves enter in amongſt you, not ſparing the flock; and alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things to draw away diſciples after them. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one of you night and day with tears.*

This evil then is to be prevented; 1. By a diligent watchfulneſs in miniſters; 2. By a diligent preaching the word of the Lord; and, 3. By ſound and cloſe rebukes, reproofs, and exhortations to thoſe in whoſoever the leaſt there appears any ſwerving or turning aſide from the goſpel. The miniſters of the goſpel have each of them all that authority that belongs to their calling and office, and need not to ſtay for power from men to put the laws of Chriſt in his church into due and full execution. This remnant of Jacob ſhould be in the midſt of many people as a dew from the Lord, that tarrieth not for man, nor waiteth for the ſons of men. Therefore he adds, Watch thou in all things, endure afflictions, (if thou ſhouldſt be oppoſed in thy work), do the work of an evangeliſt, make full proof of thy miniſtry. How our time-ſerving and ſelf-ſaving miniſters will ſalve their conſcience from the ſtroke that God's word will one day give them, and how they will ſtand before the judgement-ſeat to render an account of this their doings, let them ſee to it; ſurely God will require it of their hand.

But, O Timothy, do thou be diligent, do thou watch in all things, do thou endure affliction, do thou the work of an evangeliſt, make thou full proof of thy miniſtry; *for I am now ready to be offered up*, &c. The words then of my text are a reaſon of this exhortation, of this exhortation to Timothy, that he ſhould continue watchful, and abide faithful in his calling. *For I am now ready to be offered up;* that is, to be put to death for the goſpel.

Hence then learn two things.

Firſt, That the murders and outrage that our brethren ſuffer at the hands of wicked men ſhould not diſcourage thoſe that live, from a full and faithful performance of their duty to God and man, whatever may be the conſequence thereof. Or thus; when we ſee our brethren before us fall to the earth by death, through the violence of the enemies of God, for their holy and Chriſtian profeſſion, we ſhould covet to make good their ground againſt them, though our turn ſhould be next: We ſhould valiantly do in this matter, as is the cuſtom of ſoldiers in war: Take great care that the ground be maintained, and the front kept full and complete. Thou therefore, ſaith Paul, endure hardneſs as a good ſoldier of Jeſus Chriſt: And in another place, We ſhould not be moved by theſe afflictions, but endure by reſiſting even unto blood. Wherefore Paul ſaith again, be not thou therefore aſhamed of the teſtimony of our Lord, nor of me, his priſoner; but be thou a partaker of the affliction of the goſpel, according to the power of God. Thus let the ſpirit of Paul reſt upon Joſhua, and the ſpirit of Elijah reſt upon Eliſha; ſtand up therefore like valiant worthies, as the miniſters of my God, and fly not every man to his own, while the cauſe, and ways, and brethren of our Lord are buffeted and condemned by the world. And remember that thoſe that keep the charge of the Lord when moſt go a-whoring from under their God, they, when he turns the captivity of his people, ſhall be counted worthy to come nigh unto him, *to offer the fat and the blood, ſaith the Lord God.* But for the reſt, though they may yet ſtand before the people, becauſe they ſtood before them in a way of idolatry, yet it ſhall not be to their honour, nor to their comfort; but to their ſhame, as the ſame ſcripture ſaith.

1. Let this therefore ſmite with conviction thoſe that in this day of Jacob's trouble have been falſe with God, his cauſe and people; I ſay, thoſe firſt and eſpecially as the chief ringleaders of this cowardlineſs, who have done it againſt light, profeſſion, and reſolutions. Behold, thou haſt ſinned againſt the Lord, and be ſure thy ſins will find thee out; and though thou mayeſt now have as a judgement of God upon thee, thy right eye darkened that thou mayeſt not ſee, yet awakening time will overtake thee, and that too between the ſtraits, when he will ſhew thee, to the great confuſion of thy face, and the amazement of them that behold thee, how great an affront he counts it to be left by thee, in a day when his truth is caſt down to the ground. I have often thought of that prophet that went down from Judah to Bethel, to propheſy againſt the idolatry that was there ſet up by the king; who, becauſe he kept not the commandment of God, but did eat and drink in that place, at the perſuaſion of a lying prophet, was met at laſt by a lion, who ſlew him there in the way, where his carcaſe was made a ſpectacle of God to paſſengers. If thou be ſpiritual, judge what I ſay; and think not to be one of that number that ſhall have the harps of God, when God appears for Zion, and that ſhall ſing that ſong of Moſes, and alſo the ſong of the Lamb; for that is only for thoſe who have fought the godly fight, and gotten the victory over the beaſt, his image, mark, number, and name.

2. Let this alſo be an awe to thee, who haſt hankerings to do as the other: Beware, and remember Judas, and the end God brought upon him; he will not always bear ſuch things; theſe times have ſhewed us already, that he beholds them with great diſlike; why ſhouldſt thou hang up in chains as a fetter to all that know thee? And never object, that ſome have done it, and yet are at peace in their ſouls; for peace in a ſinful courſe is one of the greateſt of curſes. And *the man that wandereth out of the way of underſtanding ſhall remain in the congregation of the dead*, Prov. 21. 16.

The ſecond thing to be learned from theſe words, as they have relation to them going before, is, encouragement to thoſe that are yet in the ſtorm; and that from three great arguments.

1. Paul's peace and comfort now at the time of his death, which he ſignifieth to Timothy by theſe three expreſſions; *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*

2. By the bleſſed reward he ſhould have for his labour from Chriſt in another world, together *with all thoſe that love the appearing of the Lord, at that great and notable day.*

3. That now his laſt act ſhould not be inferior to any act he did for God, while he was alive and preached in the world; for his body ſhould now be an offering, a ſacrifice well pleaſing to God. To all which I ſhall ſpeak ſomething in my diſcourſe upon theſe words; and therefore, to come to them:

*I am now ready to be offered up.*

In theſe words we have to inquire into two things.

1. What it is to be *offered up.*

2. What it is to be *ready to be offered up. I am now ready to be offered up.*

I. For the firſt of theſe.

Paul, by ſaying *he was to be offered*, alludeth to ſome of the ſacrifices that of old were under the law; and thereby ſignifieth to Timothy, that his death and martyrdom for the goſpel ſhould be both ſweet in the noſtrils of God, and of great profit to his church in this world; for ſo were the ſacrifices of old. Paul therefore lifts his eyes up higher than ſimply to look upon death, as it is the common fate of men; and he had good reaſon to do it, for his death was violent; it was alſo for Chriſt, and for his church and truth; and it is uſual with Paul thus to ſet out the ſuffering of the ſaints, which they undergo for the name and teſtimony of Jeſus. Yea, he will have our prayers a ſacrifice; our praiſes, thankſgiving, and mortification, ſacrifices; alms-deed, and the offering up of the Gentiles, ſacrifices, being ſanctified by the Holy Ghoſt; and here his death alſo muſt be for a ſacrifice, and an acceptable offering to God.

Peter alſo ſaith, *We are prieſts to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt;* of which ſacrifices, it ſeems by Paul, the death of a Chriſtian for Jeſus ſake muſt needs be counted one.

Beſides, Paul further inſinuates this by ſome other ſentences in his epiſtles; as by that in the epiſtle to the Coloſſians, where he ſaith, *I now rejoice in my ſufferings for you, and fill up that which is behind of the affliction of Chriſt in my fleſh, for his body's ſake, which is the church*, Coloſ. 1. 24. (not by way of merit, for ſo Chriſt alone, and that by once being offered himſelf, hath perfected for ever them that are ſanctified); but his meaning is, that as Chriſt was offered in ſacrifice for his church as a Saviour, ſo Paul would offer himſelf as a ſacrifice for Chriſt's church, as a ſaint, as a miniſter, and one that was counted faithful. Yea, ſaith he, and if I be offered upon the ſacrifice and ſervice of your faith, *I joy and rejoice with you all.* This then teacheth us ſeveral things worthy our conſideration.

1. That the blood of the ſaints that they loſe for his name, is a ſweet ſavour to God. And ſo ſaith the Holy Ghoſt, *Precious in the ſight of the Lord is the death of his ſaints*, Pſal. 116. 15. And again, *He ſhall redeem their ſoul from deceit and violence, and precious ſhall their blood be in his ſight*, Pſal. 72. 14.

2. Thoſe that ſuffer for Chriſt are of great benefit to his church, (as the ſacrifices of old were confirming and ſtrengthening to Iſrael); wherefore Paul ſaith, *His bonds encouraged his brethren, and made them much more bold in the way of God to ſpeak his word without fear*, Phil. 1. 14.

3. The ſufferings or ſuffering of the ſaints in ſacrifice is of great uſe and advantage to the goſpel; of uſe I ſay many ways:

1. The blood of the ſaints defends it; 2, confirmeth it; and, 3. redeemeth that thereof that hath been loſt in Antichriſtian darkneſs.

1. They do thereby defend and preſerve it from thoſe that would take it from us, or from thoſe that would impoſe another upon us. *I am ſet*, ſaith Paul, *for the defence of the goſpel, and my ſufferings have fallen out for the furtherance of it*, Phil. 1. 17.; that is, it hath not only continued to hold its ground, but hath alſo got more by my contentions, ſufferings, and hazards for it.

2. It confirms it; and this is part of the meaning of Paul in thoſe large relations of his ſufferings for Chriſt, ſaying, *Are they miniſters of Chriſt? I ſpeak as a fool, I am more, in priſons more frequent*, &c.; as he ſaith again, and theſe things *I do for the goſpel's ſake*. And again, That the truth of the *goſpel might be continued with you*. So again, *I ſuffer*, ſaith he, *in the goſpel as an evil doer even unto bonds, but the word of God is not bound*: *yea*, ſaith he, *therefore I endure all things for the elect's ſake* 2 Tim. 2. 9, 10.; that is, that the goſpel may be preſerved entire, that the ſouls that are yet unborn may have the benefit of it, with eternal glory.

3. The ſufferings of the ſaints are of a redeeming virtue; for by their patient enduring and loſing their blood for the word, they recover the truths of God that have been buried in Antichriſtian rubbiſh, from that ſoil and ſlur that thereby hath for a long time cleaved unto them; wherefore it is ſaid, *They overcame the beaſt by the blood of the Lamb, the word of their teſtimony, they not loving their lives to the death*, Rev. 12. 11, 12. They overcame him; that is, they recovered the truth from under his aſperſions, and delivered it from all his enemies. David ſaith, *The words of the Lord are as ſilver tried in a furnace of earth, purified ſeven times*, Pſal. 12. 6.; what is this furnace of earth but the body of the ſaints of God, in which the word is tried, as by fire, in perſecution, yea, *purified ſeven times*; that is, brought forth at laſt by the death of the Chriſtians, in its purity before the world: how hath the headſhip and lordſhip of Chriſt, with many other doctrines of God, been taken away from the Pope by the ſufferings of our brethren before us? While their fleſh did fry in the flames, the word of God was cleanſed, and by ſuch means purified in theſe their earthen furnaces, and ſo delivered to us. The lamps of Gideon were then diſcovered, when his ſoldiers pitchers were broken: if our pitchers were broke for the Lord and his goſpel's ſake, thoſe lamps will then be diſcovered that before lay hid and unſeen. Much uſe might be made of this good doctrine. Learn thus much:

1. The judgement that is made of our ſufferings by carnal men is nothing at all to be heeded; they ſee not the glory that is wrapped up in our cauſe, nor the innocence and goodneſs of our conſcience in our enduring of theſe afflictions: they judge according to the fleſh, according to outward appearance. For ſo indeed we ſeem to lie under contempt, and to be in a diſgraceful condition; but all things here are converted to another uſe and end. That which is contemptible when perſons are guilty, is honourable when perſons are clear; and that which brings ſhame when perſons are buffeted for their faults, is thank-worthy in thoſe that endure grief, ſuffering wrongfully; though to ſuffer for ſin be the token of God's diſpleaſure, yet to thoſe that ſuffer for righteouſneſs, it is a token of greateſt favour; wherefore matter not how the world doth eſteem of thee and thy preſent diſtreſs, that thou beareſt with patience for God and his word; but believe, that thoſe things that are both ſhame and diſhonour to others, are glory and honour to thee. O for a man to be able to ſay, *for the hope of Iſrael I am bound with this chain; it makes his face to ſhine like the face of an angel, and his lips to drop like the honey-comb*, Acts 28. 20.

2. We learn alſo from hence, the reaſon why ſome in days before us have made light of the rage of the world; but they have laughed at deſtruction when it cometh, and have gone forth to meet the armed men; and with Job's liars, *mocked at fears, and have not been affrighted, neither turned their back from the ſword; the quiver rattleth againſt him, the glittering ſpear and the ſhield*, Job 39. 22, 23.: but they have ſaid among the trumpets, Ha, ha, it hath been their glory to ſuffer for Chriſt; as it is ſaid of the ſaints of old, *they departed from the counſel, rejoicing that they were worthy to ſuffer ſhame for his name*, Acts 5. 41. As Paul alſo ſaith, *I will moſt gladly*, (mark), *moſt gladly rather rejoice in mine infirmities, that the power of Chriſt may reſt upon me*, 2 Cor. 12. 9, 10. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes, for Chriſt's ſake, &c. Let thoſe that ſuffer for theft and murder hang down their heads like a bull-ruſh, and carry it like thoſe that are going to hanging; but let thoſe whoſe trials are for the word of God, know, by theſe very things they are dignified.

3. Learn alſo in this to be confident, that thy ſufferings have their ſound and a voice before God and men: Firſt, before God *to provoke him to vengeance, when he makes inquiſition for blood*, Pſal 9. 12.; Gen. 4. 9, 10, 11. The blood of Abel cried until it brought down wrath upon Cain; and ſo did the blood of Chriſt and his apoſtles, till it had laid Jeruſalem upon heaps. Secondly, Thy blood will alſo have a voice before men, and that poſſibly for their good. The faithful Chriſtian, in his patient ſuffering, knows not what work he may do for God: who knows but thy blood may be ſo remembered by thy children, neighbours, and enemies, as to convince them thou wert for the truth? Yea, who knows, but their thoughts of thy reſolution for Chriſt, in thy reſiſting unto blood, may have ſo good an effect upon ſome, as to perſuade them to cloſe with his ways? The three children in the fiery furnace made Nebuchadnezzar cry out, There was no God like theirs. Indeed this is hard labour, but be content, the dearer thou payeſt for it to win the ſouls of others, the greater will be thy crown, when the Lord the righteous judge ſhall appear; and in the mean while, thy death ſhall be as a ſacrifice pleaſing to God and his ſaints.

*I am now ready to be offered up.*

II. The ſecond thing that I would inquire into is this:

What it is to be *ready to be offered up?* Or how we ſhould underſtand this word *ready: I am now ready to be offered up.* Which I think may be underſtood three manner of ways.

1. With reſpect to that readineſs that was continually in the heart of thoſe that hated him, to deſtroy him with his doctrine.

2. Or it may be underſtood with reſpect to the readineſs of this bleſſed apoſtle's mind, his being ready and willing always to embrace the croſs for the words ſake: or,

3. We may very well underſtand it, that he had done his work for God in this world, and therefore was ready to be gone.

For the firſt of theſe: The enemies of God and his truth they never want will and malice to oppoſe the word of God; they are alſo always ſo far forth in readineſs to murder and ſlaughter the ſaints, as the prophet cries to Jeruſalem, *behold the princes of Iſrael, every one were in thee to their power to ſhed blood*, Ezek. 22. 6. that is, they had will and malice always at hand to oppoſe the upright in heart. And therefore our Lord Jeſus ſaith, *they are they that kill the body*; he doth not ſay they can do it as relating to their power, but that they do it, as relating to their will, and their cuſtom, if let looſe: and we may underſtand thereby, that it is no more to them to kill the people of God, than it is to butchers to kill ſheep and oxen. For though it be indeed a truth that God's *hand is always ſafe upon the hilt of their ſword*, yet by them *we are killed all the day long, and accounted as ſheep for the ſlaughter*. Pſal. 44. 22. Rom. 8. 26. that is, in their deſires always, as well as by their deeds, when they are let looſe, as Paul's kinſman ſaid to the captain, *There lieth in wait for him of them more than forty men that have bound themſelves in a curſe, that they will neither eat nor drink until they have killed him: and now are they ready, looking for a promiſe from thee*, Acts 23. 12, 13, 21. And hence it is that by the word they are called dragons, lions, bears, wolves, leopards, dogs, and the like: all which are beaſts of prey, and delight to live by the death of others. Paul therefore ſeeing and knowing that this readineſs was in his enemies to pour out his bowels to the earth, he cried out to Timothy, ſaying, *make thou full proof of thy miniſtry, for I am* now ready to be ſlain; *I am now ready to be offered up*.

Theſe words thus underſtood may be uſeful many ways.

1. To ſhew us we live, not becauſe of any good nature or inclination that is in our enemies towards us; for they, as to their wills, are ready to deſtroy us; but they are in the hand of God, in whoſe hand is alſo our times. Wherefore, though by the will of our enemies, *we are always delivered to death, yet behold we live*, 2 Cor. 6. 9. Therefore in this ſenſe it may be ſaid, *where is the fury of the oppreſſor?* It is not in his power to diſpoſe of, therefore here it may be ſaid again, *he is not ready to deſtroy*, Iſa. 51. 13. The cup that God's people in all ages have drank of, even the cup of affliction and perſecution, it is not in the hand of the enemy, but in the hand of God; and he, not they, poureth out of the ſame. So that they, with all their raging waves, have banks and bounds ſet to them, by which they are limited within their range, as the bear is by his chain. *Surely the wrath of men ſhall praiſe thee, and the remainder of wrath thou ſhalt reſtrain*, Pſal. 76. 10.

2. This ſhould encourage us, not to forſake the way of our Lord Jeſus, when threatened by our adverſaries; becauſe they are in his chain: indeed they are ready in their wills to deſtroy us; but as to power and liberty to do it, that is not at all with them; who would fear to go, even by the very noiſe of a lion, if his chain would not ſuffer him to hurt us. It is too much below the ſpirit of a Chriſtian to fear a man that ſhall die; and they that have ſo done have *forgotten the Lord their maker, who preſerveth the hairs of our head*, Luke 12. 7. Yea, let me tell you he that ſo doth, he feareth to truſt the Lord with his life, eſtate and concernments, and chuſeth rather to truſt to himſelf, and that too out of God's way; and though ſuch perſons may lick themſelves whole now, while they are fallen and ſenſeleſs, they muſt count for theſe things again, and then they ſhall ſee, that fear of men, and to be aſhamed of Chriſt, will load them with no light burden. Alſo it is an uncomely thing for any man in his profeſſion, to be in and out with the times: and to do this when winked at by men, that they would not do if they frowned. Do ſuch fear God? nay, they fear the fear of men, when they ſhould ſanctify the Lord himſelf, and let him be their dread, and let him be their fear.

3. Let the readineſs that is in the enemies of God to deſtroy, provoke thee to make ready alſo, as I ſaid a little before; go out to meet the armed men, *David ran to meet Goliah*, rub up man, put on thy harneſs, *put on the whole armour of God, that thou mayeſt be ready*, as well as thy adverſaries, as bleſſed Paul was here, *I am now ready to be offered up, and the time of my departure is at hand*, but becauſe this will fall in fitteſt under the ſecond head, I ſhall therefore diſcourſe of it there.

The ſecond thing conſidered in the words is this, that to be *ready*, might be underſtood with reſpect to the bleſſed apoſtle's mind, that was graciouſly brought over into a willingneſs to embrace the croſs for the word's ſake, and thus in other places he himſelf expounds it; *I am ready*, ſaith he, *not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus*, Acts 21. 13. That alſo implies as much, where he ſaith, *I count not my life dear unto myſelf, ſo that I may finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God*, Acts 20. 24. As the enemies then were ready and willing in their hearts, ſo he was ready and willing in his. This man was like to thoſe mighty men of Solomon, that were ready prepared for the war, and waited on the king, fit to be ſent at any time upon the moſt ſharp and pinching ſervice. A thing fitly becoming all the ſaints, but chiefly thoſe that miniſter in the word and doctrine.

Underſtand the word thus, and they alſo teach us many things both for conviction and for edification.

1. Here we ſee that a Chriſtian's heart ſhould be unclenched from this world; for he that is ready to be made a ſacrafice for Chriſt and his bleſſed word, he muſt be one that is not intangled with the affairs of this life: how elſe can he pleaſe him who hath choſen him to be a ſoldier? Thus was it with this bleſſed man, he was brought to God's foot with Abraham, and crucified to this world with Chriſt; he had paſſed a ſentence of death upon all earthly pleaſures and profits beforehand, that they might not deaden his ſpirit when he came to ſuffer for his profeſſion.

2. This ſhews us the true effects of unfeigned faith and love, for they were the riſe of this moſt bleſſed frame of heart; read 2 Cor. 4. 8, 9, 10, 11, 12, 13. and compare it with chapter 12. at the 9th and 10th verſes; and men may talk what they will of their faith and love to the Lord Jeſus, and to his holy goſpel; but if they throw up their open profeſſing of his name for fear of thoſe that hate him, it is evident their mouths go before their hearts, and their words are bigger than their graces. *If thou fainteſt in the day of adverſity, thy ſtrength is ſmall*, Prov. 24. 10. and ſo thy faith and love: *herein is love, that a man lay down his life for his friend*, John 15. 13.

3. This ſhews us the true effects of a right ſight and ſenſe of the ſufferings that attend the goſpel, that they ſhall become truly profitable to thoſe that ſhall bear them aright. What made he ready for? it was for ſufferings; and why made he ready for them, but becauſe he ſaw they wrought out for him a *far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. This made Moſes alſo ſpurn at a crown and a kingdom; to look with a diſdainful eye upon all the glory of Egypt: He ſaw the *reward that was laid up in heaven for thoſe that ſuffered for Chriſt. Therefore he refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect to the recompence of reward. By faith he forſook* Egypt, *not fearing the wrath of the king, for he endured,*

*dured, as ſeeing him who is inviſible*, Heb. 11. 24. to 27. Every one cannot thus look upon the afflictions and temptations that attend the goſpel; no not every one that profeſſeth it, as appears by their ſhrinking and ſhirking at the noiſe of the trumpet, and alarum to war. They cannot be content (as cowards in a garriſon) to lie ſtill under ſome ſmaller pieces of ſervice, as hearing the word, entering in, to follow with loving in word and in tongue, and the like, but *to go forth to him without the camp, bearing his reproach*, Heb 13. 13. and to be in jeopardy every hour for the truth of the glorious goſpel, that they dare not do. Nay, inſtead of making ready with Paul to engage the dragon and his angels, they ſtudy how to evade and ſhun the croſs of Chriſt; ſecretly rejoicing if they can but delude their conſcience, and make it ſtill and quiet, while they do yet unworthily.

5. By this readineſs we may diſcern who are unfeignedly willing to find out, that they may do the whole will of God; even thoſe that are already made willing to ſuffer for his ſake, they are ſtill inquiring, *Lord, what wouldſt thou have me to do?* Acts 20. 23, 24. not mattering nor regarding the croſs and diſtreſs that attends it. *The Holy Ghoſt witneſſeth to me*, ſaith Paul, *that in every city, bonds and afflictions abide me; but none of theſe things move me, neither count I my life dear unto myſelf, ſo that I may finiſh my courſe with joy, &c.* counting that to ſee and be doing of heavenly things, will countervail all the trouble and ſorrow that attends them; this therefore ſharply rebuketh thoſe that can be glad to be ignorant of the knowledge of ſome truths, eſpecially of them that are perſecuted; ſtill anſwering thoſe that charge them with walking irregularly, that they do but according to their light: Whereas the hearts that be full of love to the name and glory of Chriſt, will in quiet return and come; yea, and be glad, if they find the words of God, and will eat them with ſavour and ſweet delight, how bitter ſoever they are to the belly: becauſe of that teſtimony they bind us up to maintain before peoples, and nations, and kings.

*I am now ready to be offered up.*

The third thing to conſidered in the words is this, That the apoſtle, by ſaying, *I am now ready*, doth ſignify that now he had done that work that God had appointed him to do in the world. *I am now ready, becauſe I have done my work*, this is further manifeſt by the following words of the text; *I am now ready to be offered up, and the time of my departure is at hand*; namely, my time to depart this world. The words alſo that follow, are much to the purpoſe, *I have fought the good fight, I have finiſhed my courſe, &c.* much like that of our Lord Jeſus. *I have finiſhed the work which thou gaveſt me to do*, John 17. 4. Now then, put all theſe things together, namely, that I am to be offered a ſacrifice, and for this my enemies are ready, my heart is alſo ready; and becauſe I have done my work, I am therefore every way ready. This is a frame and condition that deſerveth, not only to ſtand in the word of God for Paul's everlaſting praiſe, but to be a provoking argument to all that read or hear thereof, to follow the ſame ſteps. I ſhall therefore, to help it forward, according to grace received, draw one concluſion from the words, and ſpeak a few words to it. The concluſion is this:

That it is the duty and wiſdom of thoſe that fear God, ſo to manage their time and work that he hath allotted unto them, that they may not have part of the work to do when they ſhould be departing the world.

This truth I might further urge from the very words of the text, they being written on purpoſe by Paul to ſtir up Timothy and all the godly to preſs hard after this very thing. But to paſs that, and to mind you of ſome other ſcriptures that preſs it hard as a duty, and then to proceed to ſome few examples of the wiſe and moſt eminent ſaints. Which when I have done I ſhall.

1. Shew you reaſon for it.
2. Give you encouragement to it.
3. Preſs it with ſeveral motives.
4. Make ſome uſe and application of the whole, and ſo conclude.

That this is the duty and wiſdom of thoſe that fear God, you may ſee by Chriſt's exhortation to watchfulneſs, and to prepare for his ſecond coming; *Therefore be ye ready alſo; for at an hour when you think not, the Son of Man cometh*, Matth. 24. 44. Theſe words, as they are ſpoken to ſtir up the godly to be *ready to meet their Lord at his coming*, ſo becauſe the godly muſt meet him in his judgement and providences here, as at his perſonal appearing at the laſt day; therefore they ſhould be diligent to be fitting themſelves to meet him in all ſuch diſpenſations: and becauſe, ſaith God, *I will do this unto thee, prepare to meet thy God, O Iſrael*, Amos 4. 12. Now death is one of the moſt certain of theſe diſpenſations; yea, and ſuch, that it leaveth to thoſe no help at all, or means to perform for ever, that which, ſhouldſt thou want it, that is lacking to thy work. Wherefore Solomon alſo doth preſs us to this very work, and that from this conſideration, *whatſoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wiſdom, in the grave, whither thou goeſt*, Eccleſ. 9. 10. Baulk nothing of thy duty, neither defer to do it: for thou art in thy way to thy grave, and there thou canſt not finiſh ought that by neglect thou leaveſt undone; therefore be diligent while life laſts.

Another ſcripture is that in Peter's epiſtle to thoſe that were ſcattered abroad; ſeeing, ſaith he, *that you look for ſuch things, be diligent, that you may be found of him in peace*, &c. 2 Pet. 3. 14. He is there diſcourſing of the coming of Chriſt to judgement, as Chriſt alſo was in the other; and from the certainty and dread of that day he doth preſs them on to a continual diligence, and is to be underſtood as that of Paul to Timothy, a diligent watching in all things, that as he ſaith again, they may ſtand complete in all the will of God, not lacking this or that of that work which was given them to do of God and this world. Much might be ſaid for the further proof of this duty; but to give you ſome examples of the godly men of old, whereby it will appear, that as it is our duty to do it, ſo it is alſo our wiſdom: And hence,

It is ſaid of Enoch, *that he walked with God*, Gen. 5. 22. and of Noah, *that he was faithful in his generation, and alſo walked with God*, Gen. 6. 9.; that is, they kept touch with him, ſtill keeping up to the work and duty that every day required; not doing their duty by fits and by ſtarts, but in a fervent ſpirit they ſerved the Lord. So again it is ſaid of Abraham, that his work was to walk before God in a way of faith and ſelf-denial, which he with diligence performed. And therefore the Holy Ghoſt ſaith, *he died in a good old age*; thereby inſinuating, that he made both ends meet together, the end of his work with the end of his days, and ſo came to his grave, in a full age, as a ſhock of corn coming in his ſeaſon. Jacob alſo when he bleſſed his ſons, as he lay upon his deathbed before them, doth ſweetly comfort himſelf with this, after all his toil and travel, ſaying, *I have waited for thy ſalvation, O Lord* as if he had ſaid, Lord, I have faithfully walked before thee in the days of my pilgrimage, thorough the help and power of thy grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thyſelf and my father: ſo, *when he had made an end of commanding his ſons*, (now his bottom was wound), *he gathered up his feet in the bed, and yielded up the ghoſt, and was gathered unto his people*, Gen. 49. 18, 33. Caleb and Joſhua are ſaid to be men of excellent ſpirit, becauſe they were faithful in this their work. David was eminent this way, and had done his work before his death-day came: *After he had ſerved his own generation by the will of God, then he fell aſleep*, Acts 13. 36. Which in the Old Teſtament is ſignified by three paſſages, 1. By his loſing his heat before his death, thereby ſhewing his work for God was done, he now only waited to die. 2. By that paſſage, theſe are the laſt words of David, even the winding up of all the doctrines of that ſweet Pſalmiſt of Iſrael 3. That in the Pſalms is very ſignificant, *The prayers of David the ſon of Jeſſe are ended*, Pſal. 72. 20. In the whole they all do doubtleſs ſpeak forth this in the main, that David made great conſcience of walking with God, by labouring to drive his work before him, that his work and life might meet together: for that indeed is a good man's wiſdom. Job had great conſcience alſo as to this very thing, as witneſs both God's teſtimony and his own conſcience for him. Elijah had brought his work to that iſſue, that he had but to anoint Hazael to be king of Aſſyria, Jehu to be king of Iſrael, and Eliſha prophet in his room, and then to be caught up into heaven. What ſhall I ſay? I might come to Hezekiah, Jehoſhaphat, Joſias; with old Simeon alſo, whoſe days were lengthened chiefly, not becauſe he was behind with God and his conſcience as to his work for God in the world, but to ſee with his eyes now at laſt the Lord's Chriſt: a ſweet foreſitting for death! Zacharias, with Elizabeth his wife, (that good old couple alſo), how tender and doubtful were they in this matter, to walk in all the commandments and ordinances of the Lord, in a bleſſed blameleſs way! their ſon alſo is not to be left out, who rather than he would be put out of his way, and hindered from fulfilling his courſe, would venture the loſs of the love of a king, and the loſs of his head for a word. All theſe, with many more, are as ſo many mighty arguments for the praiſe of that I aſſerted before, to wit, that it is the duty and wiſdom of thoſe that fear God, ſo to manage their time and work that he hath here allotted unto them, that they may not have part of their work to do when they ſhould be departing this world. I might urge alſo many reaſons to enforce this truth upon you, as,

1. Otherwiſe the great and chief deſign of God in ſending us into the world, eſpecially in converting us and poſſeſſing our ſouls with gifts and graces, and many other benefits, that we might here be to the glory of his grace, is as much as in us lies, fruſtrate and diſappointed. *This people have I formed for myſelf*, ſaith he, *they ſhall ſhew forth my praiſe*: and ſo again, *you have not choſen me, but I have choſen you, and ordained you that you ſhould go and bring forth fruit, and that your fruit ſhould remain*, John 15. 16. God never intended when he covered thy nakedneſs with the righteouſneſs of his dear Son, and delivered thee from the condemning power of ſin and the law, that thou ſhouldſt ſtill live *as do thoſe who know not God*. *This I ſay therefore*, ſaith Paul, *and teſtify in the Lord; that ye henceforth walk not as other Gentiles, in the vanity of their mind*, Eph. 4. 17. What, a Chriſtian, and live as does the world? a Chriſtian, and ſpend thy time, thy ſtrength, and parts, for things that periſh in the the uſing? Remember, man, if the grace of God hath taken hold of thy ſoul, thou art a man of another world, and indeed a ſubject of another and more noble kingdom, the kingdom of God, which is the kingdom of the goſpel, of grace, of faith and righteouſneſs, and the kingdom of heaven hereafter. In theſe things thou ſhouldſt exerciſe thyſelf; not making heavenly things, which God hath beſtowed upon thee, to ſtoop to things that are of the world, but rather here beat down thy body, to mortify thy members; hoiſt up thy mind to the things that are above, and practically hold forth before all the world that bleſſed word of life. This, I ſay, is God's deſign; this is the tendency, the natural tendency of every grace of God beſtowed upon thee: and herein is our Father glorified, that we bring forth much fruit

2. A ſecond reaſon why Chriſtians ſhould ſo manage their time and the work that God hath appointed them to do for his name in this world, that they may not have part thereof to do when they ſhould be departing this world, it is, becauſe, if they do not, dying will be an hard work with them, eſpecially if God awakeneth them about their neglect of their duty. The way of God with his people is to viſit their ſins in this life; and the worſt time for thee to be viſited for them, is when thy life is ſmitten down, as it were to the duſt of death, even when all natural infirmities break in like a flood upon thee, ſickneſs, fainting, pains, weariſomneſs, and the like; now I ſay, to be charged alſo with the neglect of duty, when in no capacity to do it; yea, perhaps ſo feeble, as ſcarce able to abide to hear thy deareſt friend in this life ſpeak to thee; will not this make dying hard? Yea, when thou ſhalt ſeem both in thine own eyes, as alſo in the eyes of others, to fall ſhort of the kingdom of heaven for this and the other tranſgreſſion; will not this make dying hard? David found it hard, when he cried, *O ſpare me a little, that I may recover ſtrength, before I go hence, and be no more*, Pſal. 39. 13. David at this time was chaſtened for ſome iniquity; yea, brought for his folly to the doors of the ſhadow of death. But here he could not enter without great diſtreſs of mind; wherefore he cries out for reſpite and time to do the will of God, and the work allotted to him. So again, *The pains of hell caught hold upon me, the ſorrows of death compaſſed me about, and I found trouble and ſorrow: then I cried unto the Lord.* Ay, this will make thee cry, though thou be as good as David. Wherefore learn by his ſorrow, as he himſelf alſo learned, at laſt to ſerve his own generation by the will of God, before he fell aſleep. God can tell how to pardon thy ſins, and yet make them ſuch a bitter thing, and ſo heavy a burden to thee, that thou wouldſt not, if thou waſt but once diſtreſſed with it, come there again for all this world. Ah! it is eaſy with him to have this pardon in his boſom, when yet he is breaking all thy bones, and pouring out thy gall upon the ground; yea, to ſhew himſelf then unto thee in ſo dreadful a majeſty, that heaven and earth ſhall ſeem to thee to tremble at his preſence. Let then the thoughts of this prevail with thee, as a reaſon of great weight to provoke thee to ſtudy to manage thy time and work in wiſdom while thou art well

3. Another reaſon why thoſe that fear God ſhould ſo manage their time and work for God in this world, that they may not have part to do when they ſhould be departing this life, it is, becauſe loitering in thy work doth, as much as in it lieth, defer and hold back the ſecond coming of our Lord and Saviour Jeſus Chriſt. One thing, amongſt many, that letteth the appearing of Chriſt in the clouds of heaven, is, his body, with the ſeveral members thereof, are not yet complete and full; they are not all yet come to the knowledge of the Son of God, to the meaſure of the ſtature of the fulneſs of Chriſt; that is, to the complete making up of his body; for as Peter ſaith, *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9.; and ſo alſo to the complete performance of all their duty and work they have for God in this world. And I ſay, the faſter the work of converſion, repentance, faith, ſelf-denial, and the reſt of the Chriſtian duties, are performed by the ſaints in their day, the more they make way for the coming of the Lord from heaven. Wherefore Peter ſaith again, *Seeing then that we look for ſuch things, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for, and haſtening unto*, or, as it is in the margin, *haſtening the coming of the day of God*, wherein the heavens *being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat*, 2 Pet. 3. 11, 12. *When the bride hath made herſelf ready, the marriage of the Lamb is come*, Rev. 19. 7.; that is, the Lord will then wait upon the world no longer, when his ſaints are fit to receive him. As he ſaid to Lot when he came to burn down Sodom, *Haſte thee to Zoar, for I can do nothing till thou be come thither*, Gen. 19. 20, 21, 22.; ſo concerning the great day of judgement to the world, which ſhall be alſo the day of bleſſedneſs and reſt to the people of God, it cannot come until the Lamb's wife hath made herſelf ready; until all the ſaints that belong to glory are ready. And before I go further, what might I yet ſay to faſten

this reaſon upon the truly gracious ſoul? What! wilt thou yet loiter in the work of thy day? wilt thou ſtill be unwilling to haſten righteouſneſs? doſt thou not know that thou by ſo doing dqfereſt the coming of thy deareſt Lord? Beſides, that is the day of his glory, the day when he ſhall come in the glory of his Father and of the holy angels; and wilt not thou by thy diligence help it forwards? Muſt alſo the general aſſembly and church of the Firſt-born wait upon thee for their full portions of glory? Wilt thou by thus doing endeavour to keep them wrapt up ſtill in the duſt of the earth, there to dwell with the worm and corruption? The Lord awaken thee, that thou mayſt ſee thy loitering doth do this, and doth alſo hinder thy own ſoul of the inheritance prepared for thee.

4. Another reaſon why ſaints ſhould preſs hard after a complete performing their work that God hath allotted unto them, is, becauſe, ſo far forth as they fall ſhort, in that they impair their own glory. For as the Lord hath commanded his people to work for him in this world, ſo alſo he of grace hath promiſed to reward whatever they Chriſtianly do. For whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bound or free: Yea, he counts it unrighteouſneſs to forget their work of faith and labour of love, but a righteous thing to recompenſe them for it in the day of our Lord Jeſus. This well conſidered, is of great force to prevail with thoſe that are covetous of glory, ſuch as Moſes and Paul, with the reſt of that ſpirit. As the apoſtle ſaith alſo to the ſaints at Corinth, *Be ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord*, 1 Cor. 15. ult.

Having thus given you the reaſons, why God's people ſhould be diligent in that work that God hath allotted for them, to be doing for him in this world, I ſhall in the next place give you ſome directions, as helps to further you in this work. And they are ſuch as tend to take away thoſe hinderances that come upon thee either by diſcouragement, or by reaſon of hardneſs and benummedneſs of ſpirit; for great hinderances overtake God's people from both theſe impediments.

1. Firſt then, If thou wouldſt be faithful to do that work that God hath allotted thee to do in this world for his name, labour to live in the ſavour and ſenſe of thy freedom and liberty by Jeſus Chriſt: that is, keep this, if poſſible, ever before thee, that thou art a redeemed one, taken out of this world, and from under the curſe of the law, out of the power of the devil, &c. and placed in a kingdom of grace, and forgiveneſs of ſins for Chriſt's ſake. This is of abſolute uſe in this matter; yea, ſo abſolute, that it is impoſſible for any Chriſtian to do his word Chriſtianly without ſome enjoyment of it. For this in the 1ſt of Luke is made the very ground of all good works, both as to their nature and our continuance in them; and is alſo reckoned there an eſſential part of that covenant that God made with our fathers; even that he would grant unto us, *that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life*, Luke 1. 74, 75. And indeed take this away, and what ground can there be laid for any man to perſevere in good works? None at all. For take away grace and remiſſion of ſins for Chriſt's ſake, and you leave men nothing to help them but the terrors of the law, and judgement of God, which at beſt can beget but a ſervile and ſlaviſh ſpirit in that man in whom it dwells; which ſpirit is ſo far off from being an help to us in our purſuit of good works, that it makes us we cannot endure that which is commanded, but Iſrael-like, *it flieth from God even as from the face of a ſerpent*. As Solomon ſaith, *A ſervant will not be corrected by words, for though he underſtand, he will not anſwer*, Prov. 29. 19. Get thou then thy ſoul poſſeſſed with the ſpirit of the Son, and believe thou art ſet perfectly free by him from whatſoever thou by ſin haſt deſerved at the hand of revenging juſtice. This doctrine unlooſeth thy bands, takes off thy yoke, and lets thee go upright. This doctrine puts ſpiritual and heavenly inclinations into thy ſoul; and the faith of this truth doth ſhew thee, that God hath ſo ſurpriſed thee, and gone beyond thee, with his bleſſed and everlaſting love, that thou canſt not but reckon thyſelf his debtor for ever. Therefore *brethren, we are debtors, not to the fleſh, to live after the fleſh*, Rom. 8. 12. That argument of Paul to Philemon is here true in the higheſt degree, thou oweſt to God for his grace to thee, even thy whole ſelf beſides, Philem. 19. This Paul further teſtifies, both in the 6th and 7th of the Romans: In the one he ſaith, *We are free from ſin*, Rom. 6. 22. in the other he ſaith, *We are dead to the law, that our fruit might be unto holineſs; that we might bring forth fruit unto God*, Rom. 7. 4. For, as I ſaid, if either thy ungodly luſts, or the power and force of the law, have dominion over thy ſpirit, thou art not in a condition now to be performing thy work to God in this world. I have heretofore marvelled at the quarrelſome ſpirit that poſſeſſed the people that Malachi ſpeaketh of, how they found fault with, in a manner, *all things that were commanded them to do*; but I have ſince obſerved, their ungodly diſpoſition was grounded upon this their doubting of the love of God, *yet ye ſay, wherein haſt thou loved us?* Mal. 1. 2. And indeed if people once ſay to God, by way of doubt, *Wherein haſt thou loved us?* no marvel though that people be like thoſe in Malachi's time, a diſcontented, murmuring, backward people, about every thing that is good. Read that whole book of Malachi.

2. If thou wouldſt be faithful to do that work that God hath allotted thee to do in this world for his name, then labour to ſee a beauty and glory in holineſs, and in every good work: this tends much to the engaging of thy heart. O worſhip the Lord in the beauty of holineſs: fear before him, all the earth: and for thy help in this, think much on this in general, that Thus ſaith the Lord is the wind-up of every command; for indeed much of the glory and beauty of duties doth lie in the glory and excellency of the perſon that doth command them; and hence it is, that, *Be it enacted by the King's moſt excellent Majeſty*, is in the head of every law, becauſe that law ſhould therefore be reverenced by, and be made glorious and beautiful to all. And we ſee upon this very account, what power and place the precepts of kings do take in the hearts of their ſubjects, every one loving and reverencing the ſtatute, becauſe there is the name of their king. Will you rebel againſt the king, is a word that ſhakes the world? Well, then, turn theſe things about for an argument to the matter in hand, and let the name of God, ſeeing he is wiſer and better, and of more glory and beauty than kings, beget in thy heart a beauty in all things that are commanded thee of God. And indeed if thou do not in this act thus, thou wilt ſtumble at ſome of thy duties and work thou haſt to do; for ſome of the commands of God are in themſelves ſo mean and low, that take away the name of God from them, and thou wilt do as Naaman the Syrian, deſpiſe, inſtead of obeying. What is there in the Lord's ſupper, in baptiſm, yea, in preaching the word, and prayer, were they not the appointments of God? His name being entailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their title-page, goeth away in a rage, like Naaman, preferring others before them. *What is Jordan? Are not Abana and Pharpar, rivers of Damaſcus, better than all the waters in Iſrael? may I not waſh in them and be clean?* ſaith he, 2 Kings 5. 10, 11, 12. This was becauſe he remembered not that the name of God was in the command. Iſrael's trumpets of rams horns, and Iſaiah's walking naked, and Ezekiel's wars againſt a tile, would doubtleſs have been ignoble acts, but that the name of God was that which gave them reverence, power, glory, and beauty. Set therefore the name of God, and Thus ſaith the Lord, againſt all reaſonings, defamings, and reproaches, that either by the world, or thy own heart, thou findeſt

to ariſe againſt thy duty, and let his name and authority alone be a ſufficient argument with thee, to behold the beauty that he hath put upon all his ways, and to inquire in his temple.

3. Wouldſt thou be faithful to do that work that God hath appointed thee to do in this world for his name; then make much of a trembling heart and conſcience; for though the word be the line and rule whereby we muſt order and govern all our actions, yet a trembling heart and tender conſcience is of abſolute neceſſity for our ſo doing. A hard heart can do nothing with the word of Jeſus Chriſt. *Hear the word of the Lord, ye that tremble at his word*, Iſa. 66. 5. *Serve the Lord with fear, and rejoice with trembling*, Pſal. 2. 11. I ſpake before againſt a ſervile and ſlaviſh frame of ſpirit, therefore you muſt not underſtand me here, as if I meant now to cheriſh ſuch a one; no, it is a heart that trembleth for, or at the grace of God; and a conſcience made tender by the ſprinkling of the blood of Chriſt. Such a conſcience as is awakened both by wrath and grace, by the terror and the mercy of God, for it ſtands with the ſpirit of a ſon to fear before his father; yea, to fear chaſtiſings, though not to fear damnation. Let therefore deſtruction from God be a terror to thy heart, though not that deſtruction that attends them that periſh by ſin for ever. Though this I might add further; it may do thee no harm, but good, to caſt an eye over thy ſhoulder, at thoſe that now lie roaring under the vengeance of eternal fire; it may put thee in mind of what thou waſt once, and of what thou muſt yet aſſuredly be, if grace by Chriſt preventeth not: keep then thy conſcience awake with wrath and grace, with heaven and hell; but let grace and heaven bear ſway. Paul made much of a tender conſcience, elſe he had never done as he did, nor ſuffered what we read of. *But herein*, ſaith he, *I exerciſe myſelf, to have always a conſcience void of offence towards God and towards men*, Acts 24. 16. But this could not a ſtony, benumbed, bribed, deluded, or a muzzled conſcience do. Paul was like the nightingale with his breaſt againſt the thorn. That his heart might ſtill keep waking, he would accuſtom himſelf to the meditation of thoſe things that ſhould beget both love and fear; and would always be very chary, leſt he offended his conſcience. *Herein do I exerciſe myſelf*, &c.

Be diligent, then, in this matter, if thou wouldſt be faithful with God. A tender conſcience to ſome people, is like Solomon's brawling woman, a burthen to thoſe that have it: but let it be to thee like thoſe that invited David to go up to the houſe of the Lord. Hear it, and cheriſh it with pleaſure and delight.

4. If thou wouldſt be faithful to do that work that God hath appointed thee to do in this world for his name; then let religion be the only buſineſs to take up thy thoughts and time. *Whatſoever thy hand findeth to do, do it with all thy might*, Eccleſ. 9. 10. with all thy heart, with all thy mind, and with all thy ſtrength. Religion, to moſt men, is but a by-buſineſs, with which they uſe to fill up ſpare hours; or as a ſtalking horſe, which is uſed to catch the game. How few are there in the world, that have their converſation *only as becomes the goſpel!* Phil. 1. 27. An heart found in God's ſtatutes, an heart united to the fear of God, an heart moulded and faſhioned by the word of God, is a rare thing; rare, becauſe it is hard to be found, and rare becauſe it is indeed the fruit of an excellent ſpirit, and a token of one ſaved by the Lord. But this indifferency in religion, this faſhioning ourſelves in our language, geſture, behaviour, and carriage, to the fancies and fopperies of this world, as it is in itſelf much unbecoming a people that ſhould bear the name of their God in their foreheads; ſo it cannot but be a very great and ſore obſtruction to thy faithful walking with God in this world. Gird up then thy loins like a man, let God and his Chriſt, and his word, and his people, and cauſe, be the chief in thy ſoul; and as heretofore thou haſt afforded this world the moſt of thy time and travel, and ſtudy, ſo now convert all theſe to the uſe of religion. *As ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs*, Rom. 6. 19.

Holy things muſt be in every heart where this is faithfully put in practice.

(1.) Daily bring thy heart and the word of God together, that thy heart may be levelled by it, and alſo filled with it. The want of performing this ſincerely, is a great cauſe of that unfaithfulneſs that is in us to God. Bring then thy heart to the word daily, to try how thou believeſt the word to-day, to try how it agrees with the word to-day. This is the way to make clean work daily, to keep thy ſoul warm and living daily. *Wherewithal ſhall a young man cleanſe his way!* ſaith David? *By taking heed thereto according to thy word*, Pſal. 119. 9. So again, concerning the works of men, *by the word of thy lips, I have kept me from the paths of the deſtroyer*, Pſal. 17. 4. And again, *I have hid thy word in my heart, that I might not ſin againſt thee*, Pſal. 119. 11. He that delighteth in the law of the Lord, and in his law doth meditate day and night, *he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper*, Pſal. 1. 2, 3.

(2.) A continual remembrance that to every day thou haſt thy work allotted thee; and that *ſufficient for that day are the evils that attend thee*, Matth. 6. 34. This remembrance ſet Paul upon his watch daily; made him die to himſelf and this world daily, and provoked him alſo daily to wind up the ſpirit of his mind; transforming himſelf by the power of the word, from that proneneſs that was in his fleſh to carnal things. This will make thee keep the knife at thy throat in all places, and buſineſs, and company.

(3.) Let thy heart be more affected with what concerns the honour of God, and the profit and glory of the goſpel, than with what are thy concernments as a man, with all earthly advantages. This will make thee refuſe things that are lawful, if they appear to be inexpedient: Yea, this will make thee, like the apoſtles of old, prefer another man's peace and edification before thine own profit, and to take more pleaſure in the increaſe of the power of godlineſs in any, than in the increaſe of thy corn and wine.

(4.) Reckon with thy own heart every day, before thou lie down to ſleep, and caſt up both what thou haſt received from God, done for him, and where thou haſt alſo been wanting. This will beget praiſe and humility, and put thee upon redeeming the day that is paſt; whereby thou wilt be able through the continual ſupplies of grace, in ſome good meaſure, to drive thy work before thee; and to ſhorten it as thy life doth ſhorten, and mayſt comfortably live in the hope of bringing both ends ſweetly together. But to paſs this,

5. If thou wouldſt be faithful to do that work that God hath appointed thee to do in this world for his name; then beware thou do not ſtop and ſtick when hard work comes before thee. It is with Chriſtians as it is with other ſcholars, they ſometimes meet with hard leſſons, but theſe thou muſt alſo learn, or thou canſt not do thy work. The word and ſpirit of God comes ſometimes like chain-ſhot to us, as if it would cut down all; as when Abraham was to offer up Iſaac, and the Levites to ſlay their brethren. Paul alſo muſt go from place to place to preach, though he knew before hand he was to be afflicted there. God may ſometimes ſay to thee, as he ſaid to his ſervant Moſes, *take the ſerpent by the tail;* or as the Lord Jeſus ſaid to Peter, *walk upon the ſea*. Theſe are hard things, but have not been rejected when God hath called to do them. O how willingly would our fleſh and blood eſcape the croſs for Chriſt! The comforts of the goſpel, the ſweetneſs of the promiſe, how pleaſing is it to us! like Ephraim here, we love to tread out the corn, and to hear thoſe pleaſant ſongs and muſic that goſpel-ſermons make, where only grace is preached, and nothing of our duty as to works of ſelf-denial; but as for ſuch, God will tread upon their fair neck, and yoke them with Chriſt's yoke; for there they have a work to do, even a work of ſelf-denial.

Now this work ſometimes lieth in acts that ſeem to be deſperate, as when a man muſt both leave and hate his life, and all he hath for Chriſt, or elſe he cannot ſerve him nor be counted his diſciple.

Thus it ſeemed with Chriſt himſelf when he went his fatal journey up to Jeruſalem; he went thither, as he knew, to die, and therefore trod every ſtep as it were in his own bowels, but yet, no doubt, with great temptation to ſhun and avoid that voyage; and therefore it is ſaid, *he ſet his face ſtedfaſtly to go up*, Luke 9. 51. ſcorning to be invited to the contrary, and to prevent the noiſe of his weak diſciples, maſter ſave thyſelf. It is ſaid, *he aſcended before them*, Mark 10. 32, 33, 34. inſomuch that they were amazed to ſee his reſolution, while they themſelves were afraid of that dreadful effect that might follow; alſo when he came there, and was to be apprehended, he went to the garden that Judas knew, his old accuſtomed place: ſo when they aſked him the killing queſtion, he anſwered, I am he.

Sometimes in acts that ſeem to be fooliſh, as when men deny themſelves of thoſe comforts, and pleaſures, and friendſhips, and honours, of the world that formerly they uſed to have, and chuſe rather to aſſociate themſelves with the very abjects of this world; I mean ſuch as carnal men count ſo, counting their ways and manners of life, though attended with a thouſand calamities, more profitable, and pleaſing, and delightful, than all former glory. Thus Eliſha left his father's houſe, though to pour water upon the hands of Elijah; and thus the diſciples left their fathers ſhips and nets, to live a beggarly life with Jeſus Chriſt; as Paul did leave the feet of Gamaliel for the whip, and the ſtocks, and the deaths, that attended the bleſſed goſpel. One would have thought that had been a ſimple way of Peter, to leave all for Chriſt, before he knew what Chriſt would give him, as that 19th of Matthew ſeems to import; but Chriſt will have it ſo. *He that will ſave his life muſt loſe it, and he that will loſe his life in this world for Chriſt, ſhall keep it to life eternal*, John 12. 25. I might add many things of this nature, to ſhew you what hard chapters ſometimes God ſets his beſt people: but thy work is, if thou wouldſt be faithful, not to ſtop nor ſtick at any thing. Some when they come at the croſs, they will either there make a ſtop and go no further, or elſe, if they can, ſtep over it; if not, they will go round about: do not thou do this; but take it up and kiſs it, and bear it after Jeſus. *God forbid*, ſaith Paul, *that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world*, Gal. 6. 14. Now, for thy better performing this piece of ſervice for our Lord and Saviour Jeſus Chriſt:

O it is hard work to pocket up the reproaches of all the fooliſh people, as if we had found great ſpoil, and to ſuffer all their revilings, lies, and ſlanders, without curſing them, as Eliſha did the children; to anſwer them with prayers and bleſſings for their curſings. It is far more eaſy to give them taunt for taunt, and reviling for reviling; to give them blow for blow; yea, to call for fire from heaven againſt them: But *to bleſs them that curſe us, and to pray for them that deſpitefully uſe and perſecute us*, even of malice, of old grudge, and on purpoſe to vex and afflict our mind, and to make us break out into a rage, this is work above us; now our patience ſhould look up to unſeen things; now remember Chriſt his carriage to them that ſpilt his blood; or all is in danger of burſting, and thou of miſcarrying in theſe things.

I might here alſo dilate upon Job's caſe and the leſſon God ſet him, when at one ſtroke he did beat down all, only ſpared his life, but made that alſo ſo bitter to him, that his ſoul choſe ſtrangling rather it. O when every providence of God unto thee is like the meſſengers of Job, and the laſt to bring more heavy tidings than all that went before him; when life, eſtate, wife, children, body and ſoul, and all at once, ſeem to be ſtruck at by heaven and earth; here are hard leſſons; now to behave myſelf even as a weaned child, now to ſay, *the Lord giveth, and the Lord hath taken away and bleſſed be the name of the Lord*. Thus with few words Job aſcribeth righteouſneſs to his Maker; but though they were but few, they proceeded from ſo bleſſed a frame of heart, that cauſed the penman of the word to ſtay himſelf and wonder, ſaying, *In all this Job ſinned not with his lips, nor charged God fooliſhly in all this*. What a great deal will the Holy Ghoſt make of that, which ſeems but little when it flows from an upright heart, and it indeed may well be ſo accounted of all that know what is in man, and what he is prone unto.

(1 ) Labour to believe that all theſe things are tokens of the love of God.

(2. Remember often that thou art not the firſt that hath met with theſe things in the world; it hated me, ſaith Chriſt, before it hated you.

(3.) Arm thyſelf with a patient and quiet mind to bear and ſuffer for his ſake.

(4.) Look back upon thy provocations wherewith thou mayſt have provoked God; then wilt thou accept of the puniſhment for thy ſins, and confeſs it was leſs than thine iniquities deſerve.

(5.) Pray thou mayſt hear the voice of the rod, and have an heart to anſwer the end of God therein.

(6.) Remember the promiſe; all things ſhall work together for good to them that love God, to them who are the called according to his purpoſe.

6. If thou wouldſt be faithful to do that work that God hath appointed thee to do in this world for his name; then labour alway to poſſeſs thy heart with a right underſtanding, both of the things that this world yieldeth, and of the things that ſhall be hereafter. I am confident that moſt, if not all the miſcarriages of the ſaints and people of God, they have their riſe from deceivable thoughts here. The things of this world appear to us more, and thoſe that are to come leſs than they are; and hence it is that many are ſo hot and eager for things that be in the world, and ſo cold and heartleſs for thoſe that be in heaven. Satan is here a mighty artiſt, and can ſhew us all earthly things in a multiplying glaſs; but when we look up to things above, we ſee them as through ſackcloth of hair: but take thou heed, be not ruled by thy ſenſual appetite that can only ſavour fleſhly things, neither be thou ruled by carnal reaſon, which always darkeneth the things of heaven. But go to the word, and as that ſays, ſo judge thou. That tells thee all things under the ſun are vanity, nay worſe, vexation of ſpirit; that tells thee the world is not, even then when it doth moſt appear to be; wilt thou ſet thine heart upon that which is not? for riches certainly make themſelves wings, and fly away as an eagle towards heaven. The ſame may be ſaid for honours, pleaſures, and the like; they are poor, low, baſe things to be entertained by a Chriſtian's heart. The man that hath moſt of them may in the fulneſs of his ſufficiency be in ſtraits; yea, when he is about to fill his belly with them, God may caſt the fury of his wrath upon him; ſo is every one that layeth up treaſure for himſelf on earth, and is not rich towards God. An horſe that is loaden with gold and pearls all day, may have a foul ſtable and a galled back at night. And wo be to him that increaſeth that which is not his, and that ladeth himſelf with thick clay. O man of God, throw this bone to the dogs, ſuck not at it, there is no marrow there. *Set thine affections on things that are above, where Chriſt ſitteth on the right hand of God*, Coloſ. 3. 1, 2, 3, 4. Behold, what God hath prepared for them that love him. And if God hath bleſſed thee with ought, ſet not thine heart upon it; honour the Lord with thy ſubſtance; *Labour to be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore a good foundation for the time to come, that thou mayſt lay hold on eternal life*, 1 Tim. 6. 17, 18, 19. Further, to lighten thine eyes a little, and firſt concerning the glory of the world:

(1.) It is that which God doth moſtly give to thoſe that are not his; for the poor receive the goſpel; not many rich, not many mighty, not many noble are called.

(2.) Much of this world and its glory is permitted of God to be diſpoſed of by the devil, and he is called both the prince and god thereof; yea, when Satan told Chriſt, he could give it to whom he would, Chriſt did not ſay thou lieſt; but anſwered, by the word it is written thou ſhalt worſhip the lord thy god, and him only ſhalt thou ſerve. Implying alſo, that commonly when men get much of the honours and glory of this world, it is by bending the knee too low to the prince and god thereof.

(3.) The nature of the beſt of worldly things, if hankered after, is to deaden the ſpirit, to eſtrange the heart from God, to pierce thee through with many ſorrows, and to drown thee in perdition and deſtruction. O man of God, fly theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs; and fight the good fight, lay hold on eternal life, whereunto thou art alſo called, &c.

Secondly, As to the things of God, what ſhall I ſay? the things of his word, and ſpirit, and kingdom, they ſo far go beyond the conceivings of the heart of man, that none can utter them but by the Holy Spirit; there is no deceit in them, *no lie is of the truth*, 1 John 2. 21.; what they promiſe they will preform with additions of amazing glory. Taſte them firſt, and then thou ſhalt ſee them; *O come taſte and ſee that the Lord is good: bleſſed is the man that truſteth in him*, Pſal. 34. 8.

To ſtoop low is a good work, (which is an act of thine), if it be done in faith and love, though but by a cup of cold water; it is really more worth in itſelf, and of higher eſteem with God, than all worldly and periſhing glory; there is no compariſon, the one periſheth with the uſing, and for the other is laid up *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17.

But again, as thou ſhouldſt labour to poſſeſs thy heart with a right underſtanding of the periſhing nature of the riches and pleaſures of this world, and of the durable riches and righteouſneſs that is in Chriſt, and all heavenly things; ſo thou ſhouldſt labour to keep always in thy eye what ſin is, what hell is, what the wrath of God, and everlaſting burnings are: Transfer them to thyſelf, as it were on a finger, that thou mayſt learn to think of nothing more highly than is meet, but to give to what thou beholdeſt their own due weight; then thou wilt fear where thou ſhouldſt fear, love what is worth thy love, and ſlight that which is of no worth. Theſe are juſt weights, and even balances; now thou dealeſt not with deceitful weights; and this is the way to be rich in good works, and to bring thy work, that God hath appointed, to a good iſſue againſt thy dying day.

7. But again, if thou wouldſt be faithful to do that work that God hath appointed thee to do in this world, for his name, then beware that thou ſlip not, or let paſs by, the preſent opportunity that providence layeth before thee: *Work while it is called to-day, the night cometh when no man can work*, John 9. 4. In that parable of the man that took a far journey, it is ſaid, *As he gave to every ſervant his work*, Mark 13. 34, 35. ſo he commanded the porter to watch, that is, for his Lord's coming back, and in the mean time, for all opportunities to perform the work he left in their hand, and committed unto their truſt. Seeſt thou the poor? ſeeſt thou the fatherleſs? ſeeſt thou thy foe in diſtreſs? draw out thy breaſt, ſhut not up thy bowels of compaſſion, deal thy bread to the hungry, bring the poor that are caſt out into thine houſe, hide not thyſelf from thine own fleſh, take the opportunity that preſents itſelf to thee, either by the eye, or the hearing of the ear, or by ſome godly motion that paſſeth over thy heart: Say not to ſuch meſſengers, Go, and come again tomorrow; if thou haſt it by thee, now the opportunity is put into thy hand, delay not to do it, and the Lord be with thee. Good opportunities are God's ſeaſons for the doing of thy work; wherefore watch for them, and take them as they come. Paul tells us, *he was in watchings often*, 2 Cor. 11. 26, 27.; ſurely it was, that he might take the ſeaſon that God ſhould give him to do this work for him; as he alſo ſaith to Timothy, *Watch thou in all things, do the work*, &c. Opportunities as to ſome things come but once in one's lifetime, as in the caſe of Eſther, and of Nicodemus, and holy Joſeph; when Eſther begged the lives of the Jews, and the other the body of Jeſus; which once had they let ſlip or neglected, they could not have recovered it again for ever. Watch then for the opportunity:

(1.) Becauſe it is God's ſeaſon; which without doubt is the beſt ſeaſon and time for every purpoſe.

(2.) Becauſe Satan watches to ſpoil, by miſ-timing as well as by corrupting, whatever thou ſhalt do for God: *When I would do good*, ſaith Paul, *evil is preſent*, Rom. 7. 21.; that is, either to withdraw me from my purpoſe, or elſe to infect my work.

(3.) This is the way to be profitable unto others. Thy wickedneſs may hurt a man, as thou art, and thy righteouſneſs may profit the ſon of man.

(4.) This is alſo the way to be doing good to thyſelf. *He that watereth ſhall be watered himſelf*, Prov. 11. 25. *Caſt thy bread upon the waters; for thou ſhalt find it after many days*, Eccleſ. 11. 1. *As God ſaid to Coniah, did not thy father eat and drink, and do judgement and juſtice, and then it was well with him? He judged the cauſe of the poor and needy, then it went well with him*, Jer. 22. 15, 16.

And I ſay, that the opportunity may not ſlip thee, either for want of care or proviſion,

(1.) Sit always looſe from an overmuch affecting thine own concernments, and believe that thou waſt not born for thyſelf; a brother is born for adverſity.

(2.) Get thy heart tenderly affected with the welfare and proſperity of all things that bear the ſtamp and image of God.

(3.) Study thy own place and capacity that God hath put thee in, in this world; for ſuitable to thy place thy work and opportunities are.

(4.) Make proviſion before-hand, that when things preſent themſelves, thou mayſt come up to a good performance, be prepared to every good work.

(5.) Take heed of carnal reaſonings, keep thy heart tender; but ſet thy face a flint for God.

(6.) And look well to the manner of every duty.

8. Wouldſt thou be faithful to do that work that God hath appointed thee to do in this world, for his name; believe then, that whatever good thing thou doſt for him, if done according to the word, it is not only accepted by him now, but recorded, to be remembered for thee, againſt the time to come; yea, laid up for thee as treaſures in cheſts and coffers to be brought out to be rewarded before both men and angels, to thy eternal comfort, by Jeſus Chriſt ourLord. *Lay not up*, ſaith Chriſt, *treaſures on earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal; but lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal*, Matth. 6. 19, 20. The treaſure that here our Lord commands we ſhould with diligence lay up in heaven, is found both in Luke, and Paul, and Peter, to be meant by doing good works.

(1.) Luke renders it thus, *Sell that you have and give alms; provide yourſelves bags that wax not old a treaſure in the heavens that fadeth not, where no thief approacheth, nor moth corrupteth*, Luke 12. 33. the latter part of the verſe expounding the former.

(2.) Paul faith thus, *Charge them that be rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us all things richly to enjoy: that they do good, that they be* RICH IN GOOD WORKS, *ready to diſtribute, willing to communicate: laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*, 1 Tim 6. 17, 18.

(3.) Peter alſo acknowledgeth and aſſerteth this, where, in his exhortation to elders to do their duty faithfully, and with chearfulneſs, he affirms, if they do ſo, they *ſhall receive a crown of glory that fadeth not away*, 1 Pet. 5. 2, 3, 4.; which Paul alſo calleth *a reward for chearful work*, 1 Cor. 9. 17. and that as an act of juſtice by the hand of a righteous judge, *in the day when the Lord ſhall come to give reward to his ſervants the prophets*, and to his ſaints, and to all that fear his name, ſmall and great; for *every* *man ſhall receive his own reward, according to his own labour*, 1 Cor. 3. 8.

But before I go any further, I muſt anſwer three objections that may be made by thoſe that read this book.

*Object.* 1. The firſt is this; ſome godly heart may ſay, I dare not own, that what I do ſhall ever be regarded, much leſs rewarded by God in another world becauſe of the unworthineſs of my perſon, and becauſe of the many infirmities and ſinful weakneſſes that attend me in every duty.

*Anſwer.* This objection is built partly upon a baſhful modeſty, partly upon ignorance, and partly upon unbelief. My anſwer to it is as followeth.

1. You muſt remind and look back to what but now hath been proved, namely, That both Chriſt and his apoſtles do all agree in this, that there is a reward for the righteous, and that their good deeds are laid up as treaſures for them in heaven, and are certainly to be beſtowed upon them in the laſt day with abundance of eternal glory.

Now then, to ſpeak to thy caſe, and to remove the bottom of thy objection, that the unworthineſs of thy perſon, and thy ſinful infirmities, that attend thee in every duty, do make thee think thy works ſhall not be either regarded or rewarded in another world. But conſider, firſt, as to the unworthineſs of thy perſon.

*1ſt*, They that are in Chriſt Jeſus are always complete before God, in the righteouſneſs that Chriſt hath obtained, how infirm, and weak, and wicked ſoever they appear to themſelves. Before God, therefore, in this righteouſneſs thou ſtandeſt all the day long, and that upon a double account; firſt, by the act of faith, becauſe thou haſt believed in him that thou mighteſt be juſtified by the righteouſneſs of Chriſt; but if this fail, I mean the act of believing ſtill thou ſtandeſt juſtified by God's imputing this righteouſneſs to thee, which imputation ſtandeth purely upon the grace and good pleaſure of God to thee, that holds thee ſtill as juſt before God, though thou wanteſt at preſent the comfort thereof. Thus therefore thy perſon ſtands always accepted; and indeed no man's works can at all be regarded, if his perſon in the firſt place be not reſpected. The Lord had reſpect firſt to Abel, and after to his offering; but he can have reſpect to no man before works done, unleſs he find them in the righteouſneſs of Chriſt; for they muſt be accepted through a righteouſneſs, which, becauſe they have none of their own therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c.

*2dly*, As to thy ſinful infirmities that attend thee in every work, they cannot hinder thee from laying up treaſure in heaven, thy heart being upright in the way with God; nor will he be unrighteous at all to forget thy good deeds in the day when Chriſt ſhall come from heaven.

(1.) Becauſe by the ſame reaſon then he muſt diſown all the good works of all his prophets and apoſtles; for they have all been attended with weakneſſes and ſinful infirmities; from the beginning hitherto there is not a man, *not a juſt man upon earth, that doth good and ſinneth not*, Eccleſ. 7. 20., the beſt of our works are accompanied with ſin: *When I would do good*, ſaith Paul, *evil is preſent with me*, Rom. 7. 21. This therefore muſt not hinder. And for thy further ſatisfaction in this, conſider,

As Chriſt preſents thy perſon before God, acceptable without thy works, freely and alone by his righteouſneſs, ſo his office is to take away the iniquity of thy holy things, that they alſo by him may be accepted of God, wherefore it is further ſaid, for the encouragement of the weak and feeble, *He ſhall not break a bruiſed reed, nor quench the ſmoaking flax, but ſhall bring forth judgementu nto victory*, Iſa. 43. 3. The bruiſed reed you know is weak; and by bruiſes we ſhould underſtand ſinful infirmities. And ſo alſo concerning the ſmoking flax; by ſmoking you muſt underſtand ſinful weakneſs; but none of theſe ſhall neither hinder the juſtification of thy perſon, nor the acceptation of thy performance, they being done in faith and love, let thy temptations be never ſo many, becauſe of Jeſus Chriſt his prieſtly office now at the right hand of God. By him therefore let us offer ſpiritual ſacrifices; for they ſhall be acceptable to God and our Father.

(2.) Becauſe otherwiſe God and Chriſt would prove falſe to their own word, which is horrible blaſphemy once to imagine, who hath promiſed, that when the Son of God ſhall come to judgement, he *ſhall render to every man according to his works*, Matth. 5. 12.; Luke 6. 23, 35.; Matth. 6. 1.; & 10. 41, 42.; and doth upon this very account encourage his ſervants to a patient enduring of the hotteſt perſecutions: *For great is your reward in heaven.* From this alſo he bindeth his ſaints and ſervants to be ſincerely liberal, and good, and kind to all; firſt, becauſe otherwiſe they have no reward of their Father which is in heaven, that is, for what they do not; but if they do it, then, though it be but a cup of cold water given to a prophet or righteous man, they ſhall receive a prophet's reward, a righteous man's reward; yea, they ſhall receive it in any wiſe, *they ſhall in no wiſe loſe their reward.*

(3.) It muſt be ſo, otherwiſe he ſhould deny a reward to the work and operations of his own good grace he hath freely beſtowed upon us; but that he will not do. *He is not unfaithful to forget your work of faith and labour of love*, Heb. 6. 10. and ſo of all other graces, our work *ſhall not be in vain in the Lord*, 1 Cor. 5. 58.; and, as I ſaid before, temptations, weakneſſes, and ſins, ſhall not hinder the truly gracious of this their reward. Nay, they ſhall further it, (if need be), you *are in heavineſs, through manifold temptations; that the trial of your faith being much more precious than of gold that periſheth, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt*, 1 Pet. 1. 6, 7. And the reaſon is, becauſe the truth and ſincerity of God's grace in us doth ſo much the more diſcover itſelf, by how much it is oppoſed and reſiſted by weakneſs and ſin. It is recorded to the everlaſting renown of three of David's mighties, that they would break through an hoſt of giant-like enemies, to fetch water for their longing king; for it beſpoke their valour, their love, and good-will to him; the ſame alſo is true concerning thy graces, and every act of them when aſſaulted with an hoſt of weakneſſes.

*Obj.* 2. And now I come to the ſecond objection, and that ariſeth from our being completely juſtified freely by the grace of God through Chriſt; and by the ſame means alone brought to glory; and may be framed thus:

But ſeeing we are freely juſtified, and brought to glory by free grace, through the redemption that is in Jeſus Chriſt; and ſeeing the glory that we ſhall be poſſeſſed of upon the account of the Lord Jeſus, is both full and complete, both for happineſs and continuing therein, what need will there be that our work ſhould be rewarded? Nay, may not the doctrine of reward for good works be here not only needleſs, but indeed an impairing and leſſening the completeneſs of that glory, to which we are brought (and in which we ſhall live inconceivably happy for ever) by free grace?

*Anſ.* That we are juſtified in the ſight of the Divine Majeſty, from the whole lump of our ſins, both paſt, preſent, and to come, by free grace, through that one offering of the body of Jeſus Chriſt, once for all, I bleſs God I believe it, and that we ſhall be brought to glory by the ſame grace, through the ſame moſt bleſſed Jeſus, I thank God by his grace I believe that alſo. Again, that the glory to which we ſhall be brought by free grace, through the only merits of Jeſus, is unſpeakably glorious and complete I queſtion no more than I queſtion the bleſſed truths but now confeſſed. But yet, notwithſtanding all this, there is a reward for the righteous, a reward for their works of faith and love, whether in a doing or a ſuffering way, and that not principally to be enjoyed here, but hereafter; *great is your reward in heaven*, as I proved in the anſwer to the firſt objection. And now I ſhall anſwer further:

1. If this reward had been an imparing or derogation to the free grace of God that ſaveth us, he would never have mentioned it for our encouragement unto good works, nor have added a promiſe of reward for them that do them, nor have counted himſelf unfaithful if he ſhould not do it.

2. The ſame may be ſaid concerning Jeſus Chriſt, who doubtleſs loveth and tendereth the honour of his own merits, as much as any who are ſaved by him can do, whether they be in heaven or earth; yet he hath promiſed a reward to a cup of cold water, or giving of any other alms; and hath further told us, They that do theſe things, they do lay up treaſure in heaven, namely, a reward when their Lord doth come, then to be received by them to their eternal comfort.

3. Paul was as great a maintainer of the doctrine of God's free grace, and of juſtification from ſin, by the righteouſneſs of Chriſt imputed by grace, as any he that ever lived in Chriſt's ſervice, from the world's beginning till now: and yet he was for this doctrine; he expected himſelf, and encouraged others alſo to look for ſuch a reward, for doing and ſuffering for Chriſt, which he calls, *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. Surely, as Chriſt ſaith, in a caſe not far diſtant from this in hand, *if it were not ſo, he would have told us*, John 14. 1, 2, 3. Now could I tell what thoſe rewards are that Chriſt hath prepared, and will one day beſtow upon thoſe that do for him in faith and love in this world, I ſhould therein alſo ſay more than now I dare or ought; yet this let me ſay in general, they are ſuch as ſhould make us leap to think on, and that we ſhould remember with exceeding joy, and never think that it is contrary to the Chriſtian faith, to rejoice and be glad for that which yet we underſtand not. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be*, &c. But *every one that hath this hope in him*, namely, that he ſhall be more than here he can imagine, *purifieth himſelf even as he is pure*, 1 John 3. 2, 3. Things promiſed when not revealed to be known by us while here, are therefore not made known, becauſe too big and wonderful. When Paul was up in paradiſe, he heard unſpeakable words, not poſſible for man to utter. Wherefore, a reward I find, and that laid up in heaven, but what it is I know not, neither is it poſſi- for any here to know it any further, than by certain general words of God, ſuch as theſe, *praiſe, honour, glory, a crown of righteouſneſs, a crown of glory, thrones, judging of angels, a kingdom, with a far more exceeding and eternal weight of glory*, &c.

Wherefore to both theſe objections, let me yet anſwer thus in a few words: Though thy modeſty or thy opinion will not ſuffer thee to look for a reward for what thou doſt here for thy Lord, by the faith and love of the goſpel; yea, though in the day of judgement thou ſhouldſt there ſlight all thou didſt on earth for thy Lord, ſaying, *when, Lord, when did we do it?* he will anſwer, *then, even then when ye did it to the leaſt of theſe my brethren, ye did it unto me.*

*Obj.* 3. But is not the reward that God hath promiſed to his ſaints for their good works, to be enjoyed only here? for concerning holy walking, according to God's command, yieldeth even here abundance of bleſſed fruits, as he ſaith, *in keeping of them there is a great reward*, and again, *this man ſhall be bleſſed in his deed*, that is, now, even in this time, as he ſaith in another place; for indeed there is ſo much goodneſs and bleſſedneſs to be found in a holy and godly life, that were a man to have nothing hereafter, the preſent comfort and glory that lieth as the juice in the grape, in all things rightly done for God, it were ſufficient to anſwer all our travail and ſelf-denial in our work of faith and labour of love, to do the will of God,

Doſt thou love thy friends, doſt thou love thine enemies, doſt thou love thy family or relations, or the church of God; then cry for ſtrength from heaven, and for wiſdom, and an heart from heaven to walk wiſely before them. For if a man be remiſs, negligent, and careleſs in his converſation, not much mattering whom he offends, diſpleaſes, or diſcourages, by doing this or that, ſo he may ſave himſelf, pleaſe his fooliſh heart, and get this world, or the like, this man hath loſt a good report of them that are without, and is fallen into reproach and the ſnare of the devil: He is fallen into reproach, and is ſlighted, diſdained, both he, his profeſſion, and all he ſays, either by way of reproof, rebuke, or exhortation; phyſician, cure thyſelf, ſay all to ſuch a one; this man is a ſayer, but not a doer, ſay they; he believeth not what he ſays; yea, religion itſelf is made to ſtink by this man's ungodly life. This is he that hardens his children, that ſtumbleth the world, that grieveth the tender and godly Chriſtian; but I ſay, he that walketh uprightly, that tenders the name of God, the credit of the goſpel, and the welfare of others, ſeeking with Paul, not his own profit, but the profit of others, that they may be ſaved; this man holds forth the word of life, this man is a good ſavour of Chriſt among them that are ſaved; yea, may prove by ſo doing, the inſtrument in God's hand of the ſalvation of many ſouls.

Thirdly, This is the way to be clear from the blood of all men, the way not to be charged with the ruin and everlaſting miſery of poor immortal ſouls. Great is the danger that attends an ungodly life, or an ungodly action, by them that profeſs the goſpel. When wicked men learn to be wicked of profeſſors, when profeſſors cauſe the enemies of God to blaſpheme; doubtleſs, ſad and woful effects muſt needs be the fruit of ſo doing. How many in Iſrael were deſtroyed for that which Aaron, Gideon and Manaſſeh, unworthily did in their day? A godly man, if he take not heed to himſelf, may do that in his life, that may ſend many to everlaſting burnings, when he himſelf is in everlaſting bleſs. But on the contrary, let men walk with God, and there they ſhall be excuſed; the blood of them that periſh ſhall lie at their own door, and thou ſhalt be clear. *I am pure from the blood of all men*, ſaith Paul, Acts 20. 26. and again, *your blood be upon your own head, I am clean*, Acts 18. 6. Yea, he that doth thus, ſhall leave in them that periſh an accuſing conſcience, even begotten by his good converſation, and by that they ſhall be forced to juſtify God, his people, and way, in the day of their viſitation; in the day when they are deſcending into the pit to the damned.

Fourthly, This is the way to maintain always the anſwer, the echoing anſwer of a good conſcience in thy own ſoul. Godlineſs is of great uſe this way; for the man that hath a good conſcience to Godward, hath a continual feaſt in his own ſoul: While others ſay there is caſting down, he ſhall ſay there is lifting up; for he ſhall ſave the humble perſon. Some indeed, in the midſt of their profeſſion, are reproached, ſmitten, and condemned of their own heart, their conſcience ſtill biting and ſtinging of them, becauſe of the uncleanneſs of their hands, and they cannot lift up their face unto God, they have not the anſwer of a good conſcience toward him, but muſt walk as perſons falſe to their God, and as traitors to their own eternal welfare; but the godly upright man ſhall have the light ſhine upon his ways, and he ſhall take his ſteps in butter and honey. The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever. If our heart condemn us, God is greater than our hearts, and knoweth all things; beloved, if our hearts condemn us not, then have we confidence towards God.

Fifthly, The godly man that walketh with God, that chiefly careth to do the work that God hath allotted him to do for his name in this world, he hath not only theſe advantages, but further, he hath as it were a privilege of power with God, he can ſway much with him; as it is ſaid of Jacob, *as a prince he had power with God to prevail in times of difficulty*, Gen. 32. 28.; and ſo again, it is ſaid of Judah, *being faithful with the ſaints, they ruled with God.* How many times did that good man Moſes turn away the wrath of God from the many thouſands of Iſrael; yea, as it were, he held the hands of God, and ſtaved off the judgements not once nor twice; the effectual ſervent prayer of a righteous man availeth much. One man that walketh much with God, may work wonders in this very thing: he may be a means of ſaving whole countries and kingdoms from thoſe judgements their ſins deſerve. How many times, when Iſrael provoked the Lord to anger, did he yet defer to deſtroy them? and the reaſon of that forbearance, he tells them, *it was for David's ſake; for my ſervant David's ſake I will not do it.* As the Lord ſaid alſo concerning Paul, *Lo, God hath given thee all them that ſail with thee,* Acts 27. 23, 24. that is to ſave their lives from the rage of the ſea: Yea, when a judgement is not only threatened, but the decree gone forth for its execution, then godly upright men may ſometimes cauſe the very decree itſelf to ceaſe without bringing forth; or elſe may ſo time the judgement that is decreed, that the church ſhall beſt be able to bear it.

Sixthly, The man that is tender of God's glory in this world, ſtill ruling and governing his affairs by the word, and deſirous to be faithful to the work and employment that God hath appointed him to do for his name, that man ſhall ſtill be let into the ſecrets of God; he ſhall know that which God will reſerve and hide from many: *Shall I hide from Abraham the thing that I do?* ſaith the Lord: *For I know him that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord,* &c. Gen. 18. 17, 19. So again, *The ſecret of the Lord is with them that fear him: and he will ſhew them his covenant,* Pſal. 25. 14. *And to him that ordereth his converſation aright, will I ſhew the ſalvation of God,* Pſal. 50. 23. Such a man ſhall have things new as well as old: His converſe with the Father and the Son and the Spirit ſhall be turned into a kind of familiarity; he ſhall be led into the word, and ſhall ſtill increaſe in knowledge: When others ſhall be ſtinted, and look with old faces, being black and dry as a ſtick, *he ſhall be like a fatted calf, like the tree that is planted by the rivers of water, his fleſh ſhall be freſh as the fleſh of a child, and God will renew the face of his ſoul.*

Seventhly, If any eſcape public calamities, uſually they are ſuch as are very tender of the name of God, and that make it their buſineſs to walk before him. They either eſcape by being mercifully taken away before it, or by being ſafely preſerved in the midſt of the judgement, until the indignation be overpaſt. Therefore God ſaith in one place, *The righteous are taken away from the evil to come,* Iſa. 57. 1.; but if not ſo, as all be not, then they ſhall have their life for a prey. Caleb and Joſhua eſcaped all the plagues that befel to Iſrael in the wilderneſs, *for they followed God.* Somewhat of this you have alſo in that ſcripture, *Seek the Lord all ye meek of the earth, which hath wrought his judgements, ſeek righteouſneſs, ſeek meekneſs, it may be, ye ſhall be hid in the day of the Lord's anger,* Zeph. 2. 3. According to this is that in Luke, *Watch therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man,* Luke 21. 36. When a man's ways pleaſe the Lord, he will make his enemies to be at peace with him. Marvellous is the work of God, in the preſervation of his ſaints (that are faithful with him) when dangers and calamities come; as Joſeph, David, Jeremiah, and Paul, with many others, make appear: *He ſhall deliver thee in ſix troubles; yea, in ſeven there ſhall no evil touch thee. In famine he ſhall redeem thee from death: and in war, from the power of the ſword. Thou ſhalt be hid from the ſcourge of the tongue; neither ſhalt thou be afraid of deſtruction when it cometh.*

Eighthly, If afflictions do overtake thee; for whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth; yet thoſe afflictions ſhall not befal thee for thoſe cauſes for which they befal the ſlothful and backſliding Chriſtian; neither ſhall they have that pinching and galling operation upon thee, as on thoſe who have left their firſt love and tenderneſs for God's glory in the world.

1. Upon the faithful upright man (though he alſo may be corrected and chaſtiſed for ſin, yet I ſay he abiding cloſe with God) afflictions come rather for trial and for the exerciſe of grace received, than as rebukes for this or that wickedneſs; when upon the backſliding heartleſs Chriſtian theſe things ſhall come from fatherly anger and diſpleaſure, and that for their ſins againſt him, Job did acknowledge himſelf a ſinner, and that God therefore might chaſtiſe him; but yet he rather believed it was chiefly for the trial of his grace, as indeed and in truth it was. *He is a perfect man,* ſaith God to Satan, *and one that feareth God, and eſcheweth evil, and holdeth ſtill his integrity, although thou moveſt me againſt him to deſtroy him without cauſe,* Job 2. 3. God will not ſay thus of every one when affliction is laid upon them, though they yet may be his children; but rather declareth and pronounceth, that it is for their tranſgreſſions, becauſe they have wickedly departed from him.

2. Now affliction ariſing from theſe two cauſes, their effects in the manner of their working (though grace turns them both for good) is very different one from the other; he who hath been helped to walk with God, is not aſſaulted with thoſe turnings and returnings of guilt when he is afflicted, as he who hath baſely departed from God; the one can plead his integrity, when the other bluſheth for ſhame. See both theſe caſes in one perſon, even that goodly beloved David: When the Lord did rebuke him for ſin, then he cries, *O blood-guiltineſs, O caſt me not away from thy preſence,* Pſal. 51. 11.; But when he at another time knew himſelf guiltleſs, (though then alſo ſorely afflicted), behold with what boldneſs he turns his face unto God: *O Lord my God,* ſaith he, *if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I delivered him that without cauſe was mine enemy); let the enemy perſecute my ſoul, and take it; yea, let him tread down my life to the earth, and lay mine honour in the duſt. Selah,* &c. Pſal. 7. 1,—5.

This therefore muſt needs be a bleſſed help in diſtreſs, for a man to have a good conſcience when affliction hath taken hold on him; for a man then in his looking behind and before, to return with peace to his own ſoul, that man muſt needs find honey in this lion, that can plead his innocency and uprightneſs. *All the people curſe me,* ſaith Jeremiah, *but that without a cauſe; for I have neither lent nor taken on uſury,* Jer. 15. 10.; which it ſeems was a ſin at that day.

Ninthly, When men are faithful with God in this world, to do the work he hath appointed for them, by this means a dying-bed is made eaſier, and that upon a double account.

1. By reaſon of that preſent peace ſuch ſhall have, even in their time of languiſhing.

2. By reaſon of the good company ſuch ſhall have at their departure.

1. Such ſouls uſually abound in preſent peace, they look not back upon the years they have ſpent, with that ſhame as the idle and ſlothful Chriſtian does. *Remember now, Lord, how I have walked before thee in truth, and with a perfect heart.*

*Bleſſed is the man that conſidereth the poor, the Lord will deliver him in the time of trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him to the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs,* Pſal. 41. 1, 2, 3. Ah! when God makes the bed, he muſt needs lie eaſy, that weakneſs hath caſt thereon; a bleſſed pillow hath that man for his head, though to all beholders it is hard as a ſtone. Jacob on his deathbed, had two things that made it eaſy:

(1.) The faith of his going to reſt, *I am to be gathered unto my people,* Gen. 49. 29. that is, to the bleſſed that have yielded up the ghoſt before me.

(2.) The remembrance of the ſealings of the countenance of God upon him, when he walked before him in the days of his pilgrimage. When Joſeph came to ſee him before he left this world, Iſrael, ſaith the word, *ſtrengthened himſelf upon his bed;* and the firſt word that dropped out of this good man's mouth, O how full of glory was it! *God Almighty appeared unto me,* ſaith he, *at Luz in the land of Canaan, and bleſſed me,* &c. Gen. 48. 1, 2, 3, 4. O bleſſed diſcourſe for a ſickbed, when thoſe can talk thus that lie thereon, from as true a ground as Jacob; but thus will God make the bed of thoſe who walk cloſe with him in this world.

2. The dying-bed of ſuch a man, is made eaſy by reaſon alſo of the good company ſuch ſhall have at their departure; and that is, 1. The angels; 2. Their good works they have done for God in the world.

1. The angels of heaven ſhall wait upon them, as they did upon the bleſſed Lazarus, to carry them into Abraham's boſom. I know all that go to paradiſe are by theſe holy ones conducted thither; but yet, for all that, ſuch as die under the clouds for unchriſtian walking with God, may meet with darkneſs in that day, may go heavily hence, notwithſtanding that; yea, their bed may be as uncomfortable to them as if they lay upon nothing but the cords, and their departure from it (as to appearance) more uncomfortable by far. But as for thoſe who have been faithful to their God, they ſhall ſee before them, ſhall know their tabernacle, ſhall be in peace, *the everlaſting gates ſhall be opened unto them;* in all which from earth they ſhall ſee the glory. I once was told a ſtory of what happened at a good man's death, the which I have often remembered, with wonderment and gladneſs: after he had lain for ſome time ſick, his hour came that he muſt depart, and behold, while he lay (as we call it) drawing on, to the amazement of the mourners, there was heard about his bed ſuch bleſſed and raviſhing muſic as they never had heard before; which alſo continued till his ſoul departed, and then began to ceaſe, and grow (as to its ſound) as if it was departing the houſe, and ſo ſtill ſeemed to go further and further off, till at laſt they could hear it no longer. *Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him:* behold then how God can make thy ſickneſs eaſy!

2. A dying-bed is made eaſy by thoſe good works that men have done in their life for the name of God: *Bleſſed are the dead that die in the Lord: yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them;* yea, and go before them too. No man need be afraid to be accompanied by good deeds to heaven. Be afraid of ſins, they are like bloodhounds at the heels; and be ſure thy ſins will find thee out, even thee who haſt not been pardoned in the precious blood of Chriſt: but as for thoſe who have ſubmitted themſelves to the righteouſneſs of God for their juſtification, and who have through faith and love to his name, been frequent in deeds of righteouſneſs, they ſhall not appear empty before their God, *their works* (their good works) *follow them.* Theſe ſhall enter into reſt, and walk with Chriſt in white. I obſerve when Iſrael had paſſed over Jordan, they were to go to poſſeſs between mount Ebal and mount Gerizzim, from whence was to be pronounced the bleſſing and the curſing. The goſpel-meaning of which I take to be as followeth: I take Jordan to be a type of death; and theſe two mountains, with the curſing and bleſſing, to be a type of the judgement that comes on every man, ſo ſoon as he goes from hence, (and after death the judgement); ſo that he that eſcapes the curſing, he alone goes into bleſſedneſs; but he that mount Ebal ſmiteth, he falls ſhort of heaven. O! none knows the noiſe that doth ſound in ſinners ſouls from Ebal and Gerizzim when they are departed hence; yet it may be they know not what will become of them till they hear theſe echoings from theſe two mountains: But here the good man is ſure mount Gerizzim doth pronounce him bleſſed: Bleſſed then are the dead that die in the Lord, for their works will follow them till they are paſt all danger. Theſe are the Chriſtian's train that follow him to reſt; theſe are a good man's company that follow him to heaven.

# Of the TRINITY, and a CHRISTIAN.

## How a young or ſhaken Chriſtian ſhould demean himſelf under the weighty thoughts of the doctrine of the Trinity, or plurality of perſons in the eternal Godhead.

THE reaſon why I ſay a young or ſhaken Chriſtian, it is, becauſe ſome that are not young, but of an ancient ſtanding, may not only be aſſaulted with violent temptations concerning goſpel-principles, but a ſecond time may become a child, a babe, a ſhallow man, in the things of God; eſpecially, either when by backſliding he hath provoked God to leave him, or when ſome new, unexpected, and (as to preſent ſtrength) over-weighty objection doth fall upon the ſpirit; by means of which great ſhakings of mind do commonly attend ſuch a ſoul in the moſt weighty matters of the concerns of faith, of which this is one that I have ſuppoſed in the above-mentioned queſtion: Wherefore paſſing other things, I will come directly to that, and briefly propoſe ſome helps to a ſoul in ſuch a caſe.

I. The firſt preparative.

Firſt, then, be ſure thou keep cloſe to the word of God; for that is the revelation of the mind and will of God, both as to the truth of what is either in himſelf or ways, and alſo as to what he requireth and expecteth of thee, either concerning faith in, or obedience to what he hath ſo revealed. Now for thy better performing of this, I ſhall give thee in brief theſe following directions.

1. Suffer thyſelf, by the authority of the word, to be perſuaded, that the ſcripture indeed is the word of God, the ſcriptures of truth, the words of the holy one; and that they therefore muſt be every one true, pure, and for ever ſettled in heaven.

2. Conclude therefore from the former doctrine, that that God whoſe words they are, is able to make a reconciliation and moſt ſweet and harmonious agreement with all the ſayings therein, how obſcure, croſs, dark, and contradictory ſoever they ſeem to thee. To underſtand all myſteries, to have all knowledge, to be able to comprehend with all ſaints, is a great work; enough to cruſh the ſpirit, and to ſtretch the ſtrings of the moſt capacious and widened ſoul that breatheth on this ſide glory, be they notwithſtanding exceedingly enlarged by revelation. Paul, when he was caught up to heaven, ſaw that which was unlawful, becauſe impoſſible for man to utter. And ſaith Chriſt to the reaſoning Phariſee, *If I have told you earthly things, and ye believe not, how ſhall you believe if I tell you of things that are heavenly?* It is great lewdneſs, and alſo unſufferable arrogancy to come to the word of God, as conceiting already that whatever thou readeſt, muſt either by thee be underſtood, or of itſelf fall to the ground as a ſenſeleſs error. But God is wiſer than man, wherefore fear thou him, and tremble at his word, ſaying ſtill, with godly ſuſpicion of thine own infirmity, What I ſee not, teach thou me, and thou art God only wiſe; but as for me, I was as a beaſt before thee.

3. Take heed of taking a part of the word only, leſt thou thereby go away with the truth as mangled in pieces. For inſtance, where thou readeſt, *The Lord our God is one Lord,* there take heed that thou doeſt not thence conclude, Then there are not three perſons in the Godhead: Or when thou readeſt of the Father, the Son, and the Holy Spirit, then take

heed of concluding, There muſt therefore either be three Gods, or elſe that Jeſus Chriſt and the Holy Ghoſt are not true God, but the Father only. Wherefore to help thee here, obſerve,

II. The ſecond preparative.

1. That Chriſtian religion requireth credit concerning every doctrine contained in the word; credit, I ſay, according to the true relation of every ſentence that the Holy Ghoſt hath revealed for the aſſerting, maintaining, or vindicating that ſame truth.

2. And therefore hence it is that a Chriſtian is not called a doer, a reaſoner, an objector, and perverſe diſputer; but a believer. Be thou an example to the believers; and believers were added to the church, &c.

3. Therefore know again, that the word, if it ſaith or expreſſeth that this or that is ſo and ſo, as to the matter in hand, thou art bound and obliged, both by the name, profeſſion, and the truth, unto which thou haſt joined thyſelf to aſſent to, confeſs, and acknowledge the ſame, even then when thy carnal reaſon will not ſtoop thereto. *Righteous art thou, O God*, ſaith Jeremiah, *yet let me plead with thee: Wherefore do the wicked live?* Mark, firſt he acknowledgeth that God's way with the wicked is juſt and right, even then when yet he could not ſee the reaſon of his actings and diſpenſations towards them. The ſame reaſon is good as to our preſent caſe: And hence it is that the apoſtle ſaith, the ſpiritual armour of Chriſtians ſhould be much exerciſed againſt thoſe high-towering and ſelf-exalting imaginations, that within our own boſoms do exalt themſelves againſt the knowledge of God; that every thought, or carnal reaſoning, may be not only taken, but brought as captive into obedience to Chriſt; that is, be made to ſtoop to the word of God, and to give way and place to the doctrine therein contained, how croſs ſoever our thoughts and the word lie to each other. And it is obſervable that he here ſaith, They exalt themſelves againſt the knowledge of God; which cannot be underſtood, that our carnal or natural reaſon doth exalt itſelf againſt an eternal Deity, ſimply conſidered; for that nature itſelf doth gather from the very things that are made, even his eternal power and Godhead: It muſt be then that they exalt themſelves againſt that God as thus and thus revealed in the word, to wit, againſt the knowledge of one God, conſiſting of three perſons, Father, Son, and Spirit; for this is the doctrine of the ſcriptures of truth: And therefore it is obſervable theſe thoughts muſt be brought captive, and be made ſubject in particular to the Lord Jeſus Chriſt, as to the ſecond perſon in the Godhead: for the Father is ever acknowledged by all that profeſs the leaſt of religion; but the Son is that ſtumbling-ſtone, and rock of offence, againſt which thouſands daſh themſelves in pieces; though in him are hid all the treaſures of wiſdom and knowledge, and in him dwells the fulneſs of the Godhead bodily.

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## Of the LAW, and a CHRISTIAN.

THE law was given twice upon Mount Sinai, but the appearance of the Lord, when he gave it the ſecond time, was wonderfully different from that of his, when at the firſt he delivered it to Iſrael.

1. When he gave it the firſt time, he cauſed his terror and ſeverity to appear before Moſes, to the ſhaking of his ſoul, and the diſmaying of Iſrael: But when he gave it the ſecond time, he cauſed all his goodneſs to paſs before Moſes, to the comfort of his conſcience, and the bowing of his heart.

2. When he gave it the firſt time, it was with thunderings and lightenings, with blackneſs and darkneſs, with flame and ſmoke, and a tearing ſound of the trumpet: But when he gave it the ſecond time, it was with a proclamation of his name to be merciful, gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſions and ſins.

3. When he gave it the firſt time, Moſes was called to go up to receive it through the fire, which made him exceedingly fear and quake: But when he went to receive it the ſecond time, he was laid in a cleft of the rock.

4. From all which I gather, that, though as to the matter of the law, both as to its being given the firſt time, and the ſecond, it binds the unbeliever under the pains of eternal damnation, (if he cloſe not with Chriſt by faith), yet as to the manner of its giving at theſe two times, I think the firſt doth more principally intend its force as a covenant of works, not at all reſpecting the Lord Jeſus; but this ſecond time not (at leaſt in the manner of its being given) reſpecting ſuch a covenant, but rather as a rule, or directory, to thoſe who already are found in the clift of the rock, Chriſt; for the ſaint himſelf, though he be without law to God, as it is conſidered the firſt or old covenant, yet even he is not without law to him as conſidered under grace, not without law to God, but under the law to Chriſt.

5. Though therefore it be ſad with the unbeliever, becauſe he only and wholly ſtandeth under the law, as it is given in fire, and ſmoke, in blackneſs, and darkneſs, and thunder, all which threaten him with eternal ruin if he fulfil not the utmoſt tittle thereof; yet the believer ſtands to the law under no ſuch conſideration, neither is he ſo at all to hear or regard it for he is now removed from thence to the bleſſed mountain of Zion, to grace and forgiveneſs of ſins; he is now, I ſay, by faith in the Lord Jeſus, ſhrouded under ſo perfect and bleſſed a righteouſneſs, that this thundering law of Mount Sinai cannot find the leaſt fault or diminution therein, but rather approveth and alloweth thereof, either when, or whereever it find it. This is called the righteouſneſs of God without the law, and is alſo ſaid to be witneſſed by both the law and the prophets; even the righteouſneſs of God, which is by faith in Jeſus Chriſt unto all and upon all them that believe, for there is no difference.

6. Wherefore, whenever thou who believeſt in Jeſus, doſt hear the law in its thundering and lightening fits, as if it would burn up heaven and earth; then ſay thou, I am freed from this law, theſe thunderings have nothing to do with my ſoul; nay, even this law, while it thus thunders and roars, it doth both allow and approve of my righteouſneſs. I know that Hagar would ſometimes be domineering and high, even in Sarah's houſe, and againſt her; but this ſhe is not to be ſuffered to do, nay, though Sarah herſelf be barren; wherefore ſerve it alſo as Sarah ſerved her, and expel her out from thy houſe. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conſcience, ſhut it out with a promiſe of grace; cry, The inn is took up already; the Lord Jeſus is here entertained, and here is no room for the law. Indeed if it will be content with being my informer, and ſo lovingly leave off to judge me, I will be content, it ſhall be in my ſight, I will alſo delight therein; but otherwiſe, I being now made upright without it, and that too with that righteouſneſs which this law ſpeaks well of and approveth; I may not, will not, cannot, dare not, make it my ſaviour and judge, nor ſuffer it to ſet up its government in my conſcience; for by ſo doing I fall from grace, and Chriſt Jeſus doth profit me nothing.

7. Thus, therefore, the ſoul that is married to him that is raiſed up from the dead, both may and ought to deal with this law of God; yea, it doth

greatly diſhonour its Lord, and refuſe its goſpel-privileges, if it at any time otherwiſe doth, whatever it ſeeth or feels. The law hath power over the wife ſo long as her huſband liveth, but if her huſband be dead ſhe is freed from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man. Indeed, ſo long as thou art alive to ſin, and to thy righteouſneſs which is of the law, ſo long thou haſt them for thy huſband, and they muſt reign over thee; But when once they are become dead unto thee, as they then moſt certainly will, when thou cloſeſt with the Lord Jeſus Chriſt; then I ſay, thy former huſbands have no more to meddle with thee, thou art freed from their law. Set the caſe, a woman be caſt into priſon for a debt of hundreds of pounds, if after this ſhe marry, yea, though while ſhe is in the gaoler's hand, in the ſame day that ſhe is joined to her huſband, her debt is all become his; yea, and the law alſo that arreſted and impriſoned this woman, as freely tells her, go, ſhe is freed, ſaith Paul, from that, and ſo ſaith the law of this land.

The ſum then of what hath been ſaid is this, the Chriſtian hath now nothing to do with the law, as it thundereth and burneth on Sinai, or as it bindeth the conſcience to wrath and the diſpleaſure of God for ſin; for from its thus appearing, it is freed by faith in Chriſt. Yet it is to have regard thereto, and is to count it holy, juſt, and good; which, that it may do, it is always, whenever it ſeeth or regards it, to remember that he who giveth it to us *is merciful, gracious, long-ſuffering, and abundant in goodneſs and truth*, &c.

# MR BUNYAN'S LAST SERMON:

## PREACHED JULY MDCLXXXVIII.

JOHN i. 3.

*Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.*

THE words have a dependance on what goes before, and therefore I muſt direct you to them for the right underſtanding of it. You have it thus: *He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the ſons of God, even to them which believe on his name: which were born, not of blood, nor of the will of the fleſh, but of God.* In the words before, you have two things.

Firſt, Some of his own rejecting him when he offered himſelf to them.

Secondly, Others of his own receiving him, and making him welcome; thoſe that reject him, he alſo paſſes by; but thoſe that receive him, he gives them power to become the ſons of God. Now, leſt any one ſhould look upon it as good luck or fortune, ſays he, *They were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God:* They that did not receive him, they were only born of fleſh and blood; but thoſe that receive him, they have God to their father, they receive the doctrine of Chriſt with a vehement deſire.

Firſt, I'll ſhew you what he means by blood? They that believe are born to it, as an heir is to an inheritance; they are born of God, not of fleſh, nor of the will of man, but of God; not of blood, that is, not by generation, not born to the kingdom of heaven by the fleſh; not becauſe I am the ſon of a godly man or woman, that is meant by blood, Acts 17. 26. *He has made of one blood all nations:* But when he ſays here, *Not of blood*, he rejects all carnal privileges they did boaſt of. They boaſted they were Abraham's ſeed: No, no, ſays he, it is not of blood: think not to ſay you have Abraham to your father, you muſt be born of God, if you go to the kingdom of heaven.

Secondly, *Nor of the will of the fleſh:* What muſt we underſtand by that?

Firſt, It is taken for thoſe vehement inclinations that are in man, to all manner of looſeneſs; fulfilling the deſires of the fleſh, that muſt not be underſtood here: Men are not made the children of God by fulfilling their luſtful deſires, it muſt be underſtood here in the beſt ſenſe; there is not only in carnal men a will to be vile, but there is in them a will to be ſaved alſo, a will to go to heaven alſo: But this it will not do, it will not privilege a man in the things of the kingdom of God; natural deſires after the things of another world, they are not an argument to prove a man ſhall go to heaven whenever he dies; I am not a free-willer, I do abhor it, yet there is not the wickedeſt man, but he deſires ſome time or other to be ſaved; he will read ſome time or other, or it may be pray; but this will not do, *It is not in him that wills, nor in him that runs, but in God that ſhews mercy;* there is willing and running, and yet to no purpoſe, Rom. 9. 16. *Iſrael which followed after the law of righteouſneſs have not obtained it;* here I do not underſtand, as if the apoſtle had denied a virtuous courſe of life to be the way to heaven; but that a man without grace, tho' he have natural gifts, yet he ſhall not obtain privilege to go to heaven, and be the ſon of God. Though a man without grace may have a will to be ſaved, yet he cannot have that will God's way; nature, it cannot know any thing but the things of nature; the things of God knows no man, but by the Spirit of God; unleſs the Spirit of God be in you, it will leave you on this ſide the gates of heaven: *Not of blood, not of the will of the fleſh, nor of the will of man, but of God.* It may be ſome may have a will, a deſire that Iſhmael may be ſaved, know this, it will not ſave thy child. If it was our will, I would have you all go to heaven; how many is there in the world that pray for their children, and cry for them, and ready to die, and this will not do? God's will is the rule of all, it is only through Jeſus Chriſt, *Which were born not of fleſh, not of the will of man, but of God.* Now I come to the doctrine.

Men that believe in Jeſus Chriſt to the effectual receiving of Jeſus Chriſt, they are born to it: He does not ſay they ſhall be born to it, but they are born to it; born of God unto God, and the things of God, before he receives God to eternal ſalvation: *Except a man be born again he cannot ſee the kingdom of God.* Now unleſs he be born of God he cannot ſee it: Suppoſe the kingdom of God be what it will, he cannot ſee it before he be begotten of God; ſuppoſe it be the goſpel, he cannot ſee it before he be brought into a ſtate of regeneration; believing is the conſequence of the new birth: *Not of blood, not of the will of man but of God.*

Firſt, I will give you a clear deſcription of it under one ſimilitude or two: A child before it be born into the world is in the dark dungeon of its mother's womb; ſo a child of God before he be born again is in the dark dungeon of ſin, ſees nothing of the kingdom of God, therefore it is called a new birth; the ſame ſoul has love one way in its carnal condition, another way when it is born again.

Secondly, As it is compared to a birth reſembling a child in his mother's womb; ſo it is compared to a man being raiſed out of the grave; and to be born again, is to be raiſed out of the grave of ſin; *awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life.* To be raiſed from the grave of ſin, is to be begotten and born: Rev. 1. 5. there is a famous inſtance of Chriſt, *He is the firſt begotten from the dead, he is the firſt born from the dead,* unto which our regeneration alludeth, that is, if you be born again by ſeeing thoſe things that are above, then there is a ſimilitude betwixt Chriſt's reſurrection and the new birth, which was born, which was reſtored out of this dark world, and tranſlated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again, and he that is delivered from the mother's womb, it is the help of the mother; ſo he that is born of God, it is by the Spirit of God: I muſt give you a few conſequences of a new birth.

Firſt of all, A child you know is incident to cry as ſoon as it comes into the world; for if there be no noiſe, they ſay it is dead; you that are born of God, and Chriſtians, if you be not cryers, there is no ſpiritual life in you; if you be born of God, you are crying ones; as ſoon as he has raiſed you out of the dark dungeon of ſin, you cannot but cry to God, What muſt I do to be ſaved? As ſoon as ever God had touched the jailor, he cries out, *Men and brethren what muſt I do to be ſaved?* Oh! how many prayerleſs profeſſors is there in London, that never pray? Coffee-houſes will not let you pray, trades will not let you pray, looking-glaſſes will not let you pray; but if you was born of God, you would.

Secondly, It is not only natural for a child to cry, but it muſt crave the breaſt, it cannot live without the breaſt, therefore Peter makes it the true trial of a new-born babe, the new-born babe deſires the ſincere milk of the word, that he may grow thereby; if you be born of God, make it manifeſt by deſiring the breaſt of God: Do you long for the milk of promiſes? A man lives one way when he is in the world, another way when he is brought unto Jeſus Chriſt, Iſaiah 66. *They ſhall ſuck and be ſatisfied;* if you be born again, there is no ſatisfaction till you get the milk of God's word into your ſouls, Iſaiah 66. 11. *To ſuck and be ſatisfied with the breaſts of conſolation:* O what is a promiſe to a carnal man; a whore-houſe it may be is more ſweet to him; but if you be born again you cannot live without the milk of God's word; what is a woman's breaſt to a horſe? But what is it to a child? there is its comfort night and day, there is its ſuccour night and day: O how loth are they it ſhould be taken from them; minding heavenly things, ſay a carnal man, is but vanity, but to a child of God, there is his comfort.

Thirdly, A child that is newly born if it have not other comforts to keep it warm, than it had in its mother's womb, it dies; it muſt have ſomething got for its ſuccour; ſo Chriſt had ſwadling cloaths prepared for him, ſo thoſe that are born again, they muſt have ſome promiſe of Chriſt to keep them alive; thoſe that are in a carnal ſtate, they warm themſelves with other things; but thoſe that are born again, they cannot live without ſome promiſe of Chriſt to keep them alive, as he did to the poor infant in Ezekiel 17. *I covered thee with embroidered gold,* and when women are with child, what fine things will they prepare for their child? O but what fine things has Chriſt prepared to wrap all in that are born again? O what wrappings of gold has Chriſt prepared for all that are born again? women will dreſs their children, that every one may ſee them how fine they are, ſo he in Ezekiel 16. 11. *I decked thee alſo with ornaments, and I alſo put bracelets upon thine hand, and a chain on thy neck, and I put a jewel on thy forehead, and ear rings in thine ears, and a beautiful crown upon thine head;* and ſays he in the 13th verſe, *Thou didſt proſper to a kingdom,* this is to ſet out nothing in the world, but the righteouſneſs of Chriſt and the graces of the ſpirit, without which a new born babe cannot live, unleſs they have the golden righteouſneſs of Chriſt.

Fourthly, A child when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; ſo it is with God's children, they ſhall be kept on his knee, Iſaiah 66. 11. *They ſhall ſuck and be ſatisfied with the breaſts of her conſolation,* verſe 13th. *As one whom his mother comforteth, ſo will I comfort you;* There is a ſimilitude in theſe things that no body knows of, but thoſe that are born again.

Fifthly, There is uſually ſome ſimilitude betwixt the Father and the child, it may be the child looks like its father; ſo thoſe that are born again, they have a new ſimilitude, they have the image of Jeſus Chriſt Gal. 4. *Every one that is born of God, has ſomething of the features of heaven upon him;* Men love thoſe children that are likeſt them moſt uſually, ſo does God his children, therefore they are called the children of God, but others do not look like him; therefore they are called Sodomites. Chriſt deſcribes children of the devil by their Features; the children of the devil, his works they will do; all works of unrighteouſneſs, they are the Devil's works, if you are earthly, you have bore the image of the earthly, if heavenly, you have bore the image of the heavenly.

Sixthly, When a man has a child, he trains him up to his own liking, they have learned the cuſtom of their father's houſe; ſo are thoſe that are born of God, they have learned the cuſtom of the true church of God, there they learn to cry, my father and my God; they are brought up in God's houſe, they learn the method, and form of God's houſe, for regulating their lives in this world.

Seventhly, Children, it is natural for them to depend upon their father for what they want: if they want a pair of ſhoes, they go and tell him; if they want bread, go and tell him; ſo ſhould the children of God do. Do you want ſpiritual bread? go tell God of it. Do you want ſtrength of grace? aſk it of God. Do you want ſtrength againſt Satan's temptations? go and tell God of it. When the Devil tempts you, run home and tell your heavenly father; go pour out your complaints to God; this is natural to children, if any wrong them, they go and tell their father; ſo does thoſe that are born of God, when they meet with temptations, go and tell God of them.

The firſt uſe is this, to make a ſtrict enquiry, whether you be born of God or not. Examine by thoſe things I laid down before, of a child of nature, and a child of grace; are you brought out of the dark dungeon of this world into Chriſt? Have you learned to cry my father, Jer. 3. 16. *And I ſaid, thou ſhalt call me thy father,* All God's children are cryers; cannot you be quiet without you have a belly full of the milk of God's word, cannot you be ſatisfied without you have peace with God? pray you conſider it, and be ſerious with yourſelves, if you have not theſe marks, you will fall ſhort of the kingdom of God, you ſhall never have an intereſt there; there is no intruding: they will ſay, *Lord, Lord, open to us, and he will ſay, I know ye not:* No child of God, no heavenly inheritance. We ſometimes give ſomething to thoſe that are not our children, but not our lands. O do not flatter yourſelves with a portion among the ſons, unleſs you live like ſons; when we ſee a king's ſon play with a beggar, this is unbecoming, ſo if you be the king's children, live like the king's children; if you be riſen with Chriſt, ſet your affections on things above, and not on things below; when you come together talk of what your father promiſed you; you ſhould all love your father's will, and be content, and pleaſed with the exerciſes you met with in the world; if you are the children of God, live together lovingly; if the world quarrel with you, it is no matter; but it is ſad if you quarrel together, if this be amongſt you, it's a ſign of ill breeding; it is not according to rules you have in the word of God. Doſt thou ſee a ſoul that has the image of God in him? Love him, love him; ſay, this man and I muſt go to heaven one day; ſerve one another, do good for one another, and if any wrong you, pray to God to right you, and love the brotherhood.

Laſtly, If you be the children of God, learn that leſſon, gird up the loins of your mind as obedient children, not faſhioning yourſelves according to your former converſation, but be ye holy in all manner of converſation, conſider that the holy God is your father, and let this oblige you to live like the children of God, that you may look your father in the face with comfort another day.

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# EBAL AND GERIZZIM;

## OR,

## The BLESSING and the CURSE.

Being a ſhort exhortation to ſinners, by the mercy and ſeverity of God.

### From Mount GERIZZIM.

BEſides what I ſaid of the four laſt things,
And of the weal and woe that from them ſprings.
An after-word ſtill runneth in my mind,
Which I ſhall here expoſe unto that wind,
That may it blow into that very hand
That needs it. Alſo that it may be ſcann'd
With greateſt ſoberneſs, ſhall be my pray'r,
As well as diligence, and godly care;
So to preſent it unto publick view,
That only truth and peace may thence enſue,
My talk ſhall be of that amazing love
Of God we read of; which that it may prove
By its engaging arguments to ſave
Thee, I ſhall lay out that poor help I have,
Thee to entice; that thou wouldſt dearly fall
In love with thy ſalvation, and with all
That doth thereto concur, that thou may'ſt be
As bleſſed as the bleſſed can make thee,
Not only here, but in the world to come,
In bliſs, which I pray God may be thy home.
But firſt I would adviſe thee to bethink
Thyſelf, how ſin hath laid thee at the brink
Of hell, where thou art lulled faſt aſleep
In Satan's arms, who alſo will thee keep
As ſenſeleſs and ſecure as e'er he may,
Leſt thou ſhouldſt wake, and ſee't, and run away
Unto that Jeſus, whom the Father ſent
Into the world, for this cauſe and intent,
That ſuch as thou from ſuch a thrall as this
Might'ſt be releaſed, and made heir of bliſs.
Now that thou may'ſt awake, the danger fly,
And ſo eſcape the death that others die;
Come, let me ſet my trumpet to thine ear,
Be willing all my meſſage for to hear:
'Tis for thy life, O do it not refuſe;
Woe unto them good counſel do abuſe;
Thou art at preſent in that very caſe,
Which argues thou art deſtitute of grace:
For he that lies where ſin hath laid him, lies
Under the curſe, graceleſs, and ſo he dies
In body and in ſoul, within that range,
If God his heart in mercy doth not change,
Before he goes the way of all the earth,
Before he loſe his ſpirit and his breath,
Repentance there is none within the grave,
Nor Chriſt, nor grace, nor mercies for to ſave
Thee from the vengeance due unto thy ſin,
If now thou doſt not truly cloſe with him.
Thou art like him that ſleepeth in the ſea
On broken boards, which without guide or ſtay
Are driven whither winds and water will,
While greedy beaſts do wait to have their fill
By feeding on his carcaſs, when he ſhall
Turn over board, and without mercy fall
Into the jaws of ſuch as make a prey
Of thoſe whom juſtice drowneth in the ſea.
Thou art like him that ſnoring ſtill doth lie
Upon the bed of vain ſecurity,
Whilſt all about him into burning flame
By fire is turned, yea, and while the frame
And building where he lies conſuming is,
And while himſelf theſe burnings cannot miſs.
Thou art like one that hangeth by a thread
Over the mouth of hell, as one half dead;
And oh, how ſoon this thread may broken be,
Or cut by death, is yet unknown to thee!
But ſure it is, if all the weight of ſin,
And all that Satan too hath doing been,
Or yet can do, can break this crazy thread,
'Twill not be long before among the dead
Thou tumble do, as linked faſt in chains,
With them to wait in fear for future pains.
What ſhall I ſay? wilt thou not yet awake?
Nor yet of thy poor ſoul ſome pity take?
Among the lions it hood-winked lies;
Oh, that the Lord would open once thine eyes
That thou might'ſt ſee it, then I dare ſay thou,
As half bereft of wits, would'ſt cry out how
Shall I eſcape? Lord help, oh! help with ſpeed,
Reach down thy hand from heav'n, for help I need,
To ſave me from the lions, for I fear
This ſoul of mine they will in pieces tear.
Come then, and let us both expoſtulate
The caſe betwixt us, till we animate
And kindle in our hearts that burning love
To Chriſt, to grace, to life, that we may move
Swifter than eagles to this bleſſed prey,
Then ſhall it well be with us in that day.
The trumpet ſhall ſound, the dead made riſe, and ſtand,
Then to receive, for breach of God's command,
Such thunder-claps as theſe, *Depart from me*
Into hell fire, you that the wicked be,
Prepared for the devil, and for thoſe
That with him and his angels rather choſe
To live in filthy ſin and wickedneſs,
Whoſe fruit is everlaſting bitterneſs.
We both are yet on this ſide of the grave,
We alſo goſpel-privileges have,
The word, and time to pray, God give us hearts
That like the wiſe man we may act our parts,
To get the pearl of price, then we ſhall be
Like godly Mary, Peter, Paul, and we
Like Jacob too, the bleſſing ſhall obtain,
While Eſau rides a hunting for the gain
Of worldly pelf, which will him not avail
When death or judgement ſhall him ſore aſſail.
Now, to encourage us for to begin,
Let us believe the kingdom we may win,
And be poſſeſt thereof, if we the way
Shall hit into, and then let nothing ſtay
Or hinder us; the crown is at the end,
Let's run and ſtrive, and fly, and let's contend

With greateſt courage it for to obtain,
'Tis life and peace, and everlaſting gain.
The gate of life, the new and living way,
The promiſe holdeth open all the day,
Which thou by Jacob's ladder muſt aſcend,
Where angels always wait, and do attend
As miniſters, to miniſter for thoſe
That do with God, and Chriſt, and glory cloſe.
If guilt of ſin ſtill lieth at our door,
Us to diſcourage, let us ſet before
Our eyes a bleeding Jeſus, who did die
The death, and let's believe the reaſon why
He did it, was, that we might ever be
From death and ſin, and hell and wrath ſet free.
Yea, let's remember for that very end
It was his bleſſed Father did him ſend,
That he the law of God might here fulfil,
That ſo the myſtery of his bleſſed will
Might be revealed in the bleſſedneſs
Of thoſe that fly to Chriſt for righteouſneſs.
Now let us argue with ourſelves then thus,
That Jeſus Chriſt our Lord came to ſave us,
By bearing of our ſins upon his back,
By hanging on the croſs as on a rack,
While juſtice cut him off on every ſide,
While ſmiles divine themſelves from him did hide,
While earth did quake, and rocks in pieces rent,
And while the ſun as veiled, did lament,
To ſee the innocent and harmleſs die
So ſore a death, ſo full of miſery.
Yea, let us turn again and ſay, All this
He did and ſuffered for love of his.
He brought in everlaſting righteouſneſs,
That he might cover all our nakedneſs:
He wept and waſh'd his face with briniſh tears,
That we might ſaved be from helliſh fears:
Blood was his ſweat too in his agony,
That we might live in joyful extaſy:
He apprehended was, and led away,
That grace to us-ward never might decay:
With ſwords and bills, and outrage in the night,
That to the peace of heav'n we might have right.
Condemn'd he was between two thieves to die,
That we might ever in his boſom lie:
Scourged with whips his precious body were,
That we laſhes of conſcience might not fear:
His head was crown'd with thorns, that we might be
Crowned with glory and felicity.
He hanged was upon a curſed tree,
That we delivered from death might be:
His Father from him hides his ſmiles and face,
That we might have them in the heav'nly place.
He cry'd, *My God, why haſt forſaken me?*
That we forſaken of him might not be;
Into his ſide was thruſt a bloody ſpear,
That we the ſting of death might never fear:
He went into the grave after all this,
That we might up to heav'n go, and have bliſs:
Yea, riſe again he did out of the earth,
And ſhook off from him all the chains of death.
Then at his chariot wheels he captive led
His foes, and trod upon the ſerpent's head;
Riding in triumph to his Father's throne,
There to poſſeſs the kingdom as his own,
What ſay'ſt thou? wilt not yet unto him come?
His arms are open, in his heart is room
To lay thee; be not then diſcouraged,
Although thy ſins be many, great and red;
Unto thee righteouſneſs he will impute,
And with the kiſſes of his mouth ſalute
Thy drooping ſoul, and will it ſo uphold,
As that thy ſhaking conſcience ſhall be bold
To come to mercy's ſeat with great acceſs,
There to expoſtulate with that juſtice
That burns like fiery flames, againſt all thoſe
That do not with this bleſſed Jeſus cloſe;
Which unto thee will do no harm, but good,
Becauſe thou haſt reliance on that blood
That juſtice ſaith hath given him content,
For all that do unfeignedly repent
Their ill-ſpent life, and roul upon free grace,
That they within that boſom might have place,
That open is to ſuch, where they ſhall lie
In eaſe, and gladneſs, and felicity,
World without end, according to that ſtate
I have, nay, better than I can relate.
If thou ſhalt ſtill object, thou yet art vile,
And haſt an heart that will not reconcile
Unto the holy law, but will rebel,
Hark yet to what I ſhall thee farther tell.
Two things are yet behind that help thee will,
If God ſhould put into thy mind that ſkill,
So to improve them as becometh thoſe
That would with mercy and forgiveneſs cloſe.
Firſt then, let this ſink down into thy heart,
That Chriſt is not a ſaviour in part,
But every way ſo fully he is made
That all of thoſe that underneath his ſhade
And wing would ſit, and ſhroud their weary ſoul
That even Moſes dare it not controul,
But juſtify it, approve of't, and conclude
No man nor angel muſt himſelf intrude
With ſuch doctrine that may oppoſe the ſame,
On pain of blaſpheming that holy name,
Which God himſelf hath given unto men,
To ſtay, to truſt, to lean themſelves on when
They feel themſelves aſſaulted, and made fear
Their ſin will not let them in life appear.
For, as God made him perfect righteouſneſs,
That he his love might to the height expreſs,
And us preſent complete before the throne;
Sanctification too, of his own
He hath prepared, in which we do ſtand
Compleat in holineſs, at his right hand.
Now this ſanctification is not
That holineſs which is in us, but that
Which in the perſon of this Jeſus is,
And can inherently be only his,
But is imputed to us for our good,
As is his active righteouſneſs and blood,
Which is the cauſe, tho' we infirm are found,
That mercy and forgiveneſs doth abound
To us-ward, and that why we are not ſhent
And empty, and away rebuked ſent,
Becauſe that all we do imperfect is.
Bleſs God then for this holineſs of his,
And learn to look by faith on that alone,
When thou ſeeſt thou haſt nothing of thy own;
Yea, when thy heart moſt willing is to do
What God by his good word doth call thee too;
And when thou find'ſt moſt holineſs within,
And greateſt power over every ſin,
Yet then to Jeſus look, and thou ſhalt ſee
In him ſanctification for thee,
Far more complete than all that thou canſt find
In the moſt upright heart and willing mind,
That ever man or angels did poſſeſs,
When moſt fill'd with inherent righteouſneſs.
Beſides, if thou forgetteſt here to live,
And Satan get thee once into his ſieve.
He will ſo hide thy wheat, and ſhew thy brun,
That thou wilt quickly cry, I am undone.
Alas, thy goodlieſt attainments here,
Tho' like the faireſt bloſſoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
When once the eaſt wind of temptations beat
Upon thee with their dry and blaſting heat?
Rich men will not account their treaſure lies
In crackt groats and four-pence-halfpennies,
But in thoſe bags they have within their cheſts,
In ſtaple goods, which ſhall within their breaſts,
Have place accordingly, becauſe they ſee
Their ſubſtance lieth here: But if that be
But ſhaken, then they quickly fear and cry,
Alas! 'tis not this ſmall and odd money
We carry in our pockets for to ſpend
Will make us rich, or much will ſtand our friend;
If famine, or if want do us aſſail,
How quickly will theſe little pieces fail?
If thou be wiſe conſider what I ſay,
And look for all in Chriſt, where no decay
Is like to be; then though thy preſent ſame
Be much in up and down, yet he the ſame

Abideth, yea, and ſtill at God's right hand,
As thy moſt perfect holineſs will ſtand.
It is, I ſay, not like to that in thee,
Now high, then low, now out, then in, but he
Moſt perfect is when thou art at the worſt,
The ſame, the very ſame, I ſaid at firſt.
This helpeth much when thou art buffeted,
And when thy graces lie in thee as dead,
Then to believe they are all perfect ſtill
In Chriſt thy head, who hath that bleſſed ſkill,
Yet to preſent thee by what is in him
Unto his father, one that hath no ſin.
Yea, this will fill thy mouth with argument
Againſt the tempter, when he ſhall preſent
Before thee all thy weakneſs, and ſhall hide
From thee thy graces, that thou mayſt abide
Under the fretting fumes of unbelief,
Which never yielded Chriſtian man relief.
Nor help thyſelf thou mayſt againſt him thus:
O Satan, though my heart indeed be worſe
Than 'twas a while ago, yet I perceive
Thou ſhalt me not of happineſs bereave,
Nor yet of holineſs, for by the word
I find, that Jeſus Chriſt our bleſſed Lord
Is made ſanctification for me
In his own perſon, where all graces be,
As water in the fountain, and that I
By means of that have yet a ſanctity,
Both perſonal and perfect every way,
And that is Chriſt himſelf, as Paul doth ſay.
Now tho' my crazy pitcher oft doth leak,
By means of which my graces are ſo weak,
And ſo much ſpent, that one I cannot find
Able to ſtay or help my feeble mind.
Yet then I look to Jeſus, and ſee all
In him that wanting is in me, and ſhall
Again take courage, and believe he will
Preſent me upright in his perſon, till
He humble me for all my fooliſhneſs,
And then again fill me with holineſs.
Now if thou loveſt inward ſanctity,
As all the ſaints do moſt unfeignedly,
Then add to what I have already ſaid,
Faith in the promiſe, and be not afraid
To urge it often at the throne of grace,
And to expect it in its time and place:
Then he that true is, and that cannot lie,
Will give it unto thee, that thou thereby
Mayſt ſerve with faith, with fear, in truth and love,
That God that did at firſt thy ſpirit move
To aſk it to his praiſe, that he might be
Thy God, and that he might delight in thee.
If I ſhould here particulars relate,
Methinks it could not but much animate
Thy heart, though very liſtleſs to inquire
How thou mayſt that enjoy, which all deſire
That love themſelves and future happineſs;
But oh, I cannot fully it expreſs:
The promiſe is ſo open and ſo free
In all reſpects to thoſe that humble be,
That want they cannot what for them is good,
But there 'tis, and confirmed is with blood;
A certain ſign, all thoſe enjoy it may,
That ſee they want it, and ſincerely pray
To God the Father, in that Jeſus name
Who bled on purpoſe to confirm the ſame:
Now wouldſt thou have a heart that tender is,
A heart that forward is to cloſe with bliſs,
A heart that will impreſſions freely take
Of the new covenant, and that will make
The beſt improvement of the word of grace,
And that to wickedneſs will not give place,
All this is in the promiſe, and it may
Obtained be of them that humbly pray.
Wouldſt thou enjoy that ſpirit that is free,
And looſeth thoſe that in their ſpirits be
Oppreſt with guilt, or filth, or unbelief,
That ſpirit that will where it dwells be chief,
Which breaketh Sampſon's cord as rotten thread
And raiſeth up the ſpirit that is dead,
That ſets the will at liberty to chuſe
Thoſe things that God hath promis'd to infuſe
Into the humble heart? All this, I ſay,
The promiſe holdeth out to them that pray.
Wouldſt thou have that good, that bleſſed mind
That is ſo much to heavenly things inclin'd,
That it aloft will ſoar, and always be
Contemplating on bleſt eternity.
That mind that never thinks itſelf at reſt,
But when it knows it is for ever bleſt.
That mind that can be here no more content,
That he that in the priſon doth lament;
That bleſſed mind that counts itſelf then free
When it can at the throne with Jeſus be,
There to behold the manſions he prepares
For ſuch as be with him and his co-heirs.
This mind is in the covenant of grace,
And ſhall be theirs that truly ſeek his face.
Is godly fear delightful unto thee,
That fears that God himſelf delights to ſee
Bear ſway in them that love him? then he will
Thy godly mind in this requeſt fulfil.
By giving thee a fear that tremble ſhall
At every trip thou takeſt, leſt thou fall,
And him offend, or hurt thyſelf by ſin,
Or cauſe poor ſouls that always blind have been,
To ſtumble at thy falls, and harder be
Againſt their own ſalvation and thee.
That fear that of itſelf would rather chuſe
The rod, than to offend or to abuſe
In any thing that bleſſed worthy name,
That hath thee ſaved from that death and ſhame
That ſin would ſoon have brought thee to, if he
Had not imputed righteouſneſs to thee.
*I will love them,* ſaith God, *and not depart*
*From them, but put my fear within their heart,*
*That I to them may always lovely be,*
*And that they never may depart from me.*
Wouldſt thou be very upright and ſincere?
Wouldſt thou be that within thou doſt appear,
Or ſeem to be in outward exerciſe
Before the moſt devout, godly and wiſe?
Yea, art thou thus when no eye doth thee ſee
But that which is inviſible? and be
The words of God in truth thy prop and ſtay?
And do they in their conſcience bear more ſway
To govern thee in faith and holineſs,
Than thou can with thy heart and mouth expreſs?
And do the things that truly are divine,
Before thee more than gold or rubies ſhine?
And if, as unto Solomon, God ſhould
Propound to thee, *What would'ſt thou have?* how (would
Thy heart and pulſe beat after heav'nly things,
After the upper and nether ſprings?
Could'ſt with unfeigned heart and upright lip
Cry, hold me faſt, Lord, never let me ſlip,
Nor ſtep aſide from faith and holineſs,
Nor from the bleſſed hope of future bliſs?
Lord, rather croſs me any where than here,
Lord, fill me always with thy holy fear
And godly jealouſy of mine own heart,
Leſt I, Lord, ſhould at any time depart
From thy moſt bleſſed covenant of grace,
Where Jeſus rules as king, and where thy face
Is only to be ſeen with comfort, and
Where ſinners juſtified before thee ſtand.
If theſe thy groanings be ſincere and true,
If God doth count thee one that doſt purſue
The things thou cryeſt after, with thy heart,
No doubt but in them thou ſhalt have a part.
The next word that I would unto thee ſay,
Is how thou may'ſt attain without delay
Thoſe bleſſed graces, and that holineſs,
Thou doſt with ſo much godly zeal expreſs
Thy love to, and thy longing to enjoy,
That ſins and weakneſs might thee leſs annoy.
Know then, as I have hinted theretofore,
And ſhall now ſpeak unto a little more;
All graces in the perſon of the Son
Are by the Father hid, and herefore none
Can them obtain but they who with him cloſe;
All others graceleſs are, but only thoſe;
For of his his fulneſs 'tis that we receive,
And grace for grace; let no man then deceive Himſelf

Himſelf or others with a feigned ſhew
Of holineſs, if Jeſus they eſchew.
When he aſcended to his Father, then
It was that he received gifts for men;
Faith, hope, and love, true zeal, an upright heart,
Right humbleneſs of mind, and every part
Of what the word of God counts holineſs,
God then laid up in him, that we redreſs
And help might have, who do unto him fly
For righteouſneſs and goſpel ſanctity.
Now if thou would'ſt inherit righteouſneſs
And ſo ſanctification poſſeſs,
In body, ſoul and ſpirit, then thou muſt
To Jeſus fly, as one ungodly, firſt;
And ſo by him crave pardon for thy ſin
Which thou haſt loved, and haſt lived in,
For this cannot at all forgiven be,
For any righteouſneſs that is in thee,
Becauſe the beſt thou haſt is filthy rags,
Prophane, preſumptuous, and moſt beaſtly brags
Of fleſh and blood, which always croſs doth lie
To God, to grace, and thy felicity.
Then righteouſneſs imputed thou muſt have
Thee from that guilt and puniſhment to ſave
Thou lyeſt under, as a ſinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holineſs in thee.
The reaſon is, becauſe all graces are
Only in Chriſt, and be infuſed where,
Or into thoſe whom he doth juſtify,
By what himſelf hath done, that he thereby
Might be the whole of all that happineſs
The ſinner ſhall enjoy here, and in bliſs.
Beſides, if holineſs ſhould firſt be found
In thoſe who God doth pardon, then the ground
Why we forgiven are, would ſeem to be,
He firſt found holineſs in thee and me;
But this the holy ſcriptures will refute,
And prove that righteouſneſs he doth impute
Without reſpect to goodneſs firſt in man:
For to ſpeak truth indeed, no goodneſs can
Be found in thoſe that underneath the law
Doth ſtand; for if God goodneſs in them ſaw,
Why doth he once and twice ſay, *There is none*
*That righteous be, no, not ſo much as one*;
None underſtandeth, none ſeek after God,
His ways they have not known, but have abode
In wickedneſs, unprofitable they
Muſt needs appear to be then every way
Their throats an open ſepulchre, alſo
Their mouths are full of filthy curſings too,
And bitterneſs, yea, underneath their lips
The aſp hath poyſon. O how many ſlips
And falls in ſin muſt ſuch poor people have!
Now where's the holineſs that ſhould 'em ſave?
Or as a preparation, go before,
To move God to do for them leſs or more.
No, grace muſt on thee righteouſneſs beſtow,
Or elſe ſin will for ever thee undo.
Sweet *Paul* this doctrine alſo doth expreſs,
Where he ſaith, *Some may have righteouſneſs*,
*Tho' works they heve not*, and it thus may ſtand,
Grace by the promiſe gives what the command
Requireth us to do, and ſo are we
Quitted from doing, and by grace made free.
Now then if holineſs thou would'ſt obtain,
And would'ſt a tender Chriſtian man remain,
Keep faith in action, let that righteouſneſs
That Chriſt fulfilled, always have expreſs
And clear diſtinction in thy heart, from all
That men by ſcripture, or beſides it, call
Inherent goſpel holineſs, or what
Terms elſe they pleaſe to give it, for 'tis that,
And that alone, by which all graces come
Into the heart; for elſe there is no room
For ought but pride, preſumption, or deſpair,
No love or other graces can be there.
*Received you the Spirit*, ſaith St Paul
*By hearing, faith, or works? not works and ſhall*
*No ways retain the ſame, except you do*
*Hear faith, embrace the ſame, and ſtick thereto.*
The word of faith unto me pardon brings,
Shews me the ground and reaſon whence it ſprings:
To wit, free grace, which moved God to give
His Son to die and bleed, that I might live.
This word doth alſo loudly preach to me,
Though I a miſerable ſinner be,
Yet in this Son of God I ſtand compleat,
Whoſe righteouſneſs is without all deceit:
'Tis that which God himſelf delighteth in,
And that by which all his have ſaved been.
When I do this begin to apprehend,
My heart, my ſoul, and mind begins to bend
To God-ward, and ſincerely for to love
His Son, his ways, his people, and to move
With brokenneſs of Spirit after him
Who broken was, and killed for my ſin.
Now is mine heart grown holy, now it cleaves
To Jeſus Chriſt my Lord, and now it leaves
Thoſe ways that wicked be, it mourns becauſe
It can comform no more unto the laws
Of God, who loved me when I was vile,
And of ſweet Jeſus, who did reconcile
Me unto juſtice by his precious blood,
When no way elſe was left to do me good.
If you would know how this can operate
Thus on the ſoul, I ſhall to you relate
A little farther, what my ſoul hath ſeen
Since I have with the Lord acquainted been.
The word of grace, when it doth rightly ſeize
The ſpirit of a man, and ſo at eaſe
Doth ſet the ſoul, the Spirit of the Lord
Doth then with might accompany the word,
In which it ſets forth Chriſt as crucified,
And by that means the Father pacified
With ſuch a wretch as thou, and by this ſight,
Thy guilt is in the firſt place put to flight.
For thus the Spirit doth expoſtulate;
Behold how God doth now communicate
(By changing of the perſon) grace to thee
A ſinner, but to Chriſt great miſery,
Tho' he the juſt One was, and ſo could not
Deſerve the puniſhment: behold then what
The love of God is! how 'tis manifeſt,
And where the reaſon lies that thou art bleſt.
This doctrine being ſpoken to the heart,
Which alſo is made yield to every part
Thereof, it doth the ſame with ſweetneſs fill,
And ſo doth ſins and wickedneſs kill;
For when the love of God is thus reveal'd,
And thy poor drooping ſpirit thereby ſeal'd,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nouriſh ſin,
It ſmites them, as the worm did Jonah's gourd,
And makes them dwindle of their own accord,
And die away, inſtead of which there ſprings
Up life and love, and other holy things.
Beſides, the holy Spirit now is come,
And takes poſſeſſion of thee as its home;
By which a war maintained always is
Againſt the old man and the deeds of his.
When God at firſt upon mount Sinai ſpake,
He made his very ſervant Moſes quake;
But when he heard the law the ſecond time,
His heart was comforted, his face did ſhine.
What was the reaſon of this difference,
Seeing no change was in the ordinance?
Altho' a change was in the manner, when
The ſecond time he gave it unto men.
At firſt 'twas given in ſeverity,
In thunder, blackneſs, darkneſs, tempeſt high;
In fiery flames it was delivered,
This ſtruck both Moſes and the hoſt as dead;
But Moſes, when he went into the mount
The ſecond time, upon the ſame account,
No fear, nor dread, nor ſhaking of his mind,
Do we in all the holy ſcripture find,
But rather in his ſpirit he had reſt,
And look'd upon himſelf as greatly bleſt.
He was put in the rock, he heard the name,
Which on the mount the Lord did thus proclaim:
*The Lord, merciful, gracious, and more,*
*Long-ſuffering, and keeping up in ſtore*

*Mercy for thouſands, pardoning theſe things,*
*Iniquity, tranſgreſſions, and ſins,*
*And holding guilty none but ſuch as ſtill*
*Refuſe forgiveneſs, of rebellious will.*
This proclamation better pleaſed him
Than all the thunder and the lightning
Which ſhook the mount, this rid him of his fear,
This made him bend, make haſte, and worſhip there.
Jehoſaphat, when he was ſore oppreſt
By Ammon and by Moab, and the reſt
Of them that ſought his life, no reſt he found,
Until a word of faith became a ground
To ſtay himſelf upon; O, then they fell,
His very ſong became their paſſing bell.
Then holineſs of heart a conſequence
Of faith in Chriſt is, for it flows from thence;
The love of Chriſt in truth conſtraineth us,
Of love ſincerely to make judgement thus:
He for us died that for ever we
Might die to ſin, and Chriſt's own ſervants be.
O! nothing's like to the remembrance
Of what it is to have deliverance
From death and hell, which is of due our right,
Nothing's (I ſay) like this to work delight
In holy things; this like live-honey runs,
And needs no preſſing out of honey-combs.
Then underſtand my meaning by my words,
How ſenſe of mercy unto faith affords
Both grace to ſanctify, and holy make
That ſoul that of forgiveneſs doth partake.
Thus having briefly ſhewed you what is
The way of life, of ſanctity, of bliſs,
I would not in concluſion have you think,
By what I ſay, that Chriſtian men ſhould drink
In theſe words with lightneſs, or that they
Are not exempted from what every day
Their duty is; No, God doth ſtill expect,
Yea, doth command, that they do not neglect
To pray, to read, to hear, and not diſſent
From being ſober, grave and diligent
In watching, ſelf-denial, and with fear
To ſerve him all the time thou liveſt here.
Indeed I have endeavoured to lay
Before your eyes the right and only way
Pardon to get, and alſo holineſs.
Without which never think that God will bleſs
Thee with the kingdom he will give to thoſe
That Chriſt embrace, and holy lives do chuſe
To live while here all others go aſtray,
And ſhall in time to come be caſt away.

### *From Mount* EBAL.

THus having heard from Gerizzim, I ſhall
Next come to Ebal, and you thither call,
Not there to curſe you, but to let you hear
How God doth curſe that ſoul that ſhall appear
An unbelieving man, a graceleſs wretch,
Becauſe he doth continue in the breach
Of Moſes' law, and alſo doth neglect
To cloſe with Jeſus; him will God reject
And caſt behind him, for of right his due
Is that from whence all miſeries enſue.
*Curſed,* ſaith he, *are they that do tranſgreſs*
*The leaſt of my commandments more or leſs.*
Nothing that written is muſt broken be,
But always muſt be kept unto by thee,
And muſt fulfilled be; for here no man
Can look God in the face, or ever ſtand
Before the judgement-ſeat, for if he be
Convict, condemned too aſſuredly.
Now keep this law no mortal creature can,
For they already do as guilty ſtand
Before the God that gave it, ſo that they
Obnoxious to the curſe lie every day,
Which alſo they muſt feel for certainty,
If unto Jeſus Chriſt they do not fly.
Hence then as they for ever ſhall be bleſt,
That do by faith upon the promiſe reſt,
So peace unto the wicked there is none,
'Tis wrath and death that they muſt feed upon.
That what I ſay may ſome impreſſion make
On carnal hearts, that they in time may take
That courſe that beſt will prove when time is done,
Theſe lines I add to what I have begun.
Firſt thou muſt know that God, as he is love
So he is juſtice, therefore cannot move,
Or in the leaſt be brought to favour thoſe
His holineſs and juſtice doth oppoſe.
For tho' thou mayſt imagine in thy heart
That God is this or that, yet if thou art
At all beſides the truth of what he is,
And ſo doſt build thy hope for life amiſs,
Still he the ſame abideth, and will be
The ſame, the ſame for ever unto thee.
As God is true unto his promiſe, ſo
Unto his threatening he is faithful too,
Ceaſe to be God he muſt, if he ſhould break
One tittle that his bleſſed mouth did ſpeak.
Now then none can be ſaved but the men
With whom the Godhead is contented when
It them beholds with the ſevereſt eye
Of juſtice, holineſs, and yet can 'ſpy
No fault nor blemiſh in them; theſe be they
That muſt be ſaved, as the ſcripture ſay.
If this be true, as 'tis aſſuredly,
Woe be to them that wicked live and die;
Thoſe that as far from holineſs have been
All their life long as if no eye had ſeen
Their doings here, or as if God did not
At all regard, or in the leaſt mind what,
Wherein, or how they did his law tranſgreſs,
Either by this or other wickedneſs;
But how deceived theſe poor creatures are,
They then ſhall know when they their burthen bear.
Alas, our God is a conſuming fire,
So is his law, by which he doth require
That thou ſubmit to him, and if thou be
Not in that juſtice found that can ſave thee
From all and every ſentence which he ſpake
Upon Mount Sinai, then as one that brake
It, thou the flames thereof ſhalt quickly find
As ſcourges thee to laſh, while ſins do bind
Thee hand and foot, for ever to endure
The ſtrokes of vengeance for thy life impure.
What I have ſaid will yet evinced be,
And manifeſt abundantly to thee,
If what I have already ſpoken to
Be joined with theſe lines that do enſue.
Juſtice diſcovers its antipathy
Againſt prophaneneſs and malignity,
Not only by the law it gave to men,
And threatenings thereunto annexed then,
But inaſmuch as long before that day
He did prepare for ſuch as go aſtray
That dreadful, that ſo much amazing place,
Hell, with its torments, for thoſe men that grace
And holineſs of life ſlight and diſdain,
There to bemoan themſelves with helliſh pain.
This place alſo the pains ſo diſmal be
Both as to name and nature, that in me
It is not to expreſs the damning wights,
The helliſh torture, and the fearful plights
Thereof; for as intolerable they
Muſt needs be found by thoſe that diſobey
The Lord, ſo can no word or thought expreſs
Unto the full the height of that diſtreſs,
Such miſerable caitiffs, that ſhall there
Rebukes of vengeance for tranſgreſſions bear.
Indeed the holy ſcriptures do make uſe
Of many metaphors that do conduce
Much to the ſymbolizing of the place
Unto our apprehenſion; but the caſe,
The ſad, the woful caſe of thoſe that lie
As wracked there in endleſs miſery,
By all ſimilitudes no mortals may
Set forth in its own nature; for I ſay
Similitudes are but a ſhade and ſhew
Of thoſe or that they ſignify to you.
The fire that doth within thine oven burn,
The priſon where poor people ſit and mourn.
Chains, racks and darkneſs, and ſuch others be
As painting on the wall, to let thee ſee

By word and figures the extremity
Of ſuch as ſhall within theſe burnings lie.
  But certainly, if wickedneſs and ſin
Had only fooliſh toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it paſs, he would not thus have done,
He doth not uſe to puniſh any one
With any place or puniſhment that is
Above or ſharper than the ſin of his
Hath merited, and juſtice ſeeth due;
Read ſin then by the death that doth enſue.
  Moſt men do judge of ſin, not by the fruits
It bears and bringeth forth, but as it ſuits
Their carnal and deluded hearts, that be
With ſenſual pleaſures eaten up; but he
That now ſo judgeth ſhortly ſhall perceive,
That God will judge thereof himſelf and leave
Such men no longer to their carnal luſts,
To judge of wickedneſs, and of the juſt
And righteous puniſhment that doth of right
Belong thereto, and will too in deſpite
Of all their carnal reaſon, juſtify
Himſelf in their eternal miſery.
Then hell will be no fancy, neither will
Mens ſins be pleaſant to them, but ſo ill
And bitter, yea, ſo bitter that none can
Fully expreſs the ſame, or over ſtand
Under the burden it will on them lay,
When they from life and bliſs are ſent away.
When I have thought how often God doth ſpeak
Of their deſtruction who this law do break;
And when the nature of the puniſhment
I find ſo dreadful, and that God's intent,
Yea, reſolution is, it to inflict
On every ſinner that ſhall ſtand convict,
I have amazed been, yet to behold
And ſee poor ſinners yet with ſin ſo bold,
That like the horſe that to the battle runs
Without all fear, and that no danger ſhuns,
Till down he falls. O reſolute attempts!
O ſad, amazing, damnable events!
The end of ſuch proceedings needs muſt be,
From which, O Lord, ſave and deliver me.
But if thou think that God thy noble race
Will more reſpect, than into ſuch a place
To put thee; hold, tho' thou his offspring be,
And art ſo lovely, yet ſin hath made thee
Another kind of creature than when thou
Didſt from his fingers drop, and therefore now
Thy firſt creation ſtands thee in no ſtead,
Thou haſt tranſgreſſed, and in very deed
Set God againſt thee, who is infinite,
And that for certain never will forget
Thy ſins, nor favour thee if thou ſhalt die
A graceleſs man; this is thy miſery,
  When angels ſinned, tho' of higher race
Than thou, and alſo put in higher place,
Yet them he ſpared not, but caſt them down
From heaven to hell, where alſo they lie bound
In everlaſting chains, and no releaſe
Shall ever have, but wrath, that ſhall encreaſe
Upon them, to their everlaſting wo.
As for the ſtate they were exalted to,
That will by no means mitigate their fear,
But aggravate their helliſh torment here:
For he that higheſt ſtands, if he ſhall fall,
His danger needs muſt be the great'ſt of all.
Now if God notable angels did not ſpare
Becauſe they did tranſgreſs, will he forbear
Poor duſt and aſhes? will he ſuffer them
To break his law, and ſin, and not condemn
Them for ſo doing? let not man deceive
Himſelf or others; they that do bereave
Themſelves by ſin of happineſs, ſhall be
Cut off by juſtice, and have miſery.
  Witneſs his great ſeverity upon
The world that firſt was planted, wherein none
But only eight the deluge did eſcape,
All others of that vengeance did partake;
The reaſon was, that world ungodly ſtood
Before him, therefore he did ſend the flood,
Which ſwept them all away, a juſt reward
For their moſt wicked ways againſt the Lord,
Who could no longer bear them and their ways,
Therefore into their boſom vengeance pays.
We read of Sodom and Gomorrah too
What judgements they for ſin did undergo,
How God from heaven did fire upon them rain,
Becauſe they would not wicked ways refrain,
Condemning of them with an overthrow,
And turned them to aſhes: who can know
The miſeries that theſe poor people felt
While they did underneath thoſe burnings melt.
Now theſe and many more that I could name,
That have been made partakers of the flame,
And ſword of juſtice, God did then cut off,
And make examples unto all that ſcoff
At holineſs, or do the goſpel ſlight;
And long it will not be before the night
And judgement, painted out by what he did
To Sodom and Gomorrah, fulfilled
Upon ſuch ſinners be, that they may know
That God doth hate the ſin and perſons too,
Of ſuch as ſtill rebellious ſhall abide,
Although they now at judgement may deride.

# The HOLY WAR,
## Made by SHADDAI, upon DIABOLUS, for the regaining the Metropolis of the World;
## OR,
## The loſing and taking again of the town of Manſoul.

*I have uſed ſimilitudes.* Hoſ. xii. 10.

### TO THE READER.

'TIS ſtrange to me, that they that love to tell
Things done of old, yea, and that do excel
Their equals in hiſtoriology,
Speak not of Manſoul's wars, but let them lie
Dead, like old fables, or ſuch worthleſs things,
That to the reader no advantage brings;
When men, let them make what they will their own,
Till they know this, are to themſelves unknown.
Of ſtories I well know there's divers ſorts,
Some foreign, ſome domeſtic; and reports
Are thereof made as fancy leads the writers;
(By books a man may gueſs at the inditers.)
Some will again of that which never was,
Nor will be, feign (and that without a cauſe)
Such matter, raiſe ſuch mountains, tell ſuch things
Of men, of laws, of countries, and of kings:
And in their ſtory ſeem to be ſo ſage,
And with ſuch gravity clothe ev'ry page,
That though their frontiſpice ſays all is vain,
Yet to their way diſciples they obtain.
But, readers, I have ſomewhat elſe to do,
Than with vain ſtories thus to trouble you;
What here I ſay, ſome men do know ſo well,
They can with tears and joy the ſtory tell.
The town of Manſoul is well known to many,
Nor are her troubles doubted of by any
That are acquainted with thoſe hiſtories
That Manſoul and her wars anatomize.
Then lend thine ear to what I do relate
Touching the town of Manſoul, and her ſtate,
How ſhe was loſt, took captive, made a ſlave;
And how againſt him ſet that ſhould her ſave.
Yea, how by hoſtile ways ſhe did oppoſe
Her Lord, and with his enemy did cloſe.
For they are true, he that will them deny,
Muſt needs the beſt of records vilify.
For my part, I (myſelf) was in the town,
Both when 'twas ſet up, and when pulling down,
I ſaw Diabolus in his poſſeſſion,
And Manſoul alſo under his oppreſſion.
Yea, I was there when ſhe own'd him for Lord,
And to him did ſubmit with one accord.
When Manſoul trampled upon things divine,
And wallowed in filth as doth a ſwine;
When ſhe betook hereſelf unto her arms,
Fought her Emanuel, deſpis'd his charms,
Then I was there, and did rejoice to ſee
Diabolus and Manſoul ſo agree.
Let no men then count me a fable-maker,
Nor make my name or credit a partaker
Of their deriſion: what is here in view,
Of mine own knowledge I dare ſay is true.
I ſaw the prince's armed men come down,
By troops, by thouſands, to beſiege the town.
I ſaw the captains, heard the trumpets ſound,
And how his forces cover'd all the ground.
Yea, how they ſet themſelves in battle-ray;
I ſhall remember to my dying-day.
I ſaw the colours waving in the wind,
And they within to miſchief how combin'd,
To ruin Manſoul, and to make away
Her *primum mobile* without day.
I ſaw the mounts caſt up againſt the town,
And how the ſlings were plac'd to beat it down.
I heard the ſtones fly whizzing by mine ears,
(What longer kept in mind than got in fears?)
I heard them fall, and ſaw what work they made,
And how old Mors did cover with his ſhade
The face of Manſoul; and I heard her cry,
Wo worth the day, in dying I ſhall die.
I ſaw the battering rams, and how they played
To beat ope Ear-gate, and I was afraid,
Not only Ear-gate, but the very town,
Would by thoſe battering rams be beaten down.
I ſaw the fights, and heard the captains ſhout,
And in each battle ſaw who faced about;
I ſaw who wounded were, and who were ſlain;
And who when dead, would come to life again.
I heard the cries of thoſe that wounded were,
(While others fought like men bereft of fear)
And while they cry, kill, kill was in mine ears,
The gutters ran, not ſo with blood as tears,
Indeed the captains did not always fight,
But then they would moleſt us day and night;
Their cry, up, fall on, let us take the town,
Kept us from ſleeping, or from lying down.
I was there when the gates were broken ope,
And ſaw how Manſoul then was ſtript of hope,
I ſaw the captains march into the town,
How there they fought, and did their foes cut down.
I heard the prince bid Boanerges go
Up to the caſtle, and there ſeize his foe,
And ſaw him and his fellows bring him down,
In chains of great contempt quite through the town.
I ſaw Emanuel when he poſſeſs'd
His town of Manſoul, and how greatly bleſs'd
A town, his gallant town of Manſoul was,
When ſhe recev'd his pardon, lov'd his laws.
When the Diabolonians were caught,
When try'd, and when to execution brought,
Then I was there; yea, I was ſtanding by
When Manſoul did the rebels crucify.
I alſo ſaw Manſoul clad all in white,
And heard her Prince call her his heart's delight.
I ſaw him put upon her chains of gold,
And rings, and bracelets, goodly to behold.
What ſhall I ſay? I heard the people's cries,
And ſaw the Prince wipe tears from Manſoul's eyes.
I heard the groans, and ſaw the joy of many:
Tell you of all, I neither will, nor can I.
But by what here I ſay, you well may ſee
That Manſoul's matchleſs wars no fables be.
Manſoul! the deſire of both Princes was,
One keep his gain would, t'other gain his loſs:
Diabolus would cry, the town is mine,
Emanuel would plead a right divine
Unto his Manſoul; then to blows they go,
And Manſoul cries, theſe wars will me undo.
Manſoul! her wars ſeem'd endleſs in her eyes,
She's loſt by one, becomes another's prize.
And he again that loſt her laſt would ſwear,
Have her I will, or her in pieces tear.
Manſoul, it was the very ſeat of war,
Wherefore her troubles greater were by far,

Than only where the noiſe of war is heard,
Or where the ſhaking of a ſword is fear'd,
Or only where ſmall ſkirmiſhes are fought,
Or where the fancy fighteth with a thought.
She ſaw the ſwords of fighting men made red,
And heard the cries of thoſe with them wounded;
Muſt not her frights then be much more by far,
Than theirs that to ſuch doings ſtrangers are?
Or theirs that hear the beating of a drum,
But not made fly for fear from houſe or home?
Manſoul not only heard the trumpets ſound,
But ſaw her gallants gaſping on the ground.
Wherefore we muſt not think that ſhe cou'd reſt
With them whoſe greateſt earneſt is but jeſt:
Or where the bluſtring threat'ning of great wars
Do end in parleys, or in wording jars.
Manſoul, her mighty wars, they did portend
Her weal or wo, and that world without end.
Wherefore ſhe muſt be more concern'd than they,
Whoſe fears begin and end the ſelf ſame day,
Or where none other harm doth come to him
That is engag'd, but loſs of life or limb,
As all muſt needs confeſs that now do dwell
In univerſe, and can this ſtory tell.
Count me not then with them that to amaze
The people, ſet them on the ſtars to gaze,
Inſinuating with much confidence,
That each of them is now the reſidence
Of ſome brave creatures; yea, a world they will
Have in each ſtar, though it be paſt their ſkill
To make it manifeſt to any man,
That reaſon hath, or tell his fingers can.
But I have too long held thee in the porch,
And kept thee from the ſun-ſhine with a torch.
Well, now go forward, ſtep within the door,
And there behold five hundred times much more
Of all ſorts of ſuch inward rarities
As pleaſe the mind will, and will feed the eyes
With thoſe, which if a Chriſtian, thou wilt ſee
Not ſmall, but things of greateſt moment be.
Nor do thou go to work without my key,
(In myſteries men ſoon do loſe their way);
And alſo turn it right if thou wouldſt know
My riddle, and wouldſt with my hiefer plow.
It lies there in the window, fare thee well,
My next may be to ring thy paſſing-bell.

John Bunyan.

## An ADVERTISEMENT to the READER.

Some ſay the Pilgrim's Progreſs is not mine,
Inſinuating as if I would ſhine
In name and fame by the worth of another,
Like ſome made rich by robbing of their brother.
Or that ſo fond I am of being ſire,
I'll father baſtards; or, if need require,
I'll tell a lie in print to get applauſe.
I ſcorn it: John ſuch dirt heap never was,
Since God convereted him. Let this ſuffice
To ſhew why I my Pilgrim patronize.
It came from mine own heart, ſo to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.
Manner and matter too was all mine own,
Nor was it unto any mortal known,
'Till I had done it. Nor did any then
By books, by wits, by tongues, or hand, or pen,
Add five words to it, or write half a line
Thereof: the whole, and every whit is mine.
Alſo for this thine eye is now upon,
The matter in this manner came from none
But the ſame heart, and head, fingers, and pen,
As did the other. Witneſs all good men:
For none in all the world, without a lie,
Can ſay that this is mine, excepting I.
I write not this of any oſtentation,
Nor 'cauſe I ſeek of men their commendation;
I do it to keep them from ſuch ſurmiſe,
As tempt them will my name to ſcandalize.
Witneſs my name, if anagram'd to thee,
The letters make, *Nu bony in a B.*

John Bunyan

# A Relation of the HOLY WAR.

IN my travels, as I walked through many reigons and countries, it was my chance to happen into that famous continent of Univerſe. A very large and ſpacious country it is. It lieth between the two poles, and juſt amidſt the four points of the heavens. It is a place well watered, and richly adorned with hills and vallies, bravely ſituate; and for the moſt part (at leaſt where I was) very fruitful, alſo well peopled, and a very ſweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as (it is ſaid) do the planets themſelves. Some are right, and ſome are wrong, even as it happeneth to be in leſſer regions.

In this country, as I ſaid, it was my lot to travel, and there travel I did, and that ſo long, even till I learned much of their mother-tongue, together with the cuſtoms, and manners of them among whom I was. And to ſpeak truth, I was much delighted to ſee and here many things which I ſaw and heard among them: yea, I had (to be ſure) even lived and died a native among them, (ſo was I taken with them and their doings), had not my Maſter ſent for me home to his houſe, there to do buſineſs for him, and to overſee buſineſs done.

Now, there is in this gallant country of Univerſe, a fair and delicate town, a corporation, called *Manſoul.* A town for its building ſo curious, for its ſituation ſo commodious, for its privileges ſo advantageous, I mean with reference to its original, that I may ſay of it, as was ſaid before, of the continent in which it is placed, there is not its equal under the whole heaven.

As to the ſituation of this town, it lieth juſt between the two worlds, and the firſt founder and builder of it, ſo far as by the beſt and moſt authentic records I can gather, was one *Shaddai*, and he built it for his own delight. He made it the mirror and glory of all that he made: even the top-piece beyond any thing elſe that he did in that country; yea, ſo goodly a town was Manſoul, when firſt built, that it is ſaid by ſome, the gods, at the ſetting up thereof, came down to ſee it, and ſang for joy. And as he made it goodly to behold, ſo alſo mighty to have dominion over all the country round about. Yea, all was commanded to acknowledge Manſoul for their metropolitan, all was injoined to do homage to it. Ay, the town itſelf had poſitive commiſſion, and power from her King, to demand ſervice of all, and alſo to ſubdue any, that any wiſe denied to do it.

*The Almighty.*

*Created angels.*

There was reared up in the midſt of this town, a moſt famous and ſtately palace: for ſtrength, it might be called a caſtle; for pleaſantneſs, a paradiſe; for largeneſs, a place ſo copious, as to contain all the world. This place the King Shaddai intended but for himſelf alone, and not another with him; partly becauſe of his own delights, and partly becauſe he would not that the terror of ſtrangers ſhould be upon the town. This place Shaddai made alſo a garriſon of, but committed the keeping of it only to the men of the town.

*The heart.*

The wall of the town was well built, yea, ſo faſt and firm was it knit and compact together, that had it not been for the townſmen themſelves, they could not have been ſhaken, or broken for ever.

For here lay the excellent wiſdom of him that built Manſoul, that the walls could never be broken down nor hurt, by the moſt mighty adverſe potentates

*The body.*

tentates, unleſs the townſmen gave conſent thereto.

*The five Senſes.*

This famous town of Manſoul had five gates, in at which to come, out at which to go, and theſe were made likewiſe anſwerable to the walls, to wit, impregnable, and ſuch as could never be opened nor forced, but by the will and leave of thoſe within. The names of the gates were theſe, *Ear-gate*, *Eye-gate*, *Mouth-gate*, *Noſe-gate*, and *Feel-gate*.

*The ſtate of Manſoul at firſt.*

Other things there were that belonged to the town of Manſoul, which if you adjoin to theſe, will yet give farther demonſtration to all, of the glory and ſtrength of the place. It had always a ſufficiency of proviſion within its walls; it had the beſt, moſt wholeſome, and excellent law, that then was extant in the world. There was not a raſcal, rogue, or traiterous perſon then within its walls; they were all true men, and faſt joined together; and this you know is a great matter. And to all theſe, it was always (ſo long as it had the goodneſs to keep true to Shaddai the King) his contenance, his protection, and it was his delight, *&c.*

*The Devil.*

Well, upon a time there was one Diabolus, a mighty giant, made an aſſault upon this famous town of Manſoul to take it, and make it his own habitation. This giant was king of the blacks or negroes, and a moſt raviſhing prince he was. We will, if you pleaſe firſt diſcourſe of the original of this Diabolus, and then of his taking of this famous town of Manſoul.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at firſt one of the ſervants of King Shaddai, made, and taken, and put by him into moſt high and mighty place, yea, was put into ſuch principalities as belonged to the beſt of his territories and dominions. This Diabolus was made ſon of the morning, and a brave place he had of it: It brought him much glory, and gave him much brightneſs, an income that might have contented his Luciferian heart, had it not been inſatiable, and enlarged as hell itſelf.

Well, he ſeeing himſelf thus exalted to greatneſs and honour, and raging in his mind for higher ſtate and degree, what doth he, but begins to think with himſelf, how he might be ſet up as Lord over all, and have the ſole power under Shaddai. (Now that did the King reſerve for his Son, yea, and had already beſtowed it upon him); wherefore he firſt conſults with himſelf what had beſt to be done, and then breaks his mind to ſome other of his companions, to the which they alſo agreed. So, in fine, they came to this iſſue, that they ſhould make an attempt upon the King's Son to deſtroy him, that the inheritance might be theirs. Well, to be ſhort, the treaſon (as I ſaid) was concluded, the time appointed, the word given, the rebels rendezvouſed, and the aſſault attempted. Now the King and his Son being all, and always eye, could not but diſcern all paſſages in his dominions; and he having always love for his Son as for himſelf, could not, at what he ſaw, but be greatly provoked and offended; wherefore what does he but takes them in the very nick; and the firſt trip that they made toward their deſign, convicts them of their treaſon, horrid rebellion, and conſpiracy, that they had deviſed, and now attempted to put into practice; and caſts them all together out of all place of truſt, benefit, honour, and preferment. This done, he baniſhes them the court, turns them down into the horrible pits, as faſt bound in chains, never more to expect the leaſt favour from his hands, but to abide the judgement that he had appointed, and that for ever, and yet.

Now, they being thus caſt out of all place of truſt, profit, and honour, and alſo knowing that they had loſt their prince's favour for ever, being baniſhed his courts, and caſt down to the horrible pits; you may be ſure they would now add to their former pride, what malice and rage againſt Shaddai, and againſt his Son, they could. Wherefore, roving and ranging in much fury from place to place, (if perhaps they might find ſomething that was the King's to revenge, by ſpoiling of that, themſelves on him); at laſt they happened into this ſpacious country of Univerſe, and ſteer their courſe towards the town of Manſoul, and conſidering that that town was one of the chief works and delights of King Shaddai, what do they, but, after counſel taken, make an aſſaul upon that. I ſay, they knew that Manſoul belonged unto Shaddai, for they were there when he built it, and beautified it for himſelf. So when they had found the place, they ſhouted horribly for joy, and roared on it as a lion upon the prey, ſaying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they ſat down, and called a council of war, and conſidered with themſelves what ways and methods they had beſt to engage in, for the winning to themſelves this famous town of Manſoul; and theſe four things were then propounded to be conſidered of.

*Prop*

1. Whether they had beſt, all of them, to ſhew themſelves in this deſign to the town of Manſoul?

2. Whether they had beſt to go and ſit down againſt Manſoul, in their now ragged and beggarly guiſe?

3. Whether they had beſt ſhew to Manſoul their intentions, and what deſign they came about, or whether to aſſault it with words and ways of deceit?

4. Whether they had not beſt, to ſome of their companions, to give out private orders to take the advantage, if they ſee one, or more of the principal townſmen, to ſhoot them; if thereby they ſhould judge their cauſe and deſign will the better be promoted?

It was anſwered, to the *firſt* of theſe propoſals, in the negative, to wit, That it would not be beſt that all ſhould ſhew themſelves before the town; becauſe the appearance of many of them might alarm and fright the town. Whereas a few, or but one of them, was not ſo likely to do it. And to inforce this advice to take place, it was added further, that if Manſoul was frighted, or did take the alarm, it is impoſſible, ſaid Diabolus, (for he ſpake now), that we ſhould take the town; for that none can enter into it without its own conſent. Let therefore but few, or but one, aſſault Manſoul, and in mine opinion, ſaid Diabolus, let me be he. Wherefore to this they all agreed; and,

Then to the *ſecond* propoſal they came, namely, Whether they had beſt to go and ſit down before Manſoul in their now ragged and beggarly guiſe? To which it was anſwered alſo in the negative, By no means: and that becauſe though the town of Manſoul had been made to know, and to have to do before now, with things that are inviſible, they did never as yet ſee any of their fellow-creatures in ſo ſad, and raſcally condition as they. And this was the advice of that fierce Alecto. Then ſaid Apollyon, The advice is pertinent; for even one of us appearing to them as we are now, muſt needs both beget and multiply ſuch thoughts in them, as will both put them into a conſternation of ſpirit, and neceſſitate them to put themſelves upon their guard: and if ſo, ſaid he, then, as my Lord Alecto ſaid but now, it is in vain for us to think of taking the town. Then ſaid that mighty giant Belzebub, the advice that already is given is ſafe; for though the men of Manſoul have ſeen ſuch things as we once were, yet hitherto they did never behold ſuch things as we now are. And it is beſt, in mine opinion, to come upon them in ſuch a guiſe as is common to, and moſt familiar among them. To this, when they had conſented, the next thing to be conſidered was, In what ſhape, hue, or guiſe, Diabolus had beſt to ſhew himſelf, when he went about to make Manſoul his own. Then one ſaid one thing, and another the contrary, at laſt Lucifer anſwered, That in his opinion it was beſt that his lordſhip ſhould aſſume the body of ſome of thoſe creatures that they of the town had dominion over: For, quoth he, theſe are not only familiar to them, but being under them, they will never imagine that an attempt ſhould by them be made upon the town; and to blind all, let him aſſume the body of one of theſe beaſts that Manſoul deems to be wiſer than any of the reſt. This advice was applauded of all, ſo it was determined that the giant Diabolus ſhould aſſume the dragon; for that he was in thoſe days as familiar with the town of Manſoul, as now is the bird with the boy. For nothing that was in its primitive ſtate was at all amazing to them.

Then they proceeded to the *third* thing, which was, Whether they had beſt to ſhew their intentions, or the deſign of his coming, to Manſoul or no? This alſo was anſwered in the negative; becauſe of the weight that was in the former reaſons, to wit, for that Manſoul were a ſtrong people, a ſtrong people in a ſtrong town, whoſe wall and gates were impregnable, (to ſay nothing of their caſtle), nor can they by any means be won but by their own conſent. Beſides, ſaid Legion, (for he gave anſwer to this), a diſcovery of our intentions may make them ſend to their King for aid, and if that be done, I know quickly what time of day it will be with us. Therefore let us aſſault them in all pretended fairneſs, covering of our intentions with all manner of lies, flatteries, deluſive words; feigning of things that never will be, and promiſing of that to them that they ſhall never find. This is the way to win Manſoul, and to make them of themſelves to open their gates to us; yea, and to deſire us too, to come in to them. And the reaſon why I think that this project will do, is, becauſe the people of Manſoul now are every one ſimple and innocent; all honeſt and true: Nor do they as yet know what it is to be aſſaulted with fraud, guile, and hypocriſy. They are ſtrangers to lying and diſſembling lips; wherefore we cannot, if thus we be diſguiſed, by them at all be diſcerned, our lies ſhall go for true ſayings, and our diſſimulations for upright dealings. What we promiſe them, they will in that believe us; eſpecially if in all our lies and feigned words we pretend great love to them, and that our deſign is only their advantage and honour. Now there was not one bit of a reply againſt this; this went as current down, as doth the water down a ſteep deſcent.

Wherefore they go to conſider of the laſt propoſal, which was, Whether they had not beſt to give out orders to ſome of their company, to ſhoot ſome one or more of the principal of the townſmen, if they judge that their cauſe may be promoted thereby? This was carried in the affirmative, and the man that was deſigned by this ſtratagem to be deſtroyed, was one Mr Reſiſtance, otherwiſe called *Captain Reſiſtance*. And a great man in Manſoul this Captain Reſiſtance was; and a man that the giant Diabolus and his band more feared than they feared the whole town of Manſoul beſides. Now, who ſhould be the actor to do the murder, that was the next; and they appointed one Tiſiphane, a fury of the lake to do it.

They thus having ended their council of war, roſe up, and aſſayed to do as they had determined: they marched towards Manſoul, but all in a manner inviſible, ſave one, only one; nor did he approach the town in his own likeneſs, but under the ſhape, and in the body of the dragon.

So they drew up and ſat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perſpection. So, as I ſaid, he came up with his train to the gate, and laid his ambuſcado for Captain Reſiſtance within bowſhot of the town. This done, the giant aſcended up cloſe to the gate, and called to the town of Manſoul for audience. Nor took he any with him, but one Ill-pauſe, who was his orator in all difficult matters. Now, as I ſaid, he being come up to the gate, (as the manner of thoſe times was), ſounded his trumpet for audience. At which the chief of the town of Manſoul, ſuch as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr Recorder, and Captain Reſiſtance, came down to the wall to ſee who was there, and what was the matter. And my Lord Willbewill, when he had looked over and ſaw who ſtood at the gate, demanded what he was, wherefore he was come, and why he rouſed the town of Manſoul with ſo unuſual a ſound?

*Diab.* (Diabolus then, as if he had been a lamb, began his oration, and ſaid), Gentlemen of the famous town of Manſoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the king to do you my homage, and what ſervice I can; wherefore that I may be faithful to myſelf, and to you, I have ſomewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And firſt, I will aſſure you, it is not myſelf, but you, not mine, but your advantage, that I ſeek by what I now do, as will full well be made manifeſt, by that I have opened my mind unto you. For, Gentlemen, I am (to tell you the truth) come to ſhew how you may obtain great and ample deliverance from a bondage, that unawares to yourſelves you are captivated and inſlaved under. At this the town of Manſoul began to prick up its ears; and what is it, pray what is it thought they? And he ſaid, I have ſomewhat to ſay to you concerning your King, concerning his law, and alſo touching yourſelves. Touching your King, I know he is great and potent, but yet, all that he hath ſaid to you, is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you, ſhall not come to paſs, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a ſlavery is it to live always in fear of the greateſt of puniſhments, for doing ſo ſmall and trivial a thing as eating of a little fruit is! 2. Touching his laws, this I ſay further, they are both unreaſonable, intricate, and intolerable, Unreaſonable, as was hinted before, for that the puniſhment is not proportioned to the offence. There is great difference and diſproportion betwixt the life and an apple; yet the one muſt go for the other, by the law of your Shaddai. But it is alſo intricate, in that he ſaith, firſt, you may eat of all; and yet after, forbids the eating of one. And then, in the laſt place, it muſt needs be intolerable, foraſmuch as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able, by your eating, to miniſter to you a good as yet unknown by you. This is manifeſt by the very name of the tree; it is called *the tree of knowledge of good and evil;* and have you that knowledge as yet? No, no, nor can you conceive how good, how pleaſant, and how much to be deſired to make one wiſe it is, ſo long as you ſtand by your King's commandment. Why ſhould you be holden in ignorance and blindneſs? Why ſhould you not be enlarged in knowledge and underſtanding? And now, Ah! ye inhabitants of the famous town of Manſoul, to ſpeak more particularly to yourſelves, You are not a free people! You are kept both in bondage and ſlavery, and that by a grievous threat; no reaſon being annexed, but ſo I will have it, ſo it ſhall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wiſdom and honour? for then your eyes will be opened, and you ſhall be as gods. Now, ſince this is thus, quoth he, Can you be kept by any prince in more ſlavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapt up in inconveniencies, as I have well made appear. For what bondage greater than to be kept in blindneſs; will not reaſon tell you, that it is better to have eyes than to be without them; and ſo to be at liberty to be better than to be ſhut up in a dark and ſtinking cave?

*Captain Reſiſtance ſlain*

And juſt now, while Diabolus was ſpeaking theſe words to Manſoul, Tiſiphane ſhot at Captain Reſiſtance, where he ſtood on the gate, and mortally wounded him in the head; ſo that he, to the amazement of the townſmen, and the encouragement of Diabolus, fell down dead quite over the wall. Now, when Captain Reſiſtance was dead, (and he was the only man of war in the town), poor Manſoul was wholly left naked of courage, nor had ſhe now any heart to reſiſt. But this was as the devil would have it. That he, Mr Ill-pauſe, that Diabolus brought with him, who was his orator, and he addreſſed himſelf to ſpeak to the town of Manſoul:—the tenor of whoſe ſpeech here follows.

*Mr Ill-pauſe his ſpeech to the town of Manſoul.*

*Ill-pauſe*. Gentlemen, quoth he, it is my maſter's happineſs, that he has this day a quiet and teachable auditory, and it is hoped by us, that we ſhall prevail

vail with you not to caſt off good advice; my maſter has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more ſhould be ſpoken to confirm for truth what he hath ſaid; there is not a word but carries in it ſelf-evidence in its bowels; the very name of the tree may put an end to all controverſy in this matter. I therefore at this time ſhall only add this advice to you, under, and by the leave of my lord, (and with that he made Diabolus a very low congee.) Conſider his words, look on the tree, and the promiſing fruit thereof; remember alſo that yet you know but little, and that this is the way to know more: and if your reaſons be not conquered to accept of ſuch good counſel, you are not the men that I took you to be. But when the townsfolk ſaw that the tree was good for food, and that it was pleaſant to the eye, and a tree to be deſired to make one wiſe, they did as old Ill-pauſe adviſed; they took and did eat thereof. Now, this I ſhould have told you before, that even then, when this Ill-pauſe was making of his ſpeech to the townſmen, my Lord Innocency, whether by a ſhot from the camp of the giant, or from a ſinking qualm that ſuddenly took him, or rather by the ſtinking breath of that treacherous villain old Ill-pauſe, (for ſo I am moſt apt to think), ſunk down in the place where he ſtood, nor could he be brought to life again. Thus theſe two brave men died; brave men I call them, for they were the beauty and glory of Manſoul, ſo long as they lived therein: nor did there now remain any more a noble ſpirit in Manſoul, they all fell down, and yielded obedience to Diabolus, and became his ſlaves and vaſſals as you ſhall hear.

*My Lord Innocency's death.*

*The town taken, and how.*

Now theſe being dead, what do the reſt of the townsfolk, but as men that had found a fool's paradiſe, they preſently, as afore was hinted, fall to prove the truth of the giant's words; and firſt they did as Ill-pauſe had taught them, they conſidered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; ſo they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgement that he had annexed with ſolemn threatening to the breach thereof.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conqueſt as ſure as he could; and finding by this time the affections of the people warmly inclining to him, he, as thinking it was beſt ſtriking while the iron is hot, made this further deceivable ſpeech unto them, ſaying, Alas! my poor Manſoul! I have done thee indeed this ſervice, as to promote thee to honour, and to greaten thy liberty; but, alas! alas! poor Manſoul, thou wanteſt now one to defend thee; for aſſure thyſelf, that when Shaddai ſhall hear what is done, he will come: for ſorry will he be that thou haſt broken his bonds, and caſt his cords away from thee. What wilt thou do? Wilt thou after enlargement ſuffer thy privileges to be invaded, and taken away? or what wilt thou reſolve with thyſelf? Then they all with one conſent ſaid to this bramble, *Do thou reign over us.* So he accepted the motion, and became the king of the town of Manſoul. This being done, the next thing was, to give him poſſeſſion of the caſtle, and ſo of the whole ſtrength of the town. Wherefore into the caſtle he goes; (it was that which Shaddai built in Manſoul for his own delight and pleaſure); this now was become a den and hold for the giant Diabolus.

*He is entertained for their king.*

Now, having got poſſeſſion of this ſtately palace or caſtle, what doth he, but make it a garriſon for himſelf, and ſtrengthens and fortifies it with all ſorts of proviſion againſt the King Shaddai, or thoſe that ſhould endeavour the regaining of it to him, and his obedience again.

This done, but not thinking himſelf yet ſecure enough, in the next place, he bethinks himſelf of new-modelling the town; and ſo he does, ſetting up one, and putting down another at pleaſure. Wherefore my Lord Mayor, whoſe name was *My Lord Underſtanding*, and Mr Recorder, whoſe name was *Mr Conſcience*, thoſe he puts out of place and power.

*My L*
*Mayor*
*ed out*
*place.*

As for my Lord Mayor, though he was an underſtanding man, and one too that had complied with the reſt of the town of Manſoul, in admitting of the giant into the town, yet Diabolus thought not fit to let him abide in his former luſtre and glory, becauſe he was a ſeeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building of an high and ſtrong tower, juſt behind the ſun's reflections, and the windows of my Lord's palace: by which means his houſe and all, and the whole of his habitation, was made as dark as darkneſs itſelf. And thus being alienated from the light, he became as one that was born blind. To this his houſe my Lord was confined, as to a priſon, nor might he upon his parole go further than within his own bounds. And now, had he had an heart to do for Manſoul, what could he do for it, or wherein could he be profitable to her? So then, ſo long as Manſoul was under the power and government of Diabolus, (and ſo long it was under him, as it was obedient to him, which was even until by a war it was reſcued out of his hand), ſo long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Manſoul.

*The*
*er pu*
*place.*

As for Mr Recorder, before the town was taken, he was a man well read in the laws of his King, and alſo a man of courage and faithfulneſs to ſpeak truth at every occaſion; and he had a tongue as bravely hung as he had an head filled with judgement. Now this man Diabolus could by no means abide, becauſe, though he gave his conſent to his coming into the town, yet he could not, by all wiles, trials, ſtratagems, and devices, that he could uſe, make him wholly his own. True, he was much degenerated from his former King, and alſo much pleaſed with many of the giant's laws, and ſervice: But all this would not do, for as much as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would ſpeak with a voice as great againſt Diabolus as when a lion roareth; yea, and would alſo, at certain times, when his fits were upon him, (for you muſt know that ſometimes he had terrible fits), make the whole town of Manſoul ſhake with his voice: And therefore the new king of Manſoul could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of Manſoul, becauſe, as I ſaid, his words did ſhake the whole town; they were like the rattling thunder, and alſo like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do, but ſtudies all that he could to debauch the old gentleman, and by debauchery to ſtupify his mind, and more harden his heart in ways of vanity. And as he attempted, ſo he accompliſhed his deſign: He debauched the man, and by little and little ſo drew him into ſin and wickedneſs, that at laſt he was not only debauched as at firſt, and ſo by conſequence defiled, but was almoſt (at laſt, I ſay) paſt all conſcience of ſin. And this was the fartheſt Diabolus could go. Wherefore he bethinks him of another project, and that was, to perſuade the men of the town that Mr Recorder was mad, and ſo not to be regarded. And for this he urged his fits, and ſaid, If he be himſelf, why doth he not do thus always? But, quoth he, as all mad folks have their fits, and in them their raving language, ſo hath this old and doating gentleman. Thus by one means or another, he quickly got Manſoul to ſlight, neglect, and deſpiſe, whatever Mr Recorder could ſay: For beſides what already you have heard, Diabolus had a way to make the old gentleman, whan he was merry, unſay and deny what he in his fits had affirmed. And indeed this was the next way to make himſelf ridiculous, and to cauſe that no man ſhould regard him. Alſo now he never ſpake freely for King Shaddai, but always by force and conſtraint. Beſides, he would at one time be hot againſt that, at which at another he would hold his peace; ſo uneven was he now in his doings. Sometimes he would be as if faſt aſleep, and again ſometimes as dead, even then when the whole town of Manſoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, ſometimes when Manſoul did uſe to be frighted with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would anſwer, That what the old gentleman ſaid, was neither of love to him, nor pity to them, but of a fooliſh fondneſs that he had to be prating: and ſo would huſh, ſtill, and put all to quiet again. And that he might leave no argument unurged, that might tend to make them ſecure, he ſaid, and ſaid it often, O Manſoul! conſider, that notwithſtanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himſelf; when, liar and deceiver that he was, every outcry of Mr Recorder againſt the ſin of Manſoul, was the voice of God in him to them. But he goes on, and ſays, You ſee that he values not the loſs, nor rebellion of the town of Manſoul, nor will he trouble himſelf with calling of his town to a reckoning for their giving up themſelves to me. He knows that though ye were his, now you are lawfully mine; ſo leaving us one to another, he now hath ſhaken his hands of us.

Moreover, O Manſoul! quoth he, conſider how I have ſerved you, even to the utmoſt of my power, and that with the beſt that I have, could get, or procure for you, in all the world. Beſides, I dare ſay, that the laws and cuſtoms that you now are under, and by which you do homage to me, do yield you more ſolace and content, than did the paradiſe that at firſt you poſſeſſed. Your liberty, alſo, as yourſelves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any reſtraint upon you; you have no law, ſtatute, or judgement of mine, to fright you; I call none of you to account for your doings, except the madman, you know who I mean: I have granted you to live, each man like a prince in his own, even with as little controul from me, as I myſelf have from you.

And thus would Diabolus huſh up, and quiet the town of Manſoul, when the Recorder, that was, did at times moleſt them; yea, and with ſuch curſed orations as theſe, would ſet the whole town in a rage and fury againſt the old gentleman: Yea, the raſcal crew at ſome times would be for deſtroying of him: They have often wiſhed (in my hearing) that he had lived a thouſand miles off from them: his company, his words, yea, the ſight of him, and eſpecially when they remembered how in old times he did uſe to threaten and condemn them, (for all he was now ſo debauched), did terrify and afflict them ſore.

But all wiſhes were vain, for I do not know how, unleſs by the power of Shaddai, and his wiſdom, he was preſerved in being amongſt them. Beſides, his houſe was as ſtrong as a caſtle, and ſtood hard to a ſtrong hold of the town. Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the ſluices, and let in ſuch floods as would drown all round about him.

But to leave Mr Recorder, and to come to my Lord Will-bewill, another of the gentry of the famous town of Manſoul. This Will-bewill was as high born as any man in Manſoul, and was as much if not more, a free-holder than many of them were: Beſides, if I remember my tale aright, he had ſome privilege peculiar to himſelf in the famous town of Manſoul. Now, together with theſe, he was a man of great ſtrength, reſolution, and courage, nor in his occaſion could any turn him away, But, I ſay, whether he was proud of his eſtate, privileges, ſtrength, or what, (but ſure it was through pride or ſomething), he ſcorns now to be a ſlave in Manſoul, and therefore reſolves to bear office under Diabolus, that he might (ſuch an one as he was) be a petty ruler and governor in Manſoul. And (head-ſtrong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the firſt that was for conſenting to his words, and for accepting of his counſel as wholeſome, and that was for the opening of the gate, and for letting him into the town: Wherefore Diabolus had a kindneſs for him; and therefore he deſigned for him a place; And perceiving the valour and ſtoutneſs of the man, he coveted to have him for one of his great ones, to act and do in matters of the higheſt concern.

*The will takes place under Diabolus.*

So he ſent for him, and talked with him of that ſecret matter that lay in his breaſt. But there needed not much perſuaſion in the caſe; for as at firſt he was willing that Diabolus ſhould be let into the town, ſo now he was as willing to ſerve him there. When the tyrant, therefore, perceived the willingneſs of my Lord to ſerve him, and that his mind ſtood bending that way, he forthwith made him the captain of the caſtle, governor of the wall, and keeper of the gates of Manſoul. Yea, there was a clauſe in his commiſſion, That nothing without him ſhould be done in all the town of Manſoul. So that now, next to Diabolus himſelf, who but my Lord Will-bewill in all the town of Manſoul? nor could any thing now be done, but at his will and pleaſure, throughout the town of Manſoul. He had alſo one Mr Mind for his clerk, a man to ſpeak on every way like his maſter; for he and his Lord were in principle one and in practice not far aſunder. And now was Manſoul brought under to purpoſe, and made to fulfil the luſts of the will and of the mind.

*Heart.*
*Fleſh.*
*Senſes*

But it will not out of my thoughts, what a deſperate one this Will-bewill was, when power was put into his hand. Firſt, he flatly denied that he owed any ſuit or ſervice to his former Prince and liege Lord. This done, in the next place he took an oath and ſwore fidelity to his great maſter Diabolus; and then being ſtated and ſettled in his places, offices, advancements, and preferments, oh! you cannot think, unleſs you had ſeen it, the ſtrange work that this workman made in the town of Manſoul.

*The carnal will oppoſeth conſcience.*

Firſt, he maligned Mr Recorder to death; he would neither endure to ſee him, nor to hear the words of his mouth: he would ſhut his eyes when he ſaw him, and ſtop his ears when he heard him ſpeak: Alſo he could not endure that ſo much as a fragment of the law of Shaddai ſhould be any where ſeen in the town. For example, his clerk Mr Mind had ſome old, rent, and torn parchments of the law of good Shaddai in his houſe; but when Will-bewill ſaw them, he caſt them behind his back. True, Mr Recorder had ſome of the laws in his ſtudy, but my Lord could by no means come at them. He alſo thought, and ſaid, that the windows of my old Lord Mayor's houſe were always too light for the profit of the town of Manſoul. The light of a candle he could not endure. Now nothing at all pleaſed Will-bewill, but what pleaſed Diabolus his lord.

There was none like him to trumpet about the ſtreets the brave nature, the wiſe conduct, and great glory of the king Diabolus. He would range and rove throughout all the ſtreets of Manſoul, to cry up his illuſtrious lord, and would make himſelf even as an abject, among the baſe and raſcal crew, to cry up his valiant prince. And I ſay, when, and whereſoever he found theſe vaſſals, he would even make himſelf as one of them. In all ill curſes he would act without bidding, and do miſchief without commandment.

The Lord Will-bewill alſo had a deputy under him, and his name was Mr Affection; one that was alſo greatly debauched in his principles, and anſwerable thereto in his life: He was wholly given to the fleſh, and therefore they called him *Vile affection*. Now there was he and one Carnal Luſts, the daughter of Mr Mind, (like to like, quoth the devil to the collier) that fell in love, and made a match, and were married; and as I take it, they had ſeveral children, as Impudent, Blackmouth, and Hate-reproof: theſe three were black boys; and beſides theſe they had three daughters, as Scorn-truth, and Slight-God, and the name of the youngeſt was Town, and alſo begot and yielded bad Revenge; theſe were all married in the brats, too many to be here inſerted. But to paſs by this.

When the giant had thus ingarriſoned himſelf in the town of Manſoul, and had put down and ſet up whom he thought good, he betakes himſelf to defacing. Now there was in the market-place in Manſoul, and alſo upon the gates of the caſtle, an image of the bleſſed King Shaddai; this image was ſo exactly ingraven, (and it was ingraven in gold), that it did the moſt reſemble Shaddai himſelf of any thing that then was extant in the world. This he baſely commanded to be defaced, and it was as baſely done by the hand of Mr No-truth. Now, you muſt know, that as Diabolus had commanded, and that by the hand of Mr No-truth, the image of Shaddai was defaced. He likewiſe gave order that the ſame Mr No-truth ſhould ſet up in its ſtead the horrid and formidable image of Diabolus: to the great contempt of the former King, and the debaſing of his town of Manſoul.

*All law-books deſtroyed that could be ſo.*

Moreover, Diabolus made havock of all remains of the laws and ſtatutes of Shaddai, that could be found in the town of Manſoul; to wit, ſuch as contained either the doctrines of morals, with all civil and natural documents. Alſo relative ſeverities he ſought to extinguiſh. To be ſhort, there was nothing of the remains of good in Manſoul, which he and Will-be-will ſought not to deſtroy: for their deſign was to turn Manſoul into a brute, and to make it like to the ſenſual ſow, by the hand of Mr No-truth.

When he had deſtroyed what law and good orders he could, then further to effect his deſign, namely, to alienate Manſoul from Shaddai her king, he commands, and they ſet up his own vain edicts, ſtatutes, and commandments in all places of reſort or concourſe in Manſoul, to wit, ſuch as gave liberty to the luſts of the fleſh, the luſts of the eyes, and the pride of life, which are not of Shaddai, but of the world. He encouraged, countenanced, and promoted laſciviouſneſs, and all ungodlineſs there. Yea much more did Diabolus to encourage wickedneſs in the town of Manſoul; he promiſed them peace, content, joy, and bliſs in doing his commands, and that they ſhould never be called to an account for their not doing the contrary. And let this ſerve to give a taſte to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.

Now Manſoul being wholly at his beck, and brought wholly to his bow, nothing was heard or ſeen therein but that which tended to ſet up him.

But now, he having diſabled the Lord Mayor, and Mr Recorder, from bearing of office in Manſoul, and ſeeing that the town, before he came to it, was the moſt ancient of corporations in the world; and fearing, if he did not maintain greatneſs, they at any time ſhould object that he had done them an injury; therefore, I ſay, (that they might ſee that he did not intend to leſſen their grandeur, or to take from them any of their advantageous things), he did chuſe for them a Lord Mayor and a Recorder himſelf; and ſuch as contented them at the heart, and ſuch alſo as pleaſed him wondrous well.

*The new Lord Mayor*

The name of the Mayor that was of Diabolus's making, was the *Lord Luſtings;* a man that had neither eyes nor ears: All that he did, whether as a man or an officer, he did it naturally, as doth the beaſt. And that which made him yet the more ignoble, though not to Manſoul, yet to them that beheld, and were grieved for its ruins, was, that he never could ſavour good, but evil.

*The new Recorder.*

The Recorder was one whoſe name was *Forget-good;* and a very ſorry fellow he was. He could remember nothing but miſchief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Manſoul, and to all the dwellers there. Theſe two, therefore, by their power and practice, examples and ſmiles upon evil, did much more grammar, and ſettle the common people in hurtful ways; for who doth not perceive, but when thoſe that ſit aloft are vile and corrupt themſelves, they corrupt the whole region and country where they are.

*He doth make them new aldermen, and who.*

Beſides theſe, Diabolus made ſeveral burgeſſes and aldermen in Manſoul, ſuch as out of whom the town, when it needed, might chuſe them officers, governors, and magiſtrates. And theſe are the names of the chief of them: Mr Incredulity, Mr Haughty, Mr Swearing, Mr Whoring, Mr Hard-heart, Mr Pitileſs, Mr Fury, Mr No-truth, Mr Stand-to-lies, Mr Falſe-peace, Mr Drunkenneſs, Mr Cheating, Mr Atheiſm, thirteen in all. Mr Incredulity is the eldeſt, and Mr Atheiſm the youngeſt of the company.

There was alſo an election of common council-men, and others, as bailiffs, ſerjeants, conſtables, and others; but all of them, like to thoſe aforenamed, being either fathers, brothers, couſins, or nephews, to them; whoſe names, for brevity's ſake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place, he betook him to build ſome ſtrong holds in the town. And he built three that ſeemed to be impregnable. The firſt he called *the hold of Defiance*, becauſe it was made to command the whole town, and to keep it from the knowledge of its ancient king. The ſecond he called *Midnight-hold*, becauſe it was built on purpoſe to keep Manſoul from the true knowledge of itſelf. The third was called *Sweet-ſin-hold*, becauſe by that he fortified Manſoul againſt all deſires of good. The firſt of theſe holds ſtood cloſe by Eye-gate, that, as much as might be, light might be darkened there. The ſecond was built hard by the old caſtle, to the end that that might be made more blind, if poſſible. And the third ſtood in the market-place.

He that Diabolus made governour over the firſt of theſe, was one Spite-God, a moſt blaſphemous wretch. He came with the whole rabble of them that came againſt Manſoul at firſt, and was himſelf one of themſelves. He that was made the Governor of Midnight-hold, was one Love-no-light. He was alſo of them that came firſt againſt the town. And he that was made the Governor of the hold called *Sweet-ſin-hold*, was one whoſe name was *Love-fleſh;* he was alſo a very lewd fellow, but not of that country where the other are bound. This fellow could find more ſweetneſs when he ſtood ſucking of a luſt, than he did in all the paradiſe of God.

And now Diabolus thought himſelf ſafe; he had taken Manſoul; he had ingarriſoned himſelf therein; he had put down the old officers, and had ſet up new ones; he had defaced the image of Shaddai, and had ſet up his own; he had ſpoiled the old law-books, and had promoted his own vain lies; he had made him new magiſtrates, and ſet up new aldermen; he had built him new holds, and had maned them for himſelf. And all this he did to make himſelf ſecure, in caſe the good Shaddai, or his Son, ſhould come to make an incurſion upon him.

Now you may well think, that long before this time, word by ſome or other could not but be carried to the good King Shaddai, how his Manſoul in the continent of Univerſe was loſt; and that the runagate giant Diabolus, once one of his Majeſty's ſervants, had, in rebellion againſt the King, made ſure thereof for himſelf; yea, tidings were carried and brought to the King thereof, and that to a very circumſtance.

As, firſt, How Diabolus came upon Manſoul (they being a ſimple people and innocent) with craft, ſubtilty, lies, and guile. *Item*, That he had treacherouſly ſlain the right noble and valiant captain, their captain Reſiſtance, as he ſtood upon the gate with the reſt of the townſmen. *Item*, How my brave Lord Innocent fell down dead (with grief ſome ſay, or with being poiſoned with the ſtinking breath of one Ill-pauſe, as ſay others) at the hearing of his juſt Lord, and rightful Prince Shaddai ſo abuſed by the mouth of ſo filthy a Diabolian as that varlet Ill-pauſe was. The meſſenger further told, That after this Ill-pauſe had made a ſhort oration to the townſmen, in behalf of Diabolus his maſter, the ſimple town believing that what was ſaid was true, with one conſent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew, into a poſſeſſion of the famous town of Manſoul. He further ſhewed how Diabolus had ſerved the Lord Mayor and Mr Recorder, to wit, That he had put them from all place of power and truſt. *Item*, He ſhewed alſo that my Lord Will-bewill was turned a very rebel and runagate, and that ſo was one Mr Mind his clerk, and that they two did range and revel it all the own over, and teach the wicked ones their way. He ſaid moreover, That this Will-bewill was put into great truſt; and particularly, that Diabolus had put into Will-bewill's hand, all the ſtrong places in Manſoul; and that Mr Affection was made my Lord Will-bewill's deputy in his moſt rebellious affair. Yea, ſaid the meſſenger, this monſter, Lord Will-bewill, has openly diſavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.

Alſo ſaid the meſſenger, beſides all this, the new king, or rather rebellious tyrant, over the once famous, but now periſhing town of Manſoul, has ſet up a Lord Mayor and a Recorder of his own. For Mayor he has ſet up one Mr Luſtings, and for Recorder Mr Forget-good, two of the vileſt of all the town of Manſoul. This faithful meſſenger alſo proceeded and told what a ſort of new burgeſſes Diabolus had made, alſo that he had built ſeveral ſtrong forts, towers, and ſtrong holds in Manſoul. He told too, the which I had almoſt forgot, how Diabolus had put the town of Manſoul into arms, the better to capacitate them on his behalf to make reſiſtance againſt Shaddai their King, ſhould he come to reduce them to their former obedience.

Now the tidings-teller did not diliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there preſent to hear. But by that they had heard the whole of the ſtory, it would have amazed one to have ſeen, had he been there to behold it, what ſorrow and grief, and compunction of ſpirit, there was among all ſorts, to think that famous Manſoul was now taken: only the King and his Son foreſaw all this long before, yea, and ſufficiently provided for the relief of Manſoul, though they told not every body thereof: yet becauſe they alſo would have a ſhare in condoling of the miſery of Manſoul, therefore they alſo did, and that at the rate of the higheſt degree, bewail the loſing of Manſoul. The King ſaid plainly, That it grieved him at the heart, and you may be ſure that his Son was not a whit behind him. Thus gave they conviction to all about them, that they had love and compaſſion for the famous town of Manſoul. Well, when the King and his Son were retired into the privy-chamber, there they again conſulted about what they had deſigned before, to wit, That as Manſoul ſhould in time be ſuffered to be loſt; ſo as certainly it ſhould be recovered again; recovered, I ſay in ſuch a way as that both the King and his Son would get themſelves eternal fame and glory thereby. Wherefore, after this conſult, the Son of Shaddai, (a ſweet and comely perſon, and one that had always great affection for thoſe that were in affliction, but one that had mortal enmity in his heart againſt Diabolus, becauſe he was deſigned for it, and becauſe he ſought his crown and dignity); this Son of Shaddai, I ſay, having ſtriken hands with his Father, and promiſed that he would be his ſervant to recover his Manſoul again, ſtood by his reſolution, nor would he repent of the ſame. The purport of which agreement was this: to wit, That at a certain time prefixed by both, the King's Son ſhould take a journey into the country of Univerſe; and there in a way of juſtice and equity, by making of amends for the follies of Manſoul, he ſhould lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.

Moreover Emanuel reſolved to make, at a time convenient, a war upon the giant Diabolus, even while he was poſſeſſed of the town of Manſoul; and that he would fairly, by ſtrength of hand, drive him out of his hold, his neſt, and take it to himſelf, to be his habitation.

This now being reſolved upon, order was given to the Lord Chief-ſecretary, to draw up a fair record of what was determined, and to cauſe that it ſhould be publiſhed in all the corners of the kingdom of Univerſe. A ſhort breviat of the contents thereof, you may, if you pleaſe, take here as follows.

'Let all men know who are concerned, That the Son of Shaddai, the great King, is engaged by covenant to his Father, to bring his Manſoul to him again; yea, and to put Manſoul too, through the power of his matchleſs love into a far better, and more happy condition than it was in before it was taken by Diabolus.'

Theſe papers, therefore, were publiſhed in ſeveral places, to the no little moleſtation of the tyrant Diabolus; for now, thought he, I ſhall be moleſted, and my habitation will be taken from me.

But when this matter, I mean this purpoſe of the King and his Son, did at firſt take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the buſineſs. Firſt, they whiſpered it one to another, and after that it began to ring out throughout the King's palace, all wondering at the glorious deſign that between the King and his Son was on foot for the miſerable town of Manſoul. Yea, the courtiers could ſcare do any thing, either for the King or kingdom, but they would mix with doing thereof, a noiſe of the love of the King and his Son, that they had for the town of Manſoul.

*Diabolus perplexed at the news.*

Nor could theſe lords, high captains, and princes, be content to keep this news at court; yea, before the records thereof were perfected, themſelves came down and told it in Univerſe. At laſt it came to the ears, as I ſaid, of Diabolus, to his no little diſcontent. For you muſt think it would perplex him to hear of ſuch a deſign againſt him: Well, but after a few caſts in his mind, he concluded on theſe four things.

Firſt, That this news, this good tidings, (if poſſible), ſhould be kept from the ears of the town of Manſoul: For, ſaid he, if they ſhall once come to the knowledge, that Shaddai their former King, and Emanuel his Son, are contriving of good for the town of Manſoul, what can be expected by me, but that Manſoul will make a revolt from under my hand and government, and return again to him?

Now, to accompliſh this his deſign, he renews his flattery with the Lord Will-bewill, and alſo gives him ſtrict charge and command, that he ſhould keep watch by day and by night, at all the gates of the town, eſpecially Ear-gate and Eye-gate: For I hear of a deſign, quoth he; a deſign to make us all traitors, and that Manſoul will be reduced to its firſt bondage again. I hope they are but flying ſtories, quoth he; however, let no ſuch news by any means be let into Manſoul, leſt the people be dejected thereat; I think, my Lord, it can be no welcome news to you, I am ſure it is none to me. And I think that at this time it ſhould be all our wiſdoms and care to nip the head of all ſuch rumours as ſhall tend to trouble our people; wherefore I deſire, my Lord, that you will in this matter do as I ſay, let there be ſtrong guards daily kept at every gate of the town. Stop alſo and examine from whence ſuch come, that you perceive do from far come hither to trade; nor let them by any means be admitted into Manſoul, unleſs you ſhall plainly perceive, that they are favourers of our excellent government. I command moreover, ſaid Diabolus, that there be ſpies continually walking up and down the town of Manſoul, and let them have power to ſuppreſs and deſtroy any that they ſhall perceive to be plotting againſt us; or that ſhall prate of what by Shaddai and Emanuel is intended.

This therefore was accordingly done, my Lord Will-bewill hearkened to his lord and maſter, went willingly after the commandment, and with all the diligence he could, kept any that would from going out abroad, or that ſought to bring theſe tidings to Manſoul, from coming into the town,

*A new oath impoſed upon Manſoul.*

Secondly, This done, in the next place, Diabolus, that he might make Manſoul as ſure as he could, frames and impoſes a new oath, and horrible covenant upon the town's-folk:

To wit, 'That they ſhould never deſert him, nor his government, nor yet betray him, nor ſeek to alter his laws: But that they ſhould own, confeſs, ſtand by, and acknowledge him for their rightful king, in defiance to any that do or hereafter ſhall, by any pretence, law, or title whatever, lay claim to the town of Manſoul.’ Thinking, belike, that Shaddai had no power to abſolve them from this covenant with death, and agreement with hell. Nor did the ſilly Manſoul ſtick or boggle at all at this moſt monſtrous engagement; but as if it had been a ſprat in the mouth of a whale, they ſwallowed it without any chewing. Were they troubled at it; Nay, they rather bragged and boaſted of their ſo brave fidelity to the tyrant, their pretended king, ſwearing, that they would never be changelings, nor forſake their old lord for a new.

Thus did Diabolus tie poor Manſoul faſt; but jealouſy, that never thinks itſelf ſtrong enough, put him in the next place upon another exploit, which was yet more, if poſſible, to debauch this town of Manſoul: Wherefore he cauſed, by the hand of one Mr Filth, an odious, naſty, laſcivious, piece of beaſtlineſs to be drawn up in writing, and to be ſet upon the caſtle-gates; whereby he granted, and gave licence to all his true and truſty ſons in Manſoul, to do whatſoever their luſtful appetites prompted them to, and that no man was to let, hinder, or controul them, upon pain of incurring the diſpleaſure of their prince.

Now this he did for theſe reaſons:

1. That the town of Manſoul might be yet made weaker and weaker, and ſo more unable, ſhould tiding come, that their redemption was deſigned, to believe, hope, or conſent to the truth thereof. For reaſon ſays, The bigger the ſinner, the leſs grounds of hopes of mercy.

2. The ſecond reaſon was, If perhaps Emanuel, the ſon of Shaddai their King, by ſeeing the horrible and profane doings of the town of Manſoul, might repent, though entered into a covenant of redeeming them, of purſuing that covenant of their redemption; for he knew that Shaddai was holy, and that his Son Emanuel was holy; yea, he knew it by woeful experience; for, for the iniquity and ſin of Diabolus, was he caſt from the higheſt orbs. Wherefore, what more rational than for him to conclude, that thus for ſin it might fare with Manſoul? But fearing alſo leſt this knot ſhould break, he bethinks himſelf of another, to wit:

3. To endeavour to poſſeſs all hearts in the town of Manſoul, that Shaddai was raiſing of an army, to come to overthrow and utterly to deſtroy this town of Manſoul, (and this he did to foreſtal any tidings that might come to their ears, of their deliverance); for, thought he, if I firſt bruit this, the tidings that ſhall come after, will all be ſwallowed up of this; for what elſe will Manſoul ſay, when they ſhall hear that they muſt be delivered, but that the true meaning is, Shaddai intends to deſtroy them? wherefore he ſummonſes the whole town into the market-place, and there, with deceitful tongue, thus he addreſſes himſelf unto them.

*The place of hearing and of conſidering.*

Gentlemen, and my very good friends, You are all as you know, my legal ſubjects, and men of the famous town of Manſoul; you know how, from the firſt day I have been with you until now, I have behaved myſelf among you, and what liberty and great privileges you enjoyed under my government: I hope to your honour and mine, and alſo to your content and delight. Now, my famous Manſoul, a noiſe of trouble there is abroad, of trouble to the town of Manſoul, ſorry am I thereof for your ſakes. For I have received but now by the poſt from my Lord Lucifer, (and he uſeth to have good intelligence), That your old King Shaddai is raiſing of an army to come againſt you, to deſtroy you root and branch: and this, O Manſoul, is now the cauſe, that at this time I have called you together, namely, to adviſe what in this juncture is beſt to be done; for my part, I am but one, and can with eaſe ſhift for myſelf, did I liſt to ſeek my own eaſe, and to leave my Manſoul in all the danger: But my heart is ſo firmly united to you, and ſo unwilling am I to leave you, that I am willing to ſtand and fall with you, to the utmoſt hazard that ſhall befal me. What ſay you? O my Manſoul? Will you now deſert your old friend, or do you think of ſtanding by me? Then, as one man with one mouth, they cried out together, Let him die the death that will not.

Then ſaid Diabolus again, It is in vain for us to hope for quarter, for this King knows not how to ſhew it: True, perhaps, he at his firſt ſitting down before us, will talk of and pretend to mercy, that thereby with the more eaſe and leſs trouble he may again make himſelf the maſter of Manſoul: Whatever, therefore, he ſhall ſay, believe not one ſyllable or tittle of it, for all ſuch language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his mercileſs victory. My mind is therefore, that we reſolve to the laſt man, to reſiſt him, and not to believe him upon any terms; for in at that door will come our danger. But ſhall we be flattered out of our lives? I hope you know more of the rudiments of politics than to ſuffer yourſelves ſo pitifully to be ſerved.

But ſuppoſe he ſhould, if he gets us to yield, ſave ſome of our lives, or the lives of ſome of them that are underlings in Manſoul, what help will that be to you that are the chief of the town; eſpecially of you whom I have ſet up, and whoſe greatneſs has been procured by you through your faithful ſticking to me? And ſuppoſe again, that he ſhould give quarter to every one of you, be ſure he will bring you into that bondage under which you were captivated before, or a worſe; and then what good will your lives do you? Shall you with him live in pleaſure as you do now? No, no; you muſt be bound by laws that will pinch you, and me made to do that which at preſent is hateful to you; I am for you, if you are for me; and it is better to die valiantly, than to live like pitiful ſlaves. But I ſay, the life of a ſlave will be counted a life too good for Manſoul now; blood, blood, nothing but blood is in every blaſt of Shaddai's trumpet againſt poor Manſoul now. Pray be concerned, I hear he is coming up, and ſtand to your arms, that now while you have any leiſure, I may learn you ſome feats of war. Armour for you I have, and by me it is; yea, and it is ſufficient for Manſoul from top to toe; nor can you be hurt by what his force can do, if you ſhall keep it well girt and faſtened about you: Come therefore to my caſtle and welcome, and harneſs yourſelves for the war. There is helmet, breaſt-plate, ſword, and ſhield, and what not, that will make you fight like men.

1. My helmet, otherwiſe called an *head-piece*, is hope of doing well at laſt, what lives ſoever you live: This is that which they had, who ſaid, That they ſhould have peace though they walked in the wickedneſs of their heart, to add drunkenneſs to thirſt. A piece of approved armour this is, and whoever has it, and can hold it, ſo long no arrow, dart, ſword, or ſhield, can hurt him; this therefore keep on, and thou wilt keep off many a blow, my Manſoul.

2. My breaſt-plate is a breaſt-plate of iron; I had it forged in mine own country, and all my ſoldiers are armed therewith: in plain language, it is an hard heart, an heart as hard as iron, and as much paſt feeling as a ſtone, the which if you get and keep, neither mercy ſhall win you, nor judgement fright you. This, therefore, is a piece of armour moſt neceſſary for all to put on that hate Shaddai, and that would fight againſt him under my banner.

3. My ſword is a tongue that is ſet on fire of hell, and that can bend itſelf to ſpeak evil of Shaddai, his Son, his ways, and people. Uſe this, it has been tried a thouſand times twice told; whoever hath it, keeps it, and makes that uſe of it as I would have him, can never be conquered by mine enemy.

4. My ſhield is unbelief, or calling into queſtion the truth of the word, or all the ſayings that ſpeak of the judgement that Shaddai has appointed for wicked men, uſe this ſhield; many attempts he has made upon it, and ſometimes, it is true, it has been bruiſed; but they that have writ of the wars of Emmanuel againſt my ſervants, have teſtified, that he could

do no mighty work there, becauſe of their unbelief: Now, to handle this weapon of mine aright, it is, not to believe things becauſe they are true, of what ſort, or by whomſoever aſſerted: if he ſpeaks of judgement, care not for it; if he ſpeaks of mercy, care not for it; if he promiſes, if he ſwears, that he would do to Manſoul, if it turns, no hurt but good; regard not what is ſaid, queſtion the truth of all; for this is to weild the ſhield of unbelief aright, and as my ſervants ought and do; and he that doth otherwiſe, loves me not, nor do I count him but an enemy to me.

5. Another part, or piece, ſaid Diabolus, of mine excellent armour, is a dumb and prayerleſs ſpirit, a ſpirit that ſcorns to cry for mercy: Wherefore be you, my Manſoul, ſure that you make uſe of this. What! cry for quarter! never do that, if you would be mine. I know you are ſtout men, and am ſure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Beſides all this, I have a maul, fire-brands, arrows, and death, all good hand-weapons, and ſuch as will do execution.

After he had thus furniſhed his men with armour and arms, he addreſſed himſelf to them in ſuch-like words as theſe: Remember, quoth he, that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cauſe. I ſay, remember this, and ſhew yourſelves ſtout and valiant men of Manſoul. Remember, alſo, the kindneſs that I have always ſhewed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honours, wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Manſoul: And when ſo fit a time to ſhew it, as when another ſhall ſeek to take my dominion over you, into their own hands? One word more, and I have done: Can we but ſtand, and overcome this one ſhock or brunt, I doubt not but in little time all the word will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains; and what brave days ſhall we have then?

Diabolus having thus armed, and fore-armed his ſervants and vaſſals in Manſoul, againſt their good and lawful King Shaddai, in the next place he doubleth his guards at the gates of the town, and he takes himſelf to the caſtle, which was his ſtrong hold: His vaſſals, alſo, to ſhew their wills, and ſuppoſed (but ignoble) gallantry, exerciſe themſelves in their arms every day, and teach one another feats of war: they alſo defied their enemies, and ſang up the praiſes of their tyrant; they threatened alſo what men they would be, if ever things ſhould riſe ſo high as a war between Shaddai and their king.

Now, all this time the good King, the King Shaddai, was preparing to ſend an army to recover the town of Manſoul again from under the tyranny of their pretended king Diabolus: But he thought good, at the firſt, not to ſend them by the hand and conduct of brave Emanuel his Son, but under the hand of ſome of his ſervants, to ſee firſt by them the temper of Manſoul, and whether by them they would be won to the obedience of their King. The army conſiſted of above forty thouſand, all true men; for they came from the King's own court, and were thoſe of his own chuſing.

They came to Manſoul under the conduct of four ſtout generals, each man being a captain of ten thouſand men, and theſe are their names, and their ſigns: The name of the firſt was *Boanerges;* the name of the ſecond was *Captain Conviction;* the name of the third was *Captain Judgement;* and the name of the fourth was *Captain Execution.* Theſe were the captains that Shaddai ſent to regain Manſoul.

Theſe four captains (as was ſaid) the King thought fit, in the firſt place, to ſend to Manſoul, to make an attempt upon it; for indeed, generally in all his wars, he did uſe to ſend theſe four captains in the van; for they were very ſtout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of ſword; and their men were like themſelves.

To each of theſe captains the King gave a banner, that it might be diſplayed, becauſe of the goodneſs of his cauſe, and becauſe of the right that he had to Manſoul.

Firſt, to Captain Boanerges, for he was the chief; to him, I ſay, was given ten thouſand men: His enſign was Mr Thunder; he bare the black colours, and his eſcutcheon was three burning thunder-bolts.

The ſecond captain was Captain Conviction; to him was alſo given ten thouſand men: His enſign's name was *Mr Sorrow;* he did bear the pale colours, and his eſcutcheon was the book of the law wide open, from whence iſſued a flame of fire.

The third captain was Captain Judgement; to him was given ten thouſand men: His enſign's name was *Mr Terror;* he bare the red colours, and his eſcutcheon was a burning fiery furnace.

The fourth captain was Captain Execution; to him was given ten thouſand men: His enſign was one *Mr Juſtice;* he alſo bare the red colours, and his eſcutcheon was a fruitleſs tree, with an ax lying at the root thereof.

Theſe four captains, as I ſaid, had every one of them under his command ten thouſand men, all of good fidelity to the King, and ſtout at their military actions.

Well, the captains and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into ſuch harneſs as became their degree, and that ſervice that now they were going about for their King.

Now, when the King had muſtered his forces, (for it is he that muſtereth the hoſt to the battle), he gave unto the captains their ſeveral commiſſions, with charge and commandment, in the audience of all the ſoldiers, that they ſhould take heed faithfully and courageouſly to do and execute the ſame. Their commiſſions were, for the ſubſtance of them, the ſame in form; though as to name, title, place, and degree of the captains, there might be ſome, but very ſmall variation. And here let me give you an account of the matter and ſum contained in their commiſſion.

Their commiſſion.

*A commiſſion from the great Shaddai, King of Manſoul, to his truſty and noble captain, the Captain Boanerges, for his making war upon the town of Manſoul.*

O Thou Boanerges, one of my ſtout and thundering captains over one ten thouſand of my valiant and faithful ſervants, go thou in my name with this thy force to the miſerable town of Manſoul; and when thou comeſt thither, offer them firſt conditions of peace; and command them, that caſting off the yoke and tyranny of the wicked Diabolus, they return to me their rightful Prince and Lord. Command them alſo, that they cleanſe themſelves from all that is his in the town of Manſoul; and look to thyſelf that thou haſt good ſatiſfaction touching the truth of their obedience. Thus, when thou haſt commanded them, if they in truth ſubmit thereto, then do thou, to the uttermoſt of thy power, what in thee lies to ſet for me a garriſon in the famous town of Manſoul. Nor do thou hurt the leaſt native that moveth or breatheth therein, if they will ſubmit themſelves to me, but treat thou ſuch as if they were thy friend or brother; for all ſuch I love; and they ſhall be dear unto me. And tell them, that I will take a time to come unto them, and to let them know that I am merciful.

But if they ſhall, notwithſtanding thy ſummons, and the producing of thy authority, reſiſt, ſtand out againſt thee, and rebel, then do I command thee to make uſe of all thy cunning, power, might, and force, to bring them under by ſtrength of hand, Farewel.

Thus you ſee the ſum of their commiſſions; for, as I ſaid before, for the ſubſtance of them, they were the ſame that the reſt of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King; the day being appointed, and the place of their rendezvous prefixed, each commander appearing in ſuch gallantry as became his cauſe and calling. So, after a new entertainment from Shaddai, with flying colours, they ſet forward to march towards the famous town of Manſoul. Captain Boanerges led the van, Captain Conviction and Captain Judgement made up the main body, and Captain Execution brought up the rear. They then having a great way to go, (for the town of Manſoul was far off from the court of Shaddai), they marched through the regions and countries of many people, not hurting or abuſing any, but bleſſing where-ever they came. They alſo lived upon the King's coſt in all the way they went.

Having travelled thus for many days, at laſt they came within ſight of Manſoul; the which when they ſaw, the captains could for their hearts do no leſs than for a while bewail the condition of the town; for they quickly ſaw how that it was proſtrate to the will of Diabolus, and to his ways and deſigns.

Well, to be ſhort, the captains came up before the town, march up to Ear-gate, ſit down there; for that was the place of hearing. So when they had pitched their tents, and intrenched themſelves, they addreſſed themſelves to make their aſſault.

*The world are convinced by the well-ordered life of the godly.*

Now the townsfolk at firſt beholding ſo gallant a company, ſo bravely accoutred, and ſo excellently diſciplined, having on their glittering armour, and diſplaying of their flying colours, could not but come out of their houſes and gaze. But the cunning fox Diabolus, fearing that the people, after this ſight, ſhould on a ſudden ſummons open the gates to the captains, came down with all haſte from the caſtle, and made them retire into the body of the town; who when he had them there, made this lying and deceivable ſpeech unto them:

*Satan greatly afraid of God's miniſters.*

"Gentlemen, quoth he, although you are my truſty and well-beloved friends, yet I cannot but (a little) chide you for your late uncircumſpect action, in going out to gaze on that great and mighty force, that but yeſterday ſat down before, and have now intrenched themſelves, in order to the maintaining of a ſiege againſt the famous town of Manſoul. Do you know who they are, whence they come, and what is their purpoſe in ſetting down before the town of Manſoul? They are they of whom I have told you long ago, that they would come to deſtroy this town, and againſt whom I have been at the coſt to arm you with cap-a-pee for your body, beſides great fortifications for your mind: Wherefore then did you not rather, even at the firſt appearance of them, cry out, Fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a poſture of defence, and been ready to have received them with the higheſt acts of defiance? then had you ſhewed yourſelves men to my liking, whereas by what you have done, you have made me half afraid; I ſay half afraid, that when they and we ſhall come to puſh a pike, I ſhall find you want courage to ſtand it out any longer. Wherefore have I commanded a watch, and that you ſhould double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millſtone? Was it, think you, that you might ſhew yourſelves women, and that you might go out like a company of innocents, to gaze on your mortal foes? Fy, fy, put yourſelves into a poſture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they ſhall conquer this corporation, there are valiant men in the town of Manſoul.

I will leave off now to chide, and will not further rebuke you; but I charge you, that henceforwards you let me ſee no more ſuch actions. Let not henceforward a man of you, without order firſt obtained from me, ſo much as ſhew his head over the wall of the town of Manſoul: You have now heard me, do as I have commanded, and you ſhall cauſe me that I dwell ſecurely with you, and that I take care as for myſelf, ſo for your ſafety and honour alſo. Farewel."

Now were the townſmen ſtrangely altered; they were as men ſtricken with a panic fear; they ran to and fro through the ſtreets of the town of Manſoul, crying out, Help, help. The men that turn the world up-ſide-down are come hither alſo; nor could any of them be quiet after, but ſtill as men bereft of wit, they cried out. "The deſtroyers of our peace and people are come. This went down with Diabolus. Ay! quoth he to himſelf, "This I like well; now it is as I would have it: now you ſhew your obedience to your prince; hold you but here, and then let them take the town if they can."

*The Ki trumpe ſounde Ear-g*

Well, before the King's forces had ſat before Manſoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to ſummon Manſoul to give audience to the meſſage that he in his maſter's name was to them commanded to deliver. So the trumpeter, whoſe name was, *Take-head-what-you-hear*, went up as he was commanded to Ear-gate, and there ſounded his trumpet for a hearing; but there was none that appeared that gave anſwer or regard; for ſo had Diabolus commanded. So the trumpeter returned to his Captain, and told him what he had done, and alſo how he had ſped. Whereat the Captain was grieved, but bid the trumpeter go to his tent.

*A ſeco ſummo*

Again Captain Boanerges ſendeth his trumpeter to Ear-gate, to ſound as before for an hearing. But they again kept cloſe, came not out, nor would they give him an anſwer, ſo obſervant were they of the command of Diabolus their king.

*A third mons.*

Then the captains, and other field-officers, called a council of war, to conſider what further was to be done for the gaining of the town of Manſoul; and after ſome cloſe and thorough debate upon the contents of their commiſſions, they concluded yet to give to the town by the hand of the forenamed trumpeter, another ſummons to hear: but if that ſhould be refuſed, ſaid they, and that the town ſhall ſtand it out ſtill, then they determined, and bid the trumpeter tell them ſo; that they would endeavour, by what means they could, to compel them by force to the obedience of their king. So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud ſummons, to come down without delay to Ear-gate, there to give audience to the King's moſt noble captains. So the trumpeter went, and did as he was commanded: He went up to Ear-gate, and ſounded his trumpet, and gave a third ſummons to Manſoul: He ſaid moreover, That if this they ſhould ſtill refuſe to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

Then ſtood up my Lord Will-bewill, who was the governor of the town, (this Will-bewill was that apoſtate of whom mention was made before), and the keeper of the gates of Manſoul. He therefore with big and ruffling words demanded of the trumpeter who he was, whence he came, and what was the cauſe of his making ſo hideous a noiſe at the gate, and ſpeaking ſuch inſufferable words againſt the town of Manſoul.

The trumpeter anſwered, "I am ſervant to the moſt noble Captain, Captain Boanerges, general of the forces of the great King Shaddai, againſt whom both thyſelf, with the whole town of Manſoul, have rebelled, and lift up the heel; and my maſter the captain hath a ſpecial meſſage to his town, and to thee as a member thereof; the which if you of Manſoul ſhall peaceable hear, ſo, and if not, you muſt take what follows."

Then ſaid the Lord Will-bewill, "I will carry thy words to my lord, and will know what he will ſay."

But the trumpeter ſoon replied, ſaying, "Our meſſage is, not to the giant Diabolus, but to the miſerable town of Manſoul. Nor ſhall we at all regard what anſwer by him is made; nor yet by any for him. We are ſent to this town to recover it from under his cruel tyranny, and to perſuade it to ſubmit, as in former times it did, to the moſt excellent King Shaddai.

Then ſaid the Lord Will-bewill, “ I will do your errand to the town.”

The trumpeter then replied, “ Sir, do not deceive us, leſt in ſo doing you do deceive yourſelves much more.” He added moreover, “ For we are reſolved, if in peaceable manner you do not ſubmit yourſelves, then to make a war upon you, and to bring you under by force. And of the truth of what I now ſay, this ſhall be a ſign unto you; you ſhall ſee the black flag, with its hot-burning thunder-bolts, ſet upon the mount to-morrow, as a token of defiance againſt your prince, and of our reſolutions to reduce you to your Lord and rightful King.”

So the ſaid Lord Will-bewill returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together, to know if he had obtained a hearing, and what was the effect of his errand: So the trumpeter told, ſaying, “ When I had ſounded my trumpet, and had called aloud to the town for a hearing, my Lord Will-bewill, the governor of the town, and he that hath charge of the gates, came up, when he heard me ſound, and looking over the wall, he aſked me what I was, whence I came, and what was the cauſe of my making this noiſe? So I told him my errand, and by whoſe authority I brought it. Then, ſaid he, I will tell it to the governor, and to Manſoul: And then I returned to my Lords.”

Then ſaid the brave Boanerges, “ Let us yet for a while lie ſtill in our trenches, and ſee what theſe rebels will do. Now when the time drew nigh that audience by Manſoul was to be given to the brave Boanerges and his companions, it was commanded that all the men of war throughout the whole camp of Shaddai ſhould, as one man, ſtand to their arms, and make themſelves ready, if the town of Manſoul ſhall hear, to receive it forthwith to mercy, but if not, to force a ſubjection. So the day being come, the trumpeters ſounded, and that throughout the whole camp, that the men of war might be in a readineſs for that which then ſhould be the work of the day. But when they that were in the town of Manſoul heard the ſound of the trumpets throughout the camp of Shaddai, and thinking no other, but that it muſt be in order to ſtorm the corporation, they at firſt were put to great conſternation of ſpirit; but after they were a little ſettled again, they alſo made what preparation they could for a war, if they did ſtorm; elſe to ſecure themſelves.

Well, when the utmoſt time was come, Boanerges was reſolved to hear their anſwer; wherefore he ſent out his trumpeter again, to ſummons Manſoul to a hearing of the meſſage that they had brought from Shaddai. So he went and ſounded, and the townſmen came up, but made Ear-gate as ſure as they could. Now when they were come up to the top of the wall, Captain Boanerges deſired to ſee the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Luſtings. So Incredulity he came up and ſhewed himſelf over the wall; but when the Captain Boanerges had ſet his eyes upon him, he cried out aloud, “ This is not he; where is my Lord Underſtanding, the ancient Lord Mayor of the town of Manſoul, for to him I would deliver my meſſage?”

Then ſaid the giant, (for Diabolus was alſo come down to the Captain), “ Mr Captain, You have by your boldneſs given to Manſoul at leaſt four ſummons to ſubject herſelf to your King: By whoſe authority I know not; nor will I diſpute that now; I aſk therefore what is the reaſon of all this ado, or what would you be at if you know yourſelves?

Then Captain Boanerges, whoſe was the black colours, and whoſe eſcutcheon was the three burning thunder-bolts, (taking no notice of the giant or of his ſpeech), thus addreſſed himſelf to the town of Manſoul: “ Be it known unto you, Oh unhappy and rebellious Manſoul! that the moſt gracious King, the great King Shaddai, my maſter, hath ſent me unto you, with commiſſion (and ſo he ſhewed to the town his broad ſeal) to reduce you to his obedience: And he hath commanded me, in caſe you yield upon my ſummons, to carry it to you as if you were my friend, or brother; but he alſo hath bid, that if after ſummons to ſubmit, you ſtill ſtand out and rebel, we ſhould endeavour to take you by force.”

*The ſpeech of Captain Conviction.*

Then ſtood forth Captain Conviction, and ſaid, (his was the pale colours, and for an eſcutcheon he had the book of the law wide open, *&c.*), “ Hear, O Manſoul! Thou, O Manſoul, was once famous for innocency, but now thou art degenerated into lies and deceit. Thou haſt heard what my brother the Captain Boanerges hath ſaid; and it is your wiſdom, and will be your happineſs, to ſtoop to, and accept of conditions of peace and mercy, when offered, eſpecially when offered by one againſt whom thou haſt rebelled, and one who is of power to tear thee in pieces; for ſo is Shaddai our King; nor, when he is angry, can any thing ſtand before him. If you ſay you have not ſinned, nor acted rebellion againſt our King, the whole of your doings ſince the day that you caſt off his ſervice, (and there was the beginning of your ſin), will ſufficiently teſtify againſt you. What elſe means your hearkening to the tyrant, and your receiving him for your king? What means elſe your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms againſt, and the ſhutting of your gates upon us, the faithful ſervants of your King? Be ruled, then, and accept of my brother's invitation, and overſtand not the time of mercy, but agree with thine adverſary quickly. Ah, Manſoul! ſuffer not thyſelf to be kept from mercy, and to be run into a thouſand miſeries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we ſeek our own profit in this our ſervice; but know, it is obedience to our King, and love to your happineſs, that is the cauſe of this undertaking of ours.

Again, I ſay to thee, O Manſoul! Conſider if it be not amazing grace, that Shaddai ſhould ſo humble himſelf as he doth. Now, he by us reaſons with you in a way of intreaty and ſweet perſuaſions, that you would ſubject yourſelves to him. Has he that need of you that we are ſure you have of him? No, no; but he is merciful, and will not that Manſoul ſhould die, but turn to him and live.”

*Captain Judgement his ſpeech.*

Then ſtood forth Captain Judgement, whoſe was the red colours and for an eſcutcheon he had the burning fiery furnace; and he ſaid, ‘ O ye, the inhabitants of the town of Manſoul! that have lived ſo long in rebellion, and acts of treaſon againſt the King Shaddai, know, that we come not to-day to this place, in this manner, with our meſſage of our own minds, or to revenge our own quarrel; it is the King my Maſter that hath ſent us to reduce you to your obedience to him, the which if you refuſe in a peaceable way to yield, we have commiſſion to compel you thereto. And never think of yourſelves, nor yet ſuffer the tyrant Diabolus to perſuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains, they ſmoke. Nor will the gate of the King's clemency ſtand always open; for the day that ſhall burn like an oven is before him, yea, it haſteth greatly, it ſlumbereth not.

‘ O Manſoul! is it little in thine eyes, that our King doth offer thee mercy, and that after ſo many provocations? Yea, he ſtill holdeth out his golden ſcepter to thee, and will not yet ſuffer his gate to be ſhut againſt thee. Wilt thou provoke him to do it? If ſo, conſider of what I ſay: To thee it is opened no more for ever. If thou ſayeſt thou ſhalt not ſee him, yet judgement is before him; therefore truſt thou in him: Yea, becauſe there is wrath, beware leſt he take thee away with his ſtroke; then a great ranſom cannot deliver thee. Will he eſteem thy riches? No, not gold, nor all the forces of ſtrength. He hath prepared his throne for judgement,

ment, for he will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebukes with flames of fire. Therefore, O Manſoul, take heed, leſt after thou haſt fulfilled the judgement of the wicked, juſtice and judgement ſhould take hold of thee.' Now, while the Captain Judgement was making of this oration to the town of Manſoul, it was obſerved by ſome, that Diabolus trembled: But he proceeded in his parable, and ſaid, ‘O thou woful town of Manſoul! wilt thou not yet ſet open thy gate to receive us, the deputies of thy King, and thoſe that would rejoice to ſee thee live? Can thine heart endure, or can thy hands be ſtrong in the day that he ſhall deal in judgement with thee? I ſay, canſt thou endure to be forced to drink as one would drink ſweet wine, the ſea of wrath that our King has prepared for Diabolus and his angels? Conſider betimes, conſider.'

*The ſpeech of Captain Execution.*

Then ſtood forth the fourth captain, the noble Captain Execution, and ſaid, ‘O town of Manſoul! once famous, but now like the fruitleſs bough; once the delight of the high ones, but now a den for Diabolus; hearken alſo to me, and to the words that I ſhall ſpeak to thee in the name of the great Shaddai. Behold the ax is laid to the root of the trees every tree therefore that bringeth not forth good fruit, is hewn down, and caſt into the fire.

‘Thou, O town of Manſoul! haſt hitherto been this fruitleſs tree; thou beareſt naught but thorns and briars: Thy evil fruit beſpeaks thee not to be a good tree: Thy grapes are grapes of gall, thy cluſters are bitter. Thou haſt rebelled againſt thy King; and lo we, the power and force of Shaddai, are the ax that is laid to thy roots. What ſayeſt thou, wilt thou turn? I ſay again, tell me before the firſt blow is given, wilt thou turn? O turn, turn! Our ax muſt firſt be laid to thy root, before it be laid at thy root; it muſt firſt be laid to thy root in a way of threatning, before it is laid at thy root by way of execution; and between theſe two is required thy repentance, and this is all the time that thou haſt. What wilt thou do? Wilt thou turn? or ſhall I ſmite? If I fetch my blow, Manſoul, down you go; for I have commiſſion to lay my ax at, as well as to thy roots; nor will any thing but yielding to our King prevent doing of execution. What art thou fit for, O Manſoul! if mercy prevent not, but to be hewn down, and caſt into the fire and burned?

‘O Manſoul! patience and forbearance do not act for ever; a year or two, or three they may, but if thou provoke by a three years rebellion, (and thou haſt already done more than this), then what follows, but cut it down? nay after that thou ſhalt cut it down. And doſt thou think that theſe are but threatenings, or that our King has not power to execute his words? O Manſoul! thou wilt find, that in the words of our King, when they by ſinners made little or light of, there is not only threatenings, but burning coals of fire.

‘Thou haſt been a cumber-ground long already; and wilt thou continue ſo ſtill? Thy ſin has brought this army to thy walls; and ſhall it bring it in judgement to do execution into thy town? Thou haſt heard what the captains have ſaid, but as yet thou ſhutteſt thy gates. Speak out, Manſoul; wilt thou do ſo ſtill; or wilt thou accept of conditions of peace.'

These brave ſpeeches of theſe four noble captains the town of Manſoul refuſed to hear, yet a ſound thereof did beat againſt Ear-gate, though the force thereof could not break it open. In fine, the town deſired a time to prepare their anſwer to theſe demands.

*Manſoul deſires time to make anſwer.*

The captains then told them, ‘That if they would throw out to them one Ill-pauſe that was in the town, that they might reward him according to his works, then they would give them time to conſider; but if they would not caſt him to them over the wall of Manſoul, then they would give them none:' for, ſaid they, ‘We know that ſo long as Ill-pauſe draws breath in Manſoul, all good conſideration will be confounded, and nothing but miſchief will come thereon.'

Then Diabolus, who was there preſent, being loth to loſe his Ill-pauſe, becauſe he was his orator, (and yet be ſure he had, could the captains have laid their fingers on him), was reſolved at this inſtant to give them anſwer by himſelf; but then changing his mind, he commanded the then Lord Mayor, the Lord Incredulity, to do it; ſaying, ‘My Lord, do you give theſe runagates an anſwer, and ſpeak out, that Manſoul may hear and underſtand you.'

So Incredulity, at Diabolus's command, began and ſaid, ‘Gentlemen, you have here, as we do behold, to the diſturbance of our prince, and the moleſtation of the town of Manſoul, camped againſt it: but from whence you come we will not know, and what you are, we will not believe. Indeed you tell us in your terrible ſpeech, that you have this authority from Shaddai; but by what right he commands you to do it, of that we ſhall yet be ignorant.

‘You have alſo, by the authority aforeſaid, ſummoned this town to deſert her lord; and for protection, to yield up herſelf to the great Shaddai your King; flatteringly telling her, that if ſhe will do it, he will paſs by, and not charge her with her paſt offences.

‘Further, you have alſo, to the terror of the town of Manſoul, threatened with great and ſore deſtructions to puniſh this corporation, if ſhe conſents not to do as your wills would have her.

‘Now, captains, from whenceſoever you come, and though your deſigns be never ſo right, yet know ye, that neither my Lord Diabolus, nor I his ſervant Incredulity, nor yet our brave Manſoul, doth regard either your perſons, meſſage, or the King that you ſay hath ſent you. His power, his greatneſs, his vengeance, we fear not: nor will we yield to all your ſummonſes.

‘As for the war that you threaten to make upon us, we muſt therein defend ouſelves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. And, in ſhort, for I will not be tedious, I tell you that we take you to be ſome vagabond runagate crew, that having ſhaken off all obedience to your King, having gotten together in tumultuous manner, and are ranging from place to place, to ſee, if, through the flatteries you are ſkilled to make on the one ſide, and threats wherewith you think to fright on the other, to make ſome ſilly town, city, or country, to deſert their place, and leave it to you; but Manſoul is none of them.

‘To conclude, we dread you not, we fear you not, nor will we obey your ſummons: Our gates we keep ſhut upon you, our place we will keep you out of? Nor will we long thus ſuffer you to ſit down before us. Our people muſt live in quiet; your appearance doth diſturb them; wherefore ariſe with bag and baggage and be gone, or we will let fly from the walls againſt you.

This oration made by old Incredulity, was ſeconded by deſperate Will-bewill, in words to this effect. ‘Gentlemen, We have heard your demands, and the noiſe of your threats, and have heard the ſound of your ſummons: but we fear not your force, we regard not your threats, but will ſtill abide as you found us. And we command you, that in three days time you ceaſe to appear in theſe parts, or you ſhall know what it is once to dare offer to rouſe the lion Diabolus, when aſleep in his town of Manſoul.'

The recorder, whoſe name was *Forgetgood*, he alſo added as followeth: ‘Gentlemen, my Lords, as you ſee, have, with mild and gentle words, anſwered your rough and angry ſpeeches; they have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore take their kindneſs and be gone; we might have come out with force upon you, and have cauſed you to feel the dint of our ſwords; but as we love eaſe and quiet ourſelves, ſo we love not to hurt or moleſt others.'

Then did the town of Manſoul ſhout for joy; as if, by Diabolus and his crew, ſome great advantage had been gotten of the captains. They alſo rang the bells, and made merry, and danced upon the walls.

Diabolus alſo returned to the caſtle, and the Lord Mayor and recorder to their place; but the Lord Will-bewill took ſpecial care that the gates ſhould be ſecured with double guards, double bolts, and double locks, and bars. And that Ear-gate (eſpecially) might the better be looked to, for that was the gate in at which the King's forces ſought moſt to enter; the Lord Will-bewill made one old Mr Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power ſixty men, called *Deaf-men:* men advantageous for that ſervice, foraſmuch as they mattered no words of the captains, nor of their ſoldiers.

Now, when the captains ſaw the anſwer of the great ones, and that they could not get an hearing from the old natives of the town, and that Manſoul was reſolved to give the King's army battle; they prepared themſelves to receive them, and to try it out by the power of the arm. And firſt they made their force more formidable againſt Ear-gate. For they knew that unleſs they could penetrate that, no good could be done upon the town. This done, they put the reſt of their men in their places. After which they gave out the word, which was, 'Ye muſt 'be born again.' Then they ſounded the trumpet; then they in the town made them anſwer, with ſhout againſt ſhout, charge againſt charge, and ſo the battle began. Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called *High-mind*, and the other *Heady*. Unto theſe two guns they truſted much; they were caſt in the caſtle by Diabolus's founder, whoſe name was Mr *Puff-up*, and miſchievous pieces they were. But ſo vigilant and watchful when the captains ſaw them were they, that though ſometimes their ſhot would go by their ears with a whizz, yet they did them no harm. By theſe two guns the townsfolk made no queſtion but greatly to annoy the camp of Shaddai, and well enough to ſecure the gate, but they had not much cauſe to boaſt of what execution they did, as by what follows will be gathered.

The famous Manſoul had alſo ſome other ſmall pieces in it, of the which they made uſe againſt the camp of Shaddai.

They from the camp alſo did as ſtoutly, and with as much of that as may (in truth) be called valour, let fly as faſt at the town and at Ear-gate: For they ſaw unleſs they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them ſeveral ſlings, and two or three battering-rams; with their ſlings therefore they battered the houſes and people of the town and with their rams they ſought to break Ear-gate open.

The camp and the town had ſeveral ſkirmiſhes, and briſk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the ſaid gate to make their entrance. But Manſoul ſtood it out ſo luſtily, through the rage of Diabolus, the valour of the Lord Will-bewill, and the conduct of old Incredulity the Mayor, and Mr Forget-good the recorder, that the charge and expence of that ſummer's wars, (on the King's ſide), ſeemed to be almoſt quite loſt, and the advantage to return to Manſoul. But when the captains ſaw how it was, they made a fair retreat, and intrenched themſelves in their winter-quarters. Now, in this war, you muſt needs think, there was much loſs on both ſides, of which be pleaſed to accept of this brief account following.

The King's captains, when they marched from the court, to come up againſt Manſoul to war, as they came croſſing over the country, they happened to light upon three young fellows that had a mind to go for ſoldiers; proper men they were, and men of courage, (and ſkill) to appearance. Their names were, *Mr Tradition*, *Mr Human-wiſdom*, and *Mr Man's Invention*. So they came up to the captains, and profered their ſervices to Shaddai. The captains then told them of their deſign, and bid them not to be raſh in their offers; But the young men told them they had conſidered the thing before; and that hearing they were upon their march for ſuch a deſign, came hither on purpoſe to meet them, that they might be liſted under their Excellencies. Then Captain Boanerges, for that they were men of courage, liſted them into his company, and ſo away they went to the war.

Now, when the war was begun, in one of the briſkeſt ſkirmiſhes, ſo it was, that a company of the Lord Will-bewill's men ſallied out at the ſally-port, or poſtern of the town, and fell in upon the rear of Captain Boanerges's men, where theſe three fellows happened to be; ſo they took them priſoners, and away they carried them into the town; where they had not laid long in durance, but it began to be noiſed about the ſtreets of the town, what three notable priſoners the Lord Will-bewill's men had taken, and brought in priſoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the caſtle, to wit, what my Lord Will-bewill's men had done, and whom they had taken priſoners.

Then Diabolus called for Will-bewill, to know the certainty of this matter. So he aſked him, and he told him; then did the giant ſend for the priſoners, who when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai? and they told him. Then he ſent them to ward again. Not many days after he ſent for them to him again, and then aſked them, if they would be willing to ſerve him againſt their former captains? They then told him, that they did not ſo much live by religion, as by the fates of fortune; and that ſince his Lordſhip was willing to entertain them, they ſhould be willing to ſerve him.

Now, while things were thus in hand, there was one Captain Anything, a great doer in the town of Manſoul, and to this Captain Anything did Diabolus ſend theſe men, with a note under his hand, to receive them into his company; the contents of which letter were thus:

"Anything, my darling, the three men that are the bearers of this letter have a deſire to ſerve me in the war; nor know I better to whoſe conduct to commit them, than to thine. Receive them, therefore, in my name, and as need ſhall require make uſe of them againſt Shaddai and his men. Farewel." So they came, and he received them, and he made two of them ſerjeants, but he made Mr Man's-invention his ancient-bearer. But thus much for this; and now to return to the camp.

They of the camp did alſo ſome execution upon the town; for they did beat down the roof of the old Lord Mayor's houſe, and ſo laid him more open than he was before. They had almoſt (with a ſling) ſlain my Lord Will-bewill outright; but he made a ſhift to recover again. But they made a notable ſlaughter among the aldermen, for with one only ſhot they cut off ſix of them; to wit, Mr Swearing, Mr Whoring, Mr Fury, Mr Stand-to lies, Mr Drunkenneſs, and Mr Cheating.

*The roof of old Incredulity's houſe beat down.*

They alſo diſmounted the two guns that ſtood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themſelves and their carriages, ſo as with the beſt advantage to their King, and the greateſt annoyance to the enemy, they might give ſeaſonable and warm alarms to the town of Manſoul. And this deſign of them did ſo hit, that I may ſay they did almoſt what they would to the moleſtation of the corporation.

*The two great guns diſmounted.*

*Continual alarms given to Manſoul.*

For now could not Manſoul ſleep ſecurely as before, nor could they now go to their debaucheries with that quietneſs as in times paſt. For they had from the camp of Shaddai ſuch frequent, warm, and terrifying alarms, firſt at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms ſo frequently, and that when the nights were at longeſt, the weather coldeſt, and ſo conſequently the ſeaſon moſt unſeaſonable; that that winter was to the town of Manſoul a winter by itſelf. Sometimes the trumpets would ſound, and ſometimes the ſlings would whirl the ſtones into the town. Sometimes ten thouſand of the King's ſoldiers would be running round the walls of Manſoul at midnight, ſhouting, and liſting up the voice for the battle. Sometimes, again, ſome of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great moleſtation of the now languiſhing town of Manſoul. Yea, ſo diſtreſſed with thoſe that laid ſiege againſt them were they, that I dare ſay Diabolus their king had in theſe days his reſt much broken.

*Conſcience ſpeaks.*

In theſe days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to poſſeſs the minds of the men of the town of Manſoul. Some would ſay, "There is no living thus:" Others would then reply, "This will be over ſhortly." Then would a third ſtand up and anſwer, "Let us turn to the King Shaddai, and ſo put an end to theſe troubles." And a fourth would come in with a fear, ſaying, "I doubt he will not receive us." The old gentleman, too, the Recorder, that was ſo before Diabolus took Manſoul, he alſo began to talk aloud, and his words were now to the town of Manſoul as if they were great claps of thunder. No noiſe now ſo terrible to Manſoul as was his, with the noiſe of the ſoldiers, and ſhoutings of the captains.

*A famine in Manſoul.*

Alſo things began to grow ſcarce in Manſoul, now the things that her ſoul luſted after were departing from her. Upon all her pleaſant things there was a blaſt, and burning inſtead of beauty. Wrinkles now, and ſome ſhews of the ſhadow of death, were upon the inhabitants of Manſoul. And now, O how glad would Manſoul have been to have enjoyed quietneſs and ſatisfaction of mind, though joined with the meaneſt condition in the world!

*They are ſummoned again to yield.*

The captains alſo, in the deep of the winter, did ſend by the mouth of Boanerges's trumpeter, a ſummons to Manſoul to yield up herſelf to the King, the great King Shaddai. They ſaid it once, and twice, and thrice; not knowing but that at ſometime there might be in Manſoul ſome willingneſs to ſurrender up themſelves unto him, might they but have the colour of an invitation to do it under. Yea, ſo far as I could gather, the town had been ſurrendered up to them before now, had it not been for the oppoſition of old Incredulity, and the fickleneſs of the thoughts of my Lord Will-bewill. Diabolus alſo began to rave, wherefore Manſoul, as to yielding, was not yet all of one mind, therefore they ſtill lay diſtreſſed under theſe perplexing fears.

*Manſoul in diſtreſs.*

I told you but now, that they of the King's army had this winter ſent three times to Manſoul to ſubmit herſelf.

The firſt time the trumpeter went, he went with words of peace, telling of them, "That the captains, the noble captains of Shaddai, did pity and bewail the miſery of the now periſhing town of Manſoul, and was troubled to ſee them ſo much at a ſtand in the way of their own deliverance. He ſaid, moreover, that the captains bid him tell them, that if now poor Manſoul would humble herſelf, and turn, her former rebellious and moſt notorious treaſons ſhould by their merciful King be forgiven them, yea, and forgotten too. And having bid them beware that they ſtood not in their own way, that they oppoſed not themſelves, nor made themſelves their own loſers;" he returned again into the camp.

The ſecond time the trumpeter went, he did treat them a little more roughly. For after ſound of trumpet, he told them, "That their continuing in their rebellion did but chafe, and heat the ſpirit of the captains, and that they were reſolved to make a conqueſt of Manſoul, or to lay their bones before the town-walls."

He went again the third time, and dealt with them yet more roughly, telling of them, "That now, ſince they had been ſo horribly profane, he did not know, not certainly know, whether the captains were inclined to mercy or judgement; only, ſaid he, they commanded me to give you a ſummons to open the gates unto them:" So he returned, and went into the camp.

Theſe three ſummonſes, and eſpecially the two laſt, did ſo diſtreſs the town, that they preſently call a conſultation, the reſult of which was this, That my Lord Will-bewill ſhould go up to Ear-gate, and there with ſound of trumpet, call to the captain of the camp for a parley. Well, the Lord Will-bewill ſounded upon the wall, ſo the captains came up in their harneſs, with their ten thouſands at their feet. The townſmen then told the captains, that they had heard and conſidered their ſummons, and would come to an agreement with them, and with their King Shaddai, upon ſuch certain terms, articles, and propoſitions, as, with and by the order of their prince, they to them were appointed to propound, to wit, they would agree upon theſe grounds to be one people with them.

"1. If that thoſe of their own company, as the new Lord Mayor, and their Mr Forgetgood, with their brave Lord Will-bewill, might under Shaddai be ſtill the governors of the town, caſtle, and gates of Manſoul.

2. Provided that no man that now ſerveth under their great giant Diabolus, be by Shaddai caſt out of houſe, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Manſoul.

3. That it ſhall be granted them, that they of the town of Manſoul ſhall enjoy certain of their rights and privileges; to wit, ſuch as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is and long has been their only lord, and great defender.

4. That no new law, officer, or executioner of law or office, ſhall have any power over them, without their own choice and conſent."

Theſe be our propoſitions or conditions of peace; and upon theſe terms, ſaid they, we will ſubmit to your King.

But when the captains had heard this weak and feeble offer of the town of Manſoul, and their high and bold demands, they made to them again by their noble captain, the Captain Boanerges, this ſpeech following:

"O ye inhabitants of the town of Manſoul, when I heard your trumpet ſounded for a parley with us, I can truly ſay, I was glad; but when you ſaid you were willing to ſubmit yourſelves to our King and Lord, then I was yet more glad; but when, by your ſilly proviſoes, and fooliſh cavils, you lay the ſtumbling-block of your iniquity before your own faces, then was my gladneſs turned into ſorrows, and my hopeful beginnings of your return, into languiſhing fainting fears.

I count, that old Ill-pauſe, the ancient enemy of Manſoul, did draw up thoſe propoſals that now you preſent us with, as terms of an agreement, but they deſerve not to be admitted to ſound in the ear of any man that pretends to have ſervice for Shaddai. We do therefore jointly, and that with the higheſt diſdain, refuſe, and reject ſuch things as the greateſt of iniquities.

But, O Manſoul! If you will give yourſelves into our hands, or rather into the hands of our King; and will truſt him to make ſuch terms with and for you, as ſhall ſeem good in his eyes, (and I dare ſay they ſhall be ſuch as you ſhall find to be moſt profitable to you), then we will receive you, and be at peace with you: but if you like not to truſt yourſelves in the arms of Shaddai our King, then things are but where they were before, and we know alſo what we have to do."

They cried out old Incredulity the Lord Mayor, and ſaid, "And who, being out of the hands of their enemies, as you ſee we are now, will be ſo fooliſh as to put the ſtaff out of their own hands, into the hands of they know not who? I, for my part, will never yield to ſo unlimited a propoſition. Do we know the manner and temper of their King? It is ſaid by ſome, that he will be angry with his ſubjects, if but the breadth of an hair they chance to ſtep out of the way. And of others, that he requireth of them much more than they can perform. Wherefore it ſeems, O Manſoul, to be thy wiſdom, to take good heed what thou doſt in this matter; for if you once yield, you give up yourſelves to another, and ſo you are no more your own! Wherefore, to give up yourſelves to an unlimited power, is the greateſt folly in the world: For now you indeed may repent, but can never juſtly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will ſave alive? Or whether he will not cut off every one of us, and ſend out of his own country another new people, and cauſe them to inhabit this town?"

This ſpeech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord; wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the caſtle, and to his king.

Now Diabolus had waited for his return; for he had heard that they had been at their points. So when he was come into the chamber of ſtate, Diabolus ſaluted him, with, "Welcome, my lord; how went matters betwixt you to-day?" So the Lord Incredulity (with a low congee) told him the whole of the matter, ſaying, "Thus and thus ſaid the captains of Shaddai, and thus and thus ſaid I." The which when it was told to Diabolus, he was very glad to hear it, and ſaid, "My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee falſe. I do promiſe thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Manſoul. I will make thee my Univerſal Deputy, and thou ſhalt, next to me, have all nations under thy hand; yea, and thou ſhalt lay hands upon them that they may not reſiſt thee; nor ſhall any of our vaſſals walk more at liberty, but thoſe that ſhall be content to walk in thy fetters."

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great ſtate, and thinks to feed himſelf well enough with hopes, until the time came that his greatneſs ſhould be enlarged.

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulſe to the brave captains put Manſoul into a mutiny. For while old Incredulity went into the caſtle to congratulate his lord with what had paſſed, the old Lord Mayor that was ſo before Diabolus came to the town, to wit, my Lord Underſtanding, and the old recorder Mr Conſcience, getting intelligence of what had paſſed at Ear-gate, (for you muſt know that they might not be ſuffered to be at that debate, leſt they ſhould then have mutinied for the captains): But, I ſay, they got intelligence what had paſſed there, and were much concerned therewith; wherefore they, getting ſome of the town together, began to poſſeſs them with the reaſonableneſs of the noble captains demands, and with the bad conſequences that would follow upon the ſpeech of old Incredulity, the Lord Mayor; to wit, how little reverence he ſhewed therein, either to the captains, or to their King; alſo how he implicitly charged them with unfaithfulneſs and treachery: For what leſs, quoth they, could be made of his words, when he ſaid he would not yield to their propoſition, and added moreover a ſuppoſition, that he would deſtroy us, when before he had ſent us word that he would ſhew us mercy. The multitude being now poſſeſſed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the ſtreets of Manſoul; and firſt they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! would we were under the government of the captains, and of Shaddai their King." When the Lord Mayor had intelligence that Manſoul was in an uproar, down he comes to appeaſe the people, and thought to have quaſhed their heat with the bigneſs and the ſhew of his countenance. But when they ſaw him, they came running upon him, and had doubtleſs done him a miſchief, had he not betaken himſelf to home. However they ſtrongly aſſaulted the houſe where he was, to have pulled it down about his ears; but the place was too ſtrong; ſo they failed of that. So he taking ſome courage, addreſſed himſelf, out at a window, to the people in this manner:

"Gentlemen, what is the reaſon that there is here ſuch an uproar to-day?"

*Und.* Then anſwered my Lord Underſtanding: "It is even becauſe that thou and thy maſter have carried it not rightly, and as you ſhould, to the captains of Shaddai; for in three things you are faulty, firſt, in that you would not let Mr Conſcience and myſelf be at the hearing of your diſcourſe. Secondly, In that you propounded ſuch terms of peace, to the captains, that by no means could be granted, unleſs they had intended that their Shaddai ſhould have been only a titular prince, and that Manſoul ſhould ſtill have had power, by law, to have lived in all lewdneſs and vanity before him, and ſo by conſequence Diabolus ſhould ſtill here be king in power, and the other only King in name. Thirdly, For that thou didſt thyſelf, after the captains had ſhewed us upon what conditions they would have received us to mercy, even undo all again with thy unſavoury, and unſeaſonable, and ungodly ſpeech."

*Incred.* When old Incredulity had heard this ſpeech, he cried out, "Treaſon, treaſon; To your arms, to your arms, O ye the truſty friends of Diabolus in Manſoul."

*Sin and the ſoul at odds.*

*Und.* "Sir, You may put upon my words what meaning you pleaſe, but I am ſure that the captains of ſuch an high Lord as theirs is, deſerved a better treatment at your hands."

*Incred.* Then ſaid old Incredulity, "This is but little better. But, Sir, quoth he, What I ſpake, I ſpake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day ſet to mutiny againſt us."

*Conſ.* Then replied the old recorder, whoſe name was Mr *Conſcience*, and ſaid, "Sir, you ought not thus to retort upon what my Lord Underſtanding hath ſaid. It is evident enough that he hath ſpoken the truth, and that you are an enemy to Manſoul; be convinced then of the evil of your ſaucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Manſoul thereby. Had you accepted of the conditions, the ſound of the trumpet, and the alarm of war, had now ceaſed about the town of Manſoul; but that dreadful ſound abides, and your want of wiſdom in your ſpeech has been the cauſe of it."

*Incred.* Then ſaid old Incredulity: "Sir, If I live, I will do your errand to Diabolus, and there you ſhall have an anſwer to your words. Mean while we will ſeek the good of the town, and not aſk counſel of you."

*Und.* "Sir, Your prince and you are both foreigners to Manſoul, and not the natives thereof. And who can tell, but that when you have brought us into greater ſtraits, (when you alſo ſhall ſee, that yourſelves can be ſafe by no other means than by flight), you may leave us and ſhift for yourſelves, or ſet us on fire and go away in the ſmoak, or by the light of our burning, and ſo leave us in our ruins."

*Incred.* "Sir, You forget that you are under a governor, and that you ought to demean yourſelf like a ſubject; and know ye, when my Lord the King ſhall hear of this day's work, he will give you but little thanks for your labour."

Now, while theſe gentlemen were thus in their chiding words, down comes from the walls and gates of the town, the Lord Will-bewill, Mr Prejudice, old Ill-pauſe, and ſeveral of the new-made aldermen and burgeſſes, and they aſked the reaſon of the hubbub and tumult. And with that every man began to tell his own tale, ſo that nothing could be heard diſtinctly. Then was a ſilence commanded, and the old fox Incredulity began to ſpeak; my Lord, quoth he, "Here are a couple of peeviſh gentlemen, that have, as a fruit of their diſpoſitions, and, as I fear, through the advice of one Mr Diſcontent, tumultuouſly gathered this company againſt me this day; and alſo attempted to run the town into acts of rebellion againſt our prince.

*A great confuſion.*

Then ſtood up all the Diabolonians that were preſent, and affirmed theſe things to be true.

Now when they that took part with my Lord Underſtanding, and with Mr Conſcience, perceived that they were like to come to the worſt, for that force and power was on the other ſide; they came in for their help and relief: ſo a great company was on both ſides. Then they on Incredulity's ſide would have had the two old gentlemen preſently away to priſon; but they on the other ſide ſaid they ſhould not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forgetgood, the new aldermen, and their great one Diabolus; and the other party, they as faſt cried up Shaddai, the captains, his laws, their mercifulneſs, and applauded their conditions and ways. Thus the bickerment went a while; at laſt they paſſed from words to blows, and now there were knocks on both ſides. The good old gentleman Mr Conſcience was knocked down twice by one of the Diabolonians, whoſe name was Mr *Bennumming*. And my Lord Underſtanding had like to have been ſlain with an harquebus, but that he that had ſhot wanted to take his aim right. Nor did the other ſide wholly eſcape, for there was one Mr Raſhhead, a Diabolonian, that had his brains beaten out by Mr Mind, the Lord Will-bewill's ſervant; and it made me laugh to ſee how old Mr Prejudice was kicked and tumbled about in the dirt. For though a while ſince he was made a captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet, and I will aſſure you he had, by ſome of the Lord Underſtanding's party, his crown ſoundly cracked to boot. Mr Anything alſo, he became a briſk man in the broil, but both ſides were againſt him, becauſe he was true to none. Yet he had, for his malapertneſs, one of his legs broken, and he that did it, wiſhed it had been his neck. Much harm more was done on both ſides; but this muſt not be forgotten, it was now a wonder to ſee my Lord Will-bewill ſo indifferent as he was; he did not ſeem to take one ſide more than another, only it was perceived that he ſmiled to ſee how old Prejudice was tumbled up and down in the dirt. Alſo when Captain Anything came halting up before him, he ſeemed to take but little notice of him.

*Harm done on both ſides.*

*The two gentlemen put in priſon, as the authors of this revel-rout.*

Now when the uproar was over, Diabolus ſends for my Lord Underſtanding and Mr Conſcience, and claps them both up in priſon, as the ring-leaders and managers of this moſt heavy riotous rout in manſoul. Now the town began to be quiet again, and the priſoners were uſed hardly; yea, he thought to have made them away, but that the preſent juncture did not ſerve for that purpoſe: for that war was in all their gates. But let us return again to our ſtory. The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to conſult what was further for them to do. Now ſome ſaid, let's go up preſently and fall upon the town, but the greateſt part thought, rather better it would be, to give them another ſummons to yield; and the reaſon why they thought this to be beſt, was, becauſe, that ſo far as could be perceived, the town of Manſoul now was more inclinable than heretofore. And if, ſaid they, while ſome of them are in a way of inclination, we ſhould by ruggedneſs give them diſtaſte, we may ſet them further from cloſing with our ſummons, than we ſhould be willing they ſhould.

*The captains call a council, and conſult what to do.*

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, ſet him his time, and bid him God ſpeed. Well, many hours were not expired before the trumpeter addreſſed himſelf to his journey. Wherefore coming up to the wall of the town, he ſteereth his courſe to Ear-gate; and there ſounded as he was commanded: They then that were within, came out to ſee what was the matter, and the trumpeter made them this ſpeech following:

"O hard-hearted and deplorable town of Manſoul, how long wilt thou love thy ſinful, ſinful ſimplicity, and, ye fools, delight in your ſcorning! As yet deſpiſe you the offers of peace and deliverance? As yet will ye refuſe the golden offers of Shaddai, and truſt to the lies and falſehoods of Diabolus? Think you, when Shaddai ſhould have conquered you, that the remembrance of theſe your carriages towards him will yield you peace and comfort; or that by ruffling language you can make him afraid as a graſs-hopper? Doth he intreat you for fear of you? Do you think you are ſtronger than he? Look to the heavens, and behold and conſider the ſtars, how high are they? Can you ſtop the ſun from running its courſe, and hinder the moon from giving her light? Can you count the number of the ſtars, or ſtay the bottles of heaven? Can you call for the waters of the ſea, and cauſe them to cover the face of the ground; Can you behold every one that is proud, and abaſe him, and bind their faces in ſecret? Yet theſe are ſome of the works of our King, in whoſe name, this day, we come up unto you; that you may be brought under his authority. In his name, therefore, I ſummon you again to yield up yourſelves to his captains."

At this ſummons the Manſoulians ſeemed to be at a ſtand, and knew not what anſwer to make: Wherefore Diabolus forthwith appeared, took upon him to do it himſelf; and thus he begins, but turns his ſpeech to them of Manſoul:

"Gentlemen, quoth he, and my faitful ſubjects, if it is true that this ſummoner hath ſaid, concerning the greatneſs of their King, by his terror you will always be kept in bondage, and ſo be made to ſneak: Yea, how can you now, though he is at a diſtance, endure to think of ſuch a mighty one? and if not to think of him while at a diſtance, how can you endure to be in his preſence? I your prince am familiar with you, and you may play with me as you would with a graſshopper. Conſider, therefore, what is for your profit, and remember the immunities that I have granted you.

Farther, If all be true that this man hath ſaid, how comes it to paſs that the ſubjects of Shaddai are ſo inſlaved in all places where they come? None in the univerſe ſo unhappy as they, none ſo trampled upon as they.

Conſider, my Manſoul:—Would thou wert as loath to leave me as I am loath to leave thee! But conſider, I ſay, the ball is yet at thy foot; liberty you have, if you know how to uſe it; yea, a king you have too, if you can tell how to love and obey him."

Upon this ſpeech the town of Manſoul did again harden their hearts yet more againſt the captains of Shaddai, The thoughts of his greatneſs did quite quaſh them, and the thoughts of his holineſs ſunk them in deſpair. Wherefore, after a ſhort conſultation, they (of the Diabolonian party they were) ſent back this word by the trumpeter, "That for their parts they were reſolved to ſtick to their king, but never to yield to Shaddai." So it was but in vain to give them any further ſummons, for they had rather die upon the place than yield. And now things ſeemed to be gone quite back, and Manſoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart: They therefore ſent them another ſummons, more ſharp and ſevere than the laſt; but the oftener they were ſent to, to reconcile to Shaddai, the further off they were. As they called them, ſo they went from them, yea, though they called them to the Moſt High.

So they ceaſed that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themſelves together, to have free conference among themſelves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus: And one ſaid after this manner, and another after that. Then ſtood up the right noble the Captain Conviction, and ſaid, My brethren, mine opinion is this:

"Firſt, That we continually play our ſlings into the town, and keep it in a continual alarm, moleſting of them day and night: by thus doing we ſhall ſtop the growth of their rampant ſpirit. For a lion may be tamed by continual moleſtations.

Secondly, This done, I adviſe, that in the next place we with one conſent draw up a petition to our

Lord Shaddai; by which, after we have ſhewed our King the condition of Manſoul, and of affairs here, and have begged his pardon for our no better ſucceſs, we will earneſtly implore his Majeſty's help, and that he will pleaſe to ſend us more force and power, and ſome gallant and well ſpoken commander to head them; that ſo his Majeſty may not loſe the benefit of theſe his good beginnings, but may complete his conqueſt upon the town of Manſoul."

To this ſpeech of the noble Captain Conviction, they, as one man, conſented; and agreed that a petition ſhould forthwith be drawn up, and ſent by a fit man away to Shaddai with ſpeed. The contents of the petition were thus:

" Moſt gracious and glorious King, the Lord of the beſt world, and the builder of the town of Manſoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Manſoul. When we went up againſt it, we did, according to our commiſſion, firſt offer conditions of peace unto it: but they, Great King, ſet light by our counſel, and would none of our reproof; they were for ſhutting of their gates, and for keeping us out of the town. They alſo mounted their guns, they ſallied out upon us, and have done us what damage they could, but we purſued them, with alarm upon alarm, requiting of them with ſuch retribution as was meet, and have done ſome execution upon the town.

Diabolus, Incredulity, and Will-bewill, are the great doers againſt us; now we are in our winter-quarters, but ſo, as that we do yet with an high hand, moleſt, and diſtreſs the town.

Once, as we think, had we had but one ſubſtantial friend in the town, ſuch as would but have ſeconded the ſound of our ſummons, as they ought, the people might have yielded themſelves; but there were none but enemies there, nor any to ſpeak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Manſoul abides in a ſtate of rebellion againſt thee.

Now, King of Kings, let it pleaſe thee to pardon the unſucceſsfulneſs of thy ſervants, who have been no more advantageous in ſo deſirable a work as the conquering of Manſoul is; and ſend, Lord, as we now deſire, more forces to Manſoul, that it may be ſubdued; and a man to head them, that the town may both love and fear.

We do not thus ſpeak becauſe we are willing to relinquiſh the wars, (for we are for laying of our bones againſt the place), but that the town of Manſoul may be won for thy Majeſty. We alſo pray thy Majeſty for expedition in this matter, that after their conqueſt we may be at liberty, to be ſent about other thy gracious deſigns. Amen.

The petition thus drawn up, was ſent away with haſte to the King by the hand of that good man Mr Love-to-Manſoul.

When this petition was come to the palace of the King, who ſhould it be delivered to but to the King's Son? So he took it and read it, and becauſe the contents of it pleaſed him well, he mended, and alſo in ſome things, added to the petition himſelf. So after he had made ſuch amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had, with obeiſance, delivered it, he put on authority, and ſpake to it himſelf.

Now the King, at the ſight of the petition, was glad; but how much more think you, when it was ſeconded by his Son! It pleaſed him alſo to hear that his ſervants that camped againſt Manſoul, were ſo hearty in the work, and ſo ſtedfaſt in their reſolves, and that they had already got ſome ground upon the famous town of Manſoul.

Wherefore the King called to him Emanuel his Son; who ſaid, Here am I, my Father. Then ſaid the King, thou knoweſt, as I do myſelf, the condition of the town of Manſoul, and what we have purpoſed, and what thou haſt done to redeem it. Come now, therefore, my Son, and prepare thyſelf for the war, for thou ſhalt go to my camp at Manſoul. Thou ſhalt alſo there proſper, and prevail, and conquer the town of Manſoul.

Then ſaid the King's Son, Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou ſhalt in thy wiſdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy periſhing town of Manſoul. My heart has been often pained within me, for the miſerable town of Manſoul; but now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, ſaying:

I have not, in my heart, thought any thing too dear for Manſoul; the day of vengeance is in mine heart, for thee my Mauſoul; and glad am I, that thou my Father haſt made me the captain of their ſalvation: and I will now begin to plague all thoſe that have been a plague to my town of Manſoul, and will deliver it from their hand.

When the King's Son had ſaid thus to his Father, it preſently flew like lightning round about at court; yea, it there became the only talk, what Emanuel was to go to do for the famous town of Manſoul. But you cannot think how the courtiers too were taken with the deſign of the Prince. Yea, ſo affected were they with this work, and with the juſtneſs of the war, that the higheſt Lord, and greateſt peer of the kingdom, did covet to have commiſſions under Emanuel, to go to help to recover again to Shaddai the miſerable town of Manſoul.

Then was it concluded, that ſome ſhould go and carry tidings to the camp, that Emanuel was to come to recover Manſoul, and that he would bring along with him ſo mighty, ſo impregnable a force, that he could not be reſiſted. But, Oh! how ready were the high ones at court, to run like lacquies to carry theſe tidings to the camp that was at Manſoul. Now when the Captains perceived that the King would ſend Emanuel his ſon, and that it alſo delighted the Son to be ſent on this errand by the great Shaddai his Father; they alſo, to ſhew how they were pleaſed at the thoughts of his coming, gave a ſhout that made the earth rent at the ſound thereof; yea, the mountains did anſwer again by eccho, and Diabolus himſelf did totter and ſhake.

*The camp ſhouts for joy when they hear the tidings.*

For you moſt know, that though the town of Manſoal itſelf was not much, if at all concerned with the project, (for, alas for them, they were wofully beſotted, for they chiefly regarded their pleaſure and their luſts); yet Diabolus their governor was, for he had his ſpies continually abroad, who brought him intelligence of all things, and they told him what was doing at court againſt him, and that Emanuel would certainly come with a power to invade him. Nor was there any man at court, nor peer of the Kingdom, that Diabolus ſo feared, as he feared this Prince. For if you remember, I ſhewed you before that Diabolus had felt the weight of his hand already. So that ſince it was he that was to come, this made him the more afraid. Well, you ſee how I have told you that the King's Son was engaged to come from the court to ſave Manſoul, and that his Father had made him the Captain of the forces: The time therefore of his ſetting forth being now expired, he addreſſed himſelf for his march, and taketh with him, for his power, five noble captains, and their forces.

*Diabolus afraid at the news of his coming.*

*The Prince addreſſes himſelf for his journey.*

The firſt was that famous captain, the noble Captain Credence, his were the red colours; and Mr Promiſe bare them; and for a ſcutcheon, he had the holy Lamb and golden ſhield. And he had ten thouſand men at his feet.

The ſecond was that famous captain, the Captain Good-hope, his were the blue colours. His ſtandard-bearer was Mr Expectation; and for a ſcutcheon he had the three golden anchors. And he had ten thouſand men at his feet.

The third captain was that valiant captain, the Captain Charity: His ſtandard-bearer was Mr Pitiful, his were the green colours; and for his ſcutcheon, he had three naked orphans imbracing the boſom. And he had ten thouſand men at his feet.

The fourth was that gallant commander the Captain Innocent: His ſtandard-bearer was Mr Harmleſs; his were the white colours, and for his ſcutcheon he had the three golden doves.

The fifth was the truly loyal and well-beloved captain, the Captain Patience: His ſtandard-bearer was Mr Suffer-long; his were the black colours; and for a ſcutcheon he had three arrows through the golden heart.

*Faith and Patience do the work.*

Theſe were Emanuel's captains, theſe their ſtandard bearers, their colours, and their ſcutcheons, and theſe the men under their command. So as was ſaid, the brave Prince took his march to go to the town of Manſoul. Captain Credence led the van, and Captain Patience brought up the rear So the other three with their men made up the main body; the Prince himſelf riding in his chariot at the head of them.

But when they ſet out for their march, O how the trumpets ſounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it ſhone like the ſun in the firmament. The captains armour was of proof, and was in appearance like the glittering ſtars. There were alſo ſome from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Manſoul.

*The Holy Bible containing ſixty-ſix books.*

Emanuel alſo, when he had thus ſet forward to go to recover the town of Manſoul, took with him, at the commandment of his Father, forty four battering rams, and twelve ſlings, to whirl ſtones withal. Every one of theſe was made of pure gold, and theſe they carried with them in the heart and body of their army, all along as they went to Manſoul.

*The forces joined with rejoicing.*

So they marched till they came within leſs than a league of the town; and there they lay till the firſt four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Manſoul, and unto Manſoul they came. But when the old ſoldiers that were in the camp ſaw that they had new forces to join with, they again gave ſuch a ſhout before the walls of the town of Manſoul, that it put Diabolus into another fright. So they ſat down before the town, not now as the other four captains did, to wit, againſt the gates of Manſoul only, but they invironed it round on every ſide, and beſet it behind and before, ſo that now let Manſoul look which way it will, it ſaw force and power lie in ſiege againſt it. Beſides, there were mounts caſt up againſt it.

*Manſoul beleaguered round.*

The mount Gracious was on the one ſide, and Mount Juſtice was on the other: Farther, there were ſeveral ſmall banks and advance grounds, as Plain-truth-hill, and No-ſin-banks, where many of the ſlings were placed againſt the town. Upon Mount Gracious were planted four, and upon Mount Juſtice were placed as many: and the reſt were conveniently placed in ſeveral parts round about the town. Five of the beſt battering rams, that is, of the biggeſt of them, were placed upon Mount Hearken; a mount caſt up hard by Ear-gate, with intent to break that open.

*The heart of Manſoul begins to fail.*

Now when the men of the town ſaw the multitude of the ſoldiers that were come up againſt the place, and the rams and ſlings, and the mounts on which they were planted, together with the glittering of the armour, and the waving of their colours, they were forced to ſhift, and ſhift, and again to ſhift their thoughts; but they hardly changed for thoughts more ſtout, but rather for thoughts more faint. For though before they thought themſelves ſufficiently guarded; yet now they began to think, that no man knew what would be their hap or lot.

When the good Prince Emanuel had thus beleaguered Manſoul, in the firſt place he hangs out the white flag, which he cauſed to be ſet up among the golden ſlings that were planted upon Mount Gracious. And this he did for two reaſons: 1. To give notice to Manſoul that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuſe, ſhould he deſtroy them, they continuing in their rebellion.

So the white flag, with the three golden doves in it, was hanged out for two days together, to give them time and ſpace to conſider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable ſignal of the Prince.

Then he commanded, and they ſet the red flag upon that mount called *Mount Juſtice*. It was the red flag of Captain Judgement, whoſe ſcutcheon was the burning fiery furnace. And this alſo ſtood waving before them in the wind, for ſeveral days together. But look, how they carried it under the white flag, when that was hanged out, ſo they did alſo when the red one was: And yet he took no advantage of them.

Then he commanded again that his ſervants would hang out the black flag of defiance againſt them, whoſe ſcutcheon was the three burning thunder-bolts. But as unconcerned was Manſoul at this, as at thoſe that went before. But when the Prince ſaw, that neither mercy, nor judgement, nor execution of judgement, would or could come near the heart of Manſoul, he was touched with much compunction, and ſaid, Surely this ſtrange carriage of the town of Manſoul doth rather ariſe from ignorance of the manner and feats of war, than from a ſecret defiance of us, and abhorrence of their own lives; or if they know the manner of the war of their own; yet not the rites and ceremonies of the war in which we are concerned, when I make wars upon mine enemy Diabolus.

Therefore he ſent to the town of Manſoul, to let them know what he meant by thoſe ſigns and ceremonies of the flag; and alſo to know of them which of the things they would chuſe, whether grace and mercy, or judgement and the execution of judgement. All this while they kept their gates ſhut with locks, bolts, and bars, as faſt as they could. Their guards alſo were doubled and their watch made as ſtrong as they could. Diabolus alſo did pluck up what heart he could, to encourage the town to make reſiſtance.

The townſmen alſo made anſwer to the Prince's meſſenger, in ſubſtance, according to that which follows.

"Great Sir, As to what by your meſſenger you have ſignified to us, Whether we will accept of your mercy, or fall by your juſtice? we are bound by the law and cuſtom of this place, and can give you no poſitive anſwer. For it is againſt the law, government, and the prerogative-royal of our King, to make either peace or war, without him. But this we will do, we will petition that our prince will come down to the wall, and there give you ſuch treatment as he ſhall think fit, and profitable for us."

When the good Prince Emanuel heard this anſwer and ſaw the ſlavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the the ſlavery of the giant, he would be affected with it.

But to return again to our purpoſe. After the town had carried this news to Diabolus, and had told him moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an anſwer, he refuſed, and huffed as well as he could, but in heart he was afraid.

Then ſaid he, I will go down to the gates myſelf and give him ſuch an anſwer as I think fit. So he went down to Mouth-gate, and there addreſſed himſelf to ſpeak to Emanuel; (but in ſuch language as the town underſtood not), the contents whereof were as follow:

"O thou great Emanuel, Lord of all the world, I know thee, that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to caſt me out of my poſſeſſion? This town of Manſoul, as thou very well knoweſt is mine, and that by a twofold right. 1. It is mine by right of conqueſt; I won it in the open field. And ſhall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Manſoul is mine alſo by their ſubjection. They have opened the gates of their town unto me. They have ſworn fidelity to me, and have openly choſen me to be their king. They have alſo given their caſtle into my hands; yea, they have put the whole ſtrength of Manſoul under me.

Moreover, this town of Manſoul hath diſavowed thee; Yea, they have caſt thy law, thy name, thy image, and all that is thine, behind their back; and have accepted and ſet up in their room, my law, my name, my image, and all that ever is mine. Aſk elſe thy captains, and they will tell thee, that Manſoul hath, in anſwer to all their ſummonſes, ſhewn love and loyalty to me; but always diſdain, deſpite, contempt, and ſcorn to thee and thine: Now thou art the juſt One, and the holy, (and ſhouldſt do no iniquity), depart then, I pray thee therefore from me, and leave me to my juſt inheritance, peaceably."

This oration was made in the language of Diabolus himſelf. For although he can, to every man, ſpeak in their own language (elſe he could not tempt them all as he does); yet he has a language proper to himſelf, and it is the language of the infernal cave, or black pit.

Wherefore the town of Manſoul (poor hearts) underſtood him not, nor did they ſee how he crouched and cringed, while he ſtood before Emanuel their Prince.

Yea, they all this while took him to be one of that power and force that by no means could be reſiſted. Wherefore, while he was thus intreating, that he might have yet his reſidence there, and that Emanuel would not take it from him by force, the inhabitants boaſted even of his valour, ſaying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would ſay, Emanuel, the golden Prince ſtood up and ſpake; the contents of whoſe words follow:

"Thou deceiving one," ſaid he, "I have, in my Father's name, in mine own name, and on the behalf and for the good of this wretched town of Manſoul, ſomewhat to ſay unto thee. Thou pretendeſt a right a lawful right to the deplorable town of Manſoul; when it is moſt apparent to all my Father's court, that the entrance which thou haſt obtained in at the gates of Manſoul, was through thy lies and falſehood. Thou beliedſt my Father, and thou beliedſt his law, and ſo deceivedſt the people of Manſoul. Thou pretendeſt that the people have accepted thee for their king, their captain, and right liege-lord; but that alſo was by the exerciſe of deceit and guile. Now, if lying, wilineſs, ſinful craft, and all manner of horrible hypocriſy, will go, in my Father's court, (in which court thou muſt be tried) for equity and right, then will I confeſs unto thee, that thou haſt made a lawful conqueſt. But alas! what thief, what tyrant, what devil is there that may not conquer after this ſort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conqueſt of Manſoul, haſt nothing of truth to ſay. Thinkeſt thou this to be right, that thou didſt put the lie upon my Father, and madeſt him (to Manſoul) the greateſt deluder in the world? And what ſayeſt thou, to thy perverting, knowingly, the right purport and intent of the law? Was it good alſo that thou madeſt a prey of the innocency and ſimplicity of the now miſerable town of Manſoul? Yea, thou didſt overcome Manſoul, by promiſing to them happineſs in their tranſgreſſions againſt my Father's law, when thou knoweſt and couldeſt not but know, hadſt thou conſulted nothing but thine own experience, that that was the way to undo them. Thou haſt alſo thyſelf (O thou maſter of enmity!) of deſpite defaced my Father's image in Manſoul, and ſet up thy own in its place, to the great contempt of my Father, the heightening of thy ſin, and to the intolerable damage of the periſhing town of Manſoul.

Thou haſt moreover (as if all theſe were but little things with thee) not only deluded and undone this place, but by thy lies and fraudulent carriage haſt ſet them againſt their own deliverance. How haſt thou ſtirred them up againſt my Father's captains, and made them to fight againſt thoſe that were ſent of him to deliver them from thy bondage! All theſe things, and very many more, thou haſt done againſt thy light, and in contempt of my Father, and of his law; yea, and with deſign to bring under his diſpleaſure for ever the miſerable town of Manſoul. I am therefore come to avenge the wrong that thou haſt done to my Father, and to deal with thee for the blaſphemies wherewith thou haſt made poor Manſoul blaſpheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

As for myſelf, O Diabolus, I am come againſt thee by lawful power, and to take by ſtrength of hand this town of Manſoul out of thy burning fingers. For this town of Manſoul is mine, O Diabolus, and that by undoubted right, as all ſhall ſee that will diligently ſearch the moſt ancient and moſt authentic records; and I will plead my title to it, to the confuſion of thy face.

Firſt, For the town of Manſoul, my Father built and did faſhion it with his hand. The palace alſo that is in the midſt of that town, he built it for his own delight. This town of Manſoul, therefore, is my Father's, and that by the beſt of titles: And he that gainſays the truth of this, muſt lie againſt his ſoul.

Secondly, O thou maſter of the lie, this town of Manſoul is mine.

1. For that I am my Father's heir, his firſt-born, and the only delight of his heart. I am therefore come up againſt thee in mine own right, even to recover mine own inheritance out of thine hand.

2. But, further, As I have right and title to Manſoul, by being my Father's heir, ſo I have alſo by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father, that he ſhould take it from me, and give it thee. Nor have I been forced, by playing the bankrupt, to ſell, or ſet to ſale to thee, my beloved town of Manſoul. Manſoul is my deſire, my delight, and the joy of my heart. But,

3. Manſoul is mine by right of purchaſe. I have bought it, (O Diabolus), I have bought it to myſelf. Now, ſince it was my Father's, and mine, as I was his heir, and ſince alſo I have made it mine by virtue of a great purchaſe, it followeth, that by all lawful right the town of Manſoul is mine, and that thou art an uſurper, a tyrant and traitor, in thy holding poſſeſſion thereof. Now the cauſe of my purchaſing of it was this: Manſoul had treſpaſſed againſt my Father; now my Father had ſaid, That in the day that they broke his law they ſhould die. Now it is more poſſible for heaven and earth to paſs away, than for my Father to break his word. Wherefore, when Manſoul had ſinned indeed, by hearkening to thy lie, I put in and became a ſurety to my Father, body for body, and ſoul for ſoul, that I would make amends for Manſoul's tranſgreſſions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, ſoul for ſoul, life for life, blood for blood, and ſo redeemed my beloved Manſoul.

4. Nor did I do this to the halves; my Father's law and juſtice, that were both concerned in the threatening upon tranſgreſſion, are both now ſatisfied, and very well content that Manſoul ſhould be delivered.

5. Nor am I come out this day againſt thee, but by commandment of my Father; it was he that ſaid unto me, Go down and deliver Manſoul.

Wherefore be it known unto thee, O thou fountain of deceit, and be it alſo known to the fooliſh town of Manſoul, that I am not come againſt thee this day without my Father.

And now (ſaid the golden-headed Prince), I have a word to the town of Manſoul.—But as ſoon as mention was made that he had a word to ſpeak to the beſotted town of Manſoul, the gates were double guarded, and all men commanded not to give him audience: So he proceeded, and ſaid, "O unhappy town of Manſoul, I cannot but be touched with pity and compaſſion for thee. Thou haſt accepted of Diabolus for thy king, and art become a nurſe and miniſter of Diabolonians againſt thy Sovereign Lord. Thy gates thou haſt opened to him, but haſt ſhut them faſt againſt me; thou haſt given him a hearing, but haſt ſtopped thine ears at my cry; he brought to thee thy deſtruction, and thou didſt receive both him and it; I am come to thee bringing ſalvation, but thou regardeſt me not. Beſides, thou haſt, as with ſacrilegious hands, taken thyſelf, with all that was mine in thee, and haſt given all to my foe, and to the greateſt enemy my Father has. You have bowed and ſubjected yourſelves to him; you have vowed and ſworn yourſelves to be his. Poor Manſoul! what ſhall I do unto thee? Shall I ſave thee? Shall I deſtroy thee? What ſhall I do unto thee? Shall I fall upon thee, and grind thee to powder, or make thee a monument of the richeſt grace? What ſhall I do unto thee? Hearken, therefore, thou town of Manſoul; hearken to my word, and thou ſhalt live. I am merciful, Manſoul, and thou ſhalt find me ſo. Shut me not out of thy gates.

O Manſoul! neither is my commiſſion, nor inclination, to do thee any hurt; why flyeſt thou ſo faſt from thy friend, and ſtickeſt ſo cloſe to thine enemy? Indeed I would have thee, becauſe it becomes thee to be ſorry for thy ſin; but do not deſpair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

My commiſſion indeed is to make a war upon Diabolus thy King, and upon all Diabolonians with him; for he is the ſtrong man armed that keeps the houſe, and I will have him out; his ſpoils I muſt divide, his armour I muſt take from him, his hold I muſt caſt him out of, and make it an habitation for myſelf. And this, O Manſoul, ſhall Diabolus know, when he ſhall be made to follow me in chains, and when Manſoul ſhall rejoice to ſee it ſo.

I could, would I now put forth my might, cauſe, that forthwith he ſhould leave you and depart; but I have it in my heart ſo to deal with him, as that the juſtice of the war that I ſhall make upon him may be ſeen and acknowledged by all. He hath taken Manſoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all obſervers.

All my words are true, I am mighty to ſave, and will deliver my Manſoul out of his hand." This ſpeech was intended chiefly for Manſoul, but Manſoul would not have the hearing of it. They ſhut up Ear-gate, they barricadoed it up, they kept it locked, and bolted; they ſet a guard thereat, and commanded that no Manſoulian ſhould go out to him, nor that any from the camp ſhould be admitted into the town: All this they did, ſo horribly had Diabolus inchanted them to do, and ſeek to do for him, againſt their rightful Lord and Prince; wherefore no man, nor voice, nor ſound of man that belonged to the glorious hoſt, was to come into the town.

*Emanuel prepares to make war upon Manſoul.*

So when Emanuel ſaw that Manſoul was thus involved in ſin, he calls his army together, ſince now alſo his words were deſpiſed, and gave out a commandment throughout all his hoſt to be ready againſt the time appointed. Now, foraſmuch as there was no way lawfully to take the town of Manſoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their ſlings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

*Diabolus propounds conditions of peace.*

When Emanuel had put all things in a readineſs to give Diabolus battle, he ſent again to know of the town of Manſoul, if in a peaceable manner they would yield themſelves, or whether they were yet reſolved to put him to try the utmoſt extremity: Then they, together with Diabolus their king, called a counſel of war, and reſolved upon certain propoſitions that ſhould be offered to Emanuel, if he will accept thereof; ſo they agreed; and then the next was, who ſhould be ſent on this errand. Now there was in the town of Manſoul, an old man, a Diabolonian, and his name was Mr *Loth-to-ſtoop*, a ſtiff man in his way, and a great doer for Diabolus: him therefore they ſent, and put into his mouth what he ſhould ſay. So he went and came to the camp to Emanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and ſaid, "Great Sir, that it may be known unto all men how good-natured a prince my maſter is, he hath ſent me to tell your Lordſhip, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Manſoul. I am therefore to know if your Mightineſs will accept of this propoſition."

Then ſaid Emanuel, "The whole is mine by gift and purchaſe, wherefore I will never loſe one half."

Then ſaid Mr Loth-to-ſtoop, "Sir, my maſter hath ſaid, that he will be content that you ſhall be the nominal and titular Lord of all, if he may poſſeſs but a part."

Then Emanuel anſwered, "The whole is mine really, not in name and word only; wherefore I will be the ſole Lord and poſſeſſor of all, or of none at all of Manſoul."

Then Mr Looth-to-ſtoop ſaid again, "Sir, behold the condeſcenſion of my maſter! He ſays that he will be content, if he may but have aſſigned to him ſome place in Manſoul as a place to live privately in, and you ſhall be Lord of all the reſt."

Then ſaid the golden Prince, "All that the Father giveth me, ſhall come to me; and of all that he hath given me I will loſe nothing, no, not a hoof, nor a hair. I will not therefore grant him, no not the leaſt corner in Manſoul to dwell in, I will have all to myſelf."

Then Loth-to-ſtoop ſaid again, "But, Sir, ſuppoſe that my Lord ſhould reſign the whole town to you, only with this proviſo, that he ſometimes, when he comes into this country, may, for old acquaintance-ſake, be entertained as a way-faring man for two days, or ten days, or a month, or ſo; may not then this ſmall matter be granted?"

Then ſaid Emanuel, "No: He came as a way-faring man to David, nor did he ſtay long with him, and yet it had like to have coſt David his ſoul. I will not conſent that he ever ſhould have any harbour more there."

Then ſaid Mr Loth-to-ſtoop, "Sir, you ſeem to be very hard: Suppoſe my maſter ſhould yield up all that your Lordſhip hath ſaid, provided that his friends and kindred in Manſoul may have liberty to trade in the town, and to enjoy their preſent dwellings; may not that be granted, Sir?"

Then ſaid Emanuel, "No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time ſhall be found in Manſoul, ſhall not only loſe their lands and liberties, but alſo their lives."

Then ſaid Mr Loth-to-ſtoop again, "But, Sir, may not my maſter, and great lord, by letters, by paſſengers, by accidental opportunities, and the like, maintain, if he ſhall deliver up all unto thee, ſome kind of old friendſhip with Manſoul?"

Emanuel anſwered, "No, by no means; foraſmuch as any ſuch fellowſhip, intimacy, or acquaintance, in what way, ſort, or mode ſoever maintained, will tend to the corrupting of Manſoul, the alienating of their affections from me, and the endangering of their peace with my Father."

Mr Loth-to-ſtoop yet added further, ſaying, "But, great Sir, ſince my maſter hath many friends, and thoſe that are dear to him in Manſoul, may he not, if he ſhall depart from them, even of his bounty and good nature, beſtow upon them, as he ſees fit, ſome tokens of his love and kindneſs, that he had for them, to the end that Manſoul, when he is gone, may look upon ſuch tokens of kindneſs once received from their old friend, and remember him who was once their king, and the merry times that they ſometimes enjoyed one with another, while he and they lived in peace together?"

Then ſaid Emanuel, "No; for if Manſoul come to be mine, I ſhall not admit of, nor conſent that there ſhould be the leaſt ſcrap, ſhred, or duſt of Diabolus left behind, as tokens or gifts beſtowed upon any in Manſoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

Well, Sir, ſaid Mr Loth-to-ſtoop, "I have one thing more to propound, and then I am got to the end of my commiſſion: Suppoſe that when my maſter is gone from Manſoul, any that yet ſhall live in the town, ſhould have ſuch buſineſs of high concerns to do, that if they be neglected, the party ſhall be undone; and ſuppoſe, Sir, that no body can help in that caſe ſo well as my maſter and lord; may not now my maſter be ſent for upon ſo urgent an occaſion as this? Or if he may not be admitted into the town, may not he and the perſon concerned, meet in ſome of the villages near Manſoul, and there lay their heads together, and there conſult of matters?"

This was the laſt of thoſe enſnaring propoſitions that Mr Loth-to-ſtoop had to propound to Emanuel on behalf of his maſter Diabolus; but Emanuel would not grant it; for he ſaid, There can be no caſe, or thing, or matter, fall out in Manſoul, when thy maſter ſhall be gone, that may not be ſalved by my Father; beſides, it will be a great diſparagement to my Father's wiſdom and ſkill, to admit any from Manſoul to go out to Diabolus for advice, when they are bid before, in every thing by prayer and ſupplication to let their requeſt be made known to my Father. Further, this, ſhould it be granted, would be to grant that a door ſhould be ſet open for Diabolus and the Diabolonians in Manſoul, to hatch and plot and bring to paſs treaſonable deſigns, to the grief of my Father and me, and to the utter deſtruction of Manſoul.

When Mr Loth-to-ſtoop had heard this anſwer, he took his leave of Emanuel, and departed, ſaying, that he would do word to his maſter concerning this whole affair. So he departed and came to Diabolus to Manſoul, and told him the whole of the matter, and how Emanuel would not admit, no not by any means, that he, when he was once gone out, ſhould for ever have any thing more to do, either in or with any that are of the town of Manſoul. When Manſoul and Diabolus had heard this relation of things, they with one conſent concluded to uſe their beſt endeavour to keep Emanuel out of Manſoul, and ſent old Ill-pauſe, of whom you have heard before, to tell the prince and his captains ſo. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who when they gave audience, he ſaid, I have in commandment from my high Lord to bid you to tell it to your Prince Emanuel, That Manſoul and their king are reſolved to ſtand and fall together, and that it is in vain for your Prince to think of ever having of Manſoul in his hand, unleſs he can take it by force. So ſome went and told to Emanuel what old Ill-pauſe, a Diabolonian in Manſoul, had ſaid. Then ſaid the Prince, I muſt try the power of my ſword, for I will not (for all the rebellions and repulſes that Manſoul has made againſt me) raiſe my ſiege and depart, but will aſſuredly take my Manſoul, and deliver it from the hand of her enemy. And with that he gave out a commandment, that Captain Boanerges, Captain Conviction, Captain Judgement, and Captain Execution, ſhould forthwith march up to Ear-gate, with trumpets ſounding, colours flying, and with ſhouting for the battle. Alſo he would that Captain Credence ſhould join himſelf with them. Emanuel moreover gave orders, that Captain Goodhope and Captain Charity ſhould draw themſelves up before Eye gate. He bid alſo that the reſt of his captains, and their men, ſhould place themſelves for the beſt of their advantage againſt the enemy, round about the town; and all was done as he had commanded. Then he bid that the word ſhould be given forth. and the word was at that time *Emanuel*. Then was an alarm ſounded, and the battering rams were played, and the ſlings did whirl ſtones into the town amain; and thus the battle began. Now Diabolus himſelf did manage the townſmen in the war, and that at every gate; wherefore their reſiſtance was the more forcible, helliſh, and offenſive to Emanuel. Thus was the good Prince engaged and entertained by Diabolus in Manſoul for ſeveral days together. And a ſight worth ſeeing it was, to behold how the captains of Shaddai behaved themſelves in this war.

*Bonarges plays the man.*

*Conviction wounded.*

*Angels.*

And firſt for Captain Boanerges (not to undervalue the reſt) he made three moſt fierce aſſaults, one after another, upon Ear-gate, to the ſhaking of the poſts thereof. Captain Conviction, he alſo made up as faſt with Boanerges as poſſibly he could, and both diſcerning that the gate began to yield, they commanded that the rams ſhould ſtill be played againſt it. Now Captain Conviction going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. And thoſe that rode Reformades, they went about to encourage the captains.

For the valour of the two captains made mention of before, the Prince ſent for them to his pavilion, and commanded that a while they ſhould reſt themſelves, and that with ſomewhat they ſhould be refreſhed. Care was alſo taken for Captain Conviction, that he ſhould be healed of his wounds: The Prince alſo gave to each of them a chain of gold, and bid them yet be of good courage.

*Goodhope and Charity play the man at Eye-gate.*

Nor did Captain Goodhope, nor Captain Charity come behind in this moſt deſperate fight, for they ſo well did behave themſelves at Eye-gate, that they had almoſt broken it quite open. Theſe alſo had a reward from their Prince, as alſo had the reſt of the captains, becauſe they did valiantly round about the town.

In this engagement ſeveral of the officers of Diabolus were ſlain, and ſome of the townſmen wounded. For the officers there was one Captain Boaſting ſlain. This Boaſting thought that no body could have ſhaken the poſts of Ear-gate, nor have ſhaken the heart of Diabolus. Next to him there was one Captain Secure ſlain; this Secure uſed to ſay, That the blind and lame in Manſoul were able to keep the gates of the town againſt Emanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed ſword, when he received himſelf three wounds in his mouth.

Beſides theſe, there was one Captain Bragman, a very deſperate fellow, and he was captain over a band of thoſe that threw fire-brands, arrows, and death; he alſo received by the hand of Captain Goodhope at Eye-gate, a mortal wound in the breaſt.

There was moreover one Mr Feeling, but he was no captain, but a great ſtickler to encourage Manſoul to rebellion; he received a wound in the eye by the hand of one of Boanerges ſoldiers, and had by the captain himſelf been ſlain, but that he made a ſudden retreat.

*Will-bewill hurt.*

But I never ſaw Will-bewill ſo daunted in all my life; he was not able to do as he was wont, and ſome ſay that he alſo received a wound in the leg, and that ſome of the men in the Prince's army have certainly ſeen him limp, as he afterwards walked on the wall.

I ſhall not give you a particular account of the names of the ſoldiers that were ſlain in the town, for many were maimed, and wounded, and ſlain; for when they ſaw that the poſts of Ear-gate did ſhake, and Eye-gate was well nigh broken open; and alſo that their captains were ſlain; this took away the hearts of many of the Diabolonians; they fell alſo by the force of the ſhot that were ſent by the golden ſlings into the midſt of the town of Manſoul.

Of the townſmen, there was one Love-no-good, he was a townſman, but a Diabolonian, he alſo received his mortal wound in Manſoul, but he died not very ſoon.

Mr Ill-pauſe alſo, who was the man that came along with Diabolus when at firſt he attempted the taking of Manſoul, he alſo received a grievous wound in the head, ſome ſay that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that miſchief to Manſoul, as he had done in times paſt. Alſo old Prejudice and Mr Anything fled.

*The white flag hung out again.*

Now when the battle was over, the Prince commanded that yet once more the white flag ſhould be ſet upon Mount Gracious, in ſight of the town of Manſoul; to ſhew that yet Emanuel had grace for the wretched town of Manſoul.

When Diabolus ſaw the white flag hanged out again, *Diabolus's new prank.*

gain, and knowing that it was not for him, but Manſoul; he caſt in his mind to play another prank, to wit, to ſee if Emanuel would raiſe his ſiege and be gone, upon a promiſe of reformation. So he comes down to the gate one evening, a good while after the ſun was gone down, and calls to ſpeak with Emanuel, who preſently came down to the gate, and Diabolus ſaid unto him:

*His ſpeech to Emanuel.*

"Foraſmuch as thou makeſt it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof, upon terms which thou mayeſt admit.

I know that thou art given to devotion, and that holineſs pleaſes thee; yea, that thy great end in making war upon Manſoul, is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Manſoul to thy bow.

Firſt, I will lay down all acts of hoſtility againſt thee, and will be willing to become thy deputy, and will, as I have formerly been againſt thee, now ſerve thee in the town of Manſoul. And more particularly,

1. I will perſuade Manſoul to receive thee for their Lord, and I know, that they will do it the ſooner, when they ſhall underſtand that I am thy deputy.

2. I will ſhew them wherein they have erred, and that tranſgreſſion ſtands in the way to life.

3. I will ſhew them the holy law unto which they muſt conform, even that which they have broken.

4. I will preſs upon them the neceſſity of a reformation, according to thy law.

5. And moreover, that none of theſe things may fail, I myſelf, at my own proper coſt and charge, will ſet up and maintain a ſufficient miniſtry, beſides lecturers, in Manſoul.

6. Thou ſhalt receive as a token of our ſubjection to thee, continually year by year, what thou ſhalt think fit to lay and levy upon us, in token of our ſubjection to thee."

*The anſwer.*

Then ſaid Emanuel to him, "O full of deceit, how moveable are thy ways! How often haſt thou changed and rechanged, if ſo be thou mightſt ſtill keep poſſeſſion of my Manſoul, though, as has been plainly declared before, I am the right heir thereof! Often haſt thou made thy propoſals already, nor is this laſt a whit better than they. And failing to deceive when thou ſhewedſt thyſelf in thy black, thou haſt now transformed thyſelf into an angel of light, and wouldſt, to deceive, be now as a miniſter of righteouſneſs.

But know thou, O Diabolus, that nothing muſt be regarded that thou canſt propound, for nothing is done by thee but to deceive; thou neither haſt conſcience to God, not love to the town of Manſoul; whence then ſhould theſe thy ſayings ariſe, but from ſinful craft and deceit? He that can of liſt and will propound what he pleaſes, and that wherewith he may deſtroy them that believe him, is to be abandoned, with all that he ſhall ſay. But if righteouſneſs be ſuch a beauty-ſpot in thine eyes now, how is it that wickedneſs was ſo cloſely ſtuck to by thee before? But this is by the by.

Thou talkeſt now of a reformation in Manſoul, and that thou thyſelf, if I will pleaſe, will be at the head of that reformation, all the while knowing, that the greateſt proficiency that man can make in the law, and the righteouſneſs thereof, will amount to no more for the taking away of the curſe from Manſoul, than juſt nothing at all, for a law being broken by Manſoul, that had before, upon a ſuppoſition of the breach thereof, a curſe pronounced againſt him for it of God, can never, by his obeying of the law, deliver himſelf therefrom, (to ſay nothing of what a reformation is like to be ſet up in Manſoul, when the devil is become the corrector of vice). Thou knoweſt that all that thou haſt now ſaid in this matter is nothing but guile and deceit, and is as it was the firſt, ſo it is the laſt card that thou haſt to play. Many there be that do ſoon diſcern thee when thou ſheweſt them thy cloven foot; but in thy white, thy light, and in thy transformation, thou art ſeen but of a few. But thou ſhalt not do thus with my Manſoul, O Diabolus, for I do ſtill love my Manſoul.

Beſides, I am not come to put Manſoul upon works to live thereby, (ſhould I do ſo, I ſhould be like unto thee), but I am come, that by me, and by what I have and ſhall do for Manſoul, they may to my Father be reconciled, though by their ſin they have provoked him to anger, and though by the law they cannot obtain mercy.

Thou talkeſt of ſubjecting of this town to good, when none deſireth it at thy hands. I am ſent by my Father to poſſeſs it myſelf, and to guide it by the ſkilfulneſs of my hands into ſuch a conformity to him as ſhall be pleaſing in his ſight. I will therefore poſſeſs it myſelf. I will diſpoſſeſs and caſt thee out. I will ſet up mine own ſtandard in the midſt of them; I will alſo govern them by new laws, new officers, new motives, and new ways; Yea, I will pull down this town, and build it again, and it ſhall be as though it had not been, and it ſhall then be the glory of the whole univerſe.

When Diabolus heard this, and perceived that he was diſcovered in all his deceits, he was confounded, and utterly put to a nonplus; but having in himſelf the fountain of iniquity, rage, and malice, againſt both Shaddai and his Son, and the beloved town of Manſoul, what doth he, but ſtrengthen himſelf what he could to give freſh battle to the Noble Prince Emanuel? So then, now we muſt have another fight before the town of Manſoul is taken. Come up then to the mountains, you that love to ſee military actions, and behold by both ſides how the fatal blow is given; while one ſeeks to hold, and the other ſeeks to make himſelf maſter of the famous town of Manſoul.

Diabolus therefore having withdrawn himſelf from the wall to his force that was in the heart of the town of Manſoul, Emanuel alſo returned to the camp, and both of them, after their divers ways, put themſelves into a poſture fit to bid battle one to another.

Diabolus, as filled with deſpair of retaining in his hands the famous town of Manſoul, reſolved to do what miſchief he could (if indeed he could do any) to the army of the Prince, and to the famous town of Manſoul, (for alas! it was not the happineſs of the ſilly town of Manſoul that was deſigned by Diabolus, but the utter ruin and overthrow thereof), as now is enough in view. Wherefore he commands his officers, that they ſhould then, when they ſee that they could hold the town no longer, do it what harm and miſchief they could, renting and tearing of men, women and children. For, ſaid he, we had better quite demoliſh the place, and leave it like a ruinous heap, than ſo leave it that it may be an habitation for Emanuel.

Emanuel again, knowing that the next battle would iſſue in his being made maſter of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be ſure to ſhew themſelves men of war againſt Diabolus, and all Diabolonians; but favourable, merciful, and meek, to all the old inhabitants of Manſoul. Bend therefore, ſaid the Noble Prince, the hotteſt front of the battle againſt Diabolus and his men.

So the day being come, the comand was given, and the Prince's men did bravely ſtand to their arms, and did, as before, bend their main force againſt Ear-gate and Eye-gate. The word was then, *Manſoul is won.* So they made their aſſault upon the town. Diabolus alſo, as faſt as he could, with the main of his power, made reſiſtance from within, and his high lords and chief captains for a time fought very cruelly againſt the Prince's army.

But after three or four notable charges by the Prince and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was uſed to be faſt ſhut up againſt the Prince, was broken into a thouſand pieces. Then did the Prince's trumpets ſound, the captains ſhout, the town ſhake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himſelf came up, and did ſet his throne in it; alſo he ſet his ſtandard thereby, upon a mount that before by his men was caſt up to place the mighty ſlings thereon. The mount was called *Mount Hear-well*; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded alſo that the golden ſlings, ſhould yet be played upon the town, eſpecially againſt the caſtle, becauſe for ſhelter thither was Diabolus retreated. Now from Ear-gate the ſtreet was ſtreight, even to the houſe of Mr Recorder that ſo was before Diabolus took the town, and hard by his houſe ſtood the caſtle, which Diabolus for a long time had made his irkſome den. The captains therefore did quickly clear that ſtreet by the uſe of their ſlings, ſo that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgement, ſhould forthwith march up the town to the old gentleman's gate. Then did the captains in moſt warlike manner enter into the town of Manſoul, and marching in with flying colours, they came up to the Recorder's houſe, (and that was almoſt as ſtrong as was the caſtle). Battering rams they took alſo with them, to plant againſt the caſtle gates. When they were come to the houſe of Mr Conſcience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their deſign, kept his gates ſhut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making anſwer, he gave it one ſtroke with the head of a ram, and this made the old gentleman ſhake, and his houſe to tremble and totter. Then came Mr Recorder down to the gate, and, as he could, with quivering lips, he aſked, Who was there? Boanerges anſwered, We are the captains and commanders of the great Shaddai, and of the bleſſed Emanuel his Son, and we demand poſſeſſion of your houſe for the uſe of our noble Prince. And with that the battering ram gave the gate another ſhake; this made the old gentleman tremble the more, yet he durſt not but open the gate: then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's houſe was a place of much convenience for Emanuel, not only becauſe it was near to the caſtle, and ſtrong, but alſo becauſe it was large, and fronted the caſtle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr Recorder, the captains carried it very reſervedly to him; as yet he knew nothing of the great deſigns of Emanuel: ſo that he did not know what judgement to make, nor what would be the end of ſuch thundering beginnings. It was alſo preſently noiſed in the town, how the Recorder's houſe was poſſeſſed, his rooms taken up, and his palace made the ſeat of the war; and no ſooner was it noiſed abroad, but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a ſnow-ball loſes nothing by rolling), ſo in little time the whole town was poſſeſſed, that they muſt expect nothing from the Prince but deſtruction; and the ground of the buſineſs was this: The Recorder was afraid, the Recorder trembled, and the captains carried it ſtrangely to the Recorder. So many came to ſee, but when they with their own eyes did behold the captains in the palace, and their battering rams ever playing at the caſtle-gates to beat them down, they were riveted in their fears, and it made them all in amaze: And, as I ſaid, the man of the houſe would increaſe all this; for whoever came to him, or diſcourſed with him, nothing would he talk of, tell them, or hear, but that death and deſtruction now attended Manſoul.

For (quoth the old gentleman) you are all of you ſenſible that we all have been traitors to that once deſpiſed, but now famouſly victorious and glorious Prince Emanuel. For he now, as you ſee, doth not only lie in cloſe ſiege about us, but hath forced his entrance in at our gates: moreover Diabolus flees before him, and he hath, as you behold, made of my houſe a garriſon againſt the caſtle where he is. I, for my part, have tranſgreſſed greatly, (and he that is clean it is well for him.) But, I ſay, I have tranſgreſſed greatly in keeping of ſilence when I ſhould have ſpoken and in perverting of juſtice when I ſhould have executed the ſame. True, I have ſuffered ſomething at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compenſation for the rebellions and treaſons that I have done, and have ſuffered without gain-ſaying, to be committed in the town of Manſoul? O I tremble to think, what will be the end of this ſo dreadful and ſo ireful a beginning!

*The brave exploits of the Captain Execution.*

Now while theſe brave captains were thus buſy in the houſe of the old Recorder, Captain Execution was as buſy in other parts of the town, in ſecuring the back-ſtreets, and the walls. He alſo hunted the Lord Will-bewill ſorely, he ſuffered him not to reſt in any corner. He purſued him ſo hard, that he drove his men from him, and made him glad to thruſt his head into a hole. Alſo this mighty warrior did cut three of the Lord Will-bewill's officer's down to the ground; one was old Mr Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-bewill keeper of Ear-gate, and fell by the hand of Captain Execution. There was alſo one Mr Backward-to-all-but-naught, and he alſo was one of Lord Will-bewill's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate; he alſo was cut down to the ground by the hands of Captain Execution. Beſides theſe two there was another, a third, and his name was *Captain Treacherous*, a vile man this was, but one that Will-bewill did put a great deal of confidence in; but him alſo did this Captain Execution cut down to the ground with the reſt.

He alſo made a very great ſlaughter among my Lord Will-bewill's ſoldiers, killing many that were ſtout and ſturdy, and wounding of many that for Diabolus were nimble and active. But all theſe were Diabolonians, there was not a man, a native of Manſoul hurt.

Other feats of war were alſo likewiſe performed by other of the captains, as at Eye-gate, where Captain Good-hope and Captain Charity had a charge, was great execution done; for the Captain Good-hope with his own hand, ſlew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thouſand men, and they were they that fought with mauls; he alſo purſued his men, ſlew many, and wounded more, and made the reſt hide their heads in corners.

There was alſo at that gate Mr Ill-pauſe, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle; the ſame was he that was orator to Diabolus, he did much miſchief in the town of Manſoul, and fell by the hand of Captain Good-hope.

What ſhall I ſay, the Diabolonians in theſe days lay dead in every corner, though too many yet alive in Manſoul.

*The old townſmen meet and conſult.*

Now the old Recorder, and my Lord Underſtanding, with ſome others of the chief of the town, to wit, ſuch as knew they muſt ſtand and fall with the famous town of Manſoul, came together upon a day; and after conſultation had, did jointly agree to draw up a petition, and to ſend it to Emanuel, now while he ſat in the gate of Manſoul. So they drew up their petition to Emanuel, the contents whereof were this, That they, the old inhabitants of the now deplorable town of Manſoul, confeſſed their ſin, and were ſorry that they had offended his princely Majeſty, and prayed, that he would ſpare their lives.

Upon this petition he gave no anſwer at all, and that did trouble them yet ſo much the more. Now all this while the captains that were in the Recorder's houſe were playing with the battering rams at the gates of the caſtle to beat them down. So after ſome time, labour and travail, the gate of the caſtle that was called *Impregnable* was beaten open, and broken into ſeveral ſplinters; and ſo a way made to go up to the hold in which Diabolus had hid himſelf. Then was tidings ſent down to Ear-gate, for Emanuel ſtill abode there, to let him know that a way was made in at the gates of the caſtle of Manſoul. But, oh! how the trumpets at the tidings ſounded throughout the Prince's camp, for that now the war was ſo near an end, and Manſoul itſelf of being ſet free.

*Emanuel marches into Manſoul.*

Then the Prince aroſe from the place where he was, and took with him ſuch of his men of war as were fitteſt for that expedition, and marched up the ſtreet of Manſoul to the old Recorder's houſe.

Now the Prince himſelf was clad all in armour of gold, and ſo he marched up the town with his ſtandard born before him; but he kept his countenance much reſerved all the way as he went, ſo that the people could not tell how to gather to themſelves love or hatred by his looks. Now as he marched up the ſtreet, the towns-folk came out at every door to ſee, and could not but be taken with his perſon, and the glory thereof, but wondered at the reſervedneſs of his countenance; for as yet he ſpake more to them by his actions and works, than he did by words or ſmiles. But alſo poor Manſoul, (as in ſuch caſes all are apt to do), they interpreted the carriage of Emanuel to them, as did Joſeph's brethren his to them, even all the quite contrary way: for, thought they, if Emanuel loved us, he would ſhew it to us by word or carriage, but none of theſe he doth, therfore Emanuel hates us. Now if Emanuel hates us, then Manſoul ſhall be ſlain, then Manſoul ſhall become a dunghill. They knew that they had tranſgreſſed his Father's law, and that againſt him they had been in with Diabolus his enemy. They alſo knew that the Prince Emanuel knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miſerable, and that the good Prince would make them deſolate.

And, thought they, what time ſo fit to do this in as now, when he has the bridle of Manſoul in his hand. And this I took ſpecial notice of that the inhabitants (notwithſtanding all this) could not, no, they could not, when they ſee him march through the town, but cringe, bow, bend, and were ready to lick the duſt of his feet. They alſo wiſhed a thouſand times over, that he would become their prince and captain, and would become their protection. They would alſo one to another talk of the comelineſs of his perſon, and how much for glory and valour he outſtripped the great ones of the world. But, poor hearts, as to themſelves, their thoughts would change and go upon all manner of extremes; yea, through the working of them backward and forward, Manſoul became as a ball toſſed, and as a rolling thing before the whirwind.

*He comes up to the caſtle, and commands Diabolus to ſurrender himſelf.*

Now when he was come to the caſtle-gates, he commanded Diabolus to appear, and to ſurrender himſelf into his hands. But, oh! how loth was the beaſt to appear! How he ſtuck at it! How he ſhrunk! How he cringed! Yet out he came to the Prince. Then Emanuel commanded, and they took Diabolus and bound him faſt in chains, the better to reſerve him to the judgement that he had appointed for him: But Diabolus ſtood up to intreat for himſelf, that Emanuel would not ſend him into the deep, but ſuffer him to depart out of Manſoul in peace.

*He is taken and bound in chains.*

When Emanuel had taken him, and bound him in chains, he led him into the market-place, and there before Manſoul, ſtripped him of his armour in which he boaſted ſo much before. This now was one of the acts of triumph of Emauel over his enemy; and all the while that the giant was ſtripping, the trumpets of the golden Prince did ſound amain; the captains alſo ſhouted, and the ſoldiers did ſing for joy.

Then was Manſoul called upon to behold the beginning of Emanuel's triumph over him in whom they ſo much had truſted, and of whom they ſo much had boaſted in the days when he had flattered them.

Thus having made Diabolus naked in the eyes of Manſoul, and before the commanders of the Prince; in the next place he commands, that Diabolus ſhould be bound with chains to his chariot-wheels. Then leaving off ſome of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the caſtle-gates, that reſiſtance might be made on his behalf, (if any that heretofore followed Diabolus ſhould make an attempt to poſſeſs it), he did ride in triumph over him quite through the town of Manſoul, and ſo out at and before the gate called *Eye-gate*, to the plain where his camp did lie.

But you cannot think, unleſs you had been there, (as I was), what a ſhout there was in Emanuel's camp when they ſaw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels!

And they ſaid, He hath led captivity captive; he hath ſpoiled principalities and powers; Diabolus is ſubjected to the power of his ſword, and made the objects of all deriſion.

Thoſe alſo that rode Reformades, and that came down to ſee the battle, they ſhouted with that greatneſs of voice, and ſung with ſuch melodious notes, that they cauſed them that dwell in the higheſt orbs to open their windows, put out their heads, and look down to ſee the cauſe of that glory.

The townſmen alſo, ſo many of them as ſaw this ſight, were, as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the iſſue of things as to them, but all things were done in ſuch excellent methods, and I cannot tell how, but things in the management of them ſeemed to caſt a ſmile towards the town, ſo that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they obſerved Emanuel's order.

So when the brave Prince had finiſhed this part of his triumph over Diabolus his foe, he turned him up in the midſt of his contempt and ſhame, having given him a charge no more to be a poſſeſſor of Manſoul. Then went he from Emanuel, and out of the midſt of his camp, to inherit the parched places in a ſalt land, ſeeking reſt but finding none.

Now Captain Boanerges, and Captain Conviction, were both of them men of very great majeſty, their faces were like the faces of lions, and their words like the roaring of the ſea; and they ſtill quartered in Mr Conſcience's houſe, of whom mention was made before. When therefore the high and mighty Prince had thus far finiſhed his triumph over Diabolus, the townſmen had more leiſure to view and to behold the actions of theſe noble captains. But the captains carried it with that terror and dread in all that they did, (and you may be ſure that they had private inſtructions ſo to do), that they kept the town under continual heart-aking, and cauſed (in their apprehenſion) the well-being of Manſoul for the future, to hang in doubt before them, ſo that (for ſome conſiderable time) they neither knew what reſt, or eaſe, or peace, or hope, meant.

Nor did the Prince himſelf, as yet, abide in the town of Manſoul, but in his royal pavilion in the camp, and in the midſt of his Fathar's forces. So at a time convenient, he ſent ſpecial orders to Captain Boanerges to ſummons Manſoul, the whole of the townſmen, into the caſtle-yard, and then and there before their faces, to take my Lord Underſtanding, Mr Conſcience, and that notable one the Lord Will-bewill, and put them all three in ward, and that they ſhould ſet a ſtrong guard upon them there, until his pleaſure concerning them were further known. The which orders, when the captains had put them in execution, made no ſmall addition to the fears of the town of Manſoul; for now, to their thinking, were their former fears of the ruin of Manſoul confirmed. Now, what death they ſhould die, and how long they ſhould be in dying, was that which moſt perplexed their heads and hearts; yea, they were afraid that Emanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deſerved it: alſo to die by the ſword, in the face of the town, and in the open way of diſgrace, from the hand of ſo good and ſo holy a Prince, that too troubled them ſore. The town was alſo greatly troubled for the men that were committed to ward, for that they were their ſtay and their guide and for that they believed, that if thoſe men were cut off, their execution would be but the beginning of the ruin of the town of Manſoul. Wherefore, what do they, but, together with the men in priſon, draw up a petition to the Prince, and ſent it to Emanuel by the hand of Mr Would-live. So he went and came to the Prince's quarters, and preſented the petition; the ſum of which was this:

"Great and wonderful potentate, victor over Diabolus, and conqueror of the town of Manſoul: We the miſerable inhabitants of that moſt woful corporation, do humbly beg that we may find favour in thy ſight, and remember not againſt us former tranſgreſſions, nor yet the ſins of the chief of our town, but ſpare us according to the greatneſs of thy mercy, and let us not die, but live in thy ſight; ſo ſhall we be willing to be thy ſervants, and if thou ſhalt think fit, to gather our meat under thy table. Amen."

So the petitioner went, as was ſaid, with this petition to the Prince, and the Prince took it at his hand, but ſent him away with ſilence. This ſtill afflicted the town of Manſoul; but yet conſidering, that now they muſt either petition or die, for now they could not do any thing elſe, therefore they conſulted again, and ſent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom ſhould they ſend it, was the next queſtion; for they would not ſend this by him by whom they ſent the firſt, (for they thought that the Prince had taken ſome offence at the manner of his deportment before him), ſo they attempted to make Captain Conviction their meſſenger with it; but he ſaid, That he neither durſt nor would petition Emanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, ſaid he, our Prince is good, and you may adventure to ſend it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

Well, they made through fear their delays as long as they could, and longer than delays were good; but fearing at laſt the dangerouſneſs of them, they thought, but with many a fainting in their minds, to ſend their petition by Mr Deſires-awake; ſo they ſent for Mr Deſires-awake; now he dwelt in a very mean cottage in Manſoul, and he came at his neighbours requeſt. So they told him what they had done, and what they would do concerning petitioning, and that they did deſire of him that he would go therewith to the Prince.

Then ſaid Mr Deſires-awake, Why ſhould not I do the beſt I can to ſave ſo famous a town as Manſoul from deſerved deſtruction? They therefore delivered the petition to him, and told him how he muſt addreſs himſelf to the Prince, and wiſhed him ten thouſand good ſpeeds. So he comes to the Prince's pavilion, as the firſt, and aſked to ſpeak with his Majeſty; ſo word was carried to Emanuel, and the Prince came out to the man. When Mr Deſires-awake ſaw the Prince, he fell flat with his face to the ground, and cried out, O that Manſoul might live before thee! and with that he preſented the petition. The which when the Prince had read, he turned away for a while and wept, but refraining himſelf, he turned again to the man, (who all this while lay crying at his feet as at the firſt), and ſaid to him, Go thy way to thy place, and I will conſider of thy requeſts.

Now you may think that they of Manſoul that had ſent him, what with guilt, and what with fear, leſt their petition ſhould be rejected, could not but look with many a long look, and that too with ſtrange workings of heart, to ſee what would become of their petition: At laſt they ſaw their meſſenger coming back; ſo when he was come, they aſked him how he fared? what Emanuel ſaid? and what was become of the petition? But he told them that he would be ſilent till he came to the priſon to my Lord Mayor, my Lord Will-bewill, and Mr Recorder. So he went forwards towards the priſon-houſe, where the men of Manſoul lay bound. But oh! what a multitude flocked after to hear what the meſſenger ſaid. So when he was come and had ſhewn himſelf at the grate of the priſon, my Lord Mayor himſelf looked as white as a clout, the Recorder alſo did quake: but they aſked and ſaid, Come, good Sir, what did the great Prince ſay to you? Then ſaid Mr Deſires-awake, When I came to my Lord's pavilion, I called, and he came forth; ſo I fell proſtrate at his feet, and delivered to him my petition, (for the greatneſs of his perſon, and the glory of his countenance would not ſuffer me to ſtand upon my legs). Now as he received the petition, I cried, O that Manſoul might live before thee! So when for a while he had looked thereon, he turned him about and ſaid to his ſervant, Go thy way to thy place again, and I will conſider of thy requeſts. The meſſenger added moreover, and ſaid, The Prince to whom you ſent me, is ſuch a one for beauty and glory, that whoſo ſees him, muſt both love and fear him: I, for my part, can do no leſs; but I know not what will be the end of theſe things.

*Manſoul confounded at the anſwer.*

At this anſwer they were all at a ſtand; both they in priſon, and they that followed the meſſenger thither to hear the news; nor knew they what, or what manner of interpretation to put upon what the Prince had ſaid. Now, when the priſon was cleared of the throng, the priſoners among themſelves began to comment upon Emanuel's words. My Lord Mayor ſaid, That the anſwer did not look with a rugged face; but Will-bewill ſaid, It betokened evil; and the Recorder, That it was a meſſenger of death. Now, they that were left, and that ſtood behind, and ſo could not ſo well hear what the priſoners ſaid, ſome of them catched hold of one piece of a ſentence, and ſome on a bit of another; ſome took hold of what the meſſenger ſaid, and ſome of the priſoners judgement thereon; ſo none had the right underſtanding of things; but you cannot imagine what work theſe people made, and what a confuſion there was in Manſoul now.

For preſently they that had heard what was ſaid, flew about the town; one crying one thing, and another the quite contrary, and both were ſure enough they told true; for they did hear, they ſaid, with their ears what was ſaid, and therefore could not be deceived. One would ſay, We muſt all be killed; another would ſay, We muſt all be ſaved; and a third would ſay, That the Prince would not be concerned with Manſoul; and a fourth, That the priſoners muſt be ſuddenly put to death. And as I ſaid, every one ſtood to it, that he told his tale the righteſt, and that all others but he were out. Wherefore Manſoul had now moleſtation upon moleſtation; nor could any man know on what to reſt the ſole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be ſure he would tell the quite contrary, and both would ſtand in it that he told the truth. Nay, ſome of them had got this ſtory by the end, That the Prince did intend to put Manſoul to the ſword. And now it began to be dark; wherefore poor Manſoul was in ſad perplexity all that night until the morning.

*Manſoul in perplexity.*

But ſo far as I could gather by the beſt information that I could get, all this hubbub came through the words that the Recorder ſaid, when he told them, That in his judgement, the Prince's anſwer was a meſſenger of death. It was this that fired the town, and that began the fright in Manſoul; for Manſoul, in former times, did uſe to count that Mr Recorder was a ſeer; and that his ſentence was equal to the beſt of oracles; and thus was Manſoul a terror to itſelf.

And now did they begin to feel what was the effects of ſtubborn rebellion, and unlawful reſiſtance againſt their Prince. I ſay they now began to feel the effects thereof by guilt and fear, that now had ſwallowed them up; and who more involved in the one, but they that were moſt in the other; to wit, the chief of the town of Manſoul.

*They reſolve to petition again.*

To be brief, when the fame of the fright was out of the town, and the priſoners had a little recovered themſelves, they take to themſelves ſome heart, and think to petition the Prince for life again. So they did draw up a third petition; the contents whereof was this:

*Their petition.*

"Prince Emanuel the Great, Lord of all worlds, and Maſter of mercy, we, thy poor, wretched, miſerable, dying town of Manſoul, do confeſs unto thy great and glorious Majeſty, that we have ſinned againſt thy Father and thee, and are no more worthy to be called thy Manſoul, but rather to be caſt into the pit. If thou wilt ſlay us, we have deſerved it. If thou wilt condemn us to the deep, we cannot but ſay thou art righteous. We cannot complain whatever thou doſt, or however thou carrieſt it towards us. But Oh, let mercy reign! and let it be extended to us! O let mercy take hold upon us, and free us from our tranſgreſſions, and we will ſing of thy mercy and of thy judgement. Amen."

This petition, when drawn up, was deſigned to be ſent to the Prince as the firſt; but who ſhould carry it, that was the queſtion. Some ſaid, let him do it that went with the firſt; but others thought not good to do that, and that becauſe he ſped no better. Now there was an old man in the town, and his name was Mr *Good-deed;* a man that bare only the name, but had nothing of the nature of the thing: now ſome were for ſending of him, but the Recorder was by no means for that: For, ſaid he, we now ſtand in need of, and are pleading for mercy; wherefore to ſend our petition by a man of this name, will ſeem to croſs the petition itſelf: Should we make Mr Good-deed our meſſenger, when our petition cries for mercy?

Beſides, quoth the old gentleman, ſhould the Prince now, as he receives the petition, aſk him, and ſay, What is thy name? as no body knows but he will; and he ſhould ſay, Old Good-deed; what think you would Emanuel ſay but this? Aye! Is old Good-deed yet alive in Manſoul? then let old Good-deed ſave you from your diſtreſſes. And if he ſays ſo, I am ſure we are loſt; nor can a thouſand of old Good-deeds ſave Manſoul.

After the Recorder had given in his reaſons why old Good-deed ſhould not go with this petition to Emanuel, the reſt of the priſoners, and chief of Manſoul, oppoſed it alſo; and ſo old Good-deed was laid aſide, and they agreed to ſend Mr Deſires-awake again; ſo they ſent for him, and deſired him that he would a ſecond time go with their petition to the Prince, and he readily told them he would. But they bid him that in anyways he would take heed that in no word or carriage, he gave offence to the Prince; for by doing ſo, for ought we can tell, you may bring Manſoul into utter deſtruction, ſaid they.

*Mr Deſires-awake goes again, and takes one Wet-eyes with him.*

Now Mr Deſires-awake, when he ſaw that he muſt go of this errand, beſought that they would grant that Mr Wet-eyes might go with him. Now this Wet-eyes was a near neighbour of Mr Deſires, a poor man, a man of a broken ſpirit, yet one that could ſpeak well to a petition. So they granted that he ſhould go with him. Wherefore they addreſſed themſelves to their buſineſs; Mr Deſires put a rope upon his head, and Mr Wet-eyes went with hands wringing, together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts, that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they firſt made their apology for themſelves, and for their coming to trouble Emanuel ſo often; and they ſaid, That they came not hither to-day, for that they delighted in being troubleſome, or for that they delighted to hear themſelves talk; but for that neceſſity cauſed them to come to his Majeſty; they could, they ſaid, have no reſt day nor night, becauſe of their tranſgreſſions againſt Shaddai, and againſt Emanuel his Son. They alſo thought, that ſome miſbehaviour of Mr Deſires-awake the laſt time, might give diſtaſte to his Highneſs; and ſo cauſed that he returned from ſo merciful a Prince empty, and without countenance. So when they had made this apology, Mr Deſires-awake caſt himſelf proſtrate upon the ground as at the firſt, at the feet of the mighty Prince, ſaying, Oh, that Manſoul might live before thee! and ſo he delivered his petition. The Prince then having read the petition, turned aſide awhile as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what eſteem in the account of Manſoul? For that he, above all the multitude of Manſoul, ſhould be ſent to him upon ſuch an errand. Then ſaid the man to the Prince, O let not my Lord be angry; and why inquireſt thou after the name of ſuch a dead dog as I am? Paſs by, I pray thee, and take no notice of who I am, becauſe there is, as thou very well knoweſt, ſo great a diſproportion between me and thee. Why the townſmen choſe to ſend me on this errand to my Lord, is beſt known to themſelves; but it could not be, for that they thought that I had favour with my Lord. For my part, I am out of charity with myſelf, who then ſhould be in love with me? Yet live I would, and ſo would I that my townſmen ſhould; and becauſe both they and myſelf are guilty of great tranſgreſſions, therefore they have ſent me, and I am come in their names, to beg of my Lord for mercy. Let it pleaſe thee therefore to incline to mercy, but aſk not what thy ſervants are.

*The Prince talketh with them.*

Then ſaid the Prince, And what is he that is become thy companion in this ſo weighty a matter? So Mr Deſires told Emanuel, that he was a poor neighbour of his, and one of his moſt intimate aſſociates, and his name, ſaid he, may it pleaſe your moſt excellent Majeſty, is Wet-eyes, of the town of Manſoul. I know that there are many of that name that are naught; but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to his Lord.

"O, my Lord, quoth he, what I am I know not myſelf, nor whether my name be feigned or true, eſpecially when I begin to think what ſome have ſaid, namely, That this name was given me becauſe Mr Repentance was my father. Good men have bad children, and the ſincere do oftentimes beget hypocrites. My mother alſo called me by this name from my craddle, but whether becauſe of the moiſtneſs of my brain, or becauſe of the ſoftneſs of my heart, I cannot tell. I ſee dirt in mine own tears, and filthineſs in the bottom of my prayers. But I pray thee, (and all this while the gentleman wept), that thou wouldeſt not remember againſt us our tranſgreſſions, nor take offence at the unqualifiedneſs of thy ſervants, but mercifully paſs by the ſin of Manſoul, and refrain from the glorifying of thy grace no longer."

So at his bidding they aroſe, and both ſtood trembling before him, and he ſpake to them to this purpoſe.

"The town of Manſoul hath grievouſly rebelled againſt my Father, in that they have rejected him from being their King, and did chuſe to themſelves for their captain, a liar, a murderer, and a runagate ſlave. For this Diabolus, and your pretended prince, though once ſo highly accounted of by you, made rebellion againſt my Father and me, even in our palace, and higheſt court there, thinking to become a prince and king. But being there timely diſcovered and apprehended, and for his wickedneſs bound in chains, and ſeparated to the pit with thoſe that were his companions, he offered himſelf to you, and you have received him.

Now this is, and for a long time hath been, an high affront to my Father; wherefore my Father ſent to you a powerful army to reduce you to your obedience. But you know how thoſe men, their captains, and their counſels, were eſteemed of you, and what they received at your hand. You rebelled againſt them, you ſhut your gates upon them, you bid them battle, you fought them, and fought for Diabolus againſt them. So they ſent to my Father for more power, and I with my men are come to ſubdue you. But as you treated the ſervants, ſo you treated their Lord. You ſtood up in hoſtile manner againſt me; you ſhut up your gates againſt me; you turned the deaf ear to me, and reſiſted as long as you could; but now I have made a conqueſt of you. Did you cry me mercy ſo long as you had hopes that you might prevail againſt me? but now I have taken the town, you cry: But why did you not cry before, when the white flag of my mercy, the red flag of juſtice, and the black flag that threatened execution, were ſet up to cite you to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me againſt the mighty? Yet I will conſider your petition, and will anſwer it ſo as will be for my glory.

Go bid Captain Boanerges and Captain Conviction bring the priſoners out to me into the camp to-morrow; and ſay you to Captain Judgement and Captain Execution, Stay you in the caſtle, and take good heed to yourſelves, that you keep all quiet in Manſoul until you ſhall hear further from me." And with that he turned himſelf from them, and went to his royal pavilion again.

So the petitioners having received this anſwer from the Prince, returned, as at the firſt, to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Manſoul. So they went to the place where the priſoners lay bound; but theſe workings of mind, about what would become of Manſoul, had ſuch ſtrong power over them, that by that they were come unto them that ſent them, they were ſcarce able to deliver their meſſage.

But they came at length to the gates of the town, (now the townſmen with earneſtneſs were waiting for their return), where many met them to know what anſwer was made to the petition. Then they cried out to thoſe that we ſent, What news from the Prince? and what hath Emanuel ſaid? But they ſaid, that they muſt (as before) go up to the priſon, and there deliver their meſſage. So away they went to the priſon with a multitude at their heels. Now, when they were come to the gates of the priſon, they told the firſt part of Emanuel's ſpeech to the priſoners; to wit, how he reflected upon their diſloyalty to his Father and himſelf, and how they had choſe and cloſed with Diabolus, had fought for him, hearkened to him, and been ruled by him; but had deſpiſed him and his men. This made the priſoners look pale; but the meſſengers proceeded, and ſaid, He the Prince ſaid moreover, that yet he would conſider your petition, and give ſuch anſwer thereto as would ſtand with his glory. And as theſe words were ſpoken, Mr Wet-eyes gave a great ſigh. At this they were all of them ſtruck into their dumps, and could not tell what to ſay. Fear alſo poſſeſſed them in a marvellous manner; and death ſeemed to ſit upon ſome of their eye-brows. Now, there was in the company a notable ſharp-witted fellow, a mean man of eſtate, and his name was *Old Inquiſitive:* This man aſked the petitioners, If they had told out every whit of what Emanuel ſaid? And they anſwered, Verily, no. Then ſaid Inquiſitive, I thought ſo indeed. Pray, what was it more that he ſaid unto you? Then they pauſed a while; but at laſt they brought out all, ſaying, The Prince did bid us bid Captain Boanerges and Captain Conviction bring the priſoners down to him to-morrow: and that Captain Judgement and Captain Execution ſhould take charge of the caſtle and town till they ſhould hear further from him. They ſaid alſo, That when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But, O how this return, and eſpecially this laſt clauſe of it, that the priſoners muſt go out to the Prince into the camp, broke all their loins in pieces! Wherefore, with one voice, they ſet up a cry that reached up to the heavens. This done, each of the three prepared himſelf to die, (and the Recorder ſaid unto them, This was the thing that I feared), for they concluded that to-morrow, by that the ſun went down, they ſhould be tumbled out of the world. The whole town alſo counted of no other, but that in their time and order they muſt all drink of the ſame cup. Wherefore the town of Manſoul ſpent that night in mourning, and ſackcloth, and aſhes. The priſoners alſo, when the time was come for them to go down before the Prince, dreſſed themſelves in mourning attire, with ropes upon their heads. The whole town of Manſoul alſo ſhewed themſelves upon the wall, all clad in mourning weeds, if perhaps the Prince with the ſight thereof might be moved with compaſſion. But Oh? how the buſy bodies that were in the town of Manſoul did now concern themſelves! They ran here and there through the ſtreets of the town by companies, crying out, as they run in tumultuous wiſe, one after one manner, and another the quite contrary, to the almoſt utter diſtraction of Manſoul.

*The priſoners had to trial.*

Well, the time is come that the priſoners muſt go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the priſoners went down bound in chains in the midſt; ſo I ſay (the priſoners went in the midſt, and) the guard went with flying colours behind and before, but the priſoners went with drooping ſpirits.

Or, more particularly, thus:

The priſoners went down all in mourning; they put ropes upon themſelves; they went on ſmiting of themſelves on the breaſts, but durſt not lift up their eyes to heaven. Thus they went out at the gate of Manſoul, till they came into the midſt of the Prince's army, the ſight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Manſoul! Their chains, ſtill mixing their dolorous notes with the cries of the priſoners, made the noiſe more lamentable.

*The priſoners are upon their trial.*

*They condemn themſelves.*

So when they were come to the door of the Prince's pavilion, they caſt themſelves proſtrate upon the place. Then one went in and told his Lord that the priſoners were come down. The Prince then aſcended a throne of ſtate, and ſent for the priſoners in; who when they came, did tremble before him; alſo they covered their faces with ſhame. Now as they drew nearer to the place where he ſat, they threw themſelves down before him. Then ſaid the Prince to the Captain Boanerges, Bid the priſoners ſtand upon their feet. Then they ſtood trembling before him; and he ſaid, Are you the men that heretofore were the ſervants of Shaddai? And they ſaid, Yes, Lord, yes. Then ſaid the Prince again, Are you the men that did ſuffer yourſelves to be corrupted and defiled by that abominable one Diabolus? And they ſaid, We did more than ſuffer it, Lord; for we choſe it of our own mind. The Prince aſked further, ſaying, Could you have been content that your ſlavery ſhould have continued under his tyranny as long as you had lived? Then ſaid the priſoners, Yes, Lord, yes; for his ways were pleaſing to our fleſh, and we were grown aliens to a better ſtate. And did you, ſaid he, when I came up againſt this town of Manſoul, heartily wiſh that I might not have the victory over you? Yes, Lord, yes, ſaid they. Then ſaid the Prince, And what puniſhment is it, think you, that you deſerve at my hand, for theſe and other your high and mighty ſins? And they ſaid, Both death and the deep, Lord, for we have deſerved no leſs. He aſked again, If they had ought to ſay for themſelves, why the ſentence that they confeſſed that they had deſerved ſhould not be paſſed upon them? And they ſaid, We can ſay nothing, Lord; thou art juſt, for we have ſinned. Then ſaid the Prince, And for what are thoſe ropes on your heads? The priſoners anſwered, Theſe ropes are to bind us withal to the place of execution, if mercy be not pleaſing in thy ſight. So he further aſked, If all the men in the town of Manſoul were in this confeſſion as they? and they anſwered, All the natives; but for the Diabolonians that came into our town when the tyrant got poſſeſſion of us, we can ſay nothing for them.

Then the Prince commandad that an herald ſhould be called, and that he ſhould in the midſt, and throughout the camp of Emanuel, proclaim, and that with ſound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conqueſt and victory over Manſoul, and that the priſoners ſhould follow him, and ſay, Amen. So this was done as he had commanded. And preſently the muſick that was in the upper regions ſounded melodiouſly. The captains that were in the camp ſhouted, and the ſoldiers did ſing ſongs of triumph to the Prince, the colours waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the men of Manſoul.

*They are pardoned.*

Then the Prince called for the priſoners to come and to ſtand again before him; and they came and ſtood trembling. And he ſaid unto them, The ſins, treſpaſſes, iniquities, that you, with the whole town of Manſoul, have from time to time committed againſt my Father and me, I have power and commandment from my Father to forgive to the town of Manſoul; and do forgive you accordingly. And having ſo ſaid, he gave them written in parchment, and ſealed with ſeveral ſeals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr Recorder, to proclaim, and cauſe it to be proclaimed to-morrow by that the ſun is up, throughout the whole town of Manſoul.

Moreover the Prince ſtripped the priſoners of their mourning weeds, and gave them beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs.

*A ſtrange alteration.*

Then he gave to each of the three, jewels of gold, and precious ſtones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the priſoners, when they did hear the gracious words of Prince Emanuel, and had beheld all that was done unto them, fainted almoſt quite away; for the grace, the benefit, the pardon, was ſudden, glorious, and ſo big, that they were not able, without ſtaggering, to ſtand up under it. Yea, my Lord Will-be-will ſwooned outright, but the Prince ſtept to him, put his everlaſting arms under him, embraced him, kiſſed him, and bid him be of good cheer, for all ſhould be performed according to his word. He alſo did kiſs and embrace, and ſmile upon the other two that were Will-be-will's companions, ſaying, Take theſe as further tokens of my love, favour, and compaſſions to you: And I charge you, that you, Mr Recorder, tell in the town of Manſoul what you have heard and ſeen.

*Their guilt.*

Then were their fetters broken to pieces before their faces, and caſt into the air, and their ſteps were enlarged under them. Then they fell down at the feet of the Prince, and kiſſed his feet, and wetted them with tears; alſo they cried out with a mighty ſtrong voice, ſaying, Bleſſed be the glory of the Lord from this place. So they were bid riſe up, and go to the town, and tell to Manſoul what the Prince had done. He commanded alſo, that one with a pipe and tabor ſhould go and play before them all the way into the town of Manſoul. Then was fulfilled what they never looked for, and they were made to poſſeſs that which they never dreamed of. The prince alſo called for the noble Captain Credence, and commanded that he and ſome of his officers ſhould march before the noblemen of Manſoul with flying colours into the town. He gave alſo unto Captain Credence a charge, that about that time that the Recorder did read the general pardon in the town of Manſoul, that at that very time he ſhould, with flying colours, march in at Eye-gate with his ten thouſands at his feet, and that he ſhould go until he came by the high-ſtreet of the town up to the caſtle-gates, and that himſelf ſhould take poſſeſſion thereof againſt his Lord came thither. He commanded, moreover, that he ſhould bid Captain Judgement, and Captain Execution, to leave the ſtrong hold to him, and to withdraw from Manſoul, and to return into the camp with ſpeed unto the Prince.

*When faith and pardon meet together, judgement and execution depart from the heart.*

And now was the town of Manſoul alſo delivered from the terror of the firſt four captains and their men.

Well, I told you before how the priſoners were entertained by the noble Prince Emanuel, and how they behaved themſelves before him, and how he ſent them away to their home with pipe and tabor going before them. And now you muſt think, that thoſe of the town that had all this while waited to hear of their death, could not but be exerciſed with ſadneſs of mind, and with thoughts that prickled like thorns. Nor could their thoughts be kept to any one point: The wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been diſquieted with a ſhaking hand. But at laſt as they, with many a long look, looked over the wall of Manſoul, they thought that they ſaw ſome returning to the town; and thought again, who ſhould they be too, who ſhould they be! At laſt they diſcerned, that they were the priſoners; but can you imagine how their hearts were ſurpriſed with wonder! eſpecially when they perceived alſo in what equipage, and with what honour they were ſent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their ſteps enlarged under them; they went alſo to the camp, looking for death, but they came back from thence with aſſurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So as ſoon as they were come to Eye-gate the poor and tottering town of Manſoul adventured to give a ſhout; and they gave ſuch a ſhout, as made the captains in the Prince's army leap at the ſound thereof.

Alas! for them poor hearts, who could blame them ſince their dead friends were come to life again? for it was to them as life from the dead, to ſee the ancients of the town of Manſoul to ſhine in ſuch ſplendour. They looked for nothing but the ax and the block; but behold joy and gladneſs, comfort and conſolation, and ſuch melodious notes attending of them that was ſufficient to make a ſick man well. So when they came up they ſaluted each other with welcome, welcome, and bleſſed be he that has ſpared you. They added alſo, We ſee it is well with you, but how muſt it go with the town of Manſoul? and will it go well with the town of Manſoul, ſaid they? Then anſwered them the Recorder, and my Lord Mayor, Oh! tidings! glad tidings! good tidings of good! and of great joy to poor Manſoul! Then they gave another ſhout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what meſſage they had from Emanuel to the town. So they told them all paſſages that had happened to them at the camp, and every thing that the Prince did to them. This made Manſoul wonder at the wiſdom and grace of the Prince Emanuel; then they told them what they had received at his hands for the whole town of Manſoul; and the Recorder delivered it in theſe words, PARDON, PARDON, PARDON for Manſoul; and this ſhall Manſoul know to-morrow. Then he commanded, and they went and ſummoned Manſoul to meet together in the market place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration, this hint of things did make in the countenance of the town of Manſoul! no man of Manſoul could ſleep that night for joy; in every houſe there was joy and muſic, ſinging and making merry; telling and hearing of Manſoul's happineſs, was then all that Manſoul had to do; and this was the burden of all their ſong: Oh! more of this at the riſing of the ſun! more of this to morrow! Who thought yeſterday, would one ſay, that this day would have been ſuch a day to us? And who thought that ſaw our priſoners go down in irons, that they would have returned in chains of gold! yea, they that judged themſelves as they went to be judged of their judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and ſent home with pipe and tabor.

But is this the common cuſtom of princes, do they uſe to ſhew ſuch kind of favours to traitors? No! This is only peculiar to Shaddai, and unto Emanuel his Son.

Now morning drew on apace, wherefore the Lord Mayor, the Lord Will-bewill, and Mr Recorder, came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the ſtreet was lightened with their glory; So the Mayor, Recorder, and my Lord Will-bewill, drew down to Mouth-gate which was at the lower end of the market-place, becauſe that of old time was the place where they uſed to read public matters. Thither therefore they came in their robes, and their tabrets went before them. Now the eagerneſs of the people, to know thefull of the matter, was great.

Then the Recorder ſtood up upon his feet, and firſt beckoning with his hand for a ſilence, he read out with a loud voice the pardon. But when he came to theſe words, The Lord, the Lord God merciful and gracious, pardoning iniquity, tranſgreſſions, and ſins; and to them all manner of ſin and blaſphemy ſhall be forgiven, *&c.* they could not forbear but leap for joy. For this you muſt know, that there was conjoined herewith every man's name in Manſoul; alſo the ſeals of the pardon made a brave ſhew.

When the Recorder had made an end of reading the pardon, the townſmen ran upon the walls of the town, and leaped and ſkipped thereon for joy, and bowed themſelves ſeven times with their faces towards Emanuel's pavilion, and ſhouted out aloud for joy, and ſaid, Let Emanuel live for ever. Then order was given to the young men in Manſoul, that they ſhould ring the bells for joy. (So the bells did ring, and the people ſing, and the muſic go on in every houſe in Manſoul).

When the Prince had ſent home the three priſoners of Manſoul with joy, and pipe and tabor, he commanded his captains, with all the field-officers and ſoldiers throughout his army, to be ready in that morning, that the Recorder ſhould read the pardon in Manſoul, to do his further pleaſure. So the morning, as I have ſhewed, being come, juſt as the Recorder had made an end of reading the pardon, Emanuel commanded, that all the trumpets in in the camp ſhould ſound, that the colours ſhould be diſplayed, half of them upon Mount Gracious, and half of them upon Mount Juſtice. He commanded alſo, that all the captain ſhould ſhew themſelves in all their harneſs, and that the ſoldiers ſhould ſhout for joy. Nor was Captain Credence, though in the caſtle, ſilent in ſuch a day; but he from the top of the hold ſhewed himſelf with ſound of trumpet to Manſoul, and to the Prince's camp.

Thus have I ſhewed you the manner and way that Emanuel took to recover the town of Manſoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed theſe, the outward ceremonies of his joy, he again commanded, that his captains and ſoldiers ſhould ſhew unto Manſoul ſome feats of war. So they preſently addreſſed themſelves to this work. But oh! with what agility, nimbleneſs, dexterity, and bravery, did theſe military-men diſcover their ſkill in feats of war to the now gazing town of Manſoul!

They marched, they counter marched, they opened to the right and left, they divided and ſubdivided, they cloſed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptneſs, and then were all as they were again, that they took, yea raviſhed, the hearts that were in Manſoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Manſoul and me.

When this action was over, the whole town of Manſoul came out as one man to the Prince in the camp to thank him, and praiſe him for his abundant favour, and to beg that it would pleaſe his grace to come unto Manſoul, with his men, and there to take up their quarters for ever. And this they did in moſt humble manner, bowing themſelves ſeven times to the ground before him; then ſaid he, All peace be to you: ſo the town came nigh, and touched with the hand the top of his golden ſceptre, and they ſaid, Oh! that the Prince Emanuel, with his captains and men of war would dwell in Manſoul for ever; and that his battering rams and ſlings might be lodged in her for the uſe and ſervice of the Prince, and for the help and ſtrength of Manſoul; For, ſaid they, we have room for thee, we have room for thy men, we have alſo room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emanuel, and thou ſhalt be king and captain in Manſoul for ever. Yea, govern thou alſo according to all the deſire of thy ſoul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy ſervants, and thy laws ſhall be our direction.

They added, moreover, and prayed his Majſtey to conſider thereof; for, ſaid they, if now after all this grace beſtowed upon us thy miſerable town of Manſoul, thou ſhouldeſt withdraw, thou and thy captains from us, the town of Manſoul will die. Yea, ſaid they, our bleſſed Emanuel, if thou ſhouldeſt depart from us now, thou haſt done ſo much good for us, and ſhewed ſo much mercy unto us; what will follow, but that our joy will be as if it had not been, and our enemies will a ſecond time come upon us with more rage than at the firſt? wherefore we beſeech thee. O thou the deſire of our eyes, and the ſtrength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midſt of us, and let us be thy people. Beſides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Manſoul, and they will betray us, when thou ſhalt leave us, into the hand of Diabolus again; and who knows what deſigns, plots, or contrivances, have paſſed betwixt them about theſe things already; loth we are to fall again into his horrible hands Wherefore let it pleaſe thee to accept of our palace for thy place of reſidence, and of the houſes of the beſt men in our town for the reception of thy ſoldiers, and their furniture.

Then ſaid the Prince, " If I come to your town, will you ſuffer me further to proſecute that which is in mine heart againſt mine enemies and yours; yea, will you help me in ſuch undertakings?"

*The Prince's queſtion to Manſoul.*

They anſwered, We know not what we ſhall do; we did not think once that we ſhould have been ſuch traitors to Shaddai, as we have proved to be; what then ſhall we ſay to our Lord? let him put no truſt in his ſaints; let the Prince dwell in our caſtle, and make our town a garriſon; let him ſet his noble captains, and his warlike ſoldiers over us. Yea, let him conquer with his love, and overcome us with his grace, and then ſurely ſhall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we ſhall comply with this our Lord, and with his ways, and fall in with his word againſt the mighty.

*Their anſwer.*

One word more, and thy ſervants have done, and in this will trouble our Lord no more. " We know not the depth of the wiſdom of thee our Prince. Who could have thought, that had been ruled by his reaſon, that ſo much ſweet as we do now enjoy, ſhould have come out of thoſe bitter trials wherewith we were tried at the firſt? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counſels, and let this always abide upon us, that all things ſhall be for the beſt for thy ſervants, and come to our Manſoul, and do as it pleaſeth thee. Or, Lord, come to our Manſoul; do what thou wilt, ſo thou keepeſt us from ſinning, and makeſt us ſerviceable to thy Majeſty."

Then ſaid the Prince to the town of Manſoul again, " Go, return to your houſes in peace, I will willingly in this comply with your deſires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and ſo will march forwards into the town of Manſoul. I will poſſeſs myſelf of your caſtle of Manſoul, and will ſet my ſoldiers over you; yea, I will yet do things in Manſoul that cannot be paralleled in any nation, country, and kingdom, under heaven."

*He conſenteth to dwell in Manſoul.*

Then did the men of Manſoul give a ſhout, and returned unto their houſes in peace; they alſo told to their kindred and friends the good that Emanuel had promiſed to Manſoul. And to-morrow, ſaid they, he will march into our town, and take up his dwelling, he and his men, in Manſoul.

Then went out the inhabitants of the town of Manſoul with haſte to the green trees, and to the meadows, to gather boughs and flowers, therewith

*Manſoul's preparation for his reception.*

to ſtrew the ſtreets againſt their Prince, the Son of Shaddai, ſhould come; they alſo made garlands, and other fine works, to betoken how joyful they were, and ſhould be, to receive their Emanuel into Manſoul; yea, they ſtrewed the ſtreet quite from Eyegate to the Caſtle-gate, the place where the Prince ſhould be. They alſo prepared for his coming what muſic the town of Manſoul could afford, that they might play before him to the palace his habitation.

*He enters the town of Manſoul, and how.*

So at the time appointed he makes his approach to Manſoul, and the gates were ſet open for him; there alſo the ancients and elders of Manſoul met him to ſalute him with a thouſand welcomes. Then he aroſe and entered Manſoul, he and all his ſervants. The elders of Manſoul did alſo go dancing before him till he came to the caſtle-gates. And this was the manner of his going up thither. He was clad in his golden armour, he rode in his royal chariot, the trumpets ſounded about him, the colours were diſplayed, his ten thouſands went up at his feet, and the elders of Manſoul danced before him. And now were the walls of the famous town of Manſoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the bleſſed Prince, and his royal army. Alſo the caſements, windows, balconies, and tops of the houſes, were all now filled with perſons of all ſorts to behold how their town was to be filled with good.

Now, when he was come ſo far into the town as to the Recorder's houſe, he commanded, that one ſhould go to Captain Credence, to know whether the caſtle of Manſoul was prepared to etertain his Royal Preſence, (for the preparation of that was left to that Captain); and word was brought that it was. Then was Captain Credence commanded alſo to come forth with his power to meet the Prince; the which was, as he had commanded, done, and he conducted him into the caſtle. This done, the Prince that night did lodge in the caſtle with his mighty captains and men of war, to the joy of the town of Manſoul.

Now the next care of the towns folk, was how the captains and ſoldiers of the Prince's army ſhould be quartered among them; and the care was not, how they ſhould ſhut their hands of them, but how they ſhould fill their houſes with them: for every man in Manſoul now had that eſteem of Emanuel and his men, that nothing grieved them more, than becauſe they were not enlarged enough, every one of them to receive the whole army of the Prince; yea they counted it their glory to be waiting upon them; and would, in thoſe days, run at their bidding like lacquies. At laſt they came to this reſult:

1. That Captain Innocency ſhould quarter at Mr Reaſon's.

2. That Captain Patience ſhould quarter at Mr Mind's. This Mr Mind was formerly the Lord Will-be-will's clerk in time of the late rebellion.

3. It was ordered that Captain Charity ſhould quarter at Mr Affection's houſe.

4. That Captain Goodhope ſhould quarter at my Lord Mayor's. Now for the houſe of the Recorder, himſelf deſired, becauſe his houſe was next to the caſtle, and becauſe from him it was ordered by the Prince, that if need be, the alarm ſhould be given to Manſoul; it was, I ſay, deſired by him, that Captain Boanerges and Captain Conviction ſhould take up their quarters with him, even they and all their men.

5. As for Capt. Judgement and Capt. Execution, my Lord Will-bewill took them and their men to him, becauſe he was to rule under the Prince for the good of the town of Manſoul now, as he had before under the tyrant Diabolus, for the hurt and damage thereof.

6. And throughout the reſt of the town were quartered Emanuel's forces: but Captain Credence with his men abode ſtill in the caſtle. So the Prince, his captains, and his ſoldiers, were lodged in the town of Manſoul.

*Manſoul inflamed with their Prince Emanuel.*

Now the ancients and elders of the town of Manſoul thought that they never ſhould have enough of the Prince Emanuel; his perſon, his actions, his words, and behaviour, were ſo pleaſing, ſo taking, ſo deſireable to them. Wherefore they prayed him, that tho' the caſtle of Manſoul was his place of reſidence, (and they deſired that he might dwell there for ever), yet that he would often viſit the ſtreets, houſes, and people of Manſoul: for, ſaid they, dread Sovereign, thy preſence, thy looks, thy ſmiles thy words, are the life, and ſtrength, and ſinews of the town of Manſoul.

Beſides this, they craved, that they might have, without difficulty or interruption, continual acceſs unto him, (ſo for that very purpoſe he commanded that the gates ſhould ſtand open), that they might there ſee the manner of his doings, the fortifications of the place, and the royal manſion-houſe of the Prince.

*They*

*of him.*

When he ſpake, they all ſtopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

Now, upon a time Emanuel made a feaſt for the town of Manſoul, and upon the feaſting-day the townsfolk were come to the caſtle to partake of his banquet. And he feaſted them with all manner of outlandiſh food, food that grew not in the fields of Manſoul, nor in all the whole kingdom of Univerſe. It was food that came from his Father's court. And ſo there was diſh after diſh ſet before them, and they were commanded freely to eat. But ſtill when a freſh diſh was ſet before them, they would whiſperingly ſay to each other, What is it? for they wiſt not what to call it. They drank alſo of the water that was made wine, and were very merry with him. There was muſic alſo all the while at the table, and man did eat angels food, and had honey given him out of the rock. So Manſoul did eat the food that was peculiar to the court; yea, they had now thereof to the full.

I muſt not forget to tell you, that as at this table there were muſicians, ſo they were not thoſe of the country, nor yet of the town of Manſoul; but they were the maſters of the ſongs that were ſung at the court of Shaddai.

*The*

*Scrip*

Now, after the feaſt was over, Emanuel was for entertaining the town of Manſoul with ſome curious riddles of ſecrets drawn up by his Father's ſecretary, by the ſkill and wiſdom of Shaddai. The like to theſe there is not in any kingdom. Theſe riddles were made upon the King Shaddai himſelf, and upon Emanuel his Son, and upon his wars and doings with Manſoul.

Emanuel alſo expounded unto them ſome of thoſe riddles himſelf: But Oh! how they were lightened! they ſaw what they never ſaw; they could not have thought that ſuch rarities could have been couched in ſo few and ſuch ordinary words. I told you before whom theſe riddles did concern; and as they were opened, the people did evidently ſee it was ſo. Yea, they did gather, that the things themſelves were a kind of portraiture, and that of Emanuel himſelf; for when they read in the ſcheme where the riddles were writ, and looked in the face of the Prince, things looked ſo like the one to the other, that Manſoul could not forbear but ſay, This is the Lamb; this is the Sacrifice; this is the Rock; this is the Red Cow; this is the Door; and this is the Way; with a great many other things more.

And thus he diſmiſſed the town of Manſoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh! they were tranſported with joy, they were drowned with wonderment, while they ſaw, and underſtood, and conſidered, what their Emanuel entertained them withal, and what myſteries he opened to them; and when they were at home in their houſes, and in their moſt retired places, they could not but ſing of him, and of his actions. Yea, ſo taken were the townſmen now with their Prince, that they would ſing of him in their ſleep.

Now, it was in the heart of the Prince Emanuel to new model the town of Manſoul, and to put it into ſuch a condition as might be more pleaſing to him, and that might beſt ſtand with the profit and ſecurity ty of the now flouriſhing town of Manſoul. He provided alſo againſt inſurrections at home, and invaſions from abroad; ſuch love had he for the famous town of Manſoul.

Wherefore he firſt of all commanded, that the great ſlings that were brought from his Father's court, when he came to the war of Manſoul, ſhould be mounted, ſome upon the battlements of the caſtle, ſome upon the towers, for there were towers in the town of Manſoul, towers new built by Emanuel ſince he came thither. There was alſo an inſtrument invented by Emanuel, that was to throw ſtones from the caſtle of Manſoul, out at Mouth-gate; an inſtrument that could not be reſiſted, nor that would miſs of execution: wherefore, for the wonderful exploits that it did when uſed, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in caſe of war.

This done, Emanuel called the Lord Will-bewill to him, and gave him in commandment to take care of the gates, the wall, and towers in Manſoul: Alſo the Prince gave him the militia into his hand, and a ſpecial charge to withſtand all inſurrections and tumults that might be made in Manſoul, againſt the peace of our Lord the King, and the peace and tranquillity of the town of Manſoul. He alſo gave him in commiſſion, that if he found any of the Diabolonians lurking in any corner in the famous town of Manſoul, he ſhould forthwith apprehend them, and ſtay them, or commit them to ſafe cuſtody, that they may be proceeded againſt according to law.

Then he called unto him the Lord Underſtanding, who was the old Lord Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again; and it became his place for his lifetime. He bid him alſo that he ſhould build him a palace near Eye-gate, and that he ſhould build it in faſhion like a tower for defence. He bid him alſo, that he ſhould read in the revelation of myſteries all the days of his life, that he might know how to perform his office aright.

He alſo made Mr Knowledge the Recorder; not of contempt to old Mr Conſcience, who had been Recorder before, but for that it was in his princely mind to confer upon Mr Conſcience another employ, of which he told the old gentleman he ſhould know more hereafter.

Then he commanded that the image of Diabolus ſhould be taken down from the place where it was ſet up; and that they ſhould deſtroy it utterly, beating of it into powder, and caſting it into the wind, without the town-wall; and that the image of Shaddai his Father ſhould be ſet up again, with his own, upon the caſtle-gates; and that it ſhould be more fairly drawn than ever, foraſmuch as both his Father and himſelf were come to Manſoul in more grace and mercy than heretofore. He would alſo that his name ſhould be fairly engraven upon the front of the town, and that it ſhould be done in the beſt of gold, for the honour of the town of Manſoul.

After this was done, Emanuel gave out a commandment, that thoſe three great Diabolonians ſhould be apprehended; namely, the two late Lord Mayors, to wit, Mr Incredulity, Mr Luſtings, and Mr Forget-good the Recorder. Beſides theſe, there were ſome of them that Diabolus made burgeſſes and aldermen in Manſoul, that were committed to ward by the hand of the now valiant and now Right Noble, the brave Lord Will-bewill.

And theſe were their names: Alderman Atheiſm, Alderman Hard-heart, and Alderman Falſe-peace: the burgeſſes were, Mr No-truth, Mr Pitileſs, Mr Haughty; with the like. Theſe were committed to cloſe cuſtody; and the gaoler's name was *Mr True-man*: this True-man was one of thoſe that Emanuel brought with him from his Father's court, when at the firſt he made a war upon Diabolus in the town of Manſoul.

After this, the Prince gave a charge, that the three ſtrong holds, that at the command of Diabolus the Diabolonians built in Manſoul ſhould be demoliſhed, and utterly pulled down; of which holds, and their names, with their captains, and governors, you read a little before. But this was long in doing, becauſe of the largeneſs of the places, and becauſe the ſtones, the timber, the iron, and all rubbiſh, was to be carried without the town.

*A court to be called to try the Diabolonians.*

When this was done, the Prince gave order that the Lord Mayor and Aldermen of Manſoul ſhould call a court of judicature, for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr True-man the gaoler.

*The jury impannelled, and the witneſſes ſworn.*

Now when the time was come, and the court ſet, commandment was ſent to Mr True-man the gaoler, to bring the priſoners down to the bar. Then were the priſoners brought down, pinioned, and chained together, as the cuſtom of the town of Manſoul was. So when they were preſented before the Lord Mayor, the Recorder, and the reſt of the honourable bench, firſt the jury was impanelled, and then the witneſſes ſworn. The names of the jury were theſe; Mr Belief, Mr True-heart, Mr Upright, Mr Hate-bad, Mr Love-God, Mr See-truth, Mr Heavenly-mind, Mr Moderate, Mr Thankful, Mr Good-work, Mr Zeal-for-God, and Mr Humble.

The names of the witneſſes were Mr Know-all, Mr Tell-true, Mr Hate-lies, with my Lord Will-bewill and his man, if need were.

*Atheiſm ſet to the bar. His indictment.*

So the priſoners were ſet to the bar. Then ſaid Mr Do-right, (for he was the town-clerk), Set Atheiſm to the bar, gaoler. So he was ſet to the bar. Then ſaid the clerk, Atheiſm, hold up thy hand. Thou art here indicted by the name of *Atheiſm*, (an intruder upon the town of Manſoul), for that thou haſt perniciouſly and doultiſhly taught and maintained, that there is no God, and ſo no heed to be taken to religion. This thou haſt done, againſt the being, honour, and glory of the King, and againſt the peace and ſafety of the town of Manſoul. What ſayſt thou? art thou guilty of this indictment, or not?

*His plea.*

*Atheiſm*. Not guilty.

*Cryer*. Call Mr Know-all, Mr Tell-true, and Mr Hate lies into the court.

So they were called, and they appeared.

*Clerk*. Then ſaid the clerk, You the witneſſes for the King, look upon the priſoner at the bar, do you know him?

*Know*. Then ſaid Mr Know-all. Yes, my Lord, we know him, his name is *Atheiſm*: he has been a very peſtilent fellow for many years in the miſerable town of Manſoul.

*Cler*. You are ſure you know him.

*Know*. Know him? Yes, my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the ſon of a Diabolonian: I knew his grandfather and his father.

*Cler*. Well ſaid: He ſtandeth here indicted by the name of Atheiſm, *&c*. and is charged, that he hath maintained and taught, that there is no God, and ſo no heed need be taken to any religion. What ſay you, the King's witneſſes, to this? Is he guilty, or not?

*Know*. My Lord, I and he were once in Villainſlane together, and he at that time did briſkly talk of diverſe opinions, and then and there I heard him ſay, That for his part he did believe that there was no God. But, ſaid he, I can profeſs one, and be as religious too, if the company I am in, and the circumſtances of other things, ſaid he, ſhall put me upon it.

*Cler*. You are ſure you heard him ſay thus.

*Know*. Upon mine oath I heard him ſay thus.

Then ſaid the clerk, Mr Tell-true, What ſay you to the King's judges, touching the priſoner at the bar?

*Tell*. My Lord, I formerly was a great companion of his, (for the which I now repent me), and I have often heard him ſay, and that with very great ſtomachfulneſs, That he believed there was neither God, angel, nor ſpirit.

*Cler*. Where did you hear him ſay ſo?

*Tell*. In Blackmouth-lane, and in Blaſphemers-row, and in many other places beſides.

*Cler*. Have you much knowledge of him?

*Tell.* I know him to be a Diabolonian, the ſon of a Diabolonian, and an horrible man to deny a Deity; his father's name was Never-be-good, and he had more children than this Atheiſm. I have no more to ſay.

*Cler.* Mr Hate-lies, look upon the priſoner at the bar; do you know him?

*Hate.* My Lord, this Atheiſm is one of the vileſt wretches that ever I came near, or had to do with in my life. I have heard him ſay that there is no God; I have heard him ſay, That there is no world to come, no ſin, nor puniſhment hereafter; and moreover, I have heard him ſay, that it was as good to go to a whore-houſe, as to hear a ſermon.

*Cler.* Where did you hear him ſay theſe things?

*Hate.* In Drunkard's row, juſt at Raſcal-lane's end, at a houſe in which Mr Impiety lived.

*Cler.* Set him by, gaoler, and ſet Mr Luſtings to the bar.

*Mr Luſtings's indictment.*

Mr *Luſtings*, Thou art here indicted by the name of Luſtings, (an intruder upon the town of Manſoul), for that thou haſt deviliſhly and traiterouſly taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal deſires; and that thou, for thy part, haſt not, nor never will deny thyſelf of any ſinful delight, as long as thy name is Luſtings; How ſayeſt thou, art thou guilty of this indictment or not?

*His plea.*

*Luſt.* Then ſaid Mr Luſtings, My Lord, I am a man of high birth, and have been uſed to pleaſures and paſtimes of greatneſs. I have not been wont to be ſnubbed for my doings, but have been left to follow my will as if it were law. And it ſeems ſtrange to me, that I ſhould this day be called into queſtion for that, that not only I, but alſo all men, do either ſecretly or openly countenance, love, and approve of.

*Cler.* Sir, we concern not ourſelves with your greatneſs, (though the higher the better you ſhould have been): but we are concerned, and ſo are you now, about an indictment preferred againſt you. How ſay you, are you guilty of it or not?

*Luſt.* Not guilty.

*Cler.* Cryer, Call upon the witneſſes to ſtand forth, and give their evidence.

*Cry.* Gentlemen, you the witneſſes for the King, come in, and give in your evidence for our Lord the King, againſt the priſoner at the bar.

*Cler.* Come Mr Know-all, look upon the priſoner at the bar; do you know him?

*Know.* Yes, my Lord, I know him.

*Cler.* What is his name?

*Know.* His name is *Luſtings*: he was the ſon of one Beaſtly, and his mother bare him in Fleſh-ſtreet; ſhe was one Evil concupiſcence's daughter. I knew all the generation of them.

*Cler.* Well ſaid, You have here heard his indictment, what ſay you to it, Is he guilty of the things charged againſt him or not?

*Know.* My Lord, he has, as he ſaith, been a great man indeed; and greater in wickedneſs than by pedigree, more than a thouſand fold.

*Cler.* But what do you know of his particular actions, and eſpecially with reference to his indictment?

*Know.* I know him to be a ſwearer, a liar, a ſabbath-breaker; I know him to be a fornicator, and an unclean perſon; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

*Cler.* But where did he uſe to commit his wickedneſſes, in ſome prvate corners, or more open and ſhameleſsly.

*Know.* All the town over, my Lord.

*Cler.* Come, Mr Tell-true, what have you to ſay for our Lord the King againſt the priſoner at the bar?

*Tell.* My Lord, all that the firſt witneſs has ſaid I know to be true, and a great deal more beſides.

*Cler.* Mr Luſtings, do you hear what theſe gentlemen ſay?

*His ſecond plea.*

*Luſt.* I was ever of opinion, that the happieſt life that a man could live on earth, was to keep himſelf back from nothing that he deſired in the world; nor have I been falſe at any time to this opinion of mine, bnt have lived in the love of my notions all my days. Nor was I ever ſo churliſh, having found ſuch ſweetneſs in them myſelf, as to keep the commendations of them from others.

*Court.* Then ſaid the Court, There hath proceeded enough from his own mouth, to lay him open to condemnation, wherefore ſet him by, gaoler, and ſet Mr Incredulity to the bar.

Incredulity ſet to the bar.

*His i ment.*

*Cler.* Mr Incredulity, Thou art here indicted by the name of *Incredulity*, (an intruder upon the town of Manſoul), for that thou haſt feloniouſly and wickedly, and that when thou wert an officer in the town of Manſoul, made head againſt the captains of the great King Shaddai, when they came and demanded poſſeſſion of Manſoul; yea thou didſt bid defiance to the name, forces, and cauſe of the King, and didſt alſo, as did Diabolus thy captain, ſtir up and encourage the town of Manſoul to make head againſt, and reſiſt the ſaid force of the King. What ſayeſt thou to this indictment? Art thou guilty of it, or not?

*His*

Then ſaid Incredulity, I know not Shaddai; I love my old Prince; I thought it my duty to be true to my truſt, and to do what I could to poſſeſs the minds of the men of Manſoul, to do their utmoſt to reſiſt ſtrangers and foreigners, and with might to fight againſt them. Nor have I, nor ſhall I, change my opinion, for fear of trouble, though you at preſent are poſſeſſed of place and power.

*Court.* Then ſaid the court, the man, as you ſee, is incorrigible, he is for maintaining his villanies by ſtoutneſs of words, aud his rebellion with impudent confidence: and therefore ſet him by gaoler, and ſet Mr Forget-good to the bar.

Forget-good ſet to the bar.

*His i ment*

*Cler.* Mr Forget-good, thou art here indicted by the name of *Forget-good*, (an intruder upon the town of Manſoul), for that thou, when the whole affairs of the town of Manſoul were in thy hand, didſt utterly forget to ſerve them in what was good, and didſt fall in with the tyrant Diabolus againſt Shaddai the King, againſt his captains, and all his hoſt, to the diſhonour of Shaddai, the breach of his law, and the endangering of the deſtruction of the famous town of Manſoul. What ſayeſt thou to this indictment? art thou guilty, or not guilty?

*His*

Then ſaid Forget-good, Gentlemen, and at this time my judges, as to the indictment by which I ſtand of ſeveral crimes accuſed before you, pray attribute my forgetfulneſs to mine age, and not to my wilfulneſs; to the crazineſs of my brain, and not to the careleſſneſs of my mind; and then, I hope, I may, by your charity, be excuſed from great puniſhment, though I be guilty.

Then ſaid the court, Forget-good, Forget-good, thy forgetfulneſs of good was not ſimply of frailty, but of purpoſe, and for that thou didſt lothe to keep virtuous things in thy mind. What was bad thou couldeſt retain, but what was good thou couldeſt not abide to think of; thy age, therefore, and thy pretended crazineſs, thou makeſt uſe of to blind the court withall, and as a cloak to cover thy knavery. But let us hear what the witneſſes have to ſay for the King againſt the priſoner at the bar. Is he guilty of this indictment, or not?

*Hate.* My Lord, I have heard this Forget-good ſay, That he could never abide to think of goodneſs, no not for a quarter of an hour.

*Cler.* Where did you hear him ſay ſo?

*Hate.* In All-baſe-lane, at a houſe next door to the ſign of the Conſcience-ſeared-with-an-hot-iron.

*Cler.* Mr Know-all, what can you ſay for our Lord the King againſt the priſoner at the bar?

*Know.* My Lord, I know this man well, he is a Diabolonian, the ſon of a Diabolonian, his father's name was *Love-naught*; and for him I have often heard him ſay, that he counted the very thoughts of goodneſs the moſt burthenſome thing in the world.

*Cler.* Where have you heard him ſay theſe words?

*Know.* In Fleſh-lane, right oppoſite to the church.

Then ſaid the Clerk, Come, Mr Tell-true, give in your evidence concerning the priſoner at the bar, about that for which he ſtands here, as you ſee, indicted before this honourable court.

*Tell.* My Lord, I have beard him often ſay, he had rather think of the vileſt thing, than of what is contained in the holy ſcriptures.

*Cler.* Where did you hear him ſay ſuch grievous words?

*Tell.* Where? in a great many places; particularly in Nauſeous-ſtreet, in the houſe of one Shameleſs, and in Filth-lane, at the ſign of the Reprobate, next door to the Deſcent-into-the-pit.

*Court.* Gentlemen, you have heard the indictment, his plea, and the teſtimony of the witneſſes. Gaoler, ſet Mr Hard-heart to the bar.

He is ſet to the bar.

*Cler.* Mr Hard-heart, thou art here indicted by the name of *Hard-heart*, (an intruder upon the town of Manſoul), for that thou didſt moſt deſperately and wickedly poſſeſs the town of Manſoul with impenitency and obdurateneſs, and didſt keep them from remorſe and ſorrow for their evils, all the time of their apoſtacy from, and rebellion againſt the bleſſed King Shaddai. What ſayeſt thou to this indictment? art thou guilty, or not guilty?

*Hard.* My Lord, I never knew what remorſe or ſorrow meant in my life: I am impenetrable; I care for no man; nor can I be pierced with mens griefs, their groans will not enter into my heart; whomever I miſchieve, whomever I wrong, to me it is muſic when to others mourning.

*Court.* You ſee the man is a right Diabolonian, and has convicted himſelf. Set him by gaoler, and ſet Mr Falſe-peace to the bar.

Falſe-peace ſet to the bar.

Mr Falſe-peace, Thou art here indicted by the name of *Falſe-peace*, (an intruder upon the town of Manſoul): for that thou didſt moſt wickedly and ſatanically bring, hold, and keep the town of Manſoul, both in her apoſtacy, and in her helliſh rebellion, in a falſe, groundleſs, and dangerous peace, and damnable ſecurity, to the diſhonour of the King, the tranſgreſſion of his law, and the great damage of the town of Manſoul. What ſayeſt thou? art thou guilty of this indictment or not?

Then ſaid Mr Falſe-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr Peace; but that my name is Falſe-peace I utterly deny. If your honours will pleaſe to ſend for any that do intimately know me, or for the midwife that laid my mother of me, or for the goſſips that were at my chriſtening, they will any or all of them prove that my name is not Falſe-peace, but Peace. Wherefore, I cannot plead to this indictment, for as much as my name is not inſerted therein; and as it is my true name, ſo alſo are my conditions. I was always a man that loved to live at quiet, and what I loved myſelf, that I thought others might love alſo. Wherefore, when I ſaw any of my neighbours to labour under a diſquieted mind, I endeavoured to help them what I could; and inſtances of this good temper of mine, many I could give: As,

1. When at the beginning our town of Manſoul did decline the ways of Shaddai, they, ſome of them afterwards began to have diſquieting reflections upon themſelves for what they had done; but I, as one troubled to ſee them diſquieted, preſently ſought out means to get them quiet again.

2. When the ways of the old world, and of Sodom, were in faſhion, if any thing happened to moleſt thoſe that were for the cuſtoms of the preſent times, I laboured to make them quiet again, and to cauſe them to act without moleſtation.

3. To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I ſaw any of the town of Manſoul afraid of deſtruction, I often uſed by ſome way, device, invention, or other, to labour to bring them to peace again.

Wherefore ſince I have always been a man of ſo virtuous a temper, as ſome ſay, a peace-maker is; and if a peace-maker be ſo deſerving a man, as ſome have been bold to atteſt he is; then let me, gentlemen, be accounted by you, who have a great name for juſtice and equity in Manſoul, for a man that deſerveth not this inhumane way of treatment, but liberty, and alſo a licence to ſeek damage of thoſe that have been my accuſers.

Then ſaid the clerk, Cryer, make proclamation.

*Cryer.* O yes, foraſmuch as the priſoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the priſoner, they would come forth and give in their evidence: for the priſoner ſtands upon his own innocency.

Then came two into the court, and deſired, that they might have leave to ſpeak what they knew concerning the priſoner at the bar; the name of the one was Search-truth, and the name of the other Vouch-truth: ſo the court demanded of theſe men, if they knew the priſoner; and what they could ſay concerning him? for he ſtands, ſaid they, upon his own vindication.

Then ſaid Mr Search-truth, My Lord, I.

*Court.* Hold, give him his oath; then they ſware him. So he proceeded.

*Search.* My Lord, I know, and have known this man from a child, and can atteſt that his name is Falſe-peace. I knew his father, his name was Mr Flatter, and his mother before ſhe was married was called by the name of Mrs Sooth-up, and theſe two when they came together, lived not long without this ſon; and when he was born, they called his name Falſe-peace. I was his play-fellow, only I was ſomewhat older than he; and when his mother did uſe to call him home from his play, ſhe uſed to ſay, Falſe-peace, Falſe-peace, come home quick, or I'll fetch you. Yea, I knew him when he ſucked; and though I was then but little, yet I can remember that when his mother did uſe to ſit at the door with him, or did play with him in her arms, ſhe would call him twenty times together, my little Falſe-peace my pretty Falſe-peace, and O! my ſweet rogue, Falſe-peace; and again, O! my little bird, Falſe-peace; and how do I love my child! the goſſips alſo know it is thus, though he has had the face to deny it in open court.

Then Mr Vouch-truth, was called upon to ſpeak what he knew of him. So they ſware him.

Then ſaid Mr Vouch-truth, My Lord, all that the former witneſs hath ſaid is true; his name is Falſe-peace, the ſon of Mr Flatter, and of Mrs Sooth-up his mother. And I have in former times ſeen him angry with thoſe who have called him any thing elſe but Falſe-peace; for he would ſay, that all ſuch did mock and nick-name him; but this was in the time when Mr Falſe-peace was a great man, and when the Diabolonians were the brave men in Manſoul.

*Court.* Gentlemen, you have heard what theſe two men have ſworn againſt the priſoner at the bar: and now Mr Falſe-peace to you, you have denied your name to be Falſe-peace, yet you ſee that theſe honeſt men have ſworn that this is your name. As to your plea, in that you are quite beſides the matter of your indictment, you are not by it charged for evil doing, becauſe you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, and ſatanically, bring, keep, and hold the town of Manſoul, both under its apoſtacy from, and in its rebellion againſt its King, in a falſe, lying, and damnable peace, contrary to the law of Shaddai, and likewiſe to the hazard of the deſtruction of the then miſerable town of Manſoul. All that you have pleaded for yourſelf is, that you have denied your name, *&c.* but here you ſee we have witneſſes to prove that you are the man.

For the peace that you ſo much boaſt of making among your neighbours, know that peace is not a companion of truth and holineſs, but which is without this foundation, is grounded upon a lie, and is both deceitful and damnable; as alſo the great Shaddai hath ſaid, thy plea therefore has not delivered thee from what by the indictment thou art charged with, but rather it doth faſten all upon thee.

But thou ſhalt have very fair play; let us call the witneſſes that are to teſtify, as to matter of fact, and ſee what they have to ſay for our Lord the King againſt the priſoner at the bar.

*Cler.* Mr Know-all, what ſay you for our Lord the King againſt the priſoner at the bar?

*Know.* My Lord, this man hath of a long time made it, to my knowledge, his buſineſs to keep the town of Manſoul in a ſinful quietneſs, in the midſt of all her lewdneſs, filthineſs, and turmoils; and hath ſaid, and that in my hearing, Come, come, let us fly from all trouble, on what ground ſoever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

*Cler.* Come, Mr Hate-lies, what have you to ſay?

*Hate.* My Lord, I have heard him ſay, that peace, though in a way of unrighteouſneſs, is better than trouble with truth.

*Cler.* Where did you hear him ſay this?

*Hate.* I hear him ſay it in Folly-yard, at the houſe of one Mr Simple, next door to the ſign of the Self-deceiver. Yea, he hath ſaid this to my knowledge twenty times in that place.

*Cler.* We may ſpare further witneſs; this evidence is plain and full. Set him by, Gaoler, and ſet Mr No-truth to the bar.

*Mr No-truth's indictment.* Mr No-truth, thou art here indicted by the name of *No-truth*, (an intruder upon the town of Manſoul), for that thou haſt always, to the diſhonour of Shaddai, and the endangering of the utter ruin of the famous town of Manſoul, ſet thyſelf to deface, and utterly to ſpoil all the remainders of the law and image of Shaddai that have been found in Manſoul after her deep apoſtacy from her King to Diabolus the envious tyrant. What ſayſt thou? art thou guilty of this indictment, or not?

*His plea.* *No-truth.* Not guilty, my Lord.

Then the witneſſes were called, and Mr Know-all did firſt give in his evidence againſt him.

*Know.* My Lord, this man was at the pulling down of the image of Shaddai; yea, this is he that did it with his own hands. I myſelf ſtood by and ſaw him do it, and he did it at the commandment of Diabolus. Yea, this Mr No-truth did more than this, he did alſo ſet up the horned image of the beaſt Diabolus in the ſame place. This alſo is he that at the bidding of Diabolus did rent and tear, and cauſe to be conſumed, all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Manſoul.

*Cler.* Who ſaw him do this beſides yourſelf?

*Hate* I did, my Lord, and ſo did many more beſides; for this was not done by ſtealth, or in a corner, but in the open view of all, yea, he choſe himſelf to do it publicly; for he delighted in the doing of it.

*Cler.* Mr No-truth, how could you have the face to plead not guilty, when you were ſo manifeſtly the doer of all this wickedneſs?

*No-truth.* Sir, I thought I muſt ſay ſomething, and as my name is, ſo I ſpeak; I have been advantaged thereby before now, and did not know but by ſpeaking No-truth, I might have reaped the ſame benefit now.

*Mr Pityleſs indictment.* *Cler.* Set him by, Gaoler, and ſet Mr Pityleſs to the bar: Mr Pityleſs, thou art here indicted by the name of *Pityleſs*, (an intruder upon the town of Manſoul), for that thou didſt moſt traiterouſly and wickedly ſhut up all bowels of compaſſion, and wouldſt not ſuffer Manſoul to condole her own miſery when ſhe had apoſtatized from her rightful King, but didſt evade, and at all times turn her mind away from thoſe thoughts that had in them a tendency to lead her to repentance. What ſayeſt thou to this indictment? guilty, or not guilty?

*His plea.* Not guilty of pityleſſneſs: All I did was to chear up, according to my name, for my name is not Pityleſs, but Chear-up; and I could not abide to ſee Manſoul incline to melancholy.

*Cler* How! do you deny your name, and ſay it is not Pityleſs, but Chear-up? call for the witneſſes: what ſay you the witneſſes to this plea?

*Know.* My Lord, his name is Pityleſs; ſo he hath writ himſelf in all papers of concern wherein he has had to do. But theſe Diabolonians love to counterfeit their names: Mr Covetouſneſs covers himſelf with the name of Good-huſbandry, or the like: Mr Pride can, when need is, call himſelf Mr Neat, Mr Handſome, or the like, and ſo of all the reſt of them.

*Cler.* Mr Tell-true, what ſay you?

*Tell.* His name is Pityleſs, my Lord; I have known him from a child, and he hath done all that wickedneſs whereof he ſtands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all thoſe melancholy that have ſerious thoughts how that ſtate ſhould be ſhunned by them.

*Cler.* Set Mr Haughty to the bar, Gaoler. Mr Haughty, thou art here indicted by the name of *Haughty*, (an intruder upon the town of Manſoul), for that thou didſt moſt traiterouſly and deviliſhly teach the town of Manſoul to carry it loftily and ſtoutly againſt the ſummons that was given them by the captains of the King Shaddai. Thou didſt alſo teach the town of Manſoul to ſpeak contemptuouſly, and vilifying of their great King Shaddai; and didſt moreover encourage, both by words and examples, Manſoul to take up arms both againſt the King and his Son Emanuel. How ſayſt thou, art thou guilty of this indictment, or not?

*Haugh.* Gentlemen, I have always been a man of courage and valour, and have not uſed, when under the greateſt clouds, to ſneak or hang down the head like a bulruſh; nor did it at all at any time pleaſe me to ſee men veil their bonnets to thoſe that have oppoſed them; yea, tho' their adverſaries ſeemed to have ten times the advantage of them.

I did not uſe to conſider who was my foe, nor what the cauſe was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

*Court.* Mr Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and ſtoutneſs in times of diſtreſs, but for that you have made uſe of this your pretended valour to draw the town of Manſoul into acts of rebellion both againſt the great King and Emanuel his Son. This is the crime and the thing wherewith thou are charged in and by the indictment. But he made no anſwer to that.

Now when the court had thus far proceeded againſt the priſoners at the bar, when they put them over to the verdict of their jury, to whom they did apply themſelves after this manner:

Gentlemen of the jury, you have been here, and have ſeen theſe men, you have heard their indictments, their pleas, and what the witneſſes have teſtified againſt them: now what remains, is, that you do forthwith withdraw yourſelves to ſome place, where without confuſion you may conſider of what verdict, in a way of truth and righteouſneſs, you ought to bring in for the King againſt them, and ſo bring it in accordingly.

Then the jury, to wit, Mr Belief, Mr True-heart, Mr Upright, Mr Hate-bad, Mr Love-god, Mr See-truth, Mr Heavenly-mind, Mr Moderate, Mr Thankful, Mr Humble, Mr Good-work, and Mr Zeal-for-God, withdrew themſelves in order to their work: now when they were ſhut up by themſelves, they fell to diſcourſe among themſelves in order to the drawing up of their verdict.

And thus Mr Belief, for he was the foreman, began: Gentlemen, quoth he, for the men, the priſoners at the bar, for my part I believe that they all deſerve death. Very right, ſaid Mr True-heart, I am wholly of your opinion. O what a mercy is it, ſaid Mr Hate-bad, that ſuch villains as theſe are apprehended! Ay ay, ſaid Mr Love-God, this is one of the joyfulleſt days that ever I ſaw in my life. Then ſaid Mr See-truth, I know that if we judge them to death, our verdict ſhall ſtand before Shaddai himſelf. Nor do I at all queſtion it, ſaid Mr Heavenly-mind; he ſaid moreover, When all ſuch beaſts as theſe are caſt out of Manſoul, what a goodly town will it be then! Then ſaid Mr Moderate, it is not my manner to paſs my judgement with raſhneſs; but for theſe, their crimes are ſo notorious, and the witneſs ſo palpable, that that man muſt be wilfully blind who ſaith the priſoners ought not to die. Bleſſed be God, ſaid *Mr Thankful*, that the traitors are in ſafe cuſtody. And I join with you in this upon my bare knees, ſaid *Mr Humble*. I am glad alſo ſaid *Mr Good-work*. Then ſaid the warm man, and true hearted *Mr Zeal-for-God*, cut them off, they have been the plague, and have ſought the deſtruction of Manſoul.

Thus therefore being all agreed in their verdict, they came inſtantly into the court.

*Cler*. Gentlemen of the jury, anſwer all to your names. *Mr Belief*, one; *Mr True-heart*, two; *Mr Upright*, three; *Mr Hate-bad*; four; *Mr Love-God*, five; *Mr See-truth*, ſix; *Mr Heavenly-mind*, ſeven, *Mr Moderate*, eight; *Mr Thankful*, nine; *Mr Humble* ten; *Mr Good-work*, eleven; and *Mr Zeal-for-God*, twelve; good men and true; ſtand together in your verdict. Are you agreed?

*Jury*. Yes, my Lord.

*Cler*. Who ſhall ſpeak for you?

*Jury*. Our foreman.

*Cler*. You the gentlemen of the jury being impannelled for our Lord the King, to ſerve here in a matter of life and death, have heard the trials of each of theſe men, the priſoners at the bar, What ſay you, are they guilty of that, and thoſe crimes for which they ſtand here indicted? or are they not guilty?

*Foreman*. Guilty, my Lord.

*Cler*. Look to your priſoners, gaoler.

This was done in the morning, and in the afternoon they received the ſentence of death according to the law.

The gaoler therefore having received ſuch a charge put them all in the inward priſon, to preſerve them there till the day of execution, which was to be the next day in the morning.

But now to ſee how it happened, one of the priſoners, *Incredulity* by name, in the interim betwixt the ſentence and the time of execution, brake priſon, and made his eſcape, and gets him away quite out of the town of Manſoul, and lay lurking in ſuch places and holds as he might, until he ſhould again have opportunity to do the town of Manſoul a miſchief, for their thus handling of him as they did.

Now when *Mr True-man*, the gaoler perceived that he had loſt his priſoner, he was in a heavy taking, becauſe that priſoner was to ſpeak on, the very worſt of all the gang: Wherefore firſt he goes and acquaints my *Lord Mayor*, *Mr Recorder*, and my *Lord Will-bewill*, with the matter, and to get of them an order to make ſearch for him throughout the town of Manſoul. So an order he got, and ſearch was made, but no ſuch man could now be found in all the town of Manſoul.

All that could be gathered was, that he had lurked a while about the outſide of the town, and that here and there one or other had a glimpſe of him, as he did make his eſcape out of Manſoul; One or two alſo did affirm, that they ſaw him without the town going apace quite over the plain. Now when he was quite gone, it was affirmed by one *Mr Did-ſee*, that he ranged all over dry places, till he met with Diabolus his friend; and where ſhould they meet one another, but juſt upon *Hell gate-hill*?

But, Oh! what a lamentable ſtory did the old gentleman tell to Diabolus concerning what ſad alterations Emanuel had made in Manſoul.

As firſt, how Manſoul had, after ſome delays, received a general pardon at the hands of Emanuel; and that they had invited him into the town; and that they had given him the caſtle for his poſſeſſion. He ſaid moreover, that they had called his ſoldiers into the town, coveted who ſhould quarter the moſt of them; they alſo entertained him with the timbrel, ſong, and dance. But that, ſaid Incredulity, that is the ſoreſt vexation to me, is, that he hath pulled down, O father, thy image, and ſet up his own; pulled down thy officers, and ſet up his own. Yea, and Will-bewill, that rebel, who, one would have thought, ſhould never have turned from us, he is now in as great favour with Emanuel as ever he was with thee. But beſides all this, this Will-bewill has received a ſpecial commiſſion from his maſter, to ſearch for, to apprehend, and to put to death all, and all manner of Diabolonians that he ſhall find in Manſoul. Yea, and this Will-bewill has taken and committed to priſon already eight of my Lord's moſt truſty friends in Manſoul. Nay, further, my Lord, with grief I ſpeak it, they have been all arraigned, condemned, and I doubt before this executed, in Manſoul. I told my Lord of eight, and myſelf was the ninth, who ſhould aſſuredly have drunk of the ſame cup, but that through craft I, as thou ſeeſt, have made mine eſcape from them.

When Diabolus had heard this lamentable ſtory, he yelled, and ſnuffed up the wind like a dragon, and made the ſky to look dark with roaring: He alſo ſware that he would try to be revenged on Manſoul for this. So they, both he and his old friend Incredulity concluded to enter into conſultation how they might get the town of Manſoul again.

*Diabolus yells at the news.*

Now, before this time, the day was come in which the priſoners in Manſoul were to be executed So they were brought to the croſs, and that by Manſoul, in moſt ſolemn manner; for the Prince ſaid, that this ſhould be done by the hand of the town of Manſoul, that I may ſee, ſaid he, the forwardneſs of my now redeemed Manſoul to keep my word, and to do my commandments, and that I may bleſs Manſoul in doing this deed. Proof of ſincerity pleaſes me well: Let Manſoul therefore firſt lay their hands upon theſe Diabolonians to deſtroy them.

So the town of Manſoul ſlew them according to the word of their Prince. But when the priſoners were brought to the croſs to die, you can hardly believe what troubleſome work Manſoul had of it to put the Diabolonians to death, (for the men knowing that they muſt die, and every of them having implacable enmity in their heart to Manſoul), what did they, but took courage at the croſs, and there reſiſted the men of the town of Manſoul? Wherefore the men of Manſoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a ſecretary in the town, and he was a great lover of the men of Manſoul, and he was at the place of execution alſo; ſo he hearing the men of Manſoul cry out againſt the ſtrugglings and unrulineſs of the priſoners, roſe up from his place, and came and put his hands upon the hands of the men of Manſoul. So they crucified the Diabolonians, that had been a plague, a grief, and an offence, to the town of Manſoul.

*Execution done.*

Now, when this good work was done, the Prince came down to ſee, to viſit, and to ſpeak comfortably to the men of Manſoul, and to ſtrengthen their hands in ſuch work. And he ſaid to them, that by this act of theirs he had proved them, and found them to be lovers of his perſon, obſervers of his laws, and ſuch as had alſo reſpect to his honour. He ſaid moreover, (to ſhew them that they by this ſhould not be loſers, nor their town weakened by the loſs of them), that he would make them another captain, and that of one of themſelves; and that this captain ſhould be the ruler of a thouſand, for the good and benefit of the now flouriſhing town of Manſoul.

*The Prince comes down to congratulate them.*

*He promiſes to make them a new captain.*

So he called one to him whoſe name was *Waiting*, and bid him go quickly up to the caſtle-gate, and inquire there for one *Mr Experience*, that waiteth upon that noble Captain, the Captain Credence, and bid him come hither to me. So the meſſenger that waited upon the good Prince Emanuel, went and ſaid as he was commanded. Now, the young gentleman was waiting to ſee the captain train and muſter his men in the caſtle-yard. Then ſaid Mr Waiting to him, Sir, the Prince would that you ſhould come down to his Highneſs forthwith. So he brought him down to Emanuel; and he came and made obeiſance before him. Now the men of the town knew Mr Experience well, for he was born and bred in Manſoul; they alſo knew him to be a man of conduct, of valour, and a perſon prudent in matters; he was alſo a comely perſon, well ſpoken, and very ſucceſsful in his undertakings.

Wherefore the hearts of the townſmen were tranſported with joy, when they ſaw that the Prince himſelf was ſo taken with Mr Experience that he would needs make him a captain over a band of men.

So with one conſent they bowed the knee before Emanuel, and with a ſhout ſaid, Let Emanuel live for ever. Then ſaid the Prince to the young gentleman whoſe name was *Mr Experience*, I have thought good to confer upon thee a place of truſt and honour in this my town of Manſoul. (Then the young man bowed his head and worſhipped.) It is, ſaid Emanuel, that thou ſhouldſt be a captain, a captain over a thouſand men in my beloved town of Manſoul. Then ſaid the captain, Let the King live. So the Prince gave out orders forthwith to the King's ſecretary, that he ſhould draw up for Mr Experience a commiſſion to make him a captain over a thouſand men, and let it be brought to me, ſaid he, that I may ſet to my ſeal. So it was done as it was commanded; the commiſſion was drawn up, brought to Emanuel, and he ſet his ſeal thereto: then by the hand of Mr Waiting he ſent it away to the captain.

*His commiſſion ſent him*

Now, ſo ſoon as the captain had received his commiſſion, he ſoundeth his trumpet for volunteers, and young men come to him apace, yea, the greateſt and chiefeſt men in the town ſent their ſons to be liſted under his command. Thus Captain Experience came under command to Emanuel for the good of the town of Manſoul. He had for his lieutenant one Mr Skilful, and for his cornet one Mr Memory. His under officers I need not name. His colours were the white colours, for the town of Manſoul, and his eſcutcheon was the dead lion and dead bear. So the Prince returned to his Royal palace again.

Now, when he was returned thither, the elders of the town of Manſoul, to wit, the Lord Mayor, the Recorder, and the Lord Will-bewill, went to congratulate him, and in ſpecial way, to thank him for his love, care, and the tender compaſſion which he ſhewed to his ever obliged town of Manſoul. So after a while, and ſome ſweet communion between them, the townſmen having ſolemnly ended their ceremony, returned to their place again.

*He renews their charter*

Emanuel alſo at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending ſeveral faults therein, that Manſoul's yoke might be yet more eaſy. And this he did without any deſire of theirs, even of his own frankneſs and noble mind. So when he had ſent for and ſeen their old one, he laid it by, and ſaid, Now that which decayeth and waxeth old, is ready to vaniſh away. He ſaid moreover, The town of Manſoul ſhall have another, a better, a new one, more ſteady and firm by far. An epitome thereof take as follows.

*An epitome of their new charter.*

"Emanuel, Prince of Peace, and a great lover of the town of Manſoul, I do, in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved town of Manſoul,

1. Free, full, and everlaſting forgiveneſs, of all wrongs, injuries, and offences, done by them againſt my Father, Me, their neighbour, or themſelves.

2. I do give them the holy law, and my teſtament, with all that therein is contained, for their everlaſting comfort and conſolation.

3. I do alſo give them a portion of the ſelf-ſame grace and goodneſs that dwells in my Father's heart and mine.

4. I do give, grant, and beſtow upon them freely, the world, and what is therein, for their good; and they ſhall have that power over them, as ſhall ſtand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things preſent, and things to come. This privilege, no other city, town, or corporation, ſhall have, but my Manſoul only.

5. I do give and grant them leave, and free acceſs, to me in my palace, at all ſeaſons, (to my palace above or below), there to make known their wants to me: And I give them moreover a promiſe, that I will hear and redreſs all their grievances.

6. I do give, grant to, and inveſt the town of Manſoul, with full power and authority, to ſeek out, take, enſlave, and deſtroy all, and all manner of Diabolonians, that at any time, from whence ſoever, ſhall be found ſtraggling in or about the town of Manſoul.

7. I do further grant to my beloved town of Manſoul, that they ſhall have authority not to ſuffer any foreigner or ſtranger, or their ſeed, to be free in, and of the bleſſed town of Manſoul; nor to ſhare in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I beſtow upon the famous town of Manſoul, ſhall be for thoſe the old natives, and true inhabitants thereof; to them I ſay, and to their right ſeed after them.

But all Diabolonians of what ſort, birth, country, or kingdom ſoever, ſhall be debarred a ſhare therein."

So when the town of Manſoul had received at the hand of Emanuel their gracious charter, (which in itſelf is infinitely more large than by this lean epitome is ſet before you), they carried it to audience, that is, to the market-place, and there *Mr Recorder* read it in the preſence of all the people. This being done, it was had back to the Caſtle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold, to the end that the town of Manſoul, with all the people thereof, might have it always in their view, or might go where they might ſee what a bleſſed freedom their Prince had beſtowed upon them, that their joy might be increaſed in themſelves, and their love renewed to their great and good Emanuel.

But what joy! what comfort! what conſolation! think you, did now poſſeſs the hearts of the men of Manſoul? The bells ringed, the minſtrels played, the people danced, the captains ſhouted, the colours waved in the wind, and the ſilver trumpets ſounded, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.

*Joy ed in ſoul.*

When this was over, the Prince ſent again for the elders of the town of Manſoul, and communed with them about a miniſtry that he intended to eſtabliſh among them; ſuch a miniſtry that might open unto them, and that might inſtruct them in the things that did concern their preſent and future ſtate.

For, ſaid he, you of yourſelves, without you have teachers and guides, will not be able to know, and if not to know, to be ſure, not to do the will of my Father.

At this news, when the elders of Manſoul brought it to the people, the whole town came running together, (for it pleaſed them well, as whatever the Prince now did, pleaſed the people), and all with one conſent implored his Majeſty, that he would forthwith eſtabliſh ſuch a miniſtry among them as might teach them both law and judgement, ſtatute and commandment; that they might be documented in all good and wholeſome things. So he told them, that he would grant them their requeſt, and would eſtabliſh two among them; one that was of his Father's court, and one that was a native of Manſoul.

He that is from the court, ſaid he, is a perſon of no leſs quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's houſe; for he is, and always has been, the chief dictator of all my Father's laws; a perſon altogether well ſkilled in all myſteries, and knowledge of myſteries, as is my Father, or as myſelf is. Indeed he is one with us in nature; and alſo as to loving of, and being faithful to, and in, the eternal concerns of the town of Manſoul.

And this is he, ſaid the Prince, that muſt be your chief teacher: for it is he, and he only that can teach you clearly in all high and ſupernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him ſhew how the heart of my Father is at all times, in all things, upon all occaſions, towards Manſoul: for as no man knows the things of a man, but that ſpirit of a man which is in him; ſo the things of my Father knows no man, but this his high and mighty Secretary. Nor can any, as he, tell Manſoul, how and what they ſhall do to keep themſelves in the love of my Father. He alſo it is that can bring loſt things to your remembrance; and that can tell you things to come. This teacher therefore muſt of neceſſity have pre-eminence (both in your affections and judgement) before your other teacher: his perſonal dignity, the excellency of his teaching, alſo the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleaſing, muſt lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This perſon can put life and vigour into all he ſays; yea, and can alſo put it into your hearts. This perſon can make ſeers of you, and can make you tell what ſhall be hereafter. By this perſon you muſt frame all your petitions to my Father and me; and without his advice and counſel firſt obtained, let nothing enter into the town or caſtle of Manſoul: for that may diſguſt and grieve this noble perſon.

Take heed, I ſay, that you do not grieve this miniſter: for if you do, he may fight againſt you; and ſhould he once be moved by you, to ſet himſelf againſt you, againſt you in battle array; that will diſtreſs you more than if twelve legions ſhould from my Father's court be ſent to make war upon you.

But, as I ſaid, if you ſhall hearken unto him, and ſhall love him; if you ſhall devote yourſelves to his teaching, and ſhall ſeek to have converſe, and to maintain communion with him; you ſhall find him ten times better than is the whole world to any: Yea, he will ſhed abroad the love of my Father in your hearts, and Manſoul will be the wiſeſt and moſt bleſſed of all people.

Then did the Prince call unto him the old gentleman, who before had been the recorder of Manſoul, *Mr Conſcience* by name, and told him, That foraſmuch as he was well ſkilled in the law and government of the town of Manſoul, and was alſo well ſpoken, and could pertinently deliver to them his maſter's will in all terrene and domeſtic matters, therefore he would alſo make him a miniſter for, in, and to the goodly town of Manſoul, in all the laws, ſtatutes, and judgements of the famous town of Manſoul. And thou muſt, ſaid the Prince, confine thyſelf to the teaching of moral virtues, to civil and natural duties; but thou muſt not attempt to preſume to be a revealer of thoſe high and ſupernatural myſteries that are kept cloſe in the boſom of Shaddai my Father; for thoſe things know no man, nor can any reveal them but my Father's Secretary only.

Thou art a native of the town of Manſoul, but the Lord Secretary is a native with my Father; wherefore, as thou haſt knowledge of the laws and cuſtoms of the corporation, ſo he of the things and will of my Father, Wherefore, Oh! *Mr Conſcience*, although I have made thee a miniſter and a preacher in the town of Manſoul; yet, as to the things which the Lord Secretary knoweth, and ſhall teach to this people, there thou muſt be his ſcholar and a learner, even as the reſt of Manſoul are.

Thou muſt therefore, in all high and ſupernatural things, go to him for information and knowledge; for though there be a ſpirit in man, this perſon's inſpiration muſt give him underſtanding. Wherefore, Oh! thou *Mr Recorder,* keep low and be humble, and remember that the Diabolonians that kept not their firſt charge, but left their own ſtanding, are now made priſoners in the pit; be therefore content with thy ſtation.

I have made thee my Fathers vice-gerent on earth, in ſuch things of which I have made mention before: and thou, take thou power to teach them to Manſoul; yea, and to impoſe them with whips and chaſtiſements, if they ſhall not willingly hearken to do thy commandments.

And, Mr Recorder, becauſe thou art old, and through many abuſes made feeble; therefore I give thee leave and licence to go when thou wilt to my fountain my conduit, and there to drink freely of the blood of my grape, for my conduit does always run wine. Thus doing, thou ſhalt drive from thy heart and ſtomach all foul, groſs, and hurtful humours. It will alſo lighten thine eyes, and will ſtrengthen thy memory for the reception and keeping of all that the King's moſt noble Secretary teacheth.

When the Prince had thus put Mr Recorder (that once ſo was) into the place and office of a miniſter to Manſoul; and the man had thankfully accepted thereof, then did Emanuel addreſs himſelf in a particular ſpeech to the townſmen themſelves.

*Emanuel's ſpeech to the town.*

"Behold (ſaid the Prince to Manſoul) my love and care towards you, I have added to all that is paſt, this mercy to appoint you preachers; the moſt noble Secretary to teach you in all high and ſublime myſteries; and this gentleman (pointing to Mr Conſcience) is to teach you in all things human and domeſtic; for therein lieth his work. He is not, by what I have ſaid, debarred of telling to Manſoul any thing that he hath heard and received at the mouth of the Lord High Secretary; only he ſhall not attempt to preſume to pretend to be a revealer of thoſe high myſteries himſelf; for the breaking of them up, and the diſcovery of them to Manſoul, lieth only in the power, authority, and ſkill of the Lord High Secretary himſelf. Talk of them he may, and ſo may the reſt of the town of Manſoul; yea, and may, as occaſion gives them opportunity, preſs them upon each other for the benefit of the whole. Theſe things, therefore, I would have you obſerve and do, for it is for life, and lengthening of your days.

And one thing more to my beloved Mr Recorder, and to all the town of Manſoul: You muſt not dwell in, nor ſtay upon any thing of that which he hath in commiſſion to teach you, as to your truſt and expectation of the next world; of the next world I ſay, for I purpoſe to give another to Manſoul, when this with them is worn out; but for that you moſt wholly and ſolely have recourſe to, and make ſtay upon his doctrine, that is your teacher after the firſt order. Yea, Mr Recorder himſelf muſt not look for life from that which he himſelf revealeth; his dependence for that muſt be founded in the doctrine of the other preacher. Let Mr Recorder alſo take head that he receive not any doctrine, or point of doctrine, that are not communicated to him by his ſuperior teacher; nor yet within the precincts of his own formal knowledge."

Now, after the Prince had thus ſettled things in the famous town of Manſoul, he proceeded to give to the elders of the corporation a neceſſary caution, to wit, how they ſhould carry it to the high and noble captains that he had from his Fathers court ſent or brought with him to the famous town of Manſoul.

"Theſe captains (ſaid he) do love the town of Manſoul and they are picked men, picked out of abundance, as men that beſt ſuit, and that will moſt faithfully ſerve in the wars of Shaddai againſt the Diabolonians, for the preſervation of the town of Manſoul. I charge you therefore, (ſaid he) O ye inhabitants of the now flouriſhing town of Manſoul, that you carry it not ruggedly, or untowardly to my captains, or their men; ſince, as I ſaid, they are picked and choice men, men choſen out of many for the good of the town of Manſoul. I ſay, I charge you, that you carry it not ruggedly, or untowardly to them; for though they have the hearts and faces of lions, when at any time they ſhall be called forth to engage and fight with the King's foes, and the enemies of the town of Manſoul; yet a little diſcountenance caſt upon them from the town of Manſoul, will deject and caſt down their faces, will weaken and take away their courage. Do not, therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nouriſh them, ſuccour them, and lay them in your boſoms, and they will not only fight for you, but cauſe to fly from you all thoſe the Diabolonians that ſeek, and will, if poſſible, be your utter deſtruction.

If therefore any of them ſhould, at any time, be ſick or weak, and ſo not able to perform that office of love, which with all their hearts they are willing to valour, and a perſon prudent in matters; he was alſo a comely perſon, well ſpoken, and very ſucceſsful in his undertakings.

Wherefore the hearts of the townſmen were tranſported with joy, when they ſaw that the Prince himſelf was ſo taken with Mr Experience that he would needs make him a captain over a band of men.

*His commiſſion ſent him*

So with one conſent they bowed the knee before Emanuel, and with a ſhout ſaid, Let Emanuel live for ever. Then ſaid the Prince to the young gentleman whoſe name was *Mr Experience*, I have thought good to confer upon thee a place of truſt and honour in this my town of Manſoul. (Then the young man bowed his head and worſhipped.) It is, ſaid Emanuel, that thou ſhouldſt be a captain, a captain over a thouſand men in my beloved town of Manſoul. Then ſaid the captain, Let the King live. So the Prince gave out orders forthwith to the King's ſecretary, that he ſhould draw up for Mr Experience a commiſſion to make him a captain over a thouſand men, and let it be brought to me, ſaid he, that I may ſet to my ſeal. So it was done as it was commanded; the commiſſion was drawn up, brought to Emanuel, and he ſet his ſeal thereto: then by the hand of Mr Waiting he ſent it away to the captain.

Now, ſo ſoon as the captain had received his commiſſion, he ſoundeth his trumpet for volunteers, and young men come to him apace, yea, the greateſt and chiefeſt men in the town ſent their ſons to be liſted under his command. Thus Captain Experience came under command to Emanuel for the good of the town of Manſoul. He had for his lieutenant one Mr Skilful, and for his cornet one Mr Memory. His under officers I need not name. His colours were the white colours, for the town of Manſoul, and his eſcutcheon was the dead lion and dead bear. So the Prince returned to his Royal palace again.

Now, when he was returned thither, the elders of the town of Manſoul, to wit, the Lord Mayor, the Recorder, and the Lord Will-bewill, went to congratulate him, and in ſpecial way, to thank him for his love, care, and the tender compaſſion which he ſhewed to his ever obliged town of Manſoul. So after a while, and ſome ſweet communion between them, the townſmen having ſolemnly ended their ceremony, returned to their place again.

*He renews their charter*

Emanuel alſo at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending ſeveral faults therein, that Manſoul's yoke might be yet more eaſy. And this he did without any deſire of theirs, even of his own frankneſs and noble mind. So when he had ſent for and ſeen their old one, he laid it by, and ſaid, Now that which decayeth and waxeth old, is ready to vaniſh away. He ſaid moreover, The town of Manſoul ſhall have another, a better, a new one, more ſteady and firm by far. An epitome thereof take as follows.

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6. I do give, grant to, and inveſt the town of Manſoul, with full power and authority, to ſeek out, take, enſlave, and deſtroy all, and all manner of Diabolonians, that at any time, from whence ſoever, ſhall be found ſtraggling in or about the town of Manſoul.

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*Joy ed ſou*

But what joy! what comfort! what conſolation! think you, did now poſſeſs the hearts of the men of Manſoul? The bells ringed, the minſtrels played, the people danced, the captains ſhouted, the colours waved in the wind, and the ſilver trumpets ſounded, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.

When this was over, the Prince ſent again for the elders of the town of Manſoul, and communed with them about a miniſtry that he intended to eſtabliſh among them; ſuch a miniſtry that might open unto them, and that might inſtruct them in the things that did concern their preſent and future ſtate.

For, ſaid he, you of yourſelves, without you have teachers and guides, will not be able to know, and if not to know, to be ſure, not to do the will of my Father.

At this news, when the elders of Manſoul brought it to the people, the whole town came running together, (for it pleaſed them well, as whatever the Prince now did, pleaſed the people), and all with one conſent implored his Majeſty, that he would forthwith eſtabliſh ſuch a miniſtry among them as might teach them both law and judgement, ſtatute and commandment; that they might be documented in all good and wholeſome things. So he told them, that he would grant them their requeſt, and would eſtabliſh two among them; one that was of his Father's court, and one that was a native of Manſoul.

He that is from the court, ſaid he, is a perſon of no leſs quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's houſe; for he is, and always has been, the chief dictator of all my Father's laws; a perſon altogether well ſkilled in all myſteries, and knowledge of myſteries, as is my Father, or as myſelf is. Indeed he is one with us in nature; and alſo as to loving of, and being faithful to, and in, the eternal concerns of the town of Manſoul.

And this is he, ſaid the Prince, that muſt be your chief teacher: for it is he, and he only that can teach you clearly in all high and ſupernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him ſhew how the heart of my Father is at all times, in all things, upon all occaſions, towards Manſoul: for as no man knows the things of a man, but that ſpirit of a man which is in him; ſo the things of my Father knows no man, but this his high and mighty Secretary. Nor can any, as he, tell Manſoul, how and what they ſhall do to keep themſelves in the love of my Father. He alſo it is that can bring loſt things to your remembrance; and that can tell you things to come. This teacher therefore muſt of neceſſity have pre-eminence (both in your affections and judgement) before your other teacher: his perſonal dignity, the excellency of his teaching, alſo the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleaſing, muſt lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This perſon can put life and vigour into all he ſays; yea, and can alſo put it into your hearts. This perſon can make ſeers of you, and can make you tell what ſhall be hereafter. By this perſon you muſt frame all your petitions to my Father and me; and without his advice and counſel firſt obtained, let nothing enter into the town or caſtle of Manſoul: for that may diſguſt and grieve this noble perſon.

Take heed, I ſay, that you do not grieve this miniſter: for if you do, he may fight againſt you; and ſhould he once be moved by you, to ſet himſelf againſt you, againſt you in battle array; that will diſtreſs you more than if twelve legions ſhould from my Father's court be ſent to make war upon you.

But, as I ſaid, if you ſhall hearken unto him, and ſhall love him; if you ſhall devote yourſelves to his teaching, and ſhall ſeek to have converſe, and to maintain communion with him; you ſhall find him ten times better than is the whole world to any: Yea, he will ſhed abroad the love of my Father in your hearts, and Manſoul will be the wiſeſt and moſt bleſſed of all people.

Then did the Prince call unto him the old gentleman, who before had been the recorder of Manſoul, *Mr Conſcience* by name, and told him, That foraſmuch as he was well ſkilled in the law and government of the town of Manſoul, and was alſo well ſpoken, and could pertinently deliver to them his maſter's will in all terrene and domeſtic matters, therefore he would alſo make him a miniſter for, in, and to the goodly town of Manſoul, in all the laws, ſtatutes, and judgements of the famous town of Manſoul. And thou muſt, ſaid the Prince, confine thyſelf to the teaching of moral virtues, to civil and natural duties; but thou muſt not attempt to preſume to be a revealer of thoſe high and ſupernatural myſteries that are kept cloſe in the boſom of Shaddai my Father; for thoſe things know no man, nor can any reveal them but my Father's Secretary only.

Thou art a native of the town of Manſoul, but the Lord Secretary is a native with my Father; wherefore, as thou haſt knowledge of the laws and cuſtoms of the corporation, ſo he of the things and will of my Father, Wherefore, Oh! *Mr Conſcience*, although I have made thee a miniſter and a preacher in the town of Manſoul; yet, as to the things which the Lord Secretary knoweth, and ſhall teach to this people, there thou muſt be his ſcholar and a learner, even as the reſt of Manſoul are.

Thou muſt therefore, in all high and ſupernatural things, go to him for information and knowledge; for though there be a ſpirit in man, this perſon's inſpiration muſt give him underſtanding. Wherefore, Oh! thou *Mr Recorder,* keep low and be humble, and remember that the Diabolonians that kept not their firſt charge, but left their own ſtanding, are now made priſoners in the pit; be therefore content with thy ſtation.

I have made thee my Fathers vice-gerent on earth, in ſuch things of which I have made mention before: and thou, take thou power to teach them to Manſoul; yea, and to impoſe them with whips and chaſtiſements, if they ſhall not willingly hearken to do thy commandments.

And, Mr Recorder, becauſe thou art old, and through many abuſes made feeble; therefore I give thee leave and licence to go when thou wilt to my fountain my conduit, and there to drink freely of the blood of my grape, for my conduit does always run wine. Thus doing, thou ſhalt drive from thy heart and ſtomach all foul, groſs, and hurtful humours. It will alſo lighten thine eyes, and will ſtrengthen thy memory for the reception and keeping of all that the King's moſt noble Secretary teacheth.

When the Prince had thus put Mr Recorder (that once ſo was) into the place and office of a miniſter to Manſoul; and the man had thankfully accepted thereof, then did Emanuel addreſs himſelf in a particular ſpeech to the townſmen themſelves.

*Emanuel's ſpeech to the town.*

"Behold (ſaid the Prince to Manſoul) my love and care towards you, I have added to all that is paſt, this mercy to appoint you preachers; the moſt noble Secretary to teach you in all high and ſublime myſteries; and this gentleman (pointing to Mr Conſcience) is to teach you in all things human and domeſtic; for therein lieth his work. He is not, by what I have ſaid, debarred of telling to Manſoul any thing that he hath heard and received at the mouth of the Lord High Secretary; only he ſhall not attempt to preſume to pretend to be a revealer of thoſe high myſteries himſelf; for the breaking of them up, and the diſcovery of them to Manſoul, lieth only in the power, authority, and ſkill of the Lord High Secretary himſelf. Talk of them he may, and ſo may the reſt of the town of Manſoul; yea, and may, as occaſion gives them opportunity, preſs them upon each other for the benefit of the whole. Theſe things, therefore, I would have you obſerve and do, for it is for life, and lengthening of your days.

And one thing more to my beloved Mr Recorder, and to all the town of Manſoul: You muſt not dwell in, nor ſtay upon any thing of that which he hath in commiſſion to teach you, as to your truſt and expectation of the next world; of the next world I ſay, for I purpoſe to give another to Manſoul, when this with them is worn out; but for that you moſt wholly and ſolely have recourſe to, and make ſtay upon his doctrine, that is your teacher after the firſt order. Yea, Mr Recorder himſelf muſt not look for life from that which he himſelf revealeth; his dependence for that muſt be founded in the doctrine of the other preacher. Let Mr Recorder alſo take head that he receive not any doctrine, or point of doctrine, that are not communicated to him by his ſuperior teacher; nor yet within the precincts of his own formal knowledge."

Now, after the Prince had thus ſettled things in the famous town of Manſoul, he proceeded to give to the elders of the corporation a neceſſary caution, to wit, how they ſhould carry it to the high and noble captains that he had from his Fathers court ſent or brought with him to the famous town of Manſoul.

"Theſe captains (ſaid he) do love the town of Manſoul and they are picked men, picked out of abundance, as men that beſt ſuit, and that will moſt faithfully ſerve in the wars of Shaddai againſt the Diabolonians, for the preſervation of the town of Manſoul. I charge you therefore, (ſaid he) O ye inhabitants of the now flouriſhing town of Manſoul, that you carry it not ruggedly, or untowardly to my captains, or their men; ſince, as I ſaid, they are picked and choice men, men choſen out of many for the good of the town of Manſoul. I ſay, I charge you, that you carry it not ruggedly, or untowardly to them; for though they have the hearts and faces of lions, when at any time they ſhall be called forth to engage and fight with the King's foes, and the enemies of the town of Manſoul; yet a little diſcountenance caſt upon them from the town of Manſoul, will deject and caſt down their faces, will weaken and take away their courage. Do not, therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nouriſh them, ſuccour them, and lay them in your boſoms, and they will not only fight for you, but cauſe to fly from you all thoſe the Diabolonians that ſeek, and will, if poſſible, be your utter deſtruction.

If therefore any of them ſhould, at any time, be ſick or weak, and ſo not able to perform that office of love, which with all their hearts they are willing to do, (and will do alſo when well and in health), ſlight them not nor deſpiſe them, but rather ſtrengthen them and encourage them, though weak and ready to die; for they are your fence and your guard, your wall, your gates, your locks, and your bars. And although when they are weak, they can do but little, but rather need to be helped by you, (than that you ſhould then expect great things from them); yet when well, you know what exploits, what feats and warlike atchievements they are able to do, and will perform for you.

Beſides, if they be weak, the town of Manſoul cannot be ſtrong; if they be ſtrong, then Manſoul cannot be weak; your ſafety therefore doth lie in their health, and in your countenancing of them. Remember alſo, that if they be ſick, they catch that diſeaſe of the town of Manſoul itſelf.

Theſe things I have ſaid unto you, becauſe I love your welfare and your honour: Obſerve, therefore, O Manſoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and ſo to your officers and guard, and guides in chief, but to you as you are a people whoſe well being, as ſingle perſon, depends on the obſervation of the orders and commandments of their Lord.

Next, O my Manſoul, I do warn you of that of which notwithſtanding that reformation that at preſent is wrought among you, you have need to be warned about: wherefore hearken diligently unto me. I am now ſure, and you will know hereafter, that there are yet of the Diabolonians remaining in the town of Manſoul, Diabolonians that are ſturdy and implacable, and that do already, while I am with you, and that will yet more when I am from you, ſtudy, plot, contrive, invent, and jointly attempt to bring you to deſolation, ſo to a ſtate far worſe than that of the Egyptian bondage; they are the avowed friends of Diabolus, therefore look about you; they uſed heretofore to lodge with their prince in the caſtle, when Incredulity was the *Lord Mayor* of this town; but ſince my coming hither, they lie more in outſides and walls, and have made themſelves dens, and caves, and holes, and ſtrong holds therein. Wherefore, O Manſoul, thy work as to this will be ſo much the more difficult and hard. That is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourſelves of them, unleſs you ſhould pull down the walls of your town, the which I am by no means willing you ſhould. Do you aſk me what ſhall we do them? Why, be you diligent, and quit you like men, obſerve their holds, find out their haunts, aſſault them, and make no peace with them. Where-ever they haunt, lurk, or abide, and what terms of peace ſoever they offer you, abhor, and all ſhall be well betwixt you and me. And, that you may the better know them from thoſe that are the natives of Manſoul, I will give you this brief ſchedule of the names of the chief of them; and they are theſe that follow: The *Lord Fornication*, the *Lord Aduttery*, the *Lord Murder*, the *Lord Anger*, the *Lord Laſciviouſneſs*, the *Lord Deceit*, the *Lord Evil-eye*, *Mr Drunkenneſs*, *Mr Reveling*, *Mr Idolatry*, *Mr Witchcraft*, *Mr Variance*, *Mr Emulation*, *Mr Wrath*, *Mr Strife*, *Mr Sedition*, and *Mr Hereſy*. Theſe are ſome of the chief, O Manſoul! of thoſe that will ſeek to overthrow thee for ever. Theſe, I ſay, are the ſucklers in Manſoul, but look thou well into the law of thy King, and there thou ſhalt find their phyſiognomy, and ſuch other characteriſtical notes of them by which they certainly may be known.

Theſe, O my Manſoul, (and I would gladly that you ſhould certainly know it), if they be ſuffered to run and range about the town as they would, will quickly, like vipers, eat out your bowels, yea, poiſon your captains, cut the ſinews of your ſoldiers, break the bars and bolts of your gates, and turn your now moſt flouriſhing Manſoul, into a barren and deſolate wilderneſs, and ruinous heap. Wherefore, that you may take courage to yourſelves, to apprehend theſe villains where-ever you find them, I give to you my *Lord Mayor*, my *Lord Will-bewill*, and *Mr Recorder*, with all the inhabitants of the town of Manſoul, full power and commiſſion to ſeek out, to take, and to cauſe to be put to death by the croſs. all, and all manner of Diabolonians, when and where-ever you ſhall find them to lurk within, or to range without the walls of the town of Manſoul.

I told you before, that I had placed a ſtanding miniſtry among you; not that you have but theſe with you, for my four firſt captains who came againſt the maſter and lord of the Diabolonians that was in Manſoul, they can, and (if need be, and) if they be required, will not only privately inform, but publicly preach to the corporation, both good and wholeſome doctrine, and ſuch as ſhall lead you in the way. Yea, they will ſet up a weekly, yea, if need be, a daily lecture in thee, O Manſoul! and will inſtruct thee in ſuch profitable leſſons, that if heeded, will do thee good at the end. And take good heed that you ſpare not the men that you have a commiſſion to take and crucify.

Now, as I have ſet out before your eyes the vagrants and runagates by name, ſo I will tell you, that among yourſelves ſome of them ſhall creep in to beguile you, even ſuch as would ſeem, and that in appearance, very riſe and hot for religion. And they, if you watch not, will do you a miſchief, ſuch as one as at preſent you cannot think of.

Theſe, as I ſaid, will ſhew themſelves to you in another hue than thoſe under deſcription before. Wherefore Manſoul watch and be ſober, and ſuffer not thyſelf to be betrayed.

When the Prince had thus far new-modelled the town of Manſoul, and had inſtructed them in ſuch matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to beſtow a further badge of honour upon the town of Manſoul; a badge that ſhould diſtinguiſh them from all the people, kindreds, and tongues, that dwell in the kingdom of Univerſe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palace, where firſt Emanuel made a ſhort ſpeech unto them, and then did for them as he had ſaid, and unto them as he had promiſed.

My Manſoul, ſaid he, that which I now am about to do, is to make you known to the world to be mine, and to diſtinguiſh you alſo in your own eyes from all falſe traitors that may creep in among you.

Then he commanded that thoſe that waited upon him ſhould go and bring forth out of his treaſury thoſe white and gliſtering robes that I, ſaid he, have provided and laid up in ſtore for my Manſoul. So the white garments were fetched out of his treaſury, and laid forth to the eyes of the people. Moreover, it was granted to them, that they ſhould take them and put them on, according, ſaid he, to your ſize and ſtature. So the people were put into white, into fine linen, white and clean.

Then ſaid the Prince unto them, This, O Manſoul, is my livery, and the badge by which mine are known from the ſervants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to ſee my face. Wear them, therefore, for my ſake who gave them unto you; and alſo if you would be known by the world to be mine.

But now, can you think how Manſoul ſhone? it was fair as the ſun, clear as the moon, and terrible as an army with banners.

The Prince added further, and ſaid, No prince, potentate, or mighty one of univerſe, giveth this livery but myſelf. Behold, therefore, as I ſaid before, you ſhall be known by it to be mine.

And now, ſaid he, I have given you my livery, let me give you alſo in commandment concerning them: And be ſure that you take good heed to my words.

1. Wear them daily, day by day, leſt you ſhould at ſometimes appear to others as if you were none of mine.
2. Keep them always white; for it is, if they be ſoiled, diſhonour to me.
3. Wherefore gird them up from the ground, and let them not lag with duſt and dirt.

4. Take heed that you loſe them not, leſt you walk naked, and they ſee your ſhame.

5. But if you ſhould ſully them, if you ſhould defile them, (the which I am greatly unwilling you ſhould, and the prince Diabolus would be glad if you would), then ſpeed you to do that which is written in my law, that yet you may ſtand, and not fall before me, and before my throne. Alſo this is the way to cauſe that I may not leave you nor forſake you while here, but may dwell in this town of Manſoul for ever.

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And now was Manſoul, and the inhabitants of it, as the ſignet upon Emanuel's right hand. Where was there now a town, a city, a corporation, that could compare with Manſoul? A town redeemed from the hand and from the power of Diabolus. A town that the King Shaddai loved, and that he ſent Emanuel to regain from the prince of the infernal cave; yea, a town that Emanuel loved to dwell in, and that he choſe for his royal habitation; a town that he fortified for himſelf, and made ſtrong by the force of his army. What ſhall I ſay? Manſoul has now a moſt excellent Prince, golden captains and men of war, weapons proved, and garments as white as ſnow! Nor are theſe benefits to be counted little, but great. Can the town of Manſoul eſteem them ſo, and improve them to that end and purpoſe for which they are beſtowed upon them?

When the Prince had thus completed the modelling of the town, to ſhew that he had great delight in the work of his hands, and took pleaſure in the good that he had wrought for the famous and flouriſhing Manſoul, he commanded, and they ſet his ſtandard upon the battlements of the caſtle. And then,

1. He gave them frequent viſits, not a day now but the elders of Manſoul muſt come to him (or he to them) into his palace. Now they muſt walk and talk together of all the great things that he had done, and yet further promiſed to do, for the town of Manſoul. Thus would he often do with the Lord Mayor, my Lord Will-bewill, and the honeſt ſubordinate preacher Mr Conſcience, and Mr Recorder. But, Oh! how graciouſly! how lovingly! how courteouſly? and tenderly! did this Bleſſed Prince now carry it towards the town of Manſoul! In all the ſtreets, gardens, orchards, and other places where he came, to be ſure the poor ſhould have his bleſſing and benediction; yea, he would kiſs them, and if they were ill he would lay hands on them, and make them well. The captains alſo he would daily, yea ſometimes hourly, encourage with his preſence and goodly words. For you muſt know, that a ſmile from him upon them, would put more vigour, more life and ſtoutneſs into them, than would any thing elſe under heaven.

The Prince would now alſo feaſt them, and with them, continually: Hardly a week would paſs but a banquet muſt be had betwixt him and them. You may remember that ſome pages before, we made mention of one feaſt that they had together, but now to feaſt them was a thing more common; every day with Manſoul was a feaſt-day now. Nor did he, when they returned to their places, ſend them empty away; either they muſt have a ring, a gold chain, a bracelet, a white ſtone, or ſomething; ſo dear was Manſoul to him now! ſo lovely was Manſoul in his eyes!

2. When the elders and townſmen did not come to him, he would ſend in much plenty of proviſion unto them, meat that came from court, wine and bread that were prepared for his Father's table: Yea, ſuch delicates would he ſend unto them, and therewith would ſo cover their table, that whoever ſaw it confeſſed that the like could not be ſeen in any kingdom.

3. If Manſoul did not frequently viſit him as he deſired they ſhould, he would walk out to them, knock at their doors, and deſire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too with ſome new tokens and ſigns of continued favour.

And was it not now amazing to behold, that in that very place where ſometimes Diabolus had his abode, and entertained his Diabolonians to the almoſt utter deſtruction of Manſoul, the Prince of princes ſhould ſit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the ſinging men and ſinging women of his Father, ſtood round about to wait upon them! Now did Manſoul's cup run over, now did her conduits run ſweet wine, now did ſhe eat the fineſt of the wheat, and drink milk and honey out of the rock! Now ſhe ſaid, How great is his goodneſs! for ſince I found favour in his eyes, how honourable have I been!

The bleſſed Prince did alſo order a new officer in the town, and a goodly perſon he was, his name was *Mr God's-peace;* this man was ſet over my Lord Will-bewill, my *Lord Mayor*, *Mr Recorder*, the Subordinate Preacher, *Mr Mind*, and over all the natives of the town of Manſoul. Himſelf was not a native of it, but came with the Prince Emanuel from the court. He was a great acquaintance of Captain Credence, and Captain Good-hope; ſome ſay they were kin, and I am of that opinion too. This man, as I ſaid, was made governor of the town in general, eſpecially over the caſtle, and Captain Credence was to help him there. And I made great obſervation of it, that ſo long as all things went in Manſoul as this ſweet-natured gentleman would, the town was in moſt happy condition. Now there was no jars, no chiding, no interferings, no unfaithful doings in all the town of Manſoul, every man in Manſoul kept cloſe to his own employment. The gentry, the officers, the ſoldiers, and all in place, obſerved their order. And as for the women and children of the town, they followed their buſineſs joyfully; they would work and ſing, work and ſing from morning till night; ſo that quite through the town of Manſoul now, nothing was to be found but harmony, quietneſs, joy, and health. And this laſted all that ſummer.

*The ſtory of Mr Carnal-ſecurity.*

But there was a man in the town of Manſoul, and his name was *Mr Carnal Security*. This man did after all this mercy beſtowed on this corporation, bring the town of Manſoul into great and grievous ſlavery and bondage. A brief account of him and of his doings take as followeth.

When Diabolus at firſt took poſſeſſion of the town of Manſoul, he brought thither with himſelf a great number of Diabolonians, men of his own conditions. Now among theſe there was one whoſe name was *Mr Self-conceit*, and a notable briſk man he was, as any that in thoſe days did poſſeſs the town of Manſoul. Diabolus then perceiving this man to be active and bold, ſent him upon many deſperate deſigns, the which he managed better, and more to the pleaſing of his Lord than moſt that came with him from the dens could do. Wherefore finding of him ſo fit for his purpoſe, he preferred him, and made him next to the great Lord Will-bewill, of whom we have written ſo much before. Now the Lord Will-bewill being in thoſe days very well pleaſed with him, and with his atchievements, gave him his daughter, the Lady Fear-nothing, to wife. Now of my Lady Fear-nothing did this Mr Self-conceit beget this gentleman Mr Carnal-ſecurity. Wherefore there being then in Manſoul thoſe ſtrange kinds of mixtures, it was hard for them in ſome caſes to find out who were natives, who not; for Mr Carnal-ſecurity ſprang from my Lord Will-bewill by mother's ſide, though he had for his father a Diabolonian by nature.

Well, this Carnal-ſecurity took much after his father and mother; he was ſelf-conceited, he feared nothing, he was alſo a very buſy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in Manſoul, but be ſure Mr Carnal-ſecurity would be at the head or tail of it; but to be ſure he would decline thoſe that he deemed the weakeſt, and ſtood always with them (in his way of ſtanding) that he ſuppoſed was the ſtrongeſt ſide.

Now when Shaddai the mighty, and Emanuel his Son, made war upon Manſoul to take it, this Mr Carnal-ſecurity was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening of themſelves in their reſiſting of the King's forces; but when he ſaw that the town of Manſoul was taken and converted to the uſe of the glorious Prince Emanuel, and when he alſo ſaw what was become of Diabolus, and how he was unrooſted, and made to quit the caſtle in the greateſt contempt and ſcorn, and that the town of Manſoul was well lined with captains, engines of war, and men, and alſo proviſion, what doth he but ſlily wheel about alſo; and as he had ſerved Diabolus againſt the good Prince, ſo he feigned that he would ſerve the Prince againſt his foes.

And having got ſome little ſmattering of Emanuel's things by the end, (being bold), he ventures himſelf into the company of the townſmen, and attempts alſo to chat among them. Now he knew that the power and ſtrength of the town of Manſoul was great, and that it could not but be pleaſing to the people if he cried up their might and their glory. Werefore he beginneth his tale with the power and ſtrength of Manſoul, and affirmed that it was impregnable. Now magnifying their captains, and their ſlings, and their rams; then crying up their fortifications, and ſtrong holds; and, laſtly, the aſſurances that they had from their Prince, that Manſoul ſhould be happy for ever. But when he ſaw that ſome of the men of the town were tickled and taken with his diſcourſe, he makes it his buſineſs, and walking from ſtreet to ſtreet, houſe to houſe, and man to man, he at laſt brought Manſoul to dance after his pipe, and to grow almoſt as carnally ſecure as himſelf; ſo from talking they went to feaſting, and from feaſting to ſporting; and ſo to ſome other matters, (now Emanuel was yet in the town of Manſoul, and he wiſely obſerved their doings). My Lord Mayor, my Lord Will bewill, and Mr Recorder, were alſo all taken with the words of this tattling Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian ſleight: He had further told them, That the ſecurity of the now flouriſhing town of Manſoul did not ſo much lie in her preſent fortifications and force, as in her ſo uſing of what ſhe had, as might oblige her Emanuel to abide within her caſtle. For the right doctrine of Emanuel was, that the town of Manſoul ſhould take heed that they forget not his Father's love and his; alſo that they ſhould ſo demean themſelves as to continue to keep themſelves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolonians, and with ſuch an one too as Mr Carnal-ſecurity was, and to be led up and down by the noſe by him: They ſhould have heard their Prince, feared their Prince, loved their Prince, and have ſtoned this naughty pack to death, and took care to have walked in the ways of their Prince's preſcribing, for then ſhould their peace have been as a river, when their righteouſneſs had been like the waves of the ſea.

*It is not grace received, but grace improved, that preſerves the ſoul from temporal dangers.*

Now then Emanuel perceived, that through the policy of Mr Carnal-ſecurity, the hearts of the men of Manſoul were chilled and abated in their practical love to him:

Firſt, he bemoans them, and condoles their ſtate with the ſecretary, ſaying, Oh that my people had hearkened unto me, and that Manſoul had walked in my ways! I would have fed them with the fineſt of the wheat, and with honey out of the rock would I have ſuſtained them. This done, he ſaid in his heart, I will return to the court, and go to my place, till Manſoul ſhall conſider and acknowledge their offence. And he did ſo, and the cauſe and manner of his going away from them was thus:

*The way of Manſoul's backſliding.*

The cauſe was for that,

Firſt, Manſoul declined as is manifeſt in theſe particulars,

1. They left off their former way of viſiting of him, they came not to his royal palace as afore.

2. They did not regard, nor yet take notice that he came, or came not to viſit them.

3. The love-feaſts that had wont to be between their Prince and them, though he made them ſtill, and called them to them, yet they neglected to come at them, or to be delighted with them.

4. They waited not for his counſels, but began to be head-ſtrong and confident in themſelves, concluding, that now they were ſtrong and invincible, and that Manſoul was ſecure, and beyond all reach of the foe, and that her ſtate muſt needs be unalterable for ever.

Now, as was ſaid, Emanuel perceiving, that by the craft of Mr Carnal-ſecurity, the town of Manſoul was taken off from their dependence upon him, and upon his Father by him, and ſet upon what by them was beſtowed upon it, he firſt, as I ſaid, bemoaned their ſtate, then he uſed means to make them underſtand, that the way that they went on in was dangerous. For he ſent my Lord High Secretary to them, to forbid them ſuch ways; but twice when he came to them he found them at dinner in Mr Carnal-ſecurity's parlour, and perceiving alſo that they were not willing to reaſon about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emanuel, he took offence, and was grieved alſo, and ſo made proviſion to return to his Father's court.

Now the methods of his withdrawing, as I was ſaying before, were thus.

1. Even while he was yet with them in Manſoul, he kept himſelf cloſe, and more retired than formerly.

2. His ſpeech was not now, if he came in their company, ſo pleaſant and familiar as formerly.

3. Nor did he, as in times paſt, ſend to Manſoul from his table thoſe dainty bits which he was wont to do.

4. Nor when they came to viſit him, as now and then they would, would he be ſo eaſily ſpoken with as they found him to be in times paſt. They might now knock once, yea twice, but he would ſeem not at all to regard them; whereas formerly at the ſound of their feet, he would up and run, and meet them half way, and take them too, and lay them in his boſom.

But thus Emanuel carried it now, and by this his carriage he ſought to make them bethink themſelves and return to him. But alas they did not conſider, they did not know his ways, they regarded not, they were not touched with theſe, nor with the true remembrance of former favours. Wherefore, what does he but in private manner withdraw himſelf, firſt from his palace, then to the gate of the town, and ſo away from Manſoul he goes, till they ſhould acknowledge their offence, and more earneſtly ſeek his face. Mr God's-peace alſo laid down his commiſſion, and would for the preſent act no longer in the town of Manſoul.

Thus they walked contrary to him, and he again by way of retaliation, walked contrary to them. But, alas! by this time they were ſo hardened in their way, and had ſo drunk in the doctrine of Mr Carnal-ſecurity, that the departing of their Prince touched them not, nor was he remembered by them when gone; and ſo of conſequence his abſence not condoled by them.

Now there was a day wherein this old gentleman *Mr Carnal-ſecurity* did again make a feaſt for the town of Manſoul, and there was at that time in the town one *Mr Godly-fear*, one now but little ſet by, though formerly one of great requeſt. This man old Carnal-ſecurity had a mind, if poſſible, to gull and debauch, and abuſe, as he did the reſt; and therefore he now bids him to the feaſt with his neighbours; ſo the day being come, they appear, and he goes and appears with the reſt of the gueſts; and being all ſet at the table, they did eat and drink, and were merry even all but this one man. For *Mr Godly-fear* ſat like a ſtranger, and did neither eat, nor was merry. The which, when *Mr Carnal-ſecurity* perceived, he preſently addreſſed himſelf in a ſpeech thus to him:

*Carn.* *Mr Godly-fear*, are you not well? you ſeem to be ill of body or mind, or both. I have a cordial of *Mr Forget-good's* making, the which, Sir, if you will take a dram of, I hope it may make you bony and blythe, and ſo make you more fit for we feaſting companions.

*Godly.* Unto whom the good old gentleman diſcreetly replied : Sir, I thank you for all things courteous and civil, but for your cordial I have no liſt thereto. But a word to the natives of Manſoul : You the elders and chiefs of Manſoul to me it is ſtrange to ſee you ſo jocund and merry, when the town of Manſoul is in ſuch woful caſe.

*Carn.* Then ſaid *Mr Carnal-ſecurity*, you want ſleep good Sir, I doubt. If you pleaſe lie down and take a nap, and we, mean while, will be merry.

*Godly.* Then ſaid the good man as follows: Sir, if you were not deſtitute of an honeſt heart, you could not do as you have done, and do.

*Carn.* Then ſaid *Mr Carnal-ſecurity*, Why?

*Godly*, Nay pray interrupt me not. It is true, the town of Manſoul was ſtrong, and (with a proviſo) impregnable; but you, the townſmen, have weakened it, and it now lies obnoxious to its foe. Nor is it a time to flatter, or be ſilent, it is you *Mr Carnal-ſecurity* that have wilily ſtripped Manſoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have ſpoiled her locks and bars.

And now to explain myſelf, from that time that my Lords of Manſoul and you, Sir, grew ſo great, from that time the ſtrength of Manſoul has been offended, and now he is riſen and is gone. If any ſhall queſtion the truth of my words, I will anſwer him by this, and ſuch like queſtions, Where is the Prince Emanuel? when did a man or woman in Manſoul ſee him? when did you hear from him, or taſte any of his dainty bits? You are now a-feaſting with this Diabolonian monſter, but he is not your Prince. I ſay, therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet ſince you have ſinned againſt your Prince, your enemies within have been too hard for you.

*Carn.* Then ſaid Mr Carnal-ſecurity, Fy, fy, Mr Godly-fear, fy; will you never ſhake off your timorouſneſs? are you afraid of being ſparrow-blaſted? Who hath hurt you? Behold I am on your ſide, only you are for doubting, and I am for being confident. Beſides, is this a time to be ſad in? a feaſt is made for mirth; why then do you now, to your ſhame and our trouble, break out into ſuch paſſionate melancholy language, when you ſhould eat and drink, and be merry?

*Godly.* Then ſaid Mr Godly-fear again, I may well be ſad, for Emanuel is gone from Manſoul. I ſay again, he is gone, and you, Sir, are the man that has driven him away. Yea, he is gone without ſo much as acquainting the nobles of Manſoul with his going; and if that is not a ſign of his anger, I am not acquainted with the methods of godlineſs.

And now, my lords and gentlemen, for my ſpeech is ſtill to you, your gradual declining from him did provoke him gradually to depart from you; the which he did for ſome time, if perhaps you would have been made ſenſible thereby, and have been renewed, by humbling of yourſelves; but when he ſaw that none would regard, nor lay theſe fearful beginnings of his anger and judgement to heart, he went away from this place; and this I ſaw with mine eye. Wherefore, now while you boaſt, your ſtrength is gone, you are like the man that had loſt his locks, that before did wave about his ſhoulders. You may, with this lord of your feaſt, ſhake yourſelves, and conclude to do as at other times; but ſince without him you can do nothing, and he is departed from you, turn your feaſt into a ſigh, and your mirth into lamentation.

Then the ſubordinate preacher, old *Mr Conſcience* by name, he that of old was Recorder of Manſoul, being ſtartled at what was ſaid, began to ſecond it thus:

*Con.* Indeed' my brethren, quoth he, I fear that *Mr Godly-fear* tells us true. I for my part have not ſeen my Prince of a long ſeaſon. I cannot remember the day for my part. Nor can I anſwer *Mr Godly-fear's* queſtion. I doubt, I am afraid, that all is naught with Manſoul.

*Godly.* Nay, I know that you ſhall not find him in Manſoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unſufferable unkindneſſes.

Then did the ſubordinate preacher look as if he would fall down dead at the table; alſo all there preſent, except the man of the houſe, began to look pale and wan: But having a little recovered themſelves, and jointly agreeing to believe *Mr Godly-fear* and his ſayings, they began to conſult what was beſt to be done (now *Mr Carnal-ſecurity* was gone into his withdrawing-room, for he liked not ſuch dumpiſh doings), both to the man of the houſe for drawing them into evil, and alſo to recover Emanuel's love.

And with that, that ſaying of their Prince came very hot into their minds, which he had bidden them do to ſuch as were falſe prophets, that ſhould ariſe to delude the town of Manſoul. So they took *Mr Carnal-ſecurity*, (concluding that he muſt be he) and burned his houſe upon him with fire; for he alſo was a Diabolonian by nature.

So when this was paſt and over, they beſpeed themſelves to look for Emanuel their Prince; and they ſought him, but they found him not: Then were they more confirmed in the truth of *Mr Godly fear's* ſayings, and began alſo ſeverely to reflect upon themſelves for their ſo vile and ungodly doings; for they concluded now it was through them that their Prince had left them.

Then they agreed, and went to my *Lord Secretary*, (him whom before they refuſed to hear, him whom they had grieved with their doings), to know of him, for he was a ſeer, and could tell where Emanuel was, and how they might direct a petition to him. But the *Lord Secretary* would not admit them to a conference about this matter, nor would admit them to his royal place of abode, nor come out to them, to ſhew them his face or intelligence.

*They apply themſelves to the Holy Ghoſt.*

And now was it a day gloomy and dark, a day of clouds and of thick darkneſs with Manſoul. Now they ſaw that they had been fooliſh, and began to perceive what the company and prattle of *Mr Carnal-ſecurity* had done, and what deſperate damage his ſwaggering words had brought poor Manſoul into. But what further it was like to coſt them, that they were ignorant of. Now *Mr Godly-fear* began again to be in repute with the men of the town; yea, they were ready to look upon him as a prophet.

Well, when the ſabbath-day was come, they went to hear their ſubordinate preacher; But, Oh! how he did thunder and lighten this day! His text was that in the prophet Jonah, *They that obſerve lying vanities forſake their own mercies.* But there was then ſuch power and authority in that ſermon, and ſuch a dejection ſeen in the countenances of the people that day, that the like hath ſeldom been heard or ſeen. The people, when ſermon was done, were ſcarce able to go to their homes, or to betake themſelves to their employs the week after, they were ſo ſermon-ſmitten, and alſo ſo ſermon-ſick by being ſmitten, that they knew not what to do.

He did not only ſhew to Manſoul their ſin, but did tremble before them, under the ſenſe of his own, ſtill crying out of himſelf, as he preached to them, Unhappy man that I am! that I ſhould do ſo wicked a thing! that I, a preacher, whom the Prince did ſet up to teach to Manſoul his law, ſhould myſelf live ſenſeleſs and ſottiſhly here, and be one of the firſt found in tranſgreſſion! This tranſgreſſion alſo fell within my precincts: I ſhould have cried out againſt the wickedneſs, but I let Manſoul lie wallowing in it, until it had driven Emanuel from its borders. With theſe things he alſo charged all the lords and gentry of Manſoul, to the almoſt diſtracting of them.

*A great ſickneſs in Manſoul.*

About this time alſo there was a great ſickneſs in the town of Manſoul; and moſt of the inhabitants were greatly afflicted; yea, the captains alſo, and men of war, were brought thereby to a languiſhing condition, and that for a long time together; ſo that in caſe of an invaſion, nothing could to purpoſe now have been done, either by the townſmen or field-officers. Oh! how many pale faces, weak hands, feeble knees, and ſtaggering men, were now ſeen to walk the ſtreets of Manſoul. Here were groans, there pants, and yonder lay thoſe that were ready to faint.

The garments too which Emanuel had given them were but in a ſorry caſe; ſome were rent, ſome were torn, and all in a naſty condition; ſome alſo did hang ſo looſely upon them, that the next buſh they came at was ready to pluck them off.

After ſome time ſpent in this ſad and deſolate condition, the ſubordinate preacher called for a day of faſting, and to humble themſelves for being ſo wicked againſt the great Shaddai and his Son. And he deſired that Captain Boanerges would preach. So he conſented to do it; and the day was come, and his text was this, *Cut it down, why cumbereth it the ground?* and a very ſmart ſermon he made upon the place. Firſt, he ſhewed what was the occaſion of the words, to wit, becauſe the fig-tree was barren; then he ſhewed what was contained in the ſentence, to wit, repentance, or utter deſolation. He then ſhewed alſo by whoſe authority this ſentence was pronounced; and that was by Shaddai himſelf. And laſtly, he ſhewed the reaſons of the point; and then concluded his ſermon. But he was very pertinent in the application, inſomuch that he made poor Manſoul tremble. For this ſermon, as well as the former, wrought much upon the hearts of the men of Manſoul; yea, it greatly helped to keep awake thoſe that were rouſed by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or ſeen, but ſorrow, and mourning, and wo.

*Boanerges doth preach to Manſoul.*

*The men of Manſoul much affected.*

Now after ſermon they got together, and conſulted what was beſt to be done. But, ſaid the ſubordinate preacher, I will do nothing of mine own head, without adviſing with my neighbour Mr Godly-fear.

For if he had afore, and underſtood more of the mind of our Prince than we, I do not know but he alſo may have it now, even now we are turning again to virtue. So they called, and ſent for Mr Godly-fear, and he forthwith appeared: then they deſired that he would further ſhew his opinion about what they had beſt to do. Then ſaid the old gentleman as followeth, It is my opinion, that this town of Manſoul ſhould, in this day of her diſtreſs, draw up and ſend an humble petition to their offended Prince Emanuel, that he, in his favour and grace, will turn again unto you, and not keep anger for ever.

*They ſend the Lord Mayor to court.*

When the townſmen had heard this ſpeech, they did, with one conſent, agree to his advice; ſo they did preſently draw up their requeſt; and the next was, but who ſhall carry it? at laſt, they did all agree to ſend it by my Lord Mayor. So he accepted of the ſervice, and addreſſed himſelf to his journey; and went, and came to the court of Shaddai, whither Emanuel the Prince of Manſoul was gone. But the gate was ſhut, and a ſtrict watch kept thereat, ſo that the petitioner was forced to ſtand without for a great while together. Then he deſired that ſome would go into the Prince, and tell him who ſtood at the gate, and what his buſineſs was. So one went, and told to Shaddai, and to Emanuel his Son, that the Lord Mayor of the town of Manſoul ſtood without at the gate of the King's court, deſiring to be admitted into the preſence of the Prince, the King's Son. He alſo told what was the Lord Mayor's errand, both to the King and his Son Emanuel. But the Prince would not come down, nor admit that the gate ſhould be opened to him; but ſent him an anſwer to this effect: They have turned the back unto me, and not their face; but now, in the time of their trouble, they ſay to me, Ariſe, and ſave us. But can they not now go to Mr Carnal-ſecurity, to whom they went when they turned from me, and make him their leader, their lord, and their protection, now in their trouble? Why now, in their trouble, do they viſit me, ſince, in their proſperity, they went aſtray?

*A dreadful anſwer.*

This anſwer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him ſore. And now he began again to ſee what it was to be familiar with Diabolonians, ſuch as Mr Carnal-ſecurity was. When he ſaw that at court (as yet) there was little help to be expected, either for himſelf or friends in Manſoul, he ſmote upon his breaſt, and returned weeping, and all the way bewailing the lamentable ſtate of Manſoul.

*The Man*

Well, when he was come within ſight of the town, the elders and chief of the people of Manſoul went out at the gate to meet him, and to ſalute him; and to know how he ſped at court. But he told them his tale in ſo doleful a manner, that they all cried out, and mourned, and wept. Wherefore they threw aſhes and duſt upon their heads, and put ſackcloth upon their loins, and went crying out through the town of Manſoul; the which when the reſt of the townsfolk ſaw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguiſh to the town of Manſoul, and alſo of great diſtreſs.

*They agai Godl advi*

After ſome time, when they had ſomewhat refrained themſelves, they came together to conſult again what by them was yet to be done; and they aſked advice, as they did before, of that Rev. Mr Godly-fear, who told them, that there was no way better than to do as they had done, nor would he, that they ſhould be diſcouraged at all with what they had met with at court; yea, though ſeveral of their petitions ſhould be anſwered with nought but ſilence or rebuke; for, ſaid he, it is the way of the wiſe Shaddai to make men wait, and to exerciſe patience; and it ſhould be the way of them in want, to be willing to ſtay his leiſure.

Then they took courage, and ſent again, and again, and again: for there was not now one day, nor an hour, that went over Manſoul's head, wherein a man might not have met upon the road one or other riding poſt, ſounding the horn from Manſoul to the court of the King Shaddai; and all with letters petitionary in behalf of (and for the Prince's return to) Manſoul.

The road, I ſay, was now full of meſſengers, going and returning, and meeting one another, ſome from the court, and ſome from Manſoul: and this was the work of the miſerable town of Manſoul, all that long, that ſharp, that cold and tedious winter.

Now, if you have not forgot, you may yet remember that I told you before, that after Emanuel had taken Manſoul, yea, and after that he had new modelled the town, there remained in ſeveral lurking places of the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reaſon of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the town. Some of their names are, the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Laſciviouſneſs, the Lord Deceit, the Lord Evil-eye, the Lord Blaſphemy, and that horrible villain the old and dangerous Lord Covetouſneſs. Theſe, as I told you, with many more, had yet their abode in the town of Manſoul, and that after that Emanuel had driven their prince Diabolus out of the caſtle.

Againſt theſe the good Prince did grant a commiſſion to the Lord Will-bewill and others; yea, to the whole town of Manſoul, to ſeek, take, ſecure, and deſtroy any, or all that they could lay hands of; for that they were Diabolonians by nature, enemies to the Prince, and thoſe that ſought to ruin the bleſſed town of Manſoul. But the town of Manſoul did not purſue this warrant, but neglected to look after, to apprehend, to ſecure, and to deſtroy theſe Diabolonians. Wherefore, what do theſe villains but by degrees take courage to put forth their heads, and to ſhew themſelves to the inhabitants of the town; yea, and as I was told, ſome of the men of the town of Manſoul grew too familiar with ſome of them, to the ſorrow of the corporation, as you yet will hear more of in time and place.

Well, when the Diabolonians lords that were left, perceived that Manſoul had through ſinning offended Emanuel their Prince, and that he had withdrawn himſelf, and was gone, what do they but plot the ruin of the town of Manſoul. So upon a time they met together at the hold of one *Mr Miſchief*, (who alſo was a Diabolonian), and there conſulted how they might deliver up Manſoul into the hands of Diabolus again. Now ſome adviſed one way, and ſome another, every man according to his own liking. At laſt, my Lord Laſciviouſneſs propounded, whether it might not be beſt, in the firſt place, for ſome of thoſe that were Diabolonians in Manſoul, to adventure to offer themſelves for ſervants to ſome of the natives of the town; For, ſaid he, if they ſo do, and Manſoul ſhall accept of them, they may for us, and for Diabolus our Lord, make the taking of the town of Manſoul more eaſy than otherwiſe it will be. But then ſtood up the *Lord Murder*, and ſaid, This may not be done at this time, for Manſoul is now in a kind of rage; becauſe by our friend *Mr Carnal-ſecurity*, ſhe hath been once inſnared already, and made to offend againſt her Prince; and how ſhall ſhe reconcile herſelf unto her Lord again, but by the heads of theſe men? Beſides, we know that they have in commiſſion to take and ſlay us where-ever they ſhall find us; let us therefore be wiſe as foxes; when we are dead we can do them no hurt, but while we live we may. Thus when they had toſſed the matter to and fro, they jointly agreed that a letter ſhould forthwith be ſent away to Diabolus in their name, by which the ſtate of the town of Manſoul ſhould be ſhewed him, and how much it is under the frowns of their prince; we may alſo, ſaid ſome, let him know our intentions, and aſk of him his advice in the caſe.

So a letter was preſently framed; the contents of which was this.

*To our Great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.*

O Great Father, and mighty Prince Diabolus, We the true Diabolonians, yet remaining in the rebellious town of Manſoul, having received our beings from thee, and our nouriſhment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art diſpraiſed, diſgraced, and reproached, among the inhabitants of this town, nor is thy long abſence at all delightful to us, becauſe greatly to our detriment.

The reaſon of this our writing unto our Lord is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its Prince Emanuel, and he is up riſen, and is departed from them; yea, and though they ſend, and ſend, and ſend, and ſend after him to return to them, yet can they not prevail, nor get good words from him.

There has been alſo of late, and is yet remaining a very great ſickneſs and faintings among them, and that not only upon the poorer ſort of the town, but upon the lords, captains, and chief gentry of the place; (we only, who are of the Diabolonians by nature, remain well, lively, and ſtrong), ſo that through their great tranſgreſſion on the one hand, and their dangerous ſickneſs on the other, we judge they lie open to thy hand and power. If therefore it ſhall ſtand with thy horrible cunning, and with the cunning of the reſt of the princes with thee, to come and make an attempt to take Manſoul again, ſend us word, and we ſhall to our utmoſt power be ready to deliver it into thy hand; or, if what we have ſaid, ſhall not by thy fatherhood be thought beſt, and moſt meet to be done, ſend us thy mind in a few words, and we are all ready to follow thy counſel, to the hazarding of our lives, and what elſe we have.

Given under our hands the day and date above written, after a cloſe conſultation at the houſe of *Mr Miſchief*, who is yet alive, and hath his place in our deſirable town of Manſoul.

When Mr Profane (for he was the carrier) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter, (for he is the keeper of that gate) open to Mr Profane, to whom he delivered his letter, which he had brought from the Diabolonians in Manſoul. So he carried it in and preſented it to Diabolus his lord; and ſaid, Tidings, my lord, from Manſoul; from our truſty friends in Manſoul.

Then came together from all places of the den, Beelzebub, Lucifer, Apollyon, with the reſt of the rabblement there, to hear what news from Manſoul. So the letter was broken up and read, and Cerberus he ſtood by. When the letter was openly read, and the contents thereof ſpread into all the corners of the den, command was given, that without let or ſtop, Deadman's bell ſhould be rung for joy. So the bell was rung, and the princes rejoiced that Manſoul was like to come to ruin. Now the clapper of the bell went, The town of Manſoul is coming to dwell with us, make room for the town of Manſoul. This bell therefore they did ring, becauſe they did hope that they ſhould have Manſoul again.

Now when they had performed this their horrible ceremony, they got together again to conſult what anſwer to ſend to their friends in Manſoul; and ſome adviſed one thing and ſome another; but at length, becauſe the buſineſs required haſte, they left the whole buſineſs to the prince Diabolus, judging him the moſt proper lord of the place. So he drew up a letter as he thought fit, in anſwer to what Mr Profane had brought, and ſent it to the Diabolonians that did dwell in Manſoul, by the ſame hand that had brought theirs to him: And this was the contents thereof:

*To our offſpring, the high and mighty Diabolonians, that yet dwell in the town of Manſoul, Diabolus, the great prince of Manſoul, wiſheth a proſperous iſſue and concluſion of thoſe many brave enterpriſes, conſpiracies, and deſigns, that you, of your love and reſpect to our honour, have in your hearts to attempt to do againſt Manſoul.*

Beloved children and diſciples, my Lord Fornication, Adultery, and the reſt, We have here, in our deſolate den, received, to our higheſt joy and content, your welcome letter, by the hand of our truſty Mr Profane; and to ſhew how acceptable your tidings were, we rung out our bell for gladneſs; for we rejoiced as much as we could, when we perceived that yet we had friends in Manſoul, and ſuch as ſought our honour and revenge in the ruin of the town of Manſoul. We alſo rejoiced to hear that they are in a degenerate condition, and that they have offended their Prince, and that he is gone. Their ſickneſs alſo pleaſeth us, as doth alſo your health, might, and ſtrength. Glad alſo would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be ſparing of ſpending our wit, our cunning, our craft, and helliſh inventions, to bring to a wiſhed concluſion this your brave beginning, in order thereto.

And take this for your comfort, (our birth, and our offſpring), that, ſhall we again ſurpriſe it and take it, we will attempt to put all your foes to the ſword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again) that we after that ſhall be caſt out any more; for we will come with more ſtrength, and ſo lay far more faſt hold than at the firſt we did. Beſides, it is the law of that Prince that now they own, that if we get them a ſecond time, they ſhall be ours for ever.

Do you therefore, our truſty Diabolonians, yet more pry into, and endeavour to ſpy out the weakneſs of the town of Manſoul. We alſo would that you yourſelves do attempt to weaken them more and more. Send us word, alſo, by what means you think we had beſt to attempt the regaining thereof; to wit, whether by perſuaſion to a vain and looſe life; or whether by tempting them to doubt and deſpair; or whether by blowing up of the town by the gunpowder of pride and ſelf-conceit. Do you alſo, O ye brave Diabolonians, and true ſons of the pit, be always in a readineſs to make a moſt hideous aſſault within, when we ſhall be ready to ſtorm it without. Now ſpeed you in your project, and we in our deſires, to the utmoſt power of our gates; which is the wiſh of your great Diabolus, Manſoul's enemy, and him that trembles when he thinks of judgement to come. All the bleſſings of the pit be upon you; and ſo we cloſe up our letter.

Given at the pit's mouth, by the joint conſent of all the princes of darkneſs, to be ſent (to the force and power that we have yet remaining in Manſoul) by the hand of Mr Profane,

By me **Diabolus.**

This letter, as was ſaid, was ſent to Manſoul, to the Diabolonians that yet remained there, and that yet inhabit the wall, from the dark dungeon of Diabolus, by the hand of Mr Profane, by whom they alſo in Manſoul ſent theirs to the pit. Now, when this Mr Profane had made his return, and was come to Manſoul again, he went and came as he was wont, to the houſe of Mr Miſchief, for there was the conclave, and the place where the contrivers were met. Now when they ſaw that their meſſenger was returned ſafe and ſound, they were greatly glad thereat. Then he preſented them with his letter which he had brought from Diabolus for them; the which when they had read and conſidered, did much augment their gladneſs. They aſked him after the welfare of their friends; as how their Lord Diabolus, Lucifer, and Beelzebub did, with the reſt of thoſe of the den. To which this Profane made anſwer, Well, well, my lords, they are well, even as well as can be in their place. They alſo, ſaid he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was ſaid, when they had read their letter, and peceived that it encouraged them in their work, they fell to their way of contriving again; to wit, how they might complete their Diabolonian deſign upon Manſoul. And the firſt thing that they agreed upon was, to keep all things from Manſoul as cloſe as they could. Let it not be known; let not Manſoul be acquainted with what we deſign againſt it. The next thing was, how, or by what means, they ſhould try to bring to paſs the ruin and overthrow of Manſoul; and one ſaid after this manner, and another ſaid after that. Then ſtood up Mr Deceit, and ſaid, My right Diabolonian friends, our lords, and the high ones of the deep dungeon, do propound unto us theſe three ways.

1. Whether we had beſt to ſeek its ruin by making of Manſoul looſe and vain.

2. Or, whether by driving them to doubt and deſpair.

3. Or, whether by endeavouring to blow them up by the gun-powder of pride and ſelf-conceit.

Now, I think if we ſhall tempt them to pride, that may do ſomething: and if we tempt them to wantonneſs, that may help. But, in my mind, if we could drive them into deſperation, that would knock the nail on the head: for then we ſhould have them, in the firſt place, queſtion the truth of the love of the heart of their Prince towards them; and that will diſguſt him much. This, if it works well, will make them leave off quickly their way of ſending petitions to him; then farewell earneſt ſolicitations for help and ſupply: for then this concluſion lies naturally before them, As good do nothing as do to no purpoſe. So to Mr Deceit they unanimouſly did conſent.

Then the next queſtion was, but how ſhall we do to bring this our project to paſs? And it was anſwered by the ſame gentleman, That this might be the beſt way to do it; even let, quoth he, ſo many of our friends as are willing to venture themſelves for the promoting of their prince's cauſe, diſguiſe themſelves with apparel, change their names, and go into the market like far countrymen, and proffer to let themſelves for ſervants to the famous town of Manſoul, and let them pretend to do for their maſters as beneficially as may be: for by ſo doing they may, if Manſoul ſhall hire them, in little time ſo corrupt and defile the corporation, that her now Prince ſhall be not only farther offended with them, but in concluſion ſhall ſpew them out of his mouth. And when this is done, our Prince Diabolus ſhall prey upon them with eaſe; yea, of themſelves they ſhall fall into the mouth of the eater.

This project was no ſooner propounded, but was as highly accepted, and forward were all Diabolonians now to engage in ſo delicate an enterpriſe; but it was not thought fit that all ſhould do thus, wherefore they pitched upon two or three, namely the Lord Covetouſneſs, the Lord Laſciviouſneſs, and the Lord Anger. The Lord Covetouſneſs called himſelf by the name of *Prudent thrifty;* the Lord Laſciviouſneſs called himſelf by the name of *Harmleſs-mirth;* and the Lord Anger called himſelf by the name of *Good zeal.*

So, upon a market-day, they came into the market-place, three luſty fellows they were to look on, and they were clothed in ſheeps-ruſſet, which was alſo now in a manner as white as were the white robes of the men of Manſoul. Now the men could ſpeak the language of Manſoul well. So when they were come into the market-place, and had offered to let themſelves to the townſmen, they were preſently taken up: for they aſked but little wages, and promiſed to do their maſters great ſervice.

Mr Mind hired Prudent-thrifty, and Mr Godly-fear hired Good-zeal. True, this fellow Harmleſs-mirth did hang a little in hand, and could not ſo ſoon get him a maſter as the others did, becauſe the town of Manſoul was now in Lent; but after a while, becauſe Lent was almoſt out, the Lord Will-bewill hired Harmleſs-mirth, to be both his waiting-man and his lackey, and thus they got them maſters.

Theſe villains now being got thus far into the houſes of the men of Manſoul, quickly began to do great miſchief therein: for being filthy, arch, and ſly, they quickly corrupted the families where they were; yea, they tainted their maſters much, eſpecially this Prudent-thrifty, and him they call Harmleſs-mirth. True, he that went under the vizor of Good-zeal, was not ſo well liked of his maſter: for he quickly found, that he was but a counterfeit raſcal; the which when the fellow perceived, with ſpeed he made his eſcape from the houſe, or I doubt not but his maſter had hanged him.

Well, when theſe vagabonds had thus far carried on their deſign, and had corrupted the town as much as they could, in the next place, they conſidered with themſelves at what time their prince Diabolus without, and themſelves within the town, ſhould make an attempt to ſeize upon Manſoul; and they all agreed upon this, that a market-day ſhould be beſt for that work: for why? Then will the townſmen be buſy in their ways; and always take this for a rule, When people are moſt buſy in the world, they leaſt fear a ſurpriſe. We alſo then, ſaid they, ſhall be able, with leſs ſuſpicion, to gather ourſelves together for the work of our friends and lords; yea, and in ſuch a day, if we ſhall attempt our work, and miſs it, we may, when they ſhall give us the rout, the better hide ourſelves in the croud, and eſcape.

Theſe things being thus far agreed upon by them, they wrote another letter to Diabolus, and ſent it by the hand of Mr Profane, the contents of which was this:

*The Lords of Looſeneſs ſend to the great and high Diabolus, from our dens, caves, holes, and ſtrong-holds, in and about the wall of the town of Manſoul, greeting:*

OUR great lord, and the nouriſher of our lives, Diabolus: how glad we were when we heard of your fatherhood's readineſs to comply with us, and help forward our deſign in our attempts to ruin Manſoul, none can tell but thoſe who, as we do, ſet themſelves againſt all appearance of good, when and whereſoever we find it.

Touching the encouragement that your greatneſs is pleaſed to give us to continue to deviſe, contrive, and ſtudy the utter deſolation of Manſoul, that we are not ſolicitous about, for we know right well, that it cannot but be pleaſing and profitable to us, to ſee our enemies, and them that ſeek our lives, to die at our feet, or fly before us: We therefore are ſtill contriving, and that to the beſt of our cunning, to make this work moſt facile and eaſy to your lordſhips, and to us.

Firſt, we conſidered of that moſt helliſhly cunning-compacted three-fold project, that by you was propounded to us in your laſt; and have concluded, that though, to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be looſe and vain will help on; yet, to contrive to bring them into the gulf of deſpair, we think, will do beſt of all. Now we, who are at your beck, have thought of two ways to do this: firſt, we, for our parts, will make them as vile as we can; and then you with us, at a time appointed, ſhall be ready to fall upon them with the utmoſt force. And, of all the nations that are at your whiſtle, we think that an army of Doubters may be the moſt likely to attack and overcome the town of Manſoul. Thus, we ſhall overcome theſe enemies; elſe the pit ſhall open her mouth upon them, and deſperation ſhall thruſt them down into it. We have alſo, to effect this ſo much by us deſired deſign, ſent already three of our truſty Diabolonians among them; they are diſguiſed in garb, they have changed their names, and are now accepted of them; to wit, Covetouſneſs, Laſciviouſneſs, and Anger. The name of Covetouſneſs is changed to Prudent-thrifty; and him Mr Mind has hired, and is almoſt become as bad as our friend. Laſciviouſneſs has changed his name to Harmleſs-mirth, and he is got to be the Lord Will-bewill's lackey; but he has made his maſter very wanton. Anger changed his name into Good-zeal, and was entertained by Mr Godly-fear; but the peeviſh old gentleman took pepper in his noſe, and turned our companion out of his houſe. Nay, he has informed us ſince, that he ran away from him, or elſe his old maſter had hanged him up for his labour.

Now theſe have much helped forward our work and deſign upon Manſoul: for notwithſtanding the ſpite and quarrelſome temper of the old gentleman laſt mentioned, the other two ply their buſineſs well, and are like to ripen the work apace.

Our next project is, that it be concluded, that you come upon the town upon a market-day, and that when they are upon the heat of their buſineſs: for then, to be ſure, they will be moſt ſecure, and leaſt think that an aſſault will be made upon them. They will alſo at ſuch a time be leſs able to defend themſelves, and to offend you in the proſecution of our deſign. And we, your truſty (and we are ſure your beloved) ones, ſhall, when you ſhall make your furious aſſault without, be ready to ſecond the buſineſs within. So ſhall we, in all likelihood, be able to put Manſoul to utter confuſion, and to ſwallow them up before they can come to themſelves. If your ſerpentine heads, moſt ſubtile dragons, and our highly eſteemed lords, can find out a better way than this, let us quickly know your minds.

*To the monſters of the Infernal Cave, from the houſe of Mr Miſchief in Manſoul, by the hand of Mr Profane.*

Now all the while, that the raging runnagates, and helliſh Diabolonians, were thus contriving the ruin of the town of Manſoul, they, to wit, the poor town itſelf, was in a ſad and woful caſe; partly becauſe they had ſo grieveouſly offended Shaddai and his Son; and partly, becauſe that the enemies thereby got ſtrength within them afreſh; and alſo becauſe, though they had by many petitions made ſuit to the Prince Emanuel, and to his Father Shaddai, by him, for their pardon and favour, yet, hitherto, obtained they not one ſmile: but contrariwiſe, through the craft and ſubtilty of the domeſtic Diabolonians, their cloud was made to grow blacker and blacker, and their Emanuel to ſtand at further diſtance.

The ſickneſs alſo did ſtill greatly rage in Manſoul, both among the captains and the inhabitants of the town, and their enemies only were now lively and ſtrong, and like to become the head, whilſt Manſoul was made the tail.

By this time the letter laſt mentioned, that was written by the Diabolonians that yet lurked in the town of Manſoul, was conveyed to Diabolus in the black den, by the hand of Mr Profane. He carried the letter by Hell-gate-hill, as before, and conveyed it by Cerberus to his lord.

But when Cerberus and *Mr Profane* did meet, they were preſently as great as beggars, and thus they fell into diſcourſe about Manſoul, and about the project againſt her.

*Cerb.* Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By *St Mary*, I am glad to ſee thee.

*Prof.* Yes, my lord, I am come again about the concerns of the town of Manſoul.

*Cerb.* Prithee tell me what condition is that town of Manſoul in at preſent?

*Prof.* In a brave condition, my lord, for us, and for my lords, the lords of this place, I trow; for they are greatly decayed as to godlineſs, and that is as well as our hearts can wiſh; their Lord is geatly out with them, and that doth alſo pleaſe us well. We have already alſo a foot in their diſh, for our Diabolonian friends are laid in their boſoms, and what do we lack but to be maſters of the place.

Beſides, our truſty friends in Manſoul are daily plotting to betray it to the lords of this town; alſo the ſickneſs rages bitterly among them, and that which makes up all, we hope at laſt to prevail.

*Cerb.* Then ſaid the dog of Hell-gate, no time like this to aſſault them; I wiſh that the enterpriſe be followed cloſe, and that the ſucceſs deſired may be ſoon effected: Yea, I wiſh it for the poor Diabolonians ſakes, that live in the continual fear of their lives in the traiterous town of Manſoul.

*Prof.* The contrivance is almoſt finiſhed, the lords in Manſoul that are Diabolonians are at it day and night, and the other are like ſilly doves, that want heart to be concerned with their ſtate, and to conſider that ruin is at hand. Beſides, you may, yea, muſt think when you put all things together, that there are many reaſons that prevail with Diabolus to make what haſte he can.

*Cerb.* Thou haſt ſaid as it is; I am glad things are at this paſs.

Go in, my brave Profane, to my lords, they will give thee for thy welcome, as good a *coranto* as the whole of this kingdom will afford. I have ſent thy letter in already.

Then *Mr Profane* went into the den, and his Lord Diabolus met him, and ſaluted him with, Welcome, my truſty ſervant, I have been made glad with thy letter. The reſt of the lords of the pit, gave him alſo their ſalutations. Then Profane, after obeiſance made to them all, ſaid, Let Manſoul be given to my lord Diabolus, and let him be her king for ever. And with that the holly bell and yawning gorge of hell gave ſo loud and hideous a groan, (for that is the muſic of that place), that it made the mountains about it totter, as if they would fall in pieces.

Now, after they had read and conſidered the letter they conſulted what anſwer to return; and the firſt that did ſpeak to it was Lucifer.

*Lucif.* Then ſaid he, the firſt project of the Diabolonians in Manſoul is like to be lucky, and to take; to wit, that they will, by all the ways and means they can, make Manſoul yet more vile and filthy; no way to deſtroy a ſoul like this; this is, *probatum eſt*, our old friend Balaam went this way, and proſpered, many years ago; let this therefore ſtand with us for a maxim, and be to Diabolonians for a general rule in all ages, For nothing can make this to fail but grace, in which I would hope, that this town has no ſhare. But whether to fall upon them on a market-day, becauſe of their cumber in buſineſs, that I would ſhould be under debate. And there is more reaſon why this head ſhould be debated, than why ſome other ſhould; becauſe upon this will turn the whole of what we ſhall attempt. If we time not our buſineſs well, our whole project may fail. Our friends the Diabolonians ſay, that a market-day is beſt, for then will Manſoul be moſt buſy, and have feweſt thoughts of a ſurpriſe. But what if alſo they ſhould

*Cumberments are dangerous.*

ſhould double their guards on thoſe days, (and methinks nature and reaſon would teach them to do it), and what if they ſhould keep ſuch a watch on thoſe days as the neceſſity of their preſent caſe doth require? Yea, what if their men ſhould be always in arms on thoſe days? Then you may, my lords, be diſappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

*Beel.* Then ſaid the great Beelzebub, There is ſomething in what my lord hath ſaid, but his conjecture may or may not fall out. Nor hath my lord laid it down to that which muſt not be receded from, for I know that he ſaid it only to provoke to a warm debate thereabout. Therefore we muſt underſtand, if we can, whether the town of Manſoul has ſuch ſenſe and knowledge of her decayed ſtate, and of the deſign that we have on foot againſt her, as doth provoke her to ſet watch and ward at her gates, and to double them on market-days. But if, after inquiry made, it ſhall be found, that they are aſleep, then any day will do, but a market-day is beſt; and this is my judgement in this caſe.

*A leſſon for Chriſtians.*

*Diab.* Then, quoth Diabolus, how ſhould we know this? And it was anſwered, Enquire about it at the mouth of *Mr Profane*. So Profane was called in and aſked the queſtion, and he made his anſwer as follows.

*Profane's deſcription of the preſent ſtate of Manſoul.*

*Prof.* My lords, ſo far as I can gather, this is at preſent the condition of the town of Manſoul: they are decayed in their faith and love, Emanuel their Prince has given them the back; they ſend often by petition to fetch him again, but he maketh not haſte to anſwer their requeſt, nor is there much reformation among them

*Diab.* I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looſeneſs of life is a ſign that there is not much heart in what they do, and without the heart things are little worth. But go on, my maſters, I will divert you, my lords, no longer.

*Beel.* If the caſe be ſo with Manſoul, as *Mr Profane* has deſcribed it to be, it will be no great matter what day we aſſault it; not their prayers, nor their power will do them much ſervice.

*Dreadful advice againſt Manſoul.*

*Appol.* When Beelzebub had ended his oration, then Apollyon did begin. My opinion, ſaid he, concerning this matter, is, that we go on fair and ſoftly, not doing things in a hurry. Let our friends in Manſoul go on ſtill to pollute and defile it, by ſeeking to draw it yet more into ſin, (for there is nothing like ſin to devour Manſoul). If this be done, and it takes effect, Manſoul of itſelf will leave off to watch, to petition, or any thing elſe that ſhould tend to her ſecurity and ſafety; for ſhe will forget her Emanuel, ſhe will not deſire his company; and can ſhe be gotten thus to live, her Prince will not come to her in haſte. Our truſty friend *Mr Carnal-ſecurity*, with one of his tricks, did drive him out of the town, and why may not my *Lord Covetouſneſs* and my *Lord Laſciviouſneſs*, by what they may do, keep him out of the town? And this I will tell you, (not becauſe you know it not) that two or three Diabolonians, if entertained and countenanced by the town of Manſoul, will do more to the keeping of Emanuel from them, and towards making of the town of Manſoul your own, than can an army of a legion that ſhould be ſent out from us to withſtand him.

Let therefore this firſt project that our friends in Manſoul have ſet on foot, be ſtrongly and diligently carried on with all cunning and craft imaginable; and let them ſend continually under one guiſe or another, more and other of their men to play with the people of Manſoul; and then perhaps we ſhall not need to be at the charge of making a war upon them; or if that muſt of neceſſity be done, yet the more ſinful they are, the more unable, to be ſure, they will be to reſiſt us, and then the more eaſily we ſhall overcome them. And beſides, ſuppoſe (and that is the worſt that can be ſuppoſed) that Emanuel ſhould come to them again, why may not the ſame means (or the like) drive him from them once more! Yea, why may he not by their lapſe into that ſin again, be driven from them for ever, for the ſake of which he was at the firſt driven from them for a ſeaſon? And if this ſhould happen, then away go with him his rams, his ſlings, his captains, his ſoldiers, and he leaveth Manſoul naked and bare. Yea, will not this town, when ſhe ſees herſelf utterly forſaken of her Prince, of her own accord open her gates again unto you, and make of you as in the days of old? But this muſt be done by time, a few days will not effect ſo great a work as this.

So ſoon as Apollyon had made an end of ſpeaking, Diabolus began to blow out his own malice, and to plead his own cauſe; and he ſaid, My lords and powers of the cave, my true and truſty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge, and empty paunch, ſo luſteth after a re-poſſeſſion, of my famous town of Manſoul, that whatever comes out, I can wait no longer to ſee the events of lingering projects. I muſt, and that without further delay, ſeek by all means I can to fill my unſatiable gulf with the ſoul and body of the town of Manſoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Manſoul.

*Look*
*Man*

When the lords and princes of the pit ſaw the flaming deſire that was in Diabolus to devour the miſerable town of Manſoul, they left off to raiſe any more objections, but conſented to lend him what ſtrength they could: Though had Apollyon's advice been taken, they had far more fearfully diſtreſſed the town of Manſoul. But, I ſay, they were willing to lend him what ſtrength they could, not knowing what need they might have of him, when they ſhould engage for themſelves as he. Wherefore they fell to adviſing about the next thing propounded, to wit, what ſoldiers they were, and alſo how many, with whom Diabolus ſhould go againſt the town of Manſoul to take it; and after ſome debate, it was concluded, according as in the letter the Diabolonians had ſuggeſted, that none was more fit for that expedition than an army of terrible Doubters. They therefore concluded to ſend againſt Manſoul an army of ſturdy Doubters. The number thought fit to be employed in that ſervice, was between twenty and thirty thouſand. So then the reſult of that great counſel of thoſe high and mighty lords was, That Diabolus ſhould even now, out of hand, beat up his drum for men in the land of Doubting, (which land lieth upon the confines of the place called *Hell-gate-hill*), for men that might be employd by him againſt the miſerable town of Manſoul. It was alſo concluded, that theſe lords themſelves ſhould help him in the war and that they would to that end head and manage his men. So they drew up a letter, and ſent back to the Diabolonians that lurked in Manſoul, and that waited for the back-coming of *Mr Profane*, to ſignify to them into what method and forwardneſs they at preſent had put their deſign. The contents whereof now followeth.

*An*
*Do*
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*From the dark and horrible dungeon of Hell, Diabolus with all the ſociety of the princes of darkneſs, ſends to our truſty ones, in and about the walls of the town of Manſoul, now impatiently waiting for our moſt deviliſh anſwer, to their venomous and moſt poiſonous deſign againſt the town of Manſoul.*

OUR native ones, in whom from day to day we boaſt, and in whoſe actions all the year long we do greatly delight ourſelves, We received your welcome, becauſe highly eſteemed letter, at the hand of our truſty and greatly beloved the old gentleman Mr Profane. And do give you to underſtand, that when we had broken it up, and had read the contents thereof, (to your amazing memory be it ſpoken), our yawning hollow-bellied place, where we are, made ſo hideous and yelling a noiſe for joy, that the mountains that ſtand round about Hell-gate-hill, had like to have been ſhaken to pieces at the ſound thereof.

We could alſo do no leſs than admire your faithfulneſs to us, with the greatneſs of that ſubtilty that now hath ſhewed itſelf to be in your heads to ſerve againſt the town of Manſoul. For you have invented for us ſo excellent a method for proceeding againſt that rebellious people, a more effectual cannot be thought of by all the wits of hell. The propoſals therefore which now at laſt you have ſent us, ſince we ſaw them, we have done little elſe but highly approved and admired them.

Nay, we ſhall, to encourage you in the profundity of your craft, let you know, that at a full aſſembly and conclave of our princes, and principalities of this place, your project was diſcourſed and toſſed from one ſide of our cave to the other by their mightineſſes; but a better, and, as was by themſelves judged, a more fit and proper way by all their wits could not be invented, to ſurpriſe, take, and make our own, the rebellious town of Manſoul.

Wherefore in fine, all that was ſaid that varied from what you had in your letter propounded, fell of itſelf to the ground, and yours only was ſtuck to by Diabolus the prince; yea, his gaping gorge, and vaunting paunch, was on fire to put your invention into execution.

We therefore give you to underſtand that our ſtout, furious, and unmerciful Diabolus, is raiſing for your relief, and the ruin of the rebellious town of Manſoul, more than twenty thouſand Doubters to come againſt that people. They are all ſtout and ſturdy men, and men that of old have been accuſtomed to war, and that can therefore well endure the drum: I ſay he is doing of this work of his with all the poſſible ſpeed he can; for his heart and ſpirit is engaged in it. We deſire therefore, that as you have hitherto ſtuck to us, and given us both advice and encouragement thus far, that you ſtill will proſecute our deſign; nor ſhall you loſe but be gainers thereby; yea, we intend to make you the lords of Manſoul.

One thing may not by any means be omitted, that is, thoſe with us do deſire that every one of you that are in Manſoul, would ſtill uſe all your power, cunning, and ſkill, with deluſive perſuaſions, yet to draw the town of Manſoul into more ſin and wickedneſs, even that ſin may be finiſhed, and bring forth death.

For thus it is concluded with us, that the more vile, ſinful, and debauched, the town of Manſoul is, the more backward will be their Emanuel to come to their help, either by preſence, or other relief; yea, the more ſinful, the more weak, and ſo the more unable will they be to make reſiſtance when we ſhall make our aſſault upon them to ſwallow them up: yea, that may cauſe that their mighty Shaddai himſelf may caſt them out of his protection; yea, and ſend for his captains and ſoldiers home, with his ſlings and rams, and leave them naked and bare, and then the town of Manſoul will of itſelf open to us, and fall as the fig into the mouth of the eater: yea, to be ſure that we then with a great deal of eaſe ſhall come upon her and overcome her.

As to the time of our coming upon Manſoul, we as yet have not fully reſolved upon that, though at preſent ſome of us think as you, that a market-day, or a market-day at night, will certainly be the beſt. However, do you be ready, and when you ſhall hear our roaring drum without, do you be as buſy to make the moſt horrible confuſion within. So ſhall Manſoul certainly be diſtreſſed before and behind, and ſhall not know which way to betake herſelf for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the reſt, ſalute you, as does alſo my Lord Diabolus; and we wiſh both you, with all that you do or ſhall poſſeſs, the very ſelf-ſame fruit and ſucceſs for their doing, as we ourſelves at preſent enjoy for ours.

*From our dreadful confines in the moſt fearful pit we ſalute you, and ſo do thoſe many legions here with us, wiſhing you may be as helliſhly proſperous as we deſire to be ourſelves. By the letter carrier Mr Profane.*

Then Mr Profane addreſſed himſelf for his return to Manſoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the ſtairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus ſaw him, he aſked how matters did go below, about and againſt the town of Manſoul.

*Prof.* Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our Diabolonians ſo. I have an anſwer to it here in my boſom, that I am ſure will make our maſters that ſent me glad; for the contents thereof is to encourage them to purſue their deſign to the utmoſt, and to be ready alſo to fall on within, when they ſhall ſee my Lord Diabolus beleaguering of the town of Manſoul.

*Cerb.* But does he intend to go againſt them himſelf?

*Prof.* Does he! Ay, and he will take along with him more than twenty thouſand, all ſturdy Doubters, and men of war, picked men, from the land of Doubting, to ſerve him in the expedition.

*The land from the which the Doubters came.*

*Cerb.* Then was Cerberus glad, and ſaid, And is there ſuch brave preparations a making to go againſt the miſerable town of Manſoul! and would I might be put at the head of a thouſand of them, that I might alſo ſhew my valour againſt the famous town of Manſoul.

*Prof.* Your wiſh may come to paſs; you look like one that has mettle enough, and my lord will have with him thoſe that are valiant and ſtout. But my buſineſs requires haſte.

*Cerb.* Ay, ſo it does. Speed thee to the town of Manſoul, with all the deepeſt miſchiefs that this place can afford thee. And when thou ſhalt come to the houſe of Mr Miſchief, the place where the Diabolonians meet to plot, tell them that Cerberus doth wiſh them his ſervice, and that if he may, he will with the army come up againſt the famous town of Manſoul.

*Prof.* That I will. And I know that my lords that are there, will be glad to hear it, and to ſee you alſo.

So after a few more ſuch kind of compliments, Mr Profane took his leave of his friend Cerberus, and Cerberus again with a thouſand of their pit-wiſhes bid him haſte with all ſpeed to his maſters. The which when he had heard, he made obeiſance, and began to gather up his heels to run.

Thus therefore he returned, and went and came to Manſoul, and going as afore to the houſe of Mr Miſchief, there he found the Diabolonians aſſembled, and waiting for his return. Now when he was come, and had preſented himſelf, he alſo delivered to them his letter, and adjoined this compliment to them therewith: My Lords, from the confines of the pit, the high and mighty principalities and powers of the den, ſalute you here, the true Diabolonians of the town of Manſoul: Wiſhing you always the moſt proper of their benedictions, for the great ſervice, high attempts, and brave atchievements, that you have put yourſelves upon, for the reſtoring to our prince Diabolus the famous town of Manſoul.

This was therefore the preſent ſtate of the miſerable town of Manſoul: She had offended her Prince, and he was gone; ſhe had encouraged the powers of hell, by her fooliſhneſs, to come againſt her to ſeek her utter deſtruction.

True, the town of Manſoul was ſomewhat made ſenſible of her ſin, but the Diabolonians were gotten into her bowels; ſhe cried, but Emanuel was gone, and her cries did not fetch him as yet again. Beſides, ſhe knew not now whether ever or never he would return and come to his Manſoul again; nor did they know the power and induſtry of the enemy, nor how forward they were to put in execution that plot of hell that they had deviſed againſt her.

They did indeed ſtill ſend petition after petition to the Prince, but he anſwered all with ſilence. They did neglect reformation, and that was as Diabolus would have it; for he knew, if they regarded iniquity in their heart, their King would not hear their prayer: they therefore did ſtill grow weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their boſoms. What therefore ſhould a King do to them? Yea, there ſeemed now to be a mixture in Manſoul, the Diabolonians and the Manſoulians would walk the ſtreets together. Yea, they began to ſeek their peace, for they thought, that ſince the ſickneſs had been ſo mortal in Manſoul, it was in vain to go to handy-gripes with them. Beſides, the weakneſs of Manſoul was the ſtrength of their enemies; and the ſins of Manſoul the advantage of the Diabolonians. The foes of Manſoul did alſo now begin to promiſe themſelves the town for a poſſeſſion; there was no great difference now betwixt Manſoulians and Diabolonians, both ſeemed to be maſters of Manſoul. Yea, the Diabolonians increaſed and grew, but the town of Manſoul diminiſhed greatly: There was more than eleven thouſand of men, women, and children, that died by the ſickneſs in Manſoul.

*Good thoughts, good conceptions, and good deſires.*

But now, as Shaddai would have it, there was one whoſe name was *Mr Pry-well*, a great lover of the people of Manſoul: And he, as his manner was, did go liſtening up and down in Manſoul, to ſee, and to hear, if at any time he might, whether there was any deſign againſt it or no. For he was always a jealous man, and feared ſome miſchief ſometime would befal it, either from the Diabolonians within, or from ſome power without. Now upon a time it ſo happened, as Mr Pry-well went liſtening here and there, that he lighted upon a place called *Vile-hill* in Manſoul, where Diabolonians uſed to meet; ſo hearing a muttering, (you muſt know that it was in the night), he ſoftly drew near to hear; nor had he ſtood long under the houſe-end, (for there ſtood a houſe there), but he heard one confidently affirm, That it was not, or would not be long, before Diabolus ſhould poſſeſs himſelf again of Manſoul; and that then the Diabolonians did intend to put all Manſoulians to the ſword, and would kill and deſtroy the King's captains, and drive all his ſoldiers out of the town.

*The ſtory of Mr Pry-well.*

*The Diabolonian plot diſcovered, and by whom*

He ſaid, moreover, That he knew there were about twenty thouſand fighting men prepared by Diabolus for the accompliſhing of this deſign; and that it would not be months before they all ſhould ſee it. When *Mr Pry-well* had heard this ſtory, he did quickly believe it was true; wherefore he went forthwith to my *Lord Mayor's* houſe, and acquainted him therewith; who ſending for the ſubordinate preacher, brake the buſineſs to him, and he as ſoon gave the alarm to the town, for he was now the chief preacher in Manſoul, becauſe as yet my Lord Secretary was ill at eaſe. And this was the way that the ſubordinate preacher did take to alarm the town therewith; the ſame hour he cauſed the lecture bell to be rung; ſo the people came together; he gave them then a ſhort exhortation to watchfulneſs, and made *Mr Pry-well's* news the argument thereof. For, ſaid he, an horrible plot is contrived againſt Manſoul, even to maſſacre us all in a day; nor is this ſtory to be ſlighted, for *Mr Pry-well* is the author thereof. *Mr Pry-well* was always a lover of Manſoul, a ſober and judicious man, a man that is no tattler, nor raiſer of falſe reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very ſolid arguments.

*Pry-well tells his news to Manſoul.*

I will call him, and you ſhall hear him your own ſelves: So he called him, and he came and told his tale ſo punctually, and affirmed its truth with ſuch ample grounds, that Manſoul fell preſently under a conviction of the truth of what he ſaid. The preacher did alſo back him, ſaying, Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have ſinned Emanuel out of the town. We have had too much correſpondence with Diabolonians, and have forſaken our former mercies; no marvel then if the enemy both within and without ſhould deſign and plot our ruin; and what time like this to do it? the ſickneſs is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the Diabolonians of late grow ſtronger and ſtronger.

Beſides, quoth the ſubordinate preacher, I have received from this good truth-teller this one inkling further, that he underſtood by thoſe that he overheard, that ſeveral letters have lately paſſed between the furies and the Diabolonians, in order to our deſtruction. When Manſoul heard all this, and not being able to gainſay it, they lift up their voice and wept. *Mr Pry-well* did alſo, in the preſence of the townſmen, confirm all that their ſubordinate preacher had ſaid. Wherefore they now ſet afreſh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They alſo break the buſineſs to the captains, high commanders, and men of war, in the town of Manſoul, entreating of them to uſe the means to be ſtrong, and to take good courage, and that they would look after their hardneſs, and make themſelves ready to give Diabolus battle, by night and by day, ſhall he come, as they were informed he will, to beleaguer the town of Manſoul.

When the captains heard this, they being always true lovers of the town of Manſoul, what do they, but like ſo many Sampſons they ſhake themſelves, and come together to conſult and contrive how to defeat thoſe bold and helliſh contrivances that were upon the wheel, by the means of Diabolus and his friends, againſt the now ſickly, weakly, and much impoveriſhed town of Manſoul; and they agreed upon the following particulars.

1. That the gates of Manſoul ſhould be kept ſhut and made faſt with bars and locks; and that all perſons that went out or came in ſhould be very ſtrictly examined by the captains of the guards; to the end, ſaid they, that thoſe that are managers of the plot amongſt us, may, either coming or going, be taken; and that we may alſo find out who are the great contrivers (amongſt us) of our ruin.

2. The next thing was, that a ſtrict ſearch ſhould be made for all kind of Diabolonians throughout the whole town of Manſoul; and every man's houſe from to top to bottom ſhould be looked into, and that too houſe by houſe, that, if poſſible, a further diſcovery might be made of all ſuch among them as had a hand in theſe deſigns.

3. It was further concluded upon, that whereſoever, or with whomſoever, any of the Diabolonians were found, that even thoſe of the town of Manſoul that had given them houſe and harbour, ſhould, to their ſhame, and the warning of others, take penance in the open place.

4. It was moreover reſolved by the famous town of Manſoul, that a public faſt, and a day of humiliation ſhould be kept throughout the whole corporation, to the juſtifying of their Prince, the abaſing of themſelves before him for their tranſgreſſions againſt him, and againſt Shaddai his Father. It was further reſolved, that all ſuch in Manſoul as did not that day endeavour to keep that faſt, and to humble themſelves for their faults, but that ſhould mind their worldly employs, or be found wandering up and down the ſtreets, ſhould be taken for Diabolonians, and ſhould ſuffer as Diabolonians for ſuch their wicked doings.

5. It was further concluded then, that with what ſpeed, and with what warmth of mind, they could, they would renew their humiliation for ſin, and their petitions to Shaddai for help; they alſo reſolved to ſend tidings to the court of all that *Mr Pry-well* had told them.

6. It was alſo determined, that thanks ſhould be given by the town of Manſoul to *Mr Pry-well* for his diligent ſeeking of the welfare of their town; and further, that foraſmuch he was ſo naturally inclined to ſeek their good, and alſo to undermine their foes, they gave him a commiſſion of Scout-maſter-general, for the good of the town of Manſoul.

When the corporation, with their captains, had thus concluded, they did as they had ſaid: they ſhut up their gates, they made for Diabolonians ſtrict ſearch; they made thoſe with whom any was found, to take penance in the open place; they kept their faſt, and renewed their petitions to their Prince: and *Mr Pry-well* managed his charge, and the truſt that Manſoul had put in his hands, with great conſcience, and good fidelity: for he gave himſelf wholly up to his employ, and that not only within the town, but he went out to pry, to ſee, and to hear.

And not many days after he provided for his journey, and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Manſoul, and he perceived alſo that Diabolus was almoſt ready for his march, &c.; ſo he came back with ſpeed, and calling the captains and elders of Manſoul together, he told them where he had been, what he had heard, and what he had ſeen.

Particularly he told them, that Diabolus was almoſt ready for his march; and that he had made old *Mr Incredulity*, that once brake priſon in Manſoul, the general of his army: that his army conſiſted all of Doubters; and that their number was above twenty thouſand. He told, moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit; and that he would make them chief captains over his Doubters. He told them, moreover, that it was certainly true, that ſeveral of the black den would with Diabolus ride Reformades to reduce the town of Manſoul to the obedience of Diabolus their prince.

He ſaid, moreover, that he underſtood by the Doubters, among whom he had been, that the reaſon why old Incredulity was made general of the whole army, was, becauſe none truer than he to the tyrant; and becauſe he had an implacable ſpite againſt the welfare of the town of Manſoul. Beſides, ſaid he, he remembers the affronts that Manſoul has given, and he is reſolved to be revenged of them.

But the black princes ſhall be made high commanders, only Incredulity ſhall be over them all, becauſe (which I had almoſt forgot) he can more eaſily and more dextrouſly beleaguer the town of Manſoul, than can any of the princes beſides.

Now, when the captains of Manſoul, with the elders of the town, had heard the tidings that *Mr Pry-well* did bring, they thought it expedient, without further delay, to put into execution the laws that againſt the Diabolonians their prince had made for them, and given them in commandment to manage againſt them. Wherefore, forthwith a diligent and impartial ſearch was made in all houſes in Manſoul, for all and all manner of Diabolonians. Now, in the houſe of *Mr Mind*, and in the houſe of the great *Lord Will-bewill*, were two Diabolonians found. In *Mr Mind's* houſe was one *Lord Covetouſneſs* found; but he changed his name to Prudent-thrifty. In my *Lord Will-bewill's* houſe one *Laſciviouſneſs* was found; but he had changed his name to Harmleſs-mirth. Theſe two the captains and elders of the town of Manſoul took, and committed them to cuſtody under the hand of *Mr True-man* the goaler; and this man handled them ſo ſeverely, and loaded them ſo well with irons, that in time they both fell into a very deep conſumption, and died in the priſon-houſe; their maſters alſo, according to the agreement of the captains and elders, were brought to take penance in the open place to their ſhame, and for a warning to the reſt of the town of Manſoul.

Now this was the manner of penance in thoſe days. The perſons offending being made ſenſible of the evil of their doings, were injoined open confeſſion of their faults, and a ſtrict amendment of their lives.

After this, the captains and elders of Manſoul ſought yet to find out more Diabolonians, where-ever they lurked, whether in dens, caves, holes, vaults, or where elſe they could, in or about the wall or town of Manſoul. But though they could plainly ſee their footing, and ſo follow them by their tract and ſmell to their holds, even to the mouths of their caves and dens; yet take them, hold them, and do juſtice upon them, they could not; their ways were ſo crooked, their holds ſo ſtrong, and they ſo quick to take ſanctuary there.

But Manſoul did now, with ſo ſtiff an hand, rule over the Diabolonians that were left, that they were glad to ſhrink into corners. Time was when they durſt walk openly, and in the day; but now they were forced to embrace privacy, and the night: Time was when a Manſoulian was their companion; but now they counted them deadly enemies. This good change did *Mr Pry-well's* intelligence make in the famous town of Manſoul.

By this time Diabolus had finiſhed his army, which he intended to bring with him for the ruin of Manſoul; and had ſet over them captains, and other field-officers, ſuch as liked his furious ſtomach beſt: himſelf was lord paramount, Incredulity was general of his army. Their higheſt captains ſhall be named afterwards; but now for their officers, colours, and eſcutcheons.

1. Their firſt captain was Captain Rage, he was captain over the election-doubters; his were the red colours, his ſtandard-bearer was *Mr Deſtructive*, and the great red dragon he had for his eſcutcheon.

2. The ſecond captain was Captain Fury, he was captain over the Vocation-doubters; his ſtandard-bearer was *Mr Darkneſs*; his colours were thoſe that were pale, and he had for his eſcutcheon the fiery flying ſerpent.

3. The third captain was Captain Damnation, he was captain over the Grace-doubters; his were the red colours, *Mr No-life* bare them, and he had for his eſcutcheon the black den.

4. The fourth captain was the Captain Inſatiable, he was captain over the Faith-doubters; his were the red colours, *Mr Devourer* bare them, and he had for an eſcutcheon the yawning jaws.

5. The fifth captain was Captain Brimſtone, he was captain over the Perſeverance-doubters; his alſo were the red colours, *Mr Burning* bare them, and his eſcutcheon was the blue and ſtinking flame.

6. The ſixth captain was Captain Torment, he was captain over the Reſurrection-doubters; his colours were thoſe that were pale, *Mr Gnaw* was his ancient-bearer, and he had the black worm for his eſcutcheon.

7. The ſeventh captain was Captain No-eaſe, he was captain over the Salvation-doubters; his were the red colours, *Mr Reſtleſs* bare them, and his eſcutcheon was the gaſtly picture of death.

8. The eight captain was the Captain Sepulchre, he was captain over the Glory-doubters; his alſo were the pale colours, *Mr Corruption* was his ancient-bearer, and he had for his eſcutcheon a ſcull, and dead mens bones.

9. The ninth captain was Captain Paſt-hope, he was captain of thoſe that are called the *Felicity-doubters*; his ancient-bearer was *Mr Deſpair*; his alſo were the red colours, and his eſcutcheon was the hot iron and the hard heart.

Theſe were his captains, and theſe were their forces, theſe were their ancients, theſe were their colours, and theſe were their eſcutcheons. Now, over theſe did the great Diabolus make ſuperior captains, and they were in number ſeven; as namely, the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial; theſe ſeven he ſet over the captains, and Incredulity was lord-general, and Diabolus was king.

The Reformades alſo, ſuch as were like themſelves, were made ſome of them captains of hundreds, and ſome of them captains of more; and thus was the army of Incredulity completed.

So they ſet out at Hell-gate-hill, (for there they had their rendezvous), from whence they came, with a ſtraight courſe upon their march toward the town of Manſoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of *Mr Pry-well*, the alarm of their coming before. Wherefore they ſet a ſtrong watch at the gates, and had alſo doubled their guards; they alſo mounted their ſlings in good places, where they might conveniently caſt out their great ſtones to the annoyance of the furious enemy.

Nor could thoſe Diabolonians that were in the town do that hurt as was deſigned they ſhould; for Manſoul was now awake. But alas! poor people, they were ſorely affrighted at the firſt appearance of their foes, and at their ſitting down before the town, eſpecially when they heard the roaring of their drum. This, to ſpeak truth, was amazingly hideous to hear, it frighted all men ſeven miles round, if they were but awake and heard it. The ſtreaming of their colours were alſo terrible and dejecting to behold.

*He makes an aſſault upon Ear-gate, and is repelled.*

When Diabolus was come up againſt the town, firſt he made his approach to Ear-gate, and gave it a furious aſſault: ſuppoſing, as it ſeems, that his friends in Manſoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore, miſſing of the help that he expected from them, and finding of his army warmly attended with the ſtones that the ſlingers did ſling (for that I will ſay for the captains, that conſidering the weakneſs that yet was upon them, by reaſon of the long ſickneſs that had annoyed the town of Manſoul, they did gallantly behave themſelves), he was forced to make ſome retreat from Manſoul, and to intrench himſelf and his men in the field, without the reach of the ſlings of the town.

Now, having intrenched himſelf, he did caſt up four mounts before the town; the firſt he called *Mount Diabolus*, putting his own name thereon, the more to affright the town of Manſoul the other three he called thus, *Mount Alecto, Mount Megara*, and *Mount Tiſiphone*; for theſe are the names of the dreadful furies of hell. Thus he began to play his game with Manſoul, and to ſerve it as doth the lion his prey, even to make it fall before his terror. But, as I ſaid, the captains and ſoldiers reſiſted ſo ſtoutly, and did ſo much execution with their ſtones, that they made him, though againſt ſtomach, to retreat; wherefore Manſoul began to take courage.

Now upon Mount Diabolus, which was raiſed on the north ſide of the town, there did the tyrant ſet up his ſtandard, and a fearful thing it was to behold; for he had wrought in it by deviliſh art, after the manner of an eſcutcheon, a flaming flame, fearful to behold, and the picture of Manſoul burning in it.

When Diabolus had thus done, he commanded that his drummer ſhould every night approach the walls of the town of Manſoul, and ſo to beat a parley; the command was to do it at nights, for in day-time they annoyed him with their ſlings; for the tyrant ſaid, that he had a mind to parley with the now trembling town of Manſoul; and he commanded that the drum ſhould beat every night, that through wearineſs they might at at laſt (if poſſibly at the firſt they were unwilling, yet) be forced to do it.

*Manſoul trembles at the noiſe of Diabolus's drum.*

So this drummer did as commanded, he aroſe and did beat his drum. But when his drum did go, if one looked towards the town of Manſoul, behold darkneſs and ſorrow, and the light was darkened in the heaven thereof. No noiſe was ever heard upon earth more terrible, except the voice of Shaddai when he ſpeaketh. But how did Manſoul tremble! It now looked for nothing but forthwith to be ſwallowed up.

When this drummer had beaten for a parley, he made this ſpeech to Manſoul: My maſter has bid me tell you, That if you will willingly ſubmit, you ſhall have the good of the earth; but if you ſhall be ſtubborn, he is reſolved to take you by force. But by that the fugitive had done beating of his drum, the people of Manſoul had betaken themſelves to the captains that were in the caſtle; ſo that there was none to regard, nor to give this drummer an anſwer; ſo he proceeded no further that night, but returned again to his maſter to the camp.

When Diabolus ſaw, that by drumming he could not work out Manſoul to his will, the next night he ſendeth his drummer without his drum, ſtill to let the townſmen know that he had a mind to parley with them. But when all came to all, his parley was turned into a ſummons to the town to deliver up themſelves: but they gave him neither heed nor hearing, for they remembered what at firſt it coſt them to hear him a few words.

The next night he ſends again, and then who ſhould be his meſſenger to Manſoul, but the terrible Captain Sepulchre; ſo Captain Sepulchre came up to the walls of Manſoul, and made this oration to the town.

" O ye inhabitants of the rebellious town of Manſoul! I ſummon you, in the name of the Prince Diabolus, that without any more ado you ſet open the gates of your town, and admit the great lord to come in. But if you ſhall ſtill rebel, when we have taken to us the town by force, we will ſwallow you up as the grave. Wherefore, if you will hearken to my ſummons, ſay ſo, and if not, then let me know.

The reaſon of this my ſummons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourſelves have formerly owned. Nor ſhall that aſſault that was given to my lord, when Emanuel dealt ſo diſhonourably by him, prevail with him to loſe his right, and to forbear to attempt to recover his own. Conſider then, O Manſoul! with thyſelf; wilt thou ſhew thyſelf peaceable, or no? If thou ſhalt quietly yield up thyſelf, then our old friendſhip ſhall be renewed; but if thou ſhalt yet refuſe and rebel, then expect nothing but fire and ſword."

When the languiſhing town of Manſoul had heard this ſummoner, and his ſummons, they were yet more put to their dumps, but made the captain no anſwer at all: So away he went as he came.

But after ſome conſultation among themſelves, as alſo with ſome of their captains, they applied themſelves afreſh to the Lord Secretary for counſel and advice from him, for this Lord Secretary was their chief preacher, (as alſo is mentioned ſome pages before), only now he was ill at eaſe; and of him they begged favour in theſe two or three things.

1. That he would look comfortably upon them, and not keep himſelf ſo much retired from them as formerly. Alſo that he would be prevailed with to give them a hearing, while they ſhould make known their miſerable condition to him. But to this he told them as before, that as yet he was but ill at eaſe, and therefore could not do as he had formerly done.

2. The ſecond thing that they deſired was, that he would be pleaſed to give them his advice about their now ſo important affairs; for that Diabolus was come and ſet down before the town with no leſs than twenty-thouſand Doubters. They ſaid, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he ſaid, You muſt look to the law of your Prince, and there ſee what is laid upon you to do.

3. Then they deſired that his Highneſs would help them to frame a petition to Shaddai, and unto Emanuel his Son; and that he would ſet his own hand thereto, as a token that he was one with them in it: For, ſaid they, my Lord, many a one have we ſent, but can get no anſwer of peace; but now ſurely one with thy hand unto it may obtain good for Manſoul.

But all the anſwer that he gave to this was, That they had offended their Emanuel, and had alſo grieved himſelf; and that therefore they muſt as yet partake of their own devices.

This anſwer of the Lord Secretary fell like a millſtone upon them; yea, it cruſhed them ſo, that they could not tell what to do; yet they durſt not comply with the demands of Diabolus, nor with the demands of his captains. So then, here were the ſtraits that the town of Manſoul was betwixt, when the enemy came upon her: Her foes were ready to ſwallow her up, and her friends did forbear to help her.

Then ſtood up my Lord Mayor, whoſe name was my *Lord Underſtanding*, and he began to pick and pick, until he had picked comfort out of that ſeemingly bitter ſaying of the Lord Secretary; for thus he deſcanted upon it: Firſt, ſaid he, this unavoidably follows upon the ſaying of my Lord; That we muſt yet ſuffer for our ſins. 2. But, quoth he, the words yet ſound as if at laſt we ſhould be ſaved from our enemies; and that after a few more ſorrows Emanuel will come and be our help. Now the *Lord Mayor* was the more critical in his dealing with the *Secretaty's* words, becauſe my Lord was more than a prophet, and becauſe none of his words were ſuch, but that at all times they were moſt exactly ſignificant, and the townſmen were allowed to pry into them, and to expound them to their beſt advantage.

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they did tell what my Lord High Secretary had ſaid, who, when they had heard it, were all of the ſame opinion as my *Lord Mayor* himſelf; the captains therefore began to take ſome courage unto them, and to prepare to make ſome brave attempt upon the camp of the enemy, and to deſtroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to deſtroy the poor town of Manſoul.

So all betook themſelves forthwith to their places, the captains to theirs, the Lord Mayor to his, the Subordinate Preacher to his, and my Lord Will-be-will to his. The captains longed to be at ſome work for their Prince, for they delighted in warlike atchievements. The next day therefore they came together and conſulted, and after conſultation had, they reſolved to give an anſwer to the captain of Diabolus with ſlings, and ſo they did at the riſing of the ſun on the morrow; for Diabolus had adventured to come nearer again, but the ſling-ſtones were to him and his like hornets. For as there is nothing to the town of Manſoul ſo terrible as the roaring of Diabolus's drum, ſo there is nothing to Diabolus ſo terrible as the well-playing of Emanuel's ſlings. Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Manſoul. Then did the *Lord Mayor* of Manſoul cauſe the bells to be rung, and that thanks ſhould be ſent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captain and elders of Manſoul had been ſtrengthened againſt Diabolus.

When Diabolus ſaw that his captains and ſoldiers, high Lords, and renowned, were frightned, and beaten down by the ſtones that came from the golden ſlings of the Prince of the town of Manſoul, he bethought himſelf, and ſaid, I will try to catch them by fawning, I will try to flatter them into my net.

Wherefore, after a while, he came down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all beſugared his lips, he ſeemed to be a very ſweet-mouthed peaceable prince, deſigning nothing for humour's ſake, nor to be revenged on Manſoul for injuries by them done to him, but the welfare, and good, and advantage of the town and people therein, was now, as he ſaid, his only deſign. Wherefore, after he had called for audience, and deſired that the town's folk would give it to him, he proceeded in his oration: and ſaid,

"O! the deſire of my heart, the famous town of Manſoul! How many nights have I watched, and how many weary ſteps have I taken, if, perhaps, I might do thee good! far be it, far be it from me, to deſire to make a war upon you, if ye will but willingly and quietly deliver up yourſelves unto me. You know that you were mine of old. Remember alſo, that ſo long as you enjoyed me for your lord, and that I enjoyed you for my ſubjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bony and blythe withal. Conſider, you never had ſo many hard, dark, trubleſome, and heart-afflicting hours, while you were mine, as you have had ſince you revolted from me; nor ſhall you ever have peace again, until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges; ſo that your licence and liberty ſhall be, to take, hold, enjoy, and make your own, all that is pleaſant from the eaſt to the weſt. Nor ſhall any of thoſe incivilities wherewith you have offended me, be ever charged upon you by me, ſo long as the ſun and moon endureth. Nor ſhall any of thoſe dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves, in Manſoul, be hurtful to you any more; yea, they ſhall be your ſervants, and ſhall miniſter unto you of their ſubſtance, and of whatever ſhall come to hand. I need ſpeak no more, you know them, and have ſome time ſince been much delighted in their company; why then ſhould we abide at ſuch odds? Let us renew our old acquaintance and friendſhip again.

Bear with your friend, I take the liberty at this time to ſpeak thus freely unto you. The love that I have to you preſſes me to do it, as alſo does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourſelves to further fears and frights. Have you I will, in a way of peace or war: nor do you flatter yourſelves with the power and force of your captains, or that your Emanuel will ſhortly come in to your help, for ſuch ſtrength will do you no pleaſure.

I am come againſt you with a ſtout and valiant army, and all the chief princes of the den are even at the head of it. Beſides, my captains are ſwifter than eagles, ſtronger than lions, and more greedy of prey than are the evening-wolves. What is Og of Baſhan! What is Goliah of Gath! And what is an hundred more of them to one of the leaſt of my captains! How then ſhall Manſoul think to eſcape my hand and force?"

Diabolus having thus ended his flattering, fawning, deceitful, and lying ſpeech, to the famous town of Manſoul, the Lord Mayor replied unto him as follows.

*The Lord Mayor's anſwer.*

"O Diabolus, prince of darkneſs, and maſter of all deceit; thy lying flatteries we have had, and made ſufficient probation of, and have taſted too deeply of that deſtructive cup already; ſhould we therefore again hearken unto thee, and ſo break the commandment of our great Shaddai, to join in affinity with thee, would not our Prince reject us, and caſt us off for ever; and being caſt off by him, can the place that he has prepared for thee be a place of reſt for us? Beſide, O thou that art empty and void of all truth! we are rather ready to die by that hand, than to fall in with thy flattering and lying deceits."

When the tyrant ſaw that there was little to be got by parleying with my Lord Mayor, he fell into an helliſh rage, and reſolved that again with his army of Doubters he would another time aſſault the town of Manſoul.

So he called for his drummer, who beat up for his men, (and while he did beat, Manſoul did ſhake), to be in readineſs to give battle to the corporation; then Diabolus drew near with his army, and thus diſpoſed of his men. Captain Cruel, and Captain Torment, theſe he drew up and placed againſt Feel-gate, and commanded them to ſit down there for the war. And he alſo appointed, that if need were, Captain No-eaſe ſhould come in to their relief.

At Noſe-gate he placed the Captain Brimſtone and Captain Sepulchre, and bid them look well to their ward, on that ſide of the town of Manſoul. But at Eye-gate he placed that grim-faced one the Captain Paſt-hope, and there alſo now he did ſet up his terrible ſtandard.

Now Captain Inſatiable he was to look to the carriage of Diabolus, and was alſo appointed to take into cuſtody, that, or thoſe perſons and things that ſhould at any time as prey be taken from the enemy.

*The uſe of Mouth-gate.*

Now Mouth-gate the inhabitants of Manſoul kept for a ſally-port, wherefore that they kept ſtrong, for that was it by, and out at which the townsfolk did ſend their petitions to Emanuel their Prince; that alſo was the gate from the top of which the captains did play their ſlings at the enemies; for that gate ſtood ſomewhat aſcending, ſo that the placing of them there, and the letting of them fly from that place, did much execution againſt the tyrant's army; wherefore, for theſe cauſes with others, Diabolus ſought, if poſſible, to lard up Mouth-gate with dirt.

Now as Diabolus was buſy and induſtrious in preparing to make his aſſault upon the town of Manſoul without, ſo the captains and ſoldiers in the corporation were as buſy in preparing within; they mounted their ſlings, they ſet up their banners, they ſounded their trumpets, and put themſelves in ſuch order as was judged moſt for the annoyance of the enemy, and for the advantage of Manſoul, and gave to their ſoldiers orders to be ready at the ſound of the trumpet for war. The Lord Will-bewill alſo, he took the charge of watching againſt the rebels within, and to do what he could to take them while without, or to ſtifle them within their caves, dens, and holds in the town-wall of Manſoul. And to ſpeak the truth

of

*Jolley and Grigiſh taken and executed.*

of him, ever ſince he took penance for his fault, he has ſhewed as much honeſty and bravery of ſpirit, as any he in Manſoul; for he took one Jolley, and his brother Grigiſh, the two ſons of his ſervant Harmleſs-mirth, (for to that day, though the father was committed to ward, the ſons had a dwelling in the houſe of my lord); I ſay, he took them, and with his own hands put them to the croſs. And this was the reaſon why he hanged them up, after their father was put into the hands of Mr True-man the gaoler; they his ſons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay, it was jealouſyed that they were too familiar with them, the which was brought to his lordſhip's ear. Now his lordſhip being unwilling unadviſedly to put any man to death, did not ſuddenly fall upon them, but ſet watch and ſpies to ſee if the thing was true; of the which he was ſoon informed, for his two ſervants, whoſe names were *Find-all* and *Tell-all*, catched them together in uncivil manner more than once or twice, and went and told their lord. So when my Lord Will-bewill had ſufficient ground to believe the thing was true, he takes the two young Diabolonians, for ſuch they were, (for their father was a Diabolonian born), and has them to Eye-gate, where he raiſed a very high croſs juſt in the face of the army of Diabolus, and of his army, and there he hanged the young villains in defiance to Captain Paſt-hope, and of the horrible ſtandard of the tyrant.

*The place of their execution.*

Now, this Chriſtian act of the brave Lord Will-bewill did greatly abaſh Captain Paſt-hope, diſcourage the army of Diabolus, put fear into the Diabolonian runagates in Manſoul, and put ſtrength and courage into the captains that belonged to Emanuel the Prince; for they without did gather, and that by this very act of my Lord, that Manſoul was reſolved to fight, and that the Diabolonians within the town could not do ſuch things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Will-bewill's honeſty to the town, nor of his loyalty to his Prince, as will afterwards appear.

Now when the children of Prudent-thrifty, who dwelt with Mr Mind, (for Thrift left children with Mr Mind, when he was alſo committed to priſon, and their names were *Gripe* and *Rake-all;* theſe he begat of Mr Mind's baſtard-daughter, whoſe name was *Mrs Hold-faſt-bad);* I ſay, when his children perceived how the Lord Will-bewill had ſerved them that dwelt with him, what do they but (leſt they ſhould drink of the ſame cup) endeavour to make their eſcape? But Mr Mind being wary of it, took them and put them in hold in his houſe till morning, (for this was done over night), and remembering that by the law of Manſoul all Diabolonians were to die, and to be ſure they were at leaſt by father's ſide ſuch, and ſome ſay by mother's ſide too, what does he but takes them and puts them in chains, and carries them to the ſelf-ſame place where my Lord hanged his two before, and there he hanged them.

*Manſoul ſet againſt the Diabolonians.*

The townſmen alſo took great encouragement at this act of Mr Mind, and did what they could to have taken ſome more of theſe Diabolonian troublers of Manſoul; but at that time the reſt lay ſo ſquat and cloſe, that they could not be apprehended; ſo they ſet againſt them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were ſomewhat abaſhed and diſmayed at the ſight of what my Lord Will-bewill did, when he hanged up thoſe two young Diabolonians; but his diſcouragement quickly turned itſelf into furious madneſs and rage againſt the town of Manſoul, and fight it he would. Alſo the townſmen, and captains within, they had their hopes and their expectations heightened, believing at laſt the day would be theirs, ſo they feared them the leſs. Their Subordinate Preacher too made a ſermon about it, and he took that theme for his text, *Gad, a troop ſhall overcome him, but he ſhall overcome at the laſt.* Whence he ſhewed, that though Manſoul ſhould be ſorely put to it at the firſt, yet the victory ſhould moſt certainly be Manſoul's at the laſt.

So Diabolus commanded that his drummer ſhould beat a charge againſt the town, and the captains alſo that were in the town ſounded a charge againſt them, but they had no drum, they were trumpets of ſilver with which they ſounded againſt them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the caſtle, with the ſlingers at Mouth-gate played upon them amain. And now there was nothing heard in the camp of Diabolus but horrible rage and blaſphemy; but in the town good words, prayer, and ſinging of pſalms: The enemy replied with horrible objections, and the terribleneſs of their drum; but the town made anſwer with ſlapping of their ſlings, and the melodious noiſe of their trumpets. And thus the fight laſted for ſeveral days together, only now and then they had ſome ſmall intermiſſion, in the which the townſmen refreſhed themſelves, and the captains made ready for another aſſault.

The captains of Emanuel were clad in ſilver armour, and the ſoldiers in that which was of proof; the ſoldiers of Diabolus were clad in iron, which was made to give place to Emanuel's engine-ſhot. In the town ſome were hurt, and ſome were greatly wounded. Now the worſt on it was, a ſurgeon was ſcarce in Manſoul, for that Emanuel at preſent was abſent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and ſome did grievouſly ſtink. Of the townſmen theſe were wounded, to wit,

My Lord Reaſon, he was wounded in the head.

Another that was wounded was the brave Lord Mayor, he was wounded in the eye.

Another that was wounded was Mr Mind, he received his wound about the ſtomach.

The honeſt Subordinate Preacher alſo, he received a ſhot not far off the heart, but none of theſe were mortal.

Many alſo of the inferior ſort, were not only wounded, but ſlain out-right.

Now in the camp of Diabolus were wounded and ſlain a conſiderable number. For inſtance,

Captain Rage he was wounded, and ſo was Captain Cruel.

Captain Damnation was made to retreat, and to intrench himſelf further off of Manſoul; the ſtandard alſo of Diabolus was beaten down, and his ſtandard-bearer Captain Much-hurt, had his brains beat out with a ſling-ſtone, to the no little grief and ſhame of his prince Diabolus.

Many alſo of the Doubters were ſlain out-right, though enough of them are left alive to make Manſoul ſhake and totter. Now the victory that day being turned to Manſoul, did put great valour into the townſmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Manſoul reſted, and commanded that the bells ſhould be rung: the trumpets alſo joyfully ſounded, and the captains ſhouted round the town.

My Lord Will-bewill alſo was not idle, but did notable ſervice within againſt the Domeſtics, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at laſt whoſe name was *Mr Any-thing*, a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took out of Captain Boanerges company; and that perſuaded them to liſt themſelves under the tyrant, to fight againſt the army of Shaddai: my Lord Will-bewill did alſo take a notable Diabolonian, whoſe name was *Looſe-foot;* this Looſe-foot was a ſcout to the vagabonds in Manſoul, and that did uſe to carry tidings out of Manſoul to the camp, and out of the camp to thoſe of the enemies in Manſoul; both theſe my Lord ſent away ſafe to Mr Trueman the gaoler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the beſt to the corporation, and moſt for the diſcouragement of the camp of the enemies.

My Lord Mayor alſo, though he could not ſtir about

bout ſo much as formerly, becauſe of the wound that he lately received, yet gave he out orders to all that were the natives in Manſoul, to look to their watch, and ſtand upon their guard, and as occaſion ſhould offer, to prove themſelves men.

*aptains lt to pon the y.*

Mr Conſcience the preacher, he alſo did his utmoſt to keep all his good documents alive upon the hearts of the people of Manſoul.

Well, a while after the captains and ſtout ones of the town of Manſoul agreed, and reſolved upon a time to make a ſally out upon the camp of Diabolus, and this muſt be done in the night, and there was the folly of Manſoul, (for the night is always the beſt for the enemy, but the worſt for Manſoul to fight in); but yet they would do it, their courage was ſo high; their laſt victory alſo ſtill ſtuck in their memories.

So the night appointed being come, the Prince's brave captains caſt lots who ſhould lead the van in this new and deſperate expedition againſt Diabolus, and againſt his Diabolonian army; and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the Forlorn-hope. (This Captain Experience the Prince created ſuch when himſelf did reſide in the town of Manſoul); ſo, as I ſaid, they made their ſally out upon the army that lay in the ſiege againſt them; and their hap was to fall in with the main body of their enemy. Now Diabolus and his men being expertly accuſtomed to night-work, took the alarm preſently, and were as ready to give them battle as if they had ſent him word of their coming. Wherefore to it they went amain, and blows were hard on every ſide; the hell-drum alſo was beat moſt furiouſly, while the trumpets of the Prince moſt ſweetly ſounded. And thus the battle was joined, and Captain Inſatiable looked to the enemies carriages, and waited when he ſhould receive ſome prey.

The Prince's captains fought it ſtoutly, beyond what indeed could be expected they ſhould; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but the brave Captain Credence, Captain Goodhope, and Captain Experience, as they were upon the purſuit, cutting down, and following hard after the enemy in the rear, Captain Credence ſtumbled and fell, by which fall he caught ſo great a hurt, that he could not riſe till Captain Experience did help him up, at which their men were put in diſorder; the Captain alſo was ſo full of pain, that he could not forbear but aloud to cry out; at this the other two captains fainted, ſuppoſing that Captain Credence had received his mortal wound: their men alſo were more diſordered, and had no liſt to fight. Now Diabolus being very obſerving, though at this time as yet he was put to the worſt, perceiving that an halt was made among the men that were the purſuers, what does he, but taking it for granted that the captains were either wounded or dead, he therefore makes at firſt a ſtand, then faces about, and ſo comes up upon the Prince's army with as much of his fury as hell could help him to, and his hap was to fall in juſt among the three captains, Captain Credence, Captain Goodhope, and Captain Experience, and did cut, wound, and pierce them ſo dreadfully, that what through diſcouragement, what through diſorder, and what through the wounds that now they had received, and alſo the loſs of much blood, they ſcarce were able, though they had for their power the three beſt hands in Manſoul, to get ſafe into the hold again.

*in Cre- hurt.*

*rince's beaten*

Now when the body of the Prince's army ſaw how theſe three captains were put to the worſt, they thought it their wiſdom to make as ſafe and good a retreat as they could, and ſo returned by the ſally-port again; and ſo there was an end of this preſent action. But Diabolus was ſo fluſhed with this night's work, that he promiſed himſelf in few days an eaſy and complete conqueſt over the town of Manſoul: Wherefore, on the day following, he comes up to the ſides thereof with great boldneſs, and demands entrance, and that forthwith they deliver themſelves up to his government. (The Diabolonians, too, that were within, they began to be ſomewhat briſk, as we ſhall ſhew afterward).

But the valiant Lord Mayor replied, That what he got he muſt get by force; for as long as Emanuel their Prince was alive, (though he at preſent was not ſo with them as they wiſhed), they ſhould never conſent to yield Manſoul up to another.

And with that the Lord Will-bewill ſtood up, and ſaid, Diabolus, thou maſter of the den, and enemy to all that is good, we poor inhabitants of the town of Manſoul are too well acquainted with thy rule and government, and with the end of thoſe things that for certain will follow ſubmiting to thee, to do it: Wherefore, though while we were without knowledge we ſuffered thee to take us, (as the bird that ſaw not the ſnare fell into the hands of the fowler), yet ſince we have been turned from darkneſs to light, we have alſo been turned from the power of Satan to God. And tho' through thy ſubtility, and alſo the ſubtility of the Diabolonians within, we have ſuſtained much loſs, and alſo plunged ourſelves into much perplexity, yet give up ourſelves, lay down our arms, and yield to ſo horrid a tyrant as thou, we ſhall not; die upon the place we chuſe rather to do. Beſides, we have hopes that in time deliverance will come from court unto us; and therefore we yet will maintain a war aguiaſt thee.

This brave ſpeech of the Lord Will-bewill, with that alſo of the Lord Mayor, did ſomewhat abate the boldneſs of Diabolus, though it kindled the fury of his rage. It alſo ſuccoured the townſmen and captains; yea, it was as a plaiſter to the brave Captain Credence his wound: for you muſt know, that a brave ſpeech now, when the captains of the town, with their men of war, came home routed, and when the enemy took courage and boldneſs at the ſucceſs that he had obtained, to draw up to the walls, and demand entrance, as he did, was in ſeaſon, and alſo advantageous.

*The captains encouraged.*

The Lord Will-bewill alſo did play the man within; for while the captains and ſoldiers were in the field, he was in arms in the town; and where-ever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and alſo the edge of his penetrating ſword; Many, therefore, of the Diabolonians he wounded, as the Lord Cavil, the Lord Briſk, the Lord Pragmatic, and the Lord Murmur; ſeveral alſo of the meaner ſort he did ſorely maim; though there cannot at this time an account be given you of any that he ſlew outright. The cauſe, or rather the advantage that my Lord Will-bewill had at this time to do thus, was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to ſtir and make an uproar in the town: What do they therefore, but quickly get themſelves into a body, and fall forthwith to hurricaning in Manſoul, as if now nothing but whirlwind and tempeſt ſhould be there? Wherefore, as I ſaid, he takes this opportunity to fall in among them with his men, cutting and ſlaſhing with courage that was undaunted; at which the Diabolonians with all haſte diſperſed themſelves to their holds, and my Lord to his place as before.

This brave act of my Lord did ſomewhat revenge the wrongs done by Diabolus to the captains, and alſo did let them know, that Manſoul was not to be parted with for the loſs of a victory or two; wherefore the wing of the tyrant was clipped again, as to boaſting, I mean in compariſon of what he would have done if the Diabolonians had put the town to the ſame plight to which he had put the captains.

*Nothing like faith to cruſh Diabolus.*

Well, Diabolus yet reſolves to have the other bout with Manſoul; for, thought he, ſince I beat them once, I may beat them twice: Wherefore he commanded his men to be ready at ſuch an hour of the night to make a freſh aſſault upon the town, and he gave out in ſpecial, that they ſhould bend all their force againſt Feel-gate, and attempt to break into the town through that. The word that then he did give to his officers and ſoldiers was *Hell fire*. And, ſaid he, if we break in upon them, as I wiſh we do, either with ſome or with all our force, let them that break in look to it, that they forget not the word.

*He tries what he can do upon the ſenſe and feeling of the Chriſtian.*

And let nothing be heard in the town of Manſoul but Hell-fire! Hell-fire! Hell-fire! The drummer, was alſo to beat without ceaſing, and the ſtandard-bearers were to diſplay their colours; the ſoldiers, too, were to put on what courage they could, and to ſee that they played manfully their parts againſt the town.

So the night was come, and all things by the tyrant made ready for the work, he ſuddenly makes his aſſault upon Feel-gate; and after he had a while ſtruggled there, he throws the gates wide open; for the truth is, thoſe gates were but weak, and ſo moſt eaſily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment and No-eaſe there; ſo he attempted to preſs foreward, but the Prince's captains came down upon him, and made his entrance more difficult than he deſired. And to ſpeak truth, they made what reſiſtance they could; but the three of their beſt and moſt valiant captains being wounded, and by their wounds made much incapable of doing the town that ſervice they would, (and all the reſt having more than their hands full of Doubters, and their captains that did follow Diabolus), they were overpowered with force; nor could they keep them out of the town. Wherefore the Prince's men, and their captains, betook themſelves to the caſtle, as the ſtrong-hold of the town; and this they did, partly for the ſecurity of the town, and partly, or rather chiefly to preſerve to Emanuel the prerogative-royal of Manſoul: for ſo was the caſtle of Manſoul.

The captains therefore being fled into the caſtle, the enemy, without much reſiſtance, poſſeſs themſelves of the reſt of the town, and ſpreading themſelves as they went into every corner, they cried out as they marched, according to the command of the tyrant, Hell-fire! Hell-fire! Hell-fire! ſo that nothing for a while throughout the town of Manſoul could be heard but the dreadful noiſe of Hell-fire; together with the roaring of Diabolus's drum. And now did the clouds hang black over Manſoul, nor to reaſon did any thing but ruin ſeem to attend it. Diabolus alſo quartered his ſoldiers in the houſes of the inhabitants of the town of Manſoul. Yea, the Subordinate Preacher's houſe was as full of theſe out-landiſh Doubters as ever it could hold; and ſo was my *Lord Mayor's*, and my Lord Will-bewill's alſo. Yea, where was there a corner, a cottage, a barn, or a hog-ſtye, that now were not full of theſe vermine; yea, they turned the men of the town out of their houſes, and would lie in their beds, and ſit at their tables themſelves. Ah poor Manſoul! Now thou feeleſt the fruits of ſin, and what venom was in the flattering words of *Mr Carnal-ſecurity*, They made great havock of whatever they laid their hands on; yea, they fired the town in ſeveral places; many young children alſo were by them daſhed in pieces; yea, thoſe that were yet unborn they deſtroyed in their mother's wombs: for you muſt needs think that it could not now be otherwiſe: for what conſcience, what pity, what bowels, or compaſſion can any expect at the hands of out-landiſh Doubters? many in Manſoul that were women, both young and old, they forced, raviſhed, and beaſt-like abuſed; ſo that they ſwooned, miſcarried, and many of them died, and ſo lay at the top of every ſtreet, and in all by-places of the town.

*The ſad fruits of apoſtacy.*

And now did Manſoul ſeem to be nothing but a den of dragons, an emblem of hell, and a place of total darkneſs. Now did Manſoul lie (almoſt) like the barren wilderneſs; nothing but nettles, briars, thorns, weeds, and ſtinking things ſeemed now to cover the face of Manſoul. I told you before, how that theſe Diabolonian Doubters turned the men of Manſoul out of their beds; and now I will add, they wounded them, they mauled them, yea, and almoſt brained many of them. Many did I ſay? Yea moſt, if not all of them. *Mr Conſcience* they ſo wounded, yea, and his wounds ſo feſtered, that he could have no eaſe day nor night, but lay as if continually upon a rack, (but that Shaddai rules all, certainly they had ſlain him outright); my *Lord Mayor* they ſo abuſed, that they almoſt put out his eyes; and had not my Lord Will-bewill got into the caſtle, they intended to have chopped him all to pieces: for they did look upon him (as his heart now ſtood) to be one of the very worſt that was in Manſoul againſt Diabolus and his crew. And indeed he hath ſhewed himſelf a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for days together in Manſoul, and ſcarce have ſeen one in the town that looked like a religious man. Oh the fearful ſtate of Manſoul now! Now every corner ſwarmed with out-landiſh Doubters; red coats, and black-coats walked the town by cluſters, and filled up all the houſes with hideous noiſes, vain ſongs, lying ſtories, and blaſphemous language againſt Shaddai and his Son. Now alſo thoſe Diabolonians that lurked in the walls, and dens, and holes, that were in the town of Manſoul, came forth and ſhewed themſelves; yea, walked with open face in company with the Doubters that were in Manſoul. Yea, they had more boldneſs now to walk the ſtreets, to haunt the houſes, and to ſhew themſelves abroad, than had any of the honeſt inhabitants of the now woful town of Manſoul.

But Diabolus and his out-landiſh men were not at peace in Manſoul: for they were not there entertained as were the captains and forces of Emanuel; the townſmen did browbeat them what they could: nor did they partake or make ſtroy of any of the neceſſaries of Manſoul, but that which they ſeized on againſt the townſmen's will; what they could they hid from them, and what they could not, they had with an ill-will. They, poor hearts, had rather have had their room than their company; but they were at preſent their captives, and their captives for the preſent they were forced to be. But, I ſay, they diſcountenanced them as much as they were able, and ſhewed them all the diſlike that they could.

The captain alſo from the caſtle did hold them in continual play with their ſlings, to the chafing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the caſtle; but *Mr Godly-fear* was made keeper of that; and he was a man of that courage, conduct, and valour, that it was in vain as long as life laſted within him, to think to do that work though moſtly deſired; wherefore all the attempts that Diabolus made againſt him were fruitleſs; (I have wiſhed ſometimes that that man had had the whole rule of the town of Manſoul).

Well, this was the condition of the town of Manſoul for about two years and an half; the body of the town was the ſeat of war; the people of the town were driven into holes, and the glory of Manſoul was laid in the duſt; what reſt then could be to the inhabitants, what peace could Manſoul have, and what ſun could ſhine upon it? Had the enemy lain ſo long without in the plain againſt the town, it had been enough to have famiſhed them; but now when they ſhall be within, when the town ſhall be their tent, their trench, and fort, againſt the caſtle that was in the town, when the town ſhall be againſt the town and ſhall ſerve to be a fence to the enemies of her ſtrength and life; I ſay, when they ſhall make uſe of the forts, and town-holds, to ſecure themſelves in, even till they ſhall take, ſpoil, and demoliſh the caſtle, this was terrible; and yet this was now the ſtate of the town of Manſoul.

After the town of Manſoul had been in this ſad and lamentable condition for ſo long a time as I have told you, and no petitions that they preſented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chief of Manſoul gathered together, and after ſome time ſpent in condoling their miſerable ſtate, and this miſerable judgement coming upon them, they agreed together to draw up yet another petition, and to ſend it away to Emanuel for relief. But Mr Godly-fear ſtood up, and anſwered, that he knew that his Lord the Prince never did, nor ever would receive a petition for theſe matters from the hand of any whoever, unleſs the

Lord Secretary's hand was to it, (and this, quoth he, is the reaſon that you prevailed not all this while). Then they ſaid, they would draw up one, and get the Lord Secretary's hand to it. But Mr Godly-fear anſwered again, that he knew alſo that the Lord Secretary would not ſet his hand to any petition that himſelf had not an hand in compoſing and drawing up; and beſides, ſaith he, the Prince doth know my Lord Secretary's hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid, (now he did yet abide in the caſtle where all the captains and men at arms were).

So they heartily thanked Mr Godly-fear, took his counſel, and did as he had bidden them; ſo they went and came to my Lord, and made known the cauſe of their coming to him, to wit, that ſince Manſoul was in ſo deplorable a condition, his Highneſs would be pleaſed to undertake to draw up a petition for them to Emanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then ſaid the Secretary to them, What petition is it that you would have me draw up for you? But they ſaid, Our Lord knows beſt the ſtate and condition of the town of Manſoul: and how we are backſlidden and degenerate from the Prince; thou alſo knoweſt who is come up to war againſt us, and how Manſoul is now the ſeat of war. My Lord knows moreover what barbarous uſages our men, women, and children, have ſuffered at their hands, and how our home bred Diabolonians do walk now with more boldneſs than dare the townſmen in the ſtreets of Manſoul. Let our Lord therefore, according to the wiſdom of God that is in him, draw up a petition for his poor ſervants to our Prince Emanuel. Well, ſaid the Lord Secretary, I will draw up a petition for you, and will alſo ſet my hand thereto. Then ſaid they, But when ſhall we call for it at the hands of our Lord? but he anſwered, Yourſelves muſt be preſent at the doing of it; yea, you muſt put your deſires to it. True, the hand and pen ſhall be mine, but the ink and paper muſt be yours, elſe how can you ſay it is your petition? nor have I need to petition for myſelf, becauſe I have not offended.

He alſo addeth as followeth, No petition goes from me in my name to the Prince, and ſo to his Father by him, but when the people that are chiefly concerned therein do join in heart and ſoul in the matter, for that muſt be inſerted therein.

So they did heartily agree with the ſentence of the Lord, and a petition was forthwith drawn up for them. But now who ſhould carry it, that was next? But the Secretary adviſed that Captain Credence ſhould carry it, for he was a well-ſpoken man. They therefore called for him, and propounded to him the buſineſs, Well, ſaid the captain, I gladly accept of the motion; and though I am lame, I will do this buſineſs for you, with as much ſpeed, and as well as I can.

The contents of the petition were to this purpoſe:

O our Lord and ſovereign Prince Emanuel, the potent, the long-ſuffering Prince; grace is poured into thy lips, and to thee belongs mercy and forgiveneſs, though we have rebelled againſt thee. We who are no more worthy to be called thy Manſoul, nor yet fit to partake of common benefits, do beſeech thee, and thy Father by thee, to do away our tranſgreſſion. We confeſs that thou mighteſt caſt us away for them, but do it not for thy name ſake; let the Lord rather take an opportunity at our miſerable condition, to let out his bowels and compaſſion to us; we are compaſſed on every ſide, Lord, our own backſlidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomleſs pit diſtreſſes us. Thy grace can be our ſalvation, and whither to go but to thee we know not.

Furthermore, O gracious Prince, we have weakened our captains, and they are diſcouraged, ſick, and of late ſome of them grievouſly worſted and beaten out of the field by the power and force of the tyrant. Yea, even thoſe of our captains in whoſe valour we did formerly uſe to put moſt of our confidence, they are as wounded men. Beſides, Lord, our enemies are lively, and they are ſtrong, they vaunt and boaſt themſelves, and do threaten to part us among themſelves for a booty. They are fallen alſo upon us, Lord, with many thouſand Doubters, ſuch as with whom we cannot tell what to do; they are all grim-looked, and unmerciful ones, and bid defiance to us and thee.

Our wiſdom is gone, our power is gone, becauſe thou art departed from us, nor have we what we may call ours, but ſin, ſhame, and confuſion of face for ſin. Take pity upon us, O Lord, take pity upon us thy miſerable town of Manſoul, and ſave us out of the hands of our enemies. Amen.

This petition, as was touched afore, was handed by the Lord Secretary, and carried to the court by the brave and moſt ſtout Captain Credence. Now he carried it, out at Mouth-gate, for that, as I ſaid, was the ſally-port of the town; and he went and came to Emanuel with it. Now how it came out, I do not know, but for certain it did, and that ſo far as to reach the ears of Diabolus. Thus I conclude, becauſe that the tyrant had it preſently by the end, and charged the town of Manſoul with it, ſaying, Thou rebellious and ſtubborn-hearted Manſoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he alſo knew who the meſſenger was that carried the petition to the Prince, and it made him both to fear and rage.

*Satan cannot abide prayer.*

Wherefore he commanded that his drum ſhould be beat again, a thing that Manſoul could not abide to hear; but when Diabolus will have his drum beat Manſoul muſt abide the noiſe. Well, the drum was beat, and the Diabolonians were gathered together.

Then ſaid Diabolus, O ye ſtout Diabolonians, be it known unto you, that there is treachery hatched againſt us in the rebellious town of Manſoul; for albeit the town is in our poſſeſſion, as you ſee, yet theſe miſerable Manſoulians have attempted to dare, and have been ſo hardy as yet to ſend to the court of Emanuel for help. This I give you to underſtand, that ye may yet know how to carry it to the wretched town of Manſoul. Wherefore, O my truſty Diabolonians, I command that yet more and more ye diſtreſs this town of Manſoul, and vex it with your wiles, raviſh their women, deflower their virgins, ſlay their children, brain their ancients, fire their town, and what other miſchief you can; and let this be the reward of the Manſoulians from me, for their deſperate rebellions againſt me.

This you ſee was the charge, but ſomething ſtept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next way up to the caſtle-gates, and demanded that upon pain of death the gates ſhould be opened to him, and that entrance ſhould be given him, and his men that followed after. To whom Mr Godly-fear replied, (for he it was that had the charge of that gate). That the gate ſhould not be opened unto him, nor to the men that followed after him. He ſaid, moreover, That Manſoul, when ſhe had ſuffered a while, ſhould be made perfect, ſtrengthened, ſettled.

Then ſaid Diabolus, Deliver me then the men that have petitioned againſt me, eſpecially Captain Credence, that carried it to your Prince, deliver that varlet into my hands, and I will depart from the town.

*Satan cannot abide faith.*

Then up ſtarts a Diabolonian, whoſe name was *Mr Fooling*, and ſaid, my lord offereth you fair, it is better for you that one man periſh, than that your whole Manſoul ſhould be undone.

But Mr Godly-fear made this reply, How long will Manſoul be kept out of the dungeon, when ſhe hath given up her faith to Diabolus? As good loſe the town as loſe Captain Credence; for if one be gone, the other muſt follow. But to that Mr Fooling ſaid nothing.

Then did my Lord Mayor reply, and ſaid, O thou devouring tyrant, be it known unto thee, we ſhall hearken to none of thy words, we are reſolved to reſiſt thee as long as a captain, a man, a ſling, and a ſtone to throw at thee ſhall be found in the town of Manſoul. But Diabolus anſwered, Do you hope, do you wait, do you look for help and deliverance? You have ſent to Emanuel, but your wickedneſs ſticks too cloſe in your ſkirts, to let innocent prayers come out of your lips. Think you that you ſhall be prevailers and proſper in this deſign? You will fail in your wiſh you will fail in your attempts; for it is not only I, but your Emanuel is againſt you. Yea, it is he that hath ſent me againſt you to ſubdue you; for what then do you hope, or by what means will you eſcape?

*The Lord Mayor's ſpeech juſt at the time of the return of Captain Credence.*

Then ſaid the Lord Mayor, We have ſinned indeed, but that ſhall be no help to thee, for our Emanuel hath ſaid it, and that in great faithfulneſs, *And him that cometh to me I will in no wiſe caſt out.* He hath alſo told us, (O! our enemy), that all manner of ſin and blaſphemy ſhall be forgiven to the ſons of men. Therefore we dare not deſpair, but will look for, wait for, and hope for deliverance ſtill.

Now by this time Captain Credence was returned, and come from the court from Emanuel, to the caſtle of Manſoul; and he returned to them with a packet. So my *Lord Mayor* hearing that Captain Credence was come, withdrew himſelf from the noiſe of the roaring of the tyrant, and left him to yell at the wall of the town, or againſt the gates of the caſtle. So he came up to the captain's lodgings, and ſaluting him, he aſked him of his welfare, and what was the beſt news at court? But when he aſked Captain Credence that, the water ſtood in his eyes. Then ſaid the Captain, Cheer up, my Lord, for all will be well in time: And with that he firſt produced his packet, and laid it by, but that the Lord Mayor and the reſt of the captains took for a ſign of good tidings. Now a ſeaſon of grace being come, he ſent for all the captains and elders of the town that were here and there in their lodgings in the caſtle, and upon their guard, to let them know that Captain Credence was returned from the court, and that he had ſomething in general, and ſomething in ſpecial to communicate to them. So they all came up to him, and ſaluted him, and aſked him concerning his journey, and what was the beſt news at the court? And he anſwered them as he had done the Lord Mayor before, That all would be well at laſt. Now when the captain had thus ſaluted them, he opened his packet, and thence did draw out his ſeveral notes for thoſe that he had ſent for. And the firſt note was for my Lord Mayor, wherein was ſignified,

*A note for my Lord Mayor.*

That the Prince Emanuel had taken it well that my Lord Mayor had been ſo true and truſty in his office, and the great concerns that lay upon him for the town and people of Manſoul. Alſo he bid him to know, that he took it well that he had been ſo bold for his Prince Emanuel, and had engaged ſo faithfully in his cauſe againſt Diabolus. He alſo ſignified at the cloſe of his letter, that he ſhould ſhortly receive his reward.

*A note for Lord Will-bewill.*

The ſecond note that came out was for the noble Lord Will-bewill, wherein there was ſignified, That his Prince Emanuel did well underſtand how valiant and courageous he had been for the honour of his Lord, now in his abſence, and when his name was under contempt by Diabolus. There was ſignified alſo, that his Prince had taken it well that he had been ſo faithful to the town of Manſoul, in his keeping of ſo ſtrict a hand and eye over, and ſo ſtrict a rein upon the necks of the Diabolonians that did ſtill lie lurking in their ſeveral holes in the famous town of Manſoul.

He ſignified moreover, how that he underſtood that my Lord had, with his own hand, done great execution upon ſome of the chief of the rebels there, to the great diſcouragement of the adverſe party, and to the good example of the whole town of Manſoul; and that ſhortly his Lordſhip ſhould have his reward.

*A note to the ſubordinate preacher.*

The third note came out for the ſubordinate preacher, wherein was ſignified, That his Prince took it well from him that he had ſo honeſtly and ſo faithfully performed his office, and executed the truſt committed to him by his Lord, while he exhorted, rebuked, and forewarned Manſoul, according to the laws of the town. He ſignified moreover, that he took it well at his hand, that he called to faſting, to ſackcloth and aſhes, when Manſoul was under her revolt. Alſo that he called for the aid of the Captain Boanerges to help in ſo weighty a work. And that ſhortly alſo he ſhould receive his reward.

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*fear.*

The fourth note came out for *Mr Godly-fear*, wherein his Lord thus ſignified, That his Lordſhip obſerved, that he was the only man in Manſoul that detected *Mr Carnal-ſecurity*, as the only one that through his ſubtilty and cunning had obtained for Diabolus a defection and decay of goodneſs in the bleſſed town of Manſoul. Moreover, his Lord gave him to underſtand, that he ſtill remembered his tears and mourning for the ſtate of Manſoul. It was alſo obſerved by the ſame note, That his Lord took notice of his detecting of this *Mr Carnal-ſecutiry*, at his own table among the gueſts, in his own houſe, and that in the midſt of his jollineſs, even while he was ſeeking to perfect his villanies againſt the town of Manſoul. Emanuel alſo took notice, that this Reverend perſon, *Mr Godly-fear*, ſtood ſtoutly to it at the gates of the caſtle, againſt all the threats and attempts of the tyrant, and that he put the townſmen in a way to make their petition to their Prince, ſo as that he might accept thereof, and as that they might obtain an anſwer of peace: And that therefore ſhortly he ſhould receive his reward.

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After all this, there was yet produced a note which was written to the whole town of Manſoul, whereby they perceived that their Lord took notice of their ſo often repeating of petitions to him; and that they ſhould ſee more of the fruits of ſuch their doings in time to come. Their Prince did alſo therein tell them, That he took it well that their heart and mind now at laſt abode fixed upon him and his ways, though Diabolus had made ſuch inroads upon them; and that neither flatteries on the one hand, nor hardſhips on the other, could make them yield to ſerve his cruel deſigns. There was alſo inſerted at the bottom of this note, That his Lordſhip had left the town of Manſoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, ſaying, Beware that you yet yield yourſelves unto their governance, and in due time you ſhall receive your reward.

So after the brave Captain Credence had delivered his notes to thoſe to whom they belonged, he retired himſelf to my Lord Secretary's lodgings, and there ſpends time in converſing with him; for they two were very great one with another, and did indeed know more how things would go with Manſoul than did all the townſmen beſides. The Lord Secretary alſo loved the Captain Credence dearly; yea, many a good bit was ſent him from my Lord's table; alſo he might have a ſhew of countenance when the reſt of Manſoul lay under the clouds. So after ſome time for converſe was ſpent, the Captain betook himſelf to his chambers to reſt. But it was not long after but my Lord did ſend for the Captain again; ſo the Captain came to him, and they greeted one another with uſual ſalutations. Then ſaid the Captain to the Lord Secretary, What hath my Lord to ſay to his ſervant? So the Lord Secretary took him, and had him aſide, and after a ſign or two of more favour, he ſaid, I have made thee the Lord's lieutenant over all the forces in Manſoul; ſo that from this day forward all men in Manſoul ſhall be at thy word, and thou ſhalt be he that ſhall lead in, and that ſhall lead out Manſoul. Thou ſhalt therefore manage, according to thy place, the war for thy Prince, and for the town of Manſoul, againſt the force and power of Diabolus, and at thy command ſhall the reſt of the captains be.

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Now the townſmen began to perceive what intereſt the Captain had, both with the court, and alſo with the Lord Secretary in Manſoul; for no man before could ſpeed when ſent, nor bring ſuch good news from Emanuel as he. Wherefore what do they, after ſome lamentation that they made no more uſe of him in their diſtreſſes, but ſend by their ſubordinate preacher to the Lord Secretary, to deſire him, that all that ever they were and had, might be put under the government, care, cuſtody and conduct, of Captain Credence.

So their preacher went and did his errand, and received this anſwer from the mouth of his Lord, That Captain Credence ſhould be the great doer in all the King's army, againſt the King's enemies, and alſo for the welfare of Manſoul. So he bowed to the ground, and thanked his Lordſhip, and returned and told his news to the townsfolk. But all this was done with all imaginable ſecrecy, becauſe the foes had yet great ſtrength in the town. But,

To return to our ſtory again: When Diabolus ſaw himſelf thus boldly confronted by the Lord Mayor, and perceived the ſtoutneſs of Mr Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Manſoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they conſult what to do. Now the effect and concluſion of the council that day was, how they might take the caſtle; becauſe they could not conclude themſelves maſters of the town ſo long as that was in the poſſeſſion of their enemies. So one adviſed this way, and another adviſed that; but when they could not agree in their verdict, Apollyon, that preſident of the council, ſtood up, and thus he began: My brotherhood, quoth he, I have two things to propound unto you; and my firſt is this; Let us withdraw ourſelves from the town into the plain again, for our preſence here will do us no good, becauſe the caſtle is yet in our enemies hands; nor is it poſſible that we ſhould take that, ſo long as ſo many brave captains are in it, and that this bold fellow Godly-fear is the keeper of the gates of it.

Now when we have withdrawn ourſelves into the plain, they, of their own accord, will be glad of ſome little eaſe; and it may be, of their own accord, they again may begin to be remiſs; and even their ſo being will give them a bigger blow than we can poſſibly give them ourſelves. But if that ſhould fail, our going forth of the town may draw the captains out after us, and you know what it coſt them, when we fought them in the field before. Beſides, can we but draw them out into the field, we may lay an ambuſh behind the town, which ſhall, when they are come forth abroad, ruſh in, and take poſſeſſion of the caſtle. But Beelzebub ſtood up, and replied, ſaying, It is impoſſible to draw them all off from the caſtle; ſome you may be ſure will lie there to keep that; wherefore it will be but in vain thus to attempt, unleſs we were ſure that they will all come out. He therefore concluded that what was done muſt be done by ſome other means. And the moſt likely means that the greateſt of their heads could invent, was that which Apollyon had adviſed to before, to wit, to get the townſmen again to ſin. For, ſaid he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the maſters of Manſoul: for ſo long as one in the town is able to lift up his finger againſt us, Emanuel will take their parts; and if he ſhall take their parts, we know what time a-day it will be with us. Wherefore, for my part, quoth he, there is, in my judgement, no way to bring them into bondage to us, like inventing a way to make them ſin. Had we, ſaid he, left all our Doubters at home, we had done as well as we have done now, unleſs we could have made them the maſters and governors of the caſtle: for Doubters, at a diſtance, are but like objections refelled with arguments. Indeed can we but get them into the hold, and make them poſſeſſors of that, the day will be our own. Let us therefore withdraw ourſelves into the plain, (not expecting that the captains in Manſoul ſhould follow us); but yet I ſay, let us do this, and before we ſo do, let us adviſe again with our truſty Diabolonians, that are yet in their holds of Manſoul, and ſet them to work to betray the town to us: for they indeed muſt do it, or it will be left undone forever. By theſe ſayings of Beelzebub, (for I think it was he that gave this counſel), the whole conclave was forced to be of his opinion, to wit, that the way to get the caſtle was to get the town to ſin. Then they fell to inventing by what means to do this thing.

Then Lucifer ſtood up, and ſaid, "The counſel of Beelzebub is pertinent: Now the way to bring this to paſs, in mine opinion, is this; let us withdraw our forces from the town of Manſoul; let us do this; and let us terrify them no more, either with ſummons or threats, or with the noiſe of our drum, or any other awakening means. Only let us lie in the field at a diſtance, and be as if we regarded them not; (for frights I ſee do but awaken them, and make them ſtand more to their arms). I have alſo another ſtratagem in my head: You know Manſoul is a market-town, and a town that delights in commerce; what therefore if ſome of our Diabolonians ſhall feign themſelves far-countrymen, and ſhall go out and bring to the market of Manſoul ſome of our wares to ſell; and what matter, at what rates they ſell their wares, though it be but for half the worth. Now, let thoſe that thus ſhall trade in their market, be thoſe that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr Penny-wiſe Pound-fooliſh, and Mr Get i' th' hundred and loſe i' th' ſhire; nor is this man with the long name at all inferior to the other. What alſo, if you join with them Mr Sweet-world, and Mr Preſent-good, they are men that are civil and cunning, but our true friends and helpers. Let theſe, with as many more, engage in this buſineſs for us; and let Manſoul be taken up in much buſineſs, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea; and how many at preſent do we hold in this ſnare? Now, when they begin to grow full, they will forget their miſery; and if we ſhall not afright them they may happen to fall aſleep, and ſo be got to neglect their town-watch, their caſtle-watch, as well as their watch at the gates.

Yea, may we not by this means ſo cumber Manſoul with abundance, that they ſhall be forced to make of their caſtle a warehouſe inſtead of a garriſon fortified againſt us, and a receptacle for men of war. Thus, if we get our goods and commodities thither, I reckon that the caſtle is more than half ours. Beſides, could we ſo order it, that it ſhould be filled with ſuch kind of wares, then if we made a ſudden aſſault upon them, it would be hard for the captains to take ſhelter there. Do you know that of the parable, The deceitfulneſs of riches choke the word: and again, When the heart is overcharged with ſurfeiting and drunkenneſs, and the cares of this life, all miſchief comes upon them at unawares.

Furthermore, my lords, quoth he, you very well know, that it is not eaſy for a people to be filled with our things, and not to have ſome of our Diabolonians as retainers to their houſes and ſervices. Where is a Manſoulian that is full of this world, that has not for his ſervants and waiting-men, Mr Profuſe, or Mr Prodigality, or ſome other of our Diabolonian gang, as Mr Voluptuous, Mr Pragmatical, Mr Oſtentation, or the like? Now theſe can take the caſtle of Manſoul, or blow it up, or make it unfit for a garriſon for Emanuel; and any of theſe will do. Yea, theſe, for aught I know, may do it for us ſooner than an army of twenty thouſand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourſelves, not offering any further force, or forcible attempts upon the caſtle, at leaſt at this time, and let us ſet on foot our new project; and let us ſee if that will not make them deſtroy themſelves."

This advice was highly applauded by them all, and was accounted the very maſter-piece of hell; to wit, to choke Manſoul with a fulneſs of this world, and to ſurfeit her heart with the good things thereof. But ſee how things meet together; juſt as this Diabolonian council was broken up, Captain Credence received a letter from Emanuel; the contents of which was this, That upon the third day he would

*Captain Credence receives that from his Prince which he underſtandeth not.*

meet him in the field in the plains about Manſoul. Meet me in the field! quoth the captain, what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand, and did carry it to my Lord Secretary, to aſk his thoughts thereupon, (for my Lord was a ſeer in all matters concerning the King, and alſo for the good and comfort of the town of Manſoul.) So he ſhewed my Lord the note, and deſired his opinion thereof. For my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pauſe, he ſaid, "The Diabolonians have had againſt Manſoul a great conſultation to-day; they have, I ſay, this day been contriving the utter ruin of the town; and the reſult of their council is, to ſet Manſoul into ſuch a way, which, if taken, will ſurely make her deſtroy herſelf. And to this end they are making ready for their own departure out of the town, intending to betake themſelves to the field again, and there to lie till they ſhall ſee whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the Diabolonians; for the Prince will by that time be in the field; yea, by that it is break of day, ſun-riſing, or before, and that with a mighty force againſt them. So he ſhall be before them, and thou ſhalt be behind them, and betwixt you both their army ſhall be deſtroyed."

*The riddle expounded to Captain Credence.*

When Captain Credence heard this, away he goes to the reſt of the captains, and tells them what a note he had a while ſince received from the hand of Emanuel: And, ſaid he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himſelf, and by them, muſt be done to anſwer the mind of their Lord. Then were the Captains glad; and Captain Credence commanded that all the King's trumpeters ſhould aſcend to the battlements of the caſtle, and there in the audience of Diabolus, and of the whole town of Manſoul, make the beſt muſic that heart could invent. The trumpeters then did as they were commanded. They got themſelves up to the top of the caſtle, and thus they began to ſound; then did Diabolus ſtart, and ſaid, What can be the meaning of this, they neither ſound boot and ſaddle, nor horſe and away, nor a charge? What do theſe madmen mean, that yet they ſhould be ſo merry and glad! Then anſwered him one of themſelves, and ſaid, this is for joy that their Prince Emanuel is coming to relieve the town of Manſoul; that to this end he is at the head of an army, and that this relief is near.

*Curious muſic made by the trumpeters.*

The men of Manſoul were alſo greatly concerned at this melodious charm of the trumpets: They ſaid, yea, they anſwered one another, ſaying, This can be no harm to us; ſurely this can be no harm to us. Then ſaid the Diabolonians, What had we beſt to do? And it was anſwered, It was beſt to quit the town; and that, ſaid one, ye may do in purſuance of your laſt council, and by ſo doing, alſo be better able to give the enemy battle, ſhould an army from without come upon us. So on the ſecond day they withdrew themſelves from Manſoul, and abode in the plains without; but they encamped themſelves before Eye-gate, in what terrene and terrible manner they could. The reaſon why they would not abide in the town, (beſides the reaſons that were debated in their laſt conclave), was, for that they were not poſſeſſed of the ſtrong hold, and becauſe, ſaid they, we ſhall have more convenience to fight, and alſo to fly, if need be, when we are encamped in the open plains. Beſides, the town would have been a pit for them, rather than a place of defence, had the Prince come up, and incloſed them faſt therein. Therefore they betook themſelves to the field, that they might alſo be out of the reach of the ſlings, by which they were much annoyed all the while that they were in the town.

*Diabolus withdraws from the town, and why.*

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themſelves for action; for Captain Credence had told the captains over night, that they ſhould meet their Prince in the field to-morrow. This therefore made them yet far more deſirous to be engaging the enemy; for you ſhall ſee the Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a diſtance; they therefore were for this the more earneſt and deſirous of the work. So, as I ſaid, the hour being come, Captain Credence, with the reſt of the men of war, drew out their forces before it was day by the ſally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the reſt of the captains the word, and ſo they to their under-officers and ſoldiers: The word was, *The ſword of the Prince Emanuel, and the ſhield of Captain Credence;* which is in the Manſoulian tongue, *The word of God and faith.* Then the captains fell on, and began roundly to front, and flank, and rear, Diabolus's camp.

Now they left Captain Experience in the town, becauſe he was yet ill of his wounds which the Diabolonians had given him in the laſt fight. But when he perceived that the captains were at it, what does he, but calling for his crutches with haſte, gets up, and away he goes to the battle, ſaying, Shall I lie here, when my brethren are in the fight, and when Emanuel the Prince will ſhew himſelf in the field to his ſervants? But when the enemy ſaw the man come with his crutches, they were daunted yet the more; for, thought they, what ſpirit has poſſeſſed theſe Manſoulians, that they fight us upon their crutches? Well, the captains, as I ſaid, fell on, and did bravely handle their weapons, ſtill crying out, and ſhouting as they laid on blows, The ſword of the Prince Emanuel, and the ſhield of Captain Credence.

*Capta perien fight Prin hiscr*

Now when Diabolus ſaw that the captains were come out, and that ſo valiantly they ſurrounded his men, he concluded (that for the preſent) nothing from them was to be looked for but blows, and the dints of their two-edged ſword.

Wherefore he alſo falls on upon the Prince's army, with all his deadly force. So the battle was joined. Now, who was it that at firſt Diabolus met with in the fight, but Captain Credence on the one hand, and Lord Will-bewill on the other; now Will-bewill's blows were like the blows of a giant; for that man had a ſtrong arm, and he fell in upon the Election-doubters, for they were the life-guard of Diabolus, and he kept them in play a good while, cutting and battering ſhrewdly. Now when Captain Credence ſaw my Lord engaged, he did ſtoutly fall on, on the other hand, upon the ſame company alſo; ſo they put them to great diſorder. Now Captain Good-hope had engaged the Vocation-doubters, and they were ſturdy men; but the captain was a valiant man: Captain Experience did alſo ſend him ſome aid, ſo he made the Vocation-doubters to retreat. The reſt of the armies were hotly engaged, and that on every ſide, and the Diabolonians did fight ſtoutly. Then did my Lord Secretary command that the ſlings from the caſtle ſhould be played, and his men could throw ſtones at an hair's breadth. But after a while, thoſe that were made to fly before the captains of the Prince, did begin to rally again, and they came up ſtoutly upon the rear of the Prince's army; wherefore the Prince's army began to faint; but remembering that they ſhould ſee the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then ſhouted the captains, ſaying, The ſword of the Prince Emanuel, and the ſhield of Captain Credence; and with that Diabolus gave back, thinking that more aid had been come. But no Emanuel as yet appeared. Moreover the battle did hang in doubt, and they made a little retreat on both ſides. Now in the time of reſpite, Captain Credence bravely encouraged his men to ſtand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave ſpeech to his ſoldiers; the contents whereof here follow.

*The joine*

*The rett Ca de a ſ his*

Gentlemen ſoldiers, and my brethren in this deſign, it rejoiceth me much to ſee in the field for our Prince this day ſo ſtout and ſo valiant an army, and ſuch faithful lovers of Manſoul. You have hitherto, as hath become you, ſhewn yourſelves men of truth and courage againſt the Diabolonian forces; ſo that for all their boaſt they have not yet much cauſe to boaſt of their gettings. Now, take to yourſelves your wonted courage, and ſhew yourſelves men even this once only, for in a few minutes after the next engagement this time, you ſhall ſee your Prince ſhew himſelf in the field; for we muſt make this ſecond aſſault upon this tyrant Diabolus, and then Emanuel comes.

No ſooner had the captain made this ſpeech to his ſoldiers, but one *Mr Speedy* came poſt to the captain from the Prince, to tell him that Emanuel was at hand. This news when the captain had received, he communicated to the other field-officers, and they again to their ſoldiers and men of war. Wherefore, like men raiſed from the dead, ſo the captains and their men aroſe, made up to the enemy, and cried as before, The ſword of the Prince Emanuel, and the ſhield of Captain Credence.

The Diabolonians alſo beſtirred themſelves, and made reſiſtance as well as they could; but in this laſt engagement the Diabolonians loſt their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour or more, Captain Credence lift up his eyes and ſaw, and behold Emanuel came, and he came with colours flying, trumpets ſounding, and the feet of his men ſcarce touched the ground, they haſted with that celerity towards the captains that were engaged. Then did Credence wind with his men to the town ward, and gave to Diabolus the field. So Emanuel came upon him on the one ſide, and the enemies place was betwixt them both; then again they fell to it afreſh, and now it was but a little while more but Emanuel and Captain Ctedence met, ſtill trampling down the ſlain as they came.

But when the captains ſaw that the Prince was come, and that he fell upon the Diabolonians on the other ſide, and that Captain Credence and his Highneſs had got them up betwixt them, they ſhouted, (they ſo ſhouted that the ground rent again), ſaying, The ſword of Emanuel, and the ſhield of Captain Credence. Now when Diabolus ſaw that he and his forces were ſo hard beſet by the Prince and his princely army, what does he and the lords of the pit that were with him, but make their eſcape and forſake their army, and leave them to fall by the hand of Emanuel, and of his noble Captain Credence: ſo they fell all down ſlain before them, before the Prince, and before his royal army: there was not left ſo much as one Doubter alive, they lay ſpread upon the ground dead men as one would ſpread dung upon the land.

When the battle was over, all things came into order in the camp, then the captains and elders of Manſoul came together to ſalute Emanuel, while without the corporation; ſo they ſaluted him, and welcomed him, and that with a thouſand welcomes, for that he was come to the borders of Manſoul again: ſo he ſmiled upon them, and ſaid, Peace be to you. Then they addreſſed themſelves to go to the town; they went then to go up to Manſoul, they, the Prince with all the new forces that now he had brought with him to the war. Alſo all the gates of the town were ſet open for his reception, ſo glad were they of his bleſſed return. And this was the manner and order of this going of his into Manſoul.

1. As I ſaid, all the gates of the town were ſet open, yea the gates of the caſtle alſo; the elders too of the town of Manſoul placed themſelves at the gates of the town, to ſalute him at his entrance thither: and ſo they did; for as he drew near, and approached towards the gates, they ſaid, Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in. And they anſwered again, Who is the King of glory? and they made return to themſelves, The Lord ſtrong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, &c.

2. It was ordered alſo by thoſe of Manſoul, that all the way from the town-gates to thoſe of the caſtle, his bleſſed Majeſty ſhould be entertained with the ſong, by them that had the beſt ſkill in muſic in all the town of Manſoul; then did the elders, and the reſt of the men of Manſoul, anſwer one another as Emanuel entered the town, till he came at the caſtle-gates, with ſongs and ſound of trumpets, ſaying, They have ſeen thy goings, O God, upon the goings of my God, my King in the ſanctuary. So the ſingers went before, the players on inſtruments followed after, and among them were the damſels playing on timbrels.

3. Then the captains (for I would ſpeak a word of them) they in their order waited on the Prince as he entered into the gates of Manſoul. Captain Credence went before, and Captain Goodhope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the reſt of the captains ſome on the right hand, and ſome on the left, accompanied Emanuel into Manſoul. And all the while the colours were diſplayed, the trumpets ſounded, and continual ſhoutings were among the ſoldiers. The Prince himſelf rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of ſilver, the bottom thereof of gold, the covering of it was of purple; the midſt thereof being paved with love for the daughters of the town of Manſoul.

*Good and joyful thoughts.*

4. When the Prince was come to the entrance of Manſoul, he found all the ſtreets ſtrewed with lilies and flowers, curiouſly decked with boughs and branches from the green trees that ſtood round about the town. Every door alſo was filled with perſons who had adorned every one their fore part againſt their houſe with ſomething of variety, and ſingular excellency to entertain him withal as he paſſed in the ſtreets; they alſo themſelves as Emanuel paſſed by, did welcome him with ſhouts and acclamations of joy, ſaying, Bleſſed be the Prince that cometh in the name of his Father Shaddai.

5. At the caſtle gates the elders of Manſoul, to wit, the *Lord Mayor*, the *Lord Will-be-will*, the Subordinate preacher, *Mr Knowledge*, and *Mr Mind*, with other of the gentry of the place, ſaluted Emanuel again. They bowed before him, they kiſſed the duſt of his feet, they thanked, they bleſſed, and praiſed his Highneſs for not taking advantage againſt them for their ſins, but rather had pity upon them in their miſery, and returned to them with mercies, and to build up their Manſoul for ever. Thus was he had up ſtraightway to the caſtle; for that was the royal palace, and the place where his honour was to dwell; the which was ready prepared for his Highneſs, by the preſence of the Lord Secretary, and the work of Captain Credence. So he entered in.

6. Then the people and commonalty of the town of Manſoul came to him into the caſtle to mourn, and to weep, and to lament, for their wickedneſs, by which they had forced him out of the town. So they, when they were come, bowed themſelves to the ground ſeven times; they alſo wept, they wept aloud, and aſked forgiveneſs of the Prince, and prayed that he would again, as of old, confirm his love to Manſoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat, and drink the ſweet, and ſend portions to them for whom naught is prepared, for the joy of your Lord is your ſtrength. I am returned to Manſoul with mercies, and my name ſhall be ſet up, exhalted and magnified by it. He alſo took thoſe inhabitants and kiſſed them, and laid them in his boſom.

*The holy conceptions of Manſoul.*

Moreover, he gave to the elders of Manſoul, and to each town-officer, a chain of gold, and a ſignet. He alſo ſent to their wives ear-rings and jewels, and bracelets, and other things. He alſo beſtowed upon the true-born children of Manſoul, many precious things.

When Emanuel the Prince had done all theſe things for the famous town of Manſoul, then he ſaid unto them, firſt, Waſh your garments, then put on your ornaments, and then come to me into the caſtle of Manſoul. So they went to the fountain that was open for Judah and Jeruſalem to waſh in; and there they waſhed, and there they made their garments white, and came again to the Prince into the caſtle, and thus they ſtood before him.

And now there was muſic and dancing throughout the whole town of Manſoul; and that becauſe their Prince had again granted to them his preſence, and the light of his countenance; the bells alſo did ring, and the ſun ſhone comfortably upon them for a great while together.

The town of Manſoul did alſo now more throughly ſeek the deſtruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had) in the town of Manſoul; for there was of them that had to this day eſcaped with life and limb from the hands of their ſuppreſſors in the famous town of Manſoul.

But the Lord Will-bewill was a greater terror to them now than ever he had been before; foraſmuch as his heart was yet more fully bent to ſeek, contrive, and purſue them to death; he purſued them night and day, and did put them now to ſore diſtreſs, as will afterwards appear.

*Orders given out to bury the dead.*

After things were thus far put into order in the famous town of Manſoul, care was taken, and orders given by the bleſſed Prince Emanuel, That the townſmen ſhould, without further delay, appoint ſome to go furth into the plain to bury the dead that were there; the dead that fell by the ſword of Emanuel, and by the ſhield of the Captain Credence, leſt the fumes and ill ſavours that would ariſe from them might infect the air, and ſo annoy the famous town of Manſoul. This alſo was a reaſon of this order, to wit, that as much as in Manſoul lay, they might cut off the name, and being, and remembrance of thoſe enemies from the thought of the famous town of Manſoul and its inhabitants.

So order was given out by the Lord Mayor, that wiſe and truſty friend of the town of Manſoul, that perſons ſhould be employed about this neceſſary buſineſs; and *Mr Godly-fear*, and one *Mr Upright*, were to be overſeers about this matter; ſo perſons were put under them to work in the fields, and to bury the ſlain that lay dead in the plains. And theſe were their places of employment, ſome were to make the graves ſome to bury the dead, and ſome were to go to and fro in the plains, and alſo round about the borders of Manſoul, to ſee if a ſcull, or a bone, or a piece of a bone of a Doubter, was yet to be found above ground any where near the corporation; and if any where found, it was ordered that the ſearchers that ſearched ſhould ſet up a mark thereby, and a ſign, that thoſe that were appointed to bury them might find it and bury it out of ſight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Manſoul, might not know (if poſſible) what a ſcull, what a bone, or a piece of a Doubter was.

So the buriers, and thoſe that were appointed for that purpoſe, did as they were commanded; they buried the Doubters, and all the ſculls and bones, and pieces of bones, of Doubters, where-ever they found them, and ſo they cleanſed the plains. Now alſo Mr Godſ-peace took up his commiſſion, and acted again as in former days.

Thus they buried in the plains about Manſoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perſeverance, the Reſurrection-doubters, the Salvation-doubters, and the Glory-doubters, whoſe captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Inſatiable, Captain Brimſtone, Captain Torment, Captain No-eaſe, Captain Sepulchre, and Captain Paſt-hope: and old Incredulity was under Diabolus their general. There were alſo ſeven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their eſcape; ſo their men fell down ſlain by the power of the Prince's forces, and by the hands of the town of Manſoul. They alſo were buried as before related, to the exceeding great joy of the now famous town of Manſoul. They that buried them, buried alſo with them their arms, which were cruel inſtruments of death, (their weapons were arrows, darts, mauls, fire-brands, and the like; they buried alſo their armour, their colours, banners, with the ſtandard of Diabolus, and what elſe ſoever they could find, that did but ſmell of a Diabolonian Doubter.

Now, when the tyrant had arrived at Hell-gate-hell, with his old friend Incredulity, they immediately deſcended the den, and having there, with their fellows for a while condoled their misfortune, and great loſs that they ſuſtained againſt the town of Manſoul, they fell at length into a paſſion, and revenged they would be for the loſs that they ſuſtained before the town of Manſoul; wherefore they preſently call a council to contrive yet further what was to be done againſt the famous town of Manſoul; for their yawning paunches could not wait to ſee the reſult of their Lord Lucifer's and their Lord Apollyon's counſel that they had given before, (for their raging gorge thought every day even as long as a ſhort-for-ever, until they were filled with the body and ſoul, the fleſh and bones, and with all the delicates of Manſoul). They therefore reſolve to make another attempt upon the town of Manſoul, and that by an army mixed and made up, partly of Doubters, and partly of Bloodmen. A more particular account now take of both.

The Doubters are ſuch as have their name from their nature, as well as from the land and kingdom where they are born; their nature is to put a queſtion upon every one of the truths of Emanuel, and their country is called, *The land of Doubting*; and that land lieth off, and furtheſt remote to the north, between the Land of Darkneſs, and that called the *Valley of the Shadow of Death*. For though the land of Darkneſs, and that called the *Valley of the Shadow of Death*, be ſometimes called as if they were one and the ſelfſame place; yet indeed they are two, lying but a little way aſunder, and the land of Doubting points in, and lieth between them. This is the land of Doubting, and theſe that came with Diabolus to ruin the town of Manſoul are the natives of that country.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Manſoul; their land lieth under the Dog ſtar, and by that they are governed as to their intellectuals.

The name of their country is the *Province of Loath-good*, the remote parts of it are far diſtant from the Land of Doubting, yet they do both butt and bound upon the Hill called *Hell-gate-hill*. Theſe people are always in league with the Doubters, for they jointly do make queſtion of the faith and fidelity of the men of the town of Manſoul, and ſo are both alike qualified for the ſervice of their prince.

Now of theſe two countries did Diabolus, by the beating of his drum, raiſe another army againſt the town of Manſoul, of five and twenty thouſand ſtrong. There were ten thouſand Doubters, and fifteen thouſand Bloodmen, and they were put under ſeveral captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the ſeven that were heads of the laſt Diabolonian army, and theſe are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus; and the captains that they had before, were ſome of them made lieutenants, and ſome enſigns of the army.

But Diabolus did not count that in this expedition of his theſe Doubters would prove his principal men, for their manhood had been tried before, alſo the Manſoulians had put them to the worſt, only he did bring them to multiply a number, and to help, if need was, at a pinch; but his truſt he put in his Bloodmen; for that they were all rugged villains, and he knew that they had done feats heretofore.

As for the Bloodman, they alſo were under command, and the names of their captains were, Captain Cain, Captain Nimrod, Captain Iſhmael, Captain Eſau, Captain Saul, Captain Abſalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was the murdering club.

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and incroaching Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was the great blood-hound.

3. Captain Iſhmael was captain over two bands, to wit, the mocking and ſcornful Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was one mocking at Abraham's Iſaac.

4. Captain Eſau was captain over two bands, to wit, the Bloodmen that grudged that another ſhould have the bleſſing; alſo over the Bloodmen that are for executing their private revenge upon others; his ſtandard-bearer bare the red colours, and his eſcutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands, to wit, the groundleſsly jealous, and the deviliſhly furious Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was three bloody darts caſt at harmleſs David.

6. Captain Abſalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend, for the glory of this world; alſo over thoſe Bloodmen that will hold one fair in hand with words, till they ſhall have pierced him with their ſwords; his ſtandard-bearer did bear the red colours, and his eſcutcheon was the ſon a purſuing the father's blood.

7. Captain Judas was over two bands, to wit, the Bloodmen that will ſell a man's life for money, and thoſe alſo that will betray their friend with a kiſs; his ſtandard-bearer bare the red colours, and his eſcutcheon was thirty pieces of ſilver, and the halter.

8. Captain Pope was captain over one band, for all theſe ſpirits are joined in one under him; his ſtandard-bearer bare the red colours, and his eſcutcheon was the ſtake, the flame, and the good man in it.

Now, the reaſon why Diabolus did ſo ſoon rally another force after he had been beaten out of the field, was, for that he put mighty confidence in his army of Bloodmen, for he put a great deal of more truſt in them than he did before in his army of Doubters; though they had alſo often done great ſervice for him in the ſtrengthening of him in his kingdom: but theſe Bloodman, he had proved them often, and their ſword did ſeldom return empty. Beſides, he knew that theſe, like maſtiffs, would faſten upon any; upon father, mother, brother, ſiſter, prince, or governor, yea, upon the Prince of princes. And that which encouraged him the more, was for that they did once force Emanuel out of the kingdom of Univerſe; and why, thought he, may they not alſo drive him from the town of Manſoul.

So this army of five and twenty thouſand ſtrong was by their general, the great Lord Incredulity, led up againſt the town of Manſoul. Now, Mr Prywell, the ſcout-maſter-general, did himſelf go out to ſpy, and he did bring Manſoul tidings of their coming. Wherefore they ſhut up their gates, and put themſelves in a poſture of defence againſt theſe new Diabolonians that came up againſt the town.

So Diabolus brought up his army, and beleaguered the town of Manſoul. The Doubters were placed about Feel-gate, and the Bloodman ſet down before Eye-gate and Ear-gate.

Now when this army had thus incamped themſelves, Incredulity did, in the name of Diabolus, his own name, and in the name of the Bloodmen, and the reſt that were with him, ſend a ſummons as hot as a red-hot iron to Manſoul to yield to their demands; threatening, that if they ſtill ſtood it out againſt them, they would preſently burn down Manſoul with fire. For you muſt know, that as for the Bloodmen, they were not ſo much that Manſoul ſhould be ſurrendered, as that Manſoul ſhould be deſtroyed and cut off out of the land of the living. True, they ſend to them to ſurrender; but ſhould they ſo do, that would not ſtench or quench the thirſts of theſe men; they muſt have blood, the blood of Manſoul, elſe they die: and it is from hence that they have their name. Wherefore theſe Bloodmen he reſerved, when now that they might, when all his engines proved ineffectual, as his laſt and ſure card, be played againſt the town of Manſoul.

Now when the townſmen had received this red-hot ſummons, it begat in them at preſent ſome changing and interchanging thoughts; but they jointly agreed in leſs than half an hour to carry the ſummons to the Prince; the which they did, when they had writ at the the bttom of it, "Lord ſave Manſoul from bloody men."

So he took it, and looked upon it, and conſidered it, and took notice alſo of that ſhort petition that the men of Manſoul had written at the bottom of it, and called to him the noble Captain Credence, and bid him go, and take Captain Patience with him, and go and take care of that ſide of Manſoul that was beleaguered by the Bloodmen. So they went and did as they were commanded; the Captain Credence went and took Captain Patience, and they both ſecured that ſide of Manſoul that was beſieged by the Bloodmen.

Then he commanded that Captain Good-hope and Captain Charity, and my Lord Will-bewill, ſhould take charge of the other ſide of the town; and I, ſaid the Prince, will ſet my ſtandard upon the battlements of your caſtle, and do you three watch againſt the Doubters. This done, he again commanded, that the brave captain, the Captain Experience, ſhould draw up his men in the market-place; and that there he ſhould exerciſe them day by day before the people of the town of Manſoul. Now this ſiege was long, and many a fierce attempt did the enemy, eſpecially thoſe called *The Bloodmen*, make upon the town of Manſoul; and many a ſhrewd bruſh did ſome of the townſmen meet with from them, eſpecially Captain Self-denial, who, I ſhould have told you before, was commanded to take the care of Ear-gate and Eye-gate now againſt the Blood-men. This Captain Self-denial was a young man, but ſtout, and a townſman in Manſoul, as Captain Experience alſo was. And Emanuel, at his ſecond return to Manſoul, made him a captain over a thouſand of the Manſoulians, for the good of the corporation. This Captain therefore being an hardy man, and a man of great courage, and willing to venture himſelf for the good of the town of Manſoul, would now and then ſally out upon the Bloodmen, and give them many notable alarms, and entered ſeveral briſk ſkirmiſhes with them, and alſo did ſome execution upon them; but you muſt think that this could not eaſily be done, but he muſt meet with bruſhes himſelf; for he carried ſeveral of their marks in his face; yea, and ſome in ſome other parts of his body.

*Emanuel prepares to give the enemy battle. How he ordereth his men.*

So after ſome time ſpent for the trial of the faith, and hope, and love of the town of Manſoul, the Prince Emanuel upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early, to ſally out upon the enemy, ſaying, Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Thoſe of you that go out againſt the Doubters, kill and ſlay, and cauſe to periſh ſo many of them as by any means you can lay hands on; but for you that go out againſt the Bloodmen, ſlay them not, but take them alive.

*The captains go out.*

So at the time appointed, betimes in the morning, the captains went out as they were commanded againſt the enemies; Captain Good-hope, Captain Charity, and thoſe that were joined with them, as Captain Innocent and Captain Experience, went out againſt the Doubters; and Captain Credence, and Captain Patience, with Captain Self-denial, and the reſt that were to join with them, went out againſt the Bloodmen.

*The Doubters put to flight.*

Now thoſe that went out againſt the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters remembering their laſt ſucceſs, made a retreat, not daring to ſtand the ſhock, but fled from the Prince's men; wherefore they purſued them; and in their purſuit ſlew many, but they could not catch them all. Now thoſe that eſcaped went ſome of them home, and the reſt by fives, nines, and ſeventeens, like wanderers, went ſtraggling up and down the country, where they, upon the barbarous people, ſhewed and exerciſed many of their Diabolonian actions; nor did theſe people riſe up in arms againſt them, but ſuffered themſelves to be enſlaved by them. They would alſo after this ſhew themſelves in companies before the town of Manſoul, but never to abide it: for if Captain Credence, Captain Good-hope, or Captain Experience, did but ſhew themſelves, they fled.

*The Bloodmen are taken, and how.*

Thoſe that went out againſt the Bloodmen, did as they were commanded, they forbore to ſlay any, but ſought to compaſs them about. But the Blood-men when they ſaw that no Emanuel was in the field, concluded alſo that no Emanuel was in Manſoul; wherefore they looked upon what the captains did, to be, as they call it, a fruit of the extravagancy of their wild and fooliſh fancies, rather deſpiſed them than feared them; but the captains minding their buſineſs, at laſt did compaſs them round, they alſo that had routed the Doubters came in amain to their aid: ſo, in fine, after ſome little ſtruggling, for the Bloodmen alſo would have run for it, only now it was too late, (for though they are miſchievous and cruel where they can overcome; yet all Bloodmen are chicken-hearted men, when they once come to ſee themſelves matched and equalled), ſo the captains took them, and brought them to the Prince.

*They are brought to the Prince, and found to be of three ſorts.*

Now when they were taken, had before the Prince, and examined, he found them to be of three ſeveral counties, though they all came out of one land.

1. One ſort of them came out of Blindmanſhire, and they were ſuch as did ignorantly what they did.
2. Another ſort of them came out of Blindzealſhire, and they did ſuperſtitiouſly what they did.
3. The third ſort of them came out of the town of Malice in the county of Envy, and they did what they did out of ſpite and implacableneſs.

For the firſt of theſe, to wit, they that came out of Blindmanſhire, when they ſaw where they were, and againſt whom they had fought, they trembled, and cried as they ſtood before him; and as many of theſe as aſked him mercy, he touched their lips with his golden ſceptre.

They that came out of Blindzealſhire, they did not as their fellows did: for they pleaded, that they had a right to do what they did, becauſe Manſoul was a town whoſe laws and cuſtoms were diverſe from all that dwelt thereabouts; very few of theſe could be brought to ſee their evil; but thoſe that did, and aſked mercy, they alſo obtained favour.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor diſputed, nor repented, but ſtood gnawing of their tongues before him for anguiſh and madneſs, becauſe they could not have their will upon Manſoul. Now theſe laſt, with all thoſe of the other two ſorts, that did not unfeignedly aſk pardon for their faults; thoſe he made to enter into ſufficient bond to anſwer for what they had done againſt Manſoul, and againſt her King, at the great and general aſſizes to be holden for our Lord the King, where he himſelf ſhould appoint for the country and kingdom of Univerſe.

*The day of judgement.*

So they became bound each man for himſelf, to come in when called upon, to anſwer before our Lord the King for what they had done, as before.

And thus much concerning this ſecond army that were ſent by Diabolus to overthrow Manſoul.

*Three or four of the Doubters go into Manſoul, are entertained, and by whom*

But there were three of thoſe that came from the land of Doubting, who after they had wandered and ranged the country a while, and perceived that they had eſcaped, were ſo hardy as to thruſt themſelves, knowing that yet there were in the town Diabolonians, I ſay they were ſo hardy as to thruſt themſelves into Manſoul among them. (Three did I ſay? I think there were four.) Now to whoſe houſe ſhould theſe Diabolonian Doubters go, but to the houſe of an old Diabolonian in Manſoul, whoſe name was *Evil queſtioning*; a very great enemy he was to Manſoul, and a great doer among Diabolonians there. Well, to this Evil-queſtioning's houſe, as was ſaid, did theſe Diabolonians come, (you may be ſure that they had directions how to find the way thither); ſo he made them welcome, pitied their misfortune, and ſuccoured them with the beſt that he had in his houſe. Now after a little acquaintance, (and it was not long before they had that), this old Evil-queſtioning aſked the Doubters, if they were all of a town? (he knew that they were all of one kingdom). And they anſwered, No, nor not of one ſhire neither; for, I, ſaid one, am an Election-doubter; I, ſaid another, am a Vocation-doubter; then ſaid the third, I am a Salvation-doubter; and the fourth ſaid he was a Grace-doubter. Well, quoth the old gentleman, be of what ſhire you will, I am perſuaded that you are down boys, you have the very length of my foot, are one with my heart, and ſhall be welcome to me. So they thanked him, and were glad that they had found themſelves an harbour in Manſoul. Then ſaid Evil-queſtioning to them, How many of your company might there be that came with you to the ſiege of Manſoul? and they anſwered, there were but ten thouſand Doubters in all, for the reſt of the army conſiſted of fifteen thouſand Bloodmen. Theſe Bloodmen, quoth they, border upon our country, but, poor men, as we hear, they were every one taken by Emanuel's forces. Ten thouſand! quoth the old gentleman, I'll promiſe you that is a round company. But how came it to paſs, ſince you were ſo mighty a number, that you fainted, and durſt not fight your foes? Our general, ſaid they, was the firſt man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord-Mayor of Manſoul, ſaid they. But pray call him not a cowardly general, for whether any from the eaſt to the weſt had done more ſervice for our prince Diabolus, than has my Lord Incredulity, will be a hard queſtion for you to anſwer. But had they catched him, they would for certain have hanged him, and we promiſe you hanging is but a bad buſineſs. Then ſaid the old gentleman, I would that all the ten thouſand Doubters were now well armed in Manſoul, and myſelf at the head of them, I would ſee what I could do. Ay, ſaid they, that would be well if we could ſee that: but wiſhes, alas! what are they! and theſe words were ſpoken aloud: Well, ſaid old Evil-queſtioning, take heed that you talk not too loud, you muſt be ſquat and cloſe, and muſt take care of yourſelves while you are here, or I'll aſſure you, you will be ſnapped.

*Talk theD ando queſ*

Why, quoth the Doubters?

Why, quoth the old gentleman! why, becauſe both the Prince and Lord Secretary, and their captains and ſoldiers, are all at preſent in town; yea, the town is as full of them as ever it can hold. And beſides, there is one whoſe name is Will-bewill, a moſt cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him, that with all the diligence he can, he ſhould look for, ſearch out, and deſtroy all, and all manner of Diabolonians.

And if he lighteth upon you, down you go, though your heads were made of gold.

And now to ſee how it happened, one of the Lord Will-bewill's faithful ſoldiers, whoſe name was *Mr Diligence*, ſtood all this while liſtening under old Evil-queſtioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The ſoldier was a man that my Lord had much confidence in, and that he loved dearly, and that both becauſe he was a man of courage, and alſo a man that was unwearied in ſeeking after Diabolonians to apprehend them.

*T co*

Now this man, as I told you, heard all the talk that was between old Evil-queſtioning and theſe Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard. And ſayeſt thou ſo, my truſty, quoth my Lord? Ay, quoth

Diligence, that I do, and if your Lordſhip will be pleaſed to go with me, you ſhall find it as I have ſaid. And are they there, quoth my Lord? I know Evil-queſtioning well, for he and I were great in the time of our apoſtacy. But I know not now where he dwells. But I do, ſaid his man; and if your Lordſhip will go, I will lead you the way to his den. Go! quoth my Lord, that I will. Come my Diligence, let us go find them out. So my Lord and his man went together the direct way to his houſe. Now his man went before to ſhew him his way, and they went till they came even under old Mr Evil-queſtioning's wall: Then ſaid Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, ſaid my Lord, I know it well, but I have not ſeen him many a day. This I know, he is cunning. I wiſh he doth not give us the ſlip. Let me alone for that, ſaid his ſervant Diligence. But how ſhall we find the door, quoth my Lord? Let me alone for that too, ſaid his man. So he had my Lord Will-bewill about, and ſhewed him the way to the door. Then my Lord, without more ado, broke open the door, ruſhed into the houſe, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr True-man the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Will-bewill had done over night, and his Lordſhip rejoiced much at the news, not only becauſe there were Doubters apprehended, but becauſe that old Evil-queſtioning was taken; for he had been a very great trouble to Manſoul, and much affliction to my Lord Mayor himſelf. He had alſo been ſought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try theſe five that by my Lord had been apprehended, and that were in the hands of Mr True-man the gaoler. So the day was ſet, and the court called and come together, and being ſeated, the priſoners were brought to the bar. My Lord Will-bewill had power to have ſlain them when at firſt he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Manſoul, and the diſcouragement of the enemy, to bring them forth to public judgement.

But, I ſay, Mr True-man brought them in chains to the bar, to the town-hall, for that was the place of judgement. So to be ſhort, the jury was pannelled, the witneſſes ſworn, and the priſoners tried for their lives; the jury was the ſame that tried Mr No-truth, Pityleſs, Haughty, and the reſt of their companions.

And firſt, old Queſtioning himſelf was ſet to the bar; for he was the receiver, the entertainer and comforter of theſe Doubters, that by nation were outlandiſh men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to ſay for himſelf. So his indictment was read; the manner and form here follows.

Mr Queſtioning, "Thou art here indicted by the name of *Evil-queſtioning*, an intruder upon the town of Manſoul, for that thou art a Diabolonian by nature, and alſo a hater of the Prince Emanuel, and one that haſt ſtudied the ruin of the town of Manſoul. Thou art alſo here indicted for countenancing the King's enemies, after wholeſome laws made to the contrary: For, 1. Thou haſt queſtioned the truth of her doctrine and ſtate; 2. In wiſhing that ten thouſand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies, that came from their army unto thee. What ſayeſt thou to this indictment, Art thou guilty, or not guilty?"

My Lord, quoth he, I know not the meaning of this indictment, foraſmuch as I am not the man concerned in it; the man that ſtandeth by this charge, accuſed before this bench, is called by the name of *Evil-queſtioning*, which name I deny to be mine, mine being *Honeſt-inquiring*. The one indeed ſounds like the other; but I true your Lordſhip knows, that between theſe two there is a wide difference; for I hope that a man, even in the worſt of times, and that too amongſt the worſt of men may make an honeſt inquiry after things, without running the danger of death.

*The Lord Will-bewills teſtimony.*

*Will.* Then ſpake my Lord Will-bewill, for he was one of the witneſſes: "My Lord, and you the honourable bench, and magiſtrates of the town of Manſoul, you all have heard with your ears, that the priſoner at the bar has denied his name, and ſo thinks to ſhift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is *Evil-queſtioning*. I have known him (my Lord) above this thirty years; for he and I (a ſhame it is for me to ſpeak it) were great acquaintance, when Diabolus, that tyrant, had the government of Manſoul; and I teſtify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the bleſſed town of Manſoul. He has, in times of rebellion, been at, and lain in my houſe, my Lord, not ſo little as twenty nights together; and we did uſe to talk then (for the ſubſtance of talk) as he, and his Doubters have talked of late; true, I have not ſeen him many a day. I ſuppoſe that the coming of Emanuel to Manſoul, has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord."

Then ſaid the court unto him, Haſt thou any more to ſay?

*Evil.* Yes, quoth the old gentleman, that I have; for all that as yet has been ſaid againſt me, is but by the mouth of one witneſs, and it is not lawful for the famous town of Manſoul, at the mouth of one witneſs, to put any man to death.

*Mr Diligence's teſtimony.*

*Dilig.* Then ſtood forth Mr Diligence, and ſaid, "My Lord, as I was upon my watch ſuch a night, at the head of Badſtreet in this town, I chanced to hear a muttering within this gentleman's houſe; then thought I what is to do here? So I went up cloſe, but very ſoftly to the ſide of the houſe to liſten, thinking, as indeed it fell out, that there I might light upon ſome Diabolonian conventicle. So, as I ſaid, I drew nearer and nearer, and when I was got up cloſe to the wall, it was but a while before I perceived that there were outlandiſh men in the houſe; but I did well underſtand their ſpeech, for I have been a traveller myſelf. Now hearing ſuch language, in ſuch a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr Queſtioning aſked theſe Doubters what they were, whence they came, and what was their buſineſs in theſe parts? And they told him to all theſe queſtions, yet he did entertain them. He alſo aſked what numbers there were of them? and they told him ten thouſand men. He then aſked them why they made no more manly aſſault upon Manſoul? and they told him; ſo he called their general coward for marching off when he ſhould have fought for his prince. Further, this old Evil-queſtioning wiſhed, and I heard him wiſh, Would all the ten thouſand Doubters were now in Manſoul, and himſelf at the head of them. He bid them alſo to take head and lie quiet, for if they were taken they muſt die, although they had heads of gold."

Then ſaid the court, Mr Evil-queſtioning, here is now another witneſs againſt you, and his teſtimony is full: 1. He ſwears that you did receive theſe men into your houſe, and that you did nouriſh them there, though you knew that they were Diabolonians, and the King's enemies. 2. He ſwears that you did wiſh ten thouſand of them in Manſoul. 3. He ſwears that you did give them advice to be quiet and cloſe leſt they were taken by the King's ſervants. All which manifeſteth that thou art a Diabolonian; for hadſt thou been a friend to the King, thou wouldeſt have apprehended them.

*Evil.* Then ſaid Evil-queſtioning, To the firſt of theſe I anſwer, the men that came into mine houſe were ſtrangers, and I took them in, and is it now become a crime in Manſoul for a man to entertain ſtrangers? That I did alſo nouriſh them is true, and why ſhould laſt ſucceſs, made a retreat, not daring to ſtand the ſhock, but fled from the Prince's men; wherefore they purſued them; and in their purſuit ſlew many, but they could not catch them all. Now thoſe that eſcaped went ſome of them home, and the reſt by fives, nines, and ſeventeens, like wanderers, went ſtraggling up and down the country, where they, upon the barbarous people, ſhewed and exerciſed many of their Diabolonian actions; nor did theſe people riſe up in arms againſt them, but ſuffered themſelves to be enſlaved by them. They would alſo after this ſhew themſelves in companies before the town of Manſoul, but never to abide it: for if Captain Credence, Captain Good-hope, or Captain Experience, did but ſhew themſelves, they fled.

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3. The third ſort of them came out of the town of Malice in the county of Envy, and they did what they did out of ſpite and implacableneſs.

For the firſt of theſe, to wit, they that came out of Blindmanſhire, when they ſaw where they were, and againſt whom they had fought, they trembled, and cried as they ſtood before him; and as many of theſe as aſked him mercy, he touched their lips with his golden ſceptre.

They that came out of Blindzealſhire, they did not as their fellows did: for they pleaded, that they had a right to do what they did, becauſe Manſoul was a town whoſe laws and cuſtoms were diverſe from all that dwelt thereabouts; very few of theſe could be brought to ſee their evil; but thoſe that did, and aſked mercy, they alſo obtained favour.

*The day of judgement.*

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor diſputed, nor repented, but ſtood gnawing of their tongues before him for anguiſh and madneſs, becauſe they could not have their will upon Manſoul. Now theſe laſt, with all thoſe of the other two ſorts, that did not unfeignedly aſk pardon for their faults; thoſe he made to enter into ſufficient bond to anſwer for what they had done againſt Manſoul, and againſt her King, at the great and general aſſizes to be holden for our Lord the King, where he himſelf ſhould appoint for the country and kingdom of Univerſe.

So they became bound each man for himſelf, to come in when called upon, to anſwer before our Lord the King for what they had done, as before.

And thus much concerning this ſecond army that were ſent by Diabolus to overthrow Manſoul.

*Three or four of the Doubters go into Manſoul, are entertained, and by whom*

But there were three of thoſe that came from the land of Doubting, who after they had wandered and ranged the country a while, and perceived that they had eſcaped, were ſo hardy as to thruſt themſelves, knowing that yet there were in the town Diabolonians, I ſay they were ſo hardy as to thruſt themſelves into Manſoul among them. (Three did I ſay? I think there were four.) Now to whoſe houſe ſhould theſe Diabolonian Doubters go, but to the houſe of an old Diabolonian in Manſoul, whoſe name was *Evil queſtioning;* a very great enemy he was to Manſoul, and a great doer among Diabolonians there. Well, to this Evil-queſtioning's houſe, as was ſaid, did theſe Diabolonians come, (you may be ſure that they had directions how to find the way thither); ſo he made them welcome, pitied their misfortune, and ſuccoured them with the beſt that he had in his houſe. Now after a little acquaintance, (and it was not long before they had that), this old Evil-queſtioning aſked the Doubters, if they were all of a town? (he knew that they were all of one kingdom). And they anſwered, No, nor not of one ſhire neither; for, I, ſaid one, am an Election-doubter; I, ſaid another, am a Vocation-doubter; then ſaid the third, I am a Salvation-doubter; and the fourth ſaid he was a Grace-doubter. Well, quoth the old gentleman, be of what ſhire you will, I am perſuaded that you are down boys, you have the very length of my foot, are one with my heart, and ſhall be welcome to me. So they thanked him, and were glad that they had found themſelves an harbour in Manſoul. Then ſaid Evil-queſtioning to them, How many of your company might there be that came with you to the ſiege of Manſoul? and they anſwered, there were but ten thouſand Doubters in all, for the reſt of the army conſiſted of fifteen thouſand Bloodmen. Theſe Bloodmen, quoth they, border upon our country, but, poor men, as we hear, they were every one taken by Emanuel's forces. Ten thouſand! quoth the old gentleman, I'll promiſe you that is a round company. But how came it to paſs, ſince you were ſo mighty a number, that you fainted, and durſt not fight your foes? Our general, ſaid they, was the firſt man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord-Mayor of Manſoul, ſaid they. But pray call him not a cowardly general, for whether any from the eaſt to the weſt had done more ſervice for our prince Diabolus, than has my Lord Incredulity, will be a hard queſtion for you to anſwer. But had they catched him, they would for certain have hanged him, and we promiſe you hanging is but a bad buſineſs. Then ſaid the old gentleman, I would that all the ten thouſand Doubters were now well armed in Manſoul, and myſelf at the head of them, I would ſee what I could do. Ay, ſaid they, that would be well if we could ſee that: but wiſhes, alas! what are they! and theſe words were ſpoken aloud: Well, ſaid old Evil-queſtioning, take heed that you talk not too loud, you muſt be ſquat and cloſe, and muſt take care of yourſelves while you are here, or I'll aſſure you, you will be ſnapped.

Why, quoth the Doubters?

Why, quoth the old gentleman! why, becauſe both the Prince and Lord Secretary, and their captains and ſoldiers, are all at preſent in town; yea, the town is as full of them as ever it can hold. And beſides, there is one whoſe name is Will-bewill, a moſt cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him, that with all the diligence he can, he ſhould look for, ſearch out, and deſtroy all, and all manner of Diabolonians.

And if he lighteth upon you, down you go, though your heads were made of gold.

And now to ſee how it happened, one of the Lord Will-bewill's faithful ſoldiers, whoſe name was *Mr Diligence,* ſtood all this while liſtening under old Evil-queſtioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The ſoldier was a man that my Lord had much confidence in, and that he loved dearly, and that both becauſe he was a man of courage, and alſo a man that was unwearied in ſeeking after Diabolonians to apprehend them.

Now this man, as I told you, heard all the talk that was between old Evil-queſtioning and theſe Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard. And ſayeſt thou ſo, my truſty, quoth my Lord? Ay, quoth

Diligence, that I do, and if your Lordſhip will be pleaſed to go with me, you ſhall find it as I have ſaid. And are they there, quoth my Lord? I know Evil-queſtioning well, for he and I were great in the time of our apoſtacy. But I know not now where he dwells. But I do, ſaid his man; and if your Lordſhip will go, I will lead you the way to his den. Go! quoth my Lord, that I will. Come my Diligence, let us go find them out. So my Lord and his man went together the direct way to his houſe. Now his man went before to ſhew him his way, and they went till they came even under old Mr Evil-queſtioning's wall: Then ſaid Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, ſaid my Lord, I know it well, but I have not ſeen him many a day. This I know, he is cunning. I wiſh he doth not give us the ſlip. Let me alone for that, ſaid his ſervant Diligence. But how ſhall we find the door, quoth my Lord? Let me alone for that too, ſaid his man. So he had my Lord Will-bewill about, and ſhewed him the way to the door. Then my Lord, without more ado, broke open the door, ruſhed into the houſe, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr True-man the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Will-bewill had done over night, and his Lordſhip rejoiced much at the news, not only becauſe there were Doubters apprehended, but becauſe that old Evil-queſtioning was taken; for he had been a very great trouble to Manſoul, and much affliction to my Lord Mayor himſelf. He had alſo been ſought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try theſe five that by my Lord had been apprehended, and that were in the hands of Mr True-man the gaoler. So the day was ſet, and the court called and come together, and being ſeated, the priſoners were brought to the bar. My Lord Will-bewill had power to have ſlain them when at firſt he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Manſoul, and the diſcouragement of the enemy, to bring them forth to public judgement.

But, I ſay, Mr True-man brought them in chains to the bar, to the town-hall, for that was the place of judgement. So to be ſhort, the jury was pannelled, the witneſſes ſworn, and the priſoners tried for their lives; the jury was the ſame that tried Mr No-truth, Pityleſs, Haughty, and the reſt of their companions.

And firſt, old Queſtioning himſelf was ſet to the bar; for he was the receiver, the entertainer and comforter of theſe Doubters, that by nation were outlandiſh men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to ſay for himſelf. So his indictment was read; the manner and form here follows.

Mr Queſtioning, "Thou art here indicted by the name of *Evil-queſtioning*, an intruder upon the town of Manſoul, for that thou art a Diabolonian by nature, and alſo a hater of the Prince Emanuel, and one that haſt ſtudied the ruin of the town of Manſoul. Thou art alſo here indicted for countenancing the King's enemies, after wholeſome laws made to the contrary: For, 1. Thou haſt queſtioned the truth of her doctrine and ſtate; 2. In wiſhing that ten thouſand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies, that came from their army unto thee. What ſayeſt thou to this indictment, Art thou guilty, or not guilty?"

My Lord, quoth he, I know not the meaning of this indictment, foraſmuch as I am not the man concerned in it; the man that ſtandeth by this charge, accuſed before this bench, is called by the name of *Evil-queſtioning*, which name I deny to be mine, mine being *Honeſt-inquiring*. The one indeed ſounds like the other; but I true your Lordſhip knows, that between theſe two there is a wide difference; for I hope that a man, even in the worſt of times, and that too amongſt the worſt of men may make an honeſt inquiry after things, without running the danger of death.

*The Lord Will-bewills teſtimony.*

*Will.* Then ſpake my Lord Will-bewill, for he was one of the witneſſes: "My Lord, and you the honourable bench, and magiſtrates of the town of Manſoul, you all have heard with your ears, that the priſoner at the bar has denied his name, and ſo thinks to ſhift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is *Evil-queſtioning*. I have known him (my Lord) above this thirty years; for he and I (a ſhame it is for me to ſpeak it) were great acquaintance, when Diabolus, that tyrant, had the government of Manſoul; and I teſtify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the bleſſed town of Manſoul. He has, in times of rebellion, been at, and lain in my houſe, my Lord, not ſo little as twenty nights together; and we did uſe to talk then (for the ſubſtance of talk) as he, and his Doubters have talked of late; true, I have not ſeen him many a day. I ſuppoſe that the coming of Emanuel to Manſoul, has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord."

Then ſaid the court unto him, Haſt thou any more to ſay?

*Evil.* Yes, quoth the old gentleman, that I have; for all that as yet has been ſaid againſt me, is but by the mouth of one witneſs, and it is not lawful for the famous town of Manſoul, at the mouth of one witneſs, to put any man to death.

*Mr Diligence's teſtimony.*

*Dilig.* Then ſtood forth Mr Diligence, and ſaid, "My Lord, as I was upon my watch ſuch a night, at the head of Badſtreet in this town, I chanced to hear a muttering within this gentleman's houſe; then thought I what is to do here? So I went up cloſe, but very ſoftly to the ſide of the houſe to liſten, thinking, as indeed it fell out, that there I might light upon ſome Diabolonian conventicle. So, as I ſaid, I drew nearer and nearer, and when I was got up cloſe to the wall, it was but a while before I perceived that there were outlandiſh men in the houſe; but I did well underſtand their ſpeech, for I have been a traveller myſelf. Now hearing ſuch language, in ſuch a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr Queſtioning aſked theſe Doubters what they were, whence they came, and what was their buſineſs in theſe parts? And they told him to all theſe queſtions, yet he did entertain them. He alſo aſked what numbers there were of them? and they told him ten thouſand men. He then aſked them why they made no more manly aſſault upon Manſoul? and they told him; ſo he called their general coward for marching off when he ſhould have fought for his prince. Further, this old Evil-queſtioning wiſhed, and I heard him wiſh, Would all the ten thouſand Doubters were now in Manſoul, and himſelf at the head of them. He bid them alſo to take head and lie quiet, for if they were taken they muſt die, although they had heads of gold."

Then ſaid the court, Mr Evil-queſtioning, here is now another witneſs againſt you, and his teſtimony is full: 1. He ſwears that you did receive theſe men into your houſe, and that you did nouriſh them there, though you knew that they were Diabolonians, and the King's enemies. 2. He ſwears that you did wiſh ten thouſand of them in Manſoul. 3. He ſwears that you did give them advice to be quiet and cloſe leſt they were taken by the King's ſervants. All which manifeſteth that thou art a Diabolonian; for hadſt thou been a friend to the King, thou wouldeſt have apprehended them.

*Evil.* Then ſaid Evil-queſtioning, To the firſt of theſe I anſwer, the men that came into mine houſe were ſtrangers, and I took them in, and is it now become a crime in Manſoul for a man to entertain ſtrangers? That I did alſo nouriſh them is true, and why ſhould my charity be blamed? As for the reaſon why I wiſhed ten thouſand of them in Manſoul, I never told it to the witneſſes, nor to themſelves. I might wiſh them to be taken, and ſo my wiſh might mean well to Manſoul, for aught that any yet knows. I did alſo bid them take heed that they fell not into the captain's hands; but that might be becauſe I am unwilling that any man ſhould be ſlain, and not becauſe I would have the King's enemies, as ſuch, eſcape.

My Lord Mayor then replied, That though it was a virtue to entertain ſtrangers, yet it was treaſon to entertain the King's enemies. And for what elſe thou has ſaid, thou doſt by words but labour to evade, and defer the execution of judgement. But could there be no more proved againſt thee, but that thou art a Diabolonian, thou muſt for that die the death by the law; but to be a receiver, a nouriſher, a countenancer, and a harbourer of others of them, yea, of outlandiſh Diabolonians; yea, of them that came from far, on purpoſe to cut off and deſtroy our Manſoul; this muſt not be borne.

Then ſaid Evil-queſtioning, I ſee how the game will go; I muſt die for my name, and for my charity. And ſo he held his peace.

*The Election-doubter tried.*

Then they called the outlandiſh Doubters to the bar; and the firſt of them that was arraigned, was the Election-doubter; ſo his indictment was read; and becauſe he was an outlandiſh man, the ſubſtance of it was told him by an interpreter; to wit, That he was there charged with being an enemy of Emanuel the Prince, a hater of the town of Manſoul, and an oppoſer of her moſt wholeſome doctrine.

*His plea.*

Then the judge aſked him if he would plead? but he ſaid only this, That he confeſſed that he was an Election-doubter; and that that was the religion that he had ever been brought up in. And ſaid, moreover, if I muſt die for my religion, I trow I ſhall die a martyr, and ſo I care the leſs.

*Judge.* Then it was replied, To queſtion election is to overthrow a great doctrine of the goſpel; to wit, the omniſcience, and power, and will of God; to take away the liberty of God with his creature; to ſtumble the faith of the town of Manſoul; and to make ſalvation to depend upon works, and not upon grace. It alſo belied the word, and diſquieted the minds of the men of Manſoul, therefore, by the beſt of laws, he muſt die.

*The Vocation-doubter tried.*

Then was the Vocation-doubter called, and ſet to the bar; and his indictment for ſubſtance was the ſame with the other, only he was particularly charged with denying the calling of Manſoul.

The judge aſked him alſo, what he had to ſay for himſelf?

So he replied, That he never believed, that there was any ſuch thing as a diſtinct and powerful call of God to Manſoul, otherwiſe than by the general voice of the word; nor by that neither, otherwiſe than as it exhorted them to forbear evil, and to do that which is good; and in ſo doing a promiſe of happineſs is annexed.

Then ſaid the judge, Thou art a Diabolonian; and haſt denied a great part of one of the moſt experimental truths of the Prince of the town of Manſoul; for he has called, and ſhe has heard a moſt diſtinct and powerful call of her Emanuel, by which ſhe has been quickened, awakened, and poſſeſſed with heavenly grace to deſire to have communion with her prince, to ſerve him, and do his will, and to look for her happineſs merely of his good pleaſure. And for thine abhorrence of this good doctrine, thou muſt die the death.

*The Grace-doubter tried.*

Then the Grace-doubter was called, and his indictment read; and he replied thereto, That though he was of the land of Doubting, his father was the offspring of a Phariſee, and lived in good faſhion among his neighbours; and that he taught him to believe, and believe it I do, and will, that Manſoul ſhall never be ſaved freely by grace.

Then ſaid the judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Poſitively, By grace you are ſaved. And thy religion ſettleth in and upon the works of the fleſh: for the works of the law are the works of the fleſh. Beſides, in ſaying as thou haſt done, thou haſt robbed God of his glory, and given it to a ſinful man; thou haſt robbed Chriſt of the neceſſity of his undertaking, and the ſufficiency thereof and haſt given both theſe to the works of the fleſh. Thou haſt deſpiſed the work of the Holy Ghoſt, and haſt magnified the will of the fleſh, and of the legal mind. Thou art a Diabolonian, the ſon of a Diabolonian; and for thy Diabolonian principles thou muſt die.

The court then having proceeded thus far with them, ſent out the jury, who forthwith brought them in guilty of death. Then ſtood up the Recorder, and addreſſed himſelf to the priſoners: You, the priſoners at the bar, you have been here indicted, and proved guilty of high crimes againſt Emanuel our Prince, and againſt the welfare of the famous town of Manſoul: crimes for which you muſt be put to death: and die ye accordingly.

So they were ſentenced to the death of the croſs. The place aſſigned them for execution was that where Diabolus drew up his laſt army againſt Manſoul: ſave only that old Evil-queſtioning was hanged at the top of Badſtreet, juſt over againſt his own door.

When the town of Manſoul had thus far rid themſelves of their enemies, and of the troublers of their peace: in the next place, a ſtrict commandment was given out, that yet my Lord Will-bewill ſhould, with Diligence his man, ſearch for, and do his beſt to apprehend what Diabolonians were yet left alive in Manſoul. The names of ſeveral of them were *Mr Fooling, Mr Let-good-ſlip, Mr Slaviſh fear, Mr No-love, Mr Miſtruſt, Mr Fleſh*, and *Mr Sloth.* It was alſo commanded, that he ſhould apprehend Mr Evil-queſtioning's children that he left behind him; and that they ſhould demoliſh his houſe. The children that he left behind were theſe: Mr Doubt, and he was his eldeſt ſon; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Chriſt, Clip-promiſe, Carnal-ſenſe, Live-by-feeling, Self-love. All theſe he had by one wife, and her name was No-hope; ſhe was the kinſwoman of old Incredulity. for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when ſhe was marriageable, he gave her to this old Evil-queſtioning to wife.

Now the Lord Will-bewill did put into execution his commiſſion, with great Diligence his man. He took Fooling in the ſtreets, and hanged him up in Want-wit-ally, over againſt his own houſe. This Fooling was he that would have had the town of Manſoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He alſo took Mr Let-good-ſlip one day as he was buſy in the market, and executed him according to law; now there was an honeſt poor man in Manſoul, and his name was Mr Meditation, one of no great account in the days of apoſtacy, but now of repute with the beſt of the town. This man therefore they were willing to prefer: now Mr Let-good-ſlip had a great deal of wealth heretofore in Manſoul, and at Emanuel's coming it was ſequeſtered to the uſe of the Prince; this therefore was now given to Mr Meditation, to improve for the common good: and after him to his ſon Mr Think-well; this Think-well he had by Mrs Piety his wife, and ſhe was the daughter of Mr Recorder.

After this my Lord apprehended Clip-promiſe: now becauſe he was a notorious villain, for, by his doings, much of the King's coin was abuſed; therefore he was made a public example. He was arraigned and judged to be firſt ſet in the pillory, then to be whipped by all the children and ſervants in Manſoul, and then to be hanged till he was dead. Some may wonder at the ſeverity of this man's puniſhment, but thoſe that are honeſt traders in Manſoul, are ſenſible of the great abuſe that one clipper of promiſes in little time may do to the town of Manſoul. And truly my judgement is, that all thoſe of his name and life ſhould be ſerved even as he.

He alſo apprehended Carnal-ſenſe, and put him in hold, but how it came about I cannot tell, but he brake priſon and made his eſcape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a-days, and haunts like a ghoſt honeſt mens houſes a-nights. Wherefore there was a proclamation ſet up in the market-place in Manſoul, ſignifying, that whoſoever could diſcover Carnal-ſenſe, and apprehend him and ſlay him, ſhould be admitted daily to the Prince's table, and ſhould be made keeper of the treaſure of Manſoul. Many therefore did bend themſelves to do this thing, but take him and ſlay him they could not, though often he was diſcovered.

But my Lord took Mr Wrong-thoughts-of-Chriſt, and put him into priſon, and he died there, though it was long firſt, for he died of a lingering conſumption.

Self-love was alſo taken and committed to cuſtody, but there were many that were allied to him in Manſoul, ſo his judgement was deferred; but at laſt Mr Self-denial ſtood up and ſaid, if ſuch villains as theſe may be winked at in Manſoul, I will lay down my commiſſion. He alſo took him from the croud, and lead him among his ſoldiers, and there he was brained. But ſome in Manſoul muttered at it, though none durſt ſpeak plainly, becauſe Emanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears, ſo he ſent for him, and made him a Lord in Manſoul. My Lord Will-bewill alſo obtained great commendations of Emanuel, for what he had done for the town of Manſoul.

Then my Lord Self-denial took courage, and ſet to the purſuing the Diabolonians with my Lord Will-bewill; and they took Live-by-feeling, and they took Legal-life, and put them in hold till they died. But *Mr Unbelief* was a nimble jack, him they could never lay hold of, though they attempted to do it often. He therefore, and ſome few more of the ſubtileſt of the Diabolonian tribe, did yet remain in Manſoul, to the time that Manſoul left off to dwell any longer in the kingdom of Univerſe. But they kept them to their dens and holes; if one of them did appear, or happen to be ſeen in any of the ſtreets of the town of Manſoul, the whole town would be up in arms after them, yea the very children in Manſoul would cry out after them as after a thief, and would wiſh that they might ſtone them to death with ſtones.

And now did Manſoul arrive to ſome good degree of peace and quiet, her Prince alſo did abide within her borders, her captains alſo, and her ſoldiers did their duties, and Manſoul minded her trade that ſhe had with the country that was afar off; alſo ſhe was buſy in her manufacture.

When the town of Manſoul had thus far rid themſelves of ſo many of their enemies, and the troublers of their peace, the Prince ſent to them, and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning ſome further matters, that if obſerved would tend to their further ſafety and comfort, and to the condemnation and deſtruction of their home-bred Diabolonians. So the day appointed was come and the townſmen met together: Emanuel alſo came down in his chariot, and all his captains in their ſtate attending of him on the right hand and on the left. Then was an O yes made for ſilence; and after ſome mutual carriages of love, the Prince began, and thus proceeded.

You, my Manſoul, and the beloved of mine heart, many and great are the privleges that I have beſtowed upon you; I have ſingled you out from others and have choſen you to myſelf, not for your worthineſs, but for mine own ſake. I have alſo redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done becauſe I loved you, and becauſe I have ſet my heart upon you to do you good. I have alſo, that all things that might hinder thy way to the pleaſures of paradiſe might be taken out of the way, laid down for thee, for thy ſoul, a plenary ſatisfaction, and have bought thee to myſelf; a price not of corruptible things as of ſilver and gold, but a price of blood, mine own blood, which I have freely ſpilt upon the ground to make thee mine. So I have reconciled thee, O my Manſoul! to my Father, and intereſted thee in the manſion-houſes that are with my Father in the royal city, where things are, O my Manſoul! that eye hath not ſeen, nor hath entered into the heart of man to conceive.

Beſides, O my Manſoul, thou ſeeſt what I have done! and how I have taken thee out of the hands of thine enemies, unto whom thou haſt deeply revolted from my Father, and by whom thou waſt content to be poſſeſſed, and alſo to be deſtroyed. I came to thee firſt by my law, then by my goſpel, to awaken thee, and ſhew thee my glory. And thou knoweſt what thou waſt, what thou ſaidſt, what thou didſt, and how many times thou rebelledſt againſt my Father and me; yet I left thee not, as thou ſeeſt this day; but came to thee, have borne thy manners have waited upon thee and, after all accepted of thee, even of my mere grace and favour; and would not ſuffer thee to be loſt, as thou moſt willingly wouldſt have been. I alſo compaſſed thee about, and afflicted thee on every ſide, that I might make thee weary of thy ways, and bring down thy heart with moleſtation, to a willingneſs to cloſe with thy good and happineſs. And when I had gotten a complete conqueſt over thee, I turned it to thy advantage.

Thou ſeeſt alſo what a company of my Father's hoſt I have lodged within thy borders; captains, and rulers, ſoldiers and men of war, engines and excellent devices, to ſubdue and bring down thy foes; thou knoweſt my meaning, O Manſoul! And they are my ſervants, and thine too, Manſoul. Yea, my deſign of poſſeſſing of thee with them, and the natural tendency of each of them is to defend, purge, ſtrengthen, and ſweeten thee for myſelf, O Manſoul and to make thee meet for my Father's preſence, bleſſing, and glory; for thou, my Manſoul, art created to be prepared unto theſe.

Thou ſeeſt, moreover, my Manſoul, how I have paſſed by thy backſlidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, becauſe I loved thee ſtill, and mine anger and mine indignation is ceaſed in the deſtruction of thine enemies, O Manſoul! Nor did thy goodneſs fetch me again unto thee after that I for thy tranſgreſſions have hid my face, and withdrawn my preſence from thee. The way of backſliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an hedge and a wall, when thou waſt beginning to turn to things in which I delighted not. It was I that made thy ſweet bitter, thy day night, thy ſmooth way thorny; and that alſo confounded all that ſought thy deſtruction. It was I that ſet *Mr Godly-fear* to work in Manſoul. It was I that ſtirred up thy conſcience and underſtanding, thy will and thy affections, after thy great and woful decay. It was I that put life into thee, O Manſoul! to ſeek me, that thou mighteſt find me, and in thy finding, find thine own health, happineſs, and ſalvation. It was I that fetched the ſecond time the Diabolonians out of Manſoul; and it was I that overcame them, and that deſtroyed them before thy face.

And now, my Manſoul, I am returned to thee in peace, and thy tranſgreſſions againſt me are as if they had not been. Nor ſhall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Manſoul! even after a few more times are gone over thy head, I will (but be not thou troubled at what I ſay) take down this famous town of Manſoul, ſtick and ſtone to the ground; and I will carry the ſtones thereof, and the timber thereof and the walls thereof, and the duſt thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there ſet it up in ſuch ſtrength and glory, as it never did ſee in the kingdom where now it is placed. I will even there ſet it up for my Father's habitation; for, for that purpoſe it was at firſt erected in the kingdom of Univerſe; and there will I make it a ſpectacle of wonder, a monument of mercy, cy, and the admirer of its own mercy. There ſhall the natives of Manſoul ſee all that of which they have ſeen nothing here; there ſhall they be equal to thoſe unto whom they have been inferior here. And there ſhalt thou, O my Manſoul! have ſuch communion with me, with my Father, and with your Lord Secretary, as is not poſſible here to be enjoyed; nor ever could be, ſhouldſt thou live in Univerſe the ſpace of a thouſand years.

And there, O my Manſoul! thou ſhalt be afraid of murderers no more; of Diabolonians and their threats, no more. There, there ſhall be no more plots, nor contrivances, nor deſigns, againſt thee, O my Manſoul! There thou ſhalt no more hear the evil tidings, or the noiſe of the Diabolonian drum. There thou ſhalt not ſee the Diabolonian ſtandard-bearers, nor yet behold Diabolus his ſtandard. No Diabolonian mount ſhall be caſt up againſt thee there, nor ſhall there the Diabolonian ſtandard be ſet up to make thee afraid. There thou ſhalt not need captains, engines, ſoldiers, and men of war. There thou ſhalt meet with no ſorrow nor grief, nor ſhall it be poſſible that any Diabolonian ſhould again (for ever) be able to creep into thy ſkirts, burrow in thy walls, or be ſeen again within thy borders, all the days of eternity. Life ſhall there laſt longer than here you are able to deſire it ſhould, and yet it ſhall always be ſweet and new, nor ſhall any impediment attend it for ever.

There, O Manſoul! thou ſhalt meet with many of thoſe that have been like thee, and that have been partakers of thy ſorrows; even ſuch as I have choſen, and redeemed, and ſet apart, as thou, for my Father's court and city royal. All they will be glad in thee, and thou, when thou ſeeſt them, ſhalt be glad in thine heart.

There are things, O Manſoul! even things of my Father's providing and mine, that never were ſeen ſince the beginning of the world, and they are laid up with my Father, and ſealed up among his treaſures for thee, till thou ſhalt come thither to enjoy them. I told you before, that I would remove my Manſoul, and ſet it up elſewhere, and where I will ſet it, there are thoſe that love thee, and thoſe that rejoice in thee now; but how much more, when they ſhall ſee thee exalted to honour. My Father will then ſend them for you to fetch you; and their boſoms are chariots to put you in. And you, O my Manſoul! ſhall ride upon the wings of the wind. They will come to convey, conduct, and bring you to that region, (when your eyes ſee more), that will be your deſired haven.

And thus, O my Manſoul! I have ſhewed unto thee what ſhall be done to thee hereafter, if thou canſt hear, if thou canſt underſtand; and now I will tell thee what at preſent muſt be thy duty and practice, until I come and fetch thee to myſelf, according as is related in the ſcriptures of truth.

Firſt, I charge thee that thou doſt hereafter keep more white and clean the liveries which I gave thee before my laſt withdrawing from thee. Do it, I ſay, for this will be thy wiſdom. They are in themſelves fine linen, but thou muſt keep them white and clean. This will be your wiſdom, your honour, and will be greatly for my glory. When your garments are white, the world will count you mine. Alſo when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flaſh of lightning, that thoſe that are preſent muſt take notice of, alſo their eyes will be made to dazzle thereat. Deck thyſelf, therefore, according to my bidding, and make thyſelf by my law ſtreight ſteps for thy feet, ſo ſhall thy King greatly deſire thy beauty, for he is thy Lord, and worſhip thou him.

Now that thou mayeſt keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to waſh thy garments in. Look therefore that thou waſh often in my fountain, and go not in defiled garments; for as it is to my diſhonour and my diſgrace, ſo it will be to thy diſcomfort, when you ſhall walk in filthy garments. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or ſpotted by the fleſh. Keep thy garments always white, and let thy head lack no ointment.

My Manſoul, I have oft-times delivered thee from the deſigns, plots, attempts, and conſpiracies of Diabolus, and for all this I aſk thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindneſs to my beloved Manſoul, ſo as to provoke thee to walk, in thy meaſure, according to the benefits beſtowed on thee. Of old the ſacrifices were bound with cords to the horns of the golden altar. Conſider what is ſaid to thee, O my bleſſed Manſoul!

O my Manſoul! I have lived, I have died, I live, and will die no more for thee. I live that thou mayeſt not die. Becauſe I live thou ſhalt live alſo. I reconciled thee to my Father by the blood of my croſs, and being reconciled thou ſhalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but ſin; nothing can grieve me but ſin; nothing can make thee baſe before thy foes but ſin: Take heed of ſin, my Manſoul.

And doſt thou know why I at firſt, and do ſtill ſuffer Diabolonians to dwell in thy walls, O Manſoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cauſe thee yet to prize my noble captains, their ſoldiers, and my mercy.

It is alſo that yet thou mayeſt be made to remember what a deplorable condition thou once waſt in. I mean when, not ſome, but all did dwell, not in thy walls, but in thy caſtle, and in thy ſtrong hold, O Manſoul!

O my Manſoul! ſhould I ſlay all them within, many there be without that would bring thee into bondage; for were all thoſe within cut off, thoſe without would find thee ſleeping, and then, as in a moment, they would ſwallow up my Manſoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will, if thou hearken to them, and ſerve them), but to do thee good, the which they muſt, if thou watch and fight againſt them. Know therefore, that whatever they ſhall tempt thee to, my deſign is, that they ſhould drive thee, not further off, but nearer to my Father, to learn the war, to make petitioning deſirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Manſoul.

Shew me then thy love, my Manſoul, and let not thoſe that are within thy walls take thy affections off from him that hath redeemed thy ſoul. Yea, let the ſight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice, to ſave thee from the poiſon of thoſe arrows that would have wrought thy death. Stand for me, thy friend, my Manſoul, againſt the Diabolonians, and I will ſtand for thee before my Father and all his court. Love me againſt temptation, and I will love thee notwithſtanding thine infirmities.

O my Manſoul! remember what my captains, my ſoldiers, and mine engines, have done for thee. They have fought for thee, they have ſuffered by thee, they have borne much at thy hands to do thee good, O Manſoul! Hadſt thou not had them to help thee, Diabolus had certainly made a hand of thee. Nouriſh them therefore, my Manſoul. When thou doſt well, they will be well; when thou doſt ill, they will be ill, and ſick, and weak. Make not my captains ſick, O Manſoul! for if they be ſick, thou canſt not be well; if they be weak, thou canſt not be ſtrong; if they be faint, thou canſt not be ſtout and valiant for thy King, O Manſoul! Nor muſt thou think always to live by ſenſe; thou muſt live upon my word. Thou muſt believe, O my Manſoul! when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.

Remember, therefore, O my Manſoul! that thou art beloved of me: As I have therefore taught thee to watch, to fight, to pray, and to make war againſt my foes, ſo now I command thee to believe that my love is conſtant to thee. O my Manſoul! how have I ſet my heart, my love upon thee! Watch. Behold, I lay none other burden upon thee than what thou haſt already. Hold faſt till I come.

# ISRAEL's Hope encouraged:

OR,

## What Hope is, and how diſtinguiſhed from Faith.

### With Encouragements for a Hoping People.

Pſal. cxxx. 7. *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

THIS pſalm is ſaid to be one of the pſalms of degrees, which ſome ſay, if I be not miſtaken, the prieſts and Levites uſed to ſing, when they went up the ſteps into the temple. But to let that paſs, it is a pſalm that gives us a relation of the penman's praying frame, and of an exhortation to Iſrael to hope in God.

v. 1. *Out of the depths have I cried unto thee, O Lord;* that is, out of deep or great afflictions, (and ſaid), *Lord hear my voice, let thine ears be attentive to the voice of my ſupplications.* The latter words explain the former; as who ſhould ſay, By voice I mean the meaning and ſpirit of my prayer. There are *words* in prayer, and *ſpirit* in prayer, and by the ſpirit that is in prayer, is diſcerned whether the words be dead, lifeleſs, feigned, or warm, fervent, earneſt; and God who ſearcheth the heart, knoweth the meaning of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God.

v. 3. *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhall ſtand?* Here he confeſſeth, that all men by the law muſt fall before God for ever; for that they have broken it, but cannot make amends for the tranſgreſſion thereof: But, he quickly bethinking himſelf of the mercy of God in Chriſt, he ſaith, ver. 4. *But there is forgiveneſs with thee that thou mayſt be feared.* Then he returns, ſaying, ver. 5. *I wait for the Lord,* that is, in all his appointments; yea, he doubleth it, ſaying, *My ſoul doth wait, and in his word do I hope.* By which repetition he inſinuates, that many are content to give their bodily preſence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not ſo. ver. 6. *My ſoul waiteth for the Lord, more than they that watch for the morning, I ſay, more than they that watch for the morning.* As who ſhould ſay, even as it is with thoſe that are tired with the night, either by reaſon of dark or weariſome journies, or becauſe of tedious ſickneſs, to whom the night is moſt doleful and uncomfortable, waiting for ſpring of day; So wait I for the Lord, that his preſence might be with my ſoul. So and more too I ſay, *More than they that wait for the morning.* Then he comes to the words which I have choſen for my text, ſaying, *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

In which words we have,

1. An exhortation;
2. A reaſon of that exhortation; and
3. An amplification of that reaſon.

*Let Iſrael hope in the Lord;* there is the exhortation; *For with the Lord there is mercy;* there is the reaſon of it; *And with him is plenteous redemption;* there is the amplification of that reaſon.

IN the EXHORTATION there are three things to be inquired into.

1. The matter contained it;
2. The manner in which it is expreſſed;
3. The inferences that do naturally flow therefrom.

We will ſpeak firſt to the MATTER contained in the text, and that preſenteth itſelf unto us, under three heads.

1. A duty.
2. A direction for the well management of that duty.
3. The perſons that are ſo to manage it.

I. Firſt, then, to ſpeak to the duty, and that is HOPE, *Let Iſrael* hope. By which word, there is ſomething pre-admitted, and ſomething of great concern inſinuated.

That which is pre-admitted, is faith; for when we ſpeak properly of hope, and put others diſtinctly to the duty of hoping, we conclude that ſuch have faith already; for no faith, no hope. To hope without faith, is to ſee without eyes, or to expect without a ground: *For faith is the ſubſtance of things hoped for,* as well with reſpect to the grace, as to the doctrine of faith. Doth ſuch a one believe? No: Doth he hope? Yes: If the firſt is true, the ſecond is a lie; he that never believed, did never hope in the Lord. Wherefore when he ſaith, *Let Iſrael hope in the Lord,* he pre-ſuppoſeth faith, and ſignifieth that he ſpeaketh to believers.

That which is (of great concern) inſinuated, is, That hope has in it an excellent quality to ſupport Iſrael in all its troubles. Faith has his excellency in this, Hope in that, and Love in another thing. Faith will do that which Hope cannot do. Hope can do that which Faith doth not do, and Love can do things diſtinct from both their doings: Faith goes in the van, Hope in the body, and Love brings up the rear: and thus now abideth Faith, Hope, and Charity.

Faith is the mother-grace, for Hope is born of her, but Charity floweth from them both. But now we are upon Faith and Hope diſtinctly, to let you ſee a little.

1. Faith comes by hearing, Hope by experience.

2. Faith comes by hearing the word of God, Hope by the credit that Faith hath given to it.

3. Faith believeth the truth of the word, Hope waits for the fulfilling of it.

Faith lays hold of that end of the promiſe that is next to us, to wit, as it is in the Bible; Hope lays hold of that end of the promiſe that is faſtened to the mercy-ſeat; For the promiſe is like a mighty cable, that is faſtened by one end to a ſhip, and by the other to the anchor: The ſoul is the ſhip where Faith is, and to which the hither end of this cable is faſtened; but Hope is the anchor that is at the other end of this cable, *and which entereth into that within the vail.* Thus Faith and Hope getting hold of both ends of the promiſe, they carry it ſafely ALL away,

5. Faith looketh to Chriſt, as dead, buried, and aſcended; and Hope for his ſecond coming. Faith looks to him for juſtification, Hope for glory.

6. Faith fights for doctrine, Hope for a reward: Faith for what is in the Bible, Hope for what is heaven.

7. Faith purifies the heart from bad principles, Hope from bad manners, 2 Pet. 3. 11, 14.

8. Faith ſets Hope on work, Hope ſets Patience on work; Faith ſays to Hope, Look for what is promiſed; Hope ſays to Faith, ſo I do, and will wait for it too.

9. Faith looks through the word to God in Chriſt;

Hope looks through Faith, beyond the world to glory.

10. Thus faith ſaves, and thus hope ſaves: Faith ſaves by laying hold of God by Chriſt, hope ſaves by prevailing with the ſoul to ſuffer all troubles, afflictions and adverſities that it meets with betwixt this and the world to come, for the ſake thereof. Take the matter in this plain ſimilitude: There was a king that adopted ſuch an one to be his child, and clothed him with the attire of the children of the king, and promiſed him, that if he would fight his father's battles, and walk in his father's ways, he ſhould at laſt ſhare in his father's kingdoms. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now hope of a ſhare in that, will make him fight the king's battles, and alſo tread the king's paths. Yea, and though he ſhould meet with many things that have a tendency to deter him from ſo doing, yet thoughts of the intereſt promiſed in the kingdom, and hopes to enjoy it, will make him cut his way through thoſe difficulties, and ſo ſave him from the ruins that thoſe deſtructions would bring upon him, and will in concluſion, uſher him into a perſonal poſſeſſion and enjoyment of that inheritance. Hope has a thick ſkin, and will endure many a blow; it will put on patience as a veſtment, it will wade through a ſea of blood, it will endure all things, if it be of the right kind, for the joy that is ſet before it. Hence patience is called, *Patience of hope*, becauſe it is hope that makes the ſoul exerciſe patience and long-ſuffering under the croſs, until the time comes to enjoy the crown The Pſalmiſt therefore, by this exhortation, perſuadeth them that have believed the truth, to wait for the accompliſhment of it, as by his own example he did himſelf. *I wait for the Lord, my ſoul waiteth, and in his word do I hope.* It is for want of hope, that ſo many briſk profeſſors that have ſo boaſted and made brags of their faith, have not been able to endure the drum in the day of alarum and affliction Their hope in Chriſt has been ſuch, as has extended itſelf no further than to this life, and therefore they are of all men the moſt miſerable.

The Pſalmiſt therefore, by exhorting us unto this duty, doth put us in mind of four things.

1. That the beſt things are yet behind, and in reverſion for the ſaints.

2. That thoſe that have believed, will yet meet with difficulties before they come at them.

3. The grace of hope well exerciſed, is the only way to overcome theſe difficulties.

4. They therefore that have hope, and do exerciſe it as they ſhould, ſhall aſſuredly at laſt enjoy that hope that is laid up for them in heaven.

1. For the firſt of theſe, that the beſt things are yet behind, and in reverſion for believers; this is manifeſt by the natural exerciſe of this grace. *For hope that is ſeen, is not hope; for what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience hope for it*, Rom. 8. 24, 25. Hope lives not by ſight, as faith, doth; but hope truſteth faith, as faith truſts the word and ſo bears up the ſoul in a patient expectation at laſt to enjoy what God has promiſed: But I ſay, the very natural work of this grace proveth, that the believers beſt things are behind in reverſion.

You may aſk me, what thoſe things are? and I may tell you, firſt, in general, they are heavenly things, they are eternal things, they are the things that are where Chriſt ſitteth on the right hand of God. Do you know them now? They are things that eye hath not ſeen, nor ear heard, nor that have entered into the heart of man to conceive of: Do you know them now?

They are things that are reſerred for the next world, for the ſaints when they come into the next world; talked of they may be now, and the real being of them may be believed now, and by hope we may, and it will be our wiſdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwiſe than by faith, he is deceived that ſaith it. They are things too big as yet to enter into our hearts, and things too big, if they were there to come out, or to be expreſſed by our mouths.

(1.) There is heaven itſelf, the imperial heaven; does any body know what that is?

(2.) There is the mount Zion, the heavenly Jeruſalem, and the innumerable company of angels; doth any body what all they are?

(3.) There is immortality and eternal life; and who knows what they are?

(4.) There are rewards for ſervices, and labour of love ſhewed to God's name here; and who knows what they will be?

(5.) There are manſion-houſes, beds of glory, and places to walk in among the angels; and who knows what they are?

(6.) There will be badges of honour, harps to make merry with, and heavenly ſongs of triumph; doth any here know what they are?

(7.) There will be then a knowing, an enjoying, and a ſolacing of ourſelves with prophets, apoſtles, and martyrs, and all ſaints; but in what glorious manner we are all ignorant of.

(8.) There we ſhall ſee and know, and be with forever, all our relations, as wife, huſband, child, father, mother, brother, or ſiſter, that have died in the faith; but how glorioully they will look when we ſhall ſee them, and how glorioully we ſhall love when we are with them, it is not for us in this world to know.

(9) There are thoughts, and words, and ways for us, which we never dreamed on in this world: The law was but the ſhadow, the goſpel the image; but what will be the ſubſtance that comes to us next, or that rather we ſhall go unto, who can underſtand?

(10.) If we never ſaw God nor Chriſt as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet ſo much as one of the days of eternity, (and yet all theſe things we ſhall ſee and have then,) how can it be that the things laid up for us, that ſhould be the object of our hope, ſhould by us be underſtood in this world?

Yet there are intimations given us of the goodneſs and greatneſs of them.

Of their goodneſs. And that,

(1.) In that the Holy Ghoſt ſcorns that things that are here ſhould once be compared with them; hence all thing here are called vanities, nothings, leſs than nothings. Now, if the things, all the things that are here, are ſo contemptuouſly conſidered, when compared with the things that are to be hereafter, and yet theſe things ſo great in the carnal man's eſteem, as that he is willing to venture life and ſoul, and all to have them, what are the things that God has prepared for them that wait, that is, that hope for him?

(2.) Their goodneſs alſo appears in this, that whoever has had that underſtanding of them as is revealed in the word, whether king or beggar, wiſe man or fool, he has willingly caſt this world behind him in contempt and ſcorn, for the hope of that.

(3.) The goodneſs of them has even teſtimony in the very conſciences of them that hate them. Take the vileſt man in the country, the man who is ſo wedded to his luſts, that he will rather run the hazard of a thouſand hells than leave them; and aſk this man his judgement of the things of the next world, and he will ſhake his head, and ſay, They are good, they are beſt of all.

(4) But the ſaints have the beſt apprehenſion of their goodneſs, for that the Lord doth ſometimes drop ſome of the Juice of them out of the word, into their hungry ſouls.

But as they are good, ſo they are great: *O how great is thy goodneſs that thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt* (that hope) *in thee before the ſons of men!*

(1.) Their greatneſs appears in that they go beyond the word; yea, beyond the word of the Holy Ghoſt; It doth not yet appear to us by the word of God to the full, the greatneſs of what is prepared for God's people: *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be* It doth not appear in the word; there is a greatneſs

neſs in the things that we are to hope for, that could never be expreſſed: they are beyond word, beyond thought, beyond conceiving of. Paul, when he was come down again from out of Paradiſe, into which he was caught up, could not ſpeak a word about the words he heard, and the things that there he ſaw: They were things and words which he ſaw and heard, *which it is not poſſible for a man to utter.*

(2.) Their greatneſs is intimated by the word *eternal:* He that knows the bottom of that word, ſhall know what things they are: The things that are not ſeen are eternal; they are incorruptible, undefiled and that fade not away, that are reſerved in heaven for us.

(3.) Their greatneſs is ſhewed, in that one right thought of them will fill the heart ſo full, that both it and the eyes will run over together; yea, ſo full, that the creature ſhall not be able to ſtand up under the weight of glory, that by it is laid upon the ſoul.

Alas! all the things in this world will not fill one heart: and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and over-fill it too.

(4.) The greatneſs of the things of the next world appears, in that when one of the leaſt of them are ſhewed to us, we are not able, without ſupport from thence, to abide the ſight thereof. I count that the angels are of thoſe things that are leaſt in that world, and yet the ſight of one of them, when the ſight of them was in uſe, what work would it make in the hearts and minds of mortal men, the ſcripture plainly enough declares.

(5.) Their greatneſs is intimated, in that we muſt be as it were new made again, before we can be capable of enjoying them, as we muſt enjoy them with comfort. And herein will be a great part of our happineſs, that we ſhall not only ſee them, but be made like unto them, like unto their King: *For when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is;* we ſhall ſee him, and therefore muſt be like him; for elſe the ſight of him would overcome us and deſtroy us; but becauſe we are to ſee him with comfort and everlaſting joy, therefore we muſt be like him in body and mind.

2. But to come to the ſecond thing, namely, That thoſe that have believed there are ſuch things as theſe, will meet with difficulties before they come at them. This is ſo grand a truth, that nothing can be ſaid againſt it. Many are the afflictions of the righteous; and we muſt through many tribulations enter into the kingdom of heaven.

The cauſe from whence theſe afflictions ariſe is known to be,

(1.) From ourſelves; for ſin having got ſuch hold in our fleſh, makes that oppoſition againſt our ſoul and the welfare of that, that puts us continually to trouble. Fleſhly luſts work againſt the ſoul, and ſo do worldly luſts too; yea, they quench our graces, and make them that would live, ready to die: Yea, by reaſon of theſe, ſuch darkneſs, ſuch guilt, ſuch fear, ſuch miſtruſt, ariſeth in us, that it is common for us, if we live any while, to make a thouſand concluſions, twice told, that we ſhall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every ſtruggle of the leaſt luſt againſt grace, is, if we judge according to carnal reaſon, to make us queſtion the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, *O wretched man that I am, who ſhall deliver me!* Only he had more wiſdom than to follow the natural concluſions that carnal reaſon was apt to make thereupon, and ſo hoiſted up his ſoul to hope.

(2.) Sin, by its working in us, doth not only bring darkneſs, guilt, fear, miſtruſt, and the like; but it doth oft-times as it were hamſtring us, and diſable us from going to God by faith and prayer for pardon: It makes the heart hard, ſenſeleſs, careleſs, lifeleſs, ſpiritleſs as to feeling, in all Chriſtian duty; and this is a grievous thing to a gracious ſoul. The other things will create a doubt, and drive it up to the head into the ſoul; but theſe will go on the other ſide, and clench it. Now all theſe things make hoping difficult.

(3.) For by theſe things the judgement is not only clouded, and the underſtanding greatly darkened, but all the powers of the ſoul made to fight againſt itſelf, conceiving, imagining, apprehending, and concluding things, that have a direct tendency to extirpate and extinguiſh, if poſſible, the graces of God that are planted in the ſoul; yea, to the making of it cry out, *I am cut off from before thine eyes.*

(4.) Add to theſe, the hidings of the face of God from the ſoul, a thing to it more bitter than death; yet nothing more common among them that hope in the Lord: *He hideth himſelf from the houſe of Jacob.* Nor is this done only in fatherly diſpleaſure, but by this means ſome graces are kept alive; faith is kept alive by the word, patience by hope, and hope by faith; but oft-times a ſpirit of prayer, by the rod, chaſtiſement, and the hiding of God's face. But I ſay, this hiding of this ſweet face is bitter to the ſoul, and oft-times puts both faith and hope to a ſad and moſt fearful plunge: For at ſuch a day, it is with the ſoul as with the ſhip at ſea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text ſaith, for the help and ſuccour of ſuch, *Who is among you that feareth the Lord, and that obeyeth the voice of his ſervant, that ſitteth in darkneſs and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.* Yet as it is with children, ſo it is with ſaints; we are a great deal more ſubject to fears in the night than in the day. That therefore that tendeth to the help of ſome graces, if there be not great care taken, will prove an hinderance to others.

(5.) Nor is the ruler of the darkneſs of this world wanting to apply himſelf and his engines, ſo as, if poſſible, to make uſe of all theſe things for the overthrowing of faith, and for the removing of our hope from the Lord; as a tree is removed from rooting in the ground.

Behold! he can expound all things, ſo as that they ſhall fall directly in the way of our believing. As thus, we have ſin, therefore we have no grace; ſin ſtruggleth in us, therefore we fear not God; ſomething in us ſideth with ſin, therefore we are wholly unregenerate; ſin is in our beſt performances, therefore wherefore ſhould I hope? Thus I ſay, he can afflict us in our pilgrimage, and make hope difficult to us. Beſides the hiding of God's face, he can make not only a cauſe of ſorrow, (for that indeed it ſhould), but a ground of deſpair, and as deſperately concluding he will never come again. How many good ſouls has he driven to theſe concluſions, who afterwards have been made to unſay all again?

(6.) And though ſpiritual deſertions, darkneſs of ſoul, and guilt of ſin, are the burdens moſt intolerable, yet they are not all; for there is to be added to all theſe, that common evil of perſecution, another device invented to make void our hope.

In this, I ſay, we are ſure to be concerned; that is, if we be godly: For though the apoſtle doth not ſay, *All that will live in Chriſt;* that is, in the common profeſſion of him, ſhall ſuffer perſecution: Yet he ſaith, *All that will live godly in him ſhall.* Now this in itſelf is a terror to fleſh and blood, and hath a direct tendency in it to make hope difficult. Hence men of a perſecuting ſpirit, becauſe of their greatneſs, and of their teeth, the laws, are ſaid to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them, though they ſhould die, and to forget God their Maker; and this makes hoping hard work.

(7.) For beſides that grimneſs that appears in the face of perſecutors, Satan can tell how to leſſen, and make to dwindle in our apprehenſions, thoſe truths unto which our hearts have joined themſelves afore, and to which Chriſt our Lord has commanded us to ſtand. So that they ſhall now appear but little, ſmall, inconſiderable things; things not worth engaging for; things not worth running thoſe hazards for, that in the hour of trial may lie ſtaring us in the face.

Moreover we ſhall not want falſe friends in every hole, ſuch as will continually be boring our ears with that ſaying, *Maſter, do good to thyſelf:* At ſuch times alſo, ſtars, do uſe to fall from heaven, and the powers of heaven to be ſhaken; and ſo every thing tends to weaken, or at leaſt to lay ſtumbling-blocks in their way, who are commanded to hope in the Lord.

(8.) Again, as Satan can make uſe of his ſubtilty, thus to afflict and weaken the hands and hearts of thoſe that hope in God; ſo he can add to theſe the diſmalneſs of a ſuffering ſtate: He can make the loſs of goods in our imagination, ten times bigger than it is in itſelf: he can make an informer a frightful creature, a gaol look like hell itſelf; he can make baniſhment and death utterly intolerable, and things that muſt be ſhunned with the hazard of our ſalvation. Thus he can greaten and leſſen, leſſen and greaten, for the troubling of our hearts, for the hindering of our hope.

(9.) Add to all theſe, That the things that we ſuffer for were never ſeen by us, but are quite beyond our ſight: things that indeed are ſaid to be great and good; but we have only the word and the Bible for it. And be ſure if he that laboureth night and day to devour us, can help it, our faith ſhall be moleſted and perplexed at ſuch a time, that it may, if poſſible, be hard to do the commandment that here the text injoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

3. "That the grace of hope well exerciſed, is the only way to overcome thoſe difficulties:" Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of a ſon; yea, had he not hoped againſt all things that could have been ſaid to diſcourage: Hence it is ſaid, that againſt hope he believed in hope, that he might become the father of many nations, according to that which was ſpoken, ſo ſhall thy ſeed be.

There is hope againſt hope; hope grounded on faith, againſt hope grounded on reaſon: Hope grounded on reaſon, would have made Abraham expect that the promiſe ſhould ſurely have been ineffectual, becauſe of the deadneſs of Abraham's body, and of the barrenneſs of Sarah's womb: But he hoped againſt the difficulty, by hope that ſprang from faith, which confided in the promiſe and power of God, and ſo overcame the difficulty, and indeed obtained the promiſe: Hope therefore well exerciſed, is the only way to overcome. Hence Peter bids thoſe that are in a ſuffering condition, *Be ſober, and hope to the end*, for the grace that is to be brought unto them at the revelation of Jeſus Chriſt: And therefore it is, as you heard before, that we are ſaid *to be ſaved by hope*.

Hope is excellent. 1. Againſt thoſe diſcouragements that ariſe up out of our bowels. 2. It is excellent to embolden a man in the cauſe of God. 3. It is excellent at helping one over the difficulties that men, by frights and terrors, may lay in our way.

(1.) It is excellent to help us againſt thoſe diſcouragements that ariſe out of our own bowels: This is clear in the inſtance laſt mentioned about Abraham, who had nothing but diſcouragements ariſing from himſelf; but he had hope, and as well he exerciſed it; wherefore, after a little patient enduring, he overcame the difficulty, and obtained the promiſe.

The reaſon is, for that it is the nature of true hope, to turn away its ear from oppoſing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promiſe, hope, notwithſtanding difficulties that do or may attempt to intercept, will expect, and ſo wait for the accompliſhment thereof.

(2.) Hope is excellent at emboldening a man in the cauſe of God: Hence the apoſtle ſaith, *Hope maketh not aſhamed;* for not to be aſhamed there, is to be emboldened. So again, when Paul ſpeaks of his troubles he met with for the profeſſion of the goſpel, he ſaith, that they ſhould turn to his ſalvation: *According*, ſaith he, *to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now Chriſt ſhall be magnified in my body, whether it be by life or by death:* See here, a man at the foot of the ladder, now ready in will and mind, to die for his profeſſion; but how will he carry it now? Why, with all brave and innocent boldneſs. But how will he do that? Oh! By the hope of the goſpel that is in him; for by that he is fully perſuaded, that the cauſe he ſuffereth for will bear him up in the day of God, and that he ſhall then be well rewarded for it.

(3.) It is alſo excellent at helping one over thoſe difficulties that men, by frights and terrors, may lay in our way. Hence when David was almoſt killed with the reproach and oppreſſion of his enemies, and his ſoul full ſorely bowed down to the ground therewith; that he might revive and get up again, he calls to his ſoul to put in exerciſe the grace of hope, ſaying, *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.* So again ſaith he, in the next Pſalm after, as afore he had complained of the oppreſſion of the enemy, *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.* Hope therefore is a ſoul-encouraging grace, a ſoul-emboldening grace, and a ſoul-preſerving grace. Hence it is called our *helmet* or *head-piece*, *the helmet of ſalvation.* This is one piece of the armour with which the Son of God was clothed, when he came into the world; and it is that againſt which nothing can prevail. For as long as I can hope for ſalvation, what can hurt me? This word ſpoken in the bleſſed exerciſe of grace, *I hope for ſalvation*, drives down all before it. The truth of God is that man's ſhield and buckler that hath made the Lord his hope.

And now to encourage thee, good man, to the exerciſe of this bleſſed grace of hope as the text bids, let me preſent thee with that which followeth.

(1.) God, to ſhew how well he takes hoping in him at our hands, has called himſelf *the God of hope;* that is, not only the author of hope, but the God that takes pleaſure in them that exerciſe it: *The Lord takes pleaſure in them that fear him, in them that hope in his mercy.*

(2.) He will be a ſhield, a defence to them that hope in him: *Thou art my hiding-place and my ſhield*, ſaith David, *I hope in thy word;* that is, he knew he would be ſo; for he hoped in his word.

(3.) He has promiſed us the life we hope for, to encourage us ſtill to hope, and to endure all things to enjoy it: *That he that ploweth ſhould plow in hope, and that he that threſheth in hope, ſhould be partaker of his hope.*

*Queſt.* But you may ſay, What is it to exerciſe this grace aright?

*Anſ.* 1. You muſt look well to your faith, that that may proſper; for as your faith is, ſuch your hope will be. Hope is never ill when faith is well; nor ſtrong if faith be weak. Wherefore Paul prays that the Romans might *be filled with all joy and peace in believing, that they might abound in hope.* When a man by faith believes to joy and peace, then hope grows ſtrong, and with an aſſurance looketh for a ſhare in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing.

2. Learn of Abraham not to faint, ſtumble, or doubt, at the ſight of your own weakneſs; for if you do, hope will deſtroy below and creak in the wheels as it goes, becauſe it will want the oil of faith. But ſay to thy ſoul, when thou beginneſt to faint and ſink at the ſight of theſe, as David did to his, in the places made mention of before.

(3.) Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. *Remember all the ways the Lord hath led thee in the wilderneſs theſe forty years.* O God, ſaid David, *my ſoul is caſt down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.*

(4.) Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earneſt of hope, or a token that the thing hoped for is to be ours at laſt; but the object of hope is in general the next world. We muſt therefore put a difference betwixt the mother of hope, faith; the means of hope, the word; the earneſt of hope, Chriſt in us; and the proper object of hope, to wit, the world to come, and the goodneſs thereof.

If Chriſtians have not much here, their hope, as I may ſo ſay, lies idle, and as a grace out of its exerciſe. For as faith cannot feed upon patience, but upon Chriſt, and as the grace of hungering and thirſting cannot live upon ſelf-fulneſs, but upon the riches of the promiſe; ſo hope cannot make what is enjoyed its object; *for what a man ſeeth why doth he yet hope for it?* but the proper object of hope is, that we ſee not.

Let faith then be exerciſed upon Chriſt crucified for my juſtification, and hope upon the next world for my glorification; and let love ſhew the truth of faith in Chriſt, by acts of kindneſs to Chriſt and his people; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my ſincere profeſſion's ſake, until the hope that is laid up for us in heaven ſhall come to us, or we be gathered to that, and then hope is in ſome meaſure in good order, and exerciſed well. But,

4. We now come to the laſt thing propounded to be ſpoken to, which is, *They that have hope and exerciſe it well, ſhall aſſuredly at laſt enjoy that hope that is laid up for them in heaven;* that is, they that do regularly exerciſe the grace of hope, ſhall at laſt enjoy the object of it, or the thing hoped for. This muſt of neceſſity be concluded, elſe we overthrow the whole truth of God at once, and the expectation of the beſt of men; yea, if this be not concluded, what follows, but that Atheiſm, unbelief, and irreligion, is the righteſt? and profane and debauched perſons are in the righteſt way?

But to proceed, this muſt be, as is evident; for that the things hoped for are put under the very name of the grace that lives in the expectation of them: they are called *hope;* looking for *the bleſſed hope; for the hope that is laid up for them in heaven.* God has ſet that character upon them, to ſignify that they belong to hope, and ſhall be the reward of hope. God doth in this, as your great traders do with the goods that their chapman have either bought or ſpoke for; to wit, he ſets their name or mark upon them; and then ſaith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to hope, for his name is ſet upon it. This therefore is one thing, to prove that the thing hoped for ſhall be thine; God has marked it for thee: nor can it be given to thoſe that do not hope. That is, to the ſame purpoſe that you read of, 2 Theſſ. 1. *That you may be counted worthy of the kingdom of heaven, for which ye alſo ſuffer.* Suffering flows from hope; he that hopes not for an houſe in heaven, will not for it chuſe to ſuffer the loſs of the pleaſures and friendſhips of this world. But they that ſuffer for it, and that all do, one way or other, in whom is placed this grace of hope, they God counteth worthy of it, and therefore hath marked it with their mark, hope; for that it belongs to hope, and ſhall be given to thoſe that hope. That is the firſt.

(2.) They that do, as afore is ſaid, exerciſe this grace of hope, ſhall aſſuredly enjoy the hope that is laid up for them in heaven, as is evident alſo from this; becauſe as God has marked and ſet it apart for them; ſo what he has done to and with our Lord and head, ſince his death, he hath done it to this very end; that is, to beget and maintain our hope in him, as touching this thing. *He has begotten us again to a lively hope, by the reſurrection of Chriſt from the dead.* The meaning is, Chriſt is our undertaker, and ſuffered death for us, that we might enjoy happineſs and glory: and God, to ſhew how willing he was that we ſhould have this glory, raiſed up Chriſt again, and delivered him from the ſorrows of death. Wherefore conſidering this, Paul ſaid, *He rejoiced in hope of the glory of God,* to wit, of that glory, that ſin, had he not had Jeſus for his undertaker, would have cauſed that he ſhould certainly have come ſhort of.

But, again, God raiſed him up from the dead, and gave him glory too, and that to this very end, *that your faith and hope might be in God.* I ſay, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for, to wit, eternal life. And gave him glory, and put it into his hand (for you), who is your head and Saviour, that you might ſee how willing God is to give you the hope you look for, *that your faith and hope might be in God.*

(3) That we that have hope and rightly exerciſe it, might aſſuredly enjoy that hope, that hope that is laid up for us in heaven: *God has promiſed it, and that to our Saviour for us.* Had he promiſed it to us, we might yet have feared, for that with our faults we give a cauſe of continual provocation to him: But ſince he hath promiſed it to Chriſt, it muſt aſſuredly come to us by him, becauſe Chriſt, to whom it is promiſed, never gave occaſion of provocation to him to take it back. And that it was promiſed to Chriſt, it is evident, becauſe it was promiſed before the world began: *In hope of eternal life,* ſaith Paul, *which God, that cannot lie, promiſed before the world began:* And this is, that we might hope. Men that uſe to hope to enjoy that money or eſtate, that by thoſe that are faithful is promiſed to them, and put into the hands of truſty perſons for them; why this is the caſe, God that cannot lie, has promiſed it to the hopers, and has put it into the hand of the truſty Jeſus for us, therefore let us hope that in his times we ſhall both ſee and enjoy the ſame we hope for.

(4.) Yea, that all ground of doubt and ſcruple as to this might be removed out of the way, when Chriſt, who as to what was laſt ſaid, is our hope, ſhall come, he ſhall bring that grace and mercy with him, that ſhall even from before his Judgement ſeat remove all thoſe things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, *Be ſober and hope to the end, for the grace that ſhall be brought unto us at the revelation of Jeſus Chriſt.* Alſo as to this, Jude, the ſervant of Jeſus Chriſt, joins with him, ſaying, *Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* Here then you ſee that there is grace and mercy ſtill for us in reverſion; grace and mercy to be brought unto us at the revelation, or ſecond coming of Jeſus Chriſt. How then can we be hindered of our hope? For tranſporting mercy will then be buſy for them that indeed have here the hope of eternal life. *And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels; and I will ſpare him, as a man ſpareth his own ſon that ſerveth him.*

None knows the myſtery of God's will in all things revealed in his word: Therefore many texts are looked over, or laid by, as thoſe whoſe key doth go too hard; nor will I boaſt of any ſingular knowledge in any particular thing. Yet methinks ſince grace and mercy was not only brought by Chriſt when he came into the world, but ſhall be brought again with him when he comes in his Father's glory, it ſignifies, that as the firſt brought the beginning of eternal life to us while we were enemies; this ſecond will bring the full enjoyment of it to us, while we are ſaints, attended with many imperfections: And that as by the firſt grace, all unworthineſs was pardoned and paſſed by; ſo by this ſecond grace, the grace that is to be brought unto us at the revelation of Jeſus Chriſt, all ſhortneſs in duties, and failings in performances, ſhall be ſpared alſo; and we made poſſeſſors by virtue of this grace and mercy of the bleſſings hoped for, to wit, the bleſſings of eternal life.

But thus much for the duty contained in the exhortation, to wit, of hoping.

II. I ſhall therefore come, in the next place, to treat of the well managing of this duty with reference to its primary object, which is the Lord himſelf. *Let Iſrael hope in the Lord.* There is a general object of hope, and there is a particular object; there is a common object, and there is a ſpecial one. Of the general and common object, to wit, of heaven and happineſs, I have ſaid ſomething already; wherefore it remains that now we come and treat of this particular and ſpecial object of our hope: *Let Iſrael hope in the Lord.* The Lord therefore is to be the particular and ſpecial object of our hope; *Let Iſrael hope in the Lord.* Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and ſpecial object upon which this duty ſhould be exerciſed, it ſuggeſteth, how apt good men are, eſpecially in times of trouble, (the caſe of Iſrael now), to fix their hopes in other things than on the Lord. We have ſeen a great deal of this in our days; our days indeed have been days of trouble, eſpecially ſince the diſcovery of the Popiſh plot, for then we began to fear cutting of throats, of being burned in our beds, and of ſeeing our children daſhed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a ſtout city, good lord-mayors, honeſt ſheriffs, ſubſtantial laws againſt them, and theſe we made the object of our hope, quite forgetting the direction in this exhortation, *Let Iſrael hope in the Lord.* For indeed the Lord ought to be our hope in temporals, as well as in ſpirituals and eternals. Wherefore Iſrael of old were checked under a ſuppoſition, of placing their hope for temporals in men, *It is better to truſt in the Lord than to put confidence in man. It is better to truſt in the Lord, than to put confidence in princes.* And again, *Put not your truſt in princes, nor in the ſon of man, in whom there is no help.* This implieth that there is in us an incidency to forget God our hope, and to put confidence in ſome thing elſe. And to be ſure we ſhall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help.

But my deſign is not to treat of the object of hope but with reference to the next world. And as to that we muſt take heed that we ſet our hope in God, in God in the firſt place, and in nothing below or beſides himſelf. To this end it is that he has given us his word, and appointed a law to Iſrael.

Firſt, Becauſe of his own grace he is become the ſpecial object of hope, deſigning himſelf in the moſt ſpecial ſenſe to be the portion of his people. *The Lord is my portion, ſaith my ſoul, therefore will I hope in him.* Wherefore this we muſt look well to, and take heed that we miſs not of this object. This is the ſpecial object, the ultimate object, the object that we cannot be without, and that ſhort of which we cannot be happy, as, God willing, ſhall be ſhewed more anon. God is not only happineſs in himſelf, but the life of the ſoul, and him that puts goodneſs into every thing in the next world, in which goodneſs ſhall be found. And this our Lord Jeſus Chriſt himſelf affirmeth; when he ſaith, *I am the way*, to wit, the way to life and happineſs. And yet he ſaith, *I am the way to the Father*, for that it is he that is the fountain and ocean of happineſs and bliſs.

So then, that we might in the next world be heirs of the higheſt good, God has made us heirs of his own good ſelf; *Heirs of God, and joint heirs with Chriſt;* heirs of God through Chriſt. This God, this eternal God, therefore, is of neceſſity to be the object of our hope, becauſe he is of grace become our hope. The church in heaven, called the body and temple of God, is to be an habitation for himſelf, when it is finiſhed, to dwell in for ever and ever. This then we hope for, to wit, to be poſſeſſed at that day with eternal life, eternal glory. Now this eternal life and eternal glory is through God the hope of his people. And for this end, and to this bliſs, are the called and regenerate in this world, *That being juſtified by his grace, we ſhould be made heirs, according to the hope of eternal life.*

Nor can it be, that heaven and happineſs ſhould ever be the portion of them that make not God their hope, any more than ſuch a lady ſhould hope to enjoy the eſtate of ſuch a lord, who firſt makes not the lord himſelf her huſband. Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But ſhall ſuch ever come to glory? But,

Secondly, God muſt be the ſpecial object of our hope, and him in ſpecial that muſt be enjoyed by us in the next world, or nothing can make us happy. We will ſuppoſe now, for the illuſtrating of this matter, that which is not to be ſuppoſed: As,

1. Suppoſe a man, when he dieth, ſhould go to heaven, that golden place, what good would this do him, if he was not poſſeſſed of the God of it? It would be, as to ſweetneſs, but a thing unſavoury; as to durableneſs, but a thing uncertain; as to ſociety as a thing forlorn; and as to life, but a place of death. All this is made appear by the angels that fell; for when fallen, what was heaven to them? Suppoſe they ſtaid but one quarter of an hour there after their fall, before they were caſt out, what ſweetneſs found they there, but guilt? What ſtay, but a continual fall of heart and mind? What ſociety, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that ſome think, that for the promoting of grace, they are admitted yet to enter that place to accuſe the ſaints on earth, yet what do they find there but what is grievous to them? It is the preſence of God that makes heaven heaven in all its beauteouſneſs. Hence David, when he ſpeaks of heaven, ſays, *Whom have I in heaven but thee?* As who ſhould ſay, What would heaven yield to me for delights, if I was there without my God? It is the preſence of God that will make heaven ſweet to thoſe who are his. And as it is that that makes the place, ſo it is intereſt in him that makes the company, and the deeds that are done there, pleaſant to the ſoul. What ſolace can he that is without God, though he were in heaven, have with Abraham, Iſaac, and Jacob, the prophets and angels? how could he join in their thanks, and praiſes, and bleſſings of him for ever and ever, in whoſe favour, mercy, and grace, they are not concerned?

2. Suppoſe a man, when he dieth, ſhould be made to live for ever, but without the enjoyment of God, what good would his life do him? Why, it would be filled full of horror, darkneſs, deſolation, ſorrow, and all things that would tend to make it bitter to the ſoul. Witneſs they that live in hell if it be proper to ſay they live in hell. It is no more poſſible for a man to live happily, (were he poſſeſſed of all that heaven and life could afford him), ſuppoſe him to be without intereſt in God, than it is for a man that hath all the enjoyments of this world, if the ſun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleaſures and delights, have had their being of him; ſo their being is continued by him, and made ſweet of him.

Now, for the well managing of our hope, with reference to this ſpecial object of it, there are theſe things to be conſidered: And now I ſpeak to all.

1. We muſt know him right, we muſt come to him right. Firſt, We muſt know him right. It is eſſential to happineſs, and ſo to the making of the God of heaven our hope, to know him rightly. It is not every fancy, or every imagination of God, that thou mayſt have, that will prove that therefore thou knoweſt God aright. In him there is no variableneſs, nor ſhadow of turning; he only is what he is, what imaginations ſoever we have of him. We may ſet up idols and images of him, as much in our minds as ſome do in their houſes and in their temples and be as great, though not ſo groſs idolaters as they. Now if thou wouldſt know him, thou muſt diligently feel for him in his works, in his word, and in his ways, if perhaps thou mayſt find the knowledge of him.

2. Beware, when thou haſt found him, that thou go to him by his Son, whom he has ſanctified and ſent into the world, to be the way for ſinners to go to God; and ſee that thou keepeſt in this path always, for out of him he is found intolerable, and a conſuming-fire.

3. Buſy thyſelf with all thy might to make an intereſt in his Son, (and he will willingly be thy Saviour), for he muſt become thine before his Father can be the object of thy hope. He that hath the Son, hath the Father, but contrariwiſe, he that hath not him has neither.

4. Stay not in ſome tranſient comforts, but abide reſtleſs till thou ſeeſt an union betwixt thee and this bleſſed one; to wit, that he is a root, and thou a branch; that he is head, and thou a member: And then ſhalt thou know that the caſe is ſo between thee and him, when grace and his Spirit has made thee to lay the whole ſtreſs of thy juſtification upon him and has ſubdued thy heart and mind to be one ſpirit with him.

5. This done, hope thou in God, for he is become thy hope, that is the object of it. And for thy encouragement ſo to do,

1. Conſider that he is able to bear up thy heart, and has ſaid he will do it, as to this very thing, to all thoſe that thus hope in him: *Be of good courage and he ſhall ſtrengthen your heart, all ye that hope in the Lord.*

It is manifeſt, as was ſaid before, that many difficulties lie in the way of hoping; but God will make thoſe difficulties eaſy, by ſtrengthening the heart of him that hopeth, to hope. He has a way to do that, which no creature can hinder, by the bleſſed work of his Holy Spirit: He can ſhew us he loves us, that he may encourage our hope.

2. As he can work in us for our encouragement, ſo he can and will, as was ſaid before, himſelf in his time anſwer our hope, by becoming our hope himſelf. The Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael.

3. His faithfulneſs alſo is a great encouragement to his, to hope for the accompliſhment of all that he hath promiſed unto his people: *Hath he ſaid it, and ſhall he not make it good?* When he promiſed to bring Iſrael into the land of Canaan, he accompliſhed it to a tittle: *There failed not ought of any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs.* Alſo what he with his mouth had promiſed to David, with his hand he fulfilled to Solomon in the view of all the thouſands of Iſrael.

III. I will omit making mention again of the encouragements ſpoken of before, and ſhall now come to the third thing ſpecified in this part of the text, to wit, to ſhew more diſtinctly, who, and what particular perſons they are, who are concerned in this exhortation to hope.

They are put, as you ſee, under this general term *Iſrael; Let Iſrael hope in the Lord:* And, *he ſhall ſave Iſrael from all his troubles.*

Iſrael is to be taken three ways, (in the ſcriptures):

1. For ſuch that are Iſrael after the fleſh.
2. For ſuch as are neither after the fleſh nor the ſpirit; but in their own fancies and carnal imaginations only.
3. For ſuch as are Iſrael after God, or the ſpirit.

1. Iſrael is to be taken for thoſe that are ſuch after the fleſh; that is, for thoſe that ſprang from the loins of Jacob, and are called, *Iſrael after the fleſh, the children of the fleſh.* Now theſe, as ſuch, are not the perſons intereſted in this exhortation, for by the fleſh comes no true ſpiritual and eternal grace. Men are not within the bounds of the promiſe of eternal life, as they are the children of the fleſh, either in the more groſs or more refined ſenſe. Jacob was as ſpiritual a father as any he, I ſuppoſe, that now profeſſeth the goſpel; but this ſpiritualneſs could not convey down to his children, that were ſuch only after the fleſh, that ſpirit and grace that cauſeth ſound converſion, and ſalvation by Jeſus Chriſt. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, If he had heretofore known Chriſt thus, that is, to have been his brother or kinſman, according to the fleſh, or after that, he would henceforth know him, that is, ſo no more. For though the children of Iſrael be as the ſand of the ſea; yet not that multitude, but the remnant that the Lord hath choſen and ſhall call, ſhall be ſaved.

This, therefore, is as an arrow againſt the face of that falſe doctrine that the Jews leaned upon, to wit, that they were in the ſtate of grace, and everlaſting favour of God, becauſe the children and offſpring of Abraham, Iſaac and Jacob. But,

2. Iſrael may be taken for ſuch as are neither ſo after the fleſh, nor the ſpirit, but in their own fancy and imagination only. And ſuch I take to be all thoſe that you read of in Rev. 2. 9. which ſaid, *They were Jews, and were not,* but did lie.

Theſe I take to be thoſe carnal goſpellers, that from among the Gentiles pretended themſelves to be Jews inwardly, whoſe circumciſion is that of the heart in the ſpirit, when they were ſuch only in their own fancies and conceits, and made their profeſſion out as a lie.

Abundance of theſe there are at this day in the world, men who know neither the Father, nor the Son, nor any thing of the way of the Spirit, in the work of regeneration, and yet preſume to ſay, they are Jews; that is, truly and ſpirtually the ſeed of Abraham, Iſaac, and Jacob: For now, *he is not a Jew who is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and circumciſion is that of the heart in the ſpirit, whoſe praiſe is not of men, but of God.*

And altho' it may pleaſe ſome now to ſay, as they of old ſaid to them of the captivity, *We ſeek your God as ye do;* yet at laſt it will be found, that as they, *ſuch have no portion, nor right, nor memorial, in Jeruſalem.* And I would from hence caution all to take heed of preſuming to count themſelves Jews, unleſs they have a ſubſtantial ground ſo to do: For to do this without a good bottom, makes all our profeſſion a lie; and not only ſo, but it hindereth us of a ſight of a want of an intereſt in Jeſus Chriſt, without which we cannot be ſaved; yea, ſuch an one is the great ſelf-deceiver, and ſo the worſt deceiver of all: for he that deceives his own ſelf, his own heart, is a deceiver in the worſt ſenſe; nor can any diſappointment be like unto that, which caſts away ſoul and body at once. Oh ſlender thread! that a man ſhould think, that becauſe he fancieth himſelf an Iſraelite indeed, that therefore he ſhall go for ſuch a one in the day of judgement, or that he ſhall be able to cheat God with a pitiful ſay-ſo.

3. But the Iſrael under conſideration in the text, is Iſrael after God, or the Spirit; hence they are called *the Iſrael of God,* becauſe they are made ſo of him, not by generation, nor by fancy, but by divine power.

And thus was the firſt of this name made ſo, *Thy name ſhall be called no more Jacob but Iſrael.* This then is the man concerned in the text, *Let Iſrael hope in the Lord;* to wit, Iſrael that is ſo of God's making, and of God's allowance: for men are not debarred from calling themſelves after this moſt godly name, provided they are ſo indeed; all that is dangerous is, when men ſhall think this privilege comes by carnal generation, or that their fancying of themſelves to be ſuch will bear them out in the day of judgement. Otherwiſe, if men become the true ſervants of God by Chriſt, they have, as I ſaid, an allowance ſo to ſubſcribe themſelves: *One ſhall ſay, I am the Lord's, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael.* But then, for the further deſcribing of ſuch, they muſt be men of circumciſed and tender hearts, they muſt be ſuch which *worſhip God in the ſpirit, and that rejoice in Chriſt Jeſus, and that have no confidence in the fleſh:* for theſe are the Nathaniels, the *Iſraelites indeed in whom there is no guile;* and theſe are they that are intended in the exhortation, when he ſaith, *Let Iſrael hope in the Lord.*

1. For theſe are formed for that very end, that they might hope in the Lord; yea, the word and teſtament is given to them for this purpoſe.

2. Theſe are priſoners of hope all the time they are in the ſtate of nature, even as the whole creation is ſubjected under hope, all the time of its bondage, by the ſin and villainy of man; and unto them it ſhall be ſaid, in the diſpenſation of the fulneſs of time, *Return to the ſtrong hold ye priſoners of hope;* as certainly as that which is called the creature itſelf, ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

Only here, as I ſaid before, let all men have a care in this thing: this is the pinnacle, the point; he that is right here, is right in all that is neceſſary to ſalvation; but he that miſſes here, can by no means be right any where to his ſoul's advantage in the other world.

If I ſhould a little improve the text, where this title is firſt given to man, and ſhew the poſture that he was in, when it was ſaid to him, *Thy name ſhall be called Iſrael;* and ſhould alſo debate upon the cauſe or ground of that, *An Iſraelite indeed*, thou mightſt not repent it who ſhall read it; and therefore a few words to each.

1. When Jacob received the name of Iſrael, he was found wreſtling with the angel; yea, and ſo reſolved a wreſtler was he, that he purpoſed, now he had begun, not to give out without a bleſſing, *I will not let thee go*, ſaid he, *except thou bleſs me.* Diſcouragements he had while he wreſtled with him, to have left off, before he obtained his deſire; for the angel bid him leave off; *let me go*, ſaid he: He had wreſtled all night, and had not prevailed; and now the day brake upon him, and conſequently his diſcouragement was like to be the greater, for that now the majeſty and terribleneſs of him with whom he wreſtled, would be ſeen more apparently; but this did not diſcourage him: beſides, he loſt the uſe of a limb as he wreſtled with him; yet all would not put this Iſrael out. Pray he did, and pray he would, and nothing ſhould make him leave off prayer, until he had obtained, and therefore he was called *Iſrael: For as a prince haſt thou had power with God, and with men, and haſt prevailed*, Gen. 32. 28, 32.

A wreſtling ſpirit of prayer is a demonſtration of an Iſrael of God; this Jacob had, this he made uſe of and by this he obtained the name of *Iſrael*. A wreſtling ſpirit of prayer in ſtraits, difficulties, and diſtreſſes; a wreſtling ſpirit of prayer when alone in private, in the night, when no eye ſeeth but God's, then to be at it, then to lay hold of God, then to wreſtle, to hold faſt, and not to give over until the bleſſing is obtained, is a ſign of one that is an Iſrael of God.

2. *Behold an Iſraelite indeed, in whom is no guile:* This was the teſtimony of the Lord Jeſus concerning Nathaniel. Nathaniel was perſuaded by Philip to come to Jeſus, and as he was coming, Jeſus ſaith to the reſt of the diſciples concerning him, *Behold an Iſraelite indeed, in whom is no guile:* Then ſaid Nathaniel to Jeſus, *Whence knoweſt thou me?* Jeſus anſwered and ſaid unto him, *before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.* Nathaniel, as Jacob, was at prayer, at prayer alone under the fig-tree, wreſtling in prayer, for what no man can certainly tell, but probably for the Meſſias, or for the revelation of him: for the ſeeing Jews were convinced that the time of the promiſe was out; and all men were in expectation concerning John, whether he might not be he. But Nathaniel was under the fig-tree alone with God, to inquire of him, and that with great earneſtneſs and ſincerity; elſe the Lord Jeſus would not thus have excuſed him of hypocriſy, and juſtified his action as he did, concluding from what he did there, that he was a true ſon of Jacob; and ought, as he, to have his name changed from what his parents gave him, to this given him of Chriſt, *An Iſraelite indeed.* Wherefore, from both theſe places, it is apparent, that a wreſtling ſpirit of prayer in private, is one of the beſt ſigns that this or that man or woman is of Iſrael; and conſequently, ſuch who are within the compaſs of the exhortation here, ſaying, *Let Iſrael hope in the Lord.*

I ſay it is this wreſtling ſpirit of prayer with God alone; for as for that of public prayer, (though I will not condemn it), it gives not ground for this character, notwithſtanding all the flouriſhes and excellencies that may therein appear. I am not inſenſible what pride, what hypocriſy, what pretences, what ſelf-ſeekings of commendations and applauſe, may be countenanced by thoſe concerned in, or that make public prayers; and how little thought or favour of God, may be in all ſo ſaid; but this cloſet, night, or alone prayer, is of another ſtamp, and attended (at leaſt ſo I judge) with that ſenſe, thoſe deſires, that ſimplicity, and thoſe ſtrugglings, wherewith that in public is not. Nay, I think verily that a man cannot addict himſelf to theſe moſt ſolemn retirements, without ſome of Jacob's and Nathaniel's ſenſe and ſincerity, wreſtlings and reſtleſneſs for mercy; wherefore, laying aſide all other, I ſhall abide by this, That the man that is as I have here deſcribed, is not an Iſraelite of the fleſh, nor one ſo only in his fancy or imagination, but one made ſo of God; one that is called a child of promiſe, and one to whom this exhortation doth belong: *Let Iſrael hope in the Lord;* to wit, they that ſerve God by prayer day and night: Theſe I ſay are Iſrael, the Iſrael of God, *And let theſe hope in the Lord, from now, henceforth, and for ever.*

Having thus briefly touched upon thoſe three things that are contained in the matter of the exhortation, I now come to ſpeak a word to the MANNER of praiſes, by which the exhortation is preſented to us, Let Iſrael hope; he doth not ſay, Iſrael hath hoped; Iſrael did hope, or Iſrael can hope, but *let Iſrael hope in the Lord. Let* is a word very copious, and ſometimes ſignifies this, and ſometimes that, even according as the nature or reaſon of the thing under debate, or to be expreſſed, will with truth and advantage bear: Let him hope.

1. Sometimes *let* is equivalent to a command; *Let every ſoul be ſubject to the higher powers*, this is a command: *Let all things be done decently and in order*, this alſo is a command. So here, *Let Iſrael hope*, this alſo is a command; and ſo enjoins a duty upon Iſrael; for why, ſince they ſeek for mercy, ſhould they not have it; now a command lays a very ſtrong obligation upon a man, to do this or any other duty. He commandeth all men every where to repent, but Iſrael only to hope in mercy. Now take the exhortation, and convert it into a commandment, and it ſheweth us,

(1.) In what good earneſt God offers his mercy to his Iſrael; he commands them to hope in him, as he is and will be ſo to them.

(2.) It ſuppoſes an impediment in Iſrael, as to the faculty of receiving or hoping in God for mercy; we that would have God to merciful, we that cry and pray to him to ſhew us mercy, have yet that weakneſs and impediment in our faith, which greatly hindereth us from a ſtedfaſt hoping in the Lord for mercy.

(3.) It ſuggeſteth alſo, that Iſrael's ſins, if he hopeth not in God, God would not that all ſhould attempt to hope, becauſe they have no faith; for he is for having of them firſt believe, knowing that it is in vain to think of hoping, until they have believed; but Iſrael has believed, and therefore God has commanded them to hope, and they ſin if they obey him not in this, as in all other duties. He commands thee, I ſay, ſince thou haſt believed in his Son, to hope, that is, to expect to ſee his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

2. As this word *let* is ſometimes equivalent to a command, ſo it is expreſſed ſometimes alſo to ſhew a grant, leave, or licence, to do a thing; ſuch are theſe that follow, *Let us come boldly to the throne of grace; Let us draw near with a true heart; Let us hold faſt the profeſſion of our faith without wavering.* Here alſo this manner of expreſſing the thing may be taken in the ſame ſenſe, to wit, to ſhew that Iſrael has a grant, a leave, a licence, to truſt in the Lord. And, Oh! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Iſrael, repentance unto life, and by that means has made him fly for refuge, to lay hold of Chriſt ſet before him as a juſtifier; ſo has he granted him leave and licence to truſt in him for ever, and to hope for his favour in the next world.

And if you take the word in this ſenſe, to wit, for a grant, leave, or licence, to hope in God; then,

(1.) This ſhews how liberal God is of himſelf, and things to Iſrael: Let Iſrael hope in me, truſt to me, expect good things at my hand; I give him leave and licence to do it: Let him live in a full expectation of being with me, and with my Son in glory, I give him leave to do ſo; he has licence from me to do ſo.

(2.) Underſtand the word thus, and it ſhews us with what boldneſs and confidence God would have us hope in him: They that have leave and licence to do a thing, may do it with confidence and boldneſs, without miſgivings and reluctances of mind, this is our privilege; we may live in a full aſſurance of hope unto the end, we may hope perfectly to the end, we have leave, licence, and a grant to do it.

(3.) Underſtand the word thus, and it alſo ſhews you how muddy, how dark thoſe of Iſrael are, and how little they are acquainted with the goodneſs of their God, who ſtand ſhrinking at his door like beggars, and dare not in a godly ſort be bold with his mercy: Wherefore ſtandeſt thou thus with thy if's and thy O-buts, O thou poor benighted Iſraelite? Wherefore putteſt thou thy hand in thy boſom, as being afraid to touch the hem of the garment of the Lord? Thou haſt a leave, a grant, a licence, to hope for good to come, thy Lord himſelf has given it to thee, ſaying, *Let Iſrael hope in the Lord.*

3. This word *let* is alſo ſometimes uſed by way of rebuke and ſnub, *Let her alone,* for her ſoul is vexed; *Let her alone,* why trouble ye her? refrain from theſe men, and *let them alone;* and it may alſo ſo be taken here. But if ſo, then it implies, that God in this exhortation rebuketh thoſe evil inſtruments, thoſe fallen angels, with all others that attempt to hinder us in the exerciſe of this duty. As Boaz ſaid to his ſervants, when Ruth was to glean in his field, *let her glean even among the ſheaves, and reproach her not:* We have indeed thoſe that continually endeavour to hinder us of living in the full aſſurance of hope, as to being with God and with Chriſt in glory: but here is a rebuke for ſuch, *Let Iſrael hope in the Lord.* And it ſhews us,

(1.) That what ſuggeſtions come from Satan to make us that are Iſraelites to doubt, come not for that end, by virtue of any commiſſion that he hath from God; God has rebuked him in the text, and you may ſee it alſo elſewhere. Theſe temptations, therefore, are rather forged of malice, and of deſpite to our faith and hope, and ſo ſhould be accounted by us.

(2.) This ſhews us alſo, that we ſhould take heed of crediting of that which comes unto us to hinder our hope in the Lord; leſt we take part with Satan, while God rebuketh him, and countenanceth that which fights againſt the grace of God in us.

(3.) It ſhews us alſo, that as faith, ſo hope, cannot be maintained but with great difficulty, and that we ſhould endeavour to maintain it, and hope, through every difficulty.

4. This word *let* is ſometimes uſed by way of requeſt or intreaty: I pray thee *let* Tamar my ſiſter come: *Let* it be granted to the Jews to do, &c. And if it be ſo to be taken here, or if in the beſt ſenſe this interpretation of it may here be admitted, the conſideration thereof is amazing; for then it is all one as if God by the mouth of his ſervant, the penman of this Pſalm, did intreat us to hope in him: And why this may not be implied here, as well as expreſſed elſewhere, I know not. God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God. Why ſhould God beſeech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it ſhews,

(1.) The great condeſcenſion of God, in that he doth not only hold out to us the advantages of hoping in God, but deſire that we ſhould hope, that we might indeed be partakers of thoſe advantages.

(2.) It teaches us alſo humility, and that always in the acts of faith and hope we ſhould mix bluſhing, and ſhame, with our joy and rejoicing. Kiſs the ground, ſinner; put thy mouth in the duſt if ſo there may be hope.

5. And laſtly, This word is uſed ſometimes by way of caution: *Let* him that thinketh he ſtandeth, take heed leſt he fall. *Let* us fear therefore leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it: and if it ſhould be ſo taken here, then,

(1.) This ſhews us the evil of deſpair, and that we at times are incident to it; our daily weakneſſes, our freſh guilt, our often decays, our aptneſs to forget the goodneſs of God, are direct tendencies unto this evil, of which we ſhould be aware; for it robes God of his glory, and us of our comfort, and gratifies none but the devil and unbelief.

(2.) It ſheweth us that deſpair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath ſaid that himſelf will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God through an evil heart of unbelief. It is the greateſt folly in the world for an Iſraelite to deſpair; *Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgement is paſſed over from my God? Haſt thou not known, haſt thou not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth, fainteth not? There is no ſearching of his underſtanding. He giveth power to the faint; and to them that have no might, he increaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall. But they that wait upon* (that hope in) *the Lord, ſhall renew their ſtrength; they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.*

Now we come to thoſe INFERENCES that do naturally flow from this exhortation, and they are in number four.

1. That hope, and the exerciſe of it, is as neceſſary in its place, as faith, and the exerciſe of it. All will grant that there is need of a daily exerciſe of faith, and we are bid to hope unto the end: becauſe hope is the grace that relieveth the ſoul when dark and weary. Hope is the bottle to the faint and ſinking ſpirit. Hope calls upon the ſoul, not to forget how far it is arrived in its progreſs towards heaven. Hope will point and ſhew it the gate afar off; and therefore it is called the hope of ſalvation. Hope exerciſeth itſelf upon God:

(1.) By thoſe miſtakes that the ſoul hath formerly been guilty of, with reference to the judgement that it hath made of God, and of his dealing with it. And this is an excellent virtue. *I ſaid once,* ſays the church, *that my hope was periſhed from the Lord,* (but I was deceived), *this I recall to mind, therefore have I hope:* that is, why, if I give way to ſuch diſtruſting thoughts, may I not be wrong again? Therewill I hope. This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage.

I ſaid in my haſte, ſaid David, *I am cut off from before thine eyes; nevertheleſs I was miſtaken; thou heardeſt the voice of my ſupplication when I cried unto thee.* And what uſe doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the ſame miſtakes. I think I can caſt off from God, ſays the ſoul; ſo thou thoughteſt afore, ſays memory, but thou waſt miſtaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, ſo I am now; therefore will I hope.

(2.) True hope, in the right exerciſe of it upon God, makes no ſtick at weakneſs or darkneſs, but rather worketh up the ſoul to ſome ſtay, by theſe. Abraham's hope wrought by his weakneſs. And ſo Paul, when I am weak, then I am ſtrong; I will moſt gladly therefore rejoice in mine infirmities. But this cannot be done where there is no hope, nor but by hope: for it is hope, and the exerciſe of it, that can ſay, now I expect that God ſhould bring good out of all this. And as for the dark, it is its element to act in that: *For hope which is ſeen is not hope.* But we muſt hope for that we ſee not. So David, *Why art thou caſt down, O my ſoul? hope thou in God.* Chriſtians have no reaſon to miſtruſt the goodneſs of

God, becauſe of their weakneſs, &c. *I had fainted unleſs I had believed to ſee.* By believing there, he means hoping to ſee, as the exhortation drawn from thence doth import.

(3.) Hope will make uſe of our calling, to ſupport the ſoul, and to help it, by that, to exerciſe itſelf in a way of expectation of good from God. Hence the apoſtle prays for the Epheſians, that they may be made to ſee what is the hope of their calling; that is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jeſus Chriſt.

For thus the ſoul by this grace of hope will reaſon about this matter. God has called me; ſurely it is to a feaſt. God has called me to the fellowſhip of his Son; ſurely it is that I may be with him in the next world. God has given me the ſpirit of faith and prayer; ſurely it is that I might hope for what I believe is, and wait for what I pray for. God has given me ſome taſtes already; ſurely it is to encourage me to hope that he purpoſeth to bring me into the rich fruition of the whole.

(4.) Hope will exerciſe itſelf upon God by thoſe breakings wherewith he breaketh his people for their ſins. *The valley of Achor muſt be given for a door of hope.* The valley of Achor; what is that? Why, the place where Achan was ſtoned for his wickedneſs, and the place where all Iſrael was afflicted for the ſame. I ſay, hope can gather by this, that God has a love to the ſoul; For when God hateth a man he chaſtiſeth him not for his treſpaſſes. *If ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.* Hence Moſes tells Iſrael, that when the hand of God was upon them for their ſins, they ſhould conſider in their heart, *that as a man chaſteneth his ſon, ſo the Lord their God chaſtened them.* And why thus conſider, but that a door might be opened for hope to exerciſe itſelf upon God, by this? This is that alſo that is intended in Paul to the Corinthians, *When we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.* Is not here a door of hope? And why a door of hope, but that by it, God's people, when afflicted, ſhould go out by it from deſpair by hope? But it is to be inferred,

2. That the exerciſe of hope upon God is very delightful to him: elſe he would not have commanded and granted us a liberty to hope, and have ſnubbed thoſe that would hinder. *Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine.*

That God is much delighted in the exerciſe of this grace, is evident, becauſe of the preparation that he has made for this grace, wherewith to exerciſe itſelf. *For whatſoever things were writ aforetime, were writ for our learning, that we through patience and comfort of the ſcriptures might have hope.*

Mark the whole hiſtory of the Bible, with the relation of the wonderful works of God with his people from the beginning of the world, are written for this very purpoſe, that we by conſidering and comparing, by patience and comfort of them might have hope. The Bible is the ſcaffold or ſtage that God has builded, for hope to play his part upon in this world. It is therefore a thing very delightful to God, to ſee hope rightly given its colour before him; Hence he is ſaid, *to laugh at the trial of the innocent.* Why at his trial? Becauſe his trial puts him upon the exerciſe of hope: For then indeed there is work for hope, when trials are ſharp upon us. But why is God ſo delighted in the exerciſe of this grace of hope?

(1.) Becauſe hope is a head-grace and governing. There are ſeveral luſts in the ſoul that cannot be maſtered, if hope be not in exerciſe; eſpecially if the ſoul be in great and ſore trials. There is peeviſhneſs and impatience, there is fear and deſpair, there is doubting and miſconſtruing of God's preſent hand, and all theſe become maſters, if hope be not ſtirring; nor can any grace beſides put a ſtop to their tumultuous raging in the ſoul. But now hope in God makes them all huſh, takes away the occaſion of their working, and lays the ſoul at the foot of God. ſaith the Pſalmiſt, *Surely, I have behaved and quieted myſelf as a child that is weaned of his mother, my ſoul is even as a weaned child.* But how came he to bring his ſoul into ſo good a temper? Why, that is gathered by the exhortation following, *Let Iſrael hope in the Lord henceforth and for ever.* It was by hoping in the Lord that he quieted his ſoul, and all its unruly ſinful paſſions.

(2.) As hope quaſheth and quieteth ſinful paſſions, ſo it putteth into order ſome graces that cannot be put into order without it: as patience, meekneſs, ſilence, and long-ſuffering, and the like. Theſe are all in a day of trial out of place, order, and exerciſe, where hope forbeareth to work.

I never ſaw a diſtruſting man, a patient man, a quiet man, a ſilent man, and a meek man, under the hand of God, except he was dead in ſin at the time. But we are not now talking of ſuch. But now let a man hope in the Lord. And he preſently concludes, this affliction is for my good, a ſign God loves me, and that which will *work out for me a far more and exceeding and eternal weight of glory*, and ſo it puts the graces of the ſoul into order: Wherefore patience, by which a man is bid to poſſeſs or keep his ſoul under the croſs, is called *the patience of hope.* So in another place, when he would have the church patient in tribulation, and continue inſtant in prayer, he bids them *rejoice in hope*, knowing that the other could not be done without it.

(3.) God takes much delight in the exerciſe of hope, becauſe it conſtrueth all God's diſpenſations, at preſent, towards it, for the beſt: *When he hath tried me I ſhall come forth like gold.* This is the language of hope. God, ſaith the ſoul is doing of me good, making of me better, refining of my inward man. Take a profeſſor that is without hope, and either he ſuffereth affliction of pride and oſtentation, or elſe he picks a quarrel with God and throws up all. For he thinks that God is about to undo him; but hope conſtrueth all to the beſt, and admits no ſuch unruly paſſions to carry the man away.

(4.) Therefore hope makes the man, be the trials what they will, to keep ſtill cloſe to the way and path of God. *My foot*, ſaid hoping Job, *hath held his ſteps, his way have I kept and not declined, neither have I gone back from the commandment of his lips.* And again, *Our heart is not turned back, neither have our ſteps declined from thy way: though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.* But how came they thus patiently to endure? Why, they by hope put patience and prayer into exerciſe. They knew that their God was as it were but aſleep, and that in his time he would ariſe for their help; and when he did ariſe he would certainly deliver. Thus is this pſalm applied by Paul.

3. There is alſo inferred from this exhortation, That the hope of thoſe that are not Iſraelites is not eſteemed of God. *Let Iſrael hope.* The words are excluſive, ſhutting out the reſt. He doth not ſay, Let Almack hope, let Babylon or the Babylonians hope; but even in and by this exhortation ſhutteth out both the reſt and their hope from his acceptance. This being concluded, it follows, that ſome may hope and not be the better for their hope. *The hypocrites hope ſhall periſh: their hope ſhall be as the giving up of the ghoſt: For what is the hope of hypocrites?* Again, *The hope of the unjuſt man periſheth.* There is a hope periſheth, both it and he that hoped with it together. The reaſons are,

(1.) Becauſe it floweth not from faith and experience, but rather conceit and preſumption. Hope, as I have told you, if it be right, cometh of faith, and is brought forth by experience: but the hope now under conſideration is alone, and has no right original, and therefore not regarded. It is not the hope of God, but the hope of man; that is, it is not the hope of God's working, but the hope that ſtandeth in natural abilities. *Thou waſheſt away the things that grow out of the duſt of the earth, and thou deſtroyeſt* *the hope of man.* Whatſoever in religious matters is but of a carnal and earthly exiſtence, muſt be waſhed away, when the overflowing ſcourge ſhall at the end paſs over the world.

(2.) Becauſe the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of fleſh his hope; that is, the object of it, and ſo he deſpiſeth God. Or if he be a religious hypocrite, his hope terminates in his own doings: he truſteth, or hopeth, in himſelf, that he is righteous. All theſe things are abhorred of God, nor can he, with honour to his name, or in a compliance with his own eternal deſigns, give any countenance to ſuch a hope as this.

(3.) This hope has no good effect on the heart and mind of him that hath it. It purifieth not the ſoul, it only holds faſt a lie, and keeps a man in a circuit, at an infinite diſtance from waiting upon God.

(4.) This hope buſieth all the powers of the ſoul about things that are of the world, or about thoſe falſe objects on which it is pitched; even as the ſpider diligently worketh in her web (unto which alſo this hope is compared) in vain. This hope will bring that man that has it, and exerciſes it, to heaven, when Leviathan is pulled out of the ſea with a hook; or when his jaw is bored through with a thorn: but as he that thinks to do this, hopeth in vain; ſo, even ſo will the hope of the other be as unſucceſsful; *So are the paths of all that forget God, and the hypocrites hope ſhall periſh; whoſe hand ſhall be cut off, and whoſe truſt ſhall be as the ſpider's web. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure.* This is the hope that is not eſteemed of God, nor the perſons that have it, preferred by him a whit before their own dung.

4. There is alſo inferred from theſe words, That Iſrael himſelf is ſubject to ſwerve in his ſoul about the object of hope. For this text is to him as a command and grant, ſo an inſtruction by which he is to be informed, how and upon whom to ſet his hope. That Iſrael is apt to ſwerve as to the object of his hope, is evident, for that ſo much ado is made by the prophets to keep him upon his God; in that ſo many laws and ſtatutes are made to direct him to ſet his hope in God: and alſo by his own confeſſion. The fears alſo and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true, the apoſtle ſaid, that he had the ſentence of death in himſelf, that he might not truſt, or hope in himſelf, but in God that raiſeth the dead. But this was an high pitch; Iſrael is not always here: there are many things that hinder.

(1.) The imperfection of our graces. There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their courſe. Faith is not perfect; and hence the ſenſible Chriſtian feels what follows: love is not perfect, and we ſee what follows; and ſo of hope and every other grace; their imperfection makes them ſtagger.

(2.) Iſrael is not yet beyond temptations. There is a deal to attend him with temptations, and he has a ſoul ſo diſabled by ſin, that at all times he cannot fix on God that made him, but is apt to be turned aſide to lying vanities: the very thing that Jonah was enſnared with.

(3.) The promiſing helps that ſeem to be in other things, are great hinderances to a ſteady fixing, by hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have through the darkneſs, and the legality of our ſpirits, been great hinderances to Iſrael. Not that their natural tendency is to turn us aſide; but our corrupt reaſon getting the upper hand, and bearing the ſtroke in judgement, perverts our minds and conſciences to the making of wrong concluſions upon them.

(4.) Beſides, as the mind and conſcience by reaſon is oft deluded to draw theſe wrong concluſions upon our good frames of heart, to the removing of our hope from the right object unto them; ſo by like reaſon, are we turned by unwholeſome doctrines, and a carnal underſtanding of the word, to the very ſame thing; ciſterns, broken ciſterns that can hold no water, Iſrael, even God's people, are apt to make unto themſelves to the forſaking of their God.

Thus have I gone through the firſt part of the text, which conſiſts of an exhortation to hope in the Lord; And have ſhewed you.

1. The matter contained therein.

2. Something of the reaſon of the manner of the phraſe.

3. And have drawn, as you ſee, ſome inferences from it.

I now come to the ſecond part of the text, which is a REASON urged to inforce the exhortation. Let Iſrael hope in the Lord. Why? *For with the Lord there is mercy.* There is the reaſon, let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy.

The reaſon is full and ſuitable. For what is the ground of deſpair, but a conceit that ſin has ſhut the ſoul out of all intereſt in happineſs? and what is the reaſon of that, but a perſuaſion that there is no help for him in God? Beſides, could God do all but ſhew mercy, yet the belief of that ability would not be a reaſon ſufficient to encourage the ſoul to hope in God: For the block ſin, which cannot be removed but by mercy, ſtill lies in the way. The reaſon therefore is full and ſuitable, having naturally an inforcement in it, to the exhortation.

And, firſt, to touch upon the reaſon in a way general, and then to come to it more particular.

*Let Iſrael hope in the Lord, for with the Lord there is mercy;* mercy to be beſtowed, mercy deſigned to be beſtowed.

1. Mercy to be beſtowed. This muſt be the meaning: What if a man has never ſo much gold or ſilver, or food or raiment; yet if he has none to communicate, what is the diſtreſſed, or thoſe in want, the better? What if there be mercy with God, yet if he has none to beſtow, what force is there in the exhortation, or what ſhall Iſrael, if he hopeth, be the better? But God has mercy to beſtow, to give. *He ſaith on this wiſe, I will give you the ſure mercies of David.* And again, *The Lord give mercy to the houſe of Oneſiphorus.* Now then, there lies the encouragement: The Lord has mercy to give; he has not given away all his mercy; his mercy is not clean gone for ever. He has mercy yet to give away, yet to beſtow upon his Iſrael. *Let Iſrael hope in the Lord, for with the Lord there is mercy.*

2. As there is with God mercy to be beſtowed, ſo there is mercy deſigned to be beſtowed or given to Iſrael. Some men lay by what they mean to give away, and put that in a bag by itſelf, ſaying, this I deſign to give away, this I purpoſe to beſtow upon the poor. Thus God, he deſigneth mercy for his people. Hence the mercy that God's Iſrael are ſaid to be partakers of, is a mercy kept for them. (And thou, O God, haſt prepared of thy goodneſs for the poor), and laid up for them. This is excellent and is true, *let Iſrael hope in the Lord, for there is with him mercy,* kept, prepared, and laid up for them. When God deſigns the beſtowing of mercy, we may well hope to be partakers. The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to underſtand that there is ſo much kept, prepared, and laid up for them by the bridegroom, &c. But he keepeth mercy for thouſands.

3. As God has mercies to beſtow, and as he has deſigned to beſtow them; ſo thoſe mercies are no fragments or the leavings of others: but mercies that are full and complete to do for thee, what thou wanteſt, wouldſt have, or canſt deſire. As I may ſo ſay, God has his bags that were never yet untied, never yet broken up, but laid by him through a thouſand generations, for thoſe that he commands to hope in his mercy. As Samuel kept the ſhoulder for Saul, and as God brake up that decreed place for the ſea, ſo hath he ſet apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy deſigned for Iſrael. Whole mercies allotted to us; however mercy ſufficient.

But to be a little more diſtinct.

Firſt, I find that the goodneſs of God to his people is diverſely expreſſed in his word; ſometimes by the word *grace;* ſometimes by the word *love;* and ſometimes by the word *mercy;* even as our badneſs againſt him is called *iniquity, tranſgreſſion,* and *ſin.*

When it is expreſſed by that word *grace,* then it is to ſhew, that what he doth is of his princely will, his royal bounty and ſovereign pleaſure. When it is expreſſed by that word *love,* then it is to ſhew us, that his affection was and is in what he doth, and that he doth what he doth for us, with complacency and delight. But when it is ſet forth to us under the notion of *mercy,* then it beſpeaks us to be in a ſtate both wretched and miſerable, and that his bowels and compaſſions yearn over us in this our fearful plight.

Now, the Holy Ghoſt chuſeth (as it ſhould ſeem) in this place, to preſent us with that goodneſs that is in God's heart towards us, rather under the term of mercy, for that, as I ſaid before, it ſo preſenteth us with our miſery, and his pity and compaſſion; and becauſe it beſt pleaſeth us when we apprehend God in Chriſt as one that has the love of compaſſion and pity for us. Hence we are often preſented with God's goodneſs to us to cauſe us to hope, under the name of pity and compaſſion. In his pity he redeemed them, and like as a father pitieth his children; ſo the Lord pitieth them that fear him. The Lord is very pitiful and of great mercy, he alſo is gracious and full of compaſſion. Thou, O Lord, art a God full of compaſſion, and thy compaſſions fail not.

The words being thus briefly touched upon, I ſhall come to treat of two things.

Firſt, more diſtinctly, I ſhall ſhew you what kind of mercy is with the Lord, as a reaſon to encourage Iſrael to hope.

Secondly, And then ſhall ſhew what is to be inferred from this reaſon, *let Iſrael hope in the Lord, for with the Lord there is mercy.*

I. For the firſt of theſe; 1. With him there is tender mercy, and therefore let Iſrael hope. Tender mercy is mercy in mercy, and that which Iſrael of old had in high eſtimation, cried much for, and choſe that God would deal with their ſouls by that: *Withhold not thy tender mercy from me,* ſaid David. *And according to the multitude of thy tender mercies blot out my tranſgreſſions.* And again, *let thy tender mercy come unto me, that I may live.* Now, of this ſort of mercies God has a great many, a multitude to beſtow upon his people. And they are thus mentioned by the word, to cauſe us to hope in him. And is not this alluring, is not this enticing to the Iſrael of God to hope, when the object of their hope is a God very pitiful, and of tender mercy? Yea, a God whoſe tender mercies are great, and many. There are two things that this word *tender mercy* importeth.

(1.) The firſt is, that ſin will put a believer, if he giveth way thereto, into a very miſerable condition.

(2.) That God would have them hope, that though ſin may have brought any of them into this condition, the Lord will reſtore them with much pity and compaſſion. *Let Iſrael hope in the Lord,* for with the Lord there is mercy, tender mercy.

For the *firſt* of theſe, That ſin will put a believer, if he gives way thereto, into a very miſerable condition, and that upon a double account:

1. For that it will bring him into fears of damnation.
2. In that it will make his ſoul to be much pained under thoſe fears.

We will wave the firſt, and come to the ſecond of theſe.

The pains that guilt will make, when it wounds the conſcience, none knows but thoſe to whom ſin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the fleſh, to fire in the bones, to the putting of bones out of joint, and the breaking of them aſunder.

He that knows what wounds and broken bones are, knows them to be painful things: And he that knows what miſery ſin will bring the ſoul into with its guilt, will conclude the one comes no whit ſhort of the other. But now he that hath theſe wounds, and alſo theſe broken bones, the very thoughts of a man that can cure, and of a bone-ſetter, will make him afraid, yea, quake for fear; eſpecially if he knows that though he has ſkill, he has a hard heart, and fingers that are like iron. He that handleth a wound, had need have fingers like feathers or down; to be ſure the patient wiſheth they were. Tenderneſs is a thing of great worth to ſuch; and ſuch men are much inquired after by ſuch; yea, their tenderneſs is an invitation to ſuch to ſeek after them. And the thing is true in ſpirituals. Wherefore David cried, as I ſaid before, *Have mercy upon me, O Lord! according to the multitude of thy tender mercies, blot out my tranſgreſſions.* O handle me tenderly, Lord handle me tenderly, cried David. O cure me, I beſeech thee, and do it with thy *tender* mercy.

Now, anſwerable to this, the Lord is ſet forth to Iſrael, as one with whom is mercy, conſequently tender mercy: *Let Iſrael hope in the Lord, for with the Lord there is tender mercy.*

God therefore would have the wounded and bruiſed, and thoſe whoſe pains may be compared to the pains and pangs of broken bones, to hope that he will reſtore them with much pity and compaſſion, or as you have it before, in pity and tender mercy. See how he promiſeth to do it by the prophet: *A bruiſed reed ſhall he not break; and the ſmoking flax ſhall he not quench.* See how tender he is in the action: *When he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.* Every circumſtance is full of tenderneſs and compaſſion. See alſo how angry he maketh himſelf with thoſe of his ſervants that handle the wounded or diſeaſed without this tenderneſs; and how he catched them out of their hand, with a purpoſe to deal more gently with them himſelf: *The diſeaſed* (ſaith he) *have ye not ſtrengthened, neither have ye healed that which was ſick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them; therefore, ye ſhepherds, hear the word of the Lord: I will feed my flock, and I will cauſe them to lie down, ſaith the Lord. I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which is broken, and will ſtrengthen that which was ſick.* Here is encouragement to hope, even according to the reaſon urged: *let Iſrael hope in the Lord; for with the Lord there is mercy,* tender mercy.

2. As with him is mercy tender, ſo there is with him mercy that is great, (for with him is great mercy:) *The Lord is long-ſuffering, and of great mercy.* When tenderneſs accompanies want of ſkill, the defect is great; but when tenderneſs and great ſkill meet together, ſuch a ſurgeon is a brave accompliſhed man. Beſides, ſome are more plagued with the ſenſe of the greatneſs of their ſins than others are; the devil having placed or fixed the great ſting there: Theſe are driven by the greatneſs of ſin into deſpairing thoughts, hotter than fire: theſe have the greatneſs of their ſin betwixt God and them, like a great mountain; yea, they are like a cloud that darkeneth the ſun and air. This man ſtands under Caius's gibbet, and has the halter of Judas, to his own thinking, faſtened about his neck.

And now, cries he, GREAT mercy or NO mercy; for little mercy will do me no good: ſuch a poor creature thus expoſtulateth the caſe with God, *Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praiſe thee?* Lord, I have deſtroyed myſelf, can I live? My ſins are more than the ſands, can I live? Lord, every one of them are ſins of the firſt rate, and of the biggeſt ſize, of the blackeſt line, can I live; I never read that expreſſion but once in all the whole Bible: *For thy name's ſake, O Lord, pardon mine iniquity, for it is great:* Not that there was but one man in Iſrael that had committed great iniquities, but becauſe men that have ſo done, have rather

ther inclined to deſpair, than to an argument ſo againſt the wind. If he had ſaid, Pardon, for they are little, his reaſon had carried reaſon in it; but when he ſaith, Pardon, for they are great, he ſeems to ſtand like a man alone. This is the common language, if our tranſgreſſions be upon us, and we pine away in them, How ſhall we then live? Or thus, our bones are dried, our hope is loſt, and we are cut off for our parts. Wherefore, to ſuch as theſe, good wiſhes, tender fingers and compaſſion, without GREAT mercy, can do nothing. But behold, O thou man of Iſrael, thou talkeſt of great ſins; anſwerable to this, the ſcripture ſpeaks of great mercy; and thy great ſins are but the ſins of a man, but theſe great mercies are the mercies of a God; yea, and thou art exhorted, even becauſe there is mercy with him, therefore to truſt thy ſoul with him, *let Iſrael truſt in the Lord; for with the Lord there is mercy*, great mercy.

This therefore is a truth of ſingular conſolation, that mercy is with the Lord, that tender mercy is with him, that great mercy is with him, both tender and great: What would man have more? But,

3. As great mercy is with the Lord to encourage us to hope, ſo this mercy that is great, is rich: *God is rich in mercy*. There is riches of goodneſs and riches of grace with him. Things may be great in quantity, and of little value; but the mercy of God is not ſo: We uſe to prize ſmall things when great worth is in them; even a diamond as little as a pea, is preferred before a pebble, though as big as a camel. Why, here is rich mercy, ſinner! here is mercy that is rich and full of virtue! a drop of it will cure a kingdom. Ah! but how much is there of it, ſays the ſinner? Oh, abundance, abundance! for ſo ſaith the text: *Let us fall now into the hands of the Lord, for his* (rich) *mercies are great*. Some things are ſo rich, and of ſuch virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have a preſent operation upon him; but the very mentioning of mercy, yea a very thought of it, has ſometimes had that virtue in it, as to cure a ſin-ſick ſoul. Here is virtuous mercy!

Indeed mercy, the beſt of mercies, are little worth to a ſelfrighteous man, or a ſinner faſt aſleep; we muſt not therefore make our eſteems of mercy according to the judgement of the ſecure and heedleſs man, but according to the verdict of the word; nay, though the awakened ſinner, he that roareth for mercy all day long, by the reaſon of the diſquietneſs of his heart, is the liklieſt among ſinful fleſh, or as likely as another, to ſet a ſuitable eſtimate upon mercy; yet his verdict is not always to paſs in this matter. None can know the RICHES of mercy to the full, but he that perfectly knoweth the evil of ſin, the juſtice of God, all the errors of man, the torments of hell, and the ſorrows that the Lord Jeſus underwent, when mercy made him a reconciler of ſinners to God: But this can be known by none but the God whoſe mercy it is: This is the pearl of great price.

The richneſs of mercy is ſeen in ſeveral things.

(1) It can ſave from ſin, from great ſin, from all ſin.
(2.) It can ſave a ſoul from the devil, from all devils.
(3.) It can ſave a ſoul from hell, from all hells.
(4.) It can hold us up in the midſt of all weakneſſeſs.
(5.) It can deliver from eternal judgement.

Yea, what is it that we have or ſhall need that this virtuous mercy cannot do for us: *let Iſrael hope in the Lord: for with the Lord is* RICH *mercy*, mercy full of virtue, and that can do great things.

4. As the mercies that are with the Lord, are tender, great, and rich, ſo there is a multitude of them, and they are called *manifold*: there is a multitude of theſe rich and virtuous mercies. By multitude, I underſtand mercies of every ſort or kind; mercies for this and mercies for the other malady; mercies for every ſickneſs, a ſalve for every ſore. Some things that are rich and very full of virtue, have yet their excellency extending itſelf but to one, or two, or three things for help; and this is their leanneſs in the midſt of their excellencies: But it is not thus with the mercy of God. Some things that are rich and virtuous, are yet ſo only but at certain ſeaſons; for there are times in which they can do nothing: But it is not ſo with this tender, great, and rich mercy of God. There are ſome things, though rich, that are ſparingly made uſe of: But it is not ſo with the mercy of God. There is a multitude of them; ſo if one will not another will: There is a multitude of them: ſo one or other of them is always in their ſeaſon: There is a multitude of them; and therefore it muſt not be ſuppoſed, that God is niggardly as to the communicating of them.

As they are called *a multitude*, ſo they are called *mercies manifold*. There is no ſingle flower in Gods Goſpel-garden, they are all double and treble; there is a wheel within a wheel, a bleſſing within a bleſſing, in all the mercies of God. Manifold, a man cannot receive one, but he receives many, many folded up, one within another. For inſtance,

(1.) If a man receiveth Chriſt, who is called God's tender mercy; why, he ſhall find in him all the promiſes, pardons, juſtifications, righteouſneſſes, and redemptions, that are requiſite to make him ſtand clear before the juſtice of the law, in the ſight of God, from ſin.

(2.) If a man receive the Spirit, he ſhall have as folded up in that (for this is the firſt unfolding itſelf) many, very many mercies: He ſhall have the graces, the teachings, the ſanctifications, the comforts, and the ſupports of the Spirit; when he ſaith in one place, He will give the Spirit; he calleth that in another place, the good things of God.

(3.) If a man receive the mercy of the reſurrection of the body (and God's people ſhall aſſuredly receive that in its time), what a bundle of mercies will be received, as wrapt up in that? He will receive perfection, immortality, heaven, and glory; and what is folded up in theſe things, who can tell?

I name but theſe three, (for many more might be added), to ſhew you the plenteouſneſs, as well as the virtuouſneſs of the tender, great, and rich mercy of God.

A multitude: There is converting mercy, there is preſerving mercy, there is glorifying mercy: and how many mercies are folded up in every one of theſe mercies, none but God can tell.

A multitude: There are mercies for the faithful followers of Chriſt, for thoſe of his that backſlide from him, and alſo for thoſe that ſuffer for him; and what mercies will by theſe be found folded up in their mercies, they will better know when they come to heaven.

A multitude of preventing mercies, in afflictions, in diſappointments, in croſs providences, there are with God: and what mercies are folded up in theſe afflicting mercies, in theſe diſappointing mercies, and in theſe merciful croſs providences, muſt reſt in the boſom of him to be revealed, who only is wonderful in counſel, and excellent in working.

A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in the want of theſe things there is; and who can number them? David ſaid, *He daily was loaded with God's benefits*: And I believe, if, as we are bound, we ſhould at all times return God thanks for all particular mercies, particularly, it would be a burden intolerable, and would kill us out of hand.

And all this is written, that Iſrael might hope in the Lord: *let Iſrael hope in the Lord; for with the Lord there is mercy*.

5. As the mercies that are with the Lord are tender, great, rich, a multitude, and manifold; ſo they are mercies that diminiſh not in the uſing, but that rather increaſe in the exerciſing of them: Hence it is ſaid, grace aboundeth, and hath abounded unto many; and that God is able to make all grace abound towards us: The grace of forgiveneſs I mean, wherein he hath abounded towards us. Now, to abound, is to flow, to multiply, to increaſe, to greaten, to be more and more; and of this nature is the mercy that is with the Lord; mercy that will abound and increaſe in the uſing. Hence he is ſaid to pardon abundantly, to pardon and multiply to pardon: and again, to exerciſe loving-kindneſs; to exerciſe it, that is, to draw it out to the length; to make the beſt advantage and improvement of every grain and quanti-

ty of it. *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*

Mercy to a man under guilt, and fear of hell-fire, ſeems as a little ſhrunk up, or ſhrivelled thing; there appears no quantity in it. There is mercy, ſaid Cain, but there is not enough; and he died under that conceit. Nor is it as to judgement and thought many times much better with the Iſrael of God. But behold when God ſets mercy to work, it is like the cloud that at firſt was but like a man's hand, it increaſeth until it hath covered the face of heaven. Many have found it thus, yea they have found it thus in their diſtreſs.

Paul has this expreſſion; *The grace of our Lord was exceeding abundant;* that is, increaſed towards me exceedingly.

And this is the cauſe of that change of thoughts that is wrought at laſt in the hearts of the tempted; at firſt they doubt, at laſt they hope; at firſt they deſpair, at laſt they rejoice; at firſt they quake, while they imagine how great their ſins are, and how little the grace of God is; but at laſt they ſee ſuch a greatneſs, ſuch a largeneſs, ſuch an abundance of increaſe, in this multiplying mercy of God, that with gladneſs of heart, for their firſt thoughts, they call themſelves fools, and venture their ſouls, the next world, and their intereſt in it, upon this mercy of God.

I tell you, Sirs, you muſt not truſt your own apprehenſions nor judgements with the mercy of God; you do not know how he can cauſe it to abound; that which ſeems to be ſhort and ſhrunk up to you, he can draw out, and cauſe to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will pleaſe to open it; that for the infiniteneſs can ſwallow up not only all thy ſins, but all thy thoughts and imaginations, and that can alſo drown thee at laſt: *Now unto him that is able* (as to mercy) *to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the church by Chriſt Jeſus throughout all ages, world without end. Amen.*

This therefore is a wonderful thing, and ſhall be wondered at to all eternity; that that river of mercy, that at firſt did ſeem to be but ancle deep, ſhould ſo riſe, and riſe, and riſe that at laſt it became *waters to ſwim in, a river that could not be paſſed over.*

Now all this is written, that Iſrael might hope: *Let Iſrael hope in the Lord; for with the Lord there is mercy.*

6. As there are with God mercies, tender, great, rich, a multitude, and mercy that abounds; ſo to encourage us to truſt in him, there is mercy to compaſs us round about: *Many ſorrows ſhall be to the wicked, but he that truſteth in the Lord, mercy ſhall compaſs him about.* This is therefore the lot of the Iſrael of God, that they ſhall (they truſting in their God) be compaſſed with mercy round about. This is mercy to do for us in this world, that we may arrive ſafely in that world which is to come. Another text ſaith, *For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield.*

As with a ſhield: This compaſſing of them therefore is, to the end they may be defended and guarded from them that ſeek their hurt: When Eliſha was in danger, by reaſon of the army of the Syrians, *behold the mountains were full of horſes and chariots of fire, round about him,* to deliver him.

Round about on every ſide; or as David hath it, *Thou ſhalt increaſe my greatneſs, and comfort me on every ſide. I will camp about mine houſe, ſaith God, becauſe of the army, becauſe of him that paſſeth by, and him that returneth.*

This therefore is the reaſon why, notwithſtanding all our weakneſſes, and alſo the rage of Satan, we are kept and preſerved in a wicked world; we are compaſſed round about: Hence, when God aſked Satan concerning holy Job, he anſwered, *Thou haſt made a hedge about him, and about his houſe, and about all that he hath on every ſide:* I cannot come at him; thou compaſſeſt him, and keepeſt me out.

By this then is that ſcripture opened, *Thou art my hiding-place, thou ſhalt preſerve me from trouble, thou ſhalt compaſs me about with ſongs of deliverance:* And indeed it would be comely, if we, inſtead of doubting and deſpairing, did ſing in the ways of the Lord: have we not cauſe thus to do, when the Lord is round about us with ſword and ſhield, watching for us againſt the enemy, that he may deliver us from their hand?

This alſo is the reaſon why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every ſide; then no evil thing can by any means come at us, but it muſt come through this mercy, and ſo muſt be ſeaſoned with it, and muſt have its deadly poiſon, by it, taken away. Hence Paul underſtanding this, ſaith, *And we know that all things work together for good to them that love God.* But how can that be, did they not come to us through the very ſides of mercy? and how could they come to us ſo, ſince Satan pryeth to wound us deadly in every, or in ſome private place, if mercy did not compaſs us round about, round about as with a ſhield?

He went round about Job, to ſee by what hog-hole he might get at him, that he might ſmite him under the fifth rib: But behold, he found he was hedged out round about; wherefore he could not come at him but through the ſides of mercy; and therefore what he did to him muſt be for good. Even thus alſo ſhall it be in concluſion with all the wrath of our enemies; when they have done what they can, by the mercy of God, we ſhall be made to ſtand: *Why boaſteſt thou thyſelf in miſchief,* (ſaid David), *O mighty man! the goodneſs of God endureth continually:* And that will ſanctify to me whatever thou doeſt againſt me. This therefore is another ſingular encouragement to Iſrael to hope in the Lord; for that there is with him mercy to compaſs us round about.

Here is, I ſay, room for hope, and for the exerciſe thereof; when we feel ourſelves after the worſt manner aſſaulted.

*Wherefore ſhould I fear,* (ſaid David), *in the day of evil, when the iniquity of my heels compaſſeth me about?* Wherefore! Why now there is all the reaſon in the world to fear the day of evil is come upon thee, and the iniquity of thy heels doth compaſs thee about. The hand of God is upon thee, and thy ſins, which are the cauſe, ſtand round about thee, to give in evidence againſt thee; and therefore thou muſt fear. No, ſaith David, that is not a ſufficient reaſon; he that truſteth in the Lord, *Mercy ſhall compaſs him about.*

Here is ground alſo to pray in faith, as David, ſaying, *Keep me as the apple of thine eye, hide me under the ſhadow of thy wings, from the wicked that oppreſs me, from my deadly enemies, who compaſs me about.*

7. As all this tender, great, rich, much abounding mercy, compaſſeth us about; ſo that we may hope in the God of our mercy, it is ſaid this mercy is to follow us: *Surely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever.* It ſhall follow me, go with me, and be near me, in all the way that I go. There are theſe ſix things to be gathered out of this text, for the further ſupport of our hope.

(1.) It ſhall follow us to guide us in the way. I will guide thee with mine eye, ſays God, that is, in the way that thou ſhalt go. The way of man to the next world, is like the way from Egypt to Canaan, a way not to be found out but by the pillar of a cloud by day, and a flame of fire by night; that is, with the word and ſpirit. Thou ſhalt guide me with thy counſel, and afterward receive me to glory. Thou ſhalt guide me from the firſt ſtep to the laſt that I ſhall take in this my pilgrimage: Goodneſs and mercy ſhall follow me.

(2.) As God in mercy will guide, ſo by the ſame he will uphold our goings in his paths. We are weak, wherefore though the path we go in were never ſo plain, yet we are apt to ſtumble and fall. *But when I ſaid my foot ſlippeth, thy mercy, O Lord, held me up.* Wherefore we ſhould always turn our hope into prayer, and ſay, *Lord, hold up my goings in thy paths that my footſteps ſlip not:* Be not moved; let mercy follow me.

(3.) As the God of our mercy has mercy to guide us, and uphold us; ſo by the ſame will he inſtruct us when we are at a loſs, at a ſtand: *I led Iſrael about*, ſays God, *I inſtructed him, and kept him as the apple of mine eye.* I ſay we are often at a loſs; David ſaid, after all his brave ſayings, in the 119th Pſalm *I have gone aſtray like a loſt ſheep: ſeek thy ſervant.* Indeed a Chriſtian is not ſo often out of the way, as he is at a ſtand therein, and knows not what to do. But here alſo is his mercy as to that. *Thine ears ſhall hear a word behnid thee, ſaying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left:* Mercy follows for this.

(4.) Mercy ſhall follow to carry thee when thou art faint: We have many fainting and ſinking fits as we go. He ſhall gather the lambs with his arm, and carry them in his boſom, or upon eagles wings. He made Iſrael to ride on the high places of the earth, and made him to ſuck honey out of the rock.

(5.) Mercy ſhall follow us, to take us up when we are fallen, and to heal us of thoſe wounds that we have caught by our falls. *The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down.* And again: *The Lord openeth the eyes of the blind; the Lord raiſeth up them that are bowed down; the Lord loveth the righteous.* Or, as we have it in another place, *The ſteps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand.* Here is mercy for a hoping Iſraelite; and yet this is not all.

(6. Mercy ſhall follow us to pardon our ſins as they are committed. For though by the act of juſtification, we are for ever ſecured from a ſtate of condemnation; yet as we are children, we need forgiveneſs daily, and have need to pray, *Our Father forgive us our treſpaſſes.* Now, that we may have daily forgiveneſs for our daily ſins and treſpaſſes, mercy and goodneſs muſt follow us; or, as Moſes has it. *And he ſaid, if now I have found grace in thy ſight, O Lord! let my Lord I pray thee go amongſt us, (for it is a ſtiff-necked people), and pardon our iniquity and our ſin, and take us for thine inheritance.* Join to this that prayer of his, which you find in Numbers: *Now I beſeech thee let the power of my Lord be great according as thou haſt ſpoken, ſaying, The Lord is long-ſuffering and of great mercy, forgiving iniquity, and tranſgreſſion, and by no means clearing the guilty, viſiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon I beſeech thee the iniquities of this people according to the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even until now, or hitherto.*

How many times think you did Iſrael ſtand in need of pardon, from Egypt, until they came to Canaan? Even ſo many times wilt thou need pardon from the day of thy converſion to the day of death; to the which God will follow Iſrael, that he may dwell in the houſe of the Lord for ever.

8 As all this tender, great, rich, abounding, compaſſing mercy, ſhall follow Iſrael to do him good; ſo ſhall it do him every good turn, in delivering him from every judgement that by ſin he hath laid himſelf obnoxious to, with rejoicing. *For mercy rejoiceth againſt judgements:* That is, (applying it to the mercy of God towards his), it rejoiceth in delivering us from the judgements, that we have deſerved; yea, it delivereth us from all our woes with rejoicing. In the margin it is, *glorieth;* It glorieth in doing this great thing for us. I have thought, conſidering how often I have procured judgements and deſtructions to myſelf, that God would be weary of pardoning, or elſe that he would pardon with grudging. But the word ſaith, *He fainteth not nor is weary; I will rejoice over them to do them good, with my whole heart, and with my whole ſoul.* This doing of us good with rejoicing, this ſaving of us from deſerved judgements with rejoicing, this getting the victory over our deſtructions for us, with rejoicing; Oh! it is a marvellous thing: *O ſing unto the Lord a new ſong, for he hath done marvellous things: his right hand, his holy arm hath gotten him the victory;* the victory for us; as Paul ſaid, We are more than conquerors through him; and this he did with triumph and rejoicing. The heart is ſeen oft-times, more in the manner than in the act that is acted; more in the manner of doing than in doing of the thing. The wickedneſs of the heart of Moab was more ſeen in the manner of action than in the words that he ſpake againſt Iſrael. *For ſince thou ſpakeſt againſt him thou ſkippedſt for joy.* So Edom rejoiced at the calamity of his brother; he looked on it and rejoiced: and in his rejoicing appeared the badneſs of his heart, and the great ſpite that he had againſt his brother Jacob.

Now, my brethren, I beſeech you conſider, that God hath not only ſhewed you mercy, but hath done it with rejoicing: Mercy doth not only follow you, but it follows you with rejoicing: Yea, it doth not only prevent your ruin, by your repeated tranſgreſſions procured, but it doth it with rejoicing Here is the very heart of mercy ſeen, in that it rejoiceth againſt judgement.

Like unto this is that in Zephaniah: *The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoice over thee with joy, he will reſt in his love he will joy over thee with ſinging.*

There are many things that ſhew with what an heart mercy is of God extended, as is afore deſcribed to Iſrael for his ſalvation; But this, that it acteth with rejoicing, that it ſaveth with rejoicing, and gets the victory over judgement with rejoicing! is a wonderful one, and one that ſhould be taken notice of by Iſrael, for his encouragement to hope: *Let Iſrael hope in the Lord,* for with him there is mercy, tender, great, rich, multiplying mercy, mercy that compaſſeth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgement that ſeeketh our deſtruction, as we go toward our Father's houſe and kingdom.

It is ſaid in the word, God delighteth in mercy. *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.*

Here then is a reaſon of the rejoicing of mercy againſt judgement: Why, mercy is God's delight; or, as another hath it, Mercy pleaſeth thee. What a man delights in, that he will ſet on foot, and that he will ſeek to manage, that he will promote, and that he will glory in the ſucceſs and proſperity of. Why, the text ſaith, God delighteth in mercy; nor do I believe (how odious ſoever the compariſon may ſeem to be) that ever man delighted more in ſin, than God hath delighted in ſhewing mercy. Has man given himſelf for ſin? God has given his Son for us, that he might ſhew us mercy. Has man lain at wait for opportunities for ſin? God has waited to be gracious, and that he might have mercy upon us. Has man, that he might enjoy his ſin, brought himſelf to a morſel of bread? Why Chriſt, Lord of all, that he might make room for mercy, made himſelf the pooreſt man. Has man, when he has found his ſin, purſued it with all his heart? Why God, when he ſets a ſhewing mercy, ſhews it with rejoicing, for he delighteth in mercy.

Here alſo you may ſee the reaſon why all God's paths are mercy and truth to his. I have obſerved that what a man loveth he will accuſtom himſelf unto, whether it be fiſhing, hunting, or the like. Theſe are his ways, his courſe, the paths wherein he ſpends his life, and therefore he is ſeldom found out of one or another of them. Now, ſaith David, *all the paths of the Lord are mercy,* &c.; he is never out of them: For where-ever he is, ſtill he is coming towards his Iſrael in one or other of theſe paths, ſtepping ſteps of mercy.

Hence again it is that you find, that at the end of every judgement there is mercy; and that God in the midſt of this remembers that. Yea, judgement is in mercy; and were it not for that, judgement ſhould never overtake his people. Wherefore let Iſrael hope in the Lord, ſeeing with him is all this mercy.

9. Beſides all this, the mercy that is with God, and that is an encouragement to Iſrael to hope in him, is everlaſting: *The mercy of the Lord is from everlaſting to everlaſting upon them that fear him.* From everlaſting to everlaſting; that is more, more than I ſaid. Well,

(1.) Then from everlaſting, that is, from before the world began; ſo then, things that are, and are to be hereafter, are to be managed according to thoſe meaſures that God in mercy took for his people then. Hence it is ſaid, that he has bleſſed us according as he choſe us in Chriſt, before the world began; that is, according to thoſe meaſures and grants that were by mercy allotted to us then. According to that other ſaying, according to his mercy he ſaved us, that is, according as mercy had allotted for us before the world began; according to his own purpoſe and grace, which was given us in Chriſt before the world began. This is mercy from everlaſting and is the ground and bottom of all diſpenſations that have been, are, or are to come to his people. And now though it would be too great a ſtep aſide, to treat of all thoſe mercies that of neceſſity will be found to ſtand upon that which is called mercy from everlaſting; yet it will be to our purpoſe, and agreeable to our method, to conclude, that mercy to everlaſting ſtands upon that; even as vocation, juſtification, preſervation, and glorification, ſtandeth upon our being choſen in Chriſt before the foundation of the world. Here then is the mercy that is with God and that ſhould encourage Iſrael to hope. The mercy that has concerned itſelf with them, is mercy from everlaſting. Nor may it be thought that a few quarrels of ſome brain-ſick fellows will put God upon taking new meaſures for his people; what foundation has been laid for his before he laid the foundation of the world, ſhall ſtand; for that it was laid in Chriſt by virtue of mercy: that is, from everlaſting. The old laws, which are the Magna Charta, the ſole baſis of the government of a kingdom, may not be caſt away for the pet that is taken by every little gentleman againſt them. We have indeed ſome profeſſors that take a great pet againſt that foundation of ſalvation, that the mercy that is from everlaſting has laid; but ſince the kingdom, government, and glory of Chriſt is wrapped up in it, and ſince the calling, juſtification, perſeverance, and glorification of his elect, which are called his body and fulneſs, is wrapt up therein; it may not be laid aſide nor deſpiſed, nor quarrelled againſt by any, without danger of damnation.

Here then is the mercy with which Iſrael is concerned, and which is with God as an encouragement to them that ſhould hope, to hope in him. It is mercy from everlaſting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy, this mercy from everlaſting, that all, and all thoſe ſorts of mercies, of which we have diſcourſed before, do flow. It is from this, that Chriſt the Saviour flows; this is it, from which that tender mercy, that great mercy, that rich mercy, and that mercy that aboundeth towards us, doth flow; and ſo of all the reſt. Kind brings forth its kind, know the tree by his fruit, and God by his mercy in Chriſt; yea, and know what God was doing before he made the world, by what he has been doing ever ſince.

And what has God been doing for and to his church from the beginning of the world, but extending to, and exerciſing loving kindneſs and mercy for them? therefore he laid a foundation for this in mercy from everlaſting.

(2.) But mercy from everlaſting, is but the beginning, (and we have diſcourſed of thoſe mercies that we have found in the bowels of this already), wherefore a word of that which is to everlaſting alſo. From everlaſting to everlaſting. Nothing can go beyond to everlaſting; wherefore this, to everlaſting, will ſee an end of all. The devil will tempt us, ſin will aſſault us, men will perſecute; but can they do it to everlaſting? If not, then there is mercy to come to God's people at laſt; even when all evils have done to us what they can. After the prophet had ſpoken of the inconceivable bleſſedneſs that God hath prepared for them that wait for him, he drops to preſent wrath, and the ſin of God's people in this life. This done, he mounts up again to the firſt, and ſaith, *in thoſe is continuance;* that is, the things laid up for us are everlaſting, and therefore we ſhall be ſaved. How many things ſince the beginning have aſſaulted the world to deſtroy it, as wars, famines, peſtilences, earthquakes, &c. and yet to this day it abideth. But what is the reaſon of that? Why God liveth, upon whoſe word, and by whoſe decree it abideth. *He hath eſtabliſhed the earth, and it abideth,* it ſtandeth faſt, and cannot be moved. Why, my brethren, mercy liveth, mercy is everlaſting, *His mercy endureth for ever.* And therefore the church of God liveth, and when all her enemies have done their all, this is the ſong that the church ſhall ſing over them: *They are brought down and are fallen, but we are riſen, and ſtand upright.* Everlaſting mercy, with everlaſting arms, are underneath.

And as this ſhews the cauſe of the life of the church, notwithſtanding her ghoſtly and bodily enemies, ſo it ſheweth the cauſe of her deliverance from her repeated ſins. As God ſaid of Leviathan, *I will not conceal his parts,* &c. ſo it is very unbecoming of God's people to conceal their ſins and miſcarriages, for it diminiſheth this mercy of God. Let therefore ſin be acknowledged, confeſſed, and not be hid nor diſſembled, it is to the glory of mercy that we confeſs to God and one another what we are, ſtill remembring this, but mercy is everlaſting.

As this ſhews the reaſon of our life, and the continuance of that, notwithſtanding our repeated ſins; ſo it ſhews the cauſe of the receiving of our graces, from ſo many decays and ſickneſs. For this mercy will live, laſt, and out-laſt, all things that are corruptible and hurtful unto Iſrael. Wherefore *let Iſrael hope in the Lord,* for this reaſon, *For with the Lord there is mercy.*

1. Tender mercy for us.
2. Great mercy for us.
3. Rich mercy.
4. Manifold mercy.
5. Abounding mercy towards us.
6. Compaſſing mercy wherewith we are ſurrounded.
7. Mercy to follow us where-ever we go.
8. Mercy that rejoiceth againſt judgement.
9. And, Mercy that is from everlaſting to everlaſting:

All theſe mercies are with God, to allure, to encourage, and uphold Iſrael in hope.

II. I come now to the ſecond thing, which is to ſhew what is to be inferred from this reaſon. And,

1. This to be ſure, is to be inferred, That Iſrael, as the child of God, is a pitiful thing of himſelf; one that is full of weakneſſes, infirmities, and defects, ſhould we ſpeak nothing of his tranſgreſſions. He that is to be attended with ſo many mercies, abſolutely neceſſary mercies, (for there is not in theſe mercies, *one* that can be ſpared), muſt needs be in himſelf a poor indigent creature: Should you ſee a child attended with ſo many engines to make him go, as the child of God is attended with mercies to make him ſtand, you would ſay, What an infirm, decrepid, helpleſs thing is this? Alas! I have here counted up mercies in number nine: If I had counted up nine hundred and ninety-nine all had been the ſame, for the child of God would not have *one* to ſpare. The text ſaith, *The earth is full of the mercy of the Lord,* and all little enough to preſerve his Iſrael. Indeed thoſe that I have preſented the reader with, are the chief heads of mercies; or the head-mercies from which many others flow: But however, were they but ſingle mercies, they ſhew with great evidence our deficiency; but being double, they ſhew it much more.

Should it be ſaid, there is ſuch a lord has a ſon, a poor decrepid thing; he is forced to wear things to ſtrengthen his ancles, things to ſtrengthen his knees, things to ſtrengthen his loins, things to keep up his bowels, things to ſtrengthen his ſhoulders, his neck, his hands, fingers; yea, he cannot ſpeak but by the help of an engine, nor chew his food but by the help of an engine, What would you ſay? What would you think? Would you not ſay ſuch a one is not worth the keeping, and that his father cannot look for any thing from him, but that he ſhould live upon high charge and expence, as long as he liveth? beſides all the trouble ſuch an one is like to be of to others. Why, this is the caſe: Iſrael is ſuch an one, nay a worſe: He cannot live without tender mercy, without great mercy, without rich mercy, without manifold mercy, and unleſs mercy abounds toward him: He cannot ſtand if mercy doth not compaſs him round about, nor go unleſs mercy follows him. Yea, if mercy that rejoiceth againſt judgement doth not continually flutter over him, the very moth will eat him up, and the canker will conſume him. Wherefore it is neceſſary to the making of Iſrael live and flouriſh, that everlaſting mercy ſhould be over his head, and everlaſting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it.

But I ſay, doth not this ſufficiently ſhew, had we but eyes to ſee it, what a ſad and deplorable creature the child of God of himſelf is? Oh! this is not believed, nor conſidered as it ſhould. Vain man would be wiſe: ſinful man would be holy; and poor, lame, infirm, helpleſs man, would be ſtrong, and fain perſuade others that he hath a ſufficiency of himſelf. But I ſay, if it be ſo, What need all this mercy? If thou canſt go luſtily, what mean thy crutches? No, no, Iſrael, God's Iſrael, when awake, ſtands aſtoniſhed at his being ſurrounded with mercies, and cries out, *I am not worthy of the leaſt, (I am leſs than the leaſt) of all thy mercies, and thy truth, which thou haſt ſhewed to thy ſervant.*

2. This alſo ſheweth how ſorely the enemies of Iſrael are bent to ſeek his deſtruction. The devil is, by way of eminency, called *the enemy of God's people: The devil your adverſary*. And this, that there are ſo many mercies employed about us, and all to bring us to the place which God has appointed for us, doth demonſtrate it. Should you ſee a man that was not to go from door to door, but he muſt be clad in a coat of mail, muſt have an helmet of braſs upon his head, and for his life-guard not ſo few as a thouſand men to wait upon him; would you not ſay, Surely this man has ſtore of enemies at hand, ſurely this man goes continually in danger of his life? Why, this is the caſe, enemies lie in wait for poor Iſrael in every hole; he can neither eat, drink, wake, ſleep, work, ſit ſtill, talk, be ſilent; worſhip his God in public or in private, but he is in danger of being ſtabbed, or being deſtroyed. Hence, as was ſaid before, he is compaſſed about with mercy as with a ſhield. And again it is ſaid concerning theſe, *God's truth (his mercy) ſhall be thy ſhield and buckler*. And again, *He is a buckler to all them that truſt in him*: Yea, David being a man ſenſible of his own weakneſs, and of the rage and power of his enemies, cries out to his God to take hold of ſhield and buckler, and to ſtand up for his help. But what need theſe things be aſſerted, promiſed, or prayed for? If Iſrael had no enemies, or none but ſuch, he could, as we ſay, make his party good with all. Alas, their cries, their tears, ſighs, watchings, and outcries, at ſundry times, make this, beyond all ſhew of doubt, a truth.

If Solomon uſed to have about his bed no leſs than threeſcore of the valianteſt of Iſrael, holding ſwords, and being expert in war, every one with his ſword upon his thigh, becauſe of fear in the night (and yet theſe fears were only concerning men): what guard and ſafegurad doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell!

I will add, if it be but duely conſidered, all this guard and ſafeguard by mercy notwithſtanding how hardly this people do eſcape being deſtroyed for ever, yea, how will heart-broken, and loins-broken many of them with much difficulty get to the gates of heaven! It will be eaſily concluded, that her enemies are ſwifter than eagles, ſtronger than lions; and that they often overtake her between the ſtraits.

To ſay nothing of the many thouſands that dare not ſo much as once think of true religion, becauſe of the power of the enemy which they behold, (when alas they ſee nobody but the very ſcarecrows which the devil hath ſet up, for I count the perſecutor of God's people, but the devil's ſcare crow, the old one himſelf lies quat: Yet) I ſay, how are they frighted! How are they amazed! What a many of the enemies of religion have theſe folks ſeen to-day! Yea, and they will as ſoon venture to run the hazard of hell-fire, as to be engaged by THESE enemies in THIS way. Why, God's people are fain to go through them all, and yet no more able than the other to do it of themſelves. They therefore are girded, compaſſed, and defended by this mercy, which is the true cauſe indeed of their godly perſeverance.

3. A third thing that I infer from theſe words is, What a loving God has Iſrael! Truly God is good to Iſrael. Let the redeemed of the Lord ſay ſo. A loving God, that ſhould take this care of him, and beſtow ſo wany mercies upon him. Mercies of all ſorts, for all caſes, for all manner of relief and help againſt all manner of perils. What is man that God ſhould ſo unweariedly attend upon him, and viſit him every moment? Is he a ſecond God? Is he God's fellow? Is he of the higheſt order of the angels? or what is he? Oh! he is a flea, a worm, a dead dog, ſinful duſt and aſhes; he comes up like a flower and is cut down, and what a thing is it that God ſhould ſo much as open his eyes upon ſuch a one! But then, what a thing is it that God ſhould magnify him, and that he ſhould ſet his heart upon him! Yea, that he ſhould take him into acquaintance with him, give his angels to be all miniſtring ſpirits for him! Yea, engage his mercy for him, his tender, great, manifold, and everlaſting mercy for him, to compaſs him round withal, as with a ſhield, that nothing might work his ruin for ever and ever!

It may well be ſaid, *God is love*. Man may well ſay ſo: *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy.*

If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water, what ſhall we call this? when God, the great God, the former of all things, ſhall not only give alms, an alms to an enemy, but ſhall riſe up, take ſhield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom.

This love is ſuch as is not found on earth, nor to be parallelled among the creatures. None hopes thus but one that is good. Nor does any believe as they ſhould, that God doth love as theſe things declare he does. Our heart ſtaggereth at the greatneſs of the thing, and who is it that has any reaſon left in him, and knows any thing of what a wretched thing ſin hath made him, that can without ſtarting ſo much as hear of all this mercy? But,

4. Another thing that I infer from theſe words, is this, What ground is here to Iſrael to hope in the Lord? The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is ſtedfaſt for ever, even the word by which we are here exhorted to hope. Nor ſhall we have cauſe to doubt of the cauſe of the exhortation to ſuch a ſoul-quieting duty; for mercy is with the Lord: *Let Iſrael rejoice in him that made him; let the children of Zion be joyful in their king*: For with the Lord there is mercy, wherewith to beautify the meek with ſalvation. What ſayeſt thou, child of God? Has ſin wounded, bruiſed thy ſoul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a ſinner of the firſt rate, of the biggeſt ſize? Why, with the Lord there is great mercy for thee. Have thy ſins corrupted thy wounds, and made them putrify and ſtink? Why, with the Lord there is rich, that is, virtuous mercy for thee. Are thy ſins of diverſe ſorts? Why, here is a multitude of manifold mercies for thee. Doſt thou ſee thyſelf ſurrounded with enemies? Why, with the Lord there is mercy to compaſs thee about withal. Is the

way dangerous in which thou art to go? Surely goodneſs and mercy ſhall follow thee, all the days of thy life. Doth iniquity prevail againſt thee? The mercy of this Lord aboundeth towards thee. Doth judgements for thy miſcarriages overtake thee? There is with thy Lord mercy that rejoiceth to deliver thee from thoſe judgements. What ſhall I ſay? There is mercy from everlaſting to everlaſting upon thee. What wouldſt thou have? There is mercy underneath, mercy above, and mercy for thee on every ſide; therefore *let Iſrael hope in the Lord.* I will add, it is the greateſt unkindneſs thou canſt return to the Lord, to doubt this mercy notwithſtanding. Why, what wilt thou make of God? is there no truth (nor truſt to be put) in him, notwithſtanding all that he hath ſaid? Oh the depravedneſs of mans nature! Becauſe he ſpeaketh the truth, therefore we believe him not. The odiouſnes of unbelief is manifeſt by this, yea, alſo the unreaſonableneſs thereof. God is true, his word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man ſhould hope: Hope then; it pleaſes God that thou ſhouldeſt hope: Hope then to the end, for the grace that is to be brought unto thee will ſurely come, with Chriſt thy Saviour.

Men that have given up themſelves to their ſins, hope to enjoy ſome benefit by them, though the curſe of God, and his wrath, is revealed from heaven againſt them for it; and yet thou that haſt given thyſelf to God by Chriſt, art afraid to hope in his mercy. For ſhame, hope, and do not thus diſhonour thy God, wound thine own ſoul, and ſet ſo bad an example to others. I know thou haſt thy objections in a readineſs to caſt in my way, and were they made againſt doctrine, reaſon would that ſome notice ſhould be taken of them; but ſince they are made againſt duty, duty urged from, and grounded upon a word which is ſtedfaſt for ever, thou deſerveſt to be blamed, and to be told, that of all ſins that ever thou didſt commit, thou now art managing the vileſt, while thou art giving way to, and fortifying of unbelief and miſtruſt, againſt this exhortation to hope, and againſt the reaſon for encouragement to the duty.

BUT I ſhall paſs from this to the third thing found in the text, and that is the *Amplification* of the reaſon.

I told you that there were in the text theſe three things: 1. An exhortation to the children of God to hope in the Lord: *Let Iſrael hope in the Lord.* 2. A reaſon to inforce that exhortation, *For with the Lord there is mercy.* 3. An amplification of that reaſon; *And with him is plenteous redemption.* I have gone through the two firſt, and ſhall now come to this laſt.

In theſe laſt words, which I call the amplification of the reaſon, we have two things.

1. A more particular account of the nature of the mercy propounded for an encouragement to Iſrael to hope.

2. An account of the ſufficiency of it.

I. The nature of the mercy propounded, is expreſſed by that word *redemption:* The ſufficiency of it is expreſſed by that word *plenteous: Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

Redemption may be diverſely taken, as ſhall be further ſhewed anon; but for as much as the term here is made mention of indefinitely, without nominating of this or that part of redemption particularly. I ſhall ſpeak to it in the general, with reſpect at leaſt to the main heads thereof.

To redeem, is to fetch back, by ſufficient and ſuitable means, thoſe at preſent in an enthralled, captivated, or an impriſoned condition; and there are two ſorts of this redemption.

1. Redemption by purchaſe.

2. Redemption by power.

1. Redemption by purchaſe, is from the cauſe of captivities.

Redemption by power, is from the effects.

If we ſpeak of redemption by purchaſe, then three things preſent themſelves to our conſideration; 1. The perſon redeeming; 2. The nature of the price paid to redeem withal; 3. The thing or ſtate from which this redeemer, with this price redeemeth.

The ſubject of this redemption (or perſon redeemed) is Iſrael, of him we have ſpoken before.

For the perſon redeeming, it is Jeſus of Nazareth; Jeſus that was born at Bethlehem, at the time, and as the ſcriptures relate.

Now, with reference to his perſon, we have two things to inquire after: 1. What this perſon was; 2. How he addreſſed himſelf to this work.

This Jeſus was and is the natural and eternal Son of God Almighty, without beginning or end, from everlaſting; the Creator and Upholder of the world.

How he addreſſed himſelf to the work of redeeming, take as follows.

(1.) He became true man: for he was conceived through the power of the Holy Ghoſt, in the womb of a maid, and in the fulneſs of time, brought forth of her, true, real, natural man; I ſay, though not in the worſt, yet in the beſt ſenſe.

Being thus brought forth without ſpot or blemiſh,

(2.) He began to addreſs himſelf to the work.

Firſt by works preparatory, and then by the act itſelf.

The works preparatory were as follow.

(1.) He prepares himſelf a prieſtly robe, which was his own obediential righteouſneſs; for without theſe holy garments, he might not adventure to come into the preſence of God to offer his gift.

(2.) Before he offered his gift for the people, he was to be himſelf ſanctified to his office: and that, 1. By blood; 2. By prayers and tears.

(1.) By blood; for before Aaron was to offer his ſacrifice for the people, he muſt himſelf be ſprinkled with blood: And becauſe Jeſus could not be ſprinkled with the blood of beaſts, therefore was he ſprinkled with that of his own: Not as Aaron was, upon the tip of his ear, and upon the tip of his toe; but from top to toe, from head to foot; his ſweat was blood. So that from his agony in the garden, to the place where he was to lay down the price of our redemption, he went as conſecrated in his own blood.

(2.) He offered alſo his ſacriſice of ſtrong crying and tears, as his drink-offering to God, as a ſacrifice preparatory, not propitiatory in purſuit of his office; not to purge his perſon.

This is the perſon redeeming, and this was his preparation to the work.

Now the redemption is often aſcribed particularly to his blood; yet in general, the act of his redeeming of us, muſt either more remotely, or more nearly be reckoned from his whole ſuffering for us in the fleſh; which ſuffering I take to begin at his agony, and was finiſhed when he was raiſed again from the dead. By his fleſh I underſtand his whole man, as diſtinguiſhed from his divine nature; and ſo that word doth comprehend his ſoul as well as his body, as by the 53d of Iſaiah appears. His ſoul after that manner which was proper to it; and his body after that manner which was proper to it.

His ſufferings began in his ſoul, ſome time before his body was touched, by virtue of which was his bloody ſweat in his body: The ſorrows of his ſoul began at the apprehenſion of what was coming from God, for our ſakes upon him; but the bloody ſweat of his body, was from that union it had with ſuch a ſoul.

His ſufferings were from the hand of God, not of man; not by conſtraint, but of his own will: and they differ from ours in theſe ſix things.

(1.) His ſufferings were by the rigour of the law; ours according to the tenor of the goſpel.

(2.) His ſufferings were from God's hand immediately; ours by and through a Mediator.

(3.) God delighted himſelf in every ſtroke he gave him; he doth not willingly grieve nor afflict his people.

(4.) He ſuffered as a common or publick perſon; we for our own private offences.

(5.) He ſuffered to make amends to juſtice, for the breach of an holy law; we to receive ſome ſmall correction, and to be taught to amend our lives.

(6.) He was delivered from the nature of ſuffering by the merit of his perſon and ſufferings; we from ours, by the mercy of God through Chriſt.

Redemption then, by a price, was this; the blood of Chriſt, which he willingly ſuffered to be ſpilt on the croſs, before the face of God. The cauſe of this price was our ſins, by which we were juſtly delivered up to the curſe, the devil, death, and hell; and ſhould everlaſtingly have ſo continued, but that this price of redemption was for us paid. Hence it is ſaid, *Chriſt died for us. Chriſt died for our ſins. Chriſt gave himſelf for our ſins. We have redemption through his blood, the forgiveneſs of ſins. And that we are bought with this price.*

Now, in all this Chriſt reſpected the holineſs of the law, and the worth of our ſouls; giving full ſatisfaction to the one, for the love that he bare to the other: And this has redeemed his people from ſin and the curſe, the cauſe of our captivity.

2. But beſides this, there is redemption by power, and that reſpecteth that or thoſe things unto which we become not legally indebted by our trangreſſion. There was that unto which we became legally indebted, and that was the juſtice and holineſs of the law. Now from this, becauſe God had ſaid it (for his word made it ſo) there could be no deliverance, but by a reverend and due reſpect to its command and demand, and an anſwer to every whit of what it could require; for not one tittle, not one jot or tittle of the law could fail.

Jeſus Chriſt therefore, with reſpect to the law, that he might redeem us, paid a full and a ſufficient price of redemption; but as for theſe things that hold us captive, not for any injury we had done to them, but of power, tyranny, or the like; from them he redeemed us by power. Hence, when he had made ſatisfaction or amends for us to the law, he is ſaid to lead captivity captive, to ſpoil principalities and powers, and to make a ſhew of them openly. But to take captive, and to ſpoil, muſt be underſtood of what he did, not to the law, but to thoſe others of our enemies from which we were to be redeemed, not by price but by power. And this ſecond part of redemption is to be conſidered under a twofold head.

*1ſt*, That theſe were overcome perſonally, in and by himſelf, for us.

*2dly*, That they ſhall be overcome alſo, in and by his church, through the power of his Spirit.

For the firſt, Theſe were overcome perſonally, in and by himſelf for us; to wit, at his reſurrection from the dead. For as by his death he made amends for our breach of the law, ſo by his reſurrection he ſpoiled thoſe other enemies, to wit, death, the devil, and the grave, &c. unto which we were ſubjected, not for any offence we had committed againſt them, but for our ſin againſt the law; and men when they have anſwered to the juſtice of the law, are by law and power delivered from the priſon. Chriſt therefore, by power, by his glorious power, did overcome the devil, hell, ſin, and death, then when he aroſe and revived from his grave, and ſo got the victory over them, in and by himſelf, for us. For he engaging as a common or public perſon for us, did on our behalf what he did, both in his death and reſurrection. So then, as he died for us, he roſe for us; and as by his death he redeemed us from ſome, ſo by his reſurrection from other, of our enemies. Only it muſt be conſidered, that this redemption, as to the fulneſs of it as yet, reſides in his own perſon only, and is ſet out to his church as ſhe has need thereof, and that orderly too. Firſt, that part thereof which reſpecteth our redemption from the law; and then that part of it which reſpecteth our redemption from thoſe other things. And although we are made partakers of redemption from the curſe of the law in this life, ſo far forth as to juſtified therefrom; and alſo as to the receiving of an earneſt while here, of being wholly poſſeſſed of the glory of the next world hereafter; yet we neither are, nor ſhall be redeemed from all thoſe things, which yet our head has, as head, got a complete and eternal victory over, until juſt before he ſhall deliver up the kingdom to the Father, that God may be all in all; *For the laſt enemy that ſhall be deſtroyed is death.* Death, as it has hold upon us, (for death as it had hold on our head, was deſtroyed, when he roſe from the dead, but death as we are ſubject to it), ſhall not be deſtroyed, until we all and every one of us ſhall attain to the reſurrection from the dead; a pledge of which we have by our ſpiritual reſurrection, from a ſtate of nature to a ſtate of grace; a promiſe of which we have in the word of the truth of the goſpel; and an aſſurance of it we have by the reſurrection of Chriſt from the dead. Wherefore let us hope.

Now, as to redemption from the law, and from thoſe other things from which we are, and are to be redeemed with power; do but conſider the different language which the Holy Ghoſt uſeth, with reference to our redemption from each.

When it ſpeaketh of our redemption from the juſt curſe of the law, which we have ſufficiently deſerved, it is ſaid to be done, not by deſtroying, but by fulfilling the law. *Think not*, ſays Chriſt, *that I am come to deſtroy the law and the prophets; I am not come to deſtroy, but to fulfil: For verily I ſay unto you, till heaven and earth paſs, one jot or tittle ſhall in no wiſe paſs from the law, till all be fulfilled:* For it became him, as our Redeemer, to fulfil all, and all manner of righteouſneſs, by doing and ſuffering what juſtly ſhould have been done or born of us.

But now when our redemption from thoſe other things is made mention of, the dialect is changed; for when we read, to the end we might be delivered from them, Chriſt was to deſtroy and aboliſh them; that through death he might deſtroy him that had the power of death, which is the devil, and (ſo) deliver. And again; *O death, I will be thy plague! O O grave I will be thy deſtruction!* And again, that the body of ſin might be deſtroyed; *And I have the keys of hell and of death:* Having thereby ſufficiently declared, that the power of it is deſtroyed as to Iſrael, who are the people concerned in this redemption.

Now, as was hinted before, the redemption is already obtained, and that completely, by the perſon of Chriſt for us, as it is written. He has obtained eternal redemption for us; yet theſe enemies, ſin, death, the devil, hell, and the grave, are not ſo under the feet of his as he will put them, and as they ſhall be in concluſion under the feet of Chriſt: I ſay they are not; wherefore, as the text alſo concludeth, this redemption is with the Lord, and under our feet they ſhall be by the power of God towards us. And for this let Iſrael hope.

The ſum then is, God's people have with the Lord redemption, and redemption in reverſion; redemption, and redemption to come; all which is in the hand of the Lord for us, and of all we ſhall be poſſeſſed in his time: This is that called plenteous redemption: *For with him is plenteous redemption.*

A little therefore to touch upon the redemption that we have in reverſion, or of the redemption yet to come.

(1.) Firſt, There is yet much ſin and many imperfections that cleave to our perſons and to our performances, from which, tho' we be not yet in the moſt full ſenſe delivered, yet this redemption is with our Lord, and we ſhall have it in his time; and in the mean time it is ſaid, It ſhall not have dominion over us: *Sin ſhall not have dominion over you, for you are not under the law, but under grace.* We are by what Chriſt has done, taken from under the law, the curſe; and muſt by what Chriſt will do, be delivered from the very being of ſin. He gave himſelf for us, that he might redeem us from all iniquity, that he might preſent us to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing, but that we ſhould be without blemiſh. That we are already without the being of ſin, none but fools and madmen will aſſert; and that we ſhall never be delivered from it, none but ſuch men will affirm neither. It remains then, that there is a redemption for Iſrael in reverſion, and that from the being of ſin: And of this it is that the text alſo diſcourſeth, and for which let the godly hope.

(2.) We are not yet quite free from Satan's aſſaulting of us, though our head by himſelf, and that for us, has got a complete conqueſt over him, but the time is coming, and himſelf knows that it is but a little while to it, in which he ſhall for ever be bruiſed under our feet. Be wiſe unto that which is good and ſimple concerning evil, and the God of peace ſhall bruiſe, tread down Satan under your feet ſhortly. Some may think that this text will have a fulfilling in the ruin and downfal of Antichriſt; and ſo it may; but yet it will never be wholly fulfilled, as long as Satan ſhall have any thing to do with one of the children of God. There is therefore a redemption in reverſion for the children of God from Satan, which they are to hope for, becauſe this redemption is with the Lord their head, and that to manage and bring about for them: For he ſhall bruiſe him under their feet in his time.

(3.) There is yet belonging to the church of God, a redemption from what remains of antichriſt, although as yet he is ſtronger than we, which I alſo call a redemption in reverſion, for that it is yet to come, nor ſhall it be accompliſhed till the time appointed; In this redemption, not only ſaints, but truths will have a ſhare; yea, and many alſo of the men that belong not to the kingdom of Chriſt and of God.

This redemption God's people are alſo to hope for, for it is with their Lord, and he has promiſed it to them, as the ſcripture doth plentifully declare.

(4.) There is yet a redemption to come, which is called the redemption of our body: Of this redemption we have both the earneſt and the ſeal, to wit, the ſpirit of God. And becauſe the time to it is long, therefore we are to wait for it; and becauſe it will be, that upon which all our bleſſedneſs will be let out to us, and we alſo let into it, therefore we ſhould be comforted, at all the ſigns of the near approach thereof: then, ſaith Chriſt, look up and lift up your heads. The bodies of ſaints are called the purchaſed poſſeſſion: poſſeſſion, becauſe the whole of all that ſhall be ſaved ſhall be for a temple or houſe for God to dwell in, in the heavens. A purchaſed poſſeſſion, becauſe the body, as well as the ſoul, is bought with the price of blood. But what then doth he mean by the redemption of this purchaſed poſſeſſion? I anſwer, he meaneth the raiſing it up from the dead; I will ranſom them from the power of the grave, I will redeem them from death. And then ſhall be brought to paſs that ſaying that is written, *Death is ſwallowed up in victory*, that ſaying, that is this, and that in Iſaiah, for they ſpeak both the ſelf-ſame thing.

And this was ſignified by Moſes, where he ſpeaks of the year of jubilee, and of the redemption of the houſe that was ſold in Iſrael, how of that year it ſhould return to the owner. Our bodies of right are God's, but ſin ſtill dwells in them; we have alſo ſold and forefeited them to death and the grave, and ſo they will abide; but at the judgement-day, that bleſſed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which by our ſouls, through ſin, it has been ſubjected; he will take it, I ſay, becauſe it is his, both by creation and redemption, and will bring it to that perfect freedom, that is only to be found in immortality and eternal life; and for this ſhould Iſrael hope.

From what hath been ſaid to this firſt thing, it appears, that the mercy that is with God for his people (as it is in general what has been deſcribed before, ſo it) is redeeming mercy, or mercy that has with it the virtue of redemption; Of the advantageouſneſs of this mercy, we will further diſcourſe by and by; but now we will look into the ſecond thing, that from this amplification of the reaſon, was propounded to be ſpoken to; to wit,

II. An account of the ſufficiency of this redemption: *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

The ſufficiency or plenteouſneſs of it may be ſpoken to, as it reſpecteth the many difficulties and dangers that by ſin we have brought ourſelves into; or as it reſpecteth the ſuperabundant worth that is found therein, let the dangers attending us be what they will, though we ſhould not be acquainted with the half or the hundredth part thereof.

To ſpeak to it as it reſpecteth thoſe particular difficulties and dangers, that by ſin we have brought ourſelves unto: and that,

1. By ſhewing the ſuitableneſs of it.

2. By ſhewing the ſufficiency of the ſuitableneſs thereof.

The ſuitableneſs of it lieth in the fit application thereof, to all the parts of thraldom and bondage.

(1.) Have we ſinned? Chriſt had our ſins laid upon his back; yea, of God was made, that is, reputed ſin for us.

(2.) Were we under the curſe of the law, by reaſon of ſin? Chriſt was made under the law, and bare the curſe thereof to redeem.

(3.) Had ſin ſet us at an infinite diſtance from God? Chriſt has become, by the price of his redeeming blood, a reconciler of man to God again.

(4.) Were we by ſin ſubject to death? Chriſt died the death to ſet us free therefrom.

(5.) Had our ſins betrayed us into, and under Satan's ſlavery? Chriſt has ſpoiled and deſtroyed this work, and made us free citizens of heaven.

Thus was our Redeemer made, as to thoſe things, a ſuitable recoverer, taking all and miſſing nothing, that ſtood in the way of our happineſs; according to that a little below the text; *And he ſhall redeem Iſrael from all his iniquities*, that is, from them, together with their evil fruits.

Now as to the ſufficiency that was in this ſuitableneſs, that is declared by his reſurrection, by his aſcenſion, by his exaltation to the right hand of God, that is alſo declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed's ſake. It is alſo further declared in that God now threateneth none but thoſe that refuſe to take Jeſus for their Saviour, and for that he is reſolved to make his foes his footſtool: What are more natural conſequences flowing from any thing, than that by theſe things is the ſufficiency of the ſuitableneſs of redemption by Chriſt proved;

For all theſe things followed Chriſt, for, or becauſe he humbled himſelf to the death of the croſs, that he might become a redeemer; therefore God raiſed him up, took him to his throne, and gave him glory, that your faith and hope might be in God by him.

But alas! what need we ſtand to prove the ſun is light, the fire hot, the water wet? What was done by him was done by God, for he was true God; and what compariſon can there be betwixt God and the creature, betwixt the worth of God's acts, and the merit of the ſin of poor man! And can death or ſin, or the grave, hold us, when God ſaith, *Give up?* Yea, where is that, or he, that ſhall call into queſtion the ſuperabounding ſufficiency that is in the merit of Chriſt, when God continueth to diſcharge day by day, yea, hourly, and every moment, ſinners from their ſin, and death, and hell, for the ſake of the redemption that is obtained for us by Chriſt?

God be thanked here is plenty; but no want of any thing: Enough and to ſpare. It will be with the merit of Chriſt, even at the end of the world, as it was with the five loaves and two fiſhes, after the five thouſand men, beſides women and children, had ſufficiently eaten thereof. There was, to the view all at laſt, more than ſhewed itſelf at firſt. At firſt there was but five loaves and two fiſhes, which a lad carried. At laſt there were twelve baſkets full, the weight of which, I ſuppoſe, not the ſtrongeſt man could bear away. Nay, I am perſuaded, that at the end of the world, when the damned ſhall ſee what ſufficiency there is left of merit in Chriſt, beſides what was beſtowed upon them that were ſaved by him, they will run mad for anguiſh of heart to think what fools they were, not to come to him, and truſt in him that they might be ſaved as their fellow-ſinners did. But this is revealed, that Iſrael, that the godly may hope and expect. Let Iſrael therefore hope in the Lord, for with him is plenteous redemption.

Now as this laſt clauſe, as I termed it, is the amplification of the reaſon going before; ſo itſelf yieldeth amplifying reaſons as a concluſion of the whole. For,

1. Add redemption unto mercy, and then things

ſtill are heightened, and made greater. And it muſt, becauſe the text adds it, and becauſe both the nature of God, the holineſs of his law, and the preſent ſtate of the ſinner that is to be ſaved, requireth that it ſhould be ſo. God is juſtice as well as mercy; the law is holy and juſt; that man that is to be ſaved, is not only a ſinner, but polluted. Now then, that mercy and mercy and juſtice may meet and kiſs in the ſalvation of the ſinner, there muſt be a redemption; that the ſinner may be ſaved, and the law retain its ſanction and authority, there muſt be a redemption; that the ſinner may be purged as well as pardoned, there muſt be a redemption. And, I ſay, as there muſt, ſo there is: *For with the Lord there is mercy, and with him is plenteous redemption.* Mercy is the original, the cauſe, and the manager of our redemption. Redemption is the manifeſtation, and the completing of that mercy. If there had been no mercy, there had been no redemption: Mercy had been defective as to us, or muſt have offered violence to the law and juſtice of God, and have ſaved us contrary to that word, *In the day thou eateſt thou ſhalt die,* and *Curſed is every one that continueth not in all things written in the book of the law to do them.* But now, redemption coming in by mercy, the ſin is done away, and the ſinner ſaved, in a way of righteouſneſs.

2. By law as well as grace; that is, in a way of juſtice as well as in a way of mercy. Hence it ſaith, we are juſtified freely by grace, *through the redemption that is in Jeſus Chriſt.* Through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, and ſo to ſhew the world the equity of his proceeding with ſinners in the ſaving of their ſouls. As if God ſhould ſay to all thoſe who ſtumble at the ſalvation of ſinners by grace, Behold I act according to law and juſtice: For of grace I ſave them through a redemption, and therefore am faithful and juſt to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful and juſt in paſſing over or remitting of ſin. Nay, the matter ſo ſtandeth now betwixt me and the ſinful world, that I could not be juſt if I did not juſtify him that hath faith in the blood of Jeſus, ſince by that blood my juſtice is appeaſed for all that this or that ſinner has done againſt my law.

This is a way that God, nor any child of his, need be aſhamed of before any that ſhall call in queſtion the legality and juſtneſs of this procedure. For why may not God be merciful, and why may not God be juſt? And ſince he can be both merciful and juſt in the ſalvation of ſinners, why may he not alſo ſave them from death and hell? Chriſt is God's ſalvation, and to ſhew that, he is not aſhamed of him; he hath preſented him and the way of redemption by him, before the face of all people. Nor is the Son, who is become, with reſpect to the act of redemption, the author of eternal ſalvation, aſhamed of this his doings. *I gave my back to the ſmiter,* ſaith he, *and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſmiting.* This he ſpeaks, to ſhew what were ſome of his ſufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. For, ſays he, the Lord God will help me, that is, juſtify me in it, therefore I ſhall not be confounded, therefore have *I ſet my face like a flint, for I know that I ſhall not be aſhamed.* And if God, and his Son Jeſus Chriſt, are neither of them aſhamed to own this way of ſalvation; why ſhould the ſinners concerned thereabout, be afraid thereupon to venture their ſoul?

I know, ſaith he, I ſhall not be aſhamed, I ſhall not, that is when all things come to light, and every thing ſhall appear above board; when the heart and ſoul of this undertaking of mine ſhall be proclaimed upon the houſe-tops, I know I ſhall not be aſhamed.

It was alſo upon this account that Paul ſaid, he was not aſhamed of the goſpel. For he knew that it was a declaration of the higheſt act of wiſdom that ever God did ſpread before the face of the ſons of men. And of what wiſdom is the goſpel a declaration? but of that of forgiveneſs of ſins by grace, through the redemption that is by the blood of Jeſus Chriſt: *In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.*

And as Paul ſpeaketh here as a miniſter, ſo he ſpeaketh after the ſame manner alſo as he is a believer, ſaying, *I am not aſhamed:* (of this goſpel), *for I know whom I have believed,* (or truſted with my ſoul), *and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.* Wherefore ſeeing that mercy is not preſented to us alone, or ſingly, but as accompaning, and concerning with redemption; it is manifeſt enough that mercy ſtandeth not above, and conſequently that it ſaveth none but in, by, and through a Redeemer. *He that believeth not* in Chriſt, *ſhall be damned.* But what needs that, if mercy could ſave the ſoul without the redemption that is by him? If any ſays, Chriſt is the mercy of God to us: True, if you count him a Redeemer, a worker out of a redemption for us by his death and blood upon the croſs. But otherwiſe he is none, I mean, if you make him a lawgiver and a Saviour only, as he has ſet an example to us to get to heaven by doing commandments, or by treading in his ſteps. Yea, though you ſay his commandment is, That we believe in him: for take the work of redemption by his blood, from the curſe, out of his hand, and then what concerning him is left for me to believe, but, as we ſaid before, that he is a lawgiver, and as ſuch, at beſt but a patern to us to get to heaven, as here? And whoſo counteth him as ſuch, is ſo far off from counting of Chriſt the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the ſtreams of it. For to propound life eternal to us, through the obſervation of laws, is to ſet before us that which contradicteth grace and mercy, let the work be what it will; nor will it help at all to ſay, that they that do the law of Chriſt, or that take him for their law and example, ſhall be ſure of mercy to paſs by their ſhortneſs of attaining to the perfection of what is ſet before them. For all this might have been done, and not one drop of blood ſpilt for the redemption of man. Beſides, this makes Chriſt's death, as a Redeemer, as an act unadviſedly undertaken; for what need he have died, if his doctrine and example had been ſufficient, through that which they call mercy, to have brought the ſoul to glory? *If righteouſneſs comes by the law, then Chriſt is dead in vain.* I will add, put man's righteouſneſs, God's mercy, and Chriſt's redemption, all together, and they will not ſave a man; though the laſt two alone will ſufficiently do it: but this third is a piece when put to that, does, inſtead of mending, make the rent worſe. Beſides, ſince man's righteouſneſs cannot be joined in juſtification with God's mercy and Chriſt's redemption, but through a diſbelief of the ſufficiency of them, ſhould it be admitted as a cauſe, though but the leaſt cauſe thereof, what would follow, but to make that curſed ſin of unbelief a good inventor, and a neceſſary worker in the manner of the juſtification of a ſinner? For, I ſay, unbelief is the cauſe of this hodgepodge in any; and the effects of it are ſhewed in the 9th chapter of the epiſtle of Paul to the Romans, at the latter end thereof.

And there are three things that follow upon that opinion that denieth the abſolute neceſſity of the ſhedding of the blood of Chriſt for the redemption of man, that mercy might be let out to him.

(1.) It followeth from thence, that there is no ſuch attribute as abſolute juſtice in God; juſtice to ſtand to his word, and to vindicate every tittle of his law: For let but this be granted, and the death of Chriſt muſt be brought in, or by juſtice the floodgate of mercy ſtill be ſhut againſt ſinful man; or that God muſt have mercy upon man, with the breach of his word.

(2.) It alſo followeth from the premiſſes, That Chriſt's death was of pleaſure only, and not of neceſſity alſo; contrary to the ſcripture, that makes his death the effect of both; of pleaſure, to ſhew how willing God the Father was that Chriſt ſhould die for man; of neceſſity, to ſhew that men could not be ſaved without it; of pleaſure, to ſhew how juſtice did deal with him for our ſin; of neceſſity, to ſhew that mercy could not be communicated to us without it.

(3.) There alſo followeth therefrom, that by the blood of Chriſt we have not redemption from law and juſtice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it; as the name of God is alſo given to him: for they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no neceſſity why the blood of Chriſt ſhould be counted the abſolutely neceſſary price of our redemption from the curſe of the law and ſeverity of juſtice; ſo by them it is concluded, that it is not neceſſary to hold that Chriſt the Redeemer is naturally, and co-eternally God, as the Father. But *let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.*

3. Muſt there be redemption by blood added to mercy, if the ſoul be ſaved? This ſhews us what an horrible thing the ſin of man is. Sin, as to the nature of it, is little known in the world. Oh! it ſticks ſo faſt to us, as not to be ſevered from us by all the mercy of God, do but exclude redemption by the blood of Chriſt. I will ſay it over again. All the mercy of God cannot ſave a ſinner, without reſpect to redemption from the curſe of the law, by the death and blood of Chriſt. *Without ſhedding of blood is no remiſſion.* No remiſſion, no pardon, or paſſing by of the leaſt tranſgreſſion, without it. Tears! Chriſt's tears will not do it: Prayers! Chriſt's prayers will not do it: An holy life! the holy life that Chriſt lived, will not do it, as ſevered from his death and blood. the word *redemption*, therefore, muſt be well underſtood, and cloſe ſtuck to, and muſt not be allowed, as properly ſpoken, when we talk of deliverance from ſin, the law, and God's curſe, unleſs it be applied particularly to the death and blood of Chriſt. We have redemption through his blood. Chriſt has redeemed us from the curſe of the law, being made a curſe for us; as it is written, *Curſed is every one that hangeth on a tree.* He has redeemed us to God by his blood. *For thou waſt ſlain, and haſt redeemed us to God by thy blood.* This is the redemption that is joined with mercy, yea, that is the fruit thereof; and it is that without which ſin cannot be removed out of the ſight of God. Moſes, that was a better preacher of the law, and the ſufficiency of the righteouſneſs thereof, than any now can pretend to be, yet he full well declared by all his bloody ſacrifices, that the blood and death of Jeſus Chriſt is of abſolute neceſſity for the redemption of the ſoul. Beſides, he tells us that the man that ſhould flee to the city of refuge, from the avenger of blood, ſhould not be at liberty from the law, unleſs he kept himſelf cloſe in that city until the death of the high-prieſt. Mark the word, *Ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the high-prieſt.* Wherefore, Chriſtian man, know thou thy ſin in the nature of it and perſuade thyſelf, that the removing of it from before the face of God, is by no leſs means than the death and blood of Chriſt.

But it is a poor ſhift that the enemies of the truth are put to, when to defend their errors, they are forced to diminiſh ſin, and to enlarge the borders of their fig-leaf-garments, and to deny or caſt away, as much as in them lies, one of the attributes, the juſtice of God. Indeed they will ſay they abhor to do thus, and all erroneous perſons will put the beſt face they can upon their bad matters; but the natural conſequences of things amount to it; nor can they, when men ſtick cloſe to their ſides, avoid the charge.

4. Then here you ſee the reaſon of that free courſe that mercy hath among the ſons of men, and why it doth, as has been ſhewed before, what it doth. Why juſtice is content: Blood hath anſwered the demands of juſtice. The law hath nothing to object againſt his ſalvation, that believeth in Jeſus Chriſt. Blood has ſet the door open for us with boldneſs to go to God for mercy, and for God to come with his abundant grace to us. *We have boldneſs, brethren, to enter into the holieſt by the blood of Jeſus, by a new and living way, which he has conſecrated for us through the vail, that is to ſay, his fleſh.* This is the way that Moſes deſired to find, when God ſo largely ſpake to him of his mercy. *Thou haſt ſaid*, ſays Moſes to God, *I know thee by name, and thou haſt found grace in my ſight. Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me thy way that I may know thee, &c.* What if it ſhould be applied thus? Thou now talkeſt of mercy, but in thy words to us from the Mount, thou ſpakeſt fire and juſtice; and ſince thou haſt delivered us ſo holy a law, and art reſolved that the leaſt tittle thereof ſhall by no means fall to the ground; by what means is it that mercy ſhould come unto us? Well, ſaith God, I will ſhew thee my way, I will put thee in a clift of the rock, which was a figure of Chriſt: For Chriſt ſays, *I am the way.* This done, he proclaimed his name, and ſhewed him how he could be gracious, and gave him the ſign of his being merciful, a promiſe that his preſence ſhould go with him. The breaking then of the body of Jeſus was, (the renting of the vail), that out of which came blood, that the way to God might be living; and not death, or ſword, or flame, to the poor children of men.

Out hence therefore, bubbleth continually the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our preſent and everlaſting good.

Not that God was ſparing of his mercy, and would not part with it unleſs paid for it; for this way of redemption by blood was his contrivance, the fruit of his wiſdom. So then, God was big with mercy for a ſinful world; but to be continually extending of mercy, ſince ſin and juſtice, becauſe of the ſanction of the law, lay in the way as a turning flaming ſword, there did lie the work; ſo it was concluded, that mercy might, in a way of juſtice, be let out to ſinners; Chriſt, the Son of God, ſhould die for the ſin of man. By which means the outcries of the law and juſtice againſt us for our ſins did ceaſe, and mercy flowed from heaven like the waters of Noah, until it became a ſea.

By redemption by blood therefore, is this great myſtery:—That a juſt God can ſave that man that has broken that law, that God has ſaid he will inflict the penealty for the breach thereof upon, and do his juſtice no wrong, expounded; not by a relaxation of the puniſhment, as the doltiſh wiſdom of this world imagines; but by an inflicting of the exacteſt juſtice upon that nature that has offended. If the queſtion be aſked, How a juſt God can ſave that man from death, that by ſin has put himſelf under the ſentence of it? any fool can anſwer, By a pardon. And if it be aſked, But what will become of the threatening wherewith he threatened the offender? He that knows no myſteries can ſay, Why, man muſt repent of his ſin, and God of his threatening. But if it be aſked, How God can execute his threatening to the utmoſt, and yet deliver the ſinner by his mercy from it; the ſinner that has deſerved it, and yet be juſt to his law, faithful to his law, and one that will ſtand by every tittle of his law? this, to expound, is too high for a fool; therefore theſe men are for deſpiſing of myſteries, and for counting of myſteries in the goſpel, follies.

But this key of heaven is no where but in the word of the Spirit; it is not ſeen in the law, nor in the reaſon or righteouſneſs of the world. To puniſh *the juſt for the unjuſt, and to make him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him,* ſeems unreaſonable; ſo croſs to the wiſdom of man are the wards of this lock. Wherefore uſually, when they come at this doctrine, they belch out their frumps, their taunts, their ſcoffs and their ſcorns againſt it; and in oppoſition thereto, comment, exalt, cry up, and ſet on high, Socinianiſm, Mahometaniſm, man's ragged righteouſneſs, or any thing. But we will paſs theſe things.

5. The knowledge of redemption, and the faith of redemption, is the only means of ſettling, compoſing, and upholding the ſoul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. What ſenſeleſs, ſecure, beſotted, and deluded men, conclude of themſelves, and of the means of future

happineſs, is one thing; and what the thoroughly awakened ſoul concludes upon, is another. And I ſay, one thoroughly awakened about the nature of God, the nature of ſin, and the worth of the ſoul, will find but little eaſe of mind, notwithſtanding notions of mercy, until he comes and ſees that he muſt be ſaved by mercy and juſtice both; and that to be ſure he ſhall never do until he is taught that by the blood of Chriſt the law is, as to the curſe that is in it againſt the ſinner, taken out of the way.

Theſe things, ſin and juſtice, are too great to be played with by him that ſhall ſee them in the height of the law, and that ſhall feel them in their terror upon a trembling conſcience. But when the ſoul ſhall ſee that a propitiation is made to juſtice by blood, then, and not till then, it ſees ſin taken away: and when it ſees, by this means, ſin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is ſettled here, from this belief to another, as it would be to perſuade him that ſtands upon ſound ground to venture his life upon a ſhaking bottomleſs quag. Oh! it is a pleaſant thing for the wounded conſcience to taſte the ſweetneſs of redeeming blood! This is like the beſt wine that goes down ſweetly; this carries with the laſt of it the very tang to eternal life. And know, that dead works, or works of death, will abide in the conſcience, notwithſtanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witneſs on earth, that *God hath given us eternal life, and that this life is in his Son;* becauſe he died for us, and roſe again.

This therefore is that that will eſtabliſh a man with that peace that ſhall not be ſhaken, becauſe by this, ſuch an one ſeeth the juſtice of God is quieted: For peace is made by the blood of the croſs; peace with God for ſinners. Yea, God himſelf, by the blood of the croſs, has made it, that by him, Chriſt, he might reconcile to himſelf all things, whether they be things in earth, or things in heaven. Nor will a man that is truly ſpiritually wiſe, reſt till he comes where God towards man doth reſt; but that can be only there, where ſuch means are offered for the taking away of ſin, that are of a ſweet ſmelling-ſavour to God: *Now this is the offering that Chriſt offered,* to wit, himſelf; for Chriſt loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour. Therefore it is it, the body of his fleſh, through death, that we are preſented holy, unblameable, and unreproveable in his ſight by. Wherefore it muſt be true which was ſaid before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of ſettling, compoſing, and upholding of the ſoul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever.

He that hath the Son of God, hath the Father, hath life; becauſe with him is the means of peace with the Father, and ſo of eternal life. But then, to have the Son, is to believe on him, and on the Father through him: On him, that he is the Saviour by his blood; and on the Father through him, as believing that he, for his Son's ſufferings, is pacified with us, and of his grace hath forgiven us, through him, all treſpaſſes.

6. The knowledge and faith of this redemption fortifieth the Chriſtian againſt temptations. We that do believe, know what it is to be aſſaulted by the devil, and to have knotty objections caſt into our minds by him: We alſo know what advantage the vile ſin of unbelief will get upon us, if our knowledge and faith in this redemption be in the leaſt, below the common faith of ſaints, defective. If we talk of mercy, he can talk of juſtice; if we talk of grace, he can talk of the law; And all his words, when God will ſuffer it, we ſhall find as ſharp, and ſubject to ſtick in our minds, as bearded arrows are to ſtick in fleſh. Beſides, he can and doth, and that often, work in our fancies and imaginations ſuch apprehenſions of God, that he ſhall ſeem to be to us one that cannot abide us, one that hates us, and that lieth in wait to deſtroy us. And now, if any body ſpeaks to us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual ſins: But we ſee our nature as full of the filth of ſin, as the egg is of meat, or the toad of poiſon: which filth vilely recoileth againſt the commandments, flieth in the face of God, and continueth all his judgements. This is felt; this is ſeen by the ſinner, who cannot help it; nor can he be brought to that conſideration as to ſay, It is no more I. Now, what ſhall this man do? Shall he look to the commandment? there is death. Shall he look to God? There is juſtice. Shall he look to himſelf? There is ſin out of meaſure. Let him look, then, to one as dying, to the *Lamb as it had been ſlain,* and there let him ſee himſelf by this Lamb, as curſed, and dying of a curſed death for his ſin that doth ſo fright and ſo diſtreſs the ſoul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but juſt before laid the curſe of the law upon him; but let him be ſure to reckon that he has died for his ſins by the perſon of Chriſt, and it will follow, that this man is now acquitted, becauſe Chriſt is ſtill alive. Say I theſe things as a man? Saith not the goſpel the very ſame?

(1) As to Chriſt's dying for us; as alſo that we are dead to the law by the body of Chriſt.

(2.) And that we ſhould ſo reckon as to this matter, becauſe that God has transferred our ſin from us to him.

Firſt, did not Chriſt die for us; and dying for us, are we not become dead to the law by the death of his body? or will the law ſlay both him and us, and that for the ſame tranſgreſſion? If this be concluded in the affirmative, what follows, but that Chriſt, though he undertook, came ſhort in doing for us? But he was raiſed up from the dead, and believing marrieth us to him as riſen, and that ſtops the mouth of all. I am crucified with Chriſt, our old man was crucified with him, and we are become dead to the law by the body of Chriſt. What then?

Secondly, Why, reckon yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt. Ay, but ſays the ſoul, How can I reckon thus, when ſin is yet ſtrong in me? *Anſ.* Read the words again, He ſaith not, Reckon yourſelves to be dead indeed unto ſin, in yourſelves; but dead unto it through Jeſus Chriſt. Not alive unto God in yourſelves, but alive unto God through Jeſus Chriſt. For Chriſt in his death and reſurrection repreſenteth me. As I died by him, I roſe again by him, and live through the faith of the goſpel in the preſence of God by him. This muſt in the firſt place be allowed and believed, or no true peace can come near the ſoul, nor the ſoul be prepared to aſſoil the aſſaults of the adverſary. Let therefore thy faith, if thou wouldſt be a warrior, Oh thou faint-hearted Chriſtian, be well inſtructed in this. Then will thy faith do thee a twofold kindneſs: 1. It will conform thee to the death and reſurrection of Chriſt: And, 2. It will give thee advantage, when thou ſeeſt ſin ſtrong in thyſelf, yet to conclude that by Chriſt thou art dead thereto, and by him alive therefrom: Nor can there but two objections be made againſt this. The firſt is to queſtion whether any are ſaid to die and riſe, by the death and reſurrection of Chriſt? or if it ſo may be ſaid; yet whether thou art one of them? To the firſt the ſcripture is full. To the ſecond, thy faith muſt be ſtrong: for let go faith here, and all falls flat to the ground, I mean as to comfort and conſolation. Chriſt died for us, or in our ſtead; therefore by the word of God I am allowed ſo to reckon. Chriſt roſe and revived, though he died for me; therefore I roſe and revived by Chriſt; unleſs any does hold, that though he died in a common, yet he aroſe as conſidered but in a ſingle capacity. Now then, if Satan comes and tells me of my ſins, I anſwer, Chriſt has taken them upon himſelf. If he comes and tells me of the death that is due to me for ſin, by the curſe of the holy law, I anſwer, I have already undergone that by Chriſt. If he aſks me, How I know that the law will not lay hold of me alſo? I anſwer, Becauſe Chriſt is riſen from the dead. If he aſks me, By what authority I take upon me thus to reaſon? I tell him, By the authority and allowance of the holy and moſt bleſſed goſpel, which ſaith, *He was delivered for our offences, and was raiſed again for our juſtification.* And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation, this is the way to ſee mercy ſtand and ſmile upon thee; for mercy will ſmile upon him that ſhall thus believe. This is the way to put faith and hope both to work againſt the devil; and to do this is very pleaſing to God. This is the way to make that hell-hound retreat and leave off to aſſault. And this is the way to find an anſwer to many ſcriptures, with which elſe thou wilt not know what to do, as with many of the types and ſhadows; yea, and with the moral law itſelf.

Beſides, thus believing ſetteth thy ſoul againſt the fear of death, and judgement to come; for if Chriſt be raiſed from the dead who died for our ſins; and if Chriſt who died for our ſins is entered into glory; I ſay again, if Chriſt who died for our ſins has purchaſed us to himſelf, and is purpoſed that the fruit of this his purchaſe ſhall be, that we may behold his face in glory; then caſt off ſlaviſh fear of death and judgement: For Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

7. The knowledge and faith of this redemption prepareth man to an holy life. By anholy life, I mean a life according to the moral law, flowing from a ſpirit of thankfulneſs to God, for giving of his Son to be my Redeemer. This I call an holy life, becauſe it is according to the rule of holineſs, the law, and this I call a holy life, becauſe it floweth from ſuch a principle as giveth to God the heart, and life, for the gift beſtowed on us.

What pretences ſoever there are to holineſs, if it floweth not from thankfulneſs for mercy received, it floweth from a wrong principle, and ſo cannot be good. Hence, men were required of old, to ſerve the Lord with joyfulneſs, for the abundance of all things; and threatened, if they did not, that they ſhould ſerve their enemies in hunger and in thirſt, in nakedneſs, and in the want of all things. But then, though there are many mercies that lay an obligation upon men to be holy, yet he that ſhall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holineſs: nor will any other be found ſufficiently to ſanctify the heart to the cauſing of it to produce ſuch a life; nor can ſuch holineſs be accepted, becauſe it comes not forth in the name of Chriſt. That that obliged David, was, forgiving and redeeming mercy; and that that obliged Paul was, the love that Chriſt ſhewed to him in dying for his ſins, and in riſing from the dead. Paul alſo beſeecheth the Romans, by the redeeming, juſtifying, preſerving, and electing mercy of God, that they preſent their body a living ſacrifice, holy, acceptable to God; which is, ſaith he, your reaſonable ſervice. For we muſt be holy and without blame before him in love.

Hence, all along, they that are exhorted to holineſs in the New Teſtament, are exhorted to it upon the ſuppoſition of the benefit of redemption which they have received by Jeſus Chriſt. Walk in love as Chriſt loved us. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit if any bowels of mercies, fulfil ye my joy, that ye be like minded, having the ſame love,* &c *If ye then be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Chriſt in God: when Chriſt who is our life ſhall appear, then ſhall we appear with him in glory. Mortify therefore your members which are upon the earth,* &c. *Wherefore laying aſide all malice and all guile, and hypocriſy, and envy, and all evil-ſpeaking, as new born babes deſire the ſincere milk of the word, that ye may grow thereby, if ſo be ye have taſted that the Lord is gracious.* I will conclude this with that of Peter, to thoſe to whom he wrote concerning this very thing. *Be obedient children,* ſaith he, *not faſhioning yourſelves according to the former luſts, in your ignorance, but as he which hath called you is holy, ſo be ye holy in all manner of converſation: becauſe it is written, Be ye holy, for I am holy. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear: Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.*

From all which it appears, that mercy by Chriſt, or from the benefit of redemption by the precious blood of Chriſt, I ſay, from the faith of that, flows that which is holineſs indeed.

And I believe that thoſe very men that are pleaſed to taunt at this kind of inference, would condemn a man was he laid under theſe obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an inſtance: Suppoſe a Socinian ſhould, through his contracting a great debt, be forced to rot in priſon, unleſs redeemed by ſilver and gold; and ſuppoſe a man, unto whom the Socinian was an enemy, ſhould lay down the whole debt to the creditor, that this Socinian might be at liberty, might trade, and live comfortably in this world; and if, after this, this Socinian ſhould taunt at them that ſhould tell him he is engaged to this redeemer, ought to love and reſpect this redeemer, what would they ſay, but that this Socinian that was a debtor is an inconſiderate and ſtupified raſcal? Why, this is the caſe; Paul was a debtor to the law and juſtice of God; Jeſus Chriſt his Son, that Paul might not periſh for ever, paid for him a price of redemption, to wit, his moſt precious blood. But what! ſhall Paul now though redeemed from perpetual impriſonment in hell, be as one that never was beholden to Jeſus Chriſt; or if others ſay he was, taunt at them for their ſo ſaying? No, he ſcorns it. Though the love of Chriſt, in dying to pay a price of redemption, will not engage a Socinian, yet it will engage a true Chriſtian to think and believe that he ought to live to Jeſus, that died for him and roſe again.

I know it will be objected, that the Satisfactioniſts, as the Quaking pen is pleaſed to call them, ſhew but little of this to the world; for their pride, covetouſneſs, falſe dealing, and the like, ſince they profeſs as I have ſaid ſhews them as little concerned to the full, as to the Socinian under conſideration.

I anſwer, it muſt be, that the name of Chriſt ſhould be ſcandalized through ſome that profeſs him; and they muſt anſwer it at the tribunal of the great Judge; yet what I have ſaid ſtands faſt as a rock that cannot be moved.

8. The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor even to go to a prince for what he wanteth, when he conſidereth that what he goeth to him for is the price of redemption. All things that we want we muſt aſk the Father for, in the name of Chriſt: we muſt aſk it of him for the ſake of his redeeming blood, for the ſake of the merit of his paſſion. Thus David means, when he ſays, *For thy name's ſake do it;* and Daniel when he ſaith here, *For the Lord's ſake.* For Jeſus Chriſt is God's great name; and to do for his ſake, is to do for what worthineſs is in him.

Unworthineſs: The conſideration of unworthineſs, is a great ſtumbling block to the tempted when he goes to ſeek the Lord. But now, remembring the worthineſs of Chriſt, and that he is now on the right hand of God, on purpoſe to plead that on the behalf of the petitioner, this is great encouragement.

The Jews, by God's ordinance, when they went morning and evening by their prieſt to ſpeak with God, were to offer a lamb for a burnt-offering, and it muſt be thus continually. Now this lamb was a figure of the ſacrificing of the body of Chriſt which was to be offered for them in time to come; and in that it was to be continually, morning and evening, ſo repeated, what doth it ſignify, but that we ſhould remember to go, when we went to God, in the name and faith of the merits of Jeſus Chriſt for what we ſtood in need of? This will ſupport, and this will encourage, for now we ſee that the thing deſired (it being according to his will) is obtained for us by the ſacrificing of the body of Jeſus Chriſt, once for all.

When Iſrael begged of Samuel that he would not ceaſe to cry to the Lord their God for them; it is ſaid he took a ſucking lamb and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Iſrael; and the Lord heard him.

But why did he take a ſucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to ſhew to Iſrael, that he was not heard for his own, or for his righteouſneſs ſake, but for the ſake of Chriſt, whoſe merits were prefigured by Samuel's burning of the lamb?

Alſo when David ſpake for himſelf to Saul, he put himſelf upon this: If, ſaith he, the Lord hath ſtirred thee up againſt me, let him accept a ſacrifice, a ſmell, or a ſweet-ſmelling ſacrifice, a figure of the ſatisfactorineſs of the ſufferings of Jeſus Chriſt.

What is the meaning of all theſe paſſages, if not to ſhew that when we go to pray to God, we ſhould turn away our face from every thing of ours, and look to God, only by the price of redemption paid for us by Jeſus Chriſt, and plead that alone with him as the great prevailing argument, and that by, and for the ſake of which he giveth pardon and grace to help in time of need.

Wherefore, wouldeſt thou be a praying man, a man that would pray and prevail? why, pray to God in the faith of the merits of Chriſt, and ſpeed.

9. For this is the very cauſe why this is added in the text, to wit, the plenteouſneſs of redemption, it is, I ſay, that men ſhould hope to partake by it, of the goodneſs and mercy of God. *Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.* Mercy and redemption, mercy through a Redeemer, therefore *let Iſrael hope.* It muſt alſo be noted, that this word *redemption* is, as it were, the explicatory part of the text, for the helping of Iſrael to hope. As who ſhould ſay, as there is with God mercy, ſo there is with him a way to his mercy, and that way is redemption, or a price paid for your ſins; and that you ſhould not be diſcouraged through the greatneſs of your ſins; I tell you, there is with God plenty of this redemption, or a price paid to the full; to an over and above. It alſo is as if he had ſaid, Forget not this, for this is the key of all the reſt, and the great ſupport to the ſaints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

10. And laſtly, This alſo ſhould teach the ſaints, when they ſing or praiſe the Lord, they ſhould not ſing of mercy only, but of mercy and judgement too; *I will ſing of mercy and judgement, unto thee, O Lord, will I ſing;* of mercy and judgement, or juſtice in the manifeſtation of it, as ſmiling upon our forgiveneſs. When Hannah ſang of, and rejoiced in God's ſalvation, ſhe ſang aloud of holineſs, ſaying, *There is none holy as the Lord:* Holy in keeping his word, though it coſt the blood of his Son. This alſo is that that is called a helping of his ſervant Iſrael in remembrance of his mercy, and the performing of the mercy promiſed; even the oath that he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, (by a Redeemer), might ſerve him without fear, &c.

When you praiſe, therefore, remember Chriſt and his blood, and how juſtice and judgement took hold on him, that they might not take hold on thee, yea, how they by taking hold on him, left a way to thee to eſcape. Iſaac ſhould have been ſacrificed, had not the Lord provided a ram; and thou thyſelf ſhouldſt have been damned, had not the Lord provided a lamb. Hence Chriſt is called the *Lamb of God that taketh away the ſins of the world:* that taketh them away by the ſacrifice of himſelf: Sing therefore in your praiſes unto God, and to the Lamb.

I would come now to ſpeak one ſhort word of uſe to the whole. And,

1. This ſtill ſhews more and more, what a ſad ſtate God's people have brought themſelves into by ſin: I told you before that the revelation of ſo much mercy as is preſented unto us by the firſt part of the text, ſufficiently declared our ſtate to be miſerable by ſin. But what ſhall we ſay, when there muſt be added to that the heart blood of the Son of God, and all to make our ſalvation complete? For albeit mercy is eſſential to our ſalvation, and that without which can be no ſalvation; yet it is the blood that maketh the atonement for the ſoul, that propitiates, and ſo makes capable of enjoying of it. It was mercy and love, as I ſaid afore, that ſent one to ſhed his blood for us: and it is the blood of him that was ſent, that puts us into the enjoyment of mercy. O! I have thought ſometimes, what bloody creatures hath ſin made us! The beaſts of the field muſt be ſlain by thouſands before Chriſt came, to ſignify to us we ſhould have a Saviour: and after that, he muſt come himſelf, and die a worſe death than died thoſe beaſts, before the work of ſaving could be finiſhed. O redemption, redemption by blood, is the heart-indearing conſideration! This is that which will make the water ſtand in our eyes, that will break an heart of flint, and that will make one do as they do, that are in bitterneſs for their firſt-born.

Sinner, wouldſt thou have mercy? wouldſt thou be ſaved? Go thou then to the blood of the croſs, as ſet forth in the word of the truth of the goſpel, and there thou ſhalt find that mercy that thou haſt need of firſt; for there is a mercy that may be called a firſt mercy, and that is the mercy that gives admittance into, an intereſt in all the reſt. Now the mercy that doth this, is that which reconcileth us to God; but that cannot other things do, if we ſtand off from the blood of the croſs. Wherefore we are ſaid to be reconciled to God, by the death of his Son: *For if when we are enemies, we are reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life.*

According to that other ſaying, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* In both theſe places the Son of God, and our Redeemer, is ſet forth to us in the firſt place, as the only one that reconcileth to God the ſinner by the blood of his croſs; wherefore to this Chriſt, as crucified, the ſinner muſt come firſt; becauſe nothing elſe can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canſt? Go to him, did I ſay? receive him into the arms of thy faith, hold him faſt, for he is a Saviour, yea, carry him as ſet forth by the goſpel, dying for thee, and pray God for his ſake to beſtow upon thee all thoſe mercies that will compaſs thee about as with a ſhield, and follow thee all thy days, till thou entereſt in at the doors of eternity; and this is the way to ſpeed. For he that hath the Son hath life, in the beginning of it; and he that holds faſt the Son, ſhall have life in the conſummation of it. I do the oftener touch upon this matter, becauſe this Chriſt is the door, in at which whoſoever entereth ſhall be ſaved; but he that climbs up any other way, ſhall be judged as a thief and a robber. But,

2. Is Chriſt, as crucified, the way and door to all ſpiritual and eternal mercy? And doth God come to the ſinner, and the ſinner again go to God in a ſaving way by him, and by him only? And is there no other way to the Father but by his blood, and through the veil, that is to ſay, his Fleſh? Then this ſhews the danger, upon what pretence ſoever, of caſting off the daily ſacrifice, and ſetting up in its place the abomination that maketh deſolate; I mean of caſting away of a crucified Chriſt, and the ſetting up the vanity of moral odedience, as the more ſubſtantial and moſt acceptable thing with God. I call not a crucified Chriſt the daily ſacrifice, as if I thought he often ſuffered for ſin, ſince the foundation of the world: but becauſe the virtue of that one offering is that, and only that, by the which we daily draw nigh unto God; and becauſe the virtuouſneſs of that one ſacrifice, will for ever abide beneficial to them that come to God, to the world's end by him.

But I ſay, into what a miſerable plight have ſuch a people put themſelves, that have caſt off coming to God by Chriſt, as he is the propitiation for their ſins, and that ſeek to come another way? ſuch are elapſed again to Gentiliſm, to Paganiſm, to Heatheniſm: nor will it help at all to ſay, they rely on the mercy and goodneſs of God: for there is no ſuch thing as ſpiritual and eternal mercy can come from God to him, that comes not to him by Chriſt. The Turks, if I be not miſtaken, have this for the beginning of every chapter of the Alcoran, *The Lord God gracious and merciful*, yet are counted unbelievers, and are verily ſo, for they have not received the faith of Chriſt: *The Lord God gracious and merciful*, will not ſave them, no not by grace and mercy, unleſs repenting of their preſuming upon mercy, without a bloody ſacrifice, they come to him by his Son. Men therefore that have laid aſide the neceſſity of reconciliation to God by the precious blood of Chriſt, are in a damned ſtate; nor will it help at all to ſay, they do indeed believe in him. I am not ſo void of reaſon as to think that they that have caſt away Chriſt, as he is a propitiatory ſacrifice with God for ſin, ſhould alſo caſt away his name out of their mouth; no his name is too honourable, and the profeſſion of it too glorious for them to do ſuch a thing. But retaining his name, and the notion of him as a Saviour, they yet caſt him off, and that in thoſe very things wherein the eſſential part of his ſacrifice, the merit of it, and his everlaſting prieſthood conſiſts: and in this lies the myſtery of their iniquity.

They will have him to be a Saviour, but it muſt not be by fulfilling of the law for us; but it muſt not be by the putting of his glorious righteouſneſs, that which he performed by ſubjecting himſelf to the law, on our behalf, upon us; but it muſt not be by waſhing of us from our ſins in his own blood; but it muſt be by his kingly and prophetical offices: When, as for his kingly and prophetical office, he puts thoſe people under the government of them that he has afore made to ſtand juſtified before God, from the curſe of the law by his prieſthood. Nor dare they altogether deny that Chriſt doth ſave his people as a prieſt, but then their art is to confound theſe offices, by pleading that they are in effect but one and the ſelf-ſame thing; and then with a noiſe of morality and government, they joſtle the merit of his blood, and the perfection of his juſtifying righteouſneſs, out of doors; and ſo retaining the name of Chriſt in their mouths, they caſt thoſe things of Chriſt, that they like not, under feet; which things, who have not the faith of, muſt not, cannot ſee the kingdom of God.

The term of *mercy* is but a general ſound, and is as an arrow ſhot at rovers, unleſs the blood and death of the Son of God be ſet before us, as the mark or mean by which our ſpirits are to be directed to it. What profit ſhall a man have, and what ſhelter or ſuccour ſhall he find, in hearing of the moſt exact relation of the ſtrength of the moſt impregnable caſtle in the world, unleſs he knows the door, and entereth in by that, into that place of ſtrength, in the time when the enemy ſhall purſue him? Why, this is the caſe: We hear a noiſe of mercy, and of being at peace with God; what a good God, God is, and what a bleſſed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world: And all the while they that tell us theſe things, conceal from us the way thereto, which is Chriſt, not in the naming of him, but in the right adminiſtring of his goſpel to us.

Chriſt, and faith in him as a Saviour. not in the name only, but in the true ſenſe thereof, is the mark as I have ſaid, from which if any ſwerve, they err from the ſaving way, and ſo come nothing near that mercy that can ſave them. Hence Chriſt is called a *ſtandard* and *enſign*: *And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* And again, *Thus ſaith the Lord God, I will liſt up mine hand to the Gentiles; and ſet up my ſtandard to the people. Go through, go through the gates, prepare you the way of the people, gather out the ſtones, liſt up a ſtandard for the people: Behold the Lord hath proclaimed to the end of the world; ſay ye to the daughter of Zion, behold thy ſalvation cometh.* Behold his reward is with him, and his work before him; Hence again he is called *the captain* (the chieftain) *of our ſalvation*, and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will ſubmit themſelves to the righteouſneſs of God, will lay odiums and ſcandals upon them that preach they ſhould. Not forſooth, if you will believe them, but that they are highly for the righteouſneſs of God, let it be that which they count ſo; but then to be ſure it ſhall never be the perſonal perfomances of Chriſt, by which they that believe in him are juſtified from all things: but that which they call firſt principles, dictates of human nature, obedience to a moral precept, followed and done as they have Chriſt for an example; not underſtanding, that Chriſt in his own doings, is the end of all theſe things to every one that believeth. But if it be urged, that Gentiles and Pagans are poſſeſſed with thoſe very principles, only they have not got the art, as our men have, to cover them with the name of Chriſt and principles of Chriſtianity: then they fall to commending the Heathens and their philoſophers, and the natural motives and principles by which they were acted; preferring of them much before what by others are called the graces of the Spirit, and principles upon what the doctrine of the free grace and mercy of God by Chriſt are grounded. But, as I ſaid, all the good that ſuch preachers can do as to the next world, is, to draw the people away from their enſign, and their ſtandard, and ſo lead them among the Gentiles and infidels, to ſeek by their rules the way to this unſpeakable mercy of God.

Wherefore their ſtate being thus deplorable, and their ſpirits thus incorrigible, they muſt be pitied, and left, and fled from, if we would live.

3. Is Chriſt Jeſus the redemption; and, as ſuch, the very door and inlet into all God's mercies? Chriſtian man, look well to thyſelf, that thou goeſt no where, and doſt nothing, I mean in any part of religious worſhip, *&c.* but as thou art in him. Walk in him, ſpeak in him, grow in him, for he is the all. And though others regard not to hold the head, from which all the body by joints and bands have nouriſhment miniſtered; yet have thou a care: This is he that is thy life, and the length of thy days, and without whom no true happineſs can be had. Many there be that count this but a low thing, they deſire to ſoar aloft, to fly into new notions, and to be broaching of new opinions, not counting themſelves happy, except they can throw ſome new-found fangle, to be applauded for, among their novel-hearers: But fly thou to Chriſt for life; and that thou mayeſt ſo do, remember well thy ſins, and the judgement and wrath of God; and know alſo that he is merciful: but at mercy none can come, but through the curſed death Chriſt underwent. And although ſome of the wanton profeſſors of our age may blame thee for poring ſo much upon thy ſins, and the pollution of thy nature: yet know that there is an advantage in it. There be ſome alive in the world, who, though they count the nature and commiſſion of ſin, the very evil of evils; yet can ſay, that the remembrance of how vile they are, and of what evils they have committed, has been to them a ſoul-humbling, a Chriſt-advancing, and a creature-emptying conſideration. Though ſin made death bitter to Chriſt, yet ſin makes Chriſt ſweet to his. And though none ſhould ſin, that grace might abound, yet where ſin has abounded, grace doth much more abound, not only as an act of God, but alſo in the eye of faith.

A ſight of the filth, and a ſenſe of the guilt of ſin, makes a pardon to ſuch a ſoul more than empty notion; and makes the mean through which the pardon comes, more to be deſired than is either life or limb. This is it that makes the ſenſible ſoul prize the Lord Jeſus, while the ſelf-juſticiary laugheth him to ſcorn. This is it which makes the awakened ſinner caſt away his own righteouſneſs, while the ſelf-conceited one makes it his advocate with the Father.

Some indeed count their own doings the only darling of their ſoul, while others caſt it to the dogs. And why ſhould a man cumber himſelf with what is his, when the good of all that is in Chriſt is laid, and to be laid out for him? Not that a believer caſts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God, and profitable to his neighbour; But this is it, he ſetteth not his good deed againſt the judgement of God; he cometh not in his own good: When he comes to God for forgiveneſs of ſins, then he ſees nothing, knows nothing, mentions nothing as righteouſneſs, but that which Chriſt wrought out in the days of his fleſh, and that only. But how then is what he doth accepted of God? Verily as the duty of a ſon, and as the work of one that is juſtified. We muſt therefore conclude, that there is acceptation, and acceptation: acceptation of the perſon, and acceptation of his performance. Acceptation of the perſon may be conſidered with reſpect to juſtification from the curſe, and ſo acceptation there can be none, but through the one offering of the body of Jeſus Chriſt once for all. Alſo the acceptation of a duty done by ſuch a perſon is, by virtue of the ſelf-ſame offering, the perſon being conſidered as ſtanding juſt through Chriſt before God. And the reaſon why a juſtified perſon muſt have his duties accepted the ſame way, as is his perſon, is becauſe juſtifying righteouſneſs ſets not the perſon free from ſin, ſave only in the ſight of God and conſcience, he remaineth ſtill infirm in himſelf, and ſtandeth ſtill in need of the freſh and continual application of the merits of the Lord Jeſus, which alſo the ſoul receiveth by virtue of Chriſt's interceſſion. I ſpeak now of acceptation with reference to the juſtice of the law, and the judgement of God upon perſon or work, according to the ſelf-ſame law. For ſo they both muſt be accepted through the ſelf-ſame Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at, that a man ſhould ſtand juſt in the ſight of God, when polluted and defiled in his own ſight. He ſtands juſt before God in the juſtice of his Son, upon whom God looks, and for whoſe ſake he accepts him. May not a ſcabbed, mangy man, a man all over-run with blanes and blotches, be yet made beautiful to the view of a beholder, through the ſilken, ſilver, golden garment that may be put upon him, and may cover all his fleſh.

Why, the righteouſneſs of Chriſt is not only unto but upon all them that believe. And whoſo conſiders the parable of the wretched infant, ſhall find, that before it was waſhed with water, it was wrapped up or covered, as it was found in its blood, in, and with the ſkirt of his garment that found it in its faith. And then he waſhed it with water, and then he ſanctified it by the anointing oil of the Spirit of God.

I ſpeak thus to thee, Chriſtian reader, partly, becauſe in the faith of theſe things is thy life; and becauſe I would yet inforce the exhortation upon thee with the reaſon and the amplification thereof, to wit, to put thee upon truſting in the Lord through the encouragement that thou haſt in redeeming mercy ſo to do.

Some may ſay, Will God ſee that which is not? and will he judge a man juſt that is a ſinner? But I will anſwer, The man that had the rainbow about his head, was to look on, or be looked upon, while he ſhone like a jaſper and a ſardix-ſtone. The blood of the paſchal lamb was to be looked upon by him that came to deſtroy the land of Egypt, in their firſt-born. I add, The rainbow that God gave to Noah for a token that he would no more deſtroy the earth with the waters of the flood, was to be looked upon, that God might remember to ſhew mercy to his people. Now all theſe meet in the man Chriſt Jeſus, who is the only one, for the ſake of whom the ſinner that believeth in him, ſtands acquitted in the ſight of God. His is the blood, he is the prince, that is more than the token of the covenant: nor do all the colours in the rainbow appear ſo beautiful in the eyes of man, as does the garment of Chriſt; which is from his loins, even upward, and from his loins, even downward, in the eyes of the God of heaven. And wilt thou ſay theſe are things that are not? Alſo, he can legally judge a man juſt that is a ſinner. Do but admit of a diverſe conſideration, and God will ſo conſider of that ſinner which he juſtifieth, in diſpite of all the teeth in thy proud mouth. He juſtifies the ungodly; not that were, but that are ſuch now, in the judgement and verdict of the law, might deal with them in their own perſons as men. He will then conſider them in his Son; in, and under the ſkirt of his Son: He will conſider them as waſhed in the blood of his Son, and will alſo conſider, that in him is no ſin, and ſo he will deal with them. We know that he was manifeſt to take away our ſins, and in him is no ſin.

What though I have broke a thouſand pound in my creditor's debt; yet if another will diſcharge the whole freely, what has the law to do with me as to that?

Or what if I cannot but live upon the ſpend all my days, yet if my friend will always ſupply my need, and, through his bounty, keep me from writ, bailiff, or gaol, is it not well for me? Yea, what if what I can get ſhall be laid up for me for hereafter, and that my friend, ſo long as there is death or danger in the way, will himſelf ſecure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Bleſſed be God for Jeſus Chriſt! I believe he is more than all this to me. *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* I know ſimilitudes will not hold in all things; but we that believe are ſet free from the curſe of the law by another man's obedience: *For by the obedience of one ſhall many be made righteous.* Let then the believer, as was ſaid, ſtudy and pray, and read God's word continually, for the ſake of the glory of this truth, that it may be made more his own, and that his conſcience may be more and more ſettled in the power and glory thereof.

4. As the Chriſtian ſhould moſt labour to get into the power and glory of this doctrine, ſo let him ſee that he holds it faſt. This doctrine is foreign to fleſh and blood; it is not earthly, but from heaven. It is with many that begin with this doctrine, as it is with boys that go to the Latin ſchool; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of Chriſtian religion, one would think, had been well taught, yet not taking ſuch heed thereto as they ſhould, they have let ſlip all, and their hearts have been filled with the world again, or elſe have drunk in ſome opinion that has been diametrically oppoſite to what they profeſſed of the truth before? Wherefore, haſt thou any thing of the truth of Chriſt in thy heart? hold that faſt, that no man takes thy crown. Yea, grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.

He that will retain and hold faſt the doctrine of redemption, and ſo by that have, through faith, an inlet into all the abounding mercy of God, muſt not deal in God's matters with a ſlack hand. It is not enough for them that would do ſo, to be content with ſermons, family-duties, and other public aſſemblies for worſhip; but there muſt be a continual exerciſe of the mind about theſe matters, and a labour of the ſoul to retain them in their glory and ſweetneſs; elſe they will, firſt as to their excellency, then as to the very notion of them, ſlip from the heart and be gone. Not that there is treachery or deceit therein, but the deceit lies in the heart about them. He that will keep water in a ſieve, muſt uſe more than ordinary diligence. Our heart is the leaking veſſel; and *therefore we ought to give the more earneſt heed to the things that we have heard, leſt at any time we ſhould let them ſlip.*

That this doctrine may remain with us, we muſt alſo mortify our carnal reaſon: for that makes head againſt the truth thereof, and what can fooliſhneſs do elſe? And the wiſdom of this world, which is carnal reaſon in its improvements, is fooliſhneſs with God. It is not ſubject to the law of God, neither indeed can it be. It judges this doctrine that we have been ſpeaking of, fooliſhneſs: wherefore it muſt be avoided, oppoſed, and mortified, and the word of faith the more carefully ſubmited to. *Truſt in the Lord with all thy heart, and lean not to thine own underſtanding.* See here, truſting in the Lord, and leaning to our own underſtanding, are oppoſites; wherefore they muſt either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now, it is ſafeſt in this matter to keep a continual guard upon our carnal powers, and to give up ourſelves to the conduct of our God, and in all our ways acknowledge him, that he (not ourſelves) may direct our paths. It is a great thing for a man, when the word and his reaſon claſhes, then to adhere to the word, and let his reaſon fall to the ground. And this indeed is Chriſtianity in the practical part thereof. The Spirit of Chriſt in the word is to be hearkened unto, above all things.

There muſt alſo be a continual war maintained upon all the luſts of the fleſh, that they may not draw away the heart from the ſtudy and delight, the love and faith, of the things that are hid in Chriſt. This, I ſay, muſt be done, elſe the heart cannot be at liberty to wait upon the Lord without diſtraction, for the further communications of himſelf in his Son, according to his bleſſed goſpel to us. Many Chriſtians are lean in their faith and too barren in their lives, and all for want of being diligent here. Wherefore having faith in this bleſſed Lord Jeſus Chriſt, as has been afore diſcourſed; in the next place, giving all diligence, add to your faith, virtue; and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godlineſs, and to godlineſs, brotherly kindneſs, and to brotherly kindneſs, charity. For if theſe things be in you and abound, they make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt. There is a method that the holy Ghoſt has preſcribed in the word, for them that have faith to obſerve, and without the obſervation thereof, tho' they indeed may be of the number of them that ſhall be ſaved, yet they ſhall not have much, nor do much for Chriſt and his name, in this world. Now the unſkilful, that are ſo in the word of righteouſneſs, finding this method, and not diſcerning to whom it belongs; forwith apply it to all; and forgetting that faith muſt go before, they preſs them as duties preparatory to faith, or elſe ſo call that which is not ſo; and ſo the blind leading of blind, both fall into the ditch, and are ſmothered. But do thou, O child of God, diſtinguiſh, and keep faith and duty for juſtification of thy perſon in the ſight of God, far aſunder, alſo be ſure to let faith go before, and be always with thy Saviour, but add unto thy faith, virtue, *&c.* not as though thy faith could not lay hold of Chriſt, unleſs accompanied with theſe, but to ſhew that thy faith is of the right kind, as alſo for the emboldening of thee to an holy endeavour, yet to preſs further into his everlaſting kingdom, his word; for he that lacketh theſe things, is blind, and cannot ſee afar off, and has forgotten that he was purged from his old ſins.

Fifthly, That thou mayeſt keep ſtedfaſt to this doctrine take heed of being offended, or of ſtumbling at the word, becauſe of the offenſive lives and converſations of ſome that are profeſſors of the ſame. There will be offences, and 'tis needful there ſhould, yea, ſcandals and Hereſies alſo, that they that are approved of God may be made manifeſt among you. There are many cauſes of the offenſive lives of them that profeſs this faith, ſome of which I will give a touch upon here.

(1.) Many that adhere to, and profeſs this goſpel, are ſhort of the power and glory of the things which they profeſs: now the word, the word only, will not bring thoſe that profeſs it into a conformity to it; into a conformity in heart and life. Wherefore they that know it only in word, live ſcandalous lives, to the reproach of the faith, the imboldening of its enemies, the ſtumbling of the ignorant, and grief of the godly, that are ſo indeed, and muſt bear their judgement in the next world.

(2.) This alſo flows from the wiſdom of hell: the devil knows that the faith of the goſpel rightly profeſſed, is, not only ſaving to thoſe in whom it is; but alluring unto beholders, wherefore that he may prevent the beauteous luſtre thereof, he ſows his tares among God's wheat, and goes his way, that is, to the end thoſe that ſtumble may not ſee what he hath done, or whoſe are the tares indeed. Now by theſe the ſunſhine of the faith of the true profeſſors of the bleſſed goſpel is clouded; yea, and the world made believe, that ſuch as the worſt are, ſuch are the beſt; that there is never a barrel better herring, but that the whole lump of them are in truth, a pack of knaves. Now has the devil got the point aimed at, and has cauſed many to fall; but behold ye now the good reward theſe tares ſhall have at the day of reward for their doing. *As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth?*

(3.) It alſo happeneth, ſometimes, through the anger and judgement of God againſt ſinners, that ſome of them truly gracious do fall, as David, Peter, &c. the which is a great trial to the godly, a wound to the perſons fallen, and a judgement of God to the world: For ſince theſe laſt would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has ſuffered them to fall, that they alſo might ſtumble and fall, and be daſhed in pieces by their vices.

But thou, Chriſtian man, be not thou offended at any of theſe things; do thou look unto Jeſus, do thou look unto his word, do thou live by faith, and think much of thy latter end; do thou be baſe in thine own eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what elſe is mentioned; and give diligence to make thy calling and election ſure; *for if thou doſt theſe things thou ſhalt never fall: for ſo an entrance ſhall be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

6. If it be ſo, that there is ſo much mercy in the heart of God for his people, and that Jeſus his Son has by his blood made ſo living a way for us that we might enjoy it, and the benefit of it for ever, *then let Iſrael hope:* for to that end is this goodneſs revealed: *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.* Hope! Who would not hope to enjoy life eternal, that has an inheritance in the God of Iſrael? *Happy art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency?* Did but the people of God ſee to what they are born, and how true the God of truth will be to what by his word they look for at his hands, they would be above alway; they would be weary of life, of eſtates, of relations; they would groan earneſtly under all their enjoyments to be with him, who is their life, their portion, and their glory for ever. But we profeſs, and yet care not for dying; we profeſs, and yet long not for the coming of the day of God; we profeſs the faith, and yet by our whole life ſhew to them that can ſee, how little a meaſure of it we have in our hearts. The Lord lead us more into the power of things; then ſhall the virtues of him that has ſaved us, and called us out of darkneſs into his marvellous light, and the ſavour of his good knowledge, be made known to others far otherwiſe than it is. Amen.

7. And, laſtly, Sinner, doth not all this diſcourſe make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it ſhould; yea, thou couldſt not do otherwiſe, didſt thou but ſee thy condition: look behind thee, take a view of the path

thou haſt trodden theſe many years. Doſt thou think that the way that thou art in, will lead thee to the ſtrit gate, ſinner? Ponder the path of thy feet with the greateſt ſeriouſneſs; thy life lies upon it; what thinkeſt thou? But make no anſwer, till in the night, till thou art in the night-watches: *Commune with thine own heart upon thy bed*, and then ſay, what thou thinkeſt of, whether thou art going.

Oh that thou wert ſerious! Is it not a thing to be lamented, that madneſs and folly ſhould be in thy heart while thou liveſt, and after that to go to the dead, when ſo much life ſtands before thee, and light to ſee the way to it? Surely, men void of grace, and poſſeſſed of carnal minds, muſt either think that ſin is nothing, that hell is eaſy, and that eternity is ſhort; or elſe that whatever God has ſaid about the puniſhing of ſinners, he will never do as he has ſaid: or that there is no ſin, no God, no heaven, no hell, and ſo no good or bad hereafter; or elſe they could not live as they do. But perhaps thou preſumeſt upon it, and ſayeſt, I ſhall have peace, though I live ſo ſinful a life. Sinner, if this wicked thought be in thy heart, tell me again, doſt thou thus think in earneſt? Canſt thou imagine thou ſhalt at the day of account outface God, or make him believe thou waſt what thou waſt not? or that when the gate of mercy is ſhut up in wrath, he will at thy pleaſure, and to the reverſing of his own counſel, open it again to thee? Why ſhall thy deceived heart turn thee aſide, that thou canſt not deliver thy ſoul, nor ſay, is there not a lie in thy right hand?

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# THE
# Saints Privilege and Profit.

HEB. iv. 16.

*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

THIS epiſtle is indited and left to the church by the Holy Ghoſt, to ſhew particularly, and more diſtinctly, the HIGH prieſthood of Jeſus Chriſt, and the excellent benefits that his people have thereby: In which both the excellency of his perſon, and tranſcendent glory of his office, beyond either prieſt or prieſthood of the law, is largely ſet forth before us, in chap 1. 2. *&c.*

Wherefore, in order to our benefical reading of this epiſtle, the Spirit of God calls upon us, firſt, moſt ſeriouſly to conſider what an one this excellent perſon is: *Wherefore, holy brethren*, ſaith he, *you that are partakers of the heavenly calling*, conſequently you that are related to, and that are concerned in the undertaking of this holy one, *conſider the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus*, Heb. 3. 1. Conſider how great and how fit this man is, for ſo holy and glorious a calling: He being ſo high, as to be far above all heavens; ſo great, as to be the Son of, and God equal with the Father. Conſider him alſo as to his humanity, how that he is really fleſh of our fleſh; ſinleſly ſo, ſympathiſing ſo, ſo in all the compaſſions of a man; he is touched with, compaſſionateth, pitieth, loveth, ſuccoureth us, and feeleth our infirmities, and maketh our caſe his own. Nay, he again, from the conſideration of his greatneſs and love, puts us upon a confident reliance on his undertaking, and alſo preſſeth us to a bold approach of that throne of grace, where he continually abideth in the execution of his office: *Seeing then*, ſaith he, *that we have a great high-prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High-prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly to the throne of grace.*

In the words we have,

1. An exhortation.

2. An implication, that we ſhall reap a worthy benefit, if we truly put the exhortation into practice.

The exhortation is, That we ſhall come boldly to the throne of grace: *Let us therefore come boldly to the throne of grace.* In all we have an intimation of five things.

1. That God hath more thrones than one; elſe the throne of grace need not be ſpecified by name. *Let us come to the throne of grace.*

2. That the godly can diſtinguiſh one throne from another. For the throne here is not ſet forth by where or what ſigns it ſhould be known; it is only propounded to us by its name, and ſo left for ſaints to make their approach unto it: *Let us come to the throne of grace.*

3. The third thing is, The perſons intended by this exhortation, *Let us therefore come.* Us: What us? or who are they that by this exhortation are called upon to come? *Let us.*

4. The manner of the coming of theſe perſons to this throne of grace; and that is through the vail, boldly, confidently: *Let us come boldly to the throne of grace.*

5. The motive to this exhortation; and that is twofold.

(1.) Becauſe we have ſo great an High-prieſt, that cannot but be touched with the feeling of our infirmities: *Let us therefore come boldly to the throne of grace.*

(2.) And becauſe we are ſure to ſpeed: *That we may obtain mercy, and find grace*, &c.

I ſhall, as God ſhall help me, handle theſe things in order.

I. For the firſt, That God hath more thrones than one. He hath a throne in heaven, and a throne on earth: *The Lord's throne is in heaven, and they ſhall call Jeruſalem the throne of the Lord.* He ruleth over the angels; he ruleth in his church. *He ſitteth in Jacob, and ruleth to the ends of the earth*, yea, he has a throne and ſeat of majeſty among the princes and great ones of the world. He ruleth or judgeth among the gods. There is a throne for him as a Father, and a throne for Chriſt as a giver of reward to all faithful and overcoming Chriſtians: *To him that overcometh, I will grant to ſit with me on my throne even as I alſo overcame, and am ſet down with my Father upon his throne.*

There is alſo to be a throne of judgement, on which God by Chriſt, at the great and notable day, ſhall ſit to give to the whole world their laſt or final ſentence; from which, no, not by any means, they ſhall never be releaſed. This throne is made mention of in the New Teſtament, and is called by Chriſt the throne of his glory, and a great white throne. And his preſence, when he ſits upon this throne, will be ſo terrible, that nothing ſhall be able to abide it, that is not reconciled to God by him before.

Wherefore it is not amiſs that I give you this hint becauſe it may tend to inform unwary Chriſtians, when they go to God, that they addreſs not themſelves to him at rovers, or at random; but that when they come to him for benefits, they direct their prayer to the throne of grace or to God as conſidered on a throne of grace. For he is not to be fonnd a God merciful and gracious, but as he is on the throne of grace. This is his holy place, out of which he is terrible to the ſons of men, and cannot be gracious unto them. For as when he ſhall ſit at the laſt day upon his throne of judgement, he will neither be moved with the tears or miſery of the world to do any thing for them, that in the leaſt will have a tendency to a relaxation of the leaſt part of their ſorrow, ſo now let men take him where they will, or conſider him as they liſt, he gives no grace, no ſpecial grace, but as conſidered on the throne of grace: wherefore they that will pray, and ſpeed, they muſt come to a throne of grace; to a God that ſitteth on a throne of grace: *Let us therefore come boldly to the throne of grace, that we may obtain, &c.*

The unbeliever, the erroneous and ſuperſtitious, conſider not this: wherefore they ſpeak to God as their fancies lead them, not as the word directs them, and therefore obtain nothing. Aſk the carnal man to whom he prays? he will ſay to God. Aſk him where this God is? he will ſay in heaven. But aſk him how, or nuder what notion he is to be conſidered there? and he will give a few generals, but cannot direct his ſoul unto him as he is upon a throne of grace, as the apoſtle here biddeth, ſaying, *Let us come boldly to the throne of grace.* Wherefore they come and go, or rather go and come to no advantage at all: they find nothing but their labour or words for their pains. For the right conſidering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as ſitting upon a throne of grace.

II. We will therefore come to the ſecond thing, to wit, that the godly can diſtinguiſh one throne from another. And the reaſon why I ſo conclude, is, as I ſaid, becauſe the throne here is not ſet forth unto us here, by where or what ſigns it ſhould be known; it is only propounded to us by its name, (a throne of grace), and ſo left for ſaints to make their approach thereto: *Let us therefore come boldly to the throne of grace.*

We will therefore take this concluſion into two parts, and conſider it under this double poſition.

1. That there is a throne of grace.

2. That it is the privilege of the godly to diſtinguiſh from all other thrones whatever this throne of grace.

1. There is a throne of grace. This muſt be true, becauſe the text ſaith it; alſo it is that of which the mercy-ſeat ſo often made mention of in the Old Teſtament, was a type, ſhadow, or figure; nor is the terms of ſeat and throne, of any ſtrength to make this ſuppoſition void. For it is common for the antitype to be put forth in words unto us, more glorious than is the figure or ſhadow of that thing. And the reaſon is, for that the heavenly things themſelves are far more excellent than the ſhadow by which they are repreſented. What is a ſheep, a bull, an ox, or calf, to Chriſt? or their blood to the blood of Chriſt? what is Jeruſalem that ſtood in Canaan, to that new Jeruſalem that ſhall come down from heaven? or the tabernacle made with corruptible things, to the body of Chriſt, or heaven itſelf? no marvel then, if they be ſet forth unto us by words of an inferior rank; the moſt full and apteſt being reſerved to ſet out the higheſt things withal.

Before I proceed to give you a more particnlar deſcription of this throne of grace, as alſo how it may be known, I will a little touch upon the terms themſelves, and ſhew briefly what muſt be implied by them.

Firſt, by this word *grace*, we are to underſtand God's free, ſovereign, good pleaſure, whereby he acteth in Chriſt towards his people. Grace and mercy therefore are terms that have their diſtinct ſignifications; mercy ſignifies pitifulneſs, or a running over of infinite bowels to objects in a miſerable and helpleſs condition. But grace ſignifies that God ſtill acts in this as a free agent, not being wrought upon by the miſery of the creature, as a procuring cauſe; but of his own princely mind.

Was there no object of pity amgong thoſe that in the old world periſhed by the flood, or that in Sodom were burned with fire from heaven? doubtleſs, according to our apprehenſion, there were many: but Noah, and he only found grace in God's eyes, not becauſe that of himſelf he was better than the reſt; but God acted as a gracious prince towards him, and let him ſhare in mercy, of his own ſovereign will and pleaſure. But this at firſt was not ſo fully made manifaſt, as it was afterwards. Wherefore the propitiatory was not called as here, a throne of grace, but a mercy-ſeat, albeit there was a great glory in them terms alſo; for, by mercy-ſeat was ſhewed, not only that God had compaſion for men; but that alſo to be good was as his continual reſting-place, whither he would at length retire, and where he would ſit down and abide, whatever terrible or trubleſom work for his church was on the wheel at preſent. For a ſeat is a place of reſt, yea, is prepared for that end: and in that here mercy is called that ſeat, it is to ſhew, as I ſaid, that whatever work is on the wheel in the world, let it be never ſo dreadful and amazing, yet to God's church it ſhall end in mercy, for that that is God's reſting-place. Wherefore after God had ſo ſeverly threatened and puniſhed his church under the name of a whoriſh woman, as you may read in the prophet Ezekiel, he ſaith, *So I will make my fury towards thee to reſt, and my jealouſy ſhall depart from thee; and I will be quiet, and will be no more angry.* And again, ſpeaking of the ſame people, and of the ſame puniſhments, he ſaith, *Nevertheleſs I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenat.* And again, *I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord; that thou mayeſt remember, and be confounded, and never open thy mouth any more; becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God.* Theſe, with many more places, ſhew, that mercy is God's place of reſt, and thither he will retire at laſt, and from thence will bleſs his church, his people.

But yet theſe terms (a throne, the throne of grace) doth more exceed in glory: not only becauſe the word *grace* ſhews that God, by all that he doth towards us in ſaving and forgiving, acts freely as the higheſt Lord, and of his own good-will and pleaſure, but alſo for that he now ſaith, that his grace is become a king, a throne of grace. A throne is not only a ſeat for reſt, but a place of dignity and authority. This is known to all. Wherefore by this word, *a throne*, or *the throne of grace*, is intimated, that God ruleth and governeth by his grace. And this he can juſtly do; *Grace reigns through righteouſneſs, unto eternal life, through Jeſus Chriſt our Lord.* So then, in that here is mention made of a throne of grace, it ſheweth, that ſin, and Satan, and death and hell, muſt needs be ſubdued. For theſe laſt mentioned are but weakneſs and deſtruction; but grace is life, and the abſolute ſovereign over all theſe to the ruling of them utterly down. A throne of grace.

But this then God plainly declareth, that he is reſolved this way to rule, and that he pointeth at ſin as his deadly foe: and if ſo, then, *where ſin aboundeth, grace muſt much more abound.* For it is the wiſdom and diſcretion of all that rule, to fortify themſelves againſt them that rebel againſt them what they can. Wherefore he ſaith again, *Sin ſhall not have dominion over you, for you are not under the law, but under grace.* Sin ſeeks for the dominion, and grace ſeeks for the dominion; but ſin ſhall not rule, becauſe it has no throne in the church among the godly. Grace is king, grace has the throne, and the people of God are not under the dominion of ſin, but of the grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for help: *That we may obtain mercy, and find grace to help, to help in time of need.* For as from the hand and power of the king comes help and ſuccour to the ſubject, when aſſaulted by an enemy; ſo from the throne of grace, or from grace as it reigns, comes the help and health of God's people. Hence it is ſaid again, *A glorious high throne from the beginning is the place of our ſanctuary.* Here then the ſaints take ſhalter from the roaring of the devil, from the raging of their luſts, and from the fury of the wicked. That alſo is a very notable place, *He will ſubdue our iniquities, and thou wilt caſt our ſins into the depth of the ſea.* He ſpeaks here of God ſolacing himſelf in mercy, and as delighting of himſelf in the ſalvation of his people, and that without compariſon: *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.* Thus is mercy and grace got into the throne, reigns, and will aſſuredly conquer all; yea, will conquer, and that with a ſhout. Mercy rejoiceth againſt judgement; yea, glorieth when it getteth the victory of ſin, and ſubdueth the ſinner unto God and to his own ſalvation, as is yet more fully ſhewed in the parable of the prodigal ſon. But this, briefly to ſhew you ſomething of the nature of the terms, and what muſt neceſſarily be implied thereby.

We will in the next place ſhew, what is to be inferred from hence. And,

*1ſt*, To be ſure this is inferred, That converted men are not every way, or in every ſenſe, free from the being of ſin. For, were they, they need not betake themſelves to a throne of grace for help; when it ſaith there is grace in God, it inferreth, that there is ſin in the godly; and when it ſaith, grace reigns, as upon a throne, &c. it implies, that ſin would aſcend the throne, would reign, and would have the dominion over the children of God. This alſo is manifeſt, when he ſaith, *Let not ſin therefore reign in your mortal body, that you ſhould obey it in the luſts thereof.* And the only way to prevent it, is to apply ourſelves, as by the text we are directed, to the throne of grace for help againſt it.

*2dly*, The text implies, That at certain times the moſt godly man in the world may be hard put to it by the ſin that dwelleth in him; yea, ſo hard put it, as that there can be no ways to ſave himſelf from a fall, but by imploring heaven, and the throne of grace, for help. This is called the needy time, the time when the wayfaring man that knocked at David's door ſhall knock at ours; or when we are got into the ſieve into which Satan did get Peter; or when thoſe fiſts are about our ears that were about Paul's; and when that thorn pricks us that Paul ſaid was in his fleſh. But why, or how comes it to paſs, that the godly are ſo hard put to it at theſe times, but becauſe there is in them, that is, in their fleſh, no good thing, but conſequently all aptneſs to cloſe in with the devil and his ſuggeſtions, to the overthrow of the ſoul?

But now here we are preſented with a throne of grace, unto which, as David ſays, we muſt continually reſort; and that is the way to obtain relief, and to find help in the time of need.

*3dly*, As Chriſtians are ſometimes in imminent dangers of falling, ſo ſometimes it is ſo, that they are fallen, are down, down dreadfully, and can by no means lift up themſelves. And this happeneth unto them becauſe they have been remiſs as to the conſcionable performance of what by this exhortation they are enjoined to. They have not been conſtant ſupplicants at this throne, for preſerving grace; for had they, they ſhould, as the text ſuggeſts, moſt certainly have kept from ſuch a fall; help ſhould have been granted them in their needful time. But that is it of which ſuch are guilty, which is written in the Prophet Iſaiah, *But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael. Therefore thou art profaned, therefore thou art given to reproaches.*

Now, as they which are fallen are kept from coming down, by coming to this throne of grace, ſo thoſe that are fallen muſt riſe by the ſcepter of love extended to them from thence. Men may fall by ſin, but cannot raiſe up themſelves without the help of grace.

Wherefore, it is worthy of our inquiry after a more thorough knowledge of this throne of grace, whence, as we may well perceive, our help comes, and by what comes from thence we are made to ſtand.

I therefore come now to a more particular diſcription of this throne of grace; and to ſhew how the godly know, or may know it, from other thrones of God.

Firſt, then, This throne of grace is the humanity, or heart and ſoul of Jeſus Chriſt, in which God ſits and reſteth for ever, in love towards them that believe in him; *Foraſmuch as Chriſt did by the body of his fleſh, when here, reconcile them unto the Father. The key of David,* ſaith God, *I will lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and he ſhall ſhut and none ſhall open. And I will faſten him as a nail in a ſure place; and he ſhall be for a glorious throne to his Father's houſe.* For a glorious throne to his Father's houſe, that is, for his Father's houſe, to come to their Father by; for that they ſhall always find him thereon; or, as another ſcripture ſaith, *In him reconciling them unto him, not imputing to them their treſpaſſes and ſins.*

Nor is it poſſible, if we lay aſide the human nature of Chriſt, for us to find any ſuch thing as a throne of grace, either in earth or heaven; for that there nothing can be found to be the reſt of God. *This is my well-beloved Son, in whom I am well pleaſed,* is God's own language; but there is none other of whom he hath ſo ſaid. Wherefore he reſteth in him towards us, and in him only. Beſides, grace cannot be extended towards us but in a way of juſtice; for that the law and our ſin obſtructeth another way; but lay the human nature of Chriſt aſide, and where will you find, that that ſhall become ſuch a ſacrifice to juſtice for the ſin of men, as that God, for the ſake of that, ſhall both forgive, and cauſe that grace for ever ſhould reign towards us in ſuch a way? It reigns through righteouſneſs, or juſtice, by Jeſus Chriſt, and no way elſe. Chriſt Jeſus, therefore, is this throne of grace, or him, or that by which grace reigns towards the children of God.

That ſcripture alſo gives us a little light herein, *And I beheld, and lo! in the midſt of the throne,* &c. *ſtood a Lamb, as it had been ſlain.* This is to ſhew the cauſe why grace is ſo freely let out to us, even for that there ſtands there in the midſt of the throne, and in the midſt of the elders, a lamb as it had been ſlain, or, as it was made a ſacrifice for our ſin; for, as a ſlain lamb, he now lives in the midſt of the throne, and is the meritorious cauſe of all the grace that we enjoy. And though it ſeems by this text, that the throne is one thing, and the Lamb another yet the Lamb of God is the throne, though not as a lamb or ſacrifice, but as one that by his ſacrifice has made way for grace to run like a river into the world. The Son of God, Jeſus Chriſt, is ALL; he is the throne, the altar, the prieſt, the ſacrifice, and all: but he is the throne, the prieſt, the altar, and the ſacrifice, under divers conſiderations. He is not the throne as he is the prieſt; he is not the prieſt as he is the ſacrifice; he is not the ſacrifice as he is the altar; yet is truly all theſe: Yea, there is no throne of grace, no high-prieſt, no propitiatory ſacrifice, &c. but he: Of all which we may yet ſpeak further, before we conclude this treatiſe.

I conclude, then, that Chriſt Jeſus in his human nature is this throne of grace: In his human nature, I ſay, he has by that completely accompliſhed all things neceſſary for the making way for grace to be extended to men; and that is not only God's place of reſt, but that by and from which, as upon a glorious throne, his grace ſhall reign over devil, death, ſin, hell, and the grave, for ever.

This human nature of Chriſt is alſo called the tabernacle of God; for the fulneſs of the Godhead dwells in it bodily. It is God's habitation, his dwelling-place, his chair and throne of ſtate. He doth all in and by it, and without it he doth not any thing. But to paſs this, let us come to the next thing.

Secondly, We will now come to diſcourſe of the placing of this throne of grace, or to diſcover where it is erected. And for this we muſt repair to the type, which, as was ſaid before, is called the mercy-ſeat; the which we find, not in the outward court, nor yet within the firſt vail; which ſignifies, not in the world, nor in the church on earth, but in the holy of the holies, or after the ſecond vail, the fleſh of Chriſt. There than is this throne of God, this throne of grace, and no where here below. And for as much as it is called the the throne of God, of grace, and is there, it ſignifieth that it is the higheſt and moſt honourable. Hence he is ſaid to be far above all heavens, and to have a name above every name.

Wherefore he that will come to this throne of grace, muſt know what manner of coming it is by which he muſt approach it; and that is, not perſonally, but by runnings out of heart; not by himſelf, but by his Prieſt, his High-prieſt; for ſo it was in the type. Into the ſecond, where the mercy-ſeat was, went the high-prieſt alone, that is, perſonally, and the people by him, has he made interceſſion for them.

This then muſt be done by thoſe that will approach to this throne of grace: They muſt go to God, as he is inthroned in Chriſt; by Chriſt, as he is the High-prieſt of his church; and they muſt go to him in the holieſt, by him.

But again, as this throne of grace is in the holieſt, not in the world, not in the church on earth, ſo it is in this holieſt ſet up above the ark of the teſtimony: for ſo was the mercy-ſeat, it was ſet up in the moſt holy place, above the ark of the teſtimony. The ark of the teſtimony; What was that? Why it was the place of the law, the ark in which it was kept: the teſtimony was the law, the ark was prepared to put that in. This ark in which was put this law, was ſet up in the holieſt, and the mercy-ſeat was ſet above it, for ſo was Moſes commanded to place them: *Thou ſhalt make an ark*, ſaith God, *and thou ſhalt make a mercy-ſeat: the ark ſhall be called the ark of the teſtimony, and there thou ſhalt put the teſtimony which I give thee*, (that is, the law), *and thou ſhalt put the mercy-ſeat above upon the ark, and there will I meet with thee, from above the mercy-ſeat between the two cherubims which are upon, that is, above the ark of the teſtimony, ſhadowing the mercy-ſeat.*

Thus then were things of old ordained in the type, by which we gather what is now to be minded in our worſhipping of God. There was an ark made, and the two tables of ſtone, in which the law was writ, was put therein. This ark, with theſe two tables, were put into the holieſt, and this mercy-ſeat was ſet above it. The Holy Ghoſt, in my mind, thus ſignifying that grace ſits upon a throne that is higher than the law, above the law, and that grace therefore is to rule before the law, and notwithſtanding all the ſentence of the law; for it ſitteth, I ſay, upon a throne, but the law ſits on none; a throne, I ſay, which the law, inſtead of accuſing, juſtifieth and approveth. For although it condemneth all men, yet it excepteth Chriſt, who in his manhood is this throne of grace. Him, I ſay, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we ſee, as a throne of grace, to be exalted above itſelf; yea, it cannot but ſo do, becauſe by wiſdom and holineſs itſelf, which is alſo the Lord of the law, it is appointed ſo to do. Here then is the throne of God, the throne of grace, namely, above the ark of the teſtimony: on this God and his grace ſits, reigns, and gives leave to ſinners to approach his preſence for grace and mercy. He gives, I ſay, for thoſe ſinners ſo to do, that have waſhed before in the brazen laver that is prepared to waſh in firſt, of which we may ſpeak more anon.

Now, behold the wiſdom of God in his thus ordaining of things, in his placing, in the firſt place the law, and Chriſt the ark of the teſtimony, and the mercy-ſeat or throne of grace, ſo nigh together; for doubtleſs it was wiſdom that thus ordained them, and it might ſo ordain for theſe reaſons.

1. That we that approach the throne of grace, might when we come there, be made ſtill to remember that we are ſinners, (for by the law is knowledge of ſin), and behold juſt before us is this ark in which are the two tables that condemn all fleſh: yea, we muſt look that way, if we look at all; for juſt above it is the mercy-ſeat or throne of grace. So then here is a memento for them that come to God, and to his throne of grace, for mercy, to wit, the law, by which they are afreſh put in remembrance of themſelves, their ſins, and what need they have of freſh ſupplies of grace. I read that the laver of braſs and the foot of it was made of the looking-glaſſes of the women that aſſembled at the door of the tabernacle, methinks to ſignify, that men might ſee their ſmyrches when they came to waſh; ſo here you ſee the law is placed even with the mercy-ſeat, (only that ſtood above), whereby thoſe that come to the throne of grace for mercy, might alſo yet more be put in mind that they are ſinners.

2. This alſo tendeth to ſet an edge upon prayer, and to make us the more fervent in ſpirit when we come to the throne of grace. Should a king ordain that the ax and halter ſhould be before all thoſe that ſupplicate him for mercy, it would put yet an edge upon all their petitions for his grace, and make them yet the more humbly and fervently implore his Majeſty for favour.

But behold, the mercy-ſeat ſtands above, is ſet up above the ark and teſtimony that is in it. Here therefore we have encouragement to look for good. For obſerve, though here is the law, and that too in the holieſt of all, whither we go; yet above it is the mercy-ſeat and throne of grace triumphant, unto which we ſhould look, and to which we ſhould direct our prayers. Let us therefore come boldly to the throne of grace, notwithſtanding the ark and teſtimony is by; for the law cannot hurt us when grace is ſo nigh; beſides, God is now not in the law, but upon the throne of grace that is above it, to give forth pardons, and grace, and helps at a time of need.

This then may ſerve to inform ſome, whereabout they are, when they are in their cloſets, and at prayer. Art thou moſt dejected when thou art at prayer? Hear me, thou art not far from the throne of grace; for thy dejection proceedeth from thy looking into the ark, into which God hath ordained, that whoſoever looks ſhall die. Now if thou art indeed ſo near as to ſee thy ſins, by thy reading of thyſelf by the tables in the ark, caſt but up thine eyes a little higher, and behold, there is the mercy-ſeat and throne of grace to which thou wouldeſt come, and by which thou muſt be ſaved. When David came to pray to God, he ſaid, *He would direct his prayer to God, and would look up.*

As who ſhould ſay, when I pray, I will ſay to my prayers, O my prayers, mount up, ſtay not at the ark of the teſtimony, for there is the law and the condemnation; but ſoar aloft to the throne that ſtands above; for there is God, and there is grace diſplayed, and there thou mayeſt obtain what is neceſſary to help in time of need.

Some indeed that there be that know not what theſe things mean; they never read their ſin nor condemnation for it, when they are upon their knees at their devotion, and ſo are neither dejected at the ſight of what they are, nor driven with ſenſe of things to look higher for help at need; for need, indeed, they ſee none. Of ſuch I ſhall ſay, they are not concerned in our text, nor can they come hither, before they have been prepared ſo to do, as may appear before we come to an end.

And thus have I ſhewed you what this throne of grace is, and where it ſtands. And now I ſhall come to ſhew you how you ſhall find it, and know when you are come to it by ſeveral other things.

1. Firſt, then, About the throne of grace, there is a rain-bow in ſight like unto an emerald. This was the firſt ſight that John ſaw after he had received his epiſtles for the ſeven churches. Before he received them, he had the great viſion of his Lord, and heard him ſay to him, *I am he that was dead and am alive, or that liveth and was dead, and behold I am alive, for evermore, and have the keys of hell*

*hell and of death.* And a good preparation it was for a work of that nature that now he was called unto; to wit, that he might the more warmly and affectionately and confidently atteſt the truth which his Lord had now for him to teſtify to them.

So here, before he entereth upon his prophecy of things to come, he hears a firſt voice, and ſees a firſt ſight. The firſt voice that he heard was, *Come up hither*, and the firſt ſight that he ſaw, was a throne with a rainbow round about it. And immediately (ſaith he) *I was in the Spirit; and behold a throne was ſet in heaven, and one ſat upon the throne. And he that ſat was to look upon like a Jaſper, and a Sardin ſtone, and there was a rainbow round about the throne.*

The firſt time that we find in God's word mention made of a rainbow, we read alſo of its ſpiritual ſignification, to wit, that it was a token of the firmneſs of the covenant that God made with Noah, as touching his not drowning the earth any more with the waters of a flood. *I do ſet*, ſaith he, *my bow in the cloud, and it ſhall be a token of a covenant between me and the earth. And it ſhall come to paſs when I bring a cloud over the earth. that the bow ſhall be ſeen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all fleſh: and the waters ſhall no more become a flood to deſtroy all fleſh.*

The firſt uſe therefore of the rainbow, it was to be a token of a covenant of mercy and kindneſs to the world; but that was not the utmoſt end thereof. For that covenant was but a ſhadow of the covenant of grace which God hath made with his elect in Chriſt, and that bow but a ſhadow of the token of the permanency and laſtingneſs of that covenant. Wherefore the next time we read of the rainbow, is in the firſt of Ezekiel, and there we read of it, only with reference to the excellencies of its colour, For that it is there ſaid to be exactly like the colour of the glory of the man that the prophet there ſaw as ſitting upon a throne. The glory, that is, the prieſtly robes; for he is a Prieſt upon the throne, and his robes become his glory and beauty. His robes; what is or are they, but his bleſſed righteouſneſs, with the ſkirts of which he covereth the ſinful nakedneſs of his people, and with the perfection of which he decketh and adorneth them as a bride adorneth herſelf with jewels.

Now here again, in the third place, we find a rainbow, a rainbow round about the throne; round about the throne of grace. A rainbow; that is, a token of the covenant, a token of the covenant of grace in its laſtineſs; and that token is the appearance of the man Chriſt. The appearance; that is, his robes, his righteouſneſs, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, even down to the foot, as you have it in the book of the Revelations. As the appearance of the bow that is in the cloud in the day of rain, ſo was the appearance of the brightneſs round about: This was the appearance of the likeneſs of the glory of the Lord, &c.

The ſum then is, that by the rainbow round about the throne of grace upon which God ſitteth to hear and anſwer the petitions of his people, we are to underſtand the obediential righteouſneſs of Jeſus Chriſt, which in the days of his fleſh he wrought out and accompliſhed for his people; by which God's juſtice is ſatisfied, and their perſons juſtified, and they ſo made acceptable to him. This righteouſneſs, that ſhines in God's eyes more glorious than the rainbow in the cloud doth in ours, ſaith John, is round about the throne. But for what purpoſe? Why, to be looked upon. But who muſt look upon it? Why, God and his people; the people when they come to pray, and God when he is about to hear and give: *And the bow ſhall be in the cloud*, ſays God, *and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that is upon the earth.*

And I ſay, as the bow is for God to look on, ſo it is alſo for our ſight to behold. A rainbow round about the throne, in ſight; in whoſe ſight? In John's and his companions, like unto an emerald.

We read of Solomon's great throne of ivory, that though there was not its like in any kingdom; yet he was not willing that the bow of it ſhould ſtand before him. It was round behind. Oh! but God's throne has the bow before, even round about, to view, look upon in ſight. Solomon's was but a ſhadow; and therefore fit to be put behind; but this is the ſum and ſubſtance, and therefore fit to be before, in view, in ſight, for God and his people to behold.

Thus you ſee that a rainbow is round about the throne of grace, and what this rainbow is. Look then when thou goeſt to prayer, for the throne; and that thou mayeſt not be deceived with a fancy, look for the rainbow too The rainbow, that is, as I have ſaid, the perſonal performances of Chriſt thy Saviour for thee. Look, I ſay, for that, it is his righteouſneſs; the token of the everlaſtingneſs of the covenant of grace; the object of God's delight, and muſt be the matter of the juſtification of thy perſon and performances before God. God looks at it, look thou at it, and at it only. For in heaven or earth, if that be caſt away, there is nothing to be found that can pleaſe God, or juſtify thee. If it be ſaid, faith pleaſes God; I anſwer, Faith is a relative grace; take then the relative away, which, as to juſtification, is this ſpangling robe, this rainbow, this righteouſneſs of Chriſt, and faith dies, and becomes as to what we now treat of, extinct and quenched as tow.

And a very fit emblem the rainbow is of the righteouſneſs of Chriſt; and that in theſe particulars.

(1.) The rainbow is an effect of the ſun that ſhines in the firmament; and the righteouſneſs by which this throne of grace is encompaſſed, the work of the Son of God.

(2.) The rainbow was a token that the wrath of God in ſending the flood was appeaſed; this righteouſneſs of Chriſt is that for the ſake of which God forgiveth us all treſpaſſes.

(3.) The rainbow was ſet in the cloud, that the ſinful man might look thereon, and wax confident in common mercy; this righteouſneſs is ſhewed us in the word, that we may by it believe unto ſpecial mercy.

(4.) The bow is ſeen but now and then in the cloud; Chriſt's righteouſneſs is but here and there revealed in the word.

(5.) The bow is ſeen commonly upon, or after rain; Chriſt's righteouſneſs is apprehended by faith upon, or ſoon after the apprehenſions of wrath.

(6.) The bow is ſeen ſometimes more, ſometimes leſs; and ſo is this righteouſneſs, even according to the degree of clearneſs of the ſight of faith.

(7.) The bow is of that nature, as to make whatever you ſhall look upon through it, to be of the ſame colour of itſelf, whether that thing be buſh, or man, or beaſt; and the righteouſneſs of Chriſt is that that makes ſinners, when God looks upon them through it, to look beautiful, and acceptable in his ſight, for we are made comely through his comelineſs, and made accepted in the beloved.

One word more of the rainbow, and then to ſome other things. As here you read that the rainbow is round about the throne; ſo if you read on even in the ſame place, you ſhall find the glorious effects thereof to be far more than all that I have ſaid. But,

2. As the throne of grace is known by the rainbow that is round about it; ſo alſo thou ſhalt know it by this, The High-prieſt is continually miniſtering before it; the High-prieſt, or Chriſt as prieſt, is there before God in his High-prieſt's robes, making continual interceſſion for thy acceptance there.

Now, as I ſaid before, Chriſt is prieſt and throne and all; throne in one ſenſe, prieſt in another; even as he was prieſt, and ſacrifice, and altar too, when he became our reconciler to God.

As a prieſt here, he is put under the notion of an angel that came and ſtood at the altar to offer incenſe for the church all the time that the ſeven angels were to ſound out with trumpets the alarum of God's wrath againſt the Antichriſtian world; leſt that wrath ſhould ſwallow them up alſo.

*And* (ſaid **John**) *another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all ſaints upon the golden altar which was before the throne. And the ſmoke of the incenſe which came with the prayers of all ſaints, aſcended up before God out of the angels hand.*

Here then you have before the throne, that is the throne or mercy-ſeat, the High-prieſt, for there it was that God appointed that the altar of incenſe, or that to burn incenſe on, ſhould be placed. This incenſe-altar in the type was to be over-laid with gold; but here the Holy Ghoſt implies, that it is all of gold. This throne then is the mercy-ſeat, or throne of grace, to which we are bid to come; and, as you ſee, here is the angel, the High-prieſt with his golden cenſer, and his incenſe, ready to wait upon us: For ſo the text implies, for he is there to offer his incenſe with the prayers of all ſaints that are waiting without at his time of offering incenſe within. So then, at the throne of grace, or before it, ſtands the High-prieſt of our propitiation, Chriſt Jeſus, with his golden cenſer in his hand, full of incenſe, therewith to perfume the prayers of ſaints, that come thither for grace and mercy to help in time of need. And he ſtands there, as you ſee, under the name of an angel, for he is the angel of God's preſence, and meſſenger of his covenant.

But now it is worth our conſidering, to take notice how, or in what method, the High-prieſt under the law was to approach the incenſe-altar. When he came to make interceſſion for the ſaints before the throne, he was to go in thither to do this work in his robes and ornaments; not without them, leſt he died. The principal of theſe ornaments were, a breaſt-plate, an ephod, a robe, an embroidered coat, a miter, and a girdle. Theſe are briefly called *his garments*, (in Rev. 1.), and in the general they ſhew us, that he is clothed with righteouſneſs, girded with truth and faithfulneſs, (for that is the girdle of his reins to ſtrengthen him) and that he beareth upon his heart the names of the children of Iſrael that are Iſraelites indeed: for as on Aaron's breaſt-plate was fixed the names of the twelve tribes of Iſrael, and he was to bear the weight of them by the ſtrength of his ſhoulders, ſo are we on the heart of Chriſt.

Thus therefore is our High-prieſt within the holieſt to offer incenſe upon the golden altar of incenſe, that is before the throne. Wherefore, when thou goeſt thither, even to the throne of grace, look for him, and be not content, though thou ſhoulſt find God there, if thou findeſt not him, (I ſuppoſe now an impoſſibility, for edification's ſake), for without him nothing can be done; I ſay, without him as a prieſt. He is the throne, and without him as a throne, God has no reſting-place as to us; he is a prieſt, and without him as ſuch, we can make no acceptable approach to God; for by him as prieſt, our ſpiritual ſacrifices are accepted. By him therefore let us offer the ſacrifice of praiſe to God continually, giving thanks, and confeſſing to and in his name.

And for our further edification herein, let us conſider, that as God has choſen and made him his throne of grace; ſo he has ſworn, that he ſhall be accepted as a prieſt for ever there. For his natural qualifications we may ſpeak ſomething to them afterwards; in the mean time know that there is no coming to God, upon pain of death without him.

Nor will it out of my mind, but that his wearing the rainbow upon his head, doth ſomewhat belong to him as prieſt, his prieſtly veſtments being for glory and beauty, as afore was ſaid, compared to the colour of it. But why doth he wear the rainbow upon his head; but to ſhew, that the ſign, that the everlaſtingneſs of the covenant of grace is only to be found in him; that he wears it as a miter and frontlet of gold, and can always plead it with acceptance to God, and for the ſubduing of the world and good of his people. But,

3. The throne of grace is to be known by the ſacrifice that is preſented there. The high-prieſt was not to go into the holieſt, nor come near the mercy-ſeat; the which, as I have ſhewed you, was a type of our throne of grace, without blood. But into the ſecond went the high-prieſt alone once every year, not without blood, which he offered for himſelf, and for the errors of the people. Yea, the prieſt was to take of the blood of his ſacrifice, and ſprinkle it ſeven times before the Lord, that is, before the mercy-ſeat, or throne of grace; and was to put ſome of the blood upon the horns of the altar of incenſe before the Lord. So then the throne of grace is known by the blood that is ſprinkled thereon, and by the atonement that by it is made there. I told you before that before the throne of grace there is our High-prieſt; and now I tell you, there is his ſacrifice too; his ſacrifice which he there preſenteth as amends for the ſins of all ſuch as have a right to come with boldneſs to the throne of grace. Hence, as I mentioned before, there is ſaid to be in the midſt of the throne (the ſame throne of which we have ſpoken before) a lamb as it had been ſlain. The words are to the purpoſe, and ſignify, That in the midſt of the throne is our ſacrifice, with the very marks of his death upon him, ſhewing to God that ſitteth upon the throne, the holes of the thorns, of the nails, of the ſpear; and how he was diſfigured with blows and blood when at his command he gave himſelf a ranſom for his people; for it cannot be imagined that either the exaltation or glorification of the body of Jeſus Chriſt, ſhould make him forget the day in which he died the death for our ſins; eſpecially ſince that which puts worth into his whole interceſſion is the death he died, and blood he ſhed upon the croſs, for our treſpaſſes.

Beſides, there is no ſight more taketh the heart of God, than to ſee of the travail of the ſoul, and the bruiſings of the body of his Son for our tranſgreſſions. Hence it is ſaid, *He is in the midſt of the throne as he died, or as he had been ſlain.* It is ſaid again, *The Lamb that is in the midſt of the throne ſhall feed them.* The Lamb, that is, the Son of God, as a ſacrifice, ſhall be always in the midſt of the throne to feed and comfort his people. He is the throne, he is the prieſt, he is the ſacrifice. But then how as a Lamb is he in the midſt of the throne? Why, the meaning in mine opinion is, that Chriſt, as a dying and bleeding ſacrifice, ſhall be the chief in the reconciling of us to God; or that his being offered for our ſins ſhall be of great virtue when pleaded by him as a prieſt, to the obtaining of grace, mercy and glory for us. By his blood he entereth into the holy place; by his blood he hath made an atonement for us before the mercy-ſeat: His blood it is that ſpeaketh better for us than the blood of Abel did for Cain; alſo it is by his blood that we have bold admittance into the holieſt; wherefore no marvel if you find him here a Lamb, as it had been ſlain, and that in the midſt of the throne of grace.

While thou art therefore thinking on him, as he is in the throne of grace, forget him not as he is prieſt and ſacrifice; for as a prieſt he makes atonement; but there is no atonement made for ſin without a ſacrifice. Now, as Chriſt is a ſacrifice, ſo he is to be conſidered as paſſive, or a ſufferer; as he is a prieſt, ſo he is active, or one that hath offered up himſelf; as he is an altar, ſo he is to be conſidered as God: For in and upon the power of his God-head he offered up himſelf. The altar then was not the croſs, as ſome have fooliſhly imagined. But as a throne, a throne of grace; ſo he is to be conſidered as diſtinct from theſe three things, as I alſo have hinted before.

Wouldſt thou then know this throne of grace, where God ſits to hear prayers and give grace? then caſt the eyes of thy ſoul about, and look until thou findeſt the Lamb there; a Lamb there as it had been ſlain: for by this thou ſhalt know thou art right. A ſlain Lamb, or a Lamb as it had been ſlain, when it is ſeen by a ſupplicant in the midſt of the throne, whither he is come for grace, is a bleſſed ſight! A bleſſed ſight indeed! And it informs him he is where he ſhould be.

And thou muſt look for this, the rather becauſe without blood is no remiſſion: He that thinks to find grace at God's hand, and yet enters not into the holieſt by the blood of Jeſus, will find himſelf miſtaken, and will find a dead inſtead of a living way. For if not any thing below, or beſides blood, can yield remiſſion on God's part, how ſhould remiſſion be received by us without our acting faith therein? We are juſtified by his blood, through faith in his blood. Wherefore, I ſay, look when thou approacheſt the throne of grace, that thou give diligence to ſee for the Lamb; that is as it had been ſlain in the midſt of the throne of grace; and then thou wilt have, not only a ſign that thou preſenteſt thy ſupplications to God, where, and as thou ſhouldſt; but there alſo wilt thou meet with matter to break, to ſoften, to bend, to bow, and to make thy heart as thou would have it; for if the blood of a goat will, as ſome ſay, diſſolve an adamant, a ſtone that is harder than flint; ſhall not the ſight of a Lamb as it had been ſlain, much more diſſolve and melt down the ſpirit of that man that is upon his knees before the throne of grace for mercy; eſpecially when he ſhall ſee, that not his prayers, nor his tears, nor his wants, but the blood of the Lamb, has prevailed with a God of grace, to give mercy and grace to an undeſerving man. This then is the third ſign by which thou ſhalt know when thou art at the throne of grace: that throne is ſprinkled with blood; yea, in the midſt of that throne there is to be ſeen to this day, a Lamb as it had been ſlain; and he is in the midſt of it, to feed thoſe that come to that throne, and to lead them by and to living fountains of water. Wherefore,

4. The throne of grace is to be known by the ſtreams of grace that continually proceed therefrom, and that like a river run themſelves out into the world. And, ſaith John, *He ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.* Mark you, here is again a throne, the throne of God, which, as we have ſhewed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life, clear as cryſtal, And the joining of the Lamb alſo here with God, is to ſhew that it comes, I ſay, from God, by the Lamb; by Chriſt, who as a lamb, or ſacrifice for ſin, is the procuring cauſe of the running of this river; it proceedeth out of the throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one from or through whom proceeds the water of life to us. God is the ſpring-head; Chriſt the golden pipe of conveyance; the elect, the receivers of this water of life. He ſaith not here, *the throne of the Lamb*, but *and of the Lamb*, to ſhew, I ſay, that he it is out of or through whom this river of grace ſhould come. But if it ſhould be underſtood that it proceedeth from the throne of the Lamb, it may be to ſhew that Chriſt alſo has power as a mediator, to ſend grace like a river into the church: And then it amounts to this, that God, for Chriſt's ſake, gives this river of grace, and that Chriſt for his merits ſake, has power to do ſo too. And hence is that good wiſh, ſo often mentioned in the epiſtles, *Grace to you, and peace from God the Father, and the Lord Jeſus Chriſt.* And again, *Grace be to you from God the Father, and from the Lord Jeſus Chriſt. For Chriſt has power with the Father to give grace and forgiveneſs of ſins to men.* But let us come to the terms in this text. Here we have a throne, a throne of grace: and to ſhew that this throne is it indeed, therefore there proceeds therefrom a river of this grace, put here under the term of *water of life*, a term fit to expreſs both the nature of grace and the condition of him that comes for it to the throne of grace.

It is called by the name of *water of life*, to ſhew what a reviving cordial the grace of God in Chriſt is, ſhall be, and will be found to be, of all thoſe that by him ſhall drink thereof. It ſhall be in him, even in him that drinks it, a well of water ſpringing up unto everlaſting life; it will therefore beget life, and maintain it; yea, will itſelf be a ſpring of life, in the very heart of him that drinks it. Ah! it will be ſuch a preſervative alſo to ſpiritual health, as that by its virtue the ſoul ſhall for ever be kept; I ſay, the ſoul that drinks it, from total and final decay; it ſhall be in them a well of living water, ſpringing up unto everlaſting life.

But there is alſo by this phraſe or term briefly touched the preſent ſtate of them that ſhall come hither to drink; they are not the healthful, but the ſick. It is with the throne of grace, as it is with the Bath, and other places of ſovereign and healing waters, the are moſt coveted of them that are diſeaſed, and do alſo ſhew their virtues on thoſe that have their health and limbs; ſo, I ſay, is the throne of grace, its waters are for healing, for ſoul-healing, that is their virtue. Wherefore, as at thoſe waters above mentioned the lame leave their crutches, and the ſick ſuch ſigns of their recovery as may be a ſign of their receiving health and cure there; ſo at the throne of grace it is where true penitents, and thoſe that are ſick for mercy, do leave their ſighs and tears; and the Lamb that is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters, and God ſhall (there) wipe away all tears from their eyes. Wherefore as Joſeph waſhed his face, and dried his tears away, when he ſaw his brother Benjamin; ſo all God's ſaints ſhall here, even at the throne of grace, where God's Benjamin, or the Son of his right hand is, waſh their ſouls from ſorrow, and have their tears wiped from their eyes: Wherefore, O thou that are diſeaſed, afflicted, and that wouldſt live, come by Jeſus to God as merciful and gracious; yea, look for this river when thou art upon thy knees before him, for by that thou ſhalt find whereabout is the throne of grace, and ſo where thou mayeſt find mercy.

But again, as that which proceeds out of this throne of grace is called *water of life*, ſo it is ſaid to be a river, a river of water of life. This, in the firſt place, ſhews, that with God is plenty of grace, even as in a river there is plenty of water: a pond, a pool, a ciſtern, will hold much, but a river will hold more; from this throne come rivers and ſtreams of water of life, to ſatisfy thoſe that come for life to the throne of God.

Further, As by a *river* is ſhewed what abundance of grace proceeds from God through Chriſt; ſo it ſhews the unſatiable thirſt and deſire of one that comes indeed aright to the throne of grace for mercy. Nothing but rivers will ſatisfy ſuch a ſoul, ponds, pools, and ciſterns, will do nothing: ſuch an one is like him of whom it is ſaid, *Behold he drinketh up a river, and haſteth not; he truſteth that he can draw up Jordan into his mouth.* This David teſtifies, when he ſaith, *As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.* Hence the invitation is proportionable, *Drink abundantly*, and that they that are ſaved, are ſaved to receive abundance of grace; they that receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. And hence it is ſaid again, *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear, I the God of Iſrael will not forſake them.* But, Lord, how wilt thou quench their boundles thirſt? *I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of waters, and the dry land ſprings of water.* Behold here is a pool of water as big as a wilderneſs, enough one would think to ſatisfy any thirſty ſoul. Oh, but that will not do! wherefore he will open rivers, fountains, and ſprings, and all this is to quench the drought of one that thirſteth for the grace of God, that they may have enough: *They ſhall be aboundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures, for with thee is the fountain of life, &c.*

This aboundance the throne of grace yieldeth for the help and health of ſuch as would have the water of life to drink, and to cure their diſeaſes withal; it yields a river of water of life.

Moreover, ſince grace is ſaid here to proceed as a river from the throne of God and of the Lamb, it is to ſhew the commonneſs of it; rivers you know are common in the ſtream, however they are at the head. And to ſhew the commonneſs of it, the apoſtle calls it *the common ſalvation;* and it is ſaid in Ezekiel and Zecharias, to go forth to the deſart, and into the ſea, the world, to heal the beaſts and fiſh of all kinds that are there. This therefore is a text that ſhews us what it is to come to a throne, where the token of the covenant of grace is, where the High-prieſt miniſtereth, and in the midſt of which there is a Lamb, as it had been ſlain: for from thence there come not drops, nor ſhowers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is ſaid, as it comes from this throne, to come as a river of water of life; ſo it is ſaid to be pure and clear as cryſtal. *Pure* is ſet in oppoſition to *muddy* and *dirty waters*, and *clear* is ſet in oppoſition to thoſe waters that are *black*, by reaſon of the cold and icyiſh nature of them; therefore there is conjoined to this phraſe, the word *cryſtal*, which all know is clear and ſhining ſtone. Indeed the life and ſpirit that is in this water, will keep it from looking black and dull; and the throne from whence it comes, will keep it from being muddy, ſo much as in the ſtreams thereof: *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it.* Indeed all the ſorrow that is mixed with our Chriſtianity, it proceedeth as the procuring cauſe, from ourſelves, not from the throne of grace; for that is the place where our tears, as was ſhewed you, are wiped away; and alſo where we hang up our crutches: The ſtreams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that make glad the city of God.

Theſe words alſo ſhew us, that this water of itſelf can do, without a mixture of any thing of ours. What comes from this throne of grace is pure grace, and nothing elſe; clear grace, free grace, grace that is not mixed, nor need be mixed with works of righteouſneſs which we have done; it is of itſelf ſufficient to anſwer all our wants, to heal all our diſeaſes, and to help us at a time of need.

It is grace that chuſes, it is grace that calleth, it is grace that preſerveth, and it is grace that brings to glory: even the grace that like a river of water of life proceedeth from this throne: And hence it is, that from firſt to laſt, we muſt cry, Grace, grace unto it.

Thus you ſee what a throne the Chriſtian is invited to; it is a throne of grace whereon doth ſit the God of all grace; it is a throne of grace before which the Lord Jeſus miniſtereth continually for us; it is a throne of grace ſprinkeled with the blood, and in the midſt of which is a lamb as it had been ſlain; it is a throne with a rainbow round about it, which is the token of the everlaſting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life, clear as cryſtal.

Look then for theſe ſigns of the throne of grace, all you that would come to it, and reſt not, until by ſome of them you know that you are even come to it; they are all to be ſeen, have you but eyes; and the ſight of them is very delectable, and has a natural tendency in them when ſeen, to revive and quicken the ſoul. But,

5. As the throne of grace is known and diſtinguiſhed by the things above named, ſo it is by the effects which theſe things have wrought: There is about that throne four and twenty ſeats, and upon the ſeats four and twenty elders ſitting, clothed in white raiment, and they have on their heads crowns of gold. There is no throne that has theſe ſigns and effects belonging to it but this; wherefore, as by theſe ſigns, ſo by the effects of them alſo, one may know which is, and ſo when he is indeed come to the throne of grace.

And a little as we commented upon what went before, we will alſo touch upon this.

(1.) By ſeats, I underſtand places of reſt and dignity; places of reſt, for that they that ſit on them do reſt from their labours; and places of dignity, for that they are about the throne: *And the four and twenty elders which ſat before God on their ſeats, fell upon their faces and worſhipped God.* And foraſmuch as the ſeats are mentioned before they are mentioned that ſat thereon, it is to ſhew, that the places were prepared before they were converted.

(2.) The elders, I take to be the twelve patriarchs and the twelve apoſtles, or the firſt fathers of the churches; for they are the elders of both the churches, that is, both of the Jewiſh and Gentile church of God; they are the ancients, as alſo they are called in the prophet Iſaiah, which are in ſome ſenſe the fathers of both theſe churches. Theſe elders are well ſet forth by that four and twenty that you read of in the book of Chronicles, who had every one of them for ſons twelve in number. There therefore the four and twenty are.

(3.) Their ſitting denoteth alſo their abiding in the preſence of God: *Sit thou at my right hand,* was the Father's word to the Son, and alſo ſignifieth the ſame.

It is then the throne of grace where the four and twenty ſeats are, and before which the four and twenty elders ſit.

(4.) Their white robes are Chriſt's righteouſneſs, their own good works and glory; not that their works brought them thither; for they were of themſelves polluted, and were waſhed white in the blood of the Lamb: but yet God will have all that his people have done in love to him be rewarded: Yea, and they ſhall wear their own labours, being waſhed as afore is hinted, as a badge of their honour before the throne of grace, and this is grace indeed: *They have waſhed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God.* They have waſhed as others did before them.

(5.) *And they had on their heads crowns of gold.* This denotes their victory, and alſo that they are kings, and as kings ſhall reign with him for ever and ever.

(6.) But what! were they ſilent? did they ſay, did they do nothing while they ſat before the throne? Yes, they were appointed to be ſingers there. This was ſignified by the four and twenty that we made mention of before, who with their ſons were inſtructed in the ſongs of the Lord, and all that were cunning to do ſo then, were two hundred fourſcore and eight. Theſe were the figure of that hundred forty and four thouſand redeemed from the earth. For as the firſt four and twenty, and their ſons, are ſaid to ſing and to play upon cymbals, pſalters, and harps; and as they are there ſaid to be inſtructed and cunning in the ſongs of the Lord; ſo theſe that ſit before the throne, are ſaid alſo to ſing with harps in their hands, their ſong before the throne; and ſuch ſong it was, and ſo cunningly did they ſing it, that no man could learn it, but that hundred and forty and four thouſand which were redeemed from the earth.

Now, as I ſaid, as he at firſt began with four and twenty in David, and ended with four and twinty times twelve; ſo here in John, he begins with the ſame number, but ends with ſuch a company that no man could number. For, he ſaith, *After this I looked, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And they cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God.*

This numberleſs number ſeems to have got the ſong by the end; for they cry aloud, *Salvation, ſalvation to our God, and to the Lamb;* which to be ſure is ſuch a ſong that none can learn but them that are redeemed from the earth.

But I ſay, what a brave encouragement is it for one that is come for grace to the throne of grace, to ſee ſo great a number already there, on their ſeats, in their robes, with their palms in their hands, and their crowns upon their heads, ſinging of ſalvation to God, and to the Lamb!

And I ſay again, (and ſpeak now to the dejected), methinks it would be ſtrange, O thou that art ſo afraid that the grertneſs of thy ſins will be a bar unto thee, if amongſt all this great number of pipers and harpers that are got to glory, thou canſt not eſpy one that when here, was as vile a ſinner as thyſelf. Look man, they are there for thee to view them, and for thee to take encouragement to hope, when thou ſhalt conſider what grace and mercy has done for them. Look again, I ſay, now thou art upon thy knees, and ſee if ſome that are among them have not done worſe than thou haſt done. And yet behold, they are ſet down; and yet behold they have their crowns on their heads, their harps in their hands, and ſing aloud of ſalvation to their God, and to the Lamb.

This then is a fifth note or ſign that doth diſtinguiſh the throne of grace from other thrones: There are before that to be ſeen, for our encouragement, a numberleſs number of people ſitting and ſinging round about it: Singing, I ſay, to God for his grace, and to the Lamb for his blood, by which they are ſecured from the wrath to come: *And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vails of odours, which are the prayers of ſaints, and they ſang a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us to our God, kings and prieſts, and we ſhall reign on the earth.*

Behold, tempted ſoul, doſt thou not yet ſee what a throne of grace here is, and what multitudes are already arrived thither, to give thanks unto his name that ſits thereon, and to the Lamb for ever and ever? And And wilt thou hang thy harp upon the willows, and go drooping up and down the world, as if there was no God, no grace, no throne of grace, to apply thyſelf unto, for mercy and grace to help in time of need? Hark! doſt thou not hear them what they ſay, *Worthy,* ſay they, *is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven,* (where they are), *and on the earth,* (where thou art), *and under the earth, and ſuch as are in the ſea, and all that are therein, heard I ſaying, bleſſing, honour, glory, and power, be to him that ſitteth upon the throne. and unto the Lamb for ever and ever.*

All this is written for our learning, that we through patience and comfort of the ſcriptures might have hope; and that the drooping ones might *come boldly to the throne of grace, to obtain grace and mercy to help in time of need.*

They bleſs, they all bleſs; they thank, they all thank; and wilt thou hold thy tongue? *They have all received of his fulneſs, and grace for grace;* and will he ſhut thee out? Or is his grace ſo far gone, and ſo near ſpent, that now he has not enough to pardon, and ſecure, and ſave one ſinner more? For ſhame, leave off this unbelief. Wherefore (doſt thou think) art thou told all this, but to encourage thee to come to the throne of grace? And wilt thou hang back or be ſullen, becauſe thou art none of the firſt? ſince he hath ſaid, *The firſt ſhall be laſt, and the laſt firſt.* Behold the legions, the thouſands, the untold and numberleſs number that ſtand before the throne, and be bold to hope in his mercy.

6. As the throne of grace is diſtinguiſhed from other thrones by theſe, ſo out of this throne proceeds lightnings, and thunderings, and voices: Alſo before this throne are ſeven lamps of fire burning, which are the ſeven ſpirits of God. This then is another thing by which the throne of grace may be known as an effect of what is before. So again it is ſaid, *That from the altar of incenſe that ſtood before the throne, there was voices, and thunderings, and lightnings, and an earthquake.* All theſe then come out of the holieſt, where the throne is, and are inflamed by this throne, and by him that ſits thereon.

(1.) Lightnings here are to be taken for the illuminations of the Spirit in the goſpel; as it is ſaid in the book of Pſalms, *They looked to him* (on the throne) *and were lightened:* Or, as it is ſaid in other places, *The voice of thy thunder was in the heavens, the lightnings lightened the world.* And again, *His lightnings lightened the world, the earth ſaw it and trembled.*

This lightning therefore communicates light to them that ſit in darkneſs. *God,* ſaith the Apoſtle, *who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.* It was from this throne that the light came that ſtruct Paul off his horſe, when he went to deſtroy it, and the people that profeſſed it. Theſe are thoſe lightnings by which ſinners are made to ſee their ſad condition, and by which they are made to ſee the way out of it. Art thou then made to ſee thy condition how bad it is, and that the way out of it is by Jeſus Chriſt? (for, as I ſaid, he is the throne of grace). Why then, come orderly in the light of theſe convictions to the throne from whence thy light did come, and cry there, as Samuel did to Eli, *Here I am, for thou haſt called me.* Thus did Saul by the light that made him ſee; by it he came to Chriſt, and cried, *Who art thou Lord?* and, *What wouldſt thou have me to do?* And is it not an encouragement to thee to come to him, when he lights thy candle that thou mightſt ſee the way; yea, when he doth it on purpoſe that thou mightſt come to him? *He gives light to them that ſit in darkneſs, and in the ſhadow of death,* (what to do?) *to guide our feet in the way of peace.*

This interpretation of this place ſeems to me moſt to cohere with what went before; for firſt you have here a throne, and one ſitting on it; then you have the elders, and in them preſented to you the whole church, ſitting round about the throne: then you have in the words laſt read unto you, a diſcourſe how they came thither, and that is, by the lightnings, thunderings, and voices that proceed out of the throne.

(2.) As you have here lightnings, ſo thereto is adjoined thunders: There proceeded out of this throne lightnings and thunders. By thunders, I underſtand that powerful diſcovery of the majeſty of God by the word of truth, which ſeizeth the heart with a reverential dread and awe of him: hence it is ſaid, *The voice of the Lord is full of majeſty; the voice of the Lord breaketh the cedars.* The voice, that is, his thundering voice. *Canſt thou thunder with a voice like him? And the thunder of his power who can underſtand.* It was upon this account that Peter, and James, and John, were called *the ſons of thunder,* becauſe, in the word which they were to preach, there was to be not only lightnings, but thunders; not only illuminations, but a great ſeizing of the heart with the dread and majeſty of God, to the effectual turning of the ſinner to him.

Lightnings without thunder are in this caſe dangerous, becauſe they that receive the one without the other are ſubject to miſcarry: They were once enlightened, but you read of no thunder they had, and they were ſubject to fall into an irrecoverable ſtate. Saul had thunder with his lightnings, to the ſhaking of his ſoul; ſo had the three thouſand; ſo had the jailor: they that receive light without thunder are ſubject to turn the grace of God into wantonneſs; but they that know the terror of God will perſuade men. So then, when he decrees to give the rain of his grace to a man, he makes a way for the lightning and thunder; not the one without the other, but the one following the other. Lightning and thunder is made a cauſe of rain, but lightning alone is not: *Who hath divided a water-courſe for the overflowing of waters? and a way for the lightning and thunder to cauſe it to rain on the earth, where no man is: on the wilderneſs wherein there is no man?*

Thus therefore you may ſee how in the darkeſt ſayings of the Holy Ghoſt there is as great an harmony with truth as in the moſt plain and eaſy; there muſt be thunder with light, if thy heart be well poiſed and balanced with the fear of God: we have had great lightnings in this land of late years, but little thunders; and that is one reaſon why ſo little grace is found where light is, and why ſo many profeſſors run on their heads in ſuch a day as this is, notwithſtanding all that they have ſeen.

Well then, this alſo ſhould be an help to a ſoul to come to the throne of grace; the God of glory has thundered, has thundered to awaken thee, as well as ſent lightnings to give thee light; to awaken thee to a coming to him, as well as to the enabling of thee to ſee his things; this then has come from the throne of grace; to make thee come hither: wherefore obſerve, where it is by theſe ſigns made mention of before, and by theſe effects; and go, and come to the throne of grace.

(3.) As there proceeds from this throne lightnings and thunders, ſo from hence it is ſaid, voices proceed alſo: now theſe voices may be taken for ſuch as are ſent with this lightning and thunder to inſtruct, or for ſuch as this lightning and thunder begets in our hearts.

(1.) It may be taken in the firſt ſenſe, for light and dread, when it falleth from God into the ſoul, is attended with a voice or voices of inſtruction to the ſoul, to know what to do. This it was in Paul's caſe: He had light and dread, and voices for his inſtruction; he had lightnings, and thunderings, and voices: *Good and upright is the Lord; therefore will he teach ſinners in the way: The meek will he guide in judgement; the meek will he teach his way.*

(2.) Or by voices you may underſtand, ſuch as the lightning and thunder begets in our hearts: for though man is as mute as a fiſh to Godward, before this thunder and lightning comes to him, yet after that he is full of voices; (and how much more numerous are the voices, that in the whole church on earth are begot by theſe lightnings and thunders that proceed from the throne of grace); their faith has a voice, their repentance has a voice, their ſubjection to God's word has a voice in it; yea, there is a voice in their prayers, a voice in their cry, a voice in their tears, a voice in their groans, in their roarings, in their bemoaning of themſelves, and in their triumphs.

This then is an effect of the throne of grace; hence it is ſaid, That they proceed from it, even the lightning and the thunder, and the voices; that is, effectual converſion to God.

It follows then, that if all theſe are with thy ſoul, the operations of the throne of grace have been upon thee to bring thee to the throne of grace; firſt in thy prayers, and then in thy perſon: And this leads me to the next thing propounded to be ſpoken to, which is to ſhew who are the perſons invited here to come to the throne of grace. *Let us therefore come.*

III. Now the perſons here called upon to come to the throne of grace, are not all or every ſort of men, but the men that may properly be comprehended under this word Us and We; *let us therefore come boldly, that We may obtain.* And they that are here put under theſe particular terms, are expreſſed both before and after, by thoſe that have explication in them.

They are called, in the epiſtle to the Hebrews,

1. Such as give the moſt earneſt heed to the word which they have heard.

2. They are ſuch as ſee Jeſus crowned with glory and honour.

3. They are called the children.

4. They are called the ſeed of Abraham.

5. They are called Chriſt's brethren.

So, chap. 3. they are called holy brethren, and ſaid to be partakers of the heavenly calling, and the people of whom it is ſaid, that Chriſt Jeſus is the Apoſtle and High-prieſt of their profeſſion.

They are called Chriſt's own houſe, and are ſaid to be partakers of Chriſt.

They are ſaid to be the believers, thoſe that do enter in into the reſt, thoſe that have Chriſt for an High-prieſt, and with the feeling of whoſe infirmities he is touched and ſympathiſeth.

So, in chap. 6. they are called beloved, and the heirs of promiſe; they that have fled for refuge to lay hold on the hope ſet before them, they are called thoſe that have hope as an anchor, and thoſe for whom Chriſt as a fore-runner hath entered and taken poſſeſſion of heaven.

So, chap. 7. they are ſaid to be ſuch as draw nigh unto God.

And, chap. 8. they are ſaid to be ſuch with whom the new covenant is made Chriſt.

Chap. 9. they are ſuch for whom Chriſt has obtained eternal redemption, and ſuch for whom he has entered the holy place.

Chap. 10. they are ſuch as are ſaid to be ſanctified by the will of God, ſuch as have boldneſs to enter into the holieſt, by the blood of Jeſus; ſuch as draw near with a true heart, in full aſſurance of faith, (or that have liberty to do ſo), having their hearts ſprinkled from an evil conſcience, and their bodies waſhed with pure water; they were thoſe that had ſuffered much for Chriſt in the world, and that became companions of them that ſo were uſed.

Yea, he tells them in the 11th chapter, that they and their patriarchs muſt be made perfect together.

He alſo tells them, in the 12th chapter, that already they are come to Mount Zion, to the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels; to the general aſſembly and church of the firſt born which are written in heaven, and to God the Judge of all; and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the New Teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.

Thus you ſee what terms, characters, titles, and privileges, they are inveſted with, that are here exhorted to come to the throne of grace: From whence we may conclude, that every one is not capable of coming thither, no not every one that is under convictons, and that have a ſenſe of the need of and a deſire after the mercy of God in Chriſt.

Wherefore we will come, in the next place, to ſhew the orderly coming of a ſoul to the throne of grace for mercy: and for this we muſt firſt apply ourſelves to the Old Teſtament, where we have the ſhadow of what we now are about to enter upon the diſcourſe of and then we will come to the antitype, where yet the thing is far more explained.

1. Firſt then, the mercy-ſeat was for the church, not for the world; for a Gentile could not go immediately from his natural ſtate to the mercy-ſeat, by the high-prieſt, but muſt firſt orderly join himſelf, or be joined, to the church, which then conſiſted of the body of the Jews.

The ſtranger then muſt firſt be circumciſed, and conſequently profeſs faith in the Meſſias to come, which was ſignified by his going from his circumciſion directly to the paſſover, and ſo orderly to other privileges, ſpecially to this of the mercy-ſeat, which the high-prieſt was to go but once a year into.

2. The church is again ſet forth unto us by Aaron and his ſons. Aaron as the head, his ſons as the members; but the ſons of Aaron were not to meddle with any of the things of the Holieſt, until they had waſhed in a laver: *And the Lord ſpake unto Moſes, ſaying, Thou ſhalt alſo make a laver of braſs, and his foot alſo of braſs, to waſh in; and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein. And Aaron and his ſons ſhall waſh their hands and their feet thereat. When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not; or when they come near to the altar to miniſter, to burn offerings made by fire unto the Lord. So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtatute for ever unto them, even to him, and to his ſeed in their generations.*

3. Nay, ſo ſtrict was this law, that if any of Iſrael, as well as the ſtranger, were defiled by any dead thing, they were to waſh before they partook of the holy things, or elſe ſtill to abſtain: but if they did not, their ſin ſhould remain upon them. So again, *The ſoul that hath touched any ſuch uncleanneſs, ſhall be unclean until even, and ſhall not eat of the holy things, (much leſs come within the inner veil), unleſs he waſh his fleſh in water.*

Now, I would aſk, What all this ſhould ſignify, if a ſinner, as a ſinner, before he waſhes, or is waſhed, may immediately go unto the throne of grace?

Yea, I aſk again, Why the Apoſtle ſuppoſes waſhing as a preparation to the Hebrews entering into the holieſt, if men may go immediately from under convictions to a throne of grace? For thus, he ſays, *let us draw near the holieſt,* (ver. 19. ), *with a true heart, in full aſſurance of faith; having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* Let us draw near; he ſaith not that we may have; but having firſt been waſhed and ſprinkled.

The laver then muſt firſt be waſhed in; and he that waſhed not firſt there, has not right to come to the throne of grace; wherefore you have here alſo a ſea of glaſs ſtanding before the throne of grace, to ſignify this thing. It ſtands before the throne, for them to waſh in that would indeed approach the throne of grace. For this ſea of glaſs is the ſame that is ſhadowed forth by the laver made mention of before, and with the brazen ſea that ſtood in Solomon's temple, whereat they were to waſh before they went into the holieſt. But you may aſk me, What the laver or molten ſea ſhould ſignify to us in the New Teſtament? I anſwer, It ſignifieth the word of the New Teſtament, which containeth the cleanſing doctrine of remiſſion of ſins, by the precious blood of Jeſus Chriſt. Wherefore we are ſaid to be clean through the word, through the waſhing of water by the word. The meaning then is, A man muſt firſt come to Chriſt, as ſet forth in the word, which is this ſea of glaſs, before he can come to Chriſt in heaven, as he is the throne of grace. For the word, I ſay, is this ſea of glaſs that ſtands before the throne; for the ſinner to waſh in firſt. Know therefore, whoever thou art, that art minded to be ſaved, thou muſt firſt begin with Chriſt crucified, and with the promiſe of remiſion of ſins through his blood; which crucified Chriſt thou ſhalt not find in heaven as ſuch; for there he is alive: but thou ſhalt find him in the word; for there he is to this day ſet forth in all the circumſtances of his death, as crucified before our eyes. There thou ſhalt find that he died, when he died, what death he died, why he died, and the word open to thee to come and waſh in his blood. The word therefore of Chriſt's Teſtament is the laver for all New-teſtament prieſts (and every Chriſtian is a prieſt to God) to waſh in.

Here therefore thou muſt receive thy juſtification, and that before thou goeſt one ſtep further. For if thou art not juſtified by his blood, thou wilt not be ſaved by his life. And the juſtifying efficaſy of his blood is left behind, and is here contained in the molten ſea, or laver, or word of grace, for thee to waſh in.

Indeed there is an interceeding voice in his blood for us before the throne of grace, or mercy-ſeat; but that is ſtill to bring us to waſh, or for them that have waſhed therein, as it was ſhed upon the croſs. We have boldneſs therefore to enter into the holieſt by the blood of Jeſus, that is, by faith in his blood, as ſhed without the gate; for as his blood was ſhed without the gate, ſo it ſanctifies the believer, and makes him capable to approach the holy of holies. Wherefore, after he had ſaid, That he might ſanctify the people with his own blood, he ſuffered without the gate: let us by him therefore, that is, becauſe we are firſt ſanctified by faith in his blood, offer to God the ſacrifice of praiſe continually, that is the fruits of our lips, giving thanks in his name. Wherefore the laver of regeneration, or Chriſt ſet forth by the word as crucified, is for all coming ſinners to waſh in, unto juſtification; and the throne of grace is to be approached by ſaints, or as ſinners juſtified by faith in a crucified Chriſt; and ſo, as waſhed from ſin in the ſea of his blood, to come to the mercy-ſeat.

And it is yet far more evident: for that thoſe that approach this throne of grace, they muſt do it through believing: for ſaith the Apoſtle, *How ſhall they call on him in whom they have not believed, of whom they have not heard, and in whom they have not believed?* for to that purpoſe runs the text.

*How then ſhall they call on him in whom they have not believed, (antecedent to their calling on him), and how ſhall they believe in him of whom they have not heard (firſt)?* So then hearing goes before believing, and believing before calling upon God, as he ſits on the throne of grace. Now, believing is to be according to the ſound of the beginning of the goſpel, which preſenteth us, not firſt with Chriſt as aſcended; but as Chriſt dying, buried, and riſen: *For I delivered unto you firſt of all, that which I alſo received; how that Chriſt died for our ſins according to the ſcriptures; and that he was buried, and that he roſe again the third day, according to the ſcriptures.*

I conclude then, as to this, that the order of heaven is, that men waſh in the laver of regeneration, to wit, in the blood of Chriſt, as held forth in the word of the truth of the goſpel, which is the ordinance of God: for there ſinners, as ſinners, or men as unclean, may waſh, in order to their approach to God as he ſits upon the throne of grace.

And beſides, Is it poſſible that a man that paſſeth by the doctrine of Chriſt as dead, ſhould be admitted with acceptance to a juſt and holy God for life? or that he that ſlighteth and trampleth under foot the blood of Chriſt, as ſhed upon the croſs, ſhould be admitted to an intereſt in Chriſt, as he is the throne of grace? It cannot be. He muſt then waſh there firſt, or die; let his profeſſion, or pretended faith, or holineſs, be what it will. For God ſees iniquity in all men; nor can all the nitre or ſoap in the world cauſe that our iniquity ſhould not be marked before God; *for without ſhedding of blood is no remiſſion.*

Nothing that polluteth, that defileth, or that is unclean, muſt enter into God's ſanctuary; much leſs into the moſt holy part thereof, but by their ſacrifice, by which they are purged, and for the ſake of the perfection thereof, they believing are accepted: *We have therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,* and no way elſe.

IV. But this will yet be further manifeſt by what we have yet to ſay, of the manner of our approach unto the throne of grace.

1. Firſt, then, we muſt approach the throne of grace by the ſecond veil; for the throne of grace is after the ſecond veil. So then, though a man cometh into the tabernacle or temple, which was a figure of the church, yet if he entered but within the firſt veil, he only came, where there was no mercy-ſeat or throne of grace.

And what is this ſecond veil, in at or through which, as the phraſe is, we muſt, by blood, enter into the holieſt? Why, as to the law, the ſecond veil did hang up between the holy and the moſt holy place, and it did hide what was within the holieſt from the eyes or ſight of thoſe that went no further than into the firſt tabernacle. Now this ſecond veil in the tabernacle or temple was a figure of the ſecond veil that all thoſe muſt go through that will approach the throne of grace. And that veil is the fleſh of Chriſt.

This is that which the holy apoſtle teſtifies in his exhortation, where he ſaith, *We have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the veil,* that is to ſay, his fleſh. The ſecond veil then is the fleſh of Chriſt, the which until a man can enter or go thorugh by his faith it is impoſſible that he ſhould come to the holieſt where the throne of grace is, that is, to the heart and ſoul of Jeſus, which is the throne.

The body of Chriſt is the tabernacle of God, and ſo that in which God dwells; for the fulneſs of the Godhead dwells in him bodily. Therefore, as alſo has been hinted before, Chriſt Jeſus is the throne of grace. Now, ſince his fleſh is called the *veil,* it is evident that the glory that dwells within him, to wit, God reſting in him, cannot be underſtood but by them that by faith can look through, or enter through his fleſh to that glory. For the glory is within the veil; there is the mercy-ſeat, or throne of grace; there ſitteth God as delighted, as at reſt, in, and with ſinners, that come to him by and through that fleſh, and the offering of it for ſin without the gate. *I am the way,* (ſaith Chriſt), but to what? and how? Why, to the Father, through my fleſh. And having made peace through the blood of his croſs, by him to reconcile all things to himſelf; by him, I ſay, whether they be things on earth, or things in heaven. And you that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled (but how?) in the body of his fleſh, (that then muſt be firſt: To what?) to preſent you holy and unblamable, and unreproveable in his ſight; that is, when you enter into his preſence, or approach by this fleſh, the mercy-ſeat, or the throne of grace.

This therefore is the manner of our coming, (if we come aright to the throne of grace for mercy), we muſt come by blood through his fleſh, as through the veil, by which, until you have entered through it, the glory of God, and that he is reſolved that grace ſhall reign, will be utterly hid from your eyes.

I will not ſay, but by the notion of theſe things, men may have their whirling fancies, and may create to themſelves wild notions and flatering imaginations of Chriſt, the throne of grace, and of glory; but the goſpel-knowledge of this is of abſolute neceſſity to my right coming to the throne of grace for mercy. I muſt come by his blood, through his fleſh, or I cannot come at all: for here is no back door. This then is the ſum, Chriſt's body is the tabernacle, the holieſt; thy law, ſaith he, is within my heart, or in the midſt of my bowels: in this tabernacle then God ſitteth, to wit, on the heart of Chriſt, for that is the throne of grace. Through this tabernacle men muſt enter, that is, by a godly underſtanding of what by this tabernacle or fleſh of Chriſt has been done to reconcile us to God that dwells in him. This is the way, all the way, for there is no way but this to come to the throne of grace. This is the new way into the heavenly paradiſe, (for the old way is hedged and ditched up by the flaming ſword of cherubims), the new and living way, (for to go the other, is preſent death); ſo then, this new and living way which he has conſecrated for us through the veil, that is to ſay, his fleſh, is the only way into the holieſt, where the throne of grace is.

2. We muſt approach this throne of grace, as having our hearts (firſt) ſprinkled from an evil conſcience. The prieſt that was the repreſentator of all Iſrael, when he went into the holieſt, was not to go in, but as ſprinkled with blood firſt. Thus it is writen in the law; not without blood; thus it is written in the goſpel; and now ſince by the goſpel we have all admittance to enter in through the veil, by faith, we muſt take heed that we enter not in without blood; for if the blood (virtually) be not ſeen upon us, we die, inſtead of obtaining mercy, and finding the help of grace.

This I preſs the oftner, becauſe there is nothing to which we are more naturally inclined, than to forget this. Who, that underſtands himſelf, is not ſenſible how apt he is to forget to act faith in the blood of Jeſus, and to get his conſcience ſprinkled with the virtue of that, that attempteth to approach the throne of grace? Yet the ſcripture calls upon us to take heed that we neglect not thus to prepare ourſelves: *Let us draw near with a true heart, in full aſſurance of faith, having our heart ſprinkled from an evil conſcience,* (to wit, with the blood of Chriſt), *leſt we die.* In the law all the people were to be ſprinkled with blood, and it was neceſſary that the patterns of things in the heavens ſhould be purified with theſe, (that is, with the blood of bulls), but the heavenly things themſelves with better ſacrifices than theſe, that is, with the offering of the body, and ſhedding of the blood of Chriſt. By this then muſt thou be purified and ſprinkled, who by Chriſt wouldſt approach the throne of grace.

3. Therefore it is added, *And our bodies waſhed with pure water.* This the apoſtle taketh alſo out of the law; where it was appointed, as was ſhewed before. Chriſt alſo, juſt before he went to the Father, gave his diſciples a ſignification of this, ſaying to Peter, and by him to all the reſt,

*If I waſh thee not, thou haſt no part with me.* This pure water is nothing but the wholeſome doctrine of the word mixed with ſpirit, by which, as the conſcience was before ſprinkled with blood, the body and outward converſation is now ſanctified and made clean: *Now ye are clean through the word* ſaith Chriſt *which I have ſpoken unto you.* Hence, waſhing, and ſanctifying, and juſtifying, are put together, and are ſaid to come by the name of our Lord Jeſus Chriſt, and by the Spirit of our God. Thou muſt then be waſhed with water, and ſprinkled with blood, if thou wouldſt orderly approach the throne of grace: if thou wouldſt orderly approach it with a true heart, in full aſſurance of faith; or if thou wouldſt, as the text biddeth thee here, to wit, *come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

To tell you what it is to come boldly, is one thing; and to tell you how you ſhould come boldly, is another. Here you are bid to come boldly, and are alſo ſhewed how that may be done. It may be done through the blood of ſprinkling, and through the ſanctifying operations of the Spirit which are here by faith to be received. And when what can be ſaid ſhall be ſaid to the utmoſt, there is no boldneſs, godly boldneſs, but by blood. The more the conſcience is a ſtranger to the ſprinkling of blood, the further off it is of being rightly bold with God, at the throne of grace; for it is the blood that makes the atonement, and that gives boldneſs to the ſoul. It is the blood, the power of it by faith upon the conſcience, that drives away guilt, and ſo fear, and conſequently that begetteth boldneſs. Wherefore, he that will be bold with God at the throne of grace, muſt firſt be well acquainted with the doctrine of the blood of Chriſt; namely, that it was ſhed, and why; and that it has made peace with God, and for whom: Yea, thou muſt be able by faith to bring thyſelf within the number of thoſe that are made partakers of this reconciliation, before thou canſt come boldly to the throne of grace. But,

1. There is a coming to the throne of grace before or without this boldneſs; but that is not the coming to which by theſe theſe texts we are exhorted; yet that coming, be it never ſo deficient, if it is right, it is through ſome meaſure an inlet into the death and blood of Chriſt, and through ſome management, though but very little, or perhaps ſcarce at all diſcerned of the ſoul, to hope for grace from the throne; I ſay, it muſt ariſe, the encouragement muſt, from the croſs, and from Chriſt as dying there. Chriſt himſelf went that way to God, and it is not poſſible but we muſt go the ſame way too. So then the encouragement, be it little, be it much, (and it is little or much, even as the faith is in ſtrength or weakneſs, which apprehendeth Chriſt), it is according to the proportion of faith; ſtrong faith gives great boldneſs, weak faith doth not ſo, nor can it.

2. There is a ſincere coming to the throne of grace without this boldneſs, even a coming in the uprightneſs of one's heart without it. Hence a true heart and full aſſurance are diſtinguiſhed: *Let us draw near with a true heart, in full aſſurance of faith.* Sincerity may be attended with a great deal of weakneſs, even as boldneſs may be attended with pride; but be it what kind of coming to the throne of grace it will, either a coming with boldneſs, or with that doubting which is incident to ſaints; ſtill the cauſe of that coming, or ground thereof, is ſome knowledge of redemption by blood, redemption which the ſoul ſeeth it has faith in, or would ſee it has faith in: for Chriſt is precious, ſometimes in the ſight of the worth, ſometimes in the ſight of the want, and ſometimes in the ſight of the enjoyment of him.

3. There is an earneſt coming to the throne of grace even with all the deſire of one's ſoul. When David had guilt and trouble, and that ſo heavy that he knew not what to do, yet he could ſay, *Lord, all my deſire is before thee, and my groaning is not hide from thee.* He could come earneſtly to the throne of grace; he could come thither with all the deſire of his ſoul; but ſtill this muſt be from that knowledge that he had of the way of remiſſion of ſins by the blood of the Son of God.

4. There is alſo a conſtant coming to the throne of grace: *Lord,* ſaid Heman, *I have cried night and day before thee, let my prayer come before thee, incline thine ear unto my cry, for my ſoul is full of trouble, and my life draweth nigh unto the grave.*

Here you ſee his conſtant crying before the throne of grace, crying night and day; and yet the man that cries, ſeems to be in a very black cloud, and to find hard work to bear up in his ſoul; yet this he had, namely, the knowledge of how God was the God of ſalvation; yea, he called him his God as ſuch, though with pretty much difficulty of ſpirit, to be ſure.

Wherefore it muſt not be concluded, that they come not at all to the throne of grace, that come not with a full aſſurance; or that men muſt forbear to come, till they come with aſſurance: but this I ſay, they come not at all aright, that take not the ground of their coming from the death and blood of Chriſt; and that they that come to the throne of grace, with but little knowledge of redemption by blood, will come with but little hope of obtaining grace and mercy to help in time of need.

I conclude then, that it is the privilege, the duty and glory of a man, to approach the throne of grace as a prince, as Job ſaid, Could he but find it, he would be ſure to do: *O that I knew where I might find him!* ſaith he, *that I might come even to his ſeat: I would order my cauſe before him, and would fill my mouth with arguments: I would know the words that he would anſwer me, and underſtand what he would ſay unto me: Will he plead againſt me with his great power? No; but he would put ſtrength into me; There the righteous might diſpute with him: ſo ſhould I be delivered for e-*

*ver from my judge:* Indeed God ſometimes tries us. He holdeth back, ſometimes, the face of his throne and ſpreadeth a cloud upon it: And this ſeems to be Job's caſe here, which made him to confeſs he was at a loſs, and to cry out, *O that I knew where I might find him!* And this he doth for trial, and to prove our honeſty and conſtancy; for the hypocrite will not pray always; will he always call upon God? No, verily, eſpecially not when thou bindeſt them, afflicteſt them, and makeſt praying hard work to them.

But difficulty as to finding of God's preſence, and the ſweet ſhining of the face of his throne, doth not always lie in the weakneſs of faith; ſtrong faith may be in this perplexity, and may be hard put to it to ſtand at times. It is ſaid here, that God did hold back the face of his throne, and did ſpread a cloud upon it; not to weaken Job's faith, but to try Job's ſtrength, and to ſhew to men of after ages how valiant a man Job was. Faith, if it be ſtrong, will play the man in the dark; will, like a mettled horſe, flounce in a bad way, will not be diſcouraged at trials, at many or ſtrong trials: *Though he ſlay me, yet will I truſt in him,* is the language of that invincible grace of God.

There is alſo an aptneſs in thoſe that come to the throne of grace, to caſt all degrees of faith away, that carries not in it its bowels ſelf-evidence of its own being and nature, thinking that if it be faith, it muſt be known to the ſoul; yea, if it be faith, it will do ſo and ſo: even ſo as the higheſt degrees of faith will do, When, alas! faith is ſometimes in a calm, ſometimes up, and ſometimes down, and ſometimes at it with ſin, death, and the devil, as we ſay, blood up to the ears. Faith now has but little time to ſpeak peace to the conſcience; it is now ſtruggling for life, it is now fighting with angels, with infernals; all it can do now, is to cry, groan, ſweat, fear, fight, and gaſp for life.

Indeed the ſoul ſhould now run to the croſs, for there is the water, or rather the blood and water that is provided for faith, as to the maintaining of the comfort of juſtification; but the ſoul whoſe faith is thus attacked, will find hard work to do this, though much of the well-managing of faith, in the good fight of faith, will lie in the ſoul's hearty and conſtant adhering to the death and blood of Chriſt; but a man muſt do as he can.

Thus now have I ſhewed you the manner of right coming to the throne of grace, for mercy and grace to help in time of need.

The next thing that I am to handle, is, firſt, To ſhew you, that it is the privilege of the godly to diſtinguiſh from all thrones whatſoever this throne of grace.

This, as I told you, I gathered from the apoſtle in the text, for that he only maketh mention thereof, but gives no ſign to diſtinguiſh it by; no ſign, I ſay, though he knew that there were more thrones than it: *Let us come boldly,* ſaith he, *to the throne of grace,* and ſo leaves it, knowing full well that they had a good underſtanding of his meaning, being Hebrews: They being now alſo enlightened from what they were taught by the placing of the ark of the teſtimony, and the mercy-ſeat in the moſt holy place; of which particular the apoſtle did then count it, not of abſolute neceſſity diſtinctly to diſcourſe. Indeed the Gentiles, as I have ſhewed, have this throne of grace deſcribed and ſet forth before them, by thoſe tokens which I have touched upon in the ſheets that go before, (for with the book of Revelations the Gentiles are particularly concerned), for that it was writ to the churches of the Gentiles; alſo the great things propheſied of there, relate unto Gentile-believers, and to the downfall of Antichriſt, as he ſtandeth among them.

But yet, I think that John's diſcourſe of the things attending the throne of grace, were not by him ſo much propounded, becauſe the Gentiles were uncapable of finding of it without ſuch deſcription, as to ſhew the anſwerableneſs of the antitype with the type; and alſo to ſtrengthen their faith, and illuſtrate the thing; For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know.

Beſides, the Holy Ghoſt, by the word doth always give the moſt perfect deſcription of things; wherefore to that we ſhould have recourſe for the completing of our knowledge: I mean not, by what I ſay, in the leaſt to intimate, as if this throne of grace was to be known without the text, for it is that that giveth revelation of Jeſus Chriſt: but my meaning is, that a ſaint, as ſuch, has ſuch a working of things upon his heart, as makes him able by the word to find out this throne of grace, and to diſtinguiſh it to himſelf from others. For,

1. The ſaint has ſtrong guilt of ſin upon his conſcience, eſpecially at firſt; and this makes him better judge what grace, in the nature, is, than others can that are not ſenſible of what guilt is. What it was to be ſaved, was better reliſhed by the jailor when he was afraid of and trembled at the apprehenſions of the wrath of God, than ever it was with him all his life before. Peter then alſo ſaw what ſaving was, when he began to ſink into the ſea: *Lord ſave me,* ſaid he, *I periſh.* Sin is that without a ſenſe of which a man is not apprehenſive what grace is: Sin and grace, favour and wrath, death and life, hell and heaven, are oppoſites, and are ſet off, or out, in their evil or good, ſhame or glory, one by another. What makes grace ſo good to us, as ſin in its guilt and filth? What makes ſin ſo horrible and damnable a thing in our eye, as when we ſee there is nothing can ſave us from it but the infinite grace of God? Further, there ſeems, if I may ſo term it, to be a kind of natural inſtinct in the new creature to ſeek after the grace of God; for ſo ſaith the word, *They that are after the fleſh, do mind the things of the fleſh; and they that are after the Spirit, the things of the Spirit.* The child by nature nuzzels in its mother's boſom for the breaſt; the child by grace does by grace ſeek to live by the grace of God. All creatures, the calf, the lamb, &c. ſo ſoon as they are fallen from their mother's belly, will by nature look for, and turn themſelves towards the teat, and the new creature doth ſo too: For guilt makes it hunger and thirſt, as the hunted hart does pant after the water brooks. Hunger directs to bread, thirſt directs to water; yea, it calls bread and water to mind Let a man be doing other buſineſs, hunger will put him in mind of his cupboard, and thirſt of his cruſe of water; yea, it will call him, make him, force him, command him, to bethink what nouriſhing victuals is, and will alſo drive him to a ſearch out after where he may find it, to the ſatisfying of himſelf. All right talk alſo to ſuch an one ſets the ſtomach and appetite acraving; yea, into a kind of a running out of the body after this bread and water, that it might be fed, nouriſhed, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that periſheth, and for that which endureth to everlaſting life. But,

2. As nature, the new nature, teaches this by a kind of heavenly natural inſtinct; ſo experience alſo herein helpeth the godly much: For they have found all other places, the throne of grace excepted, empty, and places or things that hold no water. They have been at Mount Sinai for help, but could find nothing there but fire and darkneſs, but thunder and lightning, but earthquake and trembling, and a voice of killing words, which words, they that heard them once, could never endure to hear them again: and as for the ſight of vengeance there revealed againſt ſin, it was ſo terrible, that Moſes, even Moſes ſaid, *I exceedingly fear and quake.*

They have ſought for grace by their own performances; but, alas! they have yielded them nothing but wind and confuſion; not a performance, not a duty, not an act in any part of religious worſhip, but they looking upon it in the glaſs of the Lord, do find it ſpecked and defective.

They have ſought for grace by their reſolutions, their vows, their purpoſes, and the like; but alas! they all do as the other, diſcover that they have been very imperfectly managed, and ſo ſuch as can by no means help them to grace.

They have gone to their tears, their ſorrow, and repentance, if perhaps they might have found ſome help there; but all has either fled away like the early dew, or if they have ſtood, they have ſtunk even in the noſtrils of thoſe whoſe they were : How much more, then, in the noſtrils of an holy God !

They have gone to God as the great Creator, and have beheld how wonderful his works have been ; they have looked to the heavens above, to the earth beneath, and to all their ornaments ; but neither have theſe, nor what is of them, yielded grace to thoſe that had ſenſible want thereof.

Thus have they gone, as I ſaid, with theſe pitchers to their fountains, and have returned empty and aſhamed ; they found no water, no river of water of life ; they have been as the woman with her bloody iſſue, ſpending, and ſpending till they have ſpent all, and been nothing better, but rather grew worſe.

Had they ſearched into nothing but the law, it had been ſufficient to convince them that there was no grace nor throne of grace, in the world. For ſince the law, being the moſt excellent of all the things of the earth, is found to be ſuch as yieldeth no grace, (for grace and truth comes by Jeſus Chriſt, not by Moſes), how can it be imagined that it ſhould be found in any thing inferior?

Paul therefore, not finding it in the law, deſpairs to find it in any thing elſe below, but preſently betakes himſelf to look for it there where he had not yet ſought it, (for he ſometimes ſought it not by faith, but as it were by the works of the law) ; he looked for it, I ſay, by Jeſus Chriſt, who is the throne of grace, where he found it, and rejoiced in hope of the glory of God. But,

3. Saints come to know and diſtinguiſh the throne of grace from other thrones, by the very direction of God himſelf; as it is ſaid of the well that the nobles digged in the wilderneſs, *They digged it by the direction of the lawgiver, ſo ſaints find out the throne of grace by the direction of the grace-giver.* Hence Paul prays, That the Lord would direct the hearts of the people into the love of God. Man, as man, cannot aim directly at this throne, but will drop his prayers ſhort, beſides, or the like, if he be not helped by the Spirit. Hence the Son ſaith of himſelf, *No man can come to me, except the Father which hath ſent me, draw him* ; which text doth not only juſtify what is now ſaid, but inſinuates that there is an unwillingneſs in man of himſelf to come to this throne of grace ; he muſt be drawn thereto : He ſetteth us in the way of his ſteps, that is, in that way to the throne, by which grace and mercy is conveyed unto us.

4. We know the throne of grace from other thrones, by the glory that it always appears in, when revealed to us of God : its glory outbids all ; there is no ſuch glory to be ſeen any where elſe, either in heaven or earth. But I ſay, this comes by the ſight that God gives, not by any excellency that there is in my natural underſtanding as ſuch ; my underſtanding and apprehenſion, ſimply as natural, is blind and fooliſh ; wherefore, when I ſet to work in mine own ſpirit, and in the power of mine own abilities, to reach to this throne of grace, and to perceive ſomewhat of the glory thereof, then am I dark, rude, fooliſh, ſee nothing ; and my heart grows flat, dull, ſavourleſs, lifeleſs, and has no warmth in the duty : but it mounts up with wings like an eagle, when the throne is truly apprehended.

5. Therefore that is another thing by which the Chriſtian knows the throne of grace from all others : it meets with that good there that it can meet with no where elſe. But at preſent let theſe things ſuffice for this.

V. I come now to the motives by which the Apoſtle ſtirreth up the Hebrews, and encourageth them to come boldly to the throne of grace.

1. The firſt is, becauſe we have there ſuch or an High-prieſt ſo and ſo qualified.

2. Becauſe we that come thither for grace, are ſure there to ſpeed, or find grace and obtain it.

For the firſt of theſe, to wit, we have an encouragement to move us to come with boldneſs to the throne of grace, becauſe we have an High-prieſt there : becauſe we have ſuch an High-prieſt there : *For we have not an High-prieſt that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are : yet without ſin : let us therefore come boldly to the throne of grace.*

Of this High-prieſt I have already made mention before, to wit, ſo far as to ſhew you that Chriſt Jeſus is he, as well as he is the altar, and ſacrifice, and throne of grace, before which he alſo himſelf makes interceſſion : But foraſmuch as by the Apoſtle here, he is not only preſented unto us as a throne of grace, but as an High-prieſt miniſtering before it, it will not be amiſs, if I do ſomewhat particularly treat of his prieſthood alſo : But the main, or chief of my diſcourſe, will be to treat of his qualifications to his office, which I find to be in general of two ſorts.

Firſt, Legal. Secondly, Natural.

When I ſay legal, I mean, as the Apoſtle's expreſſion is, not by the law of a carnal commandment, but by an eternal covenant, and the power of an endleſs life thereby ; of which the prieſthood of old was but a type, and the law of their prieſthood but a ſhadow. But becauſe their law and their entrance into their prieſthood thereby was, as I ſaid, a ſhadow of good things to come ; therefore where it will help to illuſtrate, we will make uſe thereof ſo to do ; and where not, there we will let it paſs.

The thing to be now ſpoken to is, That the conſideration of Jeſus Chriſt, being an High-prieſt before the throne of grace, is a motive and encouragement to us, to come boldly thither for grace : *Seeing then that we have a great High-prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt the profeſſion, and come boldly to the throne of grace.*

Now, he was made an High-prieſt, for ſo is the expreſſion, made an High-prieſt for ever after the order of Melchiſedec.

Firſt, He took not this honour upon himſelf, without a lawful call thereto. Thus the prieſts under the law were put into office ; and thus the Son of God. No man taketh this honour to himſelf, but he that is called of God, as was Aaron ; So alſo Chriſt glorified not himſelf to be made an High-prieſt, but he that ſaid unto him, *Thou art my Son, this day have I begotten thee.* Wherefore he was called of God to be an High-prieſt after the order of Melchiſedec. Thus far, therefore, the law of his prieſthood anſwereth to the law of the prieſthood of old : they both were made prieſts by a legal call to their work or office.

But yet the law by which this Son was made High-prieſt excelleth, and that in theſe particulars.

1. He was made a prieſt after the ſimilitude of Melchiſedec, for he teſtifieth, *Thou art a prieſt for ever after the order of Melchiſedec,* Thus they under the law were not made prieſts but after the order of Aaron, that is, by a carnal commandment, not by an everlaſting covenant of God.

2. And, ſaith he, inaſmuch as not without an oath he was made prieſt, for thoſe prieſts were made without an oath, but this with an oath, by him that ſaid unto him, *The Lord ſware, and will not repent, thou art a prieſt for ever after the order of Melchiſedec.*

3. The prieſthood under the law, with their law and ſacrifices, were fading, and were not ſuffered to continue, by reaſon of the death of the prieſt, and ineffectualneſs of his offering ; but this man, becauſe he continueth ever, hath an unchangeable prieſthood : for the law maketh men high-prieſts which have infirmity, but the word, of an oath which was ſince the law, maketh the Son who is conſecrated for evermore.

From what hath already been ſaid, we gather,

1. What kind of perſon it is that is our High-prieſt.

2. The manner of his being called to, and ſtated in that office.

1. What manner of perſon he is : He is the Son, the Son of God, Jeſus the Son of God. Hence the Apoſtle ſaith, *we have a great High-prieſt, Such an High-prieſt that is paſſed into the heavens. Such an High-prieſt as is made higher than the heavens.* And why doth he thus dilate upon the dignity of his perſon, but becauſe thereby is inſinuated the excellency of his ſacrifice, and the prevalency of his interceſſion, by that, to God for us. Therefore he ſaith again, every (Aaronical) prieſt ſtandeth daily miniſtering and offering oftentimes the ſame ſacrifice which can never take away ſin ; but this man, this great man, this Jeſus, this Son of God, after he had offered one (one only, one once, but one)

ſacrifice for ſin, ſat down on the right hand of God, from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified. Thus, I ſay, the Apoſtle toucheth upon the greatneſs of his perſon, thereby to ſet forth the excellency of his ſacrifice, and prevalency of his interceſſion. Wherefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus. Or, as he ſaith again, making mention of Melchiſedec, conſider how great this man was, we have ſuch an High-prieſt, ſo great an High-prieſt; one that is entered into the heavens: Jeſus the Son of God.

2. The manner alſo of his being called to, and ſtated in his office, is not to be overlooked. He is made a prieſt after the power of an endleſs life, or is to be ſuch an one as long as he lives, and as long as we need of his mediation. Now Chriſt being raiſed from the dead, dies no more; death hath no more dominion over him. He is himſelf the Prince of life. Wherefore it follows, he hath an unchangeable prieſthood: And what then? Why, then he is able to ſave to the utmoſt all them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

But again, he is made a prieſt with an oath, *the Lord ſware, and will not repent, thou art a prieſt for ever*. Hence I gather.

1. That before God there is no high-prieſt but Jeſus, nor ever ſhall be.

2. That God is to the full pleaſed with his high-prieſthood; and ſo with all thoſe for whom he maketh interceſſion. For this prieſt though he is not accepted for the ſake of another, yet he is upon the account of another. For every high-prieſt taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the ſins of the people. And again, he is entered into heaven itſelf, now to appear in the preſence of God for us.

God therefore, in that he hath made him a prieſt with an oath, and alſo determined that he will never repent of his ſo doing, declareth, that he is, and for ever will be, ſatisfied with his offering. And this is a great encouragement to thoſe that come to God by him, they have by this oath a firm ground to go upon, and the oath is, *Thou art a prieſt for ever*, (ſhalt be accepted for ever; for every one for whom thou makeſt interceſſion; nor will I ever reject any body that comes to me by thee); therefore here is ground for faith, for hope and rejoicing; for this conſideration, a man has ground to come boldly to the throne of grace.

Secondly, But again, as Chriſt is made a prieſt by call and with an oath, and ſo, ſo far legally; ſo he, being thus called, has other preparatory legal qualifications. The high-prieſt under the law was not by law to come into the holieſt, but in thoſe robes that were ordained for him to miniſter in before God; which robes were not to be made according to the fancy of the people, but according to the commandment of Moſes. Chriſt our High-prieſt in heaven has alſo his holy garment, with which he covereth the nakedneſs of them that are his, which robe was not made of corruptible things, as ſilver and gold, &c. but by a patient continuance in a holy life, according to the law of Moſes, both moral and ceremonial; not that either of theſe were that eternal teſtament by which he was made a prieſt; but the moral law was to be ſatisfied, and the types of the ceremonial law to be as to this, eminently fulfilled: and he was bound by that eternal covenant by which he is made a mediator to do ſo. Wherefore, before he could enter the holieſt of all, he muſt have theſe holy garments made: neither did he truſt others, as in the caſe of Aaron, to make theſe garments for him, but he wrought them all himſelf, according to all that Moſes commanded.

This garment Chriſt was a great while a-making. What time, you may aſk, was required? And I anſwer, All the days of his life; for all things that were written concerning him, as to this, were not completed till the day that he hanged upon the croſs. For then it was that he ſaid, *It is finiſhed; and he bowed his head, and gave up the ghoſt*.

This robe is for glory and for beauty. This is it that afore I ſaid was of the colour of the rainbow, and that compaſſeth even round about this throne of grace, unto which we are bid to come. This is that garment that reaches down to his feet, and that is girt to him with a golden girdle. This is that garment that covereth all his body myſtical, and that hideth the blemiſhes of ſuch members from the eye of God, and of the law. And it is made up of his obedience to the law, by his complete perfect obedience thereto; this Chriſt wears always, he never puts it off, as the high-prieſt puts off his by a ceremonial command. He ever lives to make interceſſion; conſequently he ever wears this prieſtly robe. He might not go into the holy place without it, upon danger of death, or at leaſt of being ſent back again: but he died not, but lives ever; is not ſent back, but is ſet down at God's right hand; and there ſhall ſit till his foes are made his footſtool.

This is that for the ſake of which are all made welcome, and embraced and kiſſed, forgiven and ſaved, that come unto God by him.

This is that righteouſneſs, that mantle ſpotleſs, that Paul ſo much deſired to be found wrapt in; for he knew that being found in that he muſt be preſented thereby to God a glorious man, not having ſpot, or wrinkle, or any ſuch thing.

This therefore is another of the Lord Jeſus's legal qualifications, as preparatory to the executing of his High-prieſt's office in heaven. But of this ſomething has been ſpoken before; and therefore I ſhall not enlarge upon it here.

Thirdly, When the high-prieſt under the law was thus accompliſhed by a legal call, and a garment ſuitable to his office, then again there was another thing that muſt be done, in order to his regular execution of his office; and that was, he muſt be conſecrated, and ſolemnly uſhered thereunto by certain offerings, firſt preſented to God for himſelf.

This you have mention made of in the Levitical law; you have there firſt commanded, that, in order to the high-prieſt's approaching the holieſt for the people, there muſt firſt be an offering of conſecration for himſelf, and this is to ſucceed his call, and the finiſhing of his holy garments. For this one ceremony was not to be obſerved until his garments were made and put uppon him; alſo the blood of the ram of conſecration was to be ſprinkled upon him, his garments, &c. that he might be hallowed, and rightly ſet apart for the high-prieſt's office. The Holy Ghoſt, I think, thus ſignifying that Jeſus the Son of God, our great High-prieſt, was not only to ſanctify the people with his blood; but firſt, by blood muſt to that work be ſanctified himſelf; *For their ſakes,* ſaith he, *ſanctify I myſelf, that they may be ſanctified through thy truth.*

But it may be aſked, When was this done to Chriſt, or what ſacrifice of conſecration had he precedent to the offering up of himſelf for our ſins?

I anſwer, It was done in the garden when he was waſhed in his own blood, when his ſweat was as great drops of blood, falling down to the ground. For there it was he was ſprinkled with his blood, not only the tip of his ear, his thumb, and toe, but there he was waſhed all over; there therefore was his moſt ſolemn conſecration to his office; at leaſt, ſo I think. And this, as Aaron's was, was done by Moſes; it was Moſes that ſprinkled Aaron, it was Moſes that ſprinkled Aaron's garments. It was by virtue of an agony alſo that his bloody ſweat was produced; and what was the cauſe of that agony, but the apprehenſion of the juſtice and curſe of Moſes's law, which now he was to undergo for the ſins of the people.

With this ſacrifice he then ſubjoined another, which was alſo preparatory to the great acts of his high-prieſt's office, which he was afterwards to perform for us. And that was his drink-offering, his tears, which were offered to God with ſtrong cries. For this was the place and time that in a ſpecial manner, he cauſed his ſtrong wine to be poured out, and that he drank his tears as water. This is called his offering, his offering for his own acceptance with God. After he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to ſave him, he was heard for his piety, for his acceptance as to this office: for he merited his office as well as his people. Wherefore it follows, and being made perfect, that his, by a complete performance of all that was neceſſary for the orderly attaining of his office as High-prieſt, he became the author of eternal ſalvation, unto all them that obey him.

For your better underſtanding of me as to this, mind that I ſpeak of a twofold perfection in Chriſt; one as to his perſon, the other as to his performances. In the perfection of his perſon, two things are to be conſidered: firſt, the perfection of his humanity, as to the nature of it; it was at firſt appearing wholly without pollution of ſin, and ſo completely perfect; but yet this humanity was to have joined to this, another perfection; and that was a perfection of ſtature and age. Hence it is ſuid, That as to his humanity he increaſed, that is grew more perfect. For this his increaſing was, in order to a perfection, not of nature, ſimply as nature, but of ſtature: *Jeſus increaſed in wiſdom and ſtature.* The Paſcal Lamb, was a lamb the firſt day it was yeaned; but it was not to be ſacrificed until it attained ſuch a perfecton of age, as by the law of God was appointd to it. It was neceſſary therefore, that Chriſt as to his perſon ſhould be perfect in both theſe ſenſes: *And indeed in due time Chriſt died for the ungodly.*

Again, as there was a perfection of perſon, or of nature and perſonage in Chriſt, ſo there was to be a perfection of performances in him alſo. Hence it is ſaid, that Jeſus increaſed in favour with God; that is, by perfecting of his obedience to him for us. Now, his performances were ſuch as had a reſpect to his bringing in of righteouſneſs for us in the general; or ſuch as reſpected preparations for his ſacrifice as an High-prieſt. But let them be applied to both, or to this and that in particular; it cannot be, that while the moſt part of his performances were wantnig, he ſhould be as perfect, as when he ſaid, *The things concerning me have an end.*

Not but that every act of his obedience was perfect, and carried in it a length and breadth proportionable to that law by which it was demanded: Nor was there at any time in his obedience that which made to interfere one commandment with another. He did all things well, and ſo ſtood in the favour of God. But yet one act was not actually all, though virtually any one of his actions might carry in it a merit ſufficient to ſatisfy and quiet the law. Hence, as I ſaid, it is told us, not only that he is the Son of God's love, but that he increaſed in favour with God; that is, by a going on in doing, by a continuing to do, that always that pleaſed the God of heaven.

A man that pays money at the day appointed, beginning firſt at one ſhilling, or one pound, and ſo ceaſeth not until he hath in current coin told over the whole ſum to the creditor, does well at the beginning; but the firſt ſhilling, or firſt pound, not being the full debt, cannot be counted or reckoned the whole, but a part; yet is not an imperfect part, nor doth the creditor find fault at all, becauſe there is but ſo much now told, but concludes that all is at hand, and accepteth of this firſt, as a firſt-fruits: ſo Chriſt, when he came into the world, began to pay, and ſo continued to do, even until he had paid the whole debt; and ſo increaſed in favour with God.

There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the world, and conſequently a time wherein it might be ſaid that Chriſt had not, as to act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us Wherefore in concluſion he is ſaid to be made perfect, and being made perfect, he became the author of eternal ſalvation to all them that obey him.

It will be objected then, That at ſome time it might be ſaid of Chriſt, that he was imperfect in his obedience.

*Anſ.* There was a time wherein it might have been ſaid, Chriſt had not done all that he was to do for us on earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience; for that all his acts of obedience were done in their proper time, and when they ſhould, according to the will of God. The timing of performances adds or diminiſhes as to the perfection of obedience, or the imperfection of it. Had the Jews killed the paſſover three days ſooner than the time appointed, they had tranſgreſſed. Had the Jews done that on the fourth day to Jericho, which was to have been done on the ſeventh day, they had ſinned. Duty is beautiful in its time, and the Son of God obſerved the time: *I muſt,* ſaith he, *work the works of him that ſent me, while it is day,* that is, in their ſeaſons. You muſt keep in mind that we ſpeak all this while of that part of Chriſt's perfection as to duties, which ſtood in the number of performances, and not in the nature or quality of acts. And I ſay as to the thing in hand, Chriſt had duty to do, with reſpect to his office as High-prieſt, for us, which immediately concerned himſelf; ſuch duties as gave him a legal admittance unto the execution thereof: ſuch duties, the which, had they not orderly been done, the want of them would have made him an undue approacher of the preſence of God, as to that: Wherefore, as I ſaid afore, by what he did thereabout, he conſecrated, or ſanctified himſelf for that work, according to God, and was accepted for his piety, or in that he feared and did orderly do, what he ſhould do.

Fourthly, The next thing preparatory to the execution of this office of high-prieſt was the ſacrifice itſelf. The ſacrifice you know muſt as to the being of it needs precede the offering of it; it muſt be before it can be offered. Nor could Chriſt have been a High-prieſt, had he not had a ſacrifice to offer. For every High-prieſt is ordained to offer gifts and ſacrifices; wherefore it is of neceſſity, that this man have ſomewhat alſo to offer.

And I bring in the ſacrifice as the laſt thing preparatory, not that it was laſt, as to being, for it was before he could be capable of doing any of the afore-named duties, being his body, in and by which he did them, but it was the laſt as to fitneſs; it was not to be a ſacrifice before the time, the time appointed of the Father; For ſince he had prepared it to that end, it was fit as to the time of its being offered, that that ſhould be when God thought beſt alſo.

Behold then, here is the High-prieſt with his ſacrifice; and behold again, how he comes to offer it. He comes to offer his burnt-offering at the call of God: he comes to do it in his prieſtly garments, conſecrated and ſanctified in his own blood: he comes with blood and tears, or by water and blood, and offereth his ſacrifice, himſelf a ſacrifice unto God for the ſin of the world: and that too at a time when God began to be weary of the ſervice and ſacrifices of all the world. Wherefore when he cometh into the world, he ſaith, ſacrifice and offerings thou woulſt not, but a body haſt thou prepared me, (thou haſt fitted me), in burnt-offerings and ſacrifices for ſin thou haſt no pleaſure: then ſaid I, *Lo I come, (in the volume of thy book it is written of me), to do thy will O God.*

Thus you ſee our High-prieſt proceeded to the execution of his prieſtly office: and now we are come to his ſacrifice, we will conſider a little of the parts thereof, and how he offered, and pleads the ſame.

The burnt-offering for ſin had two parts, the fleſh and the fat, which fat is called the fat of the inwards of the kidneys, and the like. Anſwerable to this, the ſacrifice of Chriſt had two parts, the body and the ſoul. The body is the fleſh, and his ſoul the fat; that inward part that muſt not by any means be kept from the fire. For without the burning of the fat, the burnt-offering and ſin-offering, both which was a figure of the ſacrifice of our High-prieſt, was counted imperfect, and ſo not acceptable.

And it is obſervable, that in theſe kind of offerings when they were to be burned, the fat and the head muſt be laid, and be burned together; and the prieſt ſhall cut it in pieces with his head and his fat; and the prieſt ſhall lay them in order upon the wood that is on the fire which is upon the altar; to ſignify, methinks, the feeling ſenſe that this ſacrifice of his body and ſoul ſhould have of the curſe of God due to ſin, all the while that it ſuffered for ſin. And therefore it is from this that this ſacrifice has the name of *burnt-offering,* (it is the burnt-offering); for the burning, becauſe of the burning upon the altar all night, until the morning; and the fire of the altar ſhall be burning in it.

The fat made the flame to increaſe and to aſcend; wherefore God ſpeaks affectionately of the fat ſaying, *The fat of mine offerings.* And again, *He ſhall ſee of the travail of his ſoul and be ſatisfied.* The ſoul-groans, the ſoul-cries, the ſoul-conflicts that the Son of God had, together with his ſoul-ſubmiſſion to his Father's will, when he was made a ſacrifice for ſin, did doubtleſs flame bright, aſcend high, and caſt out a ſweet ſavour unto the noſtrils of God, whoſe juſtice was now appeaſing for the ſin of men.

His fleſh alſo was a part of this ſacrifice, and was made to feel that judgement of God for ſin that it was capable of. And it was capable of feeling much, ſo long as natural life, and ſo, bodily ſenſe, remained. It alſo began to feel with the ſoul, by reaſon of the union that was betwixt them both; the ſoul felt, and the body bled: the ſoul was in an agony, and the body ſweat blood; the ſoul wreſtled with the judgement and curſe of the law, and the body to ſhew its ſympathy, ſent out dolorous cries, and poured out rivers of tears before God: We will not here at large ſpeak of the laſhes, of the crown of thorns, of how his face was bluſt with blows and blood; alſo how he was wounded, pierced, and what pains he felt while life laſted, as he ſuffered for our ſins; though theſe things are alſo prefigured in the old law, by the nipping or wringing of the head, the cutting of the ſacrifice in pieces, and burning it in the fire.

Now you muſt know, that as the High-prieſt was to offer his ſacrifice, ſo he was to bring the blood thereof to the mercy-ſeat or throne of grace, where now our Jeſus is; he was to offer it at the door of the tabernacle, and to carry the blood within the veil: of both which a little.

1. He was to offer it, and how? Not grudgingly, nor as by compulſion, but of a voluntary will and chearful mind: if his offering be a burnt-ſacrifice of the herds, let him offer a male without blemiſh; he ſhall offer it of his own voluntary will. Thus did Chriſt when he offered up himſelf, as it is manifeſt by that which follows.

(1.) He offered a male, himſelf, without blemiſh.

(2.) He gave himſelf a ranſom; he gave his life a ranſom.

(3.) He laid down his life of himſelf.

(4.) He longed for the day of his death, that he might die to redeem his people.

(5.) Nor was he ever ſo joyful in all his life, that we read of, as when his ſufferings grew near; then he takes the ſacrament, of his body and blood, into his own hands, and with thankſgiving beſtows it among his diſciples; then he ſings an hymn, then he rejoices, then he comes with a *Lo, I come.* Oh the heart, the great heart, that Jeſus Chriſt had for us to do us good! He did it with all the deſire of his ſoul.

2. He did it, not only voluntarily, and of a free will, but of love and affection to the life of his enemies: Had he done thus for the life of his friends it had been much; but ſince he did it out of love to the life of his enemies, that is much more: *Scarcely for a righteous man will one die, yet peradventure for a good man ſome would even dare to die; but God commended his love towards us, in that while we were yet ſinners Chriſt died for us.*

3. He did it without relinquiſhment of mind, when he was in: No diſcouragement diſheartened him; cry and bleed he did, yea, roar by reaſon of the troubles of his ſoul, but his mind was fixed: His Father ſware and did not repent, that he ſhould be his prieſt; and he vowed and ſaid, he would not repent, that he had threatened to be the plague and death of death.

4. He did it effectually and to purpoſe; he hath ſtopped the mouth of the law with blood; he hath ſo pacified juſtice, that it now can forgive; he hath carried ſin away from before the face of God, and ſet us quite in his ſight; he hath deſtroyed the devil, aboliſhed death, and brought life and immortality to light through the goſpel; he hath wrought ſuch a change in the world by what he has done, for them that believe, that all things work together for their good, from thence forward and for ever.

I ſhould now come to the ſecond part of the office of this High-prieſt, and ſpeak to that; as alſo to thoſe things that were preparatory unto his executing it; but firſt, I think convenient a little to treat of the altar alſo, upon which this ſacrifice was offered to God.

Some I conceive have thought the altar to be the croſs on which the body of Chriſt was crucified, when he gave himſelf an offering for ſin; but they are greatly deceived, for he alſo himſelf was the altar, through which he offered himſelf; and this is one of the treaſures of wiſdom which are hid in him, and of which the world and Antichriſt are utterly ignorant. I touched this in one hint before, but now a little more expreſs.

The altar is always greater than the gift; and ſince the gift was the body and ſoul of Chriſt, for ſo ſaith the ſcripture, *He gave himſelf for our ſins,* the altar muſt be ſomething elſe than a ſorry bit of wood, or than a curſed tree.

Wherefore I will ſay to ſuch, as one wiſer than Solomon ſaid to the Jews, when they ſuperſtitiated the gift, in counting it more honourable than the altar: *Ye fools, and blind, for whether is it greater, the gift, or the altar that ſanctifieth the gift?*

If the altar be greater than the gift, and yet the gift ſo great a thing as the very humanity of Chriſt, can it, I will now direct my ſpeech to the greateſt fool, can that greater thing be the croſs? Is, was the croſs, the wooden croſs, the curſed tree, that ſome worſhip, greater than the gift, to wit, than the ſacrifice which Chriſt offered, when he gave himſelf for our ſins? O idolatry! O blaſphemy!

*Queſt.* But what then was the altar?

*Anſ.* The divine nature of Chriſt, that eternal Spirit, by and in the aſſiſtance of which *he offered himſelf without ſpot to God;* he through the eternal Spirit offered himſelf.

1. And it muſt be THAT, becauſe, as was ſaid, the altar is greater than the gift; but there is nothing but Chriſt's divine nature greater than his human; to be ſure a ſorry bit of wood, a tree, the ſtock of a tree, is not.

2. It muſt be this, becauſe the ſcripture ſays plainly, the altar ſanctifies the gift, that is, puts worth and virtue in it; but was it the tree or the Godhead of Chriſt, that put virtue and efficacy into this ſacrifice that he offered to God for us? If thou canſt but tell thy fingers, judge.

3. The altar was it of old that was to bear up the ſacrifice until it was conſumed; and with reference to the ſacrifice under conſideration, the tree could not bear up that; for our ſacrifice being a man conſiſting of ſoul and body, that which could bear him up in his ſuffering condition, muſt be, that that could apply itſelf to his reaſonable and ſenſible part for relief and ſuccour, and that was of power to keep him even in his Spirit, and in a complete ſubmiſſiveneſs to God, in the preſent condition in which he was; and could the tree do this, think you? Had the tree that command and government of the ſoul and ſenſe of Chriſt, of the reaſon and feeling of the Lord Jeſus, as to keep him in this bitter ſuffering, in that evenneſs and ſpotleſſneſs in his torment, as to cauſe that he ſhould come off this great work, without the leaſt ſmell or tang of imperfection? No, no. It was through the eternal Spirit that *he offered himſelf without ſpot unto God.*

*Queſt.* Wherefore then ſerved the croſs?

*Anſ.* I aſk, and wherefore then ſerved the wood by which the ſacrifices were burned? The ſacrifices were burned with wood upon the altar, the wood then was not the altar, the wood was that inſtrument by which the ſacrifice was conſumed, and the croſs that by which Chriſt ſuffered his torment and affliction. The altar then was it that did bear the wood and ſacrifice, that did uphold the wood to burn, and the ſacrifice to abide the burning; and with reference to the matter in hand, the tree on which Chriſt was hanged, and the ſacrifice of his body, were both upheld by his divine power; yet the tree was no more a ſacrifice, nor an altar, than was the wood upon the altar; nor was the wood, but the fire, holy, by which the ſacrifice was conſumed. Let the tree then be the tree, the ſacrifice the ſacrifice, and the altar the altar; and let men have a care how, in their worſhip, they make altars upon which, as they pretend, they offer the body of Chriſt; and let them leave off fooliſhly to dote upon wood, and the works of their hands: The altar is greater than the gift or ſacrifice, that was, or is upon it.

We come now to the ſecond part of the office of this High-prieſt, and to ſhew how he performeth that. In order to which, I muſt, as I did with reference to the firſt, ſhew you what things, as preparatory, were to precede the execution of it.

We have here, as you ſee, our paſſover ſacrificed for us, for our encouragement to come to the throne of grace; and now let us look to it, as it is preſented in the holieſt of all, and to the order of its being ſo preſented.

1. Firſt, then, before there was any thing further done, I mean by this High-prieſt, as to a further application of his offering, the judgement of God was waited for by him, with reſpect to his eſtimation of what was already done, to wit, how that was reſented by him; the which he declared to the full by raiſing him from the dead: For in that he was raiſed from the dead, when yet he died for our ſins, it is evident that his offering was accepted, or eſteemed of value ſufficient to effect that for the which it was made a ſacrifice, which was for our ſins: this therefore was in order to his being admitted into heaven. God, by raiſing him from the dead, juſtified his death, and counted it ſufficient for the ſaving of the world. And this Chriſt knew would be the effect of his death, long before he gave himſelf a ranſom; where he ſaith, *This alſo ſhall pleaſe the Lord better than an ox or a bullock, that has horns and hoofs:* And again, *For the Lord God will help me, therefore I ſhall not be confounded: Therefore I have ſet my face like a flint, and I know I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? Let him come near me. Behold, the Lord God will help me, who is he that ſhall condemn me? Lo, they all ſhall wax old like a garment, the moth ſhall eat them up.* All this is the work of the Lord God, his Father, and he had faith therein, as I ſaid before. And ſince it was God who was to be appeaſed, it was requiſite that he ſhould be heard in the matter, to wit, whether he was pacified or no; the which he has declared, I ſay, in raiſing him up from the dead.

And this the apoſtles, both Paul and Peter, inſinuate, when they aſcribe his reſurrection to the power of another, rather than to his raiſing of himſelf, ſaying, *This Jeſus hath God raiſed up; God hath raiſed him up from the dead:* but God raiſed him up from the dead, and the like. I ſay, therefore, that God, by raiſing up Chriſt from the dead, hath ſaid, that thus far his offering pleaſed him, and that he was content.

2. But leſt the world being beſotted by ſin, ſhould not rightly interpret actions; therefore God added to his raiſing him up from the dead, a ſolemn expoſing of him to view, not to all men, but to ſuch as were faithful, and that might be truſted with the communicating of it to others: *Him,* ſaith Peter, *God raiſed from the dead, and ſhewed him openly, not to all the people, but to witneſſes choſen before God, even to us who did eat and drink with him, after he roſe from the dead.*

And this was requiſite, not for that it added any thing to the value and worth of his ſacrifice; but for the help of the faith of them that were to have eternal ſalvation by him. And it is for this cauſe that Paul ſo enlargeth upon this very thing, to wit, that there were them that could teſtify, that God had raiſed him up from the dead, namely, that men might ſee that God was well pleaſed, and that they had encouragement to come boldly by him to the throne of grace for mercy. And this expoſing of him to view, was not for the length of a ſurpriſing or dazzling moment, but days and nights, to the number of no leſs than forty; and that to the ſelf-ſame perſons, to wit, the apoſtles, whom he had choſen: *To whom alſo* (ſays the text) *he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God.*

Thus God therefore being willing more abundantly to ſhew him unto the world, ordered this great ſeaſon betwixt his reſurrection and aſcenſion, that the world might ſee, that they had ground to believe an atonement was made for ſin.

3. But again, a third thing that was to precede the execution of the ſecond part of his prieſtly office, was the manner and order of his going into the holieſt; I ſay, the manner and order of his going. He was to go thither in that *Robe* of which mention was made before, to wit, in the virtue of his obedience, for it was that which was to make his way for him as now ſprinkled with his blood. He was to go thither with a noiſe which the Holy Ghoſt calls a ſhout, ſaying, *God is gone up with a ſhout, the Lord with the ſound of a trumpet.* This was prefigured by the bells, as I ſaid, which did hang on the borders of Aaron's garments. This ſhout ſeems to ſignify the voice of men and angels; and this trumpet the voice and joy of God, for ſo it ſays, He ſhall deſcend. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the arch-angel, and with the trump of God.* Even as he aſcended and went up; for Aaron's bells were to be heard when he went into, and when he came out of the holy place. But what men were to aſcend with him? but, as was ſaid afore, the men that came out of their graves after his reſurrection; and what angels? but thoſe that miniſtered to him here in the day of his humiliation. As for the evil ones, he then rode in triumph over their heads, and cruſhed them as captives with his chariot wheels: *He is aſcended on high, he has led captivity captive, he has received gifts for men.*

Thus then he aſcended unto, into the holy paradiſe, where he was waited for of a multitude of the heavenly hoſt, and of thouſands of millions of the ſpirits of juſt men made perfect: So approaching the higheſt heavens, the place of the ſpecial preſence of God, he was bid ſit down at his right hand, in token that, for his ſufferings ſake, *God had made him the higheſt of every creature, and given him a name above every name, and commanded that at the name of Jeſus now all things in heaven ſhould bow, and promiſed, that at the day of judgement all on earth, and under it, ſhould bow too, to the glory of God the Father.*

Thus he preſented himſelf on our behalf unto God, a ſacrifice of a ſweet-ſmelling ſavour, in which God reſteth for ever, for that the blood of this ſacrifice has always with him a pleaſing and prevailing voice. It cannot be denied, it cannot be outweighted by the heavineſs, circumſtances, or aggravations of any ſin whatſoever, of them that come unto God by him. He is always, as I ſaid before, in the midſt of the throne, and before the throne, a Lamb as it had been ſlain, now appearing in the preſence of God for us. Of the manner of his interceſſion, whether it is vocal or virtual, whether by voice of mouth, or merit of deed, or both, I will not determine; we know but little while here, how things are done in heaven, and we may ſoon be too carnal, or fantaſtical in our apprehenſions. Interceſſion he makes, that is, he manages the efficacy and worth of his ſuffering with God for us, and is always prevalent in his thus managing of his merits on our behalf. And as to the manner, though it be in itſelf infinitely beyond what we can conceive while here; yet God hath ſtooped to our weakneſs, and ſo expreſſed himſelf in this matter, that we might ſomewhat, though but childiſhly, apprehend him. And we do not amiſs if we conceive as the word of God hath revealed; for the ſcriptures are the green poplar, hazel, and the chaſnut rods that lie in the gutters where we ſhould come to drink; all the difficulty is, in ſeeing the white ſtrakes, the very mind of God there, that we may conceive by it.

But the text ſays, he prayeth in heaven, he makes interceſſion there. Again, it ſaith, his blood ſpeaks, and conſequently, why may not his groans, his tears, his ſighs, and ſtrong cries, which he uttered here in the days of his fleſh? I believe they do, and have a ſtrong voice with God for the ſalvation of his people. He may then interceed both vocally and virtually; virtually to be ſure he does, and we are allowed ſo to apprehend, becauſe the text ſuggeſteth ſuch a manner of interceſſion to us; and becauſe our weakneſs will not admit us to underſtand fully the thing as it is, our belief that he maketh interceſſion for us, has alſo the advantage of being purged from its filthineſs by his interceſſion, and we ſhall be ſaved thereby, becauſe we have relied upon his blood ſhed, and the prevalency of the worthineſs of it with God for us; though as to this circumſtance, the manner of his interceding, we ſhould be ſomething at a loſs.

The word ſays, that we have yet but the image of heavenly things, or of things in the heavens. I do not at all doubt, but that many of thoſe that were ſaved before Chriſt came in the fleſh, though they were as to the main, right, and relied upon him to the ſaving of their ſouls; yet came far ſhort of the knowledge of many of the circumſtances of his ſuffering for them. Did they all know that he was to be betrayed of Judas? that he was to be ſcourged of the ſoldiers? that he was to be crowned with thorns? that he was to be crucified between two thieves, and to be pierced till blood and water came out of his ſide? or that he was to be buried in Joſeph's ſepulchre? I ſay, did all that were ſaved by faith that he was to come and die for them, underſtand theſe, with many more circumſtances that were attendants of him to death? it would be rude to think ſo; becauſe for it we have neither ſcripture nor reaſon.

Even ſo, we now that believe that he ever liveth to make interceſſion for us, are alſo very ſhort of underſtanding of the manner or mode of his ſo interceding. Yet we believe that he died, and that his merits have a voice with God for us; yea, that he manages his own merits before God in way of interceſſion for us, far beyond what we, while here, are able to conceive.

The ſcripture ſaith, *That all the fulneſs of the Godhead dwells in him bodily.* It alſo ſaith, *That he is the throne of God,* and yet again, *That he ſits on the right hand of the throne.*

Theſe things are ſo far from being comprehended by the weakeſt, that they ſtrain the wits and parts of the ſtrongeſt, yet there is a heavenly truth in all. Heavenly things are not eaſily believed, no not of believers themſelves, while here on earth, and when they are, they are ſo but weakly and infirmly.

I believe that the very appearing of Chriſt before God, is an interceſſion as a prieſt, as well as a plea of an advocate; and I believe again, that his very life there, is an interceſſion there, a continual interceſſion.

But there is yet ſomething further to be ſaid: Chriſt the humanity of Chriſt, if in it dwells all the fulneſs of the Godhead bodily; how then appears he before him to make interceſſion? or if Chriſt is the throne of grace, and mercy-ſeat, how doth he appear before God as ſitting there, to ſprinkle that now with his blood? Again, If Chriſt be the altar of incenſe, how ſtands he as a prieſt by that altar to offer the prayers of all ſaints thereon, before the throne?

That all this is written, is true; and that it is all truth, is as true: but that it is all underſtood by every one that is ſaved, I do not believe is true. I mean ſo underſtood, as that they could all reconcile the ſeeming contradictions that are in the ſcripture.

There are therefore three leſſons that God has ſet us to the perfecting of our underſtanding in the myſteries of God.

1. Letters.
2. Words.
3. Meanings.

1. Letters: I call the ceremonial law ſo; for there all is ſet forth diſtinctly, every thing by itſelf, as letters are to children: there you have a prieſt, a ſacrifice, an altar, a holy place, a mercy-ſeat; and all diſtinct.

2. Now in the goſpel, theſe letters are put all in a word, and Chriſt is that word, that word of God's mind; and therefore the goſpel makes Chriſt that prieſt, Chriſt that ſacrifice, Chriſt that altar, Chriſt that holy place, Chriſt that throne of grace, and all; for Chriſt is all: all theſe meet in him, as ſeveral letters meet in one word.

3. Next to the word, you have the meaning, and the meaning is more difficult to be learned than either the letters or the word; and therefore the perfect underſtanding of that is reſerved till we arrive to a higher form, till we arrive to a perfect man; *and when that which is perfect is come, that knowledge, which is in part, ſhall be done away.* Mean time our buſineſs is to learn to bring the letters into a word, to bring the ceremonies to Chriſt, and to make them terminate in him; I mean, to find the prieſthood in Chriſt, the ſacrifice in Chriſt, the altar in Chriſt, the throne of grace in Chriſt, and alſo God in Chriſt reconciling the world unto himſelf by him. And if we can learn this well, while here, we ſhall not at all be blamed! for this is the utmoſt leſſon ſet us, to wit, to learn Chriſt, as we find him revealed in the goſpel: *I determined* ſaith Paul *not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* And Chriſtians after ſome time, I mean thoſe that pray, and pry into the word well, do attain to ſome good meaſure of knowledge of him. It is life eternal to know him, as he is to be known here, as he is to be known by the holy ſcriptures. Keep then cloſe to the ſcriptures, and let thy faith obey the authority of them, and thou wilt be ſure to increaſe in faith; for therein is the righteouſneſs of God revealed from faith to faith; as it is written, *The juſt ſhall live by faith.*

Believe then that Chriſt died, was buried, roſe again, aſcended, and ever liveth to make interceſſion for thee; and take heed of prying too far, for in myſteries men ſoon loſe their way. It is good therefore that thou reſt in this, to wit, that he doth ſo, though thou canſt not tell how he doth it. A man at court gets by his interceſſion a pardon for a man in the country; and the party concerned, after he hath intelligence of it, knows that ſuch an one hath obtained his pardon, and that by his interceding; but for all that he may be ignorant of his methods of interceſſion, and ſo are we, at leaſt in part, of Chriſt.

The meaning then is, that I ſhould believe, that for Chriſt's ſake God will ſave me, ſince he has juſtified me with his blood, being juſtified by his blood we ſhall be ſaved from wrath through him; through his interceſſion, or through his coming between the God whom I have offended, and me a poor ſinner; through his coming between with the voice of his blood and merits, which ſpeaketh on my behalf to God, becauſe that blood was ſhed for me, and becauſe thoſe merits, in the benefit of them, are made over to me by an act of the grace of God, according to his eternal covenant made with Chriſt. This is what I know of his interceſſion; I mean with reference to the act itſelf; to wit, *How* he makes interceſſion. And ſince *All* the fulneſs of the Godhead dwells in him bodily, and ſince he alſo is the holieſt of all, and the reſt of God for ever, it has been ſome ſcruple to me, whether it be not too carnal to imagine as if Chriſt ſtood diſtinct in his humanity; diſtinct I ſay, as to ſpace, from the Father as ſitting upon a throne, and as ſo preſenting his merits, and making vocal prayers for the life and ſalvation of his people. The more true meaning in my apprehenſion is, that the preſence and worth of the human nature, being with the divine, yea, taken into union with God for ever, for the ſervice that was done for God, by it, in the world, in reconciling his elect unto him, is ſtill, and ever will be, ſo deſerving in his ſight, as to prevail (I know not how to expreſs it) with the divine nature, (in whom alone is a power to ſubdue all impoſſibilities to itſelf,) to preſerve thoſe ſo reconciled to eternal life.

When I ſpeak of the human nature, I mean the man Chriſt, not bereft of ſenſe and reaſon, nor of the power of willing and acting; but thus I mean, that the human nature ſo terminates in the will of the divine; and again, the will of the divine ſo terminates, as to ſaving ſinners, in the merit and will of the human, that what the Father would, the Son wills; and what the Son wills, the Father acquieſces in for ever. And this the Son wills, and his will is backed with infinite merit, in which alſo the Father reſts; that thoſe, all thoſe *whom the Father hath given him, be with him where he is, that they may behold his glory.* And now I am come to the will and affections of the High-prieſt. This leads me to the ſecond head, namely, to the natural qualifications of him. And,

1. This is one thing that I would urge, he is not of a nature foreign to that of man; the angels love us well, but they are not ſo capable of ſympathiſing with us in our diſtreſſes, becauſe they are not partakers of our nature.

Nature hath a peculiar ſympathy in it; now he is naturally one with us, ſin only excepted, and that is our advantage too. He is man as we are, fleſh and blood as we are: born of a woman, and in all points made like unto us, that excepted which the Holy Ghoſt excepteth: *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame. For verily he took not on him the nature of angels, but he took the ſeed of Abraham.* This doth qualify him much; for as I ſaid before, there is a ſympathy in nature. A man will not be ſo affected with the hurt that comes to a beaſt, as he naturally will with the hurt that comes to a man: a beaſt will be more affected with thoſe attempts that are made upon its own kind to hurt it, than it will be with thoſe that are made upon man: wherefore? why, there is a ſympathy in nature. Now that Chriſt the High-prieſt of the houſe of God is naturally one with us, you ſee the ſcriptures plainly affirm. God ſent forth his Son, made of a woman: he was made of the ſeed of David, according to the fleſh; the fathers of whom, as concerning the fleſh, Chriſt came, &c.; and this muſt needs tend to make him a well qualified High-prieſt. We will not now ſpeak of the neceſſity of his taking upon him the human nature, to wit, that he might deſtroy him that had the power of death, that is the devil, and deliver his people; for that would be here too much beſide our matter, and be a diverſion to the reader: we are now upon his High-prieſt's office, and of thoſe natural qualifications that attend him, as to that; and I ſay, nature is a great qualification, becauſe in nature there is ſympathy; and where there is ſympathy, there will be a provocation to help, a provocation to help with jealouſy and indignation againſt thoſe that afflict.

A bear robbed of her whelps is not more provoked, than is the Lord Jeſus, when there is means uſed, to make them miſs of life eternal, for whom he hath died, and for whom he ever lives to make interceſſion. But,

2. As there is natural ſympathy in Chriſt to thoſe for whom he is an High-prieſt, ſo there is relative ſympathy; he has not only taken to or upon him our nature, but he is become one brother-hood with us; now you know brotherhood will carry a man further than nature; ſo then, when nature and relation meet, there is a double obligation. Now both he that ſanctifieth, (which is Chriſt), and they who are ſanctified, (his ſaints), are all of one, (which is God), they are all of God, as children of a Father; for which cauſe he is not aſhamed to call them brethren, ſaying, *I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.* Now a relation is much, and a natural relation moſt of all. Why, here is a natural relation betwixt Chriſt the High-prieſt, and thoſe for whom he ever liveth to make interceſſion: a natural relation, I ſay, and that with reſpect to the humanity which is the nature ſubject to affliction and diſtreſs; *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.* So then it is for a brother that he is engaged, for a brother that he doth make interceſſion.

When Gideon knew by the confeſſion of Zeba and Zalmunna, that the men that they ſlew at Tabor were his brethren, his fury came into his face, and he ſware they ſhould therefore die. Relation is a great matter. And therefore it is ſaid again, *In all things it behoved him to be made like unto his brethren, that he might be a merciful High-prieſt;* a brother is born for adverſity; and a brother will go far.

This therefore is a ſecond thing or another qualification, with which Chriſt Jeſus is furniſhed to be an High-prieſt; he is a brother, there is a brotherly relation betwixt him and us; therefore by virtue of this relation he maketh interceſſion for us more affectionately.

3. There is another thing in Chriſt Jeſus that makes him naturally of an excellent qualification with reference to his prieſthood for us, and they are the temptations and infirmities wherewith he was exerciſed in the days of his humiliation. It is true, temptations and infirmities ſtrictly conſidered, are none of our nature, no more are they of his; but yet, if it be proper to ſay temptations and afflictions have a nature, his and ours were naturally the ſame; and that in all points too; for ſo ſays the ſcripture, *He was tempted in all points, like as we are, yet without ſin.* Are we tempted to diſtruſt God? ſo was he: are we tempted to murder ourſelves? ſo was he: are we tempted with the bewitching vanities of this world? ſo was he: are we tempted to commit idolatry, and to worſhip the devil? ſo was he. So that herein we alſo were alike; yea, from his cradle to his croſs he was a man of ſorrows and acquainted with griefs, a man of afflictions throughout the whole courſe of his life.

And obſerve it, he was made ſo, or ſubjected thereto by the ordinance of God; nay, farther, it behoved him to be made ſo, that is, to be made like unto us in all things, the better to capacitate him to the work of his prieſthood, with the more bowels and compaſſion. We will read to you the text; *Wherefore in all things it behoved him to be made like unto his brethren, that he might be* (qualified to be) *a merciful and faithful High-prieſt, in things pertaining to God, to make reconciliation for the ſins of the people: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

See here how he is qualified, and to what end; he was tempted as we are, ſuffered by temptations as we do, in all points and things as we are; that he might be bowels, that he might be a merciful and faithful High-prieſt, in things pertaining to God, to make up the difference that is made by ſin, between God and his people, to make reconciliation for the ſins of the people.

Yea, he by being tempted, and by ſuffering as he did, he is prepared and enabled ſo to do; *for in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

Wherefore, I alſo call this qualification both natural and neceſſary; natural, becauſe in kind the ſame with ours; that is, his temptations were the ſame with ours; the ſame in nature, the ſame in deſign, the ſame as to their own natural tendency; for their natural tendency was to have ruined both him and us, but God prevented. They alſo were neceſſary, though not of themſelves, yet made ſo by him that can bring good out of evil, and light out of darkneſs; made ſo, I ſay, to us, for whoſe ſakes they were ſuffered to aſſault and afflict him, namely, that he might be able to be merciful, faithful, and ſuccouring to us.

4. Another qualification with which our High-prieſt is furniſhed, for the better fitting of him to make interceſſion for us, is, that we are his members; to be a member is more than to be of the ſame nature, or the neareſt of relations, that excepted. So then now he makes interceſſion for his own ſelf, for his own body, and for the ſeveral members of his body. The high-prieſt under the law did uſe to offer up ſacrifice for himſelf; firſt for himſelf, for his own ſins, and then for the errors of the people. I will not ſay that Chriſt had any ſin that was perſonally, or by his act, his own; for that would be to blaſpheme the name of that Holy One; but yet I will ſay, he made the ſins of the people his own; yea, God the Father made them his; thoſe alſo for whom he ever liveth to make interceſſion, are united to him, made members of his body, of his fleſh, and of his bones; and ſo are any part of himſelf.

But we are now about his natural qualifications, and this is one; that they for whom he ever liveth to make interceſſion are his members, the members of his body; we are the members of his body, of his fleſh, and of his bones, ſo ſaith the word. Wherefore here is a near concern, for that his church is part of himſelf; it is his own concern, it is for our own fleſh: Never man yet hated his own fleſh, but nouriſheth and cheriſheth it. (Things are thus ſpoken, becauſe of the infirmity of our fleſh). So that had Chriſt no love to us as we are ſinners, yet becauſe we are part of himſelf, he cannot but care for us, nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our infirmities, the more he is afflicted for us: *For we have not an High-prieſt that cannot be touched with the feeling of* *our infirmities.* He at no time loſeth this his fellow-feeling becauſe he always is our head, and we the members of his. I will add, the infirm member is moſt cared for, moſt pitied, moſt watched over to be kept from harms, and moſt conſulted for.

I love to play the child with little children, and have learned ſomething by ſo doing; I have met with a child that has had a ſore finger, yea, ſo ſore as to be altogether at preſent uſeleſs; and not only ſo, but by reaſon of its infirmity, has been a let or hindrance to the uſe of all the fingers, that have been upon that hand: then have I began to bemoan the child, and ſaid, Alas! my poor boy, or girl, haſt got a ſore finger? Ah! quoth the child, with water in its eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the ſore finger: Oh! ſaith the child, pray do not hurt me; I then have replied, Canſt thou do nothing with this finger? No, ſaith the child, nor with this hand either: then have I ſaid, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this the child ſtarted, ſtared in my face, gone back from me, and entertained a kind of indignation againſt me, and has no more cared to be intimate with me.

Then have I begun to make ſome uſe of that good ſermon which this little child has preached unto me; and thus have I gone on: If memberſhip be ſo dear, if this child has ſuch tenderneſs to the moſt infirm, the moſt uſeleſs of its members; if it counts me his friend no longer than while I have a mouth to bemoan, and carriages that ſhew tenderneſs to this uſeleſs finger; what an intereſt doth memberſhip give one in the body, and what compaſſion hath the ſoul for ſuch an uſeleſs thing, becauſe it is a member? and turning all this over to Jeſus Chriſt, then inſtead of matter and corruption, there preſently comes honey to me out of the child's ſore finger: I take leave to tell you now how I uſe to play. And though I have told this tale upon ſo grave a truth, as is the memberſhip of Chriſtians with their Head, yet bear with me; no child can be ſo tender of its ſore finger, as is the Son of God of his afflicted members; he cannot but be touched with the feeling of our infirmities.

Ah! who would not make many ſupplications, prayers, and interceſſions, for a leg, for an eye, for a foot, for a hand, for a finger, rather than they will loſe it? And can it be imagined, that Chriſt alone ſhall be like the fooliſh oſtrich, hardened againſt his young, yea, againſt his members? it cannot be.

Should he loſe a member, he would be disfigured, maimed, diſmembered, imperfect, next to monſtrous. For his body is called his fulneſs, yea, the fulneſs of him that fills all in all. This therefore ſhews you that Chriſt as High-prieſt has naturally a reſpect for thoſe for whom he ever liveth to make interceſſion; yea, an unfathomable reſpect for them, becauſe they are his members.

5. But again, when nature-relation and memberſhip is urged to ſhew the fit qualifications wherewith Chriſt is endued, I intend not to intimate, as if the bottom of all lay here; for then it might be urged, that one imperfect has all theſe; for who knows not that ſinful man has all theſe qualifications in him, towards his nature, relations, and members? I have therefore, as I ſaid, thus diſcourſed, only for demonſtration-ſake, and to ſuit myſelf with the infirmity of your fleſh. I might come, in the *next* place, to tell you, that Jeſus Chriſt our High-prieſt is thus, with reference to other deſigns. We are his purchaſe and he counts us ſo; his jewels, and he counts us ſo; his eſtate real, and he counts us ſo. And you know, a man will do much, ſpeak much, interceed much, and long for that which he thus is intereſted in: but we will come to ſpeak more particularly of the exceeding excellency of his natural qualifications, and ſhew you, that he hath ſuch as are peculiar to himſelf alone and that we are concerned in them.

1. Firſt then, he is holy, and ſo a ſuitable High-prieſt. There is a holineſs that ſets further from, and a holineſs that brings one nearer to, and to be concerned the more with the condition of thoſe in affliction, and that holineſs is that which is intailed unto office. When a man is put into an office the more unholy he is, the worſe he performs his office; and the more holy, the better he performs his office. For his holineſs obliges him to be faithful unto men, wherein he is concerned by his office. Hence you read, *that he is a faithful High-prieſt, becauſe he is a holy one, and ſuch an High-prieſt became us, who is holy,* &c. *good and upright is the Lord Jehovah,* (Chriſt Jeſus), *therefore he will teach ſinners in the way. He that ruleth among men muſt be juſt, ruling in the fear of God.* I mention theſe texts to ſhew you, that holineſs, when intailed to office, makes a man do that office the better. Now then, Chriſt is holy, and he is made, called, and made of God an High-prieſt, after the order of Melchiſedec, and is to manage that his office for thee with God; that is to ſay, to continue to make reconciliation for iniquity; for that iniquity that cleaveth unto thee, and that ſupriouſly breaketh, or iſſueth from thy fleſh after thou art called and converted. For we are now upon the ſecond part of the execution of the prieſthood of Chriſt: that which he executeth, I ſay; and by executing takes away the iniquity of our holy things and of our life, after our turning to God by him. Now he that is to do this, is holy, and ſo one that will make conſcience of performing that office for us, with which he is intruſted of God. Hence, he is ſet in oppoſition to thoſe high prieſts that had infirmities, that were not holy, upon this very account, preferred above them. For the law maketh men high-prieſts that have infirmities; but the word of an oath, which was ſince the law, maketh the Son, who is conſecrated, perfected, or holy for evermore.

This therefore is a great thing, to wit, That we have an High-prieſt that is holy, and ſo one that will not fail to perform to the utmoſt the truſt committed to him on our behalf, to wit, to offer both gifts and ſacrifices for ſin, this is one thing.

2. There is added to this of his holineſs another; and that is harmleſs. *For ſuch an High-prieſt became us who is holy, harmleſs.* A harmful man, when he is in office, Oh how much miſchief may he do! Such an one is partial in doing his office, ſuch an one will put the poor by his right, ſuch an one will buy and ſell a cauſe, a man, an intereſt, will do or not do, as his harmfulneſs prompts him to it; ſo is an evil ruler among the poorer people. But now our Jeſus, our High-prieſt, is holy, harmleſs; he will wrong no man he will deprive no man, he will contemn no man, he will deny to no man that comes to God by him, the benefit and advantage of his bleſſed interceſſion; he reſpecteth not perſons, nor taketh reward. A harmful man will ſtomach, and hate, and prejudice a man, will wait for an opportunity to do him a miſchief, will take the advantage, if he can, to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. Oh! but Chriſt is harmleſs, harmleſs as a dove, he thinks no ill, intends no ill, doth no ill: but graciouſly, innocently, harmleſly, makes interceſſion for thee; nor will he be prevailed with to prejudice thy perſon, or to forbear to take up thy name into his lips, be thy infirmities, and weakneſſes, and provocations never ſo many, if thou indeed comeſt to God by him. He is holy, and harmleſs, and ſo the more fit to become our High-prieſt and to make interceſſion for us.

3. But again, this is not all, he alſo is undefiled: *For ſuch an High-prieſt became us, who is holy, harmleſs, undefiled.* This term is put in to ſhew, that he neither is, nor can be found, neither now, nor at any time, faulty in his office. A man that is holy may yet be defiled; a man that is harmleſs may yet be defiled. We are bid to be holy and harmleſs; and in a goſpel-ſenſe ſo every Chriſtian is. Oh! but Chriſt is ſo in a legal ſenſe; in the eye of the law, perfectly ſo. This is a great matter, for it ſhews. that as nothing done by us can tempt him to be hurtful to us; ſo there is nothing in himſelf that can tempt him ſo to be. A man that is defiled, has that within him that will put him upon uſing of his office unfaithfully, though he ſhould have no provocation from thoſe for whoſe good he is to execute his office; but he that is undefiled, undefiled in a law-ſenſe, as our Lord Jeſus is, is ſuch

an one that doth not only not do hurt, and not act falſely in his office, but one that cannot, one that knoweth not, how to be unfaithful to his truſt. He is holy, harmleſs, undefiled, this therefore is a great thing. He has not the original of hurtfulneſs in him, there is no ſuch root there; there is a root of bitterneſs, ſpringing up in us, by which, not only ourſelves, but oftimes others are defiled. Oh! but our High-prieſt is undefiled, he is not corrupt, nor corrupteth; he doth his office fairly, faithfully, holily, juſtly according to, or anſwering our neceſſities, and the truſt repoſed in him, and committed to him. But,

4. This is not all; as he is holy, harmleſs, and undefiled; ſo he is ſeparate from ſinners, both in his conception, in his compoſition, and the place ordained for him to execute this part of his High-prieſt's office in. He was not conceived in the womb by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with thoſe materials that are corrupt, ſtained, or imperfect; but with thoſe that are unſpotted; even with the ſpotleſs ſacrifice of his own unblemiſhed offering. He, nor his offering, has any ſuch tang, as had the prieſts, and their ſacrifices under the law, to wit, ſin and imperfection; he is ſeparate from them in this reſpect, further than is an angel from a beaſt. He has none of the qualities, actions, or inclinations of ſinners; his ways are only his own; he never ſaw them, nor learnt them, but of the Father: there is none upright among men, wherefore he is ſeparated from them to be a prieſt. Again,

5. As he is thus, ſo again, he is ſaid to be higher than the heavens. For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens. The text ſaith, that neither ſaint, nor heavens, are clean in God's ſight: *Behold he putteth no truſt in his ſervants, he chargeth his angels with folly;* and again, *Behold he putteth no truſt in his ſaints, yea, the heavens are not clean in his ſight.* Wherefore, by this expreſſion, he ſhews us, that our High-prieſt is more noble than either heaven or angel; yea, more clean and perfect than any. It ſhews us alſo that all the heavenly hoſt are at his command, to do as his interceſſion ſhall prevail with the Father for us. All angels worſhip him, and at his word they become, they all become miniſtering ſpirits for them who ſhall be heirs of ſalvation.

Beſides, by this word he ſhews, that it is impoſſible that our High-prieſt ſhould degenerate or decay; for that he is made higher than the heavens; the ſpirits ſometimes, in the heavens, have decayed; the heavens themſelves decay and wax old; and that is the fartheſt that by the word we are admitted to go. But as for him that is above the heavens, that is made higher than the heavens that is aſcended up far above all heavens; he is the ſame, and his years fail not; *the ſame yeſterday, to-day, and for ever.*

This therefore is added, to ſhew that Chriſt is neither as the angels, nor heavens, ſubject to decay, or degenerate, or to flag and grow cold in the execution of his office; but that he will be found even at the laſt; when he is come to the end of this work, and is about to come out of the holy place, as affectionate, as full of love, as willing, and deſirous after our ſalvation, as he was the firſt moment that he was made High-prieſt, and took upon him to execute that his bleſſed office for us.

Wherefore our High-prieſt is no ſuch one as you read of in the law. He is no dwarf, hath no blemiſh, nor any imperfection; therefore is not ſubject to flag or fail in the due execution of his office, but is able to ſave to the uttermoſt them that come unto God by him, *ſeeing he ever liveth to make interceſſion for them.*

And it is well worth our conſideration, that it is ſaid, he is made thus; that is, appointed, inſtituted, called, and qualified thus of God; this ſhews the Father's heart as well as the Son's, to us-ward, to wit, that this prieſthood was of him, and the glorious effects thereof by him: *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

I come now to the ſecond motive, to wit, that we may find grace and mercy to help in time of need; or we ſhall find grace and mercy to help, if we come as we ſhould, to the throne of grace.

In this motive we have theſe three things.

1. That ſaints are like to meet with needy times while they are in this world.

2. That nothing can carry us through our needy times, but more, or a continual ſupply of mercy and grace.

3. That mercy and grace is to be had at the throne of grace, and we muſt fetch it from thence by prayer, if we would, as we ſhould, go through theſe needy times.

For the firſt of theſe, that ſaints are like to meet with needy times; or with ſuch times as will ſhew them, that they need a continual aſſiſtance of the grace of God, that they may go rightly through this world. This is therefore a motive, that weareth a ſpur in the heel of it, a ſpur to prick us forward to ſupplicate at the throne of grace. This needy time is in other places called the perilous time, the evil day, the hour and power of darkneſs, the day of temptation, the cloudy and dark day.

And indeed, in the general, all the days of our pilgrimage here are evil, yea, every day has a ſufficiency of evil in it to deſtroy the beſt ſaint that breatheth, were it not for the grace of God. But there are alſo, as I have hinted, particular ſpecious times, times more eminently dangerous and hazardous unto ſaints. As,

1. There are their young days, the days of their youth, and childhood in grace. This day is uſually attended with much evil towards him or them that are aſking the way to Zion with their faces thitherward. Now the devil has loſt a ſinner; there is a captive has broke priſon, and one run away from his maſter: now hell ſeems to be awakened from ſleep, the devils are come out, they roar, and roaring they ſeek to recover their runaway. Now tempt him, threaten him, flatter him, ſtigmatiſe him, throw duſt into his eyes, poiſon him with errors, ſpoil him while he is upon the potter's wheel; any thing to keep him from coming to Jeſus Chriſt. And is this not a needy time? doth not ſuch an one want abundance of grace? is it not of abſolute neceſſity that thou, if thou art the man thus beſet, ſhouldſt ply it at the throne of grace, for mercy and grace to help thee in ſuch a time of need as this is?

To want a ſpirit of prayer now, is as much as thy life is worth. O, therefore, you that know what I ſay, you that are broke looſe from hell, that are fled for refuge to lay hold on the hope ſet before you, and that do hear the lion roar after you, and that are kept awake with the continual voice of his chinking chain, cry as you fly; yea, the promiſe is, that they that come to God with weeping, with ſupplication, he will lead them.

Well, this is one needy time, now thy hedge is low, now thy branch is tender, now thou art but in the bud. Pray that thou be'eſt not marred in the potter's hand.

2. The time of proſperity is alſo a time of need, I mean of thy ſpiritual proſperity. For as Satan can tell how to ſuit temptations for thee in the day of thy want, ſo he has thoſe that can entangle thee in the day of thy fulneſs. He has his ſpiritual wickedneſſes in the high and heavenly places. He can tell how to lay a ſnare for thee in the land of Canaan, as well as in the wilderneſs; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, ſuch times ſeem to be the moſt dangerous, not in themſelves, but through the deceits of our heart. Hence Moſes gives this caution to the children of Iſrael, that when God had given them the promiſed land, and vineyards, and wells, and olive trees, and when they had eaten and were full, *Then,* ſays he, *beware leſt thou forget the Lord which brought thee forth of the land of Egypt, from the houſe of bondage.* And again, he doubleth this caution, ſaying, *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day; leſt when thou haſt eaten and art full, and thou in all good things art increaſed, then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the houſe of bondage;* all this may be applied ſpiritually. For there are, as I ſaid, ſnares laid for us in our beſt things; and he that has great enjoyments, and forgets to pray for grace to keep him humble

then, ſhall quickly be where Peter was, after his knowledge of the Lord Jeſus by the revelation of the Father.

3. Another needy time, is a time when men are low and empty, as to worldly good; this time is full of temptations and ſnares. At this time, men will, if they look not well to their doings and goings, be tempted to ſtrain curteſies both with conſcience and with God's word, and adventure to do things that are dangerous, and that have a tendency to make all their religion and profeſſion vain. This holy Agur was aware of; ſo he prayed, *Let me not be rich and full, leſt I deny thee; let me not be poor, leſt I ſteal, and take the name of my God in vain.* There are many inconveniences that attend him that is fallen into decay in this world. It is an evil day with him, and the devils will be as buſy with him, as the flies are with a lean and ſcabbed ſheep. It ſhall go hard but ſuch a man ſhall be full of maggots; full of ſilly, fooliſh, idle inventions, to get up, and to abound with fulneſs again. It is not a time now, will Satan ſay, to retain a tender conſcience, to regard thy word or promiſe, to pay for what thou buyeſt, or to ſtick at pilfering, and filch from thy neighbour. This Agur was afraid of; therefore he prayed that God would keep him from that which would be to him a temptation to do it. How many in our day have, on theſe very accounts, brought religion to a very ill ſavour, and themſelves unto the ſnare of the devil, and all becauſe they have not addicted themſelves to pray to God for grace to help in this time of need, but rather have left off the thing that is good, and given up themſelves to the temptations of the devil, and the ſubtile and enſnaring motions of the fleſh.

4. Another needy time is the day of perſecution; this is called, as was hinted before, *the hour of darkneſs, the cloudy and dark day.* This day, therefore, is full of ſnares, and of evils of every kind. Here is the fear of man, the terrors of a priſon, of loſs of goods and life. Now all things look black, now the fiery trial is come. He that cannot now pray; he that now applieth not himſelf to God on the throne of grace, by the prieſthood of Jeſus Chriſt, is like to take a fall before all men upon the ſtage; a foul fall, a fall that will not only break his own bones, but alſo the hearts of thoſe that fear God and behold it: *Come therefore boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need.*

5. Another time of need is, that time wherein thou changeſt thy condition and intereſt into a new relation. For here alſo the ſnares and traps lie waiting for thee. There is a hopeful child goes to ſervice, or to be an apprentice; there is a young man and a young maid entered into a married condition, and though they pray before, yet they leave off to pray then. Why, theſe people are oftentimes ruined and undone; the reaſon is, this change is attended with new ſnares, with new cares, and with new temptations, of the which, becauſe through unwatchfulneſs they are not aware, they are taken, drawn to perdition and deſtruction by them.

Many in my ſhort day have gone, I doubt down to the pit, this way, that have ſometimes been to appearance the very foremoſt and hopefuleſt in the place where they have lived. Oh how ſoon has there fire gone out; has their lamps forborn to burn! How quickly have they loſt their love to their miniſters, by whom they were illuminated, and to the warmeſt Chriſtians, through communion with whom they uſed to be kept awake and ſavoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their fooliſh minds withal! Wherefore, Oh thou that art in this fifth head concerned, *Come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

6. Another time of need is, when the generality of profeſſors are decayed; when the cuſtom of fancies and fooleries have taken away all gravity and modeſty from among the children of men. Now pray, or thou dieſt; yea, pray againſt thoſe decays, thoſe vain cuſtoms, thoſe fooliſh fancies, thoſe light and vain carriages that have overtaken others, elſe they will aſſuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.

7. Another time of need is, the time of guilt contracted, and of the hiding of God's face. This is a dangerous time. If thou now ſhalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a man from God. So it ſerved our firſt father; and oft-times when God hides his face, men run into deſperation, and ſo throw up all duties, and ſay as he of old, *Why ſhould I wait upon the Lord any longer?* Now thy great help againſt this is prayer, continuing in prayer. Prayer wreſtleth with the devil, and will overthrow him: prayer wreſtleth with God, and will overcome him: prayer wreſtleth with all temptations, and makes them fly. Great things have been done by prayer, even by the prayer of thoſe that have contracted guilt, and that have by their ſins loſt the ſmiles and ſenſe of the favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray: *Come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

8. The day of reproach and ſlander is another time of need, or a day in which thou wilt want ſupplies of grace. Sometimes we meet with ſuch days wherein we are loaden with reproaches, ſlanders, ſcandals, and lies. Chriſt found the day of reproach a burdenſome day unto him; and there is many a profeſſor driven quite away from all conſcience towards God, and open profeſſion of his name, by ſuch things as theſe. Reproach is, when caſt at a man, as if he was ſtoning to death with ſtones. Now ply it hard at the throne of grace, for mercy and grace to bear thee up, or thou wilt either miſcarry or ſink under ground by the weight of reproach that may fall upon thee.

9. Another time of need is that wherein a man's friends deſert and forſake him, becauſe of his goſpel-principles, or of thoſe temptations that attend his profeſſion. This is a time that often happeneth to thoſe that are good. Thus it was with Chriſt, with Paul, with Job, with Heman, and ſo has been with many other of God's ſervants in the day of their temptations in this world; and a ſore time it is. Job complained under it, ſo did Heman, Paul, and Chriſt. Now a man is as forlorn as a pelican in the wilderneſs, as an owl in the deſert, or as a ſparrow upon the houſe-top. If a man cannot now go to the throne of grace by prayer, through Chriſt, and ſo fetch grace for his ſupport from thence, what can he do? He cannot live of himſelf: Wherefore this is a ſore evil.

10. Another time of need is the day of death, when I am to pack up all to be gone from hence, the way of all the earth. Now the greateſt trial is come, excepting that of the day of judgement. Now a man is to be ſtripped of all, but that which cannot be ſhaken. Now a man grows near the borders of eternity: Now he begins to ſee into the ſkirts of the next world: Now death is death, and the grave the grave indeed: Now he begins to ſee what it is for body and ſoul to part, and what to go and appear before God: Now the dark entry, and the thoughts of what is in the way from a deathbed to the gate of the holy heaven, comes nearer the heart than when health and proſperity do compaſs a man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent man will make it one of the great concerns of his whole life, to get, and lay up a ſtock of grace for this day, (though the fool will rage and be confident): for he knows all will be little enough to keep him warm in his ſoul, while cold death ſtroaks his hand over his face, and over his heart, and is turning his blood into jelly; while ſtrong death is looſing his ſilver cord, and breaking his golden bowl. Wherefore, I ſay, this motive weareth a ſpur on his heel, a ſpur to prick us on to the throne of grace for mercy, and grace to help in the time of need.

But, ſecondly, I come now to the next thing, which is, to ſhew, that nothing can carry us through our needy times, but more, or a continual ſupply of mercy and grace. This the text fully implies, becauſe it directeth us to the throne of grace, for mercy and grace for that very end. And had there been any thing elſe that could have done it, the apoſtle would have made mention of it, and would alſo have directed the ſaints unto it. But foraſmuch as he here makes mention of the needy time, and directs them to the throne of grace for mercy and grace to help, it followeth that mercy and grace, and that only, can help us in the evil time.

Now mercy and grace are to be diſtinctly conſidered.

1. Mercy, for that by it we have through Chriſt the continuation and multiplication of forgiveneſſes, winhout which there is no ſalvation.

2. Grace, for that by it we are upheld, ſupported, and enabled to go through our needy times, as Chriſtians, without which there is no ſalvation neither. The firſt all will grant, the ſecond is clear: *If any man draws back, my ſoul ſhall have no pleaſure in him; but we are not of them that draw back unto perdition, but of them that believe to the ſaving of the ſoul.*

1. Mercy is that by which we are pardoned, even all the falls, faults, failings, and weakneſſes, that attend us, and that we are incident to, in this our day of temptation; and for *this* mercy we ſhould pray, and ſay, *Our Father, forgive us our treſpaſſes.* For though mercy is free in the exerciſe of it to us-ward, yet God will have us aſk, that we may have; as he alſo ſaith in the ſcripture, *Let us come boldly to the throne of grace, that we may obtain mercy.* Here then we have one help, and that is, the mercy of God is to be extended to us from his throne through Jeſus Chriſt, for our pardon and forgiveneſs in all thoſe weakneſſes that we are attended with in the needy or evil times; and we ſhould come to God for this very thing. This is that which David means, when he ſays, *Surely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever.* And again, *When I ſaid my foot ſlipped, thy mercy, O Lord, held me up:* Set me clear and free from guilt, and from the imputation of ſin unto death, by Chriſt.

Nor can any thing help where this is wanting; for our parts, our knowledge, our attainments, nor our graces, cannot ſo carry us through this world, but that we ſhall be guilty of that that will ſink us down to hell, without God's pardoning mercy. It is not the grace that we have received can do it, nor the grace that is to be received that can do it; nothing can do it but the pardoning mercy of God; for becauſe all our graces are here imperfect, they cannot produce a ſpotleſs obedience. But where there is not a ſpotleſs obedience, there muſt of neceſſity follow a continuation of pardon and forgiveneſs by mercy, or I know what will become of the ſoul.

Here therefore the apoſtle lays an obligation upon thee to the throne of grace, to wit, that thou mayſt obtain mercy, a continuation of mercy, mercy as long as thou art like to live this vain life on the earth; mercy that will reach through all thy days: For there is not a day, nor a duty; not a day that thou liveſt, nor a duty that thou doſt, but will need that mercy ſhould come after to take away thy iniquity. Nay, thou canſt not receive mercy ſo clearly, as not to ſtand in need of another act of mercy to pardon weakneſs in thy no better receiving the laſt. We receive not our mercies ſo humbly, ſo readily, ſo gladly, and with that thankfulneſs as we ſhould: and therefore, for the want of theſe, have the need of another, and another act of God's ſin-pardoning mercy, and need ſhall have thereof, as long as evil time ſhall laſt with us.

But is not this great grace, that we ſhould thus be called upon to come to God for mercy? Yea, is not God unſpeakably good, in providing ſuch a throne of grace, ſuch a ſacrifice, ſuch an High-prieſt, and ſo much mercy for us, and then to invite us to come with boldneſs to him for it? Nay, doth not his kindneſs yet further appear, by giving of us items and intimations of needy times, and evil days, on purpoſe to provoke us to come to him for mercy?

This then ſhews us, as alſo we have hinted before, that the throne of grace, and Chriſt Jeſus our High-prieſt, are both provided upon the account of our imperfections, namely, that we who are called might not be, by remaining weakneſſes, hindered of, but obtain eternal inheritance. Weakneſſes, ſuch weakneſſes remain in the juſtified, and ſuch ſlips and failings are found in and upon them, that called for a courſe of mercy and forgiveneſs to attend them.

Farther, this alſo intimates, that God's people ſhould not be dejected at the apprehenſions of their imperfections; I ſay, not ſo dejected, as therefore to caſt off faith and hope, and prayer; for a throne of grace is provided for them, to the which they may, they muſt, they ought continually to reſort for mercy, ſin-pardoning mercy.

2. As we are here to obtain mercy, ſo we are here to find grace. They that obtain mercy, ſhall find grace, therefore they are put together. That they may obtain mercy, and find grace; only they muſt find mercy firſt; for as forgiveneſs at firſt goes before ſanctification in the general, ſo forgiveneſs afterwards goes before particular acts of grace for further ſanctification. God giveth not the ſpirit of grace to thoſe that he has not firſt forgiven by mercy, for the ſake of Chriſt. Alſo ſo long as he as a Father forbears to forgive us his adopted, ſo long we go without thoſe further additions of of grace that are ſuggeſted in the text. But when we have obtained mercy to forgive, then we alſo find grace to our renewing. Therefore he ſaith, *Firſt obtain mercy, and then find grace.*

Grace here I take to be that grace which God has appointed for us, to dwell in us; and that by and through the continual ſupply of which we are to be enabled to do and ſuffer, and to manage ourſelves in doing and ſuffering according to the will of God. Let us have grace whereby we may ſerve him acceptably with reverence and godly fear. So again, he giveth more grace; wherefore he ſaith, *God reſiſteth the proud, but giveth grace to the humble.* The grace therefore that is meant, is grace given or to be given; grace received or to be received; grace, a root, a principle of grace, with its continual ſupplies for the perfecting of that ſalvation that God has deſigned for us.

This was that which comforted Paul, when the meſſenger of Satan was ſent to buffet him, it was ſaid unto him by Chriſt, *My grace is ſufficient for thee:* As who ſhould ſay, Paul, be not utterly caſt down, I have wherewith all to make thee ſtand, and overcome, and that is my grace, by which thou ſhalt be ſupported, ſtrengthened, comforted, and made to live a triumphant life, notwithſtanding all that oppreſs thee. But this came to him upon his praying; *for this I prayed to God thrice,* ſaith he. So again, *God is able to make all grace abound towards you, that ye always having all ſufficiency in all things, may abound to every good work.* Thus you ſee, that by grace in theſe places is meant that ſpirit, and theſe principles of grace, by the increaſe and continual ſupply of which we are inwardly ſtrengthened, and made to abound to every good work.

This then is the concluſion, That as there is mercy to be obtained by us at the throne of grace, for the pardon of all our weakneſſes; ſo there is alſo grace there to be found that will yet ſtrengthen us more, to all good walking and living before him. He giveth more grace, and they receive one time or another abundance of grace that ſhall reign in life by one Jeſus Chriſt.

This then teaches us ſeveral things, ſome of which I will mention: As,

1. That nature, as nature, is not capable of ſerving of God: no, not nature where grace dwells, as conſidered abſtract from that grace that dwells in it. Nothing can be done aright without grace, I mean no part or piece of goſpel-duty. Let us have grace, whereby we may ſerve him acceptably. Nature, managed by grace, ſeaſoned with grace, and held up with grace, can ſerve God acceptably. Let us have grace ſeek for, and find grace to do ſo; for we cannot do ſo but by grace: *By the grace of God I am what I am; and his grace which was beſtowed on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was in me.*

What can be more plain than this beautiful text? For the apoſtle doth here quite ſhut out nature, ſanctified nature, (for he indeed was a ſanctified man), and concludes that even he, as of himſelf, did nothing of all the great works that he did; but they were done, he did them by the grace of God that was in him. Wherefore nature, ſanctified nature, as nature, can of itſelf do nothing to the pleaſing of God the Father.

Is not this the experience of all the godly? Can they do that at all times which they can do at ſome times?

Can they pray, believe, love, fear, repent, and bow before God always alike? No. Why ſo? they are the ſame men, the ſame human nature, the ſame ſaints: Aye, but the ſame grace, in the ſame degree, operation, and life of grace, doth not ſo now work on that man, that nature, that ſaint; therefore, notwithſtanding he is what he is, he cannot do at all times alike.

Thus therefore it is manifeſt, that nature, ſimply as ſuch, is a great way off doing that which is acceptable with God. Refined, purified, ſanctified nature, cannot do but by the immediate ſupplies, lifts, and helps of that ſpirit and principle of grace by the which it is ſo ſanctified

2. As nature, even where grace is, cannot without the aſſiſtance of that grace, do any thing acceptably before God; ſo grace received, if it be not alſo ſupplied with more grace, cannot cauſe that we continue to do acceptabe ſervice to God: This alſo is clear by the text. For he ſpeaketh there to them that had received grace; yea, puts himſelf into the number, ſaying, *Let us come boldly to the throne of grace, that we may find grace to help in time of need.* If grace received would do, what need of more? What need we pray for more? What need we go to the throne of grace for more? This very exhortation ſaith it will not: preſent ſupplies of grace are proportioned to our preſent need, and to help us to do a preſent work or duty. But is our preſent need all the need that we are like to have, and the preſent work, all the work that we have to do in the world? Even ſo the grace that we have received at preſent, though it can help us to do a preſent work, it cannot, without a further ſupply, help us to do what is to be done hereafter. Wherefore, the apoſtle ſaith, that his continuing to do, was through his obtaining help, continual help of God: *Having therefore* (ſaith he) *obtained help of God: I continue to this day witneſſing both to ſmall and great, &c.* There muſt be a daily imploring of God for daily ſupplies from him, if we will do our daily buſineſs as we ſhould.

A preſent diſpenſation of grace, is like a good meal, a ſeaſonable ſhower, or a penny in one's pocket, all which will ſerve for the preſent neceſſity. But will that good meal that I eat laſt week, enable me, without ſupply, to do a good day's work in this? or, will that ſeaſonable ſhower which fell laſt year, be, without ſupplies, a ſeaſonable help to the grain and graſs that is growing now? or will that penny that ſupplied my want the other day, I ſay, will the ſame penny alſo, without a ſupply, ſupply my wants to-day?

The ſame may, I ſay, be ſaid of grace received; it is like the oil in the lamp, it muſt be fed, it muſt be added to: And there ſhall be a ſupply, wherefore he giveth more grace. Grace is the ſap, which from the root maintaineth the branches: ſtop the ſap, and the branch will wither: Not that the ſap ſhall be ſtopped where there is union, not ſtopped for altogether; for as from the root the branch is ſupplied, ſo from Chriſt is every member furniſhed with a continual ſupply of grace, if it doth as it ſhould; of his fulneſs have all we received, and grace for grace.

The day of grace is the day of expence; this is our ſpending time. Hence we are called pilgrims and ſtrangers in the earth, that is, travellers from place to to place, from ſtate to ſtate, from trial to trial. Now, as the traveller at a freſh inn is made to ſpend freſh money; ſo Chriſtians, at a freſh temptation, at a new temptation, are made to ſpend freſh, and a new ſupply of grace. Great men, when and while their ſons are travellers, appoint that their bags of money be lodged ready, or conveniently paid in at ſuch and ſuch a place, for the ſuitable relief of them; and ſo they meet with ſupplies. Why, ſo are the ſons of the Great one, and he has allotted that we ſhould travel beyond ſea, or at a great diſtance from our Father's houſe: wherefore he has appointed, that grace ſhall be provided for us, to ſupply at ſuch a place, ſuch a ſtate or temptation, as need requires: but withal, as my Lord expecteth his ſon ſhould acquaint him with the preſent emptineſs of his purſe, and with the difficulty he hath now to grapple with; ſo God our Father expects that we ſhould plead by Chriſt our need at the throne of grace, in order to a ſupply of grace: *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Now then, this ſhews the reaſon why many Chriſtians that are indeed poſſeſſed with the grace of God, do yet walk ſo oddly, act ſo poorly, and live ſuch orderly lives in the world. They are like to thoſe gentlemens ſons that are of the more extravagant ſort; that walk in their louſy hue, when they might be maintained better. Such young men care not, perhaps ſcorn to acquaint their fathers with their wants, and therefore walk in their threadbear jackets, with hoſe and ſhoes out at heels? a right emblem of the uncircumſpect child of God.

This alſo ſhews the reaſon of all thoſe dreadful falls and miſcarriages that many of the ſaints ſuſtain; they make it not their buſineſs to watch to ſee what is coming, and to pray for a ſupply of grace to uphold them; they with David are too careleſs, or with Peter too confident, or with the diſciples too ſleepy, and ſo the temptation comes upon them; and their want like as an armed man.

This alſo ſhews the reaſon, why ſome that, to one's thinking, would fall every day; for that their want of parts, their ſmall experience, their little knowledge of God's matters, do ſeem to beſpeak it; yet ſtand, walk better, and keep their garments more white than thoſe that have, when compared with them, twice as much as they. They are praying ſaints, they are often at the throne of grace, they are ſenſible of their weakneſs, keep a ſight of their danger before their faces, and will not be contented without more grace.

3. And this leads me, in the third place, to ſhew you, that were we wiſe, and did we ply it at the throne of grace, for grace, as we ſhould, O what ſpotleſs lives might we live! We ſhould then have always help in time of need; for ſo the text inſinuates, *That we may obtain mercy, and find grace to help in time of need.*

This is that which Peter means, when he ſays, *And beſides all this,* that is, beſides your faith in Chriſt, and beſides your happy ſtate of juſtification, *giving all diligence, add to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you, and abound,* (and be continually ſupplied with a ſupply from the throne of grace), *they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* But he that lacketh theſe things, is blind, and cannot ſee afar off, and has forgotten that he was purged from his old ſins. *Wherefore the rather brethren, give diligence to make your calling and election ſure: for if you do theſe things, ye ſhall never fall; For ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

The greateſt part of profeſſors now-a-days take up their time in contracting of guilt, and aſking for pardon, and yet are not much the better. Whereas, if they had but the grace to add to their faith, virtue, &c. they might have more peace, live better lives, and not have their heads ſo often in a bag as they have. To him that ordereth his converſation aright, will I ſhew the ſalvation of God. To him that diſpoſeth his way aright; now this cannot be done without a conſtant ſupplicating at the throne of grace for more grace. This then is the reaſon why every new temptation that comes upon thee, ſo foils, ſo overcomes thee; that thou wilt need a new converſion to be recovered from under the power and guilt that cleaves to thee by its overſhadowing of thee.

A new temptation, a ſudden temptation, an unexpected temptation, uſually foils thoſe that are not upon their watch; and that have not been before with God to be inlaid with grace proportionable to what may come upon them.

*That ye may find grace to help in time of need.* There is grace to be found at the throne of grace, that will help us under the greateſt ſtraits. *Seek and ye ſhall find;* it is there, and it is to be found there; it is to be found there of the ſeeking ſoul, of the ſoul that ſeeketh him. Wherefore I will conclude as I did begin;

gin ; *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

We will now ſpeak ſomething by way of concluſion, and ſo wind up the whole.

1. You muſt remember that we have been hitherto ſpeaking of the throne of grace, and ſhewing what it is: That we have alſo been ſpeaking of Chriſt's ſacrifice, and how he manages his high-prieſt's office before the throne of grace: We have alſo here, as you ſee been ſpeaking of the mercy and grace that is to be obtained and found at this throne of grace; and of what advantage it is to us in this our pilgrimage: Now, from all this it follows, That ſin is a fearful thing: for all this ado is, that men might be ſaved from ſin. What a devil then is ſin? it is the worſt of devils; it is worſe than all devils; thoſe that are devils, ſin has made them ſo; nor could any thing elſe have made them devils but ſin. Now, I pray, what is it to be a devil, but to be under, for ever, the power and dominion of ſin, an implacable ſpirit againſt God? Such an one, from which implacableneſs all the power in heaven, and earth cannot releaſe them, becauſe God of his juſtice has bound them over to judgement. Theſe ſpirits are by ſin carried quite away from themſelves, as well as from God that made them; they cannot deſign their own good; they cannot leave that which yet they know will be everlaſtingly miſchievous to themſelves. Sin has bound them to itſelf ſo faſt, that there can be no deliverance for them, but by the Son of God who alſo has refuſed them, and left them to themſelves, and to the judgement which they have deſerved. Sin alſo has got a victory over man, has made him an enemy to God, and to his own ſalvation; has caught him, captivated him, carried away his mind, and will, and heart, from God; and made him chuſe to be vain, and to run the hazard of eternal damnation, with rejoicing and delight. But God left not man where he left thoſe wicked ſpirits, to wit, under the everlaſting chains of darkneſs, reſerved unto judgement; but deviſed means for their ranſom, and reconciliation to himſelf; which is the thing that has been diſcourſed of in the foregoing part of this book. But, I ſay, what a thing is ſin, what a devil, and maſter of devils is it, that it ſhould, where it takes hold, ſo hang, that nothing can unclinch its hold, but the mercy of God, and the heart-blood of his dear Son? Oh the fretting, eating, infecting, defiling, and poiſonous nature of ſin, that it ſhould ſo eat into our fleſh and ſpirit, body and ſoul, and ſo ſtain us with its vile and ſtinking nature; yea, it has almoſt turned man into the nature of itſelf; inſomuch as that ſometimes, when nature is mentioned, ſin is meant; and when ſin is mentioned, nature is meant.

Wherefore ſin is a fearful thing; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more aſtoniſhment and trembling, than one would fly from any devil; becauſe it is the worſt of things; and that without which nothing can be bad, and becauſe where it takes hold, it ſo faſteneth, that nothing, as I have ſaid, can releaſe whom it has made a captive, but the mercy of God, and the heart-blood of his dear Son. Oh what a thing is ſin!

2. As by what hath been ſaid ſin appears to be exceeding ſinful; ſo, from hence it alſo follows, that the ſoul is a precious thing: For you muſt know all this is for the redemption of the ſoul. (The redemption of the ſoul is precious), I ſay it is for the redemption of the ſoul; it was for this that Chriſt was made a prieſt, a ſacrifice, an altar, a throne of grace; yea, ſin, a curſe, and what not, that was neceſſary for our deliverance from ſin, and death, and everlaſting damnation.

He that would know what a ſoul is, let him read in letters of blood the price and purchaſe of the ſoul. It was not for a light, a little, an inconſiderable thing, that Chriſt Jeſus underwent what he ſuffered, when he was in the world, and gave himſelf a ranſom for ſouls: No, no. The ſoul is a great, a vaſt great thing, notwithſtanding it is ſo little ſet by, of ſome. Some prefer any thing that they fancy, above the ſoul; a ſlut, a lie, a pot, an act of fraudulency, the ſwing of a prevailing paſſion, any thing ſhall be preferred when the occaſion offereth itſelf. If Chriſt had ſet as little by ſouls, as ſome men do, he had never left his Father's boſom, and the glory that he had with him; he had never ſo humbled himſelf, ſo gave himſelf to puniſhment, affliction, and ſorrow; and made himſelf ſo the object of ſcorn, and contempt, and reproach as he did, and all that the ſouls of ſinners might live a life in glory with him.

But methinks this is the myſtery of all as to this, that the ſoul ſhould take that pains, contrive ſuch ways, and take ſuch advantages againſt itſelf! For it is the ſoul that ſins, that the ſoul might die. Oh! ſin, what art thou? What haſt thou done? and what ſtill wilt thou further do? if mercy, and blood, and grace doth not prevent thee. Oh ſilly ſoul! what a fool has ſin made of thee? what an aſs art thou become to ſin? that ever an immortal ſoul, at firſt made in the image of God, for God, and for his delight, ſhould ſo degenerate from its firſt ſtation, and ſo abaſe itſelf that it might ſerve ſin, as to become the devil's ape, and to play like a Jack Pudding for him upon any ſtage or theatre in the world!

But I recal myſelf; for if ſin can make one who was ſometimes a glorious angel in heaven, now ſo to abuſe himſelf as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouſe, a dog, or bitch's whelp, to ſerve its ends upon a poor mortal, that it might gull them of everlaſting life, no marvel if the ſoul is ſo beguiled as to ſell itſelf from God, and all good, for ſo poor a nothing, as a momentary pleaſure is. But,

3. If ſin and the ſoul are ſuch great things, then behold the love and care of God; the love to ſouls, the care he hath taken to deliver them from ſin. Sin, as I have ſaid, is ſuch a thing, as from which no man can deliver himſelf; the ſoul is ſuch a thing, ſo rich and valuable in the nature of it, that ſcarce one in twenty thouſand counts of it as they ſhould. But God, the lover of mankind, and the greateſt enemy to ſin, has provided means effectually to overthrow the one, and to ſave and ſecure the other. Behold, therefore, the love of God, the care of God for us; for when we neither loved nor cared for ourſelves, God both loved us and cared for us. God commended his love towards us in ſending his Son to be the propitiation for our ſins.

Let it be then concluded, that God is love, and that the love that God hath to us is ſuch that we never had for ourſelves. We have been often tried about our own love to ourſelves, and it has been proved over and over, that ſometimes even we that are Chriſtians could, and would, if it had been poſſible, have pawned ourſelves, our ſouls, and our intereſt in Chriſt, for a foul and beaſtly luſt. But God, who is rich in mercy, for his great love wherewith he loved us, would not ſuffer it ſo to be. Now, if we are ſo fickle and uncertain in our love to ourſelves, as to value our ſalvation at ſo low and ſo baſe a rate, can it be imagined that ever we ſhould, had it been left to our choice, have given the beſt of what we have for the ſalvation of our ſouls?

Yet God gave his Son to be the Saviour of the world. I ſay again, if our love is ſo ſlender to our own ſouls, can any think that it ſhould be more full to the ſouls of others? And yet God had ſuch love to us, as to give his only begotten Son for our ſins. Yet again, how ſhould it be that we, who are uſually ſo affected with the conceit of our own happineſs, ſince we care no more for our own ſouls, do our beſt to ſecure the ſouls of others? and yet God, who is infinitely above all creatures, has ſo condeſcended, as to concern himſelf, and to give the beſt of his flock, even his only beloved Son, for very duſt and aſhes. Wherefore herein is love, not that we loved God, (or our neighbour), but that God loved us, and gave his Son to be a propitiation for our ſins.

4. Is ſin ſo vile a thing? is the ſoul ſo precious a thing? and is God's love and care of the ſalvation of the ſouls of ſinners, infinitely greater than is their own care for their own ſouls? then this ſhould teach thoſe concerned to bluſh, to bluſh I ſay, and to cover their faces with ſhame. There is nothing, as I know of, that more becomes a ſinner, than bluſhing and ſhame doth; for he is the harbourer, the nurſe, and the nouriſher, of that vile thing called *Sin*; that ſo great an enemy of God,

and that ſo great an enemy to the ſoul. It becomes him alſo, if he conſiders what a creature God has made him, and how little he hath ſet by his own creation, and by the matter of which God hath made his ſoul. Let him alſo conſider unto what baſe things he has ſtooped, and proſtrated himſelf, while things infinitely better have ſtood by and offered themſelves unto him freely; yea, how he has caſt that God that made him, and his Son that came to redeem him, quite behind his back, and before their faces embraced, loved, and devoted himſelf unto him that ſeeks nothing more than the damnation of his ſoul.

Ah Lord! when will fooliſh man be wiſe, and come to God with his hands upon his head, and with his face covered with ſhame, to aſk him forgiveneſs for that wickedneſs which he has committed? which is wickedneſs committed not only againſt holineſs and juſtice, againſt which alſo men by nature have an antipathy, but againſt mercy and love, without which man cannot tell what to do.

Bluſh, ſinner, bluſh. Ah, that thou hadſt grace to bluſh! But this is God's complaint, Were they aſhamed when they had committed abomination? Nay, they were not at all aſhamed, neither could they bluſh. It is a ſad thing that men ſhould be thus void of conſideration, and yet they are ſo. They are at a continual jeſt with God and his word, with the devil and ſin, with hell and judgement. But they will be in earneſt one day; but that one day will be too late

5. Is it ſo that God, though ſin is ſo fearful a thing, has prepared an effectual remedy againſt it, and purpoſed to ſave us from the evil and damning effects thereof? (1.) Then this ſhould beget thankfulneſs in the hearts of the godly, for they are made partakers of this grace; I ſay, it ſhould beget thankfulneſs in thy heart. *Thanks be to God for his unſpeakable gift*, ſaid the apoſtle, when he ſeriouſly thought of that which was much inferior to what we have been a diſcourſing of. That was about man's willingneſs to do good; this is about God's. That was about mens willingneſs to give money to poor ſaints; this about God's willingneſs to give Chriſt Jeſus his Son to the world. It was the thoughts of this redemption and ſalvation that made David ſay, *Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.*

Oh! they that are partakers of redeeming grace, and that have a throne of grace, (a covenant of grace), and a Chriſt that is the Son of God's love, to come to, and to live by, ſhould be a thankful people. By him therefore let us offer the ſacrifice of praiſe continually, giving thanks in his name.

How many obligations has God laid upon his people, to give thanks to him at every remembrance of his holineſs!

(2.) Study the prieſthood, the high-prieſthood of Jeſus Chriſt, both the firſt and ſecond part thereof. The firſt part was that, when he offered up himſelf without the gate, when he bare our ſins in his own body on the tree. The ſecond part is that which he executeth there whither he is now gone, even in heaven itſelf, where the throne of grace is. I ſay, ſtudy what Chriſt has done, and is doing. Oh! what is he doing now? he is ſprinkling his blood with his prieſtly robes on, before the throne of grace: that is too little thought on by the ſaints of God: *We have ſuch an High-prieſt, who is ſet down on the right hand of the Majeſty in the heavens, a miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man.* Buſy thyſelf, fellow-chriſtian, about this bleſſed office of Chriſt. It is full of good, it is full of ſweet, it is full of heaven, it is full of relief and ſuccour for the tempted and dejected; wherefore, I ſay again, ſtudy theſe things, give thyſelf wholly to them.

6. Since God has prepared himſelf a lamb, a ſacrifice, a prieſt, a throne of grace, and has bid thee come to him, come to him as there ſitting; come, come boldly, as he bids thee. What better warrant canſt thou have to come, than to be bid to come of God? When the goodman himſelf bids the beggar come to his houſe, then he may come boldly; the conſideration of the invitation doth encourage. That we have a friend at court, ſhould alſo make us come boldly. Jeſus, as has been ſhewed, as ſacriſice and high-prieſt, is there, in whom we may have boldneſs, and acceſs with confidence by the faith of him. Again, By him alſo we have acceſs by faith unto this grace, wherein we ſtand, and rejoice in hope of the glory of God. Again, we have boldneſs, brethren, to enter into the holieſt by the blood of Jeſus.

What can be more plain, more encouraging, more comfortable to them that would obtain mercy, *and find grace to help in time of need.*

It is a diſhonour to God, diſadvantage to thee, and an encouragement to Satan, when thou hangeſt back and ſeemeſt afraid to *come boldly to the throne of grace.* Let us therefore draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water; let us hold faſt the profeſſion of our faith without wavering (for he is faithful that promiſed) and let us conſider one another, to provoke unto love and to good works.

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# The SAINTS Knowledge of CHRIST's Love; Or, the Unſearchable RICHES of CHRIST.

EPHESIANS iii. 18, 19. *That ye may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, and to know the love of* CHRIST *which paſſeth knowledge.*

THE apoſtle having in the firſt chapter treated of the doctrine of election, and in the ſecond, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the goſpel, comes in the third chapter to ſhew that that alſo was, as that of election, determined before the world began. Now leſt the afflictions that attend the goſpel ſhould, by its raging among theſe Epheſians, darken the glory of theſe things unto them; therefore he makes here a brief repetition and explanation, to the end they might be ſupported and made live above them. He alſo joins thereto a fervent prayer for them, that God would let them ſee in the ſpirit and faith, how they, by God and by Chriſt, are ſecured from the evil of the worſt that might come upon them: *For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge, &c.*; knowing, that their deep underſtanding what good by theſe were reſerved for them, they would never be diſcouraged, what ever troubles ſhould attend their profeſſion.

Breadth, and length, and depth, and height, are words that in themſelves are both anbiguous, and to wonderment; ambiguous, becauſe unexplained, and to wonderment, becauſe they carry in them an unexpreſſible ſomething; and ſomething that which far outgoes all thoſe things that can be found in this world. The apoſtle here was under a ſurprize, for, while meditating and writing, he was caught: The ſtrength and glory of the truths that he was endeavouring to faſten upon the people to whom he wrote, took him away into their glory, beyond what could to the full be uttered. Beſides, many times things are thus expreſſed, on purpoſe to command attentions, a ſtop and pauſe in the mind about them; and to divert, by their greatneſs the heart from the world, unto which they naturally are ſo inclined. Alſo, truths are often delivered to us like wheat in full ears, to the end we ſhould rub them out before we eat them, and take pains about them, before we have the comfort of them.

Breadth, length, depth, and height. In my attempting to open theſe words, I will give you, 1. Some that are of the ſame kind; 2. And then ſhew you, (1.) The reaſons of them; and then alſo, (2.) Something of their fulneſs.

Firſt, Thoſe of the ſame kind, are uſed ſometimes to ſhew us the power, force, and ſubtilty of the enemies of God's church, Dan. iv. 11.; Rom. viii. 38. 39. But,

Secondly, Moſt properly to ſhew us the infinite and unſearchable greatneſs of God, Job xi. 7. 8. 9; Rom. xi. 33.

They are here to be taken in this ſecond ſenſe, that is, to ſuggeſt unto us the unſearchable and infinite greatneſs of God; who is a breadth beyond all breadths, a length beyond all lengths, a depth beyond all depths, and a height beyond all heights, and that in all his attributes: He is an eternal being, an everlaſting being, and in that reſpect he is beyond all meaſures, whether they be of breadth, or length, or depth, or height. In all his attributes he is beyond all meaſure; whether you meaſure by words, by thoughts, or by the moſt enlarged and exquiſitive apprehenſion; his greatneſs is unſearchable; his judgements are unſearchable; he is infinite in wiſdom. O! the depth of the riches both of the wiſdom and knowledge of God! If I ſpeak of ſtrength, lo, he is ſtrong; yea, the thunder of his power who can underſtand? There is none holy as the Lord; and his mercy is from everlaſting to everlaſting, on them that fear him. The greatneſs of God, of the God and Father of our Lord Jeſus Chriſt, is that, if rightly conſidered, which will ſupport the ſpirits of thoſe of his people that are frighted with the greatneſs of their adverſaries. For here is a greatneſs againſt a greatneſs; Pharaoh was great, but God more great, more great in power, more great in wiſdom, more great every way for the help of his people; wherein they dealt proudly, he was above them. Theſe words therefore take in for this people, the great God who in his immenſity, and infinite greatneſs, is beyond all beings. But,

To come to the reaſon of the words.

Firſt, They are made uſe of to ſhew to the Epheſians, that God with what he is in himſelf, and with what he hath in his power, is all for the uſe and profit of the believers. Elſe no great matter is held out to them thereby. But this God is our God! there is the comfort: For this cauſe therefore he preſenteth them with this deſcription of him, to wit, by breadth and length, and depth, and height: As who ſhould ſay, the high God is yours; the God that fills heaven and earth is yours; the God whom the heaven of heavens cannot contain, is yours; yea, the God whoſe works are wonderful, and whoſe ways are paſt finding out, is yours. Conſider therefore the greatneſs that is for you, that taketh part with you, and that will always come in for your help againſt them that contend with you. It is my ſupport, it is my relief; it is my comfort in all my tribulations, and I would have it yours, and ſo it will when we live in the lively faith thereof. Nor ſhould we admit of diſtruſt in this matter from the conſideration of our own unworthineſs either taken from the finiteneſs of our ſtate, or the foulneſs of our ways. For now, though God's attributes, ſeveral of them in their own nature, are ſet againſt ſin and ſinners; yea, were we righteous, are ſo high that needs they muſt look over us, for it is to him a condeſcenſion to behold things in heaven; how much more then to open his eyes upon ſuch as we; yet by the paſſion of Jeſus Chriſt, they harmoniouſly agree in the ſalvation of our ſouls. Hence God is ſaid to be love. God is love, might ſome ſay, and juſtice too; but his juſtice is turned with wiſdom, power, holineſs, and truth, to love, yea, to love thoſe that be found in his Son; foraſmuch as there is nothing fault-worthy in his righteouſneſs which is put upon us. So then, as there is in God's nature a length, and breadth, and depth, and height, that is beyond all that we can think: So we ſhould conclude that all this is love to us, for Chriſt's ſake: and then dilate with it thus in our minds, and enlarge it thus in our meditations, ſaying ſtill to our low and trembling ſpirits, *It is high as heaven, what canſt thou do? deeper than hell, what canſt thou know? the meaſure thereof is longer than the earth, and deeper than the ſea.*

But we will paſs generals, and more particularly ſpeak ſomething of their fulneſs, as they are fitted to ſuit and anſwer to the whole ſtate and condition of a Chriſtian in this life. The words are boundleſs: we have here a breadth, a length, a depth, and height, made mention of; but what breadth, what length, what depth, what height, is not ſo much as hinted. It is therefore infiniteneſs ſuggeſted to us, and that has engaged for us. For the apoſtle conjoins therewith, *And to know the love of Chriſt which paſſeth knowledge.* Thus therefore it ſuits and anſwers a Chriſtian's condition while in this world, let that be what it will. If his afflictions be broad, here is a breadth; if they be long, here is a length; if they be deep, here is a depth; and if they be high, here is a height. And I will ſay, there is nothing that is more helpful, ſuccouring, or comfortable to a Chriſtian while in a ſtate of trial and temptation, than to know that there is a breadth to anſwer a breadth, a length to anſwer a length, a depth to anſwer a depth, and a height to anſwer a height. Wherefore this is that the apoſtle prayeth for, namely, that the Epheſians might have underſtanding in theſe things, *That ye may know what is the breadth, and length, and depth, and height.*

Of the largeneſs of the apoſtle's heart in praying for his people, to wit, That they might be able to comprehend with all ſaints, what, &c. of that we ſhall ſpeak afterwards.

But, firſt, to ſpeak of theſe four expreſſions, breadth, length, depth, and height.

1. What is the breadth? This word is to ſhew, that God is all over, every where, ſpreading of his wings, ſtretching out his goodneſs to the utmoſt bounds, for the good of thoſe that are his people.

In the ſin of his people there is a breadth; a breadth that ſpreadeth over all, whereſoever a man ſhall look. The ſin of the ſaints is a ſpreading leproſy. Sin is a ſcab that ſpreadeth; it is a ſpreading plague; it knows no bounds: or, as David ſaith, *I have ſeen the wicked ſpreading himſelf.* Hence it is compared to a cloud, to a thick cloud, that covereth or ſpreadeth over the face of all the ſky. Wherefore here is a breadth called for, a breadth that can cover all, or elſe what is done is to no purpoſe. Therefore to anſwer this, here we have a breadth, a ſpreading breadth: *I ſpread my ſkirt over thee:* But how far? Even ſo far as to cover all. *I ſpread my ſkirt over thee, and covered thy nakedneſs.* Here now is a breadth according to the ſpreading nature of the ſin of this wretched one: yea, a ſuperabounding ſpreading, a ſpreading beyond: a ſpreading to cover. Bleſſed is he whoſe ſin is covered, whoſe ſpreading ſin is covered by the mercy of God through Chriſt. This is the ſpreading cloud, whoſe ſpreadings none can underſtand: *He ſpread a cloud for a covering, and fire to give light in the night.*

This breadth that is in God, alſo overmatcheth that ſpreading and overſpreading rage of men, that is ſometimes as if it would ſwallow up the whole church of God. You read of the rage of the King of Aſſyria, that there was a breadth in it, an overflowing breadth, to the filling of the breadth of thy land, O Immanuel. But what follows? *Aſſociate yourſelves, O ye people,* (ye Aſſyrians), *and ye ſhall be broken to pieces; and give ear, all ye of far countries; gird yourſelves and ye ſhall be broken to pieces: Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand, for God is with us; God will overmatch and go beyond you.*

Wherefore this word, breadth, and what is the breadth. It is here expreſſed on purpoſe to ſuccour and relieve, or to ſhew what advantage, for ſupport, the knowledge of the overſpreading grace of God by Chriſt yieldeth unto thoſe that have it, let their trials be what they will. Alas! the ſin of God's children ſeemeth ſometimes to overſpread, not only their fleſh, and the face of their ſouls, but the whole face of heaven. And what ſhall he have to do now, that is a ſtranger to this breadth, made mention of in the text? Why he muſt deſpair, lie down and die, and ſhut up his heart againſt all comfort, unleſs he, with his fellow-chriſtians, can, at leaſt, apprehend what is this breadth, or the breadth of mercy intended in this place. Therefore Paul, for the ſupport of the Epheſians, prays, *That they may know what is the breadth.*

This largeneſs of the heart and mercy of God towards his people, is alſo ſignified by the ſpreading out of his hand to us in the invitations of the goſpel. *I ſaid,* (ſaith he), *Behold me, behold me, I have ſpread out my hands all the day to a rebellious people, to a people that provoke me continually.*

*I have ſpread out my hands,* that is, opened my arms as a mother affectionately doth, when ſhe ſtoopeth to her child in the warm workings of her bowels, and claſpeth it up in them, and kiſſeth, and putteth it into her boſom.

For, by ſpreading out the hands or arms to embrace, is ſhewed the breadth and largeneſs of God's affections; as by our ſpreading out our hands in prayer, is ſignified the great ſenſe that we have of the ſpreading nature of our ſins, and of the great deſires that are in us, that God would be merciful to us.

This word alſo anſwereth to, or may fitly be ſet againſt the wiles and temptations of the devil, who is that great and dogged leviathan, that ſpreadeth his ſharp-pointed things upon the mire; for be the ſpreading nature of our corruptions never ſo broad, he will find ſharp-pointed things enough to ſtick in the mire of them, for our affliction. Theſe ſharp-pointed things are thoſe that in another place are called *fiery darts,* and he has abundance of them, with which he can, and will ſorely pick and wound our ſpirits: yea, ſo ſharp ſome have found theſe things to their ſouls, that they have pierced beyond expreſſion; *When* (ſaid Job) *I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint, then thou ſcareſt me with dreams, and terrifieſt me through viſions, ſo that my ſoul chuſeth ſtrangling, and death, rather than life.* But now, anſwerable to the ſpreading of theſe ſharp-pointed things, there is a ſuper-abounding breadth in the ſovereign grace of God, the which whoſo ſeeth and underſtandeth, as the apoſtle doth pray we ſhould, is preſently helped: for he ſeeth that this grace ſpreadeth itſelf, and is broader than can be, either our mire, or the ſharp-pointed things that he ſpreadeth thereupon for our vexation and affliction: It is broader than the ſea.

This therefore ſhould be that upon which thoſe that ſee the ſpreading nature of ſin, and the leproſie and contagion thereof, ſhould meditate, to wit, *The broadneſs of the grace and mercy of God in Chriſt.* This will poiſe and ſtay the ſoul; this will relieve and ſupport the ſoul in and under thoſe many miſgiving and deſponding thoughts unto which we are ſubject, when afflicted with the apprehenſions of ſin, and the abounding nature of it.

Shall another man pray for this, one that knew the goodneſs and benefit of it, and ſhall not I meditate upon it? and ſhall not I exerciſe my mind about it? Yes ſurely, for it is my duty, it is my privilege and mercy ſo to do. Let this therefore, when thou ſeeſt the ſpreading nature of ſin, be a *memento* to thee, to the end thou mayſt not ſink and die in thy ſoul.

2. What is the breadth and length. As there is a breadth in this mercy and grace of God by Chriſt, ſo there is a length therein, and this length is as large as the breadth, and as much ſuiting the condition of the child of God, as the other is. For, though ſin ſometimes is moſt afflicting to the conſcience, while the ſoul beholdeth the overſpreading nature of it, yet here it ſtoppeth not, but oft-times through the power and prevalency of it, the ſoul is driven with it, as a ſhip by a mighty tempeſt, or as a rolling thing before the whirlwind: driven, I ſay, from God, and from all hopes of his mercy, as far as the eaſt is from the weſt, or as the ends of the world are aſunder. Hence it is ſuppoſed by the prophet, that for and by ſin they may be driven from God to the utmoſt part of heaven; and that is a ſad thing, a ſad thing, I ſay, to a gracious man: *Why,* (ſaith the prophet to God) *art thou ſo far from helping me, and from the words of my roaring?* Sometimes a man, yea, a man of God, is, as he apprehends, ſo far off from God, that he can neither help him, nor hear him; and this is a diſmal ſtate: *And thou haſt removed my ſoul,* ſaith the church *far off from peace; I forgot proſperity.* This is the ſtate ſometimes of the godly, and that not only with reference to their being removed by perſecutors from the appointments and goſpel-ſeaſons, which are their delight and the deſire of their eyes; but alſo with reference to their faith and hope in their God. They think themſelves beyond the reach of his mercy. Wherefore, in anſwer to this conceit it is, that the Lord aſketh, ſaying, *Is my hand ſhortened at all that I cannot redeem?* And again, *Behold the Lord's hand is not ſhortened, that it cannot ſave, neither his ear heavy that he cannot hear.* Wherefore he ſaith again, *If any of thine be driven out unto the uttermoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* God has a long arm, and he can reach a great way further than we can conceive he can. When we think his mercy is clean gone, and that ourſelves are free from the dead, and of the number that he remembereth no more, then he can reach us, and cauſe that again we ſtand before him. He could reach Jonah, though in the belly of hell; and reach thee, even then when thou thinkeſt thy way is hid from the Lord, and thy judgement paſſed over from thy God. There is a length to admiration, beyond apprehenſion or belief, in the arm of the ſtrength of the Lord: and this is that which the Apoſtle intendeth by this word *length,* namely, to inſinuate what a reach there is in the mercy of God, how far it can extend itſelf: *If I take the wings of the morning,* ſaid David, *and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall uphold me.* I will gather them from the eaſt, and from the weſt, and from the north, and from the ſouth, ſaith he; that is, from the utmoſt corners.

This therefore ſhould encourage them that for the preſent cannot ſtand, but that do fly before their guilt: Them that feel no help nor ſtay, but that go, as to their thinking, every day by the power of temptation, driven yet farther off from God, and from the hope of obtaining of his mercy to their ſalvation; poor creature, I will not now aſk thee how thou cameſt into this condition, or how long this has been thy ſtate; but I will ſay before thee, and I prithee hear me, O the length of the ſaving arm of God! As yet thou art within the reach thereof; do not thou go about to meaſure arms with God, as ſome good men are apt to do; I mean, do not thou conclude, that becauſe thou canſt not reach God by thy ſhort ſtump, therefore he cannot reach thee with his long arm. Look again, Haſt thou an arm like God, an arm like his for length and ſtrength? It becomes thee, when thou canſt not perceive that God is within the reach of thy arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, Is there ſuch a length? ſuch a length in the arm of the Lord, that he can reach thoſe that are gone away, as far as they could? then this ſhould encourage us to pray, and hope for the ſalvation of any one of our backſlidden relations, that God would reach out his arm after them: ſaying, *Awake, O arm of the Lord, art not thou it that haſt cut Rahab, and wounded the dragon? Art not thou it which haſt dried the ſea, the waters of the great deep, haſt made the depths of the ſea a way for the ranſomed to paſs over?* Awake, O arm of the Lord, and be ſtretched out as far as to where my poor huſband is, where my poor child, or to where my poor backſlidden wife or dear relations is, and lay hold, faſt hold; they are gone from thee, but, O! thou the hope of Iſrael, fetch them again, and let them ſtand before thee. I ſay, here is in this word *length* matter of encouragement for us thus to pray; for if the length of the reach of mercy is ſo great, and if alſo this length is for the benefit of thoſe that may be gone off far from God, (for they at preſent have no need thereof that are near), then improve this advantage at the throne of grace for ſuch, that they may come to God again.

3. As there is a breadth and length here, ſo there is a *depth. What is the breadth, and length, and depth,* And this depth is alſo put in here, on purpoſe to help us under a trial that is diverſe from the two former. I told you, that by the breadth, the Apoſtle inſinuates a remedy and ſuccour to us, when we ſee our corruptions ſpread like a leproſy; and by length he would ſhew us, that when ſin has driven God's elect to the furtheſt diſtance from him, yet his arm is long enough to reach them, and fetch them back again.

But, I ſay, as we have here a breadth, and a length, ſo we have alſo a depth. That ye may know what is the *depth*, Chriſtians have ſometimes their ſinking fits, and are as if they were always deſcending; or, as Heman ſays, counted with them that go down into the pit. Now guilt is not to ſuch ſo much a wind and a tempeſt, as a load and burthen. The devil, and ſin, and the curſe of the law, and death, are gotten upon the ſhoulders of this poor man, and are treading of him down, that he may ſink into, and be ſwallowed up of his miry place.

*I ſink* (ſays David) *in deep mire, where there is no ſtanding; I am come into deep waters, where the floods overflow me.* Yea, there is nothing more common among the ſaints of old, than this complaint: *Let not the water-flood overflow me, neither let the deep ſwallow me up, neither let the pit ſhut her mouth upon me.* Heman alſo ſaith, *Thou haſt laid me in the loweſt pit, in darkneſs in the deeps. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves.* Hence it is again that the Pſalmiſt ſays, *Deep calleth unto deep, at the noiſe of thy water ſpouts all thy waves and thy billows are gone over me. Deep calleth unto deep:* What is that? Why, it is expreſſed in the verſe before: *O God,* ſays he, *My ſoul is caſt down within me. Down?* that is, deep into the jaws of diſtruſt and fear. And, Lord, my ſoul in this depth of ſorrow calls for help to thy depth of mercy: for though I am ſinking and going down, yet not ſo low, but that thy mercy is yet underneath me: Do of thy compaſſions open thoſe everlaſting arms, and catch him that has no help or ſtay in himſelf; For ſo it is with one that is falling into a well or a dungeon.

Now mark, as there is in theſe texts the ſinking condition of the godly man ſet forth, of a man whom ſin and Satan is treading down into the deep; ſo in our text which I am ſpeaking to at this time, we have a depth that can more than counterpoiſe theſe deeps, ſet forth with a hearty prayer, that we may know it. And although the deeps, or depths of calamity, into which the godly may fall, may be as deep as hell, and methinks they ſhould be no deeper, yet this is the comfort, and for the comfort of them of the godly that are thus ſinking. The mercy of God for them lies deeper: *It is deeper than hell, what canſt thou know?* And this is that which made Paul that he was not afraid of this depth, *I am perſuaded,* ſaith he, *that neither height nor depth ſhall ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* But of this he could by no means have been perſuaded, had he not believed that mercy lieth deeper for the godly to help them, than can all other depths be to deſtroy them. This is it at which he ſtands and wonders, ſaying, *O the depth of the riches, both of the wiſdom and knowledge of God,* that is to find out a way to ſave his people, notwithſtanding all the deep contrivances that the enemy hath, and may invent to make us come ſhort home.

This is alſo that, as I take it, which is wrapped up in the bleſſing wherewith Jacob bleſſed his ſon Joſeph: *God ſhall bleſs thee,* ſaith he, *with the bleſſings of heaven above, and with the bleſſings of the deep that lieth under:* A bleſſing which he had ground to pronounce, as well from his obſervation of God's good dealing with Joſeph, as in a ſpirit of prophecy. For he ſaw that he lived and was become a flouriſhing bough, by a wall, after that the archers had done their worſt to him. Moſes alſo bleſſeth God for bleſſing of Joſeph thus, and bleſſeth his portion to him, as counting of it ſufficient for his help in all afflictions: *Bleſſed* ſaith he, *of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.*

I am not of belief that theſe bleſſings are confined to things temporal, or carnal, but to things ſpiritual and divine; and that they have moſt chiefly reſpect to ſoul and eternal good. Now mark, he tells us here, *that the bleſſings of the deep do couch beneath*; couch, that is, lie cloſe, ſo as hardly to be diſcerned by him that willingly would ſee that himſelf is not below theſe arms that are beneath him. But that, as I ſaid, is hard to be diſcerned by him that thus is ſinking, and that has, as he now ſmartingly feels, all God's waves, and his billows rolling over him. However, whether he ſees or not, for this bleſſing lieth couched, yet there it is, and there will be, though one ſhould ſink as deep as hell: And hence they are ſaid to be everlaſting arms that are underneath; that is, arms that are long and ſtrong, and that can reach to the bottom, and alſo beyond, all the miſery and diſtreſs that Chriſtians are ſubject to in this life. Indeed mercy ſeems to be aſleep when we are ſinking: for then we are as if all things were careleſs of us, but it is but as a lion couchant, it will awake in time for our help. And foraſmuch as this term is it which is applicable to the lion in his den, it may be to ſhew, that as a lion, ſo will God at the fitteſt ſeaſon, ariſe for the help and deliverance of a ſinking people. Hence, when he is ſaid to addreſs himſelf to the delivering of his people, it is, *that he comes as a roaring lion: The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: He ſhall cry, yea roar, he ſhall prevail againſt his enemies.* However here is a depth againſt the depth that is againſt us, let that depth be what it will; as, let it be the depth of miſery, the depth of mercy is ſufficient. If it be the depth of helliſh policy, the depth both of the wiſdom and knowledge of God ſhall go beyond it, and prevail.

This therefore is worthy of the conſideration of all ſinking ſouls; of the ſouls that feel themſelves deſcending into the pit. There is ſuch a thing as this experienced among the godly. Some, come to them (when tempted) when you will, they will tell you, they have no ground to ſtand on, their feet have ſlipped, their foundation is removed, and they feel themſelves ſinking, as into a pit that has no bottom. They inwardly ſink, not for want of ſomething to relieve the body, but for want of ſome ſpiritual cordial to ſupport the mind: *I went down to the bottoms of the mountains,* (ſaid Jonas), *the earth with her bars was about me for ever: my ſoul fainted within me.*

Now for ſuch to conſider, that underneath them even at the bottom, there lieth a bleſſing, or that in this deep whereinto they are deſcending, there lieth a delivering mercy couching to catch them, and to ſave them from ſinking for ever, this would be relief unto them, and help them to hope for good.

Again, As this, were it well conſidered by the ſinking ones, would yield them ſtay and relief, ſo this is it, by the virtue whereof, they that have been ſinking heretofore, have been lifted up, and above their caſtings down again. There are of thoſe that have been in the pit, now upon Mount Sion, with the harps of God in their hands, and with the ſong of the Lamb in their mouths. But how is it that they are there? Why, David by his own deliverance ſhews you the reaſon: *For great is thy mercy towards me,* (ſaith he), *and thou haſt delivered my ſoul from the loweſt hell. And again, He brought me up alſo out of an horrible pit, a pit of noiſe,* (a pit wherein was the noiſe of devils, and of my heart anſwering them with diſtruſt and fear), *out of the miry clay,* (into which I did not only ſink, but was by it held from getting up: but he brought me up), *and ſet my feet upon a rock, and eſtabliſhed my goings. And he hath put new ſong in my mouth, even praiſes to our God.*

But let me here give, if it may be, a timely caution to them that think they ſtand upon their feet. Give not way to falling, becauſe everlaſting arms are underneath, take heed of that: God can let thee fall into miſchief, he can let thee fall, and not help thee up. Tempt not God, leſt he caſt thee away indeed. I doubt there are many that have preſumed upon this mercy, that thus do couch beneath, and have caſt themſelves down from their pinnacles into vanity, of a vain conceit that they ſhall be lifted up again: whom yet God will leave to die there, becauſe their fall was rather of wilfulneſs than weakneſs, and of ſtubborneſs and deſperate reſolutions, than for want of means and helps to preſerve them from it.

4. As there is a breadth, and length, and depth, in this mercy and grace of God through Chriſt towards his people: So there is alſo a height, *that ye may comprehend with all ſaints, what is the breadth and length, and depth, and height.* There are things that are high, as well as things that are low; things that are above us, as well as things that are under, that are diſtreſſing to God's people. It is ſaid when Noah was a preacher of righteouſneſs, there were giants in the earth in thoſe days: and theſe, as I conceive, were ſome of the heights that were ſet againſt Noah; yea, they were the very dads and fathers of all that monſtrous brood that followed in the world in that day. Of this ſort were they who ſo frighted, and terrified Iſrael, when they were to go to inherit the land of promiſe. The men that were tall as the cedars, and ſtrong as the oaks frighted them: they were in their own ſight, when compared with theſe high ones, but as graſhoppers. This therefore was their diſcouragement.

Beſides, together with theſe, they had high walls, walls as high as heaven; and theſe walls were of purpoſe to keep Iſrael out of his poſſeſſion. See how it is expreſſed, *The people is greater and taller than we, the cities are great, and walled up to heaven: and moreover, we have ſeen the ſons of the Anakims there.* One of thoſe, to wit, Goliah by name, how did he fright the children of Iſrael in the days of Saul! How did the appearance of him make them ſcuttle together on heaps before him! By theſe giants, and by theſe high walls, God's children to this day are ſorely diſtreſſed, becauſe they ſtand in the croſs ways to cut off Iſrael from his poſſeſſion.

But now to ſupport us againſt all theſe, and to encourage us to take heart notwithſtanding all theſe things; there is for us a height in God. He hath made his Son higher than the kings of the earth. His word alſo is ſettled for ever in heaven, and therefore muſt needs be higher than their walls. He alſo ſaith in another place, *If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgement and juſtice in a province, marvel not at the matter; for he that is higher than the higheſt, regardeth, and there be higher than they.* It was this that made Paul, that he feared not the height: not things preſent, nor things to come.

But again, As there are theſe things ſtanding, or lying in our way; ſo there are another ſort of heights that are more miſchievous than theſe: and they are the fallen angels. Theſe are called ſpiritual wickedneſs, or wicked ſpirits, in high places. For God has ſuffered them for a time, to take to themſelves principality and power, and ſo they are become the rulers of the darkneſs of this world. By theſe we are tempted, ſifted, threatened, oppoſed, undermined: alſo by theſe there are ſnares, pits, holes, and what not made, and laid for us, if peradventure by ſomething we may be deſtroyed. Yea, and we ſhould moſt certainly be ſo, were it not for the Rock that is higher than they. But he that cometh from heaven is above all. Theſe are they that our King has taken captive, and hath rid (in his chariot of ſalvation) in triumph over their necks. Theſe are they, together with all others, whoſe moſt deviliſh deſigns he can weild, and turn, and make work together for his ranſomed's advantage. There is an height, an infinitely overtopping height in the mercy and goodneſs of God for us, againſt them.

There are heights alſo that build up themſelves in us, which are not but to be taken notice of: yea, there are many of them, and they place themſelves directly ſo, that if poſſible they may keep the ſaving knowledge of God out of our hearts. Theſe high things therefore, are ſaid to exalt themſelves againſt the knowledge of God; and do oft-times more plague, afflict, and frighten Chriſtian men and women, than any thing beſides. It is from theſe that our faith and ſpiritual underſtanding of God, and his Chriſt, is oppoſed and contradicted; and from theſe alſo that we are ſo inclinable to ſwerve from right doctrine into deſtructive opinions. It is from theſe that we are ſo eaſily perſuaded to call into queſtion our former experience of the goodneſs of God towards us, and from theſe that our minds are ſo often clouded and darkened, that we cannot ſee afar off. Theſe would betray us into the hands of fallen angels and men; nor ſhould we by any means help or deliver ourſelves, were it not for one that is higher. Theſe are the dark mountains at which our feet would certainly ſtumble, and upon which we ſhould fall, were it not for one who can leap and ſkip over theſe mountains of diviſion, and come into us.

Further, There is a height alſo that is obvious to our ſenſes, the which, when it is dealt with all by our corrupted reaſon, proves a great ſhaking to our mind, and that is the height, and exceeding diſtance, that heaven is off of us, and we off it. Is not God in the height of heaven? and behold the height of the ſtars, how high are they? Hence heaven is called the place for height. Alſo when Ahaz is bid to aſk with reference to heaven, he is bid to aſk it, in the height, in the height above. Now, ſaith reaſon, How ſhall I come thither? eſpecially when a good man is at his furtheſt diſtance therefrom: which is, when he is in the grave. Now I ſay, every height is a difficulty to him that is loaden with a burden, eſpecially the heaven of heavens, where God is, and where is the reſting-place of his, to them that are oppreſſed with the guilt of ſin. And beſides, the diſpenſation which happeneth to us laſt, to wit, death, as I ſaid before, makes this heaven in my thoughts, while I live, ſo much the more unacceſſible. Chriſt indeed could mount up: but me, poor me, how ſhall I get thither? Elias indeed had a chariot ſent him to ride in thither, and went up by it into that holy place, but I, poor I, how ſhall I get thither? Enoch is there becauſe God took him: but as for me, how ſhall I get thither? Thus ſome have mourningly ſaid. And although diſtruſt of the power of God, as to the accompliſhing of this thing, is by no means to be ſmiled upon, yet methinks the unconcernedneſs of profeſſors thereabout, doth argue, that conſidering thoughts about that are wanting.

I know the anſwer is ready. Get Chriſt and go to heaven. But methinks the height of the place, and the glory of the ſtate that we are to enjoy therein, ſhould a little concern us, at leaſt ſo as to make us wonder in our thinking, that the time is coming that we muſt mount up thither. And ſince there are ſo many heights between this place, between us and that, it ſhould make us admire at the heights of the grace and mercy of God, by which means is provided to bring us thither. And I believe that this thing, this very thing, is included here by the Apoſtle, when he prays for the Epheſians, that they might know the height.

Methinks, How ſhall we get thither, will ſtill ſtick in my mind. I will aſcend, ſays one, above the height of the clouds, and I will be like the Moſt High. And I, ſays another, will ſet my neſt among the ſtars of heaven. Well, but what of all this? If heaven has gates, and they ſhall be ſhut, how wilt thou go in thither? Though ſuch ſhould climb up to heaven, from thence will God bring them down. Still, I ſay, therefore, how ſhall we get in thither? Why, for them that are godly, there is the power of God, the merits of Chriſt, the help of angels, and the teſtimony of a good conſcience to bring them thither; and he that has not the help of all theſe, let him do what he can, ſhall never come thither. Not that all theſe go to the making up of the height that is intended in the text; for the height there, is what is in God through Chriſt to us alone. But the angels are the ſervants of God for that end: and none with ill conſciences enter in thither. What, know you not that the unrighteous ſhall not inherit the kingdom of God? be not deceived, ſuch have no inheritance in the kingdom of Chriſt and of God.

This then ſhould teach us, that in God is a power that is able to ſubdue all things to himſelf. In the completing of many things, there ſeems to be an utter impoſſibility, as that a virgin ſhould conceive in her womb, as a virgin, and bring a Son into the world: that the body that is turned into duſt, ſhould ariſe and aſcend into the higheſt heaven. Theſe things, with many more, ſeem to be utterly impoſſible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all obſtructions give place to what he pleaſes. God is high above all things, and can do whatever it pleaſeth him. But ſince he can do ſo, why doth he ſuffer this, and that thing, to appear, to act, and do ſo horribly repugnant to his word? I anſwer, He admits of many things, to the end he may ſhew his wrath, and make his power known; and that all the world may ſee how he checks and over-rules the moſt vile and unruly things, and can make them ſubſervient to his holy will. And how would the breadth and the length, and the depth and the height of the love and mercy of God in Chriſt to us-ward, be made to appear, ſo as in all things it doth, were there not admitted that there ſhould be breadths and lengths, and depths, and heights, to oppoſe? Wherefore, theſe oppoſites are therefore ſuffered, that the greatneſs of the wiſdom, the power, the mercy, and grace of God to us in Chriſt, might appear and be made manifeſt unto us.

This calls therefore upon Chriſtians wiſely to conſider of the doings of their God. How many oppoſite breadths, and lengths, and depths, and heights, did Iſrael meet with in their journey from Egypt to Canaan, and all to convince them of their weakneſs, and alſo of the power of their God! And they that did wiſely conſider of his doings there, did reap the advantage thereof. Come, behold the works of the Lord towards me, may every Chriſtian ſay. He hath ſet a Saviour againſt ſin; a heaven againſt a hell; light againſt darkneſs; good againſt evil, and the breadth, and length, and depth, and height of the grace that is in himſelf, for my good, againſt all the power, and ſtrength, and force and ſubtilty of every enemy.

This alſo, as I hinted but juſt before, ſhews both the power of them that hate us, and the inability of us to reſiſt. The power that is ſet againſt us none can cruſh and break but God: for it is the power of devils, of ſin, of death, and hell. But we, for our parts, are cruſhed before the moth, being a ſhadow, a vapour, and a wind that paſſes away. Oh how ſhould we, and how would we, were but our eyes awake, ſtand and wonder at the preſervations, the deliverances, the ſalvations and benefits with which we are ſurrounded daily; while ſo many mighty evils ſeek daily to ſwallow us up, as the grave! See how the golden pſalm of David reads it: *Be merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me. Mine enemies would ſwallow me up: for they be many that fight againſt me, O Moſt High.* This is at the beginning of it. And he concludes it thus; *Thou haſt delivered my ſoul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living.*

By this alſo we ſee the reaſon why it is ſo impoſſible for man or angel to perſuade unbelievers to come in to, and cloſe with Chriſt; why, there is a breadth that they cannot get over, a length that they cannot get beyond, a depth that they cannot paſs, and heights that ſo hinder them of the proſpect of glory, and the way thereto, that they cannot be allured thither. And that nothing can remove theſe, but thoſe that are in God, and that are oppoſite thereto; even the breadth and length, and depth and height, that is in the text expreſſed, is to all awakened men an undoubted truth.

One item I would here give to him that loveth his own ſoul, and then we will paſs on in purſuance of what is to come. Since there is an height obvious to ſenſe, and that height muſt be overcome ere a man can enter into life eternal; let thy heart be careful that thou go the right way to overpaſs this height, that thou mayeſt not miſs of the delectable plains, and the pleaſures that are above. Now there is nothing ſo high as to overtop this height, but Jacob's ladder, and that can do it: that ladder, when the foot thereof doth ſtand upon the earth, reacheth with its top to the gate of heaven. This is the ladder by which angels aſcend thither: and this is the ladder by which thou mayeſt aſcend thither: *And he dreamed a dream, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold the angels of God aſcending and deſcending on it.*

This ladder is Jeſus Chriſt the Son of man, as is clear by the Evangeliſt John. And in that it is ſaid to ſtand upon the earth, that is to ſhew that he took hold of man who is of the earth, and therein laid a foundation for his ſalvation: in that it is ſaid the top reached up to heaven, that is to ſhew, that the divine nature was joined to the human, and by that means he was every way made a Saviour complete. Now, concerning this ladder, it is ſaid, Heaven was open where it ſtood, to ſhew, that by him there is entrance into life: it is ſaid alſo concerning this ladder, that the Lord ſtood there, at the top above it: ſaying, *I am the God of Abraham,* to ſhew his hearty and willing reception of thoſe that aſcend the height of his ſanctuary this way. All which Chriſt further explains by ſaying, *I am the way, the truth, and the life, no man cometh to the Father but by me.* Look to thyſelf then, that thou do truly, and after the right manner, embrace this ladder, ſo will he draw thee up thither after him. All the rounds of this ladder are ſound, and fitly placed, not one of them is ſet further than that by faith thou mayeſt aſcend ſtep by ſtep unto, even until thou ſhalt come to the higheſt ſtep thereof, from whence or by which thou mayeſt ſtep in at the celeſtial gate, where thy ſoul deſireth to dwell.

Take my caution then, and be wary, no man can come thither but by him. Thither, I ſay, to be accepted: thither, there to dwell, and there to abide with joy for ever.

*That you may be able to comprehend with all ſaints, what is the breadth, and length, and depth and height; and to know the love of Chriſt which paſſeth knowledge.*

Having thus ſpoke of the breadth, and length, and depth, and height that is in God's mercy by Chriſt to us-ward; we will now come more directly to the prayer of the Apoſtle for theſe Epheſians, with reference thereunto; to wit, that they might be able to comprehend with all ſaints what they are.

And firſt, as to the ability that he prays for, to the end that they may be capable to do this thing.

*That we may be able.*] The weakneſs that is here ſuppoſed to hinder their thus comprehending, *&c.* did, doubtleſs, lie in their grace, as well as their nature? for in both, with reference to them that are Chriſtians, there is a great diſability, unleſs they be ſtrengthened mightily by the Holy Ghoſt. Nature's ability depends upon graces, and the ability of graces depends upon the mighty help of the ſpirit of God. Hence, as nature itſelf, where grace is not, ſees nothing; ſo nature by grace ſees but weakly, if that grace is not ſtrengthened with all might by the ſpirit of grace. The breadths, lengths, depths, and heights, here made mention of, are myſteries, and in all their operations do work wonderfully myſteriouſly: inſomuch that many times, though they are all of them buſily engaged for this and the other child of God, yet they themſelves ſee nothing of them. As Chriſt ſaid to Peter, *What I do, thou knoweſt not now:* ſo may it be ſaid to many where the grace and mercy of God in Chriſt is working: they do not know, they underſtand not what it is, nor what will be the end of ſuch diſpenſations of God towards them. Wherefore they alſo ſay as Peter to Chriſt, *Doſt thou waſh my feet? thou ſhalt never waſh my feet:* yea, and when ſome light to convince of this folly breaks in upon them; yet if it be not very diſtinct and clear, cauſing the perſon to know the true cauſe, nature, and end of God's doing of this or that, they ſwerve with Peter, as much on the other ſide. They have not known my ways and my methods with them in this world, were, that that cauſed Iſrael always to err in their hearts, and lie croſs to all, and each of theſe breadths, lengths, depths, and heights, whenever they were under the exerciſe of any of them in the wilderneſs.

And the reaſon is, as I ſaid before, for that they are very myſterious in their workings; for they work by, upon, and againſt oppoſitions; for, and in order to the help and ſalvation of his people. Alſo (as was hinted a while ſince) that the power and glory of this breadth, and length, &c. of the mercy and grace of God, may the more ſhew its excellency and ſufficiency as to our deliverance; we by him ſeem quite to be delivered up to the breadths, lengths, and depths, and heights, that oppoſe, and that utterly ſeek our ruin: wherefore at ſuch times, nothing of breadths, lengths, depths, or heights can be ſeen, ſave by thoſe that are very well ſkilled in thoſe myſtereous methods of God, in his gracious actings towards his people. Who will bring me into the ſtrong city, and wilt not thou, O God, which haſt caſt us off? and thou, O God, which didſt not go forth with our armies? is a leſſon too hard for every Chriſtian man to ſay over believingly. And what was it that made Jonah ſay, when he was in the belly of hell, *yet will I look again towards thy holy temple*, but the good ſkill that he had in underſtanding of the myſtery of theſe breadths, and lengths, and depths, and heights, of God, and of the way of his working by them. Read the text at large: *Thou haſt caſt me into the deep, in the midſt of the ſea, and the floods compaſſed me about. All thy billows and thy waves paſſed over me. Then I ſaid, I am caſt out of thy ſight; yet will I look again toward thy holy temple.*

Theſe, and ſuch like ſentences, are eaſily played with by a preacher, when in the pulpit, eſpecially if he has a little of the notion of things, but of the difficulty and ſtrait that thoſe are brought into, out of whoſe mouth ſuch things, or words, are extorted, by reaſon of the force of the labyrinths they are fallen into; of thoſe they experience nothing, wherefore to thoſe they are utterly ſtrangers.

He then that is able to comprehend with all ſaints what is the breadth, and length, and depth, and height, muſt be a good expoſitor of providence, and muſt ſee the way, and the workings of God by them. Now there are providences of two ſorts, ſeemingly good and ſeemingly bad, and thoſe do uſually as Jacob did, when he bleſſed the ſons of Joſeph, croſs hands, and lay the bleſſing where we would not. And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him. I ſay there are providences unto which we would have the bleſſings intailed but they are not. And they are providences that ſmile upon the fleſh, to wit, ſuch as caſt into the lap, health, wealth, plenty, eaſe, friends, and abundance of this world's good: becauſe theſe, Manaſſeh, as his name doth ſignify, have in them an aptneſs to make us forget our toil, our low eſtate, and from whence we were: but the great bleſſing is not in them. There are providences again that take away from us whatever is deſirable to the fleſh: ſuch is the ſickneſs, loſſes, croſſes, perſecution, and affliction; and uſually in theſe, though they make us ſhock whenever they come upon us, bleſſing coucheth, and is ready to help us. For God, (as the name of Ephraim ſignifies), makes us fruitful in the land of our affliction. He therefore, in bleſſing of his people, lays his hands acroſs, guiding them wittingly, and laying the chiefeſt bleſſing on the head of Ephraim, or in that providence that ſanctifies affliction. Abel! what to the reaſon of Eve was he, in compariſon of Cain? Rachel called Benjamin the ſon of her ſorrow; but Jacob knew how to give him a better name. Jabez alſo, though his mother ſo called him, becauſe, as it ſeems, ſhe brought him forth with more than ordinary ſorrow, was yet more honourable, more godly, than his brethren. He that has ſkill to judge of providences aright, has a great ability in him to comprehend with other ſaints, what is the breadth, and length, and depth, and height; but he that has no ſkill as to diſcerning of them, is but a child in his judgement in thoſe high and myſterious things. And hence it is that ſome ſhall ſuck honey out of that, at the which others tremble for fear it ſhould poiſon them, I have often been made to ſay, Sorrow is better than laughter, and the houſe of mourning better than the houſe of mirth. And I have more often ſeen, that the afflicted are always the beſt ſort of Chriſtians. There is a man, never well, never proſpering, never but under afflictions, diſappointments, and ſorrows: Why, this man, if he be a Chriſtian, is one of the beſt of men: *They that go down to the ſea, that do buſineſs in great waters, they ſee the works of the Lord, and his wonders in the deep.* And it is from hence, for aught I know, that James admoniſhes the brother of high degree to rejoice in that he is made low; and he renders the reaſon of it, to wit, for that the faſhion of the world periſheth; the rich man fadeth away in his way; but the tempted, and he that endureth temptation is bleſſed. Now, I know theſe things are not excellent in themſelves, nor yet to be deſired for any profit that they can yield, but God doth uſe by theſe, as by a tutor or inſtructor, to make known to them that are exerciſed with them, ſo much of himſelf, as to make them underſtand that riches of his goodneſs that is ſeldom by other means broken up to the ſons of men. And hence it is ſaid, that the afterwards of affliction doth yield the peaceable fruits of righteouſneſs to them that are exerciſed thereby.

The ſum is, theſe breadths, and lengths, and depths, and heights of God, are to be diſcerned; and ſome that are good, do more, and ſome do leſs diſcern them, and how they are working, and putting forth themſelves in every providence, in every change, in every turn of the wheel that paſſeth by us in this world. I do not queſtion but that there are ſome that are alive, that have been able to ſay, the days of affliction have been the beſt unto them, and that could, if it were lawful, pray that they might always be in affliction, if God would but do to them as he did when his hand was laſt upon them. For by them he cauſed his light to ſhine; or, as Job has it, *Thou hunteſt me as a fierce lion*, and again, *thou ſheweſt thyſelf marvellouſly unto me.* See alſo the writing of Hezekiah, and read what profit he found in afflictions.

But again, theſe breadths, lengths, depths, and heights, have in themſelves naturally that glory, that cannot be ſo well diſcerned, or kept in view by weak eyes. He had need have an eye like an eagle, that can look upon the ſun, that can look upon theſe great things, and not be ſtricken blind therewith. You ſee how Saul was ſerved when he was going to Damaſcus: But Stephen could ſtand and look up ſtedfaſtly into heaven: and that too when with Jonas he was going into the deep. But I have done with this, and proceed.

*That ye may be able to comprehend.* Although apprehending is included in comprehending, yet to comprehend is more. To comprehend is to know a thing fully; or, to reach it all. But here we muſt diſtinguiſh, and ſay, that there is a comprehending that is abſolute, and a comprehending that is comparative. Of comprehending abſolutely or perfectly, we are not here to ſpeak: for that the Apoſtle could not, in this place, as to the thing prayed for, deſire; for it is utterly impoſſible perfectly to know whatſoever is in the breadth, lengths, depths, and heights, here ſpoken of; whether you call them mercies, judgements, or the ways of God with men: *How unſearchable are his judgements, and his ways paſt finding out!* Or, if you take them to ſignify his love, unto which you ſee I am inclined, why, that you read of in the ſame place, to be it which paſſes knowledge. Wherefore ſhould the Apoſtle, by this term, conclude, or inſinuate, that what he calls here breadths, lengths, depths, or heights, might be fully or perfectly underſtood and known, he would not only contradict other ſcriptures, but himſelf, in one and the ſelf-ſame breath. Wherefore it muſt be underſtood comparatively; that is, and that he ſays, with or as much as others, as any, even with all ſaints. *That ye may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height.* I would ye were as able to underſtand, to know, and to find out theſe things, as ever any were; and to know with the very beſt of ſaints, *the love of Chriſt, which paſſeth knowledge.* There are, as has before been hinted, degrees of knowledge of theſe things; ſome know more, ſome leſs; but the Apoſtle prays that theſe Epheſians might ſee, know, and underſtand as much thereof as the beſt, or as any under heaven.

And this, in the firſt place, ſhews us the love of a miniſter of Jeſus Chriſt. A miniſter's love to his flock is ſeen in his praying for them; wherefore Paul commonly, by his epiſtles, either firſt or laſt, or both, gives the churches to underſtand, that he did often heartily pray to God for them: And not only ſo, but alſo ſpeciſies the mercies, and bleſſings, and benefits, which he earneſtly begged for them of God.

But, ſecondly, This implies that there are great benefits accure to Chriſtians by the comprehending of theſe things: yea, it implies, that ſomething very ſpecial is miniſtered to us by this knowledge of theſe: And here to touch upon a few of them.

1. He that ſhall arrive to ſome competent knowledge of theſe things, ſhall underſtand more thoroughly the greatneſs, the wiſdom, the power, &c. of the God that is above. For by theſe expreſſions are the attributes of God ſet forth unto us. And although I have diſcourſed of them hitherto under the notion of grace and mercy, yet it was not for that I concluded, they excluded the expreſſing of his other attributes, but becauſe they all, as it were, turn into loving methods in the wheel of their heavenly motion towards the children of God. Hence it is ſaid, God is love, God is light. God is what he is for his own glory, and the good of them that fear him. God! why, God, in the breadth, length, depth, height, that is here intended, comprehends the whole world: The whole world is in him; for he is before, above, beyond, and round about all things. Hence it is ſaid, The heavens for breadth are but his ſpan: That he gathered the wind in his fiſts, meaſureth the waters in the hollow of his hand, weigheth the mountains in ſcales, and the hills in a balance. Yea, that all nations before him are as nothing, and they are counted to him leſs than nothing, and vanity. Hence we are ſaid to live and move in him, and he is beyond all ſearch.

I will add one word more. Notwithſtanding there is ſuch a revelation of him in his word, in the book of creatures, and in the book of providences, yet the ſcripture ſays, *Lo, theſe are part of his ways: but how little a portion is heard of him!* ſo great is God above all that we have read, heard, or ſeen of him, either in the Bible, in heaven, or earth, the ſea, or what elſe is to be underſtood. But now, that a poor mortal, a lump of ſinful fleſh, or, as the ſcripture-phraſe is, poor duſt and aſhes, ſhould be in the favour, in the heart, and wrapped up in the compaſſions of ſuch a God! O amazing! O aſtoniſhing conſideration! And yet, *This God is our God for ever and ever; and he will be our guide even unto death.*

It is ſaid of our God, that *he humbleth himſelf when he beholds things in heaven:* How much more then when he openeth his eyes upon man; but moſt of all when he makes it, as one may ſay, his buſineſs to viſit him every morning, and to try him every moment, having ſet his heart upon him, being determined to ſet him alſo among his princes: *The Lord is high above all nations, and his glory above the heavens. Who is like to the Lord our God, who dwelleth on high? Who humbleth himſelf to behold the things that are in heaven, and in the earth? He raiſeth up the poor out of the duſt, and lifteth the needy out of the dung-hill; that he may ſet him with princes, even with the princes of his people.*

2. If this God be our God; or if our God be ſuch a God, and could we but attain to that knowledge of the breadth, and length, and depth, and height, that is in him, as the Apoſtle here prays, and deſires we may, we ſhould never be afraid of any thing we ſhall meet with, or that ſhall aſſault us in this world. The great God, the former of all things, taketh part with them that fear him, and that engage themſelves to walk in his ways, of love and reſpect they bare unto him; ſo that ſuch may boldly ſay, *The Lord is my helper, and I will not fear what man ſhall do unto me.* Would it not be amazing, ſhould you ſee a man encompaſſed with chariots and horſes, and weapons for his defence, yet afraid of being ſparrow-blaſted, or over-run by a graſhopper? Why it is he that ſitteth upon the circle of the earth, and to whom the inhabitants thereof be as graſhoppers: That is, the God of the people that are lovers of Jeſus Chriſt; therefore we ſhould not fear them. To fear man, is to forget God; and to be careleſs in a time of danger, is to forget God's ordinance. What is it then? Why, let us fear God, and diligently keep his way, with what prudence and regard to our preſervation, and alſo the preſervation of what we have, we may: And if, we doing this, our God ſhall deliver us, and what we have, into the hands of them that hate us, let us laugh, be fearleſs and careleſs, not minding now to do any thing elſe but to ſtand up for him againſt the workers of iniquity; fully concluding, that both we and our enemies are in the hand of him that loveth his people, and that will certainly render a reward to the wicked, after that he has ſufficiently tried us by their means. The great God that formed all things, both rewardeth the fool, and rewardeth tranſgreſſors.

3. Another thing that the knowledge of what is prayed for of the Apoſtle, if we attain it, will miniſter to us, is, an holy fear and reverence of this great God in our ſouls; both becauſe he is great, and becauſe he is wiſe and good: *Who would not fear thee, O Lord, and glorify thy name?*

Greatneſs ſhould beget fear, greatneſs ſhould beget reverence: Now, who is ſo great as our God? and ſo, who to be feared like him? He alſo is wiſe, and will not be deceived by any. He will bring evil, and not call back his words, but will riſe againſt the houſe of evil doers, and againſt the help of them that work iniquity. Moſt men deal with God as if he were not wiſe; as if he either knew not the wickedneſs of their hearts and ways, or elſe knew not how to be even with them for it: when alas! he is wiſe in heart, and mighty in power; and although he will not without cauſe afflict, yet he will not let wickedneſs go unpuniſhed. This therefore ſhould make us fear. He alſo is good, and this ſhould make us ſerve him with fear. Oh! that a great God ſhould be a good God; a good God to an unworthy, to an undeſerving, and to a people that continually do what they can to provoke the eyes of his glory; this ſhould make us tremble. He is fearful in ſervice, fearful in praiſes.

The breadth, and length, and depth, and height, of his outgoing towards the children of men, ſhould alſo beget in us a very great fear and dread of his Majeſty. When the prophet ſaw the height of the wheels, he ſaid they were dreadful, and cried out unto them, O wheel! His judgements alſo are a great deep; nor is there any ſearching of his underſtanding. He can tell how to bring his wheel upon us, and to make our table a ſnare, a trap, and a ſtumbling-block unto us. He can tell how to make his Son to us a rock of offence, and his goſpel to be a ſavour of death unto death, unto us. He can tell how to chuſe deluſions for us, and to lead us forth with the workers of iniquity. He can out-wit, and out-do us, and prevail againſt us for ever; and therefore we ſhould be afraid and fear before him, for our good, and the good of ours for ever; yea, it is for theſe purpoſes, with others, that the apoſtle prayeth thus for this people: for the comprehending of theſe things do poiſe and keep the heart in an even courſe. This yields comfort, this gives encouragement, this begets fear and reverence in our hearts of God.

4. This knowledge will make us willing that he ſhould be our God; yea, will alſo make us abide by that willingneſs. Jacob ſaid with a vow, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; ſo that I come again to my father's houſe in peace; then ſhall the Lord be my God. And this ſtone which I have ſet for a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.* Thus he conſidered the greatneſs of God, and from a ſuppoſition that he was what he had heard him, of his father, to be; he concluded to chuſe him for his God, and that he would worſhip him, and give him that honour that was due to him as God. How did the king of Babylon ſet him above all gods, when but ſome ſparkling rays from him did light upon him! He calls him a God of gods, prefers him above all gods, charges all people and nations that they do nothing amiſs againſt him. He calls him the Moſt High God, the God that liveth for ever; and confeſs, that he doth whatſoever he will in heaven and earth; and concludes with praiſing and extolling of him. We naturally love greatneſs; and when the glorious beauty of the King of glory ſhall be manifeſt to us, and we ſhall behold it, we ſhall ſay as Joſhua did, *Let all men do as ſeems them good; but I, and my houſe, will ſerve the Lord.*

When the Apoſtle Paul ſought to win the Athenians

ans to him, he ſets him forth before them with ſuch terms as beſpeaks his greatneſs; calling of him, (and that rightly), God that made the world, and all things: the Lord of heaven and earth; one that giveth to all life and breath, and all things; one that is nigh to every one; *he in whom we live, and move, and have our being:* God that hath made of one blood all nations of men, and that hath determined the times before appointed, and the bounds of their habitation, &c. Theſe things beſpeak the greatneſs of God, and are taking to conſidering men. Yea, theſe verv Athenians, while ignorant of him, from thoſe dark hints that they had by natural light concerning him, erected an altar to him, and put this ſingular inſcription upon it, *To the unknown God;* to ſhew, that according to their mode, they had ſome kind of reverence for him: but how much more when they came to know him, and to believe that God in all his greatneſs, had engaged himſelf to be theirs, and to bring them to himſelf, that they might in time be partakers of his glory.

5. The more a man knows or underſtands of the greatneſs of God towards him, expreſſed here by the terms of unſearchable breadth, length, depth, and height, the better will he be able in his heart to conceive of the excellent glory and greatneſs of the things that are laid up in the heavens for them that fear him. They that know nothing of this greatneſs, know nothing of them; they that think amiſs of this greatneſs, think amiſs of them: they that know but little of this greatneſs, know but little of them: but he that is able to comprehend with all ſaints what is the breadth, and length, and depth, and height, he is beſt able to conceive of, and conſequently to make a judgement concerning the due worth, and bleſſed glory of them.

This is both evident to reaſon; alſo experience confirmeth the ſame: for as for thoſe dark ſouls that know nothing of his greatneſs, they have in deriſion thoſe who are through the ſplendor of the glory, captivated and carried away after God. Alſo, thoſe whoſe judgements are corrupted, and themſelves thereby made as drunkards, to judge of things fooliſhly, they, as it were, ſtep in the ſame ſteps with the other, and vainly imagine thereabout. Moreover we ſhall ſee thoſe little-ſpirited Chriſtians, though Chriſtians indeed, that are but in a ſmall meaſure acquainted with this God, with the breadths, and lengths, and depths, and heights, that are in him, taken but little with the glory and bleſſedneſs that they are to go to when they die; wherefore they are neither ſo mortified to this world, ſo dead to ſin, ſo ſelf-denying, ſo delighted in the book of God, nor ſo earneſt in deſires to be acquainted with the heights and depths that are therein. No, this is reſerved only for thoſe who are devoted thereto; who have been acquainted with God in a meaſure beyond that which your narrow-ſpirited Chriſtians underſtand. There doth want as to theſe things, enlargings in the hearts of the moſt of ſaints, as there did in thoſe of Corinth, and alſo in thoſe at Epheſus: Wherefore, as Paul bids the one, and prays that the other may be enlarged, and have great knowledge thereabout; ſo we ſhould, to anſwer ſuch love, through deſire, ſeperate ourſelves from terrene things, that we may ſeek and intermeddle with all wiſdom. Chriſt ſays, if any man will do his will, he ſhall know of the doctrine. Oh! that we were indeed enlarged as to theſe breadths, and lengths, and depths, and heights, of God, as the apoſtle deſired the Epheſians might.

6. Then thoſe great truths, the coming of Chriſt, the reſurrection of the dead, and eternal judgement, would neither ſeem ſo like fables, nor be ſo much off our hearts as they do, and are; for the thorough belief of them depends upon the knowledge of the abilities that are in God to perform what he has ſaid thereabout: and hence it is that your inferior ſort of Chriſtians live ſo like as if none of theſe things were at hand; and hence it is again, that they ſo ſoon are ſhaken in mind about them, when tempted of the devil, or briſkly aſſaulted by deceivers. But this cometh to paſs, that there may be fulfilled what is written, *And while the bridegroom tarried, they all ſlumbered and ſlept.* Surely, the meaning is, they were aſleep about his coming, the reſurrection, and the judgement, and conſequently had loſt much of that knowledge of God, the which if they had retained, theſe truths with power, would have been upon their hearts. The Corinthians were horribly decaying here, though ſome more than others: Hence Paul, when he treats of this doctrine, bids them awake to righteouſneſs, and not ſin, telling them, that ſome among them had not the knowledge of God. To be ſure, they had not ſuch a knowledge of God as would keep them ſteady in the faith of theſe things.

Now, the knowledge of the things above mentioned, to wit, this comprehending knowledge, will greaten theſe things, bring them near, and make them to be credited, as are the greateſt of God's truths, and the virtue of the faith of them is, to make one die daily. Therefore,

7. Another advantage that floweth from this knowledge, is, that it makes the next world deſireable, not ſimply as it is with thoſe lean ſouls, that deſire it only as the thief deſireth the judge's favour, that he may be ſaved from the halter, but out of love ſuch have to God and to the beauties of the houſe he dwells in, and that they may be rid of this world, which is to ſuch as a dark dungeon. The knowledge of God that men pretend they have, may eaſily be judged of, by the anſwerable or unanſwerableneſs of their hearts and lives thereto. Where is the man that groans earneſtly to be gone to God, that counts this life a ſtrait unto him; that ſaith as a ſick man of my acquaintance did, when his friend at his bed-ſide prayed to God to ſpare his life, No, no, ſaid he, pray not ſo; for it is better to be diſſolved and be gone? Chriſtians ſhould ſhew the world how they believe; not by words on paper, not by gay and flouriſhing notions, but by thoſe deſires they have to be gone, and the proof that theſe deſires are true, is a life in heaven while we are on earth. I know words are cheap, but a dram of grace is worth all the world. But where, as I ſaid, ſhall it be found? not among carnal men, not among weak Chriſtians, but among thoſe, and thoſe only, that enjoy a great meaſure of Paul's wiſh here. But to come to the ſecond part of the text.

*And to know the love of Chriſt, which paſſeth knowledge.* Theſe words are the ſecond part of the text, and they deal mainly about the love of Chriſt, who is the Son of God. We have ſpoken already briefly of God, and therefore now we ſhall ſpeak alſo of his Son. Theſe words are a part of the prayer aforementioned, and have ſomething of the ſame ſtrain in them. In the firſt part, he prays that they might comprehend that which cannot abſolutely by any means be comprehended; and here he prays that that might be known, which yet in the ſame breadth he ſaith, *paſſeth knowledge,* to wit, the love of Chriſt. *And to know the love of Chriſt, which paſſeth knowledge.*

In the words we are to take notice of three things:

1. Of the love of Chriſt.
2. Of the exceeding greatneſs of it.
3. Of the knowledge of it.

I. We will begin with the firſt of theſe, to wit, Of the love of Chriſt. Now for the explication of this we muſt inquire into three things:

1. Who Chriſt is.
2. What love is.
3. What the love of Chriſt is.

1. Chriſt is a perſon of no leſs quality than is he of whom we treated before, to wit, very God, So I ſay, not titularly, not nominally, not ſo counterfeitly, but the ſelf-ſame in nature with the Father. Wherefore what we have under conſideration, is ſo much the more to be taken notice of: namely, that a perſon ſo great, ſo high, ſo glorious, as this Jeſus Chriſt was, ſhould have love for us, that paſſes knowledge. It is common for equals to love, and for ſuperiors to be beloved; but for the King of princes, for the Son of God, for Jeſus Chriſt to love man thus; this is amazing, and that ſo much the more, for that man, the object of this love, is ſo low, ſo mean, ſo vile, ſo undeſerving, and ſo inconſiderable, as by the ſcriptures every where he is deſcribed to be.

But to ſpeak a little more particularly of this perſon. 1. He is called God. 2. The King of glory, and the Lord of glory. 3. The brightneſs of the glory of his Father. 4. The head over all things. 5. The Prince of life. 6. The Creator of all things. 7. The upholder of all things. 8. The diſpoſer of all things. 9. The only beloved of the Father.

But the perſons of him beloved are called tranſgreſſors, ſinners, enemies, duſt and aſhes, fleas, worms, ſhadows, vapours, vile, ſinful, filthy, unclean, ungodly, fools, madmen. And now is it not to be wondered at? and are we not to be affected herewith, ſaying, And wilt thou ſet thine eye upon ſuch a one? But how much more when he will ſet his heart upon us? And yet this great, this high, this glorious perſon, verily, verily, loveth ſuch.

2. We now come to the ſecond thing, namely, to ſhew what is love; not in a way of nice diſtinction of words, but in a plain and familiar diſcourſe, yet reſpecting the love of the perſon under conſideration.

Love ought to be conſidered with reference to the ſuject, as well as to the object of it.

The ſubject of love in the text is Chriſt; but foraſmuch as love in him is diverſe from the love that is in us; therefore it will not be amiſs, if a little the difference be made appear.

(1.) Love in us is a paſſion of the ſoul, and being ſuch, is ſubject to ebb and flow, and to be extreme both ways. For whatever is a paſſion of the ſoul, whether love or hatred, joy or fear, is more apt to exceed or come ſhort, than to keep within its due bounds. Hence, oft-times that which is loved to-day is hated to-morrow; yea, and that which ſhould be loved with bounds of moderation, is loved to the drowning of both ſoul and body in perdition and deſtruction.

(2.) Beſides, love in us is apt to chuſe to itſelf undue and unlawful objects, and to reject thoſe that, with leave of God, we may embrace and enjoy; ſo unruly, as to the laws and rules of divine government, ofttimes in this paſſion of love in us.

(3.) Love in us requires that ſomething pleaſing and delightful be in the object loved, at leaſt ſo it muſt appear to the luſt and fancy of the perſon loving, or elſe love cannot act; for the love that is in us, is not of power to ſet itſelf on work, where no allurement is in the thing to be beloved.

(4.) Love in us decays, though once never ſo warm and ſtrongly fixed, if the object falls off, as to its firſt alluring provocation; or diſappointeth our expectation with ſome unexpected reluctancy to our fancy or our mind.

All this we know to be true from nature, for every one of us are thus; nor can we refuſe, or chuſe as to love, but upon, and after the rate, and the working thus of our paſſions. Wherefore our love, as we are natural, is weak, unorderly, fails, and miſcarries, either by being too much or too little; yea, though the thing which is beloved be allowed for an object of love, both by the law of nature and grace. We therefore muſt put a vaſt difference betwixt love as found in us, and love as found in Chriſt, and that both as to the nature, principle, or object of love.

Love in Chriſt is not love of the ſame nature, as is love in us; Love in him is eſſential to his being; but in us it is not ſo, as has been already ſhewed. God is love, Chriſt is God; therefore Chriſt is love, love naturally. Love therefore is eſſential to his being. He may as well ceaſe to be, as ceaſe to love. Hence therefore it follows, that love in Chriſt floweth not from ſo low and beggarly a principle as doth love in man; and conſequenty is not, nor can be attended with thoſe infirmities or defects that the love of man is attended with.

(1) It is not attended with thoſe unruly or uncertain motions that ours is attended with; here is no ebbing, no flowing, no going beyond, no coming ſhort, and ſo nothing of uncertainty. Having loved his own which were in the world, he loved them to the end.

True, there is a way of manifeſting of this love, which is ſuited to our capacities as men, and by that we ſee it ſometimes more, ſometimes leſs: alſo it is manifaſted to us as we do, or do not walk with God in this world. I ſpeak now of ſaints.

(1) Love in Chriſt pitcheth not itſelf upon undue, or unlawful objects; nor refuſeth to embrace what by the eternal covenant is made capable thereof. It always acteth according to God; nor is there at any time the leaſt ſhadow of ſwerving as to this.

(3) Love in Chriſt requireth no taking beauteouſneſs in ths object to be beloved, as not being able to put forth itſelf without ſuch attracting alurements. It can act of and from itſelf, without all ſuch kind of dependencies. This is manifeſt to all who have the leaſt true knowledge of what that object is in itſelf, on which the Lord Jeſus has ſet his heart to love them.

(4) Love in Chriſt decays not, nor can be tempted ſo to do by any thing that happens, or that ſhall happen hereafter in the object ſo beloved. But as this love at firſt acts by and from itſelf, ſo it continues to do until all things that are imperfections are completely and everlaſtingly ſubdued. The reaſon is, becauſe Chriſt loves to make us comely, not becauſe we are ſo.

*Object.* But all along Chriſt compareth his love to ours; now, why doth he ſo, if they be ſo much unlike?

*Anſ.* Becauſe we know not love but by the paſſions of love that work in our hearts; wherefore he condeſcends to our capacities, and ſpeaketh of his love to us, according as we find love to work in ourſelves to others. Hence he ſets forth his love to us, by borrowing from us inſtances of our love to wife and children. Yea, he ſometimes ſets forth his love to us, by calling to mind how ſometimes a man loves a woman that is a whore.

*Go,* (ſaith God to the prophet), *love a woman* (beloved of her friend, yet an adulteteſs) *according to the word of the Lord toward the children of Iſrael, who look to other gods, and love flagons of wine.* But then, theſe things muſt not be underſtood with reſpect to the nature, but the diſpenſations and manifaſtations of love; no, nor with reference to theſe neither, any further than by makiug uſe of ſuch ſuitable ſimilitudes, thereby to comend his love to us, and thereby to beget in us affections to him for the love beſtowed upon us.

Wherefore Chriſt's love muſt be conſidered both with reſpect to the eſſence, and alſo as to the diverſe workings of it. For the eſſence thereof, it is, as I ſaid, natural with himſelf, and as ſuch, it is the root and ground of all thoſe actions of his, whereby he hath ſhewed that himſelf is loving to ſinful man. But now, though the love that is in him is eſſential to his nature, and can vary no more than God himſelf: yet we ſee not this love but by the fruits of it, nor can it otherwiſe be diſcerned. Hereby perceive we the love of God, becauſe he laid down his life for us. We muſt then betake ourſelves to the diſcoveries of this love, of which there are two ſorts: 1. Such as are the foundations. 2. Such as are the conſequences of thoſe fundamental acts.

Thoſe which I call the foundations, are they upon which all other diſcoveries of his goodneſs depend, and they are two: 1. His dying for us. 2. His improving of his death for us at the right hand of God.

3. And this leads me to the third particular, to wit, to ſhew you what the love of Chriſt is, namely, in the diſcovery of it.

*And to know the love of Chriſt.*] The love of Chriſt is made known unto us, as I ſaid, 1. By his dying for us. 2. By his improving of his dying for us.

His dying for us appears, 1. To be wonderful in itſelf. 2. In his preparations for that work.

Firſt, it appears to be wonderful in itſelf, and that both with reſpect to the nature of that death, as alſo with reſpect to the perſons for whom he ſo died.

The love of Chriſt appears to be wonderful, by the death he died, in that he died ſuch a death. It was ſtrange love in Chriſt that moved him to die for us: ſtrange, becauſe not according to the cuſtom of the world. Men do not uſe in cool blood deliberately to come upon the ſtage or ladder, to lay down their lives for others; but this did Jeſus Chriſt, and that too for ſuch, whoſe qualification, if it be duly conſidered, will make this act of his far more amazing. He laid down his life for his enemies, and for thoſe that could not abide him; yea, for thoſe, even for thoſe that brought him to the croſs, not accidentally, or becauſe it hapened ſo, but knowingly, deſignedly, he knew it was for thoſe he died, and yet his love led him to lay down his life for them. I will add, That thoſe very people for whom he laid down his life, though they by all ſorts of carriages did what they could to provoke him to pray to God his Father, that he would ſend and cut them off by the flaming ſword of angels, would not be provoked, but would lay down his life for them. Nor muſt I leave off here: We never read that Jeſus Chriſt was more chearful in all his life on earth, than when he was going to lay down his life for them, now he thanked God, now he ſang.

But this is not all. He did not only die, but died ſuch a death, as indeed cannot be expreſſed. He was content to be counted the ſinner; yea, to be counted the ſin of the ſinner; nor could this but be odious to ſo holy a Lamb as he was, yet willing to be this and thus for that love that he bare to men.

This being thus, it follows, that his ſufferings muſt be unconceivable; for that, what in juſtice was the proper wages of ſin and ſinners, he muſt undergo; and what that was can no man ſo well know as he himſelf, and damned ſpirits; for the proper wages of ſin, and of ſinners for their ſin, is that death which layeth pains, ſuch pains which it deſerveth, upon the man that dieth ſo: But Chriſt died ſo, and conſequently was ſeized by thoſe pains, not only in body but in ſoul. His tears, his cries, his bloody ſweat, the hidding of his Father's face; yea, God's forſaking of him in his extremity, plainly enough declares the nature of the death he died. For my part, I ſtand amazed at thoſe that would not have the world believe, that the death of Jeſus Chriſt was, in itſelf, ſo terrible as it was.

I will not ſtand here to diſcourſe of the place called *hell*, where the ſpirits of the damned are; we are diſcourſing of the nature of Chriſt's ſufferings: And I ſay, if Chriſt was put into the very capacity of one that muſt ſuffer what in juſtice ought to be inflicted for ſin; then, how we can ſo diminiſh the greatneſs of his ſufferings, as ſome do, without undervaluing of the greatneſs of his love, I know not; and how they will anſwer it, I know not. And on the contrary, what if I ſhould ſay, that the ſoul of Chriſt ſuffered as long as his body lay in the grave, and that God's looſing of the pains of death at Chriſt's reſurrection, muſt not ſo much be made mention of with reference to his body, as to his ſoul, if to his body at all? For what pain of death was his body capable of, when his ſoul was ſeparate from it? and yet God's looſing the pains of death, ſeems to be but an immediate antecedent to his riſing from the dead. And this ſenſe Peter doth indeed ſeem to purſue, ſaying, *For David ſpeaketh concerning him; I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope, becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.* This, ſaith Peter, was not ſpoken of David, but he being a prophet, and knowing that God had ſworn with an oath, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither did his fleſh ſee corruption: *Thou wilt not leave my ſoul in hell.* His ſoul was not left in hell. Of what uſe are theſe expreſſions, if the ſoul of Chriſt ſuffered not, if it ſuffered not when ſeparated from the body? for of that time the Apoſtle Peter ſeems to treat. Beſides, if it be not improper to ſay, that ſoul was not left there, that never was there, I am at a loſs. *Thou wilt not leave*; his ſoul was not left there: *ergo*, it was there, ſeems to be the natural concluſion. If it be objected, that by hell is meant the grave, it is fooliſh to think that the ſoul of Chriſt lay there while his body lay dead therein. But again, the Apoſtle ſeems clearly to diſtinguiſh between the places where the ſoul and body of Chriſt was, counting his body to be in the grave, and his ſoul, for the time, in hell. If there be objected what was ſaid by him to the thief upon the croſs, I can anſwer, Chriſt might ſpeak that with reference to his Godhead, and if ſo, that lies as no objection to what hath been inſinuated. And why may not that be ſo underſtood, as well as where he ſaid, when on earth, *The Son of man which is in heaven*, meaning himſelf. For the perſonality of the Son of God, call him Son of man, or what other term is fitting, reſideth not in the human, but divine nature of Jeſus Chriſt. However, ſince hell is ſometimes taken for the place, ſometimes for the grave, ſometimes for the ſtate, and ſometimes but for a figure, of the place where the damned are tormented, I will not ſtrictly aſſign to Chriſt the place, the priſon where the damned ſpirits are, but will ſay, as I ſaid before that he was put into the place of ſinners, into the ſins of ſinners, and received what by juſtice was the proper wages of ſin both in body and ſoul; as is evident from the 53d of Iſaiah. This ſoul of his I take to be that which the inwards and the fat of the burnt ſacrifices was a figure or ſhadow of: *And the fat and the inwards were burnt upon the altar, whilſt the body was burned for ſin without the camp.*

And now having ſaid thus much, wherein have I derogated from the glory and holineſs of Chriſt? Yea, I have endeavoured to ſet forth ſomething of the greatneſs of his ſorrows, the odiouſneſs of ſin, the nature of juſtice, and the love of Chriſt. And be ſure, by how much the ſufferings of the Son of God abounded for us, by ſo much was this unſearchable love of Chriſt made manifeſt. Nor can they that would, before the people, pare away, and make but little theſe infinite ſufferings of our Lord, make his love to be ſo great as they ought, let them uſe what rhetoric they can. For their objecting the odious names and place of hell, accounting it not to be fit to ſay, that ſo holy a perſon as the Son of God was there, I anſwer, though I have not aſſerted it, yet let me aſk, which is more odious, hell or ſin? Or whether ſuch think that Chriſt Jeſus was ſubject to be tainted by the badneſs of the place, had he been there? Or whether, when the ſcripture ſays, God is in hell, it is any diſparagement to him? Or if a man ſhould be ſo bold as to ſay ſo, whether by ſo ſaying, he confined Chriſt to that place for ever? And whether by ſo thinking he has contradicted that called *the Apoſtles creed.*

II. Having thus ſpoken of the death and ſufferings of Chriſt, I ſhall in the next place ſpeak of his preparations for his ſo ſuffering for us; and by ſo doing, yet ſhew you ſomething more of the greatneſs of his love.

Chriſt, as I have told you, was, even before his ſufferings, a perſon of no mean generation, being the Son of the eternal God: Neither had his Father any more ſuch ſons but he; conſequently he of right was heir of all things, and ſo to have dominion over all worlds. For, *for him were all things created.* And hence all creatures are ſubject to him; yea, the angels of God worſhip him. Wherefore, as ſo conſidered, he augmented not his ſtate by becoming lower than the angels for us; for what can be added to him who is naturally God? Indeed he did take, for our ſakes, the human nature into union with himſelf, and ſo began to manifeſt his glory, and the kindneſs that he had for us before all worlds, began now eminently to ſhew itſelf. Had this Chriſt of God, our friend, given all he had to ſave us, had not his love been wonderful? But when he ſhall give for us himſelf, this is more wonderful. But this is not all; the caſe was ſo betwixt God and man, that this Son of God could not, as he was before the world was, give himſelf a ranſom for us, he being altogether incapable ſo to do; being ſuch an one as could not be ſubject to death, the condition that we by ſin had put ourſelves into.

Wherefore that which would have been a death to ſome, to wit, the laying aſide of glory, and becoming, of the King of princes, a ſervant of the meaneſt form; this he of his own good-will was heartily content to do. Wherefore, he that once was the object of the fear of angels, is now become a little creature, a worm, an inferior one, born of a woman, brought forth in a ſtable, laid in a manger, ſcorned of men, tempted of devils, was beholden to his creatures for food, for raiment, for harbour, and a place wherein to lay his head when dead. In a word, he made himſelf of no reputation, took upon him the form of a ſervant, and was made in the likeneſs of men, that he might become capable to do this kindneſs for us. And it is worth your noting, that all the while that he was in the world, putting himſelf upon thoſe other preparations, which were to be antecedent to his being made a ſacrifice for us, no man, though he told what he came about to many, had, as we read of, an heart once to thank him for what he came about. No, they railed on him, they degraded him, they called him devil, they ſaid he was mad, and a deceiver, a blaſphemer of God, and a rebel againſt the ſtate: they accuſed him to the governour; yea, one of his diſciples ſold him, another denied him, and they all forſook him, and left him to ſhift for himſelf in the hands of his horrible enemies; who beat him with their fiſts, ſpat on him, mocked him, crowned him with thorns, ſcourged him, made a gazing ſtock of him, and finaly, hanged him up by the hands and the feet alive, and gave him vinegar to increaſe his affliction, when he complained that his anguiſh had made him thirſty. And yet all this could not take his heart off the work of our redemption. To die he came, die he would, and die he did, before he made his return to the Father for our ſins, that we might live through him.

Now may what we read of in the word concerning thoſe temporal ſufferings that he underwent be overlooked, and paſſed by without ſerious conſideration; they being a part of the curſe that our ſin had deſerved? For all temporal plagues are due to our ſin while we live, as well as the curſe of God to everlaſting perdition, when we die. Wherefore this is the reaſon why the whole life of the Lord Jeſus was ſuch a life of affliction and ſorrow, he therein bare our ſickneſſes, and took upon him our deſerts: So that now the curſe in temporals, as well as the curſe in ſpirituals, and of everlaſting malediction, is removed by him away from God's people: and ſince he overcame them, and got to the croſs, it was by reaſon of the worthineſs of the humble obedience that he yielded to his Father's law in our fleſh; for his whole life (as well as his death) was a life of merit and purchaſe, and deſert. Hence it is ſaid, he increaſed in favour with God: For his works made him ſtill more acceptable to him; for he ſtanding in the room of man, and becoming our reconciler to God, by the heavenly Majeſty he was counted as ſuch, and ſo got for us what he earned by his mediatory works; and alſo partook thereof as he was our head himſelf. And was there not in all theſe things love, and love that was infinite? Love which was not eſſential to his divine nature, could never have carried him through ſo great a work as this: Paſſions here would a failed, would a retreated, and have given the recoil: yea, his very humanity would have flagged and fainted, had it not been managed, governed, and ſtrengthened by his eternal Spirit. Wherefore it is ſaid, that through the eternal Spirit he offered himſelf without ſpot to God; and that he was declared to be the Son of God with ſo doing, and by the reſurrection from the dead.

We come now to the ſecond thing propounded, and by which his love is diſcovered, and that is his improving of his dying for us. But I muſt crave pardon of my reader, if he thinks that I can diſcover the ten hundred thouſandth part thereof, for it is impoſſible; but my meaning is, to give a few hints what beginnings of improvement he made thereof, in order to his further progreſs therein.

1. Therefore, This his death for us was ſo virtuous, that in the ſpace of three days and three nights it reconciled to God, in the body of his fleſh, as a common perſon, all, and every one of God's elect. Chriſt, when he addreſſed himſelf to die, preſented himſelf to the juſtice of the law, as a common perſon; ſtanding in the ſtead, place, and room of all that he undertook for; he gave his life a ranſom for many; he came into the world to ſave ſinners. And as he thus preſented himſelf, ſo God, his Father, admitted him to this work; and therefore it is ſaid, *The Lord laid upon him the iniquity of us all:* And again, *Surely he hath borne our griefs, and carried our ſorrows.* Hence it unavoidably follows, that whatever he felt, and underwent, in the manner or nature, or horribleneſs of the death he died, he felt and underwent all as a common perſon; that is, as he ſtood in the ſtead of others: therefore it is ſaid, *He was wounded for our tranſgreſſions, and bruiſed for our iniquities; and that the chaſtiſement of our peace was upon him.* And again, *The juſt died for the unjuſt.*

Now then, if he preſented himſelf as a common perſon to juſtice, if God ſo admitted and accounted him, if alſo he laid the ſins of the people, whoſe perſons he repreſented, upon him, and under that conſideration puniſhes him with thoſe puniſhements and deaths, that that he died: then Chriſt, in life and death, is concluded by the Father to live and die as a common or public perſon, repreſenting all in this life and death, for whom he undertook thus to live, and thus to die. So then it muſt needs be, that what next befalls this common perſon, it befalls him with reſpect to them in whoſe room and place he ſtood and ſuffered. Now the next that follows is, that he is juſtified of God; that is, acquitted and diſcharged from this puniſhment, for the ſake of the worthineſs of his death and merits: for that muſt be before he could be raiſed from the dead: God raiſed him not up as guilty, to juſtify him afterwards: His reſurrection was the declaration of his precedent juſtification. He was raiſed from the dead, becauſe it was neither in equity or juſtice poſſible that he ſhould be holden longer there, his merits procured the contrary.

Now he was condemned of God's law, and died by the hand of juſtice, he was acquitted by God's law, and juſtified of juſtice; and all as a common perſon; ſo then, in his acquitting, we are acquitted, in his juſtification we are juſtified; and therefore the Apoſtle applieth God's juſtifying of Chriſt to himſelf, and that rightly. For if Chriſt be my undertaker, will ſtand in my place, and do for me, it is but reaſonable that I ſhould be a partaker: Wherefore we are alſo ſaid to be quickened together with him; that is, when he was quickened in the grave, raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus. Therefore another ſcripture ſaith, *He hath quickened us together in him, having forgiven us all treſpaſſes.* This quickening muſt not be underſtood of the renovation of our hearts, but of the reſtoring of Jeſus Chriſt to life after he was crucified; and we are ſaid to be quickened together with him, becauſe we were quickened in him at his death, and were to fall or ſtand by him quite through the three days and three nights work: and were to take therefore our lot with him. Wherefore it is ſaid again, That his reſurrection is our juſtification: That by one offering he has purged our ſins for ever: And that by his death he hath delivered us from the wrath to come. But I ſay, I would be underſtood aright; This life reſideth yet in the Son, and is communicated from him to us, as we are called to believe his word: Mean while we are ſecured from wrath and hell, being juſtified in his juſtification, quickened in his quickening, raiſed up in his reſurrection, and made to ſit already together in heavenly places in Chriſt Jeſus.

And is not this a glorious improvement of his death, that after two days the whole body of the elect, in him, ſhould be revived, and that in the third day we ſhould live in the ſight of God, in and by him?

2. Another improvement of his death for us was this: By that he ſlew for us our infernal foes; by it he aboliſhed death; by death he deſtroyed him that had the power of death; by death he took away the ſting of death; by death he made death a pleaſant ſleep to ſaints, and the grave for a while an eaſy houſe and home for the body.

By death he made death ſuch an advantage to us, that it is become a means of tranſlating of the ſouls of them that believe in him to life. And all this is manifeſt, for that death is ours, a bleſſing to us, as well as Paul and Apollos, the world, and life itſelf. And that all this is done for us by his death, is apparent, for that his perſon is where it is, and that by himſelf as a common perſon he has got the victory for us. For though as yet all things are not put under our feet, yet we ſee Jeſus crowned with honour and glory, who by the grace of God taſted death for every man: *For it became God, for whom are all things, and by whom are all things, to make the Captain of our ſalvation perfect through ſufferings.* It became him; that is, it was but juſt and right he ſhould do ſo, if there was enough in the virtuouſneſs of his death and blood to require ſuch a thing. But there was ſo. Wherefore God has exhalted him, and us in him, above theſe infernal foes. Let us therefore ſee ourſelves delivered from death firſt, by the exaltation of our Jeſus; let us behold him, I ſay, as crowned with glory and honour, as, or becauſe he taſted death for us; and then we ſhall ſee ourſelves already in heaven by our head, our undertaker, our Jeſus, our Saviour.

3. Another impovement that has already been made of his death for us, is thus: he hath at his entrance into the preſence of God, for his worthineſs-ſake obtained that the Holy Ghoſt ſhould be given unto him for us, that we by that might in all things yet to be done, be made meet to be partakers perſonally in ourſelves, as well as virtually by our head and forerunner, of the inheritance of the ſaints in light. Wherefore the abundant pourings out of that was forborn until the reſurrection and glorification of our Lord Jeſus. For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified. Nor was it given ſo ſoon as recived: For he received it upon his entering into the holy place, when he had ſprinkled the mercy-ſeat with the blood of ſprinkling; but it was not given out to us till ſome time after: However, it was obtained before. And it was meet that it ſhould in that infinite immeaſurableneſs in which he received it, firſt abide upon him, that his human nature, which was the firſt fruits of the election of God, might receive by its abidings upon him, that glory for which it was ordained and that we might receive, as we receive all other things, firſt by our head and undertaker, ſanctification in the fulneſs of it. Hence it is written, that as he is made unto us of God, wiſdom, and righteouſneſs, and redemption, ſo ſanctification too: For firſt we are ſanctified in his fleſh, as we are juſtified by his righteouſneſs. Wherefore he is that Holy One that ſetteth us, in himſelf, a holy lump before God, not only with reference to juſtification and life, but with reference to ſanctification and holineſs: For we that are elect are all conſidered in him as he has received that, as well as in that he has taken poſſeſſion of the heaven for us. I count not this all the benefit that accrueth to us by Jeſus his receiving the Holy Ghoſt, at his entrance into the preſence of God for us. For we alſo are to receive it ourſelves from him, according as by God we are placed in the body at the times appointed of the Father; that we, as was ſaid, may receive perſonal quickening, perſonal renovation, perſonal ſanctification, and, in concluſion, glory. But, I ſay, for that he hath received this Holy Spirit to himſelf, he received it as the effect of his aſcenſion, which was the effect of his reſurrection, and of the merit of his death and paſſion. And he received it as a common perſon, as a head and undertaker for the people.

4. Another improvement that has been made of his death, and of the merits therof for us, is, that he has obtained to be made of God, the chief and high Lord of heaven and earth for us. (All this while we ſpeak of the exaltation of the human nature, in, by, and with which, the Son of God became capable to be our reconciler unto God), *All things* ſaith he *are delivered unto me, of my Father: And all power in heaven and earth is given unto me*; and all this becauſe he died. *He humbled himſelf, and became obedient unto death, even the death of the croſs; Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, of things in earth, or things under the earth: and that every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God the Father:* And all this is, as was ſaid afore, for our ſakes. He has given him to be head over all things to the church.

Wherefore, whoever is ſet up on earth, they are ſet up by our Lord: *By me,* ſaith he, *kings reign, and princes decree juſtice. By me princes rule, and nobles even all the judges of the earth.* Nor are they when ſet up, left to do, though they ſhould deſire it, their own will and pleaſure. The *Metheg Ammah*, the bridle is in his own hand, and he giveth reins, or check, even as it pleaſeth him. He hath this power for the well-being of his people. Nor are the fallen angels exempted from being put under his rebuke. He is the only potentate, and in his times will ſhew it. Peter tells us, *He is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made ſubject unto him.*

This power, as I ſaid, he has received for the ſake of his church on earth, and for her conduct and well-being among the ſons of men. Hence, as he is called the King of nations, in general; ſo the King of ſaints, in ſpecial: And as he is ſaid to be Head over all things in general: ſo to his church in ſpecial.

5. Another improvement that he hath made of his death for us, is, he hath obtained, and received into his own hand, ſufficiency of gifts to make miniſters for his church withal: I ſay, to make and maintain, in oppoſition to all that would hinder, a ſufficient miniſtry. Wherefore he ſaith, *When he aſcended on high, he led captivity captive, and gave gifts unto men: And he gave ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers; for the perfecting of the ſaints for the work of the miniſtry, for edifying of the body of Chriſt: Until we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* Many ways has Satan deviſed to bring into contempt this bleſſed advantage that Chriſt has received of God for the benefit of his church; partly while he ſtirs up perſons to revile the ſufficiency of the Holy Ghoſt, as to this thing; partly while he ſtirs up his own limbs and members to broach his deluſions in the world, in the name of Chriſt, and as they blaſphemouſly call it, by the aſſiſtance of the Holy Ghoſt; partly while he tempteth novices in their faith, to ſtudy and labour in nice diſtinctions, and the affecting of uncouth expreſſions, that vary from the form of ſound words, thereby to get applauſe, and a name, a forerunner of their own deſtruction.

But notwithſtanding all this, Wiſdom is juſtified of her children: and at the laſt day, when the outſide and inſide of all things ſhall be ſeen and compared, it will appear that the Son of God has ſo managed his own ſervants in the miniſtry of his word, and ſo managed his word while they have been labouring in it, as to put in his bleſſing by that, upon the ſouls of ſinners, and has blown away all other things as chaff.

6. Another improvement that the Lord Chriſt has made of his death for his, is the obtaining, and taking poſſeſſion of heaven for them: *By his own blood he has entered into the holy place, having obtained eternal redemption for us.* This heaven! who knows what it is? This glory! who knows what it is? It is called God's throne, God's houſe, God's habitation, paradiſe, the kingdom of God, the high and holy place; Abraham's boſom, and the place of heavenly pleaſures. In this heaven is to be found the face of God for ever, immortality, the perſon of Chriſt, the prophets, the angels, the revelation of all myſteries, the knowledge of all the elect, eternity.

Of this heaven, as was ſaid before, we are poſſeſſed already, we are in it, we are ſet down in it, and partake already of the benefits thereof, but all by our head and undertaker; and it is fit that we ſhould believe this, rejoice in this, talk of this, tell one another of this, and live in the expectation of our own perſonal enjoyment of it. And as we ſhould do all this, ſo we ſhould bleſs and praiſe the name of God, who has put over his houſe, this kingdom, and inheritance in the hand of ſo faithful a friend: Yea, a brother, a Saviour, and bleſſed undertaker for us. And laſtly, ſince all theſe things already mentioned are the fruit of the ſufferings of our Jeſus, and his ſufferings the fruit of that love of his that paſſeth knowledge: how ſhould we bow the knee before him, and call him tender Father? yea, how ſhould we love and obey him, and devote ourſelves unto his ſervice, and be willing to be alſo ſufferers for his ſake, to whom be honour and glory for ever: And thus much of the love of Chriſt in general.

I might here add many other things, but, as I told you before, we would under the head but now touched upon, treat about the fundamentals, or great and chief parts thereof, and then the exceeding greatneſs of it more particularly: Wherefore of that we muſt ſay ſomething now.

*And to know the love of Chriſt which paſſeth knowledge.* In that it is ſaid to paſs knowledge, it is manifeſt it is exceeding great, or greatly going beyond what can be known: for to exceed, is to go beyond, be above, or to be out of the reach of what would comprehend that which is ſo. And ſince the expreſſion is abſolutely indefinite, and reſpecteth not the knowledge of this or the other creature only; it is manifeſt, that Paul, by his thus ſaying, challengeth all creatures in heaven and earth to find out the bottom of this love, if they can. *The love of Chriſt which paſſeth knowledge.* I will add, that foraſmuch as he is indefinite alſo about the knowledge, as well as the perſons knowing, it is out of doubt, that he here engageth all knowledge, in what enlargements, attainments, improvements, and heights ſoever it hath, or may for ever attain unto. *It paſſeth knowledge.*

Of the ſame import alſo is that other paſſage of the apoſtle, a little above, in the ſelf-ſame chapter, *I preach* (ſaith he) *among the Gentiles the unſearchable riches of Chriſt;* or thoſe riches of Chriſt that cannot by ſearching be found out in all of them: The riches, the riches of his love and grace; the riches of his love and grace towards us: *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich.* Ye know the grace that is ſo far, and ſo far every believer knows it: for that his leaving heaven, and taking upon him fleſh, that he might bring us thither, is manifeſt to all. But yet, all the grace that was wrapped up in that amazing condeſcenſion, knoweth none, nor can know: For if that might be, that poſſibility would be a flat contradiction to the text: *The love of Chriſt which paſſeth knowledge.* Wherefore the riches of this love in the utmoſt of it, is not, cannot be known by any: Let their underſtanding and knowledge be heightened and improved what it may; yea, and being heightened and improved, let what ſearch there can by it be made into this love and grace: *That which is afar off, and exceeding deep, who can find out?* And that this love of Chriſt is ſo, ſhall anon be made more apparent. But at preſent we will proceed to particular challenges for the making out of this, and then we will urge thoſe reaſons that will be for the further confirmation of the whole.

1. This love paſſes the knowledge of the wiſeſt ſaint; we now ſingle out the greateſt proficient in this knowledge; and to confirm this, I need go no further than to the man that ſpake theſe words, to wit, Paul, for in his concluſion he includes himſelf: *The love of Chriſt which paſſeth knowledge,* even my knowledge. As who ſhould ſay, though I have waded a great way in the grace of Chriſt, and have as much experience of his love as any he in all the world, yet I confeſs myſelf ſhort, as to the fulneſs that is therein, nor will I ſtick to conclude of any other, that he knows nothing yet as he ought to know.

2. This love paſſeth the knowledge of all the ſaints, were it all put together. We, we all, and every one, did we each of us contribute for the manifeſting of this love, what it is, the whole of what we know it would amount but to a broken knowledge; we know but in part, we ſee darkly, we walk not by ſight, but faith. True, now we ſpeak of ſaints on earth.

3. But we will ſpeak of ſaints in heaven; they cannot to the utmoſt know this love of Chriſt. For though they know more thereof than ſaints on earth, becauſe they are more in the open viſions of it, and alſo are more enlarged, being ſpirits perfect, than we on earth; yet, to ſay no more now, they do not ſee the rich and unſearchable runnings out thereof unto ſinners here on earth. Nor may they there meaſure that to others, by what they themſelves knew of it here. For ſins, and times, and perſons, and other circumſtances, may much alter the caſe: but were all the ſaints on earth, and all the ſaints in heaven, to contribute all that they know of this love of Chriſt, and to put it into one ſum of knowledge, they would greatly come ſhort of knowing the utmoſt of this love, for that there is an infinite deal of this love yet unknown by them. It is ſaid plainly, that they on earth do not yet know what they ſhall be. And as for them in heaven, they are not yet made perfect as they ſhall be. Beſides, we find the ſouls under the altar, how perfect now ſoever, when compared with that ſtate they were in when with the body, yet are not able in all points, though in glory, to know, and ſo to govern themſelves there without directions; I ſay, they are not able, without directions and inſtructions, to know the kinds and manner of the workings of the love of Chriſt towards us that dwell on earth.

4. We will join with theſe, the angels, and when all of them, with men, have put all and every whit of what they know of this love of Chriſt together, they muſt come far ſhort of reaching to, or of underſtanding the utmoſt bound thereof. I grant, that angels do know, in ſome certain parts of knowledge of the love of Chriſt, more than ſaints on earth can know while here; but then again, I know that even they do alſo learn many things of ſaints on earth, which ſhews that themſelves know alſo but in part: ſo then, all, as yet, as to this love of Chriſt, and the utmoſt knowledge of it, are but as ſo many imperfects; nor can they all, put all their imperfects together, make up a perfect knowledge of this love of Chriſt; for the texts do yet ſtand where they did, and ſay, *his riches are unſearchable, and his love that which paſſeth knowledge.*

We will come now to ſhew you, beſides what has been already touched on, the reaſon why this riches is unſearchable, and that love ſuch as paſſeth knowledge; and,

The firſt is, Becauſe it is eternal. All that is eternal, has attending of it, as to the utmoſt knowledge of it, a fourfold impoſſibility: 1. It is without beginning. 2. It is without end. 3. It is infinite. 4. It is incomprehenſible.

1. It is without beginning: That which was before the world was, is without a beginning; but the love of Chriſt was before the world.

This is evident from Proverbs 8.; his delights, before God had made the world, are there ſaid to be with the ſons of men; not that we then had being, for we were as yet uncreated: but though we had not beings created, we had being in the love and affections of Jeſus Chriſt. Now this love of Chriſt muſt needs, as to the fulneſs of it, as to the utmoſt of it, be abſolutely unknown to man. Who can tell how many heart-pleaſing thoughts Chriſt had of us before the world began? Who can tell how much he then was delighted in that being we had in his affections, as alſo in the conſideration of our beings, believings, and being with him afterwards.

In general, we may conclude, it was great: for there ſeems to be a parallel betwixt his Father's delights in him, and his delights in us: *I was daily his delight, and my delights were with the ſons of men.* But I ſay, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the world began? Who can tell what kind of delight the Father had in the Son before the world began? Why, there ſeems to be a parallel betwixt the Father's love to Chriſt, and Chriſt's love to us: the Father's delight in Chriſt, and his delight in us. Yea, Chriſt confirms it, ſaying, *As my Father hath loved me, ſo have I loved you, continue in my love.* I know that I am not yet upon the nature of the word *eternal;* yet ſince, by *eternal,* we underſtand, before the world began, as well as forward to an endleſs for ever, we may a little inquire of folks as they may read, if they can tell the kind or meaſure of the love wherewith Chriſt then loved us. I remember the queſtion that God aſked Job, *Where* ſaith he *waſt thou when I laid the foundations of the earth? declare if thou haſt underſtanding:* thereby inſinuating, that becauſe it was done before he had his being, therefore he could not tell how it was done. Now, if a work ſo viſible, as the creation is, is yet as to the manner of the workmanſhip thereof, wholly unknown to them that commenced in their beings afterwards, how ſhall that which has, in all the circumſtances of it, been more hidden and inward, be found out by them that have intelligence thereof by the ear, and but in part, and that in a myſtery, and long afterwards. But to conclude this, that which is eternal is without all beginning. This was preſented to conſideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without end, and how

can an endleſs thing be known, that which has no end has no middle, wherefore it is impoſſible that the one half of the love that Chriſt has for his church ſhould ever by them be known. I know that thoſe viſions that the ſaved ſhall have in heaven of this love, will far tranſcend our outmoſt knowledge here, even as far as the light of the ſun at noon goes beyond the light of a blinking candle at midnight. And hence it is, that when the days of theſe viſions are come, the knowledge that we now have ſhall be ſwallowed up: *When that which is perfect is come, then that which is in part ſhall be done away*. And although he ſpeaks here of perfections, *when that which is perfect is come, &c.* yet even that perfection muſt not be thought to be ſuch as is the perfection of God; for then ſhould all that are ſaved be ſo many eternals, and ſo many infinites, as he is infinite. But the meaning is, We ſhall then be with the eternal, ſhall immediately enjoy him with all the perfection of knowledge, as far as is poſſible for a creature, when he is brought up to the utmoſt height that his created ſubſtance will bear to be capable of. But for all that, this perfection will yet come ſhort of the perfection of him that made him, and conſequently, ſhort of knowing the utmoſt of his love; ſince that in the root is his very eſſence and nature. I know it ſays alſo, that we ſhould know even as we are known. But yet this muſt not be underſtood, as if we ſhould know God as fully as he knows us.

It would be folly and madneſs to conclude; but the meaning is, we are known for happineſs; we are known of God, for heaven and felicity; and when that which is perfect is come, then ſhall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apoſtle longed for, namely, If by any means he might approach that for which he was alſo apprehended of Chriſt Jeſus: That is, know, and ſee that, unto the which he was appointed of God, and apprehended of Chriſt Jeſus. It is ſaid again, *We ſhall be like him, and ſhall ſee him as he is*, This text has reſpect to the Son, as to his humanity, and not as to his divinity; and not as to his divinity ſimply, or diſtinctly conſidered; for as to that, it is as poſſible for a ſpirit to drink up the ſea, as for the moſt enlarged ſaint that is, or ever ſhall be in glory, ſo to ſee God as to know him altogether, to the utmoſt, or throughout. But the humanity of the Son of God, we ſhall ſee throughout, in all the beauty and glory that is upon him; and that was prepared for him before the foundation of the world. And Chriſt will that we ſee this glory, when he takes us up in glory to himſelf; but the utmoſt boundleſſneſs of the divine Majeſty, the eternal deity of the Son of God, cannot be known to the utmoſt, or altogether. I do not doubt, but there will then be in him, I mean in Chriſt, and in us, break forth theſe glorious rays and beams of eternal Majeſty, as will make him in each of us admirable one to another; and that then, that of God ſhall be known of us, that now never entered into our hearts to think of. But the whole is not, cannot, ſhall never be fully known of any. And therefore the love of Chriſt, it being eſſential to himſelf, cannot be known, becauſe of the endleſſneſs that is in it. I ſaid before, that which has no end has no middle, how then ſhall thoſe that ſhall be in heaven eternally, ever paſs over half the breadth of eternity? True, I know that all enjoyments there will be enjoyments eternal: yea, that whatever we ſhall there embrace, or what embraces we ſhall be embraced with, ſhall be eternal; but I put a difference betwixt that which is eternal, as to the nature, and that which is ſo as to the durableneſs thereof. The nature of eternal things we ſhall enjoy, ſo ſoon as ever we come to heaven, but the duration of eternal things, them we ſhall never be able to paſs through, for they are endleſs. So then the eternal love of Chriſt, as to the nature of it, will be perfectly known to ſaints, when they ſhall dwell in heaven; but the endleſſneſs thereof they ſhall never attain unto. And this will be their happineſs For could it be, that we ſhould in heaven ever reach the end of our bleſſedneſs; (as we ſhould, could we reach to the end of this love of Chriſt) why, then, as the ſaying is, We ſhould be at the land's end, and feel the bottom of all our enjoyments. Beſides, whatſoever has an end, has a time to decay, and to ceaſe to be, as well as to have a time to ſhew forth its higheſt excellencies. Wherefore from all theſe conſiderations it is moſt manifeſt, that the love of Chriſt is unſearchable, and that it paſſes knowledge.

3. 4. Now the other two things follow of courſe, to wit, That this love is infinite and incomprehenſible. Wherefore here is that, that ſtill is above and beyond even thoſe that are arrived at the uttermoſt of their perfections. And this if I may ſo ſay, will keep them in an employ, even when they are in heaven; though not an employ that is labourſome, tireſome, burthenſome, yet an employ that is dutiful, delightful, and profitable; for though the work and worſhip of ſaints in heaven is not particularly revealed as yet, and ſo it doth not yet appear what we ſhall be, yet in the general, we may ſay, there will be that for them to do, that has not yet by them been done; and by that work which they ſhall do there, their delight will be delight unto them. The law was the ſhadow, and not the very image of heavenly things. The image is an image, and not the heavenly things themſelves, (the heavenly things they are ſaints), there ſhall be worſhip in the heavens. Nor will this at all derogate from their glory. The angels now wait upon God, and ſerve him; the Son of God is now a miniſter, and waiteth upon his ſervice in heaven; ſome ſaints have been employed about ſervice for God, after they have been in heaven; and why we ſhould be idle ſpectators, when we come thither, I ſee not reaſon to believe. It may be ſaid, They there reſt from their labours. True, but not from their delights. All things then that once were burthenſome, whether in ſuffering or ſervice, ſhall be done away, and that which is delightful and pleaſurable ſhall remain. But then will be a time to receive, and not to work. True, if by work you mean ſuch as we now count work: but what if our work be there, to receive and bleſs? The fiſhes in the ſea do drink, ſwim and drink. But for a further diſcourſe of this, let that alone till we come thither. But to come down again into the world, for now we are talking of things aloft.

Secondly, This love of Chriſt muſt needs be beyond our knowledge, becauſe we cannot poſſibly know the utmoſt of our ſin. Sin is that which ſets out, and off, the knowledge of the love of Chriſt. There are four things that muſt be ſpoken to for clearing of this: 1. The nature of ſin. 2. The aggravations of ſin. 3. The utmoſt tendencies of ſin. 4. And the perfect knowledge of all this.

1. Before we know this love of Chriſt, as afore, we muſt neceſſarily know the nature of ſin, that is, what ſin is in itſelf. But no man knows the nature of ſin to the full; not what ſin in itſelf is to the full. The Apoſtle ſaith, *That ſin* (that is in itſelf) *is exceeding ſinful.* That is, exceeding it as to its filthineſs, goes beyond our knowledge. But this is ſeen by the commandment. Now the reaſon why none can, to the full, know the horrible nature of ſin, is becauſe none to the full, can know the bleſſed nature of the bleſſed God. For ſin is the oppoſite to God. There is nothing that ſeeketh abſolutely, and in its own nature to overcome, and to annihilate God, but ſin: and ſin doth ſo. Sin is worſe than the devil; he therefore that is more afraid of the devil than of ſin, knows not the badneſs of ſin as he ought, nor but little of the love of Jeſus Chriſt. He that knows not what ſin would have done to the world, had not Chriſt ſtept betwixt thoſe harms and it, how can he know ſo much as the extent of the love of Chriſt in common? And he that knows not what ſin would have done to him in particular, had not Chriſt the Lord ſtepped in and ſaved, cannot know the utmoſt of the love of Chriſt to him in particular. Sin therefore, in the utmoſt evil of it, cannot be known of us: ſo conſequently the love of Chriſt, in the utmoſt goodneſs of it, cannot be known of us.

Beſides, there are many ſins committed by us dropping from us, and that pollute us, that we are not at all aware of. How then ſhould we know that love of Chriſt by which we are delivered from them? *Lord, who can underſtand his errors?* ſaid David. Conſequently, who can underſtand the love that ſaves him from them? Moreover, he that knows the love of Chriſt to the full, muſt alſo know to the full that wrath and anger of God, that like hell itſelf, burneth againſt ſinners for the ſake of ſin: but this knows none. *Lord, who knows the power of thine anger?* ſaid Moſes. Therefore none knows this love of Chriſt to the full. The nature of ſin is to get into our good, to mix itſelf with our good, to lie lurking many times under the formality and ſhew of good; and that ſo cloſe, ſo cunningly, and inviſibly, that the party concerned embraces it for virtue, and knows not otherwiſe to do; and yet from this he is ſaved by the love of Chriſt; and therefore, as was hinted but now, if a man doth not know the nature of his wound, how ſhould he know the nature and excellency of the balſam that hath cured him of his wound?

2. There are the due aggravations that belong to ſin, which men are unacquainted with; it was one of the great things that the prophets were concerned with from God towards the people, (as to ſhew them their ſins, ſo), to ſhew them what aggravations did belong thereto.

There are ſins againſt light, ſins againſt knowledge, ſins againſt love, ſins againſt learning, ſins againſt threatenings, ſins againſt promiſes, vows, and reſolutions, ſins againſt experience, ſins againſt examples of anger, and ſins that have great, and high, and ſtrange aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a meaſure. Now if theſe things be ſo, how can the love that ſaveth us from them be known or underſtood to the full?

Alas! our ignorance of theſe things is manifeſt by our unwillingneſs to abide affliction, by our ſecret murmuring under the hand of God; by our wondering why we are ſo chaſtiſed as we are, by our thinking long that the affliction is no ſooner removed.

Or, if our ignorance of the vileneſs of our actions is not manifeſt this way, yet it is in our lightneſs under our guilt, our ſlight thoughts of our doings, our ſlovenly doing of duties, and aſking of forgiveneſs after ſome evil or unbecoming actions. It is to no boot to be particular, the whole courſe of our lives doth too fully make it manifeſt, that we are wonderful ſhort in knowing both the nature, and alſo the aggravations of our ſins: and how then ſhould we know that love of Chriſt in its full dimenſions, by which we are ſaved and delivered therefrom?

3. Who knows the utmoſt tendencies of ſin? I mean, what the leaſt ſin driveth at, and what it would unavoidably run the ſinner into? There is not a plague, a judgement, an affliction, an evil under heaven, that the leaſt of our tranſgreſſions has not called for at the hands of the great God: nay, the leaſt ſin calleth for all the diſtreſſes that are under heaven, to fall upon the ſoul and body of the ſinner at once. This is plain, for that the leaſt ſin deſerveth hell; which is worſe than all the plagues that are on earth. But I ſay, Who underſtandeth this? and I ſay again, if one ſin, the leaſt ſin, deſerveth all theſe things, what thinkeſt thou do all thy ſins deſerve? how many judgements! how many plagues! how many laſhes with God's iron whip doſt thou deſerve! beſides there is hell itſelf, the place itſelf, the fire itſelf, the nature of the torments, and the durableneſs of them, who can underſtand?

But this is not all, the tendencies of thy ſins are to kill others. Men, good men little think how many of their neighbours one of their ſins may kill. As, how many good men and good women do unawares, through their uncircumſpectneſs, drive their own children down into the deep? We will eaſily count them very hardhearted ſinners, that uſed to offer their children in ſacrifice to devils; when it is eaſy to do worſe ourſelves: they did but kill the body, but we body and ſoul in hell, if we have not a care.

Do we know how our ſins provoke God? how they grieve the holy Ghoſt? how they weaken our graces? how they ſpoil our prayers? how they weaken faith? how they tempt Chriſt to be aſhamed of us? and how they hold back good from us? and if we know not every one of all theſe things to the full, how then ſhall we know to the full the love of Chriſt which ſaveth us from them all?

Again, fourtly, But who has the perfect knowledge of all theſe things? I will grant that ſome good ſouls may have waded a great way in ſome one or more of them; but I know that there is not any that thoroughly know them all. And yet the love of Chriſt doth ſave us from all, notwithſtanding all the vileneſs and ſoul-damning virtue that is in them. Alas! how ſhort are we of the knowledge of ourſelves, and of what is in us. How many are there that do not know that man conſiſteth of a body made of duſt, and of an immortal ſoul? yea, and how many be there of thoſe that confeſs it, that know not the conſtitution of either? I will add, how many are there that profeſs themſelves to be ſtudents of theſe two parts of man, that have oftentimes proved themſelves to be but fools as to both? And I will conclude, that there is not a man under heaven that knoweth it altogether: for man is fearfully and wonderfully made: nor can the manner of the union of theſe two parts be perfectly found out. How much more then muſt we needs be at loſs as to the fullneſs of the knowledge of the love of Chriſt?

But, thirdly, He that altogether knoweth the love of Chriſt, muſt, precedent to that, know not only all the wiles of the devil, but alſo all the plottings, contrivings, and deſigns and attempts of that wicked one; yea, he muſt know all the times that he hath been with God, together with all the motions that he has made that he might have leave to fall upon us, as upon Job and Peter, to try if he might ſwallow us up. But who knows all this? no man, no angel. For if the heart of man be ſo deep, that none by all his actions, ſave God, can tell the utmoſt ſecrets therein; how ſhould the heart of angels, which in all likelyhood are deeper, be found out by any mortal man! And yet this muſt be found out before we can find out the utmoſt of the love of Chriſt to us. I conclude therefore from all theſe things, that the love of Chriſt paſſeth knowledge? or that by no means the bottom, the utmoſt bounds thereof, can be underſtood.

Fourthly, He that will preſume to ſay, this love of Chriſt can be to the utmoſt known by us, muſt preſume to ſay that he knoweth the utmoſt of the merits of his blood, the utmoſt exerciſe of his patience, the utmoſt of his interceſſion, the utmoſt of the glory that he has prepared and taken poſſeſſion of for us. But I preſume that there is none that can know all this, therefore I may without any fear aſſert there is none that knows, that is, that knows to the full the other.

III. We come now more particularly to ſpeak of the knowledge of the love of Chriſt; we have ſpoken of the love of Chriſt, to wit, of the exceeding greatneſs of it. And now we come to ſpeak of the knowledge of it; that is to ſay, we will ſhew what knowledge of it is attainable in this world, under theſe three heads. As to this,

1. It may be known as to the nature of it.
2. It may be known in many of the degrees of it.
3. But the greateſt knowledge that we can have of it here, is to know that it paſſes knowledge.

1. We may know it in the nature of it; that is, that it is love, free, divine, heavenly, everlaſting, incorruptible. And this no love is but the love of Chriſt; all other love is either love corruptible, tranſient, mixed, or earthly. It is divine, for it is the love of the holy nature of God. It is heavenly, for that it is from above: It is everlaſting, for that it has no end: It is immortal, for that there is not the appearance of corruptibleneſs in it, or likelihood of decay.

This is general knowledge, and this is common among the ſaints, at leaſtwiſe in the notion of it; though I confeſs, it is hard in time of temptation practically to hold faſt the ſoul to all theſe things: But as I have ſaid already, this love of Chriſt muſt be ſuch, becauſe love in the root of it is eſſential to his nature; as alſo I have proved now, as is the root, ſuch is the branches; and as is the ſpring, ſuch are the ſtreams, unleſs the channels in which thoſe ſtreams do run, ſhould be corrupted, and ſo defile it: but I know no channels through which this love of Chriſt is conveyed unto us, but thoſe made in his ſide, his hands, and his feet, *&c.* or thoſe gracious promiſes that dropt like honey from his holy lips, in the day of his love in which he ſpake them; and ſeeing his love is conveyed to us, as through thoſe channels, and ſo by the conduit of the holy and bleſſed ed Spirit of God, to our hearts, it cannot be that it ſhould hitherto be corrupted. I know the ciſterns, to wit, our hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native ſavour and ſweetneſs thereof. I know alſo, that there are thoſe that tread down and muddy thoſe ſtreams with their feet; but yet neither the love, nor the channels in which it runs, ſhould bear the blame of this. And I hope thoſe that are ſaints indeed, will not only be preſerved to eternal life, but nouriſhed with this that is incorruptible unto the day of Chriſt.

I told you before, that in the hour of temptation it will be hard for the ſoul to hold faſt to theſe things, that is, to the true definition of this love; for then, or at ſuch ſeaſons, it will not be admitted, that the love of Chriſt is either tranſient or mixed: but we count that we cannot be loved long, unleſs ſomething better than yet we ſee in us, be found there, as an inducement to Chriſt to love, and to continue to love our poor ſouls. But theſe the Chriſtian at length gets over; for he ſees by experience he hath no ſuch inducement; alſo that Chriſt loves freely, and not for or becauſe of ſuch poor, ſilly, imaginary inticements. Thus therefore the love of Chriſt may be known, that is, in the nature of it: it may, I ſay, but not eaſily. For this knowledge is neither eaſily got, though got, nor eaſily retained, though retained. There is nothing that Satan ſetteth himſelf more againſt than the breaking forth of the love of Chriſt in its own proper native luſtre; for he knows it deſtroys his kingdom, which ſtandeth in profaneneſs, in errors and deluſions, the only deſtruction of which is the knowledge of this love of Chriſt. What mean thoſe ſwarms of opinions that are in the world? What is the reaſon that ſome are carried about as clouds, with a tempeſt? What mean mens waverings, mens changings, and interchanging truth for error, and one error for another? Why, this is the thing, the devil is in it. This work is his, and he makes this a-do, to make a duſt, and a duſt to darken the light of the goſpel withal. And if he once attained to that, then farewel the true knowledge of the love of Chriſt.

Alſo he will aſſault the ſpirits of Chriſtians with divers and ſundry cogitations, ſuch as ſhall have in them a tendency to darken the judgement, delude the fancy, to abuſe the conſcience. He has an art to metamorphoſe all things: He can make God ſeem to be to us a moſt fierce and terrible deſtroyer, and Chriſt a terrible exactor of obedience, and moſt amazingly pinching of his love. He can make ſuppoſed ſins unpardonable, and unpardonable ones appear as virtues. He can make the law to be received for goſpel, and cauſe that the goſpel ſhall be thrown away as a fable. He can perſuade that faith is fancy, and that fancy is the beſt faith in the world. Beſides, he can tickle the heart with falſe hope of a better life hereafter, even as if the love of Chriſt were there. But, as I ſaid before, from all theſe things the true love of Chriſt, in the right knowledge of it, delivereth thoſe that have it ſhed abroad in the heart by the Holy God that he hath given. Wherefore it is for this purpoſe that Chriſt biddeth us to continue in his love, becauſe the right knowledge, and faith of that to the ſoul, diſperſeth and driveth away all ſuch fogs and miſts of darkneſs, and makes the ſoul to ſit faſt in the promiſe of eternal life by him; yea, and to grow up into him who is the head in all things.

Before I leave this head, I will preſent my reader with theſe things, as helps to the knowledge of the love of Chriſt: I mean the knowledge of the nature of it, and as helps to retain it.

(1.) Know thyſelf, what a vile, horrible, abominable ſinner thou art; for thou canſt not know the love of Chriſt, before thou knoweſt the badneſs of thy nature. *O wretched man that I am*, muſt be, before a man can perceive the nature of the love of Chriſt. He that ſees himſelf but little, will hardly know much of the love of Chriſt: he that ſees of himſelf nothing at all, will hardly ever ſee any thing of the love of Chriſt: But he that ſees moſt of what an abominable wretch he is, he is like to ſee moſt of what is the love of Chriſt. All errors in doctrine take their riſe from the want of this, (I mean errors in doctrine as to juſtification), All the idolizing of mens virtues, and human inventions, riſeth alſo from the want of this. So then, if a man would be kept ſure and ſtedfaſt, let him labour before all things to know his own wretchedneſs. People naturally think that the knowledge of their ſins is the way to deſtroy them, when in very deed it is the firſt ſtep to ſalvation. Now, if thou wouldſt know the badneſs of thyſelf, begin in the firſt place to ſtudy the law, then thy heart, and ſo thy life. The law thou muſt look into, for that is the glaſs; thy heart thou muſt look upon, for that is the face; thy life thou muſt look upon, for that is the body of a man, as to religion. And without the wary conſideration of theſe three, it is not to be thought that a man can come at the knowledge of himſelf, and conſequently to the knowledge of the love of Chriſt.

(2.) Labour to ſee the emptineſs, ſhortneſs, and the pollution that cleaveth to a man's own righteouſneſs. This alſo muſt in ſome meaſure be known, before a man can know the nature of the love of Chriſt. They that ſee nothing of the loathſomeneſs of man's beſt things, will think, that the love of Chriſt is of that nature, as to be procured or won, obtained or purchaſed, by man's good deeds. And although ſo much goſpel-light is broke forth, as to ſtop mens mouths from ſaying this, yet it is nothing elſe but ſound conviction of the vileneſs of man's righteouſneſs that will enable men to ſee that the love of Chriſt is of that nature, as to ſave a man without it: as to ſee that it is of that nature as to juſtify him without it: I ſay, without it, or not at all. There is ſhortneſs, there is hypocriſy, there is a deſire of vain-glory, there is pride, there is preſumption, in man's own righteouſneſs; nor can it be without theſe wickedneſſes, when men know not the nature of the love of Chriſt. Now theſe defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I firſt did mention, to wit, ſhortneſs, how could it cover the nakedneſs of him that hath it, or obtain for the man, in whole or a part, that Chriſt ſhould love, and have reſpect unto him?

Occaſions many thou haſt given thee to ſee the emptineſs of man's own righteouſneſs, but all will not do unleſs thou haſt help from heaven: wherefore thy wiſdom will be, if thou canſt tell where to find it, to lie in the way of God, that when he comes to viſit the men that wait upon him in the means of his own appointing, thou mayſt be there; if perhaps he may caſt an eye of pity upon thy deſolate ſoul, and make thee ſee the things above mentioned, that thou mayſt know the nature of the love of Chriſt.

(3.) If thou wouldſt know the nature of this love, be much in acquainting of thy ſoul with the nature of the law, and the nature of the goſpel; the which, though they are not diametrically oppoſite one to another, yet do propound things ſo differently to man, that if he knows not where, when, and how to take them, it is impoſſible but that he ſhould confound them, and in confounding of them, loſe his own ſoul. The law is a ſervant both firſt and laſt, to the goſpel: when therefore it is made a lord, it deſtroyeth: and then to be ſure it is made a lord and ſaviour of, when its dictates and commands are depended upon for life.

Thy wiſdom therefore will be to ſtudy theſe things diſtinctly and throughly; for, ſo far as thou art ignorant of the true knowledge of the nature of theſe, ſo far thou art ignorant of the true knowledge of the nature of the love of Chriſt. Read Paul to the Galatians; that epiſtle was indited by the Holy Ghoſt, on purpoſe to direct the ſoul in and about this very thing.

(4.) The right knowledge of the nature of the love of Chriſt, is obtained and retained, by keeping of theſe two doctrines at an everlaſting diſtance as to the conſcience; to wit, not ſuffering the law to rule, but over my outward man, not ſuffering the goſpel to be removed one hair's breadth from my conſcience. When Chriſt dwells in my heart by faith, and the moral law dwells in my members, the one to keep up peace with God, the other, to keep my converſation in a good decorum, then am I right, and not till then.

and anger of God, that like hell itſelf, burneth againſt ſinners for the ſake of ſin: but this knows none. *Lord, who knows the power of thine anger?* ſaid Moſes. Therefore none knows this love of Chriſt to the full. The nature of ſin is to get into our good, to mix itſelf with our good, to lie lurking many times under the formality and ſhew of good; and that ſo cloſe, ſo cunningly, and inviſibly, that the party concerned embraces it for virtue, and knows not otherwiſe to do; and yet from this he is ſaved by the love of Chriſt; and therefore, as was hinted but now, if a man doth not know the nature of his wound, how ſhould he know the nature and excellency of the balſam that hath cured him of his wound?

2. There are the due aggravations that belong to ſin, which men are unacquainted with; it was one of the great things that the prophets were concerned with from God towards the people, (as to ſhew them their ſins, ſo), to ſhew them what aggravations did belong thereto.

There are ſins againſt light, ſins againſt knowledge, ſins againſt love, ſins againſt learning, ſins againſt threatenings, ſins againſt promiſes, vows, and reſolutions, ſins againſt experience, ſins againſt examples of anger, and ſins that have great, and high, and ſtrange aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a meaſure. Now if theſe things be ſo, how can the love that ſaveth us from them be known or underſtood to the full?

Alas! our ignorance of theſe things is manifeſt by our unwillingneſs to abide affliction, by our ſecret murmuring under the hand of God; by our wondering why we are ſo chaſtiſed as we are, by our thinking long that the affliction is no ſooner removed.

Or, if our ignorance of the vileneſs of our actions is not manifeſt this way, yet it is in our lightneſs under our guilt, our ſlight thoughts of our doings, our ſlovenly doing of duties, and aſking of forgiveneſs after ſome evil or unbecoming actions. It is to no boot to be particular, the whole courſe of our lives doth too fully make it manifeſt, that we are wonderful ſhort in knowing both the nature, and alſo the aggravations of our ſins: and how then ſhould we know that love of Chriſt in its full dimenſions, by which we are ſaved and delivered therefrom?

3. Who knows the utmoſt tendencies of ſin? I mean, what the leaſt ſin driveth at, and what it would unavoidably run the ſinner into? There is not a plague, a judgement, an affliction, an evil under heaven, that the leaſt of our tranſgreſſions has not called for at the hands of the great God: nay, the leaſt ſin calleth for all the diſtreſſes that are under heaven, to fall upon the ſoul and body of the ſinner at once. This is plain, for that the leaſt ſin deſerveth hell; which is worſe than all the plagues that are on earth. But I ſay, Who underſtandeth this? and I ſay again, if one ſin, the leaſt ſin, deſerveth all theſe things, what thinkeſt thou do all thy ſins deſerve? how many judgements! how many plagues! how many laſhes with God's iron whip doſt thou deſerve! beſides there is hell itſelf, the place itſelf, the fire itſelf, the nature of the torments, and the durableneſs of them, who can underſtand?

But this is not all, the tendencies of thy ſins are to kill others. Men, good men little think how many of their neighbours one of their ſins may kill. As, how many good men and good women do unawares, through their uncircumſpectneſs, drive their own children down into the deep? We will eaſily count them very hard-hearted ſinners, that uſed to offer their children in ſacrifice to devils; when it is eaſy to do worſe ourſelves: they did but kill the body, but we body and ſoul in hell, if we have not a care.

Do we know how our ſins provoke God? how they grieve the holy Ghoſt? how they weaken our graces? how they ſpoil our prayers? how they weaken faith? how they tempt Chriſt to be aſhamed of us? and how they hold back good from us? and if we know not every one of all theſe things to the full, how then ſhall we know to the full the love of Chriſt which ſaveth us from them all?

Again, fourtly, But who has the perfect knowledge of all theſe things? I will grant that ſome good ſouls may have waded a great way in ſome one or more of them; but I know that there is not any that thoroughly know them all. And yet the love of Chriſt doth ſave us from all, notwithſtanding all the vileneſs and ſoul-damning virtue that is in them. Alas! how ſhort are we of the knowledge of ourſelves, and of what is in us. How many are there that do not know that man conſiſteth of a body made of duſt, and of an immortal ſoul? yea, and how many be there of thoſe that confeſs it, that know not the conſtitution of either? I will add, how many are there that profeſs themſelves to be ſtudents of theſe two parts of man, that have oftentimes proved themſelves to be but fools as to both? And I will conclude, that there is not a man under heaven that knoweth it altogether: for man is fearfully and wonderfully made: nor can the manner of the union of theſe two parts be perfectly found out. How much more then muſt we needs be at loſs as to the fulneſs of the knowledge of the love of Chriſt?

But, thirdly, He that altogether knoweth the love of Chriſt, muſt, precedent to that, know not only all the wiles of the devil, but alſo all the plottings, contrivings, and deſigns and attempts of that wicked one; yea, he muſt know all the times that he hath been with God, together with all the motions that he has made that he might have leave to fall upon us, as upon Job and Peter, to try if he might ſwallow us up. But who knows all this? no man, no angel. For if the heart of man be ſo deep, that none by all his actions, ſave God, can tell the utmoſt ſecrets therein; how ſhould the heart of angels, which in all likelyhood are deeper, be found out by any mortal man! And yet this muſt be found out before we can find out the utmoſt of the love of Chriſt to us. I conclude therefore from all theſe things, that the love of Chriſt paſſeth knowledge: or that by no means the bottom, the utmoſt bounds thereof, can be underſtood.

Fourthly, He that will preſume to ſay, this love of Chriſt can be to the utmoſt known by us, muſt preſume to ſay that he knoweth the utmoſt of the merits of his blood, the utmoſt exerciſe of his patience, the utmoſt of his interceſſion, the utmoſt of the glory that he has prepared and taken poſſeſſion of for us. But I preſume that there is none that can know all this, therefore I may without any fear aſſert there is none that knows, that is, that knows to the full the other.

III. We come now more particularly to ſpeak of the knowledge of the love of Chriſt; we have ſpoken of the love of Chriſt, to wit, of the exceeding greatneſs of it. And now we come to ſpeak of the knowledge of it; that is to ſay, we will ſhew what knowledge of it is attainable in this world, under theſe three heads. As to this,

1. It may be known as to the nature of it.
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Before I leave this head, I will preſent my reader with theſe things, as helps to the knowledge of the love of Chriſt: I mean the knowledge of the nature of it, and as helps to retain it.

(1) Know thyſelf, what a vile, horrible, abominable ſinner thou art; for thou canſt not know the love of Chriſt, before thou knoweſt the badneſs of thy nature. *O wretched man that I am,* muſt be, before a man can perceive the nature of the love of Chriſt. He that ſees himſelf but little, will hardly know much of the love of Chriſt: he that ſees of himſelf nothing at all, will hardly ever ſee any thing of the love of Chriſt: But he that ſees moſt of what an abominable wretch he is, he is like to ſee moſt of what is the love of Chriſt. All errors in doctrine take their riſe from the want of this, (I mean errors in doctrine as to juſtification), All the idolizing of mens virtues, and human inventions, riſeth alſo from the want of this. So then, if a man would be kept ſure and ſtedfaſt, let him labour before all things to know his own wretchedneſs. People naturally think that the knowledge of their ſins is the way to deſtroy them, when in very deed it is the firſt ſtep to ſalvation. Now, if thou wouldſt know the badneſs of thyſelf, begin in the firſt place to ſtudy the law, then thy heart, and ſo thy life. The law thou muſt look into, for that is the glaſs; thy heart thou muſt look upon, for that is the face; thy life thou muſt look upon, for that is the body of a man, as to religion. And without the wary conſideration of theſe three, it is not to be thought that a man can come at the knowledge of himſelf, and conſequently to the knowledge of the love of Chriſt.

(2.) Labour to ſee the emptineſs, ſhortneſs, and the pollution that cleaveth to a man's own righteouſneſs. This alſo muſt in ſome meaſure be known, before a man can know the nature of the love of Chriſt. They that ſee nothing of the loathſomeneſs of man's beſt things, will think, that the love of Chriſt is of that nature, as to be procured or won, obtained or purchaſed, by man's good deeds. And although ſo much goſpel-light is broke forth, as to ſtop mens mouths from ſaying this, yet it is nothing elſe but ſound conviction of the vileneſs of man's righteouſneſs that will enable men to ſee that the love of Chriſt is of that nature, as to ſave a man without it: as to ſee that it is of that nature as to juſtify him without it: I ſay, without it, or not at all. There is ſhortneſs, there is hypocriſy, there is a deſire of vain-glory, there is pride, there is preſumption, in man's own righteouſneſs; nor can it be without theſe wickedneſſes, when men know not the nature of the love of Chriſt. Now theſe defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I firſt did mention, to wit, ſhortneſs, how could it cover the nakedneſs of him that hath it, or obtain for the man, in whole or a part, that Chriſt ſhould love, and have reſpect unto him?

Occaſions many thou haſt given thee to ſee the emptineſs of man's own righteouſneſs, but all will not do unleſs thou haſt help from heaven: wherefore thy wiſdom will be, if thou canſt tell where to find it, to lie in the way of God, that when he comes to viſit the men that wait upon him in the means of his own appointing, thou mayſt be there; if perhaps he may caſt an eye of pity upon thy deſolate ſoul, and make thee ſee the things above mentioned, that thou mayſt know the nature of the love of Chriſt.

(3) If thou wouldſt know the nature of this love, be much in acquainting of thy ſoul with the nature of the law, and the nature of the goſpel; the which, though they are not diametrically oppoſite one to another, yet do propound things ſo differently to man, that if he knows not where, when, and how to take them, it is impoſſible but that he ſhould confound them, and in confounding of them, loſe his own ſoul. The law is a ſervant both firſt and laſt, to the goſpel: when therefore it is made a lord, it deſtroyeth: and then to be ſure it is made a lord and ſaviour of, when its dictates and commands are depended upon for life.

Thy wiſdom therefore will be to ſtudy theſe things diſtinctly and throughly; for, ſo far as thou art ignorant of the true knowledge of the nature of theſe, ſo far thou art ignorant of the true knowledge of the nature of the love of Chriſt. Read Paul to the Galatians; that epiſtle was indited by the Holy Ghoſt, on purpoſe to direct the ſoul in and about this very thing.

(4) The right knowledge of the nature of the love of Chriſt, is obtained and retained, by keeping of theſe two doctrines at an everlaſting diſtance as to the conſcience; to wit, not ſuffering the law to rule, but over my outward man, not ſuffering the goſpel to be removed one hair's breadth from my conſcience. When Chriſt dwells in my heart by faith, and the moral law dwells in my members, the one to keep up peace with God, the other, to keep my converſation in a good decorum, then am I right, and not till then.

But this will not be done without much experience, diligence, and delight in Chriſt. For there is nothing that Satan more deſireth, than that the law may abide in the conſcience of an awakened Chriſtian, and there take up the place of Chriſt and faith; for he knows if this may be obtained, the vail is preſently drawn over the face of the ſoul, and the heart darkened as to the knowledge of Chriſt; and being darkened, the man is driven into deſpair of mercy, or is put upon it to work for life. There is therefore, as I ſay, much diligence required of him that will keep theſe two in their places aſſigned them of God. I ſay much diligent ſtudy of the word, diligent prayer, with diligence to walk with God in the world. But we will paſs this and come to the ſecond head.

2. As the love of Chriſt may be known in the nature of it, ſo it may be known in many degrees of it. That which is knowable, admits of degrees of knowledge: the love of Chriſt is knowable. Again, that which is not poſſible to be known to the utmoſt, is to be known, we know not how much; and therefore they that ſeek to know it, ſhould never be contented or ſatisfied, to what degree of the knowledge of it ſoever they attain; but ſtill ſhould be reaching forward, becauſe there is more to be known of it before them: *Brethren*, (ſaid Paul), *I count not myſelf to have apprehended*, (that is to the utmoſt), *but this one thing I do, forgetting thoſe things which are behind, and reaching forth to thoſe things which are before, I preſs towards the mark for the prize of the high calling of God in Chriſt Jeſus.*

I might here diſcourſe of many things, ſince I am upon this head of reaching after the knowledge of the love of Chriſt in many of the degrees of it. But I ſhall content myſelf with few

Firſt, he that would know the love of Chriſt in ſeveral degrees of it, muſt begin at his perſon, for in him dwells all the treaſures of wiſdom and knowledge. Nay, more, in him are hid all the treaſures of wiſdom and knowledge in him; that is, in his perſon: for the godhead of Chriſt, and our nature to be united in one perſon, is the higheſt myſtery; and the firſt appearance of the love of Chriſt by himſelf to the world. Here, I ſay, lie hid the treaſures of wiſdom, and here, to the world, ſprings forth the riches of his love. That the eternal Word, for the ſalvation of ſinners, ſhould come down from heaven and be made fleſh, is an act of ſuch condeſcenſion, a diſcovery of ſuch love, that can never to the full be found out. Only here we may ſee love in him was deep, was broad, was long, and high; let us therefore firſt begin here to learn to know the love of Chriſt, in the high degrees thereof.

(1) Here, in the firſt place, we perceive love, in that the human nature, the nature of man, not of angels, is taken into union with God. Whoſo could conſider this, as it is poſſible for it to be conſidered, would ſtand amazed till he died with wonder. By this very act of the heavenly wiſdom, we have an unconceivable pledge of the love of Chriſt to man: for in that he hath taken into union with himſelf our nature, what doth it ſignify, but that he intendeth to take into union with himſelf our perſons? For this very purpoſe did he aſſume our nature. Wherefore we read, that in the fleſh he took upon him, in that fleſh he died for us, *the juſt for the unjuſt, that he might bring us to God.*

(2) As he was made fleſh, ſo, as was ſaid afore, he became a public or common perſon for us: and hereby is perceived another degree of his love; undertaking to do for his what was not poſſible they ſhould do for themſelves, perfecting of righteouſneſs to the very end of the law, and doing for us to the reconciling of us unto his Father and himſelf.

(2) Herein alſo we may attain to another degree of knowledge of his love, by underſtanding that he has conquered, and ſo diſabled our foes, that they cannot now accompliſh their deſigned enmity upon us; but that when Satan, death, the grave, and ſin, have done to this people, whatever can by them be done, we ſhall be ſtill more than conquerors, though on our ſide be many diſadvantages, through him that loved us, over them.

(4) By this alſo we may yet ſee more of his love, in that as a forerunner he is gone into heaven to take poſſeſſion thereof for us: there to make ready, and to prepare for us our ſummer-houſes, our manſions, dwelling-places; as if we were the lords, and he the ſervant! Oh this love!

(5) Alſo we may ſee another degree of this love, in this, that now in his abſence he has ſent the third perſon in the Trinity to ſupply his place as another comforter of us, that we may not think he has forgot us, nor be left deſtitute of a revealer of truth unto us. Yea, he has ſent him to fortify our ſpirits, and to ſtrengthen us under all adverſity, and againſt our enemies of what account or degree ſoever.

(6) In this alſo we may ſee yet more of the love of Chriſt, in that though he is in heaven, and we on earth, Nothing can happen to his people to hurt them, but he feels it, is touched with it, and counteth it as done unto himſelf: yea, ſympathiſes with them, and is afflicted and grieved in their griefs, and their afflictions.

(7) Another thing by which alſo yet more of the love of Chriſt is made manifeſt, and ſo may by us be known, is this: He is now, and has been, ever ſince his aſcenſion into glory, laying out himſelf as high-prieſt for us, that by the improving of his merits before the throne of grace, in way of interceſſion, he might preſerve us from the ruins that our daily infirmities would bring upon us: yea, and make our perſons and performances acceptable in his Father's ſight.

(8) We alſo ſee yet more of his love by this, that he will have us where himſelf it, that we may behold and be partakers of his glory. And in this degree of his love, there are many loves.

(1) Then he will come for us, as a bridegroom for his bride.

(2) Then ſhall a public marriage be ſolemnized, and eternized betwixt him and his church.

(3) Then ſhe ſhall be wrapped up in his mantles and robes of glory.

(4) Then they ſhall be ſeparated, and ſeparated from other ſinners, and all things that offend ſhall be taken away from among them.

(5) Then ſhall they be exalted to thrones, and power of judgement; and ſhall alſo ſit in judgement on ſinful men and fallen angels, acquieſcing, by virtue of authority, with their king and head, upon them.

(6) Then or from thenceforth for ever, there ſhall be no more death, ſorrow, hidings of his face, or eclipſing of their glory for ever.

(7) And thus you may ſee what rounds this our Jacob's ladder hath, and how by them we may climb, and cli[illegible], even until we are climbed up to heaven: But now we are ſet again; for all the glories, all the bleſſings, and all the good things that are laid up in heaven for theſe, who can underſtand?

Secondly, A ſecond thing whereby the love of Chriſt in ſome degrees of it may be known, is this, That he ſhould paſs by angels and take hold of us. Whoſo conſidereth the nature of ſpirits, as they are God's workmanſhip, muſt needs confeſs, that as ſuch they have a pre-eminency above that which is made of duſt: This then was the diſparity betwixt us and them, they being by birth far more noble than we. But now, when both are fallen, and by our fall both in a ſtate of condemnation, that Jeſus Chriſt ſhould chuſe to take up us, the moſt inconſiderable, and paſs by them, to their eternal perdition and deſtruction, O love! love in a high degree to man; For verily he took not hold of angels, but of the ſeed of Abraham he took hold. Yet this is not all: In all probability this Lord Jeſus has ten times as much to do now he has undertaken to be our Saviour, as he would have had, had he ſtepped over us and taken hold on them.

(1) He needed not to have ſtooped ſo low as to take fleſh upon him: theirs being a more noble nature.

(2) Nor would he, in all likelihood, have met with thoſe contempts, thoſe ſcorns, thoſe reproaches and undervaluings from them, as he has all along received in this his undertaking, and met with from ſinful fleſh. For they were more noble than we, and would ſooner have perceived the deſign of grace, and ſo, one would think, more readily have fallen in therewith, than ſuch darkneſs as we were, and ſtill by ſin are.

(3) They would not have had thoſe diſadvantages

as we, for that they would not have had a tempter, a deſtroyer, ſo ſtrong and mighty as ours is. Alas! had God left us, and taken them, though we ſhould have been never ſo full of envy againſt their ſalvation, yet being but fleſh, what could we have done to them to have laid obſtacles in the way of their faith and hope as they can and do in ours?

(4) They, it may fairly be preſumed, had they been taken, and we left, and made partakers in our ſtead, while we had been ſhut out as they are, would not have put Chriſt ſo to it, now in heaven, (pray bear with the expreſſion, becauſe I want a better), as we by our imperfections have done, and do: Sin, methinks would not have ſo hanged in their natures as it doth in ours, their reaſon, and ſenſe, and apprehenſions, being more quick, and ſo more apt to have been taken with this love of Chriſt, and by it more eaſily have been ſanctified.

(5) The law which they have broken being not ſo intricate as that againſt which we have offended, theirs being a commandment with faithfulneſs to abide in the place in which their Creator had ſet them: methinks, conſidering alſo the aptneſs of their natures as angels, would not have made their complete obedience ſo difficult.

(6) Nor can I imagine, but had they been taken, they, as creatures excelling in ſtrength, would have been more capable of rendering theſe praiſes and bleſſings to God for eternal mercies, than ſuch poor ſorry creatures as we are could. But! *behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the children of God*; that we, not they; that we, notwithſtanding all that they have, or could have done to hinder it, ſhould be called the children of God.

This therefore is an high degree of the love of Jeſus Chriſt to us, that when we and they were fallen, he ſhould ſtoop and take up us, the more ignoble, and leave ſo mighty a creature in his ſins to periſh.

Thirdly, A third thing whereby the love of Chriſt, in ſome of the degrees of it, may be known, will be, to conſider more particularly the way, and unwearied work, that he hath with man, to bring him to that kingdom, that by his blood he hath obtained for him.

(1) Man, when the Lord Jeſus takes him in hand, to make him partaker of the benefit, is found an enemy to his Redeemer; nor doth all the intelligence that he has had of the grace and love of Chriſt to ſuch, mollify him at all, to wit, before the day of God's power comes. And this is a ſtrange thing. Had man, though he could not have come to Chriſt, been willing that Chriſt ſhould have come to him, it had been ſomething; it would have ſhewn that he had taken his grace to heart, and conſidered of it; yea, and that he was willing to be a ſharer in it. But verily here is no ſuch thing; man, though he has free will, yet is willing by no means to be ſaved God's way, to wit, by Jeſus Chriſt, before (as was ſaid before) the day of God's power comes upon him. When the good ſhepherd went to look for his ſheep that was loſt in the wilderneſs, and had found it, did it go one ſtep homewards upon its own legs? did not the ſhepherd take her, and lay her upon his ſhoulder, and bring her home rejoicing? This then is not love only, but love to a degree.

(2) When man is taken, and laid under the day of God's power; when Chriſt is opening his ear to diſcipline, and ſpeaking to him, that his heart may receive inſtruction, many times that poor man is, as if the devil had found him, and not God. How frenzily he imagines! how croſsly he thinks! how ungainly he carries it under convictions, counſels, and his preſent apprehenſion of things! I know ſome are more powerfully dealt withal, and more ſtrongly bound at firſt by the word; but others more in an ordinary manner, that the fleſh and reaſon may be ſeen to the glory of Chriſt. Yea, and where the will is made more quickly to comply with its ſalvation, it is no thanks to the ſinner at all. It is the day of the power of the Lord that has made the work ſo ſoon to appear. Therefore count this an act of love, in the height of love; love in a great degree.

(3) When Chriſt Jeſus has made this madman to come to himſelf, and perſuaded him to be willing to accept of his ſalvation, yet he may not be truſted, nor left alone, for then the corruptions that ſtill lie ſcattering up and down in his fleſh will tempt him to it, and he will be gone: Yea, ſo deſperately wicked is the fleſh of ſaints, that ſhould they be left to themſelves but a little while, none knows what horrible tranſgreſſions would break out. Proof of this we have to amazement, plentifully ſcattered here and there in the word. Hence we have the patience of God, and his gentleneſs, ſo admired; for through that it is that they are preſerved: *He that keepeth Iſrael neither ſlumbers nor ſleeps, but watches for them, and over them every moment, for he knows elſe they will be hurt.*

(4.) Yea notwithſtanding this, how often are ſaints found playing truant, and lurking like thieves in one hole or other; now in the guilt of backſliding by the power of this, and then in filth by the power of that corruption. Yea, and when found in ſuch decayings, and under ſuch revoltings from God, how commonly do they hide their ſin with Adam, and David, even until their Saviour fireth out of their mouths a confeſſion of the truth of their naughtineſs; *When I kept ſilence*, ſaid David, (and yet he choſe to keep ſilence after he had committed his wickedneſs), *my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer.* But why didſt thou not confeſs what thou hadſt done then? So I did, ſaith he, at laſt, and thou forgaveſt the iniquity of my ſin.

(5.) When the ſins of ſaints are ſo viſible and apparent to others, that God for the vindication of his name and honour muſt puniſh them in the ſight of others; yea, muſt do it as he is juſt; yet then, for Chriſt's ſake, he waveth ſuch judgements, and refuſeth to inflict ſuch puniſhments, as naturally tend to their deſtruction, and chuſeth to chaſtiſe them with ſuch rods and ſcourges, as may do them good in the end, and that they may not be condemned with the world. Wherefore the Lord loves them, and they are bleſſed, whom he chaſteneth and teacheth out of his law. And theſe things are love to a degree.

(6.) That Chriſt ſhould ſupply out of his fulneſs the beginnings of grace in our ſouls, and carry on that work of ſo great concern; and that which at times we have ſo little eſteem of, is none of the leaſt of the aggravations of the love of Chriſt to his people. And the work is as common as any of the works of Chriſt, and as neceſſary to our ſalvation, as is his righteouſneſs and the imputation thereof to our juſtification: for elſe how could we hold out to the end? and yet none elſe can be ſaved.

(7.) And that the love of Chriſt ſhould be ſuch to us, that he will thus act, thus do to, and for us, with gladneſs, (as afore is manifeſt by the parable of the loſt ſheep), is another degree of his love towards us: and ſuch an one too, as is none of the loweſt rate. I have ſeen hot love ſoon cold; and love that has continued to act, yet act towards the end, as the man that by running, and has run himſelf off his legs, pants, and can hardly run any longer; but I never ſaw love like the love of Chriſt, who as a giant, and bridegroom coming out of his chamber, and as a ſtrong man, rejoiceth to run his race; loving higher and higher, ſtronger and ſtronger, I mean as to the lettings out of love, for he reſerveth the beſt wine even till the laſt.

(8.) I will conclude with this, that his love may be known in many degrees of it, by that ſort of ſinners whoſe ſalvation he moſt rejoiceth in, and that is, in the ſalvation of the ſinners that are of the biggeſt ſize: great ſinners, Jeruſalem ſinners, Samaritan ſinners, publican ſinners. I might urge moreover, how he hath proportioned invitations, promiſes and examples of his love, for the encouragement and ſupport of thoſe whoſe ſouls would truſt in him; by which alſo great degrees of his love may be underſtood. But we will come now to the third thing that was propounded.

3. But the greateſt attainment that, as to the underſtanding of the love of Chriſt, we can arrive to here, is to know that it paſſes knowledge: *And to know the love of Chriſt that paſſeth knowledge.*

This truth diſcovereth itſelf.

1 By the text itſelf: for the Apoſtle here, in this prayer of his for the Epheſians, doth not only deſire that they may know, but deſcribeth that thing which he prays they may know, by this term, *It paſſeth knowledge: And to know the love of Chriſt which paſſeth knowledge.* As our reaſon and carnal imagination will be rudely and unduely tampering with any thing of Chriſt; ſo more eſpecially with the love and kindneſs of Chriſt: judging and concluding that juſt ſuch it is, and none other, as may be apprehended by them: yea, and will have a belief that juſt ſo, and no otherwiſe, are the dimenſions of this love; nor can it ſave beyond our carnal conceptions of it. Saying to the ſoul, as Pharaoh once did to Iſrael in another caſe, *Let the Lord be with you as I ſhall* (judge it meet he ſhould) *let you go.* We think Chriſt loves us no more than we do think he can, and ſo conclude that his love is ſuch as may by us be comprehended, or known to the utmoſt bounds thereof. But theſe are falſe conceptions; and this love of Chriſt that we think is ſuch, is indeed none of the love of Chriſt, but a falſe image thereof, ſet before our eyes. I ſpeak not now of weak knowledge, but of fooliſh and bold concluſions. A man, through unbelief, may think that Chriſt has no love for him, and yet Chriſt may love him with a love that paſſeth knowledge. But when men, in the common courſe of their proffeſſion, will be always terminating here, that they know how, and how far Chriſt can love, and will thence be bold to conclude of their own ſafety, and of the loſs and ruin of all that are not in the ſame notions, opinions, formalities, or judgements as they; this is the worſt and greateſt of all. The text therefore, to rectify thoſe falſe and erroneous concluſions, ſays, *It is a love that paſſes knowledge.*

And it will be worth our obſervation to take notice, that men, erroneous men, do not put theſe limits ſo commonly to the Father and his love, as the Son and his. Hence you have ſome that boaſt, that God can ſave ſome who have not the knowledge of the perſon of the Mediator Jeſus Chriſt the righteous; as the heathens that have, and ſtill do, make a great improvement of the law and light of nature; crying out with diſdain againſt the narrowneſs, rigidneſs, cenſoriouſneſs, and pride of thoſe that think the contrary: Being not aſhamed all the while to eclipſe, to degrade, to leſſen and undervalue the love of Jeſus Chriſt; making of him, and his undertakings, to offer himſelf a ſacrifice to appeaſe the juſtice of God for our ſins, but a thing indifferent, and in its own nature but as other ſmaller matters.

But all this while the devil knows full well at what game he plays, for he knows, that without Chriſt, without faith in his blood, there is no remiſſion of ſins. Wherefore, ſaith he, let theſe men talk what they will of the greatneſs of the love of God as creator, ſo they ſlight and undervalue the love of Chriſt as mediator. And yet it is worth our conſideration, that the greatneſs of the love of God is moſt expreſſed in his giving of Chriſt to be a ſoviour, and in beſtowing his benefits upon us, that we may be happy through him.

But to return, The love of Chriſt that is ſo indeed, is love that paſſeth knowledge: and the beſt and the higheſt of our knowledge of it is, that we know it to be ſuch.

Secondly, Becauſe I find that at this point the great men of God, of old, were wont to ſtop, be ſet, and beyond which they could not paſs. It was this that made Moſes wonder, it was this that made David cry out, *How great and wonderful are the works of God? Thy thoughts to us-ward, they cannot be reckoned up in order unto thee: If I ſhould declare and ſpeak of them, they are more than can be numbered.* And again, *How precious alſo are thy thoughts unto me, O God, how great is the ſum of them? If I ſhould count them, they are more in number than the ſand.* And a little before, *Such knowledge is too wonderful for me.* Iſaiah ſaith, *There hath not entered into the heart of man what God has prepared for them that wait fort him.* Ezekiel ſays, *This is the river that cannot be paſſed over.* And Micah to the ſea, and Zechariah to a fountain, hath compared this unſearchable love. Wherefore the Apoſtle's poſition, *That the love of Chriſt is that which paſſeth knowledge,* is a truth not to be doubted of: Conſequently; to know this, and that it is ſuch, is the fartheſt that we can go. This is to juſtify God, who has ſaid it, and to magnify the Son, who has loved us with ſuch a love: And the contrary is to diſhonour him, and leſſen him, and to make him a deficient Saviour. For ſuppoſe this ſhould be true, that thou couldeſt to the utmoſt comprehend this love; yet unleſs, by thy knowledge, thou canſt comprehend beyond all evil of ſin, or beyond what any man's ſins, who ſhall be ſaved, can ſpread themſelves or infect, thou muſt leave ſome pardonable man in an unpardonable condition; for that thou canſt comprehend this love, and yet canſt not comprehend that ſin. This makes Chriſt a deficient Saviour. Beſides, if thou comprehendeſt truly, the word that ſays, it paſſeth knowledge, has loſt its ſanctity, its truth.

It muſt therefore be, that this love paſſeth knowledge, and that the higheſt pitch that a man by knowledge can attain unto, as to this, is to know that it paſſeth knowledge. My reaſon is, for that all degrees of love, be they never ſo high, or many, and high, yet, if we can comprehend them, reſt in the bowels of our knowledge; for that only which is beyond us, is that which paſſeth knowledge. That which we can reach, cannot be the higheſt: and if a man thinks there is nothing beyond what he can reach, he has no more knowledge as to that: but if he knows that together with what he hath already reached, there is that which he cannot reach before; then he has a knowledge for that alſo, even a knowledge that it paſſeth knowledge. It is true a man that thus knoweth, may have divers conjectures about that thing that is beyond his knowledge, yea, in reaſon it will be ſo, becauſe he knows that there is ſomething yet before him: but ſince the thing itſelf is truly beyond his knowledge, none of his conjectures about that thing may be counted knowledge. Or ſuppoſe a man that thus conjectureth, ſhould hit right as to what he now conjectures, his right hitting about that thing may not be called knowledge: It is as yet to him but as an uncertain gueſs, and is ſtill beyond his knowledge.

*Queſt.* But may ſome ſay, What good will it do a man to know that the love of Chriſt paſſeth knowledge? one would think that it ſhould do one more good to believe, that the knowledge of the whole love of Chriſt might be attainable.

*Anſ.* That there is an advantage in knowing that the love of Chriſt paſſeth knowledge, muſt not be queſtioned, for the apoſtle ſaith it doth. For to know what the holy word affirms, is profitable; nor would he pray that we might know that which paſſeth knowledge, were there not by our knowing of it ſome help to be adminiſtered. But to ſhew you ſome of the advantages that will come to us by knowing that the love of Chriſt paſſeth knowledge.

1. By knowing of this a child of God has in reſerve for himſelf, at a day, when all that he otherwiſe knows, may be taken from him through the power of temptation. Sometimes a good man may be ſo put to it, that all that he knows comprehenſively may be taken from him, to wit, the knowledge of the truth of his faith, or that he has the grace of God in him, or the like; this I ſay may be taken from him. Now if at this time *he knows the love of Chriſt that paſſeth knowledge;* he knows a way in all probability to be recovered again, for if Chriſt Jeſus loves with a love that paſſeth knowledge; then ſaith the ſoul, that is thus in the dark, he may love me yet, for ought I know; for I know that he loves with a love that paſſeth knowledge, and therefore I will not utterly deſpond. Yea, if Satan ſhould attempt to queſtion whether ever Chriſt Jeſus will look upon me or no? the anſwer is, if I know the love that paſſes knowledge: But he may look upon me, (Satan), yea, and love, and ſave me too, for ought I poor ſinner know; for he loves with a love that paſſeth knowledge. If I be fallen into ſin that lies hard upon me, and my conſcience fears that for this there is no forgiveneſs, the help for a ſtay from utter deſpair is at hand; but there may, ſay I, for Chriſt loves with a love that paſſeth knowledge. If Satan would diſſuade me from praying to God, by ſuggeſting as if Chriſt

would not regard the ſtammering and chattering prayer of mine; the anſwer is ready, but he may regard for ought I know; for he loves with a love that paſſeth knowledge. If the tempter doth ſuggeſt, that thy trials, and trubles, and afflictions, are ſo many that it is to be thought thou ſhalt never get beyond them; the anſwer is near, But for ought we know, Chriſt may carry me through them all; for he loves with a love that paſſeth knowledge. Thus I ſay is relief at hand, and a help in reſerve for the tempted, let their temptations be what they will. This therefore is the weapon that will baffle the devil when all other weapons fail. For ought I know Chriſt may ſave me; for he loves with a love that paſſeth knowledge. Yea, ſuppoſe he ſhould drive me to the worſt of fears, and that is to doubt that I neither have nor ſhall have for ever the grace of God in my ſoul; the anſwer is at hand, But I have, or may have it; for Chriſt loves with a love that paſſeth knowledge. Thus therefore you may ſee, that in this prayer of Paul there is a great deal of good. He prays, when he prays that we might know the love of Chriſt that paſſeth knowledge, that we may have a help at hand, and relief againſt all the horrible temptations of the devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us but the leaſt grain of right reaſoning according to the nature of things: For if it be objected againſt a man that he is poor, becauſe he has but a groat in his pocket; yet if he has an unknown deal of money in his trunks, how eaſy is it for him to recover himſelf from that ſlander, by returning the knowledge of what he has upon the objector. This is the caſe, and thus it is, and will be with them that know the love of Chriſt that paſſeth knowledge. Wherefore,

2. By this knowledge room is made for a Chriſtian, and liberty is miniſtered unto him, to turn himſelf every way in all ſpiritual things. This is the Chriſtian's rehoboth, that well for which the Philiſtines have no heart to ſtrive, and that which will cauſe that we be fruitful in the land.

If Chriſtians know not with this knowledge, they walk in the world as if they were pinioned, or as if fetters were hanged on their heels. But this enlarges their ſteps under them. By the knowledge of this love they may walk at liberty, and their ſteps ſhall not be ſtraitened. This is that which Solomon intends when he ſaith, *Get wiſdom, and get underſtanding.——Then, when thou goeſt, thy ſteps ſhall not be ſtraitened, and when thou runneſt, thou ſhalt not ſtumble.* A man that has only from hand to mouth, is oft put to it to know how to uſe his penny, and comes off alſo, many times, but with an hungry belly; but he that has not only that, but always over and to ſpare, he is more at liberty, and can live in fullneſs, and far more like a gentleman. There is a man has a ciſtern, and that is full of water, there is another alſo that has his ciſtern full, and withal his ſprings in his yard; but a great drought is upon the land which they dwell: I would now know which of theſe two have the moſt advantage to live in their own minds at liberty, without fear of wanting water; why this is the caſe in hand. There is a Chriſtian that knows Chriſt in all theſe degrees of his love that are knowable, but he knoweth Chriſt nothing in his love that paſſeth knowledge. There is another Chriſtian, and he knows Chriſt, as the firſt, but withal, he alſo knows him as to his love that paſſeth knowledge. Pray now tell me, which of theſe two is likelieſt to live moſt like a Chriſtian, that is, like a ſpiritual prince, and like him that poſſeſſeth all things? which has moſt advantage to live in godly largeneſs of heart, and is moſt at liberty in his mind? which of theſe two have the greateſt advantage to believe, and the greateſt engagements laid upon him to love the Lord Jeſus? which of theſe has alſo moſt in readineſs to reſiſt the wiles of the devil, and to ſubdue the power and prevalency of corruptions? It is this that makes men fathers in Chriſtianity. I write unto you, fathers, becauſe ye have known; I have written unto you, fathers, becauſe ye have known; why have not others known? not ſo as the fathers. The fathers have known and known. They have known the love of Chriſt in thoſe degrees of love which are knowable, and have alſo known the love of Chriſt to be ſuch which paſſeth knowledge. In my father's houſe is bread enough, and to ſpare, was that that fetched the prodigal home. And when Moſes would ſpeak an endleſs all to Iſrael for the comfort and ſtay of their ſouls, he calls their God *the fountain of Jacob upon a land of corn and wine.*

3. By this knowledge, or knowledge of the love of Chriſt which paſſeth knowledge, there is begot in Chriſtians a greater deſire to preſs forwards to that which is before them. What is the reaſon of all that ſloth, carnal contentedneſs, and liſtleſſneſs of ſpirit in Chriſtians, more than the ignorance of this? For he that thinks he knows what can be known, is beyond all reaſon that ſhould induce him to ſeek yet after more. Now the love of Chriſt may be ſaid, not to be knowable, upon a threefold account.

(1) For that my knowledge is weak.

(2) For that my knowledge is imperfect.

(3) Or for that, though my knowledge be never ſo perfect, becauſe the love of Chriſt is eternal.

There is love that is not to be apprehended by weak knowledge. Convince a man of this, and then if the knowledge of what he already has, be truly ſweet to his ſoul, it will ſtir him up with great heartineſs to deſire to know what more of this is poſſible.

There is love beyond what he knows already, who is endowed with the moſt perfect knowledge, that man here may have. Now if what this man knows already of this love is indeed ſweet unto him, then it puts him upon hearty deſires that his ſoul may yet know more. And becauſe there is no bounds ſet to man, how much he may know in this life thereof, therefore his deſires, notwithſtanding what he has attained, are yet kept alive, and in the purſuit after the knowledge of more of the love of Chriſt. And God in old time has taken it ſo well at the hands of ſome of his, that their deſires have been ſo great, that when, as I may ſay, they have known as much on earth as is poſſible for them to know, (that is by ordinary means), he has come down to them in viſions and revelations, or elſe taken them up to him for an hour or two into paradiſe, that they might know, and then let them down again.

But this is not all, there is a knowledge of the love of Chriſt, that we are by no means capable of until we be poſſeſſed of the heavens. And I would know, If a man indeed loveth Chriſt, whether the belief of this be not one of the higheſt arguments that can be urged, to make ſuch an one weary of this world, that he may be with him. To ſuch an one, to live is Chriſt, and to die is gain. And to ſuch an one, it is difficult to bring his mind to be content to ſtay here a longer time; accept he be ſatisfied that Chriſt has ſtill work for him here to do.

I will yet add, There is a love of Chriſt, I will not ſay that cannot be known, but I will ſay, that cannot be enjoyed; no, not by them now in heaven (in ſoul) until the day of judgement. And the knowledge of this, when it has poſſeſſed even men on earth, has made them chuſe a day of judgement, before a day of death, that they might know what is beyond that ſtate and knowledge which even the ſpirits of juſt men made perfect now do enjoy in heaven. Wherefore, as I ſaid at firſt, *To know the love of Chriſt which paſſeth knowledge,* is advantageous upon this account; it begetteth in Chriſtians a great deſire to reach, and preſs forward to that which is before.

One thing more, and then, as to this reaſon, I have done. Even that love of Chriſt that is abſolutely unknowable, as to the utmoſt bound thereof, becauſe it is eternal, will be yet in the nature of it ſweet and deſirable, becauſe we ſhall enjoy or be poſſeſſed of it ſo. This therefore, if there were no more, is enough, when known, to draw away the heart from things that are below, to itſelf.

4. The *love that paſſeth knowledge.* The knowledge of that is very fruitful knowledge. It cannot be, but it mnſt be fruitful. Some knowledge is empty, and alone, not attended with that good, and with thoſe bleſſings wherewith this knowledge is attended. Did I ſay it is fruitful? I will add, it is attended with the beſt fruit; it yieldeth the beſt wine; it fills the ſoul

with all the fulneſs of God. *And to know the love of Chriſt which paſſeth knowledge*, that he may filled with all the fulneſs of God. God is in Chriſt, and makes himſelf known to us by the love of Chriſt. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God, for God is not to be found nor enjoyed, but in him, conſequently he that hath, and abideth in the doctrine of Chriſt, hath both the Father and the Son. Now, ſince there are degrees of knowledge of this doctrine, and ſince the higheſt degree of the knowledge of him, is to know that he has a *love that paſſeth knowledge*, it follows, that if he that has the leaſt ſaving knowledge of this doctrine, hath God; he that hath the largeſt knowledge of it, has God much more, or, according to the text, is filled with all the fullneſs of God. What this fullneſs of God ſhould be, is beſt gathered from ſuch ſayings of the Holy Ghoſt, as come neareſt to this in language, filled,

(1) Full of goodneſs.
(2) Full of faith.
(3) Full of the Holy Goſt.
(4) Full of aſſurance of faith.
(5) Full of aſſurance of hope.
(6) Full of joy unſpeakable, and full of glory.
(7) Full of joy.
(8) Full of good works.
(9) Being filled with the knowledge of his will.
(10) Being filled with the ſpirit.
(11) Filled with the fruits of righteouſneſs, which is by Jeſus Chriſt to the glory and praiſe of God.

Theſe things to be ſure are included, either for the cauſe or effect of this fullneſs. The cauſe they cannot be; for that is God's, by his Holy Spirit. The effects thereof they are, for where-ever God dwells, in the degree intended in the text, there is ſhewn, in an eminent manner by theſe things, what is the riches of the glory of his inheritance in the ſaints. But theſe things dwell not in that meaſure ſpecified by the text, in any but thoſe who *know the love of Chriſt which paſſeth knowledge*.

But what a man is he that is filled with all theſe things? or that is, as we have it in the text, *filled with all the fullneſs of God?* Such men are, at this day, wanting in the churches. Theſe are the men that ſweeten churches, and that bring glory to God and to religion. And knowledge will make us ſuch, ſuch knowledge as the apoſtle here ſpeaketh of.

I have now done, when I have ſpoken ſomething by way of uſe unto you, from what hath been ſaid. And

1. Is there ſuch breadth, and length, and depth, and height in God, for us? And is there toward us love in Chriſt that paſſeth knowledge? then this ſhews us, not only the greatneſs of the majeſty of the Father and the Son, but the great good-will that is in their hearts to them that receive their word.

God has engaged the breadth, and length, and depth, and height, of the love, the wiſdom, the power, and truth, that is in himſelf for us; And Chriſt has loved us with a love that paſſeth knowledge. We may well ſay, *Who is like thee, O Lord, among the gods?* Or, as another prophet has it, *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage; he retaineth not his anger for ever; becauſe he delighteth in mercy.* Yea, no words can ſufficiently ſet forth the greatneſs of this love of God and his Son to us poor miſerable ſinners.

2. Is there ſo great a heart for love towards us, both in the Father and in the Son? then let us be much in the ſtudy and ſearch after the greatneſs of this love. This is the ſweeteſt ſtudy that a man can devote himſelf unto, becauſe it is the ſtudy of the love of God and of Chriſt to man. Studies that yield far leſs profit than this, how cloſe are they purſued by ſome who have adapted themſelves thereunto! Men do not uſe to count telling over of their money burdenſome to them, nor yet the recounting of their grounds, their herds and their flocks, when they increaſe. Why, the ſtudy of the unſearchable love of God in Chriſt to man is better in itſelf, and yields more ſweetneſs to the ſoul of man than can ten thouſand ſuch things as but now are mentioned. I know the wiſe men of this world, of whom there are many, will ſay, as to what I now preſs you unto, *Who can ſhew us any good in it?* But, *Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſeth.* David alſo ſaid, that his meditation on the Lord ſhould be ſweet. Oh! there is in God and in his Son that kindneſs for the ſons of men, that, did they know it, they would like to retain the knowledge of it in their hearts. They would cry out, as ſhe did of old. *Set me as a ſeal upon thy heart, as a ſeal upon thine arm: For love is ſtrong as death.* Every part, crumb, grain, or ſcrap of this knowledge, is to a Chriſtian as drops of honey are to ſweet-palated children, worth the gathering up, worth the putting to the taſte, to be reliſhed. Yea, David ſays of the worth, which is the ground of knowledge, *It is ſweeter than honey or the honey-comb. More* (ſaid he) *to be deſired are they than gold; ye, than much fine gold; ſweeter alſo than honey or the honey-comb.* Why then do not Chriſtians devote themſelves to the meditation of this ſo heavenly, ſo goodly, ſo ſweet, and ſo comfortable a thing, that yieldeth ſuch advantage to the ſoul? The reaſon is, theſe things are talked of, but not believed. Did men belive what they ſay, when they ſpeak ſo largely of the love of God, and the love of Jeſus Chriſt, they would, they could not but meditate upon it. There are ſo many wonders in it, and men love to think of wonders; there is ſo much profit in it, and men love to think of that which yields them profit. But, as I ſaid, the belief of things are wanting. Belief of a thing will have ſtrong effects, whether the ground for it be true or falſe. As ſuppoſe one of you ſhould, when you are at a neighbour's houſe, believe that your own houſe is on fire, whilſt your children are faſt aſleep in bed, though indeed there were no ſuch thing; I ſhall appeal to any of you, if this belief would not make notable work with and upon your hearts. Let a man believe he ſhall be damned, though afterwards it is evident he believed a lie, yet what work did that belief make in that man's heart. Even ſo, and much more the belief of heavenly things will work, becauſe true and great, and moſt good; alſo, where they are indeed believed, their evidence is managed upon their ſpirit, by the power and glory of the Holy Ghoſt itſelf. Wherefore let us ſtudy theſe things.

3. Let us caſt ourſelves upon this love. No greater encouragement can be given us, than what is in the text and about it. It is great, it is love that paſſeth knowledge. Men that are ſenſible of danger, are glad when they hear of ſuch helps upon which they may boldly venture for eſcape. Why, ſuch an help and relief the text helpeth trembling and fearful conſciences to. Fear and trembling, as to miſery hereafter, can flow but from what we know, feel, or imagine; but the text ſpeaks of a love that is beyond that we can know, feel, or imagine, even of a love that paſſeth knowledge, conſequently of a love that goes beyond all theſe. Beſides, the Apoſtle's concluſion upon this ſubject plainly makes it manifeſt, that this meaning which I have put upon the text is the mind of the Holy Ghoſt. Now, *Unto him*, ſaith he, *that is able to do exceeding abundantly above all that we aſk or think according to the power that worketh in us, unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.* What can be more plain? What can be more full? What can be more ſuitable to the moſt deſponding ſpirit in any man? He can do more than thou knoweſt he will. He can do more than thou thinkeſt he can. What doſt thou think? Why, I think, ſaith the ſinner, that I am caſt away. Well, but there are worſe thoughts than theſe, therefore think again. Why, ſaith the ſinner, I think that my ſins are as many as all the ſins of the world. Indeed this is a very black thought, but there are worſe thoughts than this, therefore prithee think again. Why, I think, ſaith the ſinner, that God is not able to pardon all my ſins. Ay, now thou haſt thought indeed. For this thought makes thee look more like a devil than a man; and yet, becauſe thou art a man, and not a devil, ſee the condeſcenſion and the bound-

leſneſs of the love of thy God. He is able to do above all that we think. Could thou (ſinner) if thou hadſt been allowed, thyſelf expreſs what thou wouldſt have expreſſed, the greatneſs of the love thou wanteſt, with words that could have ſuited thee better? For it is not ſaid, he can do above what we think, meaning our thinking at preſent, but above all we can think; meaning, above the worſt and moſt ſoul dejecting thoughts that we have at any time. Sometimes the dejected have worſe thoughts than at other times they have. Well, take them at their worſt times, at times when they think, and think till they think themſelves down into the very pangs of hell, yet this word of the grace of God is above them, and ſhews that he can yet recover and ſave theſe miſerable people.

And now I am upon this ſubject, I will a little further walk and travel with the deſponding ones, and will put a few words in their mouths for their help againſt temptations that may come upon them hereafter. For as Satan follows ſuch now, with charges and applications of guilt, ſo he may follow them with interrogatories and appeals: for he can tell how by appeals, as well as by charging of ſin, to ſink and drown the ſinner whoſe ſoul he has leave to engage. Suppoſe, therefore, that ſome diſtreſſed man or woman ſhould after this way be engaged, and Satan ſhould with his interrogatories and appeals be buſy with them, to drive them to deſperation, the text laſt mentioned, to ſay nothing of the ſubject of our diſcourſe, yields plenty of help for the relief of ſuch a one. Says Satan, Doſt thou not know that thou haſt horribly ſinned? Yes, ſays the ſoul, I do. Says Satan, Doſt thou not know that thou art one of the vileſt in all the pack of profeſſors? Yes, ſays the ſoul, I do. Says Satan, Doth not thy conſcience tell thee that thou art and haſt been more baſe than any of thy fellows can imagine thee to be? Yes, ſays the ſoul, my conſcience tells me ſo. Well, ſaith Satan, now will I come upon thee with my appeals. Art thou not a graceleſs wretch? Yes. Haſt thou an heart to be ſorry for this wickedneſs? No, not as I ſhould. And albeit, ſaith Satan, thou prayeſt ſometimes, yet is not thy heart poſſeſſed with a belief that God will not regard thee? Yes, ſays the ſinner. Why then, deſpair and go hang thyſelf, ſaith the devil. And now we are at the end of the thing deſigned and driven at by Satan. But what ſhall I now do? ſaith the ſinner. I anſwer, Take up the words of the text againſt him, *Chriſt loves with a love that paſſeth knowledge*. And anſwereth him farther, ſaying, Satan, though I cannot think that God loves me, though I cannot think that God will ſave me, yet I will not yield to thee; for God can do more than I think he can. And whereas thou appealeſt unto me, if whether when I pray, my heart is not poſſeſſed with unbelief, that God will not regard me, that ſhall not ſink me neither; for God can *do abundantly above what I can aſk or think*. Thus this text helpeth where obſtructions are put in againſt our believing, and thereby caſting ourſelves upon the love of God in Chriſt for ſalvation.

And yet this is not all; for the text is yet more full: *He is able to do abundantly more, yea, exceeding abundantly more, or above all that we aſk or think.* It is a text made up of words picked and packed together by the wiſdom of God; picked and packed together on purpoſe for the ſuccour and relief of the tempted, that they may, when in the midſt of their diſtreſſes, caſt themſelves upon the Lord their God. He can do abundantly more than we aſk. Oh! ſays the ſoul, that he would but do ſo much for me as I could aſk him to do! how happy a man ſhould I then be! Why, what wouldſt thou aſk for, ſinner? You may be ſure, ſays the ſoul, I would aſk to be ſaved from my ſins; I would aſk for faith in, and love to Chriſt; I would aſk to be preſerved in this evil world, and aſk to be glorified with Chriſt in heaven. He that aſketh for all this, doth indeed aſk for much, and for more than Satan would have him believe that God is able or willing to beſtow upon him: But mark, the text doth not ſay, that God is able to do all that we can aſk or think, but that he is able to do above all, yea, abundantly above all, yea, exceeding abundantly above all that we aſk or think. What a text is this! What a God have we! God foreſaw the ſins of his people, and what work the devil would make with their hearts about them; and therefore to prevent their ruin by his temptation, he has thus largely, as you ſee, expreſſed his love by his word. Let us therefore, as he has bidden us, make this good uſe of this doctrine of grace, to caſt ourſelves upon this love of God in the times of diſtreſs and temptation.

4. Take heed of abuſing this love. This exhortation ſeems needleſs; for love is ſuch a thing, that one would think none could find in their heart to abuſe. But for all that, I am of opinion, that there is nothing that is more abuſed among profeſſors this day, than is this love of God. There has of late more light about the love of Chriſt broke out than formerly: every boy now can talk of the love of Chriſt; but this love of Chriſt has not been rightly applied by preachers, or elſe not rightly received by profeſſors. For never was this grace of Chriſt ſo turned into laſciviouſneſs as now. Now it is a practice among profeſſors to learn to be vile of the profane; yea, and to plead for that vileneſs: nay, we will turn it the other way, now it is ſo that the profane do learn to be vile of thoſe that profeſs, (they teach the wicked ones their ways): a thing that no good man ſhould think on but with bluſhing cheeks.

Jude ſpeaketh of theſe people, and tells us, that they, notwithſtanding their profeſſion, deny the only Lord God, and our Saviour Jeſus Chriſt: *They profeſs* (ſaith Paul) *that they know God, but in works they deny him, being abominable, diſobedient, and to every good work reprobate.*

Bur I ſay, let not this love of God and of Chriſt be abuſed. It is unnatural to abuſe love; to abuſe love is a villany condemned of all, yea, to abuſe love is the moſt inexcuſable ſin of all. It is next the ſin of devils to abuſe love, the love of God and of Chriſt.

And what ſays the Apoſtle? *Becauſe they received not the love of the truth that they might be ſaved, therefore God ſhall ſend them ſtrong deluſions, that they may believe a lie, that they all may be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.* And what can ſuch an one ſay for himſelf in the judgement, that ſhall be charged with the abuſe of love? Chriſtians, deny yourſelves, deny your luſts, deny the vanities of this preſent life, devote yourſelves to God; become lovers of God, lovers of his ways, and a people zealous of good works; then ſhall you ſhew one to another, and to all men, that you have not received the grace of God in vain. Renounce therefore the hidden things of diſhoneſty, walk not in craftineſs, nor handle God's word deceitfully, but by manifeſtation of the truth, commend yourſelves to every man's conſcience in the ſight of God. Do this, I ſay, yea, and ſo endeavour ſuch a cloſure with this love of God in Chriſt, as may graciouſly conſtrain you to do it, becauſe, when all proofs of the right receiving of this love of Chriſt ſhall be produced, none will be found of worth enough to juſtify the ſimplicity of our profeſſion, but that which makes us zealous of good works. And what a thing will it be to be turned off at laſt, as one that abuſed the love of Chriſt: as one that preſumed upon his luſts, this world, and all manner of naughtineſs, becauſe the love of Chriſt to pardon ſins was ſo great! What an unthinking, what a diſingenuous one wilt thou be counted at that day! yea, thou wilt be found to be the man that made a prey of love, that made a ſtalking-horſe of love, that made of love a ſlave to ſin, the devil and the world, and will not that be bad?

5. Is the love of God and of Chriſt ſo great? let us then labour to improve it to the utmoſt for our advantage, againſt all the hindrances of faith.

To what purpoſe elſe is it revealed, made mention of, and commended to us? We are environed with many enemies, and faith in the love of God and of Chriſt is our only ſuccour and ſhelter. Wherefore our duty, and wiſdom, and privilege is, to improve this love for our own advantage; improve it againſt daily infirmities; improve it againſt the wiles of the devil; improve it againſt the threats, rage, death, and deſtruction, that the men of this world continually with their terror ſet before you. But how muſt that be done? Why, ſet this love, and the ſafety that is in it, before thine eyes; and behold it while theſe things make their aſſaults upon thee. Theſe words, the faith of this, God loves me, will ſupport thee in the midſt of what dangers may aſſault thee. And this is that which is meant, when we are exhorted to rejoice in the Lord, to make our boaſts in the Lord, to triumph in the Lord, and to ſet the Lord always before our face. For he that can do this thing ſtedfaſtly, cannot be overcome. For in God there is more than can be in the world, either to help or hinder; wherefore, if God be my helper, if God loves me, if Chriſt be my redeemer, and has beſtowed his love that paſſeth knowledge upon me, who can be againſt me? and if they be againſt me, what diſadvantage reap I thereby; ſince even all this worketh for my good? This is improving the love of God, and of Chriſt for my advantage. The ſame courſe ſhould Chriſtians alſo take with the degrees of this love, even ſet it againſt all the degrees of danger; for here deep calleth unto deep. There cannot be wickedneſs and rage wrought up to ſuch or ſuch a degree, as of which it may be ſaid, there are not degrees in the love of God and of Chriſt to match it. Wherein Pharaoh dealt proudly againſt God's people, the Lord was above him, did match and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and caſt him down: *The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his hoſts hath he caſt inno the ſea—they ſank into the bottom as a ſtone.* There is no ſtriving againſt the Lord that hath loved us; there is none that ſtrive againſt him can proſper. If the ſhields of the earth be the Lord's, then he can wield them for the ſafeguard of his body the church; or if they are become uncapable of being made uſe of any longer in that way, and for ſuch a thing, can he not lay them aſide, and make himſelf new ones? Men can do after this manner, much more God. But again, if the miſeries or afflictions which thou meeteſt with, ſeem to thee to overflow, and to go beyond meaſure, above meaſure, and ſo to be above ſtrength, and begin to drive thee to deſpair of life, then thou haſt alſo, in the love of God, and of Chriſt, that which is above, and that goes beyond all meaſure alſo, to wit, love unſearchable, unknown, and that *can do exceeding abundantly above all that we can aſk or think.* Now God hath ſet them one againſt the other, and it will be thy wiſdom to do ſo too, for this is the way to improve this love.

But though it be eaſy thus to admoniſh you to do, yet you ſhall find the practical part more difficult; wherefore, here it may not be amiſs, if I add to theſe, another head of counſel.

1. Firſt, then, Wouldſt thou improve this love of God and of Chriſt to thy advantage? why then, thou muſt labour after the knowledge of it. This was it that the apoſtle prayed for, for theſe Epheſians, as was ſaid before, and this is that that thou muſt labour after, or elſe thy reading, and my writing, will, as to thee, be fruitleſs. Let me then ſay to thee, as David to his ſon Solomon, *And thou Solomon, my ſon, know thou the God of thy father.* Empty notions of this love will do nothing but harm, wherefore they are not empty notions that I preſs thee to reſt in, but that thou labour after the knowledge of the ſavour of this good ointment, which the apoſtle calleth *the ſavour of the knowledge of this Lord Jeſus.* Know it, until it becometh ſweet or pleaſant to thy ſoul, and then it will preſerve and keep thee. Make this love of God and of Chriſt thine own, and not another's. Many there are that can talk largely of the love of God to Abraham, to David, to Peter and Paul. But that is not the thing, give not over until this love be made thine own; until thou find and feel it to run warm in thy heart by the ſhedding of it abroad there, by the ſpirit that God hath given thee. Then thou wilt know it with an obliging and engaging knowledge; yea, then thou wilt know it with a ſoul-ſtrenthening and ſoul encouraging knowledge.

2. Wouldſt thou improve this love? then ſet it againſt the love of all other things whatſoever, even until this love ſhall conquer thy ſoul from the love of them to itſelf.

This is Chriſtian. Do it therefore, and ſay, Why ſhould any thing have my heart but God, but Chriſt? he loves me with love that paſſeth knowledge. He loves me, and he ſhall have me: he loves me, and I will love him: His love ſtripped him of all for my ſake; Lord, let my love ſtrip me of all for thy ſake. I am a ſon of love, an object of love, a monument of love, of free love, of diſtinguiſhing love, of peculiar love, and of love that paſſeth knowledge, and why ſhould not I walk in love? in love to God, in love to men, in holy love, in love unfeigned? This is the way to improve the love of God for thy advantage, for the ſubduing of thy paſſions, and for ſanctifying of thy nature. It is an odious thing to hear men of baſe lives talking of the love of God, of the death of Chriſt, and of the glorious grace that is preſented unto ſinners by the word of the truth of the goſpel. Praiſe is comely for the upright, not for the poofane. Therefore let him ſpeak of love that is taken with love, that is captivated with love, that is carried away with love. If this man ſpeaks of it, his ſpeaking ſignifies ſomething; the powers and bands of love are upon him, and he ſhews to all that he knows what he is ſpeaking of. But the very mentioning of love is, in the mouth of the profane, like a parable in the mouth of fools, or as ſalt unſavoury. Wherefore, Chriſtian, improve this love of God as thou ſhouldſt, and that will improve thee as thou wouldſt. Wherefore,

3. If thou wouldſt improve this love, keep thyſelf in it: *Keep yourſelves in the love of God.* This text looks as if it favoured the Socinians, but there is nothing of that in it. And ſo doth that, *If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments and abide in his love.* The meaning then is this, that living a holy life is the way, after a man has believed unto juſtification, to keep himſelf in the favour and comfort of the love of God. And oh that thou wouldſt indeed ſo do! And that becauſe, if thou ſhalt want the favour of it, thou wilt ſoon want tenderneſs to the commandment, which is the rule by which thou muſt walk, if thou wilt do good to thyſelf, or honour God in the world. To him that ordereth his converſation aright, I will ſhew the ſalvation of God. He that would live a ſweet, comfortable, joyful, life, muſt live a very holy life. This is the way to improve this love to thyſelf indeed.

4. To this end, you muſt take root and be grounded in love, that is, you muſt be well ſettled, and eſtabliſhed in this love, if indeed you would improve it. You muſt not be ſhaken as to the doctrine, and grounds of it. Theſe you muſt be well acquainted with; for he that is but a child in this doctrine, is not capable as yet of falling in with theſe exhortations; for ſuch waver and fear when tempted; and he that feareth is not made perfect in love, nor can he ſo improve it for himſelf and ſoul's good as he ſhould.

5. And laſtly, Keep to this end, thoſe grounds and evidences that God hath given you of your call to be partakers of this love, with all clearneſs upon your hearts, and in your minds. For he that wants a ſight of them, or a proof that they are true and good, can take but little comfort in this love. There is a great myſtery in the way of God with his people. He will juſtify them without their works, he will pardon them for his Son's ſake. But they ſhall have but little comfort of what he hath done, doth, and will do, for them that are careleſs, carnal, and not holy in their lives. Nor ſhall they have their evidences for heaven at hand, nor out of doubt with them, yea, they ſhall walk without the ſun, and have their comforts by bits and knocks; while others ſit at their Father's table, have liberty to go into the wine cellar, rejoice at the ſweet and pleaſant face of their heavenly Father towards them; and know it ſhall go well with them at the end.

Something now for a concluſion ſhould be ſpoken to the carnal world, who have heard me tell of all this love. But what ſhall I ſay unto them, if I ſhould ſpeak to them, and they ſhould not hear; or if I ſhould teſtify unto them, and they ſhould not believe; or intreat them, and they ſhould ſcorn me: all will but aggravate, and greaten their ſin, and tend to their further condemnation. And therefore I ſhall leave the obſtinate where I found him, and ſhall ſay to him that is willing to be ſaved, Sinner, thou haſt the advantage of thy neighbour, not only becauſe thou art willing to live, but becauſe the reare thoſe that are willing thou ſhouldſt, to wit, thoſe unto whom the iſſues from death do belong, and they are the Fabert and the Son, to whom be glory with the bleſſed Spirit of grace, world without end. Amen.

# Inſtruction for the Ignorant.

Being a ſalve to cure that great want of knowledge which ſo much reigns in both old and young. Prepared and preſented to them in a plain aud eaſy dialouge, fitted to the capacity of the weakeſt. To the church of CHRIST in and about Bedford, walking in the faith and fellowſhip of the goſpel, your affectionate brother and companion in the kingdom and patience of Jeſus Chriſt, wiſheth all grace and mercy by Jeſus Chriſt. Amen.

*My people periſh for lack of knowledge*, Hoſ. iv. 6.

Holy and Beloved,

ALthough I have deſigned this little treatiſe for public and common benefit, yet conſidering that I am to you a debtor, not only in comon charity, but by reaſon of ſpecial bonds which the Lord hath laid upon me to you-ward, I could do no leſs, (being driven from you in preſence, not affection), but firſt preſent you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of firſt things, and to give you occaſion to preſent ſomething to your carnal relations, that may be (if God will) for their awakening and converſion. Accept it, therefore, as a token of my Chriſtian remembrance of you.

Next I preſent it to all thoſe unconverted, old and young, who have been at any time under my preaching, and yet remain in their ſins: And I intreat them alſo, that they receive it as a token of my love to their immortal ſouls: Yea, I charge them as they will anſwer it in the day of terrible judgement, that they read, ponder, and receive this wholeſome medicine prepared for them. Now the God of bleſſing bleſs it to the awakening of many ſinners, and the ſalvation of their ſouls, by faith in Jeſus Chriſt. Amen.

Yours, to ſerve you by my miniſtery (when I can)
to your edification and conſolation,

JOHN BUNYAN.

## Inſtruction for the Ignorant.

*Queſt.* HOW many gods are there?

*Anſ.* To the Chriſtians there is but one God, the Father, of whom are all things, and we of him, 1 Cor. 8. 9.

*Q.* Why, is not the God of the Chriſtians the God of them that are no Chriſtians?

*A.* He is their maker and preſerver; but they have not choſen him to be their God. Acts 17. 24; Pſal. 36. 6.; Judg. 10 14.

*Q.* Are there then other gods beſides the God of the Chriſtians?

*A.* There is none other true God but HE: but becauſe they want the grace of Chriſtians, therefore they chuſe not him, but ſuch gods as will ſuit with and countenance their luſts, John 8. 44.

*Q.* What gods are they that countenance the luſts of wicked men?

*A.* The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous perſons; and idle pleaſures and vanities, which are for the moſt part the gods of the youth, Job 8 44: 2 Cor. 4. 4.; Phil. 3. 19; Exod. 32. 6. 1 Cor. 10. 7.; 2 Tim. 2. 22.; 1 John 5. 21.

*Q.* Who is a Chriſtian?

*A.* One that is born again, a new creature; one that ſits at Jeſus feet to hear his word; one that hath his heart purified and ſanctified by faith which is in Chriſt, John 3. 3, 5, 7.; Acts 11. 26.; & 15 9; & 26. 18.; 2 Cor. 5. 17.

*Q.* How do you diſtinguiſh the God of the Chriſtians from gods of other people?

*A.* He is a Spirit, John 4. 24.

*Q.* Is there no other ſpirit but the true God?

*A.* Yes, there are many ſpirits, 1 John 4. 1.

*Q.* What ſpirits are they?

*A.* The good angels are ſpirits; the bad angels are ſpirits; and the ſouls of men are ſpirits; Heb. 1. 7, 14; 1 Kings 22 21, 22.; Rev. 16. 13, 14.; Acts 7. 59.; Heb. 12. 23.

*Q.* How then is the true God diſtinguiſhed from other ſpirits?

*A.* Thus: No ſpirit is eternal but he, no ſpirit is almighty but he, no ſpirit is incomprehenſible and unſearchable but he: He is alſo moſt merciful, moſt juſt, moſt holy, Deut. 33. 27; Gen. 17. 1.; Pſal. 145. 3; Mich. 7. 18.; Job 34. 17; 1 Sam. 2. 2.

*Q.* Is this God, being a ſpirit, to be known?

*A.* Yes, and that by his works of creation, by his providences, by the judgements that he executeth, and by his word.

*Q.* Do you underſtand him by the works of creation?

*A.* The heavens declare the glory of God, and the firmament ſheweth his handy-work: ſo that the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, Pſal. 19. 1, 2.; Rom. 1. 20.

*Q.* Do his works of providence alſo declare him?

*A.* They muſt needs do it, ſince through his providence the whole creation is kept in ſuch harmony as it is, and that in deſpite of ſin and devils; alſo if you conſider that from an angel to a ſparrow nothing falls to the ground without the providence of our heavenly Father, Matth. 10. 29.

*Q.* Is he known by his judgements?

*A.* God is known by his judgements which he executeth; the wicked is ſnared in the work of his own hands, Pſal. 9. 16.

*Q.* Is he known by his word?

*A.* Yes, moſt clearly; for by that he revealeth his attributes, his decrees, his promiſes, his way of worſhip, and how he is to be pleaſed by us.

*Q.* Of what did God make the world?

*A.* Things that are ſeen were not made of things that do appear, Heb. 11. 3.

*Q.* How long was he in making the world?

*A.* In ſix days the Lord made heaven and earth, the ſea, and all that is in them, and on the ſeventh day God ended all his works which he had made, Exod. 20. 11.; Gen. 2. 2.

*Q.* Of what did God make man?

*A.* The Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul, Gen. 2. 7.

*Q.* Why doth it ſay, God breathed into him the breath of life? is man's ſoul of the very nature of the Godhead?

*A.* This doth not teach that the ſoul is of the nature of the Godhead, but ſheweth that it is not of the ſame matter as his body, which is duſt, Gen. 18. 27.

*Q.* Is not the ſoul then of the nature of the Godhead?

*A.* No; for God cannot ſin, but the ſoul doth: God cannot be deſtroyed in hell, but the ſouls of the impenitent ſhall, Ezek. 18. 4.; Matth. 10. 28.

*Q.* How did God make man in the day of his firſt creation?

*A.* God made man upright: In the image of God created he him, Eccl. 7. 29.; Gen. 1. 27.

*Q.* Did God when he made man, leave him without a rule to walk by?

*A.* No; he gave him a law in his nature, and impoſed upon him a poſitive precept; but he offered violence to them, and brake them both, Gen. 3. 3, 6.

*Q.* What was the due deſert of that tranſgreſſion?

*A.* Spiritual death in the day he did it, temporal death afterwards, and everlaſting death laſt of all, Gen. 2. 17. & 3. 19.; Matth. 25. 46.

*Q.* What is it to be ſpiritually dead?

*A.* To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their ſins, Eph. 4. 18, 19.

Q. Wherein doth this alienation from God appear?

A. In the love they have to their ſins, in their being loth to come to him, in their pleading idle excuſes for their ſins, and in their ignorance of the excellent myſteries of his bleſſed goſpel, Eph. 2. 2, 3. & 11. 12.; Rom. 1. 28.; Eph. 4. 18, 19.

Q. What is temporal death?

A. To have body and ſoul ſeperate aſunder, the body returning to the duſt as it was, and the ſpirit to God that gave it, Gen. 3. 19.; Eccleſ. 12. 7.

Q. What is everlaſting death?

A For body and ſoul to be ſeperate for ever from God, and to be caſt into hell-fire. Luke. 13. 27.; Mark. 9. 43.

Q. Do men go body and ſoul to hell ſo ſoon as they die?

A. The body abideth in the grave till the ſound of the laſt trump: but the ſoul, if the man dies wicked, goes preſently from the face of God into hell, as into a priſon, there to be kept till the day of judgement, 1 Cor. 15. 52.; Iſa. 24. 22.; Luke 12. 20.

Q. Do we come into the world as upright as did our firſt parent?

A. No; he came into the world ſinleſs, being made ſo of God Almighty, but we came into the world ſinners, being made ſo by his pollution.

Q. How doth it appear that we came into the world polluted?

A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath, Job 14. 4.; Pſal. 51. 5.; Eph. 2. 3.

Q. Can you make further proof of this?

A. Yes, it is ſaid, that by one man came ſin, death, judgement, and condemnation, upon all men, Rom. 5. 12, 15, 16, 17, 18, 19.

Q. Do we then come ſinners into the world?

A. Yes, we are tranſgreſſors from the womb, and go aſtray as ſoon as we are born, ſpeaking lies, Iſa. 48. 8.; Pſal. 58. 3.

Q. But as Adam fell with us in him, ſo did he not by faith riſe with us in him; for he had no ſeed until he had the promiſe?

A. He fell as a public perſon, but believed the promiſe as a ſingle perſon. Adam's faith ſaved not the world, though Adam's ſin overthrew it.

Q But do not ſome hold that we are ſinners only by imitation?

A. Yes, being themſelves deceived. But God's word ſaith, We are children of wrath by nature, that is, by birth and generation.

Q. Can you bring further proof of this?

A. Yes: In that day that we are born, we were polluted in our own blood, and caſt out to the loathing of our perſons. Again, the children of old that were dedicated unto the Lord, a ſacrifice was offered for them at a month old, which was before they were ſinners by imitation, Ezek. 16. 5, to 9; Numb 18. 14, 15, 16.

Q. Can you make this appear by experience?

A. Yes: The firſt things that bloom and put forth themſelves in children, ſhew their ignorance of God, their diſobedience to parents, and their innate enmity to holineſs of life; their inclinations naturally run to vanity. Beſides, little children die, but that they could not, were they not of God counted ſinners; for death is the wages of ſin, Rom. 6. 23.

Q. What is ſin?

A. It is a tranſgreſſion of the law, 1 John 3. 4.

Q. A tranſgreſſion of what law?

A. Of the law of our nature, and of the law of the ten commandments, as written in the holy ſcriptures, Rom. 2. 12, 14, 15.; Exod. 20.

Q. When doth one ſin againſt the law of nature?

A. When you do any thing that your conſcience tells you is a tranſgreſſion againſt God or man, Rom. 2. 14, 15.

Q. When do we ſin againſt the law as written in the ten commandments?

A. When you do any thing that they forbid, although you be ignorant of it, Pſal. 19. 12.

Q. How many ways are there to ſin againſt this law?

A. Three: By ſinful thoughts, by ſinful words, and alſo by ſinful actions, Rom. 7. 7.; Matth. 5. 28.; chap. 12. 37.; Rom. 2. 6.

Q. What if we ſin but againſt one of the ten commandments?

A. Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all; for he that ſaid, Do not commit adultery, ſaid alſo, Do not kill; now if thou commit no adultery, yet if thou kill, thou art a tranſgreſſor of the law, James 2. 10, 11.

Q. Where will God puniſh ſinners for their ſins;

A. Both in this world and in that which is to come, Gen 3. 24.; & 4. 10, 11, 12.; Job 21. 30.

Q. How are men puniſhed in this world for ſin?

A. Many ways, as with ſickneſs, loſſes, croſſes, diſappointments, and the like: ſometimes alſo God giveth them up to their own hearts luſts, to blindneſs of mind alſo, and hardneſs of heart; yea, and ſometimes to ſtrong deluſions, that they might believe lies, and be damned, Lev. 26. 15, 16.; Amos 4. 7, 10.; Rom. 1. 24, 28.; Exod. 4. 21.; chap. 9. 12, 13, 14.; Zeph. 1. 17.; Rom. 11. 7, 8.; 2 Theſ. 2. 11, 12.

Q. How are ſinners puniſhed in the world to come?

A. With a worm that never dies, and with a fire that never ſhall be quenched, Mark 9. 44.

Q Whether do ſinners go to receive this puniſhment?

A. The wicked ſhall be turned into hell, and all the nations that forget God, Pſal. 9. 27.

Q. What is hell?

A. It is a place and a ſtate moſt fearful, Luke 16. 28.; Acts 1. 25.; Luke 16. 21.

Q. Why do you call it a place?

A. Becauſe in hell ſhall all the damned be confined as in a priſon, in their chains of darkneſs for ever, Luke 12. 5, 58; & 16. 26.; Jude 6.

Q. What a place is hell?

A. It is a dark bottomleſs burning lake of fire, large enough to hold all that periſh, Matth. 22. 13.; Rev. 20 1, 25.; Iſ. 30. 35.: Prov. 27. 20.

Q. What do you mean when you ſay it is a fearful ſtate?

A. I mean that it is the lot of thoſe that are caſt in thither to be tormented in a moſt fearful manner, to wit, with wrath and fiery indignation, Rom. 2. 9.; Heb. 10. 26, 27

Q. In what parts ſhall they be thus fearfully tormented?

A. In body and ſoul: for hell-fire ſhall kindle upon both beyond what now can be thought, Matth. 10. 28.; Luke 16. 24.; James 5. 3.

Q. How long ſhall they be in this condition?

A. *Theſe ſhall go away into everlaſting puniſhment, and the ſmoke of their torment aſcendeth up for ever and ever, and they have no reſt day nor night; for they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,* Matth. 25. 46.; Rev. 14. 11.; 2 Theſ 1. 9.

Q. But why might not the ungodly be puniſhed with this puniſhment in this world, that we might have ſeen it and believe?

A. If the ungodly ſhould with puniſhment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath ſettled here among men. For who could have endured here to have ſeen the flames of fire, to have heard the groans, and to have ſeen the tears perhaps of damned relations, as parents or children? Therefore, as Tophet of old was without the city, and as the gallows and gibbets are built without the town; ſo Chriſt hath ordered that they who are to be puniſhed with this kind of torment, ſhall be taken away: *Take him away,* (ſaith he, out of this world) *and caſt him into utter darkneſs, and let him have his puniſhment there, there ſhall be weeping and gnaſhing of teeth.* Beſides, faith is not to be wrought by looking into hell, and ſeeing the damned tormented before our eyes; but by hearing the word of God: For he that ſhall not believe Moſes and the prophets, will not be perſuaded ſhould one come from the dead, yea, ſhould one come to them in the flames to perſuade them, Matth. 22. 13.; Rom. 10. 17.; Luke 17. 27. to 32.

Q. Are there degrees of torments in hell?

A. Yes; for God will reward every one according to their works: Wo to the wicked, it ſhall go ill with him, for the reward of his hands ſhall be given him, Iſa. 3. 11.

Q. Who are like to be moſt puniſhed there, men or children?

A. The puniſhment in hell comes not upon ſinners according to age, but ſin; ſo that whether they be men or children, the greater ſin, the greater puniſhment; for there is no reſpect of perſons with God, Rom. 2. 11.

Q. How do you diſtinguiſh between great ſins and little ones?

A. By their nature, and by the circumſtances that attend them.

Q. What do you mean by their nature?

A. I mean when they are very groſs in themſelves, 2 Chron. 33. 2.; Ezek. 16. 42.

Q. What kind of ſins are the greateſt?

A. Adultery, fornication, murder, theft, ſwearing, lying, covetouſneſs, witchcraft, ſedition, hereſies, or any the like, 1 Cor. 6. 9, 10.; Eph. 5. 3,—6.; Col. 3. 5,—6.: Gal. 5. 19,—21.; Rev. 21. 8.

Q. What do you mean by circumſtances that attend ſin?

A. I mean light, knowledge, the preaching of the word, godly acquaintance, timely cautions, *&c.*

Q. Will theſe make an alteration in the ſin?

A. Theſe things attending ſinners, will make little ſins great, yea greater than greater ſins that are committed in groſſeſt ignorance.

Q. How do you prove that?

A. Sodom and Gomorrah wallowed in all, or moſt of thoſe groſs tranſgreſſions above mentioned: yea, they were ſaid to be ſinners exceedingly, they lived in ſuch ſins as may not be ſpoken of without bluſhing, and yet God ſwears that Iſrael, his church, had done worſe than they; and the Lord Jeſus alſo ſeconds it in that threatning of his, I ſay unto you, that it ſhall be more tolerable in that day for Sodom than for thee; Ezek. 16. 48.; Matth. 11. 24.; Luke 10. 12.

Q. And was this the reaſon, namely, becauſe they had ſuch circumſtances attending them as Sodom had not?

A. Yes: as will plainly appear, if you read the three chapters above mentioned.

Q. When do I ſin againſt light and knowledge?

A. When you ſin againſt convictions of conſcience, when you ſin againſt a known law of God, when you ſin againſt counſels and diſſuaſion of friends, then you ſin againſt light and knowledge, Rom. 1. 32.

Q. When do I ſin againſt preaching of the word?

A. When you refuſe to hear God's miniſters, or hearing them refuſe to follow their wholeſome doctrine, 2 Chron. 36. 16.; Jer. 25. 4, 7.; & 35. 15.

Q. When elſe do I ſin againſt preaching of the word?

A. When you mock, or deſpiſe, or reproach the miniſters; alſo when you raiſe lies and ſcandals of them, or receive ſuch lies or ſcandals raiſed; you then alſo ſin againſt the preaching of the word, when you perſecute them that preach it, or are ſecretly glad to ſee them ſo uſed, 2 Chron. 30. 1, 10.; Rom. 3. 8.; Jer. 20. 10.; 1 Theſ. 2. 15, 16.

Q. How will godly acquaintance greaten my ſin?

A. When you ſin againſt their counſels, warnings, or perſuaſions to the contrary; alſo when their lives and converſations are reproof to you, and yet againſt all you will ſin. Thus ſinned Iſhmael, Eſau, Eli's ſons, Abſalom and Judas, they had good company, good counſels, and a good life ſet before them by their godly acquaintance; but they ſinned againſt all, and their judgement was the greater. Iſhmael was caſt away, Eſau hated, Eli's ſons died ſuddenly, Abſalom and Judas were both ſtrangely hanged, Gen. 21. 10; Gal. 4. 30.; Mal. 1. 2.; 1 Sam. 2. 20, 25.; 2 Sam. 16.

Q. Are ſins thus heightened, diſtinguiſhed from others by any ſpecial name?

A. Yes; they are called rebellion, and are compared to the ſin of witchcraft; they are called wilful ſins, they are called briars and thorns, and they that bring them forth are nigh unto curſing, whoſe end is to be burned, 1 Sam. 15. 23.; Heb. 10. 26.; & 6. 7, 8.

Q. Are there any other things that can make little ſins great ones?

A. Yes; as when you ſin againſt the judgements of God: as for example you ſee the judgements of God come upon ſome for their tranſgreſſions, and you go on in their iniquities; as alſo when you ſin againſt the patience, long-ſuffering, and forbearance of God, this will make little ſins great ones, Dan. 5. 21,—24. Rom. 2. 4, 5.

Q. Did ever God puniſh little children for ſin againſt him?

A. Yes; when the flood came, he drowned all the little children that were in the old world; he alſo burned up all the little children which were in Sodom; and becauſe upon a time the little children at Bethel mocked the prophet as he was a-going to worſhip God, God let looſe two ſhe-bears upon them, which tore forty and two of them to pieces, 2 Kings 2. 22, 23.

Q. Alas! what ſhall we little children do?

A. Either go on in your ſins, or *remember now your creator in the days of your youth, before the evil days come*, Eccleſ. 12. 1.

Q. Why do you mock us, to bid us go on in our ſins? you had need pray for us that God would ſave us.

A. I do not mock you, but as the wiſe man doth; and beſides, I pray for you, and wiſh your ſalvation.

Q. How doth the wiſe man mock us?

A. Thus: *Rejoice, O young man, in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe things, God will bring thee to judgement*, Eccleſ. 11. 9.

Q. What a kind of mocking is this?

A. Such an one as is mixed with the greateſt ſeriouſneſs; as if he ſhould ſay, Aye, do, ſinners, go on in your ſins if you dare; do, live in your vanities, but God will have a time to judge you for them.

Q. Is not this juſt as when my father bids me be naught if I will; but if I be naught, he will beat me for it?

A. Yes; or like that ſaying of Joſhua, *If it ſeem evil to you to ſerve the Lord, chuſe you this day whom you will ſerve: ſerve your ſins at your peril*, Joſh. 34. 15.

Q. Is it not beſt then for me to ſerve God?

A. Yes: for they that ſerve the devil muſt be where he is, and they that ſerve God and Chriſt, muſt be where they are, John 12. 16.; Matth. 25. 41.

Q. But when had I beſt begin to ſerve God?

A. Juſt now: *Remember now thy creator*, now thou haſt the goſpel before thee, now thy heart is tender and will be ſooneſt broken.

Q. But if I follow my play and ſports a little longer, may I not come time enough?

A. I cannot promiſe thee that, for there be little graves in the church-yard; and who can tell but that thy young life is ſhort; or if thou doſt live, perhaps thy day of grace may be as ſhort, as was Iſhmael's of old, read alſo Prov. 1. 24,—26.

Q. But if I ſtay a little longer before I turn, I may have more wit to ſerve God than now I have, may I not?

A. If thou ſtayeſt longer, thou wilt have more ſin, and perhaps leſs wit; for the bigger ſinner, the bigger fool, Prov. 1. 22.

Q. If I ſerve God ſometimes, and my ſin ſometimes, how then?

A. No man can ſerve two maſters: thou canſt not ſerve God and thy ſins. God ſaith, *My Son, give me thy heart.* Alſo thy ſoul and body are his: but the double-minded man is forbidden to think that he ſhall receive any thing of the Lord, Matth. 6. 24.; Prov. 23. 26.; 1 Cor. 6. 28.; Jam. 1. 7, 8.

Q. Do you find many ſuch little children as I am ſerve God?

A. Not many; yet ſome I do: Samuel ſerved him being a child; when Joſiah was young he began to ſeek after the God of his father David; and how kindly did our Lord Jeſus take it, to ſee the little children run tripping before him, and crying, *Hoſannah to the Son of David!* 1 Sam. 3. 1.; 2 Chron. 34. 3.; Matth. 21. 15, 16.

Q. Then I am not like to have many companions, if I thus young begin to ſerve God, am I?

A. *Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.* Yet ſome companions thou wilt have. David counted himſelf a companion of all them that love God's teſtimonies, all the godly, though grey-headed, will be thy companions; yea, and thou ſhalt have either one or more of the angels of God in heaven to attend on, and miniſter for thee, Matth. 7. 13, 14.; Pſal. 119. 63.; Matth. 18. 10.

Q. But I am like to be ſlighted, and deſpiſed by other little children, if I begin already to ſerve God, am I not?

A. If children be ſo rude as to mock the prophets and miniſters of God, no marvel if they alſo mock thee; but it is a poor heaven that is not worth enduring worſe things than to be mocked for the ſeeking and obtaining of, 2 Kings 2. 23, 24.

Q. But how ſhould I ſerve God? I do not know how to worſhip him.

A. The true worſhippers worſhip God in ſpirit and truth, John 4. 24; Phil. 3. 3.

Q. What is meant by worſhipping him in the Spirit?

A. To worſhip him in God's Spirit and in mine own; that is, to worſhip him, being wrought over in my very heart by the good Spirit of God, to an hearty compliance with his will, Rom. 1. 9; & 6. 17.; Pſal. 101. 3.

Q. What is to worſhip him in truth?

A. To do all that we do in his worſhip according to his word; for his word is truth, and to do it without diſſimulation, Heb. 8. 5.; John 17. 17.; Pſal. 26. 6.; & 118. 19, 20. You may take the whole thus: Then do you worſhip God aright, when in heart and life you walk according to his word.

Q. How muſt I do to worſhip him with my ſpirit and heart?

A. Thou muſt firſt get the good knowledge of him: *And thou Solomon, my ſon,* ſaid David, *know thou the God of thy fathers, and ſerve him with a perfect heart.* Mind you, he firſt bids know him, and then ſerve him with a perfect heart, 1 Chr. 28. 9.

Q. Is it eaſy to get a true knowledge of God?

A. No: Thou muſt cry after knowledge, and lift up thy voice for underſtanding: *If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid treaſure, then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God,* Prov. 2. 1.—5.

Q. How comes it to be ſo difficult a thing to attain the true knowledge of God?

A. By reaſon of the pride and ignorance that is in us, as alſo by reaſon of our wicked ways, Pſal. 10. 4.; Eph. 4. 18, 19.; Tit. 1. 16.

Q. But do not every one profeſs they know God?

A. Yes: but their ſuppoſed knowledge of him varieth as much as do their faces or complexions, ſome thinking he is this, and ſome that.

Q. Will you ſhew me a little how they vary in their thoughts about him?

A Yes: Some count him a kind of an heartleſs God, that will neither do evil nor good: ſome count him a kind of an ignorant and blind God, that can neither know nor ſee through the clouds; ſome again count him an inconſiderable God, not worth the enjoying, if it muſt not be but with the loſs of this world, and their luſts. Moreover, ſome think him to be altogether ſuch an one as themſelves, one that hath as little hatred to ſin as themſelves, and as little love to holineſs as themſelves, Zeph. 1. 12.; Job 22. 12, 13.; & 21. 9,—16.; Pſal. 50. 21.

Q. Are there any more falſe opinions of God;

A. Yes; There are three other falſe opinions of God. 1. Some think he is all mercy and no juſtice, and that therefore they may live as they liſt. 2. Others think he is all juſtice and no mercy, and that therefore they had as good go on in their ſins and be damned, as turn and be never the better. 3. Others think he is both juſtice and mercy, but yet think alſo, that his juſtice is ſuch, as they can pacify with their own good works, and ſave themſelves with their own right hand, (Rom. 3. 8; Jer. 2. 25.; Job 40. 14), contrary to theſe ſcriptures, Heb. 1. 13.; Iſ. 45. 21.

Q. How then ſhall I know when I have the true knowledge of God?

A. When thy knowledge of him and the holy ſcriptures agree.

Q. The ſcriptures! do not all falſe opinions of him flow from the ſcriptures?

A. No, in no wiſe: It is true, men father their errors upon the ſcriptures, when in deed they flow from the ignorance of their hearts, Epheſ. 4. 18.

Q. But how if I do not underſtand the Holy Bible, muſt I then go without the true knowledge of God?

A. His name is manifeſted by his word: the ſcriptures are they that teſtify of him, and they are able to make the man of God perfect in all things, and wiſe unto ſalvation through faith in Jeſus Chriſt, John 17. 6, 8.; & 5. 39.; 2 Tim. 3 15. 16.

Q. But what muſt one that knoweth not God do, to get the knowledge of God?

A. Let him apply his heart unto the ſcriptures, as unto a light that ſhineth in a dark place, (even this world), until the day dawn, and the day-ſtar ariſe in his heart, Prov. 22 7.; & 23. 12.; 2 Pet. 1. 19, 20.

Q. But how ſhall I know when I have found by the ſcriptures the true knowledge of God?

A. When thou haſt alſo found the true knowledge of thyſelf, Iſa. 6. 5.; Job 42. 5.

Q. What is it for me to know myſelf?

A. Then thou knoweſt thyſelf, when thou art in thine own eyes a loathſome, polluted, wretched, miſerable ſinner, and that not any thing done by thee can pacify God unto thee, Job 42. 5.; Ezek. 20. 43, 44.; Rom. 7. 24.

*Of Confeſſion of Sin.*

Q. YOU have ſhewed me, if I will indeed worſhip God, I muſt firſt know him aright; now then to the queſtion in hand: Pray how muſt I worſhip him?

A. in confeſſing unto him, Neh. 9. 1, 2, 3.

Q. What muſt I confeſs?

A. Thou muſt confeſs thy tranſgreſſions unto the Lord, Pſal. 32. 5.

Q. Was this the way of the godly of old?

A. Yes; Nehemiah confeſſed his ſins, David confeſſed his ſins, Daniel confeſſed his ſins, and they that were baptized by John in Jordan confeſſed their ſins, Neh. 1. 6.; Pſal. 32. 5.; Dan. 9. 4.; Matth. 3. 6.

Q. What ſins muſt I confeſs to God.

A. All ſins whatſoever: for he that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find mercy, Prov. 28. 13.; 1 John. 1. 9.

Q. But how if I do neither know nor remember all my ſins?

A. Thou muſt then ſearch and try thy ways by the holy word of God, Lam. 3. 40.; Pſal. 77. 6.

Q. But how if I do not make this ſearch after my ſins?

A. If thou doſt not, God will; if thou doſt not ſearch them out and confeſs them, God will ſearch them out and charge them upon thee, and tear thee in pieces for them, Pſal. 50. 21, 22.

Q. Where muſt I begin to confeſs my ſins?

A. Where God beginneth to ſhew thee them. Obſerve then where God beginneth with conviction for ſin, and there begin thou with confeſſion of it. Thus David began to confeſs, thus Daniel began to confeſs, 2 Sam. 12. 7,—14.; Dan. 9. 3,—9.

Q. What muſt I do, when God hath ſhewed me any ſin, to make right confeſſion thereof?

A. Thou muſt follow that conviction, until it ſhall bring thee to the original and fountain of that ſin, which is thine own heart, 1 Kings 8. 38.; Pſal. 51. 5.

Q. Is my heart then the fountain and original of ſin?

A. Yes: For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs; all theſe evil things come from within, and defile the man, Mark 7. 21, 22, 23.

Q. When a man ſees this, what will he think of himſelf?

A. Then he will not only think, but conclude, that he is an unclean thing: that his heart has deceived him; that it is moſt deſperate and wicked; that it may not be truſted by any means; that every imagination and thought of his heart (naturally) is only evil, and that continually, Iſa, 64. 6.; Prov. 28. 26.; Iſa. 44. 20.; Gen. 6. 5.

Q. You have given me a very bad character of the heart, but how ſhall I know that it is ſo bad as you count it?

A. Both by the text, and by experience.

Q. What do you mean by experience?

A. Keep thine eyes upon thy heart, and alſo upon God's word, and thou ſhalt ſee with thine own eyes the deſperate wickedneſs that is in thine heart; for thou muſt know ſin by the law, that bidding thee do one thing, and thy heart inclining to another, Rom. 7. 7, 8, 9.

Q. May I thus then know my heart.

A. Yes, that is ſomething of it, eſpecially the carnality of thy mind, becauſe the carnal mind is enmity againſt God: for *it is not ſubject to the law of God, neither indeed can be*, Rom. 8. 7.

Q. Can you particulariſe ſome few things wherein the wickedneſs of the heart of man ſhews itſelf?

A. Yes; by its ſecret hankering after ſin, although the world forbids it: by its deferring of repentance; by its being weary of holy duties; by its aptneſs to forget God; by its ſtudying to leſſen and hide ſin; by its feigning itſelf to be better than it is; by being glad when it can ſin without being ſeen of men; by its hardening itſelf againſt the threatnings and judgements of God; by its deſperate inclinings to unbelief, atheiſm, and the like, Prov. 1. 24, 25, 26.; Iſa, 43. 22.; Mal. 1. 12, 13.; Judg. 3. 7.; Jer. 2. 32.; Pſal. 106. 21.; Hoſ. 2. 13.; Prov. 30. 20.; Jer. 2. 25.; Rom. 1. 32.; & 2. 5.; Zeph. 7. 11, 12, 13.

Q. Is there any thing elſe to be done in order to a right confeſſion of ſin?

A. Yes: Let this conviction ſink down into thy heart, that God ſees much more wickedneſs in thee than thou canſt ſee in thyſelf. If thy heart condemn thee, God is greater than thy heart, and he knows all things; beſides, he hath ſet thy ſecret ſins in the light of his countenance, 1 John 3. 20.; Pſal. 90. 8.

Q. Is there any thing elſe that muſt go to a right confeſſion of ſin.

A. Yes; in thy confeſſions thou muſt greaten and aggravate thy ſin by all juſt circumſtances.

Q. How muſt I do that.

A. By conſidering againſt how much light and mercy thou haſt ſinned, againſt how much patience and forbearance thou haſt ſinned, alſo againſt what warnings and judgements thou haſt ſinned; and againſt how many of thine own vows, promiſes, and engagements, thou haſt ſinned; theſe things heighten and aggravate ſin, Ezra 9. 10.—16.

Q. But what need I confeſs my ſins to Ged, ſeeing he knows them already.

A. Confeſſion of ſin is neceſſary, for many reaſons.

Q. Will you ſhew me ſome of thoſe reaſons?

A. Yes; one is, by a ſincere and hearty confeſſion of ſin thou acknowledgeſt God to be thy Soverign Lord, and that he hath right to impoſe his law upon thee, Exod. 20.

Q. Can you ſhew me another reaſon?

A. Yes: By confeſſing thy ſin, thou ſubſcribeſt to his righteous judgements that are pronounced againſt it, Pſal. 51. 3, 4.

Q. Can you ſhew me another reaſon?

A. Yes: By confeſſing of ſin, thou ſheweſt how little thou deſerveſt the leaſt mercy from God.

Q. Have you yet another reaſon why I ſhould confeſs my ſins?

A. Yes: By ſo doing thou ſheweſt whether thy heart loves it, or hates it: He that heartily confeſſeth his ſin, is like him who having a thief or traitor in his houſe, brings him out to condign puniſhment; but he that forbears to confeſs, is like him who hideth a thief or traitor againſt the laws and the peace of our Lord the King.

Q. Give me one more reaſon why I ſhould confeſs my ſins to God?

A. He that confeſſeth his ſin, caſteth himſelf at the feet of God's mercy, utterly condemns and caſts away his own righteouſneſs, concludeth there is no way to ſtand juſt and acquit before God, but by and through the righteouſneſs of another, whether God is reſolved to bring thee, if ever he ſaves thy ſoul, Pſal. 51. 1, 2, 3.; 1 John 1. 9.; Phil. 3. 6, 7, 8.

Q. What frame of heart ſhould I be in when I confeſs my ſins?

A. Do it heartily, and to the beſt of thy power thoroughly: for to feign in this work, is abominable; to do it by the halves, is wickedneſs; to do it without ſenſe of ſin, cannot be acceptable: And to coufeſs it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. What do you mean by feigning and diſſembling in this work?

A. When men confeſs it, yet know not what it is; or if they think they know it, do not conclude it ſo bad as it is; or when men aſk pardon of God, but do not ſee their need of pardon; this man muſt needs diſſemble.

Q. What do you mean by doing it by the halves?

A. When men confeſs ſome, but not all that they are convinced of, or if they confeſs all, yet labour in their confeſſion to leſſen it, or when in their confeſſion they turn not from all ſin to God, but from one ſin to another: *They turned, but not to the Moſt High, none of them did exalt him*, Prov. 28. 13.; Job 31. 33. James 3. 12.; Hoſ. 7. 16.

Q. What is it to confeſs ſin without the ſenſe of ſin?

A. To do it through cuſtom, or tradition, when there is no guilt upon the conſcience, now this cannot be acceptable.

Q. What is it to confeſs it with the mouth, but love it with the heart?

A. When men condemn it with their mouth, but refuſe to let it go; when with their mouth they ſhew much love, but their heart goeth after covetouſneſs, Job 20. 1[illegible], 13.; Jer 8. 5.; Ezek. 33. 31.

Q. But I aſked you what frame of heart I ſhould be in, in my confeſſion?

A. I have ſhewed you how you ſhould not be. Well, I will ſhew you now what frame of heart becomes you in your confeſſions of ſin: Labour by all means for a ſenſe of the evil that is in ſin?

Q. What evil is there in ſin?

A No man with tongue can expreſs what may by the heart be felt of the evil of ſin; but this know, it diſhonoureth God, it provoketh him to wrath, it damneth the ſoul, Rom. 2. 23.; Eph. 5. 5, 6.; 2 Theſſ. 2. 12.

Q What elſe would you adviſe me to in this great work?

A. When we confeſs ſin, tears, ſhame, and brokenneſs of heart becomes us, Jer. 50. 4.; Iſ. 22. 12.; Pſ. 51. 17.

Q. What elſe becomes me in my confeſſions of ſin?

A. Great deteſtation of ſin, with unfeigned ſighs and groans, that expreſs thou doſt it heartily, Job 42. 5, 6.; Ezekiel 9. 4.; Jeremiah 31. 9.

Q Is here all?

A. No; tremble at the word of God; tremble at every judgement, leſt it overtake thee; tremble at every promiſe, leſt thou ſhould miſs thereof; *For* (ſaith God) *to this man will I look, even to him that is poor, and of a contrite ſpirit, and that trembles at my word*, Iſaiah 66. 2.; Hebrews 4. 1, 2.

Q. What if I cannot thus confeſs my ſins?

A. Bewail the hardneſs of thy heart, keep cloſe to the beſt preachers, remember that thou hangeſt over hell, by the weak thread of an uncertain life; and know God counts it a great evil, not to be aſhamed of, not to bluſh at Sin, Iſa. 63. 17.; Jer. 6. 15.; & 8. 12.

Q. Are there no thanks to be rendered to God in confeſſions?

A. O yes! thank him that he hath let thee ſee thy ſins; thank him that he hath given thee time to acknowledge thy ſins; thou mighteſt now have been confeſſing in hell; thank him alſo that he hath ſo far condeſcended as to hear the ſelf-bemoaning ſinner, and that he hath promiſed ſurely to have mercy upon ſuch, Jer. 31. 18.

## *Of Faith in Chriſt.*

Q. I Am glad that you have inſtructed me into this part of the worſhip of God; I pray tell me alſo how elſe I ſhould worſhip him?

A. Thou muſt believe his word.

Q Is that worſhipping of God?

A. Yes; *after the way which you call hereſy, ſo worſhip I the God of my fathers, believing all things that are written in the law and the prophets, &c.* Acts 24. 14.

Q. Why ſhould believing be counted a part of God's worſhip?

A. Becauſe without faith it is impoſſible to pleaſe him, Heb. 11. 6.

Q. Why not poſſible to pleaſe him without believing?

A. Becauſe in all true worſhip a man muſt believe that God is, and that he is a rewarder of them that diligently ſeek him. Beſides, he that worſhips God, muſt alſo of neceſſity believe his word, elſe he cannot worſhip with the reverence and fear that becomes him, but will do it in a ſuperſtitious profane manner; *for whatſoever is not of faith is ſin*, Romans 14. 23.

Q. But do not all believe as you have ſaid?

A. *That which is born of the fleſh is fleſh, and that which is born of the Spirit is ſpirit.* And again, the children of the fleſh, theſe are not the children of God, but the children of the promiſe are accounted for the ſeed, Jhn. 3. 6.

Q. What do you mean by that?

A Thou muſt be born twice before thou canſt truly believe once, John 3. 3, 5.

Q. How do you prove that?

A. Becauſe believing is a Chriſtian act, and none are true Chriſtians but thoſe that are born again. But I mean by believing, believing unto ſalvation.

Q. Can you prove this?

A. Yes; they that believe in the name of Chriſt, are ſuch which are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God, John 1. 12.

Q. What is believing?

A. It is ſuch an act of a gracious ſoul, as layeth hold on God's mercy through Chriſt, Acts 15. 11.

Q. Why do you call it an act of a gracious ſoul?

A. Becauſe their minds are diſpoſed that way, by the power of the Holy Ghoſt, Romans 15. 13.

Q. If ſuch a poor ſinner as I am would be ſaved from the wrath to come, how muſt I believe?

A. Thy firſt queſtion ſhould be, On whom muſt I believe? John 9. 35, 36.

Q. On whom then muſt I believe?

A. On the Lord Jeſus Chriſt, Acts 16. 31, 32.

Q. Who is Jeſus Chriſt that I might believe in him?

A. He is the only begotten Son of God, John 3. 16.

Q. Why muſt I believe on him?

A. Becauſe he is the Saviour of the world, 2 Peter 1. 1.; 1 John 4. 14.

Q. How is he the Saviour of the World;

A. By the Father's deſignation and ſending: *for God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved*, John 3. 13.

Q. How did he come into the world?

A In man's fleſh, in which fleſh he fulfilled the law, died for our ſins, conquered the devil and death, and obtained eternal redemption for us, Gal. 4. 4; Romans 10. 3, 4.; & 8. 3.; Heb. 2. 14, 15.; & 6. 20.

Q. But is there no other way to be ſaved but by believing in Jeſus Chriſt?

A. There is no other name given under heaven among men whereby we muſt be ſaved, and therefore he that believeth not, ſhall be damned, Acts 4. 12; Mark 3. 16.

Q. What is believing on Jeſus Chriſt?

A. It is a receiving of him with what is in him, as the gift of God to thee a ſinner, John 1. 12.

Q. What is Jeſus Chriſt to encourage me to receive him?

A. Infinite righteouſneſs to juſtify thee, and the Spirit without meaſure to ſanctify thee, Iſaiah 45, 24, 25.; Daniel 9. 24.; Philippians 3. 7, 8.; John 3. 24.

Q. Is this made mine if I receive Chriſt?

A. Yes; if thou receive him as God offereth him to thee, John 3. 16.

Q. How doth God offer him to me?

A. Even as a rich man freely offereth an alms to a beggar, and ſo muſt thou receive him, John 6. 32, to 36.

Q. Hath he indeed made amends for ſin? and would in deed have me accept of what he hath done?

A. That he hath made amends for ſin, it is evident, becauſe God for Chriſt's ſake forgiveth thee. And it is as evident that he would have thee accept thereof, becauſe he offereth it to thee, and hath ſworn to give thee the utmoſt benefit, to wit, eternal life, if thou doſt receive it, yea, and hath threatened thee with eternal damnation, if after all this thou ſhalt neglect ſo great ſalvation, Eph. 5. 1.; Rom. 3. 24; Mat. 28. 19.; Acts 12. 32. 33, 38, 39.; Heb. 6. 17, 18.; & 2. 3.; Mark 16. 16.

Q. But how muſt I be qualified before I ſhall dare to believe in Chriſt?

A. Come ſenſible of thy ſins, and of the wrath of God due unto them, for thus thou art bid to come, Mat. 11. 28.

Q. Did ever any come thus unto Chriſt?

A. David came thus, Paul and the jailor came thus, alſo Chriſt's murderers came thus, Pſ. 51. 1.; Acts 11. 6.

Q. But doth it not ſeem moſt reaſonable that we ſhould firſt mend and be good?

A. *The whole have no need of the phyſician, but thoſe that are ſick. Chriſt came not to call the righteous, but ſinners to repentance*, Mark 2. 17.

Q. But is it not the beſt way, if one can, to mend firſt?

A. This is juſt as if a ſick man ſhould ſay, Is it not beſt for me to be well before I go to the phyſician; or, as if a wounded man ſhould ſay, When I am cured I will lay on the plaiſter.

Q. But when a poor creature ſees its vileneſs, it is afraid to come to Chriſt, is it not?

A. Yes; but without ground, for he hath ſaid, *Say to them that are of a fearful heart, be ſtrong, fear not; and to this man will I look, even to him that is poor and of a contrite ſpirit, and trembles at my word*, Iſaiah 35. 4.; & 66. 2.

Q. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him, and fell upon his neck and kiſſed him. Thus he received the Coloſſians, and conſequently all that are ſaved, Luke 15.; Col. 2. 13.

Q. Will you give me one more encouragement?

A. The promiſes are ſo worded, that they that are ſcarlet-ſinners, crimſon-ſinners, blaſphemous-ſinners, have encouragement to come to him with hopes of life, Iſ. 1. 18.; Mark 3. 28.; John 6. 36.; Luke 24. 47.; Acts 13. 36.

Q. Shall any one that believeth be ſaved.

A. If they believe as the ſcriptures have ſaid, if the ſcriptures be fulfilled in their believing, John 7. 38.; James 2. 23.

Q. What do you mean by that?

A. When faith, which a man ſaith he hath, proveth itſelf to be of the right kind, by its acts and operations in the mind of a poor ſinner, Jame 2. 19.—23.

Q. Why, are there many kinds of faith?

A. Yes; there is a faith that will ſtand with a heart as hard as a rock; a ſhort-winded faith, which dureth for a while, and in time of temptation ſuch fall away, Luke 8. 13.

Q. Is there any other kind of faith?

A. Yes; there is a faith that hath no more life in it, than hath the body of a dead man, James 2. 26.

Q. Is there yet another of theſe unprofitable faiths?

A. Yes; there is a faith that is of ourſelves, and not of the ſpecial grace of God, Eph. 2. 8.

Q. Tell me if there be yet another?

A. There is a faith that ſtandeth in the wiſdom of men, and not in the power of God, 1 Cor. 2. 5.

Q. Is here all?

A. No; there is a faith that ſeems to be holy, but it will not do, becauſe it is not the moſt holy faith, 2 Pet. 2. 20.; Jude 20.

Q. Alas! if there be ſo many kinds of faith that will not profit to ſalvation, how eaſy is it for me to be deceived?

A. It is eaſy indeed: and therefore the Holy Ghoſt doth in this thing ſo often caution us, *Be not deceived, let no man deceive you, and if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf*, 1 Cor. 6. 9.; Eph. 5, 6.; Gal. 6. 3.

Q. But is there no way to diſtinguiſh the right faith from that which is wrong?

A. Yes; and that by the manner of its coming and operation.

Q. What do you mean by the manner of its coming?

A. Nay you muſt make two queſtions of this one; that is, what is it for faith to come, and in what manner doth it come?

Q Well, then, what is it for faith to come?

A This word, *Faith comes*, ſuppoſeth thou wert once without it; it alſo ſuppoſeth, that thou didſt not fetch it whence it was; it alſo ſuppoſeth it hath a way of coming, Galatians 3. 23, 25.

Q. That I was once without it, you intimated before, but muſt I take it without proof for granted?

A. I will give you a proof or two; God hath concluded them all in unbelief; and again it is ſaid, faith comes; and again, the Holy Ghoſt inſinuateth our eſtate to be dread-

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ſul before faith come, Rom. 11. 32.; & 10. 17.; Gal. 3. 23.

Q. Why, how is it with men before faith comes?

A. Without faith, or before faith comes, it is impoſſible to pleaſe God; for whether their actions be civil or religious, they ſin in all they do: *The ſacrifice of the wicked is an abomination, and the plowing of the wicked is ſin*, Prov. 21. 4, 27.

Q. Is not this a very ſad condition?

A. Yes; but this is not all; for their preſent unbelief bindeth them over to wrath, by ſhutting them up to the law; it alſo draweth them away from God, and will drown them in everlaſting damnation, if the grace of God prevent not, Gal. 3. 23.; Heb. 3. 17, 18.; John 3. 36.

Q. What if a man ſaw himſelf in this condition?

A. There are many ſee themſelves in this condition.

Q. How came they to ſee it?

A. By the preaching and hearing of the word of God, John 16. 8, 9.

Q. And what do ſuch think of themſelves?

A. They do not only think, but know that in this condition they are without Chriſt, without hope, and without God in the world, Eph. 2. 11, 12.

Q. Are not they happy that ſee not themſelves in this condition?

Yes; if they have ſeen themſelves delivered therefrom by a work of faith in their ſouls, elſe not.

Q. How do you mean?

A. I mean, if they have ſeen themſelves delivered from this ſtate, by being by the word and Spirit of God implanted into the faith of Chriſt, Rom. 11. 17, 18, 19.

Q. Are not they happy that are never troubled with this ſad ſight of their condition?

A. They are juſt ſo happy as is that man who lieth faſt aſleep in his houſe while it is on fire about his ears. Can a man be happy that is ignorant that he is without God, and Chriſt, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the ſtate of ſuch an one

Q. But may not faith come to a man without he ſee himſelf to be firſt in this condition?

A. It is God's ordinary way to convince men of this their ſad condition, before he revealeth to them the righteouſneſs of faith, or work faith in them to lay hold of that righteouſneſs, John 16. 9, 10, 11.; Gal. 3. 23, 25.

Q. How then do you conclude of them that never ſaw themſelves ſhut up by unbelief under ſin and the curſe of God?

A. I will not judge them for the future, God may convert them before they die; but at preſent their ſtate is miſerable: for becauſe they are ſhut up and held priſoners by the law, by their luſts, and by the devil, and unbelief, therefore they cannot ſo much as with their hearts deſire that God would have mercy upon them, and bring them out of their ſnares and chains.

Q. Then do you count it better for a man to ſee his condition by nature, than to be ignorant thereof?

A. Better a thouſand times to ſee in this world, than to ſee it in hell-fire; for he muſt ſee it there or here: now if he ſees it here, this is the place of prayer, here is the preaching of the word which is God's ordinance to beget faith. Beſides, here God applieth promiſes of mercy to the deſolate, and Chriſt alſo hath proteſted, that he that cometh to him, he will in no wiſe caſt out, John 6. 37.

Q. I am convinced that I was once without faith, and alſo that I cannot fetch it; but pray tell me the way of its coming?

A. *Faith comes by hearing, and hearing by the word of God*, Rom. 10. 17.

Q. How by hearing?

A. God mixeth it with the word, when he abſolutely intendeth the ſalvation of the ſinner, Heb. 4. 2, 3.; Acts 13. 48.

Q. And how do men hear when faith is mixed with the word?

A. They hear the word not as the word of man, but as it is in truth the word of God, which worketh effectually in them that believe, 1 Theſſ. 2 13.

Q. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. what are the difficulties which oppoſe it at its coming?

A. Senſe of unworthineſs, guilt of conſcience, natural reaſon, unbelief, and arguments forged in hell, and thence ſuggeſted by the devil into the heart againſt it, Luke 5 8.; Mark 9. 24.; Iſa. 6. 5.; Rom. 4. 18.—21.

Q. How doth faith come gradually?

A. Perhaps at firſt it is but like a grain of muſtardſeed, ſmall, and weak, Matth. 17. 20.

Q. Will you explain it further?

A. Faith, at firſt, perhaps may have its excellency lie in view only, that is in ſeeing where juſtification and ſalvation is; after that it may ſtep a degree higher, and be able to ſay, it may be, or who can tell but I may obtain this ſalvation? again, it may perhaps go yet a ſtep higher, and arrive to ſome ſhort and tranſient aſſurance, Heb. 11. 13.; Joel 2. 13, 14.; Zeph. 2. 3.; Pſal. 30. 7.

Q. But doth faith come only by hearing?

A. It is uſually begotten by the word preached, but after it is begotten, it is increaſed ſeveral ways. It is increaſed by prayer; it is increaſed by Chriſtian conference; it is increaſed by reading; it is increaſed by meditation; it is increaſed by the remembrance of former experiences, Luke 17. 5.; Mark 9. 24; Rom. 1. 12.; & 16. 25, 26.; 1 Tim. 4. 12.—16.; Mat. 16. 8, 9.

Q. What do theſe things teach us?

A. They teach us that the men of this world are very ignorant of, and as much without deſire after faith: they neither hear, nor pray, confer, nor read, nor meditate, for the ſake of faith.

Q. But you ſaid even now, that this faith was diſtinguiſhed from that which profiteth not to ſalvation, as by the manner of its coming, ſo by its operation; pray, what is its operation?

A. It cauſeth the ſoul to ſee in the light thereof, that there is no righteouſneſs in this world that can ſave the ſinner, Iſa. 64. 6.

Q. How doth it give the ſoul this ſight?

A. By giving him to underſtand the law, and his own inability to do it, Gal. 2. 15, 16.

Q. And doth it always ſhew the ſoul where juſtifying righteouſneſs is?

A. Yes; it ſhews that juſtifying righteouſneſs is only to be found in the Lord Jeſus Chriſt, in what he hath done and ſuffered in the fleſh, Iſa. 45. 24, 25.; Phil. 3. 3,—9.

Q. How doth faith find this righteouſneſs in Chriſt?

A. By the word, which is therefore called the word of faith, becauſe faith by that findeth ſufficient righteouſneſs in him, Rom. 10. 6,—9.

Q. How elſe doth it operate in the ſoul?

A. It applieth this righteouſneſs to the ſinner, and alſo helps him to embrace it, Rom. 3. 21, 22.; 1 Cor. 1. 30.; Gal. 2. 20.

Q. How elſe doth it operate?

A. By this application of Chriſt, the ſoul is quickened to life, ſpiritualized, and made heavenly. For right faith quickeneth to ſpiritual life, purifies and ſanctifies the heart; and worketh up the man that hath it, into the image of Jeſus Chriſt, Col. 2. 12, 13.; Acts 15. 9.; & 26. 18.; 2 Cor 3. 18.

Q. How elſe doth it operate?

A. It giveth the ſoul peace with God through Jeſus Chriſt, Rom. 5. 1.

Q. Surely Chriſt is of great eſteem with them that have this faith in him, is he not?

A. Yes, Yes: unto them therefore which believe he is precious, precious in his perſon, precious in his undertakings, precious in his word, 1 Pet. 2. 7.; & 1. 18, 19.; 2 Pet. 1. 3, 4.

Q. Can theſe people then, that have this faith, endure to have this Chriſt ſpoken againſt?

A. O, No! This is a ſword in their bones, and a burden that they cannot bear, Pſ. 42. 10.; Zep. 3. 18, 19.

Q. Doth it not go near them when they ſee his ways and people diſcountenanced?

A. Yes; and they alſo chuſe rather to be deſpiſed and perſecuted with them, than to enjoy the pleaſures of ſin for a ſeaſon, Heb. 11. 24, 25.

Q. Do they not pray much for his ſecond coming?

A. Yes, yes; they would fain ſee him on this ſide the clouds of heaven, their converſation is in heaven, from whence they look for the Saviour, the Lord Jeſus Chriſt, Phil. 3. 20.

Q. And do they live in this world, as if he were to come preſently?

*A.* Yes; for his coming will be glorious and dreadful, full of mercy and judgement: *The day of the Lord will come as a thief in the night, in which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo and the works therein ſhall be burnt up; ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs!* 2 Pet. 3. 10, 11.

### *Of Prayer.*

Q. WELL, I am glad that you have ſhewed me that I muſt worſhip God by confeſſion of ſin, and faith in Jeſus Chriſt: Is there any other thing a part of the true worſhip of God?

*A.* Yes: ſeveral; I will mention only two more at this time.

Q. What are they?

*A.* Prayer and ſelf-denial.

Q. Is prayer then a part of the worſhip of God?

*A.* Yes: a great part of it.

Q. How do you prove that?

*A. O come let us worſhip and bow down, let us kneel before the Lord our Maker,* Pſal. 95. 6.

Q. Is there another ſcripture proves it?

*A.* Yes; *Then ſhe came and worſhipped him, ſaying, Lord help me,* Matth. 15. 25.

Q. What is prayer?

*A.* A ſincere, ſenſible, affectionate, pouring out of the ſoul to God in the name of Chriſt, for what God hath promiſed, Prov. 15. 8.; Jer. 31. 18, 19.; Pſal. 42. 2, 3, 4; John 14. 13, 14.; 1 John 5. 14.

Q. Doth every body pray?

*A.* No: *The wicked, through the pride of his countenance, will not ſeek after God; God is not in all his thoughts,* Pſal. 40. 4.

Q. What will become of them that do not pray?

*A.* They do not worſhip God, and he will deſtroy them: *Pour out thy fury* (ſaith the prophet) *upon the heathen, and upon the families that call not upon thy name,* Pſal. 79. 6.; Jer. 10. 25.

Q. But ſeeing God knoweth what we want, why doth he not give us what we need, without praying?

*A.* His counſel and wiſdom leadeth him otherwiſe: *Thus ſaith the Lord, I will yet be inquired of by the houſe of Iſrael to do it for them,* Ezek. 26. 37.

Q. Why will God have us pray?

*A.* Becauſe he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him, Gen. 18. 27, 30.

Q. Is there another reaſon why I ſhould pray?

*A.* Yes; for by prayer thou acknowledgeſt, that help is not in thine own power, 2 Chron. 20. 6, 12.

Q. What reaſon elſe have you why I ſhould pray?

*A.* By prayer thou confeſſeſt that help is only in him, Pſal. 62. 1.

Q. What other reaſons have you?

*A.* By prayer thou confeſſeſt thou canſt not live without his grace and mercy, Matth. 14. 30.; Heb. 4. 16.

Q. Are all that pray heard of the Lord?

*A.* No; *They looked,* (that is, prayed), *but there was none to ſave them; even unto the Lord, but he anſwered them not,* 2 Sam. 22. 42.

Q. To what doth God compare the prayers which he refuſeth to anſwer?

*A.* He compareth them to the howling of a dog, Hoſ. 7. 14.

Q. Who be they whoſe prayers God will not anſwer?

*A.* Theirs who think to be heard for their much ſpeaking, and vain repetition, Matth. 6. 7.

Q. Is there any other whoſe prayers God refuſeth?

*A.* Yes; there are that aſk and have not, becauſe what they aſk they would ſpend upon their luſts, James 4. 3.

Q. Is there any other whoſe prayers God refuſeth?

*A.* Yes: *If I regard iniquity in my heart, the Lord will not hear my prayer,* Pſal. 66. 18.

Q. Is the regarding of ſin in our heart ſuch a deadly hinderance to prayer?

*A. Son of man,* (ſaith God,) *theſe men have ſet up their idols in their heart, and have put the ſtumbling-block of their iniquity before their face: ſhould I be inquired of at all by them? I will ſet my face againſt that man, and will make him a ſign and a proverb. And I will cut him off from the midſt of my people,* Ezek. 14. 3.

Q. Whoſe prayers be they that God will hear?

A. The prayers of the poor and needy, Pſal. 35. 6.; Iſa. 41. 17.

Q. What do you mean by the poor?

A. Such as have poverty in ſpirit, Matth. 5. 3.

Q. Who are they that are poor in ſpirit?

A. They that are ſenſible of the want and neceſſity of all thoſe things of God, that prepare a man to the kingdom of heaven.

Q. What things are they?

A. Faith, hope, love, joy, peace, a new heart, the Holy Ghoſt, ſanctification, ſee James 2. 5.; 2 Theſ. 2. 16.; Ezek. 36. 26, 27.

Q. What do you mean by the needy?

A. Thoſe whoſe ſouls long and cannot be ſatisfied without the enjoyment of theſe bleſſed things, Pſal. 63. 1.; & 119. 20.

Q. Will God hear the prayers of ſuch?

A. Yes: *For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with good things,* Pſal. 107. 9.

Q. How ſhall I know that I am one of thoſe to whom God will give theſe things?

A. If thou ſeeſt a beauty in them beyond the beauty of all other things, Pſal. 110. 3.

Q. How elſe ſhall I know he heareth me?

A. If thou deſireth them for their beauties ſake, Pſal. 90. 14, 17.

Q. How elſe ſhould I know I ſhall have them?

A. When thy groanings after them are beyond expreſſion, Rom. 8. 26.

Q. How elſe ſhould I know, and ſo be encouraged to pray?

A When thou followeſt hard after God in all his ordinances for the obtaining of them, Iſ. 4. 31. & 64. 5.

Q. How elſe ſhould I know?

A. When thou makeſt good uſe of that little thou haſt already, Rev. 3. 8.

Q. Are here all the good ſigns that my prayers ſhall be heard?

A. No: there is one more, without which thou ſhalt never obtain.

Q. Pray what is that?

A. Thou muſt plead with God the name and merits of Jeſus Chriſt, for whoſe ſake only God giveth thee theſe things; *If we aſk any thing in his name, he heareth us, and whatſoever you aſk the Father in my name,* (ſaith Chriſt), *I will do it,* John 14. 13, 14.

Q. Doth God always anſwer preſently?

A. Sometimes he doth, and ſometimes he doth not, Iſa. 30. 19.; Dan. 10. 12.

Q. Is not God's deferring a ſign of his anger?

A. Sometimes it is not, and ſometimes it is.

Q. When is it no ſign of his anger?

A. When we have not wickedly departed from him by our ſins, Luke 18. 7.

Q. When is it a ſign of his anger?

A. When we have backſlidden, when we have not repented ſome former miſcarriages, Hoſ. 5. 14, 15.

Q. Why doth God defer to hear their prayers that have not wickedly departed from him?

A. He loves to hear their voice, to try their faith, to ſee their importunity, and to obſerve how they can wreſtle with him for a bleſſing, Song 2. 14; Matth. 15. 22,—29.; Luke 11. 5,—8.; Gen. 32. 25, 26, 27.

Q. But is not deferring to anſwer prayer a great diſcouragement to praying?

A. Though it is, becauſe of our unbelief, yet it ought not, becauſe God is faithful. Therefore men ought always to pray, and not to faint, Luke 10. 1.—7.

### *Of Self-denial.*

Q. I Am glad you have thus far granted my requeſt; but you told me that there was another

ther part of God's worſhip; pray repeat that again?

A. It is ſelf-denial.

Q. Now I remember it well; pray how do you prove that ſelf-denial is called a part of God's worſhip?

A. It is ſaid of Abraham, that when he went to offer up his ſon Iſaac upon the altar for a burnt-offering, which was to him a very great part of ſelf-denial, that he counted that act of his worſhipping God.

Q. Will you be pleaſed to read the text?

A. Yes: *And Abraham ſaid unto his young men, Abide ye here with the aſs, and I and the lad will go yonder and worſhip*, &c. This now was when he was going to ſlay his ſon, Iſaac, Gen. 22. 5.

Q. What is ſelf-denial?

A. It is for a man to forſake his all for the ſake of Jeſus Chriſt.

Q. Will you prove this by a ſcripture or two?

A. Yes: *Whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple*, Luke 14. 33.

Q. Indeed this is a full place: Can you give me one more?

A. Yes: *What things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt*, &c. Phil. 3. 7, 8.

Q. Theſe two are indeed a ſufficient anſwer to my queſtion: But pray will you now give me ſome particular inſtances of the ſelf-denial of them that have heretofore been the followers of Chriſt.

A. Yes: Abel denied himſelf, to the loſing of his blood: Abraham denied himſelf, to the loſing of his country and his father's houſe; Moſes denied himſelf of a crown and a kingdom, and of eaſe and tranquillity; Joſeph denied himſelf of fleſhly luſts; Gen. 4. 8; & 12. 1.—4.; Heb. 11. 24.—27.; Gen. 39. 7, 8, 9.

Q. But theſe men each of them denied themſelves but of ſome things; did they?

A. You ſee Abel loſt all, his blood and all; Abraham loſt his country, to the hazard of his life; ſo did Moſes, in leaving the crown and kingdom, and Joſeph in denying his miſtreſs, Gen. 12. 13.; Heb. 11. 24.—27.; Gen. 39. 10.—15.

Q. Will you diſcourſe a little particularly of ſelf-denial?

A. With all my heart.

Q. Firſt then, pray in what ſpirit muſt this ſelf-denial be performed?

A. It muſt be done in the ſpirit of faith, of love, and of a ſound mind; otherwiſe, *if a man ſhould ſell all that he hath, and give to the poor, and his body to be burnt beſides, it would profit him nothing*, 1 Cor. 13. 1, 2, 3.

Q. Who are like to miſcarry here?

A. They whoſe ends in ſelf-denial are not according to the propoſals of the goſpel.

Q. Who are they?

A. They that ſuffer through ſtrife and vain glory: or thus, they who ſeek in their ſufferings the praiſe of men more than the glory of Chriſt, and profit of their neighbour.

Q. Who elſe are like to miſcarry here?

A. They that have deſigns, like Ziba, to ingratiate themſelves by their pretended ſelf denial into the affections of the godly, and to enrich themſelves by this means, 2 Sam. 16 1—4.

Q. Are there any other like to miſcarry here?

A. Yes; they that by denying themſelves think with the Phariſee, to make themſelves ſtand more righteous in God's eyes than others, Luke 18. 11, 12.

Q. Who elſe are in danger of miſcarrying here?

A. They who have fainted in their works, they whoſe ſelf-denial hath at laſt been overcome by ſelf-love, Gal. 3. 4; & 6. 9.

Q. Shall I propound a few more queſtions?

A. If you pleaſe.

Q. What then if a man promiſeth to deny himſelf hereafter and not now, is not this one ſtep to this kind of worſhip?

A. No, by no means; for the reaſon why this man refuſeth to deny himſelf now, is becauſe his heart at preſent ſticks cloſer to his luſts and the world, than to God and Chriſt.

Q. Can you give me a ſcripture-inſtance to make this out?

A. Yes: Eſau never intended for ever to part with the bleſſing, he intended to have it hereafter; but God counted his not chuſing of it at preſent, a deſpiſing of it, and a preferring of his luſts before it: and therefore when he would, God would not, but reject both him and his tears, Gen. 25. 30.—34.; Heb. 12. 14, 15. 16.

Q. How and if a man ſhall ſay thus, I am willing to deny myſelf in many things, though he cannot deny himſelf in all, is not this one ſtep in this part of this worſhip of God?

A. No, in no wiſe; for this man doth juſt like Saul, he will ſlay a part, and will keep a part alive; the kingdom muſt be taken from him alſo, 1 Sam. 15.

Q. How if a man be willing to loſe all but his life?

A. He that will ſave his life ſhall loſe it, but he that will loſe his life for my ſake, ſaith Chriſt, ſhall ſave it unto life eternal, Matth. 16. 25; John 12. 25.

Q. How if a man has been willing to loſe all that he hath, but is not now, will not God accept of his willingneſs in time paſt, tho' he be otherwiſe now?

A. No; for the true diſciple muſt deny himſelf daily, take up his croſs daily, and go after Jeſus Chriſt, Luke 9. 23.

Q. But how if a man carrieth it well outwardly, ſo that he doth not diſhonour the goſpel before men, may not this be counted ſelf-denial?

A. No, if he be not right at heart; for though man looketh on the outward appearance God looketh at the heart, 1 Sam. 17. 7.

Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive then or no?

A. I will give you a few anſwers to this queſtion, and will ſhew you firſt whoſe heart is like to deceive him in this work.

Q. Will you befriend me ſo much?

A. Yes; 1. He that makes not daily conſcience of ſelf-denial, is very unlike to abide a diſciple for times to come, if difficult. Judas did not deny himſelf daily, and therefore fell when the temptation came, John 12. 6.

Q. Will you give me another ſign?

A. Yes; he that indulgeth any one ſecret luſt under a profeſſion, is not like to deny himſelf in all things for Chriſt.

Q. Who are they that indulge their luſts?

A. They that make proviſion for them, either in apparel, or diet, or otherwiſe, Rom. 13. 12, 13, 14.; Iſa. 3. 6, to 22.; Amos 6. 3, to 6.

Q. Who elſe do ſo?

A. They that excuſe their ſins, and keep them diſguiſed that they may not be reprehended, as Saul did, &c. 1 Sam. 15. 18,—22.

Q. Who elſe are they that indulge their luſts?

A. They that heap up to themſelves ſuch teachers as favour their luſts, 2 Tim. 4. 3, 4.; Iſa. 30. 10.

Q. Who elſe do indulge their ſins?

A. They that chuſe rather to walk by the imperfect lives of profeſſors, than by the holy word of God: or thus, they that make the miſcarriages of ſome good men an encouragement unto themſelves to forbear to be exact in ſelf-denial, theſe eat up the ſins of God's people as men eat bread, Hoſ. 4. 7, 8, 9.

Q. Will you now ſhew me who are like to do this part of God's worſhip acceptably?

A. Yes; he whoſe heart is ſet againſt ſin as ſin, is like to deny himſelf acceptably, Rom. 7. 13, 14.

Q. Who elſe?

A. He that hath the ſenſe and favour of forgiveneſs of ſins upon his heart, 2 Cor. 5. 14.

Q. Who elſe is like to deny himſelf well?

A. He that hath his affections ſet upon things above, where Chriſt ſitteth at the right hand of God, Col. 3. 1.—5.

Q. Who elſe is like to deny himſelf well for Chriſt?

A. He that ſeeth a greater treaſure in ſelf-denial, than in ſelf-ſeeking, 2 Cor. 12. 9, 10, 11.; Heb. 11. 24, 25, 26.

Q. Are there none other ſigns of one that is like to do this part of God's worſhip acceptably?

*A.* Yes; he that takes up his croſs daily, and makes Chriſt's doctrine his example, Luke 6. 48.; John 12. 25.

Q. But how do you diſcover a man to be ſuch a one?

*A.* He keepeth his heart with all diligence, he had rather die than ſin; ill carriages of profeſſors break his heart; nothing is ſo dear to him as the glory of Chriſt, Prov. 4. 23.; Num. 11. 13.; Phil. 3. 18 : Acts 20. 24.

Q. Pray can you give me ſome motive to ſelf-denial?

*A.* Yes; the Lord Jeſus denied himſelf for thee; what ſayeſt thou to that?

Q. Wherein did Chriſt deny himſelf for me?

*A.* He left his heaven for thee, he denied for thy ſake to have ſo much of this world as hath a fox or a bird, and he ſpilt his moſt precious blood for thee, John 6. 38.; Luke 9. 58; 2 Cor. 8. 9.; Rev. 1. 5.

Q. Can you give another motive to ſelf-denial?

*A.* Yes; *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* Luke 8. 36.

Q. But why doth God require ſelf denial of them that will be ſaved?

*A.* God doth not require ſelf-denial as the means to obtain ſalvation, but hath laid it down as a proof of the truth of a man's affections to God and Chriſt.

Q. How is ſelf-denial a proof of the truth of a man's affections to God?

*A.* In that for the ſake of his ſervice he leaveth all his enjoyments in this world. Thus he proved Abraham's affections, thus he proved Peter's affections, and thus he proved their affections that you read of in the goſpel, Gen. 22. 12.; Matth. 4. 18.—22.; Luke 9. 57.—63.

Q. What reaſon elſe can you produce why God requireth ſelf-denial?

*A.* Self-denial is one of the diſtinguiſhing characters by which true Chriſtians are manifeſted from the feigned ones; for thoſe that are feigned flatter God with their mouth, but their hearts ſeek themſelves; but the ſincere, for the love that he hath to Chriſt, forſaketh all that he hath for his ſake, Pſal. 78. 36, 37.; Ezek. 33. 31, 32.

Q. Is there yet another reaſon why God requireth ſelf-denial of them that profeſs his name?

*A.* Yes; becauſe by ſelf-denial the power and goodneſs of the truths of God are made manifeſt to the incredulous world. For they cannot ſee but by the ſelf-denial of God's people, that there is ſuch power, glory, goodneſs, and deſireableneſs in God's truth as indeed there is, Dan. 3. 16, 28; Phil. 1. 12, 13.

Q. Have you another reaſon why God requireth ſelf-denial?

*A.* Yes; becauſe ſelf-denial prepareth a man, though not for the pardon of his ſin, yet for that far more exceeding and eternal weight of glory, that is laid up only for them that deny all that they have for the Lord Jeſus his name and cauſe in this world, 2Cor. 4. 8. 2Theſ. 1. 5.

Q. Before you conclude, will you give me a few inſtances of the ſeverity of God's hand upon ſome profeſſors that have not denied themſelves when called thereto by him?

*A.* Yes, willingly; Lot's wife for but looking behind her towards Sodom, when God called her from it, was ſtricken from heaven, and turned into a pillar of ſalt; therefore remember Lot's wife, Gen. 19.; Luke 17. 31.

Q. Can you give me another inſtance?

*A.* Yes; Eſau, for not denying himſelf of one morſel of meat, was denied a ſhare in the bleſſing, and could never obtain it after, though he ſought it carefully with tears, Gen. 25. 32, 33.; Heb. 11. 14, 15.

Q. Have you at hand another inſtance?

*A.* Yes; Judas, for not denying himſelf, loſt Chriſt, his ſoul, and heaven: and is continued the great object of God's wrath among all damned ſouls, John 12. 5, 6.; Luke 22. 3,—6.; Mat. 26. 14, 15, 16.; Acts 1. 25.

Q. Will you give me one more inſtance, and ſo conclude?

*A.* Yes: Ananias, and Sapphira his wife, did, for the want of ſelf-denial, pull upon themſelves ſuch wrath of God, that he ſlew them, while they ſtood in the midſt before the Apoſtles, Acts 5. 1,—15.

### *The Concluſion.*

BEfore I wind up this diſcourſe, I would lay down theſe few things for you to conſider of, and meditate upon.

1. Conſider, that ſeeing every one by nature are accounted ſinners, it is no matter whether thy actual ſins be little or great, few or many, thy ſinful nature hath already lain thee under the curſe of the law.

2. Conſider, that therefore thou haſt already ground for humiliation, ſins to repent of, wrath to fly from, or a ſoul to be damned.

3. Conſider, that time ſtays not for thee, and alſo that as time goes, ſin increaſeth; ſo that at laſt the end of thy time, and the completing of thy ſin, are like to come upon thee in one moment.

4. Bring thy laſt day often to thy bed-ſide, and aſk thy heart, If this morning thou waſt to die, if thou be ready to die or no?

5. Know it is a ſad thing to lie a-dying, and to be afraid to die; to lie a-dying, and not to know whether thou art going; to lie a-dying, and not to know whether good angels or bad muſt conduct thee out of this miſerable world.

6. Be often remembering what a bleſſed thing it is to be ſaved, to go to heaven, to be made like angels, and to dwell with God and Chriſt to all eternity.

7: Conſider how ſweet the thought of ſalvation will be to thee, when thou ſeeſt thyſelf in heaven, whilſt others are roaring in hell.

The Lord Jeſus Chriſt be with thy ſpirit.

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# CHRIST a Complete Saviour; or, The Interceſſion of CHIRST, and who are privileged in it.

HEBREWS vii. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

THE Apoſtle in this chapter preſenteth us with two things: That is, with the greatneſs of the perſon, and of the prieſthood of our Lord Jeſus.

1. He preſenteth us with the greatneſs of his perſon, in that he preferreth him before Abraham, who is the father of us all; Yea, in that he preferreth him before Melchiſedec, who was above Abraham, and bleſſed him who had the promiſes.

2. As to his prieſthood, he ſheweth the greatneſs of that, in that he was made a prieſt, not by the law of a carnal commandment, but by the power of an endleſs life. Not without, but with an oath, by him that ſaid, *The Lord ſware, and will not repent, thou art a prieſt for ever after the order of Melchiſedec; wherefore this man, becauſe he liveth ever, hath an unchangeable prieſthood.* Now my text is drawn from this concluſion, namely, that Chriſt abideth a prieſt continually: *Wherefore he is able alſo to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

In the words I take notice of four things.

1. Of the interceſſion of Chriſt: *He maketh interceſſion.*

2. Of the benefit of his interceſſion: *Wherefore he is able alſo to ſave to the uttermoſt,* &c.

3. We have alſo here ſet before us the perſons intereſted in this interceſſion of Chriſt: and they are thoſe *that come unto God by him.*

4. We have alſo here the certainty of their reaping this benefit by him, to wit, ſeeing he ever liveth to make interceſſion for them: *Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

I. We will begin with his interceſſion, and will ſhew you,

1. What that is.
2. For what he intercedes. And,
3. What is alſo to be inferred from Chriſt's making interceſſion for us.

1. I begin then with the firſt, that is, to ſhew you what interceſſion is. Interceſſion is prayer; but all prayer is not interceſſion. Interceſſion then is that prayer that is made by a third perſon, about the concerns that are between two. And it may be made either to ſet them at farther difference, or to make them friends, (For interceſſion may be made againſt, as well as for a perſon or people). Wot ye not what the ſcripture ſaith of Elias, how he maketh interceſſion to God againſt Iſrael? But the interceſſion that we are now to ſpeak of, is not an interceſſion of this kind, not an interceſſion againſt, but an interceſſion for a people. He ever liveth to make interceſſion for them. The high-prieſt is ordained for, but not to be againſt the people. Every high-prieſt taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the ſins of the people; or that he may offer both gifts and ſacrifices for ſin. This then is interceſſion, and the interceſſion of Chriſt is to be between two, between God and man, for man's good. And,

2. It extendeth itſelf unto theſe:

1ſt, To pray that the elect may be brought all home to him, that is, to God.

2dly, To pray that their ſins committed after converſion may be forgiven them.

3dly, To pray that their graces which they receive at converſion may be maintained and ſupplied.

4thly, To pray that their perſons may be preſerved unto his heavenly kingdom.

This is the interceſſion of Chriſt, or that for which he doth make interceſſion.

1. He prays for all the elect, that they may be brought home to God, and ſo into the unity of the faith, &c. This is clear, for that he ſaith, *Neither pray I for theſe alone,* (that is, for thoſe only that are converted), *but for them alſo that ſhall believe on me through their word;* for all them that ſhall, that are appointed to believe, or, as you have it a little above, *for all them which thou haſt given me.* And the reaſon is, for that he hath paid a ranſom for them. Chriſt therefore, when he maketh interceſſion for the ungodly, (and all the unconverted elect are ſuch), doth but petitionarily aſk for his own, his purchaſed ones, thoſe for whom he died before, that they might be ſaved by his blood.

2dly, When any of them are brought home to God, he yet prays for them; namely, that the ſins which through infirmity they after converſion may commit, may alſo be forgiven them.

This is ſhewed us by the interceſſion of the high-prieſt under the law, that was to bear away the iniquities of the holy things of the children of Iſrael; yea, and alſo by his atonement for them that ſinned: For that it ſaith, *And the prieſt ſhall make an atonement for him, for the ſin which he hath ſinned, and it ſhall be forgiven him.*

This alſo is intimated even where our Lord doth make interceſſion, ſaying, *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.*

That Chriſt prayed that the converted ſhould be kept from all manner of commiſſion of ſin, muſt not be ſuppoſed, for that is the way to make his interceſſion, at leaſt in ſome things, invalid, and to contradict himſelf; *for* (ſaith he) *I know thou heareſt me always:* But the meaning is, I pray that thou wouldſt keep them from ſoul-damning deluſions, ſuch as are unavoidably ſuch; alſo that thou wouldſt keep them from the ſoul-deſtroying evil of every ſin, of every temptation. Now this he doth by his prevailing, and by his pardoning grace.

3dly, In his interceſſion, he prayeth alſo that thoſe graces which we receive at converſion, may be maintained and ſupplied. This is clear where he ſaith, *Simon, Simon, Satan has deſired to have you, that he might ſift you as wheat, but I have prayed for thee, that thy faith fail not.* Ay, may ſome ſay, he is ſaid to pray here for the ſupport and ſupply of faith; but doth it therefore follow, that he prayed for the maintaining and ſupply of all our graces? Yes, in that he prayed for the preſervation of our faith, he prayed for the preſervation of all our graces; for faith is the mother-grace, the root-grace, the grace that hath all others in the bowels of it, and that from the which all others flow; yea, it is that which gives being to all our other graces, and that by which all the reſt do live. Let then faith be preſerved, and all graces continue and live, that is, according to the preſent ſtate, health, and degree of faith. So then Chriſt prayed for the preſervation of every grace, when he prayed for the preſervation of faith. That text alſo is of the ſame tendency, where he ſaith, *Keep through thine own name thoſe whom thou haſt given me: Keep them in thy fear, in the faith, in the true religion, in the way of life by thy grace, by thy power, by thy wiſdom,* &c. This muſt be much of the meaning of this place, and he that excludes this ſenſe, will make but poor work of another expoſition.

4thly, He alſo in his interceſſion prayeth that our perſons be preſerved, and brought ſafe unto his heavenly kingdom. And this he doth.

1ſt, By pleading intereſt in them.

2dly, By pleading that he had given, by promiſe, glory to them.

3dly, By pleading his own reſolution to have it ſo.

4thly, By pleading the reaſon why it muſt be ſo.

1ſt, He prays that their perſons may come to glory, for that they are his, and that by the beſt of titles: *Thine they were, and thou gaveſt them me. Father, I will have them: Father, I will have them, for they are mine: Thine they were, and thou gaveſt them me.* What is mine, my wife, or my child, or my jewel, or my joy; ſure I may have it with me. Thus therefore he pleads, or cries in his interceſſion, that our perſons might be preſerved to glory: *They are mine, and thou gaveſt them me.*

2dly, He alſo pleads that he had given, given already, that is, in the promiſe, glory to them, and therefore they muſt not go without it. And the glory which thou gaveſt me, I have given them. Righteous men, when they give a good thing by promiſe, they deſign the performance of that promiſe; nay, they more than deſign it, they purpoſe, they determine it. As the mad prophet alſo ſaith of God, in another caſe, *Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* Hath Chriſt given us glory, and ſhall we not have it? Yea, hath the truth itſelf beſtowed it upon us, and ſhall thoſe to whom it is given, even given by ſcripture of truth, be yet deprived thereof.

3dly, He pleads, in his interceding that they might have glory, his own reſolution to have it ſo: *Father, I will that thoſe whom thou haſt given me, be with me where I am.* Behold ye here, he is reſolved to have it ſo; it muſt be ſo; it ſhall be ſo; I will have it ſo. We read of Adonijah, that his father never denied him in any thing. He never ſaid to him, Why haſt thou done ſo? (Indeed he denied him the kingdom, for his brother was heir of that from the Lord.) How much more will our Father let our Lord Jeſus have his mind and will in this, ſince he alſo is as willing to have it ſo, as is the Son himſelf; *Fear not, little flock, it is your Father's good pleaſure to give you the kingdom.* Reſolution will drive things far, eſpecially reſolution to do that which none but they that cannot hinder ſhall oppoſe. Why, this is the caſe, the reſolution of our Interceſſor is, that we be preſerved to glory; yea, and this reſolution he pleads in his interceſſion: *Father, I will that thoſe which thou haſt given me, be with me where I am,* &c. Muſt it not therefore now be ſo?

4thly, He alſo in the laſt place, in this his interceſſion, urges a reaſon why he will have it ſo, namely, *That they may behold my glory which thou haſt given me, for thou lovedſt me before the foundation of the world.*

And this is a reaſon to the purpoſe. It is as if he had ſaid, Father, theſe have continued with me in my temptations; theſe have ſeen me under all my diſadvantages; theſe have ſeen me in my poor, low, contemptible condition: theſe have ſeen what ſcorn, reproach, ſlanders, and diſgrace, I have borne for thy ſake in the world: and now I will have them alſo be where they ſhall ſee me in thy glory. I have told them that I am thy Son, and they have believed that; I have told them that thou loveſt me, and they have believed that; I have alſo told them that thou wouldſt take me again to glory, and they have believed that: but they have not ſeen my glory, nor can they but be like the Queen of Sheba, they will but believe by the halves, unleſs their own eyes do behold it. Beſides, Father, theſe are they that love me, and it will be an increaſe of their joy, if they may but ſee me in glory: It will be as an heaven to their hearts, to ſee their Saviour in glory: *I will therefore that thoſe which thou haſt given me, be with me where I am, that they may behold my glory.* This therefore is a reaſon why Chriſt Jeſus our Lord intercedes to have his people with him in glory.

3. I come now to the third thing, namely, To ſhew you what is to be inferred from Chriſt's making interceſſion for us.

*1ſt*, This is to be inferred from hence, that ſaints (for I will here ſay nothing of thoſe of the elect uncalled) do oft-times give occaſion of offence to God, even they that have received grace: For interceſſion is made to continue one in the favour of another, and to make up thoſe breaches that at any time ſhall happen to be made by one, to the alienating of the affections of the other. And thus he makes reconciliation for iniquity. For reconciliation may be made for iniquity two ways; firſt, By paying of a price; ſecondly, By inſiſting upon the price paid for the offender, by way of interceſſion. Therefore you read, that as a goat was to be killed, ſo his blood was by the prieſt to be brought within the veil, and in a way of interceſſion to be ſprinkled before, and upon the mercy-ſeat: *Then ſhall he kill the goat of the ſin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat: and he ſhall make an atonement for the holy place, becauſe of the uncleanneſſes of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins. And ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of all their uncleanneſſes.* This was to be done as you ſee, that the tabernacle, which was the place of God's preſence and graces, might yet remain among the children of Iſrael, notwithſtanding their uncleanneſſes and tranſgreſſions. This alſo is the effect of Chriſt's interceſſion; it is that the ſigns of God's preſence and his grace might remain among his people, notwithſtanding they have by their tranſgreſſions ſo often provoked God to depart from them.

*2dly*, By Chriſt's interceſſion I gather, that awakened men and women, ſuch as the godly are, dare not, after offence given, come in their own names to make unto God an application for mercy. God in himſelf is a conſuming fire, and ſin has made the beſt of us, as ſtubble is to fire: Wherefore they may not, they cannot, they dare not approach God's preſence for help, but by and through a mediator and interceſſor. When Iſrael ſaw the fire, the blackneſs and darkneſs, and heard the thunder (and lightning), and the terrible ſound of the trumpet, they ſaid to Moſe, *Speak thou unto us, and we will hear: But let not God ſpeak with us, leſt we die.* Guilt, and ſenſe of the diſparity that is betwixt God and us, will make us look out for a man that may lay his hand upon us both; and that may ſet us right in the eyes of our Father again. This, I ſay, I infer from the interceſſion of Chriſt. For, if there had been a poſſibility of our ability to have approached God with advantage without, what need had there been of the interceſſion of Chriſt?

Abſalom durſt not approach, no not the preſence of his father by himſelf, without a mediator and interceſſor; wherefore he ſends to Joab to go to the king and make interceſſion for him. Alſo, Joab durſt not go upon that errand himſelf, but by the mediation of another. Sin is a fearful thing, it will quaſh and quell the courage of a man, and make him afraid to approach the preſence of him whom he has offended; though the offended is but a man. How much more then ſhall it diſcourage a man, when once loaden with guilt and ſhame, from attempting to approach the preſence of a holy, and a ſin-revenging God! unleſs he can come to him through and in the name of an interceſſor. But here now is the help and comfort of the people of God. There is to help them under all their infirmities, an interceſſor prepared, and at work: *He ever liveth to make interceſſion.*

*3dly*, I alſo infer from hence, That ſhould we, out of an ignorant boldneſs and preſumption, attempt, when we have offended, by ourſelves to approach the preſence of God, God would not accept us. He told Eliphaz ſo. What Eliphaz thought, or was about to do, I know not; but God ſaid unto him, *My wrath is kindled againſt thee, and againſt thy two friends, for you have not ſpoken of me the thing that is right, as my ſervant Job hath. Therefore take unto you ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for yourſelves,* (that is, by him) *a burnt offering, and my ſervant Job ſhall pray for you, for him I will accept, leſt I deal with you after your folly, in that ye have not ſpoken of me the thing that is right, like my ſervant Job.* See here, an offence is a bar and an obſtruction to acceptance with God, but by a mediator, but by an interceſſor. He that comes to God by himſelf, God will anſwer him by himſelf, that is, without an interceſſor: And I will tell you ſuch are not like to get any pleaſant or comfortable anſwer, *I will anſwer him that (ſo) cometh, according to the multitude of his idols. And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I am the Lord.*

He that intercedes for another, with a holy and juſt God, had need be clean himſelf, leſt he, with whom he ſo buſieth himſelf, ſay to him, *Firſt clear thyſelf, and then come and ſpeak for thy friend,* Wherefore this is the very deſcription and qualification of this our high-prieſt and bleſſed interceſſor: *For ſuch an high-prieſt became us, who was holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens, who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice, firſt for his own ſins,* &c. Had we not had ſuch an interceſſor, we had been but in a very poor caſe? but we have one that becomes us, one that fits us to the purpoſe, one againſt whom our God hath nothing, can object nothing; one in whoſe mouth no guile could be found.

*4thly*, Since Chriſt is an interceſſor, I infer, that he has wherewith in readineſs to anſwer to any demands that may be propounded by him that hath been by us offended, in order to a renewing of peace, and letting out of that grace to us that we have ſinned away; and yet have need of. Oft-times the offended ſaith to the interceſſor, Well, thou comeſt to me about this man; what intereſt he has in thee is one thing, what offence he has committed againſt me is another. (I ſpeak now after the manner of men). Now, what can an interceſſor do, if he is not able to anſwer this queſtion? But now, if he be able to anſwer this queſtion, that is according to law and juſtice, no queſtion but he may prevail with the offended, for him for whom he makes interceſſion.

Why this is our caſe, to be ſure thus far it is, we have offended a juſt and a holy God, and Jeſus Chriſt is become interceſſor. He alſo knows full well, that for our parts, if it would ſave us from hell, we cannot produce, towards a peace with God, ſo much as poor two farthings; that is, not any thing that can by law and juſtice be eſteemed worth an halfpenny: yet he makes interceſſion. It follows therefore, that he has wherewith of his own, if that queſtion afore is propounded, to anſwer to every reaſonable demand. Hence it is ſaid, that he has gifts as well as ſacrifice for ſin. Every high-prieſt is ordained to offer gifts and ſacrifices; wherefore it is of neceſſity, that this man have ſomewhat alſo to offer. And obſerve it, that the apoſtle ſpeaks here of Chriſt as in heaven, there miniſtering in the ſecond part of his office: For if he were on earth, he ſhould not be a prieſt. Theſe gifts therefore, and this ſacrifice, he now offereth in heaven by way of interceſſion, urging and pleading as an interceſſor,

ceſſor, the valuableneſs of his gifts, for the pacifying of that wrath that our father hath conceived againſt us for the diſobedience that we are guilty of; *A gift in ſecret pacifieth anger, and a reward in the boſom ſtrong wrath.*

What gifts theſe are the ſcripture every where teſtifies He gave himſelf, he gave his life, he gave his all, for us.

Theſe gifts, as he offered them up at the demand of juſtice, on Mount Calvary for us; ſo now he is in heaven, he preſenteth them continually before God, as gifts and ſacrifice, valuable for the ſins, for all the ſins that we through infirmity do commit, from the day of our converſion to the day of our death. And theſe gifts are ſo ſatisfactory, ſo prevalent with God, that they always prevail for a continual remiſſion of our ſins with him. Yea, they prevail with him, for more than for the remiſſion of ſins; we have, through their procurement our graces often renewed, the devil often rebuked, the ſnare often broken, guilt often taken away from the conſcience, and many a bleſſed ſmile from God, and love-look from his life creating countenance.

*5thly*, Since Chriſt is an interceſſor, I infer, that believers ſhould not reſt at the croſs for comfort; juſtification they ſhould look for there; but being juſtified by his blood, they ſhould aſcend up after him to the throne. At the croſs you will ſee him in his ſorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you ſhall ſee him in his robes, in his prieſtly robes, and with his golden girdle about his paps. Then you ſhall ſee him wearing the breaſt-plate of judgement, and with all your names written upon his heart. Then you ſhall perceive, that the whole family in heaven and earth is named by him, and how he prevaileth with God, the Father of mercies, for you. Stand ſtill a while, and liſten, yea, enter with boldneſs into the holieſt, and ſee your Jeſus, as he now appears in the preſence of God for you; what work he makes againſt the devil, and ſin, and death, and hell, for you. Ah, it is brave following of Jeſus Chriſt to the holieſt, the veil is rent, you may ſee with open face, as in a glaſs, the glory of the Lord. This then is our High-prieſt, this is interceſſion, theſe the benefits of it. It lieth in our part to improve it; and wiſdom to do that alſo comes from the mercy-ſeat or throne of grace, where he, even our High-prieſt, ever liveth to make interceſſion for us. To whom be glory for ever and ever.

And thus have I ſpoke to the firſt thing, to wit, Of the interceſſion of Chriſt.

II. And now I come more particularly to ſpeak to (the ſecond) the benefits of his interceſſion, namely, that we are ſaved hereby: *Wherefore he is able alſo to ſave them, ſeeing he maketh interceſſion for them. He is able to ſave them to the uttermoſt.*

In my handling of this head, I muſt ſhew you,

1. What the Apoſtle means here by *ſave, wherefore he is able to ſave.*

2. What he means here by ſaving to the *uttermoſt, He is able to ſave to the uttermoſt.*

3. And then, thirdly, we ſhall do as we did in that foregoing, to wit, gather ſome inferences from the whole, and ſpeak to them.

1. What doth the Apoſtle mean here by *ſave; he* is able to *ſave* them.

To *ſave* may be taken two ways; (in the general); I know it may be taken many ways; for there are many ſalvations that we enjoy, yea, that we never knew of, nor can know, until we come thither where all ſecret things ſhall be ſeen, and where that which has been done in darkneſs ſhall be proclaimed upon the houſe-tops.

But I ſay there are two ways that this word may be taken.

*1ſt*, To ſave in a way of juſtification.

*2dly*, Or to ſave in a way of preſervation.

Now Chriſt ſaves both theſe ways; but which of theſe, or whether both of them are intended in this place, of that I ſhall tell you my thoughts anon; mean while I will ſhew you,

(1.) What it is to be ſaved in the firſt ſenſe.

(2.) And alſo how that is brought to paſs.

(1.) To be ſaved, is to be delivered from guilt of ſin that is by the law, as it is the miniſtration of death condemnation; or to be ſet free therefrom before God. This is to be ſaved; for he that is not ſet free therefrom, whatever he may think of himſelf, or whatever others may think concerning him, he is a condemned man. It ſaith not, he ſhall be, but, he is condemned already. The reaſon is: for that he has deſerved the ſentence of the miniſtration of condemnation, which is the law; yea, that law has already arraigned, accuſed and condemned him before God, for that it hath found him guilty of ſin. Now he that is ſet free from this, or, as the phraſe is, being made free from ſin, that is, from the imputation of guilt, there can to him be no condemnation, no condemnation to hell-fire; but the perſon thus made free, may properly be ſaid to be ſaved. Wherefore, as ſometimes it ſaith, we ſhall be ſaved, reſpecting ſaving in the ſecond ſenſe, or the utmoſt completing of ſalvation; ſo ſometimes it ſaith we are ſaved, as reſpecting our being already ſecured from guilt, and ſo from condemnation to hell for ſin, and ſo ſet ſafe, and quit from the ſecond death before God.

(2.) Now, ſaving thus comes to us by what Chriſt did for us in this world, by what Chriſt did for us, as ſuffering for us. I ſay, it comes to us thus; that is, it comes to us by grace, through the redemption that is in Chriſt. And thus to be ſaved is called juſtification; juſtification to life, becauſe one thus ſaved is, as I ſaid, acquitted from guilt, and that everlaſting damnation to which for ſin he had made himſelf obnoxious by the law.

Hence we are ſaid to be ſaved by his death, juſtified by his blood, and reconciled to God by the death of his Son; all which muſt reſpect his offering of himſelf on the day he died, and not his improving of his ſo dying in a way of interceſſion, becauſe in the ſame place the Apoſtle reſerveth a ſecond, or an additional ſalvation, and applieth that to his interceſſion, much more then being now, or already, juſtified by his blood, we ſhall be ſaved from wrath through him, that is, through what he will further do for us: For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, (that is, by his death), we ſhall be ſaved by his life, his interceſſion which he ever liveth to complete.

See here, we are ſaid to be juſtified, reconciled already, and therefore we ſhall be ſaved, juſtified by his blood and death, and ſaved through him by his life.

Now the ſaving intended in the text, is ſaving in this ſecond ſenſe; that is, a ſaving of us by preſerving us, by delivering of us from all thoſe hazards that we run betwixt our ſtate of juſtification and our ſtate of glorification. Yea, ſuch a ſaving of us, as we that are juſtified need, to bring us into glory. Therefore,

*2dly*, When he ſaith he is able to ſave, ſeeing he ever liveth to make interceſſion, he addeth ſaving to ſaving; ſaving by his life, to ſaving by his death; ſaving by his improving of his blood, to ſaving by his ſpilling of his blood. He gave himſelf a ranſom for us, and now improves that gift in the preſence of God, by way of interceſſion.

For, as I have hinted already, the high-prieſts, under the law, took the blood of the ſacrifices that were offered for ſin, and brought it within the veil, and there ſprinkled it before, and upon the mercy-ſeat, and by it made interceſſion for the people to an additional way of ſaving them: the ſum of which, Paul thus applies to Chriſt, when he ſaith, *he can ſave, ſeeing he ever liveth to make interceſſion.*

That alſo in the Romans is clear to this purpoſe, *Who is he that condemneth? it is Chriſt that died;* that is, Who is he that ſhall lay any thing to the charge of God's elect to condemnation to hell, ſince Chriſt has taken away the curſe, by his death, from before God? Then he adds, that there is nothing that ſhall yet happen to us, ſhall deſtroy us, ſince Chriſt alſo liveth to make interceſſion for us: *Who ſhall condemn? It is Chriſt that died, yea, rather that is riſen again, who even is at the right hand of God, and maketh interceſſion for us.*

Chriſt then by his death ſaved us as we are ſinners, enemies, and in a ſtate of condemnation by ſin; and Chriſt by his life ſaveth us as conſidered juſtified, and reconciled to God by his blood. So then, we have ſalvation from that condemnation that ſin had brought us unto, and ſalvation from thoſe ruins that all the enemies of our ſouls would yet bring us unto, but cannot; for the interceſſion of Chriſt preventeth.

Chriſt hath redeemed us from the curſe of the law; whatever the law can take hold of to curſe us for, that Chriſt has redeemed us from, by being made a curſe for us. But this curſe that Chriſt was made for us, muſt be confined to his ſufferings, not to his exaltation; and conſequently, not to his interceſſion, for Chriſt is made no curſe but when he ſuffered; not in his interceſſion: ſo then, as he died, he took away the curſe, and ſin that was the cauſe thereof, by the ſacrifice of himſelf, and by his life, his interceſſion, he ſaveth us from all thoſe things that attempt to bring us into that condemnation again.

The ſalvation then that we have by the interceſſion of Chriſt, as was ſaid, (I ſpeak now of them that are capable of receiving comfort and relief by this doctrine) is ſalvation that follows upon, or that comes after juſtification. We that are ſaved as to juſtification of life, need yet to be ſaved with that that preſerveth to glory. For though by the death of Chriſt we are ſaved from the curſe of the law, yet attempts are made by many, that we may be kept from the glory that juſtified perſons are deſigned for; and from theſe we are ſaved by his interceſſion.

A man then that muſt be eternally ſaved, is to be conſidered, 1. As an heir of wrath; 2. As an heir of God.

An heir of wrath he is in himſelf by ſin: an heir of God he is by grace through Chriſt. Now, as an heir of wrath, he is redeemed, and as an heir of God he is preſerved: as an heir of wrath he is redeemed by blood, and as an heir of God he is preſerved by this interceſſion.

Chriſt by his death, then, puts me, I being reconciled to God thereby, into a juſtified ſtate, and God accepts me to grace and favour through him; but this doth not hinder, but that, all this notwithſtanding, there are, that would fruſtrate me of the end to which I am deſigned by this reconciliation to God, by redemption through grace; and from the accompliſhing of this deſign, I am ſaved by the bleſſed interceſſion of our Lord Jeſus Chriſt.

*Obj.* 1. Perhaps ſome may ſay, we are not ſaved from all puniſhment of ſin by the death of Chriſt; and if ſo, ſo not from all danger of damnation by the interceſſion of Chriſt.

*Anſ.* We are ſaved from all puniſhment in hell-fire, by the death of Chriſt. Jeſus has delivered us from the wrath to come. So that, as to this great puniſhment, God for his ſake has forgiven us all treſpaſſes. But we beeing tranſlated from being ſlaves to Satan, to be ſons of God, God reſerveth yet this liberty in his hand to chaſtiſe us, if we offend, as a father chaſtiſeth his ſon: but this chaſtiſement is not in legal wrath, but in fatherly affection, not to deſtroy us, but that ſtill we might be made to get advantage thereby, even be made partakers of his holineſs. This is, that we might not be condemned with the world. As to the ſecond part of the objection, there do (as we ſay, many things happen betwixt, or between, the cup and the lip) many things attempt to overthrow the work of God, and to cauſe that we ſhould periſh through our weakneſs, notwithſtanding the price that hath by Chriſt been paid for us: But what ſaith the ſcripture? *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* (as it is written), *for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter; nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord.*

Thus the Apoſtle reckoneth up all the diſadvantages that a juſtified perſon is incident to in this life, and by way of challenge declares, that not any of them, nor all together, ſhall be able to ſeparate us from the love of God, that is towards us by Chriſt, his death and his interceſſion.

*Obj.* 2. It may be further objected, That the Apoſtle doth here leave out ſin, unto which we know the ſaints are ſubject, after juſtification. And ſin of itſelf, we need no other enemies, is of that nature, as to deſtroy the whole world.

*Anſ.* Sin is ſin, in the nature of ſin, where-ever it is found. But ſin, as to the damning effects thereof, is taken away from them unto whom righteouſneſs is imputed for juſtification. Nor ſhall any, or all the things afore mentioned, though there is a tendency in every one of them to drive us into ſin, drown us through it, in perdition and deſtruction: *I am perſuaded* (ſays Paul) *they ſhall never be able to do that.* The Apoſtle therefore doth implicitely, though not expreſsly, challenge ſin, yea, ſin by all its advantages: and then glorieth in the love of God in Chriſt Jeſus, from which he concludeth it ſhall never ſeparate the juſtified. Beſides, it would now have been needleſs to have expreſsly here put in ſin by itſelf, ſeeing, before he had argued, that thoſe he ſpeaks of were freely juſtified therefrom.

One word more before I go to the ſecond head. The Father, as I told you, has reſerved to himſelf, a liberty to chaſtiſe his ſons, to wit, with temporal chaſtiſements, if they offend. This ſtill abideth to us, notwithſtanding God's grace, Chriſt's death, or bleſſed interceſſion. And this puniſhment is ſo ſurely entailed to the tranſgreſſions that we who believe ſhall commit, that it is impoſſible that we ſhould be utterly freed therefrom. Inſomuch that the apoſtle poſitively concludeth them to be baſtards, what pretences to ſonſhip ſoever they have, they are not, for ſin, partakers of fatherly chaſtiſements.

For the reverſing of this puniſhment it is that we ſhould pray, if perhaps God will remit it, when we are taught to ſay, *Our Father, forgive us our treſpaſſes.* And he that admits of any other ſenſe as to this petition, derogates from the death of Chriſt, or faith, or both. For either he concludes, that for ſome of his ſins Chriſt did not die; or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the petitioner ſome legal work be done: *Forgive us, as we forgive them that treſpaſs againſt us.* But now apply this to temporal puniſhments, and then it is true that God has reſerved a liberty in his hand to puniſh even the ſins of his people upon them; yea, and will not pardon their ſin, as to the remitting of ſuch puniſhment, unleſs ſome good work by them be done: *If you forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.*

And this is the cauſe why ſome that belong to God are yet ſo under the afflicting hand of God; they have ſinned, and God who is their Father puniſheth: yea, and this is the reaſon why ſome who are dear to God have this kind of puniſhment never forgiven, but it abides with them to their lives end, goes with them to the day of their death, yea, is the very cauſe of their death: By this puniſhment they are cut off out of the land of the living. But all this is that they might not be condemned with the world.

Chriſt died not to ſave from this puniſhment; Chriſt intercedes not to ſave from this puniſhment; nothing but a good life will ſave from this puniſhment, nor always that neither.

The hidings of God's face, the harſhneſs of his providences, the ſevere and ſharp chaſtiſements that ofttimes overtake the very ſpirits of his people, plainly ſhews that Chriſt died not to ſave from temporal puniſhments: prays not to ſave from temporal puniſhments, that is, abſolutely. God has reſerved a power to puniſh with temporal puniſhments the beſt and deareſt of his people, if need be. And ſometimes he remits them, ſometimes not, even as it pleaſes him.

2. I ſhall now ſhew you ſomething of what it is for Chriſt by his interceſſion to ſave to the *uttermoſt*: *He is able to ſave them to the uttermoſt.*

This is a great expreſſion, and carrieth with it much. *Uttermoſt* ſignifieth, to the outſide, to the end, to the laſt, to the furtheſt part; and it hath reſpect both to perſons and things. 1ſt, To

1*ſt*, To perſons. Some perſons are, in their own apprehenſions, even further from Chriſt than any body elſe; afar off, a great way off, yet a-coming, as the prodigal was. Now theſe many times are exceedingly afraid; the ſight of that diſtance that they think is betwixt Chriſt and them makes them afraid. As it is ſaid in another place, *They that dwell in the uttermoſt parts, are afraid at thy tokens;* ſo theſe are afraid they ſhall not ſpeed, nor obtain that for which they come to God. But the ſcripture ſays, *He is able to ſave to the uttermoſt*, (to the very hindermoſt), *them that come to God by him.*

Two ſorts of men ſeem to be far, very far from God. 1. The town-ſinner. 2. The great backſlider. But both theſe, if they come, he is able to ſave to the uttermoſt. He is able to ſave them from all thoſe dangers that they fear will prevent their obtaining of that grace and mercy they would have to help them in time of need. The publicans and harlots enter into the kingdom of heaven.

2*dly*, As this ſcripture reſpecteth perſons, ſo it reſpecteth things. There are ſome things with which ſome are attended, that are coming to God by Chriſt, that make their coming hard, and very difficult.

(1) There is a more than ordinary breaking out of the corruptions of their nature. It ſeems as if all their luſts and vile paſſions of the fleſh were become maſters, and might now do what they will with the ſoul. Yea, they take this man, and toſs and tumble him like a ball in a large place. This man is not maſter of himſelf, of his thoughts, nor of his paſſions: His iniquities like the wind do carry him away: He thinks to go forward, but this wind blows him backward; he laboureth againſt this wind, but cannot find that he getteth ground: He takes what advantage opportunity doth miniſter to him; but all he gets is to be beat out of heart, out of breath, out of courage: He ſtands ſtill, and pants, and gapeth as for life: *I opened my mouth, and panted,* ſaid David, *for I longed for thy commandments.*

He ſets forward again, but has nothing but labour and ſorrow.

(2) Nay, to help forward his calamity, Satan (angels) will not be wanting, both to trouble his head with the fumes of their ſtinking breath, nor to throw up his heels in their dirty places. And while he was yet a-coming, the devil threw him down and tore him. How many ſtrange, hideous, and amazing blaſphemies, have thoſe, ſome of thoſe that are coming to Chriſt, injected and fixed upon their ſpirits againſt him! Nothing ſo common to ſuch, as to have ſome helliſh wiſh or other againſt God they are coming to, and againſt Chriſt by whom they would come to him. Theſe blaſphemies are like thoſe frogs that I have heard of, that will leap up, and catch hold of, and hang by their claws. Now help, Lord, now Lord Jeſus, what ſhall I do? now Son of David, have mercy upon me. I ſay, to ſay theſe words is hard work for ſuch an one. But he is able to ſave to the uttermoſt this comer to God by him.

(3) There are alſo the oppoſitions of ſenſe and reaſon hard at work, for the devil, againſt the ſoul. The men of his own houſe are riſen up againſt him. One's ſenſe and reaſon, one would think, ſhould not fall in with the devil againſt ourſelves; and yet nothing more common, nothing more natural, than for our own ſenſe and reaſon to turn the unnatural, and war both againſt our God and us. And now it is heard coming to God. Better can a man hear, and deal with any objections againſt himſelf, than with thoſe that himſelf doth make againſt himſelf. They lie cloſe, ſtick faſt, ſpeak aloud, and will be heard; yea, will haunt and hunt him (as the devil doth ſome) in every hole and corner. But come, man, come, for he is able to ſave to the uttermoſt.

(4) Now guilt is the conſequence and fruit of all this; and what ſo intolerable a burden as guilt? They talk of the ſtones, and of the ſands of the ſea, but it is guilt that breaks the heart with its burden. And Satan has the art of making the uttermoſt of every ſin; he can blow it up, make it ſwell, make every hair of his head as big as a cedar. He can tell how to make it a heinous offence, an unpardonable offence, an offence of that continuance, and committed againſt ſo much light, that (ſays he) it is impoſſible it ſhould ever be forgiven. But, ſoul, he is able to ſave to the uttermoſt, *he can do exceeding abundantly above all that we can aſk or think.*

(5) Join to all this, the rage and terror of men, which thing of itſelf is ſufficient to quaſh and break to pieces all deſires to come to God by Chriſt; yea, and it doth do ſo to thouſands that are not willing to go to hell: Yet thou art kept, and made to go panting on; a whole world of men, and devils, and ſin, are not able to keep thee from coming. But how comes it to paſs that thou art ſo hearty, that thou ſetteſt thy face againſt ſo much wind and weather? I dare ſay it ariſes not from thyſelf, nor from any of thine enemies; this comes from God, though thou art not aware thereof; and is obtained for thee by the interceſſion of the Bleſſed Son of God, who is alſo able to ſave thee to the uttermoſt, that comeſt to God by him.

(6) And for a concluſion as to this, I will add, that there is much of the honour of the Lord Jeſus engaged, as to the ſaving of the coming man to the uttermoſt: *I am glorified in them,* ſaith he. He is exalted to be a Saviour: And if the bleſſed one doth count it an exaltation to be a Saviour, ſurely it is an exaltation to be a Saviour, and a great one: *They ſhall cry unto the Lord becauſe of their oppreſſors, and he ſhall ſend them a ſaviour, and a great one, and he ſhall deliver them.* If it is a glory to be a ſaviour, a great ſaviour, then it is a glory for a ſaviour, a great one, to ſave, and ſave, and ſave to the uttermoſt; to the uttermoſt man, to the uttermoſt ſin, to the uttermoſt temptation. And hence it is, that he ſaith again, ſpeaking of the tranſgreſſions, ſins, and iniquities, that he would pardon, that it ſhould turn to him for a name of joy, a praiſe, and an honour before all nations. He therefore counts it an honour to be a great Saviour, to ſave men to the uttermoſt.

When Moſes ſaid, *I beſeech thee ſhew me thy glory,* the anſwer was, *I will make all my goodneſs paſs before thee; and I will proclaim the name of the Lord before thee.*

And when he came indeed to make proclamation, then he proclaimed, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth; keeping mercy for thouſands, forgiving iniquities, tranſgreſſions, and ſins, and that will by no means clear the guilty;* and that will by no means clear them that will not come to me, that they may be ſaved.

See here, if it is not by himſelf accounted his glory, to make his goodneſs, all his goodneſs paſs before us: And how can that be, if he ſaveth not to the uttermoſt them that come unto God by him? For goodneſs is by us no wiſe ſeen, but by thoſe acts by which it expreſſeth itſelf to be ſo. And I am ſure, to ſave, to ſave to the uttermoſt, is one of the moſt eminent expreſſions by which we underſtand it is great goodneſs. I know goodneſs has many ways to expreſs itſelf to be what it is to the world; but then it expreſſeth its greatneſs, when it pardons and ſaves to the uttermoſt: My goodneſs, ſays Chriſt, extends not itſelf to my Father, but to my ſaints; my Father has no need of my goodneſs, but my ſaints have, and therefore it ſhall reach forth itſelf for their help, in whom is all my delight: *And O how great is thy goodneſs which thou haſt laid up for them that fear thee; which thou haſt wrought for them that truſt in thee before the ſons of men!*

It is therefore that which tendeth to get Chriſt a name, a fame and glory, *to be able to ſave to the uttermoſt them that come to God by him.*

But ſome may ſay, What is the meaning of this word *able? Wherefore he is* [able] *to ſave: He is able to ſave to the uttermoſt.* How comes it to paſs that his power to ſave is rather put in than his willingneſs? For willingneſs, ſaith the ſoul, would better have pleaſed me.

I will ſpeak two or three words to this queſtion. And,

1*ſt*, By this word *able* is ſuggeſted to us the ſufficiency of his merit; the great worthineſs of his merit: for, as interceſſor, he ſticks faſt by his merit: All his petitions, prayers, or ſupplications, are grounded upon the worthineſs of his perſon as mediator, and on the validity of his offering, as prieſt. This is the more clear, if you conſider that the reaſon why thoſe prieſts and ſacrifices under the law could not make the worſhipers perfect: It was, I ſay, becauſe there wanted in them worthineſs, and merit in their ſacrifices. But this man, when he came and offered his ſacrifice, he did by that one act perfect for ever them that are ſanctified or ſet apart for glory. Wherefore this man, after he had offered up one ſacrifice for ſin, for ever ſat down on the right hand of God.

When Moſes prayed for the people of Iſrael, thus he ſaid, *And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken.* But what had he ſpoken? *The Lord is long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing the guilty. Pardon, I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, until now.*

*2dly*, Has he but power, we know he is willing, elſe he would not have promiſed; it is alſo his glory to pardon and ſave. So then, in his ability lies our ſafety. What if he were never ſo willing, if he were not of ability ſufficient, what would his willingneſs do? But he has ſhewed, as I ſaid, his willingneſs by promiſing, *Him that cometh to me, I will in no wiſe caſt out;* ſo that now our comfort lies in his power, in that he is able to make good his word. And this alſo will then be ſeen, when he hath ſaved them that come to God by him, when he hath ſaved them to the uttermoſt: not to the uttermoſt of his ability, but to the uttermoſt of our neceſſity. For to the uttermoſt of his ability, I believe he never will be put to it to ſave his church; not for that he is loth ſo to ſave, but becauſe there is no need ſo to ſave; he ſhall not need to put out all his power, and to preſs the utmoſt of his merit for the ſaving of his church. Alas! there is ſufficiency of merit in him, to ſave a thouſand times as many more as are like to be ſaved by him. *He is able to do exceeding abundantly above all that we can aſk or think.* Meaſure not therefore what he can do, by what he has, doth or will do; neither do thou interpret this word *to the uttermoſt*, as if it related to the uttermoſt of his ability, but rather as it relateth (for ſo it doth indeed) to the greatneſs of thy neceſſity: For as he is able to ſave thee, though thy condition be, as it may be ſuppoſed to be, the worſt that ever man was in that was ſaved; ſo he is able to ſave thee though thy condition were ten times worſe than it is.

What! Shall not the worthineſs of the Son of God be ſufficient to ſave from the ſin of man? or ſhall the ſin of the world be of that weight to deſtroy, that it ſhall put Chriſt Jeſus to the uttermoſt of the worth of his perſon and merit, to ſave therefrom? I believe it is blaſphemy to think ſo. We can eaſily imagine that he can ſave all the world, that is, that he is of ability to do it. But we cannot imagine that he can do more than we can think he can. But our imagination and thoughts ſet no bound to his ability: *He is able to do exceeding abundant above all that we can aſk or think;* but what that is, I ſay, no man can think, no man can imagine. So then, Jeſus Chriſt can do more than ever any man thought he could do, as to ſaving: He can do, we know not what.

This therefore ſhould encourage comers to come to him, and them that come, to hope. This, I ſay, ſhould encourage them to let out, to lengthen, and heighten their thoughts by the word, *to the uttermoſt*, ſeeing he can *ſave to the uttermoſt them that come to God by him.*

3. And now I come to the third thing that I told you I ſhould ſpeak to, and that is, to thoſe inferences that may be gathered from theſe words.

*1ſt*, Are they that are juſtified by Chriſt's blood ſuch as have need yet to be ſaved by his interceſſion? Then from hence it follows, that juſtification will ſtand with imperfection. It doth not therefore follow, that a juſtified man is without infirmity; for he that is without infirmity, that is, perfect with abſolute perfection, has no need to be yet ſaved by an act yet to be performed by a mediator, and his mediation.

When I ſay, Juſtification will ſtand with imperfection; I do not mean, that it will allow, countenance, or approve thereof, but I mean, there is no neceſſity of our perfection, of our perſonal perfection, as to our juſtification, and that we are juſtified without it; yea, that that in juſtified perſons remains.

Again, when I ſay, that juſtification will ſtand with imperfection, I do not mean that in our juſtification we are imperfect: for in that we are complete: we are complete in him who is our juſtice. If otherwiſe, the imperfection is in the matter that juſtifieth us, which is the righteouſneſs of Chriſt; yea, and to ſay ſo, would conclude that wrong judgement proceedeth from him that imputeth that righteouſneſs to us to juſtification, ſince an imperfect thing is imputed to us for juſtification. But far be it from any that believe that God is true, to imagine ſuch a thing; all his works are perfect, there is nothing wanting in them as to the preſent deſign.

But what then do we mean when we ſay, juſtification will ſtand with a ſtate of imperfection?

*Anſ.* Why, I mean, that juſtified men are yet ſinners in themſelves, are yet full of imperfections, yea, ſinful imperfections. Juſtified Paul ſaid, *I know that in me (that is, in my fleſh) dwells no good thing. While we are yet ſinners, we are juſtified by the blood of Chriſt;* hence again, it is ſaid, *he juſtifies the ungodly.* Juſtification then only covereth our ſin from the ſight of God, it maketh us not perfect with inherent perfection. But God, for the ſake of that righteouſneſs which by his grace is imputed to us, declareth us quit and diſcharged from the curſe, and ſees ſin in us more to condemnation.

And this is the reaſon, or one reaſon, why they that are juſtified have need of an interceſſor; to wit, to ſave us from the evil of the ſin that remains in our fleſh, after we are juſtified by grace, through Chriſt, and ſet free from the law as to condemnation. Therefore, as it is ſaid, we are ſaved, ſo it is ſaid, *He is able to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

The godly (for now we will call them the godly, though there is yet abundance of ſin in them) feel in themſelves many things, even after juſtification, by which they are convinced they are ſtill attended with perſonal ſinful imperfections.

(1) They feel unbelief, fear, miſtruſt, doubting, deſpondings, murmurings, blaſphemies, pride, lightneſs, fooliſhneſs, avarice, fleſhly luſts, heartleſſneſs to good, wicked deſires, low thoughts of Chriſt, too good thoughts of ſin, and, at times, too great an itching after the worſt of immoralities.

(2) They feel in themſelves an aptneſs to incline to errors, as to lean to the works of the law for juſtification; to queſtion the truth of the reſurrection, and judgement to come: to diſſemble and play the hypocrite in profeſſion and in performance of duties; to do religious duties, rather to pleaſe man than God, who trieth the heart.

(3) They feel an inclination in them, in times of trial, to faint under the croſs, to ſeek too much to ſave themſelves, to diſſemble the known truth, for the obtaining a little favour with men, and to ſpeak things that they ought not, that they may ſleep in a whole ſkin.

(4) They feel weariſomeneſs in religious duties, but a natural propenſity to things of the fleſh. They feel a deſire to go beyond bounds both at board and bed, and bodily exerciſe, and in all lawful recreation.

(5.) They feel in themſelves an aptneſs to take the advantage of uſing of things that are lawful, as food, raiment, ſleep, talk, eſtates, relations, beauty, wit, parts, and graces, to unlawful ends. Theſe things, with many more of the like kind, the juſtified man finds, and feels in himſelf, to his humbling, and often caſting down: And to ſave him from the deſtroying evil of theſe, Chriſt ever liveth to make interceſſion for him.

Again, the juſtified man is imperfect in his graces; and therefore needeth to be ſaved, by the interceſſion of Chriſt, from the bad fruits that that imperfection yields.

Juſtifying righteouſneſs is accompanied with graces, the graces of the Spirit. Though theſe graces are not that matter by and through which we are juſtified, nor any part thereof, that being only the obedience of

Chriſt imputed to us of mere pleaſure and good-will; but, I ſay, they come when juſtification comes; and though they are not ſo eaſily diſcerned at the firſt, they ſhew forth themſelves afterwards. But, I ſay, how many, ſoever they are, and how faſt ſoever they grow, their utmoſt arrivement here is but a ſtate ſhort of perfection.

None of the graces of God's Spirit, in our hearts, can do their work in us without ſhortneſs, and that becauſe of their own imperfections, and alſo becauſe of the oppoſitions that they meet with from our fleſh.

(1) Faith, which is the root grace, the grand grace, its ſhortneſs is ſufficiently maniſeſt, by its ſhortneſs of apprehenſion of things pertaining to the perſon, offices, relations, and works of Chriſt, now in the heavenly place, for us. It is alſo very defective in its fetching of comfort from the word to us, and in continuing of it with us, when, at any time, we attain unto it. In its receiving of ſtrength to ſubdue ſin, and in its purifyings of the heart, (though indeed it doth what it doth in reality), yet how ſhort is it of doing of it thoroughly? Often-times, were it not for ſupplies, by virtue of the interceſſion of Chriſt, faith would fail of performing its office in any meaſure.

(2) There is hope, another grace of the Spirit, beſtowed upon us; and how often is that alſo, as to the excellency of working, made to flag! *I ſhall periſh*, ſaith David, *I am cut off from before thine eyes*, ſaith he. And now, where was his hope in the right goſpel-diſcovery of it? Alſo, all our fear of men, and fears of death, and fears of judgement, they ariſe from the imperfections of hope. But from all thoſe faults Chriſt ſaves us by his interceſſion.

(3) There is love, that ſhould be in us as hot as fire. It is compared to fire, to fire of the hotteſt ſort; yea, it is ſaid to be hotter than the coals of juniper. But who finds this heat in love, ſo much as for one poor quarter of an hour together? Some little flaſhes, perhaps ſome, at ſome times, may feel; but where is that conſtant burning of affection, that the word, the love of God, and the love of Chriſt, calls for? yea, and that the neceſſities of the poor and afflicted members of Chriſt call for alſo. Ah? love is cold in theſe frozen days, and ſhort when it is at the higheſt.

(4) The grace of humility, where is it? who has a thimbleful thereof? Where is he that is clothed with humility, and that does what he is commanded with all humility of mind?

(5) For zeal, where is that alſo? Zeal for God againſt ſin, profaneneſs, ſuperſtition, and idolatry. I ſpeak now to the godly, who have this zeal in the root and habit; but, Oh! how little of it puts forth itſelf into action, in ſuch a day as this is?

(6) There is reverence, fear, and ſtanding in awe of God's word and judgements: Where are the excellent workings thereof to be found? and where it is moſt, how far ſhort of perfect acts is it?

(7) Simplicity, and godly ſincerity alſo, with how much dirt is it mixed in the beſt, eſpecially among thoſe of the ſaints that are rich, who have got the poor and beggarly art of complimenting? For the more compliment, the leſs ſincerity: *Many words will not fill a buſhel; but in the multitude of words there lacks not ſin.* Plain men are thin come up in this day; to find a mouth without fraud and deceit now, is a rare thing. Thus might one count up all the graces of the Spirit, and ſhew wherein every one of them are ſcanty, and wanting of perfection. Now, look, what they want of perfection is ſupplied with ſin and vanity; for there is a fullneſs of ſin and fleſh at hand, to make up all the vacant places in our ſouls. There is no place in the ſouls of the godly, but it is filled up with darkneſs, when the light is wanting, and with ſin, ſo far forth as grace is wanting: Satan alſo diligently waiteth to come in at the door, if Careleſs has left it a little a-jar.

But, oh! the grace of our Lord Jeſus Chriſt, who ever liveth to make interceſſion for us, and that by ſo doing, ſaves us from all the imperfect acts and workings of our graces, and from all the advantages that fleſh, and ſin, and Satan, getteth upon us thereby.

Further, as Chriſt Jeſus our Lord doth ſave us, by his interceſſion, from that hurt that would unavoidably come upon us by theſe; ſo alſo, by that we are ſaved from the evil that is at any time found in any or all our holy duties and performances, that is our duty daily to be found in. That our duties are imperfect, follows upon what was diſcourſed before; for if our graces be imperfect, how can our duties but be ſo too?

(1) Our prayers, how imperfect are they? with how much unbelief are they mixed? How apt is our tongue to run in prayer before our hearts? With how much earneſtneſs do our lips move, while our hearts lie within as cold as a clod? Yea, and oft-times it is to be feared, we aſk for that with our mouth, that we care not whether we have or no. Where is the man that purſues, with all his might, what but now he ſeemed to aſk for with all his heart? Prayer is become a ſhell, a piece of formality, a very empty thing, as to the ſpirit and life of prayer, at this day. I ſpeak now of the prayers of the godly. I once met with a poor woman, that in the greateſt of her diſtreſſes, told me, ſhe did uſe to riſe in the night, in cold weather, and pray to God, while ſhe ſweat with fears of the loſs of her prayer, and deſires that her ſoul might be ſaved. I have heard of many that have prayed, but of few that have prayed till they have ſweat, by reaſon of their wreſtling with God for mercy in that duty.

(2) There is the duty of alms-giving, another goſpel-performance; but how poorly is it done in our days? We have ſo many fooliſh ways to lay out money in toys, and fools baubles for our children, that we can ſpare none, or very little, for the relief of the poor. Alſo, do not many give that to their dogs, yea, let it lie in their houſes until it ſtinks ſo vilely that neither dog nor cat will eat it, which had it been beſtowed well in time, might have been a ſuccour and nouriſhment to ſome poor member of Chriſt.

(3) There is hearing of the word: But, alas! the place of hearing is the place of ſleeping, with many a fine profeſſor. I have often obſerved, that thoſe that keep ſhops can briſkly attend upon a two penny cuſtomer; but when they come themſelves to God's market, they ſpend their time too much in letting their thoughts to wander from God's commandments, or in a naſty drowſy way. The heads, alſo, and hearts of moſt hearers, are to the word, as the ſieve is to water; they can hold no ſermons, remember no text, bring home no proofs, produce none of the ſermon to the edification and profit of others. And do not the beſt take up too much in hearing, and mind too little, what by the word God calls for at their hands, to perform it with a good conſcience?

(4) There is faithfulneſs in callings, faithfulneſs to brethren, faithfulneſs to the world, faithfulneſs to children, to ſervants, to all according to our place and capacity; Oh! how little of it is there found in the mouths and lives, to ſpeak nothing of the hearts of profeſſors.

I will proceed no farther in this kind of repetition of things; only thus much give me leave to ſay over again, even many of the truly godly are very faulty here. But what would they do if there were not one always at the right hand of God, by interceſſion taking away theſe kind of iniquities?

*2dly*, Are thoſe that are juſtified by the blood of Chriſt ſuch, after that, as have need alſo of ſaving by Chriſt's interceſſion? From hence then we may infer, that as ſin, ſo Satan will not give over from aſſaulting the beſt of the ſaints.

It is not juſtification that can ſecure us from being aſſaulted by Satan: *Simon, Simon, Satan has deſired to have you.*

There are two things that do encourage the devil to ſet upon the people of God.

(1) He knows not who are the elect; for all that profeſs are not; and therefore he will make trial if he can get them into his ſieve, whether he can cauſe them to periſh. And great ſucceſs he hath had this way. Many a brave profeſſor has he overcome: He has caſt ſome of the ſtars from heaven to earth. He picked one out from among the apoſtles, and one, as it is thought, from among the ſeven deacons; and many from Chriſt's diſciples. But how many think you now a-days doth he utterly deſtroy with his net?

(2) If it ſo happeneth that he cannot deſtroy, becauſe Chriſt by his interceſſion prevaileth; yet will he ſet upon the church to defile and afflict it. For,

(1) If he can but get us to fall with Peter, then he has obtained that diſhonour he brought to God, the weak to be ſtumbled, and the world offended, and the goſpel vilified and reproached. Or,

(2) If he cannot throw up our heels, yet by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Father's houſe. But bleſſed be God for his Chriſt, and for that *he ever liveth to make interceſſion for us.*

*3dly*, Are thoſe that are juſtified by the blood of Chriſt, ſuch as, after that, have need to be ſaved by Chriſt's interceſſion? Then hence I infer, that it is dangerous going about any thing in our own name and ſtrength. If we would have helps from the interceſſion of Chriſt, let us have a care that we do what we do according to the word of Chriſt. Do what he bids us, as well as we can, as he bids us, then we need not doubt but to have help and ſalvation in thoſe duties, by the interceſſion of Chriſt: *Do all* (ſays the apoſtle) *in the name of the Lord Jeſus Chriſt.* O but then the devil and the world will be moſt of all offended. Well, well, but if you do nothing, but as in his fear, by his word, in his name, you may be ſure of what help his interceſſion can afford you; and that can afford you much help, not only to begin, but to go through with your work, in ſome good meaſure, as you ſhould; and by that alſo you ſhall be ſecured from thoſe dangers, if not temptations to dangers, that thoſe that go out about buſineſs in their own names and ſtrength, ſhall be ſure to meet withal.

*4thly*, Are thoſe that are juſtified by the blood of Chriſt, ſuch as, after that, have need of being ſaved by Chriſt's interceſſion? Then hence I infer again, that God has a great diſlike of the ſins of his own people, and would fall upon them in judgement and anger, much more ſevere than he doth, were it not for Chriſt's interceſſion. The goſpel is not, as ſome think, a looſe and licentious doctrine, nor God's diſcipline of his church a negligent and careleſs diſcipline, for though thoſe that believe already, have alſo an interceſſor; yet God to ſhew his deteſtation againſt ſin, doth often make them feel to purpoſe the weight of his fingers. The ſincere, that fain would walk oft with God, have felt what I ſay, and that to the breaking of their bones full oft. The looſe ones, and thoſe that God loves not, may be utter ſtrangers as to this: but thoſe that are his own indeed, do know it is otherwiſe: *You have I known above all others*, ſays God, *therefore you will I puniſh for your iniquities.* God keeps a very ſtrict houſe among his children. David found it ſo, Heman found it ſo, Job found it ſo; and the church of God found it ſo. And I know not that his mind is ever the leſs againſt ſin, notwithſtanding we have an interceſſor. True our interceſſor ſaves us from damning evils, from damning judgements; but he neither doth nor will ſecure us from temporal puniſhment, from ſpiritual puniſhment, unleſs we watch, deny ourſelves, and walk in his fear. I would to God, that thoſe who are otherwiſe minded, did but feel, for three or four months, ſomething of what I have felt for ſeveral years together, for baſe, ſinful, thoughts. I wiſh it, I ſay, if it might be for their good, and for the better regulating of their underſtandings. But whether they obtain my wiſh or no, ſure I am that God is no countenancer of ſin; no, not in his own people: Nay, he will bear it leaſt of all in them. And as for others, however he may, for a-while, have patience towards them, if perhaps his goodneſs may lead them to repentance; yet the day is coming, when he will pay the carnal and hypocrites home, with devouring fire for their offences.

But if our holy God will not let us go altogether unpuniſhed, though we have ſo able and bleſſed an interceſſor, that has always to preſent God with on our behalf, ſo valuable a price of his own blood, now before the throne of grace, what ſhould we have done, if there had been no days-man, none to plead for us, or to make interceſſion on our behalf? Read Jer. 30. 11. *For I am with thee, ſaith the Lord, to ſave thee: though I make a full end of all nations whither I have ſcattered them, yet I will not make a full end of thee, but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.* If it be ſo, I ſay, what had become of us, if we had no interceſſor? and what will become of them concerning whom the Lord has ſaid already, *I will not take up their names in my lips?* I pray not for them.

*5thly*, Are thoſe that are already juſtified by the blood of Chriſt, yet ſuch as have need of being ſaved by his interceſſion? Then hence I infer, that Chriſt is not only the beginner, but the completer of our ſalvation: or, as the Holy Ghoſt calls him, *The author and finiſher of our ſalvation*; or, as it calls him again, *The author of our eternal ſalvation*; of ſalvation throughout, from the beginning to the end, from firſt to laſt. His hands have laid the foundation of it, in his own blood, and his hands ſhall finiſh it, by his interceſſion: As he has laid the beginning faſtly, ſo he ſhall bring forth the head-ſtones with ſhoutings, and we ſhall cry, *Grace, grace at the laſt, ſalvation only belongeth to the Lord.*

Many there be that begin with grace, and end with works, and think that this is the only way. Indeed works will ſave from temporal puniſhments, when their imperfections are purged from them by the interceſſion of Chriſt? but to be ſaved and brought to glory, to be carried through this dangerous world, from my firſt moving after Chriſt, until I ſet my foot within the gates of paradiſe, this is the work of my Mediator, of my High-prieſt and interceſſor. It is he that fetches us again when we are run away: it is he that lifteth us up when the devil and ſin has thrown us down; it is he that quickeneth us when we grow cold; it is he that comforteth us when we deſpair; it is he that obtains freſh pardon when we have contracted ſin; and he that purges our conſciences, when they are loaden with guilt.

I know alſo, that rewards do wait for them in heaven, that do believe in Chriſt, and ſhall do well on earth; but this is not a reward of merit, but of grace. We are ſaved by Chriſt; brought to glory by Chriſt; and all our works are no other ways made acceptable to God, but by the perſon and perſonal excellencies and works of Chriſt: therefore whatever the jewels are, and the bracelets, and the pearls, that thou ſhalt be adorned with as a reward of ſervice done for God in the world; for them thou muſt thank Chriſt, and before all, confeſs that he was the meritorious cauſe thereof. He ſaves us, and ſaves our ſervices too. They would be all caſt back as dung in our faces, were they not rinſed and waſhed in the blood, were they not ſweetened and perfumed in the incenſe, and conveyed to God himſelf, through the white hand of Jeſus Chriſt: for that is his golden cenſer, from thence aſcends the ſmoke that is in the noſtrils of God, of ſuch a ſweet ſavour.

*6thly*, Are thoſe that are already juſtified by the blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his interceſſion? Then hence I infer again, that we that have been ſaved hitherto, and preſerved from the dangers that we have met with ſince our firſt converſion to this moment, ſhould aſcribe the glory to Jeſus Chriſt, to God by Jeſus Chriſt. I have prayed that thy faith fail not. I pray that thou wouldſt keep them from the evil, as the true cauſe of our ſtanding, and of our continuing in the faith and holy profeſſion of the goſpel to this very day. Wherefore we muſt give the glory of all to God by Chriſt: *I will not truſt in my bow,* (ſaid David), *neither ſhall my ſword ſave me. But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. In God we boaſt all the day long, and praiſe thy name for ever. Selah. He cauſeth us always to triumph in Chriſt; we rejoice in Chriſt Jeſus, and have confidence in the fleſh.* Thus you ſee, that both in the Old and New Teſtament, all the glory is given to the Lord, as well for preſervation to heaven, as for juſtification of life: And he that is well acquainted with himſelf, will do this readily; though light-heads, and ſuch as are not acquainted with the deſperate evil that is in their natures, will ſacrifice to their own net. But ſuch will ſo ſacrifice but a while. *Sir Death* is coming, and he will put them into the view of what they ſee not now, and will feed ſweetly upon them, becauſe they made not the Lord their truſt. And therefore aſcribe thou the glory of the preſervation of thy ſoul in the faith hitherto, to that ſalvation which Chriſt Jeſus our Lord obtaineth for thee by his interceſſion.

*7thly*, Are thoſe that are already juſtified by the blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his interceſſion? Then is this alſo to be inferred from hence, that ſaints ſhould look to him for that ſaving, that they ſhall yet have need of betwixt this and the day of their diſſolution; yea, from henceforward, even to the day of judgement. I ſay they ſhould ſtill look to him for the remaining part of their ſalvation, or for that of their ſalvation which is yet behind; and let them look for it with confidence, for it is in a faithful hand; and for thy encouragement, to look and hope for the completing of thy ſalvation in glory, let me preſent thee with a few things.

(1) The hardeſt or worſt part of the work of thy Saviour is over: his bloody work, his bearing of thy ſin and curſe, his loſs of the light of his Father's face for a time; his dying upon the curſed tree, that was the worſt, the soreſt, the hardeſt, and moſt difficult part of the work of redemption; and yet this he did willingly, chearfully, and without thy deſires; yea. this he did willingly, chearfully, and without thy deſires; yea, this he did, as conſidering thoſe for whom he did it, in a ſtate of rebellion and enmity to him.

(2) Conſider alſo, that he has made a beginning with thy ſoul to reconcile thee to God, and to that end has beſtowed his juſtice upon thee, put his Spirit within thee, and begun to make the unweildable mountain and rock, thy heart to turn towards him, and deſire after him, to believe in him, and rejoice in him.

(3) Conſider alſo, that ſome comfortable pledges of his love thou haſt already received; namely, as to feel the ſweetneſs of his love; as to ſee the light of his countenance; as to be made to know his power, in raiſing of thee when thou waſt down; and how he has made thee ſtand while hell has been puſhing at thee, utterly to overthrow thee.

(4) Thou mayeſt conſider alſo, that what remains behind of the work of thy ſalvation in his hands, as it is the moſt eaſy part, ſo the moſt comfortable, and that part which will more immediately iſſue in his glory; and therefore he will mind it.

(5) That which is behind is alſo more ſafe in his hand, than if it was in thine own: He is wiſe, he is powerful, he is faithful, and therefore will manage that part that is lacking to our ſalvation, well, until he has completed it. It is his love to thee has made him that he putteth no truſt in thee: he knows that he can himſelf bring thee to his kingdom moſt ſurely, and therefore has not left that work to thee, no, not any part thereof.

Live in hope then, in a lively hope, that ſince Chriſt is riſen from the dead, he lives to make interceſſion for thee; and that thou ſhalt reap the bleſſed benefit of of this two-fold ſalvation that is wrought, and that is working out for thee, by Jeſus Chriſt our Lord. And thus have we treated of the benefit of his interceſſion, in that he is able to ſave to the uttermoſt. And this leads me to the third particular.

III. The third particular is, to ſhew who are the perſons intereſted in this interceſſion of Chriſt; and they are thoſe that come to God by him. The words are very conciſe, and diſtinctly laid down; they are they that come, that come to God, that come to God by him: *Wherefore he is able alſo to ſave them, to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

A little firſt to comment upon the order of the words, *That come unto God by him.*

1. There are that come unto God, but not by him; and theſe are not included in this text, have not a ſhare in this privilege. Thus the Jews came to God, the unbelieving Jews, who had a zeal of God, but not according to knowledge. Theſe ſubmitted not to Chriſt, the righteouſneſs of God, but thought to come to him by works of their own, or at leaſt, as it were, by them, and ſo came ſhort of ſalvation by grace, for that reigns to ſalvation only in Chriſt. To theſe Chriſt's perſon and undertakings were a ſtumbling ſtone; for at him they ſtumbled, and did ſplit themſelves to pieces, though they indeed were ſuch as came to God for life.

2. As there are that come to God, but not by Chriſt; ſo there are that come to Chriſt, but not to God by him. Of this ſort are they, who hearing that Chriſt is Saviour, therefore come to him for pardon; but cannot abide to come to God by him, for that he is holy, and ſo will ſnub their luſts, and will change their hearts and natures. Mind me what I ſay: There are a great many that would be ſaved by Chriſt, but love not to be ſanctified by God through him. Theſe make a ſtop at Chriſt, and will go no further: might ſuch have pardon, they care not whether ever they went to hea- or no. Of this kind of coming to Chriſt, I think it is, of which he warneth his diſciples, when he ſaith, *In that day you ſhall aſk me nothing: Verily, verily I ſay unto you, whatſoever you ſhall aſk the Father in my name, he will give it you.* As who ſhould ſay, When you aſk for any thing, make not a ſtop at me, but come to my Father by me: For they that come to me, and not to my Father through me, will have nothing of what they come for. Righteouſneſs ſhall be imputed to us, if we believe in him that raiſed up Jeſus our Lord from the dead. To come to Chriſt for a benefit, and ſtop there, and not come to God by him, prevaileth nothing. Here the mother of Zebedee's children erred, and about this it was that the Lord Jeſus cautioned her: *Lord,* (ſaith ſhe), *grant that theſe my two ſons may ſit, one on thy right hand, and the other on thy left in thy kingdom.* But what is the anſwer of Chriſt? *To ſit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father.* As who ſhould ſay, Woman, of myſelf I do nothing, my Father worketh with me. Go therefore to him by me, for I am the way to him: what thou canſt obtain of him by me, thou ſhalt have; that is to ſay, what of the things that pertain to eternal life, whether pardon or glory.

It is true, the Son has power to give pardon and glory, but he gives it not by himſelf, but by and according to the will of his Father. They therefore that come to him for an eternal good, and look not to the Father by him, come ſhort thereof; I mean now pardon and glory.

And hence, though it be ſaid the Son of man hath power on earth to forgive ſins, to wit, to ſhew the certainty of his God-head, and of the excellency of his mediation; yet forgiveneſs of ſin is ſaid to lie more particularly in the hand of the Father, and that God for Chriſt's ſake forgiveth us.

The Father, as we ſee, will not forgive, unleſs we come to him by the Son; why then ſhould we conceit that the Son will forgive thoſe that come not to the Father by him.

So then, juſtifying righteouſneſs is in the Son, and with him alſo is interceſſion, but forgiveneſs is with the Father; yea, the gift of the Holy Ghoſt, yea, and the power of imputing of the righteouſneſs of Chriſt is yet in the hand of the Father. Hence Chriſt prays to the Father to forgive, prays to the Father to ſend the Spirit, and it is God that imputeth righteouſneſs to juſtification to us. The Father then doth nothing but for the ſake of, and through the Son; the Son alſo doth nothing derogating from the glory of the Father: But it would be a derogation to the glory of the Father, if the Son ſhould grant to ſave them that come not to the Father by him: Wherefore, you that cry, Chriſt, Chriſt, delighting yourſelves in the thoughts of forgiveneſs, but care not to come by Chriſt to the Father for it, you are not at all concerned in this bleſſed text, for he only ſaves by his interceſſion them that come to God by him.

There are three ſorts of people that may be ſaid to come to Chriſt, but not to God by him.

1. They whoſe utmoſt deſign in coming is, only that guilt and fear of damning may be removed from them. And there are three ſigns of ſuch a one.

(1) He that takes up in a belief of pardon, and ſo goes on in his courſe of carnality, as he did before.

(2) He whoſe comfort in the belief of pardon ſtandeth alone, without other fruits of the Holy Ghoſt.

(3) He that having been waſhed, can be content to tumble in the mire, as the ſow, again, or as the dog that did ſpue, to lick up his vomit again.

2. They may be ſaid to come to Chriſt, but not to God by him, who do pick and chuſe doctrines, itching

only after that which ſounds of grace, but ſecretly abhorring of that which preſſeth to moral goodneſs. Theſe did never ſee God, what notions ſoever they may have of the Lord Jeſus, and of forgiveneſs from him.

3. They ſurely did never come to God by Chriſt, however they may boaſt of the grace of Chriſt, that will from the freeneſs of goſpel-grace plead an indulgence for ſin.

And now to ſpeak a few words of coming to God, of coming as the text intends. And in ſpeaking to this, I muſt touch upon two things.

1. Concerning God.

2. Concerning the frame of the heart of him that comes to him.

1. Of God. God is the chief good. Good ſo as nothing is but himſelf. He is in himſelf moſt happy, yea, all good, and all true happineſs is only to be found in God, as that which is eſſential to his nature; nor is there any good, or any happineſs in or with any creature or thing, but what is communicated to it by God. God is the only deſirable good, nothing without him is worthy of our hearts. Right thoughts of God are able to raviſh the heart; how much more happy is the man that has intereſt in God. God alone is able by himſelf to put the ſoul into a more bleſſed, comfortable, and happy condition, than can the whole world; yea, and more, than if all the created happineſs of all the angels of heaven did dwell in one man's boſom. God is the upholder of all creatures, and whatever they have that is a ſuitable good to their kind, it is from God; by God all things have their ſubſiſtence, and all the good that they enjoy. I cannot tell what to ſay. I am drowned. The life, the glory, the bleſſedneſs, the ſoul-ſatiſfying goodneſs that is in God, is beyond all expreſſion.

2. Now there muſt be in us ſomething of ſuitableneſs of ſpirit to this God, before we can be willing to come to him.

Before, therefore, God has been with a man, and has left ſome impreſſion of his glory upon him, that man cannot be willing to come to him aright. Hence it is ſaid concerning Abraham, that, in order to his coming to God (and following of him) aright, the Lord himſelf did ſhew himſelf unto him. Men, brethren, and fathers, hearken, *The God of glory appeared unto our father Abraham when he was in Meſopotamia, before he dwelt in Charran; and ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.*

It was this God of glory, the ſight and viſions of this God of glory, that provoked Abraham to leave his country and kindred to come after God. The reaſon why men are ſo careleſs of, and ſo indifferent about their coming to God, is becauſe they have their eyes blinded, becauſe they do not perceive his glory. God is ſo bleſſed a one, that did he not hide himſelf, and his glory, the whole world would be raviſhed with him: but he has, I will not ſay, reaſons of ſtate, but reaſons of glory; glorious reaſons, why he hideth himſelf from the world, and appeareth but to particular ones. Now by his thus appearing to Abraham, down fell Abraham's vanity, and his idolatrous fancies and affections; and his heart began to turn unto God, for that there was in this appearance an alluring and ſoul-inſtructing voice. Hence that which Moſes calls here an appearing, Chriſt calls a hearing, and a teaching, and a learning. It is written in the prophets, *And they ſhall be all taught of God; Every man therefore that hath heard, and learned of the Father, cometh unto me*: that is, to God by me. But, I ſay, what muſt they hear and learn of the Father, but that Chriſt is the way to glory, the way to the God of glory? This is a drawing doctrine: wherefore that which in this verſe is called, *teaching and learning*, is called in the verſe before, *the drawing of the Father, No man can come to me, except the Father which hath ſent me, draw him*: that is, with powerful propoſals, and alluring concluſions, and heart-ſubduing influences.

Having thus touched upon this, we will now proceed to ſhew you what kind of people they are that come to God by Chriſt; and then ſhall draw ſome inferences from this alſo.

There are therefore three ſorts of people that come to God by Chriſt.

1. Men newly awakened.
2. Men turned back from backſliding
3. The ſincere and upright man.

1. Men newly awakened. (by awakened, I mean awakened throughly.) So awakened as to be made to ſee themſelves, what they are; the world, what it is; the law, what it is; hell, what it is; death, what it is; Chriſt, what he is; and God, what he is; and alſo what judgement is.

A man that will come to God by Chriſt aright, muſt needs, precedent to his ſo coming, have a competent knowledge of things of this kind.

1. He muſt know himſelf; what a wretched and miſerable ſinner he is, before he will take one ſtep forward in order to his coming to God by Chriſt. This is plain from a great many ſcriptures. As that of the parable of the prodigal, that of the three thouſand, that of the goaler, and thoſe of many more beſides: *The whole have no need of the phyſician.* They were not the ſound, and whole, but the lame and diſeaſed, that came to him to be cured of their infirmities; and it is not the righteous, but the ſinners, that do well know themſelves to be ſuch, that come to God by Chriſt.

It is not in the power of all the men on earth to make one man come to God by Chriſt, becauſe it is not in their power to make men ſee their ſtate by nature. And what ſhould a man come to God for, that can live in the world without him? Reaſon ſays ſo, experience ſays ſo, the ſcripture beareth witneſs that ſo it is of a truth. It is a ſight of what I am that muſt unrooſt me, that muſt ſhake my ſoul, and make me leave my preſent reſt. No man comes to God by Chriſt, but he that knows himſelf, and what ſin hath done to him; that is the firſt.

Secondly, As he muſt know himſelf, and what a wretch he is, ſo he muſt know the world, and what an empty thing it is. Cain did ſee himſelf, but ſaw not the emptineſs of this world; and therefore, inſtead of going to God by Chriſt, he went to the world, and there did take up to his dying-day. The world is a great ſnare to the ſoul, even to the ſouls of awakened ſinners, by reaſon of its big looks, and the fair promiſes that it makes to thoſe that will pleaſe to entertain it. I will alſo make as though it could do as much to the quieting of the ſpirit, as either ſermon, Bible, or preacher. Yea, and it has its followers ready at its heels continually to blow its applauſe abroad, ſaying, *Who will ſhew us any* (other) *good?* And though this their way is their folly, yet their poſterity approveth their ſayings. So that unleſs a man, under ſome awakenings, ſees the emptineſs of the world, he will take up in the good things thereof, and not come to God by Chriſt. Many there be now in hell that can ſeal to this truth: It was the world that took awakened Cain, awakened Judas, awakened Demas. Yea, Balaam, though he had ſome kind of viſions of God, yet was kept by the world from coming to him aright. See with what earneſtneſs the young man in the goſpel came to Jeſus Chriſt, and that for eternal life. He ran to him, he kneeled down to him, and aſked, (and that before a multitude), *Good maſter, what ſhall I do that I may inherit eternal life?* And yet when he was told, he could not come, the world ſoon ſteps betwixt that life and him, and perſuaded him to take up in itſelf; and ſo, for aught we know, he never looked after life more.

There are four things in the world that have a tendency to lull an awakened man aſleep, if God alſo makes him not afraid of the world.

1 There is the buſtle and cumber of the world, that will call a man off from looking after the ſalvation of his ſoul. This is intimated by the parable of the thorny ground. Worldly cumber is a deviliſh thing. It will hurry a man from his bed, without prayer, to a ſermon, and from it again, without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the ſoul, and cauſe that awakening ſhall be to no ſaving purpoſe.

2. There is the friendſhip of this world, to which if a man is not mortified, there is no coming for him to God by Chriſt. And a man can never be mortified to it, unleſs he ſhall ſee the emptineſs and vanity of it. Whoſoever makes himſelf a friend of this world, is

the enemy of God: And how then can he come to him by Chriſt?

3. There are the terrors of the world; if a man ſtands in fear of them, he alſo will not come to God by Chriſt: *The fear of man brings a ſnare.* How many have, in all ages, been kept from coming to God aright, by the terrors of the world? yea, how many are there, to one's thinking, have almoſt got to the gates of heaven, and have been ſcared, and driven quite back again, by nothing but the terrors of this world? This is that which Chriſt ſo cautioned his diſciples about; for he knew it was a deadly thing. Peter alſo bids the ſaints beware of this, as of a thing very deſtructive.

4. There is alſo the glory of the world: an abſolute hinderance to convictions and awakenings, to wit, honours, and greatneſs, and preferments: *How can ye believe* ſaith Chriſt *that receive honour one of another, and ſeek not the honour that cometh from God only?* If therefore a man is not in his affections crucified to theſe it will keep him from coming to God aright.

Thirdly, As a man muſt know himſelf, how vile he is, and know the world, how ſevere it is; ſo he muſt know the law, how empty it is; elſe he will not come to God by Jeſus Chriſt our Lord,

A man that is under awakenings, is under a double danger of falling ſhort of coming to God by Chriſt: if he knows not the ſeverity of the law.

1. He is either in danger of ſlighting its penalty; or,

2. Of ſeeking to make amends to it by doing of good works, and nothing can keep him from ſplitting his ſoul upon one of theſe two rocks, but a ſound knowledge of the ſeverity of the law.

Firſt, He is in danger of ſlighting the penalty. This is ſeen by the practiſe of all the profane in the world. Do they not know the law? Verily, many of them can ſay the ten commandments without book. But they do not know the ſeverity of the law; and therefore when at any time awakenings come upon their conſciences, they ſtrive to drive away the guilt of one ſin, by wallowing in the filth of another.

But would they do thus, if they knew the ſeverity of the law? they would as ſoon eat fire. The ſeverity of the law would be an intolerable, unſupportable burden to their conſciences. It would drive them, and make them fly for refuge to lay hold on the hope ſet before them.

Secondly, Or if he ſlights not the penalty, he will ſeek to make amends to it, by doing of good works, for the ſins he has committed. This is manifeſt by the practice of the Jews and Turks, and all that ſwerve on that hand, to wit, to ſeek life and happineſs by the law. Paul alſo was here before he met with Jeſus in the way. This is natural to conſciences that are awakened, unleſs alſo they have given to them to ſee the true ſeverity of the law. The which that thou mayſt do, if my mite will help, I will caſt in for thy conviction theſe four things.

Firſt, The law charges thee with its curſe, as well for the pollution of thy nature, as for the defilements of thy life; yea, and if thou hadſt never committed ſinful acts, thy pollution of nature muſt ſtand in the way to life, if thou comeſt not to God for mercy by Chriſt.

Secondly, The law takes notice of (and chargeth thee with its curſe, as well for) ſinful thoughts, as for vile and ſinful actions. The very thought of fooliſhneſs is ſin, though it never breaks out into act; and will as ſurely merit the damnation of the ſoul, as will the greateſt tranſgreſſion in the world.

Thirdy, If now thou couldſt keep all the commandments, that will do thee no good at all, becauſe thou haſt ſinned firſt: *The ſoul that ſinneth ſhall die.* Unleſs then thou canſt endure the curſe, and ſo in a legal way, overcome it for the ſins that thou haſt committed, thou art gone, if thou comeſt not to God by Chriſt for mercy and pardon.

Fourthly, And never think of repentance, thereby to ſtop the mouth of the law; for the law calleth not for repentance, but life; nor will it accept of any, ſhouldſt thou mourn and weep for thy ſins till thou haſt made a ſea of blood with tears. This I ſay, thou muſt know, or thou wilt not come to God by Chriſt for life. For the knowledge of this will cauſe that thou ſhalt neither ſlight the ſeverity of the law, nor truſt to the works thereof for life. Now when thou doeſt neither of theſe, thou canſt not but ſpeed thee to God by Chriſt for life; for now thou haſt no ſtay; pleaſures are gone, all hope in thyſelf is gone. Thou now dieſt, and that is the way to live; for this inward death is, or feels like an hunger-bitten ſtomach, that cannot but crave and gape for meat and drink. Now it will be as poſſible for thee to ſleep with thy finger in the fire, as to forbear craving of mercy, ſo long as this knowledge remains.

Fifthly, As a man muſt know himſelf, the emptineſs of this world, and the law; ſo it is neceſſary for him to know that there is a hell, and how unſupportable the torments of it are: for all threatnings, curſes, and determinations to puniſh in the next world, will prove but fictions and ſcarecrows, if there be no woeful place (no woeful ſtate) for the ſinner to receive his wages in for ſin, when his days are ended in this world. Wherefore this word *ſaved*, ſuppoſeth ſuch a place and ſtate. He is able to ſave from hell, from the woeful place, from the woeful ſtate of hell, them that come unto God by him.

Chriſt therefore often inſinuates the truth of an hell, in his invitations to the ſinners of this world to come to him; as where he tells them, they ſhall be ſaved if they do; they ſhall be damned if they do not. As if he had ſaid, There is a hell, a terrible hell, and they that come to me I will ſave them from it; but they that come not the law will damn them in it. Therefore, that thou mayſt indeed come to God by Chriſt for mercy, believe there is a hell, a woeful terrible place. Hell is God's creature, he hath made it deep and large! the puniſhments are by the laſhes of his wrath, which will iſſue from his mouth like a ſtream of burning brimſtone, ever kindling itſelf upon the ſoul. Thou muſt know this by the word, and fly from it, or thou ſhalt know it by thy ſins, and lie and cry in it.

I might enlarge, but if I did I ſhould be ſwallowed up; for we are, while here, no more able to ſet forth the torments of hell, than we are (while here) to ſet forth the joys of heaven: only this may and ought to be ſaid, that God is able, as to ſave, ſo to caſt into hell: And as he is able to make heaven ſweet, good, pleaſurable, and glorious, beyond thought; ſo he is able to make the torments of hell ſo exquiſite, ſo hot, ſo ſharp, ſo intolerable, that no tongue can utter it, no, not the damned in hell themſelves. If thou loveſt thy ſoul, ſlight not the knowledge of hell, for that, with with the law, are the ſpurs which Chriſt uſeth to prick ſouls forward to himſelf withal. What is the cauſe that ſinners can play ſo delightfully with ſin? It is for that they forget that there is a hell for them to deſcend into for their ſo doing, when they go out of this world. For here uſually he gives our ſtop to a ſinful courſe; we perceive that hell hath opened her mouth before us. Leſt thou ſhouldſt forget, I beſeech thee another time, to retain the knowledge of hell in thine underſtanding, and apply the burning-hot thoughts thereof to thy conſcience; this is one way to make thee gather up thy heels, and mend thy pace in thy coming to Jeſus Chriſt, and to God the Father by him.

Sixthly, It is alſo neceſſary, that he that cometh to God by the Lord Jeſus, ſhould know what death is, and the uncertainty of its approaches upon us. Death is, as I may call it, the feller, the cutter down. Death is that that puts a ſtop to a further living here, and that which lays man where it finds him: If he is in the faith in Jeſus, it lays him down there to ſleep, till the Lord comes: If he be not in the faith, it lays him down in his ſins, until the Lord comes. Again, if thou haſt ſome beginnings that look like good, and death ſhould overtake thee before thoſe beginnings are ripe, thy fruit will wither, and thou wilt fall ſhort of being gathered into God's barn. Some men are cut off like the tops of the ears of corn, and ſome are even nipped by death in the very bud of their ſpring: but the ſafety is, when a man is ripe, and ſhall be gathered to his grave, as a ſhock of corn to the barn in its ſeaſon.

Now, if death ſhould ſurpriſe and ſeize thee before thou art fit to die, all is loſt; for there is no repentance in the grave; or rather, as the wiſe man has it, *Whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom, in the grave, whither thou goeſt.*

Death is God's ſerjeant, Gods bailiff, and he arreſts in God's name when he comes, but ſeldom gives warning before he clappeth us on the ſhoulder: and when he arreſts us, though he may ſtay a little while, and give us leave to pant, and tumble, and toſs ourſelves for a while upon a bed of languiſhing, yet at laſt he will prick our bladder, and let out our life, and then our ſoul will be poured upon the ground, yea, into hell, if we are not ready and prepared for the life everlaſting. He that doth not watch for, and is not afraid leſt death ſhould prevent him, will not make haſte to God by Chriſt. What Job ſaid of temporal afflictions, ſuch an one will death be, if thou art not aware: *When I looked for good, evil came: The days of affliction prevented me.* If thou lookeſt, or beginneſt to look for good, and the day of death ſhall cut thee off before thou haſt found that good thou lookeſt for, all is loſt, ſoul, and life, and heaven, and all. Wherefore it is convenient that thou conclude the grave is thy houſe, and that thou make thy bed once a-day in the grave: alſo that thou *ſay unto corruption, Thou art my father; and to the worm, Thou art my mother, and my ſiſter.* I ſay be acquainted with the grave and death, The fool puts the evil day far away, but the wiſe man brings it nigh. Better be ready to die ſeven years before death comes, than want one day, one hour, one moment, one tear, one ſorrowful ſigh, at the remembrance of the ill-ſpent life that I have lived. This then is that which I admoniſh thee of, namely, that thou know death, what it is, what it doth, when it comes; alſo that thou conſider well of the danger that death leaves that man in, to whom he comes before he is ready, and prepared to be laid by it in the grave.

Sixthly, Thou muſt alſo be made by thy awakenings to ſee what Chriſt is. This is of abſolute neceſſity: for how can or ſhall a man be willing to come to Chriſt, that knows not what he is, what God has appointed him to do? He is the Saviour, every man will ſay ſo; but to ſenſe, ſmell, and taſte, what ſaving is, and ſo to underſtand the nature of the office and work of a Saviour, is a rare thing, kept cloſe from moſt, known but by ſome. Jeſus of Nazareth is the Saviour, or the reconciler of men to God, in the body of his fleſh, through death. This is he whoſe buſineſs in coming from heaven to earth was to ſave his people from their ſins. Now, as was ſaid, to know how he doth this, is that which is needful to be inquired into; for ſome ſay he doth it one way, ſome he doth it another; (and it muſt be remembred, that we are now ſpeaking of the ſalvation of that man, that from new or firſt awakenings is coming to God by Chriſt for life).

1. Some ſay he doth it by giving of us precepts and laws to keep, that we might be juſtified thereby.
2. Some ſay that he doth it by ſetting himſelf a pattern for us to follow him.
3. Some again hold, that he doth it by our following the light within.

But thou muſt take heed of all theſe, for he juſtifies us by none of theſe means; (and thou doſt need to be juſtified); I ſay, he juſtifieth us not, either by giving laws unto us, or by becoming our example, or by our following of him in any ſenſe, but by his blood ſhed for us. His blood is not laws, nor ordinances, nor commandments, but a price, a redeeming price. He juſtifies us, by beſtowing upon us, not by expecting from us. He juſtifies us by his grace, not by our works. In a word, thou muſt be well grounded in the knowledge of what Chriſt is, and how men are juſtified by him, or thou wilt not come unto God by him.

As thou muſt know him, and how men are juſtified by him, ſo thou muſt know the readineſs that is in him to receive and to do for thoſe, what they need, that come unto God by him. Suppoſe his merits were never ſo efficacious, yet if it could be proved, that there is a lothneſs in him that theſe merits ſhould be beſtowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleaſes him better, than to give what he has away, than to beſtow it upon the poor and needy. And it will be convenient that thou, who art a coming ſoul, ſhould know this for thy comfort to encourage thee to come to God by him. Take two or three ſayings of his for the confirming of what is now ſaid: *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. All that the Father giveth me, ſhall come to me; and him that comes to me, I will in no wiſe caſt out. I am not come to call the righteous, but ſinners to repentance. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.*

Seventhly, As a man that would come to God by Chriſt, muſt, antecedent to his ſo coming, know himſelf, what he is, the world, how empty it is; the law, how ſevere it is; death, and what it is; and Chriſt, and what he is; ſo alſo he muſt know God: *He that cometh to God, muſt believe that he is, and that he is a rewarder of thoſe that diligently ſeek him.* God he muſt know, elſe how can the ſinner propound him as his end, his ultimate end? for ſo doth every one that indeed doth come to Chriſt aright: He comes to Chriſt, becauſe he is the way; he comes to God, becauſe he is the end. But, I ſay, if he knows him not, how can he propound him as the end? The end is that for the ſake of which I propound to myſelf any thing, and for the ſake of which I uſe any means. Now then, I would be ſaved; but why? Even becauſe I would enjoy God. I uſe the means to be ſaved; and why? Becauſe I would enjoy God. I am ſenſible that ſin has made me come ſhort of the glory of God, and that Chriſt Jeſus is he, the only he, that can put me into a condition of the obtaining the glory of God; and therefore I come to God by him.

But I ſay again, who will propound God for his end, that knows him not, that knows him not aright? yea, that knows him not to be worth being propounded as my end, in coming to Jeſus Chriſt? and he that thus knows him, muſt know him to be above all, beſt of all, and him in whom the ſoul ſhall find that content, that bliſs; that glory and happineſs, that can by no means be found elſewhere. And, I ſay, if this be not found in God, the ſoul will never propound him to himſelf as the only, higheſt, and ultimate end in its coming to Jeſus Chriſt; but it will propound ſomething elſe, even what it ſhall imagine to be the beſt good: perhaps heaven, perhaps eaſe from guilt, perhaps to be kept out of hell, or the like. I do not ſay, but a man may propound all theſe to himſelf in his coming to Jeſus Chriſt; but if he propounded theſe as his ultimate end, as the chiefeſt good that he ſeeks; if the preſence and enjoyment of God, of God's glorious majeſty, be not his chief deſign, he is not concerned in the ſalvation that is propounded in our text, *He is able, and ſo will ſave to the uttermoſt them that come unto God by him.*

What is heaven without God? what is eaſe without the peace and enjoyment of God? what is deliverance from hell, without the enjoyment of God? The propounding therefore theſe, and only theſe, to thyſelf for thy happineſs, in thy coming to Jeſus Chriſt is a propoſal not a hair's breadth higher than what a man without grace can propound. What, or who is he that would not go to heaven? What, or who is he that would not alſo have eaſe from the guilt of ſin? And where is the man that chuſeth to go to hell? But many there be that cannot abide God; no, they like not to go to heaven, becauſe God is there. If the devil had a heaven to beſtow upon men, a vicious and a beaſtly heaven, (if it be lawful thus to ſpeak), I durſt pawn my ſoul upon it, were it a thouſand times better than it is, that upon a bare invitation the foul fiend would have twenty to God's one. They, I ſay, cannot abide God; nay, for all the devil has nothing but a hell for them, yet how thick men go to him, but how thinly to God Almighty! The nature of God lieth croſs to the luſts of men. A holy God, a glorious holy God, an infinitely holy God; this ſpoils all. But to the ſoul that is awakened, and that is made to ſee things as they are, to him God is what he is in himſelf, the bleſſed, the higheſt, the only eternal good, and he, without the enjoyment of whom all things would ſound but empty in the ears of that ſoul.

Now then, I adviſe thee, that haſt a mind to come to God by Chriſt, that thou ſeek the knowledge of God: *If thou ſeekeſt wiſdom as ſilver, and ſearcheſt for her as for hid treaſures; then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.*

And to encourage thee yet further, he is ſo deſirous of communion with men, that he pardoneth ſins for that. Hence he is called, not only loving, but love: *God is love; and he that dwelleth in love, dwelleth in God, and God in him.*

Methinks, when I conſider what glory there is, at times, upon the creatures, and that all their glory is the workmanſhip of God, O Lord, ſay I, What is God himſelf! He may well be called the God of glory, as well as the glorious Lord; for as all glory is from him, ſo in him is an inconceivable well-ſpring of glory, of glory to be communicated to them that come by Chriſt to him. Wherefore let the glory, and love, and bliſs, and eternal happineſs that is in God, allure thee to come to him by Chriſt.

Eightly, As thou ſhouldſt, nay muſt, have a good knowledge of all theſe, ſo thou muſt have it of judgement to come. They that come to God by Chriſt, are ſaid to fly from the wrath to come, to fly for refuge: *to lay hold on the hope ſet before them.*

This judgement to come, is a warm thing to be thought of, an awakening thing to be thought of: it is called the eternal judgement, becauſe it is, and will be, God's final concluſion with men. This day is called the great and notable day of the Lord; the day that ſhall burn like an oven: the day in which the angels ſhall gather the wicked together, as tares into bundles, to burn them: but the reſt into his kingdom and glory. This day will be it, in which all bowels of love and compaſſion ſhall be ſhut up to the wicked, and that in which the flood-gates of wrath ſhall be opened, by which ſhall a plentiful reward be given to evil-doers, but glory to the righteous. This is the day in which men, if they could, would creep into the ground for fear; but becauſe they cannot, therefore they will call and cry to the mountains to fall upon them, but they ſhall not; therefore they ſtand bound to bear their judgement.

This day will be the day of breaking up of cloſet-councils, cabinet-coucils, ſecret purpoſes, hidden thoughts; yea, God ſhall bring every work into judgement, with every ſecret thing: I ſay he ſhall do it then. For he will both bring to light the hidden things of darkneſs, and will make manifeſt rhe counſels of the heart. This is the day that is appointed to put them to ſhame and contempt in, that have, in this world, been bold and audacious in their vile and beaſtly ways. At this day God will cover all ſuch bold and brazen faces with ſhame. Now they will bluſh till the blood is ready to burſt through their cheeks: O the confuſion and ſhame that will cover their faces, while God is diſcovering to them what a naſty, what a beaſtly, what an uncomely, and what an unreaſonable life they lived in the world. They ſhall now ſee the contemned God that fed them, that cloathed them, that gave them life and limb, and that maintained their breath in their noſtrils. But, Oh! when they ſee the gulph before them then, and all things ready to receive them in thither, then they will know what ſinning againſt God means.

And I ſay, Thou that art for coming to God by Chriſt, muſt know this, and be well aſſured of this, or thou wilt never come to God by him.

What of the glory of God ſhall be put upon them that do indeed come to him, will alſo help in his ſpiritual journey, if it be well conſidered by thee: but perhaps terror and unbelief will ſuffer thee to conſider but little of that. However, the things aforementioned will be goads; and will ſerve to prick thee forward: and if they do ſo, they will be God's great bleſſing unto thee, and that for which thou wilt give him thy thanks for ever,

Thus I have in few words ſpoken ſomething as to the firſt ſort of comers to God by Chriſt; namely, of the coming of the newly awakened man. And I ſay again, if any of the things aforenamed be wanting, and are not with his heart, it is a queſtion whether, notwithſtanding all the noiſe that he may make about religion, he will ever come to God by Chriſt.

1. If he knows not himſelf and the badneſs of his condition, wherefore ſhould he come?

2. If he knows not the world, and the emptineſs and vanity thereof, wherefore ſhould he come?

3. If he knows not the law, and the ſeverity thereof, wherefore ſhould he come?

4. If he knows not hell, and the torments thereof, wherefore ſhould he come?

5. If he knows not what death is, wherefore ſhould he come?

6. And if he knows not the Father and the Son, how can he come?

7. And to know that there is a judgement to come, is as neceſſary to his coming, as moſt of the reſt of the things propounded. Coming to God by Chriſt is for ſhelter, for ſafety, for advantage, and everlaſting happineſs. But he that knows not that, underſtands not the things aforementioned, ſees not his need of taking ſhelter, of flying for ſafety, of coming for advantage to God by Chriſt. I know there are degrees of this knowledge, and he that has it moſt warm upon him, in all likelihood, will make moſt haſte; or, as David ſaith, will haſten his eſcape from the windy ſtorm and tempeſt: and he that ſees leaſt, is in moſt danger of being the loiterer, and ſo of loſing the prize. For all that run do not obtain it, all that fight do not win it; and all that ſtrive for it have it not.

Secondly, I ſhall now come to the ſecond man mentioned, to wit, the man that is turned back from his backſliding, and ſpeak ſomething alſo about his coming again to God by Chriſt.

There are two things remarkable in the returning of a backſlider to God by Chriſt

1. The firſt is, he gives a ſecond teſtimony to the truth of all things ſpoken of before.

2. He alſo gives a ſecond teſtimony of the neceſſity of coming to God by Chriſt.

Of the manner of his coming to God by Chriſt, perhaps I alſo may ſpeak a word or two. But,

Firſt, The returning again of the backſlider, gives a ſecond teſtimony to the truth of man's ſtate being by nature miſerable, of the vanity of this world, of the ſeverity of the law, certainty of death, and terribleneſs of judgement to come. His firſt coming told them ſo, but his ſecond coming tells them ſo with a double confirmation of the truth. It is ſo, ſaith his firſt coming. Oh! it is ſo, ſaith his ſecond. The backſliding of a Chriſtian comes through the overmuch perſuading of Satan and luſt; that the man was miſtaken, and that there was no ſuch horror in the things from which he fled; nor ſo much good in the things to which he haſted. Turn again, fools, ſays the devil, turn again to thy former courſe. I wonder what phrenzy it was that drove thee to thy heels, and that made thee leave ſo much good behind thee, as other men find in luſts of the fleſh and the good of the world. As for the law, and death, and an imagination of the day of judgement, they are but mere ſcare-crows, ſet up by politic heads, to keep the ignorant in ſubjection. Well, ſays the backſlider, I will go back again and ſee: ſo, fool as he is, he goes back, and has all things ready to entertain him, his conſcience ſleeps, the world ſmiles, fleſh is ſweet, carnal company compliments him, and all that can be got is preſented to this backſlider to accommodate him. But behold he doth again begin to ſee his own nakedneſs, and he perceives that the law is whetting his ax: as for the world, he perceives it is a bubble, he alſo ſmells the ſmell of brimſtone, for God hath ſcattered it upon his tabernacle, and it begins to burn within him. Oh! ſaith he, I am deluded, Oh! I am enſnared. My firſt ſight of things was true. I ſee it is ſo again. Now he begins to be for flying again to his firſt refuge; O God, ſaith he, I am undone, I have turned from thy truth to lies! I believed them ſuch at firſt, and find them ſuch at laſt; have mercy upon me, O God.

This, I ſay, is a teſtimony, a ſecond teſtimony by the ſame man; as to the miſerable ſtate of man, the ſeverity of the law, the emptineſs of the world, the certainty of death, and the terribleneſs of judgement, this man has ſeen it, and ſeen it again.

A returning backſlider is a great bleſſing (I mean intended to be ſo) to two ſorts of men.

1. To the elect uncalled.

2. To the elect that are called, and that at preſent ſtand their ground. The uncalled are made to hear

him, and conſider; the called are made to hear him, and are afraid of falling. Behold therefore the myſtery of God's wiſdom, and how willing he is that ſpectators ſhould be warned, and made take heed. Yea, he will permit, that ſome of his own ſhall fall into the fire, to convince the world that hell is hot; and to warn their brethren to take heed that they ſlip not with their feet. I have often ſaid in my heart, that this was the cauſe why God ſuffered ſo many of the believing Jews to fall, to wit, that the Gentiles might take heed. O brethren, ſaith the backſlider that is returned, did you ſee how I left my God? did you ſee how I turned again to thoſe vanities from which ſome time before I fled? Oh! I was deluded; I was bewitched; I was deceived: for I found all things from which I fled at firſt, ſtill worſe by far when I went to them the ſecond time. Do not backſlide. Oh! do not backſlide. The firſt ground of your departing from them was good, never tempt God a ſecond time.

2*dly*, And as he gave us a ſecond teſtimony, that the world and himſelf are ſo, as at firſt he believed they were; ſo by this his returning, he teſtifies that God and Chriſt are the ſame, and much more than ever he believed at firſt they were. This man has made a proof before, and a proof after conviction, of the evil of the one, and good of the other. This man has made a proof by feeling and ſeeing, and that before and after grace received. This man God has ſet up to be a witneſs; this man is two men, has the teſtimony of two men, muſt ſerve in the place of two men: he knows what it is to be fetched from a ſtate of nature by grace; but this all Chriſtians know as well as he. Ay, but he knows what it is to be fetched from the world, from the devil, and hell, the ſecond time; and that but few profeſſors know: for few that fall away return to God again. Ay, but this man is come again, wherefore there is news in his mouth, ſad news, dreadful news, and news that is to make the ſtanding ſaint to take heed leſt he fall. The returning backſlider therefore is a rare man, a man of worth and intelligence, a man to whom the men of the world ſhould flock, and of whom they ſhould learn to fear the Lord God. He alſo is a man of whom the ſaints ſhould receive both caution, counſel, and ſtrength in their preſent ſtanding; and that ſhould, by his harms, learn to ſerve the Lord with fear, and to rejoice with trembling.

This man has the ſecond time alſo had a proof of God's goodneſs in his Chriſt unto him, a proof which the ſtanding Chriſtian has not, (I would not tempt him that ſtands to fall); but the good that a returning backſlider has received at God's hands, and at the hand of Chriſt, is a double good, he has been converted twice, fetched from the world and from the devil, and from himſelf twice; Oh grace! and has been made to know the ſtability of God's covenant, the unchangeableneſs of God's mind, the ſure and laſting truth, of his promiſe in Chriſt, and of the ſufficiency of the merits of Chriſt, over and over.

Of the manner of this man's coming to God by Chriſt, I ſhall alſo ſpeak a word or two.

He comes as the new awakened ſinner comes, and that from the ſame motives, and the knowledge of things, as he hath over and above, (which he had as good have been without), that which the newly awakened ſinner has not, to wit, the guilt of his backſliding, which is a guilt of a worſe complexion, of a deeper dye, and of a heavier nature than is any guilt elſe in the world. He is alſo attended with fears and doubts that ariſe from other reaſons and conſiderations, than do the doubts and fears of the new awakened man; doubts built upon the vileneſs of his backſliding. He has alſo more dreadful ſcriptures to conſider of, and they will look more wiſhfully in his face, (yea, and will alſo make him take notice of their grim phyſiognomy), than has the newly awakened man. Beſides, as a puniſhment of his backſliding, God ſeems to withſtand the ſweet influences of his Spirit, and is as if he would not ſuffer him to pray, nor to repent any more; as if he would now take all away from him, and leave him to thoſe luſts and idols that he left his God to follow. Swarms of his new rogueries ſhall haunt him in every place, and that not only in the guilt, but in the filth and pollution of them. None knows the things that haunt the backſlider's mind; his new ſins are all turned talking devils, threatning devils, roaring devils, within him. Beſides, he doubts of the truth of his firſt converſion, conſequently he has it lying upon him, as a ſtrong ſuſpicion, that there was nothing of truth in all his firſt experience; and this alſo adds lead to his heels, and makes him come, as to ſenſe and feeling, more heavy, and with the greater difficulty, to God by Chriſt. As faithfulneſs of other men kills him, he can ſee not an honeſt, humble, holy, faithful ſervant of God, but he is pierced and wounded at the heart. Ay, ſays he, within himſelf, that man fears God, that man hath faithfully followed God, that man, like the elect angels, has kept his place; but I am fallen from my ſtation like a devil. That man honoureth God, edifieth the ſaints, convinceth the world, and condemneth them, *and is become heir of the righteouſneſs which is by faith*. But I have diſhonoured God, ſtumbled and grieved ſaints, made the world blaſpheme, and, for ought I know, been the cauſe of the damnation of many. Theſe are the things, I ſay, together with many more of the ſame kind, that come with him; yea, they will come with him, yea, and will ſtare him in the face, will tell him of his baſeneſs, and laugh him to ſcorn, all the way that he is coming to God by Chriſt; (I know what I ſay); and this makes his coming to God by Chriſt hard and difficult to him. Beſides, he thinks ſaints will be aware of him, will be ſhy of him, will be afraid to truſt him, yea, will tell his father of him, and make interceſſion againſt him, as Elias did againſt Iſrael, or as the men did that were fellow-ſervants with him that took his brother by the throat. Shame covereth his face all the way he comes. He doth not know what to do; the God he is returning to, is the God that he has ſlighted; the God before whom he has preferred the vileſt luſt; and he knows God knows it, and has before him all his ways. The man that has been a backſlider, and is returning to God, can tell ſtrange ſtories, and yet ſuch as are very true. No man was in the whale's belly, and came out again alive, but backſliding and returning Jonah; conſequently no man could tell how he was there, what he felt there, what he ſaw there, and what workings of heart he had when he was there, ſo well as he.

Thirdly, I come now to the third man, to wit, to the ſincere and upright man, that cometh to God by Chriſt. (And although this may in ſome ſenſe be applicable to the two former, for his coming is not worthy to be counted coming to God, that is not in ſincerity and uprightneſs), yet by ſuch an one I now mean, one that has been called to the faith, and that has in ſome good meaſure of ſincerity and uprightneſs therein abode with God.

This man alſo comes to God by Chriſt; but his coming is to be diſtinguiſhed, I mean in the main of it, from the coming of the other two.

The other come for the knowledge of forgiveneſs, a thing that the upright and faithful Chriſtian for the moſt part has a comfortable faith of, and that for which he is often helped to give thanks to God. I do not ſay he doubteth not, or that he has not his evidences ſometimes clouded. Nor do I ſay that the knowledge of his reconciliation to God by Chriſt Jeſus is ſo high, ſo firm, ſo fixed, and ſteadfaſt, that it cannot be ſhaken, or that he needs no more. I will then explain myſelf. He comes not to God as an unconverted ſinner comes: he comes not as a backſlider comes when he a is returning to God from his backſlidings; but he comes as a ſon, as one of the houſehold of God, and he comes as one that has not ſincere conviction, wickedly departed from his God.

1. He then comes to God with that acceſs and godly boldneſs that is only proper to ſuch as himſelf; that is, to them that walk with God. Thus every one that ſhall be ſaved doth not do; thus every one that ſhall be ſaved cannot do. To inſtance the two ſpoken of before.

2. He comes to God by Chriſt conſtantly by prayer, by meditation, by every ordinance; for therefore he maketh uſe of ordinances, becauſe by them, through Chriſt, he getteth into the preſence of God.

3. He comes to God through Chriſt, becauſe he judgeth that God only is that good, that bleſſedneſs, that happineſs, that is worth looking after; that good, and that bleſſedneſs, that alone can fill the ſoul to the brim; that good and that happineſs that is worthy of our hearts and ſouls and ſpirits. Hence David expreſſed his coming to God by panting, by thirſting, by tears, ſaying, *My ſoul panteth after thee, O God.* And again, *My ſoul thirſteth for God, for the living God, when ſhall I come and appear before God?* And again, *I will go to the altar of God, unto God, my exceeding joy.* And hence it was that he ſo envied the ſwallow and ſparrow, even becauſe they could come to the altar of God, where he had promiſed to give his preſence, when he, as I think, by the rage of Saul, was forced to abide remote: *My ſoul longeth,* (ſaith he), *even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Yea, the ſparrow hath found a houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altar, O Lord of Hoſts, my King, and my God. Bleſſed be they that dwell in thy houſe, they will be ſtill praiſing thee.* Then after a few more words he ſaith, *For a day in thy courts is better than a thouſand. I would rather be a door-keeper; I would chuſe rather to ſit at the threſhold of thy houſe, than to dwell in the tents of wickedneſs.* And then renders the reaſons: *For the Lord is a ſun and ſhield, the Lord gives grace and glory,* &c.

The preſence of God, and the glory and ſoul-raviſhing goodneſs of that preſence, is a thing that the world underſtands not, nor can they, as ſuch, deſire to know what it is.

4. Theſe good men come to God upon other accounts alſo: for ſo it is, that they have many concerns with God.

1. They come to him for a more clear diſcovery of themſelves to themſelves: For they deſire to know how frail they are, becauſe the more they know that, the more they are engaged in their ſouls to take heed to their ways, and to fear leſt they ſhould tempt their God to leave them.

2. They come to God by Chriſt for the weakening of their luſts and corruptions: For they are a ſore, yea, a plague to a truly ſanctified ſoul. Thoſe, to be rid of which, if it might be, a goodly man chuſeth rather to die than to live. This David did mean, when he cried, *Create in me a clean heart, O God, and renew a right ſpirit within me.* And Paul, when he cried out, *O wretched man that I am, who ſhall deliver me from the body of this death?*

3. They come to God by Chriſt for the renewing and ſtrengthening of their graces. The graces that the godly have received, are, and they feel they are, ſubject to decay, yea, they cannot live without a continual ſupply of grace. This is the meaning of that, *Let us have grace, and let us come boldly to the throne of grace, that we may obtain grace, and find mercy to help in time of need.*

4. They come to God by Chriſt, to be helped againſt thoſe temptations that they may meet withal. They know what every new temptation has a new ſnare, and a new evil in it: but what ſnare, and what evil; that at preſent they know not; but they know their God knows, and can deliver out of temptation when we are in, and keep us out while we are out.

5. They come to God by Chriſt for a bleſſing upon that means of grace which God has afforded for the ſuccour of the ſoul, and the building of it up in the faith; knowing that as the means, ſo a bleſſing upon it, is from God. And for this they have encouragement, becauſe God has ſaid, *I will abundantly bleſs her proviſion, and ſatisfy her poor with bread.*

6. They come to God by Chriſt for the forgiveneſs of daily infirmities, and for the continuing them in the light of his countenance, notwithſtanding. Thus he alſo would always accept them and their ſervices, and grant that an anſwer of peace may be returned from their Father in their boſoms; for this is the life of their ſouls. There are a great many ſuch things that the ſincere and upright man comes to God for, too many here to mention, But again,

This man alſo comes to God to beſeech him for the flouriſhing of Chriſt's kingdom, which he knows will never be until Antichriſt is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he alſo cries to God for the downfal of the firſt, and for the pouring out of the other.

2. He comes to God for the haſtening, the gathering in of his elect; for it is an affliction to him to think that ſo many of thoſe for whom Chriſt died ſhould be ſtill in a poſture of hoſtility againſt him.

3. He comes to God for a ſpirit of unity to be poured out among believers; for, for the diviſions of Reuben he has great thoughts of heart.

4. He comes to God to pray for magiſtrates, and that God would make ſpeed to ſet them all to that work that is ſo deſireble to his church, that is, to hate the whore, to eat her fleſh, to make her deſolate, and burn her with fire.

5. He comes to God to beg that he would haſten that great and notable day, the day of the coming of our Lord Jeſus; for he knows that Chriſt will never be exalted as he muſt be till then; yea, he alſo knows that God's church will never be as ſhe would, and ſhall, till then.

6. But the main meaning, if I may ſo call it, of this high text, is this: That they that come to God by him, that is, by Chriſt, are thoſe that come by Chriſt to God to enjoy him by faith and ſpirit here, and by open viſion and unſpeakable poſſeſſion of him in the next world. This is the great deſign of the ſoul in its coming to God by Jeſus Chriſt; and it comes to him by *Jeſus Chriſt*, becauſe it dares not come by itſelf, and becauſe God himſelf has made him the way, the new and living way. Here, as I ſaid, the Father meets with that which pleaſeth him, and the ſoul with that which ſaveth her. Here is righteouſneſs and merits to ſpare, even righteouſneſs that can juſtify the ungodly. Here is always, how empty ſoever we be, a fulneſs of merit always preſented to God by Chriſt, for my obtaining of that which at any time I want, whether wiſdom, grace, ſpirit, or any good thing ſoever: Only ſince I was upon this ſubject, I thought a little to touch upon things in this order, for the enlarging of thy thoughts, for the conviction of thy ſpirit, for the ſtirring of thee up to God, and for the ſhewing of thee the good ſigns of grace, where it is, where it is abuſed, and where any are ſeking after it.

And now I come to draw ſome inferences from this point alſo, as I have already done from theſe going before it.

You ſee that I have now been ſpeaking to you of the man that cometh to God, both with reſpect to the way he comes, as alſo with reſpect to the manner of ſpirit in which he comes: And hence I may well infer.

Firſt, That he is no fool, no fool according to the beſt judgement that cometh to God by Chriſt. The world, indeed, will count him one: for the things that be of the Spirit of God are fooliſhneſs to them; but indeed, and in the verdict of true judgement, he is not ſo.

1. For that he now ſeeketh and intermeddleth with all wiſdom. He has choſen to be concerned with the very head and fountain of wiſdom; for Chriſt is the wiſdom of God, and the way to the Father by Chriſt is the greateſt of myſteries, and to chuſe to walk in that way, the fruits of the moſt ſage advice. Wherefore he is not a fool that thus concerns himſelf.

2. It is not a fight of fooliſhneſs, timely to prevent ruin, is it? They are the prudent men, that foreſee an evil, and hide themſelves; and the fools, that go and are puniſhed. Why, this man foreſees an evil, the greateſt evil, ſin, and the puniſhment of the ſoul for ſin in hell; and flies to Chriſt, who is the refuge that God has provided for penitent ſinners; and is this a ſign of a fool? God make me ſuch a fool, and thee that readeſt theſe lines ſuch a fool, and then we ſhall be wiſer than all men that are counted wiſe by the wiſdom of this world. It is a ſign of a fool to agree with one's adverſary, while we are in the way with him, even before he delivereth us to the judge? nay, it is a piece of the higheſt wiſdom.

Is he a fool that chuſeth for himſelf long laſters, or he whoſe beſt things will rot in a day! Sinners, before your pot can feel the thorns, (before you can ſee where you are), God ſhall take you away as with a whirlwind both living and in his wrath. But this man has provided for things; like the tortoiſe, he has got the ſhell on his back, ſo ſtrong and ſound, that he fears not to ſuffer a loaden cart to go over him. The Lord is his rock, his defence, his refuge, his high tower, unto which he doth continually reſort.

Was the unjuſt ſteward a fool in providing for himſelf for hereafter? for providing friends to receive him to harbour, when others ſhall turn him out of their doors? No more is he that gets another houſe for his harbour, before death ſhall turn him out of doors here.

Secondly, As he that cometh to God by Chriſt is no fool, ſo he is no little ſpirited fellow. There are a generation of men in this world, that count themſelves men of the largeſt capacities, when yet the greatneſs of their deſires lift themſelves no higher than to things below. If they can, with their net of craft and policy, encompaſs a bulky lump of earth, Oh! what a treaſure have they ingroſſed to themſelves! Mean while, the man in the text has laid ſiege to heaven, has found out the way to get into the city, and is reſolved, in and by God's help, to make that his own. Earth is a droſſy thing in this man's account: earthly greatneſs and ſplendors are but like vaniſhing bubbles in this man's eſteem: None but God, as the end of his deſires, none but Chriſt, as the means to accompliſh this his end, are things counted great by this man. No company now is acceptable to this man, but the Spirit of God: Chriſt and angels and ſaints, as fellow-heirs with himſelf. All other men and things he deals with as ſtrangers and pilgrims were wont to do. This man's mind ſoars higher than the eagle or ſtork of the heavens: He is for muſing about things that are above, and their glory, and for thinking what ſhall come to paſs hereafter.

But as I have ſhewed you what he is not, ſo now let me, by a few words, tell you what he is.

1. Then, He is a man concerned for his ſoul, for his immortal ſoul. The ſoul is a thing, though of moſt worth, leaſt minded by moſt. The ſouls of moſt lie waſte, while all other things are incloſed. But this man has got it by the end, that his ſoul is of more value than the world; wherefore he is concerned for his ſoul. Soul-concerns are concerns of the higheſt nature, and concerns that ariſe from thoughts moſt deep and ponderous. He never yet knew what belonged to to great and deep thoughts, that is a ſtranger to ſoul concerns. Now, the man that comes to God by Chriſt, is a man that is engaged in ſoul-concerns.

2. He is a man whoſe ſpirit is ſubjected to a ſuitableneſs to ſpiritual things; for a carnal mind cannot ſuit with, and be delighted in theſe things: *The carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be.* This is the man that God has tamed, and keeps tame by himſelf, while all other run wild, as the aſſes upon the mountains. If birds could ſpeak, ſurely they would tell, that thoſe that are kept in the cage have with them another temper than they that range the air, and fly in the fields and woods. Yea, and could thoſe kept tame expreſs themſelves to the reſt, they would tell that they have white bread and milk, and ſugar; while thoſe without make a life out of maggots and worms. They are alſo in a place where there are better things, and their companions are the children of men: Beſides, they learn ſuch notes, and can whiſtle ſuch tunes, as other birds are ſtrangers to. Oh! the man whoſe ſpirit is ſubjected to God, betwixt whom and God there is a reconciliation, not only as to a difference made up, but alſo as to a oneneſs of heart, none knows what lumps of ſugar God gives that man, nor what notes and tunes God learns that man: *He hath put a new ſong in my mouth,* ſaith David, *even praiſes to our God: Many ſhall ſee it, and fear, and truſt in the Lord.*

Secondly, Is there a man that comes to God by Chriſt? Thence I infer, that there is that believes there is a world to come. No man looks after that which he yet believes is not. Faith muſt be before coming to Chriſt will be; coming is the fruit of faith. He that comes muſt believe, antecedent to his coming: Wherefore it is ſaid, *We walk by faith;* that is, we come to God, through Chriſt, by faith. And hence I learn two things:

1. That faith is of a ſtrong and forcible quality.

2. That they who come not to God by Chriſt have no faith.

Firſt, Faith is of a ſtrong and forcible quality, and that whether it be true or falſe.

1. A falſe faith has done great things; it has made men believe lies, plead for them, and ſtand to them, to the damnation of their ſouls: *God ſhall ſend them ſtrong deluſions that they ſhall believe a lie,* to their damnation. Hence it is ſaid, *Men make lies their refuge.* Why? Becauſe they truſt in a lie. A lie, if believed, if a man has faith in it, it will do great things, becauſe faith is of a forcible quality. Suppoſe thyſelf to be twenty miles from home, and there ſome man comes and poſſeſſes thee, that thy houſe, thy wife and children, are all burned with the fire: if thou believeſt it, though indeed there ſhould be nothing of truth in what thou haſt heard, yet will this lie drink up thy ſpirit, even as if the tidings were true. How many are there in the world, whoſe heart Satan hath filled with a belief that their ſtate and condition for another world is good? and theſe are made to live by living hope, that all ſhould be well with them; and ſo are kept from ſeeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundleſs faith is the more taking and forcible. Fancy will help to confirm a falſe faith, and ſo will conceit, and idleneſs of ſpirit. There is alſo in man a willingneſs to take things upon truſt, without ſearching into the ground and reaſon of them. Nor will Satan be behind hand to prompt and encourage, to thy believing of a lie; for that he knows will be a means to bring thee to that end to which he greatly deſires thou ſhouldſt come. Wherefore let men beware, and O that they would, of a falſe and lying faith.

2. But if a falſe faith is ſo forcible, what is a true? What force, I ſay, is there in a faith that is begotten by truth, managed by truth, fed by truth, and preſerv. by the truth of God? faith will make inviſible things viſible; not fantaſtically ſo, but ſubſtantially ſo. Now, *faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* True faith carrieth along with it an evidence of the certainty of what it believeth, and that evidence is the infallible word of God. There is a God, a Chriſt, a heaven, ſaith the faith that is good; for the word of God doth ſay ſo. The way to this God, and this heaven, is by Chriſt; for the word of God doth ſay ſo. If I run not to this God by this Chriſt, this heaven ſhall never be my portion; for the word of God doth ſay ſo. So then, thus believing makes the man come to God by him. His thus believing then it is that carries him away from this world, that makes him trample upon this world, and that gives him the victory over this world: *For whoſoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God. This is he that cometh by water and blood, even Jeſus Chriſt: not by water only, but by water and blood: And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.*

Secondly, Now, if this be true, that faith, true faith, is ſo forcible a thing, as to take a man from his ſeat of eaſe, and make him come to God by Chriſt, as afore; then is it not truly inferred from hence, that they that come not to God by Chriſt have no faith? What! is man ſuch a fool as to believe things, and yet not look after them? to believe great things, and yet not to concern himſelf with them? Who would knowingly go over a pearl, and yet not count it worth ſtooping for. Believe thou art what thou art; believe hell is what it is; believe death and judgement are coming as they are; and believe that the Father and the Son are, as by the Holy Ghoſt in the word they are deſcribed, and ſit ſtill in thy ſins, if thou canſt. Thou canſt not ſit ſtill. Faith is forcible. Faith is grounded upon the voice of God in the word, upon the teaching of God in the word. And it pleaſes God by the fooliſhneſs of preaching to ſave them that believe: For believing makes them heartily cloſe in with and embrace what by the word is ſet before them, becauſe it ſeeth the reality of them.

Shall God ſpeak to man's ſoul, and ſhall man believe? Shall man believe what God ſays, and nothing at all regard it? It cannot be: *Faith comes by hearing, and hearing by the word of God.* And we know that when faith is come, it purifies the heart of what is oppoſite to God, and the ſalvation of the ſoul.

So then thoſe men that are at eaſe in a ſinful courſe, or that come not to God by Chriſt, they are ſuch as have no faith, and muſt therefore periſh with the vile and unbelievers.

The whole world is divided into two ſorts of men, believers and unbelievers. The godly are called believers. And why believers? but becauſe they are they that have given credit to the great things of the goſpel of God. Theſe believers are here in the text called alſo comers, or they that come to God by Chriſt, becauſe who ſo believes, will come; for coming is a fruit of faith in the habit, or, if you will, it is faith in exerciſe; yet faith muſt have a being in the ſoul before the ſoul can put it into act.

This therefore further evidences, that they that come not, have no faith, are not believers, belonging not to the houſehold of faith, and muſt periſh: *For he that believes not, ſhall be damned.*

Nor will it be any boot to ſay, I believe there is a God, and a Chriſt: for ſtill thy ſitting ſtill doth demonſtrate, that either thou lieſt in what thou ſayeſt, or that thou believeſt with a worſe than a falſe faith. But the object of my faith is true. I anſwer, So is the object of the faith of devils; for they believe that there is one God and one Chriſt; yet their faith, as to the root and exerciſe of it, that notwithſtanding, is no ſuch faith, as is that faith that ſaves, or that is intended in the text, and that by which men come to God through Chriſt.

Wherefore ſtill, O thou ſlothful one, thou deceiveſt thyſelf! Thy not coming to God by Chriſt, declareth to thy face, that thy faith is not good, conſeqnently that thou feedeſt on aſhes, and thy deceived heart has turned thee aſide, that thou canſt not deliver thy ſoul, nor ſay, Is there not a lie in my right hand.

Thirdly, Is there a man that comes to God by Chriſt? Thence I infer, that the world to come is better than this; yea, ſo much better, as to quit coſt, and bear charges of coming to God, from this, by Chriſt, to that. Though there is a world to come: yet if it was no better than this, one had as good ſtay here, as ſeek that; or if it were better than this, and would bear charges, if a man left this for that, and that was all, ſtill the one would be as good as the other. But the man that comes to God by Chriſt, has choſen the world that is infinitely good, a world betwixt which and this there can be no compariſon. This muſt be granted, becauſe he that comes to God by Chriſt, is ſaid to have made the beſt choice, even choſe a city that has foundations. There are ſeveral things that make it manifeſt enough, that he that comes to God by Chriſt has made the beſt market, or choſe the beſt world.

1. That is the world which God commandeth, but this that that he ſlighteth and contemneth. Hence that is called the kingdom of God, but this an evil world. Now let us conclude, That ſince God made both, he is able to judge which of the two are beſt; yea, beſt able ſo to judge thereof. I chuſe the rather to refer you to the judgement of God in this matter; for ſhould I put you upon aſking of him, as to this, that is, coming to God by Chriſt, perhaps you would ſay, he is as little able to give an account of this matter as yourſelves But I hope you think God knows, and therefore I refer you to the judgement of God, which you have in the ſcriptures of truth. Heaven is his throne, and the earth is his footſtool. I hope you will ſay here is ſome difference. The Lord is the God of that, the devil the god and prince of this. Thus alſo it appears there is ſome difference between them.

2. That world, and thoſe that are counted worthy of it. ſhall all be everlaſting; but ſo ſhall not this nor the inhabitants of it. The earth, with the works thereof, ſhall be burned up, and the men that are of it ſhall die in like manner. But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation: they ſhall not be aſhamed nor confounded, world without end.

This world, with the lovers of it, will end in a burning hell; but the world to come fadeth not away.

3. The world that we are now in, has its beſt comforts mixed either with croſſes or curſes; but that to come with neither. There ſhall be no more curſe; and as for croſſes, all tears ſhall be wiped from the eyes of them that dwell there. There will be nothing but raviſhing pleaſures and holy. There will be no ceſſation of joys, nor any ſpeck of pollution: *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore.*

4. There men ſhall be made like angels, neither can they die any more. There ſhall they behold the face of God and his Son, and ſwim in the enjoyment of them for ever.

5. There men ſhall ſee themſelves beyond all miſery, and ſhall know that it will be utterly impoſſible that either any thing like ſorrow, or grief, or ſickneſs, or diſcontent, ſhould touch them more.

6. There men ſhall be rewarded of God for what they have done and ſuffered, according to his will for his ſake; there they ſhall eat and drink their comforts, and wear them to their everlaſting conſolation.

7. They are all kings that go to that world, and ſo ſhall be proclaimed there. They ſhall alſo be crowned with crowns, and they ſhall wear crowns of life and glory, crowns of everlaſting joy, crowns of loving kindneſs; yea, *in that day the Lord of hoſts himſelf ſhall be for a crown of glory to thoſe that are his people,* Heb. 2. 7.; Iſ 35. 10.; Pſal. 103. 4; Iſ. 28. 5. Now if this world (though no more could be ſaid for it than is ſaid in theſe few lines) is not infinitely far better than what the preſent world is, I have miſſed it in my thoughts. But the coming man, the man that comes to God by Chriſt, is ſatisfied, knows what he does; and if his way, all his way thither, were ſtrewed with burning coals, he would chuſe, God helping him, to tread that path, rather than to have his portion with them that periſh.

Fourthly, If there be a world to come, and ſuch a way to it, ſo ſafe and good, and if God is there to be enjoyed by them that come to him by Chriſt; then this ſhews the great madneſs of the moſt of men; madneſs, I ſay, of the higheſt degree; for that they come not to God by Chriſt that they may be inheritors of the world to come. It is a right character which Solomon gives of them: *The heart* ſaith he *of the ſons of men are full of evil, and madneſs is in their hearts, while they live, and after that they go to the dead.*

A madman is intent upon his joys, upon any thing, but that about which he ſhould be intent: and ſo are they that come not to God by Jeſus Chriſt. A madman has neither ears to hear, nor a heart to do what they that are in their right wits adviſe him for the beſt, no more have they that come not to God by Chriſt. A madman ſets more by the ſtraws and cocks feathers by by which he decks himſelf, than he does by all the pearls and jewels in the world: And they that come not to God by Chriſt, ſet more by the vaniſhing bubbles of this life, than they do by that glory that the wiſe man ſhall inherit: *The wiſe ſhall inherit glory, but ſhame* (ſays Solomon) *ſhall be the portion of fools.* What a ſhame it is to ſee God's jewels lie unregarded of them that yet think none are wiſer than themſelves!

I know the wiſe men of this world will ſcorn one ſhould think of them that they are mad; but verily it is ſo: The more wiſe for this world, the more fool in God's matters, and the more obſtinately they ſtand in their way, the more mad.

When Solomon gave himſelf to backſliding, he ſaith, *he gave himſelf to folly and madneſs.* And when he went about to ſearch out what man is ſince the fall, he went about to ſearch out fooliſhneſs and madneſs. And is it not ſaid, that when the Jews were angry with Jeſus, for that he did good on the ſabbath, that that anger did flow from their being filled with madneſs? Doth not Paul alſo, while he oppoſeth himſelf againſt Chriſt, the goſpel and profeſſors thereof, plainly tell us that he did it even from the higheſt pitch of madneſs? *And being exceeding mad againſt them, I perſecuted them even unto ſtrange cities.* Now, if it is exceeding madneſs to do thus, how many at this day muſt be counted exceeding mad, who yet count themſelves the only ſober men? They oppoſe themſelves, they ſtand in their own light, they are againſt their own happineſs, they cheriſh and nouriſh cockatrices in their own boſoms; they chuſe to themſelves thoſe paths which have written upon them, in large characters, *Theſe are the ways of death and damnation;* they are offended with them that endeavour to pull them out of their ditch, and chuſe rather to lie and die there, than to go to God by Chriſt, that they may be ſaved from wrath through him: yea, ſo mad are they, that they count the moſt ſober, the moſt godly, the moſt holy man, the mad one; the more earneſt for life, the more mad; the more in the ſpirit, the more mad; the more deſirous to promote the ſalvation of others, the more mad. But is not this a ſign of madneſs, of madneſs to unto perfection? And yet thus mad are many; and mad are all they, that while it is called to-day, while their door is open, and while the golden ſceptre of the golden grace of the bleſſed God is held forth, ſtand in their own light, and come not to God by Chriſt. That is the fourth inference.

Fifthly, A fifth inference that I gather from this text is, That the end that God will make with men, will be according as they come or come not to God by Chriſt. They that come to God by Chriſt, have taken ſhelter, and have hid themſelves, but they that come not to God by Chriſt, lay themſelves open to the windy ſtorm and tempeſt that will be in that day. And the wind then will be high, and the tempeſt ſtrong, that will blow upon them that ſhall be found in themſelves. Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him and it ſhall be very tempeſtuous round about him: *He ſhall call to the heavens from above, and to the earth, that he may judge his people.*

And now, what will be found in that day to be the portion of them that in this day do not come to God by Chriſt, none knows but God, with whom the reward of unbelievers is.

But writing and preaching is in vain as to ſuch; let men ſay what they will, what they can to perſuade to come, to diſſuade from neglecting to come, they are reſolved not to ſtir. They will try if God will be ſo faithful to himſelf, and to his word, as to dare to condemn them to hell-fire that have refuſed to hear and comply with the voice of him that ſpeaketh from heaven.

But this is but a deſperate venture; ſeveral things declare, that he is determined to be at a point in this matter.

1, The gallows are built, hell is prepared for the wicked.

2. There are thoſe already in chains, and ſtand bound over to the judgement of that day, that are, as to creation, higher and greater than men, to wit, the angels that ſinned. Let ſinners then look to themſelves.

3. The judge is prepared and appointed, and it hath fallen out to be he that thou haſt refuſed to come to God by; and that predicts no good to thee; For then will he ſay of all ſuch, *Thoſe mine enemies that would not that I ſhould reign over them, bring hither, and ſlay them before me.*

But what a ſurpriſe will it be to them that now have come to God by Chriſt, to ſee themſelves in heaven indeed: ſaved indeed, and poſſeſſed of everlaſting life indeed? For, alas! what is faith to poſſeſſion? Faith that is mixed with many tears, that is oppoſed with many aſſaults, and that ſeems ſometimes to be quite extinguiſhed; I ſay, what is that to a ſeeing of myſelf in heaven? Hence it is ſaid, that he ſhall then come to be admired in them that now believe, (becauſe they did here believe the teſtimony), then they ſhall admire that it was their lot to believe when they were in the world. They ſhall alſo admire to think, to ſee, and behold, what believing has brought them to, while the reſt for refuſing to come to God by Chriſt, drink their tears mixed with burning brimſtone.

Repentance will not be found in heaven among them that come to God by Chriſt; no, hell is the place of untimely repentance; it is there where the tears will be mixed with gnaſhing of teeth: while they conſider how mad, and worſe they were, in not coming to God by Jeſus Chriſt.

Then will their hearts and mouths be full of, *Lord, open unto us.* But the anſwer will be, *Ye ſhut me out of doors; I was a ſtranger, and ye took me not in:* beſides, you refuſed to come to my Father by me, wherefore now you muſt go from my Father by me.

They that will not be ſaved by Chriſt, muſt be damned by Chriſt. No man can eſcape one of the two. Refuſe the firſt they may, but ſhun the ſecond they cannot.

And now they that would not come unto God by Chriſt, will have leiſure and time enough (if I may call it time) to conſider what they have done, in refuſing to come to God by Chriſt. Now they will meditate warmly on this thing, now their thoughts will be burning hot about it, and it is too late, will be in each thought, ſuch a ſting, that like a bow of ſteel, it will continually ſtrike him thorough.

Now they will bleſs thoſe whom formerly they have deſpiſed, and commend thoſe they once contemned. Now would the rich man willingly change places with poor Lazarus, though he preferred his own condition before his in the world.

The day of judgement will bring the worſt to rights, in their opinions: They will not be capable of miſapprehending any more. They will never after that day put bitter for ſweet, or darkneſs for light, or evil for good any more. Their madneſs will now be gone. Hell will be the unbelievers bedlam-houſe, and there God will tame them as to all thoſe bedlam tricks and pranks which they played in this world; but not at all to their profit nor advantage. The gulph that God has placed and fixed betwixt heaven and hell, will ſpoil all as to that.

But what a joy will it be to the truly godly, to think now that they are come to God by Chriſt; It was their mercy to begin to come; it was their happineſs that they continued coming; but it is their glory that they are come, that they are come to God by Chriſt.

To God! why? he is all; all that is good, eſſentially good, and eternally good. To God! the infinite ocean of good. To God in friendly wiſe, by the means of reconciliation (for the other now will be come to him to receive his anger, becauſe they come not to him by Jeſus Chriſt). Oh that I could imagine! Oh that I could think, that I might write more effectually to thee of the happy eſtate of them that come to God by Chriſt.

But thus have I paſſed through the three former things, namely,

1. That of the interceſſion of Chriſt.

2. That of the benefit of his interceſſion.

3. That of the perſons that are intereſted in this interceſſion.

Wherefore now I come to the laſt head, and that is to ſhew you, The certainty of their reaping the benefit of his interceſſion.

*Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

The certainty of their reaping the benefit of being ſaved that come unto God by Chriſt, is thus expreſſed: *Seeing he ever liveth to make interceſſion for them.* The interceſſion of Chriſt, and the laſtingneſs of it, is a ſure token of the ſalvation of them that come unto God by him.

Of his interceſſion, what it is, and for whom, we have ſpoken already. Of the ſucceſs and prevalency of it, we have alſo ſpoken before; but the reaſon of its ſucceſfulneſs, of that we are to ſpeak of now. And that reaſon, as the apoſtle ſuggeſteth, lies in the continuance of it: *Seeing he ever liveth to make interceſſion.* The apoſtle alſo makes very much of the continuation of the prieſthood of Chriſt, in other places of this epiſtle: *He abides a prieſt continually: Thou art a prieſt for ever: He hath an unchangeable prieſthood: And here he ever liveth to make interceſſion.*

Now, by the text, is ſhewed the reaſon why he ſo continually harpeth upon the durableneſs of it, namely, for that by the unchangeableneſs of this prieſthood we are ſaved; nay, ſaved demonſtratively, apparently, it is evident we are: *He is alſo able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* For, *Firſt*, The durableneſs of his interceſſion proves, that the covenant in which thoſe that come to God by him are concerned and wrapt up, is not ſhaken, broken, or made invalid by all their weakeneſs and infirmities.

Chriſt is a prieſt according to covenant; and in all his acts of mediation he has regard to that covenant: So long as that covenant abides in its ſtrength, ſo long Chriſt's interceſſion is of worth. Hence when God caſt the old high-prieſt out of doors, he renders this reaſon for his ſo doing; becauſe they continued not in my covenant, that is, neither prieſts, nor people: Therefore were they caſt out of the prieſthood, and the people pulled down, as to a church-ſtate.

Now the covenant by which Chriſt acted as a prieſt, ſo far as we are concerned therein, he alſo himſelf acteth our part, being indeed the head and mediator of the body: Wherefore God doth not count that the covenant is broken, though we ſin, if Chriſt Jeſus our Lord is found to do by it, what by law is required of us. Therefore he ſaith, *If his children break my law, and keep not my commandments, I will viſit their ſins with a rod, &c. But their ſins ſhall not ſhake my covenant, with my beloved, nor cauſe that I for ever ſhould reject them. My covenant will I not break, nor alter the thing that is gone out of my mouth. His ſeed will I make to endure for ever, his ſeed ſhall endure for ever.* Hence it is clear, that the covenant ſtands good to us, as long as Chriſt ſtands good to God, or before his face, For he is not only our mediator by covenant, but he himſelf is our condition to God-ward; therefore he is ſaid to be the covenant of the people, or that which the holy God by law required of us. Hence again he is ſaid to be our juſtice our righteouſneſs; to wit, which anſwereth to what is required of us by the law. He is made unto us of God, ſo, and in our room, and in our ſtead preſenteth himſelf to God. So then, if any aſk me, by what Chriſt's prieſthood is continued? I anſwer, by covenant: For that the covenant by which he is made prieſt, abideth of full force. If any aſk, whether the church is concerned in that covenant? I anſwer, Yes; Yet ſo as that all points and parts thereof that concern life and death everlaſting, is laid upon his ſhoulders, and he alone is the door of it. He is the Lord our righteouſneſs, and he is the Saviour of the body; ſo that my ſins break not the covenant: But them notwithſtanding, God's covenant ſtands faſt with him, with him for evermore. And good reaſon, if no fault can be found with Chriſt, who is the perſon that did ſtrike hands with his Father upon our account, and for us, to wit, to do what was meet ſhould be found upon us, when we came to appear before God by him.

And that God himſelf doth ſo underſtand this matter, is evident, becauſe he alſo, by his own act, giveth and imputeth to us that good that we never did, that righteouſneſs which we never wrought out; yea, and, for the ſake of that, tranſmitteth our ſins unto Chriſt, as to one that had not only well ſatisfied for them, but could carry them ſo far, both from us and from God, that they ſhould never again come to be charged on the committers, to death and damnation. The ſcriptures are ſo plentiful for this, that he muſt be a Turk, or a Jew, or an Atheiſt, that denies it. Beſides, God's commanding that men ſhould believe in his Son unto righteouſneſs, well enough proveth this thing; and the reaſon of this command doth prove it with an over and above; to wit, *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.*

Hence comes out that proclamation from God, at the riſing again of Chriſt from the dead, *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe are juſtified from all things from which he could not be juſtified by the law of Moſes.*

If this be ſo, as indeed it is, then here lieth a great deal of this concluſion, *he ever liveth to make interceſſion*, and of the demonſtration of the certain ſalvation of him that cometh to God by him, *ſeeing he ever liveth to make interceſſion for them.* For if Chriſt Jeſus is a prieſt by covenant, and ſo abides as the covenant abides; and if, ſince the covenant is everlaſting, his prieſthood is unchangeable, then the man that cometh to God by him muſt needs be certainly ſaved. For if the covenant, the covenant of ſalvation, is not broken, none can ſhew a reaſon why he that comes to Chriſt ſhould be damned, or why the prieſthood of Jeſus Chriſt ſhould ceaſe. Hence, after the apoſtle had ſpoken of the excellency of his perſon and prieſthood, he then ſhews that the benefit of the covenant of God remaineth with us namely, That grace ſhould be communicated unto us, for his prieſthood's ſake, and that our ſins and iniquities God would remember no more.

Now, as I alſo have already hinted, if this covenant, of which the Lord Jeſus is Mediator and High-prieſt, has in the bowels of it, not only grace and remiſſion of ſins, but a promiſe that we ſhall be partakers thereof through the blood of his prieſthood, for ſo it comes to us; then why ſhould not we have boldneſs, not only to come to God by him, but to enter alſo into the holieſt by the blood of Jeſus, by that new and living way, &c.

Secondly, But further, this prieſthood, as to the unchangeableneſs of it, is confirmed unto him by an oath, By him that ſaid unto him, *The Lord ſwore, and will not repent; thou art a prieſt for ever.* This oath ſeems to me to be for the confirmation of the covenant, as it is worded before by Paul to the Galatians, when he ſpeaks of it with reſpect to that eſtabliſhment that it alſo had on Chriſt's part, by the ſacrifice which he offered to God for us; yea, he then ſpeaks of the mutual confirmation of it, both by the Father and the Son: Now, I ſay, ſince by this covenant he ſtands and abides a prieſt; and ſince the Lord ſware, and will not repent, ſaying, *Thou art a prieſt for ever;* we are ſtill further confirmed in the certain ſalvation of him that cometh to God by Chriſt.

The Lord by ſwearing confirmeth to Chriſt, and ſo to us in him, the immutability of his counſel, and that he is utterly unchangeable in his reſolutions to ſave them to the uttermoſt, that come to God by Chriſt. And this alſo ſhews, that this covenant, and ſo the promiſe of remiſſion of ſins, is ſtedfaſt and immoveable. And it is worth your noting the manner and nature of this oath, *The Lord ſware, and will not repent*, It is as much as to ſay, What I have now ſworn, I bind me for ever to ſtand to; or, I determine never to revoke; and that is, *That thou art a prieſt for ever.* Now, as was ſaid before, ſince his prieſthood ſtands by covenant, and this covenant of his prieſthood is confirmed by his oath, it cannot be, but that he that comes by him to God muſt be accepted of him; for ſhould ſuch an one be rejected, it muſt be either for the greatneſs of his ſins, or for want of merit in the ſacrifice he preſented, and urged, as to the merit of it, before the mercy-ſeat. But let the reaſon ſpecified be what it will, the conſequence falls harder upon the ſacrifice of Chriſt than it can do any where elſe, and ſo on upon the covenant, and at laſt upon God himſelf, who has ſwore, and will not repent, *that he is a prieſt for ever.* I thus diſcourſe, to ſhew you what dangerous concluſions follow from a conceit, that ſome that come to God by Chriſt ſhall not be ſaved, though he ever liveth to make interceſſion for them.

And this I have further to ſay, That the Lord ſwearing, ſince the manner of the oath is ſuch as it is, and that it alſo tended to eſtabliſh to Chriſt his prieſthood to be unchangeable, it declareth, That as to the excellency of his ſacrifice he is eternally ſatisfied in the goodneſs and merit of it, and that he will never deny him any thing that he ſhall aſk for at his hands, for his ſufferings ſake. For this oath doth not only ſhew God's firm reſolution to keep his part of the covenant, in giving to Chriſt that which was covenanted for by him; but it declareth, That, in the judgement of God, Chriſt's blood is able to ſave any ſinner, and he will never put ſtop nor check to his interceſſion, how great ſoever the ſinners be that at any time he ſhall intercede for: So that the demonſtration is clearer and clearer, *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Thirdly, This unchangeableneſs of the prieſthood of Chriſt dependeth alſo upon his own life: *This man, becauſe he continueth ever, hath an unchangeable prieſthood.* Now, although (perhaps) at firſt much may not appear in this text, yet the words that we are upon take their ground from them: *This man, becauſe he continueth ever, hath an unchangeable prieſthood: wherefore he is able alſo*; (that is, by his unchangeable prieſthood) *to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

The life of Chriſt, then, is a ground of the laſtingneſs of his prieſthood, and ſo a ground of the ſalvation of them that come unto God by him: *We ſhall be ſaved by his life* Wherefore, in another place, this his life is ſpoken of with great emphaſis, The power of an endleſs life: *He is made a prieſt, not after the law of a carnal commandment, but after the power of an endleſs life.* An endleſs life is then a powerful thing; and indeed two things are very conſiderable in it.

1. That it is above death, and ſo above him that hath the power of death, the devil.

2. In that it capacitates him to be the laſt in his own cauſe, and ſo to have the caſting voice.

We will ſpeak to the firſt, and for the better ſetting of it forth, we will ſhew what life it is of which the apoſtle here ſpeaks; and then, how, as to life, it comes to be ſo advantageous, both with reſpect to his office of prieſthood, and us

1. What life is it that is thus the ground of his prieſthood? It is a life taken, his own life reſcued from the power of the grave, a life that we had forfeited, he being our ſurety, and a life that he recovered again, he being the Captain of our ſalvation: *I lay down my life* (ſaith he) *that I may take it again: This commandment have I received of my Father.* It is a life then that was once laid down as the price of man's redemption, and a life won, gained, taken, or recovered again, as the token or true effect of the completing, by ſo dying, that redemption: Wherefore it ſaith again, *In that he died, he died unto ſin once; but in that he liveth, he liveth unto God.* He liveth as having pleaſed God by dying for our ſins, as having merited his life by dying for our ſins. Now, if this life of his is a life merited and won, by virtue of the death that he died, as Acts 2. 24. doth clearly manifeſt; and if this life is the ground of the unchangeableneſs of this part of his prieſthood, as we ſee it is, then it follows, that this ſecond part of his prieſthood, which is called here *interceſſion*, is grounded upon the demonſtrations of the virtue of his ſacrifice, which is his life taken to live again: So then, he holds this part of his prieſthood, not by virtue of a carnal commandment, but by the power of an endleſs life, but by the power of a life reſcued from death, and eternally exalted above all that any ways would yet aſſault it; *For Chriſt being raiſed from the dead, dies no more; death has no more dominion over him.*

Hence Chriſt brings in his life, the life that he won to himſelf by his death, to comfort John withal, when he fainted under the view of that overcoming glory that he ſaw upon Chriſt in his viſion of him at Patmos: *And he laid his right hand upon me,* (ſaid he), *ſaying unto me, Fear not, I am the firſt and the laſt: I am he that liveth and was dead. and behold I am alive for evermore. Amen.* Why ſhould Chriſt bring in his life to comfort John, if it was not a life advantageous to him? But the advantageouſneſs of it doth lie, not merely in the being of life, but in that it was a life laid down for his ſins, and a life taken up again for his juſtification; a life loſt to ranſome him, and a life won to ſave him; as alſo the text affirmeth, ſaying, *He is able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Again, it is yet more manifeſt, that Chriſt receiving of his life again, was the death and deſtruction of the enemy of his people, and to manifeſt that it was ſo, therefore he adds, (after he had ſaid, *And behold, I am alive for evermore. Amen.*), *And I have the keys of hell and of death.* I have the power over them, I have them under me: I tread them down, by being a victor, a conqueror, and one that have got the dominion of life, (for he now is the prince of life), one that lives for evermore. Amen. Hence it is ſaid again, *He hath aboliſhed death, and brought life and immortality to light through the goſpel.* He hath aboliſhed death by his death, *(By death he deſtroyed him that had the power of death, that is the devil,)*, and brought life, (a very emphatical expreſſion), and brought it from whence? from God, who raiſed him from the dead; and brought it to light, to our view and ſight, by the word of the truth of the goſpel.

So then the life that he now hath, is a life once laid down as the price of our redemption; a life obtained and taken to him again as the effect of the merit that was in the laying down thereof: a life by the virtue of which death and ſin, and the curſe, is overcome; and ſo a life that is above them for ever. This is the life that he liveth, (to wit, this meriting, purchaſing, victorious life), and that he improveth, while he ever ſo lives, to make interceſſion for us.

This life then is a continual plea and argument with God for them that come to him by Chriſt, ſhould he make no other interceſſion, but only ſhew to God that he liveth; becauſe his thus living ſaith, that he has ſatisfied for the ſins of them that come unto God by him. It teſtifies, moreover, that thoſe, to wit, death, the grave, and hell, are overcome by him for them; becauſe indeed he liveth, and hath their keys. But now, add to life, to a life meritorious, interceſſion or an urging of this meritorious life by way of prayer for his, and againſt all thoſe that ſeek to deſtroy them (ſince they themſelves alſo have been already overcome by his death), and what an encouraging conſideration is here for all them that come to God by him, to hope for life eternal! But,

Secondly, Let us ſpeak a word to the ſecond head; namely, For that his living for ever capacitates him to be laſt in his own cauſe, and to have the caſting voice; and that is an advantage next to what is chiefeſt.

His cauſe: what is his cauſe? but that the death that he died when he was in the world, was and is of merit ſufficient to ſecure all thoſe from hell, or, as the text has it, *to ſave them that come unto God by him;* to ſave them to the uttermoſt. Now, if this cauſe be faulty, why doth he live? Yea, he liveth by the power of God, by the power of God towards us; or with a reſpect to our welfare, for *he liveth to make interceſſion*, interceſſion againſt Satan our accuſer, for us. Beſides, he liveth before God, and to God, and that after he had given his life a ranſom for us. What can follow more clearly from this, but that amends was made by him for thoſe ſouls for whoſe ſins he ſuffered upon the tree? Wherefore, ſince his Father has given him his life and favour, and that after he died for our ſins, it cannot be thought but that the life he now liveth is a life that he received as the effect of the merit of his paſſion for us.

God is juſt, and yet Chriſt liveth, and yet Chriſt liveth in heaven. God is juſt, and yet Chriſt our paſſover liveth there, do what our foes can to the contrary.

And this note, by the way, that though the deſign of Satan againſt us, in his labouring continually to accuſe us to God, and to prevail againſt our ſalvation, ſeems to terminate here; yet indeed it is alſo laid againſt the very life of Chriſt. And that his prieſthood might be utterly overthrown, and in concluſion that God alſo might be found unjuſt, in receiving of ſuch whoſe ſins have not been ſatisfied for, and ſo whoſe ſouls are yet under the power of the devil: For he that objects againſt him for whom Chriſt intercedes, objects againſt Chriſt and his merits; and he that objects againſt Chriſt's interceſſion, objects againſt God who has made him a prieſt for ever. Behold you therefore how the cauſe of God, of Chriſt, and of the ſouls that come to God by him, are interwoven. They are wrapt up in one bottom. Miſchief one, and you miſchief all; overthrow that ſoul, and you overthrow his interceſſor; and overthrow him, and you overthrow even him that made him a prieſt for ever.

For the text is without reſtriction; *He is able to ſave to the uttermoſt, them that come unto God by him.* He ſaith not now and then one, or ſinners of an inferior rank in ſin, but them that come to God by him, how great ſoever their tranſgreſſions are; as is clear in that it addeth this clauſe, *to the uttermoſt; He is able to ſave them to the uttermoſt.*

But if he were not, why did the King ſend, yea, come and looſe him, and let him go free? yea, admit him into his preſence, yea, make him Lord over all his people, and deliver all things into his hand? But he liveth, he ever liveth, and is admitted to make interceſſion, yea, is ordained of God ſo to do: Therefore he is *able to ſave to the uttermoſt them that come unto God by him.*

This therefore that he liveth, ſeeing he liveth to God and his judgement, and in juſtice is made ſo to do, it is chiefly with reference to his life, as mediator, for their ſakes for whom he makes interceſſion: *He liveth to make interceſſion* And in that it is ſaid he liveth ever, what is it but that he muſt live, and outlive all his enemies; for he muſt live, yea reign till all his enemies are put under his feet. Yea, his very interceſſions muſt live till they are all dead and gone: For the devil and ſin muſt not live for ever, not for ever to accuſe. Time is coming when due courſe of law will have an end, and all cavillers will be caſt over the bar; but then and after that Chriſt our High-prieſt ſhall live, and ſo ſhall his interceſſions, yea, and alſo all them for whom he makes interceſſion, ſeeing they come unto God by him.

Now if he lives, and outlives all, and if his interceſſion has the caſting voice, ſince alſo he pleadeth in his prayers a ſufficient merit before a juſt God, againſt a lying, malicious, clamorous, and envious adverſary, he muſt needs carry the cauſe, the cauſe for himſelf and his people, to the glory of God and their ſalvation. So then his life and interceſſion muſt prevail, there can be no withſtanding of it. Is not this then a demonſtration clear as the ſun, that they that come to God by him ſhall be ſaved, *ſeeing he ever liveth to make interceſſion for them?*

Fourthly, the duration of Chriſt's interceſſion as it is grounded upon a covenant betwixt God and him; upon an oath alſo, and upon his life; ſo it is grounded upon the validity of his merits. This has been promiſcuouſly touched before, but ſince it is an eſſential to the laſtingneſs of his interceſſion, it will be to the purpoſe to lay it down by itſelf.

Interceſſion then, I mean Chriſt's interceſſion, is, that thoſe for whom he died with full intention to ſave them, might be brought into that inheritance which he hath purchaſed for them. Now then, his interceſſion muſt muſt, as to length and breadth, reach no further than his merits. For he may not pray for thoſe for whom he died not. Indeed if we take in the utmoſt extent of his death, then we muſt beware. For his death is ſufficient to ſave the whole world; but his interceſſions are kept within a narrower compaſs. The altar of burnt-offerings was a great deal bigger than the altar of incenſe, which was a figure of Chriſt's interceſſion. But this, I ſay, his interceſſion is for thoſe for whom he died, with full intention to ſave them: wherefore it muſt be grounded upon the validity of his ſufferings. And indeed his interceſſion is nothing elſe that I know of, but a preſenting of what he did in the world for us unto God, and preſſing the value of it for our ſalvation. The blood of ſprinkling is that which ſpeaketh meritoriouſly, it is by the value of that, that God meaſureth out, and giveth unto us grace and life eternal; wherefore Chriſt's interceſſions alſo muſt be ordered and governed by merit. By his own blood he entered into the holy place, having (before by it) obtained eternal redemption for us, for our ſouls.

Now, if by blood he entered in thither, by blood he muſt alſo make interceſſion there. His blood made way for his entrance thither, his blood muſt make way for our entrance thither. Though here again we muſt beware, for his blood did make way for him as prieſt to interceed, his blood makes way for us, as for thoſe redeemed by it, that we might be ſaved.

This then ſhews ſufficiently the worth of the blood of Chriſt, even his ever living to make interceſſion for us; for the merit of his blood laſts all the while that he doth, and for all them for whom he ever liveth to make interceſſion. Oh precious blood! Oh laſting merit! Blood muſt be pleaded in Chriſt's interceſſion, becauſe of juſtice, and to ſtop the mouth of the enemy, and alſo to encourage us to come to God by him. Juſtice, ſince that is of the eſſence of God, muſt concur in the ſalvation of the ſinner; but how can that be, ſince it is ſaid at firſt, *In the day thou eateſt thereof, thou ſhalt ſurely die;* unleſs a plenary ſatisfaction be made for ſin, to the pleaſing of the mighty God? The enemy alſo would elſe never let go his objecting againſt our ſalvation. But now God has declared, that our ſalvation is grounded on juſtice, becauſe merited by blood. And though God needed not to have given his Son to die for us, that he might ſave us, and ſtop the mouth of the devil in ſo doing; yet this way of ſalvation has done both, and ſo it is declared: *We are juſtified freely by his grace, through the redemption that is in Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt;* to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. So then here is alſo a ground of interceſſion, even the blood ſhed for us before.

And that you may ſee it yet more for your comfort, God did at Chriſt's reſurrection, to ſhew what a price he ſet upon his blood, bid him aſk of him the Heathen, and he would give him the uttermoſt parts of the earth for his poſſeſſion. His blood then has value enough in it to ground interceſſion upon; yea, there is more worth in it than Chriſt will plead or improve for men by way of interceſſion. I do not at all doubt but there is virtue enough in the blood of Chriſt, would God Almighty ſo apply it, to ſave the ſouls of the whole world, But it is the blood of Chriſt, his own blood, and he may do what he will with his own. It is alſo the blood of God, and he alſo may reſtrain its merits, or apply it as he ſees good. But the coming ſoul he ſhall find and feel the virtue thereof, even the ſoul that comes to God by Chriſt; for he is the man concerned in its worth; and he ever liveth to make interceſſion for him.

Now, ſeeing the interceſſion of Chriſt is grounded upon a covenant, an oath, a life, and alſo upon the validity of his merits, it muſt of neceſſity be prevalent, and ſo drive down all oppoſition before it. This therefore is the laſt part of the text, and that which demonſtrateth that he that comes to God by Chriſt ſhall be ſaved, ſeeing he ever liveth to make interceſſion for him.

I have now done what I intend upon this ſubject, when I have drawn a few inferences from this alſo.

Firſt, Then hence I infer, that the ſouls ſaved by Chriſt, are in themſelves in a moſt deplorable condition. Oh what ado, as I may ſay, is here, before one ſinner can be eternally ſaved! Chriſt muſt die; but this is not all. The ſpirit of grace muſt be given to us; but that is not all; but Chriſt muſt alſo ever live to make interceſſion for us; and as he doth this for all, ſo he doth it for each one. He interceded for me before I was born, that I might in time, at the ſet time, come into being: After that he alſo made interceſſion for me, that I might be kept from hell in the time of my unregenerate ſtate, until the time of my call and converſion; yet again he then intercedes, that the work now begun in my ſoul may be perfected, not only to the day of my diſſolution, but unto the day of Chriſt, that is, until he comes to judgement; ſo that as he begun to ſave me before I had being, ſo he will go on to ſave me when I am dead and gone, and will never leave off to ſave me, until he has ſet me before his face for ever.

But I ſay, what a deplorable condition has our ſin put us into, that there muſt be all this ado to ſave us! Oh how hardly is ſin got out of the ſoul, when once it is in! Blood takes away the guilt; inherent grace weakens the filth; but the grave is the place, at the mouth of which ſin, as to the being of ſin, and the ſaved, muſt have a perfect and final parting. Not that the grave of itſelf is of a ſin-purging quality, but God will follow Satan home to his own door; for the grave is the door or gate of hell, and will there, where the devil thought to have ſwallowed us up, even there by the power of his mercy, make us (at our coming thence) ſhine like the ſun, and look like angels. Chriſt all this while ever liveth to make interceſſion for us.

Secondly, Hence alſo I infer, that as Satan thought he ſtruck home at firſt, when he polluted our nature, and brought our ſouls to death; ſo he is marvellous loth to loſe us, and to ſuffer his lawful captives now to eſcape his hands. He is full of fire againſt us, full of the fire of malice, as is manifeſt,

1. Not only by his firſt attempt upon our firſt parents: But behold when the deliverer came into the world, how he roared; he ſought his death while he was an

infant; he hated him in his cradle, he perſecuted him while he was but a bud and bloſſom.

When he was come to riper years, and began to manifeſt his glory, yet, leſt the world ſhould be taken with him, how politicly did this old ſerpent, called the devil and Satan, work? he poſſeſſed people that he had a devil, and was mad, and a deceiver; that he wrought his miracles by magic art, and by the devil; that the prophets ſpake nothing of him, and that he ſought to overthrow the government which was God's ordinance. And not being contented with all this, he purſued him to the death, and could never reſt until he had ſpilt his blood upon the ground like water. Yea, ſo unſatiable was his malice, that he ſet the ſoldiers to forge lies about him to the denial of his reſurrection, and ſo managed that matter, that what they ſaid has become a ſtumbling-block to the Jews to this very day.

2. When he was aſcended to God, and ſo was out of his reach: yet how buſily went he about to make war with his people! yea, what horrors and terrors, what troubles and temptations, has God's church met with from that day till now! Nor is he content with perſecutions, and general troubles; but, oh! how doth he haunt the ſpirits of the Chriſtians with blaſphemies and troubles, with darkneſs and frightful fears! ſometimes to their diſtraction, and often to the filling the the church with outcries.

3. Yet his malice is in the purſuit, and now his boldneſs will try what it can do with God, either to tempt him to reject his Son's mediation, or to reject them that come to God by him for mercy. And this is one cauſe among many, why he *ever liveth to make interceſſion for them that come to God by him.*

4 And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them even as he did their Lord, from the day of their converſion to the day of their aſcenſion to glory.

Thirdly, Hence I infer, that the love of Chriſt to his is an unwearied love, and it muſt needs be ſo: an undaunted love, and it muſt needs be ſo. Who but Jeſus Chriſt would have undertaken ſuch a taſk as the ſalvation of the ſinner is, if Jeſus Chriſt had paſſed us by; It is true which is written of him, *He ſhall not fail nor be diſcouraged, till he has ſet judgement in the earth,* &c. If he had not ſet his face like a flint, the greatneſs of this work would ſurely have daunted his mind.

For do but conſider what ſin is, from which they muſt be ſaved. Do but conſider what the devil and the curſe is, from which they muſt be ſaved, and it will eaſily be concluded by you, that it is he that full rightly deſerveth to have his name called *Wonderful,* and his love ſuch as verily paſſeth knowledge.

Conſider again, by what means theſe ſouls are ſaved even with the loſs of his life, and together with it the loſs of the light of his Father's face. I paſs by here, and forbear to ſpeak of the matchleſs contradiction of ſinners which he endured againſt himſelf, which could not but be a great grief, or as himſelf doth word it, a breaking of heart unto him; but all this did not, could not hinder.

Join to all this, his everlaſting interceſſion for us; and the effectual management thereof with God for us; and withal the infinite number of times that we by ſin provoke him to ſpue us out of his mouth, inſtead of interceding for us; and the many times alſo that his interceſſion is repeated by the repeating of our faults: And this love ſtill paſſes knowledge, and is by us to be wondered at.

What did, or what doth the Lord Jeſus ſee in us to be at all this care and pains, and coſt to ſave us? What will he get off us by the bargain, but a ſmall pittance of thanks and love? for ſo it is, and ever will be, when compared with his matchleſs and unſpeakable love and kindneſs towards us.

Oh! how unworthy are we of this love! How little do we think of it! But moſt of all, the angels may be aſtoniſhed to ſee how little we are affected with that of it which we pretend to know. But neither can this prevail with him, to put us out of the ſcroll in which all the names of them are written, for whom he doth make interceſſion to God. Let us cry, grace, grace unto it.

Fourthly, Hence again I infer, that they ſhall be ſaved that come to God by Chriſt, when the devil and ſin have done what they can to hinder it. This is clear, for that the ſtrife is now, who ſhall be Lord of all; whether Satan, the prince of this world, or Chriſt Jeſus the Son of God: or which can lay the beſt claim to God's elect; he that produceth their ſins againſt them, or he that laid down his heart's blood a price of redemption for them. Who then ſhall condemn when Chriſt has died, and doth alſo make interceſſion? Stand ſtill, angels, and behold how the Father divideth his Son a portion with the great, and how he divideth the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death, and was numbered with the tranſgreſſors, and did bear the ſin of many, and made interceſſion for the tranſgreſſors. The grace of God, and blood of Chriſt, will, before the end of the world, make brave work among the ſons of men. They ſhall come to a wonderment to God by Chriſt, and be ſaved by a wonderment for Chriſt's ſake. Behold theſe ſhall come from afar; and, lo, theſe from the north, and from the weſt, and theſe from the land of Sinim.

Behold, theſe, and theſe, and theſe ſhall come, and lo theſe, and theſe, and theſe from the land of Sinim.

This is to denote the abundance that ſhall come in to God, by Chriſt, towards the latter end of the world, namely, when Antichriſt is gone to bed in the ſides of the pit's mouth: then ſhall nations come in and be ſaved, and ſhall walk in the light of the Lord.

But, I ſay, what encouragement would there be for ſinners thus to do, if that the Lord Jeſus, by his interceſſion, were not able to ſave, even to the uttermoſt, them that come unto God by him?

Fifthly, Hence again I infer, that here is ground for confidence to them that come to God by Chriſt. Confidence to the end becomes us who have ſuch an high-prieſt, ſuch an interceſſor as Jeſus Chriſt; who would diſhonour ſuch a Jeſus by doubting, that all the devils iu hell cannot diſcourage by all their wiles? He is a tried ſtone, he is a ſure foundation: a man may confidently veuture his ſoul in his hand, and not fear but he will bring him ſafe home. Ability, love to the perſon, and faithfulneſs to truſt committed to him, will do all; and all theſe are with infinite fulneſs in him. He has been a Saviour this four thouſand years already (two thouſand before the law, two thouſand in the time of the law, beſides the ſixteen hundred years that he has in his fleſh continued to make interceſſion for them that come unto God by him. Yet the day is to come, yea, will never come, that he can be charged with any fault or neglect of the ſalvation of any of them that at any time have come unto God by him. What ground then is here for confidence that Chriſt will make a good end with me, ſince I come unto God by him, and ſince he ever liveth to make interceſſion for me. Let me then honour him, I ſay, by ſetting on his head the crown of his undertakings for me; by the believing that he is able to ſave me, *even to the uttermoſt, ſeeing he ever liveth to make interceſſion for me.*

Sixthly, Hence alſo I infer, that Chriſt ought to bear, and wear the glory of our ſalvation for ever. He has done it, he has wrought it out; *Give unto the Lord O ye kindreds of the people, give unto the Lord glory and ſtrength. Do not ſacrifice to your own inventions, do not give glory to the work of your own hands. Your reformations, your works, your good deeds, and all the glory of your doing, caſt them at the feet of this high-prieſt, and confeſs that glory belongs unto him. Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrenghth, and honour, and glory, and bleſſing. And they ſhall hang upon him all the glory of his Father's houſe; the offspring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flaggons.* Oh! the work of our redemption by Chriſt is ſuch, as wanteth not provocation to us, to bleſs and praiſe and glorify him in your body and in your ſouls, who has bought you with a price, and glorify God and the Father by him.

## THE USE.

I come now to make ſome uſe of this diſcourſe. And,

Firſt, Let me exhort you to the ſtudy of this, as of other the truths of our Lord Jeſus. The prieſtly office of Chriſt is the firſt and great thing that is preſented to us in the goſpel: namely, how that he died for our ſins, and gave himſelf to the croſs, that the bleſſing of Abraham might come upon us through him. But now becauſe the prieſtly office of his is divided into two parts; and becauſe one of them, to wit, this of his interceſſion, is to be accompliſhed for us within the veil; therefore (as we ſay among men, of outſight, of outmind) he is too much as to this forgotten by us. We ſatisfy ourſelves with the ſlaying of the ſacrifice; we look not enough after our Aaron as he goes into the holieſt, there to ſprinkle the mercy-ſeat with blood upon our account.

God forbid that the leaſt ſyllable of what I ſay ſhould be intended by me, or conſtrued by others, as if I ſought to diminiſh the price paid by Chriſt for our redemption in this world. But ſince his dying is his laying down his price, and his interceſſion the urging and managing the worthineſs of it in the preſence of God againſt Satan, there is glory to be found therein, and we ſhould look after him into the holy place. The ſecond part of the work of the high-prieſts under the law had great glory and ſanctity put upon it. For as much as the holy garments were provided for him to officiate in within the veil, alſo it was there that the altar ſtood on which he offered incenſe. Alſo there was the mercy-ſeat and the cherubims of glory, which were figures of the angels), that love to be continually looking and prying into the management of this ſecond part of the prieſthood of Chriſt in the preſence of God. For although themſelves are not the perſons ſo immediately concerned therein as we, yet the management of it I ſay, is with ſo much grace, and glory, and wiſdom, and effectualneſs, that it is a heaven to the angels to ſee it. O! to enjoy the odorous ſcent, and ſweet memorial, the heart-refreſhing perfumes that aſcend continually from the mercy-ſeat to the [above] where God is, and alſo to behold how effectual it is to the end for which it is deſigned is glorious; and he that is not ſomewhat let into this by the grace of God, there is a great thing lacking to his faith, and he miſſeth of many a ſweet bit that he might otherwiſe enjoy. Wherefore I ſay, be exhorted to the ſtudy of this part of Chriſt's work in the managing of our ſalvation for us. And the ceremonies of the law may be a great help to you as to this; for though they be out of uſe now as to practice, yet the ſignification of them is rich, and that from which many goſpellers have got much. Wherefore I adviſe that you read the five books of Moſes often; yea read, and read again, and do not deſpair of help to underſtand ſomething of the will and mind of God therein, though you think they are faſt locked up from you. Neither trouble your heads though you have not commentaries and expoſitions, pray and read, and read and pray; for a little from God is better than a great deal from men; alſo what is from men is uncertain, and is often loſt and tumbled over and over by men; but what is from God is fixed as a nail in a ſure place. (I know there are times of temptation, but I ſpeak now as to the common courſe of Chriſtianity. There is nothing that ſo abides with us, as what we receive from God; and the reaſon why Chriſtians at this day are at ſuch a loſs, as to ſome things, is becauſe they are content with what comes from mens mouths, without ſearching and kneeling before God, to know of him the truth of things. Things that we receive at God's hand, come to us as things from the minting houſe, though old in themſelves, yet new to us. Old truths are always new to us, if they come to us with the ſmell of heaven upon them. I ſpeak not this becauſe I would have people deſpiſe their miniſters, but to ſhow that there is now-a-days ſo much idleneſs among profeſſors, as hinders them from a diligent ſearch after things, and makes them take up ſhort of that that is ſealed by the ſpirit of teſtimony to the conſcience. Witneſs the great decays at this day among us, and that ſtrange revolting from truth once profeſſed by us.

Secondly, As I would preſs you to an earneſt ſtudy and ſearch after this great truth, ſo I would preſs you to a diligent improvement of it to yourſelves, and others. To know truth for knowledge-ſake, is ſhort of a gracious diſpoſition of ſoul; and to communicate truth out of a deſire of praiſe and vain-glory for ſo doing, is alſo a ſwerving from godly ſimplicity; but to improve what I know, for the good of myſelf and others, is true Chriſtianity indeed.

Now truths received may be improved with reſpect to myſelf and others, and that ſeveral ways.

1. To myſelf when I ſearch after the power that belongs to thoſe notions that I have received of truth. There belongs to every true notion of truth a power; the notion is the ſhell, the power the kirnal and life; without this laſt truth doth me no good; nor thoſe to whom I communicate it. Hence Paul ſaid to the Corinthians, *When I come to you again, I will not know the ſpeech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power.* Search then after the power of what thou knoweſt; for it is the power that will do thee good. Now this will not be got but by earneſt prayer, and much attending upon God: alſo there muſt not be admitted by thee, that thy heart be ſtuffed with cumbering cares of this world, for they are of a chocking nature.

2. Take heed of ſlighting that little that thou haſt. A good improvement of little is the way to make that little thrive: and the way to obtain additions thereto: *He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.*

2. Improve them to others, and that,

1. By labouring to inſtill them upon their hearts by good and wholeſome words, preſenting all to them with the authority of the ſcriptures.

2. Labour to inforce thoſe inſtillings on them, by ſhewing them by thy life the peace, the glorious effects that they have upon thy ſoul.

Laſtly, Let this doctrine give thee boldneſs to come to God. Shall Jeſus Chriſt be interceding in heaven? O then, be thou a praying man on earth; yea, take courage to pray. Think thus with thyſelf, I go to God, to God before whoſe throne the Lord Jeſus is ready to hand my petitions to him; yea, *he ever lives to make interceſſion for me.* This is a great encouragement to come to God by prayers and ſupplications for ourſelves, and by interceſſions for our families, our neighbours, and enemies. Farewel.

# A Diſcourſe on the Houſe of the Foreſt of LEBANON.

## CHAP. I.

AS Solomon built an houſe for Pharaoh's daughter, and that called *the Temple of the Lord*, ſo he built an houſe in Lebanon, called *the Houſe of the Foreſt of Lebanon.*

Some, I perceive, have thought that this houſe, called *the Houſe of the Foreſt of Lebanon*, was none other than that called *the Temple at Jeruſalem*; and that was called *the Houſe of the Foreſt of Lebanon*, becauſe built of the wood that grew there. But that Solomon built another than that, even one in Lebanon, called *the Houſe of the Foreſt of Lebanon*, is evident, and that from theſe reaſons:

Firſt, That in the foreſt of Lebanon is mentioned as another, beſides that called *the Temple of the Lord*, and that too when the temple and its finiſhing is ſpoken of; yea, it is mentioned with an *alſo*, as an additional houſe, beſides the temple of the Lord.

*In the fourth year* (ſaith the text) *was the foundation of the houſe of the Lord laid in the month Zif; and in the eleventh year in the month Bul, which is the eighth month, was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it; ſo he was ſeven years in building it. But Solomon was building his own houſe thirteen years; and he finiſhed all his houſe. He built alſo the houſe of the Foreſt of Lebanon, &c.*

Can there now be any thing more plain? Is not here the houſe of the Foreſt of Lebanon mentioned as another beſides the temple? He built the temple, he built his own houſe, he built alſo the houſe of the Foreſt of Lebanon.

Secondly, It is evident by the difference of their meaſures and dimenſions The length of the temple was threeſcore cubits, but the length of the Houſe of the Foreſt of Lebanon was an hundred cubits; ſo that the Houſe of the Foreſt of Lebanon was forty cubits more than was that called *Solomon's Temple:* The breadth of Solomon's temple was twenty cubits, but the breadth of the Houſe of the Foreſt of Lebanon was fifty cubits: And as there is odds between threeſcore and fiveſcore, ſo there is alſo between twenty and fifty.

As to their height, they were both alike; but equality in height can no more make them the ſame, than can a twenty years age in two make them one and the ſame perſon.

Their porches alſo differed greatly; the porch of the temple was in length but twenty cubits, but the length of that of the Houſe of the Foreſt of Lebanon was fifty cubits: So that here alſo is thirty odds. The porch of the temple was but ten cubits broad, but the porch of the Houſe of the Foreſt Lebanon thirty cubits. Now, I ſay, who that conſidereth theſe diſproportions, can conclude that the Houſe of the Foreſt of Lebanon was none other than that called *the Temple of Jeruſalem?* For all this compare 1 Kings 6. 2, 3. with chap. 7. 2. 6.

Thirdly, If you add to theſe the different makes of the houſes, it will ſufficiently appear that they were not one. The Houſe of the Foreſt of Lebanon was built upon four rows of cedar pillars; but we read of no ſuch pillars upon which the temple ſtood. The windows of the Houſe of the Foreſt of Lebanon ſtood in three rows, light againſt light; but we read of no ſuch thing in the temple. The temple had two pillars before the door of its porch, but we read not of them before the door of the porch of the Houſe of the Foreſt of Lebanon.

In the 6th and 7th chapters of the 1ſt book of Kings, theſe two houſes, as to their make, are exactly ſet forth; ſo that he that liſteth may ſearch and ſee, if as to this I have not ſaid the truth.

## CHAP. II.

### *Of what the Houſe of the Foreſt of Lebanon was a type.*

THat the Houſe of the Foreſt of Lebanon was a houſe ſignificant, I think is clear; alſo, if it had not, we ſhould not have had ſo particular an account thereof in the holy word of God. I read but of four buildings wherein, in a particular manner, the houſes or fabrics are, as to their manner of building, diſtinctly handled: The tabernacle is one, the temple another; the porch which he built for his throne, his throne for judgement; and this Houſe of the Foreſt of Lebanon is the fourth. Now the three firſt, to wit, the tabernacle, the temple, the porch, and throne, wiſe men will ſay are typical; and therefore ſo is this.

I will therefore take it for granted, that the Houſe of the Foreſt of Lebanon is a ſignificative thing, yea, a figure of the church, as the temple at Jeruſalem was, though not under the ſame conſideration. The temple was a figure of the church under the goſpel, as ſhe relateth to worſhip, but the Houſe of the Foreſt of Lebanon was a figure of that church, as ſhe is aſſaulted for her worſhip, as ſhe is perſecuted for the ſame. Or take it more expreſsly thus: I take this Houſe of the Foreſt of Lebanon to be a type of the church in the wilderneſs. or as ſhe is in her ſackcloth-ſtate.

We read, before this houſe was built, that there was a church in the wilderneſs; and alſo after this houſe was demoliſhed, that there would be a church in the wilderneſs: But we now reſpect that wilderneſs-ſtate that the church of the New Teſtament is in, and conclude, that this Houſe of the Foreſt of Lebanon was a type and figure of that; that is, of her wilderneſs-ſtate. And,

Methinks the very place where this houſe was built does intimate ſuch a thing; for this houſe was not built in a town, a city, &c. as was that called *the Temple of the Lord,* but was built in a kind of a wood, a wilderneſs; it was built in the Foreſt of Lebanon; unto which that ſaying ſeems directly to anſwer: *And to the woman* [the church] *were given two wings of a great eagle, that ſhe might fly into the wilderneſs to her place.*

A wilderneſs ſtate is a deſolate, a tempted, an afflicted, a perſecuted ſtate; all which is more than intimated by the witneſſes wearing of and propheſying in ſackcloth; and alſo expreſſed of by that Rev. 12.

Anſwerable to this is that of the prophet, concerning this Houſe of the Foreſt of Lebanon, where he ſays, *Open thy doors, O Lebanon! that the fire may devour thy cedars.* And again, *Howl, fir-tree, for the cedar is fallen.*

What can be more expreſs? The prophet here knocks at the very door of the Houſe of the Foreſt of Lebanon, and tells here, that her cedars are deſigned for fire; unto which alſo moſt plainly anſwer the flames to which ſo many of the cedars of Lebanon, God's ſaints, I mean for many hundred years, have been delivered for their profeſſion; and by which, as another prophet has it, for many days they have fallen.

Alſo, when the King of Aſſyria came up with his army againſt Jeruſalem, this was his vaunting, *I am come to the ſides of Lebanon, and will cut down the tall cedars thereof.*

What was this king of Aſſyria, but a type of the beaſt made mention of in the New Teſtament? *Now* ſaith he *I will cut down the cedars of Lebanon;* who are, in our goſpel-times, the tall ones of the church of God. And I ſay again, in that he particularly mentions Lebanon, he intends that houſe which Solomon built there, the which was builded as a fortification to defend the religion of the temple, as the ſaints now in the wilderneſs of the people are ſet for the defence of the goſpel. But more of this anon.

This houſe therefore was builded to make aſſaults, and to be aſſaulted, as the church in the wilderneſs is; and hence the ſtate of this houſe is compared to the condition of a woman in travail, ſtruggling with her pains, as alſo we find the ſtate of the church in the wilderneſs is, *O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a travailing woman?* And again, *Verily, verily, I ſay unto you, that ye ſhall weep and lament, and have ſorrow, as a woman in travail.* Much anſwering her caſe, who in her travails, and while pained to be delivered, was ſaid, even in this caſe, to ſtand before the dragon, who with open mouth ſought to deſtroy her fruit, ſo ſoon as it was born.

Hence, again, when Chriſt calls his ſpouſe out to ſuffer, he calls, or draws her out of his houſe in Lebanon, to look from the lions den, and the mountains of the leopards, to the things that are inviſible; even as Paul ſaid when he was in affliction, *We look not at the things that are ſeen.*

He draws them out thence, I ſay, as ſheep appointed for the ſlaughter; yea, he goeth before them, and they follow him thither.

Alſo, when the prophet foretells the affliction of the church, he expreſſes it by the fall of the cedars of Lebanon, ſaying, *The Lord ſhall cut down the thicket of his foreſts with iron;* a little afore called the axe and ſaw: *And Lebanon ſhall fall by a mighty one.* And again, *the earth mourneth and languiſheth; Lebanon is aſhamed and hewn down.*

Do we think that the prophet propheſieth here againſt trees, againſt the natural cedars of Lebanon? No, no; it is a prophecy touching the afflicted ſtate of the church in the wilderneſs, of which Lebanon, I mean this Houſe of the Foreſt of Lebanon, was a figure.

When God alſo threatneth the enemies of his church in the wilderneſs with his judgements, for their cruel dealing with her in the day of her deſertion, he calls thoſe judgements the violence of Lebanon; that is, by way of compariſon, ſuch as the violence done to Lebanon was: *The violence of Lebanon ſhall cover thee; and the ſpoil of beaſts which made them* (Lebanon) *afraid. Becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein.* This is like that, *Reward her, even as ſhe hath rewarded you; and double unto her double, according to her works.* This the church doth by her prayers: *The violence done unto me, and to my fleſh, be upon Babylon, ſhall the inhabitants of Zion ſay. And my blood be upon the inhabitants of Babylon, ſhall Jeruſalem ſay. And then ſhall be fulfilled that which is written, Look what they did unto Lebanon ſhall be done unto them.*

God has his time to return the evil that the enemies do to his church, and he will do it when his time is come, upon their own head; and this return is called the covering of them with the violence of Lebanon, or that violence ſhewed to her in the day of her diſtreſs.

It is yet further evident, that this Houſe of the Foreſt of Lebanon was a type of the church in the wilderneſs.

1. For that ſhe is called a tower, or place of fortification and defence; the ſame term that is given to the church in a captivated ſtate.

For, as the church in the wilderneſs is compared to a woman in travail, to ſhew her fruitfulneſs to God-ward in her moſt afflicted condition; ſo ſhe is called a tower, to ſhew her fortitude and courage, for God and his truth, againſt Antichriſt.

I ſay therefore, unto both theſe is ſhe compared in that ſcripture laſt cited, the which you may peruſe if you pleaſe.

A tower is a place of receipt for the afflicted, and ſo is the church under the rage of Antichriſt; yea, and though it is the only place deſigned by the enemy for ruin and deſtruction; yet it is the only place of ſafety in the world.

2. This tower, this Houſe of the Foreſt of Lebanon, it ſeems to be ſo built, as to confront Damaſcus, the chief city of the King of Syria; and in ſo doing, it was a moſt excellent type of the ſpirit and deſign of the church in the wilderneſs, who is raiſed up and built to confront Antichriſt. Hence Chriſt calls ſome of the features of his church, and compares them to this: *Thy neck* (ſays he) *is as a tower of ivory; thine eyes like the fiſh-pools of Heſhbon, by the gate of Beth-rabbim; thy noſe is like the tower of Lebanon, which looketh towards Damaſcus*.

Thy noſe, that great ornament of thy lovely countenance, is as a tower looking that way; ſo ſet, as Chriſt ſays of his, as a flint.

And this is a comely feature in the church, that her noſe ſtands like a tower, or, as he ſays in another place, like a fenced brazen wall againſt Damaſcus, the metropolitan of her enemy; for the head of Syria was Damaſcus.

And as Chriſt compares his church, ſo ſhe again returns, or compares the face of her Lord to the ſame, ſaying, *His legs are as pillars of marble ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the cedars*.

Thus in Lebanon, in this brave houſe, is found the excellency of the church, and the beauty of Chriſt; for that they are both as a rock. With glory and majeſty, bended againſt the enemies of the truth. The face of the Lord is againſt them that do evil. Pillars his legs are here compared to, and pillars were they that upheld this houſe, this tower, which thus bravely was builded with its face confronting the enemy's country.

Secondly, That this Houſe of the Foreſt of Lebanon was a type of the church in affliction, yet further appears, for that at the fall of Babylon her cedars are ſaid to rejoice in ſpecial: *The fir-trees rejoice at thee, and the cedars of Lebanon, ſaying, ſince thou art laid down, no feller is come upon us*. This is at the deſtruction of Babylon, the type of that called Antichriſt.

But why ſhould Lebanon, the cedars in Lebanon, in an eſpecial manner, here be ſaid to rejoice at his downfall? doubtleſs to ſhew, that as the enemy made his inroad upon Jeruſalem, ſo in a particular manner Lebanon, and the houſe there was made to ſmoke for it. This anſwereth to that, *Rejoice over her thou heaven; and ye holy apoſtles and prophets, for God hath avenged you of her* Hence again, when he ſpeaks of giving glory to his afflicted church, for all the ſorrow which ſhe hath ſuſtained in her bearing witneſs for the truth againſt Antichriſt, he calls it the glory of Lebanon; that is, as I take it, the glory that belongs to her, for the afflictions which ſhe underwent for his name: *The glory of Lebanon ſhall be given unto it*. And again, *The glory of Lebanon ſhall come unto thee*.

Theſe are promiſes to the church for her ſuffering of affliction, and they are made unto her as ſhe bears the name of Lebanon, who, or which was her type in thoſe havocks made in it, when the enemy, as I ſaid, aſſaulted the church of old.

Thus by theſe few lines I have ſhewed you, that there was a ſimilitude betwixt this Houſe in the Foreſt of Lebanon and our goſpel-church in the wilderneſs: Nor need we ſtumble becauſe this word *Houſe* is not ſubjoined in evrey particular place, where this ſorrow, or joy, of Lebanon, is made mention of; for it is an uſual thing with the Holy Ghoſt, when he directs his ſpeech to a man, to ſpeak as if he ſpake to a tree; and when he directs his voice to a king, to ſpeak as if he intended the kingdom; ſo when he ſpeaks of the Houſe, to ſpeak as to the Foreſt of Lebanon. Inſtances many might be given.

## CHAP. III.

### *Of the Largeneſs of the Houſe of the Foreſt of Lebanon.*

THE Houſe of the Foreſt of Lebanon was forty cubits longer than was the temple at Jeruſalem, to ſhew that the church in the wilderneſs would increaſe more, and be far larger than ſhe that had peace and proſperity: and as it was forty cubits longer, ſo it was thirty cubits wider, ſtill ſhewing that every way ſhe would abound. Hence, they that came out of great tribulation, when compared with others, are ſaid to be a numberleſs number, or a multitude which no man could number, of all nations, and kindreds, and people, and tongues. Theſe, ſaith one, are they which came out of great tribulation, and have waſhed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God.

The church, as it reſpected temple-worſhip, was confined to the land of Canaan; but our New-Teſtament perſecuted one, is ſcattered among the nations, as a flock of ſheep are ſcattered in a wood or wilderneſs. Hence they are ſaid to be in the wilderneſs of the people, fitly anſwering to this Houſe of the Foreſt of Lebanon.

But though the houſe exceeded in length and breadth the temple of Jeruſalem, yet as to their height they were the ſame, to ſhew, that what acts that in the wilderneſs doth, above what they have been capable to do that have not been in that condition, yet the nature of their grace is the ſame.

But, I ſay, as for length and breadth, the church in the wilderneſs exceeds, more than the Houſe of the Foreſt of Lebanon did that of the temple at Jeruſalem; as it is written, *More are the children of the deſolate, than the children of the married wife*, ſaith the Lord: and again, *Thou ſhalt break forth on the right hand and on the left hand; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited*.

This is ſpoken of the church in the wilderneſs, that was made up chiefly of the Gentiles, of which the Houſe of the Foreſt of Lebanon was a figure; and how ſhe at laſt ſhall recover herſelf from the yoke and tyranny of Antichriſt. And then ſhe ſhall ſhoulder it with her adverſary, ſaying, Give place that I may dwell.

And I will add, it was not only thus magnificent for length and breadth but for terror. It was compacted after the manner of a caſtle or ſtrong hold, as was ſaid before: it was a tower built for an armory; for Solomon put there his two hundred targets, and three hundred ſhields of gold.

This place therefore was a terror to the Heathen on that ſide of the church eſpecially, becauſe ſhe ſtood with her noſe ſo formidable againſt Damaſcus. No marvel therefore if the implacable cried out againſt them, Help, men of Iſrael, help! And will ye rebel againſt the king.

For it is the terror, or majeſty and fortitude which God has put upon the church in the wilderneſs, that makes the Gentiles ſo beſtir them to have her under foot. Beſides, they miſapprehend concerning her, as if ſhe was for deſtroying kings, for ſubverting kingdoms, and for bringing all to deſolation; and ſo they ſet themſelves againſt her, crying, *Theſe that have turned the world upſide down, are come hither alſo, whom Jaſon hath received; and theſe all do contary to the decrees of Cæſar, ſaying, That there is another king, one Jeſus*.

Indeed the very name of Jeſus is the very tower of the Chriſtian church, and that by which ſhe frights the world, but not deſignedly, but through their miſunderſtanding; for neither ſhe, nor her Jeſus, is for doing them any hurt. However, this is that which renders her yet, in their eye, terrible as an army with banners.

How then could ſhe eſcape perſecution for a time? for it was the policy of Jeroboam, and is yet the policy of the nations, to ſecure themſelves againſt this their imagined danger; and therefore to uſe all means, as Pharaoh did, to keep this people low enough, ſaying, *Come, let us deal wiſely with them, leſt they multiply, and it come to paſs when there falleth out any war, they join alſo to our enemies, and fight againſt us, and ſo get them up out of the land.*

But could the Houſe of Lebanon, though a fortified place, aſſault Damaſcus? could it remove from the place on which God had ſet it? It only was a place of defence for Judah, or for the worſhip of the temple. And had the adverſary let the temple-worſhip and worſhippers alone, the ſhields and targets in the Houſe of the foreſt of Lebanon had not been uncovered, had not been made bare againſt them. The ſame may now be ſaid of the church in the wilderneſs; ſhe moveth no ſedetion, ſhe abideth in her place, let her temple-worſhipers but alone, and ſhe will be as if ſhe were not in the world: but if you afflict her, *fire proceedeth out of her mouth, and devoureth her adverſaries;* and if any man will hurt her, he muſt in this manner be killed; and ſo die by the ſword of the ſpirit.

But becauſe the weapons of the church, though none of them are carnal, be ſo talked of in the world, the blind are yet more afraid of her, than they in this manner are like to be hurt by her; and therefore they of old have peeled, and pulled, and endeavoured to ſpoil her all along; ſending their ſervants, and ſaying to their bailiffs and ſheriffs, *Go to a nation ſcattered and peeled, to a people terrible from their beginning, a nation meted out, and trodden down, whoſe land the rivers have ſpoiled.*

But this people ſhall prevail, though not by worldly force: her God will deliver her; and then, or at that time, *ſhall a preſent be brought to the Lord of Hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out, and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the Lord, the Mount Zion.*

Now thus did the Houſe of the Foreſt of Lebanon provoke; it was built defenſively, it had a tower, it had armour; its tower confronted the enemy's land. No marvel then, if the king of Aſſyria ſo threatned to lay his army on the ſides of Lebanon, and cut down the tall cedars thereof.

The largeneſs therefore, and prowess of the church, by reaſon of her inherent fortitude, and the valorous acts that ſhe hath done, by ſuffering, by prayer, by faith, and a conſtant enduring of hardſhip for the truth, doth force into the world a belief, through their own guilt and clamours of conſcience againſt them for their debaucheries, that this Houſe of the Foreſt of Lebanon will deſtroy them all, when ſhe ſhall be delivered from her ſervitude.

Come therefore, ſaith Balak to Balaam, and curſe me this people, if paradventure I may overcome them, when he might have let them paſs peaceably by, and they would not have lift up a finger againſt him.

Wherefore, from all theſe things it appears, that the Houſe of the Foreſt of Lebanon was a type of the church in the wilderneſs.

## CHAP. IV.

### *Of the Materials of which the Houſe of the Foreſt of Lebanon was made.*

THE foundation of the Houſe of the Foreſt of Lebanon was of the ſame great ſtones which were laid in the foundation of the temple of the Lord.

And this ſhews, that the church in the wilderneſs has the ſame foundation and ſupport as had the temple that was at Jeruſalem, though in a ſtate of ſack-cloth, tears, and afflictions, the lot of the church in the wilderneſs; for ſhe, while there, is to howl.

Now, ſince the foundation is the ſame, what is it but to ſhew alſo, that ſhe, though in an afflicted condition ſhall certainly ſtand: *The gates of hell ſhall not prevail againſt it.*

Her confronting idolatrous nations is therefore a ſign of her troubles, not any prediction of a fall. Her rock is ſtedfaſt, not like the rock of her adverſaries, the enemy being judges.

But that which in ſpecial I take notice of, is, that I find in a manner, in this Houſe of the Foreſt of Lebanon, nothing but pillars and beams, great timber, and thick beams, and of thoſe was the houſe builded; pillars to hold up, and thick beams to couple together; and thus was the houſe finiſhed. I read not here of any garniſhing, either of the pillars, beams, doors, poſts, walls, or any part of the houſe; all was plain, without garniſh; fitly repreſenting the ſtate of the church in the wilderneſs, which was clothed with ſack-cloth, covered with aſhes, wearing her mourning weeds, with her tears upon her cheeks, and a yoke or band about her neck.

By this kind of deſcription we may alſo note, with what kind of members this houſe, this church, is furniſhed. Here, as I ſaid, that is, in the Houſe of the Foreſt of Lebanon, you find pillars, pillars; ſo in the church in the wilderneſs. O the mighty ones of which this church was compacted! They were all pillars, ſtrong, bearing up the houſe againſt wind and weather nothing but fire and ſword could diſſolve them. As therefore this houſe was made up of great timber, ſo this church in the wilderneſs was made up of giants in grace. Theſe men had the faces of lions: no prince, no king, no threat, no terror, no torment, could make them yield: They loved not their lives unto the death. They have laughed their enemies in the face, they have triumphed in the flames.

They were pillars, they were pillars of cedar: the cedar is the higheſt tree in the world; wherefore in that this houſe was made of cedar, it may be to denote, that in the church in the wilderneſs, however contemned by men, was the higheſt perfection of goodneſs, as of faith, love, prayer, holy converſation, and affection for God and his truth.

For indeed, none ever ſhewed the like; none ever ſhewed higher cedars than thoſe that were in Lebanon; none ever ſhewed higher ſaints than were they in the church in the wilderneſs. Others talked, theſe have ſuffered; others have ſaid, theſe have done; theſe have voluntarily taken their lives in their hands; for they loved them not to the death; and have fairly, and in cool blood, laid them down before the world, God, angels, and men, for the confirming of the truth which they have profeſſed.

Theſe are pillars, theſe are ſtrong ones indeed; it is meet therefore that the church in the wilderneſs, ſince ſhe was to reſemble the Houſe of the Foreſt of Lebanon, ſhould be furniſhed with theſe mighty ones.

Cedars! the ſame that the holieſt of all in the temple was covered with within, (and that houſe was a figure of heaven), to ſhew that the church of God in the wilderneſs, how baſe and low ſoever in the judgement of the world, is yet the only heaven that God hath among the children of men. Here are many nations, many kingdoms, many countries, and many cities; but the church in the wilderneſs was but one, and ſhe was the heaven that God has here; hence ſhe is called, *Thou heaven: Rejoice over her, thou heaven.*

And again, when the combuſtion for religion is in the church in the wilderneſs, it is ſaid to be in heaven: *And there was war in heaven. Michael fought againſt the dragon, and the dragon fought, and his angels.*

The church therefore loſeth not all her titles of honour, no, not when at the loweſt: She is God's heaven ſtill. Though ſhe may not be called now a crown of glory, yet ſhe is ſtill God's lily amongſt thorns; though ſhe may not be called the church of Jeruſalem, yet ſhe may the church in the wilderneſs; and though ſhe may not be called Solomon's temple, yet ſhe may, The Houſe of the Foreſt of Lebanon.

Cedars! cedars are tall and ſweet, and ſo are the members of the church in the wilderneſs. Oh their ſmell, their ſcent, it hath been as the wine of Lebanon.

They that have gone before, have left this ſmell ſtill in the noſtrils of their ſurvivors, as that both fragrant and precious.

This Houſe of the Foreſt of Lebanon was builded upon four rows of cedar pillars. Theſe four rows were the bottom pillars, thoſe upon which the whole weight of the houſe did bear. The Holy Ghoſt ſaith here, four rows, but ſays not how many were in a row. But we will ſuppoſe them to allude to the twelve apoſtles, or to the apoſtles and prophets, upon whoſe foundation the church in the wilderneſs is ſaid to be built. And if ſo, then it ſhews, that as the Houſe of the Foreſt of Lebanon ſtood upon theſe four rows of pillars, as the names of the twelve tribes ſtood in four rows of precious ſtones upon Aaron's breaſt-plate, when he went into the holieſt; ſo this houſe, or church in the wilderneſs, ſtands upon the doctrine of the apoſtles and prophets.

But becauſe it only ſaith it ſtood upon four rows, not ſpecifying any number: therefore as to this we may ſay nothing certain; yet I think ſuch a conjecture hath ſome ſhew of truth in it; however I will leave it to wiſer judgements.

And it was covered with cedar above, upon the beams that lay on forty-five pillars, fifteen in a row.

Theſe pillars, as the others, are ſuch upon which the houſe did alſo bear; this is clear, becauſe the beams that lay upon the four rows of pillars afore mentioned, lay alſo upon theſe forty-five.

It ſeems therefore that theſe four rows of pillars were they that were the more outſide ones; that is, two rows on this ſide of the houſe, and two rows alſo on that; and that thoſe forty-five pillars, fifteen in a row, ſtood in three rows more inward, and ſo did bear up with the other, the beams that were laid upon them, much like to thoſe inner pillars that uſually ſtand in our pariſh-churches.

If ſo, then the firſt four rows did ſeem to be a guard to theſe, for that as theſe ſtood more to the outſides of the houſe, ſo more to the weather, and nearer to the firſt approach of the enemy.

And this may ſhew, that the apoſtles in their doctrine are, not only a foundation to the forty-five pillars, but a protection and defence; I ſay, a protection and defence to all the pillars that ever were beſides in the church in the wilderneſs. And it is to be conſidered, that the four rows are mentioned, as placed firſt, and ſo were thoſe upon which the thick beams, that firſt were for coupling of the houſe were laid? The which moſt fitly teacheth, that the office and graces of the apoſtles were firſt in the church in the wilderneſs, according to 1 Cor. 12. 18.

Theſe forty-five pillars ſtanding in the midſt, by the others, may alſo be to ſhew, that in the time of the trouble of the church in her wilderneſs-ſtate, there will be thoſe that will ſtand by, and maintain her apoſtolical doctrine, though for ſo doing they bear, the burden of the whole.

But I read of no chambers for eaſe or reſt in this houſe; here is no room for chambering. They that were for being members in the church in the wilderneſs muſt not look for reſt, until their Lord ſhall come.

Here therefore was but hard lodging; the Houſe of the Foreſt of Lebanon was not made for tender ſkins, and for thoſe that cannot lie out of down-beds, but for thoſe that were warlike men, and that were willing to endure hardneſs, for that religion that God had ſet up in his temple, and is fitly anſwered by that of the apoſtle: *Thou therefore, my Son endure hardneſs as a good ſoldier of Jeſus Chriſt. No man that warreth entangleth himſelf with the affairs of this life, that he may pleaſe him that hath choſen him to be a ſoldier.*

Forty-five pillars! It was forty-five years that the church was of old in a bewildered and warlike condition, before ſhe enjoyed her reſt in Canaan. Now, as there were forty-five years of trouble, ſo here are forty-five pillars for ſupport; perhaps to intimate, that God will have in his church in the wilderneſs a ſufficient ſucceſſion of faithful men, that like pillars ſhall bear up the truth above water all the time of Antichriſt's reign and rage.

The thick beams that lay over-thwart to couple this Houſe of the Foreſt of Lebanon together, did bear upon theſe forty-five pillars, to ſhew, that by the burden-bearers that have, and ſhall be in the church of God in the wilderneſs, the unity of that houſe is through the Spirit maintained. And indeed, had it not been for theſe pillars, the ſufferers, theſe burden-bearers in the church, our Houſe in the Foreſt of Lebanon, or more properly, our church in the wilderneſs, had, before this, been but in a poor condition. Thus therefore this church, which in her time is the pillar and ground of truth in the world, has been made to ſtand and abide it, when the blaſt of the terrible ones has been as a ſtorm againſt the wall.

Many a time have they afflicted me from my youth may Iſrael now ſay: Many a time have they afflicted me from my youth, yet they have not prevailed againſt me.

Thus you ſee how the Houſe of the Foreſt of Lebanon was a type of the church in the wilderneſs: And you ſee alſo by this the reaſon why the Houſe of the Foreſt of Lebanon had its inward glory lying more in great pillars, and thick beams, than in other ornaments. And indeed, here had need be pillars and pillars, and beams and beams too, ſince it was deſigned for aſſaults to be made upon it, ſince it was ſet for a butt for the markſman, and to be an object for furious Heathens to ſpend their rage againſt its walls.

The glory therefore of the temple lay in one thing, and the glory of this houſe lay in another: the glory of the temple lay, in that ſhe contained the true form and modes of worſhip: and the glory of the Houſe of the Foreſt of Lebanon lay in her many pillars, and thick beams, by which ſhe was made capable, through good management, to give check to thoſe of Damaſcus, when they ſhall attempt to throw down that worſhip.

And, as I ſaid before, theſe pillars were ſweet-ſcented pillars, for that they were made of cedar: but what cared the enemy for that? they were offenſive to him, for that they were placed as a fortification againſt him. Nor is it any allurement to Satan to favour the mighty ones in the church in the wilderneſs, for the fragrant ſmell of their ſweet graces; nay, both he and his angels are the more bent to oppoſe them, becauſe they are ſo ſweet-ſcented.

The cedars, therefore, got nothing becauſe they were cedars, at the hands of the barbarous Gentiles, (for they would burn the cedars), as the angels, or pillars, get nothing of favour at the hands of Antichriſt, becauſe they are pillars of and angels for the truth; yea, they ſo much the more by her are abhorred.

Well, but they are pillars for all that; yea, pillars to the church in the wilderneſs, (as the others were in the Houſe of the Foreſt of Lebanon), and pillars they will abide there, dead and alive, when the enemy has done what he can.

The pillars were ſet in three rows, for ſo are forty-five, when they are ſet fifteen in a row.

*And they were ſet in three rows to bear.* This manner alſo of their ſtanding thus was alſo doubtleſs ſignificant.

But again, they, theſe pillars, may be ſet or placed thus in three rows, in the Houſe of the Foreſt of Lebanon, to ſhew that the three offices of Chriſt are the great things that the church in the wilderneſs muſt bear up before the world.

The three offices of Chriſt; they are his prieſtly, his prophetical, and his kingly offices. Theſe are thoſe in which God's glory, and the church's ſalvation, are moſt immediately concerned; and they that have been moſt oppoſed by the devil and his angels. All hereſies, errors, and deluſions, with which Chriſt's church has been aſſaulted in all ages, have bent themſelves againſt ſome one or all of theſe.

Chriſt is a prieſt to ſave, a prophet to teach, and a king to rule his church: But this Antichriſt cannot bear; therefore he attempts to get up into the throne himſelf, and to act as if he were one above all that is called God, or that is worſhipped.

But behold! here are pillars in three rows, mighty pillars, to bear up Chriſt in theſe his offices before the world, and againſt all falſehood and deceit.

Fifteen in a row: I can ſay no further than I can ſee: What the number of fifteen ſhould ſignify, I know not, God is wiſer than man: But yet methinks their ſtanding thus ſhould ſignify a reſerve: As, ſuppoſe the firſt three that the enemy comes at ſhould be deſtroyed by their hands, there are three times fourteen behind. Suppoſe again, that they ſhould ſerve the next three ſo, yet there is a reſerve behind. When that fine one Jezebel, had done what ſhe could againſt the afflicted church in her time, yet there was left a reſerve, a reſerve of ſeven thouſand, that were true worſhippers of God.

Always when Antichriſt made his inroads upon the church in the wilderneſs, to ſlay, to cut off, and to kill; yet ſome of the pillars ſtood, they were not all burnt in the fire, nor cut down.

They ſaid indeed, *Come let us cut them off from being a nation, that the name of Iſrael may be no more in remembrance.* But what then? there is a difference betwixt ſaying and doing; the buſh was not therefore conſumed becauſe it was ſet on fire; the church ſhall not be conſumed although ſhe be afflicted.

And this reaſon is, becauſe God has ſtill his fifteens; therefore if Abel falls by the hand of Cain, Seth is put in his place; if Moſes is taken away, Joſhua ſhall ſucceed him; and if the devil break the neck of Judas, Matthias is at hand to take his office. God has, I ſay, a ſucceſſion of pillars in his houſe; he has to himſelf a reſerve.

Yet again, methinks that there ſhould be forty-five pillars, and beſides them four rows of pillars, and all this to bear up an inviſible burden; for we read of nothing upon the pillars, but the heavens and roof. It ſhould be to ſhew, that it is impoſſible that a carnal heart ſhould conceive of the weight that truth lays upon the conſcience of a believer. They ſee nothing alas! nothing at all, but a beam, a truth; and, ſay they, are you ſuch fools to ſtand groaning to bear up that, or what is contained therein? They, I ſay, ſee not the weight, the glory, the weight of glory that is in a truth of God; and therefore they laugh at them that will count it worth the while to endure ſo much to ſupport it from falling to the ground. Great pillars and beams, great ſaints, and great truths, are in the church of God in the wilderneſs; and the beams lie upon the pillars, or the truth upon the ſaints.

The tabernacle and ark formerly were to be borne upon mens ſhoulders, even as theſe great beams are borne up by theſe pillars: And as this tabernacle and ark were to be carried hither and thither, according to the appointment of God, ſo were theſe beams to be by theſe pillars borne up, that therewith the houſe might be girt together, kept uniform, and made to ſtand faſt, notwithſtanding the wind and ſtorm.

## CHAP. V.

### *Of the Windows of the Houſe of the Foreſt of Lebanon.*

THE Houſe of the Foreſt of Lebanon had many windows in it: *And there were windows in three rows, and light was againſt light in three ranks.*

Windows are to let the light in at, and the eye out at, to objects at a diſtance from the houſe, and from thoſe that are therein.

The windows here are figures of the word of God, by which light the light of life is ſet into the heart; through that, the glaſs of theſe windows, the beams of the ſun of righteouſneſs ſhine into the church. Hence the word is compared to glaſs, through which the glorious face of Chriſt is ſeen. This therefore, this Houſe of the Foreſt of Lebanon, had, it had windows, a figure of that word of God through and by which the church in the wilderneſs ſees the mind of God, and ſo what while there ſhe ought to believe, do, and leave undone in the world.

This houſe had plenty of windows, three rows of windows on both ſides the houſe.

In three rows, by theſe windows in three rows, perhaps was prefigured how into the church in the wilderneſs was to ſhine the doctrine of the Trinity: yea, to ſignify that ſhe was to be poſſeſſed with that in her moſt low ſtate, and when under her greateſt clouds. The doctrine of the Trinity! that is the ſubſtance, that is the ground and fundamental of all; for by this doctrine and by this only, the man is made a Chriſtian; and he that has not this doctrine, his profeſſion is not worth a button.

You muſt know that ſometimes the church in the wilderneſs has but little light, but the diminution of her light is not then ſo much in, or as to ſubſtantials, as it is as to circumſtantial things: ſhe has then the ſubſtantials with her, in her darkeſt day, even windows in three rows.

The doctrine of the Trinity! You may aſk me what that is? I anſwer, It is that doctrine that ſheweth us the love of God the Father, in giving of his Son; the love of God the Son, in giving of himſelf; and the love of the Lord, the Spirit in his work of regenerating of us, that we may be made able to lay hold of the love of the Father by his Son, and ſo enjoy eternal life by grace. This doctrine was always let in at theſe windows into the church in the wilderneſs, for to make her ſound in faith, and hearty in obedience; as alſo meek and patient in temptation and tribulation.

And as the ſubſtance of Chriſtianity, this doctrine is ſufficient for any people, becauſe it teaches faith, and produceth a good moral life. Theſe therefore, if theſe doctrines ſhine upon us through theſe windows of heaven, ſo as that we ſee them, and receive them, they make us fit to glorify God here, and meet to be glorified of, and with him hereafter.

Theſe lights, therefore, cauſe the inhabitants of this church in the wilderneſs, ſee their way through the dark pitch night of this world; for as the Houſe of the Foreſt of Lebanon, this church of God in the wilderneſs had always her lights or windows in theſe three rows, to guide, to ſolace, and comfort her.

This houſe therefore is thus diſcriminated and diſtinguiſhed from all other houſes in the world: no houſe, that we read of in the Bible, was thus adorned with light, or had windows in three rows, but this; and anſwerable hereunto, no congregation or church, but the true church of God, has the true antitype thereof.

Light! windows! A ſufficiency of windows was of great uſe to a people that dwelt in a foreſt, or wood, as the inhabitants of the Houſe of the Foreſt of Lebanon did: But how ſolitary had this houſe been, had it had no light at all! to be in a wood, and that without windows, is one of the worſt of conditions.

This alſo is the relief that the church in the wilderneſs had; true, ſhe was in a wood, but had light, called in another place God's rod, or his word which giveth inſtruction: *Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitary in the wood, &c.*

To be, as was ſaid, in a wood, and without light too, is a condition very deſolate: the Egyptians found it ſo, for all they were in their houſes.

But how much more then is that people's caſe to be lamented, that are under perſecution, but have not light in three rows to guide them! But this is not the ſtate of the church in the wilderneſs, ſhe has her windows in three rows, to wit, the light of the face of the Holy Ghoſt; all ſhining through the windows or glaſs of the word to her comfort and conſolation, though now in the Foreſt of Lebanon.

And light was againſt light in three ranks.

This is an additional account of the windows that were in the Houſe of the Foreſt of Lebanon. Before he ſaid, ſhe had windows in three rows, but now he adds, that there was light againſt light, light oppoſite to light, and that alſo in three ranks.

In that he ſaith, they were in ranks, he either means in order, or inſinuates a military poſture; for both theſe ways is this word taken.

Nor need any ſmile, becauſe I ſay the lights were ſet in a military poſture; we read of potſherds ſtriving with potſherds; and why may it not as well be ſaid, light was againſt light.

But we will purſue our deſign; here is oppoſition inſinuated: In the margin it is, ſight againſt ſight; wherefore the lights thus placed in the Houſe of the Foreſt of Lebanon, give me another encouragement to think that this houſe was a type of the church in the wilderneſs, and that ſhe is the ſeat of ſpiritual war alſo.

For as this Houſe of the Foreſt of Lebanon was that which was the object of the rage of the King of Aſſyria, becauſe it ſtood in his way to hinder his ruining Jeruſalem; ſo the ſpirit and faithfulneſs of the church of God in the wilderneſs, ſtands in the way, and hinders Antichriſt's bringing of the truth to the ground.

And as the enemy brake into Lebanon, and did ſet fire to her cedars; ſo the Boar, the Antichriſt, the

Dragon, and his angels, got into the church in the wilderneſs.

This being ſo, here muſt needs be war; and ſince the war is not carnal, but ſpiritual, it muſt be made by way of controverſy, contention, diſputation, argument, reaſonings, &c. which were the effect of oppoſite apprehenſions, fitly ſet out in this Houſe of the Foreſt of Lebanon; for that there was light againſt light, ſight againſt ſight, in three ranks.

Wherefore, in that he ſaith light was againſt light in three ranks, he ſuggeſteth to the life, how it would be in the church in the wilderneſs.

And ſuppoſe they were the truly godly that made the firſt aſſault, can they be blamed? For who can endure a boar in a vineyard: a man of ſin in a holy temple; or a dragon in heaven? What then if the church made the firſt aſſault? Who bid the boar come there? What had he to do in God's houſe? The church, as the Houſe of the Foreſt of Lebanon, would have been content with its own ſtation; and bread and water will ſerve a man, that may with peace enjoy his delights in other things. But when privilege, property, life, delight, heaven, and ſalvation, comes to be intruded, no marvel if the woman, though but a woman, cries out, and ſet her light againſt them; had ſhe ſeen the thief, and ſaid nothing, ſhe had been far worſe.

I told you before, that by the windows is meant the word, which is compared to glaſs.

What then, is the word againſt the word? No, verily, it is therefore not the word, but oppoſite apprehenſions thereabout, that the Holy Ghoſt now intends; for he ſaith not, that window was againſt window, reſpecting the true ſenſe of the word, but light was againſt light, reſpecting the divers notions and apprehenſions that men of oppoſite ſpirits would have about the word.

Nor are we to take this word *light*, eſpecially in the antitype, in a proper, but a metaphorical ſenſe; that is, with reſpect to the judgement of both parties. Here is the true church, and ſhe has the true light; here alſo is the boar, the man of ſin, and the dragon; and they ſee by their way, and yet, as I ſaid, all by the ſelf-ſame windows. They that are the church, do in God's light ſee light; but they that are not, do in their own way ſee. And let a man and a beaſt look out at the ſame window, the ſame door, the ſame caſement, yet the one will ſee like a man, and the other but like a beaſt. No marvel then, though they have the ſame windows, that light is againſt light, and ſight againſt ſight, in this houſe. For there are that know not, but what they know naturally as brutes.

No marvel then, if there is here a diſagreement, the beaſt can but ſee as a beaſt, but the church is reſolved not to be guided by the eye of a beaſt, though he pretends to have his light by that very window by which the church has hers. The beaſt is moon-eyed, and puts darkneſs for light, yea, and hates the light that is ſo indeed; but the ſaints will not hear him, for they know the voice of their Lord.

How then can it be, but that light ſhould be againſt light in this houſe, and that in a military poſture? And how can it be, but that here every battle of the warrior ſhould be, with confuſed noiſe, and garments rolled in blood!

And in that he ſaith, light was againſt light in three ranks, it ſhews their preparations one againſt another; alſo, that they on both ſides are reſolved to ſtand by their way: the church is confident, the man of ſin is confident; they both have the ſame windows to ſee by, and ſo thy manage their matters; yet not ſo ſimply by the windows, as by their divers judgement they make of that which ſhineth in at them. Each one therefore that hath the true or falſe profeſſion will be confident of his own way: he that was right, knew he was right; and he that was wrong, thought he was right; and ſo the battle began: *There is a way that ſeems right to a man, but the ends thereof are the ways of death.*

Nor is it in man to help it; there has been reaſoning, there has been diſputing, there has blood alſo been ſpilt on both ſides, thorough the confidence that each had of the goodneſs of his own way; but no reconciliation is made, the enemy is ſet here of God; iron and clay cannot mix; God will have things go on thus in the world, till his words ſhall be fulfilled: the deceived, and the deceiver, are his. Things therefore muſt have their courſe in the church in the wilderneſs, till the myſtery of God ſhall be fulfilled.

Hence it is ſaid, God will bring Gog againſt his people of Iſrael, as a cloud to cover the land. But for what cauſe? Why, that he may contend a while with them, and then fall by their light to the ground. Therefore he ſays alſo, *That he will give Gog a place of graves in Iſrael, and it ſhall be called the valley of Hamon-Gog.*

God will get himſelf great glory, by permitting the boar, the man of ſin, and the dragon, to revel it in the church of God; for they by ſetting up, and contending for their darkneſs, and calling of it the light; and by ſetting of it againſt that light, which is light in very deed, do not only prove the power of truth where it is, but illuſtrate it ſo much the more; for as black ſets off white, and darkneſs light, ſo error ſets off truth. He that calls a man a horſe, doth in concluſion but fix the belief of his humanity ſo much the more in the apprehenſion of all rational creatures.

Light againſt light in three ranks. The three ranks on the church's ſide, ſignify her light in the Trinity, as was ſaid, and in the three offices of Chriſt; and the ranks againſt theſe three ranks be to ſignify the oppoſite apprehenſions of the enemy. They differ alſo about the authority of the word and ordinances, about the offices, officers, and executions of office, in the church, &c. There is an oppoſition every where, even round about the houſe, there was light againſt light in three ranks.

This Houſe of the Foreſt of Lebanon was therefore a ſignificant thing, wiſely built and fit for the purpoſe which it was deſigned for, which was to ſhew what afterward would be the ſtate of the church in the wilderneſs. Nor could any thing in the temple more aptly expreſs itſelf in a typical way, as to any of the things concerning New-Teſtament matters, than do this Houſe of the Foreſt of Lebanon, as to the things deſigned to be ſignified thereby. It ſpeaks, can we but hear: it points to things, as it were with a finger, have we but eyes to ſee.

It is not therefore to be wondered at, that we hear both parties plead ſo much for their authority, crying out againſt each other, as thoſe that deſtroy religion. So doth the church, ſo doth the man of ſin. The living child is mine, ſaith one; nay, but the dead child is thine, and the living child is mine, ſays the other. And thus they ſpake before the king.

Now this could not be, were there not different apprehenſions here; light againſt light then is the cauſe of all this: And here is light againſt light in three ranks; and ſo will be until the beaſt is dead.

The church will not give place, for ſhe knows ſhe has the truth; the dragon, and his angels, they will not give place, but as beaten back by the power of the truth: For thus it is ſaid of the dragon and his angels, *They fought, and prevailed not.* Therefore there will, there muſt, there cannot but be a ſpiritual warfare here and that until one of the two are deſtroyed, and their body given to the burning flame.

## C H A P. VI.

### *Of the Doors and Poſts, and their Square, with the Windows, of the Houſe of the Foreſt of Lebanon.*

AND all the doors and poſts were ſquare, with the the windows.

The doors, they were for entrance, the poſts were the ſupport of the doors, and the windows were, as was hinted before, for light.

Now here they are ſaid to be all ſquare: ſquare is a note of perfection; but this word *ſquare* may be taken two ways.

1. Either as to the faſhion of the things themſelves; or,

2. With reference to the uniform order of the whole.

In the firſt ſenſe was the altar of burnt-offering, the altar of incenſe, and the breaſt-plate of judgement ſquare; and ſo alſo it is ſaid of our New-Teſtament, New Jeruſalem.

But the ſquare in the text is not thus to be underſtood; but if I miſtake not, as is ſignified under the ſecond head, that is, for an uniform order. The whole fabric, as the doors, poſts, and windows, preſented themſelves to beholders in an exact uniform order, and ſo right delectable to behold. Hence we may gather, that this Houſe of the Foreſt of Lebanon was ſo exactly built, and conſequently ſo complete to view, that it was alluring to the beholders; and that the more, for that ſo pretty a fabric ſhould be found in a foreſt or wood. A lily among thorns, a pearl on a dunghill, and beauty under a veil, will make one turn aſide to look on it.

Anſwerable to this the church, even in the wilderneſs, or under perſecution, is compared, not only to a woman, but to a comely and delicate woman. And who, that ſhall meet ſuch a creature in a wood, unleſs he feared God, but would ſeek to raviſh and defile her?

Therefore I ſay, That which is here ſaid to be ſquare, muſt be underſtood to be ſo, as to proſpect and view, or right taking to the eye.

Thus therefore they are allured, and think to defile her in the bed of love; but coming to her, and finding of her chaſte, and filled with nothing but armour, and men at arms, to maintain her chaſtity, *nolens volens*, their fleſhly love is turned into cruel rage, and ſo they go to variance.

I have likened, ſays God, the daughter of Zion to a comely and delicate woman.

But where is ſhe? O! ſhe is in the field, in the foreſt, among the ſhepherds. But what will they do with her? Why, becauſe ſhe complies not with their deſires, they prepare war againſt her, ſaying, *Ariſe, let us go up at noon——Ariſe, let us go up by night, and let us deſtroy her palaces.*

Wherefore the beauty of the Houſe of the Foreſt of Lebanon, as well as the fortitude thereof, was a temptation to the enemy to come to take it into their poſſeſſion; eſpecially ſince it ſtood, as it were, on the borders of Iſrael, and ſo faced the enemy's country.

Thus the church, though in her weeds of widowhood, is become the deſire of the eyes of the nations; for indeed her features are ſuch, conſidering who is her head, where moſtly to the eye beauty lies, that whoſo ſees but the utmoſt glimpſe of her, is eaſily raviſhed with her beauties. See how the prophet words it: *Many nations are gathered together againſt thee, that ſay, let her be defiled, and let our eye look upon Zion.*

The church, the very name of the church of God, is beautiful in the world; and, as among women, ſhe that has beauty, has her head deſired, if it might be, to ſtand upon another woman's ſhoulders; ſo this, and that, and every nation that beholds the beauty of the church, would fain be called by that name.

The church, one would think, was but in a homely dreſs when ſhe was coming out of captivity; and yet then, the people of the countries deſired to be one with her: *Let us, ſaid they (to Zerubbabel, and to the fathers of the church) build with you, for we ſeek your God as you do.*

The very name of the church, as I ſaid, is ſtriven for of the world; but that is the church which Chriſt has made ſo; her features alſo remain with herſelf, as this comely proſpect of the Houſe of the Foreſt of Lebanon abode with it, whoever beheld or wiſhed for it. The beauty therefore of this houſe, though it ſtood in the foreſt, was admirable; even as is the beauty of the church in the wilderneſs, though in a bewildered ſtate.

Hear the relation that the Holy Ghoſt gives of the intrinſic beauty of the church, when ſhe was to go to be in a perſecuted ſtate: *She was clothed with the ſun, had the moon under her feet, and had upon her head a crown of twelve ſtars.* And yet now the dragon ſtood by. But I ſay, Here is a woman! Let who will attempt it, ſhew ſuch another in the world, if he can.

They therefore that have any regard to morality, civility, or to ceremonial comelineſs, covet to be of the church of God, or to appropriate that glorious title to themſelves.

And here indeed Antichriſt came in; ſhe took this name to herſelf; and though ſhe could not come at the ſun, nor moon, nor ſtars, to adorn herſelf with them, yet ſhe has found ſomething that makes her comely in her followers eyes. See how the Holy Ghoſt ſets her forth: *She was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearls, having a golden cup in her hand, &c.* Hence ſhe is called, the well-favoured harlot, the lady of kingdoms. &c.

But becauſe the chaſte matron, the ſpouſe of Chriſt, would not allow this ſlut to run away with this name; therefore ſhe gets upon the back of her beaſt, and by him puſhes this woman into the dirt; but becauſe her faith and love to her huſband remains, ſhe turns again, and pleads by her titles, her features, and ornaments, that ſhe and ſhe only, is ſhe whoſe ſquare anſwereth to the ſquare of her figure, and to the characters which her Lord had given of his own, and ſo the game began.

For ſo ſoon as this miſtreſs became a dame in the world, and found that ſhe had her ſtout abettors, ſhe attempts to turn all things topſy-turvy, and to ſet them, and to make of them what ſhe liſts. And now ſhe will have an altar like that which was Tiglath-Pileſer's.

Now muſt the Lord's brazen altar be removed from its place; the borders of the baſis muſt be cut off, and the laver removed from off them; the molten ſea muſt alſo now be took off the backs of the brazen oxen, where Solomon ſet it, and be ſet on a pavement of ſtone.

Solomon! alas, Solomon is no body now! This woman is wiſer in her own conceit, than ſeven men that can render a reaſon. Now alſo the court of the Sabbath muſt be turned to the uſe of the king of Aſſyria, &c.

Thus has the beauty of God's church betrayed her into the hands of her lovers, who loved her for themſelves, for the devil, and for the making of her a ſeat, a throne for the man of ſin. And, poor woman, all her ſtruggling and ſtriving, and crying out under the hands of theſe raviſhers, has not, as yet, delivered her, though it has ſaved her life.

But though thus it has been with Chriſt's true church, and will be as long as his enemy Antichriſt reigns; yet the days will come, when her God will give her ornaments, and her bracelets, and her liberty, and her joy, that ſhe had in the day of her eſpouſals.

## C H A P. VII.

### *Of the Repetition of light againſt light in the Houſe of the foreſt of Lebanon.*

TO be ſure it was not ſuperfluouſly done of the Holy Ghoſt, to make repetition of theſe words, [And light was againſt light in three ranks]; therefore ſomething is intended in the adding of them again, that was not intended by the firſt mentioning of them. I have told you what I thought was intended by the firſt rehearſal of them; namely, to ſhow how Antichriſt got in with his ſenſuality, and oppoſed it to the true light of the word of God, exalting himſelf above God, and alſo above all divine revelation; this was his light againſt light. But I ſay, why is it repeated? For he ſaith, Light was againſt light in three ranks again.

Truly, I think it is repeated, to ſhew the evil effects the firſt Antichriſtian oppoſition would have in the church of God towards the end of her wilderneſs-ſtate. For light againſt light, now, for that it is here repeated, is to ſhew us ſome new thing, or, as far as wood and windows can ſpeak, to let us underſtand what would be the conſequence of thoſe Antichriſtian figments that was brought into the church at firſt by him.

For can it be imagined, but that ſince ſo much confuſion was brought into the church, ſome of the truly godly themſelves would be much damnified thereby. The apoſtle ſays, *Evil communication corrupts good manners. And that their words will eat, as doth a canker.* Miſchief therefore muſt needs follow this ugly deed of the man of ſin.

If an houſe be on fire, though it is not burnt down, the ſmell of the flame may long remain there; alſo we count it no wonder to ſee ſome of the effects upon rafters, beams, and ſome of the principle poſts thereof.

The calf that was ſet up at Dan, defiled that people, until the captivity of the land.

And I ſay again, ſince light againſt light was ſo early in the church in the wilderneſs, and has alſo been there ſo long; and again, ſince many in this church were both born and bred there under theſe oppoſitions of light, it is eaſy to conclude that ſomething of the enemies darkneſs might be alſo called light, by the ſincere that followed after. For by Antichriſtian darkneſs, though they might call it light, the true light was darkened, and ſo the eye made dim, even the eye of the truly godſy. Alſo, the Holy Ghoſt did much withdraw itſelf from the church; ſo the doctrines, traditions, and rudiments of the world, took more hold there, and ſpread themſelves more formidably over the face of that whole church.

For after the firſt angel had ſounded, and the ſtar was fallen from heaven to the earth, and had received the key of the bottomleſs pit, and had opened the mouth thereof, the ſmoke came out amain. This angel was one of the firſt dads of Antichriſtianiſm; and this ſmoke was that which they call light, but it was light againſt light: *And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſun and the air was darkened, by reaſon of the ſmoke of the pit.*

The ſun I take to be the goſpel of God; and the air, a type of the breathings of the Holy Ghoſt. The ſmoke I take to be the doctrines and traditions of Antichriſt, that which was, as I ſaid before, put for light againſt the true light of the word. Now, ſince the ſun and the air were darkened by this ſmoke; yea, and ſo darkened, as that the ſun, nor moon, nor ſtars, nor day, nor night, could ſhine for a third part of them; no marvel though the true worſhipers here were benighted, or, at leaſt, had but little to walk by; yea, I have known ſome that have been born and bred up in ſmokey holes, that have been made both in ſmell and ſight to carry the token of their ſo being bred about them.

And I ſay again, as to what is now under our conſideration, no marvel if they that breathed in this church in the wilderneſs, after the ſmoke came out of this pit, ſucked in the ſmoke with the air, until it became natural to them. A houſe annoyed with ſmoke is a great offence to the eyes, whoſe light being thereby impaired, the judgement alſo, ſince that, as to viſibles, is guided by the eye, muſt needs be in danger of being in part miſled.

And this being the effect of light againſt light at firſt, is the cauſe of what to this day we ſee in the church among the true brotherhood. For as a cauſe produceth an effect, ſo oftentimes an effect ſets on foot another cauſe.

Now therefore we have light againſt light among the godly, as afore there was Antichriſtian againſt the Chriſtian light. Not that light againſt light is now godly in the all of it. It is Antichriſtian that oppoſes the Chriſtian light ſtill. But, as before, the darkneſs that oppoſed the light, was in the Antichriſtians, now that darkneſs is got into the Chriſtians, and has ſet them againſt one another. Light therefore againſt light, now is in the Chriſtians, truly preſigured by that which was in the Houſe of the Foreſt of Lebanon. Witneſs the jars, the oppoſitions, the contentions, emulations, ſtrifes, debates, whiſperings, tumults, and condemnations, that like cannon-ſhot have ſo frequently on all ſides been let fly againſt one another.

Shall I need to mention particular conteſts many years paſt, and preſented to us in print? Words and papers now in print, as alſo the many petty diviſions and names amongſt us, ſufficiently make this manifeſt.

Wherefore light againſt light in this laſt place, or where it is thus repeated, cannot I think, be more fitly applied than to that now under our conſideration, that is to ſay, than to the oppoſite perſuaſions, different apprehenſions, and thwart concluſions, that are conſtantly drawn from the ſame texts, to maintain a diverſe practice; though we are to acknowledge with thankfulneſs, that this oppoſition lies not in ſuch fundamentals, as in things of a leſſer import.

The godly all hold the head, for there Antichriſt could never divide them: their diviſions therefore are, as I ſaid, only about ſmaller things.

I do not ſay that the Antichriſtian darkneſs has done nothing in the church as to the hurting in the great things of God. But I ſay, it has not been able to do that which could ſever their head from them, otherwiſe there appears even too much of the effect of his doings there. For even as to the offices of our Lord, ſome will have his authority more large, ſome more ſtrait. Some confine his rules to themſelves, and to their more outward qualification, and ſome believe they are extended further. Some will have his power in his church purely ſpiritual, others again would have it mixed. Some count his word perfect and ſufficient to guide in all religious matters, others again hold, that an addition of ſomething human is neceſſary. Some are for confining of his benefits in the ſaving effects of them, only to the elect; others are for ſtretching of them further. I might here multiply things; but that light againſt light is now among the godly, as light againſt light was in the Houſe of the Foreſt of Lebanon, is not at all to be queſtioned.

This therefore may ſtand for another argument, to prove that the Houſe of the Foreſt of Lebanon was a type of the church in the wilderneſs. As to the number here, that is to ſay, in three ranks, it is alſo, as I think, to ſhew that though, as was ſaid afore, this darkneſs could not ſever the true church from her head; yet it has eclipſed the glory of things. By two lights a man cannot ſee this or that thing ſo exactly as by one ſingle light; no, they both make all confuſed, though they make not all inviſible.

As for inſtance, ſun-light and moon-light together, fire-light and ſun-light together, candle-light and moon-light together, make things more obſcure than to look on them by a ſingle light.

The word reflecting upon the underſtanding without the interpoſition of man's traditions, makes the mind of God to a man more clear, than when attended with the other. How much more then when light ſhall be againſt light in three ranks?

Chriſt in his offices, bleſſed be God, is to this day known in his church, notwithſtanding there is yet with us light againſt light in three ranks. But in theſe things he is not ſo diſtinctly, fully, and completely known, as he was before the church went into the wilderneſs. No, that knowledge is loſt to a third part of it, as was alſo ſhewed before

Things therefore will never be well in the church of God, ſo long as there is thus light againſt light therein. When there is but one Lord among us, and his name one; and when diviſions, by the conſent of the whole, are baniſhed, I mean, not perſecuted, but abandoned in all by a joint conſent; and when every man ſhall ſubmit his own ſingle opinion to thoſe truths, that by their being retained are for the health of all; then look for good days, and not till then. For this Houſe of the Foreſt of Lebanon, in which, as you ſee. there is light againſt light, in three ranks, was not built to prefigure the church in her primitive ſtate, but to ſhew us how we ſhould be while ſtanding before the face of the dragon, and while ſhifting for ourſelves in the wilderneſs.

And although by her pillars, and beauty, and tower, and by her facing the metropolitan of her enemies, ſhe ſheweth that the true grace of God is in her, and a ſtrength and courage that is invincible; yet for that ſhe has alſo affixed to her ſtation *light againſt light in three ranks*. it is evident her eye is not ſo ſingle, and conſequently that her body is not ſo full of light, as ſhe will be when her ſackcloth is put off, and as when ſhe has put on her beautiful garments: For then it is that her moon is to ſhine as the ſun, and that the light of her ſun is to be ſeven-fold, even as the light of ſeven days: then, I ſay, *When the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.*

You know a kingdom flouriſhes not, ſo long as it is the ſeat of war, but when that is over, peace and proſperity flouriſhes. This houſe, as has been hinted, was a type of the church in a wood, a foreſt, a wilderneſs.

## CHAP. VIII.

### *Of the Shields and Targets that were in the Houſe of the Foreſt of Lebanon.*

AS this houſe of the Foreſt of Lebanon was that which, in the general prefigured the ſtate of the church in the wilderneſs, ſo it was accoutred with ſuch military materials as ſuited her in ſuch a condition;

that is to ſay, with ſhields and targets; conſequently with other warlike things: *And Solomon made two hundred targets of beaten gold, ſix hundred ſhekels of gold went to one target; and he made three hundred ſhields of beaten gold, three hundred ſhekels of gold went to one ſhield. And the king put them in the Houſe of the Foreſt of Lebanon.*

This ſuppoſes that the Houſe of the Foreſt of Lebanon would be attacked by the enemy. And good reaſon there was for ſuch a ſuppoſition, ſince it was built for defence of that worſhip that was ſet up in the church. Hence it is ſaid, when the enemy uſed to come with his chariots and horſemen againſt them, that *they did look in that day to the armour of the Houſe of the Foreſt.*

That, was, to ſee how they were prepared at Lebanon to make reſiſtance againſt their foes, and to ſecure themſelves and their religion from that deſtruction that by the enemy was deſigned ſhould be made upon both. And thus again, or in this thing, the Houſe of the Foreſt of Lebanon ſhews that it was a figure of the church of the wilderneſs; for ſhe alſo is furniſhed with ſuch weapons as were counted by the wiſdom of God neceſſary for the ſecurity of the ſoul, and Chriſtian religion; to wit, *the weapons of our warefare, the whole armour of God.*

For, though the Houſe of the Foreſt of Lebanon was a place of defence, yet her armour is deſcribed and directed too, both as to matter and to meaſure: It was armour made of gold, ſuch armour, and ſo much of it; and it was made by the direction of Solomon, who was a type of Chriſt, by the power of whoſe grace and working, our armour is alſo provided for us, as in the texts afore mentioned may appear. By this deſcription, therefore, of the armour of the Houſe of the Foreſt of Lebanon, we are confined, that being a type to the armour of God, in the antitype thereto, for the defence of the Chriſtian religion. We then may make uſe of none but the armour of God for defence of our ſouls, and the worſhip of God: This alone is the golden armour provided by our Solomon, and put in the Houſe of the Foreſt of Lebanon, or rather in the church in the wilderneſs, for her to reſiſt the enemy withal.

*Two hundred targets.* There is but little mention made of targets in the Bible, nor at all expreſsly how they were uſed, but once, and that was when Goliah came to defy Iſrael, he came, as without other warlike furniture, ſo with a target of braſs between his ſhoulders.

A target; that is, ſaith the margin, a gorget. A gorget is a thing wore about the neck, and it ſerveth in that place inſtead of a ſhield, Wherefore in ſome of your old Bibles, that which in one place is called *a target*, in another is called *a ſhield;* a ſhield for that part.

This piece of armour, I ſuppoſe, was worn in old time, by them that uſed ſpears, and it was to guard the upper part of the back and ſhoulders from the arrows of their enemies, that were ſhot into the air, to the intent they might fall upon the upper part of the body.

The ſhields were for them which drew bows, and they were to catch, or beat off thoſe arrows that were levelled at them by the enemy before.

Aſa had at one time an army of men *that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields, and drew bows, two hundred and fourſcore thouſand.*

I cannot tell what the target ſhould ſignify here, unleſs it was to ſhew that thoſe in the type were more weak and faint-hearted than thoſe in the antitype: For in that this gorget was prepared for ſome back-part of the body, it ſuppoſed the wearers ſubject to run away, to flee. But in the deſcription of the Chriſtian armour, we have no proviſion for the back: So our men in the church in the wilderneſs are ſuppoſed to be more ſtout; *Their face is made ſtrong againſt the face of their enemies, and their foreheads ſtrong againſt their foreheads.*

The ſhield was a type of the Chriſtian faith, and ſo the apoſtle applies it: The which he alſo counteth a principle piece of our Chriſtian armour, when he ſaith, *Above all, taking the ſhield of faith wherewith ye ſhall be able to quench all the fiery darts of the wicked.*

Theſe targets and ſhields were made of gold, to ſhew the excellent worth of this armour of God; to wit, that it is not carnal, but ſpiritual; not human, but divine; nor common or mean, but of an infinite value. Wherefore James, alluding to this, ſaith, *Hearken, my beloved brethren, hath not God choſen the poor of this world rich in faith?* (hath he not given them this golden ſhield), *and made them heirs of that kingdom, which he hath promiſed to them that love him?*

Faith! Peter ſaith, faith, in the very trial of it, is much more precious than is gold that periſheth. If ſo, then, what is that worth or value that is in the grace itſelf?

This alſo is that which Chriſt intends, when he ſays, *Buy of me gold tried in the fire, that thou mayſt be rich.*

And methinks the apoſtles, and the Lord Jeſus Chriſt, do in all theſe places allude to the ſhields, the ſhields of gold, that Solomon made, and put in the Houſe of the Foreſt of Lebanon: Which houſe, as I have ſhewed, was that which indeed prefigured the ſtate of the church in the wilderneſs; and theſe ſhields a type of faith.

*Obj.* But here is mention made of nothing but ſhields and targets.

*Anſ.* True, and that perhaps to ſhew us that the war that the church makes with Antichriſt, is rather defenſive than offenſive: Shields and targets are weapons defenſive, weapons provided for ſelf-preſervation, not to hurt others with. A Chriſtian alſo, if he can but defend his ſoul in the ſincere profeſſion of the true religion, doth what by duty, as to this, he is bound. Wherefore, though the New Teſtament admits him to put on the whole armour of God, yet the whole, and every part thereof, is ſpiritual, and only defenſive. True, there is mention made of the ſword, but that ſword is the word of God; a weapon that hurteth none, none at all but the devil and ſin, and thoſe that love it. Indeed it was made for Chriſtians to defend themſelves and their religion with, againſt hell and the angels of darkneſs.

Theſe two pieces of armour, then, that Solomon the King did put into the Houſe of the Foreſt of Lebanon, were types of the ſpiritual armour that the church in the wilderneſs ſhould make uſe of. And as we read of no more that was put there, at leaſt to be typical, ſo we read of, and muſt uſe no more, than we are bid to put on by the apoſtle, for the defence of true religion.

*Obj.* But he that ſhall uſe none other than this, muſt look to come off a loſer.

*Anſ.* In the judgement of the world, this is true; but not in the judgement of them that have ſkill, and an heart to uſe it. For this armour is not Saul's, which David refuſed, but God's, by which the lives of all thoſe have been ſecured, that put it on and handled it well. You read of ſome of David's mighty men of valour, that their faces were as the faces of lions, and that they were as ſwift of foot as the roes upon the mountains; being expert in handling ſpear and ſhield.

Why, God's armour makes a man's face look thus; alſo it makes him that uſeth it more lively and active than before. God's armour is no burden to the body, nor clog to the mind, but rather a natural, inſtead of an artificial fortification.

But this armour comes not to any, but out of the King's hand. Solomon put theſe targets and ſhields into the Houſe of the Foreſt of Lebanon: ſo Chriſt diſtributeth his armour to his church: Hence it is ſaid, *It is given to his to ſuffer for him*; It is given to his by himſelf, and on his behalf.

That is, that they might with it fight thoſe battles which he ſhall manage againſt Antichriſt. Hence they are called *the armies in heaven*, and are ſaid to *follow their Lord upon white horſes, clothed in fine linen, white and clean.* But, as I ſaid, ſtill their war was but defenſive; for a little further, but obſerve, and you ſhall find the beaſt fall upon him: *And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.*

It is they that fall on, it is they that pick the quarrel, and give the onſet. Beſides, the armour, as I ſaid, is only ſpiritual, wherefore the ſlaughter muſt needs be ſpiritual alſo. Hence, as here it is ſaid, the Lamb did ſlay his enemies by the ſword, ſpirit, or breath of his mouth, ſo his army alſo ſlays them by the fire that proceedeth out of his mouth.

Here is therefore no man's perſon in danger by this war. And I ſay again, ſo far as any man's perſon is in danger, it is by wrong managing of this war. True, the perſons of the Chriſtians are in danger, but that is becauſe of the bloody diſpoſition of an Antichriſtian enemy. But we ſpeak now with reference to the Lamb and the army that follows him; and as to them no man's perſon is in danger ſimply as ſuch. Wherefore, it is not men, but ſin, not men, but the man of ſin, that wicked one, that the Son of God makes war againſt, in and by his church.

Let us therefore ſtate the matter right: No man needs be afraid to let Jeſus Chriſt be chief in the world; he envies no body; he deſigns the hurt of none: his kingdom is not of this world, nor doth he covet temporal matters; let but his wife, his church, alone, to enjoy her purchaſed privileges, and all ſhall be well: Which privileges of hers, ſince they are ſoul-concerns, make no infringement upon any man's liberties. Let but faith and holineſs walk the ſtreets without controul, and you may be as happy as the world can make you. I ſpeak now to them that contend with him.

But if ſeaſonable counſel will go down, if hardneſs of heart and blindneſs of mind, and ſo periſhing from the way, ſhall overtake you, it is but what you of old have been cautioned of: *Be wiſe now therefore, O ye kings, be inſtructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.*

Now, let this alſo that hath been ſaid upon this head, be another argument to prove that the Houſe of the Foreſt of Lebanon was a type of the church in the wilderneſs.

## CHAP. IX.

### *Of the Veſſels which Solomon put in the Houſe of the Foreſt of Lebanon.*

SOlomon did alſo put veſſels into the Houſe of the Foreſt of Lebanon: *And all King Solomon's drinking veſſels were of gold, and all the veſſels of the Houſe of the Foreſt of Lebanon were of gold, pure gold, none were of ſilver; it was nothing accounted of in the days of Solomon.*

Since it is not expreſſed what thoſe veſſels of pure gold were which Solomon put in the Houſe of the Foreſt of Lebanon, therefore, as to the affirmative, no man can be abſolute; veſſels of gold, veſſels of pure gold, the Holy Ghoſt ſays they were, and ſo leaves it to the prudent to make their conjectures: and although I may not put myſelf among the number of thoſe prudent ones, yet let me take leave to ſay what I think in the caſe.

Firſt then, negatively, They were not veſſels ordained for divine worſhip; for as that was confined to the temple, ſo the veſſels, and materials, and circumſtances for worſhip, was there.

I ſay, the whole uniform worſhip of the Jews now was confined to the temple.

Wherefore the veſſels here mentioned could not be ſuch as was in order to ſet up worſhip here; for to Jeruſalem they were to bring their ſacrifices: true, they had ſynagogues where ordinary ſervice was done, there the law was read, and there the prieſts taught the people how they ſhould ſerve the Lord; but for that which ſtood in carnal ordinances, as ſacrificings, waſhings, and uſing veſſels for that purpoſe, that was performed at Jeruſalem.

This houſe therefore, to wit, the Houſe of the Foreſt of Lebanon, was not built to ſlay, or to offer burnt-offerings or ſacrifices in, but as that altar was which the two tribes and an half, built by Jordan, when they went each to their inheritance, namely, to be a witneſs of the people's reſolutions to preſerve true religion in the church, to themſelves, and to their poſterity.

Since this houſe, therefore, was deſigned for defenſive war, it was not requiſite that the formalities of worſhip ſhould be there.

The church in the wilderneſs alſo, ſo far as ſhe is concerned in contention, ſo far ſhe is not taken up in the practical parts of religion; for religion is not to be practiſed in the church in the moments of contention. Let us practiſe then our religion in peace, and in all peaceable ways, and vindicate it by way of contention; that is, when aſked, or required, by oppoſites, to render a reaſon thereof.

But my contention muſt be, not in pragmatic languages, or in ſtriving about words to no profit, but by words of truth and ſoberneſs, with all meekneſs and fear.

To practiſe and defend a practice, you know are two things: I practiſe religion in my cloſet, in my family, in the congregation; but I defend this practice before the magiſtrate, the king, and the judge. Now, the temple was prepared for the practice of religion, and the Houſe of the Foreſt of Lebanon for defence of the ſame.

So far then as the church in the wilderneſs worſhips, ſo far ſhe is compared to the temple; and ſo far as ſhe defends that worſhip, ſo far ſhe is called an army: *An army terrible with banners.* For God has given a banner to them that fear him, that it may be diſplayed becauſe of the truth. Hence ſhe ſays to God, *We will rejoice in thy ſalvation, and in the name of our God, we will ſet up our banners.*

But here is in all this no hurt to the world; the kingdom, the worſhip, the war is ſpiritual, even as the armour is. I have ſpoken this, to diſtinguiſh worſhip from contending for worſhip, and to make way for what is yet to be ſaid.

If the veſſels of the Houſe of the Foreſt of Lebanon, or thoſe put in that houſe, were not ſuch as related to worſhip, to worſhip ſimply as ſuch, then it ſhould ſeem.

Theſe veſſels therefore were for ſome other uſe than for formal worſhip in the Houſe of the Foreſt of Lebanon. The beſt way then that I know of to find out what they were, is, firſt, to conſider to what they are joined in the mention of them. Now I find them joined in the mention of them, with Solomon's drinking veſſels; and ſince as they were made of fine or pure gold, I take them alſo to be veſſels of the ſame kind, to wit, veſſels to drink in. Now if we join to this the ſtate of the church in the wilderneſs, of which, as we have ſaid, this Houſe of the Foreſt of Lebanon was a type, then we muſt underſtand that by theſe veſſels were prefigured ſuch draughts as the church has, when in a bewildered or perſecuted ſtate: and they are of two ſorts, either, 1. Such as are exceeding bitter; or, 2. Such as are exceeding ſweet; for both theſe attend a ſtate of war.

1. Such as are exceeding bitter; theſe are called *cups of red wine*, ſignifying blood; alſo, *the cup of the Lord's fury, the cup of trembling, the cup of aſtoniſhment*, &c.

Nor is there any thing more natural to the church, while in a wilderneſs-condition, than ſuch cups and draughts as theſe. Hence ſhe, as there, is ſaid to be clothed, as was ſaid afore, in ſackcloth, to mourn, to weep, to cry out, and to be in pain, as a woman in travail. See the Lamentations, and you will find all this verified. See alſo Rev. 11. 3.; & 12. 2.

And whoſo conſiders what has already been ſaid as to what the Houſe of the Foreſt of Lebanon met with, will find that what is here inferred, is not foreign, but natural. For can it be imagined, that when the King of Aſſyria laid down his army by the ſides of Lebanon, and when the fire was to devour her cedars; alſo, when Lebanon was to be cut down and languiſh, that theſe veſſels, theſe cups, was not then put into her hand. And I ſay again, ſince the church in the wilderneſs, Lebanon's antitype, has been ſo perſecuted, ſo diſtreſſed, ſo oppreſſed, and made the ſeat of ſo much war, ſo much blood, of ſo many murders of her children within her, &c. can it be imagined that ſhe drank of none of theſe cups? yes, yes; ſhe has drank the red wine at the Lord's hand, even the cup of blood, of fury, of trembling, and of aſtoniſhment; witneſs her own cries, ſighs, tears, and tremblings, with the cries of the widows, children, and orphans, within her.

But why do I cite particular texts, ſince reaſon, hiſtories, experience, any thing that is intelligible, will confirm

firm this for a truth; namely, that a people whoſe profeſſion is directly in oppoſition to the devil and Antichriſt, and to all debauchery, inhumanity, profaneneſs, ſuperſtition, and idolatry, when ſuffered to be invaded by the dragon, the beaſt, the falſe prophet, and whore, muſt needs taſte of theſe cups, and drink thereof to their aſtoniſhment.

But all theſe are of pure gold. They are of God's ordaining, appointing, filling, teeming; and alſo ſanctified by him for good to thoſe of his that drink them; Hence Moſes choſe rather to drink a brimmer of theſe than to enjoy the pleaſures of ſin for a ſeaſon.

The ſourneſs, bitterneſs, and wormwood, of them, therefore, is only to the fleſh, that loveth neither God, nor Chriſt, nor grace.

The afflictions, therefore, that the church in the wilderneſs hath met with, theſe cups of gold, are of more worth than are all the treaſures of Egypt; they are needful, and profitable, and praiſe-worthy alſo, and tend to the augmenting of our glory when the next world is come.

Beſides, they are ſigns, tokens, and golden marks of love; and jewels that ſet off the beauty of the church in the ſight of God the more. They are alſo a means by which men are proved ſound, honeſt, faithful, and true lovers of God: As alſo ſuch whoſe graces are not conterfeit, feigned, or unſound, but true, and ſuch as will be found to praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.

And this has been the cauſe that the men of our church in the wilderneſs have gloried in tribulation; taking pleaſure in reproaches, in neceſſities, in perſecutions, and in diſtreſſes, for Chriſt's ſake. Yea, this is the reaſon why they have bade one another rejoice, when they fell into divers temptations, ſaying, happy is the man that endureth temptations: and behold we count them happy that endure: And again, *If ye be reproached for the name of Chriſt, happy are ye.*

Theſe therefore are veſſels of pure gold, though they contain ſuch bitter draughts, and though ſuch as at which we make ſo many wry faces, before we can get their liquor down.

Do you think that a Chriſtian, having even this cup in his hand to drink it, would change it for a draught of that which is in the hand of the woman that ſits on the back of the ſcarlet-coloured beaſt? No, verily; for he knows that her ſweet is poiſon, and that his bitter is to purge his ſoul, body, life, and religion, of death.

God ſends his love-tokens to his church two ways, ſometimes by her friends, ſometimes by her enemies. When they come by the hand of a friend, as by a miniſter, a brother, or by the Holy Ghoſt, then they come ſmoothly, ſweetly, and are taken, and go down like honey. But when theſe love-tokens come to them by the hand of an enemy, then they are handed to them roughly: Pharaoh handed love-tokens to them roughly: the king of Babylon handed theſe love-tokens to them roughly. They bring them of malice; God ſends them of love; they bring them, and give them to us, hoping they will be our death; they give us them therefore with many a foul curſe; but God bleſſes them ſtill. Did not Haman lead Mordecai in his ſtate, by the hand of anger?

Nor is this cup ſo bitter, but that our Lord himſelf drank deep of it, before it was handed to his church: He did, as loving mothers do, drink thereof himſelf, to ſhew us it is not poiſon; alſo to encourage us to drink it for his ſake, and for our endleſs health.

And, as I told you before, I think I do not vary from the ſenſe of the text, in calling them cups; becauſe, though there they have no name, they are joined with King Solomon's drinking veſſels; and becauſe, as ſo joined in the type, ſo they are alſo joined here: therefore the cup here is called *Chriſt's cup: Are ye able to drink of the cup that I drink of? Ye ſhall indeed drink of my cup.* Here you ſee they are joined in a communion in this cup of affliction, as the cups in one and the ſame breath are joined with thoſe King Solomon drank in, which he put in the Houſe of the Foreſt of Lebanon.

But theſe are not all the cups that belong to the Houſe of the Foreſt of Lebanon, or rather to the church in the wilderneſs; there is alſo a cup, out of which, at times, is drunk what is exceeding ſweet.

It is called *the cup of conſolation, the cup of ſalvation*; a cup in which God himſelf is. As he ſaid, *the Lord is the portion of my cup.* Or rather, *the Lord is the portion of mine inheritance, and my cup.*

This cup, they that are in the church in the wilderneſs have uſually for an after-draught to that bitter one that went before: Thus as tender mothers give their children plumbs or ſugar, to ſweeten their palate after they have drank a bitter potion, ſo God gives his the cup of ſalvation and conſolation, after they have ſuffered a while: *For the ſufferings of Chriſt abound in us, for our conſolation aboundeth by Chriſt.*

Hence the Apoſtle aſſureth himſelf, concerning the affliction of them at Corinth; yea, and alſo promiſeth them, that as they were partakers of the ſufferings, ſo ſhould they be of the conſolation.

Some of theſe cups are filled until they run over, as David ſaid his did, when the valley of the ſhadow of death was before him: *Thou prepareſt a table before me,* (ſaid he) *in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.*

This is that which the Apoſtle calls exceeding; that is, that which is beyond meaſure: *I am* (ſays he) *filled with comfort, I am exceeding joyful in all our tribulations.*

Now he has one anſwering the other: *Thou haſt made ſummer and winter: thou haſt made the warm beams of thy ſun anſwerable to the cold of the dark night.* This may be alſo yet ſignified by the building of this houſe, this type of the church in the wilderneſs, in ſo pleaſant a place as the Foreſt of Lebanon was. Lebanon! Lebanon was one of the ſweeteſt places in all the land of Canaan. Therefore we read of the fruit of Lebanon, of the ſtreams from Lebanon; the ſcent, the ſmell, the glory of Lebanon; and alſo of the wine and flowers of Lebanon.

Lebanon! That was one thing that wrought with Moſes to deſire that he might go over Jordan: namely, that he might ſee that goodly mountain, and Lebanon. The glory and excellent beauty of the church Chriſt alſo ſetteth forth, by comparing of her to Lebanon. *Thy Lips, O my ſpouſe,* ſays he, *drop as an honey-comb, honey and milk are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon.*

This houſe, therefore, being placed here, might be to ſhew, how bleſſed a ſtate God could make the ſtate of his church by his bleſſed grace and patience, even while ſhe is in a wilderneſs-condition.

We will add to this, for further demonſtration, that letter of that godly man, Pomponius Algerius, an Italian martyr; ſome of the words of which are theſe:

“ Let (ſaith he) the miſerable worldly man anſwer me, what remedy, or ſafe refuge, can there be to him that lacketh God, who is the life and medicine of all men? And how can he be ſaid to fly from death, when himſelf is already dead in ſin? If Chriſt be the way, verity, and life, how can there be any life then without Chriſt?

The heat of the priſon to me is coldneſs; the cold winter to me is a freſh ſpring in the Lord. He that feareth not to be burned in the fire, how will he fear the heat of weather? or, What careth he for the pinching froſt, which burneth with the love of the Lord?

The place is ſharp and tedious to them that be guilty; but to the innocent and guiltleſs, it is mellifluous. Here droppeth the delectable dew; here floweth the pleaſant nectar; here runneth the ſweet milk; here is plenty of all good things. And although the place itſelf be deſart and barren, yet to me it ſeemeth a large walk, and a valley of pleaſure; here to me is the better and more noble part of the world. Let the miſerable worldling ſay, and confeſs, if there be any plot, paſture, or meadow, ſo delightful to the mind of man as here. Here I ſee kings, princes, cities, and people: here I ſee wars, where ſome be overthrown, ſome be victors, ſome thruſt down, ſome lifted up. Here is mount Zion; here I am already in heaven itſelf. Here ſtandeth firſt Chriſt Jeſus in the front; about him ſtand the old fathers, prophets, and evangeliſts, apoſtles, and all the ſervants of God: of whom ſome do embrace and cheriſh me, ſome exhort me, ſome open the ſacraments to me, ſome comfort me, others are ſinging about me;

And how then ſhall I be thought to be alone, among ſo many? and ſuch as theſe be, the beholding of whom is to me both ſolace and example. For here I ſee ſome crucified, ſome ſlain, ſome ſtoned, ſome cut aſunder, and ſome quartered, ſome roaſted, and ſome broiled, ſome put in hot caldrons, ſome having their eyes bored through, ſome their tongues cut out, ſome their ſkin plucked over their heads, ſome their hands and feet chopped off, ſome put into kilns and furnaces, ſome caſt down headlong, and given to the beaſts and fowls of the air to feed on. It would (ſaid he) aſk a long time, if I ſhould recite all.

To be ſhort, divers I ſee with divers and ſundry torments excruciated; yet, notwithſtanding, all living, and all ſafe. One plaiſter, one ſalve, cureth all their wounds, which alſo giveth to me ſtrength and life; ſo that I ſuſtain all theſe tranſitory anguiſhes, and ſmall afflictions, with a quiet mind, having a greater hope laid up in heaven. Neither do I fear mine adverſaries which here perſecute me and oppreſs me; for he that dwells in heaven ſhall laugh them to ſcorn, and the Lord ſhall deride them. I fear not ten thouſands of people which compaſs me about. The Lord my God ſhall deliver me, my hope, my ſupporter, my comforter, who exalteth up my head. He ſhall ſmite all them that ſtand up againſt me without cauſe; and ſhall daſh the teeth and faces of ſinners aſunder, for he only is all bleſſedneſs and majeſty.

The rebukes for Chriſt make us jocund; for ſo it is written, *If ye be rebuked and ſcorned for the name of Chriſt, happy be you; for the glory and ſpirit of God reſteth upon you.* Be ye therefore certified (ſaid he, by this letter to his friends) that our rebukes, which are laid upon us, redound to the ſhame and harm of the rebukers.

In this world there is no manſion firm to me; and therefore I will travel up to the new Jeruſalem which is in heaven, and which offereth itſelf to me, without paying any fine or income. Behold, I have entered already on my journey, where my houſe ſtandeth for me prepared, and where I ſhall have riches, kinsfolks, delights, honours, never-failing.

As for thoſe earthly things here preſent, they are tranſitory ſhadows, vaniſhing vapours, and ruinous walls. Briefly, all is but very vanity of vanities; whereas hope, and the ſubſtance of eternity to come, are wanting; which the merciful goodneſs of the Lord hath given, as companions to accompany me, and to comfort me; and now do the ſame begin to work, and to bring forth fruits in me. I have travelled hitherto, laboured and ſweat early and late, walking day and night, and now my travels begin to come to effect. Days and hours I have beſtowed upon my ſtudies.

Behold the true countenance of God is ſealed upon me; the Lord hath given mirth in my heart; and therefore in the ſame will I lay me down in peace and reſt. And who then ſhall dare to blame this our age conſumed; or ſay, that our years be cut off? What man can now cavil, that theſe our labours are loſt, which have followed, and found out the Lord and Maker of the world, and which have changed death for life; My portion is the Lord, ſaith my ſoul, and therefore I will ſeek and wait for him.

Now then, if to die in the Lord be not to die, but live moſt joyfully, where is this wretched worldly rebel, which blameth us of folly, for giving away our lives to death? O how delectable is this death to me! To taſte the Lord's cup, which is an aſſured pledge of true ſalvation; for ſo hath the Lord forewarned us, ſaying, The ſame that they have done to me, they will alſo do unto you.

Wherefore, let the doltiſh world, with his blind worldlings, (who, in the bright ſunſhine, yet go ſtumbling in darkneſs, being as blind as beetles), ceaſe thus unwiſely to carp againſt us, for our raſh ſuffering, as they count it. To whom thus we anſwer again, with the holy apoſtle, *That neither tribulation, nor anguiſh, nor hunger, nor nakedneſs, nor jeopardy, nor perſecution, nor ſword, ſhall be able ever to ſeperate us from the love of Chriſt.* We are ſlain all the day long; we are made like ſheep ordained to the ſhambles.

Thus (ſaith he) do we reſemble Chriſt our head, who ſaid, *that the diſciple cannot be above his maſter, nor the ſervant above his Lord.* The ſame Lord hath alſo commanded, that every one ſhall take up his croſs and follow him.

Rejoice, rejoice, my dear brethren and fellow-ſervants, and be of good comfort, when ye fall into ſundry temptations; let your patience be perfect in all parts. For ſo it is foreſhewed us before, and is written, That they which ſhall kill you, ſhall think to do God good ſervice. Therefore afflictions and death be as tokens and ſacraments of our election and life to come.

Let us then be glad, and ſing unto the Lord, when as we, being clear from all juſt accuſations, are perſecuted and given to death: For better it is that we in doing well do ſuffer, if it ſo be the will of God, than in doing evil. We have for our example Chriſt, and the prophets which ſpake in the name of the Lord, whom the children of iniquity did quell and murder. And now we bleſs and magnify them that then ſuffered.

Let us be glad and joyous in our innocency and uprightneſs; the Lord ſhall reward them that perſecute us. Let us refer all revengement to him.

I am accuſed of fooliſhneſs, for that I do not ſhrink from the true doctrine and knowledge of God, and do not rid myſelf out of theſe troubles, when with one word I may. O the blindneſs of man, which ſeeth not the ſunſhine, neither remembreth the Lords words. Conſider therefore what he ſaith, *You are the light of the world. A city built on a hill cannot be hid; neither do men light a candle and put it under a buſhel, but upon a candleſtick, that it may ſhine, and give light to them in the houſe.* And in another place (he ſaith) *you ſhall be led before kings and rulers; Fear ye not them which kill the body, but him which killeth both body and ſoul. Whoſoever ſhall confeſs me before men him will I alſo confeſs before my Father which is in heaven: and he that denieth me before men, him will I deny before my heavenly Father.*

Wherefore, ſeeing the words of the Lord be ſo plain, how, or by what authority will this wiſe counſellor then approve this his counſel which he doth give? God forbid that I ſhould relinquiſh the commandments of God to follow the counſel of men. For, it is written, *Bleſſed is the man that hath not gone in the way of ſinners, and hath not ſtood in the counſel of the ungodly, and hath not ſit in the chair of peſtilence.* God forbid that I ſhould deny Chriſt where I ought to confeſs him. I will not ſet more by my life than by my ſoul; neither will I exchange the life to come for this world here preſent. O how fooliſhly ſpeaketh he, which argueth me of fooliſhneſs!"

And a little farther he ſaith, " And now let this carnal politic counſellor, and diſputer of this world, tell wherein have they to blame me. If in mine examinations I have not anſwered ſo after their mind and affection as they required of me, ſeeing it is not ourſelves that ſpeak, but the Lord that ſpeaketh in us; as he himſelf doth forewitneſs, ſaying, *When you ſhall be brought before rulers and magiſtrates, it is not you that ſpeak, but the Spirit of my Father that ſhall be in you;* Wherefore, if the Lord be true and faithful of his word, as it is moſt certain, then there is no blame in me; for he gave the words that I did ſpeak, and who was I that I could reſiſt his will?

If any man ſhall reprehend the things that I ſaid, let him then quarrel with the Lord, whom it pleaſed to work ſo in me; and if the Lord be not to be blamed, neither am I herein to be accuſed, which did that I purpoſed not, and that I forethought not of, the things that there I did utter and expreſs, [he means when he was before the magiſtrates] if they were otherwiſe than well, let them ſhew it, and then will I ſay that they were my words, and not the Lord's. But if they were good and approved, and ſuch as cannot juſtly be accuſed, then muſt it needs be granted, ſpite of their teeth, that they proceed of the Lord; and then who be they that ſhall accuſe me? people of prudence? Or, who ſhall condemn me? juſt judges? And though they do ſo, yet nevertheleſs the word ſhall not be fruſtrate; neither ſhall the goſpel be fooliſh, or therefore decay; but rather the kingdom of God ſhall the more proſper and flouriſh to the Iſraelites, and ſhall paſs the ſooner unto the elect of Chriſt Jeſus; and they which ſhall ſo do, ſhall prove the grievous judgement of God. Neither ſhall they eſcape without puniſhment, that be perſecutors and murderers of the juſt.

Beloved (ſaith he) lift up your eyes, and conſider the counſels of God. He hath ſhewed unto us of late an image of his plague, which was to our correction; and, if we ſhall not receive him, he will draw out his ſword, and ſtrike with ſword, peſtilence, and famine, the nation that ſhall riſe againſt Chriſt."

This, as I ſaid, is part of a letter writ by Pomponius Algerius, an Italian martyr, who when he wrote it was in priſon, in, as he calls it, his delectable orchard, the priſon of Leomine, 12 calend. Auguſt, anno 1555, as is to be ſeen in the ſecond volume of the book of martyrs.

This man was, when he wrote this letter, in the Houſe of the Foreſt of Lebanon; in the church in the wilderneſs; in the place and way of contending for the truth of God; and he drank of both theſe bitter cups of which I ſpake of before; to wit, of that which was exceeding bitter, and of that which was exceeding ſweet; and the reaſon why he complained not of the bitter was, becauſe the ſweet had overcome it; As his afflictions abounded for Chriſt, ſo did his conſolations by him: ſo, did I ſay? they abounded much more.

But was not this man, think you, a giant? a pillar in this houſe: Had he not alſo now hold of the ſhield of faith? yea, was he not now in the combat? and did he not behave himſelf valiantly? Was not his mind elevated a thouſand degrees beyond ſenſe, carnal reaſon, fleſhly love, ſelf-concerns, and the deſires of embracing temporal things? This man had got that by the end that pleaſed him: neither could all the flatteries, promiſes, threats, or reproaches, make him once liſten to, or deſire to enquire after what the world or the glory of it could afford. His mind was captivated with delights inviſible; he coveted to ſhew his love to his Lord, by laying down his life for his ſake; he longed to be there, where there ſhall be no more pain, nor ſorrow, nor ſighing, nor tears, nor troubles: he was a man of a thouſand.

But to return again to our text. You know we are now upon the veſſels of the Houſe of the Foreſt of Lebanon: which, I have told you, could not be veſſels for worſhip; for the worſhip that was ordained to be performed at the temple, was alſo confined to that, and to the veſſels that were there. Therefore they muſt be, in all probability, the veſſels that I have mentioned, the which you ſee how we have expounded and applied.

If I am out, I know it not; if others can give me better light hereabout, for it I will be thankful.

There was alſo added to this Houſe of the Foreſt of Lebanon, ſtore-cities, chariot-cities, and cities of horſemen; unto which king Jotham added caſtles and towers.

Theſe might be to ſignify, by what ways and means God would at times revenge the quarrel of his church, even in this world, upon them that, without cauſe, ſhould for their faith, and worſhip ſet themſelves againſt them. For here is a face of threatening revenge, they were ſtorehouſes, chariot-cities, cities of horſemen, with caſtles and towers. And they ſtood on the ſame ground that this houſe was builded upon, even in the Foreſt of Lebanon.

We know, that in Iſrael God ſtirred up kings, who at times ſuppreſſed idolatry there, and plagued the perſecutors too, as Jehu, Hezekiah, Joſiah, &c. And he has promiſed that, even in goſpel-times, kings ſhall hate the whore, make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.

Here now are the ſtore-houſes, chariot-cities, cities of horſemen, with towers and caſtles, for the help of the Houſe of the Foreſt of Lebanon, for the help of the church in the wilderneſs; or as you have it in another place, *As the ſerpent caſt floods of water out of his mouth, after the woman, that he might cauſe her to be carried away of the flood; ſo the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood, which the dragon caſt out of his mouth.*

Thus the Medes and Perſians helped to deliver the church from the clutches and ſtrong hand of the king of Babylon.

This Lebanon, therefore, was a place conſiderable, and a figure of great things; the countenance of the Lord Jeſus is compared to it, and ſo is the face of his ſpouſe, and alſo the ſmell of her garment.

## C H A P. X.

### *Of the Porch of the Houſe of the Foreſt of Lebanon.*

SOlomon alſo made a porch to this Houſe of the Foreſt of Lebanon. He made ſeveral porches: as, one for the temple, one for the houſe which he dwelt in, one for the throne of the kingdom, and this that was for the Houſe of the Foreſt of Lebanon; of all which this laſt is that mentioned, 1 Kings 7. 6.

*And he made a porch of pillars: the length thereof was fifty cubits, the breadth thereof thirty cubits; and the porch was before them: and the other pillars, and the thick beams, were before them.* This porch was famous, both for length, and breadth, and ſtrength; it was able to contain a thouſand men. It was like that of the tower of David, otherwiſe called *the ſtrong hold, the caſtle of Zion*, which is the city of David.

This tower of David was built for an armory, whereon there hanged a thouſand bucklers, all ſhields of mighty men.

It was fifty cubits long, and thirty broad; a ſpacious place, a large receptacle for any that liked to take ſhelter there.

It was made of pillars, even as the houſe within was, or it ſtood upon pillars. The pillars you know, I told you before, were to ſhew us what mighty men, or what men of mighty grace, God would have his church in the wilderneſs furniſhed with.

And it is worth your obſerving here alſo, we have pillars, pillars: *And he made the porch of pillars*; that is, of pillars of cedar, as the reſt of the pillars of the houſe were.

And the porch was before them: that is, as I take it, an entering porch, leſs than the ſpace within; ſo that the pillars, neither as to number nor bigneſs, could be ſeen without, until at leaſt they that had a mind to ſee, entered the mouth of the porch.

And by this was fitly prefigured, how unſeen the ſtrength of the church under perſecution is of all that are without her. Alas! they think that ſhe will be run down with a puſh; or, as they ſaid, What do theſe feeble Jews? Will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of rubbiſh which are burnt? Alas! if a fox go up, he will even break down their ſtone-wall.

But do you think theſe men ſaw the ſtrength of the Jews now? No, no; their pillars were within, and ſo were ſhadowed from their eyes. David himſelf could not tell what judgement to make on the way of the world, againſt the people of God, until he went into the ſanctuary of God.

How then can the world judge of the condition of the ſaints? Alas! had they known the church's ſtrength; ſurely they would not, as they have, ſo furiouſly aſſaulted the ſame. But have they got by all they have done, either againſt the head or body of the ſame?

She yet has being in the world, and will have, ſhall have, though all the nations on earth ſhould gather themſelves together againſt it: Nor is it the cutting off many that will make her ceaſe to flouriſh. Alas! were ſhe not ſometimes pruned and trimmed, her boughs would ſtand too thick. Thoſe therefore that are taken away with God's pruning-hooks, are removed, that the under-branches may grow the better.

But, I ſay, to extinguiſh her, it is in vain for any to hope for that; ſhe ſtands upon pillars, on rocks, on the munition of rocks: ſtand therefore ſhe muſt, whether the world believes it or no.

*And the other pillars were before them*; or, as the margin has it, *according to them.* The other pillars, that is, they more inward; thoſe that were in the body of the houſe. Chriſt doth not as the poor world doth, that is, ſet the beſt leg before; the pillars that were more inward in the houſe, were as good as thoſe in the front. It is true, ſome are appointed to death, to ſhew to the world the ſtrength of grace, not that he can help no body to that ſtrength but they. The moſt feeble of his flock, when Chriſt ſhall ſtand by and ſtrengthen them, are able to do, and bear, what the ſtrong have underwent: For ſo he ſaith.

And the other pillars, and the thick beams, were according to them; nay, before them. Indeed, they that are left ſeem weak and feeble, if compared to them that have been already been tried with fire and ſword, and all the tortures of men. But that grace (by which they were helped that have done ſuch mighty acts already) can help thoſe who ſeem more weak, yet to go beyond them. God ſtrengtheneth the ſpoiled againſt the ſtrong; ſo that the ſpoiled come againſt the fortreſs; or, as another ſcripture has it, *The lame take the prey.*

So that, you ſee, here is all ſubſtance: all here are pillars and thick beams, both in the houſe and in the porch.

The concluſion therefore is, the true members of the church in the wilderneſs are ſtrong, mighty, being made able by the grace of God for their ſtanding; and being alſo coupled and compacted together with the biggeſt bands or thickeſt beams that the Holy Ghoſt puts forth, to bind and hold this church together.

And there is reaſon for it. The church is God's tower or battery, by which he beateth down Antichriſt; or if you will have it in the words of the prophet, *Thou art my battle-ax and weapons of war; and with thee* (ſaith God) *will I break in pieces, &c.*

Wherefore, ſince the church is ſet for defence of religion, and to be as a battery to beat down Antichriſt, it is requiſite that ſhe ſhould be made up of pillars of ſtrong and ſtanch materials.

The largeneſs of the porch was commodious; it was the next ſhelter, or the place whereunto they of the Houſe of the Foreſt of Lebanon, when purſued, might reſort or retreat with the leſs difficulty. Thus the church in the wilderneſs has her porch, her place, her boſom, whereunto her diſcouraged may continually reſort, and take up and be refreſhed; as Abiathar thruſt in to David, and his men, in the wilderneſs, in the day when Saul had ſlain his father, and of his brethern even fourſcore and five perſons that did wear a linen ephod.

When the apoſtles were perſecuted, they went to their own company, becauſe the Lord was there.

There we find the pillars, and have both ſolace and example. There, as Pomponius ſaid of his perſon, ſtands Chriſt Jeſus in the front, as captain of the Lord's hoſt, and round about him the old fathers, prophets, apoſtles, and martyrs.

This porch, therefore, I take to be a figure of thoſe cordial and large affections which the church in the wilderneſs has to all, and for them that love the truth, and that ſuffer and are afflicted for the ſincere profeſſion thereof.

This porch was bigger than that which belonged to the temple, by much; to ſhew that thoſe that are made the objects of the enemies rage moſt, are uſually moſt prepared with affection for them that are in the ſame condition. Fellow-feeling is a great matter. It is ſaid of the poor afflicted people that were in Macedonia, in their great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality; for to their power, yea, and beyond their power, they ſhewed their charity to the deſtroyed church of Jeruſalem.

And a porch in a foreſt, a boſom in a wilderneſs, is ſeaſonable to them that in the wilderneſs are faint and weary.

Nabal ſhut up his doors againſt David, and therefore he died like a beaſt. Poor David! thou waſt bewildered, but this churl had no compaſſion for thee.

Bleſſed Obadiah, thou hadſt a boſom, and bread, and hiding-places for the church, when rent and torn by the fury of Jezebel, and thou haſt for it thy reward in heaven.

Ebed-melech, becauſe he had compaſſion on Jeremy, when he was in the dungeon, God did not only give him his life for a prey, but promiſed him the effects of putting his truſt in the Lord.

And he made a porch of pillars. The porch is but the entrance of the houſe, whither many go, that yet ſtep not into the houſe, but make their retreat from thence: but it is becauſe they are non-reſidents; they only come to ſee; or elſe, if they pretended more, it was not from the heart, *They went out from us,* (ſaid John), *but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that it might be made manifeſt, that they were not all of us.*

And foraſmuch as this porch was fifty cubits long, men may take many a ſtep ſtraight forward therein, and be but in the porch yet; even as we have ſeen men go, as one would think, till they are out of view, in the porch of this church in the wilderneſs; but preſently you have them without the door again.

True, this porch was made of pillars; and ſo every one, at firſt entrance, it ſhewed the power of the place. The church in the wilderneſs alſo is ſo builded, that men may ſee that it is ordained for defence. Men alſo, at their firſt offer to ſtep over the threſhold there, with mouth profeſs that they will dwell as ſoldiers there; but words are but wind: when they ſee the ſtorm a-coming, they will take care to ſhift for themſelves. This houſe, or church, in the wilderneſs, muſt ſee to itſelf, for all them.

As the houſe therefore is a figure of the church in the wilderneſs; ſo, ſo great a porch belonging to it, may be alſo to ſhew, that numbers may there be entertained, that, if need be, will quickly whip out again. Although therefore the porch was made of pillars, yet every one that walked there were not ſuch. The pillars was to ſhew them, not what they were, but what they ſhould be, that entered into this houſe.

The church alſo, in the wilderneſs, even in her porch or firſt entrance into it, is full of pillars, apoſtles, prophets, and martyrs of Jeſus. There alſo hung up the ſhields that the old warriors have uſed, and are plaſtered upon the walls the brave atchievements which they have done. There are alſo ſuch encouragements there for thoſe that ſtand, that one would think none that came thither, with pretence to ſerve there, would for very ſhame attempt to go back again; and yet not to their credit be it ſpoken, they will forſake the place without bluſhing; yea, and plead for this their ſo doing. But I have done with the explicatory part, and conclude, that from theſe ten particulars thus handled in this book, the Houſe of the Foreſt of Lebanon was a type or figure of the church in the wilderneſs.

Nor do I know, if this be denied, how ſo fitly to apply ſome of theſe texts, which ſpeak to the church to ſupport her under her troubles, of the comforts that afterwards ſhe ſhall enjoy; ſince they are preſented to her under ſuch metaphors, as clearly denote ſhe was once in a wilderneſs. For inſtance,

1. *Sing, O ye heavens, for the Lord hath done it,* (that is, redeemed his ſervant Jacob from their ſins, and from the hand of the enemy); *ſhout ye lower parts of the earth,* (or church once trampled under feet); *break forth into ſinging, ye mountains, O foreſt, and every tree therein,* (here is comfort for the church, under the name of a foreſt, that in which the houſe we have been ſpeaking of was built); *for the Lord hath redeemed Jacob and glorified himſelf in Iſrael.*

To what, I ſay, can this text more fitly be applied, than to the church in the wilderneſs, put here under the name of a foreſt, as well as under the title of heaven. Yea, methinks it is cried here to her, O foreſt! on purpoſe to intimate to us, that the Houſe in the Foreſt of Lebanon was the figure of the church in this condition.

2. Again, Is it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a Foreſt? And in that day ſhall the deaf hear the words of the book; and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. The meek alſo ſhall increaſe their joy in the Lord, and the poor, among men, ſhall rejoice in the holy One of Iſrael: For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off. Lebonon was a Foreſt, but now ſhe muſt be a fruitful field. What means he here by Lebanon, but the church under perſecution, and the fruitful field? Miſtreſs Babylon ſhall become as a foreſt, that is, as the church under diſtreſs. But when ſhall this be? *Why, when the terrible one is brought low, and the ſcorner is conſumed, &c.*

What can be more plain than this, to prove that Lebanon, even the Houſe in the Foreſt of Lebanon, (for that is here intended), was a figure of the church, in the wilderneſs, or in a tempted and perſecuted ſtate? For to be turned into a fruitful field, ſignifies the recovering of the afflicted church, into a ſtate moſt quiet and fruitful? fruitful fields are quiet, becauſe they are fenced, and ſo ſhall the church be in that day.

3. *The wilderneſs and the ſolitary places ſhall be glad for them, and the deſart ſhall rejoice, and bloſſom as a roſe.*

What are we to underſtand by theſe words, if they be not a prophecy of the flouriſhing ſtate of Chriſt's kingdom: who in the days of her perſecution, is compared to a wilderneſs, to a deſart, and to ſolitary places? *And ſhe ſhall be glad for them;* for what? For that ſhe is rid of the dragons, wild beaſts, ſatyrs, ſcreech-owls, great owl, and vulture, types of the beaſts, and unclean birds of Antichriſt.

She ſhall be glad for them, that they are taken away from her, and placed far away: *for then no lion ſhall be there, nor any ravenous beaſt: yea, it is the habitation of dragons; where each lay, ſhall be graſs, with reeds, and ruſhes* as it is Iſa. 35. And now, *the lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing; for in the wilderneſs ſhall waters break out, and ſtreams in the deſart.* Read the whole chapter.

For that the deſart and wilderneſs is thus mentioned, and that to expreſs the ſtate of the church in trouble by, it is clear that Lebanon is not excluded, nor the thing that is ſignified thereby, which, I ſay, is the church, in her low eſtate, in her foreſt or wilderneſs condition.

4. *I will plant in the wilderneſs, the cedar, the ſhittah-tree, the myrtle-tree, and the oil-tree; and I will ſet in the deſart, the fir-tree, and the pine, and the box-tree, together.*

Can any think that trees are the things taken care of here? They are the men that Antichriſt has murdered in his heat and rage againſt Chriſt, the which God will reſtore again to his church, when Antichriſt is dead and buried, in the ſides of the pit's mouth.

And that you may the better underſtand he meaneth ſo, he expreſſeth again the ſtate of the church, as like to a wilderneſs condition, and promiſeth, that in that very church now ſo like a wilderneſs, to plant it again with Chriſtians, flouriſhing with variety of gifts and graces, ſignified by the various nature and name of the trees ſpoken of here.

*Behold, I create a new thing; now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the wilderneſs, and rivers in the deſart; the beaſts of the field ſhall honour me, the dragons and the owls, becauſe I give waters in the wilderneſs, and rivers in the deſart, to give drink to my people, my choſen.*

Here God alludes to the condition of the children of Iſrael, in the wilderneſs of old, and implies they ſhall be a wilderneſs again; and as then he gave them water, and delivered them from ſerpents, cockatrices, vipers, dragons; ſo he will do now, now to his people, his choſen.

6. *The Lord ſhall comfort Zion, he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.*

See, here are Zion's waſte-places, Zion's wilderneſs, Foreſt, or Lebanon. Next, here is a promiſe that he will comfort her: And what doth this ſuppoſe, but that ſhe was in her wilderneſs-ſtate, uncomfortable at leaſt, as to her outward peace, her liberty, and goſpel privileges and beauties? Then here is the compariſon, by which he illuſtrates his promiſe, as to what degree and pitch he will comfort her, *He will make her wilderneſs like Eden, and her deſart like the garden of the Lord.*

The effects all which will be, ſhe will have joy and gladneſs; ſhe will be thankful, and be melodious in her voice, in her ſoul to the Lord. This, I ſay, will follow upon her deliverance from her deſart, her wilderneſs, her deſolate, and comfortleſs ſtate; all which is more fully expreſſed by her repeated allelujahs. Which allelujahs there are the effect of her deliverance from the rage of the beaſt and great whore, of whoſe greatneſs and ruin you read in the two foregoing chapters.

Now, I ſay, ſince the church was to be in a wilderneſs-condition under the goſpel; and ſince we have this Houſe of the Foreſt of Lebanon ſo particularly ſet forth in the ſcriptures; and alſo ſince this houſe, its furniture, its troubles, and ſtate, do ſo point out this church, in this wilderneſs-ſtate, I take it to be for that very thing deſigned, that is to ſay, to prefigure this church in this her ſo ſolitary and wilderneſs-ſtate.

We will now therefore here make a brief concluſion of all. Firſt, This may inform us of the reaſon of the deplorable ſtate of a profeſſing people. It is allotted to them in this world to be ſo. The world, and men of the world, muſt have their tranquillity here, and muſt be poſſeſſed of all: this was foreſhewn in Eſau, who had of his ſons many that were dukes and kings, before there was any king in Iſrael. God ſo diſpoſing of things, that all may give place, when his Son ſhall come to reign in Mount Zion, and before his ancients glorioſly, which coming of his will be at the reſurrection and end of this world, and then ſhall his ſaints reign with him: *When Chriſt, who is our life, ſhall appear, then ſhall we alſo appear with him in glory.*

Let not therefore kings, and princes, and potentates, be afraid; the ſaints that are ſuch indeed know their places, and are of a peaceable deportment; the earth God hath given to the children of men, and his kingdom to the ſons of God.

I know there are extravagant opinions in the world, about the kingdom of Chriſt, as if it conſiſted in temporal glory, in part, and as if he would take it to him by carnal weapons, and ſo maintain it in its greatneſs and grandeur; but I confeſs myſelf an alien to theſe notions, and believe and profeſs the quite contrary, and look for the coming of Chriſt to judgement perſonally, and betwixt this and that, for his coming in Spirit and in the power of his word to deſtroy Antichriſt, to inform kings, and ſo to give quietneſs to his church on earth; which ſhall aſſuredly be accompliſhed, when the reign of the beaſt, the whore, the falſe prophet, and of the man of ſin, is out.

2. Let this teach men, not to think that the church is curſed of God, becauſe ſhe is put in a wilderneſs-ſtate: Alas! that is but to train her up in a way of ſolitarineſs, to make her Canaan the more welcome to her. (Reſt is ſweet to the labouring-man). Yea, this condition is the firſt ſtep to heaven; yea, it is a preparation to that kingdom. God's ways are not as man's: *I have choſen thee*, ſaith he, *in the furnace of affliction.*

When Iſrael came out of Egypt, they were led of God into the wilderneſs: But why? That he might have them to a land that he had eſpied for them, that he might bring them to a city of habitation.

The world know not the way of the Lord, nor the judgement of our God. Do you think that ſaints that dwell in the world, and that have more of the mind of God than the world, would, could, ſo rejoice in God in the croſs, in tribulations and diſtreſſes, were they not aſſured, that through many tribulations is the very road-way to heaven?

Let this then encourage the ſaints to hope, and to rejoice in hope of the glory of God, notwithſtanding preſent tribulations. This is our ſeed-time, our winter, afflictions are to try us of what mettle we are made; yea, and to ſhake off worm-eaten fruit, and ſuch as are rotten at core. Troubles for Chriſt's ſake are but like the prick of an awl in the tip of the ear, in order to hang a jewel there.

Let this alſo put the ſaints upon patience; when we know that a trial will have an end, we are by that knowledge encouraged to exerciſe patience. I have a bad maſter, but I have but a year to ſerve under him, and that makes me ſerve him with patience: I have but a mile to go in this dirty way, and then I ſhall have my path pleaſant and green, and this makes me tread the dirty way with patience.

I am now in my rags, but by that a quarter of a year is come and gone, two hundred a-year comes into my hand, wherefore I will wait, and exerciſe patience.

This

Thus might I multiply compariſons. Be patient then, my brethren. But how long? To the coming of the Lord. But when will that be? The coming of the Lord draws nigh.

Be patient, my brethren, be long patient, even to the coming of the Lord: Behold, the huſbandman waiteth for the precious fruit of the earth; and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh.

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# Of Antichriſt and his ruin; and of the ſlaying the Witneſſes.

## A PREMONITION to the READER.

AFTER that God had delivered Babylon and her king into the hands of the kings of the Medes and Perſians, then began the liberty of the Jews from their long and tedious captivity: For though Nebuchadnezzar and his ſons did tyrannically inſlave and hold them under, yet God ſo wrought with the hearts of theſe kings that ſucceeded them, that they made proclamation to them to go home and build their city, temple, &c. and worſhip their own God according to his own law. But becauſe I would not be tedious in enumerating inſtances for the clearing of this, therefore I will content myſelf with one, and with a brief note upon it, It is that in the 7th of Ezra: *And whoſoever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether it be to death, or to baniſhment, or to confiſcation of goods, or to impriſonment.* This is the concluſion of a letter that King Artaxerxes gave to Ezra the prieſt, and ſcribe, when he granted his petition, and gave him leave to go to Jeruſalem to build the temple, and to offer ſacrifice there to the God whoſe houſe is in Jeruſalem: and a concluſion it was both comfortable and ſharp: comfortable to Ezra and his companions, but ſharp unto his enemies. I ſhall here preſent you with a copy of the letter at large.

Ezra 7. 12. *Artaxerxes, king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect peace, and at ſuch a time.*

13. *I make a decree, That all they of the people of Iſrael, and his prieſts and Levites in my realm, which are minded of their own free-will to go to Jeruſalem, go with thee.*

14. *Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to inquire concerning Judah and Jeruſalem, according to the law of thy God which is in thine hand*

15. *And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation is in Jeruſalem;*

16. *And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which is in Jeruſalem:*

17. *That thou mayſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God, which is in Jeruſalem.*

18. *And whatſoever ſhall ſeem good to thee, and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.*

19. *The veſſels alſo that are given thee for the ſervice of the houſe of thy God, thoſe deliver thou before the God of Jeruſalem*

20. *And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow it out of the king's treaſure-houſe.*

21. *And I, even I Artaxerxes the king, do make a decree to all the treaſurers which are beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily.*

22. *Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing how much.*

23. *Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: For why ſhould there be wrath againſt the realm of the king and his ſons?*

24. *Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.*

25. *And thou, Ezra, after the wiſdom of thy God, that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not.*

26. *And whoſever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.*

This is the letter: and now for the ſcope thereof.

Firſt, Generally.

Secondly, Particularly.

Generally. The general ſcope of the letter is this: A grant given by the King to Ezra the ſcribe, to go to Jeruſalem, and build there the temple of God, and offer ſacrifice in it. according to the law: With commiſſions annexed thereunto, to the king's lieutenants, treaſurers, and governors, on that ſide the river, to further the work with ſuch things as by the king was commanded they ſhould.

But we will conſider the matter particularly.

1. As to the manner of the grant which the King gave to Ezra, and his brethren, to go thither.
2. As to the king's grant, with reference to their building, and way of worſhip.
3. With reference to the king's liberality and gifts towards the building of the temple, and by what rules it was to be beſtowed.
4. As to the way that the king concluded they ſhould be governed in their own land.
5. With reference to the king's charge to his officers that were thereabout, not to hinder Ezra in his work.
6. And, laſtly, With reference to the king's threat and commandment to do judgement, if they ſhould hinder it.

Firſt, As to the manner of the grant that the king gave to Ezra and his brethren to go to build, it was ſuch an one as forced none, but left every Jew to his own choice, whether he would go or forbear. The words are theſe: *Artaxerxes, king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect peace, and at ſuch a time. I make a decree, That all they of the people of Iſrael, and his prieſts and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.*

Thus gracious then was the king: he made a decree, That all they of the captive Jews, their prieſts and Levites, that would return to their own land, to build their temple, and to ſacrifice there, might: he would hinder none, force none, but left them free to do as they would.

Secondly, As to the king's grant, with reference to their building and way of worſhip there, nothing was to be done therein, but according to the law of the God of Ezra, which was in his hands. Hence when he was come to Jeruſalem, he was to inquire concerning Judah and Jeruſalem, to wit, what was wanting in order to the temple and worſhip of God there, according to the law of his God, which was in his hand. Alſo when they went about to build, and to ſacrifice, all was to be done according as was commanded by the God of heaven; yea, this was granted by the king and his ſeven counſellors.

Thirdly, As the king's liberality towards the building of this houſe, &c. it was large: He gave ſilver, gold, bullocks, rams, lambs, with wheat, wine, oil, and ſalt; but would by his royal power give no orders how, in particular, things ſhould be beſtowed, but left all that to Ezra the prieſt, to do with it according to the will, word, or law of God.

Fourthly, As to the way that the king concluded they ſhould be governed in their own land, it was by their own laws; yea, he did bid Ezra the prieſt, after the wiſdom of the God that was in his hand, ſet magiſtrates and judges, which might judge all the people, &c. only he bid him make them ſuch, which did know the law of his God. Alſo the king added, that they ſhould teach it to them that knew it not.

Fiſthly, As to the king's officers, he gave them a charge not to hinder, but further this work. To further this work, not by putting their hand thereto (that was to be left to the Jews alone, eſpecially to Ezra, according to the law of his God) but that they ſhould ſpeedily give him ſuch things which the king had commanded to wit, ſilver and wheat, and wine, and oil, and ſalt, for their encouragement; and to do therewith, as by the law of their God they ſhould. Further, that they ſhould not impoſe toll, tribute, or cuſtom, upon the prieſts, Levites, ſingers, porters, Nethinims, or miniſters.

Sixthly, And now we come to the concluſion, to wit, the king's threat and command to do judgment on them that obeyed not the law of Ezra's God and the king.

Concerning what has been ſaid before, I conclude,

1. That the king impoſed no law, no prieſt, no people, upon theſe Jews, but left them wholly to their own law, their own miniſters, and their own people: All which were the laws of God, the prieſts of God, the people of God, as to their building of their temple, and the worſhip of their God.

2. He forced not THIS people, no, not to their land, their temple, nor their worſhip, by his or their law, but left them free to their own mind, to do thereabout as they would.

4. He added not any law therefore of his own, to preſcribe worſhip, or to inforce it upon the Jews.

But you will ſay, Upon what then was the threatening and the command to puniſh grounded? I anſwer, upon a ſuppoſed breach of two laws. He of the Jews that in Jeruſalem rebelled againſt the law of the Lord, was in his own land left by the king to be puniſhed by the ſame law, according to the penalties thereof: And he of the king's officers, that refuſed to do the king's laws, that refuſed to give the Jews ſuch things as the king commanded, and that would yet exact ſuch cuſtoms and tributes as the king forbad, ſhould be puniſhed by the king's laws whether unto death or unto baniſhment, or unto confiſcation of goods, or to impriſonment.

And if all the kings would give but ſuch liberty, to wit, that God's people ſhould be directed in their temple-building, and temple-worſhip, as they find in the law of their God, without the additions of man's inventions; and if all kings did but lay the ſame penalty upon them, of their pretended ſervants, that ſhould hinder this work, which this brave King Artaxerxes laid upon his; how many of the enemies of the Jews, before this time, would have been hanged, baniſhed, had their goods confiſcated to the king, or their bodies ſhut up in priſon! The which we deſire not; we deſire only that this letter of the king might be conſidered of, and we left to do as is there licenſed and directed; and when we do the contrary, let us be puniſhed by the law of God, as we are his ſervants, and by the law of the king, as we are his ſubjects, and we ſhall never complain.

Only I cannot but obſerve how prettily it is done of ſome, who urge this text to colour their malice, ignorance, and revenge withal, while they cry, The law of God, and the law of the king, when they will neither let, according to this ſcripture, the law of God, nor the law of the king, take place: Not the law of God; for that they will not leave us to that, to ſquare and govern ourſelves in temple-work, and ſacrificing by. Nor will they do the law of the king, which has made void, *ipſo facto*, whatever law is againſt the word of God; but becauſe themſelves can do, they will force us to do ſo too.

Before I leave this, I would touch once again upon the candour of this King Artaxerxes, who thus did; becauſe he gave this leave and licence to the Jews, contrary (if he had any) to his own national worſhip; yea, and alſo to the imparing of his own incomes. Methinks he ſhould have a religion of his own; and that not that of the Jews, becauſe he was a Gentile; and not, as we read of, proſelyted to the Jews religion. Indeed he ſpake reverendly of the God of Iſrael, and of his temple-worſhip and ſacrifices, as did already ſeveral other kings; but that will not prove that he was adapted to that religion.

That his incomes were impaired, it is evident, becauſe he took off toll, tribute, and cuſtom for them, of whom mention is made before; nor is it, I think, to be believed, that he did exact it of their brethren. But we may ſee what the Lord can do; for thus to do, was put into the heart of the king by the God of heaven. This therefore ariſeth not of nature; no more did the kindneſs of Cyrus or Darius, of whom we read in the beginning of this hiſtory. As God therefore did put it into the hearts of the wicked kings of Babylon, to diſtreſs his church and people for their ſins; ſo he put it into the hearts of the kings of the Medes and Perſians, who were to be in a ſenſe their ſaviours, to eaſe them of thoſe diſtreſſes, to take off the yoke, and let them go free. Indeed there was an Artaxerxes that put a ſtop to this work of God, and he alſo was of the kings that had deſtroyed the Babylonians; for it doth not follow, becauſe God hath begun to deliver his people, that therefore their deliverance muſt be completed without ſtop or let. The Proteſtants in France had more favour formerly, than from their prince they at this time have, yet I doubt not but that God will make that horn alſo one of them (in his time) that (Indeed) ſhall hate the whore. As the ſins of God's people brought them into captivity, ſo their ſins can hold them there; yea, and when the time comes that grace muſt fetch them out, yet the oxen that draw this cart may ſtumble; and the way through roughneſs may ſhake it ſorely. However, heaven rules and over-rules; and by one means and another, as the captivity of Iſrael did ſeem to linger, ſo it came out at the time appointed, in the way that beſt pleaſed God, moſt profited them, and that moſt confounded thoſe that were their implacable enemies. This therefore ſhould inſtruct thoſe that yet dwell where the woman ſitteth, to quietneſs and patience.

To quietneſs: For God rules and has the diſpoſe of things. Beſides, it is a kind of arraigning of his wiſdom, to be diſcontent at that which at preſent is upon the wheel. Above all, it diſpleaſes him that any ſhould ſeek, or go about to revenge their own injuries, or to work their own deliverances; for that is the work of God, and he will do it by the kings: Nor is he weak, nor has he miſſed the opportunity; nor does he ſleep but waketh, and waiteth to be gracious.

This alſo ſhould teach them to be patient, and put them upon bearing what at preſent they may undergo patiently. Let them wait upon God; patiently let them wait upon men, and patiently let them bear the fruits of their own tranſgreſſions; which though they ſhould be none other but a deferring of the mercy wiſhed for, is enough to try, and crack, and break their patience, if a continual ſupply, and a daily increaſe thereof, be not given by the God of heaven.

And before I do conclude this, let me alſo add one word more, to wit, to exhort them to look that they may ſee that which God at preſent may be doing among the Babylonians.

When God had his people into Babylon of old, he preſented them with ſuch rarities there, as he never ſhewed them in their own country. And is there nothing now to be ſeen by them that are not yet delivered from that oppreſſion, that may give them occaſion to ſtay themſelves and wonder? What, is preſervation nothing? What, is baffling and befooling the enemies of God's church nothing? In the Maryan days here at home, there was ſuch ſweet ſongs ſung in the fire, ſuch ſweet notes anſwering them from priſon, and ſuch providences, that coals of burning fire ſtill dropped here and there upon the heads of thoſe that hated God, that it might, and doubtleſs did make thoſe that did wiſely conſider of God's doings, to think God was yet near, with, and for a deſpiſed and afflicted people.

I conclude then, firſt, with a word of counſel, and then with a word of caution.

First, Let us mend our pace in the way of reformation; that is the way to haſten the downfal of Antichriſt; miniſters need reforming, particular congregations need reforming, there are but few church-members but need reforming. This twenty years we have been degenerating, both as to principles and as to practice; and have grown at laſt into an amazing likeneſs to the world, both as to religion and civil demeanour: yea, I may ſay, ſo remiſs have churches been in inſtructing thoſe that they have received into fellowſhip with them; and ſo careleſs have the received been, of conſidering the grounds of their coming into churches, that moſt members, in ſome places, ſeem now to be at a loſs; yea, and thoſe churches ſtand with their fingers in their mouths, and are as if they would not, durſt not, or could not help it.

My ſecond is, A word of caution.

Firſt, Take heed of overlooking, or of ſhutting your eyes upon, your own guilt: He that covereth his ſins ſhall not proſper. It is incident to ſome men, when they find repentance is far from them, to ſhut their eyes upon their own guilt, and to pleaſe themſelves with ſuch notions of deliverance from preſent troubles as will ſtand with that courſe of ſin which is got into their families, perſons, and profeſſions, and with a ſtate of impenitence. But I adviſe you to take heed of this.

Secondly, Take heed in laying the cauſe of your troubles in the badneſs of the temper of governors. I ſpeak not now with reflection upon any, excepting thoſe concerned in this caution. God is the chief, and has the hearts of all, even of the worſt of men, in his hand. Good-tempered men have ſometimes brought trouble, and bad-tempered men have ſometimes brought enlargement to the churches of God. Saul brought enlargement, David brought trouble: Ahab brought enlargement, Jehoſaphat and Hezekiah did both ſometimes bring trouble. Therefore the good or bad tempers of men ſway nothing with God in this matter; they are the ſins of repentance of his people, that make the church either happy or miſerable upon earth.

Take heed, I ſay, therefore, of laying of the trouble of the church of God at the doors of governours, eſpecially at the doors of kings, who ſeldom trouble churches of their own inclinations; (I ſay ſeldom; for ſome have done ſo, as Pharaoh); but I ſay, lay not the cauſe of your trouble there; for oftentimes they ſee with other mens eyes, hear with other mens ears, and act and do by the judgement of others: (Thus did Saul, when he killed the prieſts of the Lord; and thus did Darius, when he caſt Daniel into the lions den): But rather labour to ſee the true cauſe of trouble, which is ſin; and to attain to a fitneſs to be delivered out thence, and that is by repentance and amendment of life. If any object, That God oft-times delivers his of mere grace, I anſwer, That's no thanks to them; beſides, we muſt mind our duty. Further, when God comes to ſave his people, he can cut off ſuch objectors, if they be impenitent, as the ſinners of his people: and can ſave his church, without letting them be ſharers in that ſalvation: ſo he ſerved many in the wilderneſs; and it is to be feared, ſo he will ſerve many at the downfall of Antichriſt.

I ſhall ſay no more; but to teſtify my loyalty to my my king, my love to my brethren, and ſervice for my country, has been the cauſe of this my preſent ſcribble, Farewell. Thine in the Lord.

J. BUNYAN.

# OF ANTICHRIST, &c.

ANTICHRIST is the adverſary of Chriſt; an adverſary really, a friend pretendedly: So then Antichriſt in one that is againſt Chriſt; one that is for Chriſt, and one that is contrary to him; (and this is that myſtery of iniquity). Againſt him in deed, for him in word, and contrary to him in practice. Antichriſt is ſo proud as to go before Chriſt, ſo humble as to pretend to come after him, and ſo audacious as to ſay that himſelf is he. Antichriſt will cry up Chriſt: Antichriſt will cry down Chriſt: Antichriſt will proclaim that himſelf is one above Chriſt. Antichriſt is the man of ſin, the ſon of perdition: a beaſt, hath two horns like a lamb, but ſpeaks as a dragon.

Chriſt is the Son of God: Antichriſt is the ſon of hell.

Chriſt is holy, meek, and forbearing: Antichriſt is wicked, outrageous, and exacting.

Chriſt ſeeketh the good of the ſoul: Antichriſt ſeeks his own avarice and revenge.

Chriſt is content to rule by his word: Antichriſt ſaith, The word is not ſufficient.

Chriſt preferreth his Father's will above heaven and earth; Antichriſt preferreth himſelf and his traditions above all that is written, or that is called God, or worſhipped.

Chriſt has given us ſuch laws and rules as are helpful and healthful to the ſoul: Antichriſt ſeeketh to abuſe thoſe rules to our hurt and deſtruction.

Antichriſt may be conſidered either more particularly, or more generally.

1. More particularly: And ſo there are many Antichriſts.

2. More generally: And ſo the many maketh but one great Antichriſt, one man of ſin, one enemy, one great whore, one ſon of perdition.

Again, Antichriſt muſt be diſtinguiſhed with reſpect to his more internal and external parts; and ſo there is the ſpirit, ſoul, or life; and alſo the body and fleſh of Antichriſt. The ſpirit, or ſoul, or life of Antichriſt, is that ſpirit of error, that wicked, that myſtery of iniquity, that under colour and pretence of verity, draweth men from truth to falſehood. The body or fleſh of Antichriſt is that heap of men, that aſſembly of the wicked, that ſynagogue of Satan, that is acted and governed by that ſpirit. But God will deſtroy both ſoul and body; he ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body, (or from the ſoul even to the fleſh) and they ſhall be (both ſoul and body) as when a ſtandard-bearer fainteth.

Antichriſt therefore is a myſtical man, ſo made or begotten of the devil, and ſent into the world, himſelf being the chief and higheſt of him. Three things therefore go to the making up of Antichriſt, the head, body, and ſoul. The devil he is the head; the ſynagogue of Satan that is the body, that wicked ſpirit of iniquity that is the ſoul of Antichriſt. Chriſt then is the head of his church, the devil is the head of Antichriſt; the elect are the body of Chriſt, the reprobate profeſſors are the body of Antichriſt; the Holy Ghoſt is the ſpirit of life that acteth Chriſt's body, that wicked ſpirit of iniquity is that which acteth the body of Antichriſt. Thus therefore are the two great mighties ſet forth before us, who are the heads of thoſe two bodies: and thus are theſe two bodies ſet before us, who are to be acted by theſe two ſpirits.

The reaſon why Chriſt came into the world was, That he might deſtroy all the works of the head of Antichriſt, and they which he endeavoureth to complete by his wicked ſpirit working in his body. And the reaſon why Antichriſt came into the world was, That the church, which is the body of Chriſt, might be tried, and made white by ſuffering under his tyranny, and by bearing witneſs againſt his falſehoods. For, for the trial of the faithful, and for the puniſhment of the world, Antichriſt was admitted to come: But when he came, he firſt appeared there where one would have thought there had been no place nor corner for his reception.

The devil then made uſe of the church of God to midwife this monſter into the world, as the Apoſtle plainly ſhews, there he firſt ſat, ſhewing himſelf Here therefore was his firſt appearance, even in the church of God; Not that the church of God did willingly admit him there to ſit as ſuch; he had covered his cloven-foot; he had plumbs in his dragon's mouth, and ſo came in by flatteries; promiſing to do for Chriſt and his church, that which he never meant to perform: For he ſhewed himſelf that he was God, and in appearance ſet his heart to do as the heart of God. And who could have found in their hearts to ſhut the door upon ſuch an one? True, he came, when he came thither, out of the bottomleſs pit; but there came ſuch a ſmoke out thence with him, and that ſmoke ſo darkened the light of the ſun, of the moon, of the ſtars, and of the day, that had they been upon their watch, as they were not, they could not have perceived him from another man. Beſides, there came with him ſo many locuſts to uſher him into the houſe of God, and they ſo ſuited the fleſh, and reaſon of the godly of that day, that with good words and fair ſpeeches, by their crafty and cunning ſlights, whereby they lay in wait to deceive, they quite got him in, and ſet him up, and made him a great one, even the chief, before they were aware. Further, He quickly got him a beaſt to ride on, far, for ſumptuous glory, beyond (though as to nature, ſo aſſiſh a creature as) that on which Balaam was wont to ride; and by this exaltation he became not only more ſtately, but the horns of the beaſt would puſh for him.

Again, This man of ſin, when he came into the world, had the art of metamorphoſing, and could change himſelf, both in form and ſhape, into the likeneſs of a beaſt, a man, or woman; and the kings of the earth, with the inhabitants of the world, began then to love ſuch women dearly; wherefore they went to her into the bed of love, and defiled themſelves with the filthineſs of her fornications, gave her their troth, and became her huſbands, and beloved ſons: took up helmet and ſhield, and ſtood to defend her; yea, though Chriſt himſelf, and ſome of the chief of his followers, cried out in her ſhame, and of the evil of their doings, yet would ſhe be audacious.

Alſo this woman had now arrayed herſelf in fleſh-taking ornaments, of the colour of purple and ſcarlet, and was decked with gold and precious ſtones, and pearls, after the manner or attire of harlots. Thus came ſhe to them, and lay in their boſoms, and gave them out of her golden cup of the wine of her fornication; of the which they bibed till they were drunken; and then in requital, they alſo gave her of ſuch liquors as they could, to wit, to drink of the blood of ſaints, and of martyrs of Jeſus, till ſhe, like theſe beaſts, was drunken alſo.

Now when they were drunken, they did as drunkards do, revel, roar, and belch out their own ſhame, in the ſight of them that were ſober. Wherefore they cried out upon ſuch doings, and choſe rather to die, than to live with ſuch company. And ſo it is ſtill with them where ſhe yet ſitteth, and ſo will be till ſhe ſhall fall into the hands of the ſtrong Lord, who will judge her according to her ways. And that ſhe muſt do, as is implied by this, *That her fornications are in a cup.* She has therefore but her cup to be drank out; wherefore, when it is empty, then, whether ſhe will or no, the Lord God will call her to ſuch a reckoning, that all the cloaths on her back, with what pearls and jewels ſhe has, ſhall not be able to pay the ſhot.

### *Of the ruin of Antichriſt.*

ANtichriſt, as was ſaid, had a time to come into the world, and ſo muſt have a time to go out again: For although he ſaith that he is a god, yet muſt he be ſubject to the will of God, and muſt go as well as come according to that will. Nor can all the fallen angels, with all the members and limbs of Antichriſt, cauſe this, that their brat ſhould abide ſo much as one day longer than our God's prefixed time. And this the head of Antichriſt underſtandeth very well: wherefore the Holy Ghoſt ſaith, *Wo to the inhabiters of the earth, and of the ſea; for the devil is come down among you, having great wrath, becauſe he knows he hath but a ſhort time.*

Beſides, the text ſays plainly, *The Lord ſhall deſtroy him, and that he goeth into perdition: Alſo the church of God believes it, and the limbs of Antichriſt fear it.*

Now when, or as his time ſhall come to be deſtroyed, ſo he ſhall be made a hand of, and that with ſuch inſtruments and weapons of God's indignation, as beſt ſhall be ſuited to his ſeveral parts.

Such weapons as are beſt for the deſtroying of his ſoul, ſhall be uſed for the deſtroying of it; and ſuch weapons as are beſt for the deſtroying of his body, ſhall be made uſe of for the deſtroying of it.

I. AND therefore, as to his ſoul, or that ſpirit of error that governs him, in all his works of miſchief this muſt be conſumed by the Spirit of Chriſt's mouth, and be deſtroyed by the brightneſs of his coming.

This we have in the words of Paul: *For* (ſays he) *the myſtery of iniquity* (the ſpirit of Antichriſt) *doth already work; only he who now letteth, will let, until he be taken out of the way: And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.* The Apoſtle here treateth of Antichriſt, with reference to his more ſubtile and ſpiritual part, ſince that intended is the chiefeſt of Antichriſt: wherefore he calls it that wicked, not that wicked one, as referring to the whole; but that wicked, as referring to the myſtery or ſpirit of iniquity, the heart and ſoul of Antichriſt; and tells us, *That the Lord ſhall conſume him with the ſpirit of his mouth, and ſhall deſtroy him with the brightneſs of his coming.*

Now, by *the ſpirit of his mouth*, I underſtand his holy word, which is called *the word and breath of his lips*; and alſo, *the ſword of his mouth.* By *the brightneſs of his coming*, I alſo underſtand, not only his preſence, but an increaſe of light by his preſence, not only to help Chriſtians to begin to bear witneſs againſt ſome parts and pieces of the errors of Antichriſt, but until the whole is rooted out of the world. By this, I ſay, muſt the ſoul, ſpirit, or life of Antichriſt, be taken away. But how ſhall Chriſt by this rod, ſword, or ſpirit of his mouth, conſume this wicked, this myſtery of iniquity? Not by herſelf immediately, but by his ſpirit and word in his church; the which he will uſe, and ſo manage in this work, that they ſhall not reſt till he by them has brought this beaſt to his grave. This beaſt is compared to the wild boar, and the beaſt that comes out of the wood to devour the church of God, (as we read in the book of Pſalms): But Chriſt, with the dogs that eat the crumbs of his table, will ſo hunt and ſcour him about, that albeit he may let out ſome of their bowels with the tuſhes of his chaps, yet they will not let him alone till they have his life: For the church ſhall ſingle him out from all beaſts, and ſo follow him with cries, and pinch him with their voices, that he alone ſhall periſh by their means. Thus ſhall Chriſt conſume and wear him out by the ſpirit of his mouth, and deſtroy him with the brightneſs of his coming.

Hence you find again, that this wicked is to melt and conſume away as greaſe; for the Lord Jeſus ſhall conſume him, and cauſe him to melt away, not all at once, but now this part, and then that, now his ſoul, and after that his body, even until ſoul and body are both deſtroyed.

And that you may be convinced of the truth of this thing, do but look back and compare Antichriſt four or five hundred years ago, with Antichriſt as he is now, and you ſhall ſee what work the Lord Jeſus has begun to make with him, even with the ſpirit, and ſoul, and life of Antichriſt, both in confounding and blaſting of it by this ſpirit of his mouth, as alſo by forcing of it to diſhonourable retreats, and by making of it give up to him as the conqueror, not only ſome of his ſuperſtitious and diabolical rites and ceremonies to be deſtroyed, but many a goodly truth, which this vile one had taken from his church, to be renewed to them: Nay, further, he hath alſo already began to take from him both kingdoms and countries, though as to ſome not ſo abſolutely as he ſhall do by and by. And in the mean time, this is the plague wherewith the Lord ſhall plague or ſmite the people that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth. And how has this long ago been fulfilled here in England, as alſo in Scotland, Holland, Germany, France, Sweden, Denmark, Hungary, and other places! Nor hath this ſpirit of Antichriſt, with all his art and other artifices, been able to reduce to Antichriſt again, thoſe people, nations, or parts of nations, that by the ſpirit of Chriſt's mouth, and the brightneſs of his coming, have been made to forſake him, and to turn from him to Chriſt: The reaſon is, for that the Lord has not retreated, but is ſtill going on in the ſpirit of his mouth, and his brightneſs, to make that conqueſt over him that is determined, in the way that is determined: Of which more ſhall be ſpoken afterward; for the path way that he goeth is as the ſhining light, which ſhines more and more unto noon. True, the fogs of Antichriſt, and the ſmoke that came with him out of the bottomleſs pit, has darkened and eclipſed the glorious light of the goſpel: but you know, in eclipſes, when they are on the recovering hand, all the creatures upon the face of the earth cannot put a ſtop to that courſe, until the ſun or the moon have recovered their glory. And thus it ſhall be now; the Lord is returned to viſit the earth, and his people, with his primitive luſtre; he will not go back, nor ſlack his hand, until he has recovered what Antichriſt has darkened of his: *The anger of the Lord ſhall not return, until he hath executed, until he hath performed the thoughts of his heart; in the latter days ye ſhall conſider it perfectly.* Therefore he ſaith again, *The light of the moon ſhall be as the light of the ſun,* (was in her eclipſe), *and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound, &c.* as the verſe before has it, *In the day when the towers fall.*

For (as was ſaid before) as to the recovery of the light of the goſpel from the Antichriſtian miſts and fogs of darkneſs, Chriſt will do that, not by might nor power, but by the ſpirit of his mouth, and the brightneſs of his coming; Wherefore the ſoul of Antichriſt, or that ſpirit of wickedneſs by which this goſpel-light hath been diminiſhed, muſt be conſumed and deſtroyed by that ſpirit alſo. Nor can any other way of conqueſt over that be thorough and laſting, becauſe that ſpirit can by no other means be ſlain. The body of Antichriſt may be deſtroyed by other inſtruments, but ſpirits cannot be killed but by ſpirits. The temporal ſword then may kill the body, but after that it hath no more that it can do, wherefore the other muſt be dealt with by another kind of weapon: And here is one ſufficient, the ſpirit againſt the ſpirit; the ſpirit and face of Chriſt, againſt the ſpirit, that wicked, of Antichriſt. And by this ſpirit of Chriſt's mouth, all the ſpirit that is in all the trinkets and waſh of Antichriſt ſhall alſo be deſtroyed; ſo that thoſe trinkets, thoſe rites, ceremonies, and ordinances of this man of ſin, ſhall be left as carrion upon the face of the earth, and ſhall ſtink in the noſes of men, as doth the corrupted blood of a dead man.

Now therefore will the beauty of Antichriſt fade like a flower, and fall as doth a leaf when the ſap of the tree has left it; or as the beauty departeth from the body, when the ſoul, or life, or ſpirit, is gone forth. As the body cannot be but unpleaſant and unſavory when under ſuch a ſtate, ſo the body of Antichriſt will be to beholders, when the Lord has ſlain the ſpirit thereof. It is the ſpirit of Antichriſt that puts life into the body; and that puts luſtre into the ordinances of Antichriſt, as the light of the ſun, and of the moon, and of the ſtars, do put luſtre upon the things of this viſible world: Wherefore, when this ſpirit, and ſoul, and life of Antichriſt is ſlain, then it will be with him as it would be with the world, had it no light of the ſun, of the moon, or of the ſtars.

And hence, as the loſs of our natural life is compared to the loſs of theſe lights, ſo the loſs of the life, ſoul, and ſpirit of Antichriſt, is compared to theſe things alſo. For the ſoul of Antichriſt is compared to a heaven, and her ordinances and rites, to the ordinances of heaven: Wherefore, when the Lord comes to fight againſt her with the ſpirit of his mouth, he ſaith, *The ſtars of the heaven thereof ſhall be darkened, and the conſtellations thereof ſhall not give their light; becauſe he will ſlay that ſpirit of Antichriſt that is in them.*

Take things therefore more diſtinctly thus: The Antichriſtians ſpirit is the heaven of Antichriſtians; their ſun, moon, and ſtars, are their ſuperſtitious ordinances; their earth is the body or fleſh of Antichriſt, otherwiſe called *the church and ſynagogue of Satan.* Now, as the earth cannot live, and be deſirable, without the influences of the ſpirit of the heavens, ſo neither can Antichriſt live, when the Lord ſhall darken the light of his heaven, and ſhall ſlay the ſpirit thereof. Hence you read, as I touched before, that when his heaven ſhall be rolled together as a ſcroll, and the hoſt thereof, unto which I compare the ordinances of Antichriſt, ſhall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. But how, or why doth the leaf or the fig fall from the tree? Why, becauſe the ſpirit or ſap of the tree is gone from them.

Therefore the firſt and chief proceeding of the Lord with the man of ſin, is to ſlay his ſoul, that his body may alſo be conſumed: And when the ſpirit of Antichriſt ſhall be made to leave both the body and the ordinances of Antichriſt, it will be eaſy to deal both with the one and the other. And firſt, for the ordinances of Antichriſt, becauſe the ſpirit of error is in them, as well as in the body itſelf. When that ſpirit, as I ſaid, has left them, they will of themſelves even moulder away, and not be: As we have ſeen by experience here in England, as others alſo have ſeen in other countries. For as concerning his maſſes, prayers for the dead, images, pilgrimages, monkiſh vows, ſinful faſts, and the beaſtly ſingle life of their prieſts, though when the ſpirit of Antichriſt was in them, they did bear ſome ſway in the world, yet now, of what eſteem are they? or who has reverence for them? They are now blown together under the hedges, as the dry leaves, for the mice and frogs to habour in: Yea, the locuſts too camp in the hedges among the dry leaves, in the cold day, and when the ſun ariſes, they fly away: When it is a cold day for them in a nation, then they lurk in the hedges, though their ordinances lie there, as leaves that are dry, and fallen down from the tree; but when the ſun ariſeth, and waxeth warm, they abide not, but betake them to their wings, and fly away. But one would think that fallen leaves ſhould have no great nouriſhment in them. True if you have reſpect to men, but with vermin any thing will do. We ſpeak then of them with reference to men, not with reſpect to the very members of Antichriſt. And I ſay as to them, when the ſpirit of Antichriſt is gone out of theſe ordinances, they will be with them as dry leaves that no body ſeeketh after. The ordinances therefore of Antichriſt are not able to bear up themſelves in the world, as the ordinances of the Lord Jeſus are, for even the ordinances of Chriſt, where the Spirit of Chriſt is not, are yet in ſome eſteem with men: But THESE, when the ſpirit of deluſion has left them, are abhorred, both ſkin and bones: For in themſelves they are without any ſenſe, or rationality; yea, they look as parts of things which are uſed to conjure up devils with: Theſe were prefigured by the ordinances that were NOT good, and by judgements whereby one ſhould not live. For what is there, or can there be, of the leaſt dram of truth or profit in the things that are without the word, that being the only ſtamp by which one is diſtinguiſhed from the other? I ſay, what is there in any of them, to the man whoſe eyes are open, but deluſion and deceit! Wherefore, as has been expreſſed already, when the Lord Chriſt, by the Spirit of his mouth, &c. ſhall drive this myſtery of iniquity from them, and ſtrip them of that ſpirit of deluſion, that now by its crafts puts bewitching excellency upon them, they will of themſelves become ſuch ſtinking rivers, ponds, and pools, that fleſh and blood will loath to drink of them; yea, as it was with the ponds and pools of Egypt, they will be fit for nought but to breed and hatch up frogs in.

Wherefore theſe ordinances ſhall be rejected, not one of them ſhall find favour with men on earth; when the Lord, by the ſpirit of his mouth, and the brightneſs of his coming, ſhall have ſeparated their ſpirit from them.

Now, by ordinances of Antichriſt, I do not intend things that only reſpect matters of worſhip in Antichriſt's kingdom, but thoſe civil laws that impoſe and enforce them alſo; yea, that enforce that worſhip with pains and penalties, as in the Spaniſh inquiſition: For theſe muſt, as the other, be overthrown by Chriſt, by the ſpirit of his mouth, and the brightneſs of his coming: For theſe laws, as the other, took their being, and have their ſoul and life by the ſpirit of Antichriſt; yea, as long as there is life in them, it is becauſe the ſpirit of that man of ſin yet remaineth in them. Wherefore, theſe are alſo great ordinances, though of another nature than are thoſe mentioned before: Great, I ſay, are they: foraſmuch as neither the church of Antichriſt, nor his inſtruments of worſhip, can either live or ſtand without them. Wherefore it was admitted to the image of the beaſt, not only to ſpeak, but to cauſe to ſpeak out his laws of worſhip, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

And mark, this is becauſe that the life that was communicated to the image of the beaſt, was by him alſo communicated to his word and authority. Wherefore theſe laws muſt not be ſeparated from thoſe in which the ſpirit of Antichriſt is; yea, they are the very pillars and ſinews by which Antichriſtianiſm remains: and were theſe diſpirited, the whole building would quickly become a ruinous heap.

What could the king of Babylon's golden image have done, had it not been for the burning fiery furnace that ſtood within view of the worſhippers? Yea, what could that horrible command, to pray for thirty days, to neither God nor man, but to the king, have done, had it not been for the dark den, and the roaring lions there in readineſs to devour thoſe that diſobeyed it? As therefore the burning fiery furnace, and the den of lions, were the ſupport of the horrible religion of the Babylonians of old; ſo Popiſh edicts are the ſupport of the religion of Antichriſt now; and as long as there is ſpirit, that is authority in them, they are like to thoſe now mentioned; the ſpirit of ſuch laws is that that makes them dreadful: for as the furnace would have been next to nothing, if void of fire; and the den as little frightful, if deſtitute of lions; ſo theſe laws will be as inſignificant, when Chriſt has ſlain that ſpirit that is in them; that ſpirit that cauſes that as many as will not worſhip the image of the beaſt, ſhould be killed.

Nor can any ſword reach that life of Antichriſt that is in theſe, but the ſword of Chriſt's mouth: Therefore, as all the religious rites and ceremonies of Antichriſt are overthrown by his Spirit working in his as Chriſtians, ſo thoſe Antichriſtian laws will have their ſoul and their life taken from them alſo by this Spirit of his mouth working in ſome of his, as magiſtrates, and no otherwiſe; for before kings and princes, &c. come to be enlightened about the evils that are in ſuch edicts, by the Spirit of the living God, they will let this image of the beaſt both ſpeak and cauſe, &c. But when they ſhall ſee, they will ſay, Let it be decreed that this prop of Antichriſt be taken down. It was decreed by Darius, that they that prayed for thirty days to any God but him, ſhould be caſt into the den of lions: But this was before he ſaw; but when he came to ſee, then he decreed again, a decree that quite took away the power of that which he had decreed before.

Nor are we without inſtances of this kind nearer home: Who is now afraid of the act for burning of thoſe that Papiſts call heretics, ſince by the king and parliament, as by the finger of God, the life and ſoul is taken out of it? I bring this to ſhew you, that as there is life in wicked Antichriſtian penal laws, as well as in thoſe that are ſuperſtitiouſly religious; ſo the life of theſe, of all theſe, muſt be deſtroyed by the ſame ſpirit working in thoſe that are Chriſt's, tho' in a diverſe way.

Nor will the life of theſe ſinews, as I have called them, be taken away, but as God ſhall enlighten men to ſee the abominable filthineſs of that which is Antichriſtian worſhip; as would eaſily be made appear, if ſome that dwell in thoſe countries where the beaſt and his image have been worſhipped, would but take the pains to inquire into antiquity about it. As the Noble King, King Henry VIII. did caſt down the Antichriſtian worſhip; ſo he caſt down the laws that held it up: ſo alſo did the good King Edward his ſon. The brave Queen Eliſabeth alſo, the ſiſter to King Edward, hath left of things of this nature, to her laſting fame behind her. And if one ſuch law of Antichriſt hath eſcaped the hand of one, another hath taken it, and done that execution on it that their zeal and piety prompted them to.

There is yet another thing that the ſpirit of Antichriſt is immediately concerned in, and that is the Antichriſtian names of the men that worſhip the beaſt: the names I mean that Antichriſt hath baptized them into: for thoſe names are breathed upon them by the very ſpirit of Antichriſt, and are ſuch as are abſolutely names of blaſphemy, or ſuch as do cloſely border thereupon; ſome ſuch as Elihu durſt not for his life give unto men; only he calls them flattering titles. Now therefore, of the danger (though not of the names themſelves) you read ſufficiently in the ſcriptures; and perhaps the Holy Ghoſt has contented himſelf with giving of items that are general, that men might, as to them, be the more cautious of what names they give one to another: but this is clear, they are worn by men of ſpiritual employ; but ſince they are but mentioned, and are not diſtinctly nominated, how ſhould we know which are they, and which not? verily, by ſearching the word of God, and by ſeeing by that what names we are allowed to give unto men, with reference to their offices, dignities, and places: for God has a quarrel with the names, as well as with the perſons that wear them; and when his Son ſhall down with Antichriſt, he will ſlay ſeven thouſand names of men, as well as the perſons of the worſhippers of the beaſt.

But there are things as well as men; and theſe alſo have been baptized into thoſe names by the very ſpirit of Antichriſt, and muſt be deſtroyed by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming: The idols he will utterly aboliſh; and there are men that are idols as well as things; wherefore let men have a care as to ſhun the worſhip of idols, ſo that they bear not the name, or ſtand in the place of one: and the reaſon of this caution is, becauſe name and thing are both abominable unto God.

To give you the number of theſe names that the ſpirit of Antichriſt has baptized men into, (beſides the things that do alſo wear ſuch blaſphemies upon them), would be a taſk too great for me, and too weariſome for you. It ſhall ſatisfy then, that I give you notice that there are ſuch things and men and names, and that I put you upon ſearch to find out what they be. But whatſoever of the ſpirit, of the ſoul, or life of Antichriſt, is in theſe names, men or things, muſt be conſumed by Chriſt, by the ſpirit of his mouth, and the brightneſs of his coming.

Another thing that I would touch upon, is this, to wit, the lying legends, and falſe miracles that Antichriſt cries up; theſe, by the means of which ſuch as dwell upon the earth are deceived and made to adore and worſhip the beaſt, theſe have their life and ſoul (as had thoſe mentioned before) from the ſpirit of wickedneſs; and muſt be deſtroyed as they, namely, by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming; for theſe are not of the body of Antichriſt, but rather ſuch implements, or whatever you will call them, by which the ſpirit and ſoul of Antichriſt is conveyed into, and kept alſo alive in the body of Antichriſt, which is the church and ſynagogue of Satan; you may call them organs and means, by which that wicked worketh in the myſteries of iniquity, for the begetting of, and maintaining a lie and falſe belief of the religion of the beaſt: nor can it be thought, but that, as the Antichriſtian ſtatiſts of Antichriſt, mentioned before, do put a dread and fear upon men that are worſhippers of the beaſt, and his image, to the holding of them ſtill to his ſervice; ſo theſe legends and miracles do, on the other hand, abridge and bind their conſciences to that worſhip; but all becauſe of that ſpirit of Antichriſt that is in them.

So then here is the ſpirit of Antichriſt diffuſing itſelf into all the things pertaining to the kingdom of the beaſt; for it dwells in the body of Antichriſt; it dwells in the matters and things of worſhip of Antichriſt; it dwells in the titles and names that are Antichriſtian; and it dwells in the laws, legends, and miracles of Antichriſt; and as it is the ſpirit of Antichriſt ſo it muſt be deſtroyed, not by ſword, nor by bow, but by Chriſt, as fighting againſt it with the ſpirit of his mouth, and as conquering of it by the brightneſs of his coming.

II. We come now to diſcourſe of the body or fleſh of Antichriſt, and of the deſtruction of that; for that muſt be deſtroyed alſo. Now the body of Antichriſt is, that church or ſynagogue in which the ſpirit of Antichriſt dwells, or unto which the ſpirit of Antichriſt is become a ſoul and life.

And this is to be deſtroyed, either as it is a body myſtical, or under the more groſs conſideration.

Firſt, As it is a body myſtical, and ſo it is to be deſtroyed abſolutely.

Secondly, As it is to be conſidered more groſsly, and ſo it is to be deſtroyed conditionally; that is, if repentance doth not ſave the men that have gone to the making up of this body, and to the rejoicing in it.

As ſhe is a body myſtical, ſo ſhe is to be deſtroyed the ſame way that the things of Antichriſt, of which we diſcourſed before, were to be deſtroyed, to wit, by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming.

This then is the ſum as to this, that the church of Antichriſt, as a church, ſhall be deſtroyed by the word and Spirit of Chriſt. Nor can any thing in heaven prevent it, becauſe the ſtrong God has decreed it: *And a mighty angel took up a ſtone, like a great mill-ſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.* This city, Babylon, is here ſometimes conſidered in the whole, and ſometimes as to the parts of it; but always, whether in whole or in part, as ſome, or elſe as the whole of the Antichriſtian church, and as ſuch, it muſt not be deſtroyed, but by the means aforeſaid. By which means her witchcrafts, ſpirtual whoredoms, ſpiritual murders, thefts, and blaſphemies, ſhall be ſo detected and manifeſt, ſo laid open, and ſo diſcovered, that the nations ſhall abhor her, flee from her, and buy her merchandize no more. Hence her tempting things rot and moulder away; for theſe will not keep, they are things not laſting, but that periſh in the uſing: what then will they do when they are laid by? Therefore it follows, *All things which were (thy) goodly and dainty (ones) are departed from thee, and thou ſhalt find them no more at all.* Now, if when ſhe had things to trade with, her dealers left her; how ſhall ſhe think of a trade, when ſhe hath nothing to traffick with? her things are ſlain, and ſtink already by the weapons that are made mention of before; what then will her carcaſe do? it follows then, that as to her church-ſtate, ſhe muſt of neceſſity tumble; wherefore, from Rev. 18. 22,—24. you have the manner of her total ruin as a church, and ſomething of the cauſe thereof.

But as ſhe muſt, with reference to her body, be conſidered myſtically as a church, ſo alſo ſhe muſt be conſidered as a body of men, (this is that which I called more groſsly), and as ſuch, againſt whom the wrath of God will burn, and againſt whom, if repentance prevent not, he will have indignation for ever. Theſe, I ſay, are them; to wit, as they are the body of the people, that have been ſeduced by this ſpirit of Antichriſt, that have been made uſe of to do all the miſchiefs that have been done, both to true religion, and to the profeſſors of it, for this many hundred years; wherefore theſe muſt not eſcape. Wherefore ye find that after Antichriſt, as to the ſpirit and myſtery of Antichriſt, is ſlain, that the body of Antichriſt, or the heap of people that became her vaſſals, come next to be dealt withal.

Therefore the angel that ſtandeth in the ſun, makes a proclamation to all the fowls that fly in the midſt of heaven, to gather themſelves, and to come unto the ſupper of the great God; that they may eat the fleſh of the ſeveral ſorts of the men that have been the lovers, the countenancers, the upholders, and defenders, of her Antichriſtian ſtate, worſhip, and falſehood; for abundance of their hearts ſhall be hardened and made yet more obdurate, that they may be deſtroyed for the wickedneſs that they have done.

Wherefore you find, (as did the enemies of the church of old), that they might revenge themſelves for the loſs of their idol, or Antichriſtian ſtate, begin a new war with the king, whoſe name is the Lord of Hoſts: *And I ſaw the beaſts, and the kings of the earth, and their armies, gathered together to make war againſt him that ſat on the horſe, and againſt his army.*

Their implacable malice remained when their church-ſtate was gone; wherefore they will now at laſt make another attempt upon the men that had been the inſtruments in Chriſt's hand, to torment them that dwelt on the earth: of which more hereafter.

Now therefore is the laſt ſtroke of the batter with reference to the deſtroying the body of Antichriſt; only the head of this monſter remains, and that is Satan himſelf; wherefore the next news that we hear is, that he is taken alſo: *And I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand, and he laid hold on that old ſerpent, called the devil, and Satan, and bound him a thouſand years, and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, until the thouſand years ſhould be fulfilled,* &c.

Now therefore there will be nothing of Antichriſt to be ſeen throughout the nations, but ruinous heaps and deſolate places. It is ſaid of the army of the man of ſin, when he came into the land of God's people, though it was before him as the garden of Eden, yet behind him it would be as a deſolate wilderneſs: ſuch ruins would he make of the flock of God, and of all their ordinances, and heavenly dainties. But when the days that I have ſpoken of ſhall come, it will be to him a time of retaliation; for it ſhall then be done unto Antichriſt, as he hath done to the church of God; As he hath made women childleſs, ſo ſhall he be made childleſs; as he has made Zion ſit upon the ground, ſo now muſt this wicked one come down and ſit in the duſt; yea, as he has made many churches deſolations, ſo now ſhall he be alſo made a deſolation. Wherefore whoſo will find his body, they muſt look for it in the ſide of the pit's mouth; and whoſo will find his friends and companions, they muſt look for them there likewiſe. They have ſet her a bed in the midſt of the ſlain, with all her multitude: her graves are round about him, all of them uncircumciſed, ſlain by the ſword; Though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit, he is put in the midſt of them that be ſlain. There is Meſhech, Tubal, and all her multitude; there is Edom, her king, and all her princes, &c.; there be the princes of the north, all of them, which with their might are laid with them that are ſlain by the ſword, and bare their ſhame with them that go down to the pit. For as Babylon has cauſed the ſlain of Iſrael to fall, ſo at Babylon ſhall fall all the ſlain of all the earth. The margin reads it thus: *Both Babylon is to fall, O ye ſlain of Iſrael! and with Babylon the ſlain of all the earth.* Now then ſhe is gone down, when all theſe things ſhall be fulfilled; and what remains now, but to talk of her as folk uſe to do of them that are dead: for the day will come that the church of God ſhall have no more of Antichriſt, Babylon, or the mother of harlots, than only the remembrance of her; to wit, that there was ſuch an enemy of God in the world; that there was ſuch a ſuperſtitious, idolatrous, bloody people in the world. Wherefore the people that ſhall be born, that ſhall live to ſerve God in theſe happy days, they ſhall ſee Antichriſt only in its ruins; they ſhall, like the ſparrows, the little robins, and the wren, ſit and ſing, and chirp one to another, while their eyes behold this dead hawk: ‘Here (ſhall they ſay) did once the lion dwell; and there was once a dragon inhabited: Here did they live that were the murderers of the ſaints; and there another that did uſe to ſet his throat againſt the heavens: But now in the places where theſe ravenous creatures lay, grows graſs, with reeds and ruſhes (or elſe, now their habitation is curſed, nettles grow, and and ſo do thorns and brambles, where their palaces were wont to be). And as no good was with them while they lived, ſo their name ſtinketh now they are dead; yea, as they wrought miſchiefs, and lived like the wild beaſts when they enjoyed their abundance, ſo now the wild beaſts of the deſart, yea, they of the deſart ſhall meet with the wild beaſts of the iſland; and the ſatyr ſhall cry to his fellows; their houſes ſhall be full of doleful creatures, even as devils and wicked ſpirits do haunt the deſolate houſes of the wicked, when they are dead. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah: it ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation; neither ſhall the Arabian pitch tent there: neither ſhall the ſhepherds make their folds there.

A while after this, as was hinted before, the Chriſtians will begin with deteſtation to aſk, What Antichriſt was? Where Antichriſt dwelt? Who were his members? And what he did in the world? and it ſhall be anſwered by them that ſhall have ſkill to conſider his features by the word, by way of taunt and ſcorn,

‘ Is this the man that made the earth to tremble, that did ſhake kingdoms, that made the world as a wilderneſs, and deſtroyed the cities thereof, that opened not the houſe of his priſoners? all the kings of the nations, even all of them lie in glory, every one in his own houſe. But thou art caſt out of thy grave like an abominable branch; and as the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe trodden under foot’

There will be a ſtrange alteration when Antichriſt is dead, and that both in the church and in the world. The church, and the members of it, then, ſhall wear the name of their God in their foreheads; that is, they ſhall be bold in the profeſſion of their King and their God; yea, it ſhall be their glory to be godly; and carnal men ſhall praiſe them for it: the praiſe of the whole earth ſhall the church of God be in thoſe days.

*Then there ſhall no more be a Canaanite in the houſe of the Lord: no lion ſhall be there; the unclean ſhall no more tread in the paths of God's people, but the ranſomed of the Lord ſhall walk there.*

Glory that has not been ſeen nor heard of by the people that uſed to walk in ſackcloth, ſhall now be ſet in the land of the living: For as it was ſaid of Chriſt, with reference to his day, ſo it ſhall be ſaid of ſaints, with reference to this day: *Many kings and righteous men have deſired to ſee the things that will be ſeen then, and ſhall not ſee them;* But without all doubt the men that ſhall be born at this time will conſider that theſe glories, and liberties, and privileges of theirs, coſt the people that walked in the King of Babylon's fiery furnace, or that ſuffered the trials, troubles, and tyranny of the Antichriſtian generation, more groans and hearty wiſhes than they did them that ſhall enjoy them. Thus then it will go; the afflicted prayed for them, and the poſſeſſors bleſs God for the enjoyment of them.

O! now ſhall the church *walk in the light of the Lord, and ſit every man under his vine, and under his fig-tree, and none ſhall make him afraid!*

*For the Lord will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own land, and the ſtranger ſhall be joined with them, and they ſhall cleave to the houſe of Jacob. And the people ſhall take them, and bring them to their place: And the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and handmaids: And they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors. And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from the fear, and from thy hard bondage wherein thou waſt made to ſerve, that thou ſhalt take up this proverb againſt the King of Babylon, and ſay, How hath the oppreſſor ceaſed? the golden city* (or the exactreſs of gold) *ceaſed? The Lord hath broken the ſtaff of the wicked, and the ſceptre of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindreth. The whole earth is at reſt, and is quiet: they break forth into ſinging; yea, the fir-trees rejoice at thee, and the cedars of Lebanon, ſaying, Since thou art laid down, no feller is come up againſt us.*

Alſo the world will now be (as it were) another thing than it was in the days of Antichriſt: now will kings, and princes, and nobles, and the whole commonalty, be rid of that ſervitude and bondage which in former times (when they uſed to carry Bell and the Dragon upon their ſhoulders) they were ſubjected to. They were then a burden to them, but now they are at eaſe. It is with the world, that are the ſlaves of Antichriſt now, as it is with them that are ſlaves and captives to a whore: they muſt come when ſhe calls, run when ſhe bids, fight with and beat them that ſhe ſaith miſcall her, and ſpend what they can get by labour or fraud upon her, or ſhe will be no more their whore, and they ſhall be no more her boſom ones. But now! Now it will be otherwiſe! Now they will have no whore to pleaſe! Now they will have none to put them upon perſecuting of the ſaints! Now they ſhall not be made as before, guilty of the blood of thoſe againſt whom this gentleman ſhall take a pet! Now the world ſhall return and diſcern between the righteous and the wicked; yea, they ſhall cleave to, and countenance the people of God, being perſuaded, as Laban was of Jacob, that the Lord will bleſs them for his people's ſake: for at this day the remnant of Jacob ſhall be (among the Gentiles) in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men!

Alſo in theſe days men ſhall come flocking into the houſe of God, both kings and princes, and nobles, and the common-people, as the doves do to their windows: and for that cauſe it is ſpoken to the church, with reference to the latter days, ſaying, *Enlarge the place of thy tent, and let them ſtretch forth the curtains of thy habitation: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on the right hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate places to be inhabited.*

Now will be broken up thoſe prophecies and promiſes that to this day lie as under a lock and key, and that cannot be opened until they be fulfilled: *Now will the Spirit of God be poured forth abundantly; and our rivers ſhall be in high places, that is, ſhall break forth from the hearts of great ones; yea, then ſhall our waters be made deep: And I will cauſe their rivers to run with oil, ſaith the Lord God.* Then ſhall the differences, the diviſions, and debates, that are among the godly, ceaſe: for men ſhall ſee eye to eye, when the Lord ſhall bring again Zion; yea, the watchmen of God's people ſhall do ſo; for it is for want of light in them that the lambs have ſo butted one another.

Now the church of God ſhall read with great plainneſs the depths of providence, and the turnings and windings of all God's dark and intricate diſpenſations, through which ſhe hath waded in the cloudy and dark day: now, I ſay, they ſhall ſee there was an harmony in them; and that if one of them had been wanting, the work and way of her deliverance could not have been ſo full of the wiſdom, and juſtice, and goodneſs of God: Wherefore now will that ſong be ſung with clearer notes than ever: *Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints: who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy; For all nations ſhall come and worſhip before thee; for thy judgements are made manifeſt.* And again, *For true and righteous are thy judgements, for thou haſt judged the great whore which did corrupt the earth with her fornication, and haſt avenged the blood of thy ſervants at her hand.*

### *Of the manner of the ruin of Antichriſt.*

WHAT Antichriſt is, I have told you; and that as to his ſoul and body. I have alſo told you where, or in what things the ſpirit and life of Antichriſt lieth, and how he ſhall reign for a time. I have moreover ſhewed you that he ſhall be deſtroyed, and by what, and that with reference both to his ſoul and body. Wherefore, waving other things, I ſhall here only preſent you with a few ſhort hints concerning the manner of his downfall.

There is the downfall, the time of the downfall, and the manner of the downfall of Antichriſt.

The manner of the downfall of Antichriſt, may be conſidered either with reſpect to the ſuddenneſs, unexpectedneſs, terribleneſs, or ſtrangeneſs, thereof. It may alſo be conſidered with reſpect to the way of God's procedure with her, as to the gradualneſs thereof. As to the ſuddenneſs thereof, it is ſaid to *be in an hour.* It is alſo to be when by her unexpected; for then ſhe ſaith, *I ſit as a queen.* For the terribleneſs of it, *The nations ſhall ſhake at the ſound of her fall.* And for the ſtrangeneſs thereof, it ſhall be to the wonder of the world; it will be as when God overthrew Sodom.

But I ſhall not enlarge upon this method in my diſcourſe, but ſhall ſhew you the manner of the ruin of Antichriſt, with reſpect to the gradualneſs thereof.

Antichriſt then ſhall be brought to ruin gradually, that is, by degrees: A part after a part; here a fenced city, and there a high tower, even until ſhe is made to lie even with the ground. And yet all ſhall be within the compaſs of God's days, hours, or moments; for within the compaſs of theſe limited times Antichriſt ſhall be deſtroyed.

Now, (as I ſaid), he, ſhe, Sodom, Egypt, Babylon, Antichriſt, ſhall be deſtroyed, not all at once, after the way of our counting of time, but by ſtep after ſtep, piece after piece. And perhaps there may be in the words now following ſomething that ſignifies this: *They ſhall ſhew the king of Babylon that this city is taken at one end.* This is alſo ſhewed by the veſſels in which is contained the wrath of God for her, together with the manner of pouring of it out. The veſſels in which it is contained are called **VIALS**; now a vial is that which letteth out what is contained in it by degrees, and not all at once.

There are alſo two things to be conſidered as to the manner of its being poured out of them. The firſt reſpecteth the nature of the vial; the other, the order of the angels that poured forth this wrath.

For the firſt; the vial, as it letteth out what is in it by degrees, ſo it doth it with certain guſts, that are mixed with ſtrength and violence, bolting it out with noiſe, &c.

As for the order of the angels, or that order that they obſerve, they plainly ſhew that this enemy muſt come down by degrees; for that theſe vials are by them poured out one after another, each one working ſomething of their own effects, before another is poured forth. The firſt is poured forth upon the Antichriſtian earth: the ſecond upon her ſea: the third is poured forth upon her rivers: and the fourth upon her ſun: the fifth is poured forth upon the ſeat of the beaſt: the ſixth upon her Euphrates: and the ſeventh into her air. And, I ſay, they are poured forth, not all at one time, but now one, and then another. Now, ſince by theſe vials Antichriſt muſt fall, and ſince alſo they are poured forth ſucceſſively, it is evident that this man of ſin, this ſon of perdition, is to fall and die by degrees. He would not die at all, as is manifeſt by his wreſtling with it; but he is a ſtrong God that judges, and therefore he muſt come down: His friends alſo, with what cordials they can, will labour to lengthen out his tranquillity; but God hath ſet his bouds, and he cannot go beyond the time appointed.

We muſt alſo put a difference betwixt her being fought withal and wounded, and that of her dying the death. Michael and his angels have been holding of her in play a long ſeaſon; but yet ſhe is not dead: but, as I ſaid, ſhe ſhall deſcend in battle and periſh, and ſhall be found no more for ever.

To ſpeak then to the manner of the ruin of this Antichriſt, with reſpect to the gradualneſs thereof: it muſt piece after piece be overthrown, until at laſt every whit thereof is rolled down from the rocks as a burnt mountain.

And hence we read that this city falls firſt in a tenth part thereof, even while nine parts remain yet ſtanding. Nor doth this tenth part, notwithſtanding the faith and faithful teſtimony of the two witneſſes, quite fall, until they are ſlain, and alſo raiſed again: for it is ſaid, *The ſame hour that the witneſſes were raiſed, the tenth part of the city fell:* The tenth part of that city that reigneth over the kings of the earth, which city is Sodom, Ægypt, Babylon, or the great whore.

By the city then I underſtand the church of Antichriſt in its utmoſt bounds; and ſo it reacheth as far as the beaſt with ſeven heads and ten horns hath dominion. Hence this city is alſo called cities, as one univerſe is called by the name of ſeveral countries, &c. and them cities alſo are called the cities of the nations: For as when they are put together, they all make but one; ſo when they are conſidered apart, they are found in number ten, and anſwer to the ten horns upon the heads of the (ſeven-headed) beaſt that carries her, and do give her protection.

This then I take to be the meaning, that the Antichriſtian church is divided into ten parts, and each part is put under one of the horns of the beaſt for protection. But that aid and protection ſhall not help, when God ſhall come to execute judgement upon him: for it ſaith, *A tenth part of the city fell;* that is, firſt, and as a forerunner of the fall of all the reſt. Now, where this tenth part is, or which of the ten parts muſt fall firſt, or whether indeed a tenth part is already fallen, that I will leave to thoſe that are wiſer than myſelf to determine.

But ſince I am ſpeaking of the fall of a tenth part of Antichriſt, a word or two about the means of the fall thereof.

The means of the fall of the tenth part is an earthquake, yet not ſuch as is univerſal over the face of all, but an earthquake in that tenth part where that city ſtood that ſhould fall. Now by earthquakes here cannot be meant any thing but ſuch a ſhaking as unſettleth the foundations of this tenth part: but whether it ſhall be in this tenth part as a city, or in it as a ſtate, that I ſhall not determine; only my thoughts are, that it ſhall be an earthquake in that kingdom where this tenth part ſhall happen to be; an earthquake not to overthrow further than is appointed: and that is the city which is called the tenth part of the great Antichriſt. So far as that ſtate is a ſtate, ſo far then it is ſhaken for reformation, not for deſtruction; for in the earthquake were ſlain ſeven thouſand (names of) men; and the remnant were affrighted, and gave glory to the God of heaven. But thus much for the firſt: Great Babylon falleth firſt, in a tenth part of it.

Again, the next ſtep that the ſtrong God taketh towards the utter overthrow of Antichriſt, will be more ſore upon the whole, though not at firſt univerſal neither, yet in concluſion it ſhall throw down the nine parts that are left: for thus it is recorded, *And the cities of the nations fell.* The cities of the nations, the Antichriſtian churches, otherwiſe called the daughters of the mother of harlots and abominations of the earth.

Now to ſhew you the hand of God in this ſecond ſtroke, wherewith the Lord will ſmite this enemy.

1. Here we have a great earthquake.

2. And then, the fall of the cities of the nations.

For the earthquake, it is ſaid to be ſuch as never was, ſo mighty an earthquake and ſo great; for it extended itſelf as far as the other nine cities had any ground to ſtand on; for it ſhook the foundations of them all.

The fall of the cities was not immediately upon the ſhake that was made, but the earthquake produced an irruption, an irruption in the nine remaining parts of this city; and ſuch an irruption as is of the worſer ſort for it divided them into a three-headed diviſion: *And the great city was divided into three parts.* The great city, to wit, the powers by which they were upheld. The meaning then is this: when God ſhall ſtrike this man of ſin the ſecond time, he will not be ſo ſparing as he was at firſt, when he ſtruck but a tenth part to the ground; but now he will ſo ſhake, ſo confound, ſo divide, ſo raiſe up Antichriſt againſt himſelf, to wit, in the body and members of him, that they ſhall ſet to fighting, and to tearing one another in pieces, until they have conſumed the whole of theſe nine parts. It was, ſaith the text, divided into three parts, which diviſions are the worſt of all. It will be therefore ſuch a diviſion as will bring them all to ruin. Hence it follows, *And the cities of the nations fell.*

Wherefore, this three-cornered irruption will be the moſt dreadful to Antichriſt that ever was. It will be like that that was in Jeruſalem when ſhe came to be laid even with the ground; and like that that came upon the armies of the Gentiles, when they came up to fight againſt Jehoſaphat.

For when the children of Ammon and Moab ſtood up againſt the inhabitants of Mount Seir, utterly to ſlay and to deſtroy them, (And when they had made an end of the inhabitants of Seir), every one helped to deſtroy another. This, I ſay, is the diviſion that this mighty earthquake ſhall make betwixt the horns that are left to theſe nine parts that remained, when the tenth part of the city fell. And this will come to paſs through the increaſe of the heat of God's anger; for he is angry with the waters where the woman ſitteth, becauſe they have delivered up his beloved to the bloody whore; wherefore he now will give them blood to drink in fury.

Hence his beginning to deal with Antichriſt, is called the beginning of revenges: *I will make* (ſaith God) *mine arrows drunk with blood, (and my ſword ſhall devour fleſh) and that with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.* And therefore it is ſaid again, that when

God comes to do this work upon his Antichriſt, it is becauſe it is the day of the Lord's vengeance, and the year of recompences for the controverſy of Zion: for the day of vengeance will be in his heart, when the year of his redeemed is come.

A peace therefore cannot be made among theſe cities when God has forbidden it: wherefore the effect of all is, the cities of the nations fall. There is therefore like to be no more good days for Antichriſt after this earthquake has begun to ſhake her: no, nothing now is to be expected of her, but rumours, tumults, ſtirs, and uproars. One poſt ſhall run to meet another, to ſhew the king of Babylon that his city is taken at one end. And again, *A rumour ſhall both come in one year; and after that, in another year, ſhall come a rumour and violence in the land, ruler againſt ruler, &c.* So that this earthquake has driven away peace, ſhaken the foundations, and will caſt the nine cities down to the ground.

And this is a ſecond ſtroke that God will give this man of ſin, and a third cometh quickly. Wherefore it follows upon the downfal of thoſe cities of the nations, that great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath. Now then, have at great Babylon. Great Bayblon! What is that? Why, I take it to be the mother, the metropolitan, the great whore herſelf: For though ſometimes, by the great whore, or great Babylon, we may underſtand the church of Antichriſt in general; yet by it is meant more properly, the mother of the daughters, of whoſe overthrow we have ſpoken before. We are now then come to the threſhold of the door of the houſe of the **OLD** one; to the door of the mother of harlots, and abomination of the earth. This then that but now is ſaid to come into remembrance with God, is that which gave being to the cities deſtroyed before; to wit, the miſtreſs, the queen, the mother-church, as ſhe called herſelf.

And this is the wiſdom of God concerning her, that ſhe ſhould not be the firſt that ſhould die; but that ſhe ſhould live to ſee the deſtruction of her daughters, and pine away under the ſight and ſenſe of that, even until judgement alſo ſhall overtake herſelf.

Thus Pharaoh and his chief ones did live to ſee the greateſt part of Egypt deſtroyed, before judgement overtook them, but at laſt it came to their doors alſo.

Zedekiah lived to ſee his children ſlain before his face before judgement overtook him to his own perſonal deſtruction.

Babylon alſo, when God ſent the cup of his fury unto her, yet was to live to ſee the nations drink before her: *Take the cup of my fury* ſaid God to the prophet, *and cauſe all the nations to whom I ſend thee, to drink it.* To wit, all the kingdoms of the world which are upon the face of the earth. *And Shebah ſhall drink after them.* But what was Shebah? may ſome ſay. I anſwer, It was Babylon, the princeſs of the world, and at that time the head of all thoſe nations, (as the queen is now the mother of harlots). Wherefore the ſame prophet, ſpeaking of the deſtruction of the ſame Shebah, ſaith, *How is Shebah taken? How is the praiſe of the whole earth ſurpriſed? How is Babylon become an aſtoniſhment among the nations?*

Now, if this was the method of God's proceeding with his enemies in the way of his judgements of old, why may we not ſuppoſe, that he will go the ſame way with his great enemy now? eſpecially ſince thoſe judgements mentioned before were executed upon thoſe which, in ſome things, were figures of the great whore. Beſides, we read here plainly, that when the cities of the nations were fallen, great Babylon came into remembrance before God, to give her to drink of the cup.

From all which I conclude, as I did before, that the mother, the metropolitan, the lady of kingdoms, ſhall live to ſee her daughters executed before her face: after which, ſhe ſhall come into conſideration herſelf; for ſhe muſt aſſuredly drink of the cup.

This deſtruction, therefore, muſt be laſt, for the reaſons urged before, and alſo becauſe ſhe moſt deſerves the bottom of the cup. The bottom is the dregs, the moſt bitter part, and that where the moſt heat, and fierceſt wrath of God, doth lie: Wherefore, altho' you find, that by the firſt earthquake a great ſlaughter was made, and that a tenth part of the city fell; yet from that judgement ſome did eſcape, and the remnant were affrighted, and gave glory to the God of heaven. But now this earthquake, by virtue of which the cities of the nations fall, and as an effect of which great Babylon is come into remembrance before God, neither ſpares one of the daughters of this whore, nor any man that is a lover of them; but ſo is it ſeconded by a hail-ſtorm, and that hail-ſtorm worketh ſo in wrath, that not one eſcapes by repentance. Every hail-ſtone was the weight of a talent, which ſome ſay is ſix pounds above half an hundred weight: by this therefore God ſhews, that now his anger was wrought up to the height. I know not wherewith ſo to compare theſe hail-ſtones, as with the talent of lead that was laid over the mouth of the ephah, which was prepared to hold the woman whoſe name was wickedneſs, this very whore of Babylon; for that talent of lead was to keep down this miſtreſs that ſhe might get no more out of the ephah, and theſe hail-ſtones are to baniſh her out of the world: therefore it follows, that ſhe muſt have the moſt heavy judgement, even the bottom of the cup.

And great Babylon came into remembrance before God. To remember with God, is to viſit either with grace or wrath: God is ſaid to remember Rachel, when he viſited her with the bleſſing of a fruitful womb. It is ſaid alſo that God remembred Noah, when the time came on that he was to be delivered from the flood. Here alſo he is ſaid to remember Babylon, that is, to viſit her with his anger for the wickedneſs that ſhe had committed: *To give unto her the cup of the wine of the fierceneſs of his wrath.*

Now then is the time of iniquity, when it will be come to the full; and now alſo is the time of God's anger, when it will be come to the full. Now therefore muſt the murders, and thefts, and blaſphemies, and fornications, &c. belonging to this mother of harlots, be recompenſed to the full, to wit, with the dregs of this cup: yet ſince the hail ſtones come by weight, and the wrath comes by meaſure, (for ſo a talent and a cup imports); it follows that the Almighty God, even in the midſt of the heat of all this anger, will keep to the rules of juſtice and judgement, while he is dealing with this enemy: He has not paſſions to carry him beyond rules of judgement; nor wickedneſs to cauſe him to fall ſhort of doing juſtice: Therefore he has (as was ſaid) his judgements for her by weight, and his indignation by meaſure. But yet this weight and meaſure is not ſuited to her conſtitution, nor with an intent to purge or refine her: but it is diſpoſed according to the meaſure and nature of her iniquity, and comes to ſweep her, as with the beſom of deſtruction, until ſhe is ſwept off from the face of the earth.

And thus I have ſhewed you the manner of the ruin of Antichriſt; that is, that it will be gradual, part after part, until the whole be overthrown. And this truth may be applied both to the ſoul, as well as to the body, of Antichriſt: For the ſoul, ſpirit, or life of Antichriſt, muſt alſo after this manner be deſtroyed. And hence it is ſaid to be conſumed, that is by degrees; for to conſume, is to deſtroy by degrees. Only this caution I would have the reader remember, That much of the ſoul of Antichriſt may be deſtroyed, when none of her daughters are; and that the deſtruction of her ſpirit is a certain forerunner of the dectruction of her body, in the manner that we have related. Now, ſince ſhe is dying, let us ring her paſſing-bell; for when ſhe is dead, we that live to ſee it, intend to ring out.

*For thus ſaith the Lord God, when I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the pit, with the people of old time; and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living. I will make thee a terror, and thou ſhalt be no more: Though thou be ſought for, yet ſhall thou never be found again, ſaith the Lord God.*

## *Of the ſigns of the approach of the downfall of Antichriſt.*

HAving, in the foregoing diſcourſe, ſpoken of Antichriſt, his ruin, and the manner thereof, I now come to ſpeak of the ſigns of the approach of her deſtruction: and whether I ſhall hit right as to theſe, that I muſt leave to time to make manifeſt; and in the mean while, to the wiſe in heart to judge.

That ſhe ſhall fall, there is nothing more certain; and when ſhe is fallen, that ſhe ſhall never riſe again, is alſo as firmly decreed; yea, and ſhewed too by him that caſt the millſtone into the ſea, and ſaid, *Thus with violence ſhall that great city, Babylon, be thrown down, and ſhall be found no more at all.* This is therefore her fate and deſtiny, from the mouth of the Holy one: and is ſealed up in the ſcriptures of truth, for the comfort of the people that have been afflicted by her.

True, the time of her fall is not certainly known by the ſaints, nor at all believed by her; wherefore her plagues muſt come unlooked for by her. And as to the ſaints, their gueſſes, as to the time of her ruin, muſt needs be conjectural and uncertain. For her part, ſhe ſhall ſay, and that when ſhe ſtands where ſhe muſt ſuddenly fall, I ſhall be a lady for ever. And as to the ſaints that would very willingly ſee her downfall, how often have they been miſtaken as to the ſet time thereof!

Nor have I been without thought, but that this miſtake of the godly may become a ſnare to Antichriſt, and a trap to her upholders. For what can be a greater judgement, or more effectually harden the hearts of the wicked, than for them to behold, that the predictions, prophecies, expectations, and hopes of their enemies, (as to their ruin), ſhould quite (as to their time) be fruſtrate, and made void?

Moſes propheſied, and the people hoped that God would give Iſrael the land of Canaan; and yet the Canaanites beat them.

Jeremiah propheſied that the enemy ſhould come and take the city of Jeruſalem; but becauſe he came once, and went back without doing it, how ſtout and hardened were the hearts of that people againſt all the reſt of his prophetic ſayings as to ſuch a thing? Now the error lay not in theſe prophets, but in the peoples miſtaking the times; and if miſtakes do ſo much harden the heart of the wicked, what will they do to ſuch of them who make it their buſineſs to blind and harden their hearts againſt God, by abuſing all truths? Surely, when men ſeek to harden their hearts, by abuſing of truth, they will do it to purpoſe, when they have alſo the advantage of the weakneſs of their profeſſed enemies to do it by; eſpecially when their enemies ſhall ſay, they ſpeak by the word of the Lord, and time ſhall manifeſt it to be both a miſtake and a falſehood.

It is to be bewailed, namely, the forwardneſs of ſome in this matter, who have predicted concerning the time of the downfall of Antichſriſt, to the ſhame of them and their brethren: nor will the wrong that ſuch by their boldneſs have done to the church of God be ever repaired by them nor their works. But the judgements of God are a great deep; and therefore who can tell, ſince the enemy of God would not be convinced by the power of truth, and the virtuous lives of ſome, but that God might leave them to be ſnared, hardened, and emboldened to run upon their unavoidable deſtruction, by the lies and lightneſs of others? They begin to vaunt it already, and to ſay, Where is the word of the Lord as to this, let it come now. But when Agag ſaid, Surely the bitterneſs of death is paſt, then was the time for him to be hewn in pieces. I ſhall not therefore meddle with the times and ſeaſons which the Father hath put in his own power; no, though they as to Antichriſt's ruin are revealed; becauſe by the Holy Ghoſt there is a challenge made, notwithſtanding the time is ſet, and by the word related to the man of wiſdom, to find it out if he can.

If Samſon's riddle was ſo puzzling, what ſhall we think of this; And though the angel hath intimated, that this ſealed matter ſhall be opened towards the time of the end; yet it is evident, ſome have either been too haſty, or preſumed too much upon their own abilities; for I am ſure they have miſſed the mark, hardened the heart of the enemy, ſtumbled the weak, and ſhamed them that loved them.

But ſince the Moſt High hath irreverſibly determined her downfal alſo, let us ſee if we can have better ſucceſs in diſcourſing upon the ſigns, than others have had who have meddled with the timing thereof.

1. Firſt, then, the downfall and ruin of Antichriſt draws near, when the church and people of God are driven from all thoſe hiding-places that God has prepared for them in the wilderneſs. The church of God, when the dragon did his worſt, had a hiding-place prepared her of God; that ſhe might not utterly be devoured by him; and ſo ſhall have till the time of his end ſhall come.

Of this you read in the 12th of the Revelations, a place worthy to be noted for this. But now, when the time of the ruin of Antichriſt draws on, then is the church deprived of her ſhelter, and laid open, as one would think, to be utterly ſwallowed up for ever, having no more place in the wilderneſs, that is, among the nations, to hide herſelf from the face of the ſerpent. But how comes this to be a ſign of the approach of the ruin of Antichriſt? why thus; the time of this beaſt's war with the church of God, and the time that the church ſhall have an hiding-place in the wilderneſs, are both of a length, the one continuing forty-two months, the other a thouſand two hundred and threeſcore days. Now ſince the war that this beaſt makes with the woman and her ſeed, and the woman's hiding-place in the wilderneſs from his face, are for length of time the ſame; what hindereth, but that when the woman and her ſeed can find no more ſhelter in the nations, the time that the beaſt hath allotted him to make war againſt her, ſhould be finiſhed alſo? When we therefore ſhall ſee that plots and conſpiracies, that deſigns for utter ruin, are laid againſt God's church all the world over, and that none of the kings, princes, or mighty ſtates of the world will open their doors, or give them a city for refuge, then is the ruin of Antichriſt at hand: for Haman's plot, though the moſt univerſal that ever yet was hatching, (being laid in an hundred and twenty-ſeven provinces), did but preſage the deliverance and exaltation of the Jews, and the hanging of Haman and his ſons; yea, and I take it, that the very day that this great enemy had ſet for the utter overthrow of the church, God made the day in which their deliverance began, and that from whence it was completed; and I take that to be a type of this.

There is but one thing that I can think of that can give matter of a ſhew of doubt about this thing; and that is, though the time of this war againſt the ſaints, and that of the woman's ſhelter in the wilderneſs, as to length, be one and the ſame; yet whether they did commence together, and begin to take their riſe, as men do that begin to run a race? A word therefore to this. I ſuppoſe they did commence much together; for elſe with whom ſhould this beaſt make war, and how ſhould the church eſcape? or, if the beaſt began his war before the woman began to have a hiding-place, why was ſhe not ſwallowed up, ſince in the wilderneſs was her only place of ſhelter? Again, what needed the woman to have a place of ſhelter in the wilderneſs, when there was no war made againſt her; and yet this muſt be, if her thouſand two hundred and threeſcore days began before the beaſt's forty-two months; but they ended both together; for the beaſt could not kill the witneſſes before they had finiſhed their teſtimony; which teſtimony of theirs laſted this full time that the beaſt had granted him to make war with them, to wit, one thouſand two hundred and threeſcore days: therefore their times went out together, as will be made appear, if you conſider alſo that the witneſſes were ſlain by virtue, not of the old, but of a new war levied againſt them; and that, as it ſhould ſeem, at the very time when her hiding-place was taken from her; for then indeed, for a little ſeaſon, will the church of God be overcome, as I ſhall ſhew by and by.

Wherefore let God's people conſider and remember, that when God's church is abſolutely forlorn, and has no hiding-place any longer in the world, the kingdom of Antichriſt will quickly begin to tumble. Nor is this the alone place from whence we may gather theſe concluſions,

The time of Pharaoh's tyranny, of his life, and of the deliverance of the children of Iſrael, came out much together; as any will diſcern that ſhall conſider the hiſtory of them.

David, when Saul did ſorely perſecute him, fled laſt into the wilderneſs to Achiſh the king of Gath, a Philiſtine, for ſhelter; and he gave him Ziklag for his refuge. And that place ſo continued to David, till juſt about the time in which Saul muſt die; and then behold, David's Ziklag is burnt with fire, and himſelf ſtripped naked of harbour! But what matter? the time of Saul's life, as well as of David's Ziklag, was now upon expiring; for within three or four days after, David became the king of Iſrael.

And thus alſo it was with the Babel-beaſt: his time expired, when the captivity of Iſrael was upon the finiſhing: then was the time of his land come, and in that very night was Belſhazzar the king of the Chaldeans ſlain.

Thus therefore it will happen to the church in the latter days: her place of ſhelter in the wilderneſs, her Ziklag, will be taken from her, about the time that the war that the beaſt has to make upon the woman and her ſeed ſhall be finiſhed. But now the church is not therefore immediately delivered, when her Ziklag is taken from her: for after that the beaſt levieth a new war, to the overcoming and killing of the church: I ſay therefore, that this is a ſign, not of the downfall of Antichriſt, but of the approach thereof; for the church's bondage ſhall continue but three days, and a little after this. Much like to this was that of David; for after he had loſt his Ziklag, for two or three days he had ſore diſtreſs; but lo, then came the kingdom to him.

Indeed, ſenſe and reaſon ſaith, it is a fearful thing for the church of God to be expoſed to the rage of her enemy all over the world at once; and that all nations ſhould ſhut up their gates, let down their portcullices, bolt up their doors, and ſet open their flood-gates to deſtroy them: but ſo will be the diſpenſation of God, to the end deliverance may be the ſweeter, and the enemies fall the more headlong, and the arm of God the more manifeſt, both for the one and againſt the other. And in this will that ſcripture be fulfilled: *And there will be a time of trouble, ſuch as never was ſince there was a nation; and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.*

Let us gather up what has been ſaid again, namely, that it is a ſign of the approach of the ruin of Antichriſt, when God's church can find no more ſhelter in the wilderneſs, becauſe when her Ziklag is burned, the time of the war that the beaſt is to make againſt her is finiſhed. Wherefore, when ſhe hath given one deſperate ſtruggle more, and laid the church of God, or his witneſſes, for dead, in the ſtreet of his great city for three days and an half, then comes the kingdom, and the long long-looked for reſt and glory. Wherefore it remains that an angel ſhould ſtand in the ſun, and make proclamation to all the fowls that fly in the midſt of heaven, to gather themſelves together to the ſupper of the great God: That they may eat the fleſh of kings, and the fleſh of captains; the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them? and the fleſh of all men, both free and bound, both ſmall and great. This is to be after the forty-two months of the beaſt, and conſequently after the thouſand two hundred and threeſcore days that the church was to be in ſackcloth; yea, after the reſurrection of the witneſſes, as is evident by that which follows: *And the beaſt was taken,* (that is, after the ſecond year), *and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image; theſe both were caſt alive into the lake of fire burning with brimſtone.*

2. Another ſign of the approach of the ruin of Antichriſt, is this: towards the end of her reign, the nations will be made to ſee her baſeneſs, and to abhor her and her ways: they will, I ſay, be made to ſee theſe things, in order to her ruin: alſo, when they ſhall be made to ſee, her ruin will not be far off; for ſo long as the nations and their rulers ſhall continue in that dead ſleep that ſhe hath bewitched them into, by their drinking of the wine of her fornication; ſo long we have no ground to think that her ruin is at the door: but when God ſhall lay her before kings, and ſhall diſcover her nakedneſs to the nations, then be ſure her deſtruction is at hand. Hence you read, that precedent to her downfall an angel comes from heaven, and lightens the earth with his glory: *The earth,* that is, the kingdoms, countries, and nations, where the woman ſitteth, or they that border thereupon. *Lightened;* to let them ſee the filthineſs of the whore. *With his glory;* with the doctrine that he had commiſſion to preach againſt her, for the diſcovering of her lewdneſs to the earth.

This alſo was the way that God took with backſliding Iſrael of old, (and ſhe was a type of our religious Babel), when he intended to bring her to judgement for her ſins; and this is the way that God will take to deſtroy our religious Antichriſt, when he comes to deliver his people out of her hand.

For though the people that ſuffer at her hand, can do nothing againſt her, but lay in prayers and tears againſt her before the God of heaven, and bear their witneſs againſt her before the gods of the earth; yet when kings ſhall come to be concerned, and they will count themſelves concerned when they ſhall ſee how they have been deceived by her, then let her look to it.

*Behold, I am againſt thee, ſaith the Lord of Hoſts; and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame: and I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing ſtock.* And what follows? *And it ſhall come to paſs, that all they that look upon thee, ſhall flee from thee, and ſay Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?*

Wherefore, there wants nothing but that ſhe be diſcovered to the nations and their kings; for did they but ſee her, though they lay in her boſom, they would riſe up againſt her that ſhe muſt die. wherefore it is written again, *I will bring forth a fire out of the midſt of thee; it ſhall devour thee: And I will bring thee to aſhes upon the earth, in the ſight of them that behold thee.*

The chief of the wiſdom of Antichriſt this day is laid out, if perhaps by it ſhe may cover her nakedneſs, and keep it from the eyes of kings and their people. But God has ſaid it ſhall not avail: *Thy nakedneſs ſhall be uncovered; yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet thee as a man.* But how will he make her naked? Verily, by kings. But how ſhall kings do it? Why, by virtue of the glory of the angel: yea, *They ſhall make her deſolate and naked; they ſhall eat her fleſh, and burn her with fire.*

Let this, I pray, be conſidered, that Antichriſt ſhall not down but by the hand of kings. The preacher then kills her ſoul, and the king kills her body. And why ſhould not the kings have it granted unto them, that ſhe ſhould fall by their hand? The kings are thoſe that ſhe has abuſed, that ſhe has in the groſſeſt manner abuſed, and has ſerved herſelf of them: but the time of the end of Antichriſt, myſtery Babylon is coming, and then many nations and great kings ſhall ſerve themſelves of that.

Nor ſhall all the tricks, lies, and deceit, under which formerly ſhe uſed to ſhroud herſelf, be able to prove a balm to her any longer: No, in vain ſhalt thou uſe many medicines; for no cure ſhall be unto thee; the nations have heard of thy ſhame.

Babylon has for a long time been a lady of kingdoms, and a golden cup in the Lord's hand: the nations alſo have largely drank of her cup, and the kings have committed fornication with her: but now the angel is come down, and hath lightened the earth with his glory. Wherefore now it follows immediately, *Babylon is fallen!* that is, in the eyes and eſteem of the nations, as well as otherwiſe.

True, ſome of the kings will bewail her fall, and will cry, Alas! alas! when they ſee that they cannot help her; for that they ſhall ſee, as is evident, becauſe they ſtand afar off to lament her, afar off for the fear of her torment. The kings therefore into whoſe hands God ſhall deliver her, and who ſhall execute his judgements upon her, ſhall be more mighty and powerful to bring her down, than ſhall be the whole world beſides to uphold her.

And this obſerve further, That as the kings that ſhall hate her, ſhall hate her becauſe in the light of the glory of the angel they are made able to ſee her filthineſs, ſo the kings that ſhall bewail her are ſuch as in judgement are left in the dark, and that ſhall be bewitched by her to the end. This therefore will let us ſee ſomething of the meaning of God, in that he has drawn off from her ſome of the kings already; to wit, that he might train them up by the light of the goſpel, that they may be expert, like men of war, to ſcale her walls, when the King of kings ſhall give out the commandment to them ſo to do.

There has been a great deal of talk in the countries about the ruin and deſtruction of Babylon: but could we ſee more of the kings engaged againſt her, we ſhould hope groundedly that her fall was at the door. Well, bleſſed be God for what kings there are, and the Lord turn the hearts of many more to hate her.

Some, as I ſaid before, have adventured to fortel the the time of her downfal; but give me the ſign thereof. This therefore is a ſign, a ſign that her downfal approaches, when God ſhall lay her nakedneſs before the nations, and put it into the hearts of kings to abhor her. The ſigns of the times the Lord Jeſus would have us mind; and becauſe the Jews neglected them, though as to the time they hit pretty right, yet they miſſed of the thing that the time brought forth.

3. A third ſign of the approach of the ruin of Antichriſt is this: When Babylon is become the habitation of devils, &c. then the downfall thereof is upon us. True, Babylon was always an habitation for devils, but not an habitation only for them; Iſrael once dwelt there, and our Antichriſt was ſometimes a place of reſidence for good men. The meaning then is, when you ſhall ſee the church and people of God ſo forſake her, that ſhe is left in a manner to herſelf, and to her diſciples, then ſhe is to fall quickly. When you hear it proclaimed by them that are yet in her of God's people, *We would have healed Babylon, but ſhe is not healed; Forſake her, and let us go every one to his own country;* then ſhe ſhall ſoon be hiſſed out of the world; for this is the way of the wiſdom of God, namely, to bring his people out of a city or place, when he intends the ruin of that place. When God was about to deſtroy the old world, he put his Noah into an ark: When God was about to deſtroy Sodom, he ſent his Lot away thence to Zoar: When Chriſt was about to deſtroy Jeruſalem, he bid his diſciples flee from the midſt of that; and when there ſhall be by God a hiſſing for his people; and when they ſhall hear him and obey, and gather to him, then you ſhall ſee what will become of this enemy of Chriſt: *I will hiſs for them, and gather them; for I have redeemed them.*

I ſay therefore, when Babylon *ſhall become the habitation of devils, a hold for foul ſpirits, and a cage for every unclean and hateful bird,* then Babyon is fallen.

And thus the angel that lightened the earth with his glory, proclaimed, *Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul ſpirit, and a cage for every unclean and hateful bird.* Wherefore it muſt be, that by that her time is come that ſhe ſhould fall, God will have gleaned his people from the midſt of her. And when God ſhall have gleaned his people from the midſt of her, thoſe that are left behind will appear more than ever to be what they are, to wit, devils, foul ſpirits, and hateful birds: Wherefore, now will Antichriſt appear in his own moſt proper colours.

But to comment a little upon the words.

*Babylon,* Myſtery Babylon. The Antichriſtian church.

*Is fallen! is fallen!* In the eyes and faith of the godly, by her dropping into the dregs of degeneracy, and ſo is become the habitation of devils, &c. in order to her falling into utter and unavoidable deſtruction for ever.

*Is become.* That is, Through the labour of the fanners and winnoers that God hath ſent to fan Babylon, and to fetch out his people, that ſhe might be left to her chaff: *I will ſend* (ſaith God to Babylon) *fanners that ſhall fan her, and that ſhall empty her land* (of good men); *for in the day of trouble they ſhall be againſt her round about.*

*An habitation of devils.* Devils: not ſo much by nature but by practice; incarnate devils: For when the time is come that Babylon muſt be deſtroyed, ſhe ſhall be found to be an habitation for the moſt vile of the ſons of men; for as devils have acted towards the world, ſo ſhall the ſons of this ſorcereſs, and this whore act towards Chriſt and his members in the latter days. And perhaps the departing of Zion from the midſt of her will blow her up into this ſpirit of deviliſm. Let God's people therefore, when Antichriſt is towards her end, look for nothing from her, but what the devil, in times paſt, uſed to do; to wit, all ſinful ſubtilty, malice, wrath, fraud, deceit, lying, murder, falſe accuſings, and implacable madneſs of ſpirit to do them miſchief. (But, Lord God! think I, what will become of good men; and where will they be ſafe in ſuch days! only I comfort myſelf, by ſaying to myſelf again, This is a ſign that the ruin of Antichriſt is at the door.) But this I ſay, he muſt needs be a tuneable man, that ſhall be able in thoſe days to ſing this ſong to himſelf at all ſeaſons: for this is to drive reaſon backward, and to ſet the cart before the horſe. For what will the good man's reaſon ſay, when it ſeeth all Babylonians are become devils, but that the church of God will certainly be torn in pieces? But behold! the text and the Holy Ghoſt runs counter: *Babylon is fallen! is fallen! and* (or, for it) *is become the habitation of devils.* Theſe words for certain are the words of an holy angel; for it could not have entered into the heart of mere man to have conceived them.

*An habitation.* To be an habitation (for devils) is to be their houſe, their dwelling place, their place of privilege, their place of reſt and abode, or thither whither they have right to go. And thus will Babylon be; that is, an houſe, an habitation, a dwelling-place, and a place of reſt, only for deviliſh-minded men; thither may ſuch men come; for ſuch her doors ſtand open, and there may ſuch inhabit. When thetefore you ſee good men come out thence, and all ſorts of wicked men flock in thither, then know that Babylon is near her end.

*And a hold for every foul ſpirit.* Underſtand by ſpirit, either thoſe that are devils by nature, or ſuch as are ſuch otherwiſe. But I think that the angel chiefly intends all manner of unclean and filthy ſpirits, and ſo the church and members of Babylon, their only place of ſafety; Or if you underſtand it of the uncleanneſs of the ſpirits and minds of men, then the meaning is, that they are called foul ſpirits, in alluſion to thoſe of devils, which go by the ſame name. But however, or which way ſoever taken, it ſeems Babylon is their hold, that is, their place of defence; for by an hold we often underſtand a place of ſtrength, a caſtle, a fort, a tower; ſo that theſe devils, theſe foul-ſpirited men, theſe Babylonians, will not only find houſe-room and harbour in Babel, but ſhelter, defence, and protection, when ſhe is near her ruin; yea, they will find her an upholder to them, and a countenancer of them, in all their foul and deviliſh pranks: Yea, ſuch an hold ſhall ſhe be to ſuch foul ſpirits in ſuch foul acts, that it ſhall not be poſſible that they ſhould be driven from her, or from them: For an hold is often taken in the ſcriptures for a place that is impregnable, and muſt be ſo taken here. This intimates then, that ſome faint oppoſition by the kings and nations will be made againſt theſe inhabiters, foul ſpirits, but to little purpoſe, until the time of her land ſhall come; for in their hold they ſtill will be ſecured and defended from what reaſon, law, and ſcripture, can or would do unto them. Thus then we ſee how Babel, towards her end, will be filled, and with what, to wit, with devils and foul ſpirits; yea, and that ſhe will not only be an habitation, but a place for defence for ſuch.

*And a cage for every unclean and hateful bird.* Thoſe that before are called *devils,* and *foul ſpirits,* are alſo here called *birds, unclean and hateful beaſts.* By the term *birds,* he may allude to that of the prophet Iſaiah, where theſe unclean birds are mentioned; and by *cage,* he may allude to the prophet Jeremiah, from whom, as I think, the Holy Ghoſt takes thoſe words? but then we muſt put men in the place of birds, and the Babylonian kingdom for the cage.

*Every unclean bird.* As was ſaid before, *a hold for every foul ſpirit.* Theſe unclean birds, therefore, are not all of one feather, or kind, but of all and every kind; and it intimates, that the worſt act of all profeſſions ſhall be as in a cage, in Babylon, a little before her downfall. But I ſay, if they will not be all of one feather,

ther, yet in their temper they will ſomewhat agree, being either in ſhape monſtrous, of appetite ravenous, or of inclination lovers of the night: For of all theſe ſorts were the forbidden, or unclean birds, among the Jews. Now, ſince theſe unclean birds are not all of one feather, or kind, it intimates that the baſeſt of all ſorts, ſects, profeſſions and degrees, ſhall take ſhelter in Babylon towards her end; and that they ſhall there, in their temper, unanimouſly agree to ſhew themſelves monſtrous, to devour and eat up the poor and needy, and to blow out the light of the goſpel.

*A cage*. Not to impriſon them in, but for them to ſit and ſing in, to confer their notes in, to make melodious muſic in; I mean, melodious to their own thinking; for the aſs thinks that he ſings full favouredly, and the owl endeavours to lift up her voice above all the birds of the wood: but it will be a prediction of her fall, and that her ruin is at the door.

Of theſe birds Zephaniah ſpeaks, when he propheſies of the downfall of Nineveh, ſaying, *The cormorant and the bittern lodge in the uppermoſt lintels of it, their voice ſhall ſing in the windows, when deſolation ſhall be on the threſhold*. An unſeaſonable time to ſing in; for when death is coming in at the door, mourning ſhould be in the chambers. But this is the judgement of God, That ſhe ſhould be a cage for every unclean bird to ſing in, even then when her deſtruction and deſolation cometh upon her.

To ſing, as in a cage, doth alſo denote ſecurity, and that the heart is far from fear; for ſhe ſaith, *I ſhall ſee no ſorrow in that hour in which her judgement comes.*

But is this a ſign of the approach of the ruin of Antichriſt? And muſt thoſe that ſhall live to ſee thoſe days rejoice, when theſe things begin to come to paſs? Are not theſe things rather a ſign that the utter overthrow of the church of God is at the door? Indeed, to ſenſe it is, and reaſon will be apt to ſay ſo: But hark what the Holy Ghoſt ſaith: *She is fallen! is fallen now!*

When therefore we ſhall ſee men like devils, yea, every foul ſpirit, and hateful bird, flock to, and take ſhelter in Babylon; let us not be frighted or dejected, but pluck up our hearts, and ſay, This is one of the ſigns that the downfall of Babylon is near. Wherefore it follows, after that the prophet had told us that theſe birds ſhould dwell in the land of the people of God's curſe, *That the wilderneſs, and the ſolitary places, ſhould be glad for them,* (for that they are there), *and the deſart ſhall rejoice, and bloſſom as a roſe: It ſhall bloſſom as a roſe: It ſhall bloſſom* (ſaith he) *abundantly, and rejoice even with joy and ſinging: The glory of Lebanon ſhall be given unto it; The excellency of Carmel and Sharon; They ſhall ſee the glory of the Lord, and excellency of our God.* And to ſupport the weak from thoſe fears that in thoſe days will be pulling of them down, he adds, *Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a feeble heart, be ſtrong, fear not: Behold your* God *will come with vengeance, even* God *with a recompence, he will come and ſave you. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing: For in the wilderneſs ſhall waters break out, and ſtreams in the deſart. And the parched ground ſhall become a pool, and the thirſty land ſprings of water: In the habitation of dragons where each lay, ſhall be graſs, with reeds and ruſhes. And an highway ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: The wayfaring men, though fools, ſhall not err therein. No lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and came to Zion with ſongs, and everlaſting joy upon their heads: They ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.*

What ſay ye now, ye ſons of God! Will you learn to make a judgement of things according to the myſtery of the wiſdom of God; or will you longer conclude according to ſenſe and reaſon? *He turneth the ſhadow of death into the morning;* and commands oft-times, that the faireſt day ſhould ſucceed the fouleſt night. Wherefore, when we ſee theſe devils, foul ſpirits, and unclean birds in Babylon; yea, when we ſee good men leave her, and the vileſt run in to her, then let us ſing the angels ſong, and ſay, *Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul ſpirit, and a cage for every unclean and hateful bird.*

4. Another ſign of the approach of the ruin of Antichriſt is, The ſlaying of the witneſſes; for the witneſſes are to be ſlain before the fall of Antichriſt; and that by the hand of the beaſt, who ſhall manage the members of Antichriſt, having qualified them before that work, with thoſe qualifications of which you read in the ſign foregoing. For what can better fit a generation for ſuch a work, than to be themſelves all turned devils, and alſo ſuccourers of all foul ſpirits? Wherefore they muſt be the wickedeſt of men that ſhall do this; the very ſcum of the nations, and the very vileſt of people. Nor is this a new notion: God threatened to give his ſanctuary into the hands of ſtrangers for a prey, and to the wicked of the earth for a ſpoil: To robbers, burglers, and they ſhould defile it. Again, ſaith God of his people, *I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes.* For the truth is, this work is too bad for men, either of reaſon or conſcience, to be found in the practice of. The hangman is uſually none of the beſt: The witneſſes are alſo to be ſlain, but not a man, but a beaſt, muſt ſlay them; a den of thieves, a hold of foul ſpirits muſt do it

That the witneſſes muſt be ſlain before the fall of Babylon, has been hinted already. Alſo, that their death is a forerunner of the ruin of Antichriſt, has before been touched upon: but in this place I ſhall a little enlarge.

And therefore I proceed; *And when they ſhall have finiſhed their teſtimony, the beaſt that aſcended out of the bottomleſs pit ſhall make war againſt them, and overcome them, and kill them; and their dead bodies ſhall lie dead in the ſtreet of that great city, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified. And they of the people, and kindred, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put into graves. And after three days and an half the ſpirit of life from God entered into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them. And they heard a great voice from heaven, ſaying,* Come up hither; *And they aſcended to heaven in a cloud, and their enemies beheld them.*

Thus you ſee their death is before their deliverance. Alſo their death is to be by the hand of the beaſt; to wit, by the men that have and hold his mark, and that of his image, and that are of the number of his name. You ſee alſo that their death is not only a forerunner of their deliverance, but a ſign that their deliverance is at the door; ſince the one is but three days and an half before the other.

And if a ſhort comment upon this text will give a little light to the reader, I ſhall not count my labour loſt.

*And when they ſhall have finiſhed their teſtimony.* When, or about the time they have done their work of witneſs bearing for God in the world; when they have made, or are making an end of giving their teſtimony for Chriſt, and againſt the witchcrafts, idolatries, ſorceries, fornications, thefts, murders, and wickedneſs of Antichriſt; then, and not till then.

*The beaſt that aſcended out of the bottomleſs pit.* The beaſt: The power that carrieth and beareth up Antichriſt, the mother of harlots: The beaſt upon which the woman ſitteth, and by the heads and horns of which ſhe is protected and defended; he is ſaid to aſcend out of the bottomleſs pit; for that he manifeſteth by his doings, that he was born there, and came to do the work of the king thereof.

*Shall make war againſt them.* We read that he made war againſt them all the time of their propheſying in ſackcloth, while they were bearing their teſtimony againſt his doing; and that his commiſſion was, That he ſhould have leave to make war ſo long. But here we read again, *that when they had finiſhed their teſtimony,* and ſo conſequenly he had run out the time of his firſt commiſſion for war, he makes war again. So that this war which now he raiſeth againſt them, ſeems to be another, a new war, and ſuch as is grounded upon other, to wit, new arguments, beſides thoſe upon which his firſt war ſtood. By his firſt war he ſought to beat down and overthrow their teſtimony; by this war he ſeeketh to overthrow themſelves. The firſt war he made was grounded upon a vain confidence of his ability to deſtroy their faith; but this laſt was grounded upon madneſs againſt them, becauſe their teſtimony had prevailed againſt him: Wherefore, torment wherewith theſe witneſſes by their teſtimony tormented him and his followers, was the cauſe of this laſt war. And this is inſinuated, when he ſaith, *They made merry for their victory over them, becauſe theſe two prophets*, (to wit, by their teſtimony), *tormented them that dwelt on the earth.*

The beaſt therefore will make a war againſt the witneſſes all the time of their propheſying in ſackcloth, which will be a thouſand two hundred and threeſcore days. In all which time, they ſhall give him the foil, and overcome by their faith and teſtimony, and be proclaimed more than conquerors over him, through the Chriſt that loved them. But now in this ſecond war he overcomes them, he overcomes them, and kills them.

Jezabel, for a long time made war againſt Elias the prophet, ſeeking to overthrow the worſhip of God which he maintained, and to eſtabliſh the religion of Baal: But when ſhe ſaw, that by all ſhe could do, ſhe got nothing, but that the prophet got the day of her worſhip, prieſts, and worſhippers, ſhe breaks out in a rage, as one tormented almoſt to death, and raiſes a new war; not now againſt his religion, but his perſon, and deſperately ſwears by all the gods that ſhe had, That by to-morrow that time the life of the prophet ſhould be as the life of one of her prieſts, whom he had ſlain for an idolater. When the devil ſees that he cannot do by argument, he will try if he can by blows.

When Zedekiah, the ſon of Chenanah, ſaw that with argument he could not overcome Micaiah, he ſteps to him, and takes him a box of the ear. This new war is a box of the ear which the beaſt will give the witneſſes, becauſe they overcame him by their faith and teſtimony all the time that the firſt war laſted.

Now how long this ſecond war will laſt, and what ſtrugglings the witneſſes will make, before he ſhall overcome them, I know not. This I know, that the text ſaith, *By this war he ſhall overcome them.*

*And ſhall overcome them.* Saints are not ſaid to be overcome, when they are impriſoned, baniſhed, and killed for their faithful teſtimony. No; by theſe things they overcome. To overcome then, is to get the maſtery, to ſubdue, to turn out of poſſeſſion, to take and hold captive, to ſtrip the ſubdued of power and privilege, as is ſufficiently manifeſt both by ſcripture and reaſon: For of whom a man is overcome, of the ſame he is brought in bondage.

So then, when he is ſaid to overcome them, it is meant, he ſhall get the maſtery of them, they ſhall grow faint before him, have no heart or ſpirit to bear up in their profeſſion againſt him; againſt him, I ſay, as ſhe did the thouſand two hundred threeſcore days war with him; for then they were overcomers, and did bear away the garland.

Nor do I, for my part, wonder at this, when I conſider that theſe witneſſes are a ſucceſſion of good men; and that when Iſrael came out of Egypt of old, the feeble and weak-handed did come behind. It will be the lot therefore of the church, in the latter end of the reign of the beaſt, to be feeble and weak in their profeſſion, the valiant ones have gone before. Theſe will come in, when thoſe that were able have bravely borne their teſtimony, or when they are upon finiſhing of that: in compariſon of whom, they that come after will be but like eggs to the cocks of the game; wherefore they muſt needs be cruſhed, cowed, and overcome. And then will the beaſt boaſt himſelf, as did his type of old, and ſay, *Mine hand has found, as a neſt, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or that opened the mouth, or peeped.*

A ſad time, and it is to happen to the people that are left, to the latter end of the witneſs-bearers; and that too when they ſhall have finiſhed their teſtimony. Of this tyranny the cruelty of Amalek was a type; who, as was hinted before, ſmote the hindermoſt, the weak. But his judgement is, That he ſhall periſh for ever.

*And ſhall overcome them.* There are two ways of overcoming, to wit, by power and policy; and perhaps by both theſe ways they may be overcome. However, overcome they ſhall be; for ſo ſaith the holy word of God, *Yea, the beaſt ſhall overcome them.* Wherefore the church of God, at that day, will be under ſuch a cloud as ſhe never was ſince Chriſt's day. Now how long they ſhall thus be held captive before they are brought to execution; whether the beaſt will ride in triumph while they are in his bounds, or whether he will ſuddenly kill them, that time, and obſervation, and experience, muſt make manifeſt; but kill them he ſhall, that is moſt certain, for ſo ſays the Holy Ghoſt.

*And ſhall overcome them, and kill them.* In this method therefore God will ſuffer the beaſt to proceed with the church of God, after ſhe has ſufficiently borne her teſtimony for him in the world. He ſhall war againſt them, but that is not all: he ſhall overcome them, but that is not all? he ſhall overcome them, and kill them.

*And kill them.* Of their ſlaughter alſo I ſhall ſpeak a word or two. But firſt I would note, as all know, that there is a difference to be put berwixt killing and overcoming; for though every one that is killed is overcome; yet every one that is overcome, is not killed. Men may be overcome, and yet live; but when they are killed, it is otherwiſe. There may be a cry heard from the mouth of them that are overcome, but not from the mouth of them that are killed. They that are overcome may conſult their own enlargement and deliverance; but they that are killed cannot do ſo. I do therefore diſtinguiſh betwixt being killed and overcome, becauſe the text doth ſo: *He ſhall make war againſt them, and ſhall overcome them, and kill them.*

*And kill them.* From theſe words therefore I will take occaſion to inquire,

1. How they are to be conſidered as to this ſlaughter.

2. What death they muſt die to accompliſh this prophecy.

Firſt, How are they to be conſidered.

I anſwer, Not in a carnal or natural, but in a myſtical ſenſe. For, firſt, They are called witneſſes. Secondly, They are put under the number of two, *My two witneſſes*. Both which are to be myſtically taken.

1. Becauſe their teſtimony ſtandeth not in their words only, but in their converſation; yea, in their ſuffering alſo: and that is a myſtical witneſs-bearing.

2. They go under the number of two; not becauſe there were indeed two ſuch men in the world, but becauſe two are a ſufficient number to bear witneſs: and God's church, in the moſt furious heat and rage of Antichriſt, has been at leaſt of ſuch a number of profeſſing ſaints, to proclaim againſt the beaſt and his worſhip in the name of God. To think that there have been two ſuch men in the world is ridiculous; for theſe witneſſes muſt continue to give their teſtimony for God againſt Antichriſt, a thouſand two hundred and threſcore years. Nor can they ſcripturally bear this title, *My two witneſſes*, but with reſpect to their propheſying ſo long. The witneſſes therefore are nothing elſe but a ſucceſſive church, or the congregation of God abiding for him againſt Antichriſt, by reaſon of a continual ſucceſſion of men that is joined by the ſpecial bleſſing of God unto it.

Secondly, What death they muſt die? I anſwer, Not a corporeal one, but that which is myſtically ſuch. And I chuſe to underſtand it thus, becauſe this ſuiteth beſt with their ſtate and condition, which is myſtical. Beſides, thus did they (when they did overcome) ſlay their enemies, even with the fire or ſword of their mouth. If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; if any man will hurt them, he muſt in this manner be killed. As therefore they went about to kill their enemies, ſo their enemies will kill them: but they ſought to kill their enemies by their teſtimony as to their Antichriſtian ſpirit and church-ſtate; and their enemies will kill them, as to their Chriſtian heat and fervency of mind; and alſo as to their Chriſtian church-ſtate. So that (at leaſt ſo I think) there will be ſuch ruins brought both upon the ſpirit of Chriſtianity, and the true Chriſtian church-ſtate,

ſtate before this Antichriſt is deſtroyed, that there will for a time ſcarce be found a Chriſtian ſpirit, or a true viſible living church of Chriſt in the world. Nothing but the dead bodies of theſe will be to be ſeen of the nations; nor them neither, otherwiſe than as ſo many ruinous heaps. For the love that I bear to the church of Chriſt, I wiſh, as to this, I may prove a falſe prophet: but this looks ſo like the text, and alſo ſo like the diſpenſations of God with his church of old, that I cannot but think it will be ſo. For the text, I have ſpoken to that already: wherefore I will now preſent you with ſome things that look like parallel caſes.

1. When the church was coming out of Egypt, juſt before they were delivered from Pharaoh, they were in their own eyes, and in the eyes of their enemies, none other than dead: *It had been better* (ſaid they to Moſes) *that we had ſerved the Egyptians, than that we ſhould die in this wilderneſs.* The people ſaid ſo, Moſes feared, and Pharaoh concluded they were all dead men. Alſo Paul tells us, *that they were baptized* (that is, buried) *unto Moſes in the cloud, and in the ſea.* They were, for the time, to uſe the expreſſion, a dead church, both in the eyes of Pharaoh, in the eyes of Moſes, and alſo in their own.

And it is to be taken notice of, as the witneſſes in the text were ſlain but a little before the ruin of Antichriſt began; ſo this church was baptized in the ſea but a little before great Pharaoh was drowned there.

2. In the time of Elias, which time alſo was typical of this, what church was there to be ſeen in Iſrael? None but what was under ground, buried in dens, and in caves of the earth; yea, the prophet could ſee none; and therefore he cried to God, and ſaid, *Lord, they have digged down thine altars, and ſlain thy prophets, and I am left alone, and they ſeek my life!* What viſible living church was now in the land, I mean, either with reference to a godly ſpirit for it, or the form and conſtitution of it? What was, was known to God, but dead to every man alive.

3. What was the dry bones that we read of in the 37th of Ezekiel, but the church of God, and alſo a figure of what we are treating of? And why called dry bones, ſince the people were alive, with their ſubſtance, wives, and children? but to ſhew, that that church of God was now, as to their ſpirit and church-ſtate, accounted as dead, not only by themſelves, but by the king of Babylon, and the nations round about? Babylon then was the valley, and the grave, and the church of God were the bones: bones without fleſh, ſinews, or ſkin; bones exceeding dry; yea, ſo dry and dead were they, that the prophet himſelf could not tell whether ever they ſhould live again.

Now this, as I ſaid, was a ſtate that was not to end with the church of Iſrael, but to be acted over once again by the beaſt with the church of the New Teſtament: yea, it is an eaſy matter, to make their witneſſes in this their death, and the church of Iſrael in this their grave, in many things to ſymbolize.

4. Take another inſtance, or rather compariſon, unto which the church of God compared herſelf, when under the king of Babylon's tyranny; and that is, ſhe counted herſelf as the dung that the beaſt lets fall to the ground from behind him. And doth this look like a viſible church-ſtate? or has it the ſmell or ſavour of ſuch a thing? Nebuchadnezzar (ſaid ſhe) hath ſwallowed me up like a dragon; he hath filled his belly with my delicates; he hath caſt me out. Pray, what would you think of a man, of whom one ſhould tell you, that he was eaten up of a dragon, made to fill the belly of a dragon, and caſt out as the dung of a dragon? would you think that ſuch an one did all this while retain the ſhape, form, or ſimilitude of a man? Why, thus the church ſaid ſhe was, and thus the church ſhall be again: For ſhe is once more to be overcome, to be overcome and killed; and that by the beaſt, the dragon's whelp, of which the king of Babylon was a type. And therefore I conclude the premiſſes; that is, That the beaſt will kill the church that ſhall be in the latter days, as to her Chriſtian ſpiritedneſs, and her church-ſtate. And I could further add, That if we hold they die corporeally, we muſt conclude, that their natural body being ſlain, ſhall lie three years and an half in the ſtreet: yea, that their reſurrection ſhall be corporeal, &c. But why we ſhould think thus, as yet I can ſee no reaſon, ſince the perſons are ſuch myſtically; the beaſt myſtically ſo; the ſtreet in which they be, myſtically ſuch; and the days of their unburied ſtate, to be taken myſtically likewiſe. But we will paſs this, and deſcend to other things.

5. I will yet add another thing. When Iſrael was coming out of Babylon, yea, while they were building of the temple of God, which was a figure of our church-ſtate now under the goſpel, they were not only troubled, hindered, and moleſted in their work, but were made for a time to ceaſe, and let the work lie ſtill. *Now* (ſays the text) *when the copy of King Artaxerxes letter* (which we ſent to forbid the Jews in their work) *was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power. Then ceaſed the work of the houſe of God which is at Jeruſalem: ſo it ceaſed unto the ſecond year of the reign of Darius the King of Perſia.*

And I pray, ſince their temple-worſhip was a type of a New-Teſtament church, ſtate, and worſhip, what doth their cauſing of that work to ceaſe ſignify to us, but that we muſt have a time alſo to ceaſe as they? and ſince their temple-work was cauſed to ceaſe before the houſe was finiſhed, what face could there be at preſent thereupon, but that, to look to? it was like ſome deformed, battered, broken building, or as ſuch an one that was begun by fooliſh builders. Yea, and ſince the Jews left off to build God's houſe at the command of the Heathens, what did that beſpeak, but that they had loſt their ſpirit, were quaſhed, and ſo as to their temple-work, killed, as it were, to all intents and purpoſes? And thus it will be, a little before the church of God ſhall be ſet free from the beaſt, and all his angels; for theſe things were writ for our admonition, to ſhew us what ſhall be done hereafter; yea, and whether we believe or diſbelieve hereabout, time will bring it to paſs.

I do not queſtion but many good men have writ more largely of this matter; but as I have not ſeen their books, ſo I walk not by their rules. If I miſtake, the miſtakes are only mine, and if I ſhall merit ſhame, I alone muſt bear it.

Some may think they have ſaid enough, when they aſſert, that for the witneſſes to be killed, is, to be dead in law. But I anſwer, That is not to be overcome. They are here ſaid to be overcome; and that is more than to be dead in law: For a man may be dead in law, and yet not be overcome; and if ſo, then far enough off from being killed. So then, for as much as they are ſaid to be overcome and killed, it muſt be more than to be dead in law. Beſides, the text ſuppoſeth, that they had yielded up, as dying men do their ſouls, their ſpirit of life, into the hands of God: For it ſaith concerning them, *That at their reſurrection, the ſpirit of life from God entered* (again) *into them:* Into them antecedent thereunto: *And after three days and a half, the ſpirit of life from God entered into them, and they ſtood upon their feet.* Thus it was concerning the dry bones, of which mention was made before: *Then ſaid he unto me, propheſy unto the wind, propheſy ſon of man, and ſay to the wind, Thus ſaith the Lord God, come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.* And thus much concerning their killing.

Now, as I ſaid, ſince in death the body doth not only lie dead, but the ſpirit of life departs therefrom, it is to ſhew, that not only their bodies, their church-ſtate, ſhall die (for churches are called bodies,) but that ſpirit of life that acted thoſe bodies, ſhall be taken up to God. There ſhall for a time be no living viſible church of Chriſt in the world: A church, but no living church, as to the church-ſtate; a church in ruins, but not a church in order; even as there was once a Chriſt, but no living Chriſt, in the grave; yet the gates of hell ſhall not prevail to an uttter overthrow thereof, no more than they prevailed to an utter overthrow of Chriſt; but as one did, ſo ſhall the other revive and riſe again, to the utter confuſion and deſtruction of their enemies: Yea, and as Chriſt, after his reſurrecton, was, as to his body, more glorious than he was before; ſo the witneſſes, after their reſurrection, ſhall be more ſpiritual, heavenly, and exact, in all their ways, than they were before they were killed. Reſurrections are always attended with new additions of glory; and ſo ſhall the church of God, as to her church-ſtate, be in the latter days.

But yet the beaſt ſhall not altogether have his will, (if that at all was his will), that theſe witneſſes, in this ſecond war, ſhould be conquered to a compliance with Antichriſt in his fooliſh and vain religion: For it is not with dead men to comply, but as they are dead to their own church-ſtate, ſo they are to his. When the Jews had killed Chriſt, it was beyond all the art of hell to cauſe that his body ſhould ſee corruption; ſo when the beaſt has killed the witneſſes, he ſhall not be able to corrupt them with any of his vices.

Hence you find, that not the witneſſes, but the dwellers upon the earth, were them that danced after the devil's pipe, when he had fulfilled their murder.

Nor doth this murder, as to the fulfilling of it in thoſe nations where the woman ſitteth, ſeem to be a great way off, if all be true that from foreign parts ſome have ſaid; For what a withdrawing of God and of his Sprit is there already in ſome of the churches of God! The word worketh not that ſound repentance which it was wont to do: Preachers preach for little, but to ſpend themſelves as men that are wounded do when with groans they let out their life. Where (ſay ſome) is the ſpirit and life of communion? and where that practical holineſs that formerly uſed to be ſeen in the houſes, lives, and converſations, of profeſſors? The whole head is ſick, and the whole heart faint already; and how long will it be before churches die of the wound that the beaſt has given them, time muſt make appear: But die I perceive they muſt; for if the wound already given will not kill, repeated blows ſhall.

But all that I have ſaid, I do not deny but that many of the people of God may die corporeally, by the hand of the beaſt, in this ſecond war that ſhall be made by him againſt the witneſſes: But ſhould as many more die, that will not prove that that death will be that that by the killing of the witneſſes is intended.

Something I would beſtow upon the reader, for him to carry with him as a memorandum, while he reads this account of things: As.

1*ſt*, This victory of the beaſt is not to be until the witneſſes have finiſhed their teſtimony; and ſo by all that he ſhall do, he ſhall not hinder the revelation of any of the truths that they either were to bring to light, or to confirm by their witneſs bearing.

Witneſſes are not always bound to ſpeak: There is a time to keep ſilence, and thou ſhalt be dumb. But how ſhall we know when this time is come?

(1) When a ſufficient teſtimony has been given for Chriſt, and againſt Antichriſt, before the God of heaven; for he muſt be the judge.

(2) When her enemies forbear to plead againſt her by argument, and rather betake themſelves to blows.

(3) When the ſpirit of teſtimony-bearing is taken from the church; for that is not eſſential to Chriſtianity, but is given and taken away as there is occaſion.

(4) When teſtimony-bearing becomes a vain or needleſs repetition, when they have heard ſufficiently of things before.

2*dly*, This victory of the beaſt ſhall not invalidate or weaken their teſtimony; no not in the eyes of the world; for they will ſtill remember, and have a reverence for it: This is intimated by this, *That they of the people, and kindreds, and tongues, and nations,* that are neither the witneſſes, nor they that in the next verſe are called the inhabiters, or they that dwell upon the earth), *ſhall not ſuffer their dead bodies to be buried, or be put into graves.*

3*dly*, This ſhall not lengthen the reign and tranquillity of the Antichriſtian kingdom: nor fruſtrate, drive back, (or cauſe to tarry), the glorious freedom and liberty of the ſaints.

But ſome may ſay, This will be a SAD day.

So it will, and gloomy, but it will be but ſhort, and the righteous ſhall have dominion over them next morning. It will laſt but three days and a half: nor ſhall it come, but for the ſins of churches and ſaints, and to haſten the downfall of the kingdom of the beaſt, and for the ſweetening to the church her future mercies.

Chriſt Jeſus, our Lord, in anſwer to the queſtion of his diſciples, about the deſtruction of Jeruſalem, preſented them with a relation of many ſad things: but when he was come even to the hearts of men, and had told them that they ſhould fail for fear, he ſaid, when theſe things begin to come to paſs, look up and lift up your heads, for your redemption draweth nigh.

It is as ordinary as for the light to ſhine, for God to make black and diſmal diſpenſations, to uſher in bright and pleaſing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Inſtances abundance might be given as to this, but at preſent let this ſuffice that is here upon the paper before us, namely, the ſtate of the witneſſes, with their glorious reſurrection.

5. Another ſign of the approach of the ruin of Antichriſt will be this; the great joy that will be in her, and among her diſciples, when they ſhall ſee that the witneſſes are ſlain, and lie dead upon the ſpot: And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſend gifts one to another, becauſe theſe two prophets tormented them that dwell on the earth. Babylon has been always a merry city, and her diſciples merry men; but the poor church of Chriſt has been ſolitary, and as a wife forſaken; her tears upon her cheeks bear her witneſs, and ſo doth her ſackcloth weed.

Hence our Babylon, under the name of *Nineveh*, is called *the rejoicing city*, only her joy is diſtinguiſhed from that which is the joy of God's people, by theſe two things.

Firſt, Either ſhe rejoiceth in outward and carnal glory, or elſe in the ruin of the church of God. This laſt, to wit, the (ſuppoſed) ruin of the church of God, is that which will be now the cauſe of her glorying. And this is the joy that God complaineth of, and for the which he ſaid that he would puniſh Babylon: *Chaldea ſhall be a ſpoil: All that ſpoil her ſhall be ſatisfied, ſaith the Lord; becauſe ye were glad, becauſe ye rejoiced, deſtroyers of mine heritage,* &c. The joy therefore of Babylon, Antichriſt, the joy that ſhe ſhall conceive in her heart upon the ſlaughter of the witneſſes, is a ſure ſign of her unavoidable ruin and deſtruction. Theſe two prophets tormented her, they were to Babylon as Mordecai was to Haman, a continual plague and eye-ſore; as alſo was David to the wretched Saul: But now they are overcome, now ſhe rejoiceth and maketh merry. And this her joy was old of prefigured by them that in her ſpirit have gone before her: As,

1*ſt*, When the Philiſtines had, as they thought, for ever overcome Samſon, that Nazarite of God, how joyful were they of the victory! *And the Lords of the Philiſtines gathered them together for to offer a great ſacrifice unto Dagon their god, and to rejoice; for they ſaid, Our god hath delivered Samſon our enemy into our hands.* And when the people ſaw him, (ſaw him in chains), they praiſed their god; for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, who ſlew many of us. Poor Samſon! while thou hadſt thy locks, thy liberty, and thine eyes, thou didſt ſhake the pillar that did bear up their kingdom! but now they have conquered thee, how great is their joy! how great is their joy, and how near their downfal! This therefore is a joy that is like that we have under conſideration, to wit, the joy of them that dwell upon the earth, for that the witneſſes that did bear up the name of God in the world, were overcome and killed.

2*dly*, Like to this is that which you read of in the firſt book of Samuel, concerning the men that had burnt David's Ziklag. Ziklag was poor David's place of ſafety, nor had he any elſe but that under the whole heaven: But the children of the eaſt came upon it, and took it, ſet it on fire, and carried thence all David's ſubſtance, with his wives and his children: (Very ill done to a man in affliction, to a man that went always in fear of his life, becauſe of the rage of his maſter Saul.) But how were they that had got the victory? Oh! joyful, and glad, and merry at heart, at the thoughts of the richneſs of the booty! *Behold, they were ſcattered abroad upon all the earth, eating, and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines*, (from Ziklag), *and out of the land of Judah*. Here again you find a joy and merriment like theſe that we have under conſideration, and that upon ſuch like accounts. Nothing pleaſes the wicked more, than to ſee the godly go down the wind; for their words, and lives, and actions, are a plague and a torment to them; as it is ſaid of theſe two prophets, *They tormented them that dwelt on the earth.*

3*dly*, While the church of God lay dead in Babylon, and as bones exceeding dry, what a trampling upon them was there by Belſhazzar a little before his death! *He called for his golden and ſilver veſſels that his father Nebuchadnezzar had taken out of the temple of God that was at Jeruſalem*, (thoſe holy veſſels once dedicated to the worſhip and ſervice of God), *that his princes, his wives, and his concubines, might drink therein*: An high affront to heaven: *They drank wine, and praiſed the gods of gold, and of ſilver, and of braſs, of iron, of wood, and of ſtone:* And all, to ſhew what a conqueſt, as he thought, he had got over the God of heaven, and over his people that dwelt in Jeruſalem, and over his ordinances and veſſels uſed in his worſhip and ſervice. Yea, this he did with ſuch joy that was not uſual, as is intimated by his doing of it before a thouſand of his Lords, and that till he had drank himſelf drunken. But all this while, as was hinted before, the church of God, as it were, lay dead at his feet, or, as the phraſe is, as bones exceeding dry. This too will be the joy of the beaſt and his followers in the latter days; they will make war with the witneſſes; they ſhall overcome them and kill them; and when that is done, they ſhall rejoice over them and make merry. But as Belſhazzar ſoon after this ſaw the hand-writing that made his knees knock together; and as he lived not to ſee the light of another day; ſo it will be with the beaſt and his followers; the next news that we hear upon this mirth and jollity, is, the tenth part of his kingdom falls, and ſo on till the whole is ruined.

4*thly*, Moab alſo, in the day that Iſrael was taken captive by their enemies, could not forbear but ſkip for joy, ſo glad was he in his heart thereat. But what ſaith the jealous Lord? *Make him drunken, for he magnifieth himſelf againſt the Lord. Moab alſo ſhall be a deriſion: For was not Iſrael* (ſaith God) *a deriſion to thee? Was he found among thieves? For ſince thou ſpakeſt of him, thou ſkippeſt for joy.* Of all things, God cannot away with this: For when the wicked would rejoice that they have been ſuffered to make havock of the church of God, they deny the wiſdom and power by which they were permitted to do this, and offer ſacrifice to their own net and drag; which provoketh the holineſs of Iſrael: *Shall the ax boaſt itſelf againſt him that heweth therewith? Or ſhall the ſaw magnify itſelf againſt him that ſhaketh it?* As if the rod ſhould ſhake itſelf againſt him that lifteth it up; or as if the ſtaff ſhould lift up itſelf, as if it were no wood. But what follows? Why, burning and conſuming of ſoul and body of them that do ſuch a thing. And this text I the rather bring, becauſe it is to be the portion of Antichriſt.

And therefore let this be a caution to the men that wonder after the beaſt, to caution them to repentance, for he will aſſuredly go into perdition. What! ſhall the witneſſes of God be killed; Shall the beaſt ſtand glorying over them while they are dead, with his feet in their neck, and ſhall none be angry at it? Let them that love themſelves look to themſelves: God will be concerned, and will aſſuredly for this quickly put a period to the kingdom and reign of Antichriſt.

And although this glorying miſtreſs of iniquity, this Antichriſt and Babylon, may ſay that her power is the hammar of the whole earth; yet God will cut him in ſunder, and break him in pieces with his bout-hammers, with the Proteſtant kings of the earth, that he will uſe to do this work withal: that is, when this laſt ſign is fulfilled. I call it the laſt ſign: I find none that doth intervene betwixt the ſlaying of the witneſſes and the beginning of the ruin of Antichriſt but this.

But a little to comment upon their joy, as the Holy Ghoſt doth ſet it forth. The cauſe of their joy we have touched already: which was, for that they had ſlain their tormentors: For, as was ſhewed you, the witneſſes had been their tormentors: but when they ſhall overcome them and kill them, they rejoice, make merry, and ſend gifts one to another.

This repeating, and repeating with aggravation, doth manifeſt, that at that day their joy will be exceeding great: *They ſhall rejoice, and make merry*, &c. They ſhall rejoice over them, over their ſlain, their enemies, their tormenting enemies. This joy, therefore, is a joy that flows from victory, from victory after a war that has laſted a thouſand two hundred and threeſcore years. They ſhall rejoice, as they do that have a moſt potent, vexatious, and tormenting enemy, lying dead at their foot, and as thoſe that ride in triumph over them. They ſhall therefore rejoice as conquerors uſe to do, who make the ſlaughters of their ſpoiled enemies the trophy of their joy.

For the devil, that deceiver of mankind, will ſo fluſh up and bewitch the men that wonder after the beaſt, with the victory that they ſhall get over the faithful witneſſes for God and his Son, that they will think, (it will never be day), that the victory is ſo complete, ſo univerſal, ſo thorough, that the conqueſt muſt be laſting. And from ſenſe and reaſon they will have ground to think ſo; for who now is left in the world any more to make head againſt them? but here comes in that which will utterly ſpoil this joy; theſe conquered, killed, dead men, muſt come to life again; and then what is become of their joy? *And great fear fell upon all that ſaw them.* Wherefore this joy muſt fade and vaniſh. But, I ſay, the followers of the beaſt will be far from thinking ſo; for they will rejoice over them, make merry, and ſend gifts one to another; concluding, that theſe tormentors ſhall never torment them more. But Jacob's bleſſing upon his ſon Gad, ſhall be fulfilled upon theſe witneſſes: *Gad*, ſaith he, *a troop ſhall overcome him; but he ſhall overcome at the laſt.* So then theſe conquerors muſt not always rejoice, though they will ſuppoſe they ſhall, and alſo make merry too.

*And make merry.* To make merry is more than to rejoice. To rejoice doth ſhew the preſent act of the ſoul, but to make merry, is to uſe the means as will keep the joy alive, and on foot. Joy is one thing, and the continuance of it is another. Joy may be begotten by a conceit, a thought, but it cannot be maintained ſo; becauſe deliberation will come in and ſpoil it, if ſufficient means is not uſed to continue it, Wherefore he adds, *They rejoiced over them, and made merry.*

And there are five things that are uſually made uſe of to keep up wicked joy. 1. There is the merriment of muſic. 2. The merriment of feaſting. 3. The merriment of laughter. 4. The merriment of fleſhly ſolace. 5. Revenge upon a ſuppoſed enemy. So then by theſe five things, we ſee what is the way that ſinful joy is maintained in the hearts of wicked men; and alſo by what means the limbs and brats of Antichriſt, will keep up that joy that at firſt will be conceived in their hearts, at the thoughts that now they have killed their tormentors. 1. They ſhall have muſic. 2 They ſhall have feaſting. 3. They ſhall have laughter. 4. They ſhall have fleſhly ſolace. And, 5. They ſhall have their fill, for the time of revenge. Thus therefore ſhall they rejoice over them, and make merry, all the time of that little, ſhort everlaſting, that they are to live in the world.

*And make merry.* To make merry, to make wicked mirth, there muſt be a continual fraternity, or brotherhood, in iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their tormentors will be dead. Wickedneſs ſhall walk with open face in thoſe days; for then there will be none alive for God and his ways; wherefore the beaſt and his train may do what they will. Now will be the time for men to live careleſsly and wantonly, and to make their wantoneſs their joy, (after the manner of the Zidonians), for their will be none to put them to ſhame.

*And ſhall ſend gifts one to another.* This is another token of their gladneſs, and alſo a means to buoy them up ſtill: and it will be a ſign that they have joined hand in hand to do this wickedneſs, not dreaming of the puniſhment that muſt follow. This ſending of gifts to each other and that after they have ſlain theſe two prophets, doth alſo declare that they will be far from repentance, for the commiſſion of ſo great an offence. Nay, it ſignifies further, that they were reſolved and determined to quench all manner of convictions one in another, that might ariſe in their hearts for the ſin which they had committed: for a gift blinds the eyes of the wiſe, and perverts the judgement of the righteous; how much more then will it ſtifle and choak appearances of ſuch upon the ſpirits of wicked men! I queſtion not at all but many have been, by the favours and gifts of wicked men, drawn down into the belly of hell.

Now what theſe gifts will be, either as to kind or quantity, that I can ſay nothing to: but probably, whatever they will be, there will be but little of their coſt in them. Victors and conquerors do uſe to viſit their friends with the ſpoils won in battle, with the ſpoil of the enemies of their God.

And this was David's way; after he had recovered the loſs that he had ſuſtained at the burning of Ziklag, he ſent to his friends of what he had taken from his enemies, as a token of victory: *David ſent of the ſpoil* (ſays the text) *unto the elders of Judah, even to his friends; ſaying, behold a preſent for you of the ſpoils of the enemies of the Lord!* And why may not thoſe we have now under conſideration, do ſo to their god, and their friends alſo? Spoiling is like to be one of the laſt of the miſchiefs that Antichriſt ſhall do to the church of God in this world: and methinks, ſince the beaſt will have power to overcome, and to kill, he ſhould alſo have power to take away: *Haſt thou killed, and alſo taken poſſeſſion?* ſaid the prophet to wicked Ahab.

However, whatever their gifts may be, and at whoſe coſt ſoever bought, it is a ſign their hearts will be open, they ſhall ſend gifts one to another: their merry days will then be come, and their enemies will then be dead at their feet; wherefore, now they will have nothing to do, but to rejoice over them, and to make merry, and to ſend gifts one to another.

Thus, as to ſenſe and reaſon, all ſhall be huſh, all ſhall be quit and ſtill: the followers of the Lamb ſhall be down: the followers of the beaſt ſhall be up, cry peace and ſafety, and ſhall be as ſecure as an hard heart, falſe peace, and a deceitful devil can make them. But behold, While they thus ſing in the window, death is ſtradling over the threſhold! While they are crying peace and ſafety, ſudden deſtruction cometh: by that they have well ſettled themſelves at their table with Adonijah, they ſhall hear it proclaimed with ſound of trumpet, The witneſſes are riſen again.

Now the Chriſtians pipes will go again, and ſurely the earth will be rent with the ſound of their ſhouts and acclamations, while they cry with joyful ſound, *The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*

But wo to the wicked, it ſhall be ill with them; for the Lord Jeſus will now begin to ſhew his jealouſy, and to make known his indignation, towards thoſe that have thus cruelly ſlain his prophets, digged down his altars, and made ſuch havock of the afflicted church of God. Now will he wet his glittering ſword, and his hand ſhall take hold on vengence, that he may render a recompence to his enemies, and repay them that hate him.

But this he will not do immediately by himſelf, but by ſuch inſtruments as have been ſpoken of before: of which more particularly to treat, ſhall be that I ſhall next take in hand.

### *Of the inſtruments that God will uſe to bring Antichriſt to his ruin.*

ALthough I have hinted at this before, yet it may be convenient briefly to touch it again. Antichriſt, as I have told you, conſiſteth of ſoul and body, and muſt be deſtroyed by ſuch inſtruments as may properly be applied to each. Further, As to the ſoul, ſpirit, or life of Antichriſt, and its deſtruction, of that we have alſo ſpoken alteady. It remains then, that now we diſcourſe of the ruin of his body and fleſh.

I then take it, That the deſtruction of her fleſh ſhall come by the ſword, as managed in the hands of kings, who are God's miniſters for the puniſhment of evil deeds, and the praiſe of them that do well. Not that the church, even as a church, ſhall be quite exempt, and have therein no hand at all; for ſhe, even as ſuch, ſhall, with her faith and prayers, help forward that deſtruction.

The church, therefore, as a church, muſt uſe ſuch weapons as are proper to her as ſuch; and the magiſtrate, as a magiſtrate, muſt uſe ſuch weapons as are proper to him as ſuch. When the church of Iſrael were priſoners in Babylon, they did not fight their way through their foes, and the countries to Jeruſalem; but waited in their captiated ſtate with patience, until the kings of the Medes and Perſians came to deliver them. Nor is it to be ſlighted, but to be thought on ſeriouſly, that before there was an Iſraelite captive in Babylon, their deliverer Cyrus was propheſied of: which Cyrus did afterwards come and take Babylon, and deliver the captive, as it was foretold he ſhould. He ſaith unto Cyrus, *He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built, and to the temple, Thy foundation ſhall be laid.* And again, *Thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden to ſubdue nations before him, &c. I have raiſed him up in righteouſneſs, and I will direct all his ways: He ſhall build my city, and ſhall let go my captives, not for price nor reward, ſaith the Lord of hoſts.* And this accordingly he did, to wit, when the time was come; as may be ſeen in thoſe holy records, where theſe things are made mention of. Indeed, as I ſaid, the church is not excluded, ſhe may and ought, with her faith and prayer, and holy life, to ſecond this work of kings. Wherefore, when God ſpeaks of bringing down the lofty city, and of laping it low in the duſt by the church, he ſaith, *they ſhall do it by their feet, and with their ſteps: The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy.*

By feet and ſteps, I underſtand the good lives of the children of God: but now, when kings come to deal with her, as kings, they ſerve her as Samuel ſerved Agag, as a judge, cut her in pieces with their ſwords: or, as you have it elſewhere, *They make her deſolate and naked: they eat her fleſh, and burn her with fire.* The ſword will be put into their hands for this very purpoſe. Thus therefore muſt their deliverance be begun.

It is alſo to be conſidered, That after theſe firſt kings of the Medes and Perſians had broken the yoke of the king of Babylon from off the neck of the captive church, and had given her licence to go to her place to build her temple and city, and to ſacrifice there according to the law of their God, (as both in Ezra and Nehemiah we read); and when their work was hindered by under officers, or they endeavoured ſo to do, they pleaded the licence that they received to build and ſacrifice by the decree of the firſt kings, and ſo finiſhed their deliverance: They went not on in a headſtrong manner, as if they regarded neither king nor Cæſar; but Zerubbabel, and Joſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them that ſought to hinder their work, you have nothing to do with us to build an houſe to the Lord our God, but we ourſelves will build it unto the Lord God of Iſrael, as King Cyrus the King of Perſia hath commanded us. And as they ſaid, ſo alſo they did: The elders of the Jews builded, and they proſpered, through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo; and they builded and finiſhed it, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes King of Perſia. Yea, they did not only accept of the kindneſs of kings, but did acknowledge that kindneſs with thankſgiving, as a gift of the God of heaven: For the kings had commanded and given leave to the Jews to go to Jeruſalem, to build their temple, and to do ſacrifice there, according to the counſel of the prieſts that were at Jeruſalem, and according to the law of God that they had in their hand. For Artaxerxes ſent Ezra the prieſt to enquire after the condition that Jeruſalem and Judah was in, according to, or by the law of God that was in his hand: *And he had licence alſo further to do with the king's ſilver and gold, which he gave for the ſervice of* *of the houſe of the Lord, according to the will, word, or law of his God. And thou Ezra,* (ſays the King), *after the wiſdom of thy God* (that is, after his word), *which is in thy hand, ſet magiſtrates and judges which may judge the people that are beyond the river, all ſuch as know the law of thy God, and teach ye them that know them not. And whoſoever will not do the law of thy God,* (that is, worſhip, and walk by the rule of his teſtament), *and the law of the king,* (that is, ſhall refuſe to give Ezra ſuch things as by the king was appointed for Ezra's help in the furthering of the worſhip of God, according to the law of his God), *let judgement be executed ſpeedily upon him, whether it be to death, or to baniſhment, or to confiſcation of goods, or to impriſonment.* This was therefore a wonderful gracious licence that the king now gave to Ezra: he impoſed nothing upon him or the Jews in matters of religion and worſhip, but left him and them wholly to the law, and word of God, only he laid check upon wicked and ungodly people, that if they did things contrary to the laws of Ezra's God, or did ſlight the king's law, as aforeſaid, that then ſuch penalties and pains ſhould be inflicted upon them.

To the ſame purpoſe was the decree of Cyrus, and that of Darius to put it in execution. Alſo the penalty enacted againſt ſuch offenders was full as ſharp and ſevere: *Alſo I make a decree,* (ſaid the king), *That whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill for this. And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand to alter and to deſtroy this houſe of God which is at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.*

Indeed, ſometimes a ſtop was put to this work by the kings, and the Jews were made to ceaſe by force and power; the which the good people did bear with patience: alſo they waited to ſee their God go before them among the kings, who at length took away Artaxerxes, who for a time had put a ſtop to the work, and brought in another, who gave leave that with ſpeed it ſhould be ſet on foot again.

The Jews did alſo, in theſe vacancies, or times in the which hinderances were put, carry it very tenderly and lovingly to thoſe kings that at preſent they were under, ſubmitting of their bodies and their goods to their will, and meekly endured the trial and affliction, ſerving them with all faithfulneſs, watching to ſave their lives from the hands of bloody men. Alſo when the king's laws, and the law of their God, did at any time come in competition, they would indeed adhere to, and do the law of their God, yet with that tenderneſs to the king, his crown and dignity, that they could at all times appeal to the righteous God about it. Nor did they loſe by ſo doing; yea, they proſpered; for by this means Mordecai was made a great man, and a ſaviour of his people: By this means alſo was Daniel made a great man, and helpful to his brethren.

Kings, I ſay muſt be the men that muſt down with Antichriſt, and they ſhall down with her in God's time.

God hath begun to draw the hearts of ſome of them from her already, and he will ſet them, in time, againſt her, round about. If therefore they do not that work ſo faſt as we would have them, let us exerciſe patience and hope in God. It is a wonder that they go ſo faſt as they do, ſince the concerns of whole kingdoms lie upon their ſhoulders, and that there are ſo many Sanballats and Tobiaſes to flatter with them and miſinform them concerning the people that are delivered but in part. See what an ugly account was given of Jeruſalem by the enemies of the Jews, even then when they were in the hands of their deliverers: *Be it known to the king, that the Jews which came up from thee to us, are come to Jeruſalem, to build the rebellious and bad city, and have ſet up the walls thereof, and joined the foundations.—Be it known to the king, that if this city be builded, and the wall ſet up again, then will it not pay toll, tribute and cuſtom, and ſo thou ſhalt endamage the revenue of the kings.* Oh! what be it known, be it known, is here! But were not theſe gentlemen more afraid of loſing their own places and preferments, than of the king's loſing of his toll and cuſtom? But the whole was a lie, though it hindered the work for a time, and the patience of the people, and their loyalty to the king, did conquer and overcome all.

I ſpeak the more to this, becauſe (as I have ſaid) I believe that by magiſtrates and powers we ſhall be delivered and kept from Antichriſt; and becauſe God has already begun to do it by ſuch, by which alſo ſhe ſhall be deſtroyed: And I have a few things to preſent to good men, to be converſant in, in ſuch a day as this.

Let the king have verily a place in your hearts, and with heart and mouth give God thanks for him; he is a better ſaviour of us than we be aware of, and may have delivered us from more deaths than we can tell how to think. We are bidden to give thanks to God for all men, and in the firſt place, for kings, and all that are in authority.

Be not angry with them, no not in thy thought; but conſider, if they go not on in the work of reformation ſo faſt as thou wouldſt they ſhould, the fault may be thine; know that thou alſo haſt thy cold and chill frames of heart, and ſitteth ſtill when thou ſhouldſt be up and doing.

Pray for the kings to the God of heaven, who has the hearts of kings in his hand: and do it without wrath and doubting; without wrath, becauſe thyſelf is not perfect; and without doubting, God governeth them, and has promiſed to bring down Antichriſt by them.

Pray for the long life of the king.

Pray that God would always give wiſdom and judgement to the king.

Pray that God would diſcover all plots and conſpiracies againſt his perſon and government.

Pray alſo that God would make him able to drive away all evil, and evil men from his preſence; and that he may be a greater countenancer than ever of them that are holy and good, and wait and believe, that God that has begun the quarrel with Babylon, Antichriſt, the mother of Antichriſt, the whore, would in his own time, and in his own way, bring her down by the means which he has appointed.

I do confeſs myſelf one of the old-faſhion profeſſors, that covet to fear God, and honour the king. I alſo am for bleſſing of them that curſe me, for doing good to them that hate me, and for praying for them that deſpitefully uſe me, and perſecute me; and have had more peace in the practice of theſe things, than all the world are aware of. I only drop this, becauſe I would ſhew my brethren that I alſo am one of them, and to ſet them right that have wrong thoughts of me as to ſo weighty matters as theſe.

Now theſe kings whoſe hearts God ſhall ſet to deſtroy Antichriſt, ſhall do it without thoſe inward reluctancies that will accompany inferior men: they ſhall be ſtripped of all pity and compaſſion: Hence they are compared to the mighty waves of the ſea, which ſaith, when the wrecked and dying mariners cry out for mercy for themſelves, and for their children, I am a ſea, I travail not, nor bring forth children, neither do nouriſh up young men, or bring up virgins; I have therefore no pity for theſe, or any of them: therefore they muſt be ſwallowed up of this ſea, and ſink like a ſtone in the midſt of theſe mighty waters.

And thus much for the means by which God will deſtroy the body and fleſh of Antichriſt.

### *Of the cauſes of the ruin of Antichriſt.*

ALTHOUHG the cauſes of the ruin of Antichriſt be to ſome conſpicuous enough, yet to ſome they may be otherwiſe; yea, and will to all kings and people, whoſe eyes ſhall be held, that they may not ſee the judgement, in the reaſonableneſs and equitableneſs thereof; and theſe ſhall wail when they ſee the ſmoke of her torment; and theſe ſhall cry, Alas! alas! Wherefore, for further edification, as I have treated of the man of ſin already, ſo will I now of the cauſes of his downfall. And,

1. He muſt down, for that he hath uſurped, and taken the name and attributes of God upon himſelf: He hath ſaid, I am God: He hath ſat in the temple of God, ſhewing himſelf that he is God, yea, and that in contempt and ſcorn of any other, exalting himſelf above all that is called God, or that is worſhipped; yea, hath

cried down all gods but himſelf: wherefore it muſt needs be, that he be brought to judgement, that the truth of his ſaying may be proved. And for this cauſe he is threatened, under the Prince of Tyrus: *Becauſe thine heart is lifted up,* (ſaith the Lord), *and thou haſt ſaid, I am a god; therefore I will bring ſtrangers upon thee, the terrible of the nations, and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs: They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain, in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am a god? but thou ſhalt be a man, and no god, in the hand of him that ſlayeth thee.*

If God will not give his name or glory to another, be ſure he will not be under another; but this to have, and thus to do, Antichriſt has attempted. But how? In that he has been ſo bold as to preſcribe and impoſe a worſhip beſides, and without reverence of that which God hath preſcribed and impoſed: For to do this is to make one's ſelf a God: *Thou ſhalt have none other gods but me,* is the firſt command; and the firſt, to inforce the ſecond, *Thou ſhalt not make to thyſelf any graven image, or the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth:* thou ſhalt not bow down to them, nor worſhip them: For he that doth thus, is an idolater; and he that theſe things doth impoſe, is one that ſhews himſelf a god. But this doth Antichriſt do: and it is worth the noticing, that God forbids not only images, but the likeneſs of any thing, books, altars, fancies, imaginations, or any thing in heaven above, or in the earth beneath, to bow down to, or to make them a means to worſhip or come to God by, if he has not commanded nor tolerated them in his holy word.

Thus ſaith the Lord; and, I am the Lord, is the ſtamp, the ſeal, and ſign of all true rulers of worſhip; and therefore it is ſo often repeated both in Moſes, and in the prophets, where God commandeth worſhip to be performed, and impoſeth the means and methods of it. Now this, thus ſaith the Lord, Antichriſt has rejected; and, I am the Lord, he hath aſſumed to himſelf; and therefore without the law, the word and commandment, hath framed and impoſed a worſhip, exalting himſelf in the temple of God, although he is but the man of ſin, above all that is called God, or that is worſhipped.

Nor is he in this his ſo foul a fact, without them that adore, worſhip his image, and wonder after him; yea, he hath got by this means almoſt the whole world to himſelf, who ſay, Who is like unto the beaſt? Who is able to make war with him? And that they might ſhew their reſolvedneſs to ſtand by him, they receive his mark in their forehead, or in their hand; his mark, that is, they either openly or ſeriouſly become his diſciples, and worſhip him according to the rules, methods, and ways that he hath preſcribed. Wherefore, theſe with him, are alſo to drink of the fierceneſs of the wrath of almighty God: *If any man worſhip the beaſt, and his image, and receives his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: And he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb.*

But, I ſay, for that Antichriſt hath thus taken the place of God, preſcribed and impoſed a worſhip as a God, got the world to worſhip and wonder after him as after a god; therefore ſhall he die the death of the uncircumciſed, both in the ſoul, ſpirit, body, or fleſh of Antichriſt, therefore will God enlighten, and gather, and ſet the kings and nations againſt him that both he and his may be buried, and have their doleſome withdrawing-rooms from the world in the ſides of the pit's mouth.

2. Antichriſt muſt be deſtroyed, becauſe he hath ſet himſelf againſt the Son of God, againſt the Father, and againſt the Son. He had a ſpite againſt the Son betimes, even then when he came forth but in little bits, when he attempted to deny that he was come in the fleſh. But ſeeing he could make no earnings of that, he hath changed his methods, and ſeeks to run him out and down by other means and ways: *Becauſe therefore he hath ſet himſelf againſt the Son of God, the King, therefore he muſt die.* That he hath ſet himſelf againſt the Son of God, is alſo evident; for he hath his name from thence: He is therefore called Antichriſt. That he hath ſet himſelf againſt him, is yet further evident; for that he hath endeavoured to take from him his headſhip over, and his offices for and in the church, which is his body. He hath plainly endeavoured to be head, for that he hath ſtriven to take his wife from him, and to cauſe that ſhe ſhould be called HIS: Yea, he hath endeavoured by all inventions to proſtrate her to his luſts, to deflower her, and to make her an adultereſs. He has been worſe than Pharaoh, who took Abraham's wife; and worſe than Abimelech, who luſted after Iſaac's: Yea, worſe than Phalti, who run away with David's; foraſmuch as ſhe is higher, beloved better, and coſt more than did any of theſe. Would it not be counted an high affront, for a baſe inferior fellow to call himſelf the head of the Queen? Yet thus has Antichriſt done, and worſe; he has called himſelf the head of the univerſal church of God.

And as he has attempted to be head in his ſtead, ſo to be king, prieſt, and prophet.

(1) He has attempted to wreſt his ſceptre and kingdom from him, in that he hath endeavoured to thruſt himſelf into his throne, which is the heart and conſcience of his people. The heart and conſcience is that which Chriſt claimeth for his own proper and peculiar ſeat: *My Son, give me thy heart; that Chriſt may dwell in your hearts by faith.* In this therefore the church is not to be for another man, ſo will he be for her; but this throne Antichriſt has luſted for, attempted to take, and made war with Chriſt and his church, becauſe they would not yield up to him this glorious throne of his, and therefore he muſt die.

(2) He hath intruded upon the prieſtly office of Chriſt, hath called himſelf high-prieſt, though the Lord hath ſaid, *Becauſe thou rejecteſt knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.* But he will make himſelf a prieſt; he hath invented ſacrifices for the quick and the dead: he hath put, as he preſumes, merit and worth into theſe ſacrifices; he hath commanded that thoſe that worſhip, ſhould have faith in, and expect benefit by theſe ſacrifices, although he offereth to his God nought elſe but the fleſh of the hog, and of the mouſe, with the broth of his abominable things. Many and ſundry ways he hath ſet himſelf up to be high-prieſt, though God knows no high-prieſt but one, though the church ought to know no high-prieſt but one; yea, though no high-prieſt but one can approach God's mercy-ſeat, to do for us the neceſſary and church work.

(3) He hath intruded upon the prophetical office of Jeſus Chriſt. What elſe means his pretences to infallibility? And that too when he impoſes unwritten verities, abominable traditions, blaſphemous rites and ceremonies; and forbids or diſpenſeth with the holy commands of God: Yea, when he enforceth theſe his Omrian ſtatutes, and doth impoſe the works of the houſe of Ahab, he doth all in the name of the Lord Chriſt, when himſelf hath ſet himſelf in his place, and in his room. This is myſtery Babylon, the myſtery of iniquity: This is Antichriſt's ſoul and body, and as ſuch, muſt be deſtroyed. But,

3. Antichriſt muſt be deſtroyed, becauſe he hath blaſphemed againſt the Holy Ghoſt, and ſo ſet himſelf above the Father, the Son, the Spirit; againſt all that is called God. The Holy Ghoſt is the Spirit of truth that Chriſt has promiſed to give unto his church, to help her in the underſtanding his holy word, and to enable her to believe and walk humbly and holily before God and man. The ſpirit of Antichriſt is that ſpirit of error that hath puffed up the falſe church into a conceit of herſelf, and unſcriptural worſhip; and that hath made this falſe church, which is his body, to aſcribe all the horrible things and acts thereof to the wiſdom, guidance, directions, or operations of the Holy Ghoſt. As,

(1) In all her unſcriptural councils, aſſemblies, and convocations, they blaſphemouſly father what they do upon the Holy Ghoſt, and make him the inventor and approver thereof.

(2) She alſo blaſphemeth the Holy Ghoſt, in accuſing and condemning the holy ſcriptures of inſufficiency, for that ſhe ſaith, though it is a rule, yet but an imperfect one; one deficient, one that is not able to make the man of God perfect in all things, without the traditions, inventions, and blaſphemous helps of Antichriſtian wiſdom.

(3) She hath alſo blaſphemed the Holy Ghoſt, in that ſhe hath ſet up her own church-government, offices, and diſcipline: None of which is the church of Chriſt directed to by the wiſdom of the Spirit of God in his teſtament.

(4) She hath alſo ſinned againſt the Holy Ghoſt, in that ſhe hath, as it were, turned the Holy Ghoſt out of doors, in concluding that he, without the works of the fleſh, is not ſufficient to govern the hearts of worſhippers in the ſervice and worſhip of God.

(5) She hath alſo thus ſinned, in that ſhe hath wrought many lying miracles in the face of the world, and impoſed them upon her diſciples for the confirming of her errors and blaſphemous opinions, to the confronting of the true miracles wrought by the Holy Ghoſt; and alſo to the concluding, that there was an inſufficiency in thoſe that were true, to confirm the truth without the addition of hers; which ſhe has wrought by the power of Satan, and the ſpirit of deluſion, only to confirm her lies.

(6) She hath ſinned againſt the Holy Ghoſt, in that ſhe hath, with Jeroboam the ſon of Nebat, ſtriven againſt the judgements wherewith God hath puniſhed her; to call her back from her wicked way, and perſiſted therein, to the effectual proving of herſelf to be the lewd woman.

(7) She hath ſinned, by labouring to hide all her wickedneſs, by lies, diſſimulations, and filthy equivocations of her prieſts, friars, Jeſuits, &c. I ſay, her labouring to hide the wickedneſs that ſhe hath committed againſt kings, countries, nations, kingdoms, and people. She hath hid theſe things by the means or perſons made mention of before, as by the tail: for they indeed are the tail of the beaſt, that cover his moſt filthy parts. The prophet that ſpeaketh lies, he is the tail. But,

4. Antichriſt muſt be deſtroyed, for the horrid outrage, and villainous murder that ſhe hath committed upon the bodies of the ſaints. For there is none, as to theſe things, for cruelty, to be compared with the church of Antichriſt and her followers: For upon whom hath not her cruelty been ſhewed, have they never ſo little ſtood in her way, though never ſo innocently and honeſtly by ſo doing, ſtood to the truth and verity of God? Yea, the promoting of her own ſuperſtition, idolatry, and blaſphemous rites and ceremonies, have been ſo purſued by her, that ſhe has waded through a ſea of innocent blood for the accompliſhment thereof.

The poor church of God is a ſenſible bleeding witneſs of this and ſo has been for hundreds of years together. Witneſs the chronicles of all nations where ſhe hath had to do; yea, and the ſackcloth and aſhes, and tears, and widows, and fatherleſs children, and their cries, of all which the holy word of God is a ſufficient confirmation; for in her, when God ſhall come to make inquiſition for blood, will be found the blood of ſaints and prophets, and of all that were ſlain upon the earth. And yet has ſhe ſuch a whore's forehead, ſuch a blindneſs in her judgement, and ſuch an hard and obdurate heart, that it is not poſſible ſhe could ever repent. Murders have been ſo natural to her, and in them her hand has been ſo exerciſed, that it is now become a cuſtom, a trade, a paſtime to her, to be either in the act, or laying ſome foundation for murders. Witneſs thoſe plots, deſigns, conſpiracies, and frequent attempts that are, one or other of them, continually on foot in the world for the commiſſion of murders.

Nay, the text laſt mentioned ſeems to import, that blood is ſo natural to her, that ſhe ſticketh not at any condition, ſex, age, or degree, ſo ſhe may imbrue her hands in blood. In her was found the blood of ſaints and prophets, and of all other carnal, natural, ignorant, graceleſs men that have been ſlain upon the earth. It is ſhe that ſets kings and kingdoms at variance; it is ſhe that ſets parents and children at variance, by her abuſe of the word of our Lord and Chriſt. And beſides, is it not eaſy, if we do but conſider thoſe bloody maſſacres that have been committed by her hand, both in France, Ireland, Piedmont, and in ſeveral places beſides, without wronging of her, to conclude, that the blood of thouſands, that have not known their right hand from their left in religion, hath been ſhed to quench, if it might have been, her inſatiate thirſt after blood. Therefore, for theſe things ſhall ſhe be judged, as women that ſhed blood are judged; becauſe ſhe is an adultereſs, and blood is in her hands. She hath been as a beaſt of prey; nay, worſe; for they do but kill and tear for the hunger of themſelves, and of their whelps; but ſhe to ſatisfy her wanton and beaſtly luſts: *They have caſt lots for my people,* (ſaith God), *they have given a boy for an harlot, and a girl for wine, that they might drink;* and therefore muſt Antichriſt be deſtroyed. Forbearance is no payment; God's patience is not a ſign that he forgetteth to take vengeance; but rather, that he waiteth till his own are come out of her, and until her iniquity is filled up: for then he will execute the judgement written, and will remember, as has been ſaid, the Babylonians, and all their ways.

5. Antichriſt muſt be deſtroyed, becauſe ſhe hath put out of order, and confounded the rule and government that God has ſet up in the world: I ſay, ſhe has put it out of order, and confounded it in all places where ſhe rules; ſo that it cannot accompliſh the deſign of him that ordained it, to wit, to be a terror to evil works, and a praiſe to them that do well.

Wherefore we read, That thoſe horns or kings where myſtery Babylon ſitteth, are upon the heads of that beaſt that carried her, which beaſt is her protector. Magiſtracy is God's ordinance, appointed for the good of ſociety, and for the peace and ſafety of thoſe that are good. But this Anichriſt has, where ſhe rules, put all out of order: and no wonder, for ſhe has bepuddled the word of God: no wonder then, I ſay, if the foundations of the world be out of courſe. It is ſhe that hath turned the ſword of the magiſtrate againſt thoſe that keep God's law: it is ſhe that has made it the ruin of the good and virtuous, and a protection to the vile and baſe. Wherefore, when the Holy Ghoſt tells us, that the time is coming in which God will count with the bloody-minded for the murders that they have committed, he in a manner doth quite excuſe the magiſtrate, ſaying, *Wo to the bloody city! it is full of lies and robbery, the prey departeth not. The noiſe of a whip, the noiſe of the rattling of the wheels, and of the prancing horſes, and the jumping chariots: The horſeman lifteth up both the bright ſword, and the glittering ſpear; and there is a multitude of ſlain, and a great number of carcaſſes, and there is no end of their corpſes, they ſtumble upon their corpſes.* But what is the cauſe of all this ſlaying, and the reaſon of this abundance of corpſes? Why, it is becauſe of the inſatiable thirſt of the bloody city after blood; and becauſe of the multitude of whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts. But doth this bloody city ſpill this blood by herſelf ſimply, as ſhe is the adulterated whore? No, this chruch has found out a trick; that is to ſay, to quarrel with Chriſt in his members; and to perſuade the powers where ſhe rules to ſet enſnaring laws to catch them, and to execute the ſame upon them.

Thus when the ſynagogue of Satan, of old, had taken Chriſt, and accuſed him, they made Pontius Pilate to condemn and hang him. But God has begun to ſhew to ſome of the kings this wickedneſs, and has prevailed with them to PROTEST againſt her. And in the mean time, for thoſe that are yet in the bed of love with her, the Holy Ghoſt doth, in the text laſt mentioned, and in Rev. 18. 24. much excuſe them for the blood that they have ſhed, and for the injuries that they have done to his people; becauſe they have not done it of their mere inclinations, nor in the proſecution to their office, but through the whoredoms and witchcrafts of this well-favoured harlot, who hath with falſe doctrines, falſe promiſes, and cauſeleſs curſes, prevailed on them to do it. And they have done it, rather of fear than favour. Some indeed have more doted upon her beauty, and have more thoroughly been devoted to her ſervice; but they alſo had not that aptneſs to do ſo of themſelves, but have been forced to it by the power of her inchantments; therefore, I ſay, the main guilt ſhall be laid at her door, for that ſhe in chief has deſerved it: *Son of man*, (ſays God), *take up a lamentation for the prince of Iſrael.* Why? Becauſe their mother, the church, was at that time adulterated, and become a lioneſs, had lain down with the Heathen, and ſo brought forth young lions, that is, rulers: And ſhe brought up one of her whelps, it became a young lion, it learnt to catch the prey, it devoured men. It learnt, it learnt: but of who but of its dam, or of the lioneſs to whom ſhe had put it to learn to do ſuch things? Therefore they are to be lamented and pitied, rather than condemned, and their mother made to bear the blame. Wherefore it follows, *She was pulled up in fury, ſhe was caſt down to the ground, and the eaſt wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them, and now ſhe is planted in the wilderneſs*, (in the provinces of Babylon), *in a dry and thirſty ground: and fire has gone out of her branches, which hath devoured her fruit. So that ſhe hath no ſtrong rod to be a ſceptre to rule. This is a lamentation, and ſhall be for a lamentation.*

6. Antichriſt muſt be deſtroyed, becauſe of her exceeding covetouſneſs. Religion, ſuch as it is, is the thing pretended to; but the great things of this world are the things really intended by her in all her ſeeming ſelf-denials and devotions. And for this covetouſneſs alſo it is that this deſtruction is to fall upon her. Wo to him that coveteth an evil covetouſneſs to his houſe, (to his church), that he may ſet his neſt on high, (for he could not do the one before he had obtained the other); for then indeed they began to be high, when they had ſo inveigled Conſtantine, that he beſtowed upon them much riches and honour; and then it was cried by an angel, and the cry was heard in the city Conſtantinople, Wo! Wo! Wo! this day is venom poured into the church of God! (as both my Lord Cobham and Mr Fox witneſs in the book of Acts and Monuments.

Nor has any generation, ſince the world began, been ſo inſatiably greedy of gain, as theſe poor people have been. They have got kingdoms, they have got crowns, they have got,—what have they not got? They have got every thing but grace and pardon. Did I ſay before, that religion is their pretence? Doth not the whole courſe of their way declare it to their face? Every one of them, from the leaſt even to the greateſt, is given to covetouſneſs, from the prophet even to the prieſt, every one dealeth falſely. Money, money, as the pedlar cries, broken or whole, is the ſinews of their religion: And it is for that they ſet kingdoms, crowns, principalities, places, preferments, ſacraments, pardons, prayers, indulgences, liberty; yea, and ſouls and bodies of men, women, and children, to ſale; yea, it is for this that they have invented ſo many places, offices, names, titles, orders, vows, &c. It is to get money, to rob countries, that they may make their neſts on high: and indeed they have done it, to the amazement of all the world. They are clambered up above kings, and princes, and emperors; they wear the triple-crown; they have made kings bow at their feet, and emperors ſtand bare-foot at their gates; they have kicked the crowns of princes from their heads, and ſet them on again with their toes. Thus their covetouſneſs has ſet them high, even above ſuns, moons, and ſtars of this world: but to what end? that they may be caſt down to hell.

7. Antichriſt muſt be deſtroyed, becauſe he ſtandeth in the way of the ſetting up of the kingdom of Chriſt in the world. Many princes were in Edom before there was a king in Iſrael; and Chriſt has ſuffered Antichriſt to ſet up before him: and he ſtandeth in his way, and has ſo overſpread the world in all places with that which is directly contrary to him, that he cannot ſet up his kingdom, until that which is Antichriſt's is tumbled down to the ground; even as a man whoſe ground is full of thorns, and briars, and weeds, cannot ſow in expectation of a crop, until he hath removed them: And theſe ſeeds has Antichriſt ſown where the kingdom of Chriſt ſhould ſtand: Upon the land of my people ſhall come up briars and thorns; yea, upon all the houſes of joy in the joyous city; becauſe the palaces ſhall be forſaken, the multitude of the cities ſhall be left; the forts and towers ſhall be like dens for ever, a joy of wild aſſes, a paſture for flocks, (this is to happen to the church of God), until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt, and the Antichriſtian ſynagogue be turned into a wilderneſs.

When God came from Egypt with his people, to ſet up his kingdom in Canaan, he caſt out the Heathen before them, in order thereunto: *Thou haſt brought a vine out of Egypt, thou haſt caſt out the Heathen, and planted it:* Wherefore, Antichriſt muſt be removed and deſtroyed for this; for Antichriſt is in flat oppoſition to Chriſt, as Tibni was to Omri; wherefore Antichriſt muſt die. The reaſon is, becauſe Chriſt's kingdom ſhall be peaceable, without moleſtation; and glorious, without the fumes and fogs of Antichriſtian darkeneſs: becauſe alſo, as the world hath ſeen the manner of the reign of Antichriſt, and how tyrannical and outrageous a kingdom his is; ſo they ſhall ſee the reign of Chriſt, by his word and ſpirit in his people, how peaceable, how fruitful in bleſſedneſs and proſperity his kingdom is. And hence it is that God purpoſeth to bury Antichriſt, before he ſets glory in the land of the living; as alſo you read in the book of Revelations, for there you find the kingdom of Antichriſt was deſtroyed before the new Jeruſalem was ſet up. When men intend to build a new houſe, if in the place where the old one ſtood, they firſt pull down the old one, raze the foundation, and then they begin their new. Now God, as I ſaid, will have his primitive church-ſtate ſet up in this world, (even where Antichriſt has ſet up his); wherefore, in order to this, Antichriſt muſt be pulled down, down ſtick and ſtone; and then they that live to ſee it, will behold the new Jeruſalem come down from heaven, as a bride adorned for her huſband.

New wine is not put into old bottles, nor a new piece into an old garment; nor ſhall any of the old antiſcriptural ordinances, ceremonies, rites, or veſſels of the man of ſin, be made uſe of, or accounted any thing worth, in this day of the kingdom of Jeſus Chriſt. And thus I have ſhewed you ſomething of Antichriſt, of his ruin, and of the manner and ſigns of the approach thereof, together with the means and cauſes of his ruin; all which I leave to the judgement of the godly, and beg their inſtruction where they ſee me to be out; and ſhall conclude, after a ſhort word of application.

1. Muſt Antichriſt be deſtroyed? Then this informs us, that a time is coming wherein there ſhall be no Antichriſt to afflict God's church any more. It is Antichriſt, Antichriſtians, and Antichriſtianiſm, that is the cauſe of the troubles of Chriſtians, for being Chriſtians. And therefore it is from the conſideration of this that it is ſaid, *Men ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks, and that they ſhall learn war no more.* Yea, it is from the conſideration of this, that it is ſaid the child ſhall play with venomous and deſtroying beaſts, and that a little child ſhall lead the wolf, the leopard, and the young lion, and that the weaned child ſhall put his hand into the cockatrice's den, and catch no hurt thereby. For, as was ſaid before, it is through the inſtigation of this ſpirit of error, that the governors of the world have heretofore done hurt to Zion; and I ſay now again, all things ſhall turn to their right courſe, and occupy their places, as do the bodies in the higher orbs.

2. Is Antichriſt to be deſtroyed, and muſt ſhe have an end? Then this gives us to underſtand, that a day is coming when Antichriſt ſhall be unknown, nor ſeen, nor felt by the church of God. There are men to be born who ſhall not know Antichriſt, but as they read in the word that ſuch a thing has been. Theſe ſhall talk of her, as Iſrael's childrens children were to talk of Pharaoh, of his cruelty, of his taſks, of his pride, of the Red ſea, and how he was drowned there. They ſhall talk of them, as of thoſe that have been long dead; as of thoſe who for their horrible wickedneſs are laid in the pits mouth. This will be ſome of that ſweet chat that the ſaints ſhall, at their ſpare hours, have in time to come. When God has pulled this dragon out of the ſea, this leviathan out of his river, and caſt his

dead carcaſs upon the open field, then ſhall thoſe whoſe anceſtors have been put into terrors by him, come flocking to ſee the monſter, and ſhall rejoice for all the mercy. In that day, the church of God ſhall ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.—In that day ſhall ye ſay, praiſe the Lord, call upon his name, declare his doings among the people, &c. O how ſweetly did David, and the church in his day, ſing of the ruins of the Egyptians, and the deliverances of their fathers, which had been in times of old! to wit, what God did in Egypt, what he did at the Red ſea; what he did to Sihon, to Og, and to the remnant of the giants: how he divided the waters of Jordan, and gave the land of Canaan in its fruitfulneſs among his people: how that though Pharaoh and his horſemen and chariots were terrible then, yet now there is nothing left but their ſouls, their feet, and the palms of their hands; nothing but that which can do no hurt; nothing but what may miniſter an occaſion of joyful remembrance of them.

3. Is Antichriſt to be deſtroyed? Then this calls aloud to God's people to make haſte to come out of her: *Ho, ho*, ſays the prophet. He cries out as if the people were aſleep. *Come forth, and flee from the land of the north.* The people of God, in the latter days, will want a heart to come out of her, with that fear of her plagues, as they ſhould: Wherefore another ſays, *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* When Iſrael was carried into Babylon, it was not that they ſhould dwell there for ever, though they were to bid to build them houſes and beget them children there: But when they had built, planted vineyards, and got wives and children there, it was hard getting them from thence again; for now they were, as it were, naturaliſed to the country, and to the manners of it. But God will have them out, (but they muſt not think to carry thence their houſes and vineyards on their backs), or he will deſtroy them with thoſe deſtructions wherewith he hath threatened to deſtroy Babylon itſelf. Fleſh will hang behind, becauſe it ſavoureth the things of the fleſh, plenty of which there is in that country: But they that will live after the fleſh muſt die. Wherefore, *Come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* But why (ſome may ſay) muſt we come out? I anſwer, becauſe God has temple-work to do, temple-worſhip to do, temple-ſacrifices to offer, and none of theſe things can by any means be done, but at Jeruſalem. But if you further object, and ſay, The Lord has raiſed us up prophets in Babylon, and we will not come out; you muſt not murmur if you feel what is to follow. And that ſuch may know upon what bottom they ſtand, let them read the 29th chapter of Iſaiah.

4. Muſt Antichriſt be deſtroyed? Then what mean they who were to appearance once come out, but now are going thither again? If it coſt Lot's wife dear for but looking back, ſhall it not coſt them much dearer that are going back, that are gone back again; and that after the angel had fled through the midſt of heaven, preaching the goſpel to thoſe that dwell on the earth? They that received the mark of the beaſt at firſt, before this angel came forth, are, when compared with theſe, excuſable: Wherefore, they are not threatened with that ſmoking wrath, as are theſe which are here under conſideration.

You dread that which is like to become of them that will be ſo mad to run into an houſe, when fire is putting to the gun-powder barrel, in order to its blowing up: Why, thus do they, let their pretended cauſe be what it will, that are returning again to Babel. Are her plagues pleaſant or eaſy to be borne? Or doſt thou think that God is at play with thee, and that he threateneth but in jeſt? Her plagues are death, and mourning, and famine, and fire; are theſe things to be overlooked! And they that, as before is hinted, ſhall receive the mark of the beaſt in their forehead, or in their hand, and ſhall worſhip him, they, the ſame, ſhall drink the wine of the wrath of God: And will this be a delightſome draught? Remember how ill God took it, that his people of old, in their hearts, though but in their hearts, went back again to Ægypt. You may ſay, But I have friends, relations, and concerns, in Babylon. And I anſwer, So had Lot in Sodom: but for all that, he muſt either quickly come out, or run the hazard of being burned there with them. But, methinks, a people that belong to God ſhould be willing to leave all to follow him: Beſides, his preſence is promiſed at Jeruſalem, there alſo will he accept thy offerings.

5. Is Antichriſt to be deſtroyed? Then let them that love God, his Son, and his Zion, cry to God, that it may be haſtened in its time. One of the ſongs of Zion is, that Babylon ſhall be deſtroyed: The cries of the ſouls of them that were ſlain for the witneſs of Jeſus, is, that Babylon may be counted with, and that their blood may be revenged upon her: The promiſe is, that Babylon ſhall be deſtroyed: And do we hold our tongues? The church of God will not flouriſh as it ſhould, until Babylon is deſtroyed: The world will never be in its right wits, until Babylon is deſtroyed: The kingdom of Chriſt will never be ſet up, in and by his church, as it ought, and ſhall, until Antichriſt is deſtroyed: There will never be peace upon earth till Antichriſt is deſtroyed: And God hath promiſed that there ſhall be peace, and truth, and glory, when Babylon is deſtroyed: And do we hold our peace? Beſides, your innocency in ſuffering, your honeſty towards God, in your teſtimony for his truth, the ſubſtantial ground which you have for the bottom of your faith, as to things controverted betwixt Antichriſt and you, will never be manifeſted as it will then, and ſo conſequently you never ſo brought out to the light, and your enemies never ſo put to ſhame as then: *Then ſhame ſhall cover her that ſaid unto thee, where is the Lord thy God?* Wherefore, as I ſaid, cry unto the Lord, keep not ſilence, give him no reſt, let him not alone, until he has delivered his miſerable people out of the mouth of this lion, and from the paw of this bear.

6. Is Antichriſt to be deſtroyed? Then let us live in the expectation of it; and let this be one of our ſongs in the houſe of our pilgrimage. God bids his people, while in Babylon, to let Jeruſalem come into their mind, and writes to them that then were in her, to acquaint them that he remembered them ſtill, and would aſſuredly deliver them from that place and ſtate: And wherefore doth he thus, but to beget an expectation in them of their ſalvation and deliverance? The Lord is ſo pleaſed with the faith and expectation of his people, as to this, that they ſeldom are herein concerned as they ſhould, but he ſteps in with them, and warms their hearts. The reaſon is, becauſe the faith of God's people, as to the downfall of Babylon, ſtands upon as ſure a foundation as doth the ſalvation of their ſouls; and that next to that, God is as much delighted in what he has purpoſed to do againſt Babylon, as in any thing elſe in the earth; And therefore, if you conſidered it well, the great and glorious promiſes that are to be fulfilled on earth, are to be fulfilled when Antichriſt is dead and buried. Theſe bits are too good even for his children to have, ſo long as this dog is by, leſt he ſhould ſnatch at the crumbs thereof; wherefore they are reſerved until he is gone: For thus ſaith the Lord, *That after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you in cauſing you to return to this place: For I know the thoughts that I think towards you, ſaith the Lord; thoughts of peace, and not of evil, to give you an expected end.* This is in Jeremiah 19.; and in chap. 31. he adds, *therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all: Then ſhall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow: And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord.*

Again, in the 32d chapter, ſtill ſpeaking of the ſame thing, he ſaith, *Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul.*

I conclude this with that which I find in chap. 33: *And I will cleanſe them from all iniquity whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have tranſgreſſed againſt me: And it ſhall be to me a name of joy, a praiſe and an honour, before all the nations of the earth, which ſhall hear of all the good that I do unto them, and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.*

7. Muſt Antichriſt be deſtroyed? Then this ſhould make us glad, when we ſee the ſigns of his fall preſenting themſelves to our view. Indeed the ſigns of his fall, or thoſe that fore-run it, are terrible and amazing to behold; But what of that, ſince the wrinkles that are in their faces threaten not us but them? A man is angry, and will puniſh; yea, and whets his ſword, makes his rod, and he ſpeaks not a word, but blood, blood, is in it. Indeed this ſhould make them that are concerned in that anger be afraid, (but the judgement is, they are faſt aſleep); but what is in all this of terror to them, for the pleading whoſe cauſe he is ſo angry with the other? Nothing whereat the innocent ſhould be afraid. Cold blaſts in November are not to be received with that gentleneſs as are colder in March and April: for that theſe laſt cold ones are but the farewel notes of a piercing winter; they alſo bring with them the ſigns and tokens of a comfortable ſummer. Why, the church is now at the riſing of the year, let then the blaſts at preſent, or to come, be what they will, Antichriſt is aſſuredly drawing towards his downfall: And though the devil, knowing what is to be done to him and to his kingdom, ſhall ſo blind his diſciples, and fright the godly, do ſomething like it upon the church of Chriſt; yet we ſhould look thorough theſe paper-windows, and eſpy in all this that fear, yea, certain terrible judgements, are following of him at the heels, by which not only the ſoul, ſpirit, and life of Antichriſt, but the body thereof; yea, body, and ſoul, and head, are quickly to go down thither, from whence they, as ſuch, ſhall not ariſe again. Amen.

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# *Saved by Grace;* or, A Diſcourſe of the Grace of God.

Shewing,
1. What it is to be ſaved.
2. What it is to be ſaved by grace.
3. Who they are that are ſaved by grace.
4. How it appears that they are ſaved by grace.
5. What ſhould be the reaſon that God ſhould chuſe to ſave ſinners by grace rather than by any other means.

## To the READER.

Courteous Reader,

IN this little book thou art preſented with a diſcourſe of the GRACE of GOD, and of ſalvation by that grace; In which diſcourſe thou ſhalt find how each perſon in the Godhead doth his part in the ſalvation of the ſinner.

1. The Father putteth forth his grace, thus.
2. The Son putteth forth his grace, thus.
3. And the Spirit putteth forth his grace, thus.

Which things thou ſhalt find here particularly handled.

Thou ſhalt alſo find in this ſmall treatiſe, the way of God with the ſinner, as to his CONVERSATION, and the way of the ſinner with God in the ſame: Where the grace of God, and the wickedneſs of the ſinner, do greatly ſhew themſelves.

If thou findeſt me ſhort in things, impute that to my love to brevity.

If thou findeſt me beſides the truth in ought, impute that to mine infirmity.

But if thou findeſt any thing here that ſerveth to thy furtherance and joy of faith, impute that to the mercy of God, beſtowed on thee and me.

Thine to ſerve thee, with that little I have.

J. BUNYAN.

## SAVED BY GRACE, &c.

EPHES. ii. 5. *By Grace ye are ſaved.*

IN the firſt chapter, from the 4th to the 12th verſe, the Apoſtle is treating of the doctrine of election, both with reſpect to the act itſelf, the end, and means conducing thereto.

1. The act (he tell us) was God's free choice of ſome, ver. 4, 5,—11.

2. The end was God's glory in their ſalvation, ver. 6. 14.

3. The means conducing to that end was Jeſus Chriſt himſelf. *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace,* ver. 7. This done, he treateth of the ſubjection of the Epheſians to the faith, (as it was held forth to them in the word of the truth of the goſpel), as alſo of their being ſealed by the holy Spirit of God unto the day of redemption, ver. 12, 13, 14.

Moreover, he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them ſee, what is the hope of his calling, and what the riches of the glory of his inheritance with the ſaints, and what was the exceeding greatneſs of his power to them-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, &c. 15,—21.

And leſt the Epheſians at the hearing of theſe their ſo many privileges, ſhould forget how little they deſerved them, he tells them, *That in time paſt they were dead in treſpaſſes and ſins, and that then they walked in them according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience,* chap. 2. 2, 3.

Having thus called them back to the remembrance of themſelves, to wit, what they were in their ſtate of unregeneracy, he proceedeth to ſhew them, that their firſt quickening was by the reſurrection of Chriſt their head, (in whom they before were choſen) and that by him they were already ſet down in heavenly places, ver. 5, 6. inſerting by the way, the true cauſe of this bleſſedneſs, with what elſe ſhould be by us enjoyed in another world; and that is the love and grace of God: *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together in Chriſt,* (by grace ye are ſaved). Theſe laſt words ſeem to be the Apoſtle's concluſion, rightly drawn from the premiſes. As who ſhould ſay, If you Epheſians were indeed dead in treſpaſſes and ſins; if indeed you were by nature the children of wrath even as others, then you deſerve no more than others. Again, if God hath choſen you, if God hath juſtified and ſaved you by his Chriſt, and left others as good as you by nature to periſh in their ſins, then the true cauſe of your bleſſed condition is, the free grace of God. But juſt thus it is; therefore by grace ye are ſaved; therefore all the good which you enjoy more than others, it is of mere good will: *By grace ye are ſaved.*

The method that I ſhall chuſe to diſcourſe upon theſe words, ſhall be this: I will propound certain queſtions upon the words, and direct particular anſwers to them; in which anſwers I hope I ſhall anſwer alſo (ſomewhat at laſt) the expectation of the godly and conſcientious reader, and ſo ſhall draw towards a concluſion.

The queſtions are,

1. What is it to be ſaved?
2. What it is to be ſaved by grace?
3. Who are they that are ſaved by grace?
4. How it appears that they that are ſaved, are ſaved by grace?
5. What might be the reaſons which prevailed with God to ſave us by grace, rather than by any other means?

Now the reaſon why I propound theſe five queſtions upon the words, it is, becauſe the words themſelves admit them: the firſt three are grounded upon the ſeveral phraſes in the text, and the two laſt are to make way for demonſtration of the whole.

### Queſt. I. *What is it to be ſaved?*

THis queſtion ſuppoſeth, that there is ſuch a thing as damnation due to man for ſin. For to ſave, ſuppoſeth the perſon to be ſaved, to be at preſent in a ſad condition; ſaving, to him that is not loſt, ſignifies nothing, neither is it any thing itſelf. To ſave, to redeem, to deliver, are, in the general terms, equivalent, and they do all of them ſuppoſe us to be in a ſtate of thraldom and miſery: therefore this word ſaved, in the ſenſe that the Apoſtle here doth uſe it, is a word of great worth; foraſmuch as the miſeries from which we are ſaved, is the miſery of all moſt dreadful.

The miſeries from which they that ſhall be ſaved, ſhall by their ſalvation be delivered, are dreadful; they are no leſs than ſin, the curſe of God, and the flames of hell for ever. What more abominable than ſin? What more inſupportable than the dreadful wrath of an angry God? And what more fearful than the bottomleſs pit of hell? I ſay, what more fearful than to be tormented there for ever with the devils and his angels? Now to ſave, (according to my text), is to deliver the ſinner from theſe, with all things elſe that attend them.

And although ſinners may think that it is no hard matter to anſwer this queſtion, yet I muſt tell you there is no man that can feelingly know what it is to be ſaved, that knoweth not experimentally ſomething of the dread of theſe three things; as is evident, becauſe all others do even by their practice count it a thing of no great concern, when yet it is of all other, of the higheſt concern among men: *For what ſhall it profit a man, if he ſhall gain the whole world and loſe his own ſoul?*

But I ſay, if this word *ſaved* concludeth our deliverance from ſin, how can he tell what it is to be ſaved, that hath not in his conſcience groaned under the burden of ſin? Yea, it is impoſſible elſe that he ſhould ever cry out with all his heart, *Men and brethern, what ſhall we do?* that is, do to be ſaved? Acts 29. The man that hath no ſores or aches, cannot know the virtue of the ſalve, I mean, not know it from his own experience, and therefore cannot prize, nor have that eſteem of it, as he that hath received cure thereby: Clap a plaiſter to a well place, and that maketh not its virtue to appear, neither can he to whoſe fleſh it is ſo applied, by that application underſtand its worth: Sinners, you I mean that are not wounded with guilt, and oppreſſed with the burden of ſin, you cannot, I ſay it again, you cannot know in this ſenſeleſs condition of yours, what it is to be ſaved.

Again, this word *ſaved*, as I ſaid, concludeth deliverance from the wrath of God; how then can he tell what it is to be ſaved, that hath not felt the burden of the wrath of God? He, he, that is aſtoniſhed with, and that trembleth at the wrath of God, he knows beſt what it is to be ſaved, Acts 16. 29.

Further, this word *ſaved*, it concludeth deliverance from death and hell. How then can he tell what it is to be ſaved, that never was ſenſible of the ſorrows of the one, nor diſtreſſed with the pains of the other? The Pſalmiſt ſays, *The ſorrows of death compaſſed me, and the pains of hell got hold upon me, and I found trouble and ſorrow; Then called I upon the name of the Lord:* (Mark *then*, then called I upon the name of the Lord): *O Lord, I beſeech thee, deliver my ſoul, then, in my diſtreſs*, when he knew what it is to be ſaved; then he called, becauſe (I ſay) then he knew what it was to be ſaved, Pſal. 18 4, 5. & 116. 3, 4.

I ſay, this is the man, and this only, that knows what it is to be ſaved: And this is evident, as it is manifeſt by the little regard that the reſt have to ſaving, or the little dread they have of damnation: Where is he that ſeeks and groans for ſalvation? I ſay, where is he that hath taken his flight for ſalvation? Becauſe of the dread of the wrath to come: *O generation of vipers, who hath warned you to flee from the wrath to come?* Matth. 3.

Alas! do not the moſt ſet light by ſalvation? As for ſin, how do they love it, embrace it, pleaſe themſelves with it, hide it ſtill within their mouth, and keep it cloſe under their tongue? Beſides, for the wrath of God they feel it not; they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to thoſe whoſe doubt is reſolved by Atheiſm.

But to come to the queſtion, What is it to be ſaved? To be ſaved, may either reſpect ſalvation in the whole of it, or ſalvation in the parts of it, or both: I think this text reſpecteth both, to wit, ſalvation completing, and ſalvation compleated; for, to ſave, is a work of many ſteps, or to be as plain as poſſible, to ſave, is a work that hath its beginning before the world began, and ſhall not be completed before it is ended.

1. Firſt, then, we may be ſaid to be ſaved, in the purpoſe of God, before the world began. The apoſtle ſaith, that he *ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt before the world began*, 2 Tim. 1. 9. This is the beginning of ſalvation, and according to this beginning, all things concur and fall out in concluſion: *He hath ſaved us according to his eternal purpoſe which he purpoſed in Chriſt Jeſus.* God in thus ſaving, may be ſaid to ſave us, by determining to make thoſe means effectual for the bleſſed completing of our ſalvation: And hence we are ſaid, to be choſen in Chriſt to ſalvation; and again, that he hath in that choice given us that grace that ſhall compleat our ſalvation: Yea, the text is very full; *he hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world*, Eph. 1. 3.

2. As we may be ſaid to be ſaved in the purpoſe of God before the foundation of the world, ſo we may be ſaid to be ſaved before we are converted, or called to Chriſt. And hence *ſaved* is put before *called*; he hath ſaved us, and called us; he ſaith not he hath *called* us, and *ſaved* us, but he puts *ſaving* before *calling*. So again, we are ſaid to be preſerved in Chriſt, and called; he ſaith not *called* and *preſerved*, Jude 1. And therefore God ſaith again, *I will pardon them whom I reſerve*, that is, as Paul expounds it, *thoſe whom I have elected and kept*, Jer. 50. 20.; Rom. 11. 4, 5.; and this part of ſalvation is accompliſhed through the forbearance of God. God beareth with his own elect, for Chriſt's ſake, all the time of their unregeneracy, until the time comes which he hath appointed for their converſion. The ſins that we ſtood guilty of before converſion, had the judgement due to them been executed upon us, we had not now been in the world to partake of an heavenly calling: But the judgement due to them hath been by the patience of God prevented, and we ſaved all the time of our ungodly and unconverted ſtate, from that death, and thoſe many hells, that for our ſins we deſerved at the hands of God.

And here lies the reaſon, that long life is granted to the elect before converſion, and that all the ſins they commit, and all the judgements they deſerve, cannot drive them out of the world before converſion. Manaſſeh, you know, was a great ſinner, and for the treſpaſs which he committed, he was driven from his own land, and carried to Babylon; but kill him they would not, though his ſins had deſerved death ten thouſand times; but what was the reaſon? Why, he was not yet called: God had choſen him in Chriſt, and laid up in him a ſtock of grace, which muſt be given to Manaſſeh before he dies. Therefore Manaſſeh muſt be convinced, converted, and ſaved. That legion of devils that was in the poſſeſſed, Mark 5. with all the ſins which he had committed in the time of his unregeneracy, could not take away his life before his converſion. How many times was that poor creature, as we may eaſily conjecture, aſſaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the ſea-ſide, and the devils had power to drive him too, yet could they not drive him further than the mountains that was by the ſea-ſide: Yea, they could help him often to break his chains and fetters, and could alſo make him as mad as a bedlam; they could alſo prevail with him to ſeparate from men, and cut himſelf with ſtones, but kill him they could not; drown him they could not; he was ſaved to be called; he was, notwithſtanding all this preſerved in Chriſt, and called. As it is ſaid of the young lad in the goſpel, Mark 9. 22. he was by the devil caſt oft into the fire, and oft into the water, to deſtroy him, but it could not be; even ſo hath he ſerved others, but they muſt be ſaved to be called. How many deaths have ſome been delivered from, and ſaved out of before converſion! Some have fallen into rivers, ſome into wells, ſome into the ſea, ſome into the hands of men; yea, they have been juſtly arraigned, and condemned, as the thief upon the croſs, but muſt not die before they have been converted. They were preſerved in Chriſt, and called.

Called Chriſtian, how many times have thy ſins laid thee upon a ſick bed? and to thine and others thinking, at the very mouth of the grave? yet God ſaid concerning thee, Let him live, for he is not yet converted: Behold therefore that the elect are ſaved before they are called: *God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our ſins*, Eph. 2. 4. *hath preſerved us in Chriſt, and called us.*

Now this ſaving of us ariſes from ſix cauſes.

(1) God hath choſen us unto ſalvation, and therefore will not fruſtrate his own purpoſes, 1 Theſſ. 5. 9.

(2) God hath given us to Chriſt; and his gift, as well as his calling, is without repentance, Rom. 11. 29.

(3) Chriſt hath purchaſed us with his blood, Rom. 5. 8.

(4) They are by God counted in Chriſt before they are converted, Epheſ. 1. 3, 4.

(5) They are ordained before converſion to eternal life; yea, to be called, to be juſtified, to be glorified, and therefore all this muſt come upon them, Rom. 8. 29, 30.

(6) For all this he hath alſo appointed them their portion and meaſure of grace, and that before the world began; therefore that they may partake of all theſe priviledges, they are ſaved and called; preſerved in Chriſt, and called.

3. To be ſaved, is to be brought to, and helped to lay hold on Jeſus Chriſt by faith: and this is called ſaving by grace through faith: *For by grace are ye ſaved, through faith, and that not of yourſelves, it is the gift of God*, Epheſ. 2. 8.

(1) They muſt be brought unto Chriſt, yea, drawn unto him: *For no man* (ſaith Chriſt) *can come unto me, except the Father which hath ſent me draw him*, John 6. 44. Men, even the elect, have too many infirmities, to come to Chriſt without help from heaven; inviting will not do. As they called them, ſo they went from them, therefore he drew them with cords, Hoſ. 11. 2. 4.

(2) As they muſt be brought to, ſo they muſt be helped to lay hold on Chriſt by faith; for as coming to Chriſt, ſo faith is not in his own power, therefore we are ſaid to be *raiſed up with him, through the faith of the operation of God*. And again, we are ſaid to *believe according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead*, Col. 2. 12.; Epheſ. 1. 19, 20. Now we are ſaid to be ſaved by faith, becauſe by faith we lay hold of, venture upon, and put on Jeſus Chriſt for life; For life, I ſay, becauſe God having made him the Saviour, hath given him life to communicate to ſinners, and the life that he communicates to them, is the merit of his fleſh and blood, which whoſo eateth and drinketh by faith, hath eternal life, becauſe that fleſh and blood hath merit in it ſufficient to obtain the favour of God: Yea, it hath done ſo that day it was offered through the Eternal Spirit a ſacrifice of a ſweet ſmelling ſavour to him; wherefore God imputeth the righteouſneſs of Chriſt to him that believeth in him, by which righteouſneſs he is perſonally juſtified, and ſaved from that juſt judgement of the law that was due unto him, John 5. 26.; & 6. 53. 57.; Epheſ. 4. 32.; & 5. 2.; Rom. 4. 23, 24, 25.

*Saved by faith*, For although ſalvation beginneth in God's purpoſe, and comes to us through Chriſt's righteouſneſs, yet is not faith exempted from having a hand in ſaving of us: Not that it merited ought, but is given by God to thoſe which he ſaveth, that thereby they may embrace and put on that Chriſt, by whoſe righteouſneſs they muſt be ſaved.

Wherefore this faith is that which here diſtinguiſheth them that ſhall be ſaved from them that ſhall be damned. Hence it is ſaid, *He that believeth not ſhall be damned*, and hence again it is, that the believers are called *the children, the heirs*, and *the bleſſed with faithful Abraham: That the promiſe by faith in Jeſus Chriſt might be given to them that believe*, Gal. 3. 6. Rom. 4. 13.

And here let Chriſtians warily diſtinguiſh betwixt the meritorious, and the inſtrumental cauſe of their juſtification. Chriſt, with what he hath done and ſuffered, is the meritorious cauſe of our juſtification: therefore he is ſaid to be *made to us of God wiſdom and righteouſneſs;* and we are ſaid to be *juſtified by his blood, and ſaved from wrath through him*, 1 Cor. 1. 30.; Rom. 5. 9, 10.; for it was his life and blood that was the price of our redemption: *Redeemed* ſays St Peter, *not with corruptible things, as ſilver and gold*, (alluding to the redemption of money under the law), *but with the precious blood of Chriſt*. Thou art therefore (as I have ſaid) to make Chriſt Jeſus the object of thy faith for juſtification: For by his righteouſneſs thy ſins muſt be covered from the ſight of the juſtice of the law: *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, for he ſhall ſave his people from their ſins*, Acts 16. 31.; Matth. 1. 21.

4. To be ſaved, is to be preſerved in the faith to the end: *He that ſhall endure to the end, the ſame ſhall be ſaved*, Matth. 24. 13.; not that perſeverance is an accident in Chriſtianity, or a thing performed by human induſtry: *They that are ſaved, are kept by the power of God, through faith unto ſalvation*, 1 Pet. 1. 3, 4, 5.

But perſeverance is abſolutely neceſſary to the complete ſaving of the ſoul, becauſe he that falleth ſhort of the ſtate that they that are ſaved are poſſeſſed of, as ſaved, cannot arrive to that ſaved ſtate. He that goeth to ſea, with a purpoſe to arrive at Spain, cannot arrive there, if he be drowned by the way. Wherefore perſervance is abſolutely neceſſary to the ſaving of the ſoul, and therefore it is included in the complete ſaving of us: *Iſrael ſhall be ſaved in the Lord, with an everlaſting ſalvation; they ſhall not be aſhamed nor confounded, world without end*, Iſa. 45. 17. Perſeverance is here made abſolutely neceſſary to the complete ſaving of the ſoul.

But (as I ſaid) this part of ſalvation dependeth not upon human power, but upon him *that hath begun a good work in us*, Phil. 1. 6. This part, therefore, of our ſalvation, is great, and calleth for no leſs than the power of God for our help to perform it: as will be eaſily granted by all thoſe that conſider.

(1) That all the power, and policy, malice, and rage of the devils, and hell itſelf, is againſt us. Any man that underſtandeth this, will conclude, that to be ſaved, is no ſmall thing. The devil is called *a god, a prince, a lion, a roaring lion:* it is ſaid, that he hath death and the power of it, &c.; but what can a poor creature, whoſe habitation is in fleſh, do againſt a god, a prince, a roaring lion, and the power of death itſelf? Our preſervance therefore lieth in the power of God; *the gates of hell ſhall not prevail againſt it.*

(2) All the world is againſt him that ſhall be ſaved: but what is one poor creature to all the world? eſpecially if you conſider, that with the world, is terror, fear, power, majeſty, laws, gaols, gibbets, hangings, burnings, drownings, ſtarvings, baniſhments, and a thouſand kinds of death, 1 John 5. 4, 5.; John 16. 33.

(3) Add to this, that all the corruptions that dwell in our fleſh is againſt us, and that not only in their nature and being, but they luſt againſt us, and war againſt us, to bring us into captivity to the law of ſin and death, Gal. 5. 17.) 1 Pet. 2. 11.; Rom. 7. 23.

(4) All the deluſions in the world are againſt them that ſhall be ſaved, many of which are ſo cunningly woven, ſo plauſibly handled, ſo rarely poliſhed with ſcripture and reaſon, that it is ten thouſand wonders that the elect are not ſwallowed up with them; and ſwallowed up they would be, were they not elect, and was not God himſelf engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again, Matth. 24. 24.; Eph. 4. 14.; Rom. 3. 10.

(5) Every fall of the ſaved is againſt the ſalvation of his ſoul; but a Chriſtian once fallen riſeth not, but as helped by omnipotent power: *O Iſrael, thou art fallen by thine iniquity, but in me is thy help*, ſays God, Hoſ. 13. 9.; chap. 14. 1.; Pſal. 37. 23. Chriſtians, were you awake, here would be matter of wonder to you, to ſee a man aſſaulted with all the powers of hell, and

yet to come off a conqueror: Is it not a wonder to ſee a poor creature, who in himſelf is weaker than the moth, (Job 4. 19.), to ſtand againſt, and overcome all devils, all the world, all his luſts and corruptions! Or if he fall, it is no wonder to ſee him, when devils and guilt are upon him, to riſe again, ſtand upon his feet again, walk with God again, and perſevere after all this in the faith and holineſs of the goſpel! He that knows himſelf, wonders; he that knows temptation, wonders; he that knows what falls and guilt means, wonders; indeed perſeverance is a wonderful thing, and is managed by the power of God; *for he only is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory, with exceeding joy*, Jude 4. Thoſe of the children of Iſrael that went from Ægypt, and entered the land of Canaan, how came they thither? Why, the text ſays, *That as an eagle ſpreadeth abroad her wings, ſo the Lord alone did lead them.* And again, he bore them and carried them all the days of old, Deut. 32. 11, 12.: Iſa. 63. 9. David alſo tells us, *That mercy and goodneſs ſhould follow him all the days of his life, and ſo he ſhould dwell in the houſe of the Lord for ever*, Pſal. 23. 6.

5. To be ſaved calls for more than all this. He that is ſaved muſt, when this world can hold him no longer have a ſafe conduct to heaven; for that is the place where they that are ſaved muſt to the full enjoy their ſalvation. This heaven is called the end of our faith, becauſe it is that which faith looks at, as Peter ſays, *received the end of your faith, the ſalvation of your ſouls:* And again, *But we are not of them that draw back unto perdition, but of them that believe to the ſaving of the ſoul*, 1 Pet. 1. 9.; Heb. 10. 39. For (as I ſaid) heaven is the place for the ſaved to enjoy their ſalvation in, with that perfect gladneſs that is not attainable here: here we are ſaved by faith and hope of glory, but there we that are ſaved, ſhall enjoy the end of our faith and hope, even the ſalvation of our ſouls. There is Mount Zion, the heavenly Jeruſalem, the general aſſembly and church of the firſt-born: There is the innumerable company of angels, and the ſpirits of juſt men made perfect: There is God the judge of all, and Jeſus the mediator of the new covenant: There ſhall our ſoul have as much of heaven as it is capable of enjoying, and that without intermiſſion. Wherefore, when we come there, we ſhall be ſaved indeed.

But now for a poor creature to be brought hither, this the life of the point. But how ſhall I come hither? There are heights and depths to hinder, Rom. 8. 38.

Suppoſe the poor Chriſtian is now upon a ſick-bed, beſet with a thouſand fears, and ten thouſand at the end of that; ſick-bed fears! and they are ſometimes dreadful ones: fears that are begotten by the review of the ſin perhaps of forty years profeſſion: fears that are begotten by dreadful and fearful ſuggeſtions of the devil, the ſight of death, and the grave, and it may be of hell itſelf; fears that are begotten by the withdrawing and ſilence of God and Chriſt, and by (it may be) the appearance of the devil himſelf. Some of theſe made David cry, *O ſpare me a little, that I may recover ſtrength, before I go hence and be no more*, Pſ. 39. 13. *The ſorrows of death* (ſaid he) *compaſſed me, the pains of hell got hold upon me, and I found trouble and ſorrow*, Pſ. 116. 3. Theſe things in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of: *They are not in trouble as other men, neither are they plagued like other men*, Pſ. 73. 5. But now, out of all theſe the Lord will ſave his people; not one ſin, nor fear, nor devil ſhall hinder; nor the grave nor hell diſappoint thee. But how muſt this be? Why, thou muſt have a ſafe conduct to heaven. What conduct? A conduct of angels: Are they not all miniſtring ſpirits ſent forth to miniſter for them that ſhall be heirs of ſalvation? Heb. 1. 14.

Theſe angels therefore are not to fail them that are the ſaved; but muſt, as commiſſioned of God, come down from heaven to do this office for them. They muſt come, I ſay, and take the care and charge of our ſoul, to conduct it ſafely into Abraham's boſom. It is not our meanneſs in the world, nor our weakneſs of faith, that ſhall hinder this; nor ſhall the loathſomeneſs of our diſeaſes make theſe delicate ſpirits ſhy of taking this charge upon them. Lazarus the beggar found this a truth: a beggar ſo deſpiſed of the rich glutton, that he was not ſuffered to come within his gate; a beggar full of ſores and noiſome putrefaction; yet behold, when he dies, the angels come from heaven to fetch him thither: *And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom*, Luke 16. 22.

True, ſick-bed temptations are oft-times the moſt violent, becauſe then the devil plays his laſt game with us; he is never to aſſault us more; beſides, perhaps God ſuffereth it thus to be, that the entering into heaven may be the ſweeter, and ring of this ſalvation the louder. O it is a bleſſed thing, for God to be our God, and our guide, even unto death, and then for his angels to conduct us ſafely to glory. This is ſaving indeed. And he ſhall ſave Iſrael out of all his troubles: out of ſick-bed troubles as well as others, Pſal. 25. 22; Pſal. 34. 6.; Pſal 48. 14.

6. To be ſaved, to be perfectly ſaved, calls for more than all this. The godly are not perfectly ſaved when their ſoul is poſſeſſed of heaven. True, their ſpirit is made perfect, and hath as much of heaven as at preſent it can hold; but man, conſiſting of body and ſoul, cannot be ſaid to be perfectly ſaved, ſo long as but part of him is in the heavens. His body is the price of the blood of Chriſt, as well as his ſpirit; his body is the temple of God, and a member of the body, and of the fleſh, and of the bones of Chriſt; he cannot then be completely ſaved, until the time of the reſurrection of the dead, 1 Cor. 6. 13, 15, 19.; Eph. 5. 30. Wherefore, when Chriſt ſhall come the ſecond time, then will he ſave the body from all thoſe things that at preſent make it uncapable of the heavens: *For our converſation is in heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change this our vile body, that it may be faſhioned like unto his glorious body*, Phil. 3. 20, 21. O what a great deal of good God hath put into this little word *ſaved!* We ſhall not ſee all the good that God hath put into this word ſaved, until the Lord Jeſus comes to raiſe the dead: *It doth not yet appear what we ſhall be*, 1 John 3. 2.; but till it appears what we ſhall be, we cannot ſee the bottom of this word ſaved. True, we have the earneſt of what we ſhall be, we have the Spirit of God, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, Eph. 1. 14.

The poſſeſſion is our body; it is called a purchaſed poſſeſſion, becauſe it is the price of blood. Now the redemption of this purchaſed poſſeſſion is the raiſing of it out of the grave, which raiſing is called the redemption of our body, Phil. 3. 21. And when this vile body is made like unto his glorious body, and this body and ſoul together poſſeſſed of the heavens, then ſhall we be every way ſaved.

There are three things from which this body muſt be ſaved.

(1) There is that ſinful filth and vileneſs that yet dwells in it, under which we groan earneſtly all our days, 2 Cor. 5. 1, 2, 3.

(2) There is mortality, that ſubjecteth us to age, ſickneſs, aches, pains, diſeaſes, and death.

(3) And there is the grave and death itſelf, for death is the laſt enemy that is to be deſtroyed: *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought paſs that ſaying that is written, Death is ſwallowed up in victory*, 1 Cor. 15. 54.

So then, when this comes to paſs, when we ſhall be ſaved, then will ſalvation in all the parts of it meet together in our glory, then we ſhall be every way ſaved; ſaved in God's decree, ſaved in Chriſt's undertakings, ſaved by faith, ſaved in perſeverance, ſaved in ſoul, and in body and ſoul together, in the heavens, ſaved perfectly, everlaſtingly, glorioully.

Before I conclude my anſwer to the firſt queſtion I would diſcourſe a little of the ſtate of our body and ſoul in heaven, when we ſhall enjoy this bleſſed ſtate of ſalvation.

1ſt, Of the ſoul; it will then be filled, in all the faculties of it, with as much bliſs and glory as ever it can hold.

(1) The underſtanding ſhall then be perfect in knowledge. *Now we know but in part: we know God, Chriſt, heaven, and glory, but in part; but when that which is perfect is come, then that which is in part ſhall be done away*, 1 Cor. 13. 10. Then ſhall we have perfect and everlaſting viſions of God, and that bleſſed one his Son Jeſus Chriſt, a good thought of whom doth ſometimes ſo fill us, while in this world, that it cauſeth joy unſpeakable, and full of glory.

(2) Then ſhall our will and affections be ever in a burning flame of love to God and his Son Jeſus Chriſt. Our love here hath ups and downs; but there it ſhall be always perfect with that perfection which is not poſſible in this world to be enjoyed.

(3) Then will our conſcience have that peace and joy, that neither tongue, or pen, of men or angels can expreſs.

(4) Then will our memory be ſo enlarged to retain all things that happened to us in this world, ſo that with unſpeakable aptneſs we ſhall call to mind all God's providences, all Satan's malice, all our own weakneſſes, all the rage of men, and how God made all work together for his glory and our good, to the everlaſting raviſhing of our hearts.

*2dly*, For our body, it ſhall be raiſed in power, in incorruption, a ſpiritual body, and glorious, 1 Cor. 15. 44.

The glory of which is ſet forth by ſeveral things.

(1) It is compared to the brightneſs of the firmament, and to the ſhining of the ſtars for ever and ever, Dan. 12. 3; 1 Cor. 15. 41, 42.

(2) It is compared to the ſhining of the ſun: *Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father: Who hath ears to hear, let him hear*, Matth. 13. 43.

(3) Their ſtate is then to be equally glorious with angels: *But they which ſhall be counted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels*, Luke 29. 35.

(4) It is ſaid, that then this our vile body ſhall be like the glorious body of Jeſus Chriſt, Phil. 3. 20, 21.; 1 John 3. 2, 3.

(5) And now, when body and ſoul are thus united, who can imagine what glory they both poſſeſs? They will now be both in capacity, without jarring, to ſerve the Lord with ſhouting, thankſgivings, and with a crown of everlaſting joy upon their head.

In this world there cannot be that harmony and oneneſs of body and ſoul, as there will be in heaven. Here the body ſometimes ſins againſt the ſoul, and the ſoul again vexes and perplexes the body with dreadful apprehenſions, of the wrath and judgement of God: While we be in this world, the body oft hangs this way, and the ſoul the quite contrary; but there, in heaven, they ſhall have that perfect union as never to jarr more: But now the glory of the body ſhall ſo ſuit with the glory of the ſoul and both ſo perfectly ſuit with the heavenly ſtate, that it paſſeth words and thoughts.

*3dly*, Shall I now ſpeak of the place that this ſaved body and ſoul ſhall dwell in? Why,

(1) It is a city, Heb. 11. 16.; Eph. 2. 19.

(2) It is called heaven, Heb. 10. 34.

(3) It is called God's houſe, John 14. 1, 2, 3.

(4) It is called a kingdom, Luke 12. 32.

(5) It is called glory, Col 3. 3.; Heb. 2. 10.

(6) It is called paradiſe, Rev. 2. 7.

(7) It is called everlaſting habitation, Luke 16. 9.

*4thly*, Shall I ſpeak of their company? Why,

(1) They ſhall ſtand and live in the preſence of the glorious God, the judge of all, Heb. 12. 23.

(2) They ſhall be with the Lamb, the Lord Jeſus.

(3) They ſhall be with an innumerable company of holy angels, Heb. 12. 22.

(4) They ſhall be with Abraham, Iſaac, and Jacob, and all the prophets in the kingdom of heaven, Luke 13. 28.

*5thly*, ſhall I ſpeak of their heavenly raiment?

(1) It is ſalvation, they ſhall be clothed with the garments of ſalvation, Pſal. 132. 16.; Pſal. 149. 4.; Iſa. 61. 10.

(2) This raiment is called white raiment, ſignifying heir clean and innocent ſtate in heaven: *And they* (ſays Chriſt) *ſhall walk with me in white, for they are worthy*, ſa. 57. 2.; Rev. 3. 4.; & 19. 8.

(3) It is called glory: *When he ſhall appear, we ſhall appear with him in glory*, Col. 3. 4.

(4) They ſhall alſo have crowns of righteouſneſs, everlaſting joy and glory, Iſa. 35. 10.; 2 Tim. 4. 8.; 1 Pet 5. 4.

*6thly*, Shall I ſpeak of their continuance in this condition?

(1) It is for ever and ever, *and they ſhall ſee his face, and his name ſhall be in their foreheads, and they ſhall reign for ever and ever*, Rev. 24. 4, 5.

(2) It is everlaſtingly: *And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life*, John 6. 40, 47.

(3) It is life eternal: *My ſheep hear my voice, and I know them, and they follow me, and I give unto them eternal life*, John 10. 27, 28.

(4) It is world without end: *But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation, they ſhall not be ſhamed nor confounded, world without end*, Eph. 3. 20, 21.

O ſinner! What ſayeſt thou? How doſt thou like being ſaved? Doth not thy mouth water? doth not thy heart twitter at being ſaved? Why, come then, *the Spirit and the bride ſays come, and let him that heareth ſay come; and let him that is a thirſt come, and whoſoever will let him take of the water of life freely*, Rev. 22. 17.

### Queſt. II. *What is it to be ſaved by grace?*

NOW I come to the ſecond queſtion, to wit, What is it to be ſaved by grace? for ſo are the words of the text, *By grace ye are ſaved*.

But, Firſt, I muſt touch a little upon the word *grace*, and ſhew you how diverſely it is taken.

1. Sometimes it is taken for the good-will and favour of men, Eſth. 2. 17.; Ruth 2. 2.; 1 Sam. 1. 18.; 2 Sam. 16. 4.

2. Sometimes it is taken for thoſe ſweeet ornaments that a life according to the word of God putteth about the neck, Prov. 1. 9.; & 3. 22.

3. Sometimes it is taken for the charity of the ſaints, is, 2 Cor. 9. 6, 7, 8.

4. But grace in the text is taken for God's good-will, the good-will of him that dwelt in the buſh, and is expreſſed variouſly.

(1) Sometimes it is called, his good pleaſure.

(2) Sometimes, the good pleaſure of his will, which is all one with the riches of his grace, Eph. 1. 7.

(3) Sometimes it is expreſſed by goodneſs, pity, love, mercy, kindneſs, and the like, Rom. 2. 4.; Iſa. 63. 9. Tit. 3. 4, 5.

(4) Yea, he ſtyles himſelf, *The Lord, the Lord God, merciful, gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity tranſgreſſions, and ſin, and that will by no means clear the guilty*, Exod. 34. 6, 7.

Secondly, as the word *grace* ſignifieth all theſe, ſo it intimates to us, that all theſe are free acts of God, free love, free mercy, free kindneſs: Hence we have other hints in the word about the nature of grace, as,

1. It is an act of God's will, which muſt needs be free; an act of his own will, of the good pleaſure of his will; by every of theſe expreſſions, is intimated, that grace is a free act of God's goodneſs towards the ſons of men.

2. Therefore it is expreſsly ſaid, *being juſtified freely by his grace*, Rom. 3. 24.

3. And when they had nothing to pay, he frankly forgave them both, Luke 7. 42.

4. And again, *not for your ſakes do I this, ſaith the Lord God, be it known unto you*, Ezek. 36. 32.; Deut. 9. 5.

5. And therefore grace, and the deſervings of the creature, are ſet in flat oppoſition one to another: *And if it be by grace, then it is no more of works, otherwiſe grace is no more grace; but if it be of works, then it is no more of grace, otherwiſe work is no more work*, Rom. 11. 6.

The word *grace* therefore being underſtood, doth moſt properly ſet forth the true cauſe of man's happineſs with God, not but that thoſe expreſſions, love mercy, goodneſs, pity, kindneſs, &c. and the like, have their proper place in our happineſs alſo: *Had not God loved us, grace had not acted freely in our ſalvation: had not God been merciful, good, pitiful, kind, he would have turned away from us, when he ſaw us in our blood*, Ezek. 16.

So then, when he ſaith, *by grace ye are ſaved*, It is all one as if he had ſaid, by the good-will, free mercy, and loving kindneſs of God, ye are ſaved; as the words conjoined with the text do alſo further manifeſt: *But God*, (ſaith Paul), *who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſin, hath quickened us together with Chriſt, by grace ye are ſaved.*

The words thus underſtood admit of theſe few concluſions.

1. That God, in ſaving of the ſinner, hath no reſpect to the ſinner's goodneſs; hence it is ſaid, *he is frankly forgiven, and freely juſtified*, Luke 7. 42.; Rom. 3. 24.

2. That God doth this to whom, and when he pleaſes, becauſe it is an act of his own good pleaſure, Gal. 1. 15, 16.

3. This is the cauſe why great ſinners are ſaved; *for God pardoneth according to the riches of his grace*, Eph. 1. 7.

4. This is the true cauſe that ſome ſinners are ſo amazed and confounded at the apprehenſion of their own ſalvation, his grace is unſearchable, and by unſearchable grace God oft puzzles and confounds our reaſon, Ezek. 16. 62, 63.; Acts 9. 6.

5. This is the cauſe that ſinners are ſo often recovered from their backſliding, healed of their wounds, that they get by their falls, and helped again to rejoice in God's mercy; why, *he will be gracious to whom he will be gracious, and he will have compaſſion on whom he will have compaſſian*, Rom. 9. 15.

But I muſt not here conclude this point; we are here diſcourſing of the grace of God, and that by it we are ſaved; ſaved (I ſay) by the grace of God.

Now, God is ſet forth in the word unto us under a double conſideration.

1. He is ſet forth in his own eternal power and Godhead; and as thus ſet forth, we are to conceive of him by his attributes of power, juſtice, goodneſs, holineſs, everlaſtingneſs, &c.

2. But then we have him ſet forth in the word of truth, as conſiſting of Father, Son, and Spirit; and although this ſecond conſideration containeth in it the nature of the Godhead, yet the firſt doth not demonſtrate the perſons in the Godhead: *We are ſaved by the grace of God*, that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, ſince we are ſaid to be ſaved by grace, and that the grace of God; and ſince alſo we find in the word, that in the Godhead there is Father, Son, and Holy Ghoſt, we muſt conclude, that it is by the grace of the Father, Son, and Spirit, that we are ſaved; wherefore grace is attributed to the Father, Son, and Holy Ghoſt, diſtinctly.

1. Grace is attributed to the Father, as theſe ſcriptures teſtify, Rom. 7. 25.; 1 Cor. 1. 3.; 2 Cor. 1. 2.; Gal. 1. 3.; Eph. 1. 2.; Phil. 1. 2.; Col. 1. 2.; 1 Theſſ. 1. 1.; 2 Theſſ. 2.; 1 Tim. 2. 2,; 2 Tim. 1. 2.; Tit. 1. 4.; Phil. 3.

2. Grace alſo is attributed to the Son, and I firſt manifeſt it by all thoſe texts above mentioned, as alſo by theſe that follow, 2 Cor. 8. 9.; & 13. 14.; Gal. 6. 18; Phil 4. 23.; 1 Theſſ. 5. 28.; 2 Theſſ. 3. 18.; Phil. 25.; Rev. 22. 21.

3. It is alſo attributed to the Holy Ghoſt, Zech. 12. 10.; Heb. 12. 19. Now he is here called the *Spirit of grace*, becauſe he is the author of grace as the Father and the Son: So then it remaineth that I ſhew you.

1. How we are ſaved by the grace of the Father.
2. How we are ſaved by the grace of the Son.
3. And how we are ſaved by the grace of the Spirit.

I. Of the Father's grace. How we are ſaved by the grace of the Father.

Now this will I open unto you thus.

1. The Father by his grace hath bound up them that ſhall go to heaven in an eternal decree of election; and here indeed, as was ſhewed at firſt, is the beginning of our ſalvation, 2 Tim. 1. 9. and election is reckoned not the Son's act, but the Father's; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world*, Eph. 1. 4. Now this election is counted an act of grace; ſo then, at this preſent time alſo, there is a remnant according to the election of grace, Rom. 11. 5.

2. The Father's grace ordaineth, and giveth the Son to undertake for us our redemption: *The Father ſent his Son to be the Saviour of the world, in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; that in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs to us-ward through Chriſt Jeſus*, 1 John 4. 14; Eph. 1. 7.; John 3. 16.; & 6. 32. 33.; & 12. 47.

3. The Father's grace giveth us to Chriſt, to be juſtified by his righteouſneſs, waſhed in his blood, and ſaved by his life. This Chriſt mentioneth, John 6. 37. and tells us, it is his Father's will that they ſhould be ſafe-coming at the laſt day, and that he had kept them all the days of his life, and they ſhall never periſh, John 6. 38, 39.; & 17. 2, 12.

4. The Father giveth the kingdom of heaven to thoſe that he hath given to Jeſus Chriſt: *Fear not little flock, it is your Father's good pleaſure to give you the kingdom*, Luke 12. 32.

5. The Father's grace provideth, and layeth up in Chriſt for thoſe that he hath choſen, a ſufficiency of all ſpiritual bleſſings, to be communicated to them at their need, for their preſervation in the faith, and faithful perſeverance through this life; *not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began*, 2 Tim. 1. 9.; Eph. 1. 3, 4.

6. The Father's grace ſaveth us by the bleſſed and effectual call, that he giveth us the fellowſhip of his Son Jeſus Chriſt, 1 Cor. 1. 9.; Gal. 1. 15.

7. The Father's grace ſaveth us by multiplying pardons to us for Chriſt's ſake, day by day: *In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace.*

8. The Father's grace ſaveth us, by exerciſing patience and forbearance towards us all the time of our unregeneracy, Rom. 3. 24.

9. The Father's grace ſaveth us, by holding of us faſt in his hand, and by keeping of us from all the power of the enemy. *My Father* ſaith Chriſt, *that gave them me, is greater than all; and no man can pull them out of my Father's hand*, John 10. 29.

10. What ſhall I ſay? The Father's grace ſaveth us, by accepting of our perſons and ſervices, by lifting up the light of his countenance upon us, by manifeſting of his love unto us, and by ſending of his angels to fetch us to himſelf, when we have finiſhed our pilgrimage in this world.

II. Of the grace of the Son. I come now to ſpeak of the grace of the Son, for as the Father putteth forth his grace in the ſaving of the ſinner, ſo doth the Son put forth his: *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich*, 2 Cor. 8. 9.

Here you ſee alſo, that the grace of our Lord Jeſus Chriſt is brought in as a partner with the grace of his Father, in the ſalvation of our ſouls: Now this is the grace of our Lord Jeſus Chriſt; *he was rich, but for our ſakes he became poor, that we through his poverty might be made rich.*

To inquire then into this grace, this condeſcending grace of Chriſt, and that by ſearching out how rich Jeſus Chriſt was, and then how poor he made himſelf, that we through his poverty might have the riches of ſalvation.

Firſt, How rich was Jeſus Chriſt?

To which I anſwer, firſt, generally; ſecondly particularly.

Firſt, generally, He was rich as the Father; *All things that the Father hath* (ſaith he) *are mine. Jeſus Chriſt he is the Lord of all, God over all bleſſed for ever*,

*ver; He thought it no robbery to be equal with God, being naturally and eternally God, as the Father.* John 16. 15.; Acts 10. 36.; Phil. 2. 6.; Rom. 9. 4, 5; John 10. 30.; but of his Godhead he could not ſtrip himſelf.

Secondly, Jeſus Chriſt had glory with the Father, yea, a manifold glory with him, which he ſtripped himſelf of.

1. He had the glory of dominion; he was Lord of all the creatures, they were under him upon a double account.

(1.) As he was their creator, Col. 1. 16.

(2.) As he was made the heir of God, Heb. 1. 2.

2. Therefore the glory of worſhip, reverence, and fear, from all creatures, was due unto him; the worſhip, obedience, ſubjection, and ſervice of angels, was due unto him; the fear, honour, and glory of kings, and princes, and judges of the earth, was due unto him; the obedience of the ſun, moon, ſtars, clouds, and all vapours, was due unto him; all dragons, deeps, fire, hail, ſnow, mountains and hills, beaſts, cattle, creeping things, and flying fowls, the ſervice of them all, and their worſhip, was due unto him, Pſal. 148.

3. The glory of the heavens themſelves was due unto him; in a word, heaven and earth was his.

4. But above all, the glory of communion with his Father was his; I ſay, the glory of that unſpeakable communion that he had with the Father before his incarnation, which alone was worth ten thouſand worlds, that was ever his.

But again, As Jeſus Chriſt was poſſeſſed with this, ſo beſides he was Lord of life: this glory alſo was Jeſus Chriſt's; in him was life, therefore he is called the prince of it: becauſe it was in him originally as in the Father, Acts 3. 15. He gave to all life and breath; and all things, angels, men, beaſts, they had all their life from him.

Again, As he was Lord of glory, and Prince of life, ſo he was alſo Prince of peace, Iſa. 9. 6. and by him was maintained that harmony and goodly order which was among things in heaven, and things on earth.

Take things briefly in theſe few particulars.

(1) The heavens were his, and he made them.

(2) Angels were his, and he made them.

(3) The earth was his, and he made it.

(4) Man was his, and he made him.

Now this heaven he foorſook for our ſakes; *He came into the world, to ſave ſinners*, 1 Tim. 1. 15.

He was made lower than the angels for the ſuffering of death, Heb. 2. 9.

When he was born, he made himſelf, as he ſaith, a worm, or one of no reputation; he became the reproach and byword of the people, he was born in a ſtable, laid in a manger, earned his bread with his labour, being by trade a carpenter, Pſa. 22 6.; Phil. 2. 7.; Mark 6. 3. When he betook himſelf to his miniſtry, he lived upon the charity of the people; when other men went to their own houſes, Jeſus went to the mount of Olives. Hark what himſelf ſaith for the clearing of this: *Foxes have holes, and birds of the air have neſts, but the ſon of man hath not whereon to lay his head.* Luke 8. 2, 3.; John 7. 35. & 8. 1.; Luke 9. 58. He denied himſelf of this world's good.

Again, As he was Prince of life, ſo he for our ſakes laid down that alſo; for ſo ſtood the matter, that he or we muſt die; but the grace that was in his heart wrought with him to lay down his life; *He gave his life a ranſom for many; He laid down his life that we might have life: He gave his fleſh and blood for the life of the word: He laid down his life for his ſheep.*

Again, He was a Prince of peace, but he forſook his peace alſo.

1. He laid aſide peace with the world, and choſe upon that account to be a man of ſorrows, and acquainted with grief, and therefore was perſecuted from his cradle to his croſs, by kings, rulers, &c.

2. He laid aſide his peace with his Father, and made himſelf the object of his Father's curſe, inſomuch that the Lord ſmote, ſtruck, and afflicted him: and in concluſion hid his face from him (as he expreſſed with great crying) at the hour of his death.

But perhaps ſome may ſay, What need was there that Jeſus Chriſt ſhould do all this? could not the grace of the Father ſave us without this condeſcenſion of the Son?

*Anſ.* As there is grace, ſo there is juſtice in God: and man having ſinned, God concluded to ſave him in a way of righteouſneſs; therefore it was abſolutely neceſſary that Jeſus Chriſt ſhould put himſelf into our very condition, ſin only excepted.

1. Now by ſin we had loſt the glory of God, therefore Jeſus Chriſt lays aſide the glory that he had with the Father, Rom. 3. 23.; John 17. 5.

2. Man by ſin had ſhut himſelf out of an earthly paradiſe, and Jeſus Chriſt will leave his heavenly paradiſe to ſave him, Gen. 3. 24; 1 Tim. 1. 15.; John 6. 38.

3. Man by ſin had made himſelf lighter than vanity, and this Lord God, Jeſus Chriſt, made himſelf lower than the angels to redeem him, Iſa. 40. 17.; Heb. 2. 7.

4 Man by ſin loſt his right to the creatures, and Jeſus Chriſt will deny himſelf of a whole world to ſave him, Luke 9. 58.

5. Man by ſin had made himſelf ſubject to death, but Jeſus Chriſt will loſe his life to ſave him, Rom. 6. 23.

6. Man by ſin had procured to himſelf the curſe of God, but Jeſus Chriſt will bear that curſe in his own body to ſave him, Gal. 3. 13.

7. Man by ſin had loſt peace with God, but this would Jeſus Chriſt loſe alſo, to the end man might be ſaved.

8. Man ſhould have been mocked of God, therefore Chriſt was mocked of men.

9 Man ſhould have been ſcourged in hell, but to hinder that Jeſus was ſcourged on earth.

10. Man ſhould have been crowned with ignominy and ſhame, but to prevent that Jeſus was crowned with thorns.

11. Man ſhould have been pierced with the ſpear of God's wrath, but to prevent that, Jeſus was pierced both by God and men.

12. Man ſhould have been rejected of God and angels, but to prevent that, Jeſus was forſaken of God, and denied, hated, and rejected of men, Iſa. 48. 22.; Matth. 27. 46.; Prov. 1. 24, 25. 26.; Pſal. 22. 7.; Matth. 27. 39.; Pſal, 9. 17.; & 11. 6.; Matth. 27. 26.; Dan. 12. 2.; John 19. 2, 3, 4, 5; Numb. 24. 8.; Zech. 12. 10.; John 19. 37.

I might thus enlarge, and that by authority from this text, *He became poor, that we through his poverty might be made rich.* All the riches he ſtripped himſelf of, it was for our ſakes; all the ſorrows he underwent, it was for our ſakes; to the leaſt circumſtance of the ſufferings of Chriſt, there was a neceſſity that ſo it ſhould be, all was for our ſakes: *For our ſakes he became poor, that ye through his poverty might be made rich.*

And you ſee the argument that prevailed with Chriſt to do this great ſervice for man, the grace that was in his heart; as alſo the prophet ſaith, *In his love, and in his pity he redeemed them.* According to this in the Corinthians *You know the grace of our Lord Chriſt:* both which agree with the text, *By grace ye are ſaved.*

I ſay, this was the grace of the Son, and the exerciſe thereof; the Father therefore ſhews his grace one way, and the Son his another: It was not the Father, but the Son, that left his heaven for ſinners: It was not the Father, but the Son, that ſpilt his blood for ſinners. The Father indeed gave the Son, and bleſſed be the Father for that; and the Son gave his life and blood for us, and bleſſed be the Son for that.

But methinks we ſhould not yet have done with this grace of the Son: Thou Son of the Bleſſed, what grace was manifeſt in thy condeſcenſion? Grace brought thee down from heaven, grace ſtripped thee of thy glory, grace made thee poor and deſpicable, grace made thee bear ſuch burdens of ſin, ſuch burdens of ſorrow, ſuch burdens of God's curſe, as is unſpeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy ſide with thy blood, grace came forth with every word of thy ſweet mouth, Pſal. 45. 2.; Luke 4. 22. grace came out where the whip ſmote thee, where the thorns pricked thee, where the nails and ſpear pierced thee. O Bleſſed Son of God! here is grace indeed! unſearchable riches of grace! unthought-of riches of grace! grace to make angels wonder, grace to make ſinners happy, grace to aſtoniſh devils! And what will become of them that trample under foot this Son of God?

III. Of the grace of the Spirit. I come now to ſpeak of the grace of the Spirit; for he alſo ſaveth us by his grace.

The Spirit, I told you, is God, as the Father and the Son, and is therefore alſo the author of grace; yea, and it is abſolutely neceſſary that he put forth his grace alſo, or elſe no fleſh can be ſaved. The Spirit of God hath his hand in ſaving of us many ways; for they that go to heaven, as they muſt be beholden to the Father and the Son, ſo alſo to the Spirit of God. The Father chuſeth us, giveth us to Chriſt, and heaven to us, and the like: The Son fulfils the law for us, takes the curſe of the law from us, bears in his own body our ſorrows, and ſets us juſtified in the ſight of God. The Father's grace is ſhewed in heaven and earth; the Son's grace is ſhewed on the earth, and on the croſs; and the Spirit's grace muſt be ſhewed in our ſouls and bodies, before we come to heaven.

*Queſt.* But ſome may ſay, Wherein doth the ſaving grace of the Spirit appear?

*Anſ.* In many things.

In taking poſſeſſion of us for his own; in his making of us his houſe and habitation, 1 Cor. 3. 16.; & 6. 19.; Epheſ. 2. 21, 22.; ſo that though the Father and the Son have both glorionſly put forth gracious acts in order to our ſalvation, yet the Spirit is the firſt that makes ſeizure of us. Chriſt therefore, when he went away, ſaid not, that he would ſend the Father, but the Spirit, and that he ſhould be in us for ever: If I depart, (ſaid Chriſt), I will ſend him, the Spirit of truth, the Comforter, John 14. 14.; & 16. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many ſalvations for us now, and each of them in order alſo to our being ſaved for ever.

1. He ſaveth us from our darkneſs, by illuminating of us: hence he is called the *Spirit of revelation*, becauſe he openeth the blind eyes, and ſo conſequently delivereth us from that darkneſs, which elſe would drown us in the deeps of hell, Epheſ. 1. 17.

2. He it is that convinceth us of the evil of our unbelief, and that ſhews us the neceſſity of our believing in Chriſt: Without the conviction of this we ſhould periſh, John 16 9.

3. This is that finger of God, by which the devil is made to give place unto grace, by whoſe power elſe we ſhould be carried headlong to hell, Luke 11. 20, 21, 22.

4. This is he that worketh faith in our hearts, without which neither the grace of the Father, nor the grace of the Son, can ſave us; *For he that believeth not ſhall be damned*, Rom. 15. 13.; Mark 16. 16,

5. This is he by whom we are born again, and he that is not ſo born can neither ſee nor inherit the kingdom of heaven, John 3. 3, 5, 6, 7.

6. This is he that ſetteth up his kingdom in the heart, and by that means keepeth out the devil after he is caſt out; which kingdom of the Spirit, whoever wanteth, they lie liable to a worſe poſſeſſion of the devil than ever, Matth 13. 33; Luke 11. 24, 25.

7. By this Spirit we come to ſee the beauty of Chriſt, without a ſight of which we ſhould never deſire him. but ſhould certainly live in the neglect of him, and periſh, John 16. 14.; 1 Cor. 2. 9.—13.; Iſa. 53. 1, 2.

8. By this Spirit we are helped to praiſe God acceptably; but without it, it is impoſſible to be heard unto ſalvation, Rom. 8. 26.; Eph 6. 18.; 1 Cor. 14. 15.

9. By this bleſſed Spirit the love of God is ſhed abroad in our hearts, and our hearts are directed into the love of God, Rom. 5. 5.; 2 Theſſ. 2. 5.

10. By this bleſſed Spirit we are led from the ways of the fleſh into the ways of life; and by it our mortal body, as well as our immortal ſoul, is quickened in the ſervice of God, Gal. 5. 18, 25.; Rom. 8. 1.

11. By this good Spirit we keep that good thing, even the ſeed of God, that at the firſt by the word of God was infuſed into us, and without which we are liable to the worſt damnation, 1 John 3. 9.; 1 Pet. 1. 23.; 2 Tim. 1. 14.

12. By this good Spirit we have help and light againſt all the wiſdom and cunning of the world, which putteth forth itſelf in its moſt curſed ſophiſtications, to overthrow the ſimplicity that is in Chriſt, Matth. 10. 19, 20.; Mark 13. 11.; Luke 12. 11, 12.

13. By this good Spirit our graces are maintained in life and vigour; as faith, hope, love, a ſpirit of prayer and every grace, 2 Cor. 4. 13.; Rom. 15. 13.; 2 Tim. 1. 7.; Eph. 6. 18.; Titus 3. 5.

14. By this good Spirit we are ſcaled to the day of redemption, Eph. 1. 14.

15. And by this good Spirit we are made to wait with patience until the redemption of the purchaſed poſſeſſion comes, Gal. 5. 5.

Now all theſe things are ſo neceſſary to our ſalvation that I know not which of them can be wanting; neither can any of them be by any means attained but by this bleſſed Spirit.

And thus have I, in a few words, ſhewed you the grace of the Spirit, and how it putteth forth itſelf towards the ſaving of the ſoul.

And verily, Sirs, it is neceſſary that you know theſe things diſtinctly; to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghoſt; for it is not the grace of one, but of all theſe three, that ſaveth him that ſhall be ſaved indeed.

The Father's grace ſaveth no man without the grace of the Son: neither doth the Father and the Son ſave any without the grace of the Spirit; for as the Father loves, the Son muſt die, and the Spirit muſt ſanctify, or no ſoul muſt be ſaved.

Some think that the loved of the Father, without the blood of the Son, will ſave them, but they are deceived. *For without ſhedding of blood is no remiſſion*, Heb. 9. 22.

Some think that the love of the Father, and blood of the Son, will do, without the holineſs of the Spirit of God, but they are deceived alſo: *For if any man have not the Spirit of Chriſt, he is none of his:* And again, *Without holineſs no man ſhall ſee the Lord*, Rom. 8. 9.; Heb. 12. 14

There is a third ſort, that think the holineſs of the Spirit is ſufficient of itſelf: but they (if they had it) are deceived alſo; for it muſt be the grace of the Father, the grace of the Son, and the grace of the Spirit jointly, that muſt ſave them.

But yet, as theſe three do put forth grace jointly and truly in the ſalvation of a ſinner; ſo they put it forth (as I alſo have ſhewed you before) after a diverſe manner. The Father deſigns us for heaven, the Son redeems from ſin and death, and the Spirit makes us meet for heaven, not by electing, that is the work of the Father; not by dying, that is the work of the Son, but by his revealing Chriſt, and applying Chriſt to our ſouls, by ſhedding the love of God abroad in our hearts by ſanctifying of our ſouls, and taking poſſeſſion of us as an earneſt of our poſſeſſion of heaven.

### Queſt. III. *Who are they that are to be ſaved by grace?*

I Come now to the third particular, namely, To ſhew you who they are that are to be ſaved by grace.

1. Not the ſelf-righteous; not they that have no need of the Phyſician: *The whole have no need of the Pyſician*, ſaid Chriſt: *I come not to call the righteous, but ſinners to repentance*, Mark 2. 17. And again, *He hath filled the hungry with good things, but ſends the rich empty away*, Luke 1. 53. Now when I ſay, not the ſelf-righteous, not the rich, I mean not that they are utterly excluded; for St Paul was ſuch a one: but he ſaveth not ſuch, without he firſt awaken them to ſee they have need to be ſaved by grace.

2. The grace of God ſaveth, not him that hath ſinned the unpardonable ſin. There is nothing left for him but a certain fearful looking for of judgement, which ſhall devour the adverſaries, Heb. 10. 26, 37.

3. The ſinner that perſevereth in final impenitency and unbelief ſhall be damned, Luke 13. 3, 5.; Rom. 2 2, 3, 4, 5.; Mark 16. 15, 16.

4. That ſinner whoſe mind the god of this world hath blinded, that the glorious light of the goſpel of Chriſt, who is the image of God, can never ſhine into him, is loſt, and muſt be damned, 2 Cor. 4. 3, 4.

5. The ſinner that maketh religion his cloak for wickedneſs, he is an hypocrite, and continuing ſo, muſt cer-

tainly be damned, Pſ. 125. 5.; Iſa. 38. 40. Mat. 10. 51.

6. In a word, every ſinner that perſevereth in his wickedneſs, ſhall not inherit the kingdom of heaven: *Know you not that the unrighteous ſhall not inherit the kingdom of God. Be not deceived, neither fornicator, nor idolater, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God. Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience*, 2 Cor. 6. 9. 12; Eph. 5. 5. 6.

*Queſt.* But what kind of ſinners ſhall then be ſaved?

*Anſ.* Thoſe of all theſe kinds that the Spirit of God ſhall bring the Father by Jeſus Chriſt. Theſe, I ſay, and none but theſe, can be ſaved; becauſe elſe the ſinners might be ſaved without the Father, or without the Son, or without the Spirit.

Now, in all that I have ſaid, I have not in the leaſt ſuggeſted, that any ſinner is rejected, becauſe his ſins, in the nature of them, are great: Chriſt Jeſus came into the world to ſave the chief of ſinners. It is not therefore the greatneſs of, but the continuance in ſins, that indeed damneth the ſinner: but I always exclude him that hath ſinned againſt the Holy Ghoſt. That it is not the greatneſs of ſin that excludeth the ſinner, is evident,

1ſt, From the words before the text, which do give an account of what kind of ſinners were here ſaved by grace; as namely, they that were dead in treſpaſſes and ſins, thoſe that walked in theſe ſins, according to the courſe of this world, even according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, among whom alſo we have all our converſation in times paſt, in the luſts of the fleſh, fulfilling the deſires of the fleſh and of the mind, and were by nature the children of wrath, even as others, Eph. 2. 2, 3.

2dly, It is evident alſo from the many ſinners that we find to be ſaved, by the revealed will of God; for in the word we have mention made of the ſalvation of great ſinners, where their names and their ſins ſtand recorded for our encouragement. As,

1. You read of Manaſſeth, who was an idolater, a witch, a perſecutor; yea, a rebel againſt the word of God, ſent unto him by the prophets; and yet this man was ſaved, 2 Chron. 33. 2.—13.; 2 Kings 21. 16.

2. You read of Mary Magdalene, in whom was ſeven devils. Her condition was dreadful; yet ſhe was ſaved, Luke 8. 2.

3. You read of the man that had a legion of devils in him. O how dreadful was his condition! and yet by grace he was ſaved, Mark 5. 1. 19.

4. You read of them that murdered the Lord Jeſus, and how they were converted and ſaved, Acts 2. 23.

5. You read of the exorciſts in Acts 19. 13. how they cloſed with Chriſt, and were ſaved by grace.

6. You read of Saul the perſecutor, and how he was ſaved by grace. Acts 9. 15.

*Object.* But thou ſayeſt, I am a backſlider.

*Anſ.* 1. So was Noah, and yet he found grace in the eyes of the Lord, Gen. 9. 21, 22

2. So was Lot, and yet God ſaved him by grace, Gen. 20. 36. and 2 Pet. 2. 7, 8, 9.

3. So was David, yet by grace he was forgiven his iniquities, 2 Sam. 12. 7.—13.

4. So was Solomon, and a great one too; yet by grace his ſoul was ſaved, Pſal. 89. 28.—34.

5. So was Peter, and that a dreadful one; yet by grace he was ſaved, Matth. 26. 69, 70, 72, 74.; Mark 16. 7; Acts 15. 7, 8, 9. 10, 11.

6. Beſides, for further encouragement, read Jeremiah 3; chap. 33. 25, 26; chap. 51. 5.; Ezek. 36 25.; Hoſ. 14. 1, 2, 3. 4. And ſtay thyſelf, and wonder at the riches of the grace of God.

*Queſt.* But how ſhould we find out what ſinners ſhall be ſaved? all it ſeems ſhall not: beſides, for ought can be gathered by what you have ſaid, there is as bad ſaved as damned, (ſet him that hath ſinned the unpardonable ſin aſide).

*Anſ.* True, there are as bad ſaved as damned. But to this queſtion.

1. They that are effectually called, are ſaved.

2. They that believe on the Son of God ſhall be ſaved.

3. They that are ſanctified and preſerved in Chriſt, ſhall be ſaved.

4. They that take up the croſs daily, and follow Chriſt, ſhall be ſaved.

Take a catalogue of them thus.

1. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Mark 16. 10; Acts 16. 31.

2. *Confeſs with thy mouth the Lord Jeſus, and believe in thine heart that God hath raiſed him from the dead, and thou ſhalt be ſaved*, Rom. 10. 9.

3. *Be juſtified by the blood of Chriſt, and thou ſhalt be ſaved*, Rom. 5. 9.

4. *Be reconciled to God by the death of his Son, and thou ſhalt be ſaved by his life*, Rom. 5. 10.

5. *And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord ſhall be ſaved*, Rom. 10, 13. See ſome other ſcriptures.

(1) *He ſhall ſave the humble perſon*, Job 22. 29.
(2) *Thou ſhalt ſave the afflicted people*, Pſal. 18. 27.
(3) *He ſhall ſave the children of the needy*, Pſal. 72. 4.
(4) *He ſhall ſave the ſouls of the needy*, Pſal. 72. 13.
(5) *O thou my God, ſave thy ſervant that truſteth in thee* Pſal. 84. 2.
(6) *He will fulfil the deſire of them that fear him: he will hear their cry, and will ſave them*, Pſal. 145. 19.

But, ſinner, if thou wouldſt indeed be ſaved, beware of theſe four things.

1. Beware of delaying repentance. Delays are dangerous, and damnable: they are dangerous becauſe their tendency is to make thee outſtand the time of grace, Pſal. 95. 7.; Heb. 3. to 12.

2. Beware of reſting in the word of the kingdom, without the ſpirit and power of the kingdom of the goſpel, for the goſpel coming in word only, ſaves no body; *for the kingdom of God, or the goſpel, where it comes to ſalvation, is not in word, but in power*, 1 Theſ. 1. 4, 5, 6.; 1 Cor. 4. 19.

3. Take heed of living in a profeſſion, a life that is provoking to God: For that is the way to make him caſt thee away in his anger.

4. Take heed that thy inſide and outſide be alike, and both conformable to the word of his grace; labour to be like the living creatures which thou mayeſt read of in the book of the prophet Ezekiel, whoſe appearance and themſelves were one, Ezek. 10. 22.

In all this, I have advertiſed you not to be content without the power and ſpirit of God in your hearts, for without him you partake of none of the grace of the Father or Son, but will certainly miſs of the ſalvation of the ſoul.

## Queſt. IV. *How it appears, that they that are ſaved, are ſaved by grace?*

THIS fourth queſtion requireth, that ſome demonſtration be given of the truth of this doctrine; to wit, they that are ſaved, are ſaved by grace.

What hath been ſaid before, hath given ſome demonſtration of the truth; wherefore firſt repeating, in a few words, the ſum of what hath been ſaid already, I ſhall come to further proof.

1. That this is true, the ſcriptures teſtify, becauſe God choſe them to ſalvation before they had done good, Rom. 9. 11.

2. Chriſt was ordained to be their Saviour before the foundation of the world, Eph. 1. 4; 1 Pet. 1. 19. 20.

3. All things that concur and go to our ſalvation, were alſo in the ſame laid up in Chriſt, to be communicated in the diſpenſation of the fulneſs of times to them that ſhall be ſaved, Eph. 1. 3, 4.; 2 Tim. 1. 9. Eph. 1. 10.; chap. 3. 8.—11.; Rom. 8. 30.

Again, as their ſalvation was contrived by God, ſo as was ſaid, this ſalvation was undertaken by one of the three, to wit, the Son of the Father, John 1. 29. Iſa. 48 16.

Had there been a contrivance in heaven about the ſalvation of ſinners on earth, yet if the reſult of that contrivance had been, that we ſhould be ſaved by our own good deeds, it would not have been proper for an apoſtle or an angel to ſay, *By grace ye are ſaved*, But now, when a counſel is held in eternity about the ſalvation of ſinners in time, and when the reſult of that counſel ſhall be, that the Father, the Son, and the Holy Ghoſt, will themſelves accompliſh the work of this ſalvation, this is grace, this is naturally grace, grace that is rich and free. Yea, this is unthought of grace; I will ſay it again, this is unthought of grace; for who could have thought that a Saviour had been in the boſom of the Father, or that the Father would have given him to be the Saviour of men, ſince he refuſed to give him to be the Saviour of angels, Heb. 2. 16. 17.

Again, could it have been thought, that the Father would have ſent his Son to be the Saviour, we ſhould in reaſon have thought alſo that he would never have taken the work wholly on himſelf, eſpecially that fearful, dreadful, ſoul-aſtoniſhing, and amazing part thereof! who could once have imagined, that the Lord Jeſus would have made himſelf ſo poor, as to ſtand before God in the nauſeous rage of our ſins, and ſubject himſelf to the curſe and death that was due to our ſin? but thus he did to ſave us by grace.

*Bleſſed be God, and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love. Having predeſtinated us unto the adoption of children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace,* Eph. 1. 3, –7.

Again, if we conſider the terms and condition upon which this ſalvation is made over to them that are ſaved, it will farther appear we are ſaved by grace.

1. The things that immediately concern our juſtification and ſalvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith: ſinner hold up thy lap: God ſo loved the world that he giveth his Son, that he giveth his righteouſneſs, that he giveth his ſpirit, and the kingdom of heaven, Job 2. 16.; Rom. 5. 17.; 2 Cor. 1. 21, 22; Luke 12. 32.

2. He alſo giveth repentance, he giveth faith, he giveth everlaſting conſolation, and good hope through grace, Acts 5. 30, 31.; Phil. 1. 29; 2 Theſſ. 2. 16.

3. He giveth pardon, he giveth more grace, to keep us from ſinking into hell, than we have ſin to ſink us in thither, Acts 5 3.; Prov. 3. 34.; James 4. 6.; 1 Pet. 5. 5.

He hath made all theſe things over to us in a covenant of grace; we call it a covenant of grace, becauſe it is in oppoſition to the covenant of works, and becauſe it is eſtabliſhed to us in the doing of Chriſt, founded in his blood, ſtabliſhed upon the beſt promiſes made to him, and to us by him: *For all the promiſes in him are yea, and in him amen, to the glory of God by us,* 2 Cor. 1. 20.

But to paſs theſe, and to come to ſome other demonſtrations for the clearing of this.

Firſt, Let us a little conſider, what man is upon whom the Father, the Son, and the Spirit, beſtows this grace.

By nature he is an enemy to God, an enemy in his mind: *The carnal mind is enmity to God; for it is not ſubject to the law of God, neither indeed can be,* Col 1. 21.; Rom. 8. 7.

So that the ſtate of man was this, he was not only over-perſuaded on a ſudden to ſin againſt God, but he drank this ſin like water, into his very nature, mingled it with every faculty of his ſoul, and member of his body; by the means of which he became alienate from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the ſcripture hath it; *and doſt thou open thine eyes upon ſuch an one?* Job. 14. 3. Yea, open thy heart, and take this man, not into judgement, but into mercy with thee.

Further, man, by his ſin, had not only given himſelf to be a captive-ſlave to the devil; but continuing in his ſin, he made head againſt his God, ſtruck up a covenant with death, and made an agreement with hell; but for God to open his eyes upon ſuch an one, and to take hold of him by riches of grace, this is amazing, Iſa. 28, 16, 17, 18.

See where God found the Jew when he came to look upon him to ſave him: *As for thy nativity,* (ſays God), *in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee, thou waſt not ſalted at all, nor ſwadled at all; none eye pitied thee, to do any of theſe things to thee, to have compaſſion on thee; but thou was caſt into the open field, to the loathing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee, when thou waſt in thy blood, live, yea, I ſaid unto thee when thou waſt in thy blood, live. Now, when I paſſed by thee, and looked upon thee, behold thy time was the time of love; and I ſpread my ſkirt over thee, and covered thy nakedneſs; yea, I ſwore unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine:* Sinner, ſee farther into the chapter, Ezek. 16. All this is the grace of God: every word in this text ſmells of grace.

But before I paſs this, let us a little take notice of the carriage of God to man, and again of man to God in his converſion.

Firſt, Of God's carriage to man; he comes to him while he is in his ſins, in his blood; he comes to him now, not in the heat and fire of his jealouſy, but in the cool of the day, in unſpeakable gentleneſs, mercy, pity, and bowels of love; not in clothing himſelf with vengeance, but in a way of entreaty, and meekly beſeecheth the ſinner to be reconciled unto him, 2 Cor. 5. 19, 20.

It is expected among men, that he which giveth the offence, ſhould be the firſt in ſeeking peace; but ſinner, betwixt God and man it is not ſo; not that we loved God, not that we choſe God; but God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes to them. God is the firſt that ſeeketh peace; and as I ſaid, in a way of entreaty, he bids his miniſters pray you in Chriſt's ſtead; as if God did beſeech you by us, *we pray you in Chriſt's ſtead, be ye reconciled to God.* O ſinner, wilt thou not open? Behold, God the Father, and his Son Jeſus Chriſt, ſtand both at the door of thy heart, beſeeching there for favour from thee, that thou wilt be reconciled to them, with promiſe, if thou wilt comply, to forgive thee all thy ſins. O grace! O amazing grace! To ſee a prince entreat a beggar to receive an alms, would be a ſtrange ſight; to ſee a king entreat the traitor to accept of mercy, would be a ſtranger ſight than that; but to ſee God entreat a ſinner, to hear Chriſt ſay, *I ſtand at the door and knock, with an heart full, and an heaven full of grace, to beſtow upon him that opens;* this is ſuch a ſight as dazzles the eyes of angels. What ſayeſt thou now ſinner, Is not this God rich in mercy? hath not this God great love for ſinners? Nay, further, that thou mayeſt not have any ground to doubt that all this is but complementing, thou haſt alſo here declared, *That God hath made him Chriſt to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* If God would have ſtuck at any thing, he would have ſtuck at the death of his Son, *but he delivered him up for us freely; how ſhall he not then with him, freely give us all things?* Rom. 8.

But this is not all: God doth not only beſeech thee to be reconciled to him; but farther, for thy encouragement, he hath pronounced in thy hearing exceeding great and precious promiſes, and hath confirmed them by an oath, that by two immutable things in which it is not poſſible that God ſhould lie, we might have a ſtrong conſolation who have fled for a refuge to lay hold on the hope ſet before us, Heb 4. 18, 19.; Iſa. 1. 18.; chap. 55. 6, 7.? Jer. 51. 5.

Secondly, Let us come now to the carriage of theſe ſinners to God, and that from the firſt day he beginneth to deal with their ſouls, even to the time that they are to be taken up into heaven.

And, 1. to begin with God's ordinary dealing with ſinners, when at firſt he miniſtereth conviction to them by his word, how ſtrangely do they behave themſelves? They love not to have their conſciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter; ſuch thoughts they count unmanly, hurtful, diſadvantageous; *therefore they refuſe to hearken,* *they pull away their ſhoulder, they ſtop their ears that they ſhould not hear*, Zech. 7. 11. And now they are for any thing, rather than the word: an ale-houſe, a whore houſe, a play houſe, ſports, pleaſures, ſleep, the world, and what not, ſo they may ſtave off the power of the word of God.

2. If God now comes up cloſer to them, and begins to faſten conviction upon the conſcience, though ſuch conviction be the firſt ſtep to faith and repentance, yea, and to life eternal, yet what ſhifts will they have to forget them, and wear them off! Yea, although they now begin to ſee that they muſt either turn or burn, yet oftentimes, even then, they will ſtudy to wave a preſent converſion: they object, they are too young to turn yet; ſeven years hence is time enough, when they are old, or come upon a ſickbed. O what an enemy is man to his own ſalvation! I am perſuaded that God hath viſited ſome of you often with his word, even twice, and thrice, and you have thrown water as faſt as he hath by the word caſt fire upon your conſcience. Chriſtian, what had become of thee, if God had took thy denial for an anſwer, and ſaid, Then will I carry the word of ſalvation to another, and he will hear it? Sinner, turn, ſays God. Lord, I cannot tend it, ſays the ſinner. Turn or burn, ſays God. I will venture that, ſays the ſinner. Turn and be ſaved, ſays God. I cannot leave my pleaſures, ſays the ſinner; ſweet ſins, ſweet pleaſures, ſweet delights, ſays the ſinner. But what grace is it in God thus to parly with the ſinner? O the patience of God to a poor ſinner! What if God ſhould now ſay, Then get thee to thy ſins, get thee to thy delights, get thee to thy pleaſures, take them for thy portion, they ſhall be all thy heaven, all thy happineſs, and all thy portion.

3. But God comes again, and ſhews the ſinner the neceſſity of turning now; now, or not at all; yea, and giveth the ſinner this conviction ſo ſtrongly, that he cannot put it off. But behold the ſinner has one ſpark of enmity ſtill: If he muſt needs turn now, he will either turn from one ſin to another, from great ones to little ones, from many to few, or from all to one, and there ſtop. But perhaps convictions will not thus leave him: Why then, he will turn from prophaneneſs to the law of Moſes, and will dwell as long as God will let him, upon his own ſeeming goodneſs. And now obſerve him, he is a great ſtickler for legal performance; now he will be a good neighbour, he will pay every man his own, will leave off his ſwearing, the alehouſe, his ſports, and carnal delights; he will read, pray, talk of ſcripture, and be a very buſy one in religion, (ſuch as it is), now he will pleaſe God, and make him amends for all the wrong he hath done him, and will feed him with chapters, and prayers, and promiſes, and vows, and a great many more ſuch dainty diſhes as theſe; perſuading himſelf that now he muſt needs be fit for heaven, and thinks beſides, that he ſerveth God as well as any man in England can; but all this while he is as ignorant of Chriſt as the ſtool he ſits on, and no nearer heaven than was the blind Phariſee, only he has got in a cleanner way to hell than the reſt of his neighbours are: *There is a generation that are pure in their own eyes, and yet are not purged from their filthineſs*, Prov. 20. 12.

Might not God now cut off this ſinner, and caſt him out of his ſight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteouſneſs, becauſe he truſteth to it, and commits iniquity, Ezek. 33. 13.? But grace, preventing grace, preſerves him: It is true, this turn of the ſinner (as I ſaid) is a turning ſhort of Chriſt. But,

4. God in this way of the ſinner will mercifully follow him, and ſhew him the ſhortneſs of his performances, the emptineſs of his duties, and the uncleanneſs of his righteouſneſs, Iſa 28. 20.; & 64. 6. This I ſpeak of the ſinner, the ſalvation of whoſe ſoul is graciouſly intended and contrived of God; for he ſhall by goſpel-light be wearied out of all; he ſhall be made to ſee the vanity of all, and that the perſonal righteouſneſs of Jeſus Chriſt, and that only, is it which of God is ordained to ſave the ſinner from the due reward of his ſins: But behold, the ſinner now, at the ſight and ſenſe of his own nothingneſs, falleth into a kind of deſpair; for although he hath it in him, to preſume of ſalvation, through the deluſiveneſs of his own good opinion of himſelf, yet he hath it not in himſelf to have a good opinion of the grace of God, in the righteouſneſs of Chriſt: Wherefore he concludeth, that if ſalvation be alone of the grace of God through the righteouſneſs of Chriſt, and that all of a man's own is utterly rejected, as to the juſtification of his perſon with God, then he is caſt away. Now, the reaſon of this ſinking of heart is the ſight that God hath given him, a ſight of the uncleanneſs of his beſt performance, the former ſight of his immoralities did ſomewhat diſtreſs him, and make him betake himſelf to his own good deeds to eaſe his conſcience; wherefore this was his prop, his ſtay; but behold, now God hath taken this from under him, and now he falls; wherefore his beſt doth alſo now forſake him, and flies away like the morning-dew, or a bird, or as the chaff that is driven with the whirlwind, and the ſmoke out of a chimney, Hoſea 9. 11.; & 13 3.

Beſides, this revelation of the emptineſs of his own righteouſneſs brings alſo with it a further diſcovery of the naughtineſs of his heart, in its hypocriſies, pride, unbelief, hardneſs of heart, deadneſs, and backwardneſs to all goſpel and new-covenant obedience; which ſight of himſelf lies like milſtones upon his ſhoulders, and ſinks him yet further into doubts and fears of damnation. For, bid him now receive Chriſt, he anſwers, He cannot, he dares not: Aſk him why he cannot, he will anſwer, He has no faith nor hope in his heart: Tell him that grace is offered him freely, he ſays, But I have no heart to receive it. Beſides, he finds not, as he thinks, any gracious diſpoſition in his ſoul, and therefore concludes, he doth not belong to God's mercy, nor hath an intereſt in the blood of Chriſt, and therefore dares not preſume to believe; wherefore, as I ſaid, he ſinks in his heart, he dies in his thoughts, he doubts, he deſpairs, and concludes he ſhall never be ſaved.

5. But behold, the God of all grace leaveth him not in this diſtreſs, but comes up now to him cloſer than ever; he ſends the Spirit of adoption, the bleſſed Comforter, to him, to tell him, God is love, and therefore not willing to reject the broken in heart; bids him cry; and pray for an evidence of mercy to his ſoul, and ſays, Peradventure you may be hid in the day of the Lord's anger. At this the ſinner takes ſome encouragement, yet he can get no more than that which will hang upon a mere probability, which by the next doubt that ariſeth in the heart, is blown quite away, and the ſoul left again in his firſt plight, or worſe; where he lamentably bewails his miſerable ſtate, and is tormented with a thouſand fears of periſhing; for he hears not a word from heaven, perhaps for ſeveral weeks together: Wherefore unbelief begins to get the maſtery of him, and takes off the very edge and ſpirit of prayer, and inclination to hear the word any longer; yea, the devil alſo claps in with theſe thoughts, ſaying, that all your prayers, and hearing, and reading, and godly company, which you frequent, will riſe up in judgement againſt you at laſt; therefore better it is if you muſt be damned, to chuſe as eaſy a place in hell as you can. The ſoul at this, being quite diſcouraged, thinks to do as it had been taught, and with dying thoughts it begins to faint when it goeth to prayer, or to hear the word; but behold, when all hope ſeems to be quite gone, and the ſoul concludes, I die, I periſh, in comes on a ſudden the Spirit of God again, with ſome good word of God, which the ſoul never thought of before; which word of God commands a calm in the ſoul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives ſome little ſight of Chriſt to the ſoul, and of his bleſſed undertaking for ſinners. But behold, ſo ſoon as the power of things do again begin to wear off the heart, the ſinner gives place to unbelief, queſtions God's mercy, and fears damning again; he alſo entertains hard thoughts of God and Chriſt, and thinks former encouragements were fancies, deluſions, or mere thinkſo's. And why doth not God now caſt the ſinner to hell, for his thus abuſing his mercy and grace? O no! *He will have mercy on whom he will have mercy, and he will have compaſſion on whom he will have compaſſion; wherefore goodneſs and mercy ſhall fol-*

*low him all the days of his life, that he may dwell in the houſe of the Lord for ever*, Pſal. 23. 6.

6. God therefore, after all theſe provocations, comes by his Spirit to the ſoul again, and brings ſealing grace and pardon to the conſcience, teſtifying to it, that its ſins are forgiven, and that freely, for the ſake of the blood of Chriſt; and now has the ſinner ſuch a ſight of the grace of God in Chriſt, as kindly breaks his heart with joy and comfort. Now the ſoul knows what it is to eat promiſes; it alſo knows what it is to eat and drink the fleſh and blood of Jeſus Chriſt by faith: Now it is driven by the power of his grace to its knees, to thank God for forgiveneſs of ſins, and for hopes of an inheritance amongſt them that are ſanctified by faith which is in Chriſt: Now it hath a calm and ſunſhine; now he waſheth his ſteps with butter, and the rock pours him out the rivers of oil.

7. But after this, perhaps the ſoul grows cold again; it alſo forgets the grace received, and waxeth carnal; begins again to itch after the world, loſeth the life and ſavour of heavenly things, grieves the Spirit of God, wofully backſlides, caſteth off cloſet-duties quite, or elſe retains only the formality of them; is a reproach to religion, grieves the heart of them that are awake and tender of God's name, &c. But what will God do now? Will he take this advantage to deſtroy the ſinner? No. Will he let him alone in his apoſtaſy? No. Will he leave him to recover himſelf by the ſtrength of his now languiſhing graces? No. What then? Why, he will ſeek this man out till he finds him, and brings him home to himſelf again: *For thus ſaith the Lord God, Behold I, even I, will both ſearch my ſheep, and ſeek them out, as a ſhepherd ſeeketh out his flock, in the day that he is among the ſheep that are ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered. I will ſeek that which was loſt, and bring again that which was driven away; I will bind that which was broken, and will ſtrengthen that which was ſick*, Ezek. 34 11, 16.

Thus he dealt with the man that went down from Jeruſalem to Jericho, and fell among thieves: and thus he dealt with the prodigal you read of alſo, Luke 10. 30—36.; & 15. 20.

Of God's ordinary way of fetching the backſlider home, I will not now diſcourſe, namely, whether he always breaketh his bones for his ſins, as he broke David's: or whether he will all the days of their life, for this, leave them under guilt and darkneſs; or whether he will kill them now, that they may not be damned in the day of judgement, as he dealt with them at Corinth, 1 Cor. 11. 30, 31, 32. He is wiſe, and can tell how to imbitter backſliding to them he loveth.

He can break their bones, and ſave them; he can lay them in the loweſt pit, in darkneſs, in the deep, and ſave them; he can ſlay them as to this life, and ſave them. And herein again appears wonderful grace, that Iſrael is not forſaken, nor Judah of his God, though their land be filled with ſin againſt the Holy One of Iſrael, Jer. 51. 5.

8. But ſuppoſe God deals not either of theſe ways with the backſlider, but ſhines upon him again, and ſeals up to him the remiſſion of his ſins a ſecond time, ſaying, I will heal their backſlidings, and love them freely: What will the ſoul do now? Surely it will walk humbly now, and holily all its days; It will never backſlide again, will it? It may happen it will not; it may happen it will; it is juſt as his God keeps him; for although his ſins are of himſelf, his ſtanding is of God; I ſay, his ſtanding, while he ſtands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he's gone again: *My people* ſays God *are bent to backſliding from me*. How many times did David backſlide? yea, Jehoſaphat and Peter? 2 Sam. 11. 24.; 2 Chron. 19. 1, 2, 3.; chap. 20. 5.; Matth. 26. 69, 70, 71.: Gal. 2. 11, 12, 13. As alſo in the 3d of Jeremiah, it is ſaid, *But thou haſt played the harlot with many lovers, yet return unto me, ſaith the Lord*, ver. 1. Here is grace! So many times as the ſouls backſlides ſo may times God brings him again, (I mean the ſoul that muſt be ſaved by grace): he renews his pardons, and multiplies them: *Lo all theſe things worketh God oftentimes with man*, Job 33. 29.

9. But ſee yet more grace; I will ſpeak here of heart-wanderings, and of daily miſcarriages; I mean, of theſe common infirmities that are incident to the beſt of ſaints, and that attend them in their beſt performances; not that I intend, for I cannot mention them particularly, that would be a taſk impoſſible; but ſuch there are worldly thoughts, unclean thoughts, too low thoughts of God, of Chriſt, of the Spirit, words, ways, and ordinances of God, by which a Chriſtian tranſgreſſes many times; may I not ſay, ſometimes many hundred times a-day; yea, for ought I know, there are ſome ſaints, and them not long lived neither that muſt receive before they enter into life, millions of pardons from God for theſe: and every pardon is an act of grace, through the redemption that is in Chriſt's blood. Seventy times ſeven times a-day, we ſometimes ſin againſt our brother; but how many times in that day do we ſin againſt God? *Lord, who can underſtand his errors? Cleanſe thou me from my ſecret ſins*, ſaid David. And again, *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhould ſtand: But there is forgiveneſs with thee, that thou mayſt be feared*, Matth. 18. 2, 22.; Pſal. 19. 12.; & 130. 3 4.

But to mention ſome of them; ſometimes they queſtion the very being of God, or fooliſhly aſk how he came to be at firſt; ſometimes they queſtion the truth of his word, and ſuſpect the harmony thereof, becauſe their blind hearts and dull heads cannot reconcile it; yea all fundamental truths lie open ſometimes to the cenſure of their unbeliefs and atheiſm; as namely, Whether there be ſuch a one as Chriſt? Such a thing as the day of judgement? Or whether there will be a heaven or hell hereafter? And God pardons all theſe by his grace. When they believe theſe things, even then they ſin, by not having ſuch reverend, high, and holy thoughts of them as they ought; they ſin alſo by having too good thoughts of themſelves, of ſin, and the world; ſometimes, let me ſay, often, they wink too much at known ſin, they bewail not, as they ſhould, the infirmities of the fleſh; the itching inclinations which they find in their hearts after vanity go too often from them unrepented of; I do not ſay but they repent them in the general. But all theſe things O how often doth God forgive through the riches of his grace?

They ſin by not walking anſwerable to mercies received; yea, they come ſhort in their thanks to God for them, even then when they moſt heartily acknowledge how unworthy they are of them; alſo how little of the ſtrength of them is ſpent to his praiſe, who freely poureth them into their boſoms; but from all theſe ſins are they ſaved by grace.

They ſin in the moſt exact and ſpiritual performance of duties; they pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldneſs, deadneſs, wanderings of heart, ignorance, miſapprehenſions, &c. They forget God while they pray unto him: they forget Chriſt, while they are at his table, they forget his word, even while they are a reading of it.

How often do they make promiſes, to God, and afterwards break them? Yea, or if they keep promiſe in ſhew, how much doth their heart even grudge the performing of them? how do they ſhrink at the croſs? and how unwilling are they to loſe that little they have for God, though all they have was given them to glorify him withal? All theſe things, and a thouſand times as many more, dwell in the fleſh of man; and they may as ſoon go away from themſelves, as from theſe corruptions: yea, they may ſooner cut the fleſh from their bones, than theſe motions of ſin from their fleſh; theſe will be with them in every duty; I mean ſome or other of them; yea, as often as they look, or think, or hear, or ſpeak: Theſe are with them, eſpecially when the man intends good in ſo doing: *When I would do good*, ſays Paul, *evil is preſent with me*: And God himſelf complains, *that every imagination of the thought of the heart of man is only evil, and that continually*, Rom. 7. 21.; Gen. 6. 5.

By theſe things therefore we continually defile ourſelves, and every one of our performances, I mean, in the judgement of the law, even mixing iniquity with thoſe things which we hallow unto the Lord: *For from within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceits, laſciviouſneſs, an evil eye, blaſphemy, fooliſhneſs; all theſe things come from within, and they defile the man*, Mark 7. 21. 22. Now, what can deliver the ſoul from theſe, but grace? *By grace ye are ſaved.*

Queſt. V. *What might be the reaſon moved God to ordain, and chuſe to ſave thoſe that he ſaveth, by his grace, rather than by any other means?*

I Come now to anſwer the fifth queſtion: namely, to ſhew why God ſaveth thoſe that he ſaveth by grace, rather than by any other means.

1. God ſaveth us by grace, becauſe ſince ſin is in the world, he can ſave us no other way: Sin and tranſgreſſion cannot be removed but by the grace of God through Chriſt: Sin is the tranſgreſſion of the law of God, who is perfectly juſt. Infinite juſtice cannot be ſatisfied with the recompence that men can make: for if it could, Chriſt Jeſus himſelf needed not to have died: Beſides, man having ſinned, and defiled himſelf thereby, all his acts are the acts of a defiled man: Nay, farther, the beſt of his performances are alſo defiled by his hands; their performances therefore, cannot be a recompence for ſin. Beſides, to affirm that God ſaveth defiled man for the ſake of his defiled duties, for ſo I ſay, is every work of his hand, Hag. 2 14. what is it but to ſay, God accepteth of one ſinful act as a recompence and ſatisfaction for another? But God, even of old, hath declared how he abominates imperfect ſacrifices; therefore we can by no means be ſaved from ſin, but by grace, Rom. 3. 24.

2. To aſſert, that we may be ſaved any other way than by the grace of God, what is it, but to object againſt the wiſdom and prudence of God, wherein he aboundeth toward them whom he hath ſaved by grace? Eph. 1. 5,—8. His wiſdom and prudence ſound out no other way; therefore he chuſeth to ſave us by grace.

3. We muſt be ſaved by grace, becauſe elſe it follows, that God is mutable in his decrees; for ſo hath he determined before the foundation of the world; therefore he ſaveth us not, nor chuſeth to ſave us by any other way than by grace, Epheſ. 1. 3, 4; & 3. 8, 9, 10, 11.; Rom. 9 23.

4. If a man ſhould be ſaved any other way than by grace, God would be diſappointed in his deſign to cut off boaſting from his creature; but God's deſign to cut off boaſting from his creature cannot be fruſtrate or diſappointed; therefore he will ſave man by no other means than by grace; He (I ſay) hath deſigned that no fleſh ſhould glory in his preſence, and therefore he refuſeth their works: *Not of works, leſt any man ſhould boaſt.* Where is boaſting then? It is excluded: By what law? Of works? Nay, but by the law of faith, Epheſ. 2. 8, 9; Rom. 3. 24.—28.

5. God hath ordained, that we ſhould be ſaved by grace, that he might have the praiſe and glory of our ſalvation; *That we ſhould be to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved*, Ephei. 1. 5, 9. Now, God will not loſe his praiſe, and his glory he will not give to another; therefore God doth not chuſe to ſave ſinners but by his grace.

6. God hath ordained, and doth chuſe to ſave us by grace, becauſe were there another way apparent, yet this is the way that is ſafeſt, and beſt ſecureth the ſoul. Therefore it is by faith, that it might be by grace, to the end the promiſe (the promiſe of eternal inheritance, Heb. 9. 14, 15, 16) might be ſure to all the ſeed: No other way could have been ſure: This is evident in Adam, the Jews, and I will add, the fallen angels, who being turned over to another way than grace, you ſee in ſhort time what became of them.

To be ſaved by grace, ſuppoſeth that God hath taken the ſalvation of our ſouls into his own hand; and to be ſure it is ſafer in God's hand than ours. Hence it is called, *the ſalvation of the Lord, the ſalvation of God*, and *ſalvation, and that of God.*

When our ſalvation is in God's hand, himſelf is engaged to accompliſh it for us.

(1) Here is the mercy of God engaged for us, Rom. 9. 15.

(2) Here is the wiſdom of God engaged for us, Epheſ. 1. 7, 8.

(3) Here is the power of God engaged for us, 1 Pet. 1. 3, 4, 5.

(4) Here is the juſtice of God engaged for us, Rom. 3. 24, 25.

(5) Here is the holineſs of God engaged for us, Pſal. 89. 30.—35.

(6) Here is the care of God engaged for us, and his watchful eye is always over us for our good, 1 Pet. 5. 7.; Iſa. 27 1, 2, 3.

What ſhall I ſay?

(1) Grace can take us into favour with God, and that when we are in our blood, Ezek. 16. 7, 8.

(2) Grace can make children of us, though by nature we have been enemies to God, Rom. 9. 25, 26.

(3) Grace can make them God's people, which were not God's people, 1 Pet. 2. 9, 10.

(4) Grace will not truſt our own ſalvation in our own hands, *He putteth no truſt in his ſaints*, Job 15, 15.

(5) Grace can pardon our ungodlineſs, juſtify us with Chriſt's righteouſneſs; it can put the Spirit of Jeſus Chriſt within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply pardons, as we through frailty multiply tranſgreſſions: What ſhall I ſay?

(1) Grace and mercy is everlaſting.

(2) It is built up for ever.

(3) It is the delight of God.

(4) It rejoiceth againſt judgement.

(5) And therefore it is the moſt ſafe and ſecure way of ſalvation, and therefore hath God choſen to ſave us by his grace and mercy rather than any other way, Iſ. 43. 25.; Rom. 3. 24, 25.; Iſ. 44. 2, 4; Pſal. 37. 23.; Luke 10. 33, 34.; Iſ. 55. 7, 8.; Pſal. 136. & 89. 2.; Mal. 4. 18.; James 2. 13.

7. We muſt be ſaved by the grace of God, or elſe God will not have his will; *They that are ſaved, are predeſtinated to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace*, Epheſ. 1. 5, 6.

(1) But if it be his will, that men ſhould be ſaved by grace, then to think of another way is againſt the will of God. Hence they that ſeek to eſtabliſh their own righteouſneſs, are ſuch as are accounted to ſtand out in defiance againſt, and that do not ſubmit to the righteouſneſs of God, that is, to the righteouſneſs that he hath willed to be, that through which alone we are ſaved by grace.

(2) If it be his will, that men ſhould be ſaved through grace, then it is his will that men ſhould be ſaved by faith in that Chriſt, who is the contrivance of grace: Therefore they that have ſought to be juſtified another way, have come ſhort of, and periſhed, notwithſtanding that ſalvation that is provided of God for men by grace, Rom. 9. 31, 32, 33.

(3) God is not willing that faith ſhould be made void, and the promiſe of none effect: Therefore they of the righteouſneſs of the law are excluded: *For if the inheritance be of the law, then it is no more of promiſe, but God gave it to Abraham by promiſe*, Rom. 4. 14.; Gal. 3. 18.

(4) God is not willing that men ſhould be ſaved by their own natural abilities; but all the works of the law, which men do to be ſaved by, they are the works of mens natural abilities, and are therefore called the works of the fleſh, Rom. 4. 1.; Gal. 3. 1, 2, 3.; Phil. 3. 3. But God is not willing that men ſhould be ſaved by theſe, therefore no way but by his grace.

8. We muſt be ſaved by grace, or elſe the main pillars and foundations of ſalvation are not only ſhaken but overthrown, to wit, election, the new covenant, Chriſt, and the glory of God, but theſe muſt not be overthrown, therefore we muſt be ſaved by grace.

(1) Election, which layeth hold of men by the grace of God, God hath purpoſed that that ſhall ſtand: *the election of God ſtandeth ſure*, Rom. 9. 11.; 2 Tim. 2. 19. therefore men muſt be ſaved by virtue of the election of grace.

(2) The covenant of grace, that muſt ſtand: *Brethren, I ſpeak after the manner of men: Though it be*

*but a man's covenant, yet if it be confirmed,* (as this is by the death of the teſtator, Heb. 9. 16, 17.) *no man diſalloweth, or addeth thereunto;* therefore man muſt be ſaved by virtue of a covenant of grace.

(3) Chriſt who is the gift of the grace of God to the world, he muſt ſtand, becauſe he is a ſure foundation, *the ſame yeſterday, to day, and for ever,* Iſa. 28. 16, 17.; Heb. 13. 8.; therefore men muſt be ſaved by grace, through the redemption that is in Chriſt.

(4) God's glory, that alſo muſt ſtand, to wit, the glory of his grace, for that he will not give to another: therefore men muſt be ſaved from the wrath to come, that in their ſalvation praiſe may redound to the glory of his grace.

9. There can be but one will, the maſter in our ſalvation, but that ſhall never be the will of man, but of God; therefore man muſt be ſaved by grace, John 1. 11, 12.; Rom. 9 16.

10. There can be but one righteouſneſs that ſhall ſave a ſinner, but that ſhall never be the righteouſneſs of men, but of Chriſt; therefore men muſt be ſaved by grace, that imputeth this righteouſneſs to whom he will.

11. There can be but one covenant by which men muſt be ſaved, but that ſhall never be the covenant of the law, for the weakneſs and unprofitableneſs thereof; therefore men muſt be ſaved by the covenant of grace, by which God will be merciful to our unrighteouſneſſes, and our ſins and iniquities he will remember no more, Heb. 8. 6,—13.

## POSTSCRIPT.

A Few words by way of uſe, and ſo I ſhall conclude.

I. 1. Is the ſalvation of the ſinner by the grace of God? Then here you ſee the reaſon why God hath not reſpect to the perſonal virtues of men in the bringing of them to glory: Did I ſay perſonal virtues? how can they have any to Godward, that are enemies to him in their minds, by wicked works? Indeed, men one to another ſeem to be, ſome better, ſome worſe, by nature, but to God they are all alike, dead in treſpaſſes and ſins.

We will therefore ſtate it again, Are men ſaved by grace? Then here you may ſee the reaſon, why converſion runs at that rate among the ſons of men, that none are converted for their good deeds, nor rejected for their bad, but even ſo many of both, and only ſo many are, brought home to God, as grace is pleaſed to bring home to him.

1. None are received for their good deeds, for then they would not be ſaved by grace, but by works. Works and grace, as I have ſhewed, are in this matter oppoſite each to other; if he be ſaved by works, then not by grace; if by grace, then not by works, Rom. 11.

That none are received of God for their good deeds, is evident, not only becauſe he declares his abhorrence of the ſuppoſition of ſuch a thing, hath alſo rejected the perſons that have at any time attempted to preſent themſelves to God in their own good deeds for juſtification. This I have ſhewed you before.

2. Men are not rejected for their bad deeds. This is evident by Manaſſeh, by the murderers of our Lord Jeſus Chriſt, by the men that you read of in the 19th of the Acts; with many others, whoſe ſins were of as deep a dye as the ſins of the worſt of men, 2 Cor. 33. 2.; Acts 2. 23.

Grace reſpecteth, in the ſalvation of a ſinner, chiefly the purpoſe of God; wherefore thoſe that it findeth under that purpoſe, thoſe it juſtifies freely through the redemption that is in Jeſus Chriſt.

At Saul's converſion, Ananias of Damaſcus brought in a moſt dreadful charge againſt him to the Lord Jeſus Chriſt, ſaying, *Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath the authority from the chief prieſts to bind all that call upon thy name:* But what ſaid the Lord unto him? *Go thy ways, for he is a choſen veſſel unto me,* Acts 9. 13, 14, 15. This man's cruelty and outrage muſt not hinder his converſion, becauſe he was a choſen veſſel. Mens good deeds are no argument with God to convert them; mens bad deeds are no argument with hm to reject them; I mean them that come to Chriſt by the drawing of the Father; beſides, Chriſt alſo ſaith, *I will in no wiſe caſt ſuch out,* John 6. 37, 44.

2. Is the ſalvation of the ſinner by the grace of God? Then here you ſee the reaſon why ſome ſinners that were wonderfully averſe to converſion by nature, are yet made to ſtoop to the God of their ſalvation; grace takes them to do, becauſe grace has deſigned them to this very thing. Hence ſome of the Gentiles were taken from among the reſt; God granted them repentance unto life; becauſe he had taken them from among the reſt, both by election and calling, for his name, Acts 11. 18.; & 15 14. Theſe men, that were not a people, are thus become the people of God; theſe men that were not beloved for their works, were yet beloved by the grace of God: *I will call them my people, which were not my people, and her beloved, which was not beloved.* But their minds are averſe: But are they the people of whom God doth magnify the riches of his grace? Why then they ſhall be in the day of his power made willing, and be able to believe through grace, Pſal. 110. 3.; Acts 18 27. But doth the guilt, and burden of ſin, ſo keep them down, that they can by no means lift up themſelves? Why, God will, by the exceeding greatneſs of that power by which he raiſed Chriſt from the dead, work in their ſouls alſo by the Spirit of grace, to cauſe them to believe and to walk in his ways, Epheſ. 1. 18, 19, 20.

St Paul tells us in that epiſtle of his to the Corinthians, that it was by grace he was what he was: *By the grace of God I am what I am,* (ſays he); *and his grace which was beſtowed upon me was not in vain,* 1 Cor. 15. 10. This man kept always in his mind a warm remembrance of what he was formerly by nature, and alſo how he had added to his vileneſs by practice; yea, moreover, he truly concluded in his own ſoul, that had not God, by unſpeakable grace, put a ſtop to his wicked proceedings, he had periſhed in his wickedneſs. Hence he lays his call and converſion at the door of the grace of God. *When it pleaſed God,* (ſays he), *who ſeparated me from my mother's womb, and called me by his grace, to reveal his Son in me,* Gal. 1. 14, 15. And hence it is again that he ſaith, He obtained grace and apoſtleſhip: grace, to convert his ſoul, and the gifts and authority of an apoſtle, to preach the goſpel of the grace of God.

This bleſſed man aſcribes all to the grace of God.

(1) His call he aſcribes to the grace of God.

(2) His apoſtleſhip he aſcribes to the grace of God.

(3) And all his labour in that charge he alſo aſcribes to the grace of God.

This grace of God, it was that which ſaved from the beginning.

(1) Noah found grace in the eyes of the Lord, and was therefore converted, and preſerved from the flood, Gen. 6. 7, 8.

(2) Abraham found grace in the ſight of the Lord; and therefore he was called out of his country, Gen. 12. 1, 2.

(3) Moſes found grace in the eyes of the Lord; and therefore he muſt not be blotted out of God's book, Exod. 33. 12, 17.

Neither may it be imagined that theſe men were, before grace laid hold on them, better than other men; for then they would not have been ſaved by grace: grace ſhould not have had the dominion and glory of their ſalvation. But, as St Paul ſays of himſelf, and of thoſe that were ſaved by grace in his day, *What are we better than they? No, in no wiſe; for we have proved before that both Jews and Gentiles are all under ſin,* Rom. 3. 9.

So it may be ſaid of theſe bleſſed ones; for indeed this concluſion is general, and reacheth all the children of men, Chriſt Jeſus alone only excepted. But,

3. Is the ſalvation of the ſinner by the grace of God? Then here you may ſee the reaſon why one backſlider is recovered, and another left to periſh in his backſliding.

There was grace for Lot, but not for his wife, therefore ſhe was left in her tranſgreſſion; but Lot was ſaved notwithſtanding. There was grace for Jacob, but none for Eſau; therefore Eſau was left in his backſliding, but Jacob found mercy notwithſtanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul periſhed in his backſliding. There was grace for Peter, but none for Judas; therefore Judas is left to periſh in his backſliding, and Peter is ſaved from his ſin. That text ſtands good to none but thoſe that are elect by grace: *Sin ſhall not have dominion over you; for you are not under the law, but under grace,* Rom. 6. 114.

It will be ſaid, Repentance was found in one, but not in the other. Well, but who granted and gave the one repentance? The Lord turned, and looked upon Peter; he did not turn and look upon Judas: yea, the Lord told Peter before he fell, that he ſhould follow him to the kingdom of heaven; but told him, that he ſhould deny him firſt; but withal told him alſo, he ſhould not let his heart be troubled, that is, utterly dejected, for he would go and prepare a place for him, and come again and receive him to himſelf, John 13. 36, 37, 38.; chap. 14. 1, 2, 3. That is a bleſſed word of God, *The ſteps of a good man are ordered by the Lord, and he delighteth in his ways: though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand,* Pſal. 37. 23, 24.

II. My ſecond USE ſhall be to them that are dejected in their ſouls at the ſight and ſenſe of their ſins.

Firſt, Are they that are ſaved, ſaved by grace? Then they that would have their guilty conſciences quieted, they muſt ſtudy the doctrine of grace.

It is Satan's great deſign, either to keep the ſinner ſenſeleſs of his ſins; or if God makes him ſenſible of them, then to hide and keep from his thoughts the ſweet doctrine of the grace of God, by which alone the conſcience getteth health and cure: *For everlaſting conſolation and good hope is given through grace,* 2 Theſſ. 2. 16. How then ſhall the conſcience of the burdened ſinner be rightly quieted, if he perceiveth not the grace of God!

Study therefore this doctrine of the grace of God. Suppoſe thou haſt a diſeaſe upon thee, which is not to be cured by ſuch or ſuch medicines, the firſt ſtep to thy cure is to know the medicines. I am ſure this is true as to the caſe in hand. The firſt ſtep to the cure of a wounded conſcience, is for thee to know the grace of God eſpecially the grace of God as to juſtification, from the curſe, in his ſight.

A man under a wounded conſcience naturally leaneth to the works of the law, and thinks God muſt be pacified by ſomething that he ſhould do, whereas the word ſays, *I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance,* Matth. 9. 13.

Wherefore thou muſt ſtudy the grace of God. It is a good thing (ſaith the Apoſtle), that the heart be eſtabliſhed with grace. Thereby inſinuating, that there is no eſtabliſhment in the ſoul that is right, but by the knowledge of the grace of God, Heb. 13. 9.

I ſaid, That when a man is wounded in his conſcience, he naturally leaneth to the works of the law: wherefore thou muſt therefore be ſo much the more heedful to ſtudy the grace of God; yea, ſo to ſtudy it as rightly, not only in notion, but in thy practices to diſtinguiſh it from the law: *The law was given by Moſes, but grace and truth came by Jeſus Chriſt,* John 1. 17. Study it, I ſay, ſo as to diſtinguiſh it, and that not only from the law, but from all thoſe things that men blaſphemouſly call this grace of God.

There are many things which men call the grace of God, that is not.

1. The light and knowledge that is in every man.

2. That natural willingneſs that is in man to be ſaved.

3. That power that is in man by nature, to do ſomething, as he thinketh, towards his own ſalvation.

I name theſe three; there are alſo many other which ſome will have intitled the grace of God: but do thou remember, that the grace of God is his good-will and great love to ſinners in his Son Jeſus Chriſt; by the which good-will they are ſanctified through the offering up of the body of Jeſus Chriſt, once for all, Heb. 10. 10.

Again, when thou haſt ſmelt out this grace of God, and canſt diſtinguiſh it from that which is not, then labour to ſtrengthen thy ſoul with the bleſſed knowledge of it: *Thou therefore, my ſon,* (ſaid Paul), *be ſtrong in the grace that is in Chriſt Jeſus,* 2 Tim. 2. 1. Fortify thy judgement and underſtanding; but eſpecially labour to get down all into thy conſcience, that they may be purged from dead works, to ſerve the living God.

And to inforce this uſe upon thee yet farther, conſider a man gets yet more advantage by the knowledge of, and by growing ſtrong in this grace of God.

1. It miniſtereth to him matter of joy; for he that knows this grace aright, he knows God is at peace with him, becauſe he believeth in Jeſus Chriſt, who by grace taſted death for every man; by whom alſo we have acceſs by faith into this grace wherein we ſtand and rejoice in hope at the glory of God, Rom. 5. 1, 2, 3. And indeed what joy or what rejoicing is like rejoicing here? To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2. As it manifeſteth matter of joy and rejoicing, ſo it cauſeth much fruitfulneſs in all holineſs and godlineſs. For the grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world, Tit. 2. 11, 12. Yea, it ſo naturally tendeth this way, that it can no ſooner appear to the ſoul, but it cauſeth this bleſſed fruit in the heart and life: *We ourſelves were ſometimes fooliſh, diſobedient, deceived, ſerving diverſe luſts and pleaſures; living in malice and envy, hateful, and hating one another;* but after the love and kindneſs of God our Saviour appeared. What then? Why then, *he that believeth, being juſtified by his grace, and expecting to be an heir according to the hope of eternal life, is careful to maintain good works,* Tit. 3. 3,—8.

See alſo that in St Paul's epiſtle to the Coloſſians, *We give thanks* (ſays he) *to God, and the Father of our Lord Jeſus Chriſt, praying always for you ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints, for the hope which is laid up for you in heaven; wherefore ye heard before in the word of the truth of the goſpel, which is come unto you, as it is alſo in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day you heard it, and knew the grace of God in truth,* Col. 1. 3,—6.

3. The knowledge of, and ſtrength that comes by the grace of God, is a ſovereign antidote againſt all, and all manner of deluſions that are, or may come into the world. Wherefore St Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, as ſo fall from their own ſtedfaſtneſs, adds, as their only help, this exhortation: *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt,* 2 Pet. 3. 18.

(1) Suppoſe it ſhould be urged, That man's own righteouſneſs ſaveth the ſinner; why then we have this at hand, God hath ſaved us, and called us, not according to our work, but according to his own purpoſe and grace, which was given us in Chriſt, &c. 2 Tim. 1. 9.

(2) Suppoſe it ſhould be urged, That by the doctrine of free grace we muſt not underſtand, God's extending free forgiveneſs as far as we have, or do ſin. The anſwer is, But where ſin abounded, grace hath much more abounded; that as ſin hath reigned unto death, ſo grace might reign through righteouſneſs, (through the juſtice of God, being ſatisfied by his Son) unto eternal life, Rom. 3. 20, 21.

(3) Suppoſe it ſhould be urged, That this is a doctrine tending to looſeneſs and laſciviouſneſs; the anſwer is ready; What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid: How ſhall we that are dead to ſin, live any longer therein? for the doctrine of free grace believed, is the moſt ſin-killing doctrine in the world, Rom. 6. 1, 2.

(4) Suppoſe men ſhould attempt to burthen the church of God with unneceſſary ceremonies, and impoſe them, even as the falſe apoſtles urged circumciſion of old, ſaying, unleſs you do theſe things, ye cannot be ſaved. Why, the anſwer is ready: *Why tempt ye God to put a yoke upon the neck of the diſciples, which neither our fathers, nor we, were able to bear? but we believe that through the grace of our Lord Jeſus Chriſt,*

*we ſhall be ſaved, even as they.* Acts 15. 1, 10, 11. But not to enlarge;

4. This doctrine, by grace ye are ſaved, it is the only remedy againſt deſpairing thoughts, at the apprehenſion of our own unworthineſs: as,

(1) Thou crieſt out, O curſed man that I am, my ſins will ſink me into hell!

*Anſ.* Hold, man, there is a God in heaven that is the God of all grace, 1 Pet. 5. 10. Yet thou art not the man of all ſin; if God the God of all grace, then if all the ſins of the world were thine, yet the God of all grace can pardon, or elſe it ſhould ſeem, that ſin is ſtronger in a man penitent, to damn, than the grace of God can be to ſave.

(2) But my ſins are of the worſt ſort; blaſphemy, adultery, covetouſneſs, murder, &c.

*Anſ.* All manner of ſins and blaſphemy ſhall be forgiven unto men, wherewith ſoever they ſhall blaſpheme: *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon,* Matth. 12. 31.; Mark 3. 28.; Iſa. 55. 7, 8.

(3) But I have a ſtout and rebellious heart, a heart that is far from good.

*Anſ. Hearken to me,* ſaith God, *ye ſtout-hearted, that are far from righteouſneſs, I bring near my righteouſneſs; that is the righteouſneſs of Chriſt, by which ſtout-hearted ſinners are juſtified, though ungodly,* Iſa. 46. 12, 13; Phil. 3 7, 8. Rom. 4. 5.

(4) But I have an heart as hard as any ſtone.

*Anſ. A new heart alſo will I give you,* ſays God, *and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh,* Ezek 36. 26.

(5) But I am as blind as a beetle, I cannot underſtand any thing of the goſpel.

*Anſ. I will bring the blind a way that they knew not; I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them,* Iſa. 42. 16.

(6) But my heart will not be affected with the ſufferings and blood of Chriſt.

*Anſ. I will pour upon the houſe of David, and the inhabitants of Jeruſalem, the ſpirit of grace and ſupplication: and they ſhall look upon him whom they have pierced, and they ſhall mourn for him as one mourneth for an only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born,* Zech. 12. 10.

(7) But though I ſee what is like to become of me if I find not Chriſt, yet my ſpirit, while I am thus, will be running after vanity, fooliſhneſs, uncleanneſs, wickedneſs.

*Anſ. Then will I ſprinkle clean water upon you, and you ſhall be clean, from all filthineſs, and from all your idols will I cleanſe you,* Ezek. 36. 25.

(8) But I cannot believe in Chriſt.

*Anſ.* But God hath promiſed to make thee believe: *I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.* And again, *There ſhall be a root of Jeſſe, and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles truſt,* Zeph. 3 12.; Rom. 15. 12.

(9) But I cannot pray to God for mercy.

*Anſ.* But God hath graciouſly promiſed a ſpirit of prayer, *yea, many people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord: They ſhall call on my name, and I will hear them: I will ſay, it is my people, and they ſhall ſay, the Lord is my God,* Zech. 8. 22.; & 12. 10.

(10) But I cannot repent.

*Anſ. The God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree: Him hath God exalted with his right hand to be a prince and a Saviour, to give repentance to Iſrael, and the forgiveneſs of ſins.* Acts 5. 30, 31.

Thus might I enlarge, for the Holy Bible is full of this exceeding grace of God, O theſe words, *I will, and you ſhall,* they are the language of a gracious God; they are promiſes by which our God has engaged himſelf to do that for poor ſinners, which would elſe be left undone for ever.

III. Are they that are ſaved, ſaved by grace? Then let Chriſtians labour to advance God's grace.

1. In heart.

2. In life.

Firſt in heart, and that in this manner.

1. Believe in God's mercy, through Jeſus Chriſt, and ſo advance the grace of God; I mean, venture heartily, venture confidently, for there is a ſufficiency in the grace of God. Abraham magnified the grace of God, when he conſidered not his own body now dead, neither yet the barrenneſs of Sarah's womb; when he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, Rom. 4. 19.

2. Advance it by heightening of it in thy thoughts: have always good and great thoughts of the grace of God; narrow and ſlender thoughts of it are a great diſparagement to it.

And to help thee in this matter, conſider,

(1) This grace is compared to a ſea: *And thou wilt caſt all our ſins into the depth of the ſea,* Micah 7. 19. Now a ſea can never be filled up by caſting into it.

(2) This grace is compared to a fountain, to an open fountain: *In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs:* Now a fountain can never be drawn dry, Zech. 13. 1.

(3) The Pſalmiſt cries out concerning the grace and mercy of God, *It endureth for ever:* he ſays ſo twenty ſix times in one pſalm: Surely he ſaw a great deal in it, ſurely he was taken a great deal with it, Pſ. 136.

(4) St Paul ſays, *The God of all grace can do more than we can aſk, or think,* Eph. 3. 20.

(5) Therefore as God's word ſays, ſo thou ſhouldſt conclude of the grace of God.

3. Come boldly to the throne of grace by hearty prayer, for this is the way alſo to magnify the grace of God. This is the Apoſtle's exhortaion: *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need,* Heb. 4. 16.

See here a little, and wonder.

We have been all this while diſcourſing of the grace of God, and now we are come to his throne; as Job ſays, even to his ſeat; and behold, that is a throne of grace. O! when a God of grace is upon a throne of grace, and a poor ſinner ſtands by, and begs for grace, and that in the name of a gracious Chriſt, in and by the help of the Spirit of grace, can it be otherwiſe, but ſuch a ſinner muſt obtain mercy and grace to help in time of need? But not to forget the exhortation, *Come boldly:* Indeed we are apt to forget this exhortation; we think, being we are ſuch abominable ſinners, we ſhould not perſume to come boldly to the throne of grace; But yet ſo we are bidden to do; and to break a commandment here is as bad as to break it in another place.

You may aſk me, What is it to come boldly?

*Anſ.* (1) It is to come confidently: *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water,* Heb. 10. 21, 22.

(2) To come boldly, it is to come frequently: At morning, at noon, and at night, will I pray. We uſe to count them bold beggars that come often to our door.

(3) To come boldly, it is to aſk for great things when we come: That is the bold beggar, that will not only aſk, but alſo chuſe the thing that he aſketh.

(4) To come boldly, it is to aſk for others as well as ourſelves; to beg mercy and grace for all the ſaints of God under heaven, as well as for ourſelves: *Praying with all prayer and ſupplication in the Spirit for all ſaints,* Epheſ. 6. 18.

(5) To come boldly, it is to come and take no nay: Thus Jacob came to the throne of grace; *I will not let thee go except thou bleſs me,* Gen. 32. 26.

(6) To come boldly, it is to plead God's promiſes with him, both in a way of juſtice and mercy, and to take it for granted God will give us (becauſe he hath ſaid it) whatever we aſk in the name of his Son.

4. Labour to advance God's grace in thy heart, by often admiring, praiſing, and bleſſing God in ſecret for it. God expects it: *He that offereth praiſe glorifies me,*

ſays he, *By Jeſus Chriſt therefore let us offer the ſacrifice of praiſe to God continually; that is, the fruit of our lips, giving thanks in his name,* Pſal. 50. 23.; Heb. 13. 15.

But again, *ſecondly,* As we ſhould advance this grace in our hearts, ſo we ſhould do it in our life: We ſhould in our converſation adorn the doctrine of God our Saviour in all things. It is a great word of the Apoſtle: *Only let your converſation be as becomes the goſpel of Chriſt, which is the goſpel of the grace of God,* Phil. 1. 27. God expecteth that there ſhould in our whole life be a bleſſed tang of the goſpel; or that in our life among men there ſhould be preached to them the grace of the goſpel of God.

The goſpel ſhews us, that God did wonderfully ſtoop and condeſcend for our good, and to do accordingly it is to ſtoop and condeſcend to others.

The goſpel ſhews us, that there was abundance of pity, love, bowels, and compaſſion in God towards us and accordingly we ſhould be full of bowels, pity, love and compaſſion to others.

The goſpel ſhews us, that in God there is a great deal of willingneſs to do good to others.

The goſpel ſhews us, that God acteth towards us, according to his truth and faithfulneſs; and ſo ſhould we be in all our actions one to another.

By the goſpel God declares, that he forgiveth us ten thouſand talents, and we ought likewiſe to forgive our brother the hundred pence.

And now, before I conclude this uſe, let me give you a few heart endearing conſiderations, to this ſo good and ſo happy a work.

1. Conſider, God hath ſaved thee by his grace. Chriſtian, God hath ſaved thee, thou haſt eſcaped the lion's mouth, thou art delivered from wrath to come; advance the grace that ſaves thee in thy heart and life.

2. Conſider, God left millions in their ſins that day he ſaved thee by his grace: He left millions out and pitched upon thee: It may be hundreds alſo, yea thouſands were in the day of thy converſion, lying before him under the preaching of the word, as thou wert, yet he took thee. Conſiderations of this nature affected David much, and God would have it affect thee to the advancing of his grace in thy life and converſation, Pſal. 78. 67, to 72.; Deut. 7. 7.

3. Conſider, perhaps the moſt part of thoſe that God refuſed that day that he called thee by his grace, were as to converſation far better than ever thou wert. I was a blaſphemer, I was a perſecutor, I was an injurious perſon, but I obtained mercy! O! this ſhould affect thy heart, this ſhould engage thy heart to ſtudy to advance this grace of God, 1 Tim. i. 14, 15.

4. Perhaps in the day of thy converſion thou waſt more unruly than many; like a bullock unaccuſtomed to the yoke, hardly tamed, thou waſt brought home by ſtrong hands: thou wouldſt not drive, the Lord Jeſus muſt take thee up, lay thee upon his ſhoulder, and carry thee home to his Father's houſe: This ſhould engage thy heart to ſtudy to advance in the grace of God, Luke 15. 1, to 6.

5. It may be, many did take even offence at God in his converting and ſaving of thee by his grace, even as the elder ſon was offended with his father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy ſoul: This ſhould make thee ſtudy to advance the grace of God to thy heart and life, Luke 15. 25, to 33.

6. Conſider again, that God hath allowed thee but a little time for this good work, even the few days that thou haſt now to live. I mean for this good work among ſinful men, that then thou ſhalt go to receive that wages that grace alſo will give thee for thy work to eternal joy.

7. Let this alſo have ſome place upon thy heart: Every man ſhews ſubjection to the god that he ſerveth, yea, though that god be none other but the devil and his luſts: And wilt not thou, O man! ſaved of the Lord! be much more ſubject to the Father of ſpirits and love? Alas! they are purſuing their own damnation, yet they ſport it, and dance all the way they go: They ſerve that god with chearfulneſs and delight, who at laſt will plunge them into the everlaſting gulf of death, and torment them in the fiery flames of hell: But thy God is the God of ſalvation, and to God thy Lord belong the iſſues from death. Wilt not thou ſerve him with joyfulneſs in the enjoyment of all good things, even him by whom thou art to be made bleſſed for ever?

*Object.* This is that which kills me: Honour God I cannot; my heart is ſo wretched, ſo ſpiritleſs, and deſderately wicked, I cannot.

*Anſ.* What doſt thou mean by *cannot?*

1. If thou meaneſt thou haſt no ſtrength to do it, thou haſt ſaid an untruth; for *ſtronger is he that is in us, than he that is in the world,* John. 4. 4.

2 If thou meaneſt thou haſt no will, then thou art out alſo; for every Chriſtian (in his right mind) is a willing man, and the day of God's power hath made him ſo, Pſal. 110 3.

3. If thou meaneſt that thou wanteſt wiſdom, that is thine own fault: *If any man lacks wiſdom, let him aſk it of God, who giveth to all men liberally, and upbraideth not,* James 1. 5.

*Obj.* I cannot do things as I would.

*Anſ.* No more could the beſt of the ſaints of old: *To will is preſent with me,* (ſaid Paul), *but how to perform that which is good I find not:* And again, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would,* Rom. 7. 18.; Gal. 5. 17.

And here indeed lies a great diſcovery of this truth, *Ye are ſaved by Grace;* for the children of God, whilſt here, notwithſtanding their converſion to God, and ſalvation by Chriſt through grace, are ſo infirm and weak, by reaſon of a body of death that yet remaineth in them, that ſhould even the ſin that is in the beſt of their performances be laid to their charge, according to the tenor of a covenant of works, they would find it impoſſible ever to get into glory. But why do I talk thus? It is impoſſible that thoſe that are ſaved by grace ſhould have their infirmities laid to their charge as afore, for they are not under the law, they are inclined by the grace of God in the death and blood of the Son of God. *who ever liveth to make interceſſion for them at the right hand of God:* Whoſe interceſſion is ſo prevalent with the Father, as to take away the iniquity of our holy things from his ſight, and to preſent us holy, and unreproveable, and unblameable, in his ſight. To him, by Chriſt Jeſus, through the help of the Bleſſed Spirit of grace, be given praiſe, and thanks, and glory, and dominion, by all his ſaints, now and for ever. Amen.

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# Chriſtian Behaviour: Being the Fruits of True Chriſtianity.

## Teaching, Huſbands, Wives, Parents, Children, Maſters, Servants, &c. how to walk ſo as to pleaſe God.

## With a Word of Directions to all BACKSLIDERS.

### The Epiſtle to the READER

Courteous Reader,

HAving formerly writ ſome ſmall matter, teaching the doctrine of faith, as juſtification by grace, through the faith of Chriſt's blood, &c. I do here, as the ſecond to that doctrine, preſent thee with a few lines, touching good works, that I might, as at firſt I ſhewed thee the good and glory of the one, ſo now ſhew thee the beauty and excellency of the other: *For though we are juſtified* (Rom. 3. 24. &c.) *freely by grace through Chriſt before God; yet we are juſtified before men* (James 2. 18.) *by our works: Nay, a life of holineſs flowing from faith in us that are ſaved by grace, it doth juſtify that grace before the world, that juſtifies us before God,* 2 Cor. 6. 1, 3.; & 9 12, 13.; 1 Pet. 2. 11, 12.

I have not here only in general treated of this doctrine of good works, but particularly (after ſome diſcourſe about works flowing from faith, and what makes it truly and goſpelly good) I diſcourſe of them as we ſtand under our ſeveral relations, in this world among men.

As firſt, The duty of the maſter of a family: Of the huſband to his wife; and of hers to him: Of the duty of parents to their children; and of children to their parents: Of maſters alſo to their ſervants; and of the ſervant again to his maſter: with a brief touch upon good neighbourhood; and a diſcovery of covetouſneſs, pride, and uncleanneſs, which are great obſtructions to a truly goſpel-converſation.

I know there are many that have treated of good works in large and learned diſcourſes; but I doubt all have not ſo goſpeliſed their diſcourſes as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this diſcourſe to all that are paſt; and that for theſe reaſons.

1. To take away thoſe aſperſions that the adveſaries caſt upon our doctrine, (Rom. 3. 8. as alſo in the days of Paul), that becauſe we preach juſtification without the works of the law; therefore they pretend we plead for looſeneſs of life, whoſe damnation is juſt.

2. Becauſe, though there be much diſcourſe about works in general, yet a particular diſcourſe of them, as before is touched, is too much neglected; and by this means every one too much left at uncertainties (as from them) of their ſeveral works under their particular relations; which I think is one reaſon of that diſorder in families and places where God's people live, to their ſhame, and the diſhonour of God.

3. Becauſe theſe few books that do particularly treat thus of good works, are, I think, now ſo ſcarce, or ſo big, that but few have them, and few buy them, if they may be had, eſpecially our new converts, for whoſe ſakes principally this ſhort diſcourſe is intended: and indeed, this is one reaſon of my brevity, that the price might neither be burdenſome, nor the reading long and tedious: Multitude of words drown the memory; and an exhortation in few words may yet be ſo full, that the reader may find that in the ſide of a ſheet, which ſome are forced to hunt for in a whole quire, &c. The Lord teach us this wiſdom.

4. I have written this book, to ſhew that I bear a fellow-teſtimony and witneſs (with all that know God) of the operation that grace hath, and will have, in the heart that hath ſavingly received it.

Laſtly, I have thus written, becauſe it is amiable and pleaſant to God, when Chriſtians keep their rank, relation, and ſtation, doing all as become their quality and calling. When Chriſtians ſtand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that ſtand and grow where the gardener hath planted them, and then they ſhall both honour the garden in which they are planted, and the gardener that hath ſo diſpoſed of them. From the hyſſop in the wall, to the cedar in Lebanon, their fruit is their glory. And ſeeing the ſtock into which we are planted, is the fruitfulleſt ſtock, the ſap conveyed thereout the fruitfulleſt ſap, and the dreſſer of our ſouls the wiſeſt huſband man, John 15. 1.; how contrary to nature, to example, and expectation, ſhould we be, if we ſhould not be rich in good works!

Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no ſmell; and of being painted trees, whereon is no fruit: *Whoſo boaſteth himſelf of a falſe gift, is like clouds and wind without rain*, Prov. 25. 14. Farewell.

The Lord be with thy ſpirit, that thou mayeſt profit for time to come.

J. Bunyan.

# CHRISTIAN BEHAVIOUR.

Titus iii. 7, 8. *That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.*

I Shall not at this time diſcourſe of every particular at large, included in theſe words; but ſhall briefly fall upon thoſe things that I judge moſt neceſſary for the people of God: Neither ſhall I need to take any great preamble to the words for their explication; they themſelves being plain, and without that ambiguity that calleth for ſuch a thing; the general ſcope being this, That they which have believed in God ſhould be careful to maintain good works.

But yet, to proſecute what I intend, with what clearneſs I may, I ſhall in a word or two make way for what is to be the main of this book.

*This is a faithful ſaying.* This: which? Why, that which goeth before, namely, *That being juſtified by grace, we ſhould be made heirs according to the hope of eternal life. This is a faithful ſaying; and theſe things I will that thou affirm conſtantly.*

Why ſo?

Why, *That they which have believed in God might be careful to maintain good works.*

The meaning is, that the way to provoke others to good works, is, conſtantly (in the evidence and demonſtration of the ſpirit) to ſhew them the certainty of their being by grace made heirs of eternal life.

From this ſcripture, therefore, I do gather theſe things obſervable.

1. That good works do flow from faith. Yea,

2. That every one that believeth ſhould be careful that their works be good.

3. That every believer ſhould not only be careful that their works be good, and for the preſent do them, but ſhould alſo be careful to maintain them; that is, they ſhould carefully ſtudy to keep in a conſtant courſe of good works.

And, laſty, That the beſt way to provoke both ourſelves to this work; it is to be often affirming to others the doctrine of juſtification by grace, and to believe it ourſelves: *This is a faithful ſaying; And theſe things I will* (ſaith Paul) *that thou affirm conſtantly, that they who have believed in God, might be careful to maintain good works,*

I. I begin with the firſt: That good works do flow from faith.

This is evident divers ways. 1. From the impoſſibility of their flowing from any other thing: they muſt either flow from faith, or not at all: *For whatſoever is not of faith, is ſin.* And again, *Without faith it is impoſſible to pleaſe him*, Rom. 14. 23.; Heb. 11. 6. Every man by nature, before faith, is an evil and a corrupt tree: and a corrupt tree cannot bring forth good fruit: *Do men gather grapes of thorns, or figs of thiſtles?* Matth. 7. 16, 17. Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God, Heb. 11. 4.; Col. 1. 4, 5.

Wherefore ſinners, before faith, are compared to the wilderneſs, whoſe fruits are briars and thorns; and whoſe hearts are the habitation of dragons, that is, of devils, Iſa. 35. 6, 7.; Heb. 6. 7, 8.

And hence again it is, that they are ſaid to be Godleſs, Chriſtleſs, Spiritleſs, hopeleſs; without the covenant of grace, without ſtrength; enemies in their minds by wicked works, and poſſeſſed by the ſpirit of wickedneſs, as a caſtle by a conqueror, Eph. 2. 12.; Jude 19.; 2 Theſſ. 3. 2.; Col. 1. 21.; Luke 11. 21.

Now, theſe things being thus, it is impoſſible that all the men under heaven, that are unconverted, ſhould be able to bring forth one work rightly good; even as impoſſible, as for all the briars and thorns under heaven to bring forth one cluſter of grapes, or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, becauſe it wanteth the nature of the fig-tree; and ſo doth the bramble the nature of the vine. Good works muſt come from a good heart.

Now, this the unbeliever wanteth, becauſe he wanteth faith; for it is that which purifieth the heart, Luke 6. 45.; Acts 15. 9. Good works muſt come from love to the Lord Jeſus; but this the unbeliever wanteth alſo, becauſe he wanteth faith: *For faith worketh by love, and by that means doth good,* as Gal. 5. 6.

And hence again it is, that though the carnal man doth never ſo much which he calleth good, yet it is rejected, ſlighted, and turned as dirt in his face again; his prayers are abominable, his plowing is ſin, and all his righteouſneſs as menſtruous rags, Prov. 15. 8.; & 21. 4.; Iſa. 64. 6. Thus you ſee that without faith there are no good works.

Now then, to ſhew you that they flow from faith: And that,

For that faith is a principle of life, by which a Chriſtian lives, Gal. 2. 22. a principle of motion, by which it walks towards heaven in the way of holineſs, Rom. 4. 12.; 2 Cor. 5. 7. It is alſo a principle of ſtrength, by which the ſoul oppoſeth its luſt, the devil, and this world, and overcomes them: *This is your victory, even your faith,* 1 John 5. 4, 5. Faith, in the heart of a Chriſtian, is like the ſalt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful, 2. Kings 2. 19, 20, 21. Faith, when it is wrought in the heart, is like leaven hid in the meal, Matth. 13. 33. or like perfume that lighteth upon ſtinking leather, turning the ſmell of the leather into the ſavour of the perfume; it being then planted in the heart, and having its natural inclination to holineſs. Hence it is that there followeth an alteration of the life and converſation, and ſo bringeth forth fruit accordingly: *A good man out of the good treaſure of his heart bringeth forth good fruit,* Luke 6. 45.; Which treaſure, I ſay, is this faith, James 2. 5.; 1 Pet. 1. 7.; And therefore it is that faith, is called *the faith according to godlineſs,* and *the moſt holy faith,* Tit. 1. 1.: Jude 20

2. Good works muſt needs flow from faith, or no way; becauſe that alone carrieth in it an argument ſufficiently prevalent to win upon our natures, to make them comply with holineſs.

Faith ſheweth us that God loveth us, that he forgiveth us our ſins, that he accounteth us for his children, having freely juſtified us through the blood of his Son, Rom. 3. 24, 25.; & 4.; Heb. 11. 13.; 1 Pet. 1. 8.

Faith receiveth the promiſe, embraceth it, and comforteth the ſoul unſpeakably with it.

Faith is ſo great an artiſt in arguing and reaſoning with the ſoul, that it will bring over the hardeſt heart that it hath to deal with: It will bring to my remembrance at once, both my vileneſs againſt God, and his goodneſs towards me, it will ſhew me, that though I deſerve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this: This will make a man run through ten thouſand difficulties, to anſwer God (though he never can) for the grace he hath beſtowed on him.

Further, faith will ſhew me how diſtinguiſhingly this love of God hath ſet itſelf upon me; it will ſhew me, that though Eſau was Jacob's brother, yet he loved Jacob, Mal. 1. 2.; though there were thouſands more beſides me that were as good as me, yet I muſt be the man that muſt be choſen.

Now this, I ſay, is a marvellous argument, and unſpeakably prevaileth with the ſinner, as ſaith the apoſtle; *For the love of Chriſt conſtrains us, becauſe we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live* that is, by faith, *ſhould not henceforth live unto themſelves, but to him that died for them, and roſe again,* 2 Cor. 5. 14. *Love* (ſaith the wiſe man) *is ſtrong as death; many waters cannot quench love, neither can the floods drown it. If a man would give all the ſubſtance of his houſe for love, it would be utterly contemned,* Song 8. 6.

Oh! when the broken, dying, condemned ſoul, can but ſee, by faith, the love of a tender-hearted Saviour, and alſo ſee what he underwent to deliver it from under that death, guilt, and hell, that now it feels and fears, which alſo it knoweth it hath moſt juſtly and highly deſerved, *Then bleſs the Lord, O my ſoul; and what ſhall I render unto the Lord for all his benefits?* Pſal. 103. 1, 2, 3.; & 116. 1,—14.

Thus is faith a prevailing argument to the ſinner, whereby he is fetched off from what he was, and conſtrained to bend and yield to what before he neither would nor could, 1 Cor. 2. 14.; Rom. 8. 7.

And hence it is, that goſpel obedience is called the obedience of faith, as well as obedience to the faith, Rom. 16. 26. For it muſt be by the faith of Chriſt in my heart, that I ſubmit to the word of faith in the Bible, otherwiſe all is to no profit: (as, ſaith the apoſtle), *The word preached did not profit them, it not being mixed with faith in them that heard it,* (Heb. 4. 2.) For faith alone can ſee the reality of what the goſpel ſaith; and ſo I ſay, argue over the heart to the embracing of it.

3. Faith is ſuch a grace, as will repreſent to the ſoul all things in their proper colour. It doth not (as doth unbelief and ignorance) ſhew us all things out of order, putting darkneſs for light, and bitter for ſweet, but will ſet every thing in its proper place before our eyes; God and Chriſt ſhall be with it the chiefeſt good, the moſt lovely and amiable; a heavenly life ſhall be of greater eſteem, and more deſirable, than all the treaſures of Egypt! Righteouſneſs and ſanctification will be the thing after which it will moſt vehemently preſs; becauſe it ſeeth not only death and damnation, as the fruits of ſin, but ſin alſo in itſelf, diſtinct from the puniſhment belonging to it, a deteſtable, horrible, and odious thing, Heb. 11. 25, 26, 27.; Phil. 3. 7,—12.; Rom. 12. 9.

By faith we ſee this world hath no abiding in it for us, nor no ſatisfaction if it were otherwiſe, Heb. 11. 15, 16.; chap. 13. 14.; 1 Cor. 7. 29, 30, 31. And hence it is, that the people of God have groaned to be gone from hence, into a ſtate that is both ſinleſs and temptationleſs: and hence it is again that they have run through ſo many trials, afflictions, and adverſities, even becauſe of that love to holineſs of life that faith being in their hearts did prompt them to, by ſhewing them the worth and durableneſs of that which was good, and the irkſomeneſs and evil of all things elſe, 2 Cor. 5. 1,—8.; Heb. 11. 33,—39.

4. Faith layeth hold of that which is able to help the ſoul to bring forth good works: it layeth hold of, and engageth the ſtrength of Chriſt, and by that overcometh that which oppreſſeth; *I can do all things through Chriſt that ſtrengtheneth me,* Phil. 4 13.

In a word, a life of holineſs and godlineſs in this world, doth ſo inſeparably follow a principle of faith, that it is both monſtrous and ridiculous to ſuppoſe the contrary. What, ſhall not he that hath life have motion! Gal. 2. 20.

He that hath by faith received the ſpirit of holineſs, ſhall not he be holy? Gal. 3. 2.; and he that is called to glory and virtue, ſhall not he add to his faith virtue? 2 Pet. 1. 4, 5. We are by faith made good trees, and ſhall not we bring forth good fruit? Luke 6. 43. They that believe are created in Chriſt Jeſus unto good works; and God hath, before the world was, ordained that we ſhould walk in them; and ſhall both our ſecond creation, and God's fore-ordination be made fruſtrate? Eph 1. 4. & 2. 10. Beſides, the children of faith are the children of light, and of the day, 1 Tim. 5. 5. Lights upon a hill, and candles on a candleſtick, and ſhall not they ſhine? they are the ſalt of the earth, ſhall not they be ſeaſoning? Math. 6. 13, 14.

The believer is the alone man, by whom God ſheweth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of the power of grace, of the faith, hope, love, joy, peace, and ſanctification, of the heart of the Chriſtian, but they feel nothing of that ſin-killing operation that is in theſe things, theſe are to them as a ſtory of Rome or Spain: Wherefore to ſhew them in others, what they find not in themſelves, God worketh faith, hope, love, &c. in a generation that ſhall ſerve him; and by them they ſhall ſee what they cannot find in themſelves; and by this means they ſhall be convinced, that though ſin, and the pleaſures of this life, be ſweet to them, yet there is a people otherwiſe minded, even ſuch a people, that do indeed ſee the glory of that which others read of, and from that light, take pleaſure in thoſe things which they are moſt averſe unto. To this, I ſay, are Chriſtians called; herein is God glorified;

hereby are ſinners convinced; and by this is the world condemned, 1 Theſſ. 4. 7.; 1 Pet. 2. 12.; & 3. 1.; Heb. 11. 7.

*Object*. But if faith doth ſo naturally cauſe good works, what then is the reaſon that God's people find it ſo hard a matter to be faithful in good works?

I anſwer, 1. God's people are fruitful in good works according to the proportion of their faith; if they be ſlender in good works, it is becauſe they are weak in faith. Little faith is like ſmall candles, or weak fire, which though they ſhine and have heat, yet but dim ſhining and ſmall heat, when compared with bigger candles and greater fire. The reaſon why Sardis had ſome in it whoſe works were not perfect before God, it was, becauſe they did not hold faſt, by faith, the word that they have formerly heard and received, Rev. 3. 1, 2, 3.

2. There may be a great miſtake in our judging of our own fruitfulneſs. The ſoul that indeed is candid and right at heart, is taught by grace to judge itſelf, thrugh fruitful, yet barren upon two accounts. 1. When it compareth its life to the mercy beſtowed upon it: for when a ſoul doth indeed conſider the greatneſs and riches of the mercy beſtowed upon it, then it muſt needs cry out, *O wretched man that I am*, Rom. 7. 24. for it ſeeth itſelf wonderfully to fall ſhort of a converſation becoming one who hath received ſo great a benefit. 2. It may alſo judge itſelf barren, becauſe it falleth ſo far ſhort of that it would attain unto, it cannot do the thing that it would, Gal. 5. 17. 3. The heart of a Chriſtian is naturally very barren; upon which, though the ſeed of grace (that is the fruitfulleſt of all ſeeds) be ſown, yet the heart is naturally ſubject to bring forth weeds, Matth. 15. 19.

Now, to have a good crop from ſuch ground, doth argue the fruitfulneſs of the ſeed. Wherefore I conclude upon theſe three things.

1. That the ſeed of faith is a very fruitful ſeed, in that it will be fruitful in ſo barren a ſoil.

2. That faith is not beholden to the heart, but the heart to it, for all its fruitfulneſs.

3. That therefore the way to be a more fruitful Chriſtian, it is to be ſtronger in believing.

II. Now for the ſecond thing, to wit, That every one that believeth ſhould be careful that their works be good. This followeth from what went juſt before, to wit, That the heart of a Chriſtian is a heart ſubject to bring forth weeds.

There is fleſh as well as ſpirit in the beſt of ſaints: and as the ſpirit of grace will be always putting forth ſomething that is good, ſo the fleſh will be putting forth continually that which is evil.

*For the fleſh luſteth againſt the Spirit, and the ſpirit againſt the fleſh*, Gal. 5. 17.

Now this conſidered, is the cauſe why you find ſo often in the ſcriptures ſo many items and cautions to the Chriſtians to look to their lives and converſations, As, *Keep thy heart with all diligence*, Prov. 4. 23. *Watch ye, ſtand faſt in the faith; quit you like men, be ſtrong*. 1 Cor. 16. 13. *Be not deceived, God is not mocked; for whatever a man ſoweth, that ſhall he reap: for he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting*, Gal. 6. 7, 8.

All works are not good that ſeem to be ſo. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high eſtimation with men, is abomination in the ſight of God, Prov. 30. 12.; Luke 16 15.

Seeing corruption is not yet out of our natures, there is a proneneſs in us to build upon the right foundation, wood, hay, and ſtubble, inſtead of gold and ſilver, and precious ſtones, 1 Cor. 3. 11,—16. How was both David the king, Nathan the prophet, and Uzza the prieſt, deceived, touching good works! 1 Chron. 17. 1,—4.; 1 Chron. 13. 9, 10, 11. Peter alſo, in both his defending his maſter in the garden, and in diſſuading of him from his ſufferings, though both out of love and affection to his maſter, was deceived touching good works, Matth. 16. 22, 23.; John 18. 9, 10.

Many have miſcarried both as to doctrine, worſhip, and the proſecution of each.

1. For doctrine. Chriſt tells the Jews, that they taught for the doctrines of God the doctrines and traditions of men, Matth. 15. Mark 7. As alſo, ſaith the apoſtle, *They teach things they ought not, for filthy lucre's ſake*, Tit. 1. 11.

2. Alſo touching worſhip, we find how frequently men have miſtaken, both for time, place, and matter, with which they worſhipped.

(1) For time. It hath been that which man hath deviſed, not which God hath commanded, 1 Kings 12. 32. They change the ordinances, ſaith Iſaiah, Iſa. 24. 5. They change God's judgements into wickedneſs, ſaith Ezekiel, Ezek. 5. 6.

(2) For place. When they ſhould have worſhipped at Jeruſalem, they worſhipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms, 1 Kings 12. 26,—30.; Hoſ. 4. 13, 14, 15.; Iſa. 65. 2,—5.

(3) For the matter with which they worſhipped. Inſtead of bringing according to the commandment, they brought the lame, the torn, and the ſick; they would ſanctify themſelves in gardens, with ſwines fleſh and mice, when they ſhould have done it at Jeruſalem, with bullocks and lambs. Iſa. 66. 17.

Again, touching mens proſecuting their zeal for their worſhip, &c. that they do think right, how hot hath it been, though with no reaſon at all. Nebuchadnezzar will have his fiery furnace, and Darius his lions den for Nonconformiſts, Dan. 3. 6. & 6. 7. &c.

Again, they have perſecuted men even to ſtrange cities; have laid traps and ſnares in every corner, to intrap and to intangle their words; and if they could at any time but kill the perſons that diſſented from them, they would think they did God good ſervice, Acts 26. 11.; Luke 11. 53, 54.: John 19. 1, 2. But what need we look ſo far from home, (were it not that I would ſeal my ſayings with truth)? We need look no farther to affirm this poſition, than to the Papiſts and their companions. How many have they in all ages hanged, burned, ſtarved, drowned, racked, diſmembered, and murdered, both openly and in ſecret? and all under a pretence of God, his worſhip, and good works.

Thus you ſee how wiſe men and fools, ſaints and ſinners, Chriſtians and Heathens, have erred in the buſineſs of good works; wherefore every one ſhould be careful to ſee that their works be good.

Now, then, to prevent, if God will, miſcarriage in this matter, I ſhall propound unto you what it is for a work to be rightly good.

1. A good work muſt have the word for its authority. 2. It muſt, as afore was ſaid, flow from faith. 3. It muſt be both rightly timed and rightly placed. 4. It muſt be done willingly, chearfully, &c.

1. It muſt have the word for its authority.

Zeal without knowledge is like a mettled horſe without eyes, or like a ſword in a madman's hand, and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, what wiſdom is in them? ſaith the prophet, Jer. 8. 9.; Iſa. 8. 20. Wherefore ſee thou have the word for what thou doſt.

2. As there muſt be the word for the authoriſing of what thou doſt, ſo there muſt be faith, from which it muſt flow, as I ſhewed you before: *for whatever is not of faith, is ſin; and without faith it is impoſſible to pleaſe God*. Now, I ſay, without the word there is no faith, Rom. 10. 17.; as without faith there is no good, let mens pretences be what they will.

3. As it muſt have theſe two aforenamed, ſo alſo it muſt have, 1. right time; and 2. right place.

1*ſt*, It muſt be rightly timed. Every work is not to be done at the ſame time; every time not being convenient for ſuch a work; *There is a time for all things, and every thing is beautiful in its time*, Eccleſ. 3. 11. There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to ſuffer. Now, to be hearing when we ſhould be preaching and doing, that is, yielding active obedience to that under which we ought to ſuffer, is not good. Chriſt was very wary, that both his doings and ſufferings were rightly timed, John 2. 3, 4. & 13. 1, 2. And herein we ought to follow his ſteps. To be at plough in the field, when I ſhould be hearing the word, is not good; and to be talking abroad, when I ſhould be inſtructing my family at home, is as bad: *Whoſo keepeth the commandment, ſhall feel no evil thing: And a wiſe man's heart diſcerneth both time and judgement*, Eccleſ. 8. 5. Good things miſtimed, are fruitleſs, unprofitable, and vain.

*2dly*, As things muſt have their right time, ſo they muſt be rightly placed; for the miſplacing of any work, is as bad as the miſtiming of it.

When I ſay things, if good, muſt be rightly placed, I mean, we ſhould not give to any work more than the word of God alloweth it, neither ſhould we give it leſs. Mint, aniſe, and cummin, are not ſo weighty matters as faith and the love of God; as in Matth. 22. 23. For a paſtor to be exerciſing the office of a deacon, inſtead of the office of a paſtor, it is miſplacing of works, Acts 6. 2. For Martha to be making outward proviſion for Chriſt, when ſhe ſhould have ſat at his feet to hear his word, was the miſplacing a work; and her ſiſter to have done it at her requeſt, (though the thing in itſelf was good), had been her ſin alſo, Luke 10. 39,—43.

Now, to prevent the miſplacing of good works,

(1) They miſplace them that ſet them in the room of Chriſt, Rom. 10. 1, 2, 3.

(2) They alſo miſplace them that make them copartners with him, Rom. 9. 31, 32.; Acts 15. 1.

This is ſetting up our poſt by God's poſts, and man's righteouſneſs by the righteouſneſs of Chriſt, Ezek. 13. 7, 8. Theſe are ſaid to be teachers of the law, not knowing what they ſay, nor whereof they affirm, 1 Tim. 1. 7.

(3) They alſo miſplace works, who aſcribe to a work of leſs moment, that honour that belongs to a work more noble. And ſuch are,

(1) Thoſe who count the ceremonial part of an ordinance as good as the doctrine and ſignification of it.

(2) Such who account the dictates and impulſes of a mere natural conſcience, as good, as high, and divine, as the leadings and movings of the Spirit of Chriſt.

(3) Thoſe alſo who count it enough to do ſomething of what God hath commanded, (and that ſomething, poſſibly the leaſt), inſtead of all, and the things more neceſſary and weighty.

(4) They alſo much miſplace them, who count things indifferent as high as thoſe that are abſolutely neceſſary in the worſhip of God.

(5) But the groſſer, who place mens traditions above them.

(6) And they greateſt of all, who put bitter for ſweet, and darkneſs for light. All theſe things we muſt ſhun and avoid, as things abſolutely obſtructive to good works.

Wherefore touching good works: obedience is better than ſacrifice; that is, to do things according to the word of God, is better than to do them according to my fancy and conceit, 1 Sam. 15. 22.; *Wherefore, let all things be done decently, and in order*, 1 Cor. 14. 40.

4. Again, as good works ſhould be ordered and qualified, as before is touched, ſo they ſhould be done from the heart, willingly, chearfully, with ſimplicity and charity, according to what a man hath, 1 John 5. 3.; 2 Cor. 9. 7.; Rom. 12. 8.: Col. 3. 20.; 1 Cor. 10. 14.; 1 Cor. 8. 12.

Farther, there are three things that a man ſhould have in his eye in every work he doth.

*1ſt*, The honour of God, 1 Cor. 6. 20.

*2dly*, The edification of his neighbour, 1 Cor. 14. 26.

*3dly*, The expediency or inexpediency of what I am to do, 1 Cor. 6. 12. And always obſerve it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou doſt.

Again, if thou wouldſt walk to the edification of thy neighbour, and ſo to God's honour, in the midſt of thy obſervers, beware,

*1ſt*, That thou in thy words and carriages doſt ſo demean thyſelf, that Chriſt in his precious benefits may be with clearneſs ſpoken forth by thee; and take heed, that thou doſt not enter into doubtful points with them that are weak, Rom. 15. 1. but deal chiefly, lovingly, and wiſely, with their conſciences about thoſe matters that tend to their eſtabliſhment in the faith of their juſtification, and deliverance from death and hell: *Comfort the feeble-minded, confirm the weak*, 1 Theſſ. 5. 14.

*2dly*. If thou be ſtronger than thy brother, take heed that thou do not that before him, that may offend his weak conſcience; I mean, things that to themſelves may be lawful: *All that is lawful is not expedient; all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy wiſdom and love, that thou in ſome things deny thyſelf for thy brother's ſake, 1 Cor. 8. 13. *I will not eat meat while the world ſtandeth*, (ſaith Paul), *leſt I make my brother to offend. Wherefore have this faith to thyſelf before God*, Rom. 14. 22. But if thou walk otherwiſe, know, thou walkeſt not charitably, and ſo not to edification, and ſo not to Chriſt's honour, but doſt ſin againſt Chriſt, and wound thy weak brother, for whom Chriſt died, Rom. 14. 15.; 1 Cor 8. 12.

But I ſay, all this while keep thy eye upon the word; take heed of going contrary to that under any pretence whatever; for without the word, there is nothing to God's glory, nor thy brother's edification. Wherefore, walk wiſely in a perfect way, Pſal. 101. 2, 3.

Having thus, in few words, ſhewed you what are works rightly good, I beſeech you in the name of the Lord Jeſus Chriſt, that you put yourſelves into a conſcientious performance of them, that you may, while you live here, be veſſels of honour, and fit for the maſter's uſe, and prepared to every good work, 1 Tim. 6. 17. Study to approve things that are excellent, that you may be ſincere, and without offence, until the day of Chriſt, Phil. 1. 10. Covet communion with God; covet earneſtly the beſt gifts, 1 Cor. 12. 31. Ah! we that are redeemed from among men, Rev. 14. 4.; and that rejoice in hope of the glory of God, Rom. 5. 2.; we that look, I ſay, for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, Tit. 2. 13. what manner of perſons ſhould we be in all holy converſation and godlineſs, 2 Pet 3. 11.

To conclude, for your further edification, take a plain rehearſal of your ſeveral general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world;

### *Touching the Maſter of a family.*

If thou have under thee a family, then thou art to conſider the ſeveral relations thou ſtandeſt under; and art to know, that thou in each of them haſt a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

Firſt, then, in general: He that is the maſter of a family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own family. And his work is twofold.

1. Touching the ſpiritual ſtate thereof.
2. Touching the outward.

As touching the ſpiritual ſtate of his family: He ought to be very diligent and circumſpect, doing his utmoſt endeavour, both to increaſe faith where it is begun, and to begin it where it is not.

Wherefore, to this end, he ought diligently and frequently to lay before his houſehold ſuch things of God, out of his word, as are ſuitable for each particular. And let no man queſtion his rule in the word of God for ſuch a practice; for if the thing itſelf were but of good report, and a thing tending to civil honeſty, it is within the compaſs and bounds even of nature itſelf, and ought to be done; much more things of a higher nature: Beſides, the Apoſtle exhorts us to, *Whatſoever things are honeſt, whatſoever things are true, juſt, and of good report, to think of them*, that is, to be mindful to do them, Phil. 4. 8. But to be converſant in this godly exerciſe in our family, is very worthy of praiſe, and doth much become all Chriſtians. This is one of the things for which God ſo highly commended his ſervant Abraham, and that with which his heart was ſo much affected: *I know Abraham*, ſaith God, (I know him to be a good man in very deed), *for he will command his children, and his houſehold after him, and they ſhall keep the way of the Lord*, Gen. 18. 19. This was a thing alſo which good Joſhua deſigned ſhould be his practice as long as he had a breathing time in this world: *As for me*, (ſaith he), *I and my houſehold, we will ſerve the Lord*, Joſh. 24. 15.

Further, we find alſo in the New Teſtament, that they are looked upon as Chriſtians of an inferior rank that have not a due regard to this duty; yea, ſo inferior as not fit to be choſen to any office in the church of God. A paſtor muſt be one that ruleth well his own houſe, having his children in ſubjection with all gravity: For if a man knoweth not how to rule his own houſe, how ſhall he take care of the church of God? *The deacon alſo* (ſaith he) *muſt be the huſband of one wife, ruling their children, and their own houſe well.* 1. Tim. 3. Mark a little, the Apoſtle ſeems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a paſtor or deacon in the houſe of God, (for he that knoweth not how to rule his own houſe, how ſhall he take care of the church of God?) which thing conſidered, it giveth us light into the work of the maſter of a family, touching the governing of his houſe.

1. Firſt, then, a paſtor muſt be ſound and uncorrupt in his doctrine; and indeed ſo muſt the maſter of a family, Tit. 1. 9.; Epheſ. 6. 4.

2. A paſtor ſhould be apt to teach, to reprove, and to exhort; and ſo ſhould the maſter of a family, 1 Tim. 3. 2.; Deut. 6. 7.

3. A paſtor muſt himſelf be exemplary in faith and holineſs; and ſo alſo ſhould the maſter of a family, 1 Tim. 3. 2, 3, 4.; & 4. 12. *I* (ſaith David) *will behave myſelf in a perfect way; I will walk in* (or before) *my houſe in a perfect way*, Pſal. 101. 2.

4. The paſtor is for getting the church together; and when they are ſo come together, then to pray among them, and to preach unto them: This is alſo commendable in Chriſtian maſters of families.

*Obj.* But my family is ungodly and unruly, touching all that is good: What ſhall I do?

*Anſ.* I anſwer, 1. Though this be true, yet thou muſt rule them, and not they thee! Thou art ſet over them of God, and thou art to uſe the authority which God hath given thee, both to rebuke their vice, and to ſhew them the evil of their rebelling againſt the Lord. This did Eli, though not enough; and thus did David, 1 Sam. 2. 24, 25; 1 Chron. 28. 9.

Alſo, thou muſt tell them how ſad thy ſtate was when thou waſt in their condition, and ſo labour to recover them out of the ſnare of the devil, Mark 5. 19.

2. Thou oughteſt alſo to labour to draw them forth to God's public worſhip, if peradventure God may convert their ſouls. Saith Jacob to his houſehold, and to all that were about him, *Let us ariſe and go to Bethel, and I will make there an altar to God, that anſwered me in the day of my diſtreſs*, Gen. 35. 3.

Hannah would carry Samuel to Shilo, that he might abide with God for ever, 1 Sam. 1. 22. Indeed a ſoul rightly touched, will labour to draw, not only their families, but a whole city after Jeſus Chriſt, John 4. 28.

3. *If they are obſtinate, and will not go forth with thee, then do thou get godly and ſound men to thy houſe, and there let the word of God be preached, when thou haſt as Cornelius, gathered thy family and friends together*, Acts 10.

You know that the jailor, Lydia, Criſpus, Gaius, Stephanus, and others, had not only themſelves, but their families, made gracious, by the word preached, and that ſome of them, if not all, by the word preached in their houſes, Acts 16. 14,—35.; & 18. 7, 8.; 1 Cor. 1. 16. And this, for ought I know, might be one reaſon among many, why the apoſtles taught in their day not only publickly, but from houſe to houſe: I ſay, that they might, if poſſible, bring in thoſe in ſome family, which yet remained unconverted, and in their ſins, Acts 5. 24.; & 20. 20, 21.; for ſome, you know, how uſual it was in the day of Chriſt, to invite him to their houſes, if they had any afflicted, that either would not or could not, come unto him, Luke 7. 2, 3.; & 8. 41.

If this be the way with thoſe that have outward diſeaſes in their families, how much more then, where there are ſouls that have need of Chriſt, to ſave them from death and eternal damnation?

4. Take heed that thou doſt not neglect family-duties among them thyſelf; as reading the word and prayer; if thou haſt one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou haſt both liberty to go to God through Chriſt, and alſo art at that time in a capacity of having the univerſal church join with thee for the whole number of thoſe that ſhall be ſaved.

5. Take heed that thou ſuffer not any ungodly, profane, or heretical books, or diſcourſe in thy houſe; *Evil communication corrupts good manners*, 1 Cor. 15. 33.; I mean ſuch profane or heretical books, &c. as either tend to provoke to looſeneſs of life, or ſuch as do oppoſe the fundamentals of the goſpel.

I know that Chriſtians muſt be allowed their liberty as to things indifferent; but for thoſe things that ſtrike either at faith or holineſs, they ought to be abandoned by all Chriſtians, and eſpecially by the paſtors of churches, and maſters of families; which practice was figured out by Jacob's commanding his houſe, and all that was with him, to put away the ſtrange gods from among them, and to change their garments, Gen. 35. 1. All thoſe in the Acts ſet a good example for this, who took their curious books and burned them before all men, though they were worth five thouſand pieces of ſilver, Acts 19. 18, 19.

The neglect of this fourth particular hath occaſioned ruin in many families, both among children and ſervants. It is eaſier for vain talkers, and their deceivable works, to ſubvert whole houſeholds, than many are aware of.

Thus much touching the ſpiritual ſtate of thy houſehold.

And now to its outward.

Touching the outward ſtate of thy family, thou art to conſider theſe three things.

1. That it lieth upon thee to care for them, that they have a convenient livelihood: *If any man provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel*, 1 Tim. 5. 8. But mark, when the word ſaith *Thou art to provide for thy houſe*, it giveth thee no licence to diſtracting carefulneſs; neither doth it allow thee to ſtrive to graſp the world in thy heart or coffers, nor to take care for years or days to come, but ſo to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God, 1 Tim. 6. 8.; Matth. 6. 34. This is to labour, that you may have wherewith to maintain good works for neceſſary uſes.

And never object, that unleſs you reach farther, it will never do; for that is but unbelief, The word ſaith, *That God feedeth the ravens, careth for ſparrows, and clotheth the graſs;* in which three, to feed, clothe, and care for, is as much as heart can wiſh, Luke 12. 6.-28.

2. Therefore though thou ſhouldſt provide for thy family; yet let all thy labour be mixed with moderation; *Let your moderation be known unto all men*, Phil. 4. 5. Take head of driving ſo hard after this world, as to hinder thyſelf and family from thoſe duties towards God, which thou art by grace obliged to; as private prayer, reading the ſcriptures, and Chriſtian conference. It is a baſe thing for men ſo to ſpend themſelves and families after this world, as that they diſengage their heart to God's worſhip.

Chriſtians, *the time is ſhort: It remaineth then, that they that have wives, be as thoſe that have none; and they that weep, as tho' they wept not; and they that rejoice, as thoſe that rejoiced not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away.*

Many Chriſtians live and do in this world, as if religion were but a by buſineſs, and this world the one thing neceſſary; when indeed all the things of this world are but things by the by; and religion only the one thing needful, Luke 10. 40, 41, 42.

3. If thou wouldſt be ſuch a maſter of a family as becomes thee, thou muſt ſee that there be that Chriſtian harmony among thoſe under thee, as becomes that houſe where one ruleth that feareth God.

(1) Thou muſt look that thy children and ſervants be under ſubjection to the word of God; for though it is of God only to rule the heart; yet he expecteth that thou ſhouldſt rule their outward man; which if thou doſt not, he may in a ſhort time cut off all of

thy ſtock that piſſeth againſt the wall, 1 Sam. 3. 14,—15. See therefore that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, not drunkards; not ſuffering either thy children vainly to domineer over thy ſervants, nor they again to carry themſelves fooliſhly towards each other.

(2) Learn to diſtinguiſh between that injury that in thy family is done to thee, and that which is done to God; and though thou oughteſt to be very zealous for the Lord, and to bear nothing that is open tranſgreſſion to him; yet here will be thy wiſdom, to paſs by perſonal injuries, and to bury them in oblivion: *Love covereth a multitude of ſins.* Be not like thoſe that will rage and ſtare like mad-men, when they are injured; and yet either laugh, or at leaſt not ſoberly rebuke, and warn, when God is diſhonoured.

Rule thy own houſe well, having thy children (with others in thy family) in ſubjection, with all gravity.

Solomon was ſo excellent, ſometimes this way, that he made the eyes of his beholders to dazzle, 2 Chron. 9. 3, 4.

But to break off from this general, and to come to particulars.

Firſt, Haſt thou a wife? Thou muſt conſider how thou oughteſt to behave thyſelf under that relation: and to do this aright, thou muſt conſider the condition of thy wife, whether ſhe be one that indeed believeth or not, If ſhe believeth, then,

1. Thou art engaged to bleſs God for her: *For her price is far above rubies, and ſhe is the gift of God unto thee, and is for thy adorning and glory,* Prov. 12. 4; & 31. 10.; 1 Cor. 11. 7 *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.*

2. Thou oughteſt to love her, under a double conſideration: 1. As ſhe is thy fleſh and thy bone: *For never man yet hated his own fleſh,* Eph. 5 29. 2 As ſhe is together with thee an heir of the grace of life, 1 Pet. 3. 7. This, I ſay, ſhould engage thee to love her with Chriſtian love; to love her, as believing you both are dearly beloved of God and the Lord Jeſus Chriſt, and as thoſe that muſt be together with him in eternal happineſs.

3. Thou oughteſt ſo to carry thyſelf, to and before her, as doth Chriſt, to and before his church; as ſaith the apoſtle: *So ought men to love their wives, even as Chriſt loved the church, and gave himſelf for it,* Eph. 5. 25. When huſbands behave themſelves like huſbands indeed, then will they be not only huſbands, but ſuch an ordinance of God to the wife, as will preach to her the carriage of Chriſt to his ſpouſe. There is a ſweet ſcent wrapped up in the relations of huſbands and wives, (Eph. 4. 32.) that believe; the wife, I ſay, ſignifying the church, and the huſband is the head and ſaviour thereof, Eph. 5. 32. *For the huſband is the head of the wife, even as Chriſt is the head of the church,* and he is the Saviour of the body.

This is one of God's chief ends in inſtituting marriage, that Chriſt and his church, under a figure, might be where ever there is a couple that believe through grace.

Wherefore that huſbands that carrieth it undiſcreetly towards his wife, he doth not only behave himſelf contrary to the rule, but alſo maketh his wife loſe the benefit of ſuch an ordinance, and croſſeth the myſtery of his relation. Therefore, I ſay, *So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf: for no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the church,* Eph. 5. 28, 29. Chriſt laid out his life for his church, covereth her infirmities, communicates to her his wiſdom, protecteth her, and helpeth her in her employments in this world; and ſo ought men to do for their wives.

Solomon and Pharoah's daughter had the art of thus doing, as you may ſee in the book of the Canticles.

Wherefore bear with their weakneſſes, help their infirmities, and honour them as the weaker veſſels, and as being of a frailer conſtitution.

In a word, be ſuch a huſband to thy believing wife, that ſhe may ſay, God hath not only given me a huſband, but ſuch a huſband as preacheth to me every day the carriage of Chriſt to his church.

Secondly, If thy wife be unbelieving or carnal, then thou haſt alſo a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that ſhe lieth liable every moment to eternal damnation: 2. That ſhe is thy wife that is in this evil caſe.

Oh! how litle ſenſe of the worth of ſouls is there in the hearts of ſome huſbands; as is manifeſt by their unchriſtian carriage to and before their wives!

Now, to qualify thee for a carriage ſuitable.

1. Labour ſeriouſly after a ſenſe of her miſerable ſtate, that thy bowels may yearn towards her ſoul.

2. Beware that ſhe take no occaſion from any unſeemly carriage of thine, to proceed in evil: And here thou haſt need to double thy diligence, for ſhe lieth in thy boſom, and therefore is capable of eſpying the leaſt miſcarriage in thee.

3. If ſhe behave herſelf unſeemly and unruly, as ſhe is ſubject to do, being Chriſtleſs and graceleſs, then labour thou to overcome her evil with thy goodneſs, her forwardneſs with thy patience and meekneſs. It is a ſhame for thee, who haſt another principle, to do as ſhe.

4. Take fit opportunities to convince her: Obſerve her diſpoſition, and when ſhe is moſt likely to hear, then ſpeak to her very heart.

5. When thou ſpeakeſt, ſpeak to purpoſe. It is no matter for many words, provided they be pertinent. Job in a few words anſwers his wife, and takes her off from her fooliſh talking: *Thou ſpeakeſt* (ſaith he) *like one of the fooliſh women; ſhall we receive good at the hand of God, and ſhall we not receive evil?* Job 2. 10.

6. Let all be done without rancour, or the leaſt appearance of anger: *With meekneſs inſtruct thoſe that oppoſe themſelves, if paradventure they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will,* 2 Tim. 2. 25, 26.

*And how knoweſt thou, O man, but thou mayeſt ſave thy wife,* 1 Cor. 7. 16.

### *Touching parents.*

If thou art a parent, a father, or a mother, then thou art to conſider thy calling under this relation.

Thy children have ſouls, and they muſt be begotten of God as well as of thee, or they periſh.

And know alſo, that unleſs thou be very circumſpect in thy behaviour, to and before them, they may periſh through thee: the thoughts of which ſhould provoke thee, both to inſtruct, and alſo to correct them.

1. To inſtruct them as the ſcripture ſaith, and to bring them up in the nurture and admonition of the Lord; and to do this diligently, when thou ſitteſt in thy houſe, when thou lieſt down, and when thou riſeſt up, Eph. 6. 4; Deut. 6. 7.

Now to do this to purpoſe:

1. Do it in terms and words eaſy to be underſtood: affect not high expreſſions, they will drown your children. Thus God ſpake to his children, and Paul to his, Hoſ. 12. 10.; 1 Cor. 3 2.

2. Take heed of filling their heads with whimſies, and unprofitable notions, for this will ſooner learn them to be malapert and proud, than ſober and humble. Open therefore to them the ſtate of man by nature; diſcourſe with them of ſin, of death, and hell; of a crucified Saviour, and the promiſe of life through faith: *Train up a child in the way he ſhould go, and when he is old he will not depart from it,* Prov. 22. 6.

3. There muſt be much gentleneſs and patience in all thy inſtructions, leſt they be diſcouraged, Col. 3. 21. And,

4. Labour to convince them by a converſation anſwerable, that the things of which thou inſtructed them, are not fables, but realities; yea, and realities ſo far above what can be here enjoyed, that all things, were they a thouſand times better than they are, are not worthy to be compared with the glory and worthineſs of theſe things.

Iſaac was ſo holy before his children, that when Jacob remembered God, he remembered that he was the fear of his father Iſaac, Gen. 31. 53.

Ah! when children can think of their parents, and bleſs God for that inſtruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents: *The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe child ſhall have joy of him*, Prov. 23 24, 25.

### *Touching correction.*

1. SEE if fair words will win them from evil: This is God's way with his children.

2. Let thoſe words you ſpeak to them in your reproof, be both ſober, few, and pertinent, adding always ſome ſuitable ſentence of the ſcripture therewith; as, if they lie, then ſuch as Rev. 21 8, –27.; if they refuſe to hear the word, ſuch as, 2 Chron. 25. 14, 15.

3. Look to them, that they be not companions with thoſe that are rude and ungodly, ſhewing with ſoberneſs a continual diſlike of their naughtineſs; often crying out to them, as God did of old unto his, *O! do not this abominable thing that I hate*, Jer. 44. 4.

4. Let all this be mixed with ſuch love, pity, and compunction of ſpirit, that if poſſible they may be convinced, you diſlike not their perſons, but their ſins, This is God's way.

5. Be often endeavouring to faſten on their conſciences the day of their death, and Judgement to come. Thus God deals with his.

6. If thou art driven to the rod, then 1. Strike adviſedly in cool blood, and ſoberly ſhew them, 1. their fault; 2. how much it is againſt thy heart thus to deal with them; 3. and that what thou doſt, thou doſt in conſcience to God, and love to their ſouls; 4. and tell them, that if fair means would have done, none of this ſeverity ſhould have been: This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the moſt likely to accompliſh its end.

7. Follow all this with prayer to God for them, and leave the iſſue to him: *Folly is bound up in the heart of a child, but the rod of correction will fetch it out*, Prov. 22. 15.

Laſtly, Obſerve theſe cautions.

(1) Take heed that the miſdeeds for which thou correcteſt thy children be not learned them by thee. Many children learn that wickedneſs of their parents for which they beat and chaſtiſe them.

(2) Take heed thou ſmile not upon them, to encourage them in ſmall faults, leſt that thy carriage to them be an encouragement to them to commit greater.

(3) Take heed thou uſe not unſavoury and unſeemly words in thy chaſtiſing of them, as railing, miſcalling, and the like: This is deviliſh.

(4) Take heed thou do not uſe them to many chiding words and threatenings, mixed with lightneſs and laughter; this will harden: Speak not much, not often, but pertinent to them with all gravity.

### *Of maſters to ſervants*

MASTERS alſo have a work to do as they ſtand related to their ſervants: And,

1. If poſſible they can, to get them that fear God: *He that worketh deceit* (ſaid David) *ſhall not dwell within my houſe; and he that telleth lies, ſhall not tarry in my ſight*, Pſal. 101. 7.

2. But if none at the preſent but unbelievers can be got to do thy labour, then,

(1) Know that it is thy duty ſo to behave thyſelf to thy ſervant, that thy ſervice may not only be for thy good, but for the good of thy ſervant, and that both in body and ſoul: Wherefore deal with him, as to admonition, as with thy children; give him the ſame bread of God thou giveſt to them; and who knows but that if thou with ſpiritual delicates bringeſt up thy ſervant, but he may become thy ſpiritual ſon in the end, Prov. 29. 21.

(2) Take heed thou do not turn thy ſervants into ſlaves, by overcharging them in thy work, through thy greedineſs. To make men ſerve with rigour, is more like to Iſrael's enemies than Chriſtian maſters, Exod. 1. 14.

(3) Take heed thou carry not thyſelf to thy ſervant, as he of whom it is ſaid, *He is ſuch a man of Belial, that his ſervants could not ſpeak to him*, 1 Sam. 25. 14,—18.

And the Apoſtle bids you forbear to threaten them, *becauſe you alſo have a maſter in heaven*, Epheſ. 6. 9. As who ſhould ſay, Your ſervants cannot be guilty of ſo many miſcarriages againſt you, as you are guilty of againſt Chriſt: Wherefore do with, and to your ſervants, as you would have your maſter do with you.

(4) Take heed that thou neither circumvent him at his coming to thy ſervice, nor at his going out.

Servants, at their going into ſervice, may be beguiled two ways.

*1ſt*, By their maſters lying unto them, ſaying, their work is ſo ſmall and ſo eaſy, when it is indeed, if not too burdenſome, yet far beyond what at firſt was ſaid of it. This is beguiling of them.

*2dly*, The other way is, when maſters greedily ſeek to wire-draw their ſervants to ſuch wages as indeed is too little and inconſiderable for ſuch work and labour. Both theſe the Apoſtle oppoſeth, where he ſaith, *Maſters give to your ſervants that which is juſt, juſt labour, and juſt wages, knowing that you alſo have a maſter in heaven*, Col. 4. 1.

As ſervants may be circumvented at their coming into their labour, ſo alſo they may be at their going out: Which is done by maſters that either change their wages, like heatheniſh Laban, Gen. 31. 7. or by keeping it back, like thoſe againſt whom God will be a ſwift witneſs.

(3) Take heed that thou make not a gain of thy place, becauſe thou art gracious, or liveſt conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they ſerve their maſters, provided they may get into private families, or where they may be convenient for the word. But now, if a maſter or miſtreſs ſhould take this opportunity to make a prey of their ſervants, this is abominable, this is making a gain of godlineſs, and merchandiſe of the things of God, (1 Tim. 6. 5.) and of the ſoul of thy brother.

I have heard ſome poor ſervants ſay, That in ſome carnal families they have had more liberty to God's things, and more fairneſs of dealing, than among profeſſors. But this ſtinketh: And as Jacob ſaid concerning the cruelty of his two ſons, ſo may I ſay of ſuch maſters, they make religion ſtink before the inhabitants of the land, Gen. 34. 30.

In a word, learn of the Lord Jeſus to carry yourſelves well to your ſervants, that your ſervants alſo may learn ſomething of the kindneſs of Chriſt by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occaſion to ſcandal the goſpel when they are gone, for what they obſerved thee unrighteouſly to do when they were with thee. Then maſters carry it rightly toward their ſervants, when they labour both in word and life to convince them, that the things of God are the one thing neceſſary. That which ſervants are commanded to do touching their fear, their ſingleneſs of heart, their doing what they do as to the Lord, and not to men; the maſter is commanded to do the ſame things unto them, Eph. 5. 6,—9.

### *The duty of wives*

BUT paſſing the maſter of the family, I ſhall ſpeak a word or two to thoſe that are under him.

And, firſt, to the wife: The wife is bound by the law to her huſband, ſo long as her huſband liveth, Rom. 7. 2.; wherefore ſhe alſo hath her work and place in the family, as well as the reſt.

Now there are theſe things conſiderable in the carriage of a wife toward her huſband, which ſhe ought conſcientiouſly to obſerve.

1. That ſhe look upon him as her head and lord. The head of the woman is the man. And ſo Sarah called Abraham lord.

2. She ſhould therefore be ſubject to him, as is fit in the Lord. The Apoſtle ſaith, *That the wife ſhould ſubmit herſelf to her huſband, as to the Lord*, 1 Pet. 3. 1.; Col. 3. 18.; Epheſ. 5. 22. I told you before, that if the huſband doth walk towards his wife as becomes him, he will therein be ſuch an ordinance of God to her, beſides the relation of an huſband, that ſhall preach to her the carriage of Chriſt to his church. And now I ſay alſo, that the wife, if ſhe walk with her huſband

as becomes her, ſhe ſhall preach the obedience of the church to her huſband. Therefore as the church is ſubject to Chriſt, ſo let the wives be to their own huſbands in every thing.

Now for thy performing of this work, thou muſt firſt ſhun theſe evils.

1. The evil of a wandering and a goſſiping ſpirit; this is evil in the church, and is evil alſo in a wife, who is the figure of a church. Chriſt loveth to have his ſpouſe keep at home; that is, to be with him in the faith and practice of his things, not ranging, and meddling with the things of Satan; no more ſhould wives be given to wander and goſſip abroad. You know that Prov. 7. 11. ſaith, *ſhe is loud and ſtubborn, her feet abide not in her houſe.*

Wives ſhould be about their own huſbands buſineſs at home; as the Apoſtle ſaith, *Let them be diſcreet, chaſte, keepers at home, good, obedient to their own huſband:* And why? Becauſe otherwiſe the word of God will be blaſphemed.

2. Take heed of an idle, talking, or brangling tongue. This alſo is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wiſe ſhould know, as I ſaid before, that her huſband is her lord, and is over her, as Chriſt is over the church. Do you think it is ſeemly for the church to parrot it againſt her huſband? Is ſhe not to be ſilent before him, and to look to his laws, rather than her own fictions? Why ſo, ſaith the Apoſtle, ought the wife to carry it towards her huſband. Let the woman, ſaith Paul, learn in ſilence with all ſubjection; but I ſuffer not a woman to teach, or to uſurp authority over the man; but to be in ſilence.

It is an unſeemly thing to ſee a woman ſo much as once in all her lifetime to offer to over-top her huſband; ſhe ought in every thing to be in ſubjection to him, and to do all ſhe doth, as having her warrant, licence, and authority, from him. And indeed here is her glory, even to be under him, as the church is under Chriſt: *Now ſhe openeth her mouth in wiſdom, and in her tongue is the law of kindneſs.*

3. Take heed of affecting immodeſt apparel, or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but alſo tend to tempt to luſt and laſciviouſneſs; and at home it will give an offence to a godly huſband, and be cankering to ungodly children, &c. Wherefore, as ſaith the Apoſtle, *Let womens apparel be modeſt, as becometh women profeſſing godlineſs with good works,* 1 Tim. 2. 10. *not with broidered hair, or gold, or pearls, or coſtly array.* And as it is ſaid again, *Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in old time the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection to their own huſbands,* 1 Pet. 3. 3, 4, 5, 6.

But yet, do not think that by the ſubjection I have here mentioned, that I do intend women ſhould be their huſbands ſlaves. Women are their huſbands yoke-fellows, their fleſh and their bones; and he is not a man that hateth his own fleſh, or that is bitter againſt it, Eph. 5. 29. Wherefore let every man love his wife as himſelf; and the wife ſee that ſhe reverence her huſband, Eph. 5. 33.

The wife is maſter next her huſband, and is to rule all in his abſence; yea, in his preſence, ſhe is to guide the houſe, to bring up the children, provided ſhe ſo do it, as the adverſary have no occaſion to ſpeak reproachfully, 1 Tim. 5. 10, 13. *Who can find a virtuous woman? For her price is far above rubies? A gracious woman retaineth honour, and guideth her affairs with diſcretion,* Prov. 31. 10.; & 11. 16.; & 12. 4.

*Obj.* But my huſband is an unbeliever; what ſhall I do?

*Anſ.* If ſo, then what I have ſaid before, lieth upon thee with an engagement ſo much the ſtronger. For, 1. Thy huſband being in this condition, he will be watchful to take thy ſlips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worſt of every one of thy words, carriages, and geſtures. 3. And all this doth tend to the poſſeſſing his heart with more hardneſs, prejudice, and oppoſition, to his own ſalvation. Wherefore, as Peter ſaith, *ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they may alſo without the word be won by the converſation of the wives, while they behold your chaſte converſation, coupled with fear,* 1 Pet. 3. 1, 2. Thy huſband's ſalvation or damnation lieth much in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God, or love to thy huſband, ſeek, by a carriage full of meekneſs, modeſty, and holineſs, and an humble behaviour before him, to win him to the love of his own ſalvation; and by thus doing, how knoweſt thou, O woman, but thou ſhalt ſave thy huſband?

*Obj.* But my huſband is not only an unbeliever, but one very froward, peeviſh, and teſty, yea, ſo froward, &c. that I know not how to ſpeak to him, to behave myſelf before him.

*Anſ.* Indeed there are ſome wives in great ſlavery by reaſon of their ungodly huſbands; and as ſuch ſhould be pitied, and prayed for; ſo they ſhould be ſo much the more watchful and circumſpect in all their ways.

1. Therefore be thou very faithful to him in all things of this life.

2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace, he with ſin. Now then, ſeeing grace is ſtronger than ſin, and virtue than vice; be not overcome with his vileneſs, but overcome that with thy virtues, Rom. 12. 21. It is a ſhame for thoſe that are gracious, to be as laviſhing in their works, &c. as thoſe that are graceleſs: *They that are ſlow to wrath are of great underſtanding; but they that are haſty in ſpirit, exalt folly,* Prov. 14. 29.

3. Thy wiſdom, therefore, if at any time thou haſt a deſire to ſpeak to thy huſband for his conviction, concerning any thing, either good or evil, it is to obſerve convenient times and ſeaſons.

*There is a time to keep ſilence, and a time to ſpeak,* Eccleſ. 3 7.

Now for the right timing thy intentions,

1. Conſider his diſpoſition; and take him when he is fartheſt off of thoſe filthy paſſions that are thy afflictions. Abigail would not ſpeak a word to her churliſh huſband, till his wine was gone from him, and he in a ſober temper, 1 Sam. 25. 36, 37. The want of this obſervation is the cauſe why ſo much is ſpoken, and ſo little effected.

2. Take him at thoſe times when he hath his heart taken with thee, and when he ſheweth tokens of love and delight in thee. Thus did Eſther with the king her huſband, and prevailed, Eſth. 5. 3, 6. & 7. 1. 2.

3. Obſerve when convictions ſeize his conſcience, and then follow them with ſound and grave ſayings of the ſcriptures. Somewhat like to this dealt Manoah's wife with her huſband, Judg. 13. 22, 23. Yet then,

1. Let thy words be few.

2. And none of them ſavouring of a lording it over him; but ſpeak thou ſtill to thy head and lord, by way of intreaty and beſeeching.

3. And that in ſuch a ſpirit of ſympathy, and bowels of affection after his good, that the manner of thy ſpeech and behaviour in ſpeaking may be to him an argument that thou ſpeakeſt in love, as being ſenſible of his miſery, and inflamed in thy ſoul with deſire after his converſion.

4. And follow thy words and behaviour with prayers to God for his ſoul.

5. Still keeping thyſelf in a holy, chaſte, and modeſt behaviour before him.

*Obj.* But my huſband is a ſot, a fool, and one that hath not wit enough to follow his outward employment in the world.

*Anſ.* 1. Though all this be true, yet thou muſt know he is thy head, thy lord, and thy huſband.

2. Therefore thou muſt take heed of deſiring to uſurp authority over him. He was not made for thee; that is, for thee to have dominion over him, but to be thy huſband, and to rule over thee, 1 Tim. 2. 12.; 1 Cor. 1. 3, 8.

3. Wherefore, though in truth thou muſt have more diſcretion than he, yet thou oughteſt to know that thou,

with all that is thine, is to be uſed as under thy huſband; even every thing, Eph. 5. 24.

Take heed therefore, that what thou doſt goes not in thy name, but his; not to thy exaltation, but his; carrying all things ſo, by thy dexterity and prudence, that not one of thy huſbands weakneſſes be diſcovered to others by thee: *A virtuous woman is a crown to her huſband; but ſhe that cauſeth ſhame, is as rottenneſs to his bones.* For then, as the wiſe man ſaith, ſhe will do him good, and not evil, all the days of her life, Prov. 12. 4.; Prov. 31. 14.

4. Therefore act, and do ſtill, as being under the power and authority of thy huſband.

Now touching thy carriage to thy children and ſervants.

Thou art a parent, and a miſtreſs, and ſo thou oughteſt to demean thyſelf.

And beſides, ſeeing the believing woman is a figure of the church, ſhe ought, as the church, to nouriſh and inſtruct her children, and ſervants, as the church, that ſhe may anſwer in that particular alſo; And truly, the wife being always at home, ſhe hath great advantage that way; wherefore do it, and the Lord proſper your proceeding.

### *Of children to parents.*

THERE lieth alſo a duty upon children to their parents, which they are bound both by the law of God and nature conſcientiouſly to obſerve: *Children, obey your parents in the Lord, for this is right.* And again, *Children, obey your parents in all things; for this is well pleaſing to the Lord,* Eph. 6. 1; Col. 3. 20.

There are theſe general things in which children ſhould ſhew forth that honour that is due to their parents from them.

1. They ſhould always count them better than themſelves. I obſerve a vile ſpirit among children, and that is, they are apt to look over their parents, and to have ſlighting and ſcornful thoughts of them: This is worſe than heatheniſh; ſuch an one hath got juſt the heart of a dog or a beaſt, that will bite thoſe that begot them, and her that brought them forth.

*Obj.* But my father, &c. is now poor, and I am rich, and it will be a diſparagement, or at leaſt a hinderance to me, to ſhew that reſpect to him as otherwiſe I might.

*Anſ.* I tell thee thou argueſt like an Atheiſt and a beaſt, and ſtandeſt in this full flat againſt the Son of God, Mark 7. 9,—14

Muſt a gift, and a little of the glory of the butterfly, make thee that thou ſhalt not do for, and honour to, thy father and mother? *A wiſe ſon maketh a glad father, but a fooliſh ſon deſpiſeth his mother,* Prov. 15. 20. Though thy parents be never ſo low, and thou thyſelf never ſo high, yet he is thy father, and ſhe thy mother, and they muſt be in thy eye in great eſteem: *The eye that mocketh at his father, and that deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.*

2. Thou oughteſt to ſhew thy honour to thy parents, by a willingneſs to help them with ſuch neceſſaries and accommodations which they need. If any have nephews or children, let them learn to ſhew pity at home, and to requite their parents, ſaith Paul, for that is good and acceptable before God, 1 Tim. 5. 4.

And this rule Joſeph obſerved to his poor father, though he himſelf was next the king in Egypt, Gen. 47. 12.; Gen. 41. 39,—44.

But mark, let them requite their parents.

There are three things for which, as long as thou liveſt, thou wilt be a debtor to thy parents.

(1) For thy being in this world: They are they from whom, immediately under God, thou didſt receive it.

(2) For their care to preſerve thee when thou waſt helpleſs, and couldſt neither care for nor regard thyſelf.

(3) For the pains they have taken with thee to bring thee up. Until thou haſt children of thy own, thou wilt not be ſenſible of the pains, watchings, fears, ſorrow, and affliction, that they have gone under to bring thee up; and when thou knoweſt it, thou wilt not eaſily yield, that thou haſt recompenſed them for thy favour to thee. How often have they ſuſtained thy hunger, clothed thy nakedneſs? What care have they taken that thou mighteſt have wherewith to live and do well when they were dead and gone? They poſſibly have ſpared it from their own belly and back for thee, and have alſo impoveriſhed themſelves, that thou mightſt live like a man. All theſe things ought duly, and like a man, to be conſidered by thee; and care ought to be taken on thy part to requite them. The ſcripture ſaith ſo, reaſon ſaith ſo, and there be none but dogs and beaſts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.

3. Therefore ſhew, by all humble and ſon-like carriage, that thou doſt to this day, with thy heart, remember the love of thy parents.

Thus much for obedience to parents in general.

Again, if thy parents be godly, and thou wicked, (as thou art, if thou haſt not a ſecond work or birth from God upon thee), then thou art to conſider, that thou art more ſtrongly engaged to reſpect and honour thy parents, not now only as a father in the fleſh; but, as godly parents, thy father and mother is now made of God thy teachers and inſtructors in the way of righteouſneſs. Wherefore, to allude to that of Solomon, *My ſon, hearken to the law of thy father, and forſake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck,* Prov. 6. 20, 21.

Now, to provoke thee hereto, conſider,

1. That this hath been the practice always of thoſe that are and have been obedient children; yea, of Chriſt himſelf to Joſeph and Mary, though he himſelf was God bleſſed for ever, Luke 2. 51.

2. Thou haſt alſo the ſevere judgements of God upon thoſe that have been diſobedient, to awe thee. As,

(1) Iſhmael, for but mocking at one good carriage of his father and mother, was both thruſt out of his father's inheritance, and the kingdom of heaven, and that with God's approbation, Gen. 21. 8,—14.; Gal. 4. 30.

(2) Hophni and Phinehas, for refuſing the good counſel of their father, provoked the great God to be their enemy: *They hearkened not to the voice of their father, becauſe the Lord would ſlay them,* 1 Sam. 2. 23,—25.

(3) Abſalom was hanged, as I may ſay, by God himſelf, for rebelling againſt his father.

Beſides, little doſt thou know how heart-aching a conſideration it is to thy parents, when they do but ſuppoſe thou mayeſt be damned: How many prayers, ſighs, and tears, are there wrung from their hearts upon this account?

Every miſcarriage of thine goeth to their heart, for fear God ſhould take an occaſion thereat to ſhut thee up in hardneſs for ever.

How did Abraham groan for Iſhmael? *O,* (ſaith he to God), *that Iſhmael might live before thee!*

How was Iſaac and Rebekah grieved for the miſcarriage of Eſau? Gen. 26. 34, 35.

And how bitterly did David mourn for his ſon, who died in his wickedneſs? 2 Sam. 18. 32, 33.

Laſtly, And can any imagine, but that all theſe carriages of thy godly parents will be to thee the increaſe of thy torments in hell, if thou die in thy ſins notwithſtanding.

Again, if thy parents, and thou alſo, be godly, how happy a thing is this? How ſhouldſt thou rejoice, that the ſame faith ſhould dwell both in thy parents and thee? Thy converſion, poſſibly, is the fruits of thy parents groans and prayers for thy ſoul; and they cannot chuſe but rejoice; do thou rejoice with them: It is true, in the ſalvation of a natural ſon, which is mentioned in the parable: *This my ſon was dead, and is alive again; was loſt, and is found: and they began to be merry,* Luke 15. 24.

Let therefore the conſideration of this, that thy parents have grace, as well as thee, engage thy heart ſo much the more to honour, reverence, and obey them.

Thou art better able now to conſider the pains and care that thy friends have been at, both for thy body and ſoul; wherefore ſtrive to requite them: Thou haſt ſtrength to anſwer in ſome meaſure the command: wherefore do not neglect it.

It is a double ſin in a gracious ſon not to remember the commandment, yea, the firſt commandment with promiſe, Eph. 6. 1, 2.

Take heed of giving thy ſweet parents one ſnappiſh word, or one unſeemly carriage. Love them becauſe they are thy parents, becauſe they are godly, and becauſe thou muſt be in glory with them.

Again, if thou be godly, and thy parents wicked, as often it ſadly falls out; then,

1. Let thy bowels yearn towards them; it is thy parents that are going to hell.

2. As I ſaid before to the wife, touching her unbelieving huſband, ſo now I ſay to thee, Take heed of a paroting tongue: ſpeak to them wiſely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like modeſty, their reproaches, their railing, and evil ſpeaking. Watch fit opportunities to lay their condition before them, O! how happy a thing would it be, if God ſhould uſe a child to beget his father to the faith! Then indeed might the father ſay, With the fruit of my own bowels hath God converted my ſoul. The Lord, if it is his will, convert our poor parents, that they, with us, may be the children of God.

### *Concerning ſervants.*

SERVANTS alſo, they have a work to do for God, in their place and ſtation among men.

The apoſtles aſſert maſters under a threefold conſideration.

1. The believing maſter.
2. The unbelieving maſter.
3. The froward maſter.

For all which ſervants are furniſhed with counſel and advice in the word, for the demeaning of themſelves under each of them.

But before I ſpeak in particular to any of theſe, I will in general ſhew you the duty of ſervants.

2. Thou art to look upon thyſelf as thou art, that is, as a ſervant, not a child, nor a wife; thou art inferior to theſe; wherefore count thyſelf under them, and be content with that ſtation: *For three things the earth is diſquieted, and for four which it cannot bear: One is a ſervant when he reigneth.* Prov. 30. 21, 22.

It is out of thy place, either to talk or do, as one that reigneth.

2. Conſider, that thou being a ſervant, what is under thy hand is not thy own, but thy maſter's: Now, becauſe it is not thy own thou oughteſt not to diſpoſe of it; but becauſe it is thy maſter's, thou oughteſt to be faithful. Thus it was with Joſeph, Gen. 39. 7, 8, 9. But if thou do otherwiſe, know that thou ſhalt receive of God for the wrong that thou doſt; and there is with God no reſpect of perſons, Col. 3. 25. Wherefore,

3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then ſervants do their buſineſs as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Chriſt hath put them, and in which he expecteth they ſhould be faithful.

*Servants*, (ſaith Paul), *be obedient to them that are your maſters,—with fear and trembling in ſingleneſs of heart as unto Chriſt; not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart*, Eph. 6. 5, 6.

Obſerve a little the word of God to ſervants.

1. Servants muſt be obedient; yet,

2. Not with that obedience that will ſerve man only: Servants muſt have their eye on the Lord, in the work they do for their maſters.

3. That their work in this ſervice is the will and ordinance of God.

From which I conclude, that thy work in thy place and ſtation, as thou art a ſervant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work, for God; and that thou art as ſure to receive a reward for thy labour, as he that hangs or is burnt for the goſpel. Wherefore, ſaith the apoſtle to ſervants, *Whatſoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you ſhall receive the reward of inheritance; for ye ſerve the Lord Chriſt*, Col. 3. 22, 23, 24.

And now touching the three ſorts of maſters mentioned before.

1. For the believing maſter; ſaith Paul, *They that have believing maſters, let them not deſpiſe them becauſe they are brethren, but rather do them ſervice becauſe they are faithful and beloved, and partakers* (with the ſervants) *of the heavenly benefits*, 1 Tim. 6. 2. (Servants, if they have not a care of their hearts, will be ſo much in the conſideration of the relation that is betwixt their maſters and they, as brethren, that they will forget the relation that is between them as maſters and ſervants Now, though they ought to remember the one, yet let them take heed of not forgetting the other. Know thy place, as a ſervant, while thou conſidereſt that thy maſter and thee are brethren, do thy work for him faithfully and humbly, and with meekneſs, becauſe he is a maſter and beloved, and partaker of the heavenly benefit): *If any man teach otherwiſe*, ſaith the Apoſtle Paul, *and conſent not to wholſome words, even the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs, he is proud, knowing nothing; but doting about queſtions, and ſtrife of words; whereof cometh envy, ſtriſe, railings, evil ſurmiſings; perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs; from ſuch withdraw thyſelf.*

2. For the unbelieving maſters, (for of them Paul ſpeaks in the firſt verſe of the 6th of Timothy, *Let as many ſervants* (ſaith he) *as be under the yoke, count their own maſters worthy of all honour, that the word of God and his doctrine be not blaſphemed.*

Servants living with unbelieving maſters, are greatly engaged to be both watchful, faithful, and truſty. Engaged, I ſay, (1) From the conſideration of the condition of their maſter; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and ſo much the more becauſe thou profeſſeſt: As in the caſe of Saul and David, 1 Sam. 18. 8, 9. &c.

(2) Thou art engaged becauſe of the profeſſion thou makeſt of the word of God; for by thy profeſſion thou doſt lay both God and his word before thy maſter, and he hath no other wit but to blaſpheme them, if thou behave thyſelf unworthily. Wherefore Paul bids Titus, *Exhort ſervants to be obedient to their own maſters, and to pleaſe them well in all things, not anſwering again*, (not giving paroting anſwers, or ſuch as are croſs or provoking), *not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things*, Tit. 2. 9, 10.

That ſervant, who in an unbeliever's family doth his work before God, as God's ordinance, he ſhall adorn the doctrine of God, if not ſave his maſter by ſo doing; but if he doth otherwiſe, he ſhall both ſtumble the unbeliever, diſhonour God, offend the faithful, and bring guilt upon his own ſoul.

3. For the froward maſter, though I diſtinguiſh him from the unbeliever, yet it is not becauſe he may not be ſuch, but becauſe every unbeliever doth not properly go under that name. Now with this froward and peeviſh fellow, thou art to ſerve as faithfully for the time thou ſtandeſt bound, as with the moſt pleaſant and rational maſter in the world: *Servants*, (ſaith Peter), *be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward*, 1 Pet. 2. 18. And if thy peeviſh maſter will ſtill be froward, either out of ſpite to thy religion, or becauſe he is without reaſon concerning thy labour, (thou to the utmoſt of thy power labouring faithfully), God then reckoneth thee a ſufferer for well-doing, as truly as if thou wert called upon the ſtage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to ſervants, to the exhortation he gave them before: *This is thank worthy*, (ſaith he), *if a man for conſcience toward God endureth grief, ſuffering wrongfully; for what glory is it, if when ye be buffeted for your faults, you take it patiently? But if when you do well, and ſuffer for it, you take it patiently, this is acceptable with God*, 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy condition, with conſidering that God looks upon thee, as on Jacob in the family of Laban: and will right all thy wrongs, and recompenſe thee for thy faithful, wiſe, and godly behaviour, before, and in the ſervice of thy froward maſter.

Wherefore, be patient, I ſay, and abound in faithfulneſs in thy place and calling, till God make a way for thy eſcape from this place; and when thou mayeſt be made free, uſe it rather.

### *Of neighbours each to other.*

HAVING thus in few words ſhewed you what is duty under your ſeveral relations, I ſhall now at laſt ſpeak, in a word or two, touching good neighbourhood, and then draw towards a concluſion.

Touching neighbourhood, there are theſe things to be conſidered and practiſed, if thou wilt be found in the practical part of good neighbourhood.

1. Thou muſt be of a good and ſound converſation in thy own family, place, and ſtation, ſhewing to all the power that the goſpel and the things of another world hath in thy heart, *That ye may be blameleſs and harmleſs, the ſons of God, without rebuke in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world*, Phil. 2. 15, 16.

2. As perſons muſt be of good behaviour at home, that will be good neighbours, ſo they muſt be full of courteſy and charity to them that have need about them, Luke 10. 36, 37.

Right good neighbourhood is, for men readily to communicate, as of their ſpirituals, ſo of their temporalities, as food, raiment, and help to thoſe that have need; to be giving to the poor as thou ſeeſt them go by thee, or to inquire after their condition, and according to thy capacity to ſend unto them, Job 31. 15, 16, 17. &c.

3. Thou muſt be always humble and meek among them, as alſo grave and gracious; not light and frothy, but by thy words and carriage miniſtering grace to the hearers, Eph. 4. 29.

Thus alſo Job honoured God among his neighbours, Job 30, 6,—12.

4. Thy wiſdom will be rightly to diſcountenance ſin, and to reprove thy neighbour for the ſame, Levit. 19. 17. denying thyſelf in ſome things, for the preventing an injury to thy neighbour, that thou mayeſt pleaſe him for his edification, Rom. 15. 2.

5. If thou wouldſt be a good neighbour, take heed of thy tongue upon two accounts.

(1) That thou with it give no offenſive language to thy neighbour, to the provoking of him to anger. Bear much, put up wrongs, and ſay little: *It is an honour for a man to ceaſe from ſtrife: but every fool will be meddling*, Prov. 20. 3; And again, *He loveth tranſgreſſion that loveth ſtrife.*

(2) And as thou ſhouldſt take heed that thou be not the original of contention and anger, ſo alſo take heed that thou be not an inſtrument to beget it between parties, by a tale-bearing and goſſiping ſpirit: *He that paſſeth by, and meddleth with ſtrife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire; ſo is a contentious man to kindle ſtrife.*

I do obſerve two things very odious in many profeſſors; the one is a head-ſtrong and ſtiff-necked ſpirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and but a very little, if any thing, of thoſe Chriſtian deeds that carry in them the croſs of a Chriſtian in the doing thereof, and profit to my neighbour.

(1) When I ſay a head-ſtrong and ſtiff-necked ſpirit, I mean, they are for pleaſing themſelves and their own fancies, in things of no weight, though their ſo doing be as the very ſlaughter-knife to the weak conſcience of a brother or neighbour. Now this is baſe: A Chriſtian, in all ſuch things as intrench not the matters of faith and worſhip, ſhould be full of ſelf-denial, and ſeek to pleaſe others rather than themſelves; *Giving none offence to the Jew, nor to the Greek, nor to the church of God; not ſeeking their own profit, but the profit of many, that they may be ſaved*, 1 Cor. 10. 32, 33.

(2) And the ſecond is as bad, to wit, when profeſſors are great prattlers and talkers, and diſputers, but do little of any thing that beſpeaketh love to the poor, or ſelf-denial in outward things. Some people think religion is made up of words; a very wide miſtake: Words without deeds is but a half-faced religion: *Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep thyſelf unſpoted from the world*, James 1. 27. Again, *If a brother or a ſiſter be deſtitute of daily food, and one of you ſay unto them, Depart in peace, be warmed and filled*, (which are very fine words), *yet if you give them not thoſe things that are neceſſary to the body, what doth it profit?* James 2. 15, 16.

Now then, before I go any farther, I will here take an occaſion to touch a little upon thoſe ſins that are ſo rife in many profeſſors in this day; and they are, covetouſneſs, pride, and uncleanneſs. I would ſpeak a word to them in this place, the rather becauſe they are they which ſpoil both Chriſtian brotherhood, and civil neighbourhood, in too great a meaſure.

First, For COVETOUSNESS.

1. Covetouſneſs; it is all one with deſire; he that deſires, covets, whether the thing he deſires be evil or good: Whereſore that which is called *coveting*, in Exod. 20. 17. is called *deſire*, in Deut. 5. 21.; As the Apoſtle alſo ſaith, *I had not known luſt except the law had ſaid, thou ſhalt not covet*, Rom. 7. 7. That is, I had not known luſt to be a ſin, unleſs the law had forbid it. Whereſore, though lawful deſires are good, (1 Cor. 12. 31:), and to be commended, yet covetouſneſs, as commonly underſtood, is to be fled from, and abhorred, as of the devil.

2. Coveoutneſs, or evil deſire, it is the firſt mover, and giveth to every ſin its call, as I may ſay, both to move, and act; as was ſaid before, the Apoſtle had not known ſin, except the law had ſaid, Thou ſhalt not deſire, or covet; for where there is no deſire to ſin, there appears no ſin.

3. Therefore covetouſneſs carrieth in it every ſin (we ſpeak of ſins againſt the ſecond table), even as a ſerpent carrieth her young ones in her belly. This the ſcripture affirms, where he ſaith, *Thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is his neighbour's.* Covetouſneſs will meddle with any thing.

Now, there are in my mind at preſent, theſe eight notes of covetouſneſs, which hinder good works, and a Chriſtian converſation among men, where ever they are harboured.

1. When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is againſt the Apoſtle, where he ſaith, *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee*, Heb. 13. 5.

2. It is covetouſneſs in the ſeller, that puts him to ſay of his traffic, it is better than it is, that he may heighten the price of it; and covetouſneſs in the buyer, that prompts him to ſay worſe of the thing than he thinks in his conſcience it is, and that for an abatement of a reaſonable price. This is that which the Apoſtle forbids under the name of *defraud*, 1 Cor. 6. 7, 8. and that which Solomon condemns.

3. It is through covetoſuneſs that men think much of that which goeth beſide their own mouth, though poſſibly it goeth to thoſe that have more need than themſelves, and alſo that better deſerve it than they.

4. It argueth covetouſneſs, when men will deprive themſelves, and thoſe under them, of the privileges of the goſpel, for more of this world, and is condemned by Chriſt.

5. It argueth covetouſneſs, when men that have it, can go by, or hear of the poor, and ſhut up their bowels and compaſſions from them, 1 John 3. 17.

6. Alſo when men are convinced it is their duty to communicate to ſuch and ſuch that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to diſtribute to the neceſſities of thoſe in want. This is forbidden by the Holy Ghoſt: *With-hold not good from them to whom it is due, when it is in the power of thy hand to do it.* Now, it is due from thee to the poor, by the command of God, if they want, and thou haſt it; *Say not then to thy neighbour, Go, and come again to-morrow, and I will give, when thou haſt it by thee*, Prov. 3. 27, 28.

7. It argueth a greedy mind alſo, when, after men have caſt in their minds what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghoſt ſaith, *Every one, as he purpoſeth*

*poſeth in his heart, ſo let him give, not grudginly, not of neceſſity; for God loveth a chearful giver*, 2 Cor. 9. 7.

Laſtly, It argueth a filthy greedy heart alſo, when a man, after he hath done any good, then in his heart to repent, and ſecretly wiſh that he had not ſo done, or at leaſt, that he had not done ſo much: this is to be weary of well-doing; (I ſpeak now of communicating), and carrieth in it two evils, Firſt, It ſpoileth the word done: And, ſecondly, It (if entertained) ſpoileth the heart for doing any more ſo. The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountiful; for the liberal deviſeth liberal things, and by liberal things he ſhall ſtand.

Now then, to diſſuade all from this poiſonous ſin, obſerve, that above all ſins in the New Teſtament, this is called idolatry, Eph. 5. 5.; Col. 3. 5. And therefore God's people ſhould be ſo far from being taken with it, that they ſhould be much afraid of the naming of it one among another, leſt it ſhould as adulterous thoughts, infect the heart, by the talking of it, Eph. 5. 3.

*Queſt.* But why is covetouſneſs called *idolatry?*

*Anſ.* 1. Becauſe it engageth the very heart of man in it, to mind earthly things it gets our love, which ſhould be ſet on God; and ſets it upon poor empty creatures; it puts our affections out of heaven, where they ſhould be, and ſets them on earth, where they ſhould not be, Ezek. 33 31.; Phil. 3. 18, 19.; Col. 3. 1, 2, 3. Thus it changeth the object on which the heart ſhould be ſet, and ſetteth it on that on which it ſhould not: It makes a man forſake God, *the fountain of living water, and cauſeth him to hew to himſelf ciſterns, broken ciſterns, which can hold no water*, Jer. 2. 11, 12, 13.

For, 2. It rejecteth the care, government, and providence of God towards us, and cauſeth us to make of our care and induſtry a god, to whom, inſtead of God, we fly continually, both for the keeping what we have and for getting more.

This was Iſrael's idolatry of old, and the original of all her idolatrous practices, Hoſ. 2. 5. *For their mother hath played the harlot*, (that is, committed idolatry): *ſhe that conceived them hath done ſhamefully; for ſhe ſaid, I will go after my lovers, that gave me my bread and my water, my wool and my flax, my oil and my drink.*

3. It diſalloweth of God's way of diſpoſing his creatures, and would have them ordered and diſpoſed of otherwiſe than to his heavenly wiſdom ſeemeth meet; and hence ariſeth all diſcontents about God's dealing with us. Covetouſneſs never yet ſaid, It is the Lord, let him do what he pleaſeth; but is ever objecting, like a god, againſt every thing that goeth againſt it; and it is that which, like a god, draweth away the heart and ſoul from the true God, and his Son Jeſus Chriſt: *And he went away ſorrowful: for he had great poſſeſſions*, Matth. 19. 16,—23. Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and diſpoſing of things contrary to God, and for breaking with God upon theſe terms, is idolatry; and all theſe do covetouſneſs: *The wicked boaſteth of his heart's deſire, and bleſſeth the covetous, whom the Lord abhorreth*, Pſal. 20. 3. Now the way to remedy this diſeaſe, is, to learn the leſſon which Paul had got by heart; to wit, *In whatſoever ſtate you are, therewith to be content.*

I come, in the ſecond place, to ſpeak a word of PRIDE, and loftineſs of heart and life.

1. Pride, in general, it is that which cauſeth a man to think of man and his things above what is written, 1 Cor. 4. 6.

2. It hath its ſeat in the heart among theſe enormities, fornications, adulteries, laſciviouſneſs, murders, deceit, &c. Mark 7. 21, 22, 23. and ſheweth itſelf in theſe following particulars.

(1) When you ſlight this or that perſon, though gracious; that is, look over them, and ſhun them for their poverty in this world, and chuſe rather to have converſe with others, that poſſibly are leſs gracious, becauſe of their greatneſs in this world; this the Apoſtle James writes againſt, James 2. 1, 2, 3. under the name of partiality; *for indeed the fruits of a puffed-up heart, is to deal in this manner with Chriſtians*, 1 Cor. 4. 6, 7.

Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: wherefore get more of the knowledge of theſe two, and this ſprig will be nipped in the head, and you will learn to condeſcend to men of low degree, Rom. 12. 16.

(2) It argues pride of heart, when men will not deny themſelves in things that they may, for the good and profit of their neighbours. And it argueth now, that pride has got ſo much up into ſelf-love and ſelf-pleaſing, that they little care who they grieve or offend, ſo they may have their way, Obad. 12. 13, 14, 15.

(3) It argueth pride of heart, when ſober reproofs for ſin, and unbeſeeming carriages, will not down with thee, but that rather thou ſnuffeſt, and giveſt way to thy ſpirit to be peeviſh, and to retain prejudice againſt thoſe that thus reprove thee. Saith the prophet, *Hear ye, and give ear, be not proud, for the Lord hath ſpoken;* that is, hear the reproofs of God for your ſins, and break them off by repentance; *But if you will not hear, my ſoul ſhall weep in ſecret for your pride*, &c. Jer. 13. 15, 16, 17. So alſo in Hoſea, *They will not frame their doing to turn unto their God; for the ſpirit of whoredom is in the midſt of them; they have not known the Lord: and the pride of Iſrael doth teſtify to his face*, &c. Hoſ. 5 4, 5

This argueth great ſenſeleſsneſs of God, and a heart greatly out of frame.

(4) It argueth pride alſo, when a reproof or admonition will not down as well from the pooreſt ſaint, as from the greateſt doctor; and it argueth a glory in men, 1 Cor. 3. 21. *and that they would that their faith ſhould ſtand in their wiſdom, and not in the power of God;* that is, of naked truth, 1 Cor. 2. 5.

(5) It argueth pride of heart, when a man that hath this or that in his heart to do in reference to God but yet will ſlight a ſober aſking counſel and direction of God in this matter: *The wicked, through the pride of his countenance, will not ſeek after God*, ſaith David, Pſal. 10. 4.

(6) It argueth pride of heart, when perſons are tickled with thoughts of their own praiſe, that ſecretly luſt after it; that think of themſelves and others above what is written; which thoſe do, who do not acknowledge that man in his eſtate is altogether vanity: but ſuch kind of people have forgot the exhortation, *Be not high-minded, but fear*, Rom. 11. 10. And alſo, *that there is a knowledge that puffeth up, and edifieth neither themſelves nor others.*

Wherefore, to ſuch the Apoſtle ſaith, *Be not deſirous of vain-glory, but in lowlineſs of mind, let each eſteem others better than themſelves*, Phil. 2. 3.; Gal. 5. 26.

Pride alſo there is in outward carriage, behaviour, and geſture, which is odious for Chriſtians to be tainted with; and this pride is diſcovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan, and every light-headed fool bringeth into the world. As God ſpeaketh of the daughters of Zion, *they walk with ſtretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet*, Iſa. 3. 16. A very unhandſome carriage for people that profeſs godlineſs, and that uſe to come before God to confeſs their ſins, and to bemoan themſelves for what they have done: How can a ſenſe of thy own baſeneſs, of the vileneſs of thy heart, and of the holineſs of God, ſtand with ſuch a carriage? doſt thou ſee the vileneſs of thy heart, the fruit of ſin? and art thou afflicted with that diſagreement that is between God and thy heart, that layeſt the reins on the neck of thy luſts, and letteſt them run whether they will? *Be not deceived, pride ariſeth from ignorance of theſe things*, 1 Tim. 6. 3, 4. A ſenſe of my vileneſs, of what I have deſerved, and of what continually in my heart oppoſeth God, cannot ſtand with a fooliſh, light, and wanton carriage; thou wilt then ſee there is other things to mind than to imitate the butterfly: Alas, all this kinds of things are but a painting the devil, and ſetting a carnal gloſs upon a caſtle of his; thou art but making gay the ſpider; is thy heart ever the ſounder for thy fine gait, thy mincing words, and thy lofty looks? nay, doth not this argue, that thy heart is a rotten, cankered, and beſotted heart? Oh! that God would but let thee ſee a little of thy own inſide, as thou haſt others to behold thy outſide: thou painted ſepulchre, thou whited wall, will theſe things be found virtues in the day of God? or, is this the way that thou takeſt to mortify ſin? *An high look, a proud heart, and the plowing of the wicked, is ſin*, Prov. 21. 4. Pride is the ring-leader of the ſeven abominations that the wiſe man nameth, Prov. 6. 16, 17. and is that above all that cauſeth to fall into the condemnation of the devil. 1 Tim. 3. 6.

Now I come in the laſt place to touch a word or two of ADULTERY, or uncleanneſs; and then to draw towards a concluſion.

Adultery, it hath its place in the heart, among the reſt of thoſe filthineſſes I mentioned before, Mark 7. 21, 22.; of which ſin I obſerve two things.

1. That almoſt in every place where the apoſtle layeth down a catalogue of wickedneſſes, he layeth down adultery, fornication, and uncleanneſs in the front; as that in Mark 7. 21.; Rom. 1. 29.; 1 Cor. 6. 9.; Gal 5. 19; Eph. 5. 3.; 1 Theſſ. 4. 3, 4, 5.; Heb. 12. 16.; James 2. 11.; 1 Pet. 2. 11.; 2 Pet. 2. 10.

From this I gather that the ſin of uncleanneſs is a very predominant and maſter ſin, eaſy to overtake the ſinner, as being one of the firſt that is ready to offer itſelf at all occaſions to break the law of God.

2. I obſerve that this ſin is committed unawares to many, even ſo ſoon as a man hath but looked upon a woman: *I ſay unto you*, (ſaith Chriſt), *that whoſoever looketh on a woman to luſt or deſire after her, he hath already committed adultery with her in his heart*, Mat. 5. 28.

This ſin of uncleanneſs, I ſay, is a very taking ſin; it is natural above all ſins to mankind; as it is moſt natural, ſo it wants not tempting occaſions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulneſs in the ſoul againſt it. It is better here to make a covenant with our eyes, like Job, (Job 31. 1.) than to let them wander to God's diſhonour, and our own diſcomfort.

There are theſe three things which diſcover a man or woman too much inclining to the uncleanneſs of their own hearts.

The firſt is a wanton eye, or an eye that doth ſecretly affect itſelf with ſuch objects as are tickling of the heart with the thoughts of immodeſty and uncleanneſs. Iſaiah calls this a wanton eye: and Peter, an eye full of adultery, that cannot ceaſe from ſin, 2 Pet. 2. 14.; Iſa. 3. 16. This is that alſo which Chriſt calleth an evil eye, and John, the luſt of the fleſh, and of the eyes, and doth defile thoſe who are not very watchful over their own hearts, Mark 7. 21. 1 John 2. 16.

This wanton eye is that which the moſt holy ſaints ſhould take heed of, becauſe it is apt to ſeize upon them alſo. When Paul bids Timothy beſeech the young women to walk as becomes the goſpel, he bids him do it with all purity: As, who ſhould ſay, Take heed that while thou inſtructeſt them to holineſs, thou thyſelf be not corrupted with the luſt of thy eye, 1 Tim. 5. 1, 2. O how many ſouls in the day of God, will curſe the day that ever they gave way to a wanton eye!

The ſecond thing that diſcovereth one much inclining to the luſts of uncleanneſs, it is wanton and immodeſt talk; ſuch as that brazen-faced whore in the 7th of the Proverbs had, or ſuch as they in Peter, who allured, through the luſt of the fleſh, through much wantonneſs, thoſe who were clean eſcaped from them who live in error, 2 Pet. 2. 18. *Out of the abundance of the heart the mouth ſpeaketh*, wherefore if we be ſaints, let us take heed, as of our eye, ſo of our tongue, and let not the luſt of uncleanneſs, or of adultery, be once named among us, named among us as becometh ſaints, Eph. 5. 3. Mark, *Let it not be once named*. This implies, that the luſts of uncleanneſs are deviliſhly taking, they will both take the heart with eyes and tongue: *Let it not be once named among you*, &c.

Thirdly, Another thing that beſpeaks a man or woman inclining to wantonneſs and uncleanneſs, it is an adorning themſelves in light and wanton apparel. The attire of an harlot is too frequently in our day the attire of profeſſors; a vile thing, and argueth much wantonneſs and vileneſs of affections. If thoſe that give way to a wanton eye, wanton words, and immodeſt apparel, be not whores, &c. in their hearts, I know not what to ſay. Doth a wanton eye argue ſhamefacedneſs? doth wanton talk argue chaſtity? and doth immodeſt apparel, with ſtretched-out necks, naked breaſts, a made ſpeech, and mincing gaits, &c. argue mortification of luſts?

If any ſay, that theſe things argue pride as well as carnal luſts; well, but why are they proud? Is it not to trick up the body? And why do they with pride trick up the body, if it be not to provoke both themſelves and others to luſts? God knoweth their hearts without their outſides: and we know their hearts by their outſides.

My friends, I am here treating of good works, and perſuading you to fly thoſe things that are hindrances to them: wherefore bear with my plainneſs when I ſpeak againſt ſin. I would ſtrike it through with every word, becauſe elſe it will ſtrike us through with many ſorrows.

I do not treat of good works as if the doing of them would ſave us, (for we are juſtified by his grace, according to the hope of eternal life); yet our ſins and evil works will lay us obnoxious to the judgements both of God and man. He that walketh not uprightly, according to the truth of the goſpel, is like to have his peace aſſaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him alſo, for the iniquity of his covetouſneſs, Iſa. 57. 17.

How can he that carrieth himſelf baſely in the ſight of men, think he yet well behaveth himſelf in the ſight of God: and if ſo dim a light as is in man, can juſtly count thee a tranſgreſſor, how ſhall thy ſins be hid from him whoſe eye-lids try the children of men?

It is true, faith without works juſtifies us before God: yet that faith that is alone, will be found to leave us ſinners in the ſight both of God and man, Rom. 3. 28. & 4. 5.; James 2. 18. And though thou addeſt nothing to that which ſaveth thee by what thou canſt do, yet thy righteouſneſs may profit the ſon of man; as alſo ſaith the text: but if thou ſhalt be ſo careleſs as to ſay, what care I for being righteous to profit others? I tell thee, that the love of God is not in thee, Job 35. 18.; 1 John 3. 17.; 1 Cor. 13. 1, 2, 3.

Walk therefore in God's ways, and do them, for this is your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear of all theſe ſtatutes, and ſay, *This great nation is a wiſe and underſtanding people*, Deut. 4. 6.

III. EVERY believer ſhould not only take heed that their works be good, and ſo for the preſent do them, but ſhould carefully ſtudy to maintain them; that is, to keep in a continual exerciſe of them.

It is an eaſier matter to begin to do good, than it is to continue therein; and the reaſon is, there is not ſo much of a Chriſtian's croſs in the beginning of a work, as there is in a continual, hearty, conſcientious practice thereof. Therefore Chriſtians have need, as to be preſſed to do good, ſo to continue the work. Man, by nature, is rather a hearer than a doer, Athenian like, continually liſtening after ſome new thing; ſeeing many things, but obſerving nothing, Acts 17. 20.; Iſa. 42. 20. It is obſervable, that after Chriſt had divided his hearers into four parts, he condemned three of them for fruitleſs hearers, Luke 8. 5, 6, 7, 8. O it is hard continuing believing, continuing loving, continuing reſiſting all that oppoſeth; we are ſubject to be weary of well-doing, Gal. 6. 9. To pluck out right eyes, to cut off right hands and feet, is no pleaſant thing to fleſh and blood; and yet none but theſe ſhall have the promiſe of life; becauſe none but theſe will be found to have the effectual work of God's grace in their ſouls: *If ye continue in my word, then are you my diſciples* [indeed], Matth. 18. 8, 9. & 24. 13.; John 8, 31. And hence it is, that you find ſo many ifs in the ſcripture about mens happineſs; as, *if you be ſons, then heirs*; and *if you continue in the faith*; and *if we hold the beginning*

*ning of our confidence ſtedfaſt to the end*, Rom. 8. 17.; Col. 1. 23.; Heb. 3. 14. Not that their continuing in the way of God is the cauſe of the work being right; but the work being right cauſeth the continuance therein. As John ſaith in another place, *They went out from us, becauſe they were not of us; for had they been of us,* [no doubt, ſaith he], *they would have continued with us*, 1 John 2. 19. But I ſay, where the work of God indeed is ſavingly begun, even there is fleſh, corruption, and the body of death to oppoſe it: Therefore ſhould Chriſtians take heed, and look that againſt theſe oppoſites they maintain a continual courſe of good works among men.

Beſides, as there is that in our own bowels that oppoſeth goodneſs, ſo there is the tempter, the wicked one, both to animate theſe luſts, and to join with them in every aſſault againſt every appearance of God in our ſouls. And hence it is, that he is called the devil, the enemy, the deſtroyer, and him that ſeeks continually to devour us, 1 Pet. 5. 8 I need ſay no more but this: He that will walk like a Chriſtian indeed, as he ſhall find it is requiſite that he continue in good works, ſo his continuing therein will be oppoſed; if therefore he will continue therein, he muſt make it his buſineſs to ſtudy how to oppoſe thoſe that oppoſe ſuch a life, that he may continue therein.

IV. Now then to help in this, here fitly comes in the laſt obſervation, to wit, That the beſt way both to provoke ourſelves and others to good works, it is to be often affirming to others the doctrine of juſtification by grace, and to believe it ourſelves. This is a faithful ſaying, *And theſe things I will that thou affirm conſtantly, that thoſe which have believed in God, might be careful to maintain good works.*

I told you before, that good works muſt flow from faith: and now I tell you, that the beſt way to be fruitful in them, is to be much in the exerciſe of the doctrine of juſtification by grace; and they both agree: for as faith animates to good works, ſo the doctrine of grace animates faith. Wherefore, the way to be rich in good works, it is to be rich in faith; and the way to be rich in faith, is to be conſcientiouſly affirming the doctrine of grace to others, and believing it ourſelves.

Firſt, To be conſtantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the goſpel, he himſelf ſhould not only be a good miniſter of Chriſt, but ſhould be nouriſhed up in the words of faith and of good doctrine, 1 Tim. 4. 6.

It is the ordinance of God, that Chriſtians ſhould be often aſſerting the things of God to others; and that by their ſo doing they ſhould edify one another, Heb. 10. 24, 25.

The doctrine of the goſpel is like the dew and the ſmall rain that diſtilleth upon the tender graſs, wherewith it doth flouriſh, and is kept green, Deut. 32. 1.

Chriſtians are like the ſeveral flowers in a garden, that have upon each of them the dew of heaven, which being ſhaken with the wind, they let fall their dew at each others roots, whereby they are jointly nouriſhed, and become nouriſhers of one another; for Chriſtians to commune ſavourly of God's matters one with another, it is as if they opened to each others noſtrils boxes of perfume. Saith Paul to the church at Rome, *I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed; that is, that I may be comforted together with you, by the mutual faith both of you and me*, Rom. 1. 11, 12.

Chriſtians ſhould be often affirming the doctrine of grace, and juſtification by it, one to another.

Secondly, As they ſhould be thus doing, ſo they ſhould live in the power of it themſelves; they ſhould by faith ſuck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Coloſſians ſaith thus, *We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in the Lord Jeſus, and love to all the ſaints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the goſpel, which is come unto you, as it is alſo in all the world, and bringeth forth fruit, as it doth alſo in you.* But how long ago? Why ſince the day ye heard it, ſaith he, and knew the grace of God in truth, Col. 1. 3,—7.

Apples and flowers are not made by the gardner; but are an effect of the planting and watering. Plant in the ſinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there is the fruits of holineſs, and the end everlaſting life, Rom. 6. 22.

Good doctrine is the doctrine of the goſpel, which ſheweth to men, that God clotheth them with the righteouſneſs of his Son freely, and maketh him with all his benefits over to them; by which free gift the ſinner is made righteous before God; and becauſe he is ſo, therefore there is infuſed a principle of grace into the heart, whereby it is both quickened, and bringing forth fruit, Rom. 3. 21,—26.; 1 Cor. 1 30.; 2 Cor. 5. 21.; John 1 16.

Now then, ſeeing good works do flow from faith, and ſeeing faith is nouriſhed by an affirming of the doctrine of the goſpel, &c. take here theſe few conſiderations from the doctrine of the goſpel, for the ſupport of thy faith, that thou mayeſt be indeed fruitful and rich in good works.

1. The whole Bible was given for this very end, that thou ſhouldſt both believe this doctrine, and live in the comfort and ſweetneſs of it: *For whatſoever things were written afore-time, were written for our learning, that we through patience and comfort of the ſcriptures might have hope.*

3 That therefore every promiſe in the Bible is thine, to ſtrengthen, quicken, and encourage thy heart in believing.

3. Conſider that there is nothing that thou doſt, can ſo pleaſe God as believing; *The Lord takes pleaſure in them that fear him, in them that hope in his mercy*, Pſal. 147. 11.

They pleaſe him, becauſe they embrace his righteouſneſs, &c.

4. Conſider, that all the withdrawings of God from thee, are not for the weakening, but for the trial of thy faith; and alſo, that whatever he ſuffers Satan, or thy own heart to do, it is not to weaken faith.

5. Conſider, that believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be diſcouraged, ſin weakened, and thy heart quickened and ſweetened, Heb. 11. 27.; James 4. 7.; 1 Pet. 5. 9.; Eph. 6. 16.; Rom. 15. 13.

Laſtly, By believing, the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bleſs God for Chriſt, for grace, for faith, hope, and all theſe things, either in God, or thee, that doth accompany ſalvation, 2 Cor. 2. 14.; Pſal. 103. 1, 2, 3.

4. The doctrine of the forgiveneſs of ſins received by faith, will make notable work in the heart of a ſinner, to bring forth good works.

But, ſecondly, Foraſmuch as there is a body of death and ſin in every one that hath the grace of God in this world; and becauſe this body of death will be ever oppoſing that which is good, as the Apoſtle ſaith, Rom. 7. 21.; therefore take theſe few particulars further, for the ſuppreſſing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedneſs of thy own heart, (not to be diſcouraged at the ſight of thy vileneſs), but to prevent its wickedneſs; for that will labour either to hinder thee from doing good works, or elſe will hinder thee in the doing thereof; for evil is preſent with thee for both theſe purpoſes: Take heed then, that thou do not liſten to that at any time, but deny, though with much ſtruggling, the workings of ſin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and ſeeth every ſecret turning of thy heart, either to or from him: *All things are naked and bare before the eyes of him with whom we have to do*, Heb. 4. 13.

3 If thou deny to do that good which thou oughteſt, with what thy God hath given thee; then conſider, that though he love thy ſoul, yet he can chaſtiſe; firſt, Thy inward man with ſuch troubles, that thy life ſhall be reſtleſs and comfortleſs: Secondly, And can

alſo ſo blow upon thy outward man, that all thou getteſt, ſhall be put in a bag with holes, Pſal. 89. 31, 32, 33.; Hag. 1. 6. And ſet the caſe he ſhould licence but one thief among thy ſubſtance, or one ſpark of fire among thy barns, how quickly might that be ſpent ill, and againſt thy will, which thou ſhouldſt have ſpent to God's glory, and with thy will; And I tell thee further, that if thou want a heart to do good when thou haſt about thee, thou mayeſt want comfort in ſuch things thyſelf from others, when thine is taken from thee. See Judg. 1. 6, 7.

4. Conſider, that a life full of good works is the only way, on thy part, to anſwer the mercy of God extended to thee; God hath had mercy on thee, and hath ſaved thee from all thy diſtreſſes; God hath not ſtuck to give thee his Son, his Spirit, and the kingdom of heaven. Saith Paul, *I beſeech you therefore by the mercies of God, that you preſent your bodies a living ſacrifice to God, holy, acceptable, which is your reaſonable ſervice*, Rom. 12. 1. See Matth. 18. 32, 33.

5. Conſider, that this is the way to convince all men, that the power of God's things hath taken hold of thy heart, (I ſpeak to them that hold the head), and ſay what thou wilt, if thy faith be not accompanied with a holy life, thou ſhalt be judged a withered branch, a wording profeſſor, ſalt without ſavour, and as lifeleſs as a ſounding braſs, and a tinkling cymbal, John 15; Matth. 13.; 1 Cor. 13. 1, 2. For, ſay they, ſhew us your faith by your works, for we cannot ſee your hearts, James 2. 18. But I ſay on the contrary, if thou walk as becomes thee who art ſaved by grace, then thou wilt witneſs in every man's conſcience, that thou art a good tree; now thou leaveſt guilt on the heart of the wicked, 2 Sam. 24. 16, 17.; now thou takeſt off occaſion from them that deſire occaſion; and now thou art clear from the blood of all men, 2 Cor. 11. 12.; Acts 20. 26, 31,—35. This is the man alſo that provoketh others to good works: The ear that heareth ſuch a man ſhall bleſs him; and the eye that ſeeth him ſhall bear witneſs to him: *Surely* (ſaith David) *he ſhall never be moved: The righteous ſhall be had in everlaſting remembrance*, Heb. 10. 24.; Job 29. 11.; Pſal. 112. 6.

6. Again, The heart that is fulleſt of good works, hath in it at leaſt room for Satan's temptations: And this is the meaning of Peter, where he ſaith, *be ſober, be vigilant:* that is, be buſing thyſelf in faith and holineſs, *for the devil, your adverſary, goeth about like a roaring lion, ſeeking whom he may devour*, 1 Pet. 5. 8. *He that walketh uprightly, walketh ſafely; and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindneſs; and to theſe charity;* (he ſhall never fall); *but ſo an entrance ſhall be miniſtered to him abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

7. The man who is fulleſt of good works, he is fitteſt to live, and fitteſt to die: *I am now* (at any time) *ready to be offered up*, ſaith fruitful Paul, 2 Tim. 4. 6. Whereas he that is barren, he is neither fit to live, nor fit to die; to die, he himſelf is convinced he is not fit; and to live, God himſelf ſaith, he is not fit; *cut him down, why doth he cumber the ground?* Luke 13. 7.

Laſtly, Conſider, to provoke thee to good works, thou ſhalt have of God when thou comeſt to glory, a reward for every thing thou doſt for him on earth. Little do the people of God conſider, how richly God will reward, what from a right principle and to a right end, is done for him here; not a bit of bread to the poor, not a draught of water to the meaneſt of them that belong to Chriſt, or the loſs of a hair of your head, ſhall in that day go without its reward, Luke 14. 13, 14.; Matth. 10. 42.

*For this light affliction*, (and ſo all other pieces of ſelf-denial), *which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. I tell thee, Chriſtian, be but rich in good works, and thou ſhalt have more than ſalvation; thy ſalvation thou haſt freely by grace through Chriſt, without works, Eph. 2. 8, 9, 10.; but now being juſtified and ſaved, and as the fruits hereof, renewed by the Holy Ghoſt; after this, I ſay, thou ſhalt be rewarded for every work that proves good; for God is not unrighteous to forget your works and labour of love, which you have ſhewed to his name, in that you have miniſtred to his ſaints, and do miniſter, Heb. 6. 10.; 1 Cor. 3. 14. Moſes counted the reward that he was to have, for a ſhort ſuffering with the people of God, of greater worth than the treaſures of Egypt, the ſmiles of the king, or the honour of his kingdom, Heb. 11. 25, 26, 27.

In a word, let the diſappointments that do, and ſhall moſt ſurely befall the fruitleſs profeſſors, provoke thee to look with all diligence to thy ſtanding. For,

1. Such a one is but deceived and diſappointed touching the work of grace he ſuppoſeth to be in his heart; he thinks he is a Chriſtian, and hath grace, as faith, hope, and the like, in his ſoul, yet no fruits of theſe things manifeſt themſelves in him; indeed his tongue is tipt with a talk and tattle of religion: Poor man, poor empty man! Faith without works is dead; thy hope ſhall be as the giving up the ghoſt; thy gifts with which thy ſoul is poſſeſſed, are but ſuch as are common to reprobates; thou art therefore diſappointed; God reputes thee ſtill but wicked, though thou comeſt and goeſt to the place of the Holy, James 2. 19, 20.: Job 11. 20.; 1 Cor. 13. 1, 2, 3.

2. Therefore all thy joy and comfort muſt needs fall ſhort of ſeeing comfort, and ſo leave thee in the ſuds notwithſtanding; thy joy is the joy of the Phariſees, John 5. 33. and thy gladneſs as that of Herod, Mark 6. 20. and the longeſt time it can laſt, it is but a ſcripture-moment, Job 20. Alas! in all thy gladneſs and content with thy religion, thou art but like the boy that plays with braſs inſtead of gold; and with counters inſtead of that which will go for current coin: Thus, if a man think himſelf to be ſomething when he is nothing, he deceiveth or diſappoints himſelf, Gal. 6. 3.

3. This is not all, but look thou certainly for an eternal diſappointment in the day of God, for it muſt be; thy lamp will be out at the firſt ſound the trump of God ſhall make in thine ears; thou canſt not hold up at the appearance of the Son of God in his glory; his very looks will be to thy profeſſion, as a ſtrong wind is to a blinking candle, and thou ſhall be left only to ſmoke.

Oh the alteration that will befal a fooliſh virgin! She thought ſhe was happy, and that ſhe ſhould have received happineſs with thoſe that were right at the heart; but behold the contrary, her lamp is going out, ſhe is now to ſeek for ſaving grace, when the time of grace is over? her heaven ſhe thought of, is proved a hell, and her god is proved a devil. God hath caſt her out of his preſence, and claps the door upon her: She pleads her profeſſion, and the like, and ſhe hath for her anſwer repulſes from heaven: So are the paths of all that forget God; and the hypocrites hope ſhall periſh; whoſe hope ſhall be cut off, and whoſe truſt ſhall be the ſpider's web; *though he lean upon his houſe, it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure*, Matth. 25. 1,—10.; Luke 13. 25,—26.; Job 8. 13, 14, 15.

Take heed therefore; thy ſoul, heaven, and eternity, lies at ſtake; yea, they turn either to thee or from thee upon the hinge of thy faith; If it be right, all is thine: if wrong, then all is loſt, however thy hope and expectations are to the contrary: *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love:* *Let no man therefore deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of unbelief: For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God, but that which beareth briars and thorns, is* [rejected], *and is nigh unto curſing, whoſe end is to be burned*, Gal. 5. 6.; Eph. 5. 3,—6.; Heb. 6. 7, 8.

*Object.* But what ſhall I do, who am ſo cold, ſlothful, and heartleſs, that I cannot find any heart to do any work for God in this world? Indeed time was when his dew reſted all night upon my branches, and when I could with deſire, with earneſt deſire, be doing and working for God; but, alas! now it is otherwiſe.

*Anſ.* If this be true, thy caſe is ſad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this condition, I would give thee no other counſel, than was given to Epheſus when ſhe had loſt her firſt love.

1. *Remember* (ſaith Chriſt) *from whence thou art fallen, and repent, and do thy firſt works*, &c.

Mark: Thy firſt work is to enter into a ſerious conſidering, and remembrance from whence thou art fallen. Remember that thou haſt left thy God, the ſtay of thy ſoul, and him without whom there is no ſtay, comfort, or ſtrength, for thee either to do or ſuffer any thing in this world: *Without me* (ſaith he) *you can do nothing*, John 15. 5. A ſad condition; the remembrance of this, for certain, is the firſt ſtep to the recovering a backſliding heart; for the right remembrance of this doth bring to mind what loſs that ſoul hath ſuſtained that is in this condition, how it hath loſt its former viſits, ſmiles, and conſolations of God. When thy conſcience was ſupplied with the blood of thy Saviour; when every ſtep thou tookeſt, was, as it were in honey and butter; and when thy heart could meditate terror with comfort, Job 29. 2,—7.; Iſa. 33. 14,--19. Inſtead of which, thou feeleſt darkneſs, hardneſs of heart, and the thoughts of God are terrible to thee, Pſal. 77. 3. Now God never viſits thee; or if he doth it is but as a wayfaring man that tarrieth but for a night.

This alſo brings to mind how the caſe is altered with thee, touching thy confidence in God for thy future happineſs, how uncertain thou now art of thy hopes for heaven, how much this life doth hang in doubt before thee, Deut. 28. 65, 66.

2. *Remember therefore from whence thou art fallen, and repent.* Theſe are words well put together; for a ſolid conſidering of what I have loſt in my declining will provoke in my heart a ſorrow, and godly heavineſs, whereby I ſhall be forced to bemoan my condition, and ſay, *I will go and return to my firſt huſband, for then it was better with me than now*, Hoſ. 2. 7.

And believe it, the reaſon of God's ſtanding off from giving thee comfortable communion with himſelf, it is, that thou mighteſt firſt ſee the difference between ſticking cloſe to God, and forſaking of him; and next, that thou mighteſt indeed acknowledge thy offence, and ſeek his face. Hoſ. 5. 15. He taketh no pleaſure in thy forlorn condition; he had rather thou ſhouldſt have him in thy boſom, only he will have it in his own way: *He looketh down upon men, and if any ſay, I have ſinned, and perverted that which is right, and it profiteth me not; then he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light*, Job 33. 27, 28.

3. *Remember from whence thou art fallen, and repent, and do thy firſt works.*

As there ſhould be a remembering and a repenting, ſo there ſhould be a hearty doing our firſt works, a believing as before, a laying hold of the things of heaven and glory, as at the firſt; *for now is God turned to thee, as before*, Zech. 1. 16. And tho' thou mayeſt, through the loſs of thy locks, with Samſon, be weak at the firſt, yet, in ſhort time, thy hair will grow again; that is, thy former experience will in ſhort ſpace be as long, large, and ſtrong, as in the former times: Indeed at the firſt thou wilt find all the wheels of thy ſoul ruſty, and all the ſtrings of thine heart out of tune; as alſo when thou firſt beginneſt to ſtir, the duſt and filth of thy heart will, like ſmoke, trouble thee from that clear beholding the grace of thy God, and his love to thy ſoul; but yet wait, and go on, and tho' thou findeſt thyſelf as unable to do any thing as thou formerly couldſt; yet I ſay, *up, and be doing, and the Lord will be with thee; for he hath not deſpiſed the day of thy ſmall things*, 1 Chron. 22. 16.; Zech. 4. 10.

I know thou wilt be afflicted with a thouſand temptations, to drive thee to deſpair, that thy faith may be faint, &c.: But againſt all them ſet thou the word of God, the promiſe of grace, the blood of Chriſt, and the examples of God's goodneſs to the backſliders that are for thy encouragement recorded in the ſcriptures of truth; and remember, that turning to God after backſliding, is the greateſt piece of ſervice thou canſt do for him, and the greateſt honour thou canſt bring to the blood of Chriſt; and know farther, that God, to ſhew his willing reception of ſo unworthy a creature, ſaith, there ſhall be joy in heaven at thy converſion to him again, Luke 15. 7, 10.

To conclude: If thou yet, notwithſtanding what hath been ſaid, doſt remain a backſlider;

1. Then remember that thou muſt die; and remember alſo, that when the terrors of God, of death, and a backſlidden heart, meet together, there will be ſad work in that ſoul; this is the man that hangeth tilting over the mouth of hell, while death is cutting the thread of his life.

2. Remember, that though God doth ſometimes, yea, often, receive backſliders, yet it is not always ſo: Some draw back into perdition; for, becauſe they have flung up God, and would none of him, he in juſtice flings up them and their ſouls for ever, Prov. 1.24,--28.

I have obſerved, that ſometimes God, as it were in revenge for injury done him, doth ſnatch away ſouls in the very nick of their backſliding, as he ſerved Lot's wife, when he turned her into a pillar of ſalt, even while ſhe was looking over her ſhoulder to Sodom, Gen. 19. 26.; an example that every backſlider ſhould remember with aſtoniſhment, Luke 17. 32.

Thus have I, in few words, written to you (before I die) a word to provoke you to faith and holineſs, becauſe I deſire that you may have the life that is laid up for all them that believe in the Lord Jeſus, and love one another, when I am deceaſed. Though there I ſhall reſt from my labours, and be in Paradiſe, as through grace I comfortably believe, yet it is not there, but here, I muſt do you good: Wherefore, I not knowing the ſhortneſs of my life, nor the hinderance that hereafter I may have of ſerving my God and you, I have taken this opportunity to preſent theſe few lines unto you for your edification.

Conſider what hath been ſaid; and the Lord give you underſtanding in all things. Farewel.

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# A Diſcourſe touching PRAYER.

Wherein is briefly diſcovered,

1. What Prayer is.
2. What it is to pray with the Spirit.
3. What it is to pray with the Spirit, and with the Underſtanding alſo.

*For we know not what we ſhall pray for as we ought; only the Spirit helpeth our infirmities*, Rom. 8. 26.

1 Corinthians 14. 15. *I will pray with the Spirit, and I will pray with the Underſtanding alſo.*

PRAYER is an ordinance of God, and that to be uſed both in public and private: Yea, ſuch an ordinance as brings thoſe that have the ſpirit of ſupplication into great familiarity with God; and is alſo ſo prevalent an action, that it getteth of God, both for the perſon that prayeth, and for them that are prayed for, great things: It is the opener of the heart of God, and a means by which the ſoul, though empty, is filled. By prayer the Chriſtian can open his heart to God, as to a friend, and obtain freſh teſtimony of God's friendſhip to him. I might ſpend many words in diſtinguiſhing between public and private prayer; as alſo between that in the heart, and that with the vocal voice. Something alſo might be ſpoken to diſtinguiſh between the gifts and graces of prayers; but eſchewing this method, my buſineſs ſhall be at this time only to ſhew you the very heart of prayer, without which, all your liſting up, both of hands, and eyes, and voices, will be to no purpoſe at all: *I will pray with the Spirit.*

The method that I ſhall go on in at this time ſhall be, 1. To ſhew you what true prayer is. 2. To ſhew you what it is to pray with the Spirit. 3. What it is to pray with the Spirit and underſtanding alſo. And ſo, 4. To make ſome ſhort uſe and application of what ſhall be ſpoken.

I. **What** prayer is.

Prayer is a ſincere, ſenſible, affectionate pouring out of the heart or ſoul to God, through Chriſt, in the ſtrength and aſſiſtance of the Holy Spirit, for ſuch things as God hath promiſed, or according to the word, for the good of the church, with ſubmiſſion, in faith, to the will of God.

In this deſcription are theſe ſeven things. 1. It is a ſincere; 2. A ſenſible; 3. An affectionate, pouring out of the ſoul to God, through Chriſt; 4. By the ſtrength or aſſiſtance of the Spirit; 5. For ſuch things as God hath promiſed, or, according to his word; 6. For the good of the church; 7. With ſubmiſſion in faith to the will of God.

1. For the firſt of theſe, it is a ſincere pouring out of the ſoul to God. Sincerity is ſuch a grace as runs through all the graces of God in us, and through all the actings of a Chriſtian, and hath the ſway in them too, or elſe their actings are not any thing regarded of God, and ſo of and in prayer, of which particularly David ſpeaks, when he mentions prayer: *I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer.* Part of the exerciſe of prayer is ſincerity, without which God looks not upon it as prayer in a good ſenſe: *Then ſhall you ſeek me and find me, when you ſhall ſearch for me with your whole heart*, Jer. 29. 12, 13. The want of this made the Lord reject their prayers in Hoſea 7. 14. where he ſaith, *They have not cried unto me with their heart*, (that is, in ſincerity), *when they howled upon their beds.* But for a pretence, for a ſhew in hypocriſy, to be ſeen of men, and applauded for the ſame, they pray. Sincerity was that which Chriſt commended in Nathaniel, when he was under the fig-tree: *Behold an Iſraelite indeed, in whom there is no guile.* Probably this good man was pouring out of his ſoul to God in prayer under the fig-tree, and that in a ſincere and unfeigned ſpirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, *The prayer of the upright is his delight*, Prov. 15 8.

And why muſt ſincerity be one of the eſſentials of prayer which is accepted of God, but becauſe ſincerity carries the ſoul in all ſimplicity to open its heart to God, and to tell him the caſe plainly, without equivocation; to condemn itſelf plainly, without diſſembling; to cry to God heartily, without compliments. I have ſurely heard Ephraim bemoaning himſelf thus, *Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke.* Sincerity is the ſame in a corner alone, as it is before the face of all the world. It knows not how to wear two vizards, one for an appearance before men, and another for a ſhort ſnatch in a corner; but it muſt have God, and be with him in the duty of prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that which prayer comes from, if it be that prayer which is accompanied with ſincerity.

2. It is a ſincere and ſenſible pouring out of the heart or ſoul. It is not as many take it to be, even a few babbling, prating, complimentary expreſſions, but a ſenſible feeling there is in the heart. Prayer hath in it a ſenſibleneſs of diverſe things; ſometimes ſenſe of ſin, ſometimes of mercy received, ſometimes of the readineſs of God to give mercy, &c.

(1) A ſenſe of the want of mercy, by reaſon of the danger of ſin. The ſoul, I ſay, feels and from feeling ſighs, groans, and breaks at the heart: For right prayer bubbleth out of the heart when it is overpaſſed with grief and bitterneſs, as blood is forced out of the fleſh by reaſon of ſome heavy burden that lieth upon it David roars, cries, weeps, faints at heart, fails at the eyes, loſeth his moiſture, &c.; Hezekiah mourns like a dove; Ephraim bemoans himſelf; Peter weeps bitterly; Chriſt hath ſtrong crying and tears; and all this from a ſenſe of the juſtice of God, the guilt of ſin, the pains of hell and deſtruction. *The ſorrows of death compaſſed me about, the pains of hell got hold upon me, and I found trouble and ſorrow. Then cried I unto the Lord.* And in another place, *My ſore ran in the night.* Again, *I am bowed down greatly; I go mourning all the day long.* In all theſe inſtances, and in hundreds more that might be named, you may ſee that prayer carrieth in it a ſenſible feeling diſpoſition, and that firſt from a ſenſe of ſin.

(2) Sometimes there is a ſweet ſenſe of mercy received; encouraging, comforting, ſtrengthening, enlivening, enlightening mercy, &c. Thus David pours out his ſoul, to bleſs, and praiſe, and admire the great God for his loving kindneſs to ſuch poor vile wretches. *Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diſeaſes, and crowneth thee with loving-kindneſs and tender mercies; who redeemeth thy life from deſtruction, who ſatisfieth thy mouth with good things, ſo that thy youth is renewed as the eagles.* And thus is the prayer of ſaints ſometimes turned into praiſe and thankſgiving, and yet are prayers ſtill. This is a myſtery; God's people pray with their praiſes, as it is written, *Be careful for nothing, but in every thing by prayer, with ſupplication and thankſgiving, let your requeſt be made known to God.* A ſenſible thankſgiving, for mercy received, is a mighty prayer in the ſight of God; it prevails with him unſpeakably.

(3) In prayer, there is ſometimes in the ſoul a ſenſe of mercy to be received. This again ſets the ſoul all on a flame: *Thou, O Lord God,* (ſaith David), *haſt revealed to thy ſervant, ſaying, I will build thee an houſe; therefore hath thy ſervant found in his heart to pray unto thee.* This provoked Jacob, David, Daniel, with others, even a ſenſe of mercies to be received; which cauſed them, not by fits and ſtarts, nor yet in a fooliſh frothy way to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being ſenſible, I ſay, of their wants, their miſery, and the willingneſs of God to ſhew mercy.

A good ſenſe of ſin, and the wrath of God, with ſome encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papiſtical maſs-book, being the ſcraps and fragments of the devices of ſome popes, ſome friars, and I wot not what.

4. Prayer is a ſincere, ſenſible, and an affectionate pouring out of the ſoul to God. O! the heat, ſtrength, life, vigour, and affection, that is in right prayer! *As the hart panteth after the water-brooks, ſo longeth my ſoul after thee, O God. I have longed for thy precepts: I have longed after thy ſalvation. My ſoul longeth, yea, fainteth for the courts of the Lord; my heart and my fleſh crieth out for the living God. My ſoul breaketh for the longing that it hath unto thy judgements at all times.* Mark ye here, *My ſoul longeth*, it longeth, &c. O what affection is here diſcovered in prayer! The like you have in Daniel: *O Lord, hear; O Lord, forgive: O Lord, hearken and do: defer not for thy name's ſake, O my God.* Every ſyllable carrieth a mighty vehemency in it. This is called the fervent, or working prayer, by James. And ſo again, Luke 22. 44. *And being in an agony, he prayed more earneſtly*, or had his affections more and more drawn out after God for his helping hand. O! how wide are the moſt of men with their prayers from this prayer, that is prayer in God's account! Alas! the greateſt part of men make no conſcience at all of the duty; and as for them that do, it is to be feared that many of them are very great ſtrangers to a ſincere, ſenſible, and affectionate pouring out their hearts or ſouls to God; but even content themſelves with a little lip-labour and bodily exerciſe, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in ſuch ſort, that the ſoul will ſpend itſelf to nothing, as it were, rather than it will go without that good deſired, even communion and ſolace with Chriſt. And hence it is that the ſaints have ſpent their ſtrengths, and loſt their lives, rather than go without the bleſſing, Pſal. 69. 3.; & 38. 9, 10.; Gen. 32. 24, 25, 26.

All this is too evident by the ignorance, profaneneſs, and ſpirit of envy, that reigns in the hearts of thoſe men that are ſo hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace ſanctifying their hearts; but for all their prayers, they ſtill live curſed, drunken, whoriſh, and abominable lives, full of malice, envy, deceit, perſecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical aſſembling themſelves together, with all their prayers, ſhall never be able to help them againſt, or ſhelter them from.

Again, It is a pouring out of the heart or ſoul. There is in prayer an unboſoming of a man's ſelf, an opening of the heart to God, an affectionate pouring out of the ſoul in requeſts, ſighs, and groans: *All my deſires are before thee,* (ſaith David), *my groanings are not hid from thee.* And again, *My ſoul thirſteth for God, even for the living God: When ſhall I come and appear before God? When I remember theſe things, I pour out my ſoul in me,* Pſal. 42. 2, 3. Mark, *I pour out my ſoul:* It is an expreſſion ſignifying, that in prayer there goeth the very life and whole ſtrength to God. As in another place, *Truſt in him at all times, ye people: pour out your hearts before him.* This is the prayer to which the promiſe is made, for the delivering of a poor creature out of captivity and thraldom. If from thence thou ſhalt ſeek the Lord, thou ſhalt find him, if thou ſeekeſt him with all thy heart and with all thy ſoul, Deut. 4. 29.

Again, It is a pouring out of the heart or ſoul to God. This ſheweth alſo the excellency of the ſpirit of prayer: It is the great God to which it retires: *When ſhall I come and appear before God?* And it argueth, that the ſoul that thus prayeth indeed, ſees an emptineſs in all things under heaven; that in God alone there is reſt and ſatisfaction for the ſoul. Now ſhe that is a widow and deſolate truſteth in God. So ſaith David, *In thee, O Lord, do I put my truſt: let me never be put to confuſion: Deliver me in thy righteouſneſs, and cauſe me to eſcape; incline thine ear to me, and ſave me: Be thou my ſtrong habitation, whereunto I may continually reſort. For thou art my rock and my fortreſs: deliver me, O God, out of the hand of the unrighteous and cruel man: For thou art my hope, O Lord my God, thou art my truſt from my youth.* Many in a wording way ſpeak of God, but right prayer makes God his hope, ſtay and all. Right prayer ſees nothing ſubſtantial, and worth the looking after, but God. And that (as I ſaid before) it doth in a ſincere, ſenſible, and affectionate way.

Again, It is a ſincere, ſenſible, affectionate, pouring out of the heart or ſoul to God, through Chriſt. This through Chriſt muſt needs be added, or elſe it is to be queſtioned, whether it be prayer, though in appearance it be never ſo eminent and eloquent.

Chriſt is the way through whom the ſoul hath admittance to God, and without whom it is impoſſible, that ſo much as one deſire ſhould come into the ears of the Lord of Sabbaoth: *If you aſk any thing in my name: Whatſoever you aſk the Father in my name, I will do it.* This was Daniel's way in praying for the people of God, he did it in the name of Chriſt: *Now therefore, O our God! hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake.* And ſo David, *For thy name ſake,* (that is, for thy Chriſt's ſake), *pardon mine iniquity; for it is great.* But now, it is not every one that maketh mention of Chriſt's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Chriſt, or through him. This coming to God through Chriſt, is the hardeſt part that is found in prayer. A man may more eaſily be ſenſible of his works, ay, and ſincerely too deſire mercy, and yet not be able to come to God by Chriſt. That man that comes to God by Chriſt, he muſt firſt have the knowledge of him: for he that comes to God, muſt believe that ho is. And ſo he that comes to God through Chriſt, muſt be enabled to know Chriſt: *Lord,* (ſaith Moſes), *ſhew me thy way, that I may know thee.*

This Chriſt, none but the Father can reveal. And to come through Chriſt, is for the ſoul to be enabled of God to ſhroud itſelf under the ſhadow of the Lord Jeſus, as a man ſhroudeth himſelf under a thing for ſafeguard. Hence it is that David ſo often terms Chriſt his ſhield, buckler, tower, fortreſs, rock of defence, &c. Not only becauſe by him he overcame his enemies, but becauſe through him he found favour with God the Father. And ſo he ſaith to Abraham, *Fear not, I am thy ſhield, &c.* The man then that comes to God through Chriſt, muſt have faith, by which he puts on Chriſt, and in him appears before God. Now he that hath faith, is born of God, born again, and ſo becomes one of the ſons of God: by virtue of which he is joined to Chriſt, and made a member of him. And therefore, ſecondly, He, as a member of Chriſt, comes to God; I ſay, as a member of him, ſo that God looks on that man as part of Chriſt, part of his body, fleſh, and bones, united to him by election, converſion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Chriſt's merits, in his blood, righteouſneſs, victory, interceſſion, and ſo ſtands before him, being accepted in his beloved. And becauſe this poor creature is thus a member of the Lord Jeſus, and under this conſideration hath admittance to come to God: therefore, by virtue of this union, alſo is the Holy Spirit conveyed into him, whereby be is able to pour out himſelf, (to wit), his ſoul, before God, with his audience. And this leads me to the next, or fourth particular.

4. Prayer is a ſincere, ſenſible, affectionate, pouring out of the heart or ſoul to God through Chriſt, by the ſtrength or aſſiſtance of the Spirit. For theſe things do ſo depend one upon another, that it is impoſſible that it ſhould be prayer, without there be a joint concurrence of them; for though it be never ſo famous, yet without theſe things, it is only ſuch prayer as is rejected of God. For without a ſincere, ſenſible, affectionate, pouring out of the heart to God, it is but lip-labour; and if it be not through Chriſt, it falleth far ſhort of ever ſounding well in the ears of God. So alſo, if it be not in the ſtrength and aſſiſtance of the Spirit, it is but like the ſons of Aaron, offering with ſtrange fire. But I ſhall ſpeak more to this under the ſecond head; and therefore in the mean time, that which is not petitioned through the teaching and aſſiſtance of the Spirit, it is not poſſible that it ſhould be according to the will of God.

5. Prayer is a ſincere, ſenſible, affectionate, pouring out of the heart, or ſoul, to God through Chriſt, in the ſtrength, and aſſiſtance of the Spirit, for ſuch things as God hath promiſed, &c. Prayer it is, when it is within the compaſs of God's word; and it is blaſphemy, or at beſt, vain babbling, when the petition is beſide the book. David therefore ſtill in his prayer, kept his eye on the word of God: *My ſoul* (ſaith he) *cleaveth to the duſt; quicken me according to thy word.* And again, *My ſoul melteth for heavineſs, ſtrengthen me according to thy word.* And, *remember thy word unto thy ſervant, on which thou haſt cauſed me to hope.* And indeed the Holy Ghoſt doth not immediately quicken and ſtir up the heart of the Chriſtian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him; and alſo to argue, and ſupplicate, according to the word, Thus it was with Daniel, that mighty prophet of the Lord. He underſtanding by books, that the captivity of the children of Iſrael was hard at an end; then, according unto that word, he maketh his prayer to God: *I Daniel* (ſaith he) *underſtood by books,* (viz. the writings of Jeremiah), *the number of the years whereof the word of the Lord came to Jeremiah, that he would accompliſh ſeventy years on the deſolation of Jeruſalem. And I ſet my face to the Lord God, to ſeek by prayer and ſupplication, with faſting, and ſackcloth, and aſhes.* So that I ſay, as the Spirit is the helper and the governor of the ſoul, when it prayeth according to the will of God; ſo it guideth by and according to the word of God, and his promiſe. Hence it is that our Lord Jeſus Chriſt himſelf did make a ſtop, although his life lay at ſtake for it: *I could now pray to my Father, and he ſhould give me more than twelve legions of angels; but how then muſt the ſcripture be fulfilled, that thus it muſt be?* As who ſhould ſay, were there but a word for it in ſcripture, I ſhould ſoon be out of the hands of mine enemies, I ſhould be helped

by angels; but the ſcripture will not warrant this kind of praying, for that ſaith otherwiſe. It is a praying then according to the word and promiſe. The Spirit by the word muſt direct, as well in the manner, as in the matter of prayer. I will pray with the Spirit, and I will pray with the underſtanding alſo. But there is no underſtanding without the word: For if they reject the word of the Lord, what wiſdom is in them?

6. For the good of the church. This clauſe reacheth in whatſoever tendeth either to the honour of God, Chriſt's advancement, or his people's benefit. For God, and Chriſt, and his people, are ſo linked together, that if the good of one be prayed for, to wit, the church, the glory of God, and advancement of Chriſt, muſt needs be included. For as Chriſt is in the Father, ſo the ſaints are in Chriſt; and he that toucheth the ſaints, toucheth the apple of God's eye; and therefore pray for the peace of Jeruſalem, and you pray for all that is required of you. For Jeruſalem will never be in perfect peace until ſhe be in heaven; and there is nothing that Chriſt doth more deſire than to have her there. That alſo is the place that God through Chriſt hath given her. He then that prayeth for the peace and good of Sion, or the church, doth aſk that in prayer which Chriſt hath purchaſed with his blood; and alſo that which the Father hath given to him as the price thereof. Now he that prayeth for this, muſt pray for abundance of grace for the church, for help againſt all its temptations; that God would let nothing be too hard for it; that all things might work together for its good; that God would keep them blameleſs and harmleſs, the ſons of God, to his glory, in the midſt of a crooked and perverſe nation. And this is the ſubſtance of Chriſt's own prayer in John 17. And all Paul's prayers did run that way, as one of his prayers do eminently ſhew: *And this I pray, that your love may abound yet more and more in all knowledge, and all judgement; that ye may approve things that are excellent; that ye may be ſincere, and without offence, until the day of Chriſt. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, to the glory and praiſe of God.* But a ſhort prayer, you ſee, and yet full of good deſires for the church, from the beginning to the end; that it may ſtand and go on, and that in the moſt excellent frame of ſpirit even without blame, ſincere, and without offence, until the day of Chriſt, let its temptations or perſecutions be what they will.

7. And becauſe, as I ſaid, prayer doth ſubmit to the will of God, and ſay, Thy will be done, as Chriſt hath taught; therefore the people of the Lord in all humility are to lay themſelves and their prayers, and all that they have, at the foot of their God, to be diſpoſed of by him as he in his heavenly wiſdom ſeeth beſt. Yet not doubting but God will anſwer the deſire of his people, that way that ſhall be moſt for their advantage and his glory. When the ſaints therefore do pray with ſubmiſſion to the will of God, it doth not argue, that they are to doubt or queſtion God's love and kindneſs to them. But becauſe they at all times are not ſo wiſe, but that ſometimes Satan may get advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good; yet this is the confidence we have in him, that if we aſk any thing according to his will, he heareth us: and if we know that he heareth us, whatſoever we aſk, we know that we have the petition that we aſk of him, that is, we aſking in the Spirit of grace and ſupplication: For, as I ſaid before, that petition that is put up in and through the Spirit, it is not to be anſwered, becauſe it is beſide the will of God: For the Spirit only knoweth that, and ſo conſequently knoweth how to pray according to that will of God: *For what man knoweth the things of a man, ſave the ſpirit of a man that is in him? even ſo the things of God knoweth no man but the Spirit of God.* But more of this hereafter.

Thus you ſee, firſt, what prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit; for that is the praying man, and none elſe, ſo as to be accepted of God: It is for a man (as afore ſaid) ſincerely, and ſenſibly, with affection, to come to God through Chriſt, &c.; which ſincere, ſenſible, and affectionate coming, muſt be by the working of God's Spirit.

There is no man, nor church in the world, that can come to God in prayer, but by the aſſiſtance of the Holy Spirit; *For through Chriſt we all have acceſs by one Spirit unto the Father.*

Wherefore Paul ſaith, *We know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the heart, knoweth the meaning of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God.* And becauſe there is in this ſcripture ſo full a diſcovery of the ſpirit of prayer, and of man's inability to pray without it; therefore I ſhall in a few words comment upon it.

*For we* Conſider firſt the perſon ſpeaking, even Paul, and in his perſon, all the apoſtles, we extraordinary officers, the wiſe maſter-builders, that have ſome of us been caught up into paradiſe: *We know not what we ſhould pray for.*

Surely there is no man but will confeſs, that Paul and his companions were as able to have done any work for God, as any pope or proud prelate in the church of Rome, and could as well have made a Common-prayer-book, as thoſe who at firſt compoſed this; as being not a whit behind them either in grace or gifts.

*For we know not what we ſhould pray for.* We know not the matter of the things for which we ſhould pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of theſe things know we, but by the help and aſſiſtance of the Spirit. Should we pray for communion with God through Chriſt? ſhould we pray for faith, for juſtification by grace, and a truly ſanctified heart? none of theſe things know we: *For as no man knoweth the things of a man, ſave the ſpirit of a man that is in him; even ſo the things of God knows no man, but the Spirit of God.* But here, alas! apoſtles ſpeak of inward and ſpiritual things, which the world knows not.

Again, as they know not the matter, &c. of prayer, without the help of the Spirit; ſo neither know they the manner thereof without the ſame; and therefore he adds: *We know not what we ſhould pray for as we ought; but the Spirit helpeth our infirmities, with ſighs and groans which cannot be uttered.* Mark here, they could not ſo well and ſo fully come off in the manner of performing this duty, as theſe in our days think they can.

The apoſtles, when they were at the beſt, yea when the Holy Ghoſt aſſiſted them, yet then they were fain to come off with ſighs and groans, falling ſhort of expreſſing their mind, but with ſighs and groans which cannot be uttered.

But here now, the wiſe men of our days are ſo well ſkilled, as they have both the manner and matter of their prayers at their finger-ends; ſetting ſuch a prayer for ſuch a day, and that twenty years before it comes. One for Chriſtmas, another for Eaſter, and ſix days after that. They have alſo bounded how many ſyllables muſt be ſaid in every one of them. For each ſaint's day alſo, they have them ready for the generations yet unborn to ſay. They can tell you alſo, when you ſhall kneel, when you ſhall ſtand, when you ſhould abide in your ſeats, when you ſhould go up into the chancel, and what you ſhould do when you come there. All which the apoſtles came ſhort of, as not being able to compoſe ſo profound a manner; and that for this reaſon included in the ſcripture, becauſe the fear of God tied them to pray as they ought.

*For we know not what we ſhould pray for as we ought.* Mark this, *as we ought.* For the not thinking of this word, or at leaſt the not underſtanding it in the Spirit and truth of it, hath occaſioned theſe men to deviſe, as Jeroboam did, another way of worſhip, both for matter and manner, than is revealed in the word of God. But, ſaith Paul, we muſt pray as we ought; and this we cannot do by all the art, ſkill, cunning, and device of men or angels: *For we know not what we ſhould pray for as we ought*: but the Spirit; nay farther, it muſt be the Spirit itſelf that helpeth our infirmities; not the Spirit and man's luſts; what man of his own brain may imagine and deviſe, is one thing, and what they are commanded, and ought to do, is another. Many aſk and have not, becauſe they aſk amiſs, James 4. 3. and ſo are never the nearer the enjoying of thoſe things they petition for. It is not to pray at random, that will put off God, or cauſe him to anſwer. While prayer is making, God is ſearching the heart, to ſee from what root and ſpirit it doth ariſe. And he that ſearcheth the heart, knoweth (that is, approveth only) the meaning of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. For in that which is according to his will only, he heareth us, and in nothing elſe. And it is the Spirit only that can teach us ſo to aſk; it only being able to ſearch out all things, even the deep things of God. Without which Spirit, though we had a thouſand Common-prayer-books, yet we know not what we ſhould pray for as we ought, being accompanied with thoſe infirmities that make us abſolutely incapable of ſuch a work. Which infirmities, although it is a hard thing to name them all, yet ſome of them are theſe that follow.

1. Without the ſpirit man is ſo infirm, that he cannot with all other means whatſoever be enabled to think one right ſaving thought of God, of Chriſt, or of his bleſſed things; and therefore he ſaith, of the wicked, *God is not in all their thoughts*, Pſal. 10. 4. unleſs it be that they imagine him altogether ſuch a one as themſelves, Pſal. 50. 20 *For every imagination of the thought of their heart is only evil, and that continually*, Gen. 4. 5.; & 8. 21. They then not being able to conceive aright of God to whom they pray, of Chriſt through whom they pray, nor of the things for which they pray, as is before ſhewed, how ſhall they be able to addreſs themſelves to God, without the Spirit help this infirmity? peradventure you will ſay, by the help of the Common-prayer-book; but that cannot do it, unleſs it can open the eyes, and reveal to the ſoul all theſe things before touched. Which that it cannot, it is evident; becauſe that is the work of the Spirit only. The Spirit itſelf is the revealer of theſe things to poor ſouls, and that which doth give us to underſtand them; wherefore Chriſt tells his diſciples, when he promiſed to ſend the Spirit, the Comforter, *He ſhall take of mine and ſhew unto you;* and if he had ſaid, I know you are naturally dark and ignorant as to the underſtanding any of my things; though ye try this courſe and the other, yet your ignorance will ſtill remain; the vail is ſpread over your heart, and there is none can take away the ſame, nor give you ſpiritual underſtanding, but the Spirit. The Common-prayer-book will not do it, neither can any man expect that it ſhould be inſtrumental that way, it being none of God's ordinances; but a thing ſince the ſcriptures were written, patched together one piece at one time, and another at that; a mere human invention and inſtitution, which God is ſo far from owning of, that he expreſsly forbids it, with any other ſuch like, and that by manifold ſayings in his moſt holy and bleſſed word. See Mark 7. 7, 8.; and Col. 2. 16,—24.; Deut. 12. 30, 31, 32.; Prov. 30. 6.; Deut. 4. 2.; Rev. 22. 18. For right prayer muſt, as well in the outward part of it, in the outward expreſſion, as in the inward intention, come from what the ſoul doth apprehend in the light of the Spirit; otherwiſe it is condemned as vain and an abomination, becauſe the heart and tongue do not go along jointly in the ſame: neither indeed can they, unleſs the Spirit help our infirmities. And this David knew full well which did make him cry, *Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe*. I ſuppoſe there is none can imagine, but that David could ſpeak, and expreſs himſelf as well as others, nay, as any in our generation, as is clearly manifeſt by his word and his works; nevertheleſs when this good man, this prophet, comes into God's worſhip, then the Lord muſt help, or he can do nothing: *Lord, open thou my lips, and then my mouth ſhall ſhew forth thy praiſe*. He could not ſpeak one right word, except the Spirit itſelf gave utterance: *For we know not what we ſhould pray for as we ought, but the Spirit itſelf helpeth our infirmities*. But,

2. It muſt be praying with the Spirit, that is, the effectual praying; becauſe, without that, as men are ſenſeleſs, ſo hypocritical, cold, and unſeemly in their prayers; and ſo they, with their prayers, are both rendered abominable to God. It is not the excellency of the voice, nor the ſeeming affection and earneſtneſs of him that prayeth, that is in any thing regarded of God without it. For man, as man, is ſo full of all manner of wickedneſs, that as he cannot keep a word, or thought, ſo much leſs a piece of prayer clean, and acceptable to God through Chriſt; and for this cauſe the Phariſees, with their prayers, were rejected. No queſtion but they were excellently able to expreſs themſelves in words, and alſo for length of time too they were very notable; but they had not the Spirit of Jeſus Chriſt to help them, and therefore they did what they did with their infirmities or weakneſſes only, and ſo fell ſhort of a ſincere, ſenſible, affectionate pouring out of their ſouls to God, through the ſtrength of the Spirit. That is the prayer that goeth to heaven, that is ſent thither in the ſtrength of the Spirit. For,

3. Nothing but the Spirit can ſhew a man clearly his miſery by nature, and ſo put a man into a poſture of prayer. Talk is but talk, as we uſe to ſay, and ſo it is but mouth-worſhip, if there be not a ſenſe of miſery, and that effectually too. O the curſed hypocriſy that is in moſt hearts, and that accompanieth many thouſands of praying men that would be ſo looked upon in this day, and all for want of a ſenſe of their miſery! But now the Spirit, that will ſweetly ſhew the ſoul its miſery, where it is, and what is like to become of it, alſo the intolerableneſs of that condition: for it is the Spirit that doth effectually convince of ſin and miſery, without the Lord Jeſus, and ſo puts the ſoul into a ſweet, ſerious, ſenſible, affectionate way of praying to God according to his word.

4. If men did ſee their ſins, yet without the help of the Spirit they would not pray. For they would run away from God, with Cain and Judas, and utterly deſpair of mercy, were it not for the Spirit. When a man is indeed ſenſible of his ſin, and God's curſe, then it is an hard thing to perſuade him to pray; for, ſaith his heart, There is no hope, it is in vain to ſeek God; I am ſo vile, ſo wretched, and ſo curſed a creature, that I ſhall never be regarded. Now here comes the Spirit, and ſtayeth the ſoul, helpeth it to hold up its face to God, by letting into the heart ſome ſmall ſenſe of mercy to encourage it to go to God, and hence it is called *the Comforter*.

5. It muſt be in or with the Spirit; for without that no man can know how he ſhould come to God the right way. Men may eaſily ſay, they come to God in his Son: but it is the hardeſt thing of a thouſand to come to God aright and in his own way, without the Spirit. It is the Spirit that ſearcheth all things, yea, the deep things of God. It is the Spirit that muſt ſhew us the way of coming to God, and alſo what there is in God that makes him deſirable: *I beſeech thee* (ſaith Moſes) *ſhew me the way that I may know thee*, Exod. 33. 13. And, John 16. 14. *He ſhall take of mine, and ſhew it unto you*.

6. Becauſe without the Spirit, though a man did ſee his miſery, and alſo the way to come to God; yet he would never be able to claim a ſhare in either God, Chriſt, or mercy, without God's approbation. O how great a taſk is it, for a poor ſoul that comes ſenſible of ſin and the wrath of God, to ſay in faith, but this one word, Father! I tell you, however hypocrites think, yet the Chriſtian that is ſo indeed, finds all the difficulty in this very thing, it cannot ſay, God is its Father. Oh! ſaith he, I dare not call him Father; and hence it is that the Spirit muſt be ſent into the hearts of God's people for this very thing, to cry Father; it being too great a work for any man to do knowingly and believingly without it. When I ſay knowingly, I mean, knowing what it is to be a child of God, and to be born again. And when I ſay believingly, I mean, for the ſoul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God Father; and not as many do, to ſay in a babbling way, the Lord's prayer (ſo called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made ſenſible of ſin, and how to come to the Lord for mercy; he comes, I ſay, in the ſtrength of the Spirit, and crieth Father. That one word ſpoken

in faith, is better than a thouſand prayers, as men call them, written and read, in a formal, cold, lukewarm way. O how far ſhort are the people of being ſenſible of this, who count it enough to teach themſelves and children to ſay the Lord's prayer, the creed, with other ſayings; when, as God knows, they are ſenſeleſs of themſelves, their miſery, or what it is to be brought to God through Chriſt! Ah, poor ſoul! ſtudy your miſery, and cry to God to ſhew you your confuſed blindneſs and ignorance, before you be too rife in calling God your Father, or learning your children either ſo to ſay. And know, that to ſay God is your Father, in a way of prayer or conference, without an experiment of the work of grace on your ſouls, it is to ſay, you are Jews and are not, and ſo to lie. You ſay, Our Father; God ſaith, You blaſpheme. You ſay you are Jews, that is, true Chriſtians; God ſaith, You lie. Behold I will make them of the ſynagogue of Satan, which ſay they are Jews, and are not, but do lie. And I know the blaſphemy of them that ſay they are Jews, and are not, but are the ſynagogue of Satan. And ſo much the greater the ſin is, by how much the more the ſinner boaſts it with a pretended ſanctity, as the Jews did to Chriſt, in the 8th of John, which made Chriſt, even in plain terms, to tell them their doom, for all their hypocritical pretences. And yet forſooth every curſed whoremaſter, thief, and drunkard, ſwearer, and perjured perſon, they that have not only been ſuch in times paſt, but are even ſo ſtill; theſe I ſay, by ſome muſt be counted the only honeſt men, and all becauſe with their blaſphemous throats, and hypocritical hearts, they will come to church, and ſay, Our Father. Nay further, theſe men, though every time they ſay to God, Our Father, do moſt abominably blaſpheme, yet they muſt be compelled thus to do. And becauſe others that are of more ſober principles, ſcruple the truth of ſuch vain traditions; therefore they muſt be looked upon to be the only enemies of God and the nation: whereas it is their own curſed ſuperſtition, that doth ſet the great God againſt them, and cauſe him to count them for his enemies. And yet juſt like to Bonner, that blood-red perſecutor, they commend, I ſay, theſe wretches, although never ſo vile, (if they cloſe in with their traditions), to be good churchmen, the honeſt ſubjects; while God's people are, as it hath always been, looked upon to be a turbulent, ſeditious, and factious people.

Therefore give me leave a little to reaſon with thee, thou poor, blind, ignorant ſot. (1) It may be, thy great prayer is to ſay, *Our Father which art in heaven, &c.* Doſt thou know the meaning of the very firſt words of this prayer? Canſt thou indeed, with the reſt of the ſaints, cry, Our Father? Art thou truly born again? haſt thou received the ſpirit of adoption? doſt thou ſee thyſelf in Chriſt, and canſt thou come to God as a member of him? Or art thou ignorant of theſe things, and yet dareſt thou ſay, Our Father? Is not the devil thy father? and doſt thou not do the deeds of the fleſh? and yet dareſt thou ſay to God, Our Father? Nay, art thou not a deſperate perſecutor of the children of God? haſt thou not curſed them in thine heart many a time? and yet doſt thou out of thy blaſphemous throat ſuffer theſe words to come, even our Father? He is their Father whom thou hateſt and perſecuteſt. But as the devil preſented himſelf amongſt the ſons of God, Job 1. when they were to preſent themſelves before the Father, even our Father; ſo it is now, becauſe the ſaints are commanded to ſay, Our Father; therefore all the blind ignorant rabble in the world, they muſt alſo uſe the ſame words, Our Father.

(2) And doſt thou indeed ſay, Hallowed be thy name with thy heart? Doſt thou ſtudy, by all honeſt and lawful ways, to advance the name, holineſs, and majeſty of God? Doth thy heart and converſation agree with this paſſage? Doſt thou ſtrive to imitate Chriſt in all the the works of righteouſneſs, which God doth command of thee, and prompt thee forward to? It is ſo, if thou be one that can truly with God's allowance cry, Our Father. Or is it not the leaſt of thy thoughts all the day? and doſt thou not clearly make it appear, that thou art a curſed hypocrite, by condemning that with thy daily practice, which thou pretendeſt in thy praying with thy diſſembling tongue?

(3) Wouldſt thou have the kingdom of God come indeed, and alſo his will to be done in earth as it is in heaven? nay, notwithſtanding, thou according to the form, ſayeſt, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet ſound, to ſee the dead ariſe, and thyſelf juſt now to go and appear before God, to reckon for all the deeds thou haſt done in the body? Nay, are not the very thoughts of it altogether diſpleaſing to thee? and if God's will ſhould be done on earth as it is in heaven, muſt it not be thy ruin? There is never a rebel in heaven againſt God, and if he ſhould ſo deal on earth, muſt it not whirl thee down to hell? And ſo of the reſt of the petitions. Ah! how ſadly would even thoſe men look, and with what terror would they walk up and down the world, if they did but know the lying and blaſpheming that proceedeth out of their mouth, even in their moſt pretended ſanctity? The Lord awaken you, and learn you, poor ſouls, in all humility, to take heed that you be not raſh and unadviſed with your heart, and much more with your mouth? when you appear before God, (as the wiſe man ſaith), be not raſh with thy mouth, and let not thine heart be haſty to utter any thing; eſpecially to call God Father, without ſome bleſſed experience when thou comeſt before God. But I paſs this.

7. It muſt be a prayer with the Spirit if it be accepted, becauſe there is nothing but the Spirit that can lift up the ſoul or heart to God in prayer; *The preparation of the heart in man, and the anſwer of the tongue, is from the Lord,* Prov. 16. 1. That is, in every work for God, (and eſpecially in prayer), if the heart run with the tongue, it muſt be prepared by the Spirit of God. Indeed the tongue is very apt (of itſelf) to run without either fear or wiſdom: but when it is the anſwer of the heart, and that ſuch an heart as is prepared by the Spirit of God, then it ſpeaks ſo as God commands and doth deſire.

They are mighty words of David, where he ſaith, that he lifteth his heart, and his ſoul to God, Pſal. 25. 1. It is a great work for any man without the ſtrength of the Spirit, and therefore I conceive that this is one of the great reaſons why the Spirit of God is called a Spirit of ſupplication, becauſe it is that which helpeth the heart when it ſupplicates indeed, to do it; and therefore ſaith Paul, *Praying with all prayer and ſupplication in the Spirit;* and ſo in my text, *I will pray with the Spirit,* Eph. 6. 18.

Prayer, without the heart be in it, is like a ſound without life; and an heart, without it be lifted up of the Spirit, will never pray to God.

8. As the heart muſt be lifted up by the Spirit, if it pray aright, ſo alſo it muſt be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how it is with others hearts, whether they be lifted up by the Spirit of God, and ſo continued, or no: But this I am ſure of;

Firſt, That is impoſſible that all the prayer-books that men have made in the world, ſhould lift up, or prepare the heart; that is the work of the great God himſelf.

And, in the ſecond place, I am ſure, that they are as far from keeping it up, when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moſes to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it!

The want of this is that which God complains of; that *they draw nigh to him with their mouth, and know him with their lips, but their hearts were far from him,* (but chiefly), they that walk after the commandments and traditions of men, as the ſcope of Matth. 15. 8. 9. doth teſtify. And verily, may I but ſpeak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men, to entertain ſtrange thoughts of me. For, as for my heart, when I go to pray, I find it loth to go to God, and when it is with him, ſo loth to ſtay with him, that many times I am forced in my prayers, firſt to beg of God that he would take mine heart, and ſet it on himſelf in Chriſt, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am ſo blind, nor how to pray, I am ſo ignorant; only, bleſſed be grace, the Spirit helps our infirmities.

Oh! the ſtarting-holes that the heart hath in the time of prayer; None knows how many by-ways the heart hath, and back-lanes, to ſlip away from the preſence of God. How much pride alſo, if enabled with expreſſions. How much hypocriſy, if before others. And how little conſcience is there made of prayer between God and the ſoul in ſecret, unleſs the Spirit of ſupplication be there to help?

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

9. The ſoul that doth rightly pray, it muſt be in and with the help and ſtrength of the Spirit; becauſe it is impoſſible that a man ſhould expreſs himſelf in prayer without it. When I ſay, it is impoſſible for a man to expreſs himſelf in prayer without it, I mean, that it is impoſſible that the heart, in a ſincere, and ſenſible, affectionate way, ſhould pour out itſelf before God, with thoſe groans and ſighs that come from a truly praying heart, without the aſſiſtance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart is ſo full of affection, and earneſtneſs in prayer with God, that it is impoſſible to expreſs their ſenſe and deſire: For then a man deſires indeed, when his deſires are ſo ſtrong, many, and mighty, that all the words, tears, and groans, that can come from the heart, cannot utter them: *The Spirit helps our infirmities, and makes interceſſion for us with ſighs and groans that cannot be uttered.*

That is but poor prayer, which is only diſcovered in ſo many words.

A man that truly prays one prayer, ſhall after that never be able to expreſs with his mouth or pen the unutterable deſires, ſenſe, affection, and longing, that went to God in that prayer.

The beſt prayers have often more groans than words: and thoſe words that it hath are but a lean and ſhallow repreſentation of the heart, life, and ſpirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moſes, when he was gone out of Egypt, and was followed by Pharoah, and yet he made heaven ring again with his cry: But it was the inexpreſſible and unſearchable groans and cryings of his ſoul in and with the Spirit. God is the God of ſpirits, and his eyes look further than at the outſide of any duty whatſoever. I doubt this is but little thought on by the moſt of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him, to the doing of it according to his will, ſo much the more hard and difficult it is; And the reaſon is, becauſe man, as man, is not able to do it. But prayer (as afore ſaid) is not only a duty, but one of the moſt eminent duties, and therefore ſo much the more difficult: Therefore Paul knew what he ſaid, when he ſaid, *I will pray with the Spirit*, He knew well it was not what others writ or ſaid, that could make him a praying perſon; nothing leſs than the Spirit, could do it.

10. It muſt be with the Spirit, or elſe, as there will be a failing in the act itſelf, ſo there will be a failing, yea, a fainting, in the proſecution of the work. Prayer is an ordinance of God, that muſt continue with a ſoul, ſo long as it is on this ſide glory. But as I ſaid before, it is not poſſible for a man to get up his heart to God in prayer; ſo it is as difficult to keep it there, without the aſſiſtance of the Spirit. And if ſo, then for a man to continue from time to time in prayer with God, it muſt of neceſſity be with the Spirit.

Chriſt tells us, That men ought always to pray, and not to faint, Luke 18. 1, 2 and again tells us, that this is one definition of an hypocrite, that either he will not continue in prayer, or elſe if he do it, it will not be in the power, (Job 27. 10.), that is, in the ſpirit of prayer, but in the form, for a pretence only, Matth. 23. 14. It is the eaſieſt thing of an hundred to fall from the power to the form, but it is the hardeſt thing of many to keep in the life, ſpirit, and power of any one duty, eſpecially prayer: That is ſuch a work, that a man without the help of the Spirit cannot ſo much as pray once, much leſs continue, without it, in a ſweet praying frame, and in praying, ſo to pray, as to have his prayers aſcend into the ears of the Lord of Sabboath.

Jacob did not only begin, but held it: *I will not let thee go, unleſs thou bleſs me*, Gen. 32. So did the reſt of the godly, Hoſ. 12. 4. But this could not be without the ſpirit of prayer: *It is through the Spirit that we have acceſs to the Father*, Eph. 1. 18.

The ſame is a remarkable place in Jude, when he ſtirreth up the ſaints by the judgement of God upon the wicked, to ſtand faſt, and continue to hold out in the faith of the goſpel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, *build up yourſelves in your moſt holy faith, praying in the Holy Ghoſt*, Jude 20. As if he had ſaid, Brethren, as eternal life is laid up for the perſons that hold out only, ſo you cannot hold out unleſs you continue praying in the Spirit. The great cheat that the devil and Antichriſt deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. Theſe are they that have a form of godlineſs, but deny the power; from ſuch turn away, 2 Tim. 3. 5.

Here followeth the third thing; to wit,

III. What it is to pray with the Spirit, and with the underſtanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the underſtanding alſo. For the Apoſtle puts a clear diſtinction between praying with the Spirit, and praying with the Spirit and underſtanding. Therefore when he ſaith, *he will pray with the Spirit*, he adds, *and will pray with the underſtanding* alſo. This diſtinction was occaſioned through the Corinthians not obſerving, that it was their duty to do what they did to edification of themſelves and others too; whereas they did it for their own commendations. So I judge: For many of them having extraordinary gifts, as to ſpeak with divers tongues, &c. therefore they were more for thoſe mighty gifts, than they were for the edifying of their brethren; which was the cauſe that Paul wrote this chapter to them, to let them underſtand, that though extraordinary gifts were excellent, yet, to do what they did for the edification of the church, was more excellent. For I will pray in an unknown tongue, my ſpirit prayeth, but my underſtanding (and alſo the underſtanding of others) is unfruitful. Therefore, *I will pray with the Spirit, and I will pray with the underſtanding alſo.*

It is expedient then that the underſtanding ſhould be occupied in prayer, as well as the heart and mouth: *I will pray with the Spirit, and I will pray with the underſtanding alſo.* That which is done with underſtanding, is done more effectually, ſenſibly, and heartily, as I ſhall ſhew farther anon, than that which is done without it. Which made the Apoſtle pray for the Coloſſians. *That God would fill them with the knowledge of his will, and in all wiſdom and ſpiritual underſtanding*, Col. 1. 9. And for the Epheſians, *That God would give unto them the ſpirit of wiſdom and revelation, in the knowledge of him*, Eph. 1. 17. And ſo for the Philippians, *That God would make them abound in knowledge, and in all judgement*, Phil. 1. 9. A ſuitable underſtanding is good in every thing a man undertakes, either civil or ſpiritual; and therefore it muſt be deſired by all them that would be a praying people. In my ſpeaking to this, I ſhall ſhew you what it is to pray with underſtanding.

Underſtanding is to be taken both for ſpeaking in our mother-tongue, and alſo experimentally.

I paſs the firſt, and treat only on the ſecond.

For the making of right prayers, it is to be required that there ſhould be a good or ſpiritual underſtanding in all them who pray to God.

1. To pray with underſtanding, is to pray as being inſtructed by the Spirit, in the underſtanding of the want of thoſe things which the ſoul is to pray for. Though a man be in never ſo much need of pardon of ſin, and deliverance from wrath to come, yet if he underſtand not this, he will either not deſire them at all, or elſe be ſo cold and lukewarm in his deſires after them,

that God will even loath their frame of ſpirit in aſking for them. Thus it was with the church of the Laodiceans, they wanted knowledge of ſpiritual underſtanding: they knew not that they were poor, wretched, blind, and naked. The cauſe whereof made them, and all their ſervices, ſo loathſome to Chriſt, that he threatens to ſpue them out of his mouth, Rev. 3. 17. Men without underſtanding may ſay the ſame words in prayer as others do; but if there be an underſtanding in the one, and none in the other, there is, O there is a mighty difference in ſpeaking the very ſame words! The one ſpeaking from a ſpiritual underſtanding of thoſe things that he in words deſires, and the other words, it only, and there is all.

2. Spiritual underſtanding eſpieth in the heart of God a readineſs and willingneſs to give thoſe things to the ſoul that it ſtands in need of. David by this could gueſs at the very thoughts of God towards him, Pſal. 40. 5. And thus it was with the woman of Canaan, Matth. 15. 22,—29. ſhe did by faith and a right underſtanding diſcern (beyond all the rough carriage of Chriſt) tenderneſs and willingneſs in his heart to ſave, which cauſed her to be vehement and earneſt, yea, reſtleſs, until ſhe did enjoy the mercy ſhe ſtood in need of.

And underſtanding of the willingneſs that is in the heart of God to ſave ſinners, there is nothing will preſs the ſoul more to ſeek after God, and to cry for pardon than it. If a man ſhould ſee a pearl worth an hundred pounds lie in a ditch, yet if he underſtood not the value of it, he would lightly paſs it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with ſouls concerning the things of God: If a man once get an underſtanding of the worth of them, then his heart, nay the very ſtrength of his ſoul runs after them, and he will never leave crying till he have them. The two blind men in the goſpel, becauſe they did certainly know that Jeſus, who was going by them, was both able and willing to heal ſuch infirmities as they were afflicted with: therefore they cried, and the more they were rebuked, the more they cried, Matth. 20. 29, 30, 31.

3. The underſtanding being ſpiritually enlightened, hereby there is the way (as afore ſaid) diſcovererd, through which the ſoul ſhould come unto God; which gives great encouragement unto it.

It is elſe with a poor ſoul, as with one who hath a work to do, and if it be not done, the danger is great: if it be done, ſo is the advantage. But he knows not how to begin, nor how to proceed; and ſo through diſcouragement, lets all alone, and runs the hazard.

4. The enlightened underſtanding ſees largeneſs enough in the promiſes to encourage it to pray; which ſtill adds to it ſtrength to ſtrength. As when men promiſe ſuch and ſuch things to all that will come for them, it is great encouragement to thoſe that know what promiſes are made, to come and aſk for them.

5. The underſtanding being enlightened, way is made for the ſoul to come to God with ſuitable arguments, ſometimes in a way of expoſtulation, as Jacob, Gen. 32. 9. ſometimes in a way of ſupplication, yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the underſtanding, ſuch effectual arguments, as moveth the heart of God. When Ephraim gets a right underſtanding of his own unſeemly carriages towards the Lord, then he begins to bemoan himſelf, Jer. 31. 18, 19, 20. And in bemoaning of himſelf, he uſed ſuch arguments with the Lord, that it affects his heart, draws out forgiveneſs, and makes Ephraim pleaſant in his eyes through Jeſus Chriſt our Lord: *I have ſurely heard Ephraim bemoaning himſelf thus,* (ſaith God), *Thou haſt chaſtiſed me, and I was chaſtiſed; as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned: for thou art the Lord my God. Surely after I was turned, I repented, and after I was inſtructed,* (or had a right underſtanding of myſelf), *I ſmote upon my thigh, I was aſhamed; yea, even confounded; becauſe I did bear the reproach of my youth.* Theſe be Ephraim's complaints and bemoanings of himſelf; at which the Lord breaks forth into theſe heart-melting expreſſions; ſaying, *Is Ephraim my dear ſon? Is he a pleaſant child? For ſince I ſpake unto him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.* Thus you ſee, that as it is required to pray with the Spirit, ſo it is to pray with the underſtanding alſo. And to illuſtrate what hath been ſpoken by a ſimilitude. Set the caſe, there ſhould come two a-begging to your door, the one is a poor, lame, wounded, and almoſt ſtarved creature; the other is a healthful luſty perſon; theſe two uſe the ſame words in their begging; the one ſaith, he is almoſt ſtarved, ſo doth the other; but yet the man that is indeed the poor, lame, or maimed perſon, he ſpeaks with more ſenſe, feeling, and underſtanding of the miſery that is mentioned in their begging, than the other can do; and it is diſcovered more by his affectionate ſpeaking, his bemoaning himſelf. His pain and poverty makes him ſpeak more in a ſpirit of lamentation than the other, and he ſhall be pitied ſooner than the other, by all thoſe that have the leaſt dram of natural affection or pity: Juſt thus it is with God; there are ſome who out of cuſtom and formality go and pray; there are others who go in the bitterneſs of their ſpirits: The one he prays out of bare notion, and naked knowledge; the other hath his words forced from him by the anguiſh of his ſoul. Surely that man is the man that God will look at, *even him that is of an humble and contrite ſpirit, and that trembleth at his words,* Iſa. 66. 2.

6. An underſtanding well enlightened is of admirable uſe alſo, both as to the matter and manner of prayer. He that hath his underſtanding well exerciſed, to diſcern between good and evil, and in it placed a ſenſe either of the miſery of man, or the mercy of God; that ſoul hath no need of the writings of other men, to teach him by forms of prayer: for as he that feels the pain needs not to be learned to cry Oh! even ſo he that hath his underſtanding opened by the Spirit needs not ſo to be taught of other mens prayers, as that he cannot pray without them; the preſent ſenſe, feeling, and preſſure that lieth upon his ſpirit, provokes him to groan out his requeſt unto the Lord. When David had the pains of hell catching hold on him, and the ſorrows of hell compaſſing him about, he needs not a biſhop in a ſurplice to learn him to ſay, *O Lord I beſeech thee, deliver my ſoul,* Pſal. 106. 3, 4. Or to look into a book, to teach him in a form to pour out his heart before God. It is the nature of the heart of ſick men, in their pain and ſickneſs, to vent itſelf for eaſe, by dolorous groans and complainings to them that ſtand by. Thus it was with David, in Pſal. 38. to the 12th verſe. And thus, bleſſed be the Lord, it is with them that are endued with the grace of God.

7. It is neceſſary that there be an enlightened underſtanding, to the end that the ſoul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor ſoul, who is truly willing to have the Lord Jeſus Chriſt, and that upon Chriſt's terms too; I ſay, to tempt that ſoul to be weary of ſeeking the face of God, and to think that God is not willing to have mercy on ſuch a one as him. Ay, ſaith Satan, thou mayeſt pray indeed, but thou ſhalt not prevail. Thou ſeeſt thine heart is hard, cold, dull, and dead; thou doſt not pray with the Spirit, thou doſt not pray in good earneſt, thy thoughts are running after other things, when thou pretendeſt to pray to God. Away hypocrite, go no further, it is but in vain to ſtrive any longer. Here now, if the ſoul be not well informed in its underſtanding, it will preſently cry out, the Lord hath forſaken me, and my God hath forgotten me. Whereas the ſoul rightly informed and enlightened ſaith, Iſa. 45. 27. *Well, I will ſeek the Lord, and wait; I will not leave off, tho' the Lord keep ſilence, and ſpeak not one word of comfort.* He loved Jacob dearly, and yet he made him wreſtle before he had the bleſſing. Seeming delays in God are no tokens of his diſpleaſure; he may hide his face from his deareſt ſaints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, ſays the ſoul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take ſeeming denials for real ones; ſhe knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David, *I waited patiently*, ſaith he; that is, it was long before the Lord anſwered me, though at the laſt he inclined his ear unto me, and heard my cry, Pſal. 40. 1. And the moſt excellent remedy for this is, an underſtanding well informed and enlightened. Alas, how many poor ſouls are there in the world, that truly fear the Lord, who, becauſe they are not well informed in their underſtanding, are oft ready to give up all for loſt, upon almoſt every trick and temptation of Satan! The Lord pity them, and help them to pray with the Spirit, and with the underſtanding alſo. Much of mine own experience could I here diſcover; when I have been in my fits of agonies of ſpirit, I have been ſtrongly perſuaded to leave off, and to ſeek the Lord no longer; but being made to underſtand, what great ſinners the Lord hath had mercy upon, and how large his promiſes were ſtill to ſinners; and that it was not the whole, but the ſick, not the righteous, but the ſinner, not the full, but the empty, that he extended his grace and mercy unto: This made me, through the aſſiſtance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, tho' for the preſent he made no anſwer: and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, tho' it be long, according to the ſaying of the prophet; and to help them (to that end) to pray, not by the inventions of men, and their ſtinted forms, but with the Spirit, and with underſtanding alſo.

And now to anſwer a query or two, and ſo to paſs on to the next thing.

*Query* 1. But what would you have us poor creatures to do, that cannot tell how to pray? the Lord knows I know not either how to pray, or what to pray for.

*Anſ.* Poor heart! thou canſt not, thou complaineſt, pray; canſt thou ſee thy miſery? Hath God ſhewed thee that thou art by nature under the curſe of his law? If ſo, do not miſtake, I know thou doſt groan, and that moſt bitterly. I am perſuaded, thou canſt ſcarcely be found doing any thing in thy calling, but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy houſe? I know it is thus; and ſo alſo doth thine own ſorrowful heart witneſs thy tears, thy forgetfulneſs of thy calling, &c. Is not thy heart ſo full of deſires after the things of another world, that many times thou doſt even forget the things of this world: Prithee read this ſcripture, Job 23. 12.

*Query* 2. Yea, but when I go into ſecret, and intend to pour out my ſoul before God. I can ſcarce ſay any thing at all.

*Anſ.* Ah! ſweet ſoul! it is not thy words that God ſo much regards, as that he will not mind thee, except thou comeſt before him with ſome eloquent oration. His eye is on the brokenneſs of thine heart; and that it is that makes the very bowels of the Lord run over: *A broken and a contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51. 17.

2. The ſtopping of thy words may ariſe from overmuch trouble in thy heart. David was ſo troubled ſometimes, that he could not ſpeak, Pſal. 77. 3, 4. But this may comfort all ſuch ſorrowful hearts as thou art, that though thou canſt not through the anguiſh of thy ſpirit ſpeak much, yet the Holy Spirit ſtirs up in thine heart groans and ſighs, ſo much the more vehement: when the mouth is hindered, yet the ſpirit is not.

Moſes, as aforeſaid, made heaven ring again with his prayers, (that we read of), not one word came out of his mouth. But,

3. If thou wouldſt more fully expreſs thyſelf before the Lord; ſtudy, firſt, Thy filthy eſtate; ſecondly, God's promiſes; thirdly, The heart of Chriſt. Which thou mayeſt know or diſcern, 1. By his condeſcenſion and bloodſhed. 2. By the mercy he hath extended to great ſinners formerly, and plead thine own vileneſs, by way of bemoaning; Chriſt's blood, by way of expoſtulation; and in thy prayers, let the mercy that he hath extended to other great ſinners, together with his rich promiſes of grace, be much upon thy heart. Yet let me counſel thee, 1. Take heed that thou content not thyſelf with words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy words be few or many, let thine heart go with them; and then ſhalt thou ſeek him, and find him, when thou ſhalt ſeek him with thy whole heart, Jer. 29. 13.

*Obj.* But though you have ſeemed to ſpeak againſt any other way of praying, but by the Spirit, yet here you yourſelf can give direction how to pray.

*Anſ.* We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with Chriſtian direction, is one thing, and to make ſtinted forms for the tying up the Spirit of God to them, is another thing.

The apoſtle gives them no form to pray withal, yet directs to prayer, Eph. 6. 18.; Rom. 15. 30, 31, 32.

Let no man therefore conclude, that becauſe we may with allowance give inſtructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

*Object.* But if we do not uſe forms of prayer, how ſhall we teach our children to pray?

*Anſ.* My judgement is, that men go the wrong way to learn their children to pray, in going about ſo ſoon to learn them any ſet company of words, as is the common uſe of poor creatures to do.

For to me it ſeems to be a better way for people betimes to tell their children what curſed creatures they are, and how they are under the wrath of God by reaſon of original and actual ſin; alſo to tell them the nature of God's wrath, and the duration of the miſery; which if they conſcientiouſly do, they would ſooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for ſin; and this is the way to make our ſweet babes do ſo too. But the other way, namely, to be buſy in learning children forms of prayer, before they know any thing elſe, it is the next way to make them curſed hypocrites, and to puff them up with pride. Learn therefore your children to know their wretched ſtate and condition; tell them of hell-fire, and their ſins, of damnation, and ſalvation; the way to eſcape the one, and to enjoy the other, (if you know yourſelves), and this will make tears run down your ſweet babes eyes, and hearty groans flow from their hearts; and then alſo you may tell them to whom they ſhould pray, and through whom they ſhould pray: you may tell them alſo of God's promiſes, and his former grace extended to ſinners, according to the word.

Ah! poor ſweet babes, the Lord open their eyes, and make them holy Chriſtians. Saith David, *Come, ye children, hearken unto me, I will teach you the fear of the Lord*, Pſal. 34. 11.

He doth not ſay, I will muzzle you up in a form of prayer; but, *I will teach you the fear of the Lord*: which is, to ſee their ſad ſtates by nature, and to be inſtructed in the truth of the goſpel, which doth through the Spirit beget prayer in every one that in truth learns it: And the more you learn them this, the more will their hearts run out to God in prayer.

God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any elſe, Acts 9. 11.

*Object.* But we find that the diſciples deſired that Chriſt would teach them to pray, as John alſo taught his diſciples; and that thereupon he taught them that form called the *Lord's Prayer*.

*Anſ.* 1. To be taught by Chriſt, is that which not only they, but we deſire; and ſeeing he is not here in his perſon to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath ſaid he would ſend to ſupply in his room when he went away as it is, John 14. 16. & 16. 7.

2. As to that called a form, I cannot think that Chriſt intended it as a ſtinted form of prayer.

(1) Becauſe he himſelf layeth it down diverſly, as is to be ſeen, if you compare Mat. 6. Luke 11. Whereas if he intended it as a ſet form, it muſt not have been ſo laid down, for a ſet form is ſo many words and no more.

(2) We do not find that the apoſtles did ever obſerve it as ſuch; neither did they admoniſh others ſo to do: Search all their epiſtles, yet ſurely they, both for knowledge to diſcern, and faithfulneſs to practiſe, were as eminent as any he ever ſince in the world which would impoſe it.

But, in a word, Chriſt by thoſe words, *Our Father, &c.* doth inſtruct his people what rules they ſhould obſerve in their prayers to God.

(1) That they ſhould pray in faith.

(2) To God in the heavens.

(3) For ſuch things as are according to his will, &c. Pray thus, or after this manner.

*Object.* But Chriſt bids pray for the Spirit; this implieth, that men without the Spirit may notwithſtanding pray and be heard. See Luke 11. 9,—14.

*Anſ.* 1. The ſpeech of Chriſt there is directed to his own, ver. 1.

2. Chriſt is telling of them, that God would give his holy Spirit to them that aſk him, is to be underſtood of giving more of the Holy Spirit: for ſtill they are the diſciples ſpoken to, which had a meaſure of the Spirit already; for he ſaith, *when ye pray, ſay, Our Father*, ver. 2. I ſay unto you, ver. 8. And I ſay unto you, ver. 9. *If ye then being evil, know how to give good things to your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him.* Chriſtians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

*Queſt.* Then would you have none pray, but thoſe that know they are diſciples of Chriſt?

*Anſ.* Yes.

1. Let every ſoul that would be ſaved, pour out itſelf to God, though it cannot through temptation conclude itſelf a child of God. And,

2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a ſucking child to cry for the breaſt. Prayer is one of the firſt things that diſcovers a man to be a Chriſtian, Acts 9. 12. But yet if it be right, it is ſuch a prayer as followeth.

(1) To deſire God in Chriſt, for himſelf, for his holineſs, love, wiſdom, and glory. For right prayer, as it runs on to God through Chriſt, ſo it centers in him, and in him alone: *Whom have I in heaven but thee? And there is none in earth that I deſire* (long for, or ſeek after) *beſides thee*, Pſal. 73. 25.

(2) That the ſoul might enjoy continually communion with him, both here and hereafter: *I ſhall be ſatisfied, when I awake with thine image, or in thy likeneſs*, Pſal. 17. 15. *For in this we groan earneſtly, &c.* 2 Cor. 5. 2.

(3) Right prayer is accompanied with a continual labour after that which it prayed for: *My ſoul waiteth for the Lord, more than they that watch for the morning*, Pſal. 130. 6 *I will ariſe now, and ſeek him whom my ſoul loveth*, Cant. 3. 2. For mark, I beſeech you, there is two things that provoke to prayer: The one is a deteſtation to ſin, and the things of this life; the other is a longing deſire after communion with God, in an holy and undefiled ſtate and inheritance. Compare but this one thing with moſt of the prayers that are made by men, and you ſhall find them but mock prayers, and the breathings of an abominable ſpirit; for even the moſt of men, either not pray at all, or elſe only endeavour to mock God and the world by ſo doing; for do but compare their prayer and the courſe of their lives together, and you may eaſily ſee, that the thing included in their prayer is the leaſt looked after by their lives. O ſad hypocrites!

Thus have I briefly ſhewed you, 1. What prayer is; 2. What it is to pray with the Spirit; 3. What it is to pray with the Spirit, and with the underſtanding alſo.

IV. I ſhall now ſpeak a word or two of application, and ſo conclude with, 1. A word of information; 2. A word of encouragement; 3. A word of rebuke.

Uſe 1. A word of information.

For the firſt to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Chriſt in the ſoul; ſo every one that doth but offer to take upon him to pray to the Lord, had need to be very wary, and go about that work eſpecially with the dread of God, as well as with hopes of the mercy of God through Jeſus Chriſt.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for ſo much the more of the aſſiſtance of the grace of God to help a ſoul to pray as becomes one that is in the preſence of him. It is a ſhame for a man to behave himſelf irreverently before a king, but a ſin to do ſo before God. And as a king (if wiſe) is not pleaſed with an oration made up with unſeemly words and geſtures; ſo God takes no pleaſure in the ſacrifice of fools, Eccl. 5. 1, 4. It is not long diſcourſes, nor eloquent tongues, that are the things which are pleaſing in the ears of the Lord; but a humble, broken, and contrite heart, that is ſweet in the noſtrils of the heavenly Majeſty. Therefore for information, know that there are five theſe things that are obſtructions to prayer, and even make void the requeſts of the creature.

1. When men regard iniquity in their hearts, at the time of their prayers before God: *If I regard iniquity in my heart, the Lord will not hear my prayer*, Pſal. 66. 18. When there is a ſecret love to that very thing which thou with thy diſſembling lips doſt aſk for ſtrength againſt. For this is the wickedneſs of man's heart, that it will even love, and hold faſt, that which with the mouth it prays againſt: and of this ſort are they, *that honour God with their mouth, but their heart is far from him*, Ezek. 33. 31. O! how ugly would it be in our eyes, if we ſhould ſee a beggar aſk an alms, with an intention to throw it to the dogs! or, that ſhould ſay with one breath, Pray beſtow this upon me; and with the next, I beſeech you give it me not! And yet thus it is with theſe kind of perſons; with their mouth they ſay, Thy will be done; and with their hearts nothing leſs. With their mouth ſay, Hallowed be thy name; and with their hearts and lives they delight to diſhonour him all the day long. Theſe be the prayers that become ſin, Pſal. 109. 7. and tho' they put them often, yet the Lord will never anſwer them, 2 Sam. 22. 42.

2. When men pray for ſhew, to be heard, and thought ſome body in religion, and the like.

Theſe prayers alſo fall ſhort of God's approbation, and are never like to be anſwered, in reference to eternal life.

There are two ſorts of men that pray to this end.

(1) Your trencher-chaplains, that thruſt themſelves into great mens families, pretending the worſhip of God, when in truth the great buſineſs is their own bellies; and were notably painted out by Ahab's prophets, and alſo Nebuchadnezzar's, who, though they pretended great devotion, yet their luſts and their bellies were the great things aimed at by them, in all their pieces of devotion.

(2) Them alſo that ſeek repute and applauſe for their eloquent terms, and ſeek more to tickle the ears and heads of their hearers, than any elſe. Theſe be they *that pray to be heard of men, and have all their reward already*, Matth. 6. 5.

Theſe perſons are diſcovered thus: 1. They eye only their auditory in their expreſſions. 2. They look for commendation when they have done. 3. Their hearts either riſe or fall according to their praiſe or enlargement. 4. The length of their prayer pleaſeth them; and that it might be long, they will vainly repeat things over and over: they ſtudy for enlargements, but look not from what heart they come; They look for returns, but it is the windy applauſe of men: And therefore they love not to be in their chamber, but among company: and if at any time conſcience thruſts them into their cloſet, yet hypocriſy will cauſe them to be heard in the ſtreets; and when their mouths have done going, their prayers are ended; for they wait not to hearken what the Lord will ſay, Pſal. 85 8.

3. A third ſort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the things prayed for might be ſpent upon their luſts, and laid out to wrong ends: *Some have not, becauſe they aſk not*, (ſaith James) *and others aſk and have not, becauſe they aſk amiſs, that they may conſume it on their luſts*, James 4. 2, 3, 4. Ends contrary to God's will, is a great argument with

God to fruſtrate the petitions preſented before him. Hence it is that ſo many pray for this, and that, and yet receive it not. God anſwers them only with ſilence; they have their words for their labour; that is all.

*Object.* But God hears ſome perſons, though their hearts be not right with him, as he did Iſrael, in giving quails, though they ſpent them on their luſts.

*Anſ.* If he doth, it is in judgement, not in mercy; He gave them their deſire indeed, but they had better have been without, for he ſent leanneſs into their ſouls. Wo be to that man that God anſwereth thus.

4. Another ſort of prayers there are that are not anſwered; and thoſe are ſuch as are made by men, and preſented to God in their own perſons only, without their appearing in the Lord Jeſus. For though God hath appointed prayer, and promiſed to hear the prayer of the creature, yet not the prayer of any creature that comes not in Chriſt: *If you aſk any thing in my name. And whether ye eat or drink, or whatſoever ye do, do all in the name of the Lord Jeſus Chriſt.* If you aſk any thing in my name, &c, Though you be never ſo devout, zealous, earneſt, and conſtant in prayer, yet it is in Chriſt only that you muſt be heard and accepted. But, alas! the moſt of men know not what it is to come to him in the name of our Lord Jeſus, which is the reaſon they either live wicked, pray wicked, and alſo die wicked. Or elſe, 2. That they attain to nothing elſe but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteouſneſs of the law to appear before God.

5. The laſt thing that hindereth prayer, is, the form of it without the power. It is an eaſy thing for men to be very hot for ſuch things, as forms of prayer, as they are written in a book; but yet they are altogether forgetful to inquire with themſelves, whether they have the ſpirit and power of prayer: Theſe men are like a painted man, and their prayers like a falſe voice: They in perſon appear as hypocrites, and their prayers are an abomination. When they ſay they have been pouring out their ſouls to God, he ſaith, they have been howling like dogs, Hoſ. 7. 14.

When therefore thou intendeſt, or art minded to pray to the Lord of heaven and earth, conſider theſe following particulars.

(1) Conſider ſeriouſly what thou wanteſt: Do not as many, who in their words only beat the air, and aſk for ſuch things as indeed they do not deſire, nor ſee that they ſtand in need thereof.

(2) When thou ſeeſt what thou wanteſt, keep to that, and take thou heed thou pray ſenſibly.

*Object.* But I have a ſenſe of nothing; then, by your argument, I muſt not pray at all.

*Anſ.* 1. If thou findeſt thyſelf ſenſeleſs in ſome ſad meaſure, yet thou canſt not complain of that ſenſeleſſneſs, but by being ſenſible. There is a ſenſe of ſenſeleſſneſs: According to thy ſenſe, then, that thou haſt of the need of any thing ſo pray, (Luke 8 9); and if thou art ſenſible of thy ſenſeleſſneſs, pray the Lord to make thee ſenſible of whatever thou findeſt thy heart ſenſeleſs of. This was the uſual practice of the holy men of God: *Lord, make me to know my end,* Pſal. 39. 4.: *Lord open to us this parable,* ſaid the diſciples, Luke 8. 9.

And to this is annexed the promiſe, *Call upon me, and I will hear thee, and ſhew thee great and mighty things that thou knoweſt not,* (Jer. 33. 3.) that thou art not ſenſible of. But,

2. Take heed that thy heart go to God as well as thy mouth: Let not thy mouth go any further than thou ſtriveſt to draw thine heart along with it. David would lift his heart and ſoul to the Lord; and good reaſon; for ſo far as a man's mouth goeth along with his heart, ſo far it is but lip-labour only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only ſenſeleſſneſs, but our being without ſenſe of our ſenſeleſſneſs; and therefore if thou haſt a mind to enlarge in prayer before God, ſee that it be with thy heart.

3. Take heed of affecting expreſſions, and ſo to pleaſe thyſelf with the uſe of them, that thou forget not the life of prayer.

I ſhall conclude this uſe with a caution or two.

And the firſt is, Take heed you do not throw off prayer, through ſudden perſuaſions that thou haſt not the Spirit, neither prayeſt thereby. It is the great work of the devil, to do his beſt, or rather worſt, againſt the beſt prayers: He will flatter your falſe diſſembling hypocrites, and feed them with a thouſand fancies of well-doing, when their very duties of prayer, and all other, ſtink in the noſtrils of God, when he ſtands at a poor Joſhua's hand to reſiſt him, that is, to perſuade him, that neither his perſon nor performances are accepted of God. Take heed, therefore, of ſuch falſe concluſions and groundleſs diſcouragements; and though ſuch perſuaſions do come in upon thy ſpirit, be ſo far from being diſcouraged by them, that thou uſe them to put thee upon further ſincerity and reſtleſſneſs of ſpirit, in thy approaching to God.

Secondly, As ſuch ſudden temptations ſhould not ſtop thee from prayer, and pouring out thy ſoul to God; ſo neither ſhould thine own heart's corruptions hinder thee. It may be thou mayeſt find in thee all thoſe things before mentioned, and that they will be endeavouring to put forth themſelves in thy praying to him: Thy buſineſs then is, to judge them, to pray againſt them, and lay thyſelf ſo much the more at the foot of God, in a ſenſe of thy own vileneſs, and rather make an argument from thy vileneſs and corruption of heart, to plead with God for juſtifying and ſanctifying grace, than an argument of diſcouragement and deſpair. David went this way: *O Lord* (ſaith he) *pardon mine iniquity, for it is great,* Pſal. 25.

Uſe 2. A word of encouragement.

And therefore, *ſecondly,* to ſpeak a word by way of encouragement, (to the poor tempted and caſt down ſoul), to pray to God through Chriſt. Though all prayer that is accepted of God in reference to eternal life muſt be in the Spirit: for that only maketh interceſſion for us according to the will of God; yet becauſe many a poor ſoul may have the Holy Spirit working on them, and ſtirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the preſent, cannot believe that they are the people of God, ſuch as he delights in; yet foraſmuch as the truth of grace may be in them; therefore I ſhall, to encourage them, lay down further a few particulars.

1. That ſcripture in Luke 11. 8. is very encouraging to any poor ſoul that doth hunger after Chriſt Jeſus. In the 5th, 6th, and 7th verſes, he ſpeaketh a parable of a man that went to his friend to borrow three loves, who, becauſe he was in bed, denied him; yet for his importunity-ſake, he did ariſe and give him, clearly ſignifying, that though poor ſouls, through the weakneſs of their faith, cannot ſee that they are the friends of God, yet they ſhould never leave aſking, and knocking at God's door for mercy: *Mark,* ſaith Chriſt, *I ſay unto you, although he will not ariſe and give him, becauſe he is his friend; yet becauſe of his importunity,* (or reſtleſs deſires), *he will ariſe, and give him as many as he needeth.* Poor heart! Thou crieſt out that God will not regard thee, thou doſt not find that thou art a friend to him, but rather an enemy in thine heart by wicked works: and thou art as though thou didſt hear the Lord ſaying to thee, *Trouble me not, I cannot give unto thee,* as he in the parable; yet I ſay, continue knocking, crying, moaning, and bewailing thyſelf: I tell thee, though he will not ariſe and give thee, becauſe thou art his friend; yet becauſe of thy importunity, he will ariſe and give thee as many as thou needeſt. The ſame in effect you have diſcovered (Luke 18) in the parable of the unjuſt judge, and the poor widow; her importunity prevailed with him. And verily mine own experience tells me, that there is nothing that doth more prevail with God than importunity. It is not ſo with you in reſpect of your beggars that come to your door? Though you have no heart to give them any thing at their firſt aſking, yet if they follow you, bemoaning themſelves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by experience, he

will ariſe and give thee as many as thou neededſt.

2. Another encouragement for a poor trembling convinced ſoul is, to conſider the place, throne, or ſeat, on which the great God hath placed himſelf to hear the petitions and prayers of poor creatures; and that is a throne of grace, Heb. 4. 16. The mercy-ſeat, Exod. 25. 22. which ſignifieth, that in the days of the goſpel God hath taken up his ſeat, his abiding-place, in mercy and forgiveneſs; and from thence he doth intend to hear the ſinner, and to commune with him, as he ſaith, Exod. 25. 22. (ſpeaking before of the mercy-ſeat), *And there will I meet with thee*, Mark, it is upon the mercy-ſeat: *There will I meet with thee and there will I commune with thee, from above the mercy-ſeat.* Poor ſouls! They are very apt to entertain ſtrange thoughts of God, and his carriage towards them: and ſuddenly conclude, that God will have no regard unto them, when yet he is upon the mercy-ſeat, and hath taken up his place on purpoſe there, to the end he may hear and regard the prayers of poor creatures. If he had ſaid, I will commune with thee from my throne of judgement, then indeed you might have trembled and fled from the face of the great and glorious Majeſty; but when he ſaith he will hear and commune with ſouls upon the throne of grace, or from the mercy-ſeat, this ſhould encourage thee, and cauſe thee to hope, nay, *to come boldly to the throne of grace, that thou mayſt obtain mercy, and find grace to help in time of need*, Heb. 4. 16.

3. There is yet another encouragement to continue in prayer with God; and that is this:

As there is a mercy-ſeat, from whence God is willing to commune with poor ſinners; ſo there is alſo by this mercy-ſeat, Jeſus Chriſt, who continually beſprinkleth it with his blood. Hence it is called *the blood of ſprinkling*, Heb. 12. 14. When the high-prieſt under the law was to go into the holieſt, where the mercy-ſeat was, he might not go in without blood, Heb. 9. 7.

Why ſo? Becauſe, though God was upon the mercy-ſeat, yet he was perfectly juſt as well as merciful. Now the blood was to ſtop juſtice from running out upon the perſons concerned in the interceſſion of the high-prieſt, as in Lev 16. 13,—17. to ſignify, that all thine unworthineſs that thou feareſt, ſhould not hinder thee from coming to God in Chriſt for mercy. Thou crieſt out that thou art vile, and therefore God will not regard thy prayer; it is true, if thou delight in thy vileneſs, and come to God out of a mere pretence. But if from a ſenſe of thy vileneſs thou do pour out thy heart to God, deſiring to be ſaved from the guilt, and cleanſed from the filth, with all thy heart; fear not, thy vileneſs will not cauſe the Lord to ſtop his ear from hearing of thee. The value of the blood of Chriſt, which is ſprinkled upon the mercy-ſeat, ſtops the courſe of juſtice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou haſt therefore, as afore ſaid, boldneſs to enter into the holieſt, by the blood of Jeſus, that hath made a new and living way for thee, thou ſhall not die, Heb. 10. 19, 20.

Beſides, Jeſus is there, not only to ſprinkle the mercy-ſeat with his blood, but he ſpeaks, and his blood ſpeaks; he hath audience, and his blood hath audience; inſomuch that God ſaith, when he doth but ſee the blood, *he will paſs over you, and the plague ſhall not be upon you, &c.*

I ſhall not detain you any longer. Be ſober and humble; go to the Father in the name of the Son, and tell him your caſe, in the aſſiſtance of the Spirit, and you will then feel the benefit of praying with the Spirit and the underſtanding alſo.

Uſe 3. A word of Reproof.

1. This ſpeaks ſadly to you who never pray at all. I will pray, ſaith the apoſtle, and ſo ſaith the heart of them that are Chriſtians. Thou then art not a Chriſtian that art not a praying perſon. The promiſe is, *That every one that is righteous ſhall pray*, Pſal. 32. 6. Thou then art a wicked wretch that prayeſt not. Jacob got the name of Iſrael by wreſtling with God, Gen 32. And all his children bare that name with him, Gal. 6. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is ſuch as this, *Pour out thy fury upon the Heathen, O Lord, and upon the people that call not upon thy name*, Jer. 10. 25. How likeſt thou this, O thou that art ſo far off from pouring out thine heart before God, that thou goeſt to bed like a dog, and riſeſt like an hog, or a ſot, and forgetteſt to call upon him? What wilt thou do when thou ſhalt be damned in hell, becauſe thou couldſt not find in thine heart to aſk for heaven? Who will grieve for thy ſorrow, that didſt not count mercy worth aſking for? I tell thee, the ravens, the dogs, &c. ſhall riſe up in judgement againſt thee, for they will according to their kind make ſigns, and a noiſe for ſomething to refreſh them when they want it; but thou haſt not the heart to aſk for heaven, though thou muſt eternally periſh in hell, if thou haſt it not.

2. This rebukes you that make it your buſineſs to ſlight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God ſhall come to reckon for theſe things? You count it high treaſon to ſpeak but a word againſt the king, nay, you tremble at the thoughts of it; and yet in the mean time you will blaſpheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleaſant unto you? Did God ſend his Holy Spirit into the hearts of his people, to that end that you ſhould taunt at it? Is this to ſerve God? and doth this demonſtrate the reformation of your church? nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your ſins againſt the law, but you muſt ſin againſt the Holy Ghoſt?

Muſt the holy, harmleſs, and undefiled Spirit of grace, the nature of God, the promiſe of Chriſt, the Comforter of his children, that without which no man can do any ſervice acceptable to the Father; muſt this, I ſay, be the burthen of your ſong, to taunt, deride, and mock at? If God ſent Corah and his company head-long to hell, for ſpeaking againſt Moſes and Aaron, Numb. 16. Do you that mock at the Spirit of Chriſt, think to eſcape unpuniſhed? Heb. 10. 29. Did you never read what God did to Ananias and Sapphira, for telling but one lie againſt it? Acts 5. 1,—8. Alſo to Simon Magus for but undervaluing of it? Acts 8. 18,—22. And will thy ſin be a virtue, or go unrewarded with vengeance, that makeſt it thy buſineſs to rage againſt, and oppoſe its office, ſervice, and help, that it giveth to the children of God? it is a fearful thing to do deſpite unto the Spirit of grace. Compare Matth. 12. 31. with Mark 3. 20.

3. As this is the doom of thoſe who do openly blaſpheme the Holy Ghoſt, in a way of diſdain and reproach to its office and ſervice: ſo alſo it is ſad for you, who reſiſt this Spirit of prayer, by a form of man's inventing. A very juggle of the devil, that the traditions of men ſhould be of better eſteem, and more to be owned than the Spirit of prayer. What is this leſs than that accurſed abomination of Jeroboam, which kept many from going to Jeruſalem, the place and way of God's appointment to worſhip; and by that means brought ſuch diſpleaſure from God upon them, as to this day is not appeaſed? One would think that God's judgements of old upon the hypocrites of that day ſhould make them that have heard of ſuch things, take heed and fear to do ſo. Yet the doctors of our day are ſo far from taking of warning by the puniſhment of others, that they do moſt deſperately ruſh into the ſame tranſgreſſion, viz. to ſet up an inſtitution of man, neither commanded nor commended of God; and whoſoever will not obey herein, they muſt be driven either out of the land or the world.

Hath God required theſe things at your hands? If he hath, ſhew us where? If not (as I am ſure he hath not), then what curſed preſumption is it in any pope, biſhop, or other, to command that in the worſhip of God which he hath not required? Nay further, it is not that part only of the form, which is ſeveral texts of ſcripture, that we are commanded to ſay; but even all muſt be confeſſed as the divine worſhip of God, notwithſtanding thoſe abſurdities contained therein, which becauſe they are at large diſcovered by others, I omit the rehearſal of them. Again, though a man be willing to live never ſo peaceably; yet becauſe he cannot, for conſcience ſake, own that for one of the moſt eminent parts of God's worſhip, which he never commanded; therefore muſt that man be looked upon as factious, ſeditious, erroneous, heretical; a diſparagement to the church, a ſeducer of the people, and what not? Lord, what will be the fruit of theſe things, when for the doctrine of God there is impoſed (that is more than taught), the traditions of men? Thus is the Spirit of prayer diſowned, and the form impoſed; the ſpirit debaſed, and the form extolled; they that pray with the Spirit, though never ſo humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous! And how will the favourites of ſuch a practice anſwer that ſcripture, which commandeth, that the church ſhould turn away from ſuch as have a form of godlineſs, and deny the power thereof? And if I ſhould ſay, that men that do theſe things afore ſaid, do advance a form of prayer of other mens making, above the ſpirit of prayer, it would not take long time to prove it? For he that advanceth the book of Common-prayer above the Spirit of prayer, he doth advance a form of mens making above it. But this do all thoſe who baniſh, or deſire to baniſh, them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that becauſe they do it. Therefore they love and advance the form of their own or others inventing, before the Spirit of prayer, which is God's ſpecial and gracious appointment.

If you deſire the clearing of the minor, look into the gaols in England, and into the alehouſes of the ſame; and I trow, you will find thoſe that plead for the Spirit of prayer in the goal, and them that look afer the form of mens inventions only in the alehouſe. It is evident alſo by the ſilencing of God's dear miniſters, though never ſo powerfully enabled by the Spirit of prayer, if they in conſcience cannot admit of that form of Common-prayer. If this be not an exalting the Common-prayer book above either praying by the Spirit, or preaching the word, I have taken my mark amiſs. It is not pleaſant for me to dwell on his; the Lord in mercy turn the hearts of the people to ſeek more after the Spirit of prayer; and in the ſtrength of that, to pour out their ſouls before the Lord. Only let me ſay, it is a ſad ſign, that that which is one of the moſt eminent parts of the pretended worſhip of God, is Antichriſtian, when it hath nothing but the tradition of men, and the ſtrength of perſecution, to uphold or plead for it.

I ſhall conclude this diſcourſe with this word of advice to all God's people.

1. Believe that as ſure as you are in the way of God, you muſt meet with temptations.
2. The firſt day therefore that thou doſt enter Chriſt's congregation, look for them.
3. When they do come, beg of God to carry thee through them.
4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world.
5. Take heed of the flatteries of falſe brethren.
6. Keep in the life and power of truth.
7. Look muſt at the things which are not ſeen.
8. Take heed of little ſins.
9. Keep the promiſe warm upon thy heart.
10. Renew thy acts of faith in the blood of Chriſt.
11. Conſider the work of thy regeneration.
12. Count to run with the foremoſt therein.

Grace be with you.

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# The STRAIT GATE; or, Great difficulty of going to Heaven.

Plainly proving, by the ſcriptures, that not only the rude and profane, but many great profeſſors will come ſhort of that kingdom.

*Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in thereat: becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,* MATTH. 7. 13, 14.

## To the READER.

Courteous Reader,

GOD (I hope) hath put it into my heart to write unto thee another time, and that about matters of the greateſt moment, (for now we diſcourſe not about things controverted among the godly, but directly about the ſaving or damning of the ſoul; yea, moreover, this diſcourſe is about the fewneſs of them that ſhall be ſaved, and it proves, that many an high profeſſor will come ſhort of eternal life); wherefore the matter muſt needs be ſharp, and ſo diſliked by ſome, but let it not be rejected by thee. The text calls for ſharpneſs, ſo do the times, yea, the faithful diſcharge of my duty towards thee, hath put me upon it.

I do not now pipe but mourn, and it will be well for thee, if thou canſt graciouſly lament, Matth. 11. 17. Some (ſay they) make the gate of heaven too wide and ſome make it too narrow; for my part, I have here preſented thee with as true a meaſure of it, as by the word of God I can: Read me therefore, yea, read me, and compare me with the Bible, and if thou findeſt my doctrine and that book of God concur, embrace it, as thou wilt anſwer the contrary in the day of judgement. This awakening work (if God will make it ſo) was prepared for thee: if there be need, and it wounds, get healing by blood: if it diſquiets, get peace by blood: if it takes away all thou haſt, becauſe it was naught, (for this book is not prepared to take away true grace from any), then buy of Chriſt gold tried in the fire, that thou mayſt be rich, and white raiment, that thou mayſt be cloathed, and that the ſhame of thy nakedneſs doth not appear, and anoint thine eyes with eye-ſalve, that thou mayſt ſee, Rev. 3. 18. Self-flatteries, ſelf-deceivings, are eaſy and pleaſant, but damnable. The Lord give thee an heart to judge right of thyſelf, right of this book, and ſo prepare for eternity, that thou mayſt not only expect entrance, but be received into the kingdom of Chriſt, and of God. Amen.

So prays thy Friend,

JOHN BUNYAN.

# The STRAIT GATE.

LUKE 13. 24. *Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

THESE are the words of our Lord Jeſus Chriſt, and are therefore, in eſpecial manner, to be heeded; beſides, the ſubject matter of the words is the moſt weighty, to wit, how we ſhould attain ſalvation, and therefore alſo to be heeded.

The occaſion of the words was a queſtion which one that was at this time in the company of the diſciples, put to Jeſus Chriſt; the queſtion was this, *Lord, are there few that be ſaved?* ver. 23. A ſerious queſtion, not ſuch as tended to the ſubverſion of the hearers, as tho many now a-days do; but ſuch as in its own nature tended to the awakening of the company to good, and that called for ſuch an anſwer that might profit the people alſo. This queſtion alſo well pleaſed Jeſus Chriſt, and he prepareth, and giveth ſuch an anſwer, as was without the leaſt retort, or ſhew of diſtaſte; ſuch an anſwer, I ſay, as carried in it the moſt full reſolve to the queſtion itſelf, and help to the perſons queſtioning: *And he ſaid unto them, ſtrive to enter in,* &

&c. The words are an anſwer, and an inſtruction alſo.

1. An anſwer, and that in the affirmative; the gate is ſtrait, many that ſeek will not be able, therefore but few ſhall be ſaved.

2. The anſwer is an inſtruction alſo: *ſtrive to enter in*, &c. good counſel, and inſtruction; pray God help me, and my reader, and all that love their own ſalvation, to take it.

My manner of handling the words will be, firſt, by way of explication, and then, by way of obſervation.

I. By way of explication.

The words are to be conſidered, firſt, with reference to their general ſcope; and then with reference to their ſeveral phraſes.

Firſt, The general ſcope of the text is to be conſidered, and that is that great thing ſalvation; for theſe words do immediately look at, point to, and give directions about ſalvation: *Are there few that be ſaved? ſtrive to enter in at the ſtrait gate.*

The words, I ſay, are to direct us, not only to talk of, or to wiſh for, but to underſtand how we ſhall, and to ſeek that we may be effectually ſaved, and therefore of the greateſt importance. To be ſaved! what is like being ſaved? To be ſaved from ſin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God; of his grace; of his kingdom and eternal glory; what is like it? and yet all this is included in this word *ſaved*, and in the anſwer to that queſtion, are there few that be ſaved? Indeed this word *ſaved* is but of little uſe in the world, ſave to them that are heartily afraid of damning. This word lies in the Bible, as excellent ſalves lie in ſome mens houſes, thruſt into a hole, and not thought on for many months, becauſe the houſehold-people have no wounds nor ſores: In time of ſickneſs, what ſo ſet by, as the doctor's glaſſes, and gally-pots full of his excellent things; but when the perſon is grown well, the reſt is thrown to the dunghill. Oh! when men are ſick of ſin, and afraid of damning, what a text is that, where this word *ſaved* is found? Yea, what a word of worth, and goodneſs, and bleſſedneſs, is it to him that lies continually upon the wrath of a guilty conſcience? *But the whole need not the phyſician:* He therefore, aud he only, knows what ſaved means, that knows what hell, and death, and damnation, means: *What ſhall I do to be ſaned?* is the language of the trembling ſinner. *Lord ſave me*, is the language of the ſinking ſinner; and none admire the glory that is in that word *ſaved*, but ſuch as ſee, without being ſaved, all things in heaven and earth are emptineſs to them: they alſo that believe themſelves privileged in all the bleſſedneſs that is wrapped up in that word, bleſs and admire God that hath ſaved them: wherefore ſince the thing intended both in the queſtion and the anſwer, is no leſs than the ſalvation of the ſoul, I beſeech you to give the more earneſt heed, Heb. 21.

But to come to the particular phraſes in the words, and to handle them orderly, in the words I find four things.

1. An intimation of the kingdom of heaven; 2. A deſcription of the entrance into it; 3. An exhortation to enter into it; and, 4. A motive to enforce that exhortation.

1. An intimation of the kingdom of heaven; for when he ſaith, *Strive to enter in;* and in ſuch phraſes there is ſuppoſed a place or ſtate, or both, to be enjoyed. *Enter in;* enter into what, or whither, but into a ſtate or place, or both; and therefore when you read this word *enter in*, you muſt ſay there is certainly included in the text that good thing that yet is not expreſſed; *Enter in*, into heaven, that is the meaning, where the ſaved are, and ſhall be, into heaven, that place, that glorious place, where God, and Chriſt, and angels are, and the ſouls or ſpirits of juſt men made perfect; *Enter in;* that thing included, though not expreſſed in the words, is called in another place, the Mount Sion, the heavenly Jeruſalem, the general aſſembly and church of the firſt-born which are written in heaven, Heb. 12. And therefore the words ſignify unto us, that there is a ſtate moſt glorious, and that when this world is ended; and that this place and ſtate is likewiſe to be enjoyed, and inherited by a generation of men for ever. Beſides, this word, *enter in*, ſignifieth that ſalvation to the full is to be enjoyed only there, and that there only is eternal ſafety; all other places and conditions are hazardous, dangerous, full of ſnares, imperfections, temptations, and afflictions, but there all is well; there is no devil to tempt, no deſperately wicked heart to deliver us up, no deceitful luſt to entangle, nor any enchanting world to bewitch us: there all ſhall be well to all eternity. Further, all the parts of, and circumſtances that attend ſalvation, are only there to be enjoyed: there only is immortality and eternal life; there is the glory and fulneſs of joy, and the everlaſting pleaſures; there is God and Chriſt to be enjoyed by open viſion, and more; there are the angels, and the ſaints; further, there is no death, nor ſickneſs, no ſorrow, nor ſighing, for ever: there is no pain, nor perſecutor, nor darkneſs, to eclipſe our glory. O this Mount Sion! O this heavenly Jeruſalem! 2 Cor. 5. 1,—5.; Pſal. 16. 11.; Luke 20. 35, 36.; Heb. 12. 12, 13, 14.

Behold therefore what a great thing the Lord Jeſus hath included by this little word *in*. In this word is wrapt up an whole heaven and eternal life; even as there is alſo by other little words in the holy ſcriptures of truth; as where he ſaith, *Knock, and it ſhall be opened unto you*, and the elect have obtained it. This ſhould teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and underſtanding, we may eaſily paſs over without any great regard, ſuch a word as may have a glorious kingdom and eternal ſalvation in the bowels of it: Yea, ſometimes, as here, a whole heaven is intimated, where it is not at all expreſſed. The apoſtles of old did uſe to fetch great things out of the ſcriptures, even out of the very order and timing of the ſeveral things contained therein. See Rom. 4. 9, 10, 11.; Gal. 3. 16, 17.; Heb. 8. 13. But,

2. As we have here an intimation of the kingdom of heaven, ſo we have a deſcription of the entrance into it, and that by a double ſimilitude: 1. It is called a *gate;* 2. A *ſtrait gate: Strive to enter in at the ſtrait gate.*

*1ſt*, It is ſet forth by the ſimilitude of a gate. A gate, you know, is of a double uſe; it is to open and ſhut, and ſo conſequently, to let in or to keep out; and to do both theſe at the ſeaſon; as he ſaid, *Let not the gates of Jeruſalem be opened till the ſun be hot;* and again, *I command that the gate ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath*, Neh. 7. 3.; & 13. 19, 20. And ſo you find of this gate of heaven, when the five wiſe virgins came, the gate was opened, but afterwards came the other virgins, and the door was ſhut, Mat. 11. So then the entrance into heaven is called a *gate*, to ſhew there is a time when there may be entrance, and there will come a time when there ſhall be none; and indeed this is a chief truth contained in the text; *Strive to enter in at the ſtrait gate, for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* I read in the ſcriptures of two gates or doors, through which they that go to heaven muſt enter.

(1) There is the door of faith, the door which the grace of God hath opened to the Gentiles; this door is Jeſus Chriſt, as alſo himſelf doth teſtify, ſaying, *I am the door*, &c. Acts 14. 27.; John 10. 9. By this door men enter into God's favour and mercy, and find forgiveneſs through faith in his blood, and live in hope of eternal life: and therefore himſelf alſo ſaid, *I am the door, by me if any man enter in, he ſhall be ſaved.* that is, received to mercy, and inherit eternal life. But,

(2) There is another door or gate; (for that which is called in the text a *gate*, is twice in the next verſe called a *door*); there is, I ſay, another gate, and that is the paſſage into the very heaven itſelf; the entrance into the celeſtial manſion-houſe, and that is the gate mentioned in the text, and the door mentioned twice in the verſe that follows. And thus Jacob called it, when he ſaid, Bethel was the houſe of God, and this is the gate of heaven, that is, the entrance, for he ſaw the entrance into heaven. One end of Jacob's ladder ſtands in Bethel, God's houſe, and the other end

reacheth up to the gate of heaven, Gen. 28. 10,—18. Jacob's ladder was the figure of Chriſt, which ladder was not the gate of heaven, but the way from the church to that gate which he ſaw above at the top of the ladder, Gen. 28. 12. and John 1. 51. But again, that the gate in the text is the gate or entrance into heaven, conſider,

(1) It is that gate that letteth men into, or ſhutteth men out of that place or kingdom where Abraham, and Iſaac, and Jacob is, which place is that paradiſe where Chriſt promiſed the thief, that he ſhould be that day, that he aſked to be with him in his kingdom; it is that place into which Paul ſaid, he was caught, when he heard words unlawful or impoſſible for a man to utter, Luke 13. 20.; & 23. 24.; 2 Cor. 12. 1,—6.

*Queſt.* But is not Chriſt the gate or entrance into this heavenly place?

*Anſ.* He is he without whom no man can get thither, becauſe by his merits men obtain that world, and alſo becauſe he (as the Father) is the donor and diſpoſer of that kingdom to whom he will. Farther, this place is called his houſe, and himſelf the maſter of it, (when once the maſter of the houſe is riſen up, and hath ſhut too the door, ver. 25.). But we uſe to ſay, that the maſter of the houſe is not the door; Men enter into heaven, then, by him, not as he is the gate, or door, or entrance, into the celeſtial manſion-houſe, but as he is the giver and diſpoſer of that kingdom to them who he ſhall count worthy, becauſe he hath obtained it for them.

(2) That this gate is the very paſſage into heaven, conſider the text hath ſpecial reference to the day of judgement, when Chriſt will have laid aſide his mediatory office, which before he exerciſed for the bringing to the faith his own elect; and will then act, not as one that juſtifies the ungodly, but as one that judgeth ſinners. He will now be riſen up from the throne of grace, and ſhut up the door againſt all the impenitent, and will be ſet upon the throne of judgement, from thence to proceed with ungodly ſinners.

*Obj.* But Chriſt bids ſtrive, *Strive now to enter in at the ſtrait gate*, but if that gate be as you ſay, the gate or entrance into heaven, then it ſhould ſeem that we ſhould not ſtrive till the day of judgement, for we ſhall not come at that gate till then.

*Anſ.* Chriſt, by this exhortation, *Strive*, &c. doth not at all admit of, or countenance delays, or that a man ſhould neglect his own ſalvation; but putteth poor creatures upon preparing for the judgement, and counſelleth them now to get thoſe things that will then give them entrance into glory. This exhortation is much like theſe, *Be ye therefore ready alſo, for at ſuch an hour as you think not, the Son of Man cometh, And they that were ready went in with him to the marriage, and the door was ſhut*, Matth. 24. 44.; & 25. 10.

So that when he ſaith, *Strive to enter in*, it is as much as if he ſhould ſay, Bleſſed are they that ſhall be admitted another day to enter into the kingdom of heaven; but they that ſhall be accounted worthy of ſo unſpeakable a favour, muſt be well prepared and fitted for it before hand: Now the time to be fitted is not the day of judgement, but the day of grace; not then, but now: Therefore ſtrive now for thoſe things that will then give you entrance into the heavenly kingdom. But,

2dly, As is it called *a gate*, ſo it is called *a ſtrait gate: Strive to enter in at the ſtrait gate.*

The ſtraitneſs of this gate is not to be underſtood carnally, but myſtically: You are not to underſtand it, as if the entrance into heaven was ſome little pinching wicket; no, the ſtraitneſs of this gate is quite another thing: This gate is wide enough for all them that are the truly gracious and ſincere lovers of Jeſus Chriſt, but ſo ſtrait, as that not one of the other can by any means enter in: *Open to me the gates of righteouſneſs, I will go into them, and I will praiſe the Lord. This gate of the Lord into which the righteous ſhall enter*, Pſal. 118. 19, 20. By this word therefore Chriſt Jeſus hath ſhewed unto us, that without due qualifications there is no poſſibility of entering into heaven; the ſtrait gate will keep all others out. When Chriſt ſpake this parable, he had doubtleſs his eye upon ſome paſſage or paſſages of the Old Teſtament, with which the Jews were well acquainted. I will mention two, and ſo go on.

(1) The place by which God turned Adam and his wife out of Paradiſe. Poſſibly our Lord might have his eye upon that, for though that was wide enough for them to come out at, yet it was too ſtrait for them to go in at. But what ſhould be the reaſon of that? Why, they had ſinned; and therefore *God ſet at the eaſt of that garden cherubims, and a flaming ſword, turning every way, to keep the way of the tree of life*, Gen. 3. 24. The cherubims, and this flaming ſword, they made the entrance too ſtrait for them to enter in. Souls, there are cherubims, and a flaming ſword, at the gates of heaven, to keep the way of the tree of life; therefore none but them that are duly fitted for heaven can enter in at this ſtrait gate, the flaming ſword will keep all others out. *Know you not that the unrighteous ſhall not inherit the kingdom of God; be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God*, 1 Cor. 6. 9.

(2) Perhaps our Lord might have his eye upon the gates of the temple when he ſpoke this word unto the people; for though the gates of the temple were ſix cubits wide, yet they were ſo ſtrait, that none that were unclean in any thing might enter in thereat, Ezek. 40. 48. becauſe there were placed at them gates, porters, whoſe office was to look that none but thoſe that had right to enter, might go in thither: *And ſo it is written*, Jehoiadah ſet porters at the gates of the houſe of the Lord, that none that were unclean in any thing might enter in, 2 Chron. 23. 19. Souls, God hath porters at the gates of the temple, at the gate of heaven; porters, I ſay, placed there by God, to look that none that are unclean in any thing may come in thither. In at the gate of the church, none may enter now, that are open profane and ſcandalous to religion: no, though they plead they are beloved of God: *What hath my beloved to do in mine houſe*, (ſaith the Lord) *ſeeing ſhe hath wrought lewdneſs with many?* Jer. 11. 15.

I ſay, I am very apt to believe that our Lord Jeſus Chriſt had his thoughts upon theſe two texts, when he ſaid, The gate is ſtrait: and that which confirms methe more in the thing is this, a little below the text, he ſaith, *There ſhall be weeping and gnaſhing of teeth, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourſelves thruſt out*, ver. 28. Thruſt out, which ſignifieth a violent act, reſiſting with ſtriving thoſe that would (though unqualified) enter: The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and ſtrength, leſt the unſanctified or unprepared ſhould by ſome means enter in. We read, in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels: but what did they do there? Why, amongſt the reſt of their ſervice, this was one thing, that there might in no wiſe enter in any thing that defileth, or worketh abomination, and that maketh a lie, Rev. 21. 12, 21.

But more particularly to ſhew what it is that maketh this gate ſo ſtrait: There are three things that maketh it ſtrait. 1. There is ſin. 2. There is the word of the law. 3. There are the angels of God.

1*ſt*, There is ſin; the ſin of the profane, and the ſin of the profeſſor.

(1) The ſin of the profane: But this needs not be enlarged upon, becauſe it is concluded upon at all hands, where there is the common belief of the being of God, and the judgement to come, that *the wicked ſhall be turned into hell, and all the nations that forget God*, Pſal. 9. 17.

(2) But there is the ſin of profeſſors; or take it rather thus, there is a profeſſion that will ſtand with an unſanctified heart and life; the ſin of ſuch will overpoiſe the ſalvation of their ſouls, the ſin-end being the heavieſt end of the ſcale; I ſay, that being the heavieſt end which hath ſin in it, they tilt over, and ſo are notwithſtanding their glorious profeſſion, drowned in perdition and deſtruction: *For none ſuch hath any inheritance*

*heritance in the kingdom of Chriſt and of God: therefore let no man deceive you with vain words, for becauſe of theſe things comes the wrath of God upon the children of diſobedience;* neither will a profeſſion be able to excuſe them, Eph. 5. 3,—7. The gate will be too ſtrait for ſuch as theſe to enter in thereat. A man may partake of ſalvation in part, but not of ſalvation in whole. God ſaved the children of Iſrael out of Egypt, but overthrew them in the wilderneſs: *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed them that believed not:* So we ſee that (notwithſtanding their beginning) *they could not enter in, becauſe of unbelief,* Jude 5.; Heb. 3. 19.

2*dly*, There is the word of the law, and that will make the gate ſtrait alſo: None muſt go in thereat, but thoſe that can go in by the leave of the law; for tho' no man be, or can be, juſtified by the works of the law, yet unleſs the righteouſneſs and holineſs by which they attempt to enter into this kingdom, be juſtified by the law, it is in vain once to think of entering in at this ſtrait gate. Now the law juſtifieth not, but upon the account of Chriſt's righteouſneſs; if therefore thou be not indeed found in that righteouſneſs, thou wilt find the law lie juſt in the paſſage into heaven to keep thee out; every man's work muſt be tried by fire, that it may be manifeſt of what ſort it is. There are two errors in the world about the law, one is, when men think to enter in at the ſtrait gate, by the righteouſneſs of the law; the other is, when men think they may enter into heaven, without the leave of the law. Both theſe, I ſay are errors: for as by the works of the law no fleſh ſhall be juſtified, ſo without the conſent of the law no fleſh ſhall be ſaved *Heaven and earth ſhall paſs away, before one jot or tittle of the law ſhall fail, till all be fulfilled.* He therefore muſt be damned, that cannot be ſaved by the conſent of the law. And indeed this law is the flaming ſword that turneth every way; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unſanctified profeſſors; for it is taken out of the way for the truly gracious only: It will be found as a roaring lion to devour all others: becauſe of the law, therefore the gate will be found too ſtrait for the unſanctified to enter in. When the Apoſtle had told the Corinthians, that the unrighteous ſhould not inherit the kingdom of God, and that ſuch were ſome of them, he adds, *But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God,* 1 Cor. 6. 9, 10, 11. cloſely concluding, that had they not been waſhed and ſanctified, and juſtified, in the name of the Lord Jeſus, the law, for their tranſgreſſions, would have kept them out; it would have made the gate too ſtrait for them to enter in.

3*dly*, There are alſo the angels of God, and by reaſon of them the gate is ſtrait. The Lord Jeſus calleth the end of the world, his harveſt; and ſaith moreover, that the angels are his reapers; theſe angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them, Matth. 13. 39, 41, 49.; unleſs therefore the man that is unſanctified can maſter the law, and conquer angels; unleſs he can, as I may ſay, pull them out of the gate-way of heaven, himſelf is not to come thither for ever. No man goeth to heaven but by the help of the angels, I mean at the day of judgement: *For the Son of man ſhall ſend forth his angels, with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.* If thoſe that ſhall enter in at the ſtrait gate, ſhall only enter in thither by the conduct of the holy angels; pray when do you think thoſe men will enter in thither, concerning whom the angels are commanded to gather them, to bind them in bundles to burn them. This therefore is a third difficulty; The angels will make this entrance ſtrait; yea, too ſtrait for the unjuſtified and unſanctified to enter in thither.

3. I come now to the exhortation, which is, to ſtrive to enter in: *Strive to enter in at the ſtrait gate.* Theſe words are fitly added; for ſince the gate is ſtrait, it follows, that they who will enter in muſt ſtrive. *Strive;* this word *ſtrive* ſuppoſeth, 1. That great idleneſs is natural to profeſſors; they think to get to heaven by lying as it were on their elbows. 2. It alſo ſuggeſteth, that many will be the difficulties that profeſſors will meet with before they get to heaven. 3. It alſo concludeth, that only the labouring Chriſtian, man or woman, will get in thither. *Strive,* &c.

Three queſtions I will propound upon the word, an anſwer to which may give us light into the meaning of it: 1. What doth the word *ſtrive* import? 2. How ſhould we ſtrive? 3. Why ſhould we ſtrive?

1*ſt*, What doth this word *ſtrive* import?

*Anſ.* When he ſaith, Strive, it is as much as to ſay, bend yourſelves to the work with all your might: *Whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt,* Eccleſ. 9. 10. Thus Samſon did, when he ſet himſelf to deſtroy the Philiſtines, he bowed himſelf with all his might, Judges 16. 30. Thus David did alſo, when he made proviſion for the building and beautifying of the temple of God, 1 Chron. 29. 2. And thus muſt thou do, if ever thou entereſt into heaven.

2*dly*, When he ſaith, Strive, he calleth for the mind and will, that they ſhould be on his ſide, and on the ſide of the things of his kingdom; for none ſtrive indeed, but ſuch as have given the Son of God their heart, of which the mind and will are a principal part; for ſaving converſion lieth more in the turning of the mind and will to Chriſt, and to the love of his heavenly things, than in all knowledge and judgement. And this the Apoſtle confirmeth, when he ſaith, *Stand faſt in one ſpirit, with one mind, ſtriving,* &c. Phil. 1. 27.

(3) And, more particularly, this word *ſtrive* is expreſſed by ſeveral other terms; as, 1. It is expreſſed by that word, *ſo run that you may obtain,* 1 Cor. 9. 24, 25. 2. It is expreſſed by that word, *Fight the good fight of faith, lay hold of eternal life,* 1 Tim. 6. 12. 3. It is expreſſed by that word, *Labour not for the meat that periſheth. but for that meat that endureth to everlaſting life,* John 6. 27. 4. It is expreſſed by that word, *We wreſtle with principalities and powers, and the rulers of the darkneſs of this world,* Eph. 6. 12. Therefore, when he ſaith, *ſtrive,* it is as much as to ſay, Run for heaven, fight for heaven, labour for heaven, wreſtle for heaven, or you are like to go without it.

The ſecond queſtion is, How ſhould we ſtrive?

*Anſ.* The anſwer in general is, Thou muſt ſtrive lawfully: *and if a man alſo ſtrive for the maſtery, yet is he not crowned, except he ſtrive lawfully,* 2 Tim. 6.

But you will ſay, What is it to ſtrive lawfully?

*Anſ.* (1.) To ſtrive againſt the things which are abhorred by the Lord Jeſus; yea, to reſiſt to the ſpilling of your blood, ſtriving againſt ſin, Heb. 12. 4. To have all thoſe things that are condemned by the word; yea, though they be be thine own right hand, right eye, or right foot, in abomination; and to ſeek by all godly means the utter ſuppreſſing of them, Mark 9. 43, 45, 47.

(2) To ſtrive lawfully, is to ſtrive for thoſe things that are commanded in the word. But thou, O man of God, fly the world, and follow after, that is, ſtrive for righteouſneſs, godlineſs, faith, love, patience, meekneſs, fight the good fight of faith, lay hold on eternal life, &c. 1 Tim. 6. 11, 12.

(3) He that ſtriveth lawfully, muſt be therefore very temperate in all good and lawful things of this life. And every one that ſtriveth for the maſtery, is temperate in all things; now they do it to obtain a corruptible crown; but we an incorruptible, 1 Cor. 9. 25. Moſt profeſſors give leave to the world, and vanity of their hearts, to cloſe with them, and to hang about their necks, and make their ſtriving to ſtand rather in an outcry of words, than a hearty labour againſt the luſts and love of the world, and their own corruptions; but this kind of ſtriving is but a beating of the air, and will come to juſt nothing at laſt, 1 Cor. 9. 26.

(4) He that ſtriveth lawfully, muſt take God and Chriſt along with him to work, otherwiſe he will certainly be undone: *Whereunto* (ſaid Paul) *I alſo labour, ſtriving according to his working, which worketh in me mightily,* Col. 1. 29. And for the right performing of this, he muſt obſerve theſe following particulars.

(1) He muſt take heed, that he doth not ſtrive about things, or words, to no profit; for God will not then be with him: *Of theſe things* (ſaith the Apoſtle) *put them in remembrance; charging them before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers*, 1 Tim. 2. 14. But, alas! how many profeſſors in our days are guilty of this tranſgreſſion, whoſe religion ſtands chiefly, if not only, in a few unprofitable queſtions, and vain wranglings, about words and things to no profit, but to the deſtruction of the hearers!

(2) He muſt take heed, that whilſt he ſtrives againſt one ſin, he does not harbour and ſhelter another: or that whilſt he cries out agaiuſt other mens ſins, he does not countenance his own.

(3) In the ſtriving, ſtrive to believe, ſtrive for the faith of the goſpel; for the more we believe the goſpel, and the reality of the things of the world to come, with the more ſtomach and courage ſhall we labour to poſſeſs the bleſſedneſs, Phil. 1. 27; Heb. 4. Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

(4) As we ſhould ſtrive for, and by faith, ſo we ſhould ſtrive by prayer, Rom. 15. 30. by fervent and effectual prayers. O the ſwarms of our prayerleſs profeſſors! What do they think of themſelves? Surely the gate of heaven was heretofore as wide as in theſe our days; but what ſtriving by prayer was there then among Chriſtians, for the thing that gives admittance into this kingdom, over there is in theſe latter days?

(5) We ſhould alſo ſtrive by mortifying our members that are upon the earth: *I therefore ſo run*, (ſaid Paul), *ſo fight I, not as one that beats the air, but I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached the goſpel to others, I myſelf ſhould be a caſt-away*, Cor. 9. 27. But all this is ſpoken principally to profeſſors, ſo I would be underſtood.

I come now to the third queſtion, namely, But why ſhould we ſtrive?

*Anſ.* (1) Becauſe the thing for which you are here exhorted to ſtrive, it is worth the ſtriving for: it is for no leſs than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleaſure, ſtrive! I ſay again, how will they ſtrive for this! Now they do it for a corruptible crown; but we an incorruptible. Methinks this word heaven, and this eternal life, what is there again either in heaven or earth like them to provoke a man to ſtrive?

(2) Strive, becauſe otherwiſe the devil and hell will aſſuredly have thee: *He goes about like a roaring lion, ſeeking whom he may devour*, 1 Pet. 5. 8, Theſe fallen angels, they are always watchful, diligent, unwearied; they are alſo mighty, ſubtle, and malicious, ſeeking nothing more than the damnation of thy ſoul. O thou that art like the heartleſs dove, ſtrive!

(3) Strive becauſe every luſt ſtrives and wars againſt thy ſoul. The fleſh luſteth againſt the Spirit: *Dearly beloved, I beſeech you*, (ſaid Paul), *as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul*, Gal. 5. 17. It is a rare thing to ſee or find out a Chriſtian, that indeed can bridle his luſts; but no ſtrange thing to ſee ſuch profeſſors that are not only bridled, but ſaddled too, yea, and ridden from luſt to ſin, from one vanity to another, by the very devil himſelf, and the corruptions of their hearts.

(4) Strive, becauſe thou haſt a whole world againſt thee. The world hateth thee if thou beeſt a Chriſtian; the men of the world hate thee; the things of the world are ſnares for thee, even thy bed and table, thy wife and huſband, yea, thy moſt lawful enjoyments have that in them that will certainly ſink thy ſoul to hell, if thou doſt not ſtrive againſt the ſnares that are in them, Rom. 11. 9.

The world will ſeek to keep thee out of heaven with mocks, flouts, taunts, threatenings, gaols, gibbets, halters, burnings, and a thouſand deaths; therefor ſtrive. Again, if it cannot overcome thee with theſe, it will flatter, promiſe, allure, entice, intreat, and uſe a thouſand tricks on this hand to deſtroy thee; and obſerve, many that have been ſtout againſt the threats of the world, have yet been overcome with the bewitching flatteries of the ſame. There ever was enmity between the devil and the church, and betwixt his ſeed and her ſeed too; Michael and his angels, and the dragon and his angels, theſe make war continually, Gen. 3. Rev. 12. There hath been great deſires and endeavours among men to reconcile theſe two in one, to wit, the ſeed of the ſerpent, and the ſeed of the woman; but it could never yet be accompliſhed. The world ſays, they will never come over to us; and we again ſay, by God's grace, we will never come over to them: But the buſineſs hath not ended in words; both they and we have alſo added our endeavours to make each other ſubmit; but endeavours have proved ineffectual too. They, for their part, have deviſed all manner of cruel torments to make us ſubmit; as, ſlaying with the ſword, ſtoning, ſawing aſunder, flames, wild beaſts, baniſhments, hunger, and a thouſand miſeries. We again, on the other ſide, have laboured by prayers and tears, by patience and long-ſuffering, by gentleneſs and love, by ſound doctrine, and faithful witneſs-bearing againſt their enormities, to bring them over to us; but yet the enmity remains: ſo that they muſt conquer us, or we muſt conquer them. One ſide muſt be overcome; but the weapons of our warfare are not carnal, but mighty through God.

(5) Strive, becauſe there is nothing of Chriſtianity got by idleneſs: *Idleneſs cloths a man with rags, and the vineyard of the ſlothful is grown over with nettles*, Prov. 23. 21.; chap. 24. 30, 31, 32. Profeſſion that is not attended with ſpiritual labour, cannot bring the ſoul to heaven. The fathers before us were not ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord: *Therefore be not ſlothful; but followers of them who through faith and patience inherit the promiſes*, Rom. 12. 11.; Heb 6. 12,

*Strive to enter in.* Methinks the words at the firſt reading do intimate to us, that the Chriſtian, in all that ever he does in this world, ſhould carefully heed and regard his ſoul, I ſay, in all that ever he does. Many are for their ſouls by fits and ſtarts; but a Chriſtian indeed, in all his doing and deſigns which he contriveth and manageth in this world, ſhould have a ſpecial eye to his own future and everlaſting good; in all his labours he ſhould ſtrive to enter in: *Wiſdom* (Chriſt) *is the principal thing; therefore get wiſdom, and in all thy gettings get underſtanding*, Prov. 4. 7. Get nothing, if thou canſt not get Chriſt and grace, and further hopes of heaven in that getting; get nothing with a bad conſcience, with the hazard of thy peace with God, and that in getting it thou weakeneſt thy graces which God hath given thee; for this is not to ſtrive to enter in. Add grace to grace, both by religious and worldly duties; for ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Savionr Jeſus Chtiſt, 2 Pet. 1. 8,—12. Religious duties are not the only ſtriving times; he that thinks ſo is out. Thou mayeſt help thy faith and thy hope, in the godly management of thy calling, and mayeſt get farther footing in eternal life, by ſtudying the glory of God in all thy worldly employment. I am ſpeaking now to Chriſtians that are juſtified freely by grace; and am encouraging, or rather counſelling them to ſtrive to enter in; for there is an entering in by faith and good conſcience now, as well as our entering in body and ſoul hereafter; and I muſt add, that the more common it is to thy ſoul to enter in now by faith, the more ſtedfaſt hope ſhalt thou have of entering in hereafter in body and ſoul.

*Strive to enter in:* By theſe words alſo the Lord Jeſus giveth ſharp rebuke to thoſe profeſſors that have not eternal glory, but other temporal things in their eye, by all the buſtle that they make in the world about religion. Some there be, what a ſtir they make, what a noiſe and clamour, with their notions and forms, and yet perhaps all is for the loaves; becauſe they have eaten of the loaves, and are filled, John 6. 26. They ſtrive indeed to enter, but it is not into heaven: they find religion hath a good trade at the end of it; or they find that it is the way to credit, repute, preferment, and the like; and therefore they ſtrive to enter into theſe: But theſe have not the ſtrait gate in their eye, nor yet in themſelves have they love to their poor and periſhing ſouls; wherefore this exhortation nippeth ſuch, by predicting of their damnation.

*Strive to enter in:* Theſe words alſo ſharply rebuke them who content themſelves as the angel of the church of Sardis did, to wit, *To have a name to live, and be dead*, Rev. 3. 1. or as they of the Laodiceans, who took their religion upon truſt, and was content with a poor, wretched, lukewarm profeſſion: For ſuch as theſe altogether unlike to the exhortation in the text, that ſays, Strive; and they ſit and ſleep; that ſays, Strive to enter in, and they content themſelves with a profeſſion that is never like to bring them thither.

*Strive to enter in:* Further, theſe words put us upon proving the truth of our graces now; I ſay, they put us upon the proof of the truth of them now; for if the ſtrait gate be the gate of heaven, and yet we are to ſtrive to enter into it now, even while we live, and before we come thither, then doubtleſs Chriſt means by this exhortation, that we ſhould uſe all lawful means to prove our graces in this world, whether they will ſtand in the judgement or no: Strive to enter in; get thoſe graces now, that will prove true graces then; and therefore try them you have; and if, upon trial, they prove not right, caſt them away, and cry for better, leſt they caſt thee away, when better are not to be had: *Buy of me gold tried in the fire:* Mark that, Rev. 13. 23. Buy of me faith and grace that will ſtand in the judgement; ſtrive for that faith, buy of me that grace, and alſo white raiment, that thou mayeſt be clothed, that the ſhame of thy wickedneſs doth not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee. Mind you this advice, this is right ſtriving to enter in.

But you will ſay, How ſhould we try our graces? Would you have us run into temptation to try if they be ſound or rotten?

*Anſ.* You need not run into trials; God hath ordained, that enough of them ſhall overtake thee to prove thy graces either rotten or ſound before the day of thy death: Sufficient to the day is the evil thereof, if thou haſt but a ſufficiency of grace to withſtand. I ſay, thou ſhalt have trials enough overtake thee, to prove thy graces ſound or rotten. Thou mayeſt therefore, if God ſhall help thee, ſee how it is like to go with thee before thou goeſt out of this world, to wit, whether thy graces be ſuch as will carry thee in at the gates of heaven or no.

But how ſhould we try our graces now?

*Anſ.* How doſt thou find them in outward trials? See Heb. 11. 15, 16. How doſt thou find thyſelf in the inward workings of ſin? (Rom. 7. 24.) How doſt thou find thyſelf under the moſt high enjoyment of grace in this world? Phil. 3. 14.

But what do you mean by theſe three queſtions?

*Anſ.* I mean graces ſhew themſelves at theſe their ſeaſons whether they be rotten or ſound.

How do they ſhew themſelves to be true under the firſt of theſe?

*Anſ.* By miſtruſting our own ſufficiency, by crying to God for help, by deſiring rather to die than to bring any diſhonour to the name of God, and by counting, that if God be honoured in the trial, thou haſt gained more than all the world could give thee, 2 Chron. 20. 12.; & 14. 11.; Acts 4.; Acts 20. 22.; 2 Cor. 4. 17, 18; Heb. 11. 24, 25.

How do they ſhew themſelves to be true under the ſecond?

*Anſ.* By mourning, and confeſſing, and ſtriving, and praying, againſt them; by not being content, ſhouldſt thou have heaven, if they live, and defile thee; and by counting of holineſs the greateſt beauty in the world; and by flying to Jeſus Chriſt for life, Zech. 12. 10.; John. 19.; Heb. 12. 4; Pſal. 19. 12.

How do they ſhew themſelves to be true under the third?

*Anſ.* By prizing the true graces above all the world, by praying heartily that God will give thee more, by not being content with all the grace thou canſt be capable of enjoying on this ſide heaven and glory, Pſal. 84. 10.; Luke 17. 5.: Philip. 3.

*Strive to enter in:* The reaſon why Chriſt addeth theſe words, *to enter in*, is obvious, to wit, becauſe there is no true and laſting happineſs on this ſide heaven: I ſay, none that is both true and laſting, I mean as to our ſenſe and feeling, as there ſhall; for here have we no continuing city, but we ſeek one to come, Heb. 13. 14. The heaven is within; ſtrive therefore to enter in: The glory is within: ſtrive therefore to enter in: The Mount Sion is within; ſtrive therefore to enter in: The heavenly Jeruſalem is within; ſtrive therefore to enter in: Angels and ſaints are within; ſtrive therefore to enter in; and to make up all, the God and Father of our Lord Jeſus Chriſt, and that glorious Redeemer, is within; ſtrive therefore to enter in.

*Strive to enter in:* For without are dogs, ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie: Without are alſo the devils, and hell, and death, and all damned ſouls; without is howling, weeping, wailing, and gnaſhing of teeth; yea, without are all the miſeries, ſorrows, and plagues that an infinite God can in juſtice and power inflict upon an evil and wicked generation; *ſtrive therefore to enter in at the ſtrait gate*, Rev. 22. 15.; Matth. 25. 41.; Rev. 12. 9.; Iſa. 65. 13, 14.; Matth. 22. 13.; Deut. 29. 18, 19, 20.

*Strive to enter in at the ſtrait gate*, for many, *I ſay unto you, will ſeek to enter in, and ſhall not be able.*

4. We are now come to the motive which our Lord urges to inforce his exhortation.

He told us before, That the gate was ſtrait; he alſo exhorted us to ſtrive to enter in thereat, or to get thoſe things now that will further our entrance then, and to ſet ourſelves againſt thoſe things that will hinder our entering in.

In this motive there are five things to be minded.

(1) That there will be a diſappointment to ſome at the day of judgement, they will ſeek to enter in, and ſhall not be able.

(2) That not a few, but many, will meet with this diſappointment; *for* many *will ſeek to enter in, and ſhall not be able.*

(3) This doctrine of the miſcarriage of many, then, it ſtandeth upon the validity of the word of Chriſt; *For many*, I ſay, *will ſeek to enter in, and ſhall not be able.*

(4) Profeſſors ſhall make a great heap among the many that ſhall fall ſhort of heaven: *For many, I ſay* unto you, *will ſeek to enter in, and ſhall not be able.*

(5) Where grace and ſtriving are wanting now, ſeeking and contending to enter it will be unprofitable then, *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

But I will proceed in my former method, to wit, to open the words unto you.

*For many*, &c. If he had ſaid, For *ſome* will fall ſhort; it had been a ſentence to be minded; if he had ſaid, For ſome that ſeek, will fall ſhort, it had been very awakening: but when he ſaith, Many, many will fall ſhort, yea, many among profeſſors will fall ſhort; this is not only awakening, but dreadful.

*For many*, &c. I find this word *many* variouſly applied in ſcripture.

(1) Sometimes it intendeth the open profane, the wicked and ungodly world, as where Chriſt ſaith, *Wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be that go in thereat*, Mat. 7. 13. I ſay by the *many* here, he intends thoſe chiefly that go on in the broad way of ſin and profaneneſs, bearing the tokens of their damnation in their foreheads, thoſe whoſe daily practice proclaims, *that their feet go down to death, and their ſteps take hold of hell*, Job. 21. 29, 30.; Iſa. 3. 9.; Prov 4.

(2) Sometimes this word *many* intendeth thoſe that cleave to the people of God deceitfully, and in hypocriſy, or as Daniel hath it, *Many ſhall cleave unto the church with flatteries*, Dan. 11. 34. The word *many* in this text includeth all thoſe who feign themſelves better than they are in religion; it includeth I ſay thoſe that have religion only, for an holiday-ſaint to ſet them out at certain times, and when they come among ſuitable company.

(3) Sometimes this word *many* intendeth them that apoſtatize from Chriſt, ſuch as for a-while believe, and in time of temptation fall away, as John ſaith of ſome

of Chriſt's diſciples: *From that time many of his diſciples went back, and walked no more with him*, John 6. 65.

(4) Sometimes this word *many* intendeth them that make a great noiſe, and do many great things in the church, and yet want ſaving grace: *Many* ſaith Chriſt *will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out devils, and in thy name done many wonderful works?* Mark, there will be many of theſe.

(5) Sometimes this word *many* intendeth thoſe poor ignorant deluded ſouls that are led away with every wind of doctrine; thoſe who are caught with the cunning and crafty deceiver, who lieth in wait to beguile the unſtable: *And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of*, 2 Pet. 2. 2.

(6) Sometimes this word *many* includeth all the world, good and bad: *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt*, Dan. 12. 2. compare with John 5. 28, 29.

(7) Laſtly, Sometimes this word *many* intendeth the good only, *Even them that ſhall be ſaved*, Luke 1. 10.; & 2. 34.

Since then that the word is ſo variouſly applied, let us inquire how it muſt be taken in the text. And,

(1) It muſt not be applied to the ſincererly godly, for they ſhall never periſh, John 10. 27, 28.

(2) It cannot be applied to all the world, for then no fleſh ſhould be ſaved.

(3) Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded.

(4) But by the many in the text our Lord intendeth in ſpecial the profeſſor; the profeſſor, I ſay, how high ſoever he ſeems to be now, that ſhall be found without ſaving grace in the day of judgement.

Now that the profeſſors is in ſpecial intended in this text, conſider, ſo ſoon as the Lord had ſaid, *Many will ſeek to enter in, and ſhall not be able*, he pointeth as with his finger, at the many that then he in ſpecial intendeth, to wit, them among whom he had taught: them that had eat and drunken in his preſence; them that had propheſied, and caſt out devils in his name, and in his name had done many wonderful works, Luke 23. 26.; Matth. 7. 27. Theſe are the many intended by the Lord in this text, though others alſo are included under the ſentence of damnation by his word in other places. *For many*, &c. Matthew ſaith concerning this ſtrait gate, That there are but few that find it. But it ſeems the caſt-aways in my text did find it; for you read, that they knocked at it, and cried, *Lord, open unto us*. So then, the meaning may ſeem to be this, many of the few that find it will ſeek to enter in, and ſhall not be able. I find, at the day of judgement, ſome will be crying to the rocks to cover them, and ſome at the gates of heaven for entrance. Suppoſe that thoſe that cry to the rocks to cover them, are they whoſe conſcience will not ſuffer them once to look God in the face, becauſe they are fallen under preſent guilt, and the dreadful fears of the wrath of the Lamb, Rev. 6. 16. and that thoſe that ſtand crying at the gate of heaven, are thoſe whoſe confidence holds out to the laſt, even thoſe whoſe boldneſs will enable them to contend even with Jeſus Chriſt for entrance; them, I ſay, that will have profeſſion, caſting out of devils, and many wonderful works, to plead: Of this ſort are the many in my text: *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able. For many*, &c. Could we compare the profeſſors of the times with the everlaſting word of God, this doctrine would more eaſily appear to the children of men. How few among the many, yea among the ſwarms of profeſſors, have heart to make conſcience of walking before God in this world, and to ſtudy his glory among the children of men! How few, I ſay, have his name lie nearer their hearts, than their own carnal concerns! nay, do not many make his word, and his name, and his ways, a ſtalking-horſe to their own worldly advantages? God calls for faith, good conſcience, moderation, ſelf-denial, humility, heavenly-mindedneſs, love to ſaints, to enemies, and for conformity in heart, in word, and life, to his will: But where is it? Mark 11. 22.; Pet. 3. 16.; Heb. 13. 5.; Phil. 4. 5.; Matth. 10. 37, 38, 39.; Col. 3. 1,—4.; Micah 4. 8.; Rev. 2. 10.; John 15. 17.; 1 John 4. 21.; Matth. 5. 44.; Prov. 23. 26.; Col. 4. 6.

*For many, I ſay unto you.* Theſe latter words carry in them a double argument to prove the truth aſſerted before: Firſt, in that he directly pointeth at his followers: *I ſay unto you*, Many, I ſay unto you, even to you that are my diſciples, to you that have eat and drank in my preſence. I know that ſometimes Chriſt hath directed his ſpeech to his diſciples, not ſo much upon their accounts, as upon the accounts of others, but here it is not ſo; the *I ſay unto you*, in this place: is immediately concerned ſome of themſelves: *I ſay unto you, ye ſhall begin to ſtand without, and to knock, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto you, I know you not, whence you are; then ſhall ye begin to ſay, We have eat and drank in thy preſence, and thou haſt taught in our ſtreets: But he ſhall ſay, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity*; it is you, you, you, that I mean. *I ſay unto you.* It is common with a profeſſing people, when they hear a ſmart and thundering ſermon, to ſay, Now has the preacher paid off the drunkard, the ſwearer, the liar, the covetous, and adulterer; forgetting that theſe ſins may be commited in a ſpiritual and myſtical way. There is a ſpiritual drunkneſs, ſpiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himſelf a Chriſtian, and is not. Wherefore, perhaps all theſe thunders and lightenings in this terrible ſermons may more concern thee than thou art aware of: *I ſay unto you:* unto you, profeſſors, may be the application of all this thunder, Rev. 2. 9.; & 3. 9. *I ſay unto you.*

Had not the Lord Jeſus deſigned by theſe words to ſhew what an overthrow will one day be made among profeſſors, he needed not have you'd it at this rate, as in the text, and afterwards he has done; the ſentence had run intelligible enough without it; I ſay, without his ſaying, *I ſay unto you:* But the truth is, the profeſſors is in danger; the preacher and the hearer, the workers of miracles, the workers of wonders, may be all in the danger of damning, notwithſtanding all their attainments. And to awaken us all about this truth, therefore, the text muſt run thus: *For many, I ſay unto you, ſhall ſeek to enter in, and not be able.*

See you not yet that the profeſſor is in danger, and that theſe words, *I ſay unto you*, are a propheſy of the everlaſting perdition of ſome that are famous in the congregation of ſaints? I ſay, if you do not ſee it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of thoſe that are wrapped up in the 28th verſe of the chapter: *There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourſelves thruſt out.*

*For many*, I ſay *unto you:* Theſe words, I told you, carry in them a double argument for confirmation of the truth aſſerted before: Firſt, That profeſſors are here particularly pointed at: And ſecondly, It is the ſaying of the truth himſelf: For theſe words *I ſay*, are words full of authority; I ſay it, I ſay unto you, ſays Chriſt, as he ſaith in another place, It is I that ſpeak: behold it is I. The perſon whoſe words we have now under conſideration was no blundering raw-headed preacher, but the very wiſdom of God, his Son, and him that hath lain in his boſom from everlaſting, and conſequently had the moſt perfect knowledge of his Father's will, and how it would fare with profeſſors at the end of this world. And now hearken what himſelf doth ſay of the words which he hath ſpoken: *Heaven and earth ſhall paſs away, but my word ſhall not paſs way*, Matth. 24. 35. I ſay *unto you.*

The prophets uſed not to ſpeak after this manner, nor yet the holy apoſtles; for thus to ſpeak, is to preſs things to be received upon their own authority. They uſed to ſay, Thus ſaith the Lord, or Paul, or Peter, an apoſtle, or a ſervant of God. But now we are dealing with the words of the Son of God; it is he that hath ſaid it; wherefore we find the truth of the periſhing of many profeſſors aſſerted, and confirmed by Chriſt's own mouth. This conſideration carrieth great awakening in it; but into ſuch a faſt ſleep are many now-a-days fallen, that nothing will awaken them, but that ſhrill and terrible cry, *Behold the bridegroom comes go ye out to meet him.* I ſay unto you,

There are two things upon which this aſſertion may be grounded. 1. There is in the world a thing like grace, that is not. 2. There is a ſin called the ſin againſt the Holy Ghoſt, from which there is no redemption. And both theſe things befal profeſſors

*1ſt*, There is in the world a thing like grace, that is not. This is evident, becauſe we read that there are ſome that not only make a fair ſhew in the fleſh, that glory in appearance, that appear beautiful outward, that do as God's people, but have not the grace of God's people, Gal. 6. 12.; 2 Cor. 5. 12.; Matth. 23. 27.; Iſ. 57. 2, 3. It is evident alſo from thoſe frequent cautions that are every where in the ſcriptures given us about this thing: Be not deceived: Let a man examine himſelf: Examine yourſelves whether you be in the faith, Gal. 6. 7; 1 Cor. 11. 28.; 2 Cor. 13. 3. All theſe expreſſions intimate to us, that there may be a ſhew of, or a thing like grace, where there is no grace indeed. 3. This is evident from the concluſion made by the Holy Ghoſt upon this very thing; *for if a man thinketh himſelf to be ſomething, when he is nothing he deceiveth himſelf*, Gal. 6. 3. The Holy Ghoſt here concludeth, that a man may think himſelf to be ſomething, may think he hath grace, when he hath none, may think himſelf ſomething for heaven and another world, when indeed he is juſt nothing at all with reference thereto; the Holy Ghoſt alſo determines upon this point, to wit, that they do deceive themſelves: *For if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf;* he deceiveth his own ſoul, he deceiveth himſelf of heaven and ſalvation. So again, *Let no man beguile you of your reward*, Col. 2. 18. 4 It is manifeſt from the text, *For many I ſay unto you, will ſeek to enter in, and ſhall not be able.* Alas! Great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto ſalvation, no ſanctification of the Spirit, and ſo conſequently, no ſaving grace. But,

*2dly*, As there is a thing like grace, which is not, ſo there is a ſin, called the ſin againſt the Holy Ghoſt, from which there is no redemption; and this ſin doth more than ordinarily befal profeſſors

There is a ſin called the ſin againſt the Holy Ghoſt, from which there is no redemption. This is evident both from Matthew and Mark: *But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come. But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation*, Mat. 12. 32.; Mark 3. 29 Wherefore, when we know that a man hath ſinned this ſin, we are not to pray for him, or to have compaſſion on him, 1 John 15. 16.; Judges 22.

This ſin doth moſt ordinarily befal profeſſors; for there are few, if any, that are not profeſſors, that are at preſent capable of ſinning this ſin *They which were once enlightened, and have taſted the heavenly gift, that were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the power of the world to come*, Heb. 6. 4, 5; of this ſort are they that commit this ſin. Peter alſo deſcribes them to be ſuch, that ſin the unpardonable ſin: *For if after they have eſcaped the pollution of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning*, 2 Pet. 2. 2. The other paſſage in the 10th of the Hebrews holdeth forth the ſame thing: *For if we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgement, and fiery indignation, that ſhall devour the adverſaries*, Heb. 10. 26, 27. Theſe therefore are the perſons that are the prey for this ſin: This ſin feedeth upon profeſſors, and they that are ſuch, do very often fall into the mouth of this eater. Some fall into the mouth of this ſin, by deluſions and doctrines of devils; and ſome fall into the mouth of it, by returning with the dog to his vomit again, and with the ſow that was waſhed, to her wallowing in the mire, 1 Pet. 2. 22. I ſhall not here give you a particular deſcription of this ſin, that I have done elſewhere; but ſuch a ſin there is, and they that commit it ſhall never have forgiveneſs. And I ſay again, there be profeſſors that commit this unpardonable ſin, yea, more than moſt are aware of. Let all therefore look about them: The Lord awaken them that they may ſo do; for what with a profeſſion without grace, and by the venom of the ſin againſt the Holy Ghoſt, many will ſeek to enter in, and ſhall not be able. Will ſeek to enter in.

This kingdom, at the gate of which the reprobate will be ſtopped, will be at the laſt judgement the deſire of all the world; and they, eſpecially they in my text, will ſeek to enter in: for then they will ſee that the bleſſedneſs is to thoſe that ſhall get into this kingdom, according to that which is written, *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, Rev. 22. 14. To prove that they will ſeek. although I have done it already, yet read theſe texts at your leiſure, Matth. 25. 11.; & 7. 22.; Luke 13. 28. And, in a word, to give you the reaſon why they will ſeek to enter in.

(1) Now they will ſee what a kingdom it is, what glory there is in it, and now they ſhall alſo ſee the bleſſedneſs which they ſhall have, that ſhall then be counted worthy to enter in. The reaſon why this kingdom is ſo little regarded, it is becauſe it is not ſeen, the glory of it is hid from the eyes of the world: *Their eye hath not ſeen, nor their ear heard*, &c. Ay, but then they ſhall hear and ſee too; and when this comes to paſs, then, even then, he that now moſt ſeldom thinks thereof, will ſeek to enter in.

(2) They will now ſee what hell is, and what damnation in hell is, more clear than ever: They will alſo ſee how the breath of the Lord, like a ſtream of brimſtone, doth kindle it. O the ſight of the burning fiery furnace, which is prepared for the devil and his angels! This, this will make work in the ſouls of caſtaways at that day of God Almighty, and then they will ſeek to enter in.

(3) Now they will ſee what the meaning of ſuch words as theſe are, hell, fire, everlaſting fire, devouring fire, fire that never ſhall be quenched: Now they will ſee what for ever means; what eternity means: now they will ſee what this word means, the bottomleſs pit: now they will hear roaring of ſinners in this place, howling in that, ſome crying to the mountains to fall upon them, and others to the rocks to cover them; now they will ſee bleſſedneſs is no where but within.

(4) Now they will ſee what glory the godly are poſſeſſed with; how they reſt in Abraham's boſom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and bleſſedneſs, and unſpeakable happineſs that now God's people ſhall have! and this ſhall be ſeen by them that are ſhut out, by them that God hath rejected for ever: and this will make them ſeek to enter in, Luke 16. 22, 23.; & 13. 28. Will ſeek to enter in.

*Queſt.* But ſome may ſay, How will they ſeek to enter in?

*Anſ.* (1) They will put on all the confidence they can, they will trick and trim up their profeſſion, and adorn it with what bravery they can. Thus the fooliſh virgins ſought to enter in; they did trim up their lamps, made themſelves as fine as they could; they made ſhift to make their lamps to ſhine a while; but the Son of God, diſcovering himſelf, their confidence failed, their lamps went out, the door was ſhut upon them, and they were kept out.

(2) They will ſeek to enter in, by crouding themſelves in among the godly. Thus the man without the wedding-garment ſought to enter in; he goes to the wedding, gets into the wedding-chamber, ſits cloſe among the gueſts, and then, without doubt, concluded, he ſhould eſcape damnation. But you know, one black ſheep is ſoon ſeen, though it be among an hundred white ones: why even thus it fared with this poor man:

and when the King came in to ſee the gueſts, he ſaw there a man that had not on a wedding-garment. He ſpied him preſently, and before one word was ſpoken to any of the other, he had this dreadful ſalutation, *Friend, how cameſt thou in hither, not having on a wedding-garment?* And he was ſpeechleſs, though he could ſwagger it out amongſt the gueſts, yet the maſter of the feaſt, at firſt coming in, ſtrikes him dumb, and having nothing to ſay for himſelf, the King had ſomething to ſay againſt him: *Then ſaid the King to the ſervants,* (the angels), *bind him hand and foot, and take him away, and caſt him into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.*

(3) They will ſeek to enter in, by pleading their profeſſion and admittance to the Lord's ordinances, when they were in the world: *Lord, we have eat and drank in thy preſence, and thou haſt taught in our ſtreets;* we ſat at thy table, and uſed to frequent ſermons and Chriſtian aſſemblies; we were well thought of by thy ſaints, and were admitted into thy churches; we profeſſed the ſame faith as they did; Lord, Lord, open unto us.

(4) They will ſeek to enter in, by pleading their virtues, how they ſubjected to his miniſtry, how they wrought for him, what good they did in the world, and the like, Matth. 7. 22.; but neither will this help them; the ſame anſwer that the two former had, the ſame have theſe; *Depart from me, ye workers of iniquity.*

(5) They will ſeek to enter in, by pleading excuſes, when they cannot evade conviction. The ſlothful ſervant went this way to work, when he was called to account for not improving his Lord's money: *Lord,* (ſays he), *I knew thou waſt an hard man, reaping where thou haſt not ſowed, and gathering where thou haſt not ſtrawed, and I was afraid,* &c. (either that I ſhould not pleaſe in laying out thy money, or that I ſhould put it into hands out of which I ſhould not get it again at thy need), *and I went and hid thy talent in the earth; lo, there thou haſt that is thine,* and if he had ſaid, True Lord, I have not improved, I have not got; but conſider alſo, I have not embezzled, I have not ſpent nor loſt thy money, lo there thou haſt what is thine, Matth. 25. 24,—28. There are but few will be able to ſay theſe laſt words at the day of judgement. The moſt of profeſſors are for embezzling, miſpending, and ſlothing away their time, their talents, their opportunities, to do good in: But I ſay, if he that can make ſo good an excuſe as to ſay, Lo, there thou haſt what is thine; I ſay, if ſuch an one ſhall be called a wicked and ſlothful ſervant, if ſuch an one ſhall be put to ſhame at the day of judgement, yea, if ſuch an one ſhall, notwithſtanding this care to ſave his Lord's money, be caſt as unprofitable into utter darkneſs, where ſhall be weeping and gnaſhing of teeth, what will they do that have neither took care to lay out, nor care to keep what was committed to their truſt?

(6) They will ſeek to enter in, by pleading that ignorance was the ground of their miſcarrying in the things wherein they offended; wherefore when Chriſt charges them with want of love to him, and with want of thoſe fruits that ſhould prove their love to be true; as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, viſit him, come unto him, and the like; they readily reply, *Lord, when ſaw we thee an hungred, or a-thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?* Matth. 25. 41,—45. As who ſhould ſay, Lord, we are not conſcions to ourſelves that this charge is worthily laid at our door. God forbid that we ſhould have been ſuch ſinners; but, Lord, give an inſtance; when was it, or where? True, there was a company of poor ſorry people in the world very inconſiderable, ſet by with no body, but for thyſelf we profeſſed thee, we loved thee, and hadſt thou been with us in the world, wouldſt thou have worn gold, wouldſt thou have eaten the ſweeteſt of the world, we would have provided it for thee; and therefore, Lord, Lord, open to us. But will this plea do? No, Then ſhall he anſwer them, *Inaſmuch as you did it not to one of the leaſt of theſe my brethren, ye did it not to me,* This plea then, though grounded upon ignorance, which is one of the ſtrangeſt pleas for neglect of duty, would not give them admittance into the kingdom: *Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*

I might add other things by which it will appear how they will ſeek to enter in. As,

(1) They will make a ſtop at this gate, this beautiful gate of heaven, they will begin to ſtand without at the gate, as being loath to go any further. Never did malefactor ſo unwillingly turn off the ladder, when the rope was about his neck, as theſe will turn away, in that day, from the gates of heaven to hell.

(2) They will not only make a ſtop at the gate; but there they will knock and call; this alſo argueth them willing to enter. They will begin to ſtand without, and to knock at the gate, ſaying, Lord, Lord, open to us. This word Lord being doubled, ſhews the vehemency of their deſires: Lord, Lord, open to us. The devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if, Lord, Lord, thou haſt not mercy upon us; Lord, Lord, open to us.

(3) Their laſt argument for entrance is their tears, when groundleſs confidence, pleading of virtues, excuſes, and ignorance, will not do; when ſtanding at the gate, knocking and calling Lord, Lord, open to us, will not do, then they betake themſelves to their tears. Tears are ſometimes the moſt powerful arguments, but they are nothing worth here: Eſau alſo ſought it carefully with tears, but it helped him nothing at all, Heb. 12. 15, 16. There ſhall be weeping and gnaſhing of teeth, for the gate is ſhut for ever, mercy is gone for ever, Chriſt hath rejected them for ever. All their pleas, excuſes, and tears, will not make them able to enter into this kingdom.

*For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

I come now to the latter part of the words, which cloſely ſhews us the reaſon of the rejection of theſe many that muſt be damned, *they will ſeek to enter in, and ſhall not be able.*

An hypocrite, a falſe profeſſor, may go a great way, they may paſs through the firſt and ſecond watch, to wit, may be approved of Chriſtians and churches; but what will they do when they come at this iron gate that leadeth into the city? There the workers of iniquity will fall, be caſt down, and ſhall not be able to riſe.

*And ſhall not be able:* The time, as I have already hinted, which my text reſpecteth, it is the day of judgement, a day when all maſks and vizards ſhall be taken off from all faces. It is a day wherein God *will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart,* 1 Cor. 4. 5. It is alſo the day of his wrath, the day in which he will pay vengeance, even a recompence to his adverſaries.

At this day, thoſe things that now theſe many count ſound and good, will ſhake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious ſhews of gravity in the face, their holiday-words, and ſpecious carriages, will ſtand them in little ſtead: I call them holiday ones, for I perceive that ſome profeſſors do with religion, juſt as people do with their beſt apparel, hang it againſt the wall all the week, and put them on on Sundays; For as ſome ſcarce ever put on a ſuit but when they go to a fair or a market, ſo little houſe-religion will do with ſome; they ſave religion till they go to a meeting, or till they meet with a godly chapman. O poor religion! O poor profeſſor! What wilt thou do at this day, and the day of thy trial and judgement? Cover thyſelf thou canſt not: go for a Chriſtian thou canſt not; ſtand againſt the judge thou canſt not. What wilt thou do? *The ungodly ſhall not ſtand in judgement, nor ſinners in the congregation of the righteous.*

*And ſhall not be able:* The ability here intended, is not that which ſtandeth in carnal power of fleſhly ſubtlety, but in the truth and ſimplicity of thoſe things, for the ſake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which this people will not be able to enter.

(1) This kingdom belongs to the elect, to thoſe for whom it was prepared from the foundation of the world, Matth. 25. Hence Chriſt ſaith, when he comes, he

will ſend forth his angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the four winds, from one end of heaven to another, Mat. 24. And hence he ſaith again, *I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect ſhall inherit it, and my ſervants ſhall dwell there. They ſhall deceive, if it were poſſible, the very elect. But the elect hath obtained it, and the reſt were blinded.* Rom. 11. 7.

2. They will not be able to enter, becauſe they will want the birthright. The kingdom of heaven is for the heirs; and if children, then heirs; if born again, then heirs: wherefore it is ſaid expreſsly, *except a man be born again, he cannot ſee the kingdom of God.* By this one word, down goes all carnal privilege of being born of fleſh and blood, and of the will of man. Canſt thou produce the birthright, but art thou ſure thou canſt? For it will little profit thee to think of the bleſſed kingdom of heaven, if thou wanteſt a birthright to give thee an inheritance there. Eſau did deſpiſe his birthright, ſaying, What good will this birthright do me? And there are many in the world of his mind to this day. Tuſh, ſay they, they talk of being born again, what good ſhall a man get by that? They ſay, no going to heaven without being born again. But God is merciful; Chriſt died for ſinners; and we will turn when we can tend it, and doubt not but all will be well at laſt. But I will anſwer thee, thou child of Eſau, that the birthright and bleſſing go together; miſs of one, and thou ſhalt never have the other. Eſau found this true; for having firſt deſpiſed the birthright, when he would afterwards have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears, Gen. 25.; Heb. 12. 14, 15, 16.

(3) They ſhall not be able to enter in, who have not believed with the faith of God's operation; the faith that is moſt holy, even the faith of God's elect: *He that believeth on the Son of God, hath everlaſting life; he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him,* John 3. But now, this faith is the effect of electing love, and of a new birth, John 11. 12. Therefore all the profeſſors that have not that faith which floweth from being born of God, will ſeek to enter in, and ſhall not be able.

(4) They ſhall not be able to enter in that have not goſpel-holineſs; holineſs that is the effect of faith, is that which admits into the preſence of God, and into his kingdom too: *Bleſſed and holy are they that have part in the firſt reſurrection, on ſuch the ſecond death* (which is hell and eternal damnation, Rev. 20. 14.) *have no power,* Rev. 20. 6. Bleſſed and holy, with the holineſs that flows from faith which is in Chriſt, for to theſe the inheritance belongs: *That they may receive forgiveneſs of ſins, and inheritance among them that are ſanctified by faith,* (ſaith Chriſt), *which is in me,* Acts 26. 18. This holineſs, which is the natural effect of faith in the Son of God, Chriſt Jeſus the Lord, will at this day of judgement diſtinguiſh from all other ſhews of holineſs and ſanctity, be what they will, and will admit the ſoul that hath this holineſs into his kingdom, when the reſt will ſeek to enter in, and ſhall not be able.

(5) They ſhall not be able to enter in, that do not perſevere in this bleſſed faith and holineſs, not that they that have them indeed, can finally fall away, and everlaſtingly periſh; but it hath pleaſed Jeſus Chriſt to bid them that have the right, to hold faſt that they have; to endure to the end; and then tells them they ſhall be ſaved: Though it is as true, that none is of power to keep himſelf; but God worketh together with his children, and they are kept by the power of God, through faith, unto ſalvation, which is alſo laid up in heaven for them, 1 Pet. 1. 3, 4, 5.

*The fooliſh ſhall not ſtand in thy ſight, thou hateſt the workers of iniquity.* The fooliſh are the ungodly ones, that neither have faith nor holineſs, nor perſeverance in godlineſs, and yet lay claim to the kingdom of heaven: but *better is a little with righteouſneſs, than great revenues without right,* Pſal. 55.; Prov. 16. 8. What is it for me to claim a houſe, or a farm, without right? or to ſay, all this is mine, but have nothing to ſhew for it: his eſtate lieth in his conceit; he hath nothing by birth-right, and law, and therefore ſhall not be able to inherit the poſſeſſion: *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Thus you ſee, that the non-elect ſhall not be able to enter, that he that is not born again ſhall not be able to enter; that he that hath not ſaving faith, with holineſs and perſeverance flowing therefrom, ſhall not be able to enter: wherefore conſider of what I have ſaid.

II. I come now to give you ſome obſervations from the words, and they may be three.

1. When men have put in all the claim they can for heaven, but few will have it for their inheritance: *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

2. Great therefore will be the diſappointment that many will meet with at the day of judgement: *For many will ſeek to enter in, and ſhall not be able.*

3. Going to heaven therefore will be no trivial buſineſs; ſalvation is not got by a dream; they that would then have that kingdom, muſt now ſtrive lawfully to enter: *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

I ſhall ſpeak chiefly, and yet but briefly, to the firſt of theſe obſervations, to wit,

That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance: The obſervation ſtandeth of two parts.

1. That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven.

2. There will be but few of them that put in claim thereto, that ſhall enjoy it for their inheritance.

I ſhall ſpeak but a word or two to the firſt part of the obſervation, becauſe I have prevented my enlargement thereon, by my explication upon the words; but you find in the 25th of Matthew, that all they on the left hand of the judge did put in all the claim they could for this bleſſed kingdom of heaven: If you ſhall take them on the left hand, as moſt do, for all the ſinners that ſhall be damned, then that completely proveth the firſt part of the obſervation; for it is expreſsly ſaid, *Then ſhall they* (all of them jointly, and every one apart) *alſo anſwer him, ſaying, Lord, when ſaw we thus and thus, and did not miniſter unto thee,* Matth. 25. 44. I could here bring you in the plea of the ſlothful ſervant, the cry of the fooliſh virgins: I could alſo here enlarge upon that paſſage, *Lord, Lord, have we not eat and drank in thy preſence, and thou haſt taught in our ſtreets:* But theſe things are handled already, in the handling of which this firſt part of the obſervation is proved; wherefore, without more words, I will, God aſſiſting by his grace, deſcend to the ſecond part thereof, to wit,

There will be but few of them that put in claim thereto, that will enjoy it for their inheritance.

I ſhall ſpeak diſtinctly to this part of the obſervation, and ſhall firſt confirm it by a ſcripture or two.

*Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it,* Matth. 7. 13, 14.

*Fear not, little flock, it is your Father's good pleaſure to give you the kingdom,* Luke 12. 32.

By theſe two texts, and by many more that will be urged anon, you may ſee the truth of what I have ſaid.

To enlarge therefore upon the truth; and, Firſt, more generally; Secondly, more particularly.

1. More generally, I ſhall prove that in all ages but few have been ſaved.

2. More particularly, I ſhall prove but few of them that profeſs have been ſaved.

Firſt, In the old world, when it was moſt populous, even in the days of Noah, we read but of eight perſons that were ſaved out of it: Well therefore might Peter call them but few; but how few? Why but eight ſouls; wherein few, that is, eight ſouls were ſaved by water, 1 Pet. 3. 20. He touches a ſecond time upon this truth, ſaying, *He ſpared not the old world, but ſaved Noah the eight perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly:* Mark, all the reſt are called the ungodly, and there were alſo a world of them, 2 Pet. 2. 5. Theſe are alſo taken notice of in Job, and go there alſo by the name of *wicked* *ed men; Haſt thou marked the old way, which wicked men have trodden, which were cut down out of time, whoſe foundation was overflown with a flood, which ſaid unto God, Depart from us, and what can the Almighty do for them?* Job 22. 15,—19.

There were therefore but eight perſons that eſcaped the wrath of God, in the day that the flood came upon the earth, the reſt were ungodly; there was alſo a world of them, and they are to this day in the priſon of hell, Heb. 11. 6; 1 Pet. 3. 2, 19, 20.

Nay, I muſt correct my pen, there were but ſeven of the eight that were good; for Ham, though he eſcaped the judgement of the water, yet the curſe of God overtook him to his damnation.

Secondly, When the world began again to be repleniſhed, and people began to multiply therein: How few even in all ages do we read of that were ſaved from the damnation of the world?

(1) One Abraham and his wife God called out of the land of the Chaldeans: *I called* (ſaid God) *Abraham alone,* Iſa. 51. 1, 2.

(2) One Lot out of Sodom and Gomorrah, out of Admah and Zeboim; one Lot out of four cities: Indeed his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may ſee in the 19th of Geneſis: Wherefore Peter obſerves, that Lot only was ſaved: *He turned the cities of Sodom and Gomorrah into aſhes, condemning them with an overthrow, making them an example unto thoſe that after ſhould live ungodly, and delivered juſt Lot, that righteus man;* read 2 Pet. 2. 6, 7, 8.

Jude ſays, that in this condemnation, God overthrew, not only Sodom and Gomorrah, but the cities about them alſo; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, ſuffer the vengeance of eternal fire, verſe 7.

(3) Come we now to the time of the Judges, how few then were the godly, even then when the inhabitants of the villages ceaſed, they ceaſed in Iſrael! *the highways* (of God) *were the unoccupied,* Judges 5. 6, 7.

(4) There were but few in the days of David: *Help, Lord,* (ſays he) *for the godly man ceaſeth, for the faithful fail, from among the children of men,* Pſal. 12. 1.

(5) In Iſaiah's time the ſaved were come to ſuch a few, that he poſitively ſays, that there were a very ſmall number left: *God had made them like Sodom, and they had been like unto Gomorrah,* Iſa. 1. 8, 9.

(6) It was cried unto them in the time of Jeremiah, that they ſhould *run to and fro through the ſtreets of Jeruſalem, and ſee, and know, and ſeek in the broad places thereof, if he can find a man, if there be any that executeth judgement, that ſeeketh the truth, and I will pardon it,* Jer. 5. 1

(7) God ſhewed his ſervant Ezekiel how few there would be ſaved in his day, by the viſion of a few hairs ſaved out of the midſt of a few hairs; for the ſaved were a few ſaved out of a few, Ezek. 5. 3, 4, 5.

(8) You find in the time of the prophet Micah, how the godly complain, that as to number, they then were ſo few, that he compares them to thoſe that are left behind, when they had gathered the ſummer-fruit, Micah 7. 1.

(9) When Chriſt was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the ſynagogue where he preached it, *were filled with wrath, roſe up, thruſt him out of the city, and led him unto the brow of the hill* (whereon their city was built) *that they might caſt him down headlong,* Luke 4 24,—30.

(10) John, who after Chriſt, ſaith, *The whole world lies in wickedneſs; that all the world wandered after the beaſt; and that power was given to the beaſt, over all kindreds, tongues and nations.* Power to do what? Why, to cauſe all, both great and ſmall, rich and poor, bond and free, to receive his mark, and to be branded for him, John 5. 10.; Rev. 13. 3.; & 8. 16.

(11) Should we come to obſervation and experiance, the ſhew of the countenance of the bulk of men doth witneſs againſt them; *they declare their ſin like Sodom, they hide it not,* Iſa. 3. 9.: Where is the man that maketh the Almighty God his delight, and that deſigneth his glory in the world? Do not even almoſt all purſue this world, their luſts and pleaſures? and ſo conſequently, ſay unto God, *Depart from us, for we deſire not the knowledge of thy ways;* or, *What is the Almighty that we ſhould ſerve him? It is in vain to ſerve God,* &c.

So that without doubt it will appear a truth in the day of God, that but few of them that ſhall put in their claim to heaven will have it for their inheritance.

Before I paſs this head, I will ſhew you to what the ſaved are compared in the ſcriptures.

(1) They are compared to an handful: *There ſhall be an handful of corn in the earth upon the top of the mountains,* &c. Pſal. 27. 16; this corn is nothing elſe but them that ſhall be ſaved, Matth. 3. 12.; & 13. 30. But mark, *There ſhall be an handful:* What is an handful, when compared with the whole heap? or what is an handful out of the reſt of the world?

(2) As they are compared to an handful, ſo they are compared to a lily among the thorns, Song 2. 2. which is rare, and not ſo commonly ſeen: *As the lily among thorns,* (ſaith Chriſt), *ſo is my beloved among the daughters.* By thorns, we underſtand the worſt and beſt of men, even all that are deſtitute of the grace of God, *for the beſt of them is as a briar, and the moſt upright of them as a thorn-hedge,* Micah 7. 4.; 2 Sam. 23. 6. 2. I know that ſhe may be called a lily amongſt thorns alſo, becauſe ſhe meets with the pricks of perſecution, Ezek. 2. 6.; & 29 24. 3 She may alſo be thus termed, to ſhew the diſparity that is betwixt hypocrites and the church, Luke 8. 14.; Heb. 8. But this is not all; the ſaved are compared to a lily among thorns, to ſhew you that they are but few in the world; to ſhew you that they are but few and rare; for as Chriſt compares her to a lily among thorns, ſo ſhe compares him to an apple-tree among the trees of the wood, which is rare and ſcarce, not common.

(3) They that are ſaved, are called but one of many; for tho' there be threeſcore queens, and fourſcore concubines, and virgins without number, yet my love, ſaith Chriſt, is but one, my undefiled is but one, Song 6. 8, 9. according to that of Jeremiah, *I will take you, one of a city,* Jer. 3. That ſaying of Paul is much like this, *know you not, that they which run in a race, run all, but one receiveth the prize,* 1 Cor. 9. 24.; but one, that is, few of many, few of them that run; for he is not here comparing them that run with them that ſit ſtill, but with them that run, ſome run and loſe, ſome run and win; they that run and win, are few in compariſon of them that run and loſe: *They that run in a race, run all, but one receives the prize; let there then be threeſcore queens, and fourſcore concubines, and virgins without number, yet the ſaved are but few.*

(4) They that are ſaved, are compared to the gleaning after the vintage is in: *Wo is me,* (ſaid the church), *for I am as when they have gathered the ſummer-fruit, as the grape-gleanings after the vintage is in,* Micah. 7. 1. The gleanings! What is the gleanings to the whole crop? and yet you here ſee, to the gleanings are the ſaved compared: It is the devil and ſin that carry away the cart-loads, while Chriſt and his miniſters come after a gleaning: But the gleaning of the grapes of Ephraim are better than the vintage of Abiezer, Judges 8. 2. Them that Chriſt and his miniſters glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in harveſt, Poor gleaning, poor gleaning: And the miniſters of the goſpel they alſo cry, *Lord, who hath believed our report? And to whom is the arm of the Lord revealed?* Iſa. 53. 1. When the prophet ſpeaks of the ſaved under this metaphor of gleaning, how doth he amplify the matter? *Gleaning-grapes ſhall be left,* (ſays he), *two or three berries in the top of the uppermoſt bough, four or five in the outmoſt fruitful branches thereof, ſaith the Lord,* Iſa. 17. 6. Thus you ſee what gleaning is left in the vineyard, after the vintage is in; two or three here, four or five there. Alas! they that ſhall be ſaved when the devil and hell have had their due, they will be but as the gleaning, they will be

but few; they that go to hell, go thither in cluſters, but the ſaved go not ſo to heaven, Matth. 13. 30.; Micah 7.; wherefore when the prophet ſpeaketh of the ſaved, he ſaith, there is no cluſter; but when he ſpeaketh of the damned, he ſaith, they are gathered by cluſters, Rev. 14 18, 19. O ſinners! but few will be ſaved! O profeſſors! but few will be ſaved!

(5) They that ſhall be ſaved, are compared to jewels: *And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels*, Malachi 3. 13. Jewels, you know are rare things, things that are not found in every houſe: Jewels will lie in little room, being few and ſmall, though lumber takes up much: In almoſt every houſe you may find braſs, and iron, and lead: and in every place you may find hypocritical profeſſors, but the ſaved are not theſe common things; they are God's peculiar treaſure, Pſal. 35. 4. Wherefore Paul diſtinguiſheth betwixt the lumber and the treaſure in the houſe: There is, ſaith he, in a great houſe, not only veſſels of gold and ſilver, but alſo of wood, and of earth and ſome to honour, and ſome to diſhonour, 2 Tim. 2. 20. Here is a word for wooden and earthy profeſſors; the jewels and treaſure are veſſels to honour, they of wood and earth are veſſels of diſhonour, that is, veſſels for deſtruction, Rom. 9. 21.

(6) They that ſhall be ſaved, are compared to a remnant: *Except the Lord had left in us a very ſmall remnant, we ſhould have been as Sodom, and ſhould have been like unto Gomorrah*, Iſa. 1. 9. A remnant, a ſmall remnant, a very ſmall remnant: O! how doth the Holy Ghoſt word it! and all to ſhew you how few ſhall be ſaved. Every one knows what a remnant is, but this is a ſmall remnant, a very ſmall remnant: So again, *Sing with gladneſs for Jacob, and ſhout among the chief of the nations, publiſh ye, praiſe ye, and ſay, O Lord ſave thy people, the remnant of Iſrael*, Jer. 31. 7. What ſhall I ſay? the ſaved are often in ſcripture called *a remnant*, Ezek. 11. 8, 14.; Iſa. 10. 20, 21, 22.; & 11. 11, 16.; Jer. 23. 3.; Joel 2. 32. But what is a remnant to the whole piece? What is a remnant of people to the whole kingdom? or what is a remnant of wheat to the whole harveſt?

(5) The ſaved are compared to the tythe or tenth part; wherefore when God ſendeth the prophet to make the hearts of the people fat, their ears dull, and to ſhut their eyes, the prophet aſked, *How long?* to which God anſwereth, *Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate, and the Lord have removed man far away, and there be a great forſaking in the midſt of the land: But yet* (as God ſaith in another place, *I will not make a full end,) in it ſhall be a tenth, ſo the holy ſeed ſhall be the ſubſtance thereof*, Iſa. 6. 10,—13. But what is a tenth? What is one in ten? And yet ſo ſpeaks the Holy Ghoſt, when he ſpeaks of the holy ſeed, of thoſe that were to be reſerved from the judgement. And obſerve it, the fattening and blinding of the reſt, it was to their everlaſting deſtruction; and ſo both Chriſt and Paul expounds it often in the New Teſtament, Matth 13. 14, 15.; Mark 4. 12.; Luke 8. 10.; John 12. 40.; Acts 28. 26.; Rom. 11. 8. So that thoſe that are reſerved from them that periſh will be very few, one in ten; *A tenth ſhall return, ſo the holy ſeed ſhall be the ſubſtance thereof.*

I ſhall not add more generals at this time: I pray God that the world be not offended at theſe. But without doubt, but few of them that ſhall put in their claim for heaven will have it for their inheritance: which will yet farther appear in the reading of that which follows.

Therefore I come more particularly to ſhew you, that but few will be ſaved; I ſay, but few of profeſſors themſelves will be ſaved; for that is the truth that the text doth more directly look at and defend. Give me therefore thy hand, good reader, and let us ſoberly walk through the reſt of what ſhall be ſaid; and let us compare as we go each particular with the holy ſcripture.

(1) It is ſaid, *The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers as a beſieged city*, Iſa. 18. The vineyard was the church of Iſrael, Iſa. 5. 1.; the cottage in that vineyard was the daughter of Sion, or the truly gracious amongſt, or in that church. A cottage; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongſt that great multitude that profeſſed: and had it not been for theſe, for this cottage, the reſt had been ruined as Sodom: *Except the Lord of Hoſts had left in us* (in the church) *a very few, they had been as Sodom*, ver. 9. Wherefore among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party.

(2) *For though thy people Iſrael be as the ſand of the ſea, a remnant ſhall return, a remnant ſhall be ſaved*, Iſa. 10. 22.; Rom. 9. 27. For though thy people Iſrael, whom thou broughteſt out of Egypt, to whom thou haſt given church conſtitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by ſeparation from all people, and thy people by profeſſion; tho' this thy people be as the ſand of the ſea, a remnant ſhall be ſaved; wherefore among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party.

(3) *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them*, Jer. 6. 30.; the people here under conſideration are called in, ver. 27. God's people by profeſſion: *I have ſet thee for a tower and a fortreſs among my people, that thou mayeſt know, and try their way.* What follows? They are all grievous revolters, walking with ſlanders, reprobate ſilver; the Lord hath rejected them. In chap. 7. ver. 29. they are called alſo the generation of his wrath: *For the Lord hath rejected and forſaken the generation of his wrath.* This therefore I gather out of theſe holy ſcriptures; that with reference to profeſſion and church conſtitution a people may be called the people of God, but with reference to the event and final concluſion that God will make with ſome of them, they may be truly the generation of his wrath.

(4) In the 5th of Iſaiah you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choiceſt vines, had a wall, a tower, a wine-preſs belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hoſts brought forth wild grapes, fruits unbecoming her conſtitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Chriſt's expoſition upon it in Mat. 2. 23. &c. Look to it, profeſſors, theſe are the words of the text, *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

(5) *Son of man,* (ſaid God to the prophet), *the houſe of Iſrael is to me become droſs, all they are braſs and tin, and iron and lead, in the midſt of the furnace they are the droſs of ſilver*, Ezek. 22. 18. God had ſilver there, ſome ſilver, but it was but little, the bulk of that people was but the droſs of the church, tho' they were the members of it: But what doth he mean by the droſs? why he looked upon them as no better, notwithſtanding their church-memberſhip, than the rabble of the world, that is, with reſpect to their latter-end; for to be called droſs, it is to be put amongſt the reſt of the ſinners of the world, in the judgement of God, though at preſent they abide in his houſe: *Thou putteſt away all the wicked of the earth like droſs; therefore I love thy teſtimonies*, Pſal. 119. 119.

God ſaith of his ſaved ones, *He hath choſen them in the furnace of affliction.* The refiner, when he putteth the ſilver into his furnace, he puts lead in alſo among it: now this lead being ordered as he knows how, works up the droſs from the ſilver, which droſs, ſtill as it riſeth, he putteth by, or taketh away with an inſtrument: And thus deals God with his church: there is ſilver in his church, ay, and there is alſo droſs; now the droſs are the hypocrites and graceleſs ones that are got into the church, and theſe will God diſcover, and afterwards put away as droſs. So that it will without doubt prove a truth of God, that many of their profeſſors that ſhall put in claim for heaven, will not have it for their inheritance.

(6) It is ſaid of Chriſt, *His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire*, Matth. 3. 12.

The floor is the church of God, *(O my threſhing and the corn of my floor)*, ſaid God by the prophet, Iſaiah 21. 10. to his people

The wheat are thoſe good ones in his church that ſhall be undoubtedly ſaved; therefore he ſaith, *Gather my wheat into my garner.*

The chaff groweth upon the ſame ſtalk and ear, and ſo is in the ſame viſible body with the wheat, but there is not ſubſtance in it: wherefore in time they muſt be ſevered one from the other; the wheat muſt be gathered into the garner, which is heaven; and the chaff, or profeſſors that want true grace, muſt be gathered into hell, that they may be burned up with unquenchable fire. Therefore let profeſſors look to it.

(7) Chriſt caſts away two of the three grounds that are ſaid to receive the word, Luke 8. The ſtony ground received it with joy, and the thorny ground brought forth fruit almoſt to perfection. Indeed the highway ground was to ſhew us, that the carnal, whilſt ſuch, receive not the word at all; but here is the pinch, two of the three that received it, fell ſhort of the kingdom of heaven; for but one of the three received it ſo as to bring forth fruit to perfection. Look to it, profeſſors.

(8) The parable of the unprofitable ſervant, the parable of the man without a wedding garment, and the parable of the unſavoury ſalt, do each of them juſtify this for truth, Matth. 25. 24, 29.; & 22. 11, 12, 13.; alſo 5. 13. That of the unprofitable ſervant is to ſhew us the ſloth and idleneſs of ſome profeſſors; that of the man without a wedding-garment, is to ſhew us how ſome profeſſors have the ſhame of their wickedneſs ſeen by God, even when they are among the children of the bridegroom: and that parable of the unſavoury ſalt is to ſhew, that as the ſalt that hath loſt its ſavour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men; ſo ſome profeſſors (yea, and great ones too, for this parable reached one of the Apoſtles) will in God's day be counted fit for nothing, but to be trodden down as the mire in the ſtreets; Oh! the ſlothful, the naked, and unſavoury profeſſors, how will they be rejected of God and Chriſt in the judgement! Look to it, profeſſors.

(9) The parable of the tares alſo giveth countenance to this truth: for though it be ſaid, the field is the world, yet it is ſaid, the tares were ſown even in the church. *And while men ſlept, the enemy came and ſowed tares among the wheat, and went his way*, Matth. 13. 24, 25.

*Object.* But ſome may object, The tares might be ſowed in the world among the wheat, though not in the churches.

*Anſ.* But Chriſt, by expounding this parable, tells us, the tares were ſown in his kingdom, (the tares, that is, the children of the devil, ver. 30. 39.). As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world: *The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom, all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth*, ver. 40,—44. Look to it, profeſſors,

(10) The parable of the ten virgins alſo ſuiteth our purpoſe; them ten are called the kingdom of heaven, Matth. 25. 1. that is, the church of Chriſt, the viſible right-conſtituted-church of Chriſt; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom; yet behold what an overthrow the one half of them met with at the gate of heaven; they were ſhut out, bid to depart, and Chriſt told them he did not know them, ver. 10, 11. Tremble, profeſſors! Pray, profeſſors!

(11) The parable of the net that was caſt into the ſea, Matth. 13. 41, 42. that alſo countenanceth this truth. The ſubſtance of that parable is to ſhew, that ſouls may be gathered by the goſpel, there compared to a net, may be kept in that net, drawn to a ſhore (to the world's end) by that net, and yet may then prove bad fiſhes, and be caſt away. The parable runs thus, *The kingdom of heaven* (the goſpel) *is like unto a net which was caſt into the ſea,* (the world), *and gathered of every kind,* (good and bad), *which when it was full, they drew it to ſhore,* (to the end of the world), *and ſat down,* (in judgement), *and gathered the good into veſſels, and caſt the bad away.* Some bad fiſhes; nay, I doubt a great many, will be found in the net of the goſpel, at the day of judgement. Watch and be ſober, profeſſors.

(12) *And many ſhall come from the eaſt and from the weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven; and the children of the kingdom ſhall be caſt out*, Matth. 8. 12. The children of the kingdom, whoſe privileges were ſaid to be theſe, to whom pertained the adoption, and the glory and the covenants, and the giving of the law, and the ſervice of God, and the promiſe, Rom. 9. 4. I take liberty to harp the more upon the firſt church, becauſe that that happend to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the churches of the Gentiles, 1 Cor. 10. 11, 12. Neither indeed have the Gentile churches ſecurity from God that there ſhall not as dreadful things happen to them. And concerning this very thing, ſufficient caution is given to us alſo, 1 Cor. 6. 9, 10.; Gal. 5. 19, 20, 21.; Eph. 5. 3,--7.; Phil. 3. 10, 19.; 2 Theſſ. 2. 11, 12.: 2 Tim. 2. 20, 21.; Heb. 6. 4,--9.; & 10. 26, 27, 28; 2 Pet. 2. & 3.; 1 John 5. 10; Rev. 2. 20.

(13) The parable of the true vine and its branches confirm what I have ſaid, John 15. 1,--6. By the vine there I underſtand Chriſt, Chriſt as head; by the branches, I underſtand his church. Some of theſe branches proved fruitleſs caſtaways, were in time caſt out of the church, were gathered by men, and burned.

(14) Laſtly, I will come to particular inſtances.

(1) The twelve had a devil among them, John 6. 70.

(2) Ananias and Sappira were in the church of Jeruſalem, Acts 5.

(3) Simon Magus was among them at Samaria, Acts 8.

(4) Among the church of Corinth were them that had not the knowledge of God, 1 Cor. 15.

(5) Paul tells the Galatians, falſe brethren crept in unawares; and ſo does the Apoſtle Jude, and yet they were as quickſighted to ſee as any now-a-days, Gal. 2. Jude 3.

(6) The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged: *Thou haſt a few names, even in Sardis, which have not defiled their garments, and they ſhall walk with me in white, for they are worthy.*

(7) As for the church of the Laodiceans, it is called *wretched, and miſerable, and poor, and blind, and naked*, Rev. 3. So that put all things together, and I may boldly ſay, as I alſo have ſaid already, that among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party; or, to ſpeak in the words of the obſervation. When men have put in all the claim they can for heaven, but few will have it for their inheritance.

I will now ſhew you ſome reaſons of the point, beſides thoſe five that I ſhewed you before.

But, firſt, I will ſhew you why the poor, carnal ignorant world miſs of heaven, and then why the knowing profeſſors miſs of it alſo.

1. The poor, carnal, ignorant world miſs of heaven even becauſe they love their ſins, and cannot part with them: *Men love darkneſs rather than light, becauſe their deeds be evil*, John 3. The poor ignorant world miſs of heaven, becauſe they are enemies in their minds to God, his word, and holineſs: They muſt be all damned who take pleaſure in unrighteouſneſs, 2 Theſſ. 2. 10, 11, 12. The poor ignorant world miſs of heaven, becauſe they ſtop their ears againſt convictions, and refuſe to come when God calls: *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded, but have ſet at nought all my counſels, and would none of my reproofs; I alſo will laugh at your calamities, and mock when your fear cometh as deſolation, and your deſtruction like a whirlwind, when diſtreſs and anguiſh cometh upon you; then ſhall you call upon me, but I will not anſwer; they ſhall ſeek me early, but ſhall not find me*, Prov. 1. 24,—29.

2. The poor ignorant world miſs of heaven, becauſe the God of this world hath blinded their eyes, that

they can neither ſee the evil and damnable ſtate they are in at preſent, nor the way to get out of it; neither do they ſee the beauty of Jeſus Chriſt, nor how willing he is to ſave poor ſinners, 2 Cor. 4. 2, 3.

3. The poor ignorant world miſs of heaven, becauſe they put off and defer coming to Chriſt, until the time of God's patience and grace is over. Some indeed are reſolved never to come; but ſome again ſay, We will come hereafter, and ſo it comes to paſs, that becauſe God called, and they did not hear; ſo they ſhall cry, and I will not hear, ſaith the Lord, Zech. 7. 11, 12, 13.

4. The poor ignorant world miſs of heaven, becauſe they have falſe apprehenſions of God's mercy. They ſay in their hearts, We ſhall have peace, though we walk in the imagination of our heart, to add drunkenneſs to thirſt. But what ſaith the word? *The Lord will not ſpare him; but then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall be upon him, and God ſhall blot out his name from under heaven*, Deut. 29. 19, 20, 21.

5. The poor ignorant world miſs of heaven, becauſe they make light of the goſpel that offereth mercy to them freely, and becauſe they lean upon their own good meanings, and thinkings, and doings, Matth. 22. 1,—6; Rom. 9. 30, 31.

6. The poor carnal world miſs of heaven, becauſe by unbelief, which reigns in them, they are kept for ever from being clothed with Chriſt's righteouſneſs, and from waſhing in his blood, without which there is neither remiſſion of ſin, nor juſtification. But to paſs theſe till anon,

I come, in the next place, To ſhew you ſome reaſons why the profeſſor falls ſhort of heaven.

First, In the general they reſt in things below ſpecial grace; as in awakenings that are not ſpecial, in repentance that is not ſpecial, &c.; and a little to run a parallel betwixt the one and the other, that, if God will, you may ſee and eſcape.

1. Have they that ſhall be ſaved, awakenings about their ſtate by nature? So have they that ſhall be damned. They that never go to heaven may ſee much of ſin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came ſhort of the kingdom, Gen. 4.; Matth. 27. 4. The ſaved have convictions, in order to their eternal life; but the others convictions are not ſo. The convictions of the one doth drive them ſincerely to Chriſt; the convictions of the other doth drive them to the law, and the law to deſperation at laſt.

2. There is a repentance that will not ſave, a repentance to be repented of; and a repentance to ſalvation, not to be repented of, 2 Cor. 7. 10. Yet ſo great a ſimilitude and likeneſs there is betwixt the one and the other, that moſt times the wrong is taken for the right, and through this miſtake profeſſors periſh.

As, (1) In ſaving repentance there will be an acknowledgement of ſin; and one that hath the other repentance, may acknowledge his ſins alſo, Matth. 27. 4.

(2) In ſavnig repentance there is a crying out under ſin, but one that hath the other repentance may cry cry out under ſin alſo, Gen. 4. 13.

(3) In ſaving repentance there will be humiliation for ſin, and one that hath the other repentance may humble himſelf alſo, 1 Kings 21. 29.

(4) Saving repentance is attended with ſelf-loathing; but he that hath the other repentance may have loathing of ſin too, 2 Pet. 2. 22.; a loathing of ſin, becauſe it is ſin, that he cannot have; but a loathing of ſin, becauſe it is offenſive to him, that he may have. The dog doth not loath that which troubleth his ſtomach, becauſe it is there, but becauſe it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him.

(5) Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers and tears alſo, Gen. 27. 34, 35.; Heb. 12. 14, 15, 16.

(6) In ſaving repentance, there is fear and reverence of the word and miniſters that bring it; but this may be alſo where there is none but the repentance that is not ſaving; for Herod feared John, knowing that he was a juſt man, and holy, and obſerved him; when he heard him, he did many things, and heard him gladly, Mark 6. 20.

(7) Saving repentance makes a man's heart very tender of doing any thing againſt the word of God. But Balaam could ſay, *if Balaak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord*, Numb. 24. 13.

Behold then how far a man may go in repentance, and yet be ſhort of that which is called, *Repentance unto ſalvation, not to be repented of*. 1. He may be awakened; 2. He may acknowledge his ſin; 3. He may cry out under the burden of ſin; 4. He may have humility for it; 5. He may loath it; 6. May have prayers and tears againſt it; 7. May delight to do many things of God; 8. May be afraid of ſinning againſt him; and after all this may periſh for want of ſaving repentance.

Secondly, Have they that ſhall be ſaved faith? Why they that ſhall not be ſaved may have faith alſo; yea, a faith in many things ſo like the faith that ſaveth, that they can hardly be diſtinguiſhed, (though they differ both in root and branch). To come to particulars.

1. Saving faith hath Chriſt for its object, and ſo may the faith have that is not ſaving. Thoſe very Jews, of whom it is ſaid they believed on Chriſt, Chriſt tells them, and that after their believing, *ye are of your father the devil, and the luſts of your father ye will do*, John 8. 30,—44

2. Saving faith is wrought by the word of God, and ſo may the faith be that is not ſaving, Luke 8. 13.

3. Saving faith looks for juſtification without works, and ſo may a faith do that is not ſaving, James 2. 18.

4. Saving faith will ſanctify and purify the heart; and the faith that is not ſaving, may work a man off from the pollutions of the world, as it did Judas, Demas, and others See 2 Pet. 2.

5. Saving faith will give a man taſtes of the world to come, and alſo joy by them taſtes, and ſo will the faith do that is not ſaving, Heb. 6. 4, 5.; Luke 8. 13.

6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and ſo will the faith do that is not ſaving, 1 Cor. 13. 1,—5.

7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not ſaving: *All thoſe virgins took their lamps, and went forth to meet the bridegroom*, Matth. 25. 1.

8. Saving faith will not only make a man look for, but prepare to meet the bridegroom, and ſo may the faith do that is not ſaving: *Then all theſe virgins aroſe and trimmed their lamps*, Matth. 25. 7.

9. Saving faith will make a man look for an intereſt in the kingdom of heaven with confidence, and the faith that is not ſaving will even demand entrance of the Lord: *Lord, Lord, open unto us*, Matth. 25. 11.

10. Saving faith will have good works follow it into heaven, and the faith that is not ſaving may have great works follow it, as far as to heaven-gates: *Lord, have we not propheſied in thy name, and in thy name caſt out devils, and in thy name done many wondrous works?* Matth. 7. 22.

Now then, if the faith that is not ſaving, may have Chriſt for its object, be wrought by the word, look for juſtification without works, work men off from the pollutions of the world, and give men taſtes of, and joy in the things of another world: I ſay again, if it will help a man to burn for his judgement, and to look for an inheritance in another world; yet if it will help a man to prepare for it, claim intereſt in it; and if it can carry great works, many great and glorious works, as far as heaven-gates, then no marvel if abundance of people take this faith for the ſaving faith, and ſo fall ſhort of heaven thereby. Alas, friends! There are but few that can produce ſuch for repentance; and ſuch faith, as yet you ſee, I have proved even reprobates have had in ſeveral ages of the church. But,

Thirdly, They that go to heaven are a praying people; but a man may pray that ſhall not be ſaved. Pray; he may pray, pray daily; yea, he may aſk of God the ordinances of juſtice, and may take delight in approaching to God; nay, further, ſuch ſouls may, as it were, cover the altar of the Lord with tears, with weeping and crying out, Iſa. 28. 2.; Mal. 12. 13.

Fourthly, Do, God's people keep holy faſts? they that are not his people may keep faſts alſo, may keep faſts often, even twice a-week: *The Phariſee ſtood, and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice a-week, I give tithes of all that I poſſeſs*, Luke 16. 11, 12.

I might enlarge upon things, but I intend but a little book. I do not queſtion but many Balaamites will appear before the judgement-ſeat to condemnation: men that have had viſions of God, and that knew the knowledge of the Moſt High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet theſe ſhall go to the generations of their fathers, they ſhall never ſee light, Num. 24. 2, 4, 16.; 1 Sam. 10. 6, 10.; Pſal. 49. 19.

I read of ſome men, whoſe excellency in religion mounts up to the heavens, and their head reaches unto the clouds, who yet ſhall periſh for ever like their own dung; and he that in this world hath ſeen them, ſhall ſay at the judgement, Where are they? Job 20. 5, 6, 7. There will be many a one that were gallant profeſſors in this world, be wanting among the ſaved in the day of Chriſt's coming; yea, many whoſe damnation was never dream'd of: which of the twelve ever thought that Judas would have proved a devil? nay, when Chriſt ſuggeſted that one among them were naught, they each were more afraid of themſelves than of him, Matth. 29 21, 22, 23. Who queſtioned the ſalvation of the fooliſh virgins? the wiſe ones did not, they gave them the priviledge of communion with themſelves, Matth. 25. The diſcerning of the heart, and the infallible proof of the truth of ſaving grace, is reſerved to the judgement of Jeſus Chriſt at his coming; the church and beſt of Saints, ſometimes hit, and ſometimes miſs in their judgements about this matter: and the cauſe of our miſſing in our judgement, is, 1. Partly, becauſe we cannot infallibly, at all times diſtinguiſh grace that ſaveth, from that which doth but appear to do ſo. 2. Partly alſo becauſe ſome men have the art to give right names to wrong things. 3. And partly becauſe we being commanded to receive him that is weak, are afraid to exclude the leaſt chriſtian, by a hid means, hypocrites creep into the churches; but what ſaith the ſcripture? *I the Lord ſearch the heart, I try the reins*: And again, *All the churches ſhall know that I am he that ſearches the reins and hearts, and I will give to every one of you according to your works*, Jer. 11. 20. chap. 17. 10. Rev. 2. 23. To this ſearcher of hearts, is the time of infallible diſcerning reſerved, and then you ſhall ſee how far grace that is not ſaving, hath gone; and alſo how few will be ſaved indeed. The Lord awaken poor ſinners by my little book.

I come now to make ſome brief uſe and application of the whole; and my firſt word ſhall be to the open profane. Poor ſinner, thou readeſt here, that but a few will be ſaved, that many that expect heaven will go without heaven. What ſayeſt thou to this, poor ſinner? let me ſay it over again. There are but few to be ſaved, but very few; let me add, but few profeſſors; but few eminent profeſſors. What ſayeſt thou now, ſinner? If judgement begins at the houſe of God, what will the end of them be that obey not the goſpel of God? This is Peter's queſtion: Canſt thou anſwer it, ſinner? yea, I ſay again, if judgement muſt begin at them, will it not make thee think what ſhall become of me? And I add, when thou ſhalt ſee the ſtars of heaven to tumble down to hell, canſt thou think that ſuch a muck-heap of ſin as thou art, ſhall be lifted up to heaven? Peter aſks thee another queſtion, to wit, *If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear?* 1 Pet. 4. 18. Canſt thou anſwer this queſtion, ſinner? Stand among the righteous thou mayeſt not; *The ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous*, Pſal. 1. 5. Stand among the wicked thou then wilt not dare to do; where wilt thou appear, ſinner? to ſtand among the hypocrites will avail thee nothing: *The hypocrite ſhall not come before him*, that is, with acceptance, *but ſhall periſh*, Job 13. 16. Becauſe it concerns thee much, let me over with it again. When thou ſhalt ſee leſs ſinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, ſinner? Thou mayeſt wiſh thyſelf another man, but that will not help thee, ſinner. Thou mayeſt wiſh, Would I had been converted in time; but that will not help thee neither. And if, like the wife of Jeroboam, thou ſhould feign thyſelf to be another woman, the Prophet, the Lord Jeſus, would ſoon find thee out? What wilt thou do, poor ſinner? heavy tidings, heavy tidings, will attend thee, except thou repent, poor ſinner! 1 Kings 14. 2, 5, 6.; Luke 13. 3, 5. O the dreadful ſtate of a poor ſinner, of an open profane ſinner! Every body that hath but common ſenſe, knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean ſinner, the harlot's houſe is the way to hell, going down to the chambers of death, Prov. 2. 18.; & 5. 5.; &. 7. 27.

2. Poor ſwearing and thieviſh ſinner, God hath prepared the curſe, that every one that ſtealeth ſhall be cut off, as on this ſide, according to it; and every one that ſweareth, ſhall be cut off on that ſide, according to it, Zech. 5. 3.

3. Poor drunken ſinner, what ſhall I ſay to thee? *Wo to the drunkards of Ephraim, wo to them that are mighty to drink wine, and men of ſtrong drink; they ſhall not inherit the kingdom of heaven*, Iſa. 28.; & 5. 11. 12.; 1 Cor. 6. 9, 10.

4. Poor covetous worldly man, God's word ſays, *That the covetous the Lord abhorreth; that the covetous man is an idolater; and that the covetous ſhall not inherit the kingdom of God*, Pſal. 10. 3.; Eph. 5. 5.; John 2. 15; 1 Cor. 6. 9, 10.

5. And thou liar, what wilt thou do? *All liars ſhall have their part in the lake that burneth with fire and brimſtone*, Rev. 21. 8, 27.

I ſhall not enlarge, poor ſinner, let no man deceive thee; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience, Epheſ. 5. 6. I will therefore give thee a ſhort call, and ſo leave thee.

Sinner, awake; yea, I ſay unto thee, awake: Sin lieth at thy door, and God's ax lieth at thy root, and hell-fire is right underneath thee: I ſay again, awake: *Every tree therefore that bringeth not forth good fruit is hewn down, and caſt into the fire*, Gen. 4. 7.; Matth. 3. 10.

Poor ſinner, awake; Eternity is coming, and his Son, they are both coming to judge the world; awake, art yet aſleep, poor ſinner? let me ſet the trumpet to thine ear once again. The heavens will be ſhortly on a burning flame; the earth, and the works thereof, ſhall be burned up, and then wicked men ſhall go into perdition; doſt thou hear this, ſinner, 1 Pet. 3. Hark again, the ſweet morſels of ſins will then be fled and gone, and the bitter burning fruits of them only left. What ſayeſt thou now ſinner? canſt thou drink hell fire? will the wrath of God be a pleaſant diſh to thy taſte? This muſt be thine every day's meat and drink in hell ſinner.

I will yet propound to thee God's ponderous queſtion, and then for this time leave thee: *Can thine heart endure, or can thine hand be ſtrong in the day that I ſhall deal with thee, ſaith the Lord?* Ezek. 22. 14. What ſayeſt thou? wilt thou anſwer this queſtion now? or wilt thou take time to do it? or wilt thou be deſperate, and venture all? and let me put this text in thine ear to keep it open; and ſo the Lord have mercy upon thee: *Upon the wicked ſhall the Lord rain ſnares, fire and brimſtone, and an horrible tempeſt; this ſhall be the portion of their cup*, Pſal. 11. 6. Repent, ſinners.

Secondly, My ſecond word is to them that are upon the potter's wheel; concerning whom, we know not, as yet, whether their convictions and awakenings will end in converſion, or no; ſeveral things I ſhall ſay to you, both to further your convictions, and to caution you from ſtaying any where below, or ſhort of ſaving grace.

1. Remember that but few ſhall be ſaved: and if God ſhould count thee worthy to be one of that few, what a mercy would that be?

2. Be thankful therefore for convictions: converſion begins at convictions, though all conviction doth not end in converſion. It is a great mercy to be convinced that we are ſinners, and that we need a Saviour: count

it therefore a mercy, and that thy convictions may end in converſion: Do thou,

1. Take heed of ſtifling of them: It is the way of poor ſinners to look upon convictions, as things that are hurtful; and therefore they uſe to ſhun the awakening miniſtry, and to check a convincing conſcience. Such poor ſinners are much like to the wanton boy that ſtands at the maid's elbow, to blow out her candle as faſt as ſhe lights it at the fire. Convinced ſinner, God lighteth thy candle, and thou putteſt it out: God lights it again, and thou puts it out, *(yea, how oft is the candle of the wicked put out?* Job 21. 17.) At laſt God reſolveth he will light thy candle no more: and then, like the Egyptians, you dwell all your days in darkneſs, and never ſee light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conſcience, quench not thy convictions; *do it* (ſaith the prophet) *before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and he turn your convictions into the ſhadow of death, and make them groſs darkneſs*, Jer. 13. 16.

1. Be willing to ſee the worſt of thy condition; it is better to ſee it here than in hell: for thou muſt ſee thy miſery here or there.

2. Beware of little ſins, they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worſe than thy beginning, 2 Pet. 2. 20.

3. Take heed of bad company, and evil communication, for that will corrupt good manners. God ſaith, evil company will turn thee away from following him, and will tempt thee to ſerve other gods, devils; *ſo the anger of the Lord will be kindled againſt thee, and deſtroy thee ſuddenly*, Deut. 7. 4.

4. Beware of ſuch a thought as bids thee delay repentance; for that is damnable, Prov. 1. 24.; Zech. 7. 12, 13.

5. Beware of taking example by ſome poor carnal profeſſor, whoſe religion lies in the tip of his tongue. Beware, I ſay, of the man whoſe head ſwims with notions, but his life is among the unclean, Job 34. 24. *He that walketh with wiſe men ſhall be wiſe: but a companion of fools ſhall be deſtroyed*, Prov. 13. 20.

6. Give thyſelf much to the word, and prayer, and good conference.

7. Labour to ſee the ſin that cleaveth to the beſt of thy performances, and know that all is nothing if thou beeſt not found in Jeſus Chriſt.

8. Keep in remembrance, that God's eye is upon thy heart, and upon all thy ways: *Can any hide himſelf in ſecret places, that I ſhould not ſee him, ſaith the Lord? do not I fill heaven and earth, ſaith the Lord?* Jer. 23. 24.

9. Be often meditating upon death and judgement, Eccleſ. 11. 9 & 12. 14.

10. Be often thinking what a dreadful end ſinners that have neglected Chriſt, will make at that day of death and judgement, Heb. 10. 31.

11. Put thyſelf often, in thy thoughts, before Chriſt's judgement-ſeat, in thy ſins, and conſider with thyſelf, Were I now before my Judge, how ſhould I look, how ſhould I ſhake and tremble?

12. Be often thinking of them that are now in hell paſt all mercy; I ſay, be often thinking of them, thus;

1. They were once in the world, as I now am.
2. They once took delight in ſin, as I have done.
3. They once neglected repentance, as Satan would have me do.
4. But now they are gone, now they are in hell, now the pit hath ſhut her mouth upon them.

Thou mayeſt alſo double thy thoughts of the damned, thus:

1. If theſe poor creatures were in the world again, would they ſin as they did before? would they neglect ſalvation as they did before?

2. If they had ſermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have; would they neglect it as they did before? Sinner, couldſt thou ſoberly think of theſe things, they might help (God bleſſing them) to awaken thee, and to keep thee awake to repentance, to the repentance that is to ſalvation, never to be repented of.

*Obj*. But you have ſaid, few ſhall be ſaved; and ſome that go a great way, yet are not ſaved: At this therefore I am even diſcouraged, and awakened; I think I had as good go no further; I am indeed under conviction, but I may periſh, and if I go on in my ſins I can but periſh; and it is ten, twenty, an hundred to one, if I be ſaved, ſhould I be never ſo earneſt for heaven.

*Anſ*. That few will be ſaved muſt needs be a truth, for Chriſt hath ſaid it; that many go far, and come ſhort of heaven, is as true, being teſtified by the ſame hand: But what then? Why, then had I as good never ſeek. Who told thee ſo? Muſt no body ſeek becauſe few are ſaved? This is juſt contrary to the text, that bids us therefore ſtrive, ſtrive to enter in, becauſe the gate is ſtrait, and becauſe many will ſeek to enter in, and ſhall not be able. But why go back again, ſeeing that is the next way to hell? Never go over hedge and ditch to hell. If I muſt needs go thither, I will go the fartheſt way about. But who can tell, though there ſhould not be ſaved ſo many as there ſhall, but thou mayeſt be one of that few. They that miſs of life periſh, becauſe they will not let go their ſins, or becauſe they take up in profeſſion ſhort of the ſaving faith of the goſpel. They periſh, I ſay, becauſe they are content with ſuch things as will not prove graces of a ſaving nature, when they come to be tried in the fire, otherwiſe the promiſe is free, and full, and everlaſting: *Him that cometh to me*, (ſays Chriſt), *I will in no wiſe caſt out; for God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting life*, John 6. 37. Wherefore let not this thought, Few ſhall be ſaved, weaken thy heart, but let it cauſe thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faſter from ſin to Chriſt; let it keep thee awake, and out of carnal ſecurity, and thou mayeſt be ſaved.

Thirdly, My third word is to profeſſors. Sirs, give me leave to ſet my trumpet to your ears again a little; when every man hath put in all the claim they can for heaven, but few will have it for their inheritance, I mean but few profeſſors, for ſo the text intendeth, and ſo I have alſo proved: *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*.

Let me therefore a little expoſtulate the matter with you, O ye thouſands of profeſſors.

1. I begin with you whoſe religion lieth only in your tongues, I mean you who are little or nothing known from the reſt of the rabble of the world, only you can talk better than they. Hear me a word or two: *If I ſpeak with the tongue of men and angels, and have not charity*, (that is, love to God, and Chriſt, and ſaints, and holineſs; *I am nothing*, no child of God, and ſo have nothing to do with heaven, 1 Cor. 13. A prating tongue will not unlock the gates of heaven, nor blind the eyes of thy judge; look to it: *The wiſe in heart will receive commandments; but a prating fool ſhall fall*, Prov. 10. 8.

2. Covetous profeſſor, thou that makeſt a gain of religion, that uſeſt thy profeſſion to bring griſt to thy mill, look to it alſo: Gain is not godlineſs. Judas's religion lay much in the bag, but his ſoul is now burning in hell. All covetouſneſs is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre ſake, Ezek. 33. 31.

3. Wanton profeſſors, I have a word for you, I mean you that can tell how to miſplead ſcripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter ſays, You are the ſnare and damnation of others; *you allure through the luſt of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error*, 2 Pet. 2. 18. Beſides, the Holy Ghoſt hath a great deal againſt you, for your feaſtings, and eating without fear, not for health, but gluttony, Jude 12. Farther, Peter ſays, *that you that count it pleaſure to riot in the day-time, are ſpots and blemiſhes, ſporting yourſelves with your own deceivings*, 2 Pet. 2. 14. And let me aſk, did God give his word to juſtify your wickedneſs? or doth grace teach you to plead for the fleſh, or the making proviſion for the luſts thereof; Of theſe alſo are they that

feed their bodies to ſtrengthen their luſts, under pretence of ſtrengthening frail nature. But pray remember the text: *Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

4. I come next to the Opinioniſt, I mean, to him whoſe religion lieth in ſome circumſtantials of religion; with this ſort this kingdom ſwarms at this day. Theſe think all out of the way that are not of their mode, when themſelves may be out of the way in the midſt of their zeal for their opinions. Pray do you alſo obſerve the text, *Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

5. Neither is the Formaliſt exempted from this number. He is a man that hath loſt all but the ſhell of religion: he is hot indeed for his form; and no marvel, for that is his all to contend for: but his form being without the power and ſpirit of godlineſs, it will leave him in his ſins; nay, he ſtandeth now in them, in the ſight of God, 2 Tim. 3. 5; and is one of the many that *will ſeek to enter in, and ſhall not be able.*

6. The Legaliſt comes next, even him that hath no life but what he makes out of his duties. This man hath choſen to ſtand and fall by Moſes, who is the condemner of the world: *There is one that accuſeth you, even Moſes, in whom ye truſt,* John 5. 45.

7. There is, in the next place, the Libertine, he that pretendeth to be againſt forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but under that pretence prays not at all; he pretends to keep every day a Sabbath, but this pretence ſerves him only to caſt off all ſet times for the worſhip of God. This is alſo one of the many that *will ſeek to enter in, and ſhall not be able.* Tit. 1. 16.

8. There is the temporiſing Latitudinarian: he is a man that hath no God but his belly, nor any religion but that by which his belly is worſhipped. His religion is always like the times, turning this way and that way, like the cock on the ſteeple; neither hath he any conſcience but a benumbed and ſeared one, and is next door to a downright Atheiſt? and alſo is one of the many that *will ſeek to enter in, and ſhall not be able.*

9. There is alſo the wilfully ignorant profeſſor, or him that is afraid to know more, for fear of the croſs. He is for the picking and chuſing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overſet by arguments, or awakenings of conſcience, he uſes to heal all by, I was not brought up in this faith: as if it were unlawful for Chriſtians to know more than hath been taught them at firſt converſion. There are many ſcriptures that lie againſt this man, as the mouths of great guns, and he is one of the many that *will ſeek to enter in and ſhall not be able.*

10. We will add to all theſe, the profeſſor that would prove himſelf a Chriſtian, by comparing himſelf with others, inſtead of comparing himſelf with the word of God. This man comforts himſelf with the word of God. This man comforts himſelf, becauſe he is as holy as ſuch and ſuch; he alſo knows as much as that old profeſſor, and then concludes he ſhall go to heaven: As if he certainly knew, that thoſe with whom he compareth himſelf would be undoubtedly ſaved, but how if he ſhould be miſtaken, nay, may they not both fall ſhort; but to be ſure he is in the wrong that hath made the compariſon, 2 Cor. 10. 12; and a wrong foundation will not ſtand in the day of judgement. This man therefore is one of the many that *will ſeek to enter in, and ſhall not be able.*

11. There is yet another profeſſor; and he is for God and for Baal too; he can be any thing for any company; he can throw ſtones with both hands; his religion alters as faſt as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is diſorderly comes amiſs to him; he will hold with the hare, and run with the hound; he carries fire in one hand, and water in the other; he is a very any thing but what he ſhould be: This is alſo one of the many that *will ſeek to enter in, and ſhall not be able.*

12. There is alſo that free-willer, who denies to the Holy Ghoſt the ſole work in converſion; and that Socinian, who denieth to Chriſt that he hath made to God ſatisfaction for ſin; and that Quaker, who takes from Chriſt the two natures in his perſon, and I might add as many more; touching whoſe damnation (they dying as they are) the ſcripture is plain: Theſe *will ſeek to enter in, and ſhall not be able.*

But, fourthly, If it be ſo, what a ſtrange diſappointment will many profeſſors meet with at the day of judgement. I ſpeak not now to the open profane; every body, as I have ſaid, that hath but common underſtanding between good and evil, knows that they are in the broad way to hell and damnation, and they muſt needs come thither, nothing can hinder it, but repentance unto ſalvation, except God ſhould prove a liar to ſave them, and it is hard venturing of that.

Neither is it amiſs, if we take notice of the examples that are briefly mentioned in the ſcriptures concerning profeſſors that have miſcarried.

1. Judas periſhed from among the apoſtles, Acts 1. 2. Demas, as I think, periſhed from among the evangeliſts, 2 Tim. 4. 9. 3. Diotrephes from among the miniſters, or them in office in the church, John. 10. 4. And as for Chriſtian profeſſors, they have fell by heaps, and almoſt by whole churches, 2 Tim. 1. 15.; Rev. 3. 14, 15, 16, 17. 5. Let us add to theſe, that the things mentioned in the ſcriptures about theſe matters, are but brief hints and items of what is afterwards to happen; as the Apoſtle ſaid, *Some mens ſins are open before-hand, going before to judgement; and ſome men they follow after,* 1 Tim. 5. 24. So that, fellow-profeſſors, let us fear, leſt a promiſe being left us of entering into this reſt, any of us ſhould ſeem to come ſhort of it. O! to come ſhort! nothing kills it, nothing will burn like it. I intend not diſcouragements, but awakenings; the churches have need of awakening, and ſo have all profeſſors: Do not deſpiſe me, therefore, but hear me over again: What a ſtrange diſappointment will many profeſſors meet with at the day of God Almighty? a diſappointment, I ſay, and that as to ſeveral things.

1 They will look to eſcape hell, and yet fall juſt into the mouth of hell: What a diſappointment will here be?

2. They will look for heaven; but the gate of heaven will be ſhut againſt them: What a diſappointment is here?

3. They will expect that Chriſt ſhould have compaſſion for them; but will find that he hath ſhut up all bowels of compaſſion from them: What a diſappointment is here?

Again, fifthly, As this diſappointment will be fearful, ſo certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and ſalvation.

2. Will it not be amazing to them to ſee their own madneſs and folly, while they conſider how they have dallied with their own ſouls, and took lightly for granted, that they had that grace that would ſave them, but hath left them in a damnable ſtate.

3. Will they not alſo be amazed one at another, while they remember how in their lifetime they counted themſelves fellow heirs of life. To allude to that of the prophet, *They ſhall be amazed one of another, their faces ſhall be as flames,* Iſa. 13. 8.

4. Will it not be amazing to ſome of the damned themſelves, to ſee ſome come to hell that then they ſhall ſee come thither? to ſee preachers of the word, profeſſors of the word, practiſers in the word, to come thither. What wondering was there among them at the fall of the King of Babylon, ſince he thought to have ſwallowed up all, becauſe he was run down by the Medes and Perſians! *How art thou fallen from heaven, Lucifer, ſon of the morning! How art thou cut down to the ground that didſt weaken the nations!* If ſuch a thing as this will with amazement ſurpriſe the damned, what an amazement will it be to them to ſee ſuch a one as he, whoſe head reached to the clouds to ſee him come down to the pit, and periſh for ever like his own dung? *Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the earth,* Iſa. 14. They

that ſee thee ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the man? Is this he that profeſſed, and diſputed, and forſook us; but now he is come to us again? Is this he that ſeparated from us, but now is he fallen with us into the ſame eternal damnation with us?

Sixthly, Yet again, one word more, if I may awaken profeſſors. 1. Conſider, though the poor carnal world ſhall certainly periſh, yet they will want theſe things to aggravate their ſorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou waſt in, when thou waſt in the world.

1. They will not have a profeſſion, to bite them when they come thither.

2. They will not have a taſte of a loſt heaven, to bite them when they come thither.

3. They will not have the thoughts of, I was almoſt at heaven, to bite them when they come thither.

4. They will not have the thoughts of, how they cheated ſaints, miniſters, churches, to bite them when they come thither.

5. They will not have the dying thoughts of falſe faith, falſe hope, falſe repentance, and falſe holineſs, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I ſhould have entered into heaven; O how will theſe things ſting! They will, if I may call them ſo, be the ſting of the ſting of death in hell fire.

Seventhly, Give me leave now in a word to give you a little advice.

1. Doſt thou love thine own ſoul? then pray to Jeſus Chriſt for an awakened heart, for an heart ſo awakened with all the things of another world, that thou mayſt be allured to Jeſus Chriſt.

2. When thou comeſt there, beg again for more awakenings about ſin, hell, grace, and about the righteouſneſs of Chriſt.

Cry alſo for a ſpirit of diſcerning, that thou mayſt know that which is ſaving grace indeed.

4. Above all ſtudies, apply thyſelf to the ſtudy of thoſe things that ſhew thee the evil of ſin, the ſhortneſs of man's life, and which is the way to be ſaved.

5. Keep company with the moſt godly among profeſſors.

6. When thou heareſt what the nature of true grace is, defer not to aſk thine own heart, if this grace be there? And here take heed.

1. That the preacher himſelf be ſound, and of good life.

2. That thou takeſt not ſeeming graces for real ones nor ſeeming fruits for real fruits.

3. Take heed that a ſin in thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conſcience, and a breach in thy peace: and a hundred to one, if at laſt it doth not drive all the grace in thee into ſo dark a corner of thy heart, that thou ſhalt not be able, for a time, by all the torches that are burning in the goſpel, to find it out to thine own comfort and conſolation.

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# Some Goſpel Truths opened, according to the Scriptures;

## Or, The Divine and Human Nature of CHRIST JESUS, his coming into the World, his Righteouſneſs, Death, Reſurrection, Aſcenſion, Interceſſion, and ſecond Coming to Judgement, plainly demonſtrated and proved.

And alſo, Anſwers to ſeveral queſtions, with profitable directions to ſtand faſt in the doctrine of JESUS the Son of MARY, againſt thoſe bluſtering ſtorms of the devil's temptations, which do at this day, like ſo many ſcorpions, break looſe from the bottomleſs pit, to bite and torment thoſe that have not taſted the virtue of JESUS, by the revelation of the Spirit of God.

*Jeſus ſaith, I am the way, the truth, and the life; no man cometh to the Father, but by me,* John 14. 6. *Neither is there ſalvation in any other,* Acts 4. 12.

### The AUTHOR to the READER.

SEeing the Lord hath been pleaſed to put it into my heart, to writ a few things to thee, reader, touching thoſe things which are moſt ſurely believed by all thoſe that are or ſhall be ſaved, Luke 1. 1.; Acts 13. 38. I think it meet alſo to ſtir up thy heart by way of remembrance, touching thoſe things that are the hindrances of thy believing the things that are neceſſary to the welfare of thine immortal ſoul. And indeed this is the only thing neceſſary; it is better to loſe all that ever thou haſt, than to have thy ſoul and body for ever caſt into hell: And therefore, I beſeech thee, to conſider with me a few things touching the ſtratagems, or ſubtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall ſhort of eternal life, 1 Pet. 5. 8.

And, firſt of all, he doth endeavour by all means to keep thee in love with thy ſins and pleaſures, knowing that he is ſure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10.; 2 Theſſ. 2. 12. Yea, he knows that he is as ſure of thee, as if he had thee in hell already, John 3. 19. And that he might accompliſh his deſign on thee in this particular, he laboureth by all means poſſible to keep thy conſcience aſleep in ſecurity and ſelf-conceitedneſs, keeping thee from all things that might be a means to awaken and rouſe up thine heart: As, firſt, he will endeavour to keep thee from hearing of the word, by ſuggeſting unto thee this and the other worldly buſineſs which muſt be performed; ſo that thou wilt not want excuſe to keep thee from the ordinances of Chriſt, in hearing, reading, meditation, &c. or elſe, ſeeks to diſturb, and diſtract thy mind when thou art converſant in theſe things, that thou canſt not attend to them diligently, and ſo they become unprofitable; or elſe if thou art a little more ſtirred, he labours to rock thee aſleep again, by caſting thee upon, and keeping thee in evil company, as among rioters, drunkards, jeſters, and other of his inſtruments, which he employeth on purpoſe to keep thee ſecure, and ſo ruin thy ſoul and body for ever and ever.

If not thus, then peradventure he will ſeek to perſuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleaſures, or phyſic; or ſome other trick he will invent, ſuch as beſt agreeth with thy nature; And thus thy heart is again deaded, and thou art kept in carnal ſecurity, that thou mighteſt periſh for ever. But if, notwithſtanding theſe, and many cunning ſlights, more which might be named, he cannot ſo blind and benumb thy conſcience, but that it doth ſee and feel ſin to be a burden, intolerable and exceeding ſinful; then, in the ſecond place, his deſign is to drive thee to deſpair, by perſuading thee that thy ſins are too big to be pardoned: he will ſeek by all means poſſible to aggravate them by all the circumſtances of time, place, perſon, manner, nature, and continuance of thy ſins; he will object in thy ſoul, thou haſt outſinned grace, by rejecting ſo many exhortations, and admonitions, ſo many reproofs, ſo many tenders of grace. Hadſt thou cloſed in with them, it had been well with thee, but now thou haſt ſtood it out ſo long, that there is no hope for thee: Thou mighteſt have come ſooner, if thou didſt look to be ſaved; but now it is too late. And withal, that he might carry on his deſign upon thee to purpoſe, he will be ſure to preſent to thy conſcience the moſt ſad ſentences of the ſcripture; yea, and ſet them home with ſuch cunning arguments, that if it be poſſible, he will make thee deſpair, and make away thyſelf, as did Judas.

But if he be prevented in this his intended purpoſe; the next thing he doth beſet thee with, is to make thee reſt upon thy own righteouſneſs, telling thee, that if thou wilt needs be ſaved, thou muſt earn heaven with thy finger-ends; and it may be, he repreſents to thy ſoul ſuch a ſcripture, *If thou do well, ſhalt thou not be accepted?* And thou having (but in the ſtrength of nature) kept thyſelf from thy former groſſer pollutions, and it may be from ſome more ſecret ſins, art ready to conclude, now thou doſt well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good, and ſo goeſt on till thou meeteſt with a ſearching word, and miniſtry, which tells thee, and diſcovers plainly unto thee, that thou doſt all this while deceive thyſelf, by a vain hope and confidence; for though thou ſeek after the law of righteouſneſs, thou haſt not yet attained to the law of righteouſneſs, nor yet canſt, becauſe thou ſeekeſt it not by faith, but, as it were, by the works of the law, Rom. 9. 31, 32. Here again thou art left in the mire; and now peradventure thou ſeeſt, that thou art not profited by the works of the law, nor thy own righteouſneſs: And this makes thee ſtir a little; but in proceſs of time (through the ſubtle ſleights of the devil, and the wickedneſs of thine own heart), thou forgetteſt thy trouble of conſcience, and ſlippeſt into a notion of the goſpel, and the grace thereof, and now thou thinkeſt thyſelf cock ſure: Now thou art able to ſay, he that lives and dies in his ſins, ſhall be damned for them: He that truſts in his own righteouſneſs, ſhall not be ſaved: Now thou canſt cry, grace, grace, it is freely by grace, it is through the death of the man Chriſt Jeſus, that ſinners do attain unto eternal life, Heb. 9. 14. This, I ſay, thou haſt in the notion, and haſt not the power of the ſame in thine heart, and ſo it may be thine head is full of the knowledge of the ſcriptures, though thine heart be empty of ſanctifying grace. And thus thou doſt rejoice for a time. Yet becauſe thou haſt not the root of the matter within thee, in time of temptation thou falleſt away, Luke 8. 13.

Now being in this condition, and thinking thyſelf to be wondrous well, becauſe of that notion of the truth, and that notion thou haſt in the things of God; I ſay, being in this ſtate, thou art liable to theſe dangers.

1. Thou art like to periſh if thou die with this notion in thine head, except God out of his rich grace do work a ſaving work of grace and knowledge in thy heart; for know this, thou mayſt underſtand glorious myſteries, and yet be a caſt-away, 1 Cor. 13. 1, 2, 3. Or elſe,

2. Thou art liable to the next damnable hereſy that the devil ſendeth into the world; ſee and conſider, Luke 8. 13.; 2 Tim. 2. 18.: I ſay thou doſt lie liable to be carried away with it, and to be captivated by it: ſo that at laſt, through the deluſions of the devil, thou mayſt have thy conſcience ſeared as with an hot iron, ſo hard, that neither law, nor goſpel, can make any entrance thereinto, to the doing of thee the leaſt good. And indeed, who are the men that at this day are ſo deluded by the Quakers, and other pernicious doctrines, but thoſe who thought it enough to be talkers of the goſpel, and grace of God, without ſeeking and giving all diligence to make it ſure unto themſelves? *And for this cauſe God hath ſent them ſtrong deluſions, that they ſhould believe a lie: That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs*, as it is written, 2 Theſſ. 2. 11, 12. And indeed if you mark, you ſhall ſee, that they be ſuch kind of people, who at this day are ſo carried away with the Quakers deluſions; namely, a company of looſe ranters, and light notioniſts, with here and there a legaliſt, which were ſhaking in their principles from time to time, ſometimes on this religion, ſometimes on that. And thus theſe unſtable ſouls are deluded and beguiled at laſt, 2 Pet. 2. 14. So that theſe who before (as one would have thought) had ſomething of God in them, are now turned ſuch enemies to the glorious truths of the goſpel, that there is none ſo obſtinately erroneous as they. And indeed it is juſt with God to give them over to believe a lie, 2 Theſſ. 2. 11. who before were ſo idle that they would not receive the truth of God into their hearts, in the love of it; and to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, Gal. 3. 1. that they might be ſaved.

But you will ſay, what lies are thoſe that the devil beguileth poor ſouls withal? I ſhall briefly tell you ſome of them; but having before ſaid, that they eſpecially are liable to the danger of them who ſlip into high notions, and reſt there; taking that for true faith which is not. I ſhall deſire thee ſeriouſly to conſider this one character of a notioniſt. Such an one, whether he perceives it or not, is puffed up in his fleſhly mind, and advanceth himſelf above others, thinking but few may compare with him for religion and knowledge in the ſcriptures, but are ignorant and fooliſh in compariſon of him; (thus knowledge puffeth up, 1 Cor. 8. 1.); whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the myſtery of godlineſs, the more it is emptied of its own things, and is more ſenſible of its own vileneſs, and ſo truly humbled in its own eyes.

And further, a notioniſt, though he fall from his former ſtrictneſs and ſeeming holineſs, and appear more looſe and vain in his practices, yet ſpeaks as confidently of himſelf, as to aſſurance of ſalvation, the love of God, and union with God, as ever. But now to return, and declare ſome of thoſe lies which the devil perſuades ſome of theſe men to believe:

1. That ſalvation was not fully and completely wrought out for poor ſinners by the man Chriſt Jeſus, though he did it glorioſly, Acts 13. 38, 39. by his death upon the croſs, without the gates of Jeruſalem, Heb. 13. 12. compared with John 19. 20.

2. This is another of his lies wherewith he doth deceive poor ſinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for (ſay they) it will convince of ſin, as ſwearing, lying, ſtealing, covetouſneſs, and the reſt of the ſins againſt the law, Rom. 3. 20. But the law is not of faith, Gal. 3 13. And then I am ſure, that it, with all its motions and convictions, is never able to juſtify the ſoul of any poor ſinner: For as many as are of the works of the law are under the curſe; for it is written, Curſed is every one that continueth not in all things that are written in the book of the law to do them, Gal. 3. 10.; but that no man is juſtified by the law is evident, for the juſt ſhall live by faith, ver. 11.

Now, becauſe I am not altogether ignorant of the deluſion of the devil touching this grace of faith alſo, I ſhall therefore in ſhort give thee (reader) a brief yet true deſcription from the ſcripture 1. What true juſtifying faith is, and what it lays hold upon. 2. I ſhall ſhew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it.

1. Firſt therefore, true faith is a fruit, work, or gift of the Spirit of God, (Gal. 5. 22.; 2 Theſſ. 1. 11.; and 1 Cor. 12. 9.) whereby a poor ſoul is enabled, through the mighty operation of God, (Col. 2. 12.), in a ſenſe of its ſins and wretched eſtate, to lay hold on the righteouſneſs, blood, death, reſurrection, aſcenſion, interceſſion, and coming again of the Son of God who was crucified without the gates of Jeruſalem, for eternal life, John 3. 16, 18. compared with Matth. 3. 17.; Gal. 2. 20.; Rom. 5. 8, 9, 10.; Rom. 3. 25; Acts 16. 31.; Heb. 13. 12.; according to that ſaying in Heb. 11. 1. Now, faith is the ſubſtance of things hoped for, and the evidence of things not ſeen, that is, the things that are hoped for, faith ſees, lays hold upon, and embraces them, Heb. 11. 13. as if they were preſent; yea, it ſeals up the certainty of them to the ſoul. Therefore, ſaith the apoſtle, it is the evidence, or teſtimony, or witneſs, of thoſe things that are not ſeen as yet with a bodily eye; which are obtained by the blood of the man Chriſt Jeſus, Heb. 9. 14. compared with Heb. 10. 12, 19, 20. by which the ſoul ſees, as in a glaſs, the things that God hath laid up for them that fear him, 1 Cor. 13. 12.; 2 Cor. 3. 18.

2. If you would know who this faith comes from, read Eph. 2. 8.: For by grace ye are ſaved (ſaith the

ſcriptures) through faith, and that not of yourſelves, it is the gift of God. Again, in Phil. 1. 29. it is thus written: For unto you (that are believers) it is given in behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake. And thus much do the apoſtles hold forth to us in their prayer or requeſt to the Lord Jeſus, when they ſay, Lord, increaſe our faith, Luke 17. 5.; and he is therefore called the author and finiſher of our faith, Heb. 12. 3. Alſo we find in James 1. 17. that every good and perfect gift is from above, and cometh down from the Father of lights, &c. and therefore faith comes from God; for true juſtifying faith is a good gift, and perfect in reſpect of the author, God, in reſpect of its object, Chriſt; and in reſpect of the nature, though not in reſpect of the degree, and meaſure of it in us: Even as a grain of gold is as perfect gold, as a pound of gold, though not ſo much.

3. All men have not faith; this the apoſtle witneſſeth in ſo many words, as we find, 2 Theſſ. 3. 2. and Deut. 32. 20.; alſo in Tit. 1. 15: To them that are defiled and unbelieving is nothing pure, &c. It appeareth alſo in this, that all do not attain ſalvation, which they muſt needs do if they had true juſtifying faith; compare Luke 3. 24. and 1 John 5. 19. with Mark 16. 16; and Heb. 4 3. with ver. 6. 11. they that believe ſhall be ſaved.

4. The fruits of it are, (1) to purify the heart, Acts 15. 9. and 1 John 3. 3.; and that as I ſaid before, by laying hold on what Jeſus Chriſt had done and ſuffered for ſinners, Acts 13. 38, 39.

(2) It fills the ſoul with peace and joy, in that it lays hold on the things that are obtained for it, Rom. 5. 1.; 2 Tim. 1. 9, 10.; 1 Pet. 1. 8.

(3) It makes the ſoul to wait patiently, for the glory that is to be revealed at the ſecond appearing of the man Chriſt Jeſus, whom God hath raiſed from the dead, which hath alſo delivered it from the wrath to come, as in Tit. 2. 13, 14.; 1 Pet. 4. 13.; & 5. 1. 4.; 1 Theſſ. 1. 10.

But how (may ſome ſay), doth the devil make his deluſions take place in the hearts of poor creatures?

*Anſ.* Why, 1. He labours to render the doctrine of the Lord Jeſus, and ſalvation by him alone, very odious and low: And alſo his ordinances, as hearing, reading, meditation, uſe of the ſcriptures, &c. telling poor ſinners that theſe things are but poor, low, carnal, beggarly, empty notions; preached up by the clergymen who are the Scribes and Phariſees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not in the power of the Lord Jeſus; and with this perſuaſion he alſo repreſents the ungodly and baſe carriage or behaviour of ſome, who have taken in hand to preach the doctrine of the Lord Jeſus Chriſt, and thereby he doth render the goſpel of our Lord Jeſus the more contemptible and baſe: But wo, wo, wo, be to them by whom ſuch offences come, Matth. 18. 7.; Luke 17. 1, 2.

2. He pretends to lead them up into ſome higher light, myſteries, revelations of the Spirit, into which a very few have attained or can attain, alſo bewitching their affections, and taking them with an earneſt purſuit after theſe his pretended truths; perſuading them, that they ſhall be as God himſelf, able to diſcern between good and evil, Gen. 3. 5. And in this he is exceeding ſubtile and expert, as having practiſed it ever ſince the days of Adam. Theſe things being thus conſidered, and in ſome meaſure hungered after, and the rather becauſe they are good (as they think) to make one wiſe, Gen. 3. 6. The poor ſoul is all on the ſudden poſſeſſed with a deſperate ſpirit of deluſion, which carries it away headlong with ſome high, light frothy notions, and ſpiritual wickedneſs, (which drown it in perdition and deſtruction), that doth feed and tickle the heart a while, to the end it may make way for a farther manifeſtation of itſelf in the poor deluded ſoul; which when it hath attained to, it doth then begin to bring the ſoul into a clearer ſight of theſe things, which it was loth it ſhould know at the firſt; but having fitted the ſoul by degrees for a further poſſeſſion of itſelf, at laſt it begins to hold forth its new goſpel, ſhewing the ſoul a new Chriſt, and new ſcriptures. The new and falſe Chriſt is a Chriſt crucified within, dead within, riſen again within, and aſcended within, in oppoſition to the Son of Mary, who was crucified without, dead without, riſen again without, and aſcended in a cloud away from his diſciples into heaven, (Acts 1. 9, 10, 11.) without them.

Now, this new and falſe Chriſt hath a new and falſe faith belonging to his goſpel, which faith is this, to apprehend this Chriſt crucified within, dead within, riſen again within, and aſcended within: But aſk them for a ſcripture that doth poſitively prove their doctrine, they alſo have a ſcripture, but it is within, it doth bear witneſs within, and if they had not that, (though that be of the devil's making), I am ſure they would have none out of God's holy ſcriptures, for they will allow of no crucified Chriſt, but he that was crucified without the gates of Jeruſalem, Heb. 13. 12.; John 16. 20.; dead and buried in the ſepulchre of Joſeph of Arimathea, John 19. 38,—42.; was raiſed again out of that ſepulchre into which Joſeph had laid him, John 20. 1, 12.; who went before his diſciples into Galilee, Mark 16. 7.; and to Emaus, Luke 24. 16.; ſhewed them his hands and his feet, Luke 24. 39, 40.; where the nails had gone through: did eat and drink with after his reſurrection; was ſeen of them on earth forty days after his reſurrection, Acts 1. 3.; and after that aſcended away in a cloud, out of the ſight of his diſciples, into heaven, Acts 1. 9, 10. 11. Which Chriſt ever lives to make interceſſion for us, Heb. 7. 24, 25. Who will come again alſo at the end of the world to judgement, Acts 10, 42. & 17. 31.; 2 Pet. 3 10. 11.; Who alſo is the ſame that hath obtained eternal redemption for us, Acts 13. 37, 38, 39; Rom. 3. 25.; Eph. 1. 7.; Rev. 1. 5.; This I ſay, or rather the ſcriptures ſay, is God's Chriſt, Matth. 16. 16.; In whom he is well pleaſed, Matth. 3. 17.; Neither doth God own any other, or allow of any other: For there is none other name under heaven given among men, whereby we muſt be ſaved, than the name of Jeſus of Nazareth, Acts 4. 10. compared with ver. 11, 12. But as I told you before, the way to be thus deluded, is firſt to render God's Chriſt odious and low, with a pretence of ſome further light and revelations; and thus profeſſing themſelves to be wiſe, they became fools, Rom. 1. 22. But you will ſay, doth the ſcripture make mention of a Chriſt within? Col. 1. 27. and 2 Cor. 13. 5.; Rom 8. 10. I anſwer, 1. God's Chriſt was, and is, true God and true man; he was born of the Virgin Mary, true God, and true man. Mat. 1. 23. And they ſhall call his name Emanuel, which being interpreted, is God with us, or God in our nature, according to 1 Tim. 3. 16. God was manifeſted in the fleſh; And 1 John 1. 14. The word was made fleſh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. And in Heb. 1. 14. Foraſmuch then as the children are partakers of fleſh and blood, he (that is, God), Heb. 1. 8. alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil. Now as he was thus true God, and true man, ſo he became our Redeemer and Saviour, Compare the firſt and ſecond chapters to the Hebrews together, and you may clearly ſee that this is a glorious truth, that he who is the firſt aud the laſt, Rev. 1. 17, 18. & 2. 8. humbled himſelf, and made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And was this all? No: He humbled himſelf unto death, even the death of the croſs, Phil. 2. 7, 8. compared with Rev. 1. 17, 18. & 2. 8. with Gal. 1. 4. Now after this Chriſt of God, true God and true man, had wrought out eternal redemption for us poor miſerable ſinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I ſay, after he had done this, he aſcended up into heaven, and there ever lives to make interceſſion for us. Now this Chriſt, having thus completely wrought out our ſalvation, ſends his diſciples abroad to preach the ſame to poor ſinners, Acts 2. and 2 Cor. 5. 19, 20. and ſo many as were ordained to eternal life, when they heard the word, or the goſpel, preached by the Apoſtles, which goſpel was this Chriſt, 1 Cor. 1. 17. compared with ver. 23. I ſay, ſo many as were ordained to eternal life, when they heard the word, the Holy Ghoſt or Spirit of Chriſt fell upon them, Acts 10. 44. compared with Acts 13. 48 which did lead them into the redemption and glorious things that the Lord Jeſus had laid up and prepared for them, John 16. 13. to 16.; 1 Cor. 2. 9. Which Spirit was the earneſt of their inheritance, until the redemption of the purchaſed poſſeſſion, to the praiſe of his glory, Eph. 1. 13, 14. The earneſt of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jeſus Chriſt, which is the meaning of that place in Col. 1. 27. And that will be ſeen clearly, if we compare it with Eph. 1. 13, 14. before recited. Now this Spirit which ſometimes is called the Spirit of Chriſt, 2 Cor. 13. 5. this Spirit, I ſay, being given to all thoſe that were ordained to eternal life, it muſt needs follow, that thoſe that had not this Spirit, but did live and die without it, were not ordained to eternal life, and ſo were none of Chriſt's; but were reprobates; Rom. 8. 9. for the Spirit of Chriſt is the diſtinguiſhing character betwixt a believer and an unbeliever, he that hath it, and is led by it, is a child of God, Rom. 7. 14. but he that hath it not is none of Chriſt's.

So then, the anſwer that I give to the queſtion, is, The Spirit of Chriſt that is given to believers is the earneſt or hope of that inheritance that Chriſt hath already purchaſed, and is now preparing for ſo many as he hath given, or ſhall give this holy Spirit unto. And for the proof hereof, read Eph. 1. 13, 14. In whom (ſaith the ſcripture) ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation. In whom alſo, after that he believed, ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance; (which inheritance is the eternal redemption that was purchaſed by Chriſt for poor ſinners, Heb. 9. 14.) until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. Again. Gal. 5. 5. For ye through the Spirit wait for the hope of righteouſneſs by faith. And Col. 1. 27. the Apoſtle, ſpeaking of this great myſtery ſaith, To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt, in you the hope of glory, which glory was then revealed to the ſaints no otherwiſe than by faith, as the Apoſtle ſaith, We rejoice in the hope of the glory of God, Rom. 5. 2. Which hope is begotten by the Spirit's ſhedding abroad the love of God in our hearts, ver. 5. which hope is not yet ſeen, that is, not yet actually enjoyed; for we are ſaved by hope: But hope that is ſeen is not hope; for what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience wait for it, Rom. 8. 24, 25. And as, I ſay, the cauſe of believers hope is this, Chriſt, or the Spirit of Chriſt, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earneſt thereof given him of God, and that earneſt no leſs than the Spirit of the Lord Jeſus, Rom. 8. 16, 17.

But now, this Spirit, which is the cauſe of a believer's hope, all men have not, Jude 19.; Eph. 2. 12.; Rom. 8. 9.; John 14. 16, 17.; Therefore what a ſad doctrine is that which ſaith, follow the light that Chriſt hath enlightened every man withal which cometh into the world; which light is the conſcience, that convinceth of ſins againſt the law; and that you may ſee clearly if you mind that ſcripture, John 8. 9. which ſaith, That the Phariſees, which had neither the love of God nor his word, abiding in them, John 5. 38, 43. when they had heard Chriſt ſpeaking thus to them, He that is without ſin among you, &c. being convicted by their own conſciences, went out one by one, beginning at the eldeſt, even to the leaſt. But the devil, that he might be ſure not to miſs of his deſign, labours by all means to render the ſcriptures alſo odious and low, telling them of the ſcriptures within; which Chriſt never taught, nor yet his diſciples; But they being given up of God to a reprobate mind, have given themſelves over, rather to follow the ſuggeſtions of the devil, than the holy ſcriptures which God hath commanded us to betake ourſelves to, Iſa. 8. 20. compared with John 5. 39.; which ſcripture is called the ſword of the Spirit, Eph. 6. 17. which weapon our Lord Jeſus himſelf held up, to overcome the devil withal, Matth. 4. 4, 7, 10.; Luke 4. 8, 12. But this deſign (as I told you) the devil carries on, by pretending to ſhew them a more excellent way which they may attain to, if they be but wiſe, and follow what is made known unto them from the light within them.

But, (Reader), that thou mayſt be able to eſcape the ſnares of this cunning hunter, I ſhall lay thee down ſome few directions, which if the Lord give thee grace to follow, thou ſhalt eſcape theſe wicked deluſions.

1. And, firſt of all, I do admoniſh thee to be very ſerious touching thine eſtate and condition, and examine thine own heart by the rule of the word of God, whether or no thou haſt as yet any beginnings of deſiring after religion; and if thou findeſt that thou haſt lived till now in ignorance, and haſt not ſet thyſelf to remember thy Creator as thou art commanded, Eccl. 12. 1. then I beſeech thee conſider that thou art under the wrath of Almighty God, and haſt been ſo ever ſince thou cameſt into the world, Eph. 2. 1, 2. being thou in thy firſt parents didſt tranſgreſs againſt thy maker, Rom. 5. 18.; Therefore as by the offence of one, (that is, of Adam) ver. 14. judgement came upon all men unto condemnation; beſides the many ſins thou haſt committed ever ſince thou waſt born; ſins againſt the law of God, and ſins againſt the goſpel of the grace of God; ſins againſt the long-ſuffering and forbearance of God, and ſins againſt his judgements; ſins of omiſſion, and ſins of commiſſion, in thoughts, words, and actions; conſider, I ſay, thy condition; yea, get a very great ſenſe of thy ſins that thou haſt committed; and that thou mayeſt ſo do, beg of God to convince thee by his Holy Spirit, not only of ſins againſt law, but alſo of that damning ſin, the ſin of unbelief.

2. If thou, by grace, art but brought into ſuch an eſtate as to ſee thyſelf in a loſt condition becauſe of ſin without the Lord Jeſus; then, in the next place, have a care of reſting on any duty done, though it be never ſo ſpecious; I ſay, have a care of making any ſtay any where on this ſide the Lord Jeſus Chriſt: but above all ſtrive to believe, that that very man was born of the Virgin Mary, did come into the world on purpoſe to ſave thee, as well as other poor ſinners; I ſay, thou muſt not be content till thou art enabled to ſay, He loved me, and gave himſelf for me, Gal. 2. 20. And that thou mayſt be ſure to attain to this moſt precious faith, (for ſo it is), be much in applying the freeſt promiſes to thy own ſoul: yea, thoſe that have no conditions annexed to them, as theſe, or other like, Jer. 31. 3.; & 3.; John 6. 37.; & 14. 19; Hoſ. 14. 3. I ſay, labour to apply to thy own ſoul in particular, the moſt glorious and freeſt promiſes in the book of God. And if at any time the devil beſets thee by his temptations, (for ſo is his wonted manner to do, and ſo much the more, as he ſees thee labour to get out of his reach), I ſay, when he aſſails thee with his fiery darts, be ſure to act faith on the moſt free promiſes, and have a care that thou doſt not enter into any diſpute with him, but rather reſiſt him by thoſe bleſſed promiſes that are laid down in the word of God: And withal, be ſure to meditate upon the blood of the man Chriſt Jeſus, who alſo is true God, and read thoſe ſcriptures that do moſt fully and clearly ſpeak of it; as, 1 John 1. 7.; Eph, 1. 7.; Heb. 9. 14.; Rom. 3. 4.

But if thou ſay, (as it is often the ſpeech of poor ſouls lying under a ſenſe of ſin, and the apprehenſions of wrath due to it), I cannot apply the promiſes to mine own ſoul; and the reaſon is, becauſe my ſins are ſo great, and ſo many; conſider, and know it for a truth, that the more and greater thou ſeeſt thy ſins to be, the more cauſe haſt thou to believe; yea, thou muſt therefore believe becauſe thy ſins are great. David made it an encouragement to himſelf, or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, becauſe he had greatly tranſgreſſed, Pſal. 25. 11. For thy name ſake, O Lord, (ſaith he), pardon mine iniquity, for it is great. As if he had ſaid, O Lord, thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodneſs will more ſhine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardoneſt many others, who have not committed ſuch heinous offences. And I dare ſay, the reaſon why thou believeſt not, is not becauſe thy ſins are great, but becauſe thou doſt reaſon too much with that wicked enemy of man's ſalvation, and giveſt way too much to the fleſhly reaſoning of thine own heart: For Chriſt hath ſaid, He that cometh unto me, I will in no wiſe caſt out, John 6. 37. And again, Though thy ſins be as red as ſcarlet, they ſhall be as white as ſnow, Iſ. 1. 18. And Chriſt calleth thoſe that labour, and are heavy laden, to come to him, with promiſe to give them reſt, Matth. 11. 28. Whereſore thou muſt not ſay, my ſins are too big; but thou muſt ſay, becauſe I am a great ſinner; yea, becauſe I have ſinned above many of my companions, and am nearer to hell and eternal damnation than they; becauſe of my ſins, therefore will I cry unto the Lord, and ſay, O Lord, pardon my ſins, for they are great.

Now, that thou mayeſt not be deceived in a matter of ſo great concernment, have a ſpecial care of theſe three things.

1. Have a care of putting off thy trouble of ſpirit the wrong way, which thou mayſt do three ways.

(1) When thy conſcience flieth in thy face, and tells thee of thy ſins, thou doſt put off convictions the wrong way, if thou doſt ſtop thy conſcience, by promiſing to reform thyſelf, and lead a new life, and getteſt off thy guilt by ſo doing: for though thou mayſt by this means ſtill and quiet thy conſcience for a time, yet thou canſt not hereby ſatisfy and appeaſe the wrath of God: yea, ſaith God to ſuch, Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, Jer. 2. 22.

(2) If when thou art under the guilt of thy ſins, thou putteſt off convictions by thy performances or duties, and ſo ſatisfieſt thy conſcience, then alſo thou doſt put off thy convictions the wrong way: for God will not be ſatisfied with any thing leſs than the blood, righteouſneſs, reſurrection, and interceſſion of his own Son, Acts 4. 12. And thou ſhouldſt not ſatisfy thyſelf with any leſs than God would have thee to ſatisfy thyſelf withal, and that is the water of life, Iſa. 55. 1, 2.; which water of life, thy duties, and all thy righteouſneſs, is not; for it is but menſtrous rags, Iſa. 64. 6.

(3) Have a care, that when thou art under conviction, thou doſt not ſatisfy thyſelf with a notion of the free grace of the goſpel; my meaning is, do not content thyſelf with any meaſure of knowledge that thou canſt attain unto, or bottom thy peace upon it, thinking thou art now well enough, becauſe thou canſt ſpeak much of the grace of God, and his love in Chriſt to poor ſinners. For this thou muſt have, and do; and yet be but a companion for Demas, yea, for Judas, and the reſt of the damned multitude: As the Apoſtle ſaith, For all this thou mayſt be but as ſounding braſs, and as a tinkling cymbal; that is, nothing but a ſound, 1 Cor. 13. 1, 2, 3.

But, 2. If thou wouldſt not be deceived, then have a care to avoid falſe doctrines, which are according to the ſpirit of the devil, and not after Chriſt.

As, (1) If any doctrine doth come unto thee, that tells thee, except thou art circumciſed after the manner of Moſes, thou canſt not be ſaved; that is, if any man come unto thee, and tells thee, thou muſt do ſuch and ſuch works of the law, to the end thou mayſt preſent thyſelf the better before God, do not receive him: for to him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, Rom. 4. 5.

(2) If any come unto thee, and bring ſuch a doctrine as this, That thou mayſt be ſaved by grace, though thou walk in the imaginations of thy own wicked heart; his doctrine alſo is deviliſh, do not receive him, Deut. 29. 19,—24.

(3) But if any come unto thee, and doth in truth advance the blood, righteouſneſs, reſurrection, interceſſion, and ſecond coming of that very man in the clouds of heaven, that was born of the Virgin Mary, and doth preſs thee to believe on what he hath done, (ſhewing thee thy loſt condition without him), and to own it as done for thee in particular, and withal doth admoniſh thee, not to truſt in a bare notion of it, but to receive it into thy heart, ſo really, that thy very heart and ſoul may burn in love to the Lord Jeſus Chriſt again; and doth alſo teach thee, that the love of Chriſt ſhould, and muſt, conſtrain thee, not to live to thyſelf; but to him that loved thee, and gave himſelf for thee, 2 Cor. 5. 14, 15.; Eph. 4. 21,—24.; 1 Cor. 7. 23. Ye are bought with a price, Be not ye the ſervants of men. If his converſation be alſo agreeable to his doctrine, a believing, honeſt, loving, ſelf-denying, courteous converſation, (he alſo is a true Chriſtian), receive that doctrine, and receive it really; for it is the doctrine of God, and of Chriſt, Gal. 4. 4.; Gal. 1. 4.; Eph. 1. 7.; Rev. 1. 5.; Acts 13. 38.; John 1. 19.; Acts 4. 12.; & 10. 40, 41, 42.; and 1 Theſſ. 1. 10.; Mark 13. ult. 2 Pet. 1. 5,—11.; conſidering the end of their converſation, Jeſus Chriſt, yeſterday, and to day, and the ſame for ever, Heb. 13. 7, 8.

3. Again, If thou wouldſt not be deceived, then (1) Beware of ſlighting any known truth that thou findeſt revealed, or made known to thee in the goſpel; but honour and obey it in its place, be it (as thou thinkeſt) never ſo low, John 14. 15.

(2) Have a care that thou do not undervalue, or entertain low thoughts of God, Chriſt the Son of Mary, and the holy ſcriptures, but ſearch them, John 5. 39. and give attendance to the reading of them, 1 Tim. 4. 13. For, I will tell thee, he that ſlights the ſcriptures, doth alſo ſlight him of whom they teſtify. And I will tell thee alſo, that for this cauſe God hath given up many to ſtrong deluſions, that they might believe a lie; that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs, 2 Theſſ. 2. 11, 12.

Therefore I ſay unto thee, in the name of the Lord Jeſus, the Son of Mary, the Son of God, the very creator of heaven and earth, and all the things that are therein, have a care of thyſelf; for the devil doth watch for thee day and night, 1 Pet. 5. 8. Thine own heart alſo doth labour to deceive thee, if by any means it may, Jer. 17. 10. Therefore do not thou truſt it; for if thou do, thou wilt not do wiſely, Prov. 28. 26. I ſay therefore, have a care that thou labour in the ſtrength of the Lord Jeſus, to eſcape all theſe things; for if thou fall into any one of them, it will make way for a farther income of ſin and the devil, through whoſe deceitfulneſs thy heart will be hardened, and thou wilt be more uncapable of receiving inſtruction, or reaping advantage, by and from the ordinances of Jeſus Chriſt, the rather therefore give all diligence to believe in the Chriſt of God, which is the Son of Mary, and be ſure to apply all that he hath done, and is doing, unto thyſelf, as for thee in particular; which thing if thou doſt, thou ſhalt never fall.

And now, reader, I ſhall alſo give thee ſome few conſiderations, and ſo I ſhall commit thee to the Lord.

1. Conſider, that God doth hold out his grace and mercy freely, and that to every one, Rev. 22. 17.; Iſ. 55. 1,—8.

2. Conſider, that there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himſelf ſaith, I am the way, the truth, and the life; no man cometh to the Father but by me, John. 14. 6. compared with Mat. 1. 20, 21.

3. Conſider, if thou ſtriveſt to go over any other way, thou wilt be but a thief and a robber, John 10. 1. compared with ver. 9. And know that none of thoſe (ſo continuing) ſhall enter into the kingdom of heaven, 1 Cor. 6. 9, 10.

4. Conſider, that if the devil ſhould be too hard for thee, and deceive thee, by perſuading thee to embrace, or entertain a new goſpel, which neither Chriſt nor his diſciples did allow of, it would make thee gnaſh teeth when it is too late.

5. Conſider, that though thou haſt been deluded by Satan to this day, yet if now thine eyes be opened to ſee and acknowledge it, though as yet thou haſt been either exceedingly wicked, 1 Tim. 1. 13. or an idle, Matth. 20. 6, 7. lukewarm, hypocritical, profeſſor, Rev. 3. 17, 18, 19 and haſt ſtood it out to the laſt, Ezek. 18. 21, 22. for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of ſin, as the guilt of it, thou ſhalt be ſaved.

6. Conſider, that the Lord will call thee to judgement for all thy ſins paſt, preſent, and what elſe thou ſhalt practiſe hereafter, eſpecially for thy rejecting and trampling on the blood of his Son, the man Chriſt Jeſus: And if thou doſt not agree with thine adverſary now, while thou art in the way, he will deliver thee to the judge, and the judge will deliver thee to the officer; and if he caſt thee into priſon, I tell thee, thou ſhalt not come out thence till thou haſt paid the very laſt mite, Luke 12. 58, 59.

And therefore I beſeech thee to conſider: Here is at this time life and death, heaven and hell, everlaſting joy, and everlaſting torment, ſet before thee. Here is alſo the way to have the one, and the way to eſcape the other. Now if the Lord ſhall do thee any good by what I have ſpoken, I hope it will be a means to ſtir me up to thank the Lord that ever he did uſe ſuch a ſinner as I am in the work of his goſpel. And here I ſhall cloſe up what I have ſaid, deſiring thee (if thou be a Chriſtian) to pray for him who deſires to continue

Thy ſervant in the Lord Jeſus Chriſt,
though leſs than the leſt of all ſaints,
JOHN BUNYAN.

## The epiſtle write by Mr BURTON miniſter at Bedford.

### To the READER.

Reader, thou haſt in this ſmall treatiſe ſet before thee the ſeveral pieces of that great and glorious myſtery, Jeſus Chriſt, God manifeſted in the fleſh: And if thou art enlightened by the Spirit of Chriſt here, thou mayſt ſee by that Spirit how Jeſus Chriſt, the Son of God, the Son of Mary, is both true God and true man, both natures making but one Chriſt, one Jeſus, as Phil. 2. 5,—10.) where, ſpeaking firſt of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verſes, he ſaith, he (meaning this Jeſus) humbled himſelf, &c. and God (meaning the Father) hath highly exalted him, &c. ſpeaking of both natures of God and man, as together making but one Chriſt; who is the Saviour, and is to be believed and truſted in for ſalvation, not only as God, but as man alſo; and thoſe who do not thus make him the object of their faith, will ſurely fall ſhort of pardon of ſin and of ſalvation, Acts 13. 38, 39.: Through this man (ſpeaking of Chriſt crucified at Jeruſalem) is preached unto you forgiveneſs of ſins: And ſaith he, There is one Mediator between God and man, (1 Tim. 2. 5.) the man Chriſt Jeſus: and this diſcovers the damnable errors of thoſe commonly called *Socinians*, who, on the one hand, deny him that was born of the Virgin Mary to be true God as well as true man; and this is alſo quite contrary to thoſe commonly called *Familiſts*, *Ranters*, *Quakers*, or others, who, on the other hand, either deny Chriſt to be a real man without them, blaſphemouſly fancying him to be only God manifeſt in their fleſh, or elſe make his human nature with the fulneſs of the Godhead in it, to be but a type of God to be manifeſt in the ſaints; and ſo, according to their wicked imagination, his human nature was to be laid aſide after he had offered it upon the croſs without the gate at Jeruſalem, contrary to Acts 1. 1, 2, 3, 9. 10, 11. compared with the laſt chapter of Luke, ver. 39, 40, 50. 51. where it is clearly held forth, that the man Chriſt roſe again out of the grave, with the ſame body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the ſame real body, and that he ſhall again deſcend from heaven in that ſame glorious body of fleſh, as Acts 3. 9, 10, 11. And this ſure truth of Chriſt being the Saviour and Mediator, as man, and not only as God, will alſo ſhew ſerious believers what to think of ſome, who, though they will not (it may be) deny that Chriſt is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, firſt dwelling in that fleſh that was born of the Virgin, and then dwelling in ſaints, and thus both beginning and perfecting their ſalvation within them, and ſo indeed do hold Chriſt as man, to be only (I ſay to be only) the ſaved or glorified one of God, together with the ſaints his members, only ſomething in another and more glorious manner and meaſure than the ſaints; and theſe high-flown people are in this very like to Familiſts and Quakers, undervaluing the Lord Jeſus Chriſt, God-man; and though they may ſpeak much of Chriſt, yet they do not rightly and ſavingly lay him for their foundation.

Now as a help againſt all theſe dangerous things, thou haſt here the main things of Chriſt laid down before thee briefly, and fully proved by the ſcriptures: Firſt, Of his being true God out of fleſh from eternity, and then of his taking fleſh, or the nature of man, upon him in the womb of the Virgin, and ſo his fulfilling the law, his dying for ſins at Jeruſalem, his riſing again without, his aſcending into heaven without, and not into a fancied heaven only within, as ſome ſay; his interceding in heaven for all his, and his coming again in his body of fleſh to judge the world. And if thou art yet in a ſtate of nature, though covered over with an outſide profeſſion, here thou mayſt find ſomething (if the Spirit of Chriſt meet thee in reading) to convince thee of the ſad condition thou art in, and to ſhew thee the righteouſneſs thou art to fly to by faith, and to truſt in for ſalvation, when convinced of ſin; which is a righteouſneſs wrought by that God-man Jeſus Chriſt without thee, dying at Jeruſalem for ſinners. Here alſo thou mayſt ſee the difference between true and falſe faith. If thou art a true believer, as theſe things are the foundation of thy faith, ſo they may be of great uſe for thee to meditate upon, and to exerciſe thy faith in, particularly in meditation, and in this way to ſeek daily for a higher faith in theſe truths, to be given into thy heart from heaven; and there is a great need of this; for though theſe truths be commonly known amongſt profeſſors to the notion of them, yet very few know or believe them aright: nay, it may well be ſaid in this age, that if the faith of the true ſaints was well ſifted, and tradition, notion, and the apprehenſions of their own reaſon and fancy was ſifted out, moſt of them would be found to have very little knowledge of, and faith in, theſe common truths.

Secondly, Theſe truths being put thus together, and plainly proved by the ſcriptures, may be a great help (through the Spirit concurring) to ſtrengthen thee againſt all thoſe damnable hereſies which are ſpread abroad, which deny the Lord Jeſus Chriſt either plainly, or more cunningly and myſteriouſly. And,

Thirdly, The more thou art rooted and ſet down from heaven in the faith of theſe truths of Chriſt, to believe fully the glorious reality of them, and their intereſt in them, the more heavenly peace and joy thou wilt have, 1 Pet. 1. 7, 8. and alſo thou wilt hereby attain the more true holineſs and purity of heart and life, purifying their hearts by faith, Acts 15. 9. And then the more thou haſt of the right faith of Chriſt, and of his things in thy heart, the more ſtrong and valiant wilt thou be in ſpirit, to do any work private or public for Jeſus Chriſt, like Stephen, Acts 6. 8. who being full of faith, and of the Holy Spirit, was alſo full of power.

In this book thou haſt alſo laid down from the ſcriptures, how Jeſus Chriſt is without the ſaints as man, and yet dwelleth within them, that is, ſomething of his divine nature or his bleſſed Spirit dwells within them, which Spirit is ſometime called, The Spirit of Chriſt, Rom. 8. 9. He that hath not the Spirit of Chriſt, &c. and ſometime called Chriſt, If Chriſt be in you, &c. Rom. 8. 10. And alſo how we may know whether it be Chriſt and the Spirit of Chriſt within, or a falſe ſpirit calling itſelf Chriſt, and that is thus; If it be indeed Chriſt within, that is, the Spirit of Chriſt God-man; why then it teaches that man or woman in whom it is, to apply and truſt in Chriſt without for ſalvation; Chriſt as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jeruſalem as a ſacrifice for ſin; it teaches them to truſt in the Man Chriſt as riſing again out of the grave without them, as aſcending into, and interceding in heaven without for them; and as to come from that heaven again in his fleſh to judge the world. Thus the man Chriſt himſelf ſaith, When he (the Spirit of truth) is come, &c. he ſhall glorify me, John 13. He ſhall make you more to prize, admire, and glorify me, who am both God and man, and who ſhall be abſent from you touching my body. Then follows, for he ſhall take of mine (of my glorious things) and ſhew them to you; he ſhall take my divine and human nature, my birth, my perſon and offices, my obedience, death, ſatisfaction, my reſurrection, aſcenſion, and interceſſion, and of my ſecond coming in the clouds with my mighty angels to judgement, and ſhall ſhew them, or clear them up to you: He ſhall take of my ſalvation, which I have wrought for you in my own perſon without you: And he ſhall take of my glory and exaltation in the heavens, and ſhew to you. Now to mind this one thing, and to be ſet down in a right underſtanding of it, by the Spirit, from the ſcriptures, will be of great concernment to thee and me; for, for want of this, many profeſſors have ſplit themſelves, ſome looking only on what Chriſt hath done and ſuffered without them, reſting in an hiſtorical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jeſus Chriſt to come with power into their hearts, without which they cannot rightly know nor rightly believe in Chriſt the Son of God without them, ſo as to have any ſhare or intereſt in him. If any man have not the Spirit of Chriſt, he is none of his, Rom. 8. 9. Others have been depending too much upon ſomething they call Chriſt, and the righteouſneſs of Chriſt within them, in oppoſition to Chriſt and his righteouſneſs without them, from which all true ſaints have their juſtification and comfort, it being received through the operation of the Spirit which dwells in them; and however theſe may talk much of Chriſt within them, yet it is manifeſt, that it is not the Spirit of Chriſt, but the Spirit of the devil; in that it doth not glorify, but ſlight and reject the man Chriſt, and his righteouſneſs which was wrought without them: Reader, in this book thou wilt not meet with high-flown airy notions, which ſome delight in, counting them high myſteries, but the ſound, plain, common (and yet ſpiritual and myſterious) truths of the goſpel, and if thou art a believer, thou muſt needs reckon them ſo, and the more, if thou haſt not only the faith of them in thy heart, but art daily living in the ſpiritual ſenſe and feeling of them, and of thy intereſt in them. Neither doth this treatiſe offer to thee doubtful controverſial things, or matters of opinion, as ſome books chiefly do, which, when inſiſted upon, the weightier things of the goſpel have always done more hurt than good: But here thou haſt things certain, and neceſſary to be believed, which thou canſt not too much ſtudy. Therefore pray, that thou mayeſt receive this word which is according to the ſcriptures in faith and love, not as the word of man, but as the word of God, without reſpect of perſons, and be not offended becauſe Chriſt holds forth the glorious treaſure of the goſpel to thee in a poor earthen veſſel, by one who hath neither the greatneſs nor the wiſdom of this world to commend him to thee; for as the ſcripture ſaith, Chriſt (who was low and contemptible in the world himſelf) ordinarily chuſeth ſuch for himſelf, and for the doing of his work, 1 Cor. 1. 26, 27, 28.: Not many wiſe men after the fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the world, &c. This man is not choſen out of an earthly, but out of the heavenly univerſity, the church of Chriſt; which church, as furniſhed with the Spirit, gifts, and graces of Chriſt, was in the beginning, and ſtill is, and will be to the end of the world, that out of which the word of the Lord, and ſo all true goſpel-miniſters muſt proceed, 1 Cor. 12. 27, 28. whether learned or unlearned, as to human learning. And though this man hath not the learning or wiſdom of man, yet through grace he hath received the teaching of God, and the learning of the Spirit of Chriſt, which is the thing that makes a man both a Chriſtian and a miniſter of the goſpel, Iſa. 50. 4: The Lord God hath given me the tongue of the learned, &c. compared with Luke 2. 18. where Chriſt, as man, ſaith, the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, &c. He hath, through grace, taken theſe three heavenly degrees, to wit, union with Chriſt, the anointing of the Spirit, and experience of the temptation of Satan, which do more fit a man for that weighty work of preaching the goſpel, than all univerſity learning and degrees that can be had.

My end in writing theſe lines is not to ſet up man, but having had experience with many other ſaints of this man's ſoundneſs in the faith of his godly converſation, and his ability to preach the goſpel, not by human art, but by the Spirit of Chriſt, and that with much ſucceſs in the converſion of ſinners when there are ſo many carnal empty preachers both learned and unlearned; I ſay, having had experience of this, and judging this book may be profitable to many others, as well as to myſelf; I thought it my duty upon this account (though I be very unfit for it) to bear witneſs with my brother to the plain and ſimple (and yet glorious) truths of our Lord Jeſus Chriſt. And now, reader, the Lord give thee and me a right underſtanding in theſe things, that we may live and die, not with a traditional notional dead faith, but with a right ſpiritual lively faith of Chriſt in our heart, wrought by the mighty power of God; ſuch a faith as may make Jeſus Chriſt more real and precious to us than any thing in the world, as may purify our hearts, and make us new creatures, that ſo we may be ſure to eſcape the wrath to come, and after this life enjoy enternal life and glory through the Lord Jeſus Chriſt, to whom be glory for ever and ever. Amen. Farewell.

Thine to ſerve thee in the Lord Jeſus,
JOHN BURTON.

# Some GOSPEL-TRUTHS opened.

FOraſmuch as many have taken in hand to ſet forth their ſeveral judgement concerning the Son of the Virgin MARY, the Lord JESUS CHRIST; and ſome of thoſe many having moſt groſsly erred from the ſimplicity of the goſpel, it ſeemed good to me, having had ſome knowledge of theſe things, to write a few words, to the end, if the Lord will, ſouls might not be ſo horribly deluded by thoſe ſeveral corrupt principles that are gone into the world concerning him.

NOW that there is ſuch a thing as a Chriſt, I ſhall not ſpend much time in proving of; only I ſhall ſhew you, that he was firſt promiſed to the fathers, and afterwards expected by their children: But before I do that, I ſhall ſpeak a few words concerning God's fore-ordaining and purpoſing, that a Chriſt, a Saviour, ſhould be, and that before the world began.

Now God, in his own wiſdom and counſel, knowing what would come to paſs, as if it were already done, Rom. 4. 17. he knowing that man would break his commandments, and ſo throw himſelf under eternal deſtruction, did in his own purpoſe fore-ordain ſuch a thing as the riſe of him that ſhould fall, and that by a Saviour, Eph. 1. 4. *According as he hath choſen us in him* (meaning the Saviour), *before the foundation of the world.* That is, God ſeeing that we would tranſgreſs, and break his commandment, did before chuſe ſome of thoſe that would fall, and give them to him that ſhould afterward purchaſe them actually, though in the account of God his blood was ſhed before the world was, Rev. 13. 8. I ſay in the account of God his Son was ſlain; that is, according to God's purpoſe and concluſion, which he purpoſed in himſelf before the world was; as it is written, 2 Tim. 1. 9. *Who hath ſaved us, and called us with an holy calling, according to his own purpoſe and grace which was given us in Chriſt before the world began.* As alſo, in 1 Pet. 1.

1. 20. where the Apoſtle ſpeaking of Chriſt, and the redemption purchaſed by him for ſinners, ſaith of him, *Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt days for you who by him do believe in God that raiſed him from the dead.* God having thus purpoſed in himſelf, that he would ſave ſome of them that by tranſgreſſion had deſtroyed themſelves, did with the everlaſting Son of his love, make an agreement or bargain, that upon ſuch and ſuch terms, he would give him a company of ſuch poor ſouls as had by tranſgreſſion fallen from their own innocency and uprightneſs, into thoſe wicked inventions that they themſelves had ſought out, Eccleſ. 7. 29. The agreement alſo how this ſhould be, was made *before the foundation of the world was laid.* Tit. 1. 2. The Apoſtle, ſpeaking of the promiſe, or covenant made between God and the Saviour (for that is his meaning,) ſaith on this wiſe, *in hope of eternal life, which God that cannot lie, promiſed before the world began.* Now this promiſe, or covenant, was made with the Son of God, the Saviour. And it muſt needs be ſo; for there was none with God before the world began, but he by whom he made the world, as in Prov. 8. from ver. 22. to ver. 31. which was and is the Son of his love.

This covenant, or bargain, had theſe conditions in it.

1. That the Saviour ſhould take upon him fleſh and blood, the ſame nature that the ſons of men were partakers of (ſin only excepted) Heb. 2. 14.; & 6. 15. And this was the will or agreement that God had made with him: And therefore when he ſpeaks of doing the will of God, Heb. 10. 5. he ſaith, *a body haſt thou prepared me,* (as according to thy promiſe, Gen. 3. 15. which I was to take of a woman), *and in it I am come to do thy will, O God, as it is written of me in the volume of thy book,* ver. 7.

2. The Saviour was to bring everlaſting righteouſneſs to juſtify ſinners withal, Dan. 9. 24, 25. The Meſſias, or Saviour, ſhall *bring in everlaſting righteouſneſs, and put an end to iniquity,* as it is there written, *to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs.* This I ſay, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Chriſt *before the world began, which God, that cannot lie, promiſed at that time,* Tit. 1. 2.

3. He was to accompliſh this everlaſting righteouſneſs by ſpilling his moſt precious blood, according to the terms of the covenant, or bargain; and therefore when God would ſhew his people what the agreement was that he and the Saviour had made, even before the covenant was accompliſhed and ſealed actually, ſee for this Zech. 9. 11. (where he is ſpeaking of him that ſhould be the Saviour). And as for thee alſo, (meaning the Saviour), by the blood of thy covenant; or, as ſome render it, whoſe covenant is by blood, (which is all to one purpoſe), I (meaning God) have ſent forth the priſoners out of the pit wherein there was no water. The meaning is this; As for thee alſo, ſeeing the covenant, or bargain that was made between me and thee before the world was, is accompliſhed in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee: I have therefore, according to that agreement that was on my part, ſent forth the priſoners, and thoſe that were under the curſe of my law, out of the pit wherein there is no water, ſeeing thou alſo haſt completetly fulfilled in my account whatſoever was on thy part to be done, according to our agreement. And thus is that place to be underſtood in John 17. 9. *I pray for them, I pray not for the world, but for thoſe that thou haſt given me,* (which I covenanted with thee for), *thine they were, and thou gaveſt them me,* (but on ſuch and ſuch conditions as are before mentioned, Zech. 9.) And again, *according as he hath choſen us in him,* (that is in Chriſt), *before the foundation of the world, that we ſhould be holy and without blame before him in love.* Now, ſeeing this was thus concluded upon by thoſe that did wiſh well to the ſouls and bodies of poor ſinners, after the world was made by them, and after they had ſaid, *let us make man after our own image, after our likeneſs,* Gen. 1. 26. And after man, whom God had made upright, had by tranſgreſſion fallen from that ſtate into which God at firſt placed him, and thrown himſelf into a miſerable condition by his tranſgreſſion, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purpoſed in himſelf before the world began, Eph. 1. 4, 9.; 2 Tim. 1. 9.

1. Now the firſt diſcovery that was made to a loſt creature of the love of God, was made to fallen Adam, Gen. 3. 15. Where it is ſaid, *I will put enmity between thee and the woman, and between thy ſeed and her ſeed,* which is the Saviour, Gal. 4. 4. It ſhall break thy head, and thou ſhalt bruiſe his heel. This was the firſt diſcovery of the love of God to loſt man; this was this goſpel which was preached to Adam in his generation; in theſe words was held forth to them in that generation, that which ſhould be farther accompliſhed in after generations.

2. Another diſcovery of the love of God in the goſpel, was held forth to Noah, in that he would have him to prepare an ark to ſave himſelf withal; which ark did type out the Lord that was to come, and be the Saviour of thoſe whom he before had covenanted for with God the Father: *And God ſaid to Noah, the end of all fleſh is before me; make thee an ark of gopher wood,* Gen. 6. 13, 14. & 7. 1. *The Lord ſaid unto Noah, come thou and all thy houſe into the ark, for thee have I ſeen righteous before me in this generation.*

3. God breaks out with a farther diſcovery of himſelf in love to that generation in which Abraham lived, Gen. 12. 3. where he ſaith, *And in thee* (that is, from thee ſhall Chriſt come through, in whom) *ſhall all the families of the earth be bleſſed.* This was alſo a farther manifeſtation of the good-will of God to poor loſt ſinners; and through this diſcovery of the goſpel did Abraham ſee that which made him rejoice, John 8. 56.

4. When the time was come that Moſes was to be a prophet to the people of his generation, then God did more glorioſly yet break forth with one type after another, as the blood of bulls, and lambs, and goats: Alſo ſacrifices of divers manners, and of ſeveral things, which held forth that Saviour more clearly which God had in his own purpoſe and decree determined to be ſent; *for theſe things* (the types) *were a ſhadow of that which was to come, which was the ſubſtance,* Heb. 9. 9, 10.; & 10. 1, 5, 6, 7. Now when theſe things were then done, when God had thus ſignified to the world, what he intended to do in after times, preſently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord ſhould accompliſh and bring to paſs what he had promiſed, what his hand and counſel had before determined to be done.

Now Abraham begins to look for what God had promiſed and ſignified, namely, that he would ſend a Saviour into the world in his appointed time, which thing being promiſed. Abraham embraces, being perſuaded of the certainty of it, as in Heb. 11. 13.; and this did fill his heart with joy and gladneſs, as I ſaid before: *for he ſaw it, and was glad,* John 8. 56.

2. Jacob alſo, while he was bleſſing his ſons, concerning things to come, breaks forth with theſe words, *I have waited for thy ſalvation.* He was alſo put in expectation of ſalvation to come by this Saviour.

3. David was in earneſt expectation of this, which was held forth by types and ſhadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, *O that the ſalvation of Iſrael were come out of Sion.* Pſal. 53. 6. And again, *O that the ſalvation of Iſrael were come out of Sion,* Pſal. 147. The thing that David waited for, was not in his time come, though before his time it was promiſed; which makes him cry out, *O that it were come, that it were come out of Sion!* Where, by the way, take noice, that the true ſalvation and Saviour of Iſrael was to come out of Sion, that is, out of the church of God, touching the fleſh, as it is written, *A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me,* Deut. 18. 15, 18. And again, *I*

*have laid help upon one that is mighty: I have exalted one choſen out of the people*, Pſal. 89. 19.; Rom. 9 5. *Whoſe are the fathers, of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever.* Chriſt, as concerning the fleſh, did come of the fathers.

4. Iſaiah did propheſy of this, that God would thus ſave his people; yea, he breaks forth with theſe words, *But Iſrael ſhall be ſaved with an everlaſting ſalvation*, Iſa. 45. 17. He alſo tells them how it ſhall be accompliſhed in that 53d chapter. Yea, he had ſuch a glorious taſte of the reality of it, that he ſpeaks as though it had been actually done.

5. In the days of Jeremiah, this that God had promiſed to the fathers, was not yet accompliſhed: In chap. 23. 5. he ſaith, *Behold the days come ſaith the Lord, that I will* (mark, it was not yet done) *but I will* (ſaith God) *raiſe unto David a righteous branch, and a king ſhall reign and proſper. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name wherewith he ſhall be called, The Lord our righteouſneſs.*

6. He was alſo to come in Zechariah's time, Zech. 3. 8. where he ſaith, *For behold I will bring forth my ſervant the Branch.*

7. He was not come in the time of Malachy neither, though he was indeed at that time near his coming. For he ſaith himſelf, *Behold I will ſend my meſſenger.* (meaning John the Baptiſt), Mal. 3. 1.; Luke 1. 76. *And he ſhall prepare the way before me; and the Lord whom ye ſeek, ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in. Behold he ſhall come, ſaith the Lord of hoſts.*

8. Old Simeon did alſo wait for the conſolation of Iſrael a long time, Luke 2. 25. where it is ſaid, *And behold there was a man in Jeruſalem, whoſe name was Simeon, the ſame was a juſt man, and devout, waiting for the conſolation of Iſrael*, that is, waiting for him that was to be the Saviour, as is clear, if you read with underſtanding a little farther: *And it was revealed to him by the Spirit, that he ſhould not ſee death before he had ſeen the Lord Chriſt*, ver. 26.

And thus have I in brief ſhewed you, 1. That there is ſuch a thing as Chriſt; 2. That this Chriſt was promiſed and ſignified out by many things before he did come; 3. How he was waited for, and expected before the time that God had appointed in the which he ſhould come.

THE ſecond thing that I will (through the ſtrength of Chriſt) prove, is this, That he that was of the Virgin, is he that is the Saviour.

And, firſt, I ſhall lay down this for a truth, That it is not any ſpirit only by, and of itſelf, without it do take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus, That that will be a Saviour of man, muſt in the nature of man ſatisfy and appeaſe the juſtice and wrath of God. And the arguments that I do bring to prove it by, are theſe.

1. Becauſe it was man that had offended; and juſtice required that man muſt give the ſatisfaction: And therefore, when he that ſhould be the Saviour, was come, *he took upon him the form of a ſervant, and was made in the likeneſs of men*, Phil. 2. 7. And in Heb. 2. 14. *Becauſe the children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame:* To what end? *That through death he might deſtroy him that had the power of death*, that is the devil. And is that all? No; but alſo *that he might deliver them who through fear of death were all their lifetime ſubject to bondage.*

2. The ſecond argument is this: Becauſe if a ſpirit only could have made ſatisfaction for the ſin of mankind, and have ſubdued Satan for man, without the nature of man, either there had been weakneſs in God when he made that promiſe to fallen Adam, *That the ſeed of the woman ſhould break the ſerpent's head;* (for there had been no need of, and ſo no room for that promiſe), or elſe God having made it would have appeared unfaithful, in not fulfilling his promiſe, by redeeming the world without it.

3. If a ſpirit only could have made ſatisfaction, and ſo have ſaved man; then Chriſt needed not to have come into the world, and to have been born of a woman, Gal. 4. 4. But in that he muſt come into the world, and muſt be born of a woman, it is clear, that without this he could not have been a Saviour: *For he was made of a woman, made under the law, to this end, that he might redeem them that were under the law;* implying, no ſubjection to this, (viz. the taking of the nature of man), no redemption from the curſe of the law: *But Chriſt hath delivered from the curſe of the law*, (all that believe in his name), *being in their nature made a curſe for them.*

And this is the reaſon why the fallen angels are not recovered from their damnable eſtate, becauſe he did not take hold of their nature: *For he took not on him the nature of angels, but he took on him the ſeed of Abraham*, Heb. 2. 16.

Now then, ſeeing this is the very truth of God, I ſhall next prove, That Jeſus that was born of the Virgin, to be the Saviour: And, firſt, I ſhall prove it by comparing ſome places of the Old and New Teſtament together, and by ſome arguments drawn from the ſcriptures.

And, 1. See Gen. 3. 15. where he is called the ſeed of the woman, ſaying, *I will put enmity between thee and the woman, and between thy ſeed and her ſeed;* and ſo was Jeſus, Gal. 4. 4. where it is ſaid, *God ſent forth his Son made of a woman, or born of a woman.*

2. This woman muſt be a virgin, Iſa. 7. 14.; where it is ſaid, *A virgin ſhall conceive, and bear a Son, and ſhall call his name Emanuel.* And Jeſus is he that was the fulfilling of this ſcripture, Matth. 1. 22, 23. Now all this was done that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, *Behold a virgin ſhall conceive, and bring forth a Son, and they ſhall call his name Emanuel.*

3. The Saviour muſt be of the tribe of Judah. And this Jacob propheſied of on his death-bed, ſaying, Judah, *Thou art he whom thy brethren ſhall praiſe, or honour, thine hand ſhall be on the neck of thine enemies, thy father's children ſhall bow down before thee.*

And again, Micah 5. 2. *But thou Bethel Ephrata, though thou be little among the thouſands of Judah, yet out of thee ſhall he come, that is to be ruler in Iſrael.* Jeſus alſo came of the tribe of Judah, and that will clearly appear, if you read Matth. 1. Matthew he begins firſt with Abraham, ver. 2. and thence to Judah, ver. 3. from Judah to David, ver. 6. from David to Zorobabel, ver. 13. then to Jacob the father of Joſeph the huſband of Mary, of whom was born Jeſus, ver. 16.

Now Mary was one of the ſame houſe alſo, and for this conſider, Jeſus came from the loins of David; ſee Matth. 1.; but that he could not do, if Mary had not been of the ſeed of David: For Chriſt came from her, not from him, for Joſeph knew her not till ſhe had brought forth her firſt-born, Matth. 1. 25. Again, the angel told her, that he was the Son of David, ſaying, *And the Lord God will give unto him the throne of his father David*, Luke 1. 32.

And again, the Jews knew this very well, or elſe they would have been ſure to have laid it open before all the world; for they ſought by all means to diſown him. And though they did through the deviliſhneſs of their unbelief diſown him, yet could they find no ſuch thing as to queſtion the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means ſo far as might help forward their malice; without manifeſt and apparent injury; for they had exact regiſters, or records of their genealogies, ſo that, if they had had any colour for it, they would ſure have denied him to have been the ſon of David. There was reaſoning concerning him when he was with them, John 7. 27, 43.; and I do believe, part of it was about the generation of which he came. And this was ſo commonly known, that the blind man that ſat by the way-ſide could cry out, *Jeſus, thou ſon of David, have mercy on me; thou ſon of David, have mercy on me*, Luke 18. 38, 39. It was ſo common, that he came from the loins of his father David according to the fleſh, that it was not ſo much as once queſtioned. And when Herod demanded (Matth. 2. 4, 5, 6.) of the chief prieſts and ſcribes of the people where

Chriſt ſhould be born, *They ſaid unto him, in Bethlehem of Judea: For thus it is written by the prophet, and thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda, for out of thee ſhall come a governor that ſhall rule my people Iſrael:* (For out of thee) mark that; if Mary had not been of Judah, Chriſt had not come out of Judah, but Chriſt came out of Judah: therefore Mary is alſo a daughter of Judah. And this is evident, as ſaith the ſcripture, *for our Lord ſprang out of Judah,* Heb 7. 14.

Again, when Chriſt the Saviour was to come into the world, at that time the ſceptre was to depart from Judah, according to the prophecy of Jacob. ‘The ‘ſceptre ſhall not depart from Judah, nor a lawgiver ‘from between his feet until Shiloh come, Gen. 49. 10.

Now the ſceptre was then departed from thoſe that were Jews by nature, and alſo the lawgiver, and Herod who was a ſtranger, and not of Judea, was king over them, as Cæſar's deputy; and Cæſar Auguſtus impoſed laws on them.

The ſtubborn Jews alſo confeſſed the ſceptre to be departed, when before Pontius Pilate a Roman governor of Judea they cried out againſt Chriſt; ‘We have ‘no king but Cæſar, John 19. 15.

Nay, farther, the Jews from that day to this have been without a king of their own nation to govern them: they never had the ſceptre ſwayed ſince by any of themſelves, but have been a ſcattered deſpiſed people, and have been as it were liable to all dangers, and for a long time driven out from their own country, and ſcattered over all the nations of the earth, as was propheſied concerning them, Jer. 14 9.; Zech. 5. 14. and yet theſe poor ſouls are ſo horribly deluded by the devil, that though they ſee theſe things come to paſs, yet they will not believe. And one reaſon among many of their being thus deluded, is this, they ſay that the word *ſceptre,* in Gen. 49. is not meant of a kingly government; but the meaning is, (ſay they), a rod, or perſecutions, ſhall not depart from Judah till Shiloh come. Now they do moſt groſsly miſtake that place; for though I am not ſkilled in the Hebrew tongue, yet, through grace, I am enlightened into the ſcriptures: whereby I find that the meaning is not perſecutions, nor the rod of afflictions, but a governor or ſceptre of the kingdom ſhall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the ſame verſe, and you will find it to be the ſceptre of a king that is meant; for he addeth, ‘Nor a lawgiver from between his feet. Mark it, the ſceptre, nor a lawgiver; the legiſlative power, depending on the ſceptre of the kingdom, ſhall not depart from Judah till Shiloh come. According to that ſcripture, written in Iſa. 7. 16.: ‘For before the child ſhall know ‘to refuſe the evil, and chuſe the good, the land which ‘thou abhorreſt ſhall be forſaken of both her kings;’ which ſcripture hath been fulfilled from that ſame time.

But a word to the Jews expoſition of the ſceptre to be a rod, or perſecutions; ſaying, that perſecutions ſhall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had reſt oftentimes, and that before Shiloh did come; at one time they had reſt fourſcore years, Judges 3. 30.: Again, *And the land had reſt from war,* Joſh. 14. 15.: And again, *And the Lord gave them reſt round about, according to all that he ſware unto their fathers, and there ſtood not up a man of all their enemies before them,* Joſh. 21. 44. *And the land had reſt forty years,* Judg. 3. 11. There was reſt many a time from perſecution and from the rod, though it were but for a ſeaſon; but the ſceptre, or kingdom, *did not depart from Judah, and a lawgiver from between his feet till Shiloh came.*

Again, to prove that Jeſus is the Chriſt, it is clear from the hand of God againſt the Jews, for putting him to death, What was the reaſon why they did put him to death, but this, He did ſay that *he was the Chriſt, the Son of God?* Luke 22. 70. *Then ſaid they all, Art thou the Son of God? And he ſaid, ye ſay that I am:* that is, I am he as you ſay, *I am the Son of God; yea the only begotten Son of the Father, and I was with him before the world was.*

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonſhip, but making himſelf equal with God, therefore did they put him to death, John 19. 7.

Now God did, and doth moſt miſerably plauge them to this very day, for their crucifying of him: But I ſay, had he not been the Chriſt of God, God's Son, he would not have laid ſin to their charge, for crucifying him: but rather have praiſed them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himſelf equal with God, and was not. He would have praiſed them for doing the thing that was right, as he did Phineas the ſon of Eleazar, for executing judgement in his time, on the adulterer and adultereſs, Numb. 25. 8.

But in that he ſaid he was the Son of God, and accounted it no robbery ſo to call himſelf, Phil. 2.; and ſeeing that they did put him to death, becauſe he ſaid he was the Son of God; and in that God doth ſo ſeverely charge them with, and puniſh them for their ſin in putting him to death, for ſaying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that ſhould come into the world. For his blood hath been upon them to this very day for their hurt, according to their deſire, Mat. 27. 25.

Again, Jeſus himſelf doth in this day hold forth that he is the Chriſt, where he ſaith, *the time is fulfilled, and the kingdom of heaven is at hand,* Mark 1. 15. What time is this that Jeſus ſpeaks of? Surely, it is that of Daniel's ſeventy weeks, ſpoken of in chap. 9. 24 where he ſaith, *Seventy weeks are determined upon thy people to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation, or ſatisfaction for iniquity, and to bring in everlaſting righteouſneſs, and to anoint the moſt holy:* This time, that here Daniel ſpeaks of, is it that Chriſt ſaith hath an end; and the argument that he brings to perſuade them to believe the goſpel, is this, *The kingdom of heaven is at hand,* (according as was propheſied of it by Daniel), *repent, and believe the goſpel.* Repent, and believe that this is the goſpel, and that this is the truth of God; conſider that Daniel had a revelation of theſe days from the angel of God, and alſo the time in which it ſhould be accompliſhed: namely, ſeventy weeks was the determined time of the Meſſiah's coming, from the time when the angel ſpake theſe words to Daniel: Seventy weeks, that is, about 490 years, if you reckon every day in the ſaid ſeventy weeks for a year: A day for a year, a day for a year; for ſo is the Holy Spirit's way ſometimes to reckon days, Ezek. 46. And this the Jews were convinced of, when Chriſt ſaith to them, *Ye hypocrites, ye can diſcern the face of the ſky, but can you not diſcern the ſigns of the times?* Matth. 16. 3. Do you not ſee that thoſe things that are ſpoken of as forerunners of my coming, are accompliſhed? Do you not ſee that the ſceptre is departed from Judah? Do you not ſee the time that Daniel ſpake of is accompliſhed alſo? *There ſhall no ſign be given you but the ſign of the prophet Jonah: O ye hypocritial generation!* ver. 4.

Another argument to prove that Jeſus is the Chriſt is this, by his power the blind ſee, the lame walk, the deaf hear, the dumb ſpeak, the dead are raiſed up, the devils are diſpoſſeſſed. In Iſa. 25 4. it is thus propheſied of him, *Behold your God will come with vengeance; even God with a recompence; he will come and ſave you:* But how ſhall we know when he is come? Why, *then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped, then ſhall the lame man leap as an hart, and the tongue of the dumb ſhall ſing; for in the wilderneſs ſhall waters break forth, and ſtreams in the deſart,* ver. 5. 6. Now when John would know whether he were the Chriſt or no, Jeſus ſends him this very anſwer, *Go, and tell John,* ſaith he, *what you hear and ſee; the blind receive their ſight, and the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, and the poor have the goſpel preached unto them.*

Another argument that doth prove this Jeſus to be the Chriſt, is this, namely, he to whom it was revealed, that he ſhould ſee him, though he waited long for him, So ſoon as ever he did but ſee that ſweet babe that was born of the Virgin Mary, he cried out, *Lord, now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation, which thou haſt prepared before all people,* as it is in Luke 2 26, to 32.

32.; The propheteſs Anna alſo, ſo ſoon as ſhe had ſeen him, *gave thanks to the Lord, and ſpake of him to all thoſe who waited for the redemption in Iſrael*, ver. 36, 37, 38.

Another argument is, the ſign of the prophet Jonah: He, *even Jonah, was three days and three nights in the whale's belly*, Jonah 1. 17.; and Jeſus makes this very thing an argument to the Jews, that he was the true Meſſias, where he ſaith, *a wicked and an adulterous generation ſeeketh after a ſign;* that is, they would have me to ſhew them a ſign to prove that I am the Saviour, *and there ſhall no ſign be given to them, but the ſign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth*, Matth. 12. 39, 40.; And this the Apoſtle makes mention of to be accompliſhed, where he ſays, *the Jews ſlew Jeſus, and hanged him on a tree*, Acts 10. 39; *and laid him in a ſepulchre*, Mat. 17.; *But God raiſed him up the third day, and ſhewed him openly*, Acts 10. 40.

Another ſcripture-argument to prove that Jeſus is the Chriſt, is this, that there was not one of his bones broken; which thing was foretold and typified out by the Paſchal Lamb, where he ſaith, *Thou ſhalt not leave any of it until the morning, nor break a bone of him*, Exod. 12. 46.; Numb 9. 12.; which thing was fulfilled in the ſon of the Virgin, (though contrary to the cuſtoms of this nation,) as it is written, *Then came the ſoldiers, and brake the legs of the firſt, and of the other that was crucified with him; but when they came to Jeſus and ſaw that he was dead already, they brake not his legs*, John 19. 31, 32; *that the ſcripture ſhould be fulfilled, a bone of him ſhall not be broken*, ver. 36.

Another ſcripture-demonſtration is, in that they did fulfil the ſaying that was written, *They parted my raiment among them, and for my veſture they did caſt lots*, Pſal. 22. 18; But this was alſo fulfilled in Jeſus, as it is written, *Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part, and alſo his coat:* Now the coat was without ſeam: they ſaid therefore among themſelves, let us not rent it, but let us caſt lots whoſe it ſhall be, that the ſcripture might be fulfilled which ſaith, *They parted my raiment among them, and for my veſture did they caſt lots*, John 19. 23, 24.

Again, the ſcripture ſaith, *They ſhall look on me whom they have pierced*, Zech. 12. 10.: *But the ſoldier thruſt a ſpear into his ſide, that it might be fulfilled which was written, they ſhall look on him whom they have pierced*, John 19. 34,—37.

Now then, ſeeing this is the truth of God, that Jeſus that was born of the Virgin is the Chriſt of God, how horribly are thoſe deceived who look on Jeſus the Son of Mary, to be but a ſhadow or type of ſomething that was afterward to be revealed; whereas the ſcriptures moſt lively hold him forth to be the Chriſt of God and not a ſhadow of a ſpirit, or of a body afterwards to be revealed, but himſelf was the very ſubſtance of all things that did any way type out Chriſt to come; and when he was indeed come, then was an end put to the law of righteouſneſs, or juſtification to every one that believeth: Chriſt is the end of the law, for righteouſneſs to every one that believeth, as it is written, Rom. 10. 4.; that is, he was the end of the ceremonial law, and of that commonly called the moral law, the ſubſtance of which is laid down, Exod. 20. from the 1ſt to the 17th verſe; though that law, as banded out by Chriſt, ſtill remains of great uſe to all believers, which they are bound to keep for ſanctification, as Chriſt ſaith, Matth. 5. 19. to the end of the chapter. But Chriſt Jeſus hath obtained everlaſting righteouſneſs, having fulfilled all the law of God in the body of his fleſh, wherein he alſo ſuffered on the croſs without the gates, and doth impute this righteouſneſs to poor man, having accompliſhed it for him in the body of his fleſh, which he took of the virgin, Gal. 4. 4. God ſent forth his ſon made of a woman, made under the law, that is, to obey it, and to bear the curſe of it, being made a curſe for us, Gal. 3. 13. to redeem them that were under the law, that is, to redeem ſuch as were ordained to life eternal, from the curſe of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience, he became the author of eternal ſalvation to all them that obey him, Heb. 5. 8, 9. and by his doing and ſuffering, did completely ſatisfy the law and the juſtice of God, and bring in that glorious and everlaſting ſalvation, without which we had all eternally been undone, and that without remedy; for without ſhedding of his blood there was no remiſſion.

Secondly, Seeing Jeſus Chriſt, the ſon of the Virgin Mary, was and is the Chriſt of God; and that ſalvation came in alone by him, for there is ſalvation in no other, Acts 4. 12. then how are they deceived, that think to obtain ſalvation by following the convictions of the law, which they call Chriſt, (though falſely), when, alas! let them follow thoſe convictions that do come from the law, and conſcience ſet on work by it! I ſay, let them follow all the convictions that may be hinted in upon their ſpirits from that law, they ſhall never be able to obtain ſalvation by their obedience to it; *for by the law is the knowledge of ſin*, Rom 3. 20. And, *It is not of works, leſt any man ſhould boaſt*, as thoſe fond hypocrites called Quakers would do. And again, *If righteouſneſs comes by the law, then Chriſt is dead in vain*, Gal. 2. 21. But that no man is juſtified by the works of the law, is evident; *for the juſt ſhall live by faith*, Gal. 3. 10. Which living by faith, is to apply the Lord Jeſus Chriſt his benefits, as birth, righteouſneſs, death, blood, reſurrection, aſcenſion, and interceſſion, with the glorious benefits of his ſecond coming to me, as mine, being given to me, and for me; and thus much doth the apoſtle ſignify, ſaying, *The life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20.

Again, Seeing God's Chriſt, which was with him before the world was, John 17. 5. took upon him fleſh and blood from the Virgin Mary, (who was eſpouſed to Joſeph the carpenter), and in that human nature yielded himſelf an offering for ſin, (for it was the body of his fleſh by which ſin was purged, Col. 1. 22); I ſay, ſeeing the Son of God, as he was in a body of fleſh, did bring in ſalvation for ſinners, and by this means, as I ſaid before, we are ſaved, even by faith in his blood, righteouſneſs, reſurrection, &c. how are they then deceived, who own Chriſt no otherwiſe than as he was before the world began, who was then without fleſh and blood, (for he took that in time of the Virgin, Gal. 4. 4.; Heb. 2 14.); I ſay, they are wickedly deluded, who own him no otherwiſe but as he was before the world was: for in their owning of him thus, and no otherwiſe, they do directly deny him to be come in the fleſh, and are of that Antichriſtian party which John ſpeaks of, John 4. 3.: *Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God;* and this is that ſpirit of Antichriſt, whereof you have heard that it ſhould come, and even now already it is in the world. Now, becauſe the enemy doth moſt notably wreſt this ſcripture, as they do others, to their own damnation, I ſhall ſpeak ſomething to it; and therefore, when he ſaith, 'Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God,' his meaning is, every ſpirit that doth not confeſs that that Chriſt that was with the Father before the world was, did, in the appointed time of the Father, come into the world, took on him a body from the Virgin, and was very man as well as very God, and in that body of fleſh did do and ſuffer whatſoever belonged to the ſons of men for the breach of the holy law of God, and impute his glorious righteouſneſs which he fulfilled in that body of his fleſh, to the ſouls that ſhall believe on what he hath done, and is a-doing in the ſame body. And that this is the mind of the Spirit of God, condſider, firſt, he himſelf ſaith, Handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have, when his diſciples had thought he had been but a ſpirit, Luke 25. 39, 40. Now that in this fleſh he died for ſins, conſider, ſecondly, that ſcripture which ſaith, Who his own ſelf (that is, the Chriſt that was born of the Virgin) did bear our ſins in his own body on the tree. See Col. 1. 22.; in the body of his fleſh, ſaith he, to preſent you holy and unblameable, and unreproveable in his ſight. Now that he aroſe again from the dead, with the body of fleſh wherewith he was crucified, conſider that forenamed ſcripture, Lake 24. 39, 40. ſpoken after his reſurrection.

Now that he went away with the ſame body from them into heaven, conſider that it is ſaid, *And he led them out as far as Bethany, and he lift up his hands and bleſſed them: And it came to paſs while he bleſſed them, he was parted from them, and carried into heaven*, Luke 24. 50, 51. This is the meaning of thoſe words therefore, Jeſus Chriſt is come into the fleſh, that is, Jeſus Chriſt hath come in the fleſh that he took of the Virgin, hath brought us who were inthralled to the law, the devil, and ſin, to liberty; and that by his obedience and death: ‘ Foraſmuch then as the children were partakers of fleſh and blood (ſaith the ſcripture) he, Chriſt, alſo himſelf took part of the ſame; (wherefore?) That through death he might deſtroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time ſubject to bondage,’ Heb.2.14,15.: ‘ For he was delivered for our offences, and was raiſed again for our juſtification,’ Rom. 4. 25: For he, even that man, ‘ through the power of the eternal Spirit, did offer up himſelf without ſpot to God,’ and thereby, or by that offering, ‘ obtained eternal redemption for us,’ Heb. 9. 12, 14.; and therefore I ſay again and again, look to yourſelves, that you receive no Chriſt except God's Chriſt: For he is like to be deceived that will believe every thing that calls itſelf a Chriſt: For many (ſaith he) ſhall come in my name, and ſhall deceive many,’ Matth. 24. 5.

Now having ſpoken thus much touching the Saviour, the Lord Jeſus Chriſt, I ſhall, according to the aſſiſtance of the Lord Jeſus, proceed, and ſhall ſpeak ſomething of his Godhead, birth, death, reſurrection, aſcenſion, and intercesſion; together with his moſt glorious and perſonal appearing the ſecond time, which will be to raiſe the dead, and bring every work to judgement, Eccleſ. 12. 14.

And, 1. I ſhall ſhew you that he (Chriſt) is very God, coeternal, and alſo coequal with his Father.

2. That by this Son of Mary (which is equal with his Father) the world was made.

3. That he in the fulneſs of time was made of a woman, made under the law; to redeem them that were (or are) under the law; that is, was born of a woman, and in our nature (for ‘ he made himſelf of no reputation, and took on him the form of a ſervant, and was made in the likeneſs of men,’) and in our ſtead he did fulfil the law in point of juſtification, Rom. 10. 4. and was crucified for our tranſgreſſions, 1 Cor. 1. 23, 24, 25.

4 That very body of the Son of Mary which was crucified, did riſe again from the dead, after he had been buried in Joſeph's ſepulchre; that he in that very body aſcended up into heaven; and in that very body ſhall come again to theſe ends: 1. To judge the quick and the dead. 2. To receive his ſaints to himſelf. 3. To paſs eternal condemnation on his enemies.

Theſe things in brief I ſhall touch upon, according to the wiſdom given me.

1. And therefore that Chriſt is very God, I ſhall prove, 1. By plain texts of ſcripture. 2. From the teſtimony of God, angels and men, witneſſed by the ſcriptures 3. By ſeveral arguments drawn from ſcripture, which will prove the ſame clearly.

1. Firſt, Then, to prove it by the ſcriptures: Though indeed the whole book of God's holy ſcripture teſtify theſe things plainly to be moſt true, yet there be ſome places more pregnant and pertinent to the thing than others; and therefore I ſhall mention ſome of them: as firſt, mind that in Prov. 8. 22. &c.; and there you ſhall find him ſpoken of under the name of Wiſdom, the ſame name that is given him in 1 Cor. 1. 24.; I ſay in that place of the Proverbs above mentioned, you ſhall find theſe expreſions from his own mouth: ‘ The ‘ Lord poſſeſſed me in the beginning of his way, before ‘ his works of old. I was ſet up from everlaſting, from the ‘ beginning, or ever the earth was, when there was no ‘ depths, I was brought forth; while there was no foun‘ tain abounding with water. Before the mountains were ‘ ſettled, before the hills, was I brought forth. While as ‘ yet he had not made the earth, nor the fields, nor the ‘ higheſt places of the duſt of the world. When he ‘ prepared the heavens, I was there: When he ſet a ‘ compaſs upon the face of the depth; when he eſtab‘ liſhed the clouds above; when he ſtrenthened the foun‘ tains of the deep; when he gave to the ſea his decree, ‘ That the waters ſhould not paſs his commandment; ‘ when he appointed the foundations of the earth; then, ‘ was I by him, as one brought up with him: And I ‘ was daily his delight, rejoicing in the habitable parts ‘ of the earth, and my delight was with the ſons of ‘ men.’ Alſo John 1. 1, 2. you have theſe words ſpoken of Chriſt, ‘ In the beginning was the Word, and ‘ the Word was with God, and the Word was God: the ‘ ſame was in the beginning with God.’ As alſo, in Heb 1. 2. the Apoſtle being about to prove the Son of Mary to be very God, ſaith, *He hath in theſe latter days ſpoken to us by his Son;* which Son is the Son of Mary as in Matth. 3: But (ſaith the Apoſtle Heb 1. 8. to the Son he ſaith, *Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom.* Again, in John 17. 5. you have the words of the Son of Mary for it, ſaying, *And now, Father, glorify thou me with thine own ſelf, with the glory that I had with thee before the world was.* Again, he himſelf ſaith, *before Abraham was, I am.* And again, *I and my Father are one.* And in Phil. 2. 5. the Apoſtle ſaith, *Let the ſame mind be in you which was alſo in Chriſt Jeſus: who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took on him the form of a ſervant, and was made in the likeneſs of men.* Alſo, Rev. 2. 8. Chriſt himſelf ſaith, *I am the firſt and the laſt, which was dead, but am alive.* And thus have I quoted ſome few ſcriptures to prove that the Son of Mary is the true God.

2. I ſhall give you the teſtimony of God himſelf touching the truth of this, viz. That Chriſt the Son of the Virgin is the true God. And, firſt, ſee Zech. 13. 7. and there you ſhall find theſe words, *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts.* In this place the Lord doth call that man his fellow, which he doth not do to any mere creature. Again, in Matth. 3. 17. he calls him his beloved Son, ſaying, *This is my beloved Son, in whom I am well pleaſed.* And in the aforeſaid place of the Hebrews, chap. 1. the Apoſtle, advancing the Lord Jeſus, brings in this queſtion; *To which of the angels ſaid he at any time, thou art my Son?* ver. 5; but to the Son he ſaith, ver. 8. *Thy throne, O God, is for ever and ever.* And thus far of the teſtimony that God himſelf hath given of the Son of Mary, Jeſus Chriſt.

The angels do ſhew that he is God: 1. In that they do obey him. 2. In that they worſhip him.

1. That they obey him, is clear, if we compare Rev. 21. 9. with Rev. 22. 6. In the firſt of theſe places we find that there came ‘ one of the angels of the ‘ ſeven vails, which had the ſeven laſt plagues, and talk‘ ed with John.’ He came not of himſelf; for in that 22d chap. ver. 6. he ſaith, ‘ The Lord ſent his angel, ‘ to ſhew unto his ſervants the things which muſt be ‘ done.’ Now, in the 16th verſe you may ſee who this Lord God is: He ſaith there, ‘ I, Jeſus, have ſent ‘ mine angel, to teſtify theſe things in the churches. I ‘ am the root (as well as) the offspring of David, and ‘ the bright and morning ſtar. ‘ I ſay this obedience of the angels doth teſtify that Jeſus which is the Son of Mary, is the true and very God; for they do obey God only.

(2) The angels do ſhew that the Son of Mary is the true God, in that they do not only obey him, but worſhip him alſo; yea they are commanded ſo to do, Heb. 1. 6. where it is written, ‘ When he bringeth his firſt ‘ begotten into the world, he, (i. e. God, ſaith), And ‘ let all the angels of God worſhip him,’ viz. the Son of Mary. Now the angels themſelves command that we ‘ worſhip none but God, Rev. 22. 8, 9 When John fell down to worſhip the angel, the angel ſaid, ‘ See thou ‘ do it not, for I am thy fellow ſervant; worſhip God.’ Now if the angels ſhould command to worſhip God, and they themſelves ſhould worſhip him that by nature is no god, they ſhould overthrow themſelves, in commanding one thing, and doing another, and ſo loſe their own habitations, and be ‘ſhut up in chains of darkneſs

'to be puniſhed with everlaſting deſtruction from God himſelf at the great day.' And thus much concerning the teſtimony of angels tuching Jeſus the Son of Mary, the Son of God, yea very and true God, Iſa. 9. 6.

Now followeth David's teſtimony, among other of the ſaints, who witneſs Jeſus the Son of Mary to be true God, and that you may find in Pſal. 110. 1. where he ſaith, *The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtool.* Alſo Iſaiah in the 9th chap. ver. 6 ſaith, 'For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wondeful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, (which is not, nor never was the heart of any beliver, and upon his kingdom, to order it, and to eſtabliſh it with judgement and juſtice from henceforth even for ever: The zeal of the Lord of hoſts will do this.' Again, ſee Peter's teſtimony of the Son of Mary; when Jeſus aſked his diſciples, *Whom ſay ye that I am?* Peter, as the mouth of the reſt, ſaid, *Thou art Chriſt, the Son of the living God*, Matth. 16. 16. Alſo when Thomas, one of Chriſt's diſciples, would not be perſuaded by the others that they had ſeen the Lord, except he did alſo *ſee in his hands the print of the nails, and put his fingers into the print of the nails, and thruſt his hand into his ſide, he would not believe;* ſaith the Son of Mary, *reach hither thy fingers, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing;* and then Thomas breaks out with a mighty faith, and a glorious teſtimony for his maſter, and ſaith, *My Lord, and my God*, John 20. 27, 28,

Again, ſee Paul's teſtimony of him, Rom. 9. 5. where, ſpeaking of the Son of Mary, he ſaith, *That Chriſt came of the Father, who is over all, God bleſſed for ever, Amen.* And the Apoſtle John doth alſo witneſs as much, 1 John 5. 20. where, ſpeaking of Jeſus Chriſt, he ſaith on this wiſe, 'And we know that the Son of God is come, and hath given us an underſtanding, that we might know him that is true, and we are in him that is true, (who is that? why, ſaith, John), even in his Son Jeſus Chriſt.' Who is he? why, This is the true God, and eternal life.'

I could here alſo bring in the teſtimony of the very devils themſelves, as Luke 4. 41; Luke 8. 28. where he is by them acknowledged *to be the Son of the living God:* but it is needleſs ſo to do, for we have plainly proved it already.

Now followeth the ſeveral ſcripture arguments, which will prove that Jeſus the Son of Mary is very God.

And (1) there is none but he that is the true God, can ſatisfy the juſtice of the true God, for the breach of his holy law; but if you compare Iſa. 53. 6. with Matth. 3. 17. you ſhall find, that Jeſus the Son of Mary did give God a full and complete ſatisfaction for the breach of his holy law; therefore Jeſus the Son of Mary muſt needs be the great and the true God.

(2) *He that hath power of his own to lay down his life, and hath power of his own to take it up again,* muſt needs be the true God: But this did Jeſus the Son of Mary the Virgin, therefore he muſt needs be the true God, John 10. 8.; Rom. 1. 4.

(3) There was never any able to bear the ſins of all the believers in the world, that ever were, now are, or hereafter ſhall be, but the true God: but Jeſus, the Son of the Virgin Mary, *did bear them all in his own body on the tree*, 1 Pet. 2. 24; Iſ. 53. 6. therefore Jeſus the Son of Mary muſt needs be the true God as well as man.

(4) There was never any meer man able, by his own power, to overcome the devil in all his temptations, but he that is alſo true God, (for Adam in his ſtate of innocency was overcome by them, and fell under them): but Jeſus the Son of the Virgin did overcome them all by his own power; therefore (ſee Gen. 3. 15.; Iſa. 63. 5; Matth 44; Luke 4. 12.) he is very God, as well as very man.

(5) There was never any that did call himſelf the true God, (and was not), which did pleaſe God in ſo doing; but Jeſus the Son of Mary did call himſelf the true God, or account himſelf equal with God, (which is all one) yet *God was well pleaſed with him*, Phil. 2. 6. John 8. 29.; and therefore Jeſus the Son of Mary muſt needs be true God as well as man.

(6) There was never any that had all power in heaven and in earth, but the true God: Jeſus the Son of the Virgin Mary, who was eſpouſed to Joſeph, hath all power in heaven and in earth in his own hand; therefore, Matth. 28. 18. he is the true and great God.

(7) There was never any able to keep poor ſouls from falling from God, ſaving he that is the true God: Jeſus the Son of Mary did, and doth this, John 10. 27, —30.; John 17. 12.; therefore, &c.

(8) Never could any juſtly call himſelf the firſt and the laſt, except the true God, nor truly (as the Lord did) ſay, *I am:* but theſe did Jeſus the Son of Mary, Rev. 1. 1. compared with ver. 17, 18; Rev. 2. 8.; and John 8. 58.; therefore Jeſus muſt needs be true God as well as man.

(9) Never was there any that could abſolutely forgive ſins but God, Mark 27.; Luke 5. 21.: but Jeſus the Son of the Virgin Mary can forgive ſins, Luke 5. 20.; Mark 2. 5.; therefore Jeſus the Son of Mary muſt needs be true God as well as man.

(10) The ſcriptures never call any the true and living God, but he that is the true God: The ſcriptures call Jeſus, the Son of the Virgin, the true God, Iſ. 9. 6.; 1 John v. 20.; therefore he is the true and great God.

(11) He that made all things, whether they be viſible or inviſible, whether they be thrones or dominions, or principalities, or powers, muſt needs be the true God: but Jeſus the Son of the Virgin Mary did make all theſe, Col. 1. 14. to the 18.; John 1. 16.; Heb. 1. 2, 3.; and therefore he is the true God as well as man.

(12) The blood of a meer finite creature could never obtain eternal redemption for ſinners; but the blood of Jeſus, the Son of the Virgin Mary, hath obtained eternal redemption for ſinners, Eph. 1. 7.; Heb. 9. 12, 14.; & 10. 19, 20.; therefore the blood of the Son of the Virgin muſt needs be the blood of God. And ſo the Apoſtle calleth it, ſaying to the paſtors of the churches, *Feed the church of God, which he hath purchaſed with his own blood*, Acts 20. 28.; 1 John 3. 16.

(13) Never was there any that could overcome death in his own power, but the true God, Hoſ. 13. 4.; Jeſus the Son of the Virgin Mary did overcome death by himſelf, Heb. 2. 14.; therefore, &c.

(14) He that ſearcheth the hearts, and knoweth the thoughts of men, muſt needs be the true God, Jer. 17. 10.; but Jeſus the Son of the Virgin doth, Luke 5. 22.; & 9. 47.; John 2. 24 25.; therefore, &c.

(15) He that by his own power commanded the raging ſea, muſt needs be the true God, Job 38. 10, 11.; Prov. 8. 29.; but this did Jeſus the Son of Mary, Mark 4. 39, 41.; Luke 8. 24.; therefore, &c.

(16) He that is the wiſdom, power, and glory of God, muſt needs be true God; but Jeſus, the Son of the Virgin, is all theſe, as 1 Cor. 1. 23, 24.; Heb. 1. 1, 2, 3; therefore Jeſus the Son of the Virgin muſt needs be true God as well as man.

II. The next thing that I am to prove, is this; namely, That by this Jeſus Chriſt, the Son of the Virgin, the world was made: And here I ſhall be brief, having touched on it already. Only I ſhall lay down ſome of the ſcriptures that hold forth this to be a truth, and ſo paſs to the next things that I intend to ſpeak of.

And therefore, in the firſt place, ſee Heb. 1. 2. where the Apoſtle is ſpeaking of the Son of God, which Son was born of the Virgin Mary, according to theſe ſcriptures mentioned before, Matth. 1. 18, to 23; Luke 2. Matth. 3. 17. where God himſelf ſaith, 'This is my beloved Son,' &c. This Son of God, ſaith the Apoſtle, 'by whom God hath ſpoken to us, by him alſo he made the worlds.' And, Col. 1. the Apoſtle ſpeaking of the deliverance of the ſaints, ſaith, 'who hath delivered you from the power of darkneſs, and tranſlated you into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveneſs of ſins.' And is that all? No; but 'he is (alſo) the image of the inviſible God,' ver. 15. 'The firſt born of every creature.' And in ver. 16, 17. 'By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they

‘ be thrones, or dominions, or principalities, or powers: ‘ All things were created by him and for him: And he ‘ is before all things, and by him all things conſiſt.’ Alſo, Heb. 1. 10. it is thus written of the Son of God, Chriſt Jeſus the Son of Mary, *And thou Lord in the beginning haſt laid the foundations of the earth, and the heavens are the work of thy hands.* And again John 1. and the firſt nine verſes, the Evangeliſt, or Apoſtle, ſpeaking of the Son, ſaith, *In the beginning was the word, which word was the Son*, Rev. 19. 12, 13. ‘ This ‘ Word, or Son, was with God, and the word was God: ‘ All things were made by him, and without him was ‘ not any thing made that was made. In him was life, ‘ and the life was the light of men; and the light ſhined ‘ in the darkneſs, and the darkneſs comprehended it not. But in the 9th verſe of this firſt chapter of John, it is written, ‘ That was the true light, which lighteth e‘ very one that cometh into the world.’ Now, ſeeing the Lord hath brought me thus far; and becauſe the Quakers, by wreſting this ſcripture, do not only ſplit themſelves, upon it, but endeavour alſo to ſplit others; I ſhall therefore, before I proceed any further, ſpeak a few words to it; and they are theſe that follow.

The Apoſtle in theſe nine firſt verſes, or moſt of them is ſpeaking of the Divinity or Godhead of the Son of Mary, and ſhewing that he made the world: Now in this ninth verſe he ſpeaketh of man as he is in his coming into the world, and not as he is a regenerate perſon. Now every man as he comes into the world, receives a light from Chriſt, as he is God, which light is the conſcience, that ſome call Chriſt, though falſely. This light, or conſcience, will ſhew a man that there is a God, and that this God is eternal, Rom. 1 20. This light doth diſcover this eternal God by his works in the world; for ſaith the ſcripture before named, ‘ The in‘ viſible things of him (meaning God) from the creation ‘ of the world are clearly ſeen, being underſtood by the ‘ things that are made; even his eternal power and ‘ Godhead.’ This light alſo will reprove of ſin, or convince of, and make manifeſt ſins againſt the law of this eternal God: So that man, before he is regenerate, is able by that light to know that was againſt the law are ſins againſt God, as is manifeſted in the unconverted Phariſees, ‘ who (as Chriſt told them) had neither the ‘ love of God, nor the word of God abiding in them,’ John 5. 38, 42. yet knew ſins againſt the law to be ſins; for they were offended at a woman for commiting adultery, which act was forbidden, Matth, 5. 27, 28. by the law; and it is ſaid alſo, they were convicted of ſin by their own conſciences, John 8. 7,—19.

Again the Apoſtle, writing to the Corinthians, and admoniſhing them to walk orderly, 1 Cor. 11. 14. turns them to nature itſelf, ſaying ‘ Doth not even nature ‘ itſelf teach you?’ &c. This light ſurely is that, wherewith Chriſt, as he is God, hath ‘ enlightened every ‘ man that cometh into the world,’ which doth convince of ſins againſt the law of God. Therefore, as the Apoſtle ſaith, Rom. 1. 20. ‘ They are left without ex‘ cuſe.’ That is, they have their own conſcience, that doth ſhew them there is a God, and that this God is to be ſerved and obeyed; and the neglect of this will be ſure to damn them, though the obedience to the law will not ſave them; becauſe they are not able to make a full recompence to God for the ſins that are paſt; neither are they able for the time to come, to yield a full, continual, and complete obedience to the law of this almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curſe: for it is written, *Curſed is every one that continueth not in all things that are written in the book of the law to do them.* But that no man is juſtified by the works of the law, it is evident: *For the juſt ſhall live by faith*, Gal. 3. 10. 11.

But now, though Chriſt, as he is God, doth give a light to every one that cometh into the world, which light is the conſcience, (as they themſelves confeſs): yet it doth not therefore follow that this conſcience is the Spirit of Chriſt, or the work of grace, wrought in the heart of any man whatſoever; for every one hath conſcience, yet every one hath not the Spirit of Chriſt: For Jude ſpeaks of a company of men in his days, who had not the Spirit of Chriſt, Jude 19.; *theſe be they who ſeperate themſelves*, (ſaith he), *ſenſual, having not the Spirit.*’ Yea, Heathens, Turks, Jews, Pagans, Atheiſts, have that alſo that doth convince of ſin, and yet are ſo far from having the Spirit of Chriſt in them, that it is their great delight to ſerve their luſts, this world, their ſins; whereas the Apoſtle ſaith plainly, *If Chriſt be in you, the body is dead becauſe of ſin, but the Spirit is life for righteouſneſs ſake.* So that thoſe who are alive to their ſins, have not the Spirit of Chriſt: Nay, let me tell you, the very devils themſelves, who were thrown from their firſt ſtate by ſin, 2 Pet. 2. 4. have ſuch a taſte of their horrible ſins, that when they did but ſuppoſe that Jeſus was come to put an end to their tyrannical dealing with the world, and to bring them to judgement for their ſins, (to which they know they ſhall be brought), it made them cry out, *Art thou come to torment us before the time?* James doth alſo ſignify thus much unto us, where he ſaith, *The devils alſo believe and tremble*, James 2. 19. Which belief of theirs is not a believing in Chriſt to ſave them; for they know he did not take hold on their nature, Heb. 2. But they do believe that Chriſt will come to their everlaſting torment; and the belief of this doth make thoſe proud ſpirits to tremble.

Again, Man at his coming into the world hath his conſcience given him, which doth convince of ſin, John 2 9.; & 8 9 yet man, as he cometh into the world, hath not the Spirit of Chriſt in him; for that muſt be received afterward by the preaching of the word, which is preached by the miniſters and ſervants of Jeſus Chriſt. This is God's uſual way to communicate of his Spirit into the hearts of his elect; and this is clear in ſo many words, where Peter, preaching to a certain number, the ſcripture ſaith, *While Peter yet ſpake theſe words, the Holy Ghoſt, or Holy Spirit, fell on all thoſe that heard the word.* And again, Gal. 3. 2. and 5. compared together, *received ye the Spirit by the works of the law*, (ſaith the Apoſtle), *or by the hearing of faith?* or the goſpel, which is the word of faith preached by us? Which Spirit, as Chriſt ſaith, the world cannot receive becauſe it ſeeth him not, neither knoweth him, though his children ſhall have fellowſhip with him to the great comfort of their own ſouls, John 14. 16, 17.

But now, this mercileſs butcherer of men, the devil, that he might be ſure to make the ſoul fall ſhort of glory, if poſſible, endeavours to perſuade the ſoul that its ſtate is good; that it hath the Spirit of Chriſt in it; and for a proof of the ſame, ſaith he, turn thy mind inward, and liſten within, and ſee if there be not that within thee that doth convince of ſin: Now the poor ſoul, finding this to be ſo, all on haſte, (if it be willing to profeſs), through ignorance of the goſpel, claps in with theſe motions of its own conſcience, which doth command to abſtain from this evil, and to practiſe that good; which, if neglected, will accuſe and torment for the ſame neglect of others, Rom. 2. 15. both now and hereafter.

Now the ſoul ſeeing that there is ſomething within that convinceth of ſin, doth all on a ſudden cloſe with that, ſuppoſing it is the Spirit of Chriſt, and ſo through this miſtake is carried away with the teachings and convictions of its own conſcience, (being miſs-informed by the devil) unto the works of the law; under which, though it work all days, and labour with its might and main, yet it never will be able to appeaſe the wrath of God, nor yet from under the curſe of the law, nor get from under the guilt of one ſinful thought the right way, which is to be done by believing what another man hath done by himſelf, Heb. 1. 2, 3.; Rom. 5. 15. without us, on the croſs, without the gates of Jeruſalem. See for this, 1 Pet 2. 24.; Heb. 13. 12; the one ſaith, *He bare our ſins in his own body on the tree*; the other ſaith, *It was done without the gate.*

And thus the poor ſoul is moſt horribly carried away headlong, and thrown down violently under the curſe of the law, under which it is held all its days, if God of his mere mercy prevent not; and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be ſure to carry on his deſign, he now begins to counterfeit the work of grace; here he is very ſubtile, and doth transform himſelf into an angel of light, 2 Cor. 11. 14. Now he makes the ſoul believe that he is its friend, and that he is a goſpel-miniſter; and if the ſoul will be led by what ſhall be made known unto it by the light (or conſcience) within, it ſhall not need to fear but it ſhall do well.

Now he counterfeits the new birth, perſuading them that it is wrought by following the light that they brought into the world with them. Now he begins alſo to make them run through difficulties: And now, like Baal's prieſts, they muſt launce themſelves with knives, &c.: Now, 1656: But now, (1691) Quakers are changed to the laws of the world. Now they muſt wear no hatbands; now they muſt live with bread and water; now they muſt give heed to ſeducing ſpirits, and doctrines of devils, which bids them to abſtain from marriage, and commands them to abſtain from meats, which God hath created to be received with thankſgiving, of them which love and know the truth, as in 1 Tim. 4. 1, 2, 3. now they muſt not ſpeak except the ſpirit moves them, (I do not ſay the Spirit of Chriſt), though when it moves them, they will ſpeak ſuch ſad blaſphemies, and vent ſuch horrible doctrines, that it makes me wonder to ſee the patience of God, in that he doth not command, either the ground to open her mouth and ſwallow them up, or elſe ſuffer the devil to fetch them away alive, to the aſtoniſhment of the whole world.

*Object* But you will ſay, doth not the ſcripture ſay, that it is the Spirit of Chriſt that doth make manifeſt or convince the world of ſin? John 16 8.

*Anſw.* Yes, it do ſo. But for the better underſtanding of this place, I ſhall lay down this; namely, That there are two things ſpoken of in the ſcriptures, which do manifeſt ſin, or convince of ſin.

1. The law, as ſaith the Apoſtle, Rom. 3. 20 *Therefore by the deeds of the law ſhall no fleſh be juſtified in his ſight*, viz. God's ſight: For by the law is the knowledge of ſin.

2. The Spirit of Chriſt doth make manifeſt, or reprove of ſin, as it is written, John 16. 8, 9. *And when he* (the Spirit) *is come, he will reprove the world of ſin, of righteouſneſs, and of judgement: Of ſin, becauſe they believe not on me*, ſaith the Son of Mary, which is Chriſt.

Now the law doth ſometimes, by its own power, manifeſt ſin without the Spirit of Chriſt: as in the caſe of Judas, who was convinced of the ſin of murder, which made him cry out, *I have ſinned;* yet at that time he was ſo far from having the Spirit of Chriſt in him, that he was moſt violently poſſeſſed of the devil, Luke 22. 3.

Again, ſometimes the Spirit of Chriſt takes the law, and doth effectually convince of ſin, of righteouſneſs, and judgement to come.

*Queſt* But you will ſay, how ſhould I know whether I am convinced by the law alone, or that the law is ſet home effectually by the Spirit of the Lord Jeſus upon my conſcience?

*Anſ.* Unto this I anſwer: Firſt, When the law doth convince by its own power, without the help of the Spirit of Chriſt, it doth only convince of ſins againſt the law, as of ſwearing, lying, ſtealing, murdering, adultery, covetouſneſs, and the like: I ſay, it doth only make manifeſt ſins againſt the law, pronouncing a horrible curſe, Gal. 3. 10. againſt thee, if thou fulfil it not and ſo leaves thee; but it gives thee no ſtrength to fulfil it completely, and continually, (which thou muſt do, if thou wilt be ſaved thereby) Now thy own ſtrength being inſufficient for theſe things, having loſt it in Adam, thou art a breaker of the law: Here the law finds thee in thy ſins, and condemns thee for thy ſins. But gives thee no power to come wholly out of them; neither doth it ſhew thee thy right Saviour, to ſave thee from them (which is the Son of the Virgin Mary, the man Chriſt Jeſus) but commands thee upon pain of eternal damnation, *to continue in all things that are written in the book of the law to do them*, Gal. 3. 10. And therefore if thou haſt been convinced of no other ſins, but what are againſt the law, for all thy convictions and horror of conſcience, thou mayſt be but a natural man at the beſt, and ſo under the curſe. Gal. 3. 10.

*Object.* But, perhaps thou wilt ſay, I am not only convinced of my ſins againſt the law, but I have alſo ſome power againſt my ſins, ſo that I do in ſome conſiderable meaſure abſtain from thoſe things that are forbidden in the law.

*Anſ* This thou mayeſt have, and do, as thou thinkeſt, perfectly, as thoſe blind Pharaſees called Quakers, do think that they alſo do, and yet be but a natural man: And thetefore I pray conſider that place in Rom. 2. 14. the Apoſtle there ſpeaks on this wiſe, concerning the Gentiles obedience to the law; *for when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves, which ſhew the work of the law written in their hearts.* Which work of the law, Chriſt as he is God, *hath enlightned every one withal that cometh into the world*, John 1. 19.; which, as the Quakers ſay, doth convince of ſin, yet of no other than of ſins againſt the law: and therefore muſt needs be all of one light or law, for *the law is light*, Prov. 6. 23. and gives *the knowledge of ſin*, Rom. 3. 20,: And therefore as I ſaid before, ſo ſay I now again, if thy convictions are no other than for the ſins againſt the law, though thy obedience be the ſtricteſt that ever was wrought by any man, (except the Lord Jeſus the Son of Mary) thou art the beſt, but under the law, and ſo conſequently under the curſe, and under the wrath of God, Gal. 3. 10.; John 3. 36. whether thou believeſt it or not.

But now the ſecond thing, how thou ſhouldſt know whether the Spirit of Chriſt doth effectually ſet home the law upon thy conſcience or not; and therefore to ſpeak directly to it, if the Spirit of the Lord Jeſus, the Son of God, doth ſet home the law effectually; then the ſame Spirit of Chriſt ſhews thee more ſin than the ſins againſt the law For,

Firſt, It ſhews thee, that *all thy righteouſneſs is but as filthy rags*, Iſa. 64 6: Thou ſeeſt all thy praying, meditation, hearing, reading, alms-deeds, faſting, reformation, and whatſoever elſe thou haſt done, doſt, or can do, being an unbeliever, deſerves at the hands of God his curſe and condemnation, and that for ever: And therefore thou art ſo far from truſting to it, that in ſome meaſure thou even loatheſt it, and are aſhamed of it, as being a thing abominable, both in God's ſight and thine own, Phil 3. 8. Thou counteſt thy own performances, when at beſt, and thine own righteouſneſs, *a bed too ſhort to ſtretch thyſelf upon, and a covering too narrow to wrap thyſelf in*, Iſa. 28 20.; and theſe things thou ſeeſt not overly, or ſlightly, and as at a great diſtance, but really and ſeriouſly, and the ſenſe of them ſticks cloſe unto thee.

Secondly, it ſhews thee that thou haſt no faith in the man Chriſt Jeſus by nature, and that though thou hadſt no other ſins, yet thou art in a periſhing ſtate becauſe of unbelief, according to that 16th of John, ver. 9. *Of ſin, becauſe they believed not on me.* If therefore thou haſt been convinced aright by the Spirit, thou haſt ſeen that thou hadſt no faith in Chriſt the Son of Mary, the Son of God, before converſion. It ſhews thee alſo, that thou canſt not believe in thine own ſtrength, though thou wouldſt never ſo willingly; yea, though thou wouldſt give all the world (if thou hadſt it) to believe, thou couldſt not.

In the next place, it will ſhow thee, that if thou doſt not believe in the man Chriſt Jeſus, and that with the faith of the operation of God, Col. 2. 12. thou wilt ſurely periſh, and that without remedy. Alſo, it ſhews thee, that if thou haſt not that righteouſneſs, which the man Chriſt Jeſus accompliſhed in his own perſon for ſinners, I ſay, if thou be not clothed with that inſtead of thine own, thou art gone for ever; and therefore ſaith Chriſt, (ſpeaking of the Spirit), *When he is come, he ſhall reprove the world of ſin, and of righteouſneſs too*, John 16 8. that is, the Spirit ſhall convince men and women of the ſufficiency of that righteouſneſs that Chriſt, in his human nature, hath fulfilled: So that they need not run to the law for righteouſneſs; *for Chriſt is the end of the law for righteouſneſs, to every one that believeth*, Rom. 10 4. Again, if the Spirit of Jeſus, ſetteth home the law upon thy conſcience, thou wilt freely confeſs, that although the law curſeth and condemneth thee for thy ſins, and gives thee no power either to fulfil, or come out of thy ſins; yet God is juſt in giving that law, and *the law is holy, and the commandment holy, and juſt, and good*, Rom. 7. 12.

Laſtly, It alſo convinceth of judgement to come: *He* (viz. the Spirit) *ſhall reprove the world of ſin, of righteouſneſs,*

*teouſneſs, yea, and of judgement too,* Acts 24. 25. Then doth the ſoul ſee, that that very man that was born of the Virgin Mary, crucified upon the croſs without the gates of Jeruſalem, ſhall ſo come again; even that ſame Jeſus, in like manner as he was ſeen to go up from his diſciples, Acts 1. 11. Yea, they that are thus convinced by the Spirit of Chriſt, know that God *hath appointed a day, in which he will judge the world in righteouſneſs, by that man whom he hath ordained,* Acts 17. 31. which is the man Chriſt Jeſus: For it is he that is *ordained of God to be the judge of quick and dead,* Acts 10. 42.

And now, O man or woman, whoever thou art, that are ſavingly convinced by the Spirit of Chriſt, thou haſt ſuch an endleſs deſire after the Lord Jeſus Chriſt, that thou canſt not be ſatisfied or content with any thing below the blood of the Son of God to purge thy conſcience withal; even that blood that was ſhed without the gates, Heb 13, 12. & 9. 14. Alſo thou canſt not be at quiet, till thou doſt ſee by true faith, that the righteouſneſs of the Son of Mary is imputed unto thee, and put upon thee, Rom. 3 21, 22, 23. Then alſo thou canſt not be at quiet, till thou haſt power over thy luſts and corruptions, till thou haſt brought them to ſubjection to the Lord Jeſus Chriſt. Then thou wilt never think that thou haſt enough of faith: No, thou wilt be often crying out, Lord, give me more precious faith: Lord, more faith in thy righteouſneſs; more faith in thy blood and death; more faith in thy reſurrection; and, Lord, more faith in this, that thou art now at the right hand of thy Father in thy human nature, making interceſſion for me a miſerable ſinner. And then, O poor ſoul, if thou comeſt but hither, thou wilt never have an itching ear after another goſpel, Nay, thou wilt ſay, if a Preſbyter, or Anabaptiſt, or Independent, or Ranter, or Quaker, or Papiſt, or Pope, or an angel from heaven, preach any other doctrine, let him be accurſed, again and again, Gal. 1. 8. And thus have I briefly ſhewed you,

1. How Chriſt, as he is God, doth enlighten every man that comes into the world, Rom. 1. 20.
2. What this light will do, viz ſhew them that there is a God, by the things that are made; and that this God muſt be worſhipped.
3. I have ſhewed you the difference between that light and the Spirit of Chriſt the Saviour.
4. I have alſo ſhewed you how you ſhould know the one from the other, by their ſeveral effects.

As, firſt, The firſt light convinces of ſins, but of none other than ſins againſt the law; neither doth it ſhew the ſoul a Saviour, or deliver (for that is the work of the Spirit) from the curſe wherewith it doth curſe it. John 6 44. & 16 24. But I ſhewed you, that when the Spirit of Chriſt comes and works effectually, it doth not only ſhew men their ſins againſt the law, but alſo ſhews them their loſt condition, if they believe not in the righteouſneſs, blood, death, reſurrection, and interceſſion of Jeſus Chriſt the Son of Mary, the Son of God. And thus much I thought neceſſary to be ſpoken at this time, touching the nature of conviction.

III. Now in the third place:

Though I have ſpoken ſomething to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I ſhall ſhew, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law, My meaning is, that God is our Saviour.

And for this, ſee Iſa. 45. 15. where you have theſe words, *Verily, thou art a God that hideſt thyſelf, O God of Iſrael the Saviour:* And ver. 21, 22. you have theſe words; *Who hath told it from ancient times? Have not I the Lord? And there is no God beſides me; a juſt God and a Saviour, and there is none beſides me. Look unto me, and be ye ſaved all the ends of the earth:* Why, who art thou? *For I am God, and there is none elſe.* Alſo in Iſa. 54. 5. *For thy Maker is thine huſband, (the Lord of hoſts is his name), and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called.* Read alſo ver. 6, 7, 8. of that chapter. I could abundantly multiply ſcriptures to prove this to be truth, but I ſhall only mind you of two or three, and ſo paſs on; the firſt is in Jude, ver. 25. *To the only wiſe God our Saviour be glory.* And Acts 20. 23.; John 3. 16.; 1 John 5. 20.

*Object.* But you will ſay, How is God a Saviour of ſinners, ſeeing his eyes are ſo pure that he cannot behold iniquity? Hab. 1. 13.

For anſwer hereunto. Firſt, When the fulneſs of time was come wherein the ſalvation of ſinners ſhould be actually wrought out. *God ſent forth his Son,* (which Son is equal with the Father, John 1. 1, 17. & 5. 10, 30.) *made of a woman, made under the law,* (that is, he was ſubject to the power and curſe of the law) to this end, to redeem them that are, or were under the law, Gal. 4. 4, 5. (that is, to deliver us from the curſe of the law,) *being made a curſe for us,* Gal. 3. 13.

From whence take notice, 1. That when the ſalvation of ſinners was to be actually wrought out, then God ſent forth the everlaſting Son of his love into the world, clothed with the human nature, according to that in John 1. 14.; Heb. 2. 14; & 1 Tim 3. 16. which ſaith, *God was manifeſted in the fleſh,* that is, took fleſh upon him.

2. This Son of God, which is equal with the Father, did in that fleſh which he took upon him, completely fulfil the whole law: So that the Apoſtle ſaith, *Chriſt is the very end of the law for righteouſneſs to every one that believes,* Rom. 10. 4. This righteouſneſs which this Chriſt did accompliſh, is called, *the righteouſneſs of God,* Rom. 3. 22. This righteouſneſs of God, is by the faith of Jeſus Chriſt, unto all, and upon all them that believe: My meaning is, it is imputed to ſo many as ſhall by faith lay hold on it. This is alſo part of the meaning of that ſpeech of the Apoſtle: *As many as were baptized in Chriſt, have put on Chriſt;* that is, by faith have put on the righteouſneſs of Chriſt, with the reſt of that which Chriſt hath beſtowed upon you, having accompliſhed it for you. This is alſo the meaning of the Apoſtle, Col. 2. 9, 10. where he ſaith, *for in him* (that is, the Son of Mary, chap. 1. 13, 14) *dwelleth all the fulneſs of the Godhead bodily; and ye are complete in him;* in his obedience and righteouſneſs: which alſo the Apoſtle himſelf doth ſo hard preſs after, Phil. 3. 6, 7, 8 ſaying, *Doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord,* which Lord was crucified by the Jews, as it is in 1 Cor. 2. 8.; *for whom,* that is, for Chriſt, *I have ſuffered the loſs of all things,* (as well the righteouſneſs of the law, in which I was blameleſs, as all other things) *and do count them but dung, that I may win Chriſt, and be found in him, not having on mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; which is unto all, and upon all them that believe.* That place alſo in the 9th of Daniel, ver. 24, 25. holdeth forth as much, where propheſying of the Meſſias, he ſaith, *That it is he that came to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs.* Now that the righteouſneſs of the Son of Mary is it, mind the 26th verſe, where he ſaith thus, *And after threeſcore and two weeks ſhall Meſſias be cut off,* that is, Chriſt ſhall be crucified: *But not for himſelf,* that is, not for any ſin that he hath committed; for he committed none: then ſurely, it muſt be for the ſins of the people, John 11. 50. as the high prieſt ſaid, *It is expedient that one man ſhould die for the people,* which man was the true Meſſias, Dan. 9. 24.; which alſo is the Son of Mary, Matth, 1. 18.—23.; and the Son of God, Matth. 3. 17.; and alſo the true God, 1 John 5. 20. And this Meſſias, this Son of the Virgin, this Son of God, this true God, did not die for himſelf, for he had not offended; neither did he fulfil the law or finiſh tranſgreſſion, and bring in everlaſting righteouſneſs for himſelf, for he had not ſinned, 1 Pet. 2. 22.; therefore it muſt of neceſſity follow, that this righteouſneſs of God, this everlaſting righteouſneſs, is imputed to all, and upon all them that believe, Rom. 3. 22.; 2 Cor. 5. 19, 20, 21.

But ſecondly, This Meſſias, this Son of Mary, this Son of God, this true God, he was put to death for the ſins that his children had committed, according to that ſaying, *Herein perceived we the love of God, in that he laid down his life for us:* Alſo, in Acts 20. the Apoſtle ſpeaking to the paſtors of the churches, ſaith, *Feed the church of God, which he hath purchaſed with his own blood.*

Now, I would not be miſtaken: I do not think, or ſay, that he died in his divine nature, but as it is written, *He in his own body on the tree did bear our ſins;* which tree was the croſs, Col. 2. 14. And as the Apoſtle ſaith again, *Who when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.* And again, the Apoſtle ſpeaking of his glorious God, ſaith on this wiſe, Col. 1 (being before ſpeaking of his Godhead) in the 19th verſe, *For it pleaſed the Father, that in him ſhould all fullneſs dwell; and having made peace by the blood of his croſs) by him to reconcile all things to himſelf:* By him, I ſay, *whether they be things in earth, or things in heaven; and you who were ſometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled.* But how? Why in ver. 22. he tells you, *that it is in the body of his fleſh, throug death, to preſent you holy and unblameable, and unreproveable in his ſight.* That is, Chriſt, who is the true God, after that he had finiſhed all actual obedience on earth, did in the power and ſtrength of his Godhead, yield up himſelf to the wrath of his Father, which was due to poor ſinners, (and that willingly), according to that ſaying in 1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſinners, the juſt for the unjuſt,* that is, the Son of God for poor ſinners: *that he might bring us to God, being put to death in the fleſh, but quickened in the Spirit.* Again, 1 Pet. 4 1. *Foraſmuch then as Chriſt hath ſuffered for us* (not for himſelf) *in the fleſh, in his own body,* (which he took of the virgin, 1 Pet. 2 24.), *let us arm ourſelves with the ſame mind;* that is, let us die to ſin as he did, that we might live to God as he did, and doth.

And thus I have briefly ſhewed you, 1. That the Son of Mary is very God, 2. That he made the world. 3. That he is our Saviour, and how. 4. That he died for ſinners, and how, namely not in his divine nature, but in his human, in his own body, and in his own fleſh, redeeming his church with his own blood, Acts 20. 28. and with his own life, 1 John 3. 16.; John 10. 18.

IV. We ſhall now paſs on to ſome other things (the Lord willing) touching his burial, reſurrection, aſcenſion, interceſſion, ſecond coming, reſurrection of the body, and eternal judgement.

His burial proved.

And firſt, I ſhall prove by ſeveral ſcriptures that he was buried, and ſo paſs on. Firſt, therefore ſee that place, Matth. 27. 57. and ſo forward. After that Jeſus the Son of God had been crucified a while, he gave up the ghoſt; that is, he died: and after he had been a while dead, Joſeph of Arimathea went in to Pilate, and begged the body of Jeſus, and Pilate gave conſent thereto, and Joſeph took the body of Jeſus and wrapped it in clean linen, and laid it (viz.) the body of Jeſus in his own tomb, ‘and rolled a ſtone upon the mouth of ‘the ſepulchre, and departed,’ Matth 27. 57.—61; alſo in Luke 24 51, 52, 53. The Apoſtle Paul alſo teacheth ſo much, 1 Cor. 15. 3. 4. where he ſaith, *For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures, and that he was buried.* Again, in Acts 13. 29. the Apoſtle ſpeaking there of Jeſus Chriſt, ſaith, *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre.* And ſo much touching the burial of Jeſus Chriſt the Son of God.

In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called Jeſus Chriſt, did riſe again. That very man, with that very body wherewith he was crucified upon the croſs, did riſe again out of the grave, in which he was laid. And this I ſhall prove by ſcripture, by the teſtimony of angels, by Chriſt's own words after he was riſen, and by the teſtimony of the Apoſtles in the ſcripture.

1. Firſt therefore conſider, Pſal. 16. 10. where the prophet ſpeaks on this wiſe of Chriſt's reſurrection; *For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.* Which words the Apoſtle Peter cites in Acts 2. from ver. 22. to 32. Alſo Iſa. 26. 19. in the perſon of Chriſt, ſaith, *Thy dead men ſhall live, together with my dead body ſhall they riſe.* See alſo John 20. 15, 16. where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and ſhe called him Maſter; which ſignifies that he was riſen, and that ſhe knew him after his reſurrection; for he was come out of the grave, ſee ver. 6, 7, 8. Again, another ſcripture is that in Luke 24. 1, 2, 3, the diſciples of Jeſus coming to the ſepulchre, thinking to anoint the body of Jeſus, found the ſtone that was on the mouth of the ſepulchre rolled away; and when they went in, they found not the body of the Lord Jeſus; and at this they were troubled and perplexed, ver. 4.: But as two of them went up to Emmaus, and were talking of what had befallen to Jeſus, Jeſus himſelf drew near, and went with them, ver. 15.: Another ſcripture is that in Mark 16. 9. which ſaith on this wiſe, *Now when Jeſus was riſen early on the firſt day of the week, he appeared firſt to Mary Magdalen, out of whom he had caſt ſeven devils.* Where take notice how the Holy Ghoſt lays it down in theſe words, out of whom he had caſt ſeven devils; to intimate to us the certainty, that it was the ſame Jeſus that was born of the Virgin Mary, who did many miracles, and cured many diſeaſes, who did alſo caſt ſeven devils out of Mary Magdalen, that did riſe again. Yea, ſaith the Holy Ghoſt, it was the ſame Jeſus that did work ſuch a wonderful miracle on Mary; he appeared to her firſt, out of whom he had caſt ſeven devils. And let theſe ſcriptures ſuffice to prove the reſurrection of the Son of God.

2. You ſhall have the teſtimony of the holy angels alſo by the ſcriptures: and firſt, look into Mark 16. 3, 4, 5, 6, 7. the words are theſe, *And they* (viz. the diſciples) ſaid among themſelves, Who ſhall roll away the ſtone? They had a good mind to ſee their Lord; but they could not, as they thought, get away the ſtone which covered the mouth of the ſepulchre: *And when they looked,* (that is, towards the ſepulchre) *they ſaw the ſtone rolled away, for it was great; and entering into the ſepulchre, they ſaw a young man,* (that is an angel), *ſitting on the right ſide, clothed with a long white garment; and they* (the diſciples) *were affrighted: And he ſaid unto them, be not afraid* (you have no cauſe for it) *you ſeek Jeſus of Nazareth which was crucified; he is not here, he is riſen: behold the place where they laid him.* What ſcripture can be plainer ſpoken than this? Here is an angel of the Lord ready to ſatisfy the diſciples of Jeſus, that he was riſen from the dead. And leſt they ſhould think it was not the right Jeſus he ſpoke of, Yes, ſaith he, it is the ſame Jeſus that you mean; you ſeek Jeſus of Nazareth, do you not? Why *he is riſen, he is not here.* But do you ſpeak ſeriouſly, and in good earneſt? Yea, ſurely if you will not believe me, *behold the place where they laid him.* This ſcripture, or teſtimony, is very clear to our purpoſe. But again, the next place is in Matth. 28 3.—7. In the third verſe there is an angel (as before) bearing witneſs of the reſurrection of Jeſus, ‘His countenance was like lightening, and his raiment white as ſnow. And for fear of ‘him the keepers did ſhake, and became as dead men. ‘And the angel anſwered and ſaid unto them, (viz. to the women who came to ſeek Jeſus) Fear you not; but let them that ſeek to keep the Lord in his grave fear if they will; for you have no ground of fear, *who ſeek the Jeſus who was crucified: he is not here, for he is riſen;* he cannot be in body here and riſen too: If you will not believe me, come, ‘ſee where the Lord lay. And ‘go quickly and tell his diſciples that he is riſen from ‘the dead; and behold he goeth before you into Gali‘lee, there ſhall you ſee him.’ But ſhall we be ſure of it? Yea, ſaith the angel, Lo, it is I that have told you. See how plainly this ſcripture alſo doth teſtify of Chriſt his reſurrection. Here, ſaith the angel, you ſeek a Saviour and none will content you but he, even the ſame that was crucified: Well you ſhall have him, but he is not here. Why, Where is he then? *He is riſen from the dead.* But are you ſure it is the ſame that we look for? Yea, *it is the ſame that was crucified,* ver. 5. But where ſhould we find him? Why, *he goeth before you into Galilee,* where he uſed to be in his life-time, before he was crucified: and that you might be ſure of it there to find him, know that he is an angel of God that hath told you, ver. 7. And thus have you in brief the teſtimony of the angels of God, to witneſs that Jeſus the

Son of the Virgin, the Son of God, is riſen from the dead.

3. *Object*. But you will ſay, Might they not be deceived? Might not their eyes dazzle, and they might think they did ſee ſuch a thing, when indeed there was no ſuch matter?

*Anſ*. Well, becauſe it is ſo difficult a matter to be perſuaded of the truth of this thing, that Chriſt is raiſed again out of the grave, that very man, with that very body; though theſe things that have been already ſpoken, might be enough (through grace) to ſatisfy, yet becauſe of the unbelief of ſome, we ſhall turn to ſome more of thoſe infallible proofs that are ſpoken of in Acts 1. 3. to prove the point yet more clear. And therefore firſt of all, do but ſee how the Lord doth deal with an unbelieving diſciple, John 20. 23. to 29. You ſhall ſee in the 23d verſe, Chriſt after his reſurrection is talking with his diſciples, but Thomas was not with them. But when the diſciples ſaw him again, they ſaid unto him, *We have ſeen the Lord*, ver. 25.; but Thomas would not believe them. Another time Jeſus comes to his diſciples again, and then Thomas was with them; then ſo ſoon as the Lord had ſaid, *Peace be unto you*, he turned himſelf to Thomas, and ſaith to him, *Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing*, ver. 27. As much as if the Lord ſhould have ſaid, Come, Thomas, thou haſt doubted of the truth of my reſurrection very much; thou ſayeſt that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thruſt thy hand into my ſide: Come, Thomas, reach hither thy finger, and behold my hands, and ſee if there was not the nails driven through them; and reach hither thy hands and thurſt them into my ſide, and feel if I have not the very hole in it ſtill, that was made with the ſpear that the ſoldier did thruſt into it; and be not ſo full of unbelief, but believe that may reſurrection is a glorious truth.

Another infallible proof, is that in Luke 24. from the 36th to the end of the 44th verſe. In verſe 36, it is ſaid, that the Lord (even while they were talking) ſtood in the midſt of them, and ſaid, *Peace be unto you*: But they were ſo far from being at peace, that they were terrified. and ſuppoſed that they had ſeen a ſpirit. And Jeſus ſaid to them, *Why are ye troubled and why do thoughts ariſe in your hearts?* What do you think that I am a ſpirit? Do you think your eyes dazzle? *Behold my hands and my feet*. Look well upon me, and ſee my hands, and the holes in them, and likewiſe my feet and the holes in them, and know that it is I myſelf. and not a ſpirit, as you ſuppoſe. Know, that is I myſelf, and not another. Doth your hearts fail you? Then take hold of me with your hands; yea, *handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had ſpoken theſe things, he ſhewed them his hands and his feet:* As if he had ſaid, Come, do not be daunted, nor affrighted, but conſider that it is I myſelf. Well, they could not believe as yet, but wondered that ſuch a thing as this ſhould be: And while they were thus wondering, he will give them another infallible proof: And he ſaid unto them, *Have you here any meat?* ver. 41. As if the Lord had ſaid, Come my diſciples, I ſee that you are very full of unbelief, if you have here any meat, you ſhall ſee me eat before you all. And they gave him a piece of a broiled fiſh, and of an honeycomb, *And he did eat before them*. Again, ver. 42. the Lord ſtrives with another infallible proof againſt their doubting, ſaying, My diſciples, do you not remember what diſcourſe you and I had before I was crucified; how that I told you, that all things muſt be fulfilled, which was written in the law of Moſes, and in the prophets concerning me: Another infallible proof was, that appearance of his at the ſea of Tiberias, where he came to them on the ſhore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of 153 great fiſhes, and yet their net brake not. Which as it was a great miracle, ſo it did alſo ſhew his power and authority over his creatures: Beſides his eating and drinking with his diſciples after his reſurrection; and alſo his preaching to them, Acts 1. 3. This is not the leaſt, viz. that he was with his diſciples on earth forty days, which was almoſt ſix weeks, ſpeaking to them the things concerning his kingdom: which was a mighty confirmation of their faith in his reſurrection.

4. I ſhall now briefly touch two or three ſcriptures, the which hold forth his diſciples teſtimony of his reſurrection. And the firſt is in Acts x. 40, 41. In which place the apoſtle ſpeaking of the Lord Jeſus, ſaith, "Him God raiſed up the third day, and ſhewed him openly, yet not to all the people, but to witneſſes choſen before God, even to us (ſaith the apoſtle), who did eat and drink with him after he was riſen from the dead." Again, Acts 4. 10 & 13. 29, 30, 31.: The words run thus (the apoſtle ſpeaking of Jeſus, ſaith) *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead, and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people*. And thus far touching his reſurrection from the dead.

In the next place, I am to prove that this very man, Chriſt Jeſus, the Son of the Virgin, in his very body, the ſame body that was crucified. is above the clouds and the heavens. And though this is made light of by thoſe men called *Quakers*, and other infidels of this generation, yet I am ſure that it will prove true to their coſt, who reject it as erroneous and vain. But to prove it, firſt, I ſhall prove that he is aſcended. Secondly, That he is aſcended above the clouds, and the heaven.

For the firſt, that he is aſcended, ſee Eph. 4. 8, 9, 10. *Wherefore* ſaith the Apoſtle *when he aſcended up on high, he led captivity captive, and gave gifts unto men.* Now that he aſcended, what is it but that he deſcended firſt into the lower parts of the earth; *he that deſcended is the ſame that alſo aſcended (again) up far above all heavens.*

Again, read John 20. 17. where Chriſt, after his reſurrection from the dead, ſaith to Mary Magdalen, *Touch me not, for I am not yet aſcended to my Father:* that is, I have not yet with this my body wherewith I was crucified on the croſs: *But go to my brethren and tell them*, meaning his diſciples, *that I do aſcend to my Father and your Father, to my God and your God.*

*Object*. But in that place, (may ſome ſay), Eph. 4. 10. *He that deſcended, is ſaid to be the ſame that aſcended.* Now there was no human nature with God in heaven before the world was; therefore if he be but the ſame that was with the Father from all eternity, then the humanity of the Son of Mary is not aſcended into heaven.

*Anſ* Firſt, for anſwer, It is clear from John 11. that the Word or Son of God, as he was a Spirit, was with the Father before the world was. But now in the fulneſs of time, that is, when that time that the Father and he had concluded on was come, God ſent forth his Son, (which was with him before the world was, John 7. 5.), made of a woman, that is, born of a woman: And he took on him the form of a ſervant, and was made in the likeneſs of men, Phil. 2. 6, 7. Now as he was born of a woman, as he was in the likeneſs of men, ſo he aſcended to the right hand of his Father, in our nature And for this, I pray, turn to Acts 1. 9, 10, 11. and there you ſhall find, that he is the ſame that was born of the Virgin, that very man that was crucified; if you compare ver. 3. with ver. 9, 10, 11 you will find it ſo to be. Now in ver. 9 after he had ſpoken many things while they beheld, that is, while his diſciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in ver. 11. and a cloud received him out of their ſight: *And while they looked up ſtedfaſtly towards heaven, as he went up* (which heaven was not then within them; if it had, they needed not to have looked toward the clouds and the heaven without them), *behold two men ſtood by them*, not in them, *in white apparel, which alſo ſaid,* (that is, the two men or angels which ſtood by them, ſaid,) *Ye men of Galilee, why ſtand ye gazing up into heaven?* Here again, they did not look within them, but ſtood gazing or looking after the Lord Jeſus, the Son of Mary, who was carried away from them in a cloud, ver 9. But why (ſay the angels) do you ſtand gazing ſo much into heaven; your maſter will come again after a certain time: For this ſame Jeſus, namely, which was crucified, which roſe again, and hath been with you theſe forty days, which alſo you ſee go into heaven, ſhall ſo come, (namely, in a cloud), as ye have ſeen him go into heaven. But ſhall he not loſe his body before he come again? No, ſays the angels, he ſhall ſo come, that is, as ye have ſeen him go; in like manner, that is, with the ſame body. Nor elſe I am ſure he cannot come in the ſame manner, if he loſe his body before he comes again; for he went thither with that body. But that ſame Jeſus that was crucified, is he that went, or aſcended up into heaven. If you compare Luke 24. 39.—44. with the 50th and 51ſt verſes of the ſame chapter, you may clearly find it ſo to be. And therefore if he come again in like manner, he muſt come again with the ſame bdoy where with he was crucified.

*Object.* But you will ſay, the ſcripture ſaith, *He that deſcended is the ſame that aſcended,* which to me (ſay you) implies none but the Spirit's aſcending.

*Anſ.* For anſwer, we do not ſay, (as I ſaid before), that it is another that aſcended, but the very ſame; that is, the very ſame Chriſt that was with the Father from everlaſting, did come down from heaven: that ſame Chriſt alſo that came down from heaven did aſcend up thither again: only he deſcended without a body from heaven, and took fleſh and blood upon him from the Virgin. And though he deſcended without a body, yet he, the very ſame Chriſt that deſcended without a body, the ſame did aſcend again with a body, even that very body that he took of the Virgin Mary; ſee Luke 24. from the 39th to the 51ſt verſe; Acts 2 30, 31. Now let me give you a ſimilitude, for it is warrantable, for both Chriſt and his apoſtles did ſometimes uſe them, to the end ſouls might be better informed, John 15. 1:; 1 Cor. 9. 24, 25. The ſimilitude is this: Suppoſe there come into thine houſe a man that is naked, and without clothing, though he go out of thy houſe again well clothed, yet the ſame man that came in without clothing, is the ſame man alſo that goes out of thy houſe, though very well clothed. Even ſo it is in this caſe. The Lord Jeſus came into the womb of the Virgin, ſpirit, Matth. 1. 18. but he came out of the womb clothed with a body, and went up into heaven again clothed with a body, Compare Luke 24. 39. with Acts 1. 11. & 2. 30, 31.

Now alſo I ſhall lay down ſome few things to be conſidered, for the better clearing of it.

1. Conſider, that he did ſay to his diſciples, that he would go away from them, John 14. 3. & 16 7.; Mat. 25. 19. Yea, ſaith he, *I go and prepare a place for you, and then I will,* (after a long time), *come again, and take you to myſelf, that where I am,* (that is, whither I am going), *there ye may be alſo.* Now, I ſay, If Chriſt had had not gone from his diſciples, (for that was his meaning), touching his bodily preſence, I ſay if he had not gone away from, in reſpect of his bodily preſence, he had ſaid more than he had performed; which is horrible blaſphemy once to aſſert: Which going of his, is his going into heaven; ſee 1. Pet. 3. 22.

2. Conſider, that there it was that he was to receive the promiſe of the Father, Luke 24. 49, 50, 51 which promiſe was the ſhedding forth in an abundant manner the bleſſed Holy Ghoſt. And for this ſee Acts 2. 33. Therefore being by the right hand of God, which is in heaven, exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear. For David is not aſcended into the heavens, but he ſaith himſelf, *The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.* Therefore let all the houſe of Iſrael know aſſuredly, for it is very true, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

3. Conſider, that if he were on earth, he could not be a prieſt, Heb. 8. 4. Now the man Chriſt Jeſus is a glorious prieſt, Heb. 7. 24. in the heavens, Heb. 9 24. And therefore *he is able to ſave to the uttermoſt, all that come to God by him, ſeeing he ever liveth to make interceſſion for them.* That man, ver. 25.

4. If he be not gone into heaven, both his own and his apoſtles doctrine is falſe; yea, the witneſs of the angels alſo, 1 Pet. 3. 22; Acts 1. 9,—12. which to think were damnable infidelity in any man.

5. Know that he is gone into heaven, becauſe the ſcriptures ſay he is, Eph. 6. 9: 1 Pet. 3. 22.; Heb 9. 24. which is the very truth of God, ſpoken by his holy apoſtles and prophets: yea, holy men of God ſpake them as they were moved by the Holy Ghoſt.

6. Conſider, if thou ſayeſt that that man is not gone into heaven, then thou muſt alſo conclude that he is ſtill in the grave; and if ſo, then thou ſayeſt that the prophets, apoſtles, angels, Chriſt, God, and all are liars, who have teſtified theſe things in the ſcriptures for glorious truths, Iſa. 26. 19; Acts 10. 40. to 43.: & 13. 30. to 39.. & 1. 9. to 12.; Rev. 1. 17, 18; & 2. 8. And as the apoſtle ſaith of himſelf, and the reſt of the apoſtles and miniſters of Jeſus Chriſt. *And we are found falſe witneſſ's of God; becauſe we have teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be the dead riſe not. But now is Chriſt riſen, and become the firſt fruits of them that ſleep: For as by man came death, by MAN came alſo the reſurrection from the dead,* 1 Cor. 15. 15. to 22.

Secondly, Now I am to prove, that he is above the clouds and the heavens. My meaning is, he is above the loweſt heavens. For there are three, as appears in 2 Cor. 12. 1. to 5. *I know a man in Chriſt,* (ſaith Paul there), *caught up into the third heaven.* Now,

Heaven in ſcripture is taken ſometimes metaphorically, and ſometimes properly.

1. Metaphorically it is taken for the church and people of God, as in Rev. 12 12.

2. Properly it is taken for the material heaven, where the ſun, moon, and ſtars are placed, as in Gen. 1. 8, 14, 15, 16. compared together: Above which heaven, Jeſus the ſon of Mary is aſcended.

Therefore I pray you conſider with me a little.

And 1. That when he went into this heaven into which he is gone, he went AWAY from his diſciples, as it is written, *If I go not away the Comforter will not come,* John 14. 2, 3.; & 16. 7.; Acts 1. 9, to 12. ſo that he did not go into a heaven within them in his perſon and human nature. If ſo, he muſt needs go into that heaven without, above the clouds and the ſtars, Gen. 1.

2. Conſider, he was caught away in a cloud: yea, he was caught upwards from them, as it is Acts 1. 9,—22. and carried away into heaven; yea, and his diſciples ſtood gazing or looking up after him into heaven, which heaven muſt needs be that above the clouds.

(1) If you conſider the poſture of the diſciples, they looked upwards after the cloud that did take him away.

(2) Conſider the manner of his going, it was in a cloud.

(3) He was received out of their ſight.

(4) And ſo received up into heaven; which heaven muſt needs be above the clouds, where God is in his ſpecial preſence, Job 22. 12, 13, 14. But further,

3. Conſider that thoſe believers that are alive at this day in the body, are abſent from the Lord, 2 Cor. 5. 6. but now if the man Chriſt were aſcended into that heaven within them, he would neither be abſent from them, nor they from him; but in that he is abſent from them touching his bodily preſence, and they from him touching the ſame, it is evident that that heaven into which he is aſcended, muſt needs be without, above the clouds.

4. Conſider, that that heaven into which the man Chriſt is aſcended, muſt contain him till the time of the reſtitution of all things, as in Acts 3. 21. into which heaven he hath been aſcended above ſixteen hundred years by computation. And I am ſure there is not a ſaint that doth live in the world half ſo long, before he falls aſleep, and be gathered to his fathers; ſo that that heaven into which he is aſcended, is not within, but muſt needs be that above the clouds.

5. Conſider, that he that aſcended from his diſciples, was a man with fleſh and bones, not a ſpirit only; *For handle me, and ſee,* (ſaith he), *for a ſpirit hath not fleſh and bones, as ye ſee me have,* Luke 24. 39, 50, 51. Now let the adverſaries ſhew by the ſcriptures, that there is any place in them called heaven, that is able to contain a man of ſome four or five foot long, the ſpace of fifteen or ſixteen hundred years; beſides that, therefore, it muſt needs be that heaven without, which is above the clouds and ſtars.

6. Conſider, that heaven into which the Lord Jeſus that man is aſcended, muſt not contain him always: ‘For (ſaith the apoſtle, 1 Theſſ. 4. 16.) the Lord himſelf ſhall deſcend from heaven with a ſhout, with the ‘voice of an archangel.’ So that there is another deſcending from that heaven into which he is aſcended; and his deſcending from that heaven is to this end, namely, to take his people to himſelf, as it is in ver. 17.; ſo that it is clear that it is not any heaven within thee, into which the man Chriſt that was born of the Virgin Mary is aſcended, but it muſt needs be that heaven without, which is above the clouds, Heb. 12. 22. 1. If thou conſider, that the place which he aſcended, even the heaven in which he is entred, is the ſame place where all the deceaſed ſaints are in their ſpirits:‘ Therefore (ſaith Paul) ‘I deſire to depart, and to be with Chriſt, which is far ‘better.’ Now Paul did not in this place, Phil. 1. 23. mean the enjoying of Chriſt only in the Spirit; for that he enjoyed in great meaſure when he ſpeak theſe words; but he ſpeaks of daying, and being with Chriſt after this life is ended; as is clear if you compare ver. 20--26. together, being abſent from him while he was hear in the body, 2 Cor. 5 6: ‘For whilſt at home in the body, ‘we are abſent from the Lord.’

7. So that that heaven into which the man Chriſt is aſcended, is not into his church on earth; but into heaven without, above the clouds and the ſtars, John 16. 6, 7. & 14. 1, 2, 3.; 1 Tim. 2. 5. And this David doth propheſy of, Pſal. 47. 5. where he ſaith, ‘God ‘is gone up with a ſhut, the Lord with the ſound of a ‘trumpet.’ Now Chriſt, as God merely, could not go up, being no leſs in one place than another; but as God-man, or in his human nature, he went up; as will clearly appear, Eph. 4. 8, 9, 10. where he ſpeaketh of his triumph over all the enemies of his people at his reſurrection and aſcention into heaven above the clouds.

8. When Chriſt doth deſcend from that heaven into which he is now aſcended, his ſaints and he will meet one another, Juſt in the air, according to the ſcripture, 1 Theſſ. 4. 16, 17: ‘For (ſaith he) the Lord will deſcend from heaven with a ſhout, with the voice of an ‘archangel, and with the trump of God. and the dead ‘in Chriſt ſhall riſe firſt, (that is, thy ſhall come out of ‘their graves,) then we which ſhall be ſaved alive,) at ‘that day,) and remain, ſhall be caught up together in ‘the clouds to meet the Lord in the air, and ſo ſhall we ‘ever be with the Lord.’

Pray mark here a little, and ſee what heaven the man Chriſt is aſcended into, and ſee if it be not the heaven without, above the ſun, moon, and ſtars.

When Chriſt and his ſaints do meet a ſecond time together, the one aſcends the other deſcends the one is caught up in the clouds towards the heaven, the other deſcends from heaven towards the earth and they muſt needs meet one another juſt in the air that is between the heaven and the earth. So then the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, Phil. 3, 20. 1 Theſſ. 1. 10. is an undeniable demonſtration, that that heaven into which the man Chriſt is aſcended, muſt needs be that heaven without, above the ſun, moon, and ſtars. And thus much touching the Son of Mary, his aſcending up into the heaven without, above the clouds, Acts 1. 9—12 & 3. 21.; 1 Pet. 3 22.

In the next place,

Now I ſhall prove the interceſſion of the man Chriſt Jeſus to be in that heaven that I have been ſpeaking of: though ſome have mocked at it, and others have called it jugling, which names here I ſhall not mention; only I ſhall admoniſh them, that they do not blaſpheme the truth of the Son of God in his interceſſion.

I ſhall quote ſome of the ſcriptures that hold out this truth, and ſo paſs on.

Firſt of all, ſee Pſal. 16. 4. where David propheſing of the interceſſion of Chriſt, ſaith, ‘Their ſorrows ‘ſhall be multiplyed that haſten after another God, ‘(ſpeaking of the wicked); their drink-offerings of blood ‘will I not offer, nor take up their names into my lips’ Now. compare this with Heb. 8. 4; where he ſaith, ‘If he were on earth, he ſhould not be a prieſt; and ‘Heb. 19. 24. For Chriſt is not entered into the holy place made with hands, (meaning the temple which Solomon built), which are figuers of the true; but into heaven itſelf, now to appear in the preſence of God for us; wherefore he is able to ſave to the uttermoſt, them that come to God by him, ſeeing he ever lives to make interceſſion for them, Heb. 7. 25,

But you will ſay, is there a man made mention of here, Yes, for the ſcripture ſaith, ‘There is one God, and ‘one mediator between God and man, the man Chriſt ‘Jeſus.’ And in that 8th to the Hebrews, made mention of before; where the apoſtle ſpeaking of Chriſt's prieſtly office, as he is in the heavens, compared with other prieſts which are on earth; he ſaith, ver .3. ‘For ‘every high prieſt is ordaind to offer gifts and ſacriſices; ‘wherefore (ſpeaking of Chriſt) it is of neceſſity that ‘this man have ſomewhat alſo to offer: for if he were ‘on earth, he ſhould not be a prieſt, ſeeing that there ‘are prieſts that offer according to the law, which law ‘was the law of Moſes,’ chap. 9. from 19—23. where alſo he is ſpeaking of the prieſthood of the prieſts under the law, and their offering of the blood of bulls and goats, (ver. 12. compared with ver. 19. 20. 21.), and of the Lord Jeſus the high prieſt of ſaints, and of his blood, (ver. 14. compared with ver. 24), now as men under the law did offer up the blood of bulls and goats, ſo the man Chriſt Jeſus did offer up his blood to his Father; and thus you may clearly ſee if you compare Heb. 9. 14. where he ſaith, ‘How much more ſhall the blood of ‘Chriſt, who through the eternal ſpirit offered himſelf ‘without ſpot to God, purge your conſciences from dead ‘works to ſerve the living God,’ Heb. 20. 12. where ‘he ſaith, ‘But this man’ (meaning the Son of the Virgin, 2. 14. compared with Matth. 1. 21.) after he had offered one ſacrifice for ſin, for ever ſat down at the ‘right hand of God. ‘Again, Heb 7. the chapter I mentioned before, you ſhall find his interceſſion plainly held forth, if you read ver. 22. and ſo on, where the ſcripture ſaith, ‘By ſo much was Jeſus made the ſurety, of a better teſtament. And truly there were many prieſts, (meaning the prieſts under the law), becauſe they were not ſuffered to continue by reaſon of ‘death,’ (that is, the high-prieſt under the law, could not live ever in this world becauſe it was appointed to all men once to die). But when he ſpeaks of Chriſt Jeſus, he ſaith on this wiſe, ‘But this man, becauſe he contiueteh ever hath an unchangeable prieſthood wherefore he (this man) is able to ſave to the uttermoſt them ‘that come to God by him, ſeeing he (this man) ever ‘liveth to make interceſſion for them.’ And thus in brief have I proved, through the aſſiſtance of the Lord, the interceſſion of the Son of Mary, which is alſo the Son of God. And this concerning Chriſt's prieſtly office might ſerve alſo for a proof of his being in heaven without, above the ſtars. But all men may ſee, (unleſs they be blind), that theſe are the truths of our Lord Jeſus Chriſt, and of God his Father; and that thoſe men that oppoſe them, (as the Quakers do), are very violently poſſeſſed of the devil, and beſides themſelves: and have neither the truth of God, nor his Spirit in them, 2 John ver. 9, 10.; John 5. 38, 42.

And now through the aſſiſtance of the Lord, I ſhall come to the laſt that I promiſed; and that it is to prove, that this very man Chriſt will come to judge the quick and the dead.

And, 1. I ſhall prove the truth itſelf, *viz.* That that man ſhall come again to judge the world, quick and the dead.

2. I ſhall ſhew you that his coming will be very ſhortly.

3. What ſhall, be done at his coming.

4. Who ſhall ſtand when he ſhall come, and who not.

For the firſt, That that man that was born of the Virgin Mary ſhall come to judge the quick and the dead read 2 Tim. 4. 1.: I (ſaith Paul) charge thee therefore before God, (ſpeaking to him, even to Timothy, and ſo to all belivers), and the Lord Jeſus Chriſt, who will judge the quick and the dead at his appearing, and kingdom. Now if you would know who this Lord Jeſus is, look into Acts 10. 28. And you ſhall ſee it was Jeſus of Nazareth: would you know who that was? read Matth. 2. towards the end, and you ſhall ſee it was the Son of Mary the Virgin, who was eſpouſed to Joſeph the carpenter. But read Acts 10. 38--43. you ſhall find theſe words, *God anointed Jeſus of Na* *zareth with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil; for God was with him. And we are witneſſes of all things that he did, both in Jeruſalem, and in the land of the Jews; whom they ſlew, and hanged on a tree. (even Jeſus of Nazareth): him God raiſed up the third day, and ſhewed him openly, not to all the people, but unto witneſſes choſen before God, even to us, who did eat and drink with him, after he roſe from the dead. And he commanded us to preach unto the people,* (that is, God commanded us), *and to teſtify,* (that is, to be bold in our preaching), *that it is he* (namely, Jeſus of Nazareth, whom the Jews did thus crucify) *which was ordained of God to be judge of quick and dead.* This is he alſo that is ſpoken of in Acts 17. 30, 31. The times of this ignorance God winked at, (meaning mens being without the goſpel), but now commandeth all men every where to repent, becauſe *he hath appointed a day* (which day is the day of judgement, Matth 12. 36) *in the which he will judge the world in righteoſneſs, by that man* (namely Jeſus of Nazareth) *whom he hath ordained.* Compare this with that in Acts 10. 38.—42. *whereof he hath given aſſurance to all men,* (that is hath given a ſure ſign unto all men), *in that he hath raiſed him* (that is, in that he hath raiſed Jeſus of Nazareth) *from the dead.* This alſo is Chriſt's own meaning, Mat. 24 where ſpeaking of his ſecond coming, he ſtyleth himſelf *the Son of man,* ſaying, *And then ſhall appear the ſign of the Son of man, and ſo ſhall the coming of the Son of man be,* ver 27. *So ſhall alſo the coming of the Son of man be,* ver. 37. *So ſhall alſo the coming of the Son of man be,* ver. 39. Where by the way it is obſervable, to ſee how the Lord of life and glory doth in this chapter, where he ſpeaketh of his ſecond coming, for the moſt part ſtyle himſelf the *Son of man.* Sure he doth it to this end, becauſe he will not have his humanity, and the doctrine thereof, to be razed out from under heaven: *For he knew that in the laſt days there would come mockers, walking after their own luſts, and ſaying, Where is the promiſe of his coming,* 2 Pet. 3. 3. I could multiply ſcriptures to prove this doctrine of his ſecond coming, as Heb. 9 28; 2 Pet. 3.; 2 Theſſ. 1. 6, 7, 8.; Luke 21.; Matth. 24.; Matth. 25.; Rev. 22. 7, 12, 22.; 2 Cor. 5. 10; Rom. 14. 10.; Acts 24. 25. But,

2. I will ſhew you that his coming will be ſhortly. It is true, no man can tell neither the day nor the hour; yet ſo far as the ſcriptures will give us light, into the neareſt of his coming, ſo far we may go. And if you read Mat. 24. you ſhall ſee many ſigns of his coming ſpoken of.

(1) There is falling away from the faith ſpoken of. And that hath been fulfilled and is fulfilling every day.

(2) Wars and rumours of wars is another ſign that his coming doth draw nigh, even at the doors.

(3) The love of many waxing cold, is another ſign that it is nigh, even the coming of Chriſt: And how cold is the love of many at this day? They that were hot two or three years ago, are now grown lukewarm and cold, they are cold in the Lord's appearing; they are cold in the profeſſion of the goſpel; they are cold in love to the ſaints; they are cold in the worſhip of God; yea, very cold, which is a notable demonſtration that the coming of the Lord draweth nigh.

(4) The ſtars falling from heaven (that is, profeſſors falling from the faith which once they profeſſed) is another ſign that the coming of the lord is at hand. And how many profeſſors do you ſee now-a-days, fall from the doctrine of God, and his Son Jeſus Chriſt, as though there were no ſuch thing as a world to come, and no ſuch thing as a Lord Jeſus Chriſt, and his ſecond coming.

(5) Many poor ſouls will go on in their profeſſion with lamps without oil, juſt before his ſecond coming. And the Lord knows that moſt of the profeſſors of this generation, are ſuch kind of profeſſors, yea, very fooliſh profeſſors; which is another ſure ſign that the coming of the Lord draws nigh.

(6) When the time of Chriſt's ſecond coming is at hand, there will be but a very little faith in the world. And the Lord knows, that there be many, who are now as high as Lucifer, that at that day, for want of faith, will be thrown down to the ſides of the pit; even in the very belly of hell.

(7) Another ſign of Chriſt's ſecond coming, is the carnal-mindedneſs of the moſt of the world; and the very carriages of almoſt all men now living, do diſcover this truth to be at this day fulfilled; and know, that when they ſhall ſay peace and ſafety, then ſudden deſtruction comes, and they ſhall not eſcape, 1 Theſ. 5. 1—4.

(8) Before Chriſt's ſecond coming, there ſhall come many falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns, and wonders, to ſeduce, if it were poſſible, the elect. And is not this more clearly fulfilled in our days than ever it was, eſpecially among thoſe men called Quakers, who being as perſons whoſe conſciences are ſeared with an hot iron, and they being ſealed up into deſtruction, do ſome of them call themſelves Chriſt, and ſhew great ſigns, (as their quaking), and ſuch a legal holineſs, as makes the ſimple admire them, and wonder after them; which ſhews the coming of Chriſt to be very nigh.

(9) Before Chriſt's ſecond coming, there ſhall come ſcoffers in the world, walking after their own luſts: and if ever this ſcripture was fulfilled, it is fulfilled on theſe men called Quakers; for they are the men, that at this day make a mock at Chriſt's ſecond coming, which ſhall be from heaven without; and therefore ſaith the Holy Ghoſt, *theſe mockers ſhall be as ſuch as ſhall ſay, where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as they were,* ſee 2 Pet. 3. 3—7. And there you ſhall ſee their mocking, and the reaſon of it. Read, and the Lord give thee underſtanding. But I would not have thee think that I ſpeak at random in this thing; know for certain, that I myſelf have heard them blaſpheme, yea, with a grinning countenance, at the doctrine of that man's ſecond coming from heaven above the ſtars, who was born of the Virgin Mary: yea, they have told me to my face, that I have uſed conjuration and witchcraft, becauſe what I preached was according to the ſcriptures. I was alſo told to my face, that I preached up an idol, becauſe I ſaid, that the Son of Mary was in heaven, with the ſame body that was crucified on the croſs; and many other things have they blaſphemouſly vented againſt the Lord of life and glory, and his precious goſpel. The Lord reward them according as their work ſhall be

I could have hinted in many other things which Chriſt and his Apoſtles have ſhewed to be ſigns of his coming. But I ſhall commend the holy ſcriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jeſus.

Now you have alſo the manner of his coming how it ſhall be, moſt notably laid down in the ſcriptures. I ſhall hint in a few things touching it.

As, (1) He will come, when there is but very few looking for his coming. *When they ſhall ſay peace and ſafety, then ſudden deſtruction cometh,* 1 Theſ. 5. 1, 2, 3.; which ſudden deſtruction will be at his ſecond coming, for that is it which the apoſtle ſpake of in thoſe three verſes. Then will all the world be caught at ſuch an unexpected time, that it will come upon them, even as a ſnare cometh upon thoſe creatures that are caught in it. As it is written, Luke 21. 25. *For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.* Which is all on a ſudden, before they are aware.

(2) He cometh with all his ſaints and angels: Then will the Lord deſcend from that heaven, into which he is now aſcended, as it is written in 1 Theſſ. 4 16. Then will he come, and all his ſaints with him, as Jude ſaith in his epiſtle, ver. 5. Then ſhall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul, together with all the ſaints which have been, now are, or hereafter ſhall be, and they ſhall ſit on the throne with the Lord Jeſus Chriſt, as in Matth 19. 28. *Before whom ſhall all the nations of the world be gathered,* as it is written, Joel 3. 12. *Let the Heathen be weakened,* (or raiſed out of their graves, Dan. 12. 2.), *and come down to the valley of Jehoſhaphat; for there will I ſit to judge all the heathen round about.* Which never was yet accompliſhed, though it ſhall certainly be, in God's time; to the aſtoniſhment, and everlaſting damnation, of all thoſe that ſhall continue mocking or ſinning againſt God and his Chriſt.

(3) He ſhall come in a flaming fire, (when he doth

come again, he will come in ſuch a manner, as will make all that ſhall be found in their ſins rather ſeek to creep under a mountain, than to meet the Lord of glory, Rev. 6. 15.) as Iſaiah ſaith, *For behold the Lord will come with fire, and with his chariots like a whirlwind: to render his anger with fury, and his rebukes with flames of fire*, Iſa. 66. 15. *To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him*, Jude 15. as I ſhall ſhew you farther by and by.

3. And therefore, in the next place, I ſhall ſhew you what ſhall be done when he is come.

(1) When Chriſt is come the ſecond time, they that are in their graves ſhall ariſe, and come forth of their graves, (as I ſaid before), in which they have lain, according to that in John 5. 28.; where Chriſt ſaith, *Marvel not at this, for the hour is coming, in the which all that are in their graves ſhall hear his voice, and ſhall come forth: they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* You will ſay, Are theſe graves ſpoken of here, the graves that are made in the earth? yea, that they are; and for a further proof of the ſame, look into Dan. 12. 2. Daniel there ſpeaking of the ſame thing, ſaith, *And many of them that ſleep in the duſt of the earth ſhall ariſe, or awake, ſome to everlaſting life, and ſome to everlaſting contempt or damnation.*

I ſhall not ſtand here to diſpute any diſtinctions of the reſurrections, only prove that the dead ſhall ariſe; and that it is a clear truth from the ſcriptures, Acts 10. 42. Rev. 20. 11—14.; 1 Theſſ. 4. 16.; 1 Cor. 15. 52. the dead ſhall be raiſed.

(2) He ſhall call all men and women to an account for all their cloſe ſinful thoughts, words, and actions; then will the ſecrets of all hearts be made manifeſt. Then ſhall all thy adulterous, and thieviſh, and covetous, idolatrous, and blaſphemous thoughts be laid open, according to that ſaying, *Their conſciences alſo bearing them witneſs, and their thoughts the mean time, or while, accuſing, or elſe excuſing one another*, Rom. 2. 15. But when? Why, *in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt*, ver. 16. See alſo 1 Cor. 4. 5.; *therefore judge nothing before the time;* What time is that? Why when the Lord comes: What will he do? *He will bring to light the hidden things of darkneſs*; that is, all thoſe cunning, cloſe, hidden wickedneſs that thou in thy life-time haſt committed; yea, *he will make maniſeſt the counſels of the heart;* that is, the moſt hidden and ſecret things that are contrived and plotted by the ſons of men: Then ſhall all the midnight whoremongers be laid open with all their ſins: Then thou (it may be) who haſt committed ſuch ſins as thou wouldſt not have thy neighbour, thy father, thy wife, thy huſband, or any one elſe know of, for thouſands, then thou ſhalt have them all laid open, *even upon the houſe tops*, Luke 12. 1, 2, 3.: Then thou that hateſt God's children, his ways, his word, his Spirit; then thou that makeſt a mock of Jeſus of Nazareth's ſecond coming; then thou that liveſt in open profaneneſs, or ſecret hypocriſy; then I ſay, will be ſuch a time of reckoning for you, as never was ſince the world began; then you that ſhall die in your ſins, *will cry to the mountains, fall on us, and cover us from the face of him that ſits on the throne, and from the wrath of the Lamb*, (which Lamb is the man Chriſt Jeſus, John 1 19). And ah, my friends! If the very looks of God be ſo terrible, what will his blows be, think you? Then if all thy idle words ſhall be accounted for, as it is written, *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of judgement*, Matth. 12 36. and alſo all thy filthy actions ſhall be then regarded in ſuch ſort, as thou ſhalt receive a juſt recompence for them. And know, ſaith the ſcripture, *that for all theſe things, God will bring thee into judgement*, Eccleſ. 11. 9. Then

Thou that art an unbeliever, ſhalt be ſure to fall under the judgement for all thy ſins.

Firſt, Thou muſt give an account.

Secondly, Thou muſt fall in the judgement. Oh, my friends! there are hot days a-coming for all thoſe that are found out of the Lord Jeſus: *Behold*, (ſaith Malachi), *the days come that ſhall burn as an oven, and all the proud, yea, all that do wickedly, ſhall be as ſtubble; and the day that cometh ſhall burn them up, ſaith the Lord of hoſts; and it ſhall leave them neither root nor branch.* The day of judgement will burn like an oven and all that have not the righteouſneſs of Chriſt upon them ſhall be as ſtubble. Ah, friends! put a red hot oven, and ſtubble together, and what work will there be? even the one will burn and deſtroy the other.

(3) When Chriſt doth come the ſecond time, another end of his coming will be to purge out all things that offended in this kingdom, Matth. 13. 41, 42.: Then ſhall the Son of man ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be weeping and gnaſhing of teeth.

There are many things that do offend in his kingdom now, namely, 1ſt, The lukewarm profeſſor, he doth offend, firſt, the Lord, ſecondly, his people. But then thou lukewarm offending profeſſor ſhalt offend the church of God no more.

2dly, The looſe profeſſors do alſo offend God, Chriſt, and his church.

Firſt, He ſcandals the goſpel by his looſe walking, and naughty carriages.

Secondly, he doth make the world blaſpheme the name of God by the ſame.

Thirdly, He grieves the hearts of God's people, Phil. 3. 18. *But know that thou alſo ſhalt be taken away from offending any more, God, Chriſt, and his ſaints, and thou ſhalt have weeping and gnaſhing of teeth*, for thy thus offending, Matth 18. 6, 7.

(4) Another end of Chriſt's ſecond coming, is to cut off all the ignorant perſons that are in the world. There is a generation of poor ſouls that do think to be excuſed for their ignorance: Alas! ſaith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me: we cannot, ſay others, do as ſuch and ſuch, and will the Lord condemn us? And thus, poor ſouls, as they are in the broad way to deſtruction, leſt they ſhould miſs of the way to hell, do ſwallow down by cluſters, that which will poiſon them, body and ſoul, for ever and ever.

But you will ſay, What, will not the Lord have mercy on ignorant ſouls?

*Anſ.* Not on thoſe who live and die in their ignorance. He himſelf hath ſaid, Iſa. 27. 11. *Becauſe it is a people of no underſtanding; therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.* Again, Paul alſo in that 2 Theſſ. 1. 8. ſaith, that when Jeſus Chriſt *ſhall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.*

But ye will ſay, Who are thoſe ignorant perſons, that ſhall find no favour at that day? or how doth the ignorance diſcover itſelf?

I ſhall only mention three or four ſorts of men; and leave thee to the ſcriptures, which if thou read them diligently, will further lay them open before thee.

And 1. The profane ſcoffer, who makes a mock at the truths of God, and ſo goes on in his ſins; for this ſee in 2 Pet. 3. 3. which the Apoſtle attributes to their ignorance, ver. 5. and therefore he likens them to brute beaſts, chap. 2. 10, 12. *who walk after the fleſh in the luſts of uncleanneſs, and ſpeak evil of the things they underſtand not, and ſhall utterly periſh in their corruption; who becauſe they underſtand not the ſcripture, nor the power of God in them, ſpeak evil of the truths therein contained, and think the Lord like unto themſelves*, Pſal 50.

2dly, The formal profeſſor, who hath only a notion of the goſpel, and ſome ſeeming holineſs, but wants goſpel faith: ſuch are called fooliſh virgins, Matth. 25 2, 3 *To whom Chriſt will ſay in that day, Verily, I know you not.* Add hereto, thoſe that think it enough to confeſs Chriſt with their mouths, and profeſs that they know God, but deny him in their works; ſuch, notwithſtanding all their profeſſion, ſhall, if they ſo continue, periſh eternally, *being abominable, diſobedient, and to every good work reprobate, or void of judgement*, that is, ignorant, Tit. 1. 16.

3dly, The legal righteous man or woman, though they walk blameleſs, as touching the righteouſneſs that is in the law: for they being ignorant of God's righteouſneſs, go about to eſtabliſh their own righteouſneſs, as reading, hearing ſermons, prayers public or private, peaceableneſs with their neighbours, faſting, alms, good works as they count them, juſt dealings, abſtinence from the groſſer pollutions of the world, ſtricter obedience to the commandments of the firſt and ſecond table; all which, with many other things may be comprehended in their own righteouſneſs, and it is grounded on their ignorance, and goes on in rebellion; and ſuch ignorant perſons ſhall in that day periſh, not ſubmitting through ignorance to the righteouſneſs of God, Rom. 10. 3. compared with Luke 19. 27. where Chriſt ſaith, *That when he ſhall come the ſecond time, he will command thoſe his enemies, who ſubmitted not themſelves to him, who is called the righteouſneſs of God*, (Iſa. 46. 13.), *or would not have him to reign over them, to be ſlain before his face*.

4thly, Thoſe whoſe hearts are ſet upon the world, and follow the alluring perſuations of it; the Lord calls ſuch fools, Luke 12. 20.; and Prov. 7. 7. *who go after it* (viz. the world, held forth by a ſimilitude of a woman with the attire of an harlot) *as an ox to the ſlaughter, or a fool to the correction of the ſtocks, till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life*: And knows not, mark, it is through ignorance, ver. 23.

(5) A fit end of Chriſt's coming, is, that his righteous ones might *ſhine as the ſun in the glory, or kingdom of their father*, Matth. 12. 43.: There are many things that do hinder the people of God from ſhining forth as the ſun now.

As firſt, They have a body of death, which makes them fetch many a groan in their journey to Canaan, Rom. 7. 24.; 2 Cor. 5. 2.: They meet with many a ſad temptation, which alſo makes them in heavineſs many a time, 1 Pet. 1. 6.; they have alſo many other things that do hinder their ſhining now: but then the body of death ſhall be left off. My meaning is, that ſin ſhall be no more in the natures of God's people then: Their bodies that are now ſo vile, *ſhall then be made like unto the glorious body of the Son of God, who ſhall change our vile bodies, that it may be like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf*, Phil. 3. 21.

(6) Another end of Chriſt's coming ſhall be to take an account of his children, how they have laid out their talents that he hath committed to their truſt, Matth. 25. 19.; Rom. 14. 12.: 2 Cor. 5. 10.

(7) Another end of his coming is, to ſet up his kingdom, which will be glorious indeed at his appearing, 2 Tim. 3. 1.; Rom. 8. 19, 20, 21. I do but touch theſe things, becauſe I would haſten towards a concluſion. Many other things might have been ſpoken to, but at this time I ſhall forbear.

4. But you will ſay, Who ſhall ſtand when he appears? Why, I told you before, that *the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous*, Pſal. 1. 5. let him be cloſe or profane, as I told you even now, all ſhall be laid open, all ſhall be made manifeſt, all ſhall come into judgement.

Ah, poor ſoul! It is not then thy brave words will ſave thee; it is not thine eloquent tongue that will then do thee any good, if thou be without the wedding-garment thou wilt be ſpeechleſs, as in Matth. 22. 12.: But thou that art a converted perſon, ſhalt ſtand in the judgement; thou that art born again, ſhall enter into the kingdom, and none elſe, John 3. 5.; Rev. 21. 27.

But how ſhall I know that I am born again?

*Anſ*. Why, if thou art born again, then, (1) Thou knoweſt that thou waſt not born a Chriſtian at firſt, Eph. 2. 1, 2, 3.; *You hath he quickened, who were dead in treſpaſſes and ſins*.

(2) Thou knoweſt that once thou hadſt no faith in the Lord Jeſus; and wert convinced of ſin becauſe thou didſt not believe in the Son of Mary, John 16. 9.

(3) Thou ſeeſt all true joy through the blood and righteouſneſs of the Son of Mary, 1 Cor. 15. 57.; Rom. 7. 24, 25.

(4) Art thou born again? Then thou canſt not be quiet till thou ſeeſt God ſmile, and *lift up the light of his countenance upon thee*, 2 Cor. 4. 6.; Pſal. 4. 6.; and that throug the face of the Son of Mary, the Son of God.

(5) Thou knoweſt that God hath given thee thy faith, Phil 1. 29.; Eph. 2. 8.

(6) Art thou born again? Then thou knoweſt that the doctrine of the Son of Mary the Virgin is a right doctrine, 2 John 9.

(7) Then alſo thou lookeſt for the perſonal appearing of the Son of Mary from heaven in the clouds, Rev. 1. 7. the ſecond time, Heb. 9. 28.

Theſe things, thongh plain, yet if the Lord ſet them home upon thy conſcience, may be profitable both to thee and me; therefore let us examine the matter a little. And,

1. Thou thinkeſt that thou art a Chriſtian; thou ſhouldeſt be ſorrey elſe: Well, but when did God ſhew thee that thou wert no Chriſtian? When didſt thou ſee that, and in the light of the Spirit of Chriſt, ſee that thou wert under the wrath of God becauſe of original ſin? Rom. 5. 12. Nay, doſt thou know what original ſin means? Is it not the leaſt in thy thoughts? And doſt thou not rejoice in ſecret, that thou art the ſame that thou ever wert? If ſo, then know for certain, that the wrath of God, to this very day, abideth on thee, John 3. 36.: And if ſo, then thou art one of thoſe that will fall in the judgement, except thou art born again, and made a new creature, 2 Cor. 5. 17.

But, (2) Thinkeſt thou that thou haſt been born again, (it is well if thou haſt); but leſt thou ſhouldſt deceive thy poor ſoul, I pray thee conſider, when did the Spirit of the Lord Jeſus ſhew thee, that thou hadſt no faith in thee by nature? And when did the Spirit of Chriſt convince thee of ſin, becauſe thou didſt not believe in him? It may be thou haſt been convinced of ſins againſt the law, by the law and thine own conſcience, as the Phariſees were, John 8. 9.; Rom. 3. 20.; Ay, but when didſt thou ſee thyſelf a loſt creature for want of faith in the Son of Mary? If not, thou haſt not yet been ſavingly convinced by the Spirit of Chriſt; for that when it convinceth effectually of ſin, it convinceth of unbelief. Though thou haſt been never ſo much convinced of ſins againſt the law, if thou haſt not ſeen thyſelf under the power and dominion, guilt and puniſhment of ſin, becauſe thou didſt not believe in Chriſt, thou haſt not yet been ſavingly convinced; for that is one work of the Spirit, *to convince of ſin, becauſe they believe not on me*, ſaith Jeſus the Son of Mary, who was eſpouſed to Joſeph the carpenter: But on the contrary, doſt thou not ſay in thy heart, thou never hadſt thy faith to ſeek, but haſt always believed with as good a faith as any one alive? If ſo. then know for certain, that thou haſt no faith of the operation of God in thee, according to God's ordinary working; and if ſo, then know that if the Son of Man ſhould come to judge the world at this moment of time, that thou, with all thy faith (thou thinkeſt thou haſt), wouldſt fall in the judgement, 2 Theſſ. 2. 12.

(3) Art thou born again? Then thou ſeeſt that thy great ſin was want of faith in the Son of Mary. Then thou ſeeſt that it is he that was ſent of God to die for the ſins of the world, John 1. 19.; & 3. 16—20.; Acts 13. 38, 39; and that thou art complete in him, without any works of the law, Rom. 4. 4. Then thou rejoiceſt in Chriſt Jeſus, and putteſt no confidence in the fleſh, Phil. 3. 3.: yet thou rejoiceſt in the fleſh and blood of the Son of Mary, knowing that his fleſh is *meat indeed, and his blood is drink indeed*, John 6. 55.; out of which thou wouldſt very willingly make thy life all thy days, out of his birth, obedience, death, reſurrection, aſcenſion, and glorious interceſſion, now at the right hand of his Father, Heb. 7. 24, 25. But if thou art wavering in theſe things, know, that thou art but a babe at the beſt; and, for ought thou knoweſt, God may cut thee off in thy unbelief, and caſt thee into uttea darkneſs, *where there ſhall be weeping, and wailing, and gnaſhing of teeth*.

(4) Art thou born again? Then thou ſeeſt all true peace and joy comes through the blood of the Son of Mary, and his righteouſneſs, as in Rom. 7. 24. and 1 Cor. 15. 57. There are many poor ſouls that are taken up with raptures of joy, and falſe conceited con-

ſolation, John 16. 20. which doth come from the devil, and their own deceitful hearts; but their joy ſhall be turned into mourning and ſorrow of heart, Luke 6. 24, 25.; But thou that art a Chriſtian indeed, and not in word only, rejoiceſt in Chriſt Jeſus the Son of Mary; yea, *though now you ſee him not, yet believing, you rejoice with joy unſpeakable, and full of glory*, 1 Pet. 1. 8. And theſe two things are the fruits of thy faith, and of thy joy.

*1ſt*, The Lord Jeſus Chriſt is very precious unto thee, 1 Pet. 2. 7.

*2dly*, Thou doſt purify thine heart by this faith, and the power of the Spirit of Chriſt, which thou haſt received into thy ſoul, Rom. 8. 13.; Acts 15. 9.; 1 John 3. 3. But if thy guilt of ſin goes off, and convictions go off any other way than by the blood and righteouſneſs of the man Chriſt Jeſus, thy guilt goes off not right, but wrong; and thy latter end will be a very bitter end, without faith and repentance: for it is his blood through which all true peace comes, Col. 1. 20; and *there is no other name under heaven given among men whereby we ſhould be ſaved, but by the Lord Jeſus of Nazareth*, Acts 4. 10,—13. compare together.

(5) Art thou born again? Then thou canſt not be quiet till thou doſt ſee God lift up the light of his countenance upon thee; yea, thou haſt ſuch a deſire after the light of God's countenance, that all the glory, riches, honour, pleaſure, profits, &c. of this world, will not ſatisfy, till thou doſt ſee God to be a reconciled Father to thee in the Lord Jeſus Chriſt, as it is Pſal. 4. 6.; John 14. 8: Pſal. 35. 3. Then thou wilt not be quiet till thou doſt hear from the Son of Mary, which is the Lord of glory, 2 Cor. 12. 9.; 1 Cor. 2. 8.; ſuch a voice as this, *Son, be of good chear, thy ſins are forgiven thee*: and *my grace is ſufficient for thee*. But if thou canſt content thyſelf with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted profeſſor, who will have thy portion among the ſlothful ones, who will fall in the judgement of the Son of man when he comes in flaming fire with his mighty angels, 2 Theſſ. 1. 8.

(6) Art thou born again? Then thou knoweſt that God hath given thee thy faith that thou haſt in his Son: Then thou art to ſay, through grace, There was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in ſins and unbelief, (which is the greateſt), hath quickened me together with Chriſt: By grace I am ſaved, Eph. 2. 4, 5. through faith, ver. 8.

(7) Art thou born again? Then thou knoweſt that the doctrine of the Son of God, the Son of Mary, is a right doctrine; which is this:

Firſt, That the Son of God, which was with his Father before the world was, (John 1. 1. & 17 5), came into the world in fullneſs of time, and was made in the likeneſs of man, Phil. 2. 7 *being made of a woman* (or Virgin), *made under the law, to redeem them that were under the law*, Gal. 4 4. And that was done in this wiſe: *What the law could not do, in that it was weak through the fleſh*, (that is, through our fleſh), *God ſending his own Son in likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh*, that is, condemned him in the fleſh for the ſins of poor ſinners. For this compare Rom. 8. 3. and 2 Cor. 5 21. with Gal. 3. 13. and it will appear clearly to be the truth of God: Alſo, that this Son of God which is the true God, as well as the Son of Mary ‘did bear our ſins, in his own body on the ‘tree, 1 Pet. 2. 24. and did ſpill his own blood, which is ‘alſo the blood of God, Acts 20 28.; that he died, ‘and was laid in Joſeph's ſepulchre, John 19. 38,—45. ‘and roſe again the third day, Acts 10. 40; that very ‘man, Luke 24. 39,—45.; and aſcended up into hea‘ven in a cloud, Acts 1. 9,—12.; and there ever lives ‘to make interceſſion for us, that very man,’ Heb. 7. 24, 25.; & 8. 3; & 10. 12.

And, in the laſt place, If thou art a Chriſtian, then thou lookeſt for that very Jeſus again whom the Jews did crucify, John 19. whom God raiſed again, as it is 1 Theſſ. 1. 10; I ſay, thou lookeſt, thou waiteſt, thou haſteneth after the coming of this Lord Jeſus, which doth deliver thee from the wrath to come, 2 Pet. 3. 10,—13.; Heb. 9. 26,—29.; 1 Theſſ. 1. 10. Yea, thou knoweſt, that this very man ſhall ſo come in like manner as his diſciples did ſee him go into heaven, which was a very man, Luke 24 39. compared with ver. 50, 51. of the ſame chapter. Yea, in a cloud he went away from his diſciples, and in the clouds he ſhall come again, Rev. 1. 7 to judge all that are in their graves John 5. 28, 29.; Dan. 12. 2; and ſhall receive all that look for and love his ſecond coming to himſelf, Heb. 9. 27, 28.: and they ſhall be for ever with him, 1 Theſſ. 4. 16, 17. But the wicked ſhall be caſt into eternal damnation, Matth. 25. 46. Theſe things, I ſay, if thou be a Chriſtian indeed, thou believeſt, and owneſt, and the faith of them doth purify thy heart, 1 John 3. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy ſelf-denial, thy holineſs, righteouſneſs, yea all that thou canſt do, is but ſin in the ſight of the great God of heaven and earth, Heb. 11 6.; Rom. 14. 23.; For all true ſanctification comes through the name of the Lord Jeſus Chriſt, by the operation of the Spirit of God, 1 Cor. 6. 11. ‘But ye are waſhed, but ye are ‘ſanctified, but ye are juſtified, in the name of our ‘Lord Jeſus, and by the Spirit of our God.’ And in Cant. 1. 3. ‘Thy name is as an ointment poured forth; ‘therefore do the virgins love thee.’

Well then, ſeeing this is a truth of ſo great concernment, I beſeech you ſeek to be thoroughly rooted into it by faith. And that thou mayeſt ſo be, examine thy heart, yea beg of God to help thee to examine it, and to throw out all that fancy that thou takeſt inſtead of faith; alſo throw away all thine own wiſdom, yea thy own righteouſneſs alſo, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; ſuch a faith as he gives to his own elect, which will ſhew thee clearly of theſe things, ſo that thou ſhalt not deceive thyſelf with a fancy of them; and the advantages will be many.

1. It will comfort thy heart againſt perſecutions, temptations, and croſs providences; as alſo James ſaith to his perſecuted brethren, ‘Be patient, my brethren, ‘(ſaith he), eſtabliſh your hearts, for the coming of the ‘Lord draws nigh,’ James 5. 8.

2. It will, through grace, wean thy heart and affections abundantly from this world, and the things therein: ‘Who is he that overcomes the world, (ſaith John ‘but he that believes that Jeſus is the Son of God?’ 1 John 5. 5. Who is he alſo that purifies his heart, but he that looketh for the ſecond coming of Chriſt from heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatſoever, though they come never ſo nigh the truth; yet if they be not indeed the very truth, thou wilt find them and their doctrine liars, Rev. 2. 2 and 1 Cor. 2. 15.

4 If thou beeſt thoroughly ſet down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatſoever. What is the reaſon, I pray you, that there are ſo many giddy headed profeſſors in theſe days, that do ſtagger to and fro like a company of drunkards, but this, they were never ſealed in the doctrine of the Father and the Son? They were never enabled to believe that that child that was born of the Virgin Mary, was the mighty God, Iſa. 9. 6. No, ſaith Chriſt, he that is built upon this rock, (meaning the faith of himſelf, which is to believe that the Son of Mary is the Chriſt of God, Matth. 16. 16), ‘the gates of hell ſhall ‘not prevail againſt him,’ ver. 18.

5. The faith of this doctrine will make thee labour in the work of God in the world. Oh, it will liven thy heart in the work of the Lord, eſpecially if thou liveſt in the faith of thy intereſt in Chriſt; it will make thee labour to be found watching when thy Lord ſhall return from the wedding, that when he doth come, thou mayſt open to him immediately, Luke 12 35, 36.

Now, ſeeing the coming of the Lord Jeſus Chriſt is ſo nigh, even at the doors, what doth this ſpeak to all ſorts of people (under heaven) but this? 1.

1. To ſee whether they have oil in their lamps or not; that is, to ſearch and ſee, whether the Spirit of the man Chriſt Jeſus be in them or no; ‘ For he that hath not the Spirit of Chriſt in him, is none of Chriſt’s,’ Rom. 8. 9. Thou that haſt not the Spirit of Chriſt in thee, why, at that day (let thy profeſſion be what it will), he will ſay to thee, ‘ Depart, I know you not,’ Matth. 25.; and if ſo, then thy latter end will be worſe than thy beginning, as in 2 Pet. 2. 20.

2. Then what will become of all the profane, ignorant ſcoffers, ſelf-righteous, proud, baſtard-profeſſors, in the world? ‘ If the children of God ſhall ſcarcely be ſaved, where ſhall the ungodly, and the ſinner appear?’ 1 Pet. 4. 18.

3. Then what will become of all thoſe that creep into the ſociety of God’s people without a wedding-garment on? Why, it will be ſaid unto them, ‘ Friends, how came you hither? Take them and bind them hand and foot, and caſt them into utter darkneſs: there ſhall be weeping and gnaſhing of teeth,’ Matth. 22. 11, 12, 13.

4. Then what will become of all thoſe that mock at the ſecond coming of the man Chriſt, as do the ranters, Quakers, drunkards, and the like? Why read their doom in Matth. 24. 50, 51: ‘ The Lord of that (or theſe ſervants) ſhall come in a day when they look not for him, and in an hour that they are not aware of, and ſhall cut them aſunder, and appoint them their portion with hypocrites; and there ſhall be weeping and gnaſhing of teeth.’

5. Then what doth this ſpeak to the Lord’s own people? Surely this, that they ſhould be in a watchful poſture, Mark 13 37.

1. Watch therefore over your hearts, leſt they ſhould be overcharged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares; ‘ for as a ſnare ſhall it come upon all the dwellers upon the face of the earth,’ as it is in Luke 21. 34, 35, 36.

2. Watch over the devil’s temptations. Oh, have a care, in the firſt place, leſt by any means, as the ſerpent beguiled Eve, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt; and the rather, becauſe at this day he is very buſy with his doctrines, and his miniſters: trying all ways, if by any means he might deceive you with fair ſpeeches, and inticing carriages; with a fair ſhew in the fleſh, yet denying the Lord, and refuſing to be juſtified by the blood of Jeſus the Son of Mary, the Son of God. Watch, I ſay, over the devil touching doctrines, for he labours as much this way as any way; for he knows if he can but get you to lay a rotten foundation, he is ſure of you, live as godly in your own conceit as you will: And therefore it is worth your obſervation, in that 24th of Matthew, when Chriſt is ſpeaking of the ſigns of his coming, he breaks forth with a warning word to his diſciples, ‘ to beware of falſe teachers.’ ver. 4. The very firſt words that he anſwers to a queſtion that his diſciples put to him, is this, ‘ Take heed that no man deceive you.’ Again, ver. 11. ‘ And many falſe prophets ſhall ariſe, and deceive many.’ And in ver. 24. he ſaith again, ‘ For there ſhall come, or ariſe, falſe Chriſts and falſe prophets, and ſhall ſhew ſigns and wonders, inſomuch, that if it were poſſible, they ſhould deceive the very elect.’

3. Take heed that he doth not deceive you in point of worſhip, that he make you not ſlight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you alſo have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be aſhamed, and bluſh before him at his coming, 1 John 2. laſt verſe. Therefore content not yourſelves with a profeſſion of Chriſt, and no more, for the devil may deceive, yea, doth deceive a profeſſing people many times. And if he will deceive a profeſſing generation, he muſt come in this manner:

(1) Under the name of Chriſt.

(2) With a fair ſhew in the fleſh of outward holineſs, Gal. 6. 12.

(3) He muſt come with good words and ſpeeches, Rom. 16. 18. Now though he come to drunkards, ſwearers, whoremongers, thieves, liars, murderers, and covetous perſons, in his black colours; yet if he will come to deceive a profeſſing party, he muſt appear like an angel of light. And the reaſon why ſouls are deceived by him in theſe his appearances, is becauſe they are not able to diſtinguiſh betwixt the law and the goſpel, the convictions, of conſcience by the law only, and convictions by the Spirit, but do (tho’ they profeſs the Lord Jeſus), give ear to every wind of doctrine, and being unſtable, as Peter ſaith, ‘ do fall into the temptations of the devil, in wreſting the ſcriptures to their own deſtruction, 2 Pet. 3. 16.

In a word, you that have not yet laid hold on the Lord Jeſus Chriſt, for eternal life, lay hold upon him, upon his righteouſneſs, blood, reſurrection, aſcenſion, interceſſion, and wait for his ſecond coming to ‘ judge the world in righteouſneſs,’ Acts 17 31. And you that have laid hold, I ſay to you, lay faſter hold on your Lord Jeſus: ‘ Whoſo hath ears to hear, let him hear, Matth. 13. 43.

Now, that thou mayſt the more clearly underſtand my faith in the doctrine of God’s dear Son, I have thought good to hold forth again the doctrine of the former treatiſe, by way of queſtion and anſwer, as followeth.

*Queſt.* Seeing there are many falſe Chriſts gone into the world, according as was propheſied of in former times (Matth. 24. 5, 23.) by the Lord himſelf: And ſeeing (if we be ſaved) we muſt be ſaved by a Chriſt, for he that miſſes of him (ſaith the ſcriptures) cannot be ſaved, becauſe there is no way to come to the Father but by him, as it is written, John 14. 6; Acts 4. 12. How therefore is the knowledge of the true Chriſt to be attained unto, that we may be ſaved by him?

*Anſ.* Indeed to know Chriſt, (God’s Chriſt), is, as the ſcripture ſaith, ‘ the one thing neceſſary,’ Luke 10. 42. without which all other things will avail nothing: And therefore I ſhall, according to the ſcriptures, 1. Tell you what God’s Chriſt is; and, 2. How the knowledge of him is attained unto.

And therefore, 1. God’s Chriſt is true God, and true man.

That he is true God, is manifeſt by that ſcripture in Iſa. 9. 6. where it is ſaid, ‘ to us a child is born, to us a Son is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace:’ alſo 1 John 5. 20. ‘ And we are in him that is true, (ſaith the Apoſtle), even in his Son Jeſus Chriſt; that is true God, and eternal life,’ ſee Heb. 1. 8.; John 1. 12. Rom. 9. 5; John 20. 28.

But, ſecondly, That he is true man, ſee again, Iſa. 9. 6. where it is ſaid, ‘ Unto us a child is born, unto us a Son is given;’ and compare it with Matth. 1. 21. where it is ſaid, ‘ And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins,’ ſee John 1. 14. ‘ And the Word was made fleſh,’ 1 Tim. 3. 16. ‘ God was manifeſted in the fleſh:’ Theſe two ſcriptures are expounded by Heb. 2. 14. where it is ſaid, ‘ Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame,’ that is, of fleſh and blood, ſee Rom. 8. 3. and compare it with Luke 24. 39 where Chriſt ſaith, ‘ Behold my hands and my feet, that it is I myſelf; handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.’ And he doth often call himſelf by the name of the Son of man, (Matth. 24; & 16. 13.) to ſignify that he is very man, as well as very God.

*Queſt.* But why was he true God and true man?

*Anſ.* He was true man, becauſe man had offended, and juſtice required that man ſhould ſuffer, and make ſatisfaction; and ſo it is written, 1 Cor. 15. 21. ‘ For ſince by man came death, by man came alſo the reſurrection of the dead.’ And again, ‘ All we like ſheep have gone aſtray, and the Lord hath laid on him the iniquities of us all’ And in 1 Pet. 2. 24. where that 53d of Iſaiah is mentioned, he ſaith, ‘ Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs; by whoſe ſtripes we are healed.’ And again, God did prepare this body, the human nature of Chriſt, that it ſhould be a ſacrifice for ſins; wherefore he ſaith, 'Scrifices and 'offerings (that is, ſuch as were offered by the law of 'Moſes) thou wouldſt not have; but a body haſt thou 'prepared me,' Heb. 10 5. In this body which God had prepared for him, which he took of the Virgin, Gal. 4. 4. in this he did bear all the ſins of all his elect, 1 Pet. 2. 24.

And he muſt needs be true God, becauſe it was an infinite God that was tranſgreſſed againſt, and juſtice required an infinite ſatisfaction, and therefore he muſt be infinite that muſt give this ſatisfaction, or elſe juſtice could not be ſatisfied; and ſo it was written, where the apoſtle is telling the paſtors of the church of Epheſus by what they were redeemed, he tells them, that God did purchaſe them with his own blood, Acts 20. 28. See 1 John 3 16. where he ſaith, 'Herein perceive we 'the love of God, in that he laid down his life for us;' not in his divine, but in his human nature: for, as I ſaid before, God's Chriſt was of both natures, Iſa. 9. 6.; Rom 9. 5.; 1 John 5. 20.; John 1. 1. 14. true God, and true man; and the divine nature did enable him to undergo, in his human nature, all that ſin, curſe, and wrath, that was laid upon him for us, and to overcome, and obtain eternal redemption for us, Heb. 9. 24.

*Queſt.* How did this Chriſt bring in redemption for man?

*Anſ.* Why, 1. Man brake the law of God; but this man did fulfil it again, and became the end of it for 'righteouſneſs to every one that believeth,' Rom. 10. 4.

2. Man was foiled and overcome by the devil, but this man Chriſt did overcome him again, Luke 4.; Heb. 2. 14. 15. and that for us.

3. Man did loſe the glory of God; but this man hath obtained it again.

4. Man by ſin loſt eternal ſalvation; but this man by his own blood hath obtained it again for him, Heb. 9. 12.

5. Man by ſin brought death into the world. but Jeſus Chriſt, that man, hath deſtroyed it again, Heb. 2. 14. compared with Hoſ. 13. 14. 'and brought in life 'and immortality,' 2 Tim. 1. 10.; Rom. 5 15.

*Queſt.* But how are we juſtified by this man's obedience?

*Anſ.* All our iniquities were laid upon him, Iſa. 53. 6, 8, 11, 12 and his righteouſneſs is beſtowed on us, if we believe; as it is written, 'Even the righteouſneſs of 'God, which is by faith of Jeſus Chriſt unto all, and 'upon all them that believe.' And this is it which Paul ſo much ſought after, when he ſaith, 'Yea, doubtleſs, 'and I count all things loſs, and do count them but dung 'that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but 'that which is through the faith of Chriſt, the righ'teouſneſs of God by faith,' Phil. 3. 8, 9.

*Queſt.* How do men come by this righteouſneſs and everlaſting life?

*Anſ.* By faith men lay hold upon it, and apply it to their own ſouls in particular, Gal. 2. 20. For it is by faith they are juſtified; as alſo ſaith the ſcripture, Rom. 5. 1. That his faith lays hold on, and applies, that which this Chriſt of God hath done, and is a doing, and owns it as his own.

*Queſt.* What is this faith that doth juſtify the ſinner?

*Anſ.* It is a gift, Eph. 2. 8. fruit, Gal 5. 22. or work, Theſſ. 2. 11. of the Spirit of God, whereby a ſoul is eneabled, under a ſight of its ſins, and wretched eſtate, to lay hold on the birth, righteouſneſs, blood, death, reſurrection, aſcenſion, and interceſſion, of the Lord Jeſus Chriſt, and by the aſſiſtance of the Spirit, whereby it is wrought to apply to all the virtue, life, and merit, of what hath been done and ſuffered, or is a-doing by the ſame Lord Jeſus Chriſt, to it its own ſelf in particular, Gal 2. 20.; Rom 7. 24, 25. as if itſelf had really done all that the Lord Jeſus hath done. I do not ſay that the ſoul doth any thing for juſtification; but it doth know, that whatſoever Jeſus Chriſt hath done in point of juſtification, is given to, and beſtowed upon it, Rom. 3. 22.; and God, finding the ſoul in him, that is in Chriſt, doth juſtify it from all things, from which it could not be juſtified by the law of Moſes, Acts 13. 39.

*Queſt.* Well, but is there no way to come to the Father of mercies but by this man that was born of the Virgin? Is there no way to come to God but by the faith of him?

*Anſ.* No; 'there is none other name under heaven 'given among men whereby we muſt be ſaved,' Acts 4. 12. And Jeſus himſelf, that was born of the Virgin Mary, ſaid, 'I am the way, the truth, and the life: 'no man cometh to the Father, but by me,' John 14 6.

*Queſt.* And where is this man that was born of the Virgin, that we may come to the Father by him?

*Anſ.* He aſcended away from his diſciples in a cloud into heaven, as we may read, Acts 1. 9, 10, 11.

*Queſt* What doth he there?

*Anſ.* He ever lives to make interceſſion for all that come unto God by him, Heb. 7. 25. that is, they that ſhall come out of themſelves to him, and venture their ſouls on what he did and ſuffered when he was on earth and is doing now in heaven, ſhall certainly be ſaved: for he ever lives to ſave them that do thus come to the Father by him; and it is becauſe he ſpilt his blood for all that ſhall, by the faith of God's elect, lay hold upon him. And thus it is written, where he ſaith, 'We 'are juſtified freely by his grace, through the redemp'tion that is in Chriſt Jeſus.' Mark it, whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs, that is, to declare God's righteouſneſs, for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time, his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth (or layeth hold) on Jeſus, Rom. 3. 24.—26.

*Queſt.* But did this man riſe again from the dead, that very man, with that very body wherewith he was crucified? For you do ſeem, as I conceive, to hold forth ſo much by theſe your expreſſions.

*Anſ.* Why do you doubt of it?

*Queſt.* Do you believe it?

*Anſ.* Yes, by the grace of the Lord Jeſus Chriſt, for he hath enabled me ſo to do.

*Queſt.* And can you prove it by the ſcripture?

*Anſ* Yes.

*Queſt.* How?

*Anſ.* Firſt, from that ſcripture in Luke 24. 37,—41. where Chriſt himſelf, after he was crucified, appeared to his diſciples, who having ſeen him, ſuppoſed they had ſeen a ſpirit, But he ſaid, 'Why are ye troubled, 'and why do thoughts ariſe in your hearts? Behold my 'hands and my feet, that it is I myſelf, (and do not 'think you ſee a ſpirit: handle me, and ſee, for a ſpi'rit, hath not fleſh and bones, as you ſee me have.' This he ſpake after he was crucified, Luke 23. 33 and buried, ver 53. and roſe again from the dead, chap. 24. 6, 7. Many other ſcriptures could I give for the proof hereof: as Acts 10 39.—43.; & 13. 28,—32.; 1 Theſſ. 1. 10. Only read Acts 2. 29—32. where the apoſtle proveth the ſame, bringing in the words of the prophet David for a teſtimony thereof, ſaying, 'He be'ing a prophet, and knowing that God had ſworn with 'an oath to him, that of the fruit of his loins, accor'ding to the fleſh, he would raiſe up Chriſt to ſit on his 'throne,' ſaith, 'He ſeeing this before, ſpake of the 'reſurrection of Chriſt, that his ſoul was not left in hell, 'neither his fleſh did ſee corruption.' Mark it, his fleſh did ſee no corruption, ver. 31.; but if he had not riſen again, his fleſh had ſeen corruption. But he aroſe again from the dead, that very man, that very body; for his fleſh did ſee no corruption.

*Queſt.* Why did he riſe again from the dead with that very body?

*Anſ.* 1. Becauſe it was not poſſible he ſhould be holden of death.

2. Becauſe in his human nature he ſuffered for ſin, Acts 2. 24.; and if he had not recovered himſelf from that very curſe, even from under death, and all other things that lay on him, which he had through the ſins of his children ſubjected himſelf unto, he had not overcome ſin, hell, death, the law, and the devil; but had been overcome by them; and if ſo, then had not redemption been obtained for ſinners; for it was at his reſurrection from the dead, that God ſaid unto him, 'Thou 'art my Son, this day have I begotten thee:' As ſaith the Apoſtle, 'And we declare unto you glad tidings, 'how that the promiſe made unto the fathers, God had

‘ fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again ;’ As it is written in the ſecond Pſalm, ‘ Thou art my Son, this day have I begotten thee, Acts 13 30, to 36. And it is this, namely, the reſurrection of that Man from the dead, that doth give us ground of hope ; as in 1 Pet. 1. 3. where he ſaith, ‘ He hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead.’

3. Becauſe God intends to redeem the bodies of his ſaints out of their graves in which they lain many a year, John 5. 28, 29.; Rom. 8. 23.; 1 Cor. 15. 52. and to poſſeſs them with his own glory ; and when this comes to paſs, then ſhall that ſcripture be fulfilled, that ſaith, ‘ He ſhall change our vile body, that it may be faſhioned like to his glorious body, according to the working (of his mighty power) whereby he is able to ſubdue all things to himſelf,’ Phil. 3. 21.; And he hath given us aſſurance thereof, ‘ in that he hath raiſed up Jeſus our Lord again from the dead,’ Acts 17. 31.

*Queſt* But do you think, that theſe our bodies that we do carry about with us in this world, after that they are dead, and buried, and rotten, ſhall riſe again out of thoſe graves into which they are laid ; when the ſcripture ſaith, ‘ fleſh and blood ſhall not inherit the kingdom of God ?’

*Anſ.* Fleſh in ſcripture is taken more ways than one, 1 Cor. 15. 50. As,

Firſt, It is taken for the works of the law; where the Apoſtle ſaith, *Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye ſo fooliſh, having begun in the Spirit? are ye made perfect by the fleſh?* By fleſh here he means the law ; as is clear, if you compare, Gal. 3. 2, 3. with ver 10, 11, 12. Again, ſometimes fleſh is taken for ſins, Rom. 8. 1, 5.; and ſometimes it is taken for the bodies of the ſaints, as ſubject to diſtempers, to pain, ſickneſs, corruptions, to death, by reaſon of ſin, 2 Cor. 4. 11.; 2 Cor 7. 5. Now the Apoſtle in that place, where he ſaith, *Fleſh and blood ſhall not inherit the kingdom of heaven, or of God,* his meaning is, ſinful fleſh and blood, or the ſin with any imperfection that is in the bodies of the ſaints, ſhall not inherit the kingdom ; and that you ſhall find to be the mind of the Holy Ghoſt, if you read with underſtanding the latter end of the ſame verſe, where he ſaith *Neither doth corruption inherit incorruption ;* that is, ſin, or any imperfection of the body, ſhall not inherit eternal life ; for, ſaith he, in verſe 53. *This corruptible muſt put on incorruption, and this mortal muſt put on immortality.* Mark here, I pray you, though he ſaith, *Fleſh and blood ſhall not inherit the kingdom of God,* yet he ſaith, *This corruptible muſt put on incorruption:* For the trump ſhall blow, and the dead ſhall be raiſed (as Chriſt ſaith), *They that are in the graves ſhall hear his voice,* John 5. 28.; *and ſhall come forth of their graves incorruptible,* 1 Cor. 15. 52 ; *and ſhall all appear before the judgement-ſeat of Chriſt,* 2 Cor. 5. 10.; Rev. 12. 12, 13. See alſo that ſcripture, Phil. 3. 20, 21. where the Apoſtle ſaith, *He waited for Chriſt the Saviour from heaven.* And what ſhall he do when he comes? Why, he *ſhall change our vile body.* Mark it, it muſt be our vile body that muſt be changed. But if it be changed, then how can it be the ſame; not the ſame in reſpect of ſin, or bodily infirmities, but the very ſame in reſpect of ſubſtance : For, ſaith he, it is our vile body that muſt be changed ; and it is the very ſame, *it ſhall be faſhioned like to his glorious body.* And if you aſk, How is it poſſible that this ſhould be done ? He anſwers, *according to the working whereby he is able to ſubdue all things unto himſelf,* Phil. 3. 21.

*Queſt.* But do you think this is certain? Methinks the ſcriptures ſeemingly hold forth ſo much ; yet I cannot believe it, for it is contrary to all reaſon.

*Anſ.* Truly the ſcriptures do not only hold forth ſo much ſeemingly, but they do moſt really and plainly hold out theſe things to all thoſe that have received the Spirit of the Lord Jeſus Chriſt. For it is it, and it alone, that can reveal theſe things : *For no man knows the things of God, but the Spirit of God,* 1 Cor. 2. 11. Now, if thou wouldſt know theſe things, thou muſt receive the Spirit of the Son of God, without which, thou canſt not know ſo much as one of the fundamental truths of the goſpel of our Lord Jeſus Chriſt.

*Queſt.* But there are thoſe in our days, who reject this doctrine that you lay down, concerning the Lord Jeſus Chriſt, as you lay it down, and they are for a Chriſt within, for a croſs within, for a reſurrection and interceſſion within ; and they do not hold as you do, a Chriſt without, and a reſurrection of Chriſt without ; and interceſſion of Chriſt without ; Ay, and they have very much ſcripture for that which they ſay too: And therefore what ſhall ſuch as we do, that ſtand tottering and ſhaking in theſe diſtracted and dangerous times? For our poor ſouls are in very much doubt what way to take.

*Anſ.* Therefore I will ſpeak a few words to you by way of diſcovery of the falſity of ſuch opinions ; and a word of direction, how you ſhould underſtand the truth.

Firſt, therefore, he that cries up a Chriſt within, in oppoſition to a Chriſt without, that man inſtead of having the Spirit of Chriſt in him, is poſſeſſed with a ſpirit of deluſion ; for where the Spirit of Chriſt is in truth, that Spirit cauſeth the ſoul to look to the Chriſt that was born of the Virgin, for all juſtification ; as it is written, *Howbeit, when he the Spirit of truth is come, he ſhall lead you into all truth ; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak : and he will ſhew you things to come.* Mark the next verſe, *He* (ſaith the Son of the Virgin) *ſhall take of mine, and ſhall ſhew it unto you,* John 16. 13, 14 He ſhall take of mine ; What is that? Why, ſurely it is, he ſhall take of my Godhead, my humanity, my birth, my righteouſneſs, my blood, my death, my reſurrection, my aſcenſion, and interceſſion, my kingly, prieſtly, and prophetical offices, and ſhall ſhew you the life, merit, and value of them. And this was it which was revealed to Paul by the Holy Spirit, here ſpoken of, 1 Cor. 15. 1,—8 *Moreover brethren,* (ſaith he), *I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.* But what is this doctrine? Why, *I delivered to you firſt of all, that which I alſo received.* What was that? Why, How that Chriſt died for our ſins according to the ſcriptures ; and that he was buried, and that he roſe again the third day according to the ſcriptures, (there is his death and reſurrection preached) ; and that he was ſeen of Cephas, then of the twelve ; after that he was ſeen of above five hundred brethren at once, of whom the greateſt part remain unto this preſent, but ſome are fallen aſleep ; after that he was ſeen of James, then of all the Apoſtles ; and laſt of all he was ſeen of me, (ſaith Paul), as of one born out of due time. This is it, I ſay, that the Spirit of Truth doth hold forth to poor ſinners, a Chriſt crucified without the gates of Jeruſalem, (Luke 23. 32, 33 ), buried in Joſeph's ſepulchre, (ver. 53 ), riſen again the third day. (Luke 24. 6.), aſcended away from his diſciples in a cloud into heaven, (as in acts 1. 9, 10, 11.), *and there ever liveth,* that very man, with that very body, *to make interceſſion for all that receive him,* Heb 7. 24, 25 ; Col. 1. 27. This is, I ſay, the doctrine of the Spirit of Truth, whatſoever is the ſpirit of error.

*Queſt.* But do not the ſcriptures make mention of a Chriſt within? 2 Cor. 13 5.

*Anſ.* Yes ; and he that hath not the Spirit of Chriſt, is none of his, Rom. 8. 9.; but he that hath it is led out of himſelf by it : and as I ſaid before, it ſhews the ſoul what the bleſſed Son of the Virgin Mary hath done and ſuffered, and is a-doing for it : *Therefore hereby know we the Spirit of truth from the ſpirit of error. Every ſpirit that doth confeſs that Jeſus Chriſt is come in the fleſh, is of God ;* that is, that ſpirit that doth confeſs, that Jeſus Chriſt took fleſh upon him, and in that fleſh did bear our ſins, 1 Pet. 2. 24.; Col 1. 20, 21, 22.; 1 Pet 3. 18.; 1 Pet. 4. 1.; and after he was taken down from the croſs, and laid in a ſepulchre, roſe again from the dead, that very man, with that very body wherewith he was crucified. That ſpirit that doth believe and confeſs this, is of God, and is the bleſſed ſpirit of Chriſt, whereof he ſpake when he was yet with his diſciples, touching his bodily preſence : *For he* (ſaith the Son of Mary) *ſhall glorify me ; for he ſhall take of mine, and ſhew it to you,* John 16. 13, 14.

I have anſwered this already in my epiſtle to the firſt treatiſe. Therefore believe not every ſpirit, but try the ſpirits, whether they be of God; for many falſe ſpirits and prophets are gone out into the world: therefore have a care how thou receiveſt the voice that ſpeaks to thee, but try whether they are according to the truth of God's word, as it is written, *To the law and to the teſtimony; if it be not according to this word, it is becauſe there is no light in them*, Iſa. 8. 20.

Therefore try a little, 1. Do they ſlight God's Chriſt, which is the Son of the Virgin? that ſpirit is of the devil, 1 Cor. 12. 3.

2. Do they ſay, that that blood of his which was ſhed without the gates of Jeruſalem doth not waſh away ſin, yea all ſin, from him that believe? that is a ſpirit of Antichriſt, 1 John 1. 7.

3. Do they ſay, that that man that was crucified without the gates of Jeruſalem is not riſen again, with that very body wherewith he was crucified, out of the ſepulchre, Luke 24. 38, 39.; that is a ſpirit of Antichriſt.

4. Do they ſay, that that very man that was crucified, with that very body, is not now in the preſence of his Father, abſent from his people, touching his bodily preſence, though preſent in ſpirit? I ſay, whoever they be, that ſay he is not there, they are of the devil: For the proof of this, ſee Acts 5. 30, 31. and compare it with Heb. 7. 24, 25. The God of our fathers (ſaith the apoſtle) raiſed up Jeſus; but that Jeſus whom ye ſlew (ſaith he to the Jews, him the very ſame whom ye ſlew) *hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Iſrael, and forgiveneſs of ſins.*

And indeed, here is my life, namely, the birth of this man, the righteouſneſs of this man, the blood of this man, the death and reſurrection of this man, the aſcenſion and interceſſion of this man for me, and the ſecond coming of this man to judge the world in righteouſneſs, Acts 17. 31.: I ſay, here is my life, if I ſee this by faith without me, through the operation of the Spirit within me: I am ſafe, I am at peace, I am comforted, I am encouraged; and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary, Matth. 1. 21. who is the way to the Father of mercies, John 14. 6. *who is able to ſave to the uttermoſt, all that come to the Father by him*, Heb. 7. 25; becauſe he, that very man, with that very body wherewith he was crucified, is aſcended into heaven, Acts 1. 9, 10, 11. and there ever lives to make interceſſion for them that come to God by him. This is the rock, ſinner, upon which if thou be built, the gates of hell, nor ranter, Quaker, ſin, law, death, no nor the devil himſelf, ſhall ever be able to prevail againſt thee, Matth. 16. 16, 17, 18. And here I leave thee to the wiſdom of the great God, who, if he hath choſen thee in his Son, and brought thee to him, and hath made thee by faith to lay hold on him, thou needeſt not fear the devil, with his ſiftings, ſnares, wiles, and fiery darts, wherewith he doth deſtroy thouſands, but mayſt, with the apoſtle, (if thou live in the power and life of the love of God towards thee), cry out, *I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus our Lord*, Rom 8. 38, 39.

And now, reader, if thou be a true Chriſtian, I am ſure that theſe be the things that appear to be the glorious ſubſtantial truths to thy ſoul, and thou doſt not care for that comfort that doth not make man, the Son of the Virgin, precious to thy ſoul, 1 Pet 2. 7.: for thou knoweſt, that is he that hath delivered thee from the wrath to come, 1 Theſſ. 1. 10. But as for you that are diſobedient, except you mend your manners, you will ſtumble and fall backwards, and be broken, and ſnared, and taken, Iſa. 28. 13. *and wonder and periſh becauſe you believe not*, Acts. 17 21.

A few words more, and ſo I ſhall have done, and they are words of counſel to thee: Have a care thou receive not every Chriſt that is proffered to thee, though it may appear very excellent to thy fooliſh heart: for under the name Chriſt are men deceived, as it is written, *Many ſhall come in my name, ſaying, I am Chriſt and ſhall deceive many*, Matth. 24. 5 But have a care that thou receive that Chriſt that was born without thee, fulfilled the law in his human nature without thee, ſpilt his blood without thee, is riſen again and aſcended without thee, and maketh interceſſion without thee; and that he, that very man that was born of the Virgin, will come again in the clouds without thee; and this truth muſt thou receive by that Spirit that he hath promiſed to ſend and give to them that aſk him; and that ſhall dwell in thy heart, and ſhall ſhew thee what the Son of Mary the Virgin, the Son of man, the Son of God, the true God, hath in his body done for thy ſoul, John 16. 13, 14. And if thou receive him in truth, then tho' thou do not boaſt nor brag of thy holineſs, as thoſe painted hypocrites called *Quakers* do; yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their lifetime.

Take my counſel; and the Lord Jeſus Chriſt have mercy upon thy ſoul and body. Farewell.

### Some queſtions to the Quakers, or a few queries to thoſe who are poſſeſſed with a ſpirit of deluſion in this generation.

*Be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you*, 1 Pet. 3. 15. *And I beſeech you do it in ſincerity.*

1. IF thou ſayeſt, that every one hath a meaſure of the Spirit of Jeſus Chriſt within him, why ſaith the ſcriptures that ſome are ſenſual, having not the Spirit, Jude 19. And when Chriſt tells his diſciples of ſending them to the Spirit, he alſo ſaith, *The world cannot receive it*, John 14. 17.

2. What is the church of God redeemed by, from the curſe of the law? Is it by ſomething that is done within them, or by ſomething done without them? If thou anſwer, It is redeemed from the curſe of the law by ſomething that worketh in them; then I aſk, Why did the man Chriſt Jeſus hang upon the croſs on Mount Calvary, without the gates of Jeruſalem, for the ſins of the people? and why do the ſcriptures ſay, that *through this man is preached to us the forgiveneſs of ſins*; that is, through his blood, Eph. 1. 7. which was ſhed without the gates of Jeruſalem? Heb. 13. 12.

3. What ſcripture have you to prove, that Chriſt is or was crucified within you, dead within you, riſen within you, and aſcended within you?

4. Is that very man that was crucified on Mount Calvary between two thieves, whoſe name is Jeſus, the Son of Mary, I ſay, is he the very Chriſt of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jeſus, that was born of the Virgin Mary, a real man of fleſh and bones, after his reſurrection from the dead, out of Joſeph's ſepulchre, yea, or no? For the ſcripture ſaith he was, as in Luke 24. 39 If ſo, then did that man that ſaid, 'handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have;' I ſay, did that man go away from his diſciples (and not into them, in his body) as theſe ſcriptures declare, Luke 24. 39, 40. compared with ver. 50 51. alſo Acts 1. 9, 10, 11.; or did he with that body of fleſh go into his diſciples, as ſome fond dreamers think!

7. Hath that Chriſt that was with God the Father before the world was, no other body but his church? If you ſay no, as it is your wonted courſe, then again I aſk you, what that was in which he did bear the ſins of his children? If you anſwer, It was in his own body on the tree, for ſo ſaith the ſcripture, 1 Pet. 2. 24. then I aſk you further, Whether that body in which he did bear our ſins, (which is alſo called his own body), was or is the church of God, yea, or no? Again, if you ſay, he hath no body but the church, the ſaints, then I aſk, What that was that was taken down from the croſs, and laid into Joſeph's ſepulchre? Luke 23. 51, 52.

Now I know, that as Chriſt is the head of his church, ſo the church is the body of the head, which is Chriſt. But as Chriſt is the mediator between God and man, I ſay, as he is a mediator, ſo he is a man, 1 Tim. 2. 5.

and abſent from his ſaints in the world, as is clear, 2 Cor. 5. 6. Therefore as he is a mediator, and a man, ſo he hath a body that is abſent from his church, which body is aſcended from his diſciples, above the clouds into heaven. If you ſay no, then I aſk you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his diſciples in the world, was afterwards hanged upon the croſs, buried, roſe again from the dead, with which body he did eat, and drink, and likewiſe walk, with his diſciples, after his reſurrection from the dead, and did bid his diſciples ſee if he were not fleſh and bones, yea, or no?

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# A Vindication of Goſpel-Truths opened, according to the Scriptures;

AND

The oppoſition made againſt it by *Edward Borrough*, a profeſſed Quaker, but proved an enemy to the truth, examined and confuted by the word of God.

AND ALSO,

The things that were then laid down, and declared to the world by me, are a ſecond time borne witneſs to, according to truth; with the anſwer of *Edward Borrough* to the queries then laid down in my book, reproved; and alſo, A plain anſwer to his queries, given in ſimplicity of ſoul; and is now alſo preſented to the world, or who elſe may read, or hear them; to the end (if God will) that truth may be diſcovered thereby.

*I have found David a man after mine own heart.* (ſaith God, Acts 13. 22).
*Of this man's ſeed hath God according to his promiſe raiſed up to Iſrael a Saviour, Jeſus,* ſaith the Apoſtle ver. 23.
*And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre.*
*But God raiſed him from the dead,* ver. 29. 30.
*And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame to us their children, in that he raiſed up Jeſus again,* ver. 32, 33.
*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins,* ver. 38.
*And by him all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes,* ver. 39.

## To the READER.

SInce it hath pleaſed the Lord to work in my ſoul by his Holy Spirit, and hath tranſlated me in ſome meaſure from darkneſs to light, I have ſeen and heard, that ſuch things have been done by thoſe who did once pretend themſelves to be the ſervants of Jeſus Chriſt, that it hath made me marvel: Partly while I have beheld the vile converſation of ſome, and alſo the ſeeming legal holineſs of others, together with their damnable doctrine; which have, notwithſtanding profeſſions, made ſhipwreck of the faith, both to themſelves and their followers, I having had ſome inſight into ſuch things as theſe was provoked to publiſh a ſmall treatiſe, touching the fundementals of religion, ſuppſing that God might add his bleſſing thereto, both for the eſtabliſhing of ſome, and the convincing of others; which things I doubt not but they have been acompliſhed, and will be ſtill more and more. But as was in former days ſo it is now; that is, ſome in all former ages have been on foot in the world, ready to oppoſe the truth. So it is now; there are certain men newly ſtarted up in our days, called Quakers, who have ſet themſelves againſt the truth of our Lord Jeſus Chriſt, and do in every deed deny, that ſalvation was then obtaind by him, when he did hang upon the croſs without Jeruſalem's gate. Now theſe men do pretend, that they do verily and truly profeſs the Lord Jeſus Chriſt; but when it comes to the trial, and their prnciples thoroughly weighed, the beſt that they do, is take one truth, and corrupt it, that thy may thereby fight more ſtoutly againſt another. As for inſtance,

1. They all own that ſalvation was obtained by Chriſt. This is truth, that ſalvation was obtained by Chriſt; but come cloſe to the thing, and you will find, that they corrupt the word, and only mean this much, That ſalvation is wrought out by Chriſt as he is within; and by it (though not warranted by the ſcripture) they will fight againſt the truth; namely, that ſalvation was obtained for ſinners, by the man that did hang on the croſs on mount Calvary, between two thieves, called Jeſus Chriſt I ſay, by what he did then for ſinners in his own perſon or body, which he took from the Virgin Mary, according to the word of God.

2. They will own the doctrine of Chriſt within. This is truth, that Chriſt is within ſaints: but this doctrine thy will take to fight againſt the doctrine of Chriſt without, aſcending from his diſciples into heaven by whom ſalvation was obtained, neither is there ſalvation in any other, Acts 4. 12.

3. They will own the reſurrection of the ſaints, but their meaning is only thus much, That the ſaints are raiſed from the ſtate of nature to a ſtate of grace, and herewith they will fight againſt this truth; namely, the reſurrection of the bodies of ſaints out of their graves, into which they were laid, ſome thouſands, ſome hundreds of years before. And if they do ſay, they do own the reſurrection of the ſaints out of there graves, they do mean out of the grave of ſin only, and nothing elſe.

4. They will ſay, they do own the ſecond coming of Chriſt to judge the world; but ſearch them to the bottom, and you will find them only to own him in his coming in ſpirit, within, in oppoſition to the glorious coming of the Lord Jeſus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raiſe the dead, and bring them to judgement, according to the ſcripture. And ſo far the interceſſion of Chriſt, and the truths of the goſpel, they only own them to be within, in oppoſition to the glorious interceſſion and mediation of the man Chriſt Jeſus in his own perſon without, now in the preſence of his Father, between us and him, pleading and making interceſſion for his children. Theſe things, together with many more, I might mention; but now I forbear, knowing that none ſhall be loſt, nor altogether carried away by them, nor any heretics, but the ſons of perditon. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair ſhew in the fleſh, that thereby they might now, as did their fathers in time paſt, compel and conſtrain them who are not by the Lord's right hand planted into the truth of Jeſus, to follow their covered errors, as it is written, Gal. 6. 12. 'For as many as deſire to make a fair ſhew in the fleſh '(that is, according to the works of the law), do with 'good words, and fair ſpeeches, deceive the hearts of 'the ſimple,' Rom. 16. 18. And indeed it doth clearly appear, that thoſe that are carried away, are ſuch as are not able to diſcern between fair ſpeeches declared by heretics, and ſound doctrine declared by the ſimple-hearted ſervants of Jeſus.

Now I ſhall lay down ſeveral grounds, not only why errors are broached in the world, but alſo why ſo many are carried away with them.

1. One ground, why ſo many errors do from time to time come into the world, is becauſe thoſe that are not indeed of the planting of the Lord's right hand, might be rooted out, Matth. 15. 13. Now theſe are many times carried away by deceivable doctrines: and truly in this our God hath both a care of his own glory, and of his church's welfare. For firſt, ſhould they not be ſwept away by ſome hereſy or other, there might be

great diſhonour brought to his name by their continuing among his people: and, ſecondly, that he might take away ſuch grievances as ſuch may bring, had they continued ſtill in the ſociety of his children.

2. Another ground why the Lord doth ſuffer ſuch errors to come into the world is, becauſe thoſe that are Chriſtians indeed, might be approved and appear, 1 Cor. 11. 19. ‘For there muſt be hereſies among you, that ‘thoſe that are approved may be made manifeſt.’ Should not the Lord go this way to work, (ſometimes), there would be many that would make people believe that they are Chriſtians, and yet are not. And again, that he might make it appear, that though there be heretics, yet he hath a people, enabled by his Spirit to contradict and oppoſe them, and plead to the truth of our Lord Jeſus Chriſt, and his glorious goſpel, againſt them.

3. Another ground why the Lord doth ſuffer, yea, even ſend deluſions among the people is, That thoſe who were ſo idle and ſlothful, as not to ſeek after the Lord Jeſus Chriſt in ſincerity, might be taken away, and violently poſſeſſed with error, and be made to run greedily after the ſame, that they might ſmart the more for their neglect of the truth. For always, thoſe who were lazy in ſeeking after the truth when it was proffered, and afterward haſty after the doctrine of devils, when that is declared to them, ſhall be ſure to have their latter behaviour to riſe up in judgement againſt them; in that when the truth was proffered to them, they were idle and did not receive it, and yet when deluſion did proffer itſelf, they were induſtrious and labouring; now mark, ‘that they all might be ‘damned who believed not the truth, but had pleaſure in ‘unrighteouſneſs; becauſe they received not the truth in ‘the love of it, that they might be ſaved. And for this ‘cauſe God ſhall ſend them ſtrong deluſions, that they ‘might believe a lie and be damned, 2 Theſſ. 2. 10, 11, 12.

Now, in the ſecond place, why ſo many are ſo eaſily carried away with errors in this day. The grounds are theſe that follow:

1. Becauſe men count it enough to be profeſſors of the truth, without ſeeking to be poſſeſſors of the ſame. Now becauſe men are but only profeſſors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never ſo little power more than the truth they profeſs. And this is the reaſon why ſo many are carried away with the errors that are broached in theſe days, becauſe they have not indeed received the Lord Jeſus by the revelation of the Spirit, and with power, but by the relation of others only; and ſo having no other witneſs to ſet them down withal, but the hiſtory of the word, and the relation of others concerning the truths contained therein, (though the knowledge of the truth this way all abundantly aggravate their damnation), yet they having not had the Spirit of the Lord to confirm theſe things effectually unto them, they are carried away with deluſions.

2. Another reaſon why ſo many are carried away with deluſions, is, thoſe differences that are among the children of God about ſmaller matters. O friends! how is the hand of the enemy ſtrengthened by our carnality! While one ſaith, I am of Paul, and another, I am of Apollos, many a poor ſoul is carried away with deluſion. And why ſo? They are not ſatisfied that this is the truth, becauſe the children are at difference among themſelves about ſome outward things. And again, it makes thoſe that are not ſo deſperately poſſeſſed with a ſpirit of deluſion, as are others, but are mere mortal men, I ſay it makes them to ſay within themſelves, and one to another, There are ſo many ſects and judgements in the world, that we cannot tell which way to take: And therefore you that have the Spirit, pray that theſe things may ceaſe, leſt you bluſh for your folly at the appearing of Jeſus our Lord.

3. The pride, covetouſneſs, and impiety, of hypocrites and carnal profeſſors, are great ſtumbling-blocks to the poor world, and the cauſe why many at this day do drink down ſo greedily a deluding doctrine, and eſpecially if it come with a garment of pretended holineſs. But as for theſe, they ſhall go to their place in their time, with the curſe of the Almighty poured out upon them, for their caſting of ſtumbling-blocks before the ſimple, by their looſe converſations, if they do not haſtily repent of their wickedneſs, and cloſe in reality with our bleſſed Lord Jeſus.

4. Another reaſon why deluſions do ſo eaſily take place in the hearts of the ignorant, is, becauſe thoſe that pretend to be their teachers do behave themſelves ſo baſely among them. And indeed I may ſay of theſe, as our Lord ſaid of the Phariſees in another caſe, ‘All ‘the blood of the ignorant, from the beginning of the ‘world, ſhall be laid to the charge of this generation.’ They that pretend they are ſent of the Lord, and come ſaying, Thus ſaith the Lord; we are the ſervants of the Lord; our commiſſion is from the Lord, (by ſucceſſion), and the like; I ſay, theſe pretending themſelves to be the preachers of truth, but are not, do, by their looſe converſation, render the true doctrine of God, and his Son Jeſus Chriſt, (by whom the ſaints are ſaved), contemptible, and do give the adverſary mighty encouragement to cry out againſt the truths of our Lord Jeſus Chriſt, becauſe of their wicked walking. Now, ‘ſhall not his ſoul be avenged on ſuch a nation as this,’ who pretend to be teachers of the people in goodneſs, when as for the moſt part of them, they are the men that at this day do ſo harden their hearers in their ſins, by giving them, even their hearers, ſuch ill examples, that none goeth beyond them for impiety. As for example, Would a pariſhioner learn to be proud? he or ſhe need look no farther than to the prieſt, his wife and family: for there is a notable patern before them. Would the people learn to be wanton? they may alſo ſee a patern among their teachers. Would they learn to be drunkards? they may alſo have that from ſome of their miniſters; for indeed they are miniſters in this, to miniſter ill example to their congregations. Again, would the people learn to be covetous? they need but look to their miniſter, and they ſhall have a lively, or rather a deadly, reſemblance ſet before them, in both riding and running after great benefices, and parſonages, by night and by day; nay, they among themſelves will ſcramble for the ſame. I have ſeen, that ſo ſoon as a man hath but departed from his benefice, as he calls it, either by death, or out of covetouſneſs of a bigger, we have had one prieſt from this town, and another from that, ſo run for theſe tithe-cocks and handfuls of barley, as if it were their proper trade and calling to hunt after the ſame. O wonderful impiety and ungodlineſs! Are you not aſhamed of your doings? If you ſay no, it is perhaps becauſe you are given over of God to a reprobate mind. Read Rom. 1. towards the end. As it was with them, ſo (it is to be feared) it is with many of you, ‘who knowing the judgements of God, that they ‘who do ſuch things are worthy of death, not only do ‘the ſame, but have (as I may ſo ſay) pleaſure alſo in ‘them that do them.’ And now you that pretend to be the teachers of the people in verity and truth, though we know that ſome of you are not; is it a ſmall thing with you, to ſet them you ſay are your flock ſuch an example as this? Were ever the Phariſees ſo profane? to whom Chriſt ſaid, ‘Ye vipers, how can ye eſcape the ‘damnation of hell?’ Doth not the ground groan under you? ſurely it will favour you no more than it favoured your forerunners: certainly the wrath of God lies heavy at your doors: it is but a very little while, and your recompence ſhall be upon your own head. And as for you that are indeed of God among them, though not of them, ſeparate yourſelves: why ſhould the righteous partake of the ſame plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your ſtain is ſo odious, and you are ſo ſenſeleſs, as appears by your practices. But I ſhall at this time forbear, having in ſome meaſure diſcharged my conſcience according to the truth againſt you; hoping, if God do give me opportunity, and a fair call, that I ſhall a ſecond time in this world give teſtimony againſt your filthy converſations, though now I ſhall ſay no more, only thus much, Be aſhamed of your earthly-mindedneſs, if you can; and be converted, or elſe you ſhall never be healed.

Here might I alſo aggravate your ſins by its ſeveral circumſtances, but I ſhall rather forbear; ſuppoſing that you may entertain wrong and harſh thoughts of me, though I have ſpoken the truth; therefore I ſhall at this time rather keep ſilence, and wiſh you to amend, than to rake in your ſores; for thereby would your ſtink go more abroad in the world; therefore I ſay I forbear. And now to the reader: I beſeech thee to have a care of thy ſoul, and look well to the welfare of it; and that you may do ſo, have a care what doctrine it is that thou receiveſt. Be not contented until thou indeed, and in truth, in the light of the Spirit of Chriſt, ſee thy ſins waſhed away in the blood of that Lamb who did offer up himſelf a ranſom on the croſs on Mount Calvary, for the ſins of thy ſoul and body, together with the reſt of the ſaints of God.

And let not the legal holineſs of the one, nor the looſe profane converſation of the other, beat thee off from purſuing after the truths of Jeſus, as the truth is in Jeſus, (and ſo laid down in this my diſcourſe); neither let the plauſibleneſs of the other beguile thy ſimple heart. And now to you that are carried away with the deluſions at this day broached in the world, by the inſtruments of Satan, and that after a profeſſion of the truth; I ſay to you, Turn again, (if you can), peradventure there may be hope, and that you may eſcape that wrath which juſtly you have deſerved; but if you ſhall ſtill refuſe the Lord that ſpeaks now from heaven in mercy to you, you ſhall not hereafter eſcape the Lord, that in his own time will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure.

And now a few words to you that have indeed cloſed in with the Lord Jeſus Chriſt, the Son of Mary; and they are theſe that follow.

1. ‘ Be of good cheer, all your ſins are forgiven you ‘ for his name's ſake, 1 John 2. 12.

2. ‘ Know, he that hath begun the good work of his ‘ grace in you, will perfect it, even to the ſecond com‘ ing of our Lord Jeſus Chriſt,’ Phil. 1. 6.

3. Know, that though your Lord Jeſus, who is in you by his Spirit, be abſent from you, touching his bodily preſence; yet he is not forgetful of you, but is preparing a place for you, John 14 1, 2, 3.

4 Conſider, that he is alſo at this very preſent in his very perſon in the preſence of his Father, now in the heavens, praying and making interceſſion for you, that you may be brought ſafe to glory, Heb. 7. 25. ‘ Father, ‘ I will (ſaith he) that thoſe that thou haſt given me may be where I am, that they may behold my glory,’ John 17. 25.

5. Know alſo, that he hath overcome in his own perſon, (when he was in the world), devil, death, ſin, hell, the curſe of the law, the power of the grave, and all other evils, in the body of his fleſh, for you, Heb. 2. 14.

6. Believe alſo, that while you are in the world, all things ſhall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruptions, all things ſhall fall out for your good who love our precious Lord Jeſus, Rom 8. 28.

7 Be aſſured, that all your enemies ſhall very ſuddenly be under your feet, even Satan and all, Rom. 16. 20.

8. Conſider that there ſhall no temptation befal you in the days of your pilgrimage, but God will enable you to bear it; ay, and make away alſo for you to eſcape the deſtroying danger of it, 1 Cor. 10 13.

9. When the time of your diſſolution ſhall come, your Jeſus will deal with you, as he did with bleſſed Lazarus, that is, he will ſend his angels to fetch your ſouls away to glory, Luke 16. 23.

10. Believe alſo, and know aſſuredly, that at the laſt day, he will alſo raiſe your bodies out of their graves, and make them alſo for ever veſſels of his glory, Rom. 8. 23. compared with John 5. 28; 1 Theſſ. 4. 14,--19.

11. And laſtly, conſider, that though now, by the world and hereticks, you be counted as not worth the looking after, yet you have your day a-coming; when as the Dives of this and all other ages would be glad if they might have but the leaſt favour from you, one drop of cold water on the tip of your fingers, O you deſpiſed begging Lazaruſes, (as in Luke 16. 24.) For the world, for all their ſtoutneſs, muſt be forced to come to judgement before your Lord and you, 1 Cor. 6. 23. ‘ This honour have all his ſaints, Pſal. 149.

Now, ſeeing that theſe things be ſo, I beſeech you by (thoſe) the mercies of God,

1. That you do give up your bodies, as hands, tongue, ſtrength, health, wealth, and all that you have and are, to the ſervice of God your God, Rom. 12. 1.

2. ‘ Let your moderation in every thing be known to ‘ all men, (for) the Lord is at hand, Phil. 4. 5.

3. Study to walk as like the Lord Jeſus Chriſt as ever you can for your lives, Matth. 11. 29.

4. Let that you ſtrive for, be the faith of the goſpel of your precious Lord Jeſus, Phil. 1. 27. and not any earthly advantages.

5 ‘ Let your converſation be as becometh the goſpel,’ Phil. 1. 27.

6. Let your hearts be always in heaven, where our Lord Jeſus is, Col 3 1, 2, 3,

7 Forbear and forgive one another, in love, and with all your hearts, as God for Chriſt's ſake hath forgiven you, Eph. 5. 2.

8. ‘ Let your light ſo ſhine before men, that they ‘ may ſee your good works, and glorify your Father which is in heaven, Matth. 5. 16.

9. ‘ You are the ſalt of the earth;’ have a care you loſe not your ſavour, Matth. 5. 13.

10 Be forward to deſtribute to thoſe that are in want, for this is well-pleaſing to your moſt glorious loving Father, Heb. 13. 16.

11. Learn all one of another the things that are good; for this is the command of God, and alſo commendable in ſaints, Phil. 3. 17.

12 And laſtly, O brethren, conſider what the Lord hath done for you. He hath bought you, and paid for you with his blood; and he doth now alſo make it his buſineſs to pray for your ſafe conduct to glory Heb 7. 25 He hath delivered you from thoſe that would have been your ruin, and hath promiſed to you everlaſting life. Let the love of Chriſt conſtrain you; let the love of God win upon your ſouls. What! ‘ he that ſpared ‘ not his own Son, but delivered him up for us all: how ‘ ſhall he not with him freely give us all things’ Hold out, my brethren, hold out, for you have but a little while to run: ‘ Hold faſt unto the death, and Chriſt will give ‘ you a crown of life,’ Rev. 2. 10. Farewell, dear brethren; the mighty God of Jacob preſerve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with pewer: To whom be glory now and ever.

And now, Reader, before I make an end of this diſcourſe, I think it meet to let thee underſtand, that though there hath been a book put forth by *Edward Borrough*, in ſeeming oppoſition to that of mine, called, *Some Goſpel-Truths opened according to the Scripture*; yet the ſubſtance of my diſcourſe then publiſhed by me ſtandeth uncontrouled by ſcripture, as from him or others, I do not ſay, he doth not wrangle with them; but I ſay, he doth not by any one plain ſcripture contradict them.

As for inſtance: 1. The firſt great thing that I do hold forth in that diſcourſe, is this, That that babe that was born of the Virgin Mary, and that at that time did give ſatisfaction for ſin, was the very Chriſt of God and not a type of any thing afterward to be revealed for the obtaining redemption for ſinners within them. Which thing my adverſary can find no ground in ſcripture to build an oppoſition upon, ſee his book, p. 12; but is forced to confeſs it in word, though he do deny the very ſame in doctrine; ſee his book, p. 29. at his 6th query; and p. 27. where, in anſwer to this queſtion of mine, Why did the man Chriſt hang on the croſs on Mount Calvary? all the anſwer he gives in this, Becauſe they wickedly judged him to be a blaſphemer; and as in their account (ſaith he) he died as an evil doer And this is all the ground he giveth. See his anſwer to my ſecond query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath is not the Spirit of Chriſt; becauſe the ſcripture ſaith, Some have it not,’ Jude 19. But Edward Borrough ſaith, It is given to every one, p. 18. of his book; and he ſaith, They have it within them too, p. 26 of his book, in anſwer to my firſt queſtion, though he have no ſcripture to confirm

the ſame, as I have had to contradict it. See his book.

3. The next thing I prove is, That Jeſus Chriſt did fulfil the law in his own perſon, without us, for juſtification; and that his blood then ſhed hath waſhed away the ſins of the children of God, as aforeſaid. Which thing he would oppoſe; but finds no footing for his diſcourſe. See his book, p. 12. where he ſaith, The law is not fulfilled, (read the latter end of that page), contrary to ſcripture, Col. 2. 14.; Rom. 10. 4.; which ſaith, 'He did fulfil all the law, for juſtification for every one that believeth.' Another thing I prove in that book is, that Chriſt is aſcended into that heaven without, above the clouds and ſtars; and that I prove by eight ſeveral ſcripture-demonſtrations, of which not one is confuted by ſcripture, though ſecretly in his book ſmitten againſt. Read his whole book.

4. The next thing I prove is, That the ſame Jeſus that was born of Mary, laid in the manger, who is the Saviour, is at this day making interceſſion in that body he then took of Mary; which thing alſo is not confuted by him by the ſcripture, thoug cunningly ſmitten againſt in his diſcourſe; where he ſaith, It is only neceſſary to ſalvation to preach Chriſt within, laying aſide all that Chriſt did when he was in his own perſon in the world. See p. 29. of his book, queſt. 6.

5. Another truth I prove, is, That the very ſame Jeſus that was born of Mary, that very Man (that was alſo hanged on the croſs) will come the ſecond time, and that ſhall be to ſave his children, and to judge the world at the laſt day, that great day of judgement. And though they will not own, that he ſhall ſo come as he went away, which was a very Man without; yet they could not at all by the ſcripture contradict it. But the very ſum of his diſcourſes is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot, by the ſcripture overcome the ſame. This have I written, that the reader into whoſe hand this book may come, may have the more certain information concerning the things before publiſhed by me, and alſo concerning the oppoſition made againſt them by the adverſary. And here, becauſe I am loath to be too tedious, I do conclude, and deſire thy prayers to God for me, (if thou be a Chriſtian), that I may not only be preſerved to the end in the faith of Jeſus, but that God would enable me to be an earneſt contender for the ſame, even to the laſt; and reſt,

The Servant of the Lord Jeſus,
JOHN BUNYAN.

READER,

WE, whoſe names are here under-written, having (through grace) ſome bleſſed faith and experience of the truths declared in this book, and knowing them ſo to be, having tried them by the ſcriptures in the light of the Spirit, thought it our duty to bear witneſs thereunto together with our brother, deſiring the bleſſing of God may go along with theſe endeavours of his, for the doing good to our Chriſtian brethren, or any other who may read it. Farewell.

Yours in the faith of our Lord Jeſus Chriſt,
For which faith we deſire to contend,

RICHARD SPENCLY.
JOHN BURTON.
JOHN CHILD.

# A Vindication of Goſpel-Truths opened.

IT is very expedient that there ſhould be hereſies amongſt us, that thereby thoſe which are indeed of the truth might be made manifeſt; and alſo that the doctrine of God, and his Son Jeſus Chriſt, might the more caſt forth its luſtre and glory. For the truth is of that nature, that the more it is oppoſed, the more glory it appears in; and the more the adverſary objects againſt it, the more it will clear itſelf; which doth give me, and all that ſtand for it, and doth plead on its ſide in the wiſdom of the Spirit, much boldneſs and encouragement, to venture without any ſlaviſh fear upon thoſe that have already, or ſhall hereafter, ſtand up to oppoſe it. I did ſome few weeks paſt, put forth a ſmall book, called, *Some Goſpel-Truths Opened*, and ſo forth; and the thing I looked for from them was, namely oppoſition from the adverſary, which hath been accompliſhed in that, namely, as I did look for it, ſo it did happen; not that it daunted me; for if it had ſo done, it might have made me kept thoſe truths within my breaſt, which are now made manifeſt by me (as well as others) to the world.

Now, I have not only met with ſome oppoſition from others face to face in ſecret, but there is one Edward Burrough (as I heard his name is ſo, by ſome of themſelves) that hath ventured to ſtand up againſt the truth, with the reſt of his companions, and hath publiſhed a book, called, *The true Faith of the Goſpel of Peace contended for.* In which book of his there is a very great number of hereſies cunningly vented by him, and alſo many things there falſely reported of me; which things in this my diſcourſe I ſhall very plainly diſcover: And the way that I ſhall take, ſhall be firſt, by laying down ſome of thy expreſſions, and alſo ſome of mine; and by inquiring into the truth of one, and the error of the other, through the aſſiſtance of the Spirit of Chriſt, and according to the ſcriptures. Only by the way, I think good to mind thee of thy clothing thyſelf with the words of the prophets and apoſtles, againſt whom thou doſt fight (as will appear in my following diſcourſe), and alſo of thy endeavouring to wreſt the ſword out of the hands of the ſaints, and art fighting againſt them bitterly, with a parcel of ſcolding expreſſions: But I wiſh thee to learn, (if thou canſt), to be ſober, and to keep under thy unruly ſpirit, and do not ſo much appear, at leaſt not ſo groſsly, a railing Rabſhaketh; but contrarywiſe, if you would be looked upon to be holy, which (we know and believe that) as yet many of you are not. Let at the leaſt ſome appearance of moderation be manifeſt among you. After many words that are flung into the wind by thee, my adverſary, in the firſt and ſecond page of thy book, thou couldſt not be contented therewith, as being too few to vent thyſelf withal; but thou breakeſt out in page 3. with a falſe teſtimony of John Burton, and his fellow, ſaying, They have joined themſelves with the broken army of Magog, and have ſhewed themſelves in the defence of the dragon againſt the Lamb, in the day of the war betwixt them. When alas, poor ſoul! we do know, and are bold to declare, in the name of the Lord Jeſus the Son of Mary, that our God hath owned us, with others of his ſervants, in his own work againſt the devil's devices and falſe doctrine, as inſtruments both for the comforting and eſtabliſhing of his own, and alſo for the convincing and converting of ſome of them, who afore-time was not converted. And, Friend, why doſt thou ſay, that we join with Magog in the defence of the dragon againſt the Lamb, when thou ſeeſt the whole drift of my brother's epiſtle, and alſo of my writing, is to exalt and advance the firſtborn of Mary, the Lord of glory, and to hold on his ſide, notwithſtanding there are ſo many tempeſts go through the world: and the rather, becauſe we know that it is he, and he alone, that did 'bear our ſins in 'his own body on the tree,' 1 Pet. 2. 24.; for it is he that hath taken 'away the ſins of the world.' Now, I ſay therefore, do not thou thus accuſe the brethren, for ſpeaking good of the name of Jeſus, leſt thou be troubled at the end for thus ſpending thy beginning in taking part with the devil to accuſe God's children.

Then in the ſame page thou ſayeſt, thou haſt numbered up part of our work, and the ſum is, A corrupted grain of Babylon's treaſure, &c. *Anſ.* Friend, The ſum of our diſcourſe is of the birth, righteouſneſs, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond coming of the Son of Mary, the Virgin; by which righteouſneſs, blood, death, burial, reſurrection, aſcenſion, and interceſſion, we are ſaved. And doſt thou count this a corrupted grain of Babylon's treaſure? Have a care what thou ſayeſt, leſt thou utter that with thy mouth now, which will lie heavy on thy conſcience for ever.

Then, as though this thy unwiſe ſpeaking were too little, thou breakeſt out with a taunt, or a jeer, ſaying, A larger portion, and more to the purpoſe, might have been brought in; but with ſuch as you had, or could procure from your neighbours, are you come. *Anſ.* Friend, Who hath deſpiſed the day of ſmall things? But again, we deſire not to bring to others, no nor to know ourſelves, any thing elſe but Jeſus Chriſt (the Son of Mary and him crucified) for our ſins, 1 Cor. 2. 2.

Then thou ſayeſt farther in the ſame page, That though thou haſt not ſeen our faces, yet our ſpirit is tried, and we are clearly deſcribed to thee, (ſayeſt thou), to be of the ſtock of Iſhmael, and of the ſeed of Cain, whoſe line reacheth to the murdering prieſts, &c. *Anſ.* Friend, thou art very cenſorious, and uttereſt many words without knowledge. We bleſs God, for the moſt part of our line; we do labour to ſtretch it out either in building up and exhorting the ſaints of the Moſt High, to cleave cloſe to their Jeſus; or elſe, as much as in us lies, we labour to convince poor ſouls of their loſt condition, according to the word of God, and not to murder any. Nay, contrarywiſe, we deſire through grace, if at any time we chance to ſee any of Chriſt's lambs in the teeth of any wolf or bear, be they never ſo terrible in appearance; I ſay, we deſire, we labour, we ſtrive, and lay out ourſelves, if it be poſſible, to recover the ſame, though with the hazard of our lives, or whatſoever may befall us in doing our duty. And whereas thou ſayeſt in the 4th page, That we are found enemies to Chriſt, revealed in his ſaints. *Anſ.* Thou doſt us wrong, for we labour all that we may to countenance the ſame, where he doth indeed appear: and if at any time we do ſee or diſcern, that any ſoul hath any breathing after the knowledge of the Lord Jeſus Chriſt, we are ſo far from diſowning or diſcountenancing of the ſame, that we give them all the encouragement we may: Nay, and we are ſo far from diſcountenancing the doctrine of God, and his Son Jeſus Chriſt, that we ſay plainly, ſome have not the Spirit of Chriſt in them, and they are reprobates, according to that ſcripture, Rom. 8. 9 'If any man hath not the Spirit of Chriſt, he is 'none of his.' And again, 'Some are ſenſual, having 'not the Spirit,' Jude 19. And again, we are ſo far from being againſt the doctrine of the Spirit of Chriſt in his ſaints, we bleſs God that we ſay, It is the diſtinguiſhing character of a true believer, from others: All which things do I alſo affirm in my book, and hold forth, as doth alſo my brother in his epiſtle. Therefore, I marvel, that you ſhould be overſeen, as to utter ſo many falſe things together, in leſs than four ſides of paper. I wonder what will be the end of your diſcourſe.

Well, now thou doſt come and fall a wrangling with ſome of the words of my brother Burton, which are to this purpoſe, (he ſpeaking before of the doctrine of Jeſus); and this is quite contrary (ſaith he) to thoſe commonly called Familiſts, Ranters, Quakers, and others, who, on the other hand, either deny Chriſt to be a real man without them, blaſphemouſly fancying him to be only God manifeſt in their fleſh, or elſe make his human nature with the fulneſs of the Godhead in it, to be but a type of God to be manifeſted in the ſaints. Now, firſt of all, the great offence thou takeſt of ſome of theſe words is, becauſe he doth join in his diſcourſe Familiſts, Ranters, and Quakers together. Friend, What harm is it to join a dog and a wolf together? A fawning dog and a wolf in ſheep's clothing; they differ a little in outward appearance, but they can both agree to worry Chriſt's lambs. But again, Friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles (at leaſt) they agree, or jump in one: As, 1. The Ranters will own Chriſt no otherwiſe, than only within; and this is alſo the principle of the Quakers, they will not own Chriſt without them. 2. The Ranters, they cry down all teaching but the teaching within: and ſo do the Quakers, (witneſs thouſands), and yet condemn their principles by their practice, as the Ranters alſo did, and do. Now the Apoſtle ſaith the contrary, ſaying, 'He that knoweth God heareth 'us, (meaning himſelf with the reſt of the Apoſtles and 'ſervants of Chriſt); he that is not of God heareth not 'us,' 1 John 4. 6. Again, 3. The Ranters are neither for the ordinance of baptiſm with water, nor breaking of bread. And are not you the ſame? 4. The Ranters would profeſs that they were without ſin: and how far ſhort of this opinion are the Quakers? 5. The Ranters would not own the reſurrection of the bodies of the ſaints after they were laid in their graves: and how ſay you, Do you believe that the very bodies of the ſaints, as the very body of Abraham, and the body of Iſaac, with the bodies of all the ſaints, notwithſtanding ſome of them have been in their graves thouſands of years, others hundreds, ſome leſs; I ſay, do you believe the reſurrection of theſe very bodies again, which were buried ſo long ſince; or do you hold, as the Ranters do, nothing but the reſurrection from a ſinful to an holy ſtate in this life?

And really I tell thee (reader) plainly, that for the generality, the very opinions that are held at this day by the Quakers, are the ſame that long ago were held by the Ranters; only the Ranters had made them threadbare at an alehouſe, and the Quakers have ſet a new gloſs upon them again, by an outward legal holineſs, or righteouſneſs.

But again, Why ſhould you be ſo angry with my brother, for joining of a ſinner and a liar together? Is there any great harm in that? Surely no. And the joining Ranters and Quakers together is but ſo. The Quakers themſelves confeſs, the Ranters are to be diſowned, p 4. Nay, if they would not, yet God hath diſowned them in the open view of the nations. Now that the Quakers are liars, I ſhall prove from their own mouth. As, firſt, from the ſeveral things that I did oppoſe even now, p. 1.—4. of his book, called, *The true Faith of the Goſpel of Peace*, &c. Now leſt they ſhould be ſlighted and ſet at naught, I ſhall ſhew you clearly this man's lies manifeſtly laid down in his book againſt me. As,

Firſt, he ſaith of me in his book, p. 11, 12. That I ſaid poſitively the blood of Chriſt was ſhed before the world began; whereas I ſaid only this, That in the account of God (mark it, in the account of God) his blood was ſhed before the world was, according to that ſcripture, Rev. 13. 8. 'The Lamb ſlain from the foundati'on of the world,' in my book, p. 3.

Secondly, he ſaith, That I cry aloud againſt Chriſt within, in p. 24. of his book. And again he ſaith, That all my work is an obſcure ſhooting againſt the manifeſtation af Chriſt within. Where he ſpeaks very falſely of me; for I confeſs and own God's Chriſt within as well as without, as appears in my book, p. 206. towards the end. And in the Epiſtle to my book, you may find the ſame held out by me for two or three leaves together; beſides, many other places of my book doth teſtify of the ſame; therefore, doth not he lie miſerably in this alſo?

Again, he ſaith, That I am one of thoſe that do preach for hire through covetouſneſs, making merchandiſe of ſouls, p. 23. of his book, which is alſo an untruth, as I ſhall ſhew further when I come to the place.

Again he ſaith, in p. 30. That I ſaid Chriſt's coming in the Spirit was no coming. Here alſo he uttereth falſehood. I never ſaid ſo, as many of our brethren can witneſs. But of this alſo in its place when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they ſhall be cleared, both now, and alſo at the ſecond appearance of the man Chriſt Jeſus. And therefore, friend, (I ſay to thee) be not ſo phariſaical as to ſay within thine heart, I am not as this publican. Why am I reckoned with the Ranters? Thou art, both thou and thy fellows, of the ſame mind with them in many things, and ſhall aſſuredly partake of the ſame plague with them, if they and you repent not ſpeedily.

Again, in p. 7. thou wouldſt make us believe, that the Quakers do really and truly lay the Chriſt of God, God-man, for their foundation: ſaying, We prize the Lord Jeſus Chriſt, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation, &c. Now, friend, this is fairly ſpoken; but by words in general we may be deceived, becauſe a man may ſpeak one thing with his mouth, and mean another thing in his heart; eſpecially it is ſo with thoſe that uſe to utter themſelves doubtfully; therefore we will a little inquire what it is to lay Chriſt, God-man, for a foundation.

1 Firſt, then, To lay God's Chriſt, God-man, for a foundation, is to believe, that man that was born of the Virgin Mary to be the Saviour.

How he was and is the Saviour; and therefore if you do indeed lay him for your foundation, then you do believe, that when the man Chriſt did hang on the croſs on Mount Calvary, that then your ſins were ſatisfied for at that time, as it is written, ‘He bare our ſins in his own body on the tree,’ 1 Pet. 2. 24.

2. If the Chriſt of God, God-man, be indeed your foundation, then you do believe, that very man, in that very body, did fulfil all the law, in the point of juſtification, as it is written, ‘Chriſt is the end of the law for righteouſneſs to every one that believeth.’ So that now, believe aright in what the Son of Mary hath done without on the croſs, and be ſaved.

3. If you have laid Chriſt that man aright for your foundation, then you do believe, that when he was raiſed out of the ſepulchre into which Joſeph had laid him, then at that time was accompliſhed your juſtification, Rom. 4. 25 How ſay you to theſe things, do you make an open profeſſion of them without diſſembling? or do you not (notwithſtanding you talk of Chriſt) in very deed deny the virtue of the death and blood of Chriſt without, as for juſtification and life? If ſo, you have not laid him for your foundation.

4. If you have indeed laid Chriſt, God-man, for your foundation, then you do lay the hope of your felicity and joy on this, That the Son of Mary is now abſent from his children in his perſon and humanity, making interceſſion for them, and for thee, in the preſence of his Father, 2 Cor. 5. 6. And the reaſon that thou canſt rejoice hereat is, becauſe thou haſt not only heard of it with thine ear only, but doſt enjoy the ſweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Chriſt, which Spirit dwelleth in thee, (if thou be a believer), and ſheweth thoſe things to thee to be the only things. And God having ſhewn thee theſe things, thus without thee, by the Spirit that dwelleth in thee, thou haſt mighty encouragement to hope for the glory that ſhall be revealed at the coming again of the man Chriſt Jeſus, of which glory thou haſt alſo greater ground to hope for a ſhare in, becauſe that that Spirit that alone is able to diſcover to thee the truth of theſe things, is given to thee of God, as the firſt fruits of that glory which is hereafter to be revealed, being obtained for thee by the man Chriſt Jeſus's death on Mount Calvary, and by his blood that was ſhed there, together with his reſurrection from the dead, out of the grave where they had laid him. Alſo, thou believeſt that he is gone away from thee in the ſame body which was hanged on the croſs, to take poſſeſſion of that glory which thou, through his obedience, ſhall at his (the very ſame man's) return from heaven the ſecond time, have beſtowed upon thee, having all this while prepared and preſerved it for thee, as he ſaith himſelf, ‘I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myſelf, that where I am, there ye may be alſo,’ John 14. 2, 3.

Again, 5. If thou haſt laid Chriſt, God-man, for thy foundation, though thou haſt the Spirit of this man Chriſt within thee, yet thou doſt not look that juſtification ſhould be wrought out for thee, by that Spirit of Chriſt that dwelleth within thee, for thou knoweſt that ſalvation is already obtained for thee by the man Chriſt Jeſus without thee, and is witneſſed to thee by his Spirit which dwelleth within thee. And thus much doth this man Chriſt Jeſus teſtify unto us, where he ſaith, ‘he ſhall glorify me;’ mark, ‘he ſhall glorify me, (ſaith the Son of Mary). But how? ‘Why, he ſhall take of mine, (what I have done, and am doing in the preſence of the Father), and ſhall ſhew it unto you,’ John 16. 14. I have been a little the larger in this, becauſe it is of weight.

But again, thou ſayeſt further, The reſt of this firſt epiſtle I ſhall ſay little to; only thus much is the mind of the penman's ſpirit, ſecretly ſmiting at the doctrine of true faith and ſalvation, (to wit), Chriſt within. *Anſ.* My friend, by ſaying that my brother doth ſtrike at the doctrine of true faith and ſalvation, thou doſt him a great deal of wrong; for it is ſo far from him ſo to do, that he telleth ſouls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remiſſion; for, ſaith he, it is only through that one offering then given up to the Father, that you muſt be juſtified. And that is according to the whole ſtream of ſcripture; For by ‘one offering,’ What was that? Why, the offering up of the body of Jeſus once for all, (Heb. 10. 10.), ‘he hath perfected for ever them that are ſanctified. For this man, when he had offered up one ſacrifice for ſins, for ever ſat down;’ mark it, ‘This man when he had offered up one ſacrifice for ſins for ever ſat down on the right hand of God, ver. 12.

And as for thy ſaying, that ſalvation is Chriſt within, if thou mean in oppoſition to Chriſt without, inſtead of pleading for Chriſt, thou wilt plead againſt him; for Chriſt, God-man without on the croſs, did bring in ſalvation for ſinners; and the right believing of that doth juſtify the ſoul: Therefore Chriſt within, or the Spirit of him who did give himſelf a ranſom, doth not work out juſtification for the ſoul in the ſoul, but doth lead the ſoul out of itſelf, and out of that can be done within itſelf, to look for ſalvation in that man that is now abſent from his ſaints on earth, 2 Cor. 5. 6. Why ſo? For it knoweth that there is ſalvation in none other, Acts 4. 12. And therefore I would wiſh thee to have a care what thou doſt; for I tell thee, that man who is now jeered by ſome, becauſe he is preached to be without them, will very ſuddenly come the ſecond time, to the great overthrow of thoſe who have ſpoken, and ſhall ſtill ſpeak againſt him, Jude 14, 15.

Thou ſayeſt alſo, the next thing thou mindeſt is this in the ſecond epiſtle, where a queſtion is aſked, Who are the men that at this day are ſo deluded by the Quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the goſpel? &c. This man, ſaith the Quakers, is of the ſame ſpirit with his fellow, and will more abound in lies, &c. And why? Becauſe he ſaith the Quakers are thoſe deceivers that at this day beguile poor ſouls by their doctrine.

Alas, poor man! why ſhouldeſt thou be angry for my ſpeaking the truth, in ſaying, The Quakers are deceivers? This will eaſily appear. For,

1. They deny the man Chriſt to be without them, and own Chriſt no otherwiſe but as he is within, contrary to that ſcripture which ſaith, ‘For while we are at home in the body, we are abſent from the Lord.’ This is touching his bodily preſence. And again, he was parted from them, and a cloud received him out of their ſight: and he was carried away from them, and ſo received up into heaven, Acts 1. 9, 10, 11. Now, he that denieth this is a deceiver, as is clear in that he doth ſpeak againſt the truth laid down in the ſcripture.

2. The Quakers are deceivers, in that they perſuade ſouls that Chriſt is crucified in them, dead within them, and kept down with ſome things within them, which was never taught by thoſe that ſpoke the ſcripture from the Spirit of God. Shew me a ſcripture to confirm ſuch a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, becauſe they do perſuade poor ſouls, that that man that was born of the Virgin Mary is not above the clouds and the ſtars, when the ſcripture ſaith, ‘A cloud received him out of the ſight of his ſaints.’ And again, that he is above the higheſt heavens, which muſt needs be above the ſtars, for they are not the higheſt.

4. The Quakers are deceivers, becauſe they perſuade ſouls not to believe that that man that was crucified, and roſe again fleſh and bones, Luke 24 38, 39, 40. ſhall ſo come again, that very man, in the clouds of heaven to judgement, as he went away, and at the very ſame time ſhall raiſe up all the men and women out of their graves, and cauſe them to come to the valley of Jehoſhaphat; becauſe there will he, that very man, ſit to judge all the heathen round about. I ſay, they ſtrive to beat ſouls off from believing this, though it be the truth of God witneſſed by the ſcripture, Joel 3. 11, 12. as alſo Acts 1. 10, 11. This ſame Jeſus which is taken from you into heaven, ſhall ſo come, (mark, the very ſame), in like manner as ye have ſeen him go into heaven; and his feet ſhall ſtand in that day (the day of his ſecond coming) upon the Mount of Olives, Zech. 14. 4. Where is that? Not within thee, but that which is without Jeruſalem, before it on the eaſt ſide. I ſay

now, he that perſuades ſouls not to believe this, but makes them believe there is no ſuch thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Chriſt, as he is God, hath enlightened all; and the Spirit of Chriſt he gives not to all; which I ſhall ſhew by and by to be a deceit.

5. The Quakers are deceivers, becauſe they ſay, That every one hath that which is like the Spirit of Chriſt, even good as the Spirit of Chriſt, p. 10. of his book; which is deſperate blaſphemy. The ſcripture ſaith plainly, ‘ That ſome are ſenſual, having not the Spirit;’ and yet, though they have not that, they have, ſays the Quakers, that which is as good as that. O wonderful deceit! as I ſhall farther ſhew by and by, when I come to the place. But to cover himſelf, and ſo his deceit, he doth apply that to himſelf that ſhould be applied for the encouragement of the children of God; ſaying, The children of God was always counted deceivers: we (ſaith he) have a cloud of witneſſes. *Anſ.* Friend, they were called deceivers, and were not ſo; but you are rightly called ſo; as I have already ſhewed, and ſhall ſhew farther by and by. In the mean time know, that the devil knows how to take childrens bread, and caſt it to the dogs.

Then, the next thing that he is grieved with, is, becauſe I ſaid, there are none but a company of light notioniſts, ranters, with here and there a legaliſt, that was ſhaking in their principles, that were carried away by the Quakers, &c. When this appears in all mens ſight that can ſee, though you would not have it ſo, it is like. And for your ſaying, Becauſe all ſorts of people are brought to God, I am offended therewith, I anſwer, No, friend, I bleſs God my ſoul can rejoice that ſouls come in to Jeſus Chriſt, though it grieves me to ſee how ſome, with a ſpirit of deluſion, are deceived and deſtroyed, by its coming unto them as an angel of light. And whereas thou ſayeſt, I am like thee Phariſees, who ſaid, None believe but a company of poor people, which know not the law. *Anſ.* I bleſs God I do know they are the poor that receive the goſpel; but friend, I muſt tell you, that you and your fellows may ſeek for juſtification from the law, and yet have no better a recompence than to be condemned by the law.

Now, paſſing many railings, I come to the next thing that thou doſt ſtumble at, which is in that I ſay, Some of thoſe deluſions the devil doth deceive poor ſouls withal, is, firſt, in that he doth perſuade them, that ſalvation was not completely wrought out for ſinners by the man Chriſt Jeſus, though he did it glorioufly upon the croſs, without the gates of Jeruſalem. Now, theſe words, He did it glorioufly on the croſs, without the gates of Jeruſalem, thou leaveſt out: Therefore I aſk, Do you believe that at that time when he did hang upon that croſs on Mount Calvary, that he did, by that death he died there, redeem all his elect from eternal vengeance? If not, whatever thou ſayeſt, thou wilt certainly ſee, that Satan hath caught thee in his ſnare, notwithſtanding thy railing againſt the Lord Jeſus. And, friend, thou may call thy conſcience the man Chriſt Jeſus, or the light (as thou calleſt it) in thy conſcience the man Chriſt Jeſus; which if thou do, this is a deluſion, and a dangerous doctrine: For a ſpirit hath not fleſh and bones, and ſo hath the man Chriſt Jeſus. Now, it may be you think farther, that the church, with the Spirit of Chriſt, is the man Chriſt Jeſus; which is alſo a damnable hereſy. Therefore ſpeak plainly, Doſt thou believe, that the man Chriſt Jeſus is aſcended from his people in his perſon? And again, doſt thou believe, that he which aſcended from his diſciples did bring in everlaſting ſalvation for them, in that his body which aſcended from them? An anſwer to this might give great ſatisfaction to ſouls, if alſo it might be made in words eaſily to be underſtood.

Again, Thou art alſo offended with the ſecond deceit which I lay down in my epiſtle, which is (ſay I) for the devil to bid ſouls follow that light which they brought into the world with them, telling them, that that will lead them to the kingdom. Now thou ſeemeſt gravelled, becauſe I ſaid, which they brought into the world with them. If thou art offended at that, ſhew me when, and at what time, every ſoul receives a light from Chriſt after it comes into the world. Now this I ſay, That every man hath not the Spirit of Chriſt within him, Jude 17.; and that there is nothing that can ſhew the ſoul the things of Chriſt ſavingly, but the Spirit of Chriſt, 1 Cor. 2. 11. Then will not you yourſelf confeſs, that he is deluded, that is, perſuaded to follow that light that cannot reveal Chriſt unto him? But I muſt mind you of one filthy error alſo, which thou layeſt down in p. 10. corrupting the ſcripture, to make it good, but in vain; where thou ſayeſt, That light which every man is lightened withal, will lead unto the kingdom of peace and righteouſneſs. And then thou addeſt, for, ſaith Chriſt, ‘ I am the light of the world, he that ‘ followeth me ſhall not abide in darkneſs, or walk in ‘ darkneſs.’ Pray mark. Firſt, Thou calleſt it the light of Chriſt, wherewith he hath lightened every one; and here thou comeſt a ſtep higher, and calleſt it Chriſt himſelf; and then corrupteſt that ſcripture, where the Son of Mary ſaith, ‘ I am the light of the world,’ &c. Here thou wouldſt very willingly have room to broach thy folly but it may not be; for though Chriſt be the light of the world, yet he is not in every one in the world. But ſecondly I pray where was Chriſt when he ſpake theſe words? was he, I ſay, within his diſciples or without them, when he ſaid, ‘ I am the light of the world?’ He was without them, and walked up and down in the world with them from place to place, a very man. Therefore he did not mean at that time any light within, but himſelf who was without. And indeed, they who will follow Chriſt aright, muſt follow him without, to the croſs without, for juſtification on Mount Calvary without, (that is, they muſt ſeek for juſtification by his obedience without); to the grave without, and to his aſcenſion and interceſſion in heaven without; and this muſt be done through the operation of his own Holy Spirit, that he hath promiſed ſhall ſhew theſe things unto them, being given within them for that purpoſe, John 16. 14. Now the Spirit of Chriſt that leads alſo, but whither? It leads to Chriſt without, which ſaid, being without, ‘I am the ‘ light of the world; he that followeth me ſhall not abide in darkneſs, but ſhall have the light of life;’ deny this, that Chriſt was without when he ſpake thoſe words, (‘ I am the light of the world,’) if you can.

But to come more cloſe to the thing. That light wherewith Chriſt, as he is God, hath lightened every one that cometh into the world, is the ſoul of man, which is the life of the body, and yet itſelf is but a creature, and made by the Creator of all things, Iſ. 57. 16. and is not the Spirit as ſome do think it is. This creature hath one faculty of its own nature, called *conſcience*, which hath its place in the ſoul, where it is as a judge to diſcern of things good or bad, and judge them accordingly, as the apoſtle ſaith, ſpeaking of the Heathens, ‘ Their conſcience either accuſing or elſe excuſing one ‘ another,’ Rom. 2. 14. ‘ This conſcience is that in ‘ which is the law of nature, 1 Cor. 11. 14. which is a‘ble to teach the Gentiles, that ſin againſt the law is ‘ ſin againſt God:’ And yet it is called but even nature itſelf, as he ſaith there, ‘ doth not even nature itſelf ‘ teach you;’ &c.

Now this conſcience, this nature itſelf, becauſe it can controul, and chide them for ſin, who give ear unto it, therefore muſt it be idolized and made a God of? O wonderful! that men ſhould make a God and a Chriſt of their conſciences, becauſe they can convince of ſin. But thou goeſt ramping on, and ſayeſt, there is nothing but the light of Chriſt that will convince of ſin, and thou biddeſt me mind that. Now, doſt thou mean the Spirit of Chriſt? doſt thou ſay that that which thou calleſt the light of Chriſt, is the Spirit of Chriſt? If ſo, then there is conſcience, which is not the Spirit of Chriſt, but a poor dunghill creature, in compariſon of the Spirit of Chriſt, yet will convince of ſin, as is clear from that 8th of John, where the woman is mentioned who was taken in adultery by the Phariſees, or others, who when they had brought her to Chriſt, and began to accuſe her, Chriſt ſaid, ‘ He that is without ſin among you, let him ‘ caſt a ſtone at her.’ And what then? When they heard that, they were convicted by their own conſciences. Mark, he doth not ſay by the light of Chriſt in their conſciences, as ſome would have it be; No, but by their own conſciences they were convinced, and went out one by one. And were they all ſerved ſo? Yea, from the eldeſt even to the laſt; for they all had conſciences, though not the Spirit of Chriſt. So that, friend, here is ſomething beſide the Spirit of Chriſt, that can and doth convince of ſin, even a man's own conſcience, the law of nature; nay, nature itſelf, which no man will ſay is as good as the Spirit of Chriſt, except they are guided by a deluding ſpirit. Again, thou ſayeſt, He that convinceth of ſins againſt the law, leads up to the fulfilling of the law. Friend, thy conſcience convinceth of ſins againſt the law, follow thy conſcience, it may lead thee under the curſe of the law, through its weakneſs; but it can never deliver thee from the curſe of the law by its power. For if righteouſneſs come by the obedience to the law, or by thy conſcience either, then Chriſt is dead in vain, Gal. 2. 21.

Again thou ſayeſt, That I and my generation would leap over the law.

*Anſ.* For juſtification we look beyond it to the Son of Mary: yet we know that the law is good, if it be uſed lawfully; but if it be uſed unlawfully, as thoſe do uſe it, who ſeek to be juſtified by their obedience to it, it is made an idol of and a ſaviour, though it were given to no ſuch purpoſe: For if there had been a law given which could have given life, verily righteouſneſs ſhould have come by (thy obedience to) the law, Gal. 3. 21. Now, at thy concluſions, ſometimes thou doſt utter thyſelf in this wiſe, Learn what this means.

*Anſ.* Indeed thy words are dark, and enough to deceive the hearts of the ſimple; but bleſſed be God, he hath given me to underſtand, that thou doſt all along in the drift of thy diſcourſe diſown Chriſt without, by pretending to a Chriſt within; whereas hadſt thou indeed the Spirit of Chriſt within thee, it would be thy great buſineſs to extol and magnify the Son of Mary, the Chriſt of God without thee, becauſe it is the nature of the ſame Spirit ſo to do, even to glorify Chriſt without, who went away from his diſciples into heaven, Luke 24. 50, 51. 'to prepare a place for them.'

Then thou further ſayeſt (with a kind of diſdaining ſpirit) many things more thou paſſeſt by in my book, as being not pertinent to the thing in hand. But I believe they are ſo pertinent, that neither thou, nor thy friends or fellows, are able to contradict, without blaſpheming, in the view of all them that have eyes to ſee; for if they could, it ſhould have been done by thee. And whereas thou ſayeſt, Fools muſt be meddling; *Anſ.* It muſt needs be, that the ſaints of God ſhould be called fools by the enemies of the man Chriſt Jeſus without, becauſe that the doctrine of the man Chriſt Jeſus, crucified without for the ſins of poor ſinners, is alſo held to be fooliſhneſs by them; although 'it be the wiſdom, and '(alſo) the power of God, unto every one that believ-'eth,' 1 Cor. 1. 23, 24.

And further, thou ſayeſt, that the Pope can ſpeak as much of Chriſt without as I. *Anſ.* Friend, doſt thou put no difference betwixt the ſpeaking of Chriſt without, and believing in Chriſt without? I tell thee, though there may be many that can ſpeak of the Chriſt of God without, yet there are but very few that can, or do, believe indeed in him without, by the mighty operation of his Holy Spirit within. Nay, you yourſelves do teſtify this, who deny that the ſalvation of ſinners was completely wrought out by that one offering of Jeſus Chriſt without upon the croſs on Mount Calvary, and that he is aſcended from his diſciples above the clouds, touching his bodily preſence, as in 1 Cor. 5. 6. compared with Acts 1. 9, 10, 11.

Then again thou ſayeſt, I do aſk myſelf a queſtion, and do alſo anſwer it myſelf deceitfully. The queſtion is, do not the ſcriptures make mention of a Chriſt within? And thou ſayeſt, I anſwer it deceitfully myſelf; But I anſwer again, that I am not aſhamed of that anſwer I then gave, becauſe I know it is truth; and whereas thou ſayeſt it is deceitful, and yet canſt not find fault with any point thereof, it confirms me, that had there been falſity in it, ſuch an enemy to the truth as thou art, wouldſt have taken that advantage, as to have diſcovered, that thereby thou mighteſt have rendered the truth the more odious. The anſwer I ſhall leave to the Chriſtian reader, which is ſo indeed; yet am confirmed myſelf concerning it, and ſhall give thee an anſwer to thy queſtion, which is, Doth not the ſcriptures (ſay or) witneſs that all that have not Chriſt within are reprobates? *Anſ.* Yes, the ſcripture ſaith ſo, and it is true, they that have not the Spirit of Chriſt in them, are reprobates. But there are ſome that are reprobates, that you will confeſs. Then by your own argument you muſt grant, that ſome have not the Spirit of Chriſt in them. Pray take notice, they that have not the Spirit of Chriſt in them are reprobates. There are ſome that are reprobates; therefore there are ſome 'who are ſen-'ſual, having not the Spirit of Chriſt in them.' (See thy folly how it is made manifeſt) Jude 19. The next thing thou art offended withal, is, becauſe I ſay, the devil deceives poor ſouls by perſuading them to follow the light within, (which all men have). *Anſ.* Friend, I ſay, again and again, That there is nothing leſs than the Spirit of Chriſt, that can give a ſoul a ſight of juſtification by the blood of the man Chriſt Jeſus without, by following of it. Now, as thou ſayeſt thyſef, ſome are reprobates, and have not the Spirit of Chriſt.

Then is it an hereſy to ſay, that it is of the devil to perſuade a ſoul to follow that light which is no better than conſcience, or nature itſelf, which are not able to lead to Chriſt his things, being 'fooliſhneſs to it,' Rom. 2. 14. or is conſcience, which every one is lightened withal, the Spirit of Chriſt? Give an anſwer in ſincerity.

Then thou ſayeſt, that my whole purpoſe is a ſecret, ſmiting at the light wherwith Chriſt hath lightened every man. I anſwer, my whole deſign in my book, is, and was theſe following things. 1. To ſhew ſouls, where ſalvation is to be had; namely, in Chriſt without. 2. To ſhew ſouls how they ſhould lay hold of this ſalvation; namely, by the operation of the Spirit of Chriſt, which muſt be given within. 3. To forewarn poor ſouls, that they ſhould not deceive themſelves, neither by conſcience nor the law; which are both inferiour and much below the Spirit of Chriſt, even as much as he that buildeth the houſe, hath more honour than the houſe, Heb. 3. And, 4. To ſhew how poor ſouls, ſhould know, whether they had the Spirit of Chriſt, or not, within them, or whether the Spirit of the devil had exalted himſelf above the ſpirit of Chriſt, by transforming himſelf into an angel of light.

Farther, thou thinkeſt I contradict myſelf, becauſe I admoniſh poor ſouls to beg of God to convince them by his Holy Spirit; and thou ſayeſt, This is my confuſion: when alas! confuſion is of and from thyſelf, who wouldeſt make a defiled conſcience, the law and the Spirit of Chriſt, to be all one; as I ſhall further clear to the reader by and by.

But I tell thee friend, there are many who have not the Spirit of Chriſt, and yet are convinced of ſin by their own conſciences, John 8. 9. He doth not ſay, by the light of Chriſt in their conſciences, that is a ſaying of your own, without warrant from the word of God, but by their own conſceinces. Mark that: Now I knowing that man may be convinced, and yet not by the Spirit of Chriſt, (for he may be without that), but by nature itſelf, 1 Cor. 11. 14. I do admoniſh every ſoul, if they love themſelves, to beg of God for Jeſus Chriſt his ſake, that he would not only let them be convinced by theſe pour low, empty, beggerly things (their conſcience) in reſpect of the Spirit of Chriſt, but that he would convince them by that Spirit of his effectually, which is not only able to ſhew their loſt ſtate becauſe of ſins againſt the law, but alſo to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in anſwer to thy ſcolding againſt my epiſtle, the truth of which, I bleſs God through the ſtrenth of Chriſt, I could be willing to ſeal with my blood.

And now, friend, in love to thy ſoul, I ſay, have a care of thyſelf, that thou do not ſatisfy thyſef with any thing, until thou ſeeſt by the operation of the Spirit of Chriſt (which thou muſt have given thee from heaven, as being without it before converſion), that the blood of that man Chriſt Jeſus that was crucfiied on Mount Calvary, did at that ſame time, when it was there ſhed, waſh thee from all thy ſins; and be not ſo ſtout, and ſo ſtern againſt the truth, becauſe it ſuits not with thy beguiled conſcience. (Bear with me in patience), and ſeriouſly inquire into the truth of things according to the ſcriptures;

tures; for they are they that teſtify of Chriſt, and how ſalvation doth come by him.

In thy entering upon my book, the firſt thing I find thee wrangling with, is, firſt, by corrupting my words, and then by calling me a liar.

Thou corrupteſt my words, ſaying, that I ſaid, The blood of Chriſt was ſhed before the world began; whereas I ſaid, That in the account of God, (mark in the, account of God), the blood of Chriſt was ſhed before the world began. Friend, art thou not able to diſtinguiſh betwixt a thing being done in God's account, or according to his foreknowledge, and a thing that is really and actually done? Surely it was either thy folly to ſpeak evil of the thing thou knoweſt not, or elſe thy madneſs doth much appear, in that though thou underſtandeſt theſe things, yet for to wrangle by corrupting my ſayings here, as alſo in other places, as will afterwards appear. This is in p. 11. of thine, p. 3. of my book.

Then thou goeſt on, p. 12. and quoteſt the place where I ſay, p. 37. How horribly are thoſe decieved who look on Jeſus (but thou leaveſt out thoſe words, the Son of Mary) to be but a type; which thing, you ſay, you know none that do. And again thou ſayeſt, that I ſay, He is of ſomething afterwards to be revealed. My words thou corrupteſt; thou wouldſt fain gather thus much out of my words, by corrupting them. That though I denied Chriſt Jeſus the Son of Mary to be a type, yet I myſelf ſay, He was a type of ſomething afterward to be revealed. Which thing, as there in my book, ſo here again I do moſt poſitively deny, and I quote the ſame words again, for a ſecond confirmation of the ſame, ſaying, as then I did, How horribly are thoſe deceived, who look on Jeſus the Son of Mary to be but a ſhadow, or type of ſomething that was afterwards to be revealed. Whereas the ſcriptures muſt lively hold him forth to be the Chriſt of God, and not a type or ſhadow of a ſpirit, or body afterwards to be revealed, but himſelf was the very ſubſtance of all things that did any way hold forth, or type out Chriſt to come. And when he was indeed come, then was an end put to the law for righteouſneſs or juſtification to every one that believeth, Rom. 10. 4. And therefore, friend, though thou haſt, or wouldſt corrupt my words, yet have a care of corrupting Chriſt's words, 'leſt thou doſt even heap up 'wrath againſt the day of wrath, and revelation of the 'righteous judgement of God.' And whereas thou ſayeſt, Thou denieſt not but Jeſus is the ſubſtance. *Anſ.* I doubt thou doſt not ſpeak thine heart plainly, but hideſt thyſelf, with ſo ſaying, as with an apron; if ye enquire into what it is to hold forth Jeſus the Son of Mary to be the ſubſtance. Therefore he that holds forth Jeſus the Son of Mary to be indeed the ſubſtance, and not a type, holds forth and believes that Jeſus that was born of the Virgin Mary, did, in his own body of fleſh, fulfil the law, and impute the righteouſneſs of his obedience unto them that he accompliſhed then without them; and that his blood that was ſhed without on the croſs, doth, and hath, waſhed away all ſin paſt, preſent, and to come, from him that believeth this: as it is written, 'For what the 'law could not do in that it was weak through the fleſh, '(that is, through our fleſh), God ſending his own Son 'in the likeneſs of ſinful fleſh, and for ſin condemned 'ſin in the fleſh;' that is, he was condemned in the fleſh that he took on him from the Virgin Mary, Rom. 8. 3. And again, 'he bore our ſins in his own body on the 'tree, which was the croſs on Mount Calvary.'

'Jeſus alſo (ſaith the Apoſtle) that he might ſanctify 'the people with his own blood, ſuffered:' Where? Not in any believer, 'but without the gate of Jeruſalem,' Heb. 13. 12. How ſay you, do you realy believe that at that time when Jeſus did hang on the croſs without Jeruſalem's gate, even at that time he did give the juſtice of God a full and complete ſatisfaction for all the ſins of all believers, that have been formerly, or are now, or hereafter ſhall be? Or do you look upon Jeſus at that time to be but a ſhadow, or type of ſomewhat that was afterwards to be done within? Anſwer plainly, yea, or no; that the ſimple may underſtand you.

Now I come to anſwer thy query laid down p. 12. in theſe words, Did Chriſt Jeſus put an end to the law, for them who live yet in the tranſgreſſion of the law? Or doth he juſtify that which the law condemneth? Indeed a right anſwer to this will be great ſatisfacttion to ſome, though I think ſome trouble to others. And therefore, in anſwer to thy queſtion, I ſhall lay down theſe following things.

1. Chriſt Jeſus did put an end to the law for righteouſneſs, for all that the Father hath given him; as it is written, The body of Jeſus was offered up once for all, for all that ſhall be ſaved; for he ſhall not be offered a ſecond time: no, 'but once for all,' Heb. 10. 10. 'Once in the end of the world hath he appeared, to 'put away ſin by the ſacrifice of himſelf;' and he hath done it once by himſelf for all! Heb. 9. 26. Otherwiſe he muſt have often ſuffered ſince the world began. But that muſt not be; for he dieth no more, Rom. 6. 9. But, ſay you, Did he put an end to the law for them who ſtill live in tranſgreſſion?

2. There are many poor ſouls that are given unto Chriſt, who yet live in their ſins. But Chriſt did at that time when he hanged on the coſs, give a full and complete ſatisfaction for them. In due time Chriſt died for the ungodly: 'For ſcarcely for a righteous man will one die, 'but peradventure for a good man ſome one would even 'dare to die.' Ay, 'but God commendeth his love to 'us-wards, in that while we were yet ſinners Chriſt died for us.' While we were yet ſinners, yet ungodly, Rom. 5. 6, 7, 8. Nay, he did not only die for thoſe who ſtill live in ſin, but he alſo makes interceſſion now at the throne of his Father's grace for them: 'And he 'made interceſſion for the tranſgreſſors,' Iſa. 53. 12. 'He hath aſcended on high, he hath led captivity captive, and received gifts for men;' For what men? 'Even for the rebellious alſo,' Pſal. 68. 18 To what end? That the Lord God might dwell amongſt them.

And whereas thou aſked, Doth he juſtify that which the law condemneth, before the work of the law be finiſhed? I anſwer,

That at that very time when Jeſus Chriſt did hang on the croſs on Mount Calvary, was buried, roſe again from the dead, and aſcended above the clouds from his diſciples, at that very time was all the law fulfilled for righteouſneſs: 'He is the end of the law,' mark that, 'He is the end of the law for righteouſneſs.' But if there were any thing yet to be done for juſtification, which was not then done, there could not be an end put to the law for righteouſneſs, for every one that believeth. But in that there is an end put to the law, for righteouſneſs by Jeſus for all the elect of God, Chriſt having once fulfilled it for them. It is manifeſt that there was not any thing then left undone by Chriſt at that time, which was afterwards to be done by his own Spirit in his children for juſtification, only believe what the man Chriſt at that time did do, and be ſaved; Acts 13. from ver. 29. to ver. 39. And whereas thou aſketh, whether Chriſt did juſtify that which the law condemneth?

I anſwer, 4. That though Chriſt Jeſus did not juſtify ſins of ungodlineſs, yet he juſtifieth the ungodly. Now to him that worketh is the reward given, or reckoned, not of grace, but of debt: But to him that worketh not, but believed on him that juſtifieth the ungodly, (mark the ungodly), his faith is counted for righteouſneſs. He is he that juſtifieth, having finiſhed the righteouſneſs of the law in his own perſon for them: 'My 'own arm brought ſalvation,' ſaith he; but how? Even by his bleeding on the croſs, 'You have redemption 'through his blood,' Eph. 1. 7. 'which was ſhed without the gate,' Heb. 13. 12. Ay, and though the law condemneth a ſinner, yet let but that ſinner believe in Chriſt, in what he hath done in his own perſon, and he ſhall be juſtified from all things, from which he could not be juſtified by the law of Moſes, Acts 13. 39.

And whereas thou aſketh me the meaning of that ſcripture, 'not one tittle of the law ſhall fail till all be 'fulfilled.' I anſwer, That the law hath already been fulfilled for juſtification, for every one that believeth: And a believer is to do nothing for juſtification, only believe and be ſaved; though that law be a rule for every one that believeth to walk by, but not for juſtification. But if you do not put a difference between juſtification wrought by the man Chriſt without, and ſanctification wrought by the Spirit of Chriſt within, teaching believers their duty to their God, for his love in giving Chriſt: you are not able to divide the word aright; but contrariwiſe, you corrupt the word of God, and caſt ſtumbling-blocks before the people; and will certainly one day moſt deeply ſmart for your folly, except you repent. Here is a plain anſwer that may ſatisfy the ſimple: the Lord God grant that they may lay it to heart effectually.

Now this I ſay further, that if God enable any to receive this doctrine aright, (namely, what I ſaid even now) it will more engage the ſoul to God, than all the threatenings, thunder-claps, and curſes, that come from the law itſelf. And a ſoul will do more for God, ſeeing itſelf redeemed by the blood of the Lamb, the Son of Mary, John 1. 29. than if he had all the conditions of the law to fulfil, and might be ſure to have heaven for the fulfilling of them. Now as to the aſſurance thou ſpeakeſt of at the end of thy queſtion, I know, in the firſt place, that though believers themſelves do ſin, yet they have an advocate with the Father, Jeſus Chriſt the righteous, 1 John 2. 1, 2. And though the doctirne of the goſpel be to abſtain from all appearance of evil, yet our Lord Jeſus Chriſt is ſo pitiful, as not altogether to deprive his children of an aſſurance of their ſalvation, though ſometimes through weakneſs they do tranſgreſs. And whereas you would lay an aſſurance on our obedience to the law, I ſay, our aſſurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or ſons of God, by faith in Jeſus, 1 John 3. 3. ‘ purifieth himſelf as he is ‘ pure.’ Holineſs of life, if it be right, flows from an aſſurance of our being juſtified by Chriſt's death on the croſs, on Mount Calvary; as it is written again, ‘ that ‘ he might ſanctify his people with his own blood, he ‘ ſuffered without the gate.’

But again, p. 12. thou ſeemeſt offended becauſe I ſay, They are deceived who think to obtain ſalvation by following the law, which they call Chriſt, though falſely. Why ſhouldſt thou be offended at this, when the ſcripture ſaith plainly, ‘ That by the works of the law ſhall ‘ no fleſh living be juſtified in his ſight; for by the law ‘ is the knowledge of ſin,’ Rom. 3. 20. But this is thy frothy argument, The law convinceth, and is our ſchoolmaſter to bring us to Chriſt; therefore the law is not taken away, ſayeſt thou. Friend, what is this to the purpoſe? muſt we ſeek for juſtification by the works of the law, becauſe the law convinceth? You may as well ſay, we muſt ſeek for juſtification from our conſciences, becauſe they do convince. Now, where the ſcripture ſaith, the law was our ſchoolmaſter to bring us to Chriſt, do you think it means, we muſt be firſt fitted by purification of ourſelves by or according to the law, before we can be ſaved by Chriſt from the curſe of the law? If you ſay yea, then doth not this follow, that Chriſt Jeſus did not come to ſave ſinners, but to ſave the righteous? and if ſo, then you muſt ſay, that Chriſt, Peter, Paul, and all the ſervants of the Lord, are liars, who have teſtified, that Chriſt died, not for the godly, but for the ungodly and ſinners.

But where the ſcripture ſaith, ‘ The law was our ‘ ſchoolmaſter to bring us to Chriſt,’ I aſk again, is it the ceremonial law, or the moral law, that is meant in this place? If you ſay the moral law, or the ten commandments, I anſwer, That doth not lead to life, and ſo not to Chriſt, but is properly the miniſtration of condemnation, 2 Cor. 3.; that is, the proper work of the moral law, or ten commandments, is to condemn, if it be not obeyed; and yet not to bleſs until it be every jot fulfilled; which is impoſſible to be done by any man for juſtification, in that exact and ſevere way which the law calls for; which makes the apoſtle ſay, ‘ As many ‘ as are of the works of the law are under the curſe.’ Mark, he doth not ſay, as many as are of the works of ſin are under the curſe, though that be true; but ‘ as ‘ many as are of the works of the law are under the ‘ curſe:’ for it is written, ‘ Curſed is every one that ‘ continueth not in all things that are written in the ‘ book of the law to do them.’ But that no man is juſtified by the deeds of the law, it is evident; ‘ for the ‘ juſt ſhall live by faith,’ Gal. 3. 10, 11.

If it be meant of the ceremonial law, as I am moſt inclinable to believe, becauſe he ſaith it was our ſchoolmaſter; he doth not ſay it is, but it was our ſchoolmaſter to bring us to Chriſt, being a tutor or governor; holding and ſignifying forth Chriſt to come by its types until the time appointed by the Father; which appointed time (and ſo that law) was to have an end, when God ſent forth his Son, made of a woman, Jeſus the Son of Mary, ‘ who was made under the law, to redeem ‘ thoſe that were under the law.’

Now, the ceremonial law did bring or lead to Chriſt theſe two ways: 1. In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do. 2. In that the ſeveral types and ſhadows, as the blood of bulls and lambs, with divers other ſervices, did lead to, or hold forth Chriſt that was to come. But the moral law, or ten commandments, is ſo far from leading us to Chriſt by our following it, that it doth even lead thoſe that are led by it under the curſe; not becauſe the law hath an evil end in it, but becauſe of our weakneſs and inability to do it: Therefore it is forced, as it is juſt, to paſs a ſentence of condemnation on every one that in every particular fulfils it not.

In the next place, thou art offended becauſe I ſaid, It is not of works, leſt any man ſhould boaſt, as thoſe fond hypocrites called *Quakers* would do.

Thou art offended, it ſeems, becauſe I call you *Boaſters*. You need not: for I do not know your fellows for boaſting under heaven, in that you (Phariſees like) do cry up yourſelves to be the men, and condemn all others; when you are the men that are the greateſt enemies to the Chriſt of God without, (who is the Saviour), of any men under heaven; and in that you pretend you are perfect, when you are the notableſt liars, and corrupters of the ſayings of the people of God, yea, and of the ſcriptures, alſo, that ever I came near in all the days of my life; and I doubt not but before I have done with you, I ſhall make it appear to them that read or hear my lines aright. The query in p. 13. runs thus: Will that faith which is without works juſtify? I anſwer, No; neither will thoſe workers which are without faith ſanctify. What then? Is it faith and works together that doth juſtify? No; it is only faith in the blood of the man Chriſt, that did hang on the croſs on Mount Calvary, that doth juſtify in the ſight of God and the ſoul; and it is the fruits of faith, good works, which doth juſtify in the ſight of men. So that when it is ſaid, we are juſtified by works, it is not meant, that works will juſtify in the ſight of God. No; but ſhew me (or ſhew men) thy faith, or juſtify thy faith to be true and right before men by thy works. Shew men thy faith by thy works, it is in the ſight of men: So that we conclude a man is juſtified by faith without the works of the law in the ſight of God; and ſo his own ſoul alſo, and his faith is juſtified, or made manifeſt to be indeed that which is right, both to believers, and to the world, by its works. Though I muſt confeſs, that both Paul and Peter, and the reſt of the ſaints, may ſometimes be deceived in the truth of the faith of others by their works.

Again, in p. 17. thou ſeemeſt to be offended, becauſe I ſay, living by faith is to apply the Lord Jeſus Chriſt, his benefits, as birth, righteouſneſs, death, blood, reſurrection, aſcenſion, and interceſſion, together with the glorious benefits of his ſecond coming to me, as mine, and for me.

Friend, methinks thou ſhouldſt find no fault with this, but that the man Chriſt Jeſus, the Son of Mary, is not very pleaſant to thee, becauſe thou haſt ſwallowed down ſecretly another doctrine; but, friend, I ſpeak of applying theſe things, and thou ſpeakeſt of talking of them: I know that there are many who talk of Chriſt that will fall ſhort of heaven and glory.

But tell me, what ſayeſt thou to him that doth apply all theſe things to his ſoul? is there not enough in them to juſtify him, that doth really and truly in the power of the Spirit believe this to be true which I have ſaid; or doſt thou deny it, and preach another goſpel? And whereas thou ſayeſt, the word of the goſpel ſaith not, ‘ who ſhall aſcend, to fetch Chriſt from above for ‘ ſalvation;’ though there is never a ſcripture that ſaith theſe words, word for word; yet the ſcripture ſaith, ‘ The word is nigh thee, even in thy mouth, and in thy ‘ heart;’ but mark, it is the word of faith, not the man Chriſt Jeſus, but faith which layeth hold on him, Rom. 10. 8, 9. read the 9th verſe, which is this, ‘ That ‘ if thou ſhalt confeſs with thy mouth the Lord Jeſus,

‘ (who was born of the Virgin, Matth. 1. 21.), and ſhalt believe in thine heart, that God raiſed him from the dead, thou ſhalt be ſaved.’ Theſe great and precious ſcriptures, with which by corrupting of them the Quakers have beguiled many, have this meaning, that if thou ſhalt confeſs with thy mouth the Lord Jeſus; that is, in profeſſion and practice own him, and believe him to be the anointed Saviour, and ſhalt believe in thine heart, there is the word of faith, if thou ſhalt believe in thine ‘ heart, that God raiſed him from the d,ead thou ſhalt be ſaved: for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.’ But what ſhould men believe with the heart? Namely this, ‘ that God raiſed him (that is Chriſt) from the dead, ver. 10.: And therefore I wonder thou ſhouldſt ſo ſcold, as thou doſt, againſt the truth; if this be not truth, blame the ſcripture which do teſtify of theſe things for truth. For I am ruled and would be ruled by them through the Spirit.

But farther, thou art offended that I ſhould ſay, They are deceived who own Chriſt no otherwiſe than as he was before the world began. This queſtion, I briefly aſk thee, Had Chriſt a body of fleſh before the world began? If you ſay no, as you muſt, if you ſay true, then do not I ſay true, when I ſay, they are deceived who own Chriſt no otherwiſe than as he was before the world began, becauſe they own him not with that body of fleſh which he took of the Virgin Mary, and ſo are Antichriſts, as the ſcripture ſaith. And how ſay you? Do you believe that the ſame Chriſt, who was before the world, without a body, did in time come into the world and take a body from the Virgin, and in that body did obtain everlaſting redemption for ſinners? and is gone with that very body into the preſence of his Father above the clouds into heaven from his ſaints on earth, though in them by his ſpirit? A plain anſwer to this would unlock your double meanings. Again, thou ſayeſt the ſaints drank of the ſpiritual rock that followed them.

Friend, I confeſs, that that ſpiritual rock that did follow the fathers, and long after, was from the ſame loins with them, even from the loins of Abraham, and the reſt of the children of the promiſe, according to the promiſe, was the meat and drink of ſaints, Rom. 9. 4, 5. But to look upon Chriſt no otherwiſe than as he was before the world was, which was a ſpirit only, and not to own him now clothed with a body, abſent from his children touching the ſame body, I dare be bold to ſay, they are no Chriſtians, but Antichriſtians, yea, Antichriſts: ‘ He that confeſſeth not that Jeſus Chriſt is come in the fleſh is Antichriſt, and of Antichriſt.’ Again,

At this alſo thou wrangleſt, becauſe I ſaid that every ſpirit that confeſſeth not that Jeſus Chriſt, who was with the Father before the world was, did in the appointed time of the Father come into the world, take a body upon him, and was very man as well as very God; and did in that very body ſuffer what did belong to the ſons of men, &c. So my book, page 42, 43, 44.

I anſwer, if thou didſt indeed believe the truth, thou wouldeſt own theſe things; but being deceived, rather than thou wilt let this paſs for truth, though thou dareſt not oppoſe it with open face, yet thou wilt put on a vail, and venture upon it thus, ſaying, If every ſpirit were of God, which doth confeſs in words this, then is not the Pope himſelf Antichriſt.

*Anſ.* Friend, it is one thing to confeſs the things in words and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Chriſt without thee, by the operation of his Spirit within thee, yea, or no?

Then in anſwer to my bidding people receive no Chriſt except God's Chriſt, thou ſayeſt thus, That Chriſt is a myſtery, and unto him his light, and ſhall be ſalvation where his perſon never came, This queſtion I aſk thee, did or doth Chriſt obtain ſalvation for any, without that body which he took of the Virgin? and yet thou ſayeſt, it cannot be ſaid, here is the place where the Son is not.

I anſwer: As the Son of God is alſo very man, ſo it may be ſaid, here is the place where he is not, and there is the place where he hath not been, though as he is God it is otherwiſe: let him that reads underſtand.

And now paſſing by many things that I might juſtly examine, and alſo many unſeemly expreſſions, I come to the next thing, and that is, where you ſay, you wreſt not that ſcripture in John 1 9.; but it is evident, that you do moſt horribly wreſt it, in that you, though you ſeem to take it in the plain words, yet would hold, that that light is the Spirit of Chriſt notwithſtanding here is no ſuch thing mentioned in that ſcripture. For mark, as I have ſometimes ſaid, and now alſo will ſay, that that light wherewith Chriſt, as he is God, hath lightened every one with, is not the Spirit of Chriſt, as is clear in that ſome are ſenſual, having not the Spirit, which they muſt needs have, if it were given to every one that comes into the world; and therefore, in that you ſay, I ſay you lay down that ſcripture falſe; I ſay again, that you ſay many things which I do know to be blaſphemy, as I ſhall prove clearly anon, as alſo I have already. And therefore, to take thee off from this, I ſhall ſay, that Chriſt as he is a mediator, a man between God and man, ſo he doth not lighten every man that comes into the world, though as he is God he doth. And that is manifeſt, where he often (as he was man) ſaith, ‘ Theſe things are ſpoken to them that are without, in parables; that ſeeing they might not ſee; and hearing they might not underſtand, Luke 8. 10. And again, where Judas (not Iſcariot) ſaid, ‘ Lord, how is it, that thou wilt manifeſt thyſelf to us, and not unto the world?’ He ſaith, ‘ If a man love me, he will keep my ſayings, and my Father will love him, and we (I as mediator, and my Father as reconciled in me) will manifeſt ourſelves unto him,’ John 14. 21, 23. And again, ‘ No man knoweth the Father but the Son?’ that is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, Matth. 11. 27.: But above all, take that ſcripture where the Son ſaith, ‘ I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes,’ ver. 25. Here the Son and the Father are ſpeaking one to another; the Father he hides the glorious things of the goſpel from the world, Matth. 11. 25, 26, 27. and the Son he rejoices in ſo doing: ‘ At the ſame hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee O Father,’ &c.: therefore underſtand this much, that though Chriſt, as he is God, doth give to every man a light, which is conſcience, otherwiſe called nature, Rom. 2. 14.; 1 Cor. 11 14; yet it doth not follow, that every man hath enlightening from Chriſt as he is mediator. No Chriſt as he is a mediator doth neither pray for the world, John 17. 9. neither doth he give his Spirit to all that are in the world; for ſome are ſenſual, and have it not. But now the argument that thou doſt bring to colour the contrary with is this; for what the Father doth, ſayeſt thou, the Son doth alſo. *Anſ.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the world.

Again thou ſayeſt, thou denieſt thoſe that ſay, That light which every one hath as he comes into the world, is conſcience; though ſome call it Chriſt falſely. *Anſ.* Friend, What! wilt thou have it called Chriſt? No, if not conſcience, then call it nature itſelf; for all have not the Spirit.

But another great argument thou bringeſt in page 15. is, The light of Chriſt doth convince of ſin. Now, do you call conſcience the light of Chriſt, that will convince of ſin, John 8. 9. ‘ And they being convinced by their own conſciences,’ &c. if thou doſt call the law the light of Chriſt, that alſo will convince of or make known ſin; ‘ For by the law is the knowledge of ſin,’ Rom. 3. 20. If thou doſt call even nature itſelf the light of Chriſt, that alſo doth ſhew, that ſins are a ſhame, even thoſe ſins which ſome leap over, 1 Cor. 11. 14.: and ruffian-like they will wear long hair, which nature itſelf forbiddeth, and is commended for the ſame by the Apoſtle. The Spirit of Chriſt alſo will convince of ſin. What! becauſe theſe ſeveral things will convince of ſin, therefore will they needs be the Spirit of Chriſt? Or do they altogether make but one Spirit of Chriſt? Doſt thou profeſs thyſelf to walk in the light, and art not able to know theſe things? Or, if thou doſt know them art thou ſo unfaithful, as not to tell poor people of them, who are ſome of them at their wits end, by reaſon they are not enlightened into theſe things.

Another of thy arguments is, They ſaw the eternal power and Godhead, by that which was made manifeſt of God in them.

*Anſ.* The ſcriptures ſay not ſo word for word, but thus: ‘Becauſe that which might be known of God, was manifeſted in them.’ But how? ‘for he hath ſhewed it unto them;’ But how? why, ‘the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made:’ (which words in thy charge againſt me thou didſt leave out); but mark, ‘The inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made.’ But how then doth it ſay, that the knowledge of God is manifeſt in them? Why, becauſe God hath ſhewed it unto them by the things that are made, even by the creation of the world. So that this ſcripture holdeth forth thus much; that the inviſible things of God, as his power, holineſs, and common goodneſs to the ſons of men, ‘are clearly ſeen, being underſtood by the things that are made.’ But how feeble an argument is this, to prove ſuch a doctrine as this? That every one hath the Spirit when this light diſcovers God only by his works in the world. Friend, if they that know God, becauſe he doth ſhew himſelf to them by his works in the world, have the Spirit of Chriſt, then the ſame argument will ſerve to ſpeak thus much; that the devils themſelves have the Spirit of Chriſt, which would be wonderful blaſphemy once to affirm. And, friend, the very devils, both for the knowledge of ſin, and alſo for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the leaſt ſpark of the Spirit of Chriſt in them.

Other lame arguments thou tumbleſt over, like a blind man in a thicket of buſhes, which I paſs by: But one thing more thou haſt, and that is this, Thou aſkeſt me whether I do know this light which God and Chriſt hath given to every man? 1. I deny, that Chriſt, as he is mediator, hath given to every man his Spirit; And, 2. I deny, that Chriſt, as he is God, hath given to every one his Spirit; but this I ſay, as I have often ſaid, it is conſcience of nature itſelf that every one hath, take it in every of this ſcripture-terms, as I have proved at large.

And whereas thou aſkeſt me, Whether that light which Chriſt, as he is God, hath lightened every one with that comes into the world, be ſufficient in itſelf for life and ſalvation? I anſwer plainly, No; for then Chriſt Jeſus needed not to have come into the world to die for ſinners; for every one had that light before Chriſt did come into the world. And, 2. I anſwer, it is not able; for then it would have been a needleſs thing for Chriſt to tell his diſciples of ſending them his Spirit, to lead them into all truth. They might have ſaid, Why doſt thou talk of ſending us thy Spirit, who have that that can do the deed already, if that could have done it. 3. Becauſe the ſcripture ſaith, ‘Some are ſenſual, not having the Spirit.’ Now a man cannot lay hold on Chriſt, nor believe in him ſavingly, without the Spirit, becauſe faith is the work of the Spirit. And, 4. Becauſe then it had been in vain for the Lord to have given the ſcriptures to teach men out of, either concerning himſelf or themſelves: Why? becauſe without it they had a ſufficient light to guide them: That thing muſt not be ſo.

And whereas thou aſkeſt, Whether the fault be then in God, or in that thou calleſt his light, or in the creature? I anſwer, 1. ‘What if God willing to ſhew his wrath, and to make his power known, endured with much patience the veſſels of wrath fitted to deſtruction; and that he might make known the riches of his glory on the veſſels of mercy, which he had afore (before the world was, Eph. 1. 4) ordained unto glory? And, 2. O vain man! What is that to thee, if God ſhould make ſome veſſels to diſhonour: Hath not the potter power over the clay, of the ſame lump to do therewith as he pleaſes,’ Rom. 9. from ver. 16. to ver. 22.

And where I ſay, Chriſt as he is God, hath lightened every one that cometh into the world; to it thou giveſt a glavering anſwer; but having touched on this before, I paſs it by.

To the next thing, where I ſay, mens neglecting this light or law will be ſure to damn them, though their obedience to the law will not ſave them. Here thou ſayeſt, I have confeſſed truth, (and I know it is true by experience) and thou commenteſt on theſe things laid down by me thus: Then ſurely (ſayeſt thou) it is good not to neglect it; that is, not to neglect following the law. To which I anſwer, As their obedience to thee will not ſave them, ſo their neglect of obedience to the law will be ſure to damn them; theſe things thou canſt not deny. But is this all the wit thou haſt? becauſe the neglect of the law will be ſure to damn them: therefore wouldſt thou put poor ſouls to follow that which will not ſave them? (O wonderful ignorance!) Nay, but thou ſhouldſt have ſaid, Then ſurely the beſt courſe is, for a poor ſoul in this caſe, to fly to the Lord Chriſt, even to the man Chriſt Jeſus, who was ſlain on Mount Calvary for the ſins of poor ſinners; and the rather, becauſe he did ſo willingly of his own accord lay down his life for them. Methinks, I ſay, thou ſhouldſt rather have ſaid, Then let us follow the Son of Mary, the Man Chriſt Jeſus, the Lamb of God that taketh away the ſins of the world, by his blood on the croſs; who is now alſo at his Father's right hand making interceſſion for all thoſe that do come to the Father by him; but they that are not for the truth, will advance any thing but the truth.

And as for that which thou calleſt the ſecond clauſe, which is, The law (ſayeſt thou) muſt be obeyed. I anſwer, Chriſt Jeſus hath done that in his own perſon, and juſtified me thereby; and for my part, I will not labour now to fulfil the law for juſtification, leſt I ſhould undervalue the merits of the Man Chriſt Jeſus, and what he hath done without me: and yet will I labour to fulfil, if it were poſſible, ten thouſand laws, if there were ſo many: And O! let it be out of love to my ſweet Lord Jeſus, (2 Cor. 5. 14), ‘for the love of Chriſt conſtrains me.’ And thus much to thy 16th page.

In the next place, thou art offended with this, becauſe I ſay, Though Chriſt doth give a light to every one that comes into the world; yet it doth not therefore follow, that this conſcience (or light) is the Spirit of Chriſt, or the work of grace worought in the heart of any believer. This I ſhall paſs alſo, as having ſpoken to it already; only mind thee of thy weakneſs, in that thou ſhouldſt make this conſcience, that Chriſt hath given to every man, to be the ſame with the Spirit of Chriſt. And thou ſayeſt further, That the light that Chriſt hath lightened every one with is the ſame in nature with the Spirit of Chriſt. O wonderful! that a man ſhould be ſo fooliſh, and ſo much beſides the truth, as to compare that nature, or conſcience, that is given to every man, equal to the Spirit of Chriſt; nay, thou ſayeſt) that it is one with it in nature. Didſt thou not bluſh when thou laidſt it down? If thou didſt not, thou mightſt have done with ſhame enough. As I ſaid before, Becauſe thy conſcience will convince thee of ſin, therefore thou wilt call it Chriſt, or as good as Chriſt. What! becauſe the law will convince of ſin, therefore the law muſt be called Chriſt? What ignorance is this! nay nature itſelf, that muſt have the pre-eminency, even as high as Chriſt Jeſus, becauſe it can tell a man, that it is a ſhame for him to wear long hair.

Then thou aſkeſt me, Can there be a ſurer thing for the creature to walk by, than by the light of Chriſt? which thou confeſſeſt every one hath that cometh into the world. *Anſ.* Friend, to the law, and to the teſtimony, (ſaith the ſcriptures), for they teſtify of Chriſt; and if thou, or any elſe, ſhall leave the ſcriptures, to follow the convictions of their own conſcience, ye are not like to know Chriſt Jeſus the Lord, for they may be defiled. And again, it is through the promiſes laid down in the ſcriptures that we may partake of the divine nature, 2 Pet. 1. 4. and not by our following of the law or conſcience, Gal. 3. 1.—4.

But again, where I ſay, Heathens, Turks, Jews, Atheiſts, &c. have that which doth convince of ſin, and yet are ſo far from having the Spirit of Chriſt in them, that they delight to do iniquity, and to ſerve their luſt. Upon this thou moveſt this query, Do they, or I, or any other, ſerve ſin and luſt, becauſe Chriſt hath not given us light, or becauſe we hate this light?

*Anſ.* This I do really confeſs, that every Heathen, Turk, or Jew, in this world, hath a conſcience within them that doth convince of ſin: for the Gentiles, which have not the law, that is, not the law in tables of ſtone, or written as we have, theſe do by nature the things contained in the law: ‘ theſe having not the law, are a ‘ law unto themſelves; which ſhew the work of the ‘ law written in their hearts, their conſciences alſo bear‑ ‘ ing them witneſs, &c.: and all men and women ſhall be left without excuſe, even by the convictions of their own conſciences, or the law. But now that theſe things are the Spirit of Chriſt, that I deny. For conſcience is but a creature, a faculty of the ſoul of man, which God hath made: neither is the law the Spirit of Chriſt; for the law is not of faith. They that are of the works of the law, are under the curſe; but they that have the Spirit of Chriſt, they are the children of God, and under grace, and delivered from the curſe, as it is written Gal. 3. ‘ As many as are of the works of the law are un‑ ‘ der the curſe.’ But what is it to be of the works of the law, or under the law? *Anſ.* Why, to ſeek to be juſtified by their obedience to the law. Iſrael, which followed after the law of righteouſneſs, mark, they that follow after righteouſneſs, do not attain to the law of righteouſneſs, if they ſeek it not by faith, but as it were by the works of the law, Rom. 9. 30, 31. But ‘ Chriſt hath delivered us from the curſe of the law, be‑ ‘ ing (in our nature) made a curſe for us,’ Gal. 3. 10--13.

But whereas thou ſayeſt, This conſcience, or law, which you would fain have called the Spirit of Chriſt, works in all men either to juſtify or condemn, I do plainly deny, that either conſcience, or the law, can juſtify, though they can condemn. Mark, the law is called the miniſtration of condemnation, but not of life.

The goſpel is called the miniſtration of life, but not of condemnation: the law was given that ſin might be diſcovered: the goſpel was ſent that ſin might be taken away: the law worketh wrath; but the goſpel is a goſpel of peace, Rom. 10. The law makes nothing perfect, Heb. 7. 19.; but Chriſt juſtifieth from all thoſe things from which we could not be juſtified by the law of Moſes, Acts 13. 39.

And whereas thou aſkeſt me, Whether any thing doth convince of ſin, contrary to or beſides the Spirit of Chriſt?

I anſwer, There is conſcience, and the law, yea, and nature itſelf, that doth convince of ſin; as before I have proved at large: Yet neither is conſcience, the law, or nature itſelf, the Spirit of Chriſt: no, but are much inferior to it, as being things of no glory in reſpect of it.

And again, that ſomething doth convince of ſin beſides the Spirit of Chriſt, it is evident; for the law ſaith, ‘ Curſed is every one that continueth not in all things ‘ that are written in it to do them,’ 2 Cor. 3. 10.; but the Spirit convinceth men of their unbelief, together with other ſins. Now mark, the law alſo convinceth to work for life; the Spirit convinceth to believe for life: the law ſaith, He that doth not fulfil me ſhall be damned; the Spirit ſaith, ‘ He that believeth in Chriſt ſhall ‘ be ſaved. Now obſerve the terms of the law, and of the goſpel, are different one from another as to juſtification. If men ſeek for life by the law, then the law ſaith, Fulfil me perfectly, and thou ſhalt live. The Spirit ſaith, That Chriſt Jeſus came into the world to ſave thoſe that by tranſgreſſion had broken the law. For, for this cauſe ſaith the Spirit, ‘ He (Jeſus the Son of ‘ Mary, the man Chriſt between God and us, 1 Tim. ‘ 2. 5.) is the mediator of the New Teſtament.’ For what? that by means of death for the redemption of the tranſgreſſions that were under the firſt teſtament, ‘ they which are called might receive to promiſe of eter‑ ‘ nal inheritance,’ Heb. 9. 15. Now, I would not be miſtaken: I do not ſay, that the Spirit of Chriſt doth give the leaſt liberty to ſin; God forbid; but its convictions are of a more ſaving and refreſhing nature than the convictions of the law, and do more conſtrain the ſoul to holineſs than that.

The law ſaying, Work for life; the Spirit ſaying, ‘ Now ‘ to him that worketh not (for life), but believeth on ‘ him that juſtifieth the ungodly, his faith is counted ‘ for righteouſneſs,’ Rom. 4. 5.: As thus, if I ſhould owe to two creditors ten thouſand talents; the one ſhould ſay unto me, Thou oweſt me five thouſand talents, pay that thou oweſt; the other ſhould ſay, Thou oweſt me five thouſand talents, and I frankly and freely forgive thee all. Now, theſe expreſſions are contrary one to another; even ſo is the end of the convictions of the law, not according to the end of the convictions of the Spirit of Chriſt; the one ſaying, Pay me that thou oweſt; the other ſaying, Thou art frankly and freely forgiven all.

The next thing thou uttereſt is, where I ſay, Thoſe that are alive unto ſins have not the Spirit of Chriſt. But ſayeſt thou, It is given to every man. Mark, thou ſayeſt, It is given to every man. The Apoſtle ſaith, ‘ Some are ſenſual, having not the Spirit,’ Jude 19. Who muſt we now believe, the Apoſtle or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in that you will affirm that which the apoſtle doth deny.

Then thou ſayeſt, I bring other vain arguments to prove, that every one hath not the Spirit of Chriſt. This one is enough to prove it, that the Apoſtle ſaith, ‘ Some men have it not.’ But that which thou calleſt vain, I am ſure neither thou, nor any of thy fellows, are able to anſwer. One is to this purpoſe: the devils are ſo convinced of ſin, that they did fear the torment that was to come upon them for their ſins; and did fear alſo that the Son of man was come to torment them for their ſins; and yet the devils have not the Spirit of Chriſt: So that it is evident, that we may be convinced of ſin, and yet not by the Spirit of Chriſt. A ſecond argument, which thou calleſt vain, is this: Man, in his coming into the world, hath this conſcience given him, which doth convince of ſin, John 8. 9.; yet man, in his coming into the world, or as he cometh into the world, hath not the Spirit of Chriſt given him; for that muſt be received ordinarily afterward, by the preaching of the word, which is preached by the Miniſters and ſervants of Jeſus Chriſt, Acts 10. 44. ‘ While Peter ‘ yet ſpake to the people, the Holy Spirit fell on all ‘ them that heard the word.’

But farther, thou ſayeſt, Until I prove the light of Chriſt contrary to the Spirit of Chriſt, thou wilt ſay, that every man hath that which is one in union, and like the Spirit of Chriſt, even as good as the Spirit of Crhiſt in its meaſure.

*Anſ.* Friend, I have proved already, that every man hath not the Spirit of Chriſt, though they have that which thou doſt call the Spirit of Chriſt, which is conſcience and nature itſelf. And this I ſay again, that thou haſt liad open thy weakneſs very much, to ſay that every man hath that which is as good as the Spirit of Chriſt. Friend, ſeeing the ſcriptures ſay, ſome have not the Spirit of Chriſt, how durſt thou ſo blaſpheme, as to ſay, then it is as good as the Spirit of Chriſt in its meaſure. Was there ever ſuch a deal of ignorance diſcovered at one time by a man, as to ſay, that every man hath the Spirit, or that which is as good as the Spirit, though the Spirit ſaith plainly, ‘ that ſome have ‘ not the Spirit,’ as I have proved plainly, Jude 19. Friend, what is there beſides the Spirit that is as good as the Spirit? Be ſilent, and ſay no more ſo, leſt thou doſt, through ignorance or preſumption, ſet up thy conſcience or nature, as high and as good as the Spirit of Chriſt, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Chriſt.

Then thou art offended, becauſe I ſaid the devil doth deceive poor ſouls, by bidding them liſten within, and ſee if there be not that which doth convince of ſin, Friend, all men have not the Spirit, though they have that conſcience that doth convince of ſin, John 8. 9. Now ſeeing all men have not the Spirit, is it not a great deceit of the devil to perſuade poor ſouls, that becauſe they are convinced for ſin by their own conſciences, therefore they have the Spirit of Chriſt; ſurely it is from the devil. Firſt, becauſe he would make thee believe that conſcience, which is but a creature, is the Spirit of Chriſt, by whom the world was made. Again, becauſe the ſoul being perſuaded that it hath the Spirit, (when it hath it not), as all men naturally are without it, Eph. 3. 13. it is kept off from ſeeking and begging for it, being already perſuaded (falſely) that it hath it.

And whereas thou ſayeſt, the voice of the goſpel is to bid liſten within the heart, as Paul preacheth. I deny that Paul biddeth liſten within. But the ſcripture that you would fain make ſhelter for your error is this, where he ſaith, 'The word is nigh thee, even in thy mouth and in thy heart.' That is, The word of faith which we preach. Now, friend, faith is that which layeth hold of, or believeth the goſpel. And that this is the meaning read the next verſe: That (ſaith he) 'if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.' So that it is clear that the word of faith is to believe aſſuredly from the very heart, that God hath raiſed up Jeſus from the dead, out of the grave into which he was laid by Joſeph; and that he was raiſed again for my juſtification, Rom. 5. 25. as it is written, 1 Cor. 15. Moreover, brethren, (ſaith he), I declared unto you the goſpel which I preached unto you at the firſt, which alſo you have received, and wherein you ſtand, by which alſo you are ſaved, if you keep in memory, or aſſuredly believe, what I preached unto you, unleſs you have believed in vain: but what was that goſpel you preached? Why, ſaith he, ver. 3. 'I delivered unto you firſt of all, that which I alſo received; how that Chriſt died for our ſins, according to the ſcriptures; and that he was buried; and that he roſe again the third day, according to the ſcripture; and that he was ſeen of the brethren after his reſurrection' &c. The word of the goſpel, my friend, is, 'Chriſt died for our ſins according to the ſcriptures, and that he roſe again according to the ſcriptures; and that he is aſcended from his diſciples, to prepare a place for them, according to the ſcripture.'

'That he ever liveth to make interceſſion in his own perſon without, as mediator between God and man, according to the ſcripture,' Heb. 7. 25.

'That he will come again in the clouds with all his mighty angels, and before him ſhall all nations be gathered, according to the ſcriptures,' Matth. 25. 31, 32. after which time, his ſaints ſhall ever be with him, according to the ſcriptures.

Again, thou art offended in that I ſaid, Now the poor ſoul finding this to be ſo, (that it is convinced of ſin), all in haſte (if it be willing to profeſs) through ignorance of the goſpel, claps in with the motions of its own conſcience, which doth command to abſtain from this evil, and to practiſe that good. Which words of mine thou corrupteſt, and wreſteſt, and layeſt down in another form, as are to be ſeen in thy book, p. 18. But now, friend, is not he ignorant of the goſpel, which thinks his own conſcience will lead him to eternal life, by commanding to abſtain from this evil, and practiſe that good? Surely, if ſalvation comes by our conſcience, or by the convictions or commands thereof, Chriſt Jeſus died for nothing, Gal. 2. laſt verſe.

And whereas thou aſkeſt, What, and how, doth the light of the goſpel work, if not in the conſcience? I anſwer, Though the light of the Spirit of God and the goſpel be in the hearts of the elect of God, yet the goſpel-light is hid, and doth not ſhine ſo much as unto, much leſs into the conſciences of ſome of them that be loſt, 2 Cor. 4. 3, 4. that though the light of the goſpel doth ſhine, and that glorioully too in the hearts of God's elect, yet it doth not follow, that the convictions of conſcience is the goſpel; no, nor the convictions of the law neither. And again, though every one of God's elect have the light of the glorious goſpel ſhining in them, what argument is this to prove all men have the light of the goſpel ſhining in them? No, ſaith Chriſt, 'I thank thee, O Father, that thou haſt hid theſe things (the things of the goſpel) from the wiſe and prudent, and haſt revealed them to babes.' And whereas thou ſayeſt, (as I gather by thy words), that I call conſcience the light of Chriſt, I ſay, if thou meaneſt by theſe words, (the light of Chriſt), the Spirit of Chriſt, I do deny that every man hath it: but if thou calleſt conſcience the light of Chriſt, or the higheſt light that is in an unconverted man the light of Chriſt; then, I ſay, that the higheſt light that is in a natural or unconverted man, (which you call the light of Chriſt), is not able, by all its motions and convictions, nor yet by all the obedience that a man can yield to theſe convictions; I ſay, they are not able to deliver him from the wrath to come; for deliverance from that is obtained by the blood of Jeſus, which was ſhed on the croſs, without the gate of Jeruſalem, (as I have often ſaid), Eph. 1. 7. compared with Heb. 13. 12. and not any light within a natural man.

And whereas thou ſayeſt, that I ſaid, the devil counterfeits the new birth, by perſuading to follow the light of the world, I anſwer, Thou haſt moſt naughtily belied me. The words that I ſaid (ſpeaking of the devil before) are theſe; Now he counterfeits the new birth (ſaid I) by perſuading them that it is wrought by following the light that they brought into the world with them; as is clearly ſeen in my book, p. 76. Friend, I wonder that you ſhould ſo boldly profeſs yourſelf to be led by the Spirit of Chriſt, when you make it manifeſt, that you are guided by the ſpirit of Satan, Was not he a liar? and haſt not thou been led by a lying ſpirit alſo, in wreſting of my words as thou haſt done?

But I do freely declare again, that Satan doth deceive thoſe ſouls, whom he perſuades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given the elect afterwards; neither have all men the Spirit. And he that hath the new birth, muſt have it by, and through the Spirit; as it is written, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.' Therefore, if men do not bring the Spirit into the world with them, and if nothing without the Spirit, or nothing but the Spirit, will or can work the new birth in a man; it muſt needs follow, that they who think the new birth is wrought by that light or conſcience which they brought into the world with them, muſt needs be beguiled by Satan.

I do paſs by many of thy raging expreſſions, which I might juſtly charge with much unrighteouſneſs; but I know the time is ſhort, and then whatſoever thou haſt done in ſecret, ſhall be laid open upon the houſe-tops, therefore I forbear them.

Again, thou art offended becauſe I ſaid, now Satan makes the ſoul believe he is its friend, and that he is a goſpel-miniſter, 2 Cor. 11. 14.; and if the ſoul will be led by what ſhall be known to it, from the light or conſcience within, it ſhall not need to fear, but it ſhall do well, p. 76. of my book. I ſaid it then, and I ſay it now; and I know that he that doth think to be born again by following his conſcience, or any other light that is an unregenerate man, will be deceived, and ſhall one day know that there is a difference between conſcience and Chriſt; between the light of nature and the Spirit of God.

But you may ſay, how can you prove that conſcience is not of the ſame nature of the Spirit of Chriſt? *Anſ.* 1. They that are unbelieving, even their conſcience is defiled, Titus 1. 15. But ſo cannot be the Spirit of Chriſt. 2. Conſcience is not of the ſame nature with the Spirit of Chriſt, for conſcience may be hardened or ſeared with an hot iron; as it is written 1 Tim. 4. 3. but ſo cannot the Spirit of Chriſt. 3. Our conſciences naturally are evil, 'having (ſaith the ſcripture) our hearts ſprinkled from an evil conſcience,' Heb. 10. 22. but ſo is not the Spirit of Chriſt.

But again, whereas you ſaid, that I ſaid, they will not ſpeak except the Spirit move them, &c. thou doſt falſely ſpeak of me, and again doſt corrupt my words; for I ſaid, now they will not ſpeak except their ſpirit move them: I do not ſay the Spirit of Chriſt, (ſaid I), friend; if you can be led to life by your own ſpirit, if your own ſpirit will learn you the things of the Spirit of God; and if you can ſpeak them with and in your own ſpirit, in that demonſtration that they are ſpoken, when they are ſpoken in the Spirit of Chriſt, (which all men have not), then ſay, that I ſpeak falſe things; but till that time hold your peace. Thus I paſs by thy 19th page, leaving many of thy ſcolding terms to thyſelf. The next thing thou ſayeſt, is, that I did run but was not ſent, like unto my forefathers; and therefore ſayeſt thou, I do not profit the people at all. *Anſ.* Which accuſation of thine I ſhall leave to be taken notice of by the people of God in the country where I dwell, who will teſtify the contrary for me, ſetting aſide the carnal miniſtry, with their retinue; who are as mad againſt me as thyſelf.

But farther, thou art ſomewhat diſtempered, and diſcontented that I ſaid, Many ſad and horrible doctrines are vented by you. And you ſaid, I named nothing. *Anſ.* I need not, thine own ſpeech betrayeth thee, that thou art one of them, that do ſuch things; and I need go no further than thy own mouth and doctrine. But if it will be more ſatisfaction to tell you wherein they of your ſociety do hold ſad doctrine, I ſhall.

1. Therefore your ſociety do hold and affirm, that that man which was hanged on the croſs between two thieves, called *Jeſus*, in his perſon is within you, contrary to the ſcripture, Acts 1. 11.

2. You ſay that Chriſt is crucified within, dead within, riſen and aſcended within; which alſo you have no word of ſcripture to prove.

3. Your ſociety affirm, that the coming of the Spirit into the hearts of believers, is Chriſt his ſecond coming, when the ſcriptures do plainly hold forth, that the coming of Chriſt in the Spirit was before his coming in the fleſh; as in 1 Pet. 1. 10, 11. where the apoſtle ſpeaking of the prophets inquiring into the great ſalvation which was afterwards to be accompliſhed, ſaith, ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſighify; when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow.

Mark, here is the Spirit of Chriſt in the prophets, long before the firſt coming of Chriſt in the fleſh, which was, when he was born of Mary the Virgin; the Spirit of Chriſt, ſaith he, did teſtify before hand the ſuffering of Chriſt, to the prophets, which were before Chriſt came in the fleſh, as the ſcriptures hold forth plentifully.

But again, you deny the ſecond coming of that very man with that very body, which was born of the Virgin Mary; and ſay, his ſecond coming is not his coming again perſonally, but his coming in the Spirit only; and that is all you look for, when the ſcripture ſaith, 'That 'ſame Jeſus (who appeared to his diſciples after his paſſion, Acts 1. 3.) ſhall ſo come, even as they did ſee 'him depart from them into heaven, which was a very 'man, as well as very God.' And will come again, a very man, as well as very God, at the end of the world: For it is that man, namely, he that was crucified, whom God raiſed again, muſt be the judge of quick and dead, Acts 10. 39.—42. ſeriouſly compared.

Again, you ſay, that every man hath the Spirit of Chriſt, which is a ſad doctrine, becauſe contrary to the ſcripture, Jude 19. And you ſay, there is that in every man which is as good as the Spirit of Chriſt; which is a blaſphemous doctrine. Beſides many other things which they of your own ſpirit have moſt ſadly ſpoken, which I ſhall not mention, being ſo commonly known to the ſaints of the Lord, before whom you have openly, and without fear, (at leaſt in ſhew), ſpoken. Which will doubtleſs be laid open to your ſorrow and great amazement, at the appearing of our Lord Jeſus Chriſt.

Then thou art offended becauſe I ſaid I wonder that the Lord doth not either cauſe the ground to open her mouth and ſwallow you up, or elſe ſuffer the devil to fetch you away, to the aſtoniſhing the whole world. Certainly, Korah, Dathan, and Abiram, did not ſo horribly tranſgreſs, as you have done; yet his hand on them (no queſtion) was as it were the aſtoniſhment of the world. Therefore I may well wonder that you are not ſerved ſo. Only this I conſider, it may be you have not yet filled up the meaſure of your wickedneſs; therefore is not the hand of God as yet upon you.

The next thing I take notice of is, that thou findeſt fault with mine anſwer to this queſtion. But doth not the ſcripture ſay, 'that is the Spirit of Chriſt that doth 'convince of ſin?' Thou ſayeſt it is a good queſtion, but I have confounded it in the anſwer, and not anſwered plainly. Wherefore I ſhall not at all ſtick at the pains to give the reader in brief ſome of the heads of the anſwer I then gave to it word for word, or to the ſame purpoſe. The anſwer was, yes, the Spirit doth convince of ſin. But for the better underſtanding of this place, I ſhall lay down this, ſaid I, That there are two things ſpoken of in ſcripture, that do manifeſt or convince of ſin. Firſt, the law, Rom. 3. 20.: 'For by the 'law is the knowledge of ſin.' Secondly, The Spirit of Chriſt doth alſo the ſame, as it is written, 'And when he is come, he will convince the world of ſin, John 16. 7, 8, 9. Now ſay I, ſometimes the law itſelf, by its own power doth manifeſt ſin, as in the caſe of Judas, who was ſo far from having the Spirit of Chriſt, that the devil had very great poſſeſſion of him. Which things my adverſary doth wrangle at, yet dares not affirm the contrary; only ſaith this, he had the righteous law of God written in his heart; which thing is not the Spirit of Chriſt: 'The law is not of faith.' The law is not the comforter, but rather a tormenter; yet the Spirit of Chriſt is a comforter. Again, ſay I, the Spirit of Chriſt doth take the law, and doth effectually convince of ſin, &c. Then I put forth another queſtion, ſaying, But how ſhould I know whether I am convinced by the law alone, or whether the law be effectually ſet home by the Spirit? To which I anſwer, When the law doth convince by its own power, it doth convince only of ſins againſt the law, as lying, ſwearing, ſtealing, &c. pronouncing an horrible curſe againſt thee if thou fulfil it not, and there leaves thee; but gives thee no power to fulfil it completely and continually; which thou muſt do, if thou be ſaved thereby. With which my adverſary is much offended, alſo ſaying, That I am confounded in my diſcourſe, and ſo leaves me, confuting none of my words by holy ſcripture, but falls a railing, becauſe I reckon Phariſees and Quakers together.

Only thus much he ſaith, That I make it a light thing to be convinced by the law, and then brings in that ſcripture, 'This is the condemnation, that light is 'come into the world, and men love darkneſs rather 'than light;' cunningly corrupting of it, and would fain have you underſtand it as ſpoken of the law, when the Son of Mary ſpeaks it of himſelf, which was not the law, but the Saviour. And that he might the better go away undiſcerned, he ſaith, And the law is light therefore the light is the law (ſaith he). But I perceive that he doth not yet underſtand the difference between the light of the law and the light of the goſpel; but would fain make the law and Chriſt one Saviour; the one being but only a condemning light, and nothing elſe, the other a ſaving comfortable light. And whereas thou ſayeſt, I make it a light thing to be convinced by the law, I anſwer, The law is good, if a man uſe it lawfully, and I honour it in its place; yet if they make a Saviour of it, they make an idol of it, and wreſt it out of its proper place: Alſo, if they think that it is Chriſt, they are much deceived.

But farther, he put me to prove any ſuch diſtinction in ſcripture, as that there is any thing made mention of therein, that doth convince of ſin, beſide the Spirit of Chriſt: which thing I have already anſwered; where I ſaid, the ſcripture ſaith, 'By the law is the know- 'ledge of ſin,' Rom. 3. 20. And again, doth not even nature itſelf teach you, that it is a ſhame for a man to wear long hair? 2 Cor. 11. 14.; and alſo conſcience? which are neither of them the Spirit of Chriſt, but much inferior to the ſame: yet this alſo convinceth of ſin, John 8. 9.

But to the other thing, which is the anſwer that I give in my book to this objection: But I am not only convinced of my ſins, (may ſome ſay), but have alſo ſome power againſt my ſins; ſo that I do in ſome meaſure abſtain from the ſins forbidden in the law. And becauſe I ſay, this thou mayſt have and do, as thou thinkeſt, perfectly too [as thou thinks, mark that] as thoſe fond hypocrites called *Quakers* [think] that they alſo do, and yet be but a natural man. Here my adverſary is very much offended, and calls me perverter of the right way of the Lord; and ſaith, Shew me any natural man in the ſcripture that hath done it. Whereas, had he been but willing to have laid down the ſcriptures I brought to prove it, he needed not to have looked for a ſecond anſwer; but becauſe he would have it again, I will therefore ſhew you, that natural men, merely by nature, may be convinced, and abſtain from thoſe things forbidden in the law, and think they do it perfectly; nay, they do the things contained in the law. For ſaith the apoſtle, Rom. 2. 14. 'When the Gentiles, which 'have not the law, do by nature (mark do by nature) 'the things contained in the law, theſe (the Gentiles) 'having not the law, are a law to themſelves.' Mark, the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light alſo that they have, it is themſelves, being a law to themſelves; that is, their conſciences (being of themſelves) bearing them witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another, though they cannot be ſaved thereby, ver. 15. Again, when Paul was a natural man, and a perſecutor of Jeſus Chriſt, he ſaith of himſelf, that then he was, touching the righteouſneſs of the law, blameleſs, Phil. 3. 6. And whereas thou ſayeſt, Thou hadſt rather chuſe to be one of thoſe who abſtain from thoſe things forbidden in the law, and to have power over ſin, than to live in the tranſgreſſion of the law. This is fair ſpoken; and it doth ſhew, that thou art under the convictions of the law; and if it be no worſe, I fear thy ſtate the leſs, though it be bad enough; yet this I ſay, if thy ſoul be not ſaved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himſelf in his own perſon, thou, notwithſtanding, wilt fall ſhort of eternal life: ‘For by the works ‘of the law ſhall no fleſh living be juſtified,’ Rom. 3. 20; though by it be the knowledge of ſin, and a command to abſtain from the ſame. And thus have I ſpoken to thy 21ſt page.

But farther thou ſayeſt, That thou feareſt I worſhip the name *Mary*, becauſe I mention her name ſo much.

*Anſ.* If thou hadſt ſaid, I worſhip her Son, thou hadſt ſaid truly (I hope). But is not thy ſpite more againſt her Son than her? I doubt it is; for neither thou nor thy companions can endure that one ſhould ſay, he is ſtill the ſame that was born of Mary, fleſh and bones, a very man, now abſent from his people, tho' in them in his Spirit.

Again, thou ſayeſt I ſaid, That as he is God, Chriſt lighteneth every man that comes into the world; which thing again I ſay. What then? Then ſay you, I will mind you of one ſcripture, which you yourſelf have quoted, which ſaith, ‘The law is light,’ Prov. 4. 23. Therefore ſayeſt thou, The light is the law. Give me leave here to take thy words in twain: Firſt, If, when thou ſayeſt, Then the law is light, thou mean, the light of the law is the light of the law, and no more, thou ſayeſt right. But if thou mean the light of the law is the light of the goſpel, or the Spirit of Chriſt, I muſt needs reprove thee. For I tell thee again, the law is not of faith: the law makes nothing perfect, Heb. 7. 19. The law is but a weak and unprofitable thing, as to juſtification, Heb. 7. 17.; though, as I ſaid before, it is good if it be uſed lawfully; which is not to ſeek or look for juſtification thereby, nor yet to ſay, it is the Spirit of Chriſt.

Then farther, thou art offended, becauſe I ſaid, When the Spirit of Chriſt convinceth, it convinceth of more ſins than the ſins againſt the law. Friend, will the law ſhew a man that his righteouſneſs is ſin and dung? No: For though the law will ſhew a man that his failing in the acts of righteouſneſs is ſin; yet I queſtion whether the law will ſhew, that a man's own righteouſneſs is ſin. For there is in ſcripture ſaith, it doth, or can. Secondly, Shew me, if thou canſt, that the ſin of unbelief is ſpoken againſt in all the ten commandments, or that called the Moral law. But now the Spirit of Chriſt convinceth of unbelief; that is, it ſheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the croſs, &c; I ſay, it ſheweth, that thoſe who do not lay hold on what he hath done and ſuffered without them in his own body on the tree, (through the operation of his Spirit, which he hath promiſed to give to them that aſk him), or elſe they have not yet been convinced of the ſin of unbelief, and ſo are ſtill in a periſhing condition, notwithſtanding their ſtrict obedience to the light within them, or to the law. And now tell me, you that deſire to mingle the law and the goſpel together, and to make of both one and the ſame goſpel of Chriſt, did you ever ſee yourſelves undone and loſt, unleſs the righteouſneſs, blood, death, reſurrection, and interceſſion, of that man Chriſt Jeſus, (in his own perſon), was imputed to you? and until you could by faith own it as done for you, and counted yours by imputation, yea, or no? Nay rather, have you not ſet up your conſciences, and the law, and counted your obedience to them better, and of more value, than the obedience of the the Son of Mary without you, to be imputed to you? and if ſo, it is becauſe you have not been ſavingly convinced by the Spirit of Chriſt of the ſin of unbelief.

Other things thou doſt quarrel againſt, but ſeeing they are in effect the ſame with the former, I paſs them by; and ſhall come to the next thing thou doſt think to cacth me withal, and that is, becauſe I ſay, that God only is the Saviour, there is none beſides him. Therefore ſayeſt thou, How contrary is this to that in page 24. where I ſay, How wickedly are they deluded, who own Chriſt no otherwiſe than as he was before the world began. Now this is no contradiction as thou wouldſt have it; for though I ſay there is none but God our Saviour, yet I did alſo then in my book ſhew how he was our Saviour, namely, in that he came into the world, being born of a Virgin, made under the law, by his obedience in that nature, by ſuffering in that nature, by his riſing again in that nature, and by carrying that nature into heaven with him, as the ſcriptures at large declare; and therefore, though I ſay God is our Saviour, and none beſides he; yet they that own him to be the Saviour no otherwiſe than he was before the world began, are ſuch as deny that he is come in the fleſh, and ſo are of Antichriſt, 1 John 2. For before God could actually be a Saviour, he muſt partake of another nature than the divine, even the nature of man Heb. 2. 14, 15.

Again, thou ſayeſt, it is a ſlander put upon the Quakers, to ſay, they ſlight the reſurrection. *Anſ.* What ſay you? Do you believe the reſurrection of the body after it is laid in the grave? Do you believe that the ſaints that have been this four or five thouſands years in their graves ſhall riſe, and alſo the wicked, each one with that very body wherein they acted in this world, ſome to everlaſting life, and ſome to everlaſting contempt? Anſwer plainly, and clear yourſelves, but I know you dare not, for you deny theſe things. But if you ſpeak doubtfully of covertly in anſwer thereunto, I doubt not but God will help me to find you out, and lay open your folly; if I ſhall live till another cavil by you be put forth againſt the truth.

The next thing thou cavilleſt at is, that query raiſed from Eph. 4. 10. and thou ſayeſt I have not anſwered it. You ſhould have anſwered it better, or elſe have confuted that anſwer I gave unto it, and then you had done ſomething. But the great thing that troubles thee is, becauſe I ſay, (further in my book), he that aſcended from his diſciples, was a very man; For, ‘handle ‘me and ſee, (ſaith Chriſt), a ſpirit hath not fleſh and ‘bones, as you ſee me have.’ Now, let the adverſary ſhew by the ſcripture, (ſaid I), that there is in them any place called *heaven*, which is able to contain a man of ſome four or five foot long, (or a competent man of fleſh and bones), for the ſpace of ſixteen hundred years, but that above the clouds, which troubles thee ſo, that it makes thy tongue run thou canſt not tell how; but know, that when the Son of Man ſhall come from heaven to judge the world in righteouſneſs, that which thou calleſt fooliſhneſs now, thou wilt find a truth then to thy own wrong, if thou cloſe not in with him, who ſaid, ‘Handle me and ſee, for a ſpirit hath not fleſh ‘and bones as you ſee me have. Luke 24. 38, 39, 40.

Another thing that thou are troubled at is, in that I do reckon the Quakers to be of the deluding party; when, alas! all men that have eyes to ſee, may eaſily diſcern, that you are of that generation, as will appear in part by your own expreſſions, both now, and alſo at other times. But that you may take off the brand from yourſelves, you ſay, that the falſe prophets and Antichriſt were in the apoſtles days, as though there ſhould be no falſe prophets now, when the time we live in doth manifeſtly declare and hold forth that there are many who at this day ſeek to beguile unſtable ſouls, of which ſort you are not the leaſt, though, for ought I can learn as yet, you are the laſt, (that are come into the world); but, that you may the better ſhift it from yourſelves, you ſay, that in thoſe days there was not a Quaker heard of; namely, in the days of John. Friend, thou haſt rightly ſaid, there was not a Quaker heard of indeed, though there were many Chriſtians heard of then.

By this you yourſelves do confeſs, that you are a new upſtart ſect, which was at other times in the world, though Chriſtian ſaints have been always in the world. Friend, here, like a man in the dark, in ſeeking to keep thyſelf out of one ditch, thou art fallen into another; inſtead of proving yourſelves no falſe prophets, you prove yourſelves no Chriſtians; ſaying, There was not a Quaker heard of then. But if Quakers had been Chriſtians, then they would have been heard of to the glory of God and his Chriſt.

Again, to defend thyſelf, thou throweſt the dirt in my face, ſaying, If we ſhould diligently trace thee, we ſhould find thee in their ſteps, meaning falſe prophets, through famed words, through covetouſneſs, making merchandice of ſouls, loving the wages of unrighteouſneſs.

Friend, doſt thou ſpeak this as from thy own knowledge, or did any other tell thee ſo? However, that ſpirit that led thee out of this way, is a lying ſpirit. For though I be poor, and of no repute in the world as to outward things; yet through grace I have learned, by the example of the apoſtle, to preach the truth; and alſo to work with my hands, both for mine own living, and for thoſe that are with me, when I have opportunity. And I truſt that the Lord Jeſus, who hath helped me to reject the wages of unrighteouſneſs hitherto, will alſo help me ſtill, ſo that I ſhall deſtribute that which God hath given me freely, and not for filthy lucres ſake. Other things I might ſpeak in vindication of my practice in this thing: But aſk of others, and they will tell thee, that the things, I ſay are truth; and hereafter have a care of receiving any thing by hearſay only, leſt you be found a publiſher of thoſe lies which are brought to you by others, and ſo render yourſelf the leſs credible: but be it ſo.

And as for your thinking, that to drink water, and wear no hatbands, is not walking after your own luſts; I ſay, that whatſoever men do make a religion out of, having no warrent for it in the ſcripture, is but walking after their own luſts, and not after the ſpirit of God. Thus have I paſſed the 23d page.

And leſt you ſhould think that the Quakers are not ſuch as condemned me and others for preaching according to the ſcriptures, as you would fain clear yourſelves of this charge laid againſt you in my book, by your ſaying, you deny the accuſation to be true upon any of the Quakers; I ſhall therefore tell you of your ſiſter Anne Blackly, who did bid me, in the audience of many, To throw away the ſcriptures. To which I anſwered, No; for then the devil would be too hard for me.

And again, becauſe I ſaid, The man Chriſt Jeſus was above the clouds, and the heavens, now abſent from his people in the world, touching his bodily preſence, ſhe ſaid, I preached up an idol, and uſed conjuration and witchcraft. Which things I ſhould rather have deſired her to repent of, than to make her a public example for others to take warning by, but that it is expedient that your folly be laid open that others may fear to do as you have done.

But farther, thou chargeſt me with a loud crying out againſt Chriſt within. This is thy throwing of dirt in my face again; for I have ſaid it often, that if any man have not the Spirit of Chriſt, he is none of his.

Again thou ſayeſt, that in p. 203. I do take in hand to prove, or diſcover, that the doctrine of Chriſt within is a falſe opinion.

Thou doſt alſo here ſpeak falſely of me; for all that I take in hand to prove, is this, That they hold a falſe opinion, (and principles too), who hold up a Chriſt within in oppoſition to Chriſt without, who is the Saviour; as doth plainly appear by my following diſcourſe, if you read from p. 203. to the end of my book.

But, in the next place, after much railing, thou comeſt to the place where I again aſk this queſtion, Doth not the ſcripture make mention of a Chriſt within? To which I anſwer, yes; and he that hath it not is none of his.

But to lay open thy folly at laſt, thou ſayeſt, Doth not the ſcripture ſay, Chriſt is within you, except you be reprobates? and is not this thus much, are not all they reprobates, (ſay you), but they in whom Chriſt is within?

*Anſ.* They are indeed reprobates who have not Chriſt within them; but now, how is thy folly manifeſt? that in one place thou ſhouldſt confeſs ſome are reprobates, who have not Chriſt within; and yet in p. 18. of thy book, thou ſayeſt, It is given to every man. And in p. 26 of thy book, thou ſayeſt, That a meaſure of the Spirit is given to every man, and is given within him too, though the ſcripture declareth the contrary, and thyſelf alſo now at laſt. It is well thou doſt recant ſo much, as to eat thy firſt words at the laſt, or at leaſt to ſhew thyſelf unſtable in judgement: Friend, thou mayſt ſee, the more thou doſt fight againſt the truth, the more thou foileſt thyſelf; partly by helping of it, and partly by contradicting thyſelf.

One thing more thou doſt befool thyſelf with; and that is, in that thou, in the firſt place, ſayeſt thou owneſt the words in my book, and yet haſt ſpent ſome four ſheets of paper to vent thy thoughts againſt them.

But peradventure thou wilt ſay, Thoſe words that I own are not thoſe that I ſpeak againſt, but the other. To which I anſwer, There are many things in my book ſpoken of by me that are truth, which if you own, you muſt leave your profeſſing yourſelf a Quaker.

As, 1. That that man that was born of the Vrigin Mary, called Jeſus, (I ſay you will not own), that he in his own perſon, by himſelf without us, did completely bring in everlaſting life for us, by offering up himſelf once for all upon the croſs.

2. That Chriſt, who wrought out redemption for his children, did, after he had wrought it out, go away from them, and not into them, in his perſon.

3. That he ever liveth, that very man, to make interceſſion in his perſon, in the preſence of his Father without, until the end of the world.

4. That that very man who did go away from his diſciples into heaven, will come again perſonally the ſame man, the ſecond time, and before him ſhall be gathered all nations, and he ſhall judge them for their ſins; and take his to himſelf, who ſhall ſoul and body be with him to all eternity. Theſe things, I ſay, thou couldſt not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this, as in other things, I ſhall come to thy anſwers to my queries.

The firſt query that I propounded is, If thou ſayeſt that every man hath a meaſure of the Spirit of Chriſt within him; why, ſay the ſcriptures, 'Some are ſenſual, having not the Spirit.' And when Chriſt telleth his diſciples of ſending them the Spirit, he ſaith, 'the world cannot receive it.' Here, in the firſt place, thou haſt not only anſwered deceitfully, but haſt alſo corrupted my words in laying down the query, in that thou didſt leave out ſome words; for thou didſt lay it down thus: If thou ſayeſt that every man hath a meaſure of the Spirit of Chriſt within him, why ſay the ſcriptures, ſome are ſenſual, having not the Spirit; and Chriſt ſaith, 'The world cannot receive it.' (Reader, compare them both together).

Now thy anſwer is, Some are ſenſual, having not the Spirit, becauſe they receive it not; and ſome cannot receive it, becauſe they believe not on him from whence it comes. Yet ſayeſt thou, The meaſure of the Spirit is given to every man to profit withal, as the ſcriptures ſay: when there is no ſcripture ſaith, a meaſure of the Spirit is given to every man to profit withal. But again, ſee here thy ſtrange confuſion, 1. To ſay, ſome have it not; 2. To ſay every man hath it. But you would make a difference between having and receiving: but I tell thee, 'he that hath it, hath received it,' Gal. 3. 2. 'and he that hath not received it, hath it not,' Jude 19.

My ſecond query was, What is the church of God redeemed by from the curſe of the law? Is it by ſomething done within them, or by ſomething done without them. If you ſay, it is redeemed by ſomething that worketh in them, then why did the man Chriſt Jeſus hang on the croſs on Mount Calvary, without the gate of Jeruſalem, for the ſins of his children? and why do the ſcriptures ſay, 'that through this man is preached 'to us the forgiveneſs of ſins?'

The anſwer thou giveſt is, The church of God is redeemed by Chriſt Jeſus, which is revealed in all believers; and Chriſt Jeſus wrought in them mightily; and it was he that wrought in them to will and to do.' This is plain ſcripture, and the man Chriſt Jeſus (ſayeſt thou) hanged on the croſs on Mount Calvary: becauſe they wickedly judged him to be a blaſphemer, and through their envy perſecuted him to death; becauſe he bare witneſs againſt them, and as in their account he died, and hanged on the croſs, for an evil doer. And this is one ground (at leaſt) why he hanged on the croſs, &c.

Ha, friend! I had thought thou hadſt not been ſo much hardened. Art thou not aſhamed thus to ſlight the death of the man Chriſt Jeſus on the croſs, and reckon it not effectual for ſalvation? but ſayeſt, the church is redeemed by Chriſt Jeſus which is revealed within. And to confirm it, thou doſt alſo corruptly bring in two ſcriptures.

The one ſaith, ‘ whereunto I alſo labour according to ‘ his working, which worketh in me mightily.’ By which words Paul ſignifies thus much, That as God was with him in the miniſtry of the word, ſo did he alſo ſtrive according to his working which wrought in him mightily. What is this to the purpoſe? See Col. 1. 26.—30.; and alſo, the other ſcripture makes nothing to prove, that the church of God is redeemed by Chriſt within, as he is within. Only you muſt corrupt the ſcriptures, and be transformed (though miniſters of darkneſs) into an angel of light, if you will do any miſchief.

And now, that thy anſwer is falſe, I ſhall clearly prove. Firſt, becauſe thou denieſt, that redemption was wrought out for ſinners by the man Chriſt Jeſus on the croſs, or tree, on Mount Calvary; when the ſcripture ſaith plainly, that when he did hang on the tree, then did he bear all our ſins there in his own body; 1 Pet. 2. 24. And, ſecondly, in thy ſaying it is redeemed by Chriſt within, by being within; when the work of the Spirit of Chriſt in believers, is to make known to the ſoul by dwelling within, which way and how they were redeemed by the man Chriſt Jeſus on the croſs. And this I prove farther; becauſe when thou art forced to anſwer to theſe words, Why did the man Chriſt Jeſus hang on the croſs on Mount Calvary for the ſins of his children? thou ſayeſt, becauſe they wickedly judged him to be a blaſphemer. Friend, I did not aſk thee why the Jews did put him to death? But why was he crucified there for the ſins of his children? But thou willing to cover over thine error, goeſt on cunningly, ſaying, and through their envy they perſecuted him to death, for an evil doer. This is one ground at leaſt, &c.

Friend, But that thou art aſhamed to own the goſpel of Jeſus Chriſt, thou wouldſt have ſaid, he was crucified there for the ſins of the world; and ‘ by his offer‘ing up of himſelf upon the croſs, he did for ever per‘fect them that are ſanctified.’ Nay, thou wouldſt have ſtudied to exalt his dying there; firſt, by ſhewing what a ſad condition we were in without it: Secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity againſt the things of God, as is clearly ſeen by thoſe that have indeed the Spirit of God in them, and are enabled thereby to diſcern you. And though you ſay, there is no other that can forgive ſin, nor the blood of any other that can take away ſin, but the blood of God: yet thou denieſt that the blood of him who was, and is truly God as well as man, Chriſt Jeſus; I ſay thou denieſt that his blood that was ſhed without Jeruſalem gates, doth waſh away ſin from the ſaints of God; and cunningly (though not at this time uttered) concluding that the blood of God was ſhed for ſin on a croſs within. If it be not ſo, then call me a liar; but it will clearly appear ſo to be in your anſwer to my third query.

My 3d query is, What ſcripture have you to prove, that Chriſt is, or was crucified within you, dead within you, riſen within you, aſcended within you?

Thy anſwer is, There is no ſcripture that mentions every of our names in particular; and thy query (ſayeſt thou) is raiſed from a miſunderſtanding of us, So I judge: but Chriſt is within us, that we do not deny, and he is the Lamb that was ſlain in the ſtreets of the great city, which is ſpiritually called Sodom, and Egypt, (mind ſpiritually), and he is now riſen, and aſcended. This we know, and leave thee to receive a farther anſwer from them that are led by a ſpirit of deluſion.

Friend, How doſt thou run about the buſh, ſeeking to ſcrabble up an anſwer, but findeſt not a right one, and wouldſt alſo fain hold out that Chriſt is, or was crucified within, dead within, riſen and aſcended within: but ſeeing thou canſt not with or by the ſcriptures give an anſwer; then ſeeing thyſelf left of them, through the ſtrength of carnal reaſon, thou goeſt about this way: Is there any of our names made mention of in ſcripture, or to that purpoſe; and wouldſt fain infer from thence, that becauſe we have names, though not mentioned in ſcripture, therefore Chriſt is, and was crucified within, though not mentioned in the ſcriptures. Friend, Thy ſophiſtry deceives thee.

The ſecond argument, which is like the firſt, is this, He is the Lamb ſlain in the ſtreets of the great city, ſpiritually called Sodom, and Egypt. Now, from the word *ſpiritually*, thou wouldſt willingly infer alſo, that Chriſt is and was crucified within, dead within, and riſen within you; and therefore thou ſayeſt, (mind ſpiritually). Friend, I may well mind thy ſpiritual wickedneſs, by which thou wouldſt willingly cover thy hereſy, but it will not be. Though thou dare not ſpeak plainly in ſo many words, yet the thoughts of thy heart are made manifeſt, by the words that flow from thee.

Ah, friend! That thou couldſt but cloſe with the truth, and venture thy ſoul upon what was done by Jeſus on the croſs without the gates of Jeruſalem, for it is by and through that blood, that was there ſhed, that we have redemption, Heb. 13 12. compared with Col. 1. 20. and remiſſion of ſins, Eph. 1. 7.; & 1 Pet. 2. 24.

My fourth query was, Is that very man that was crucified between two thieves, whoſe name was Jeſus the Son of Mary, is he the very Chriſt of God, yea, or nay?

Thy anſwer is, Yes, he is the very Chriſt of God, which was before the world was, by whom the world was made, who was made manifeſt from Mary's womb, and was perſecuted to death by the ſcribes and Phariſees, in whoſe ſteps thou tradeſt, in aſking ſubtile queſtions to enſnare the innocent, as they did. Read thy example (ſayſt thou) and thyſelf to be an enemy to God's Chriſt.

This anſwer is doubtfully given. I did not aſk thee, whether he was the Chriſt of God, that was before the world was; but I aſked thee, whether he was the Chriſt of God, that did hang between two thieves on Mount Calvary. Now I know the Chriſt of God was before the world was; but thou art afraid to look upon him as ſuffering on the croſs on Mount Calvary, between two thieves for our ſins. But, contrarywiſe, would willingly own him to be no otherwiſe but as he was before the world, which thing is very dangerous; for he that doth ſo, doth lay aſide all things that, in his own perſon, he did in the fleſh that he took from the Virgin Mary, as to juſtification and ſalvation; only ſuppoſing him to be but an example, and ſo beſpatters all his merit and righteouſneſs, by your falſe concluſions, which in his own perſon he accompliſhed for our juſtification.

And, friend, hadſt thou not been afraid of thyſelf, thou wouldſt have been ſo far from calling theſe my queries ſubtil queſtions, that thou wouldſt have owned them, and have given a ſober Chriſtian anſwer to them, inſtead of a railing accuſation. But it matters not, it hath but made thee ſhew thyſelf the more, which peradventure for a time might otherwiſe have lien hid.

My fifth query was, Is that very man, with that very body, within you, yea, or no? To which thou anſwereſt, The very Chriſt of God is within us, we dare not deny him; and we are members of his body, of his fleſh, and of his bones, as the Epheſians were: They that are led with a ſpirit of deluſion, ſhall anſwer the reſt of this thy query, if they will.

Thy anſwer is nothing to the queſtion; for I did not aſk, whether the Spirit of Chriſt was in thee? (though I queſtion the truth of that); but I aſked you, whether that very man, with that very body, (or the body of Chriſt that was hanged on the croſs), be within you? But I ſee you are minded to famble, and will not anſwer plainly. But thou anſwereſt, ſaying, We are members of his body, of his fleſh, and of his bones, as the Epheſians were. This is nothing to the purpoſe neither; for it is one thing for a man to be a member of the fleſh and bones of Chriſt, and another thing to have the fleſh and bones of Chriſt within him. What, becauſe believers are members one of another, muſt they therefore be alſo one in another? No. Even ſo, though a believer be a member of the body, fleſh, and bones of Chriſt, it doth not therefore follow, that Chriſt, fleſh and bones, is within him. But thou art loth to diſcover thyſelf in plain terms, though thou art made manifeſt full ſore againſt thy will; for thou doſt here alſo, though very cunningly, ſignify, that thou owneſt Chriſt no otherwiſe, but as he is within. And to own him no otherwiſe, is ſtill againſt the goſpel and faith of the apoſtles, who ſaid, 'They were abſent from him while they were at home 'in the body, or here below,' 2 Cor. 5. 6.

My ſixth query was this, Was that very Jeſus, that was born of the Virgin Mary, a real man of fleſh and bones after his reſurrection out of Joſeph's ſepulchre, yea, or nay? the ſcripture ſays he was; and if ſo, then did that man go away from his diſciples, and not into them, as the ſcriptures declare; or did he with that body of fleſh go into his diſciples, as ſome fond dreamers think?

Thy anſwer is, What the ſcripture ſpeaks of Chriſt we own to be truth, and own him to be what the ſcriptures ſpeak of him; and all mens imaginations of him we deny, and their falſe interpretations of the ſcripture concerning him. And let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witneſs of according to the ſcriptures. And thus far I anſwer in behalf of the Quakers; and let them that are led with a ſpirit of deluſion anſwer the reſt, which concerns themſelves.

This anſwer hath ſome pretended fairneſs in it. But yet we know you, that you can wreſt the ſcriptures to your own deſtruction; and that is clear, in that though you ſay you own him as the ſcriptures ſpeak of him, yet you deny him as the ſcriptures ſpeak of him in part. And if at any time you plead one truth, it is that you might, by your corrupt dealing with that, claſh againſt another; As for inſtance, 1. You profeſs you own Chriſt within, but withal, with that doctrine, you will ſmite againſt the doctrine of Chriſt Jeſus in his perſon without, and deny that, though that is a truth, as is alſo the other. 2. You do uſe that truth of the reſurrection of ſaints from a ſtate of nature to a ſtate of grace, to fight againſt that truth of the reſurrection of the bodies of ſaints out of their graves, together with other things that I might add; as your holding forth the interceſſion of the Spirit of Chriſt within, in oppoſition to the interceſſion of Chriſt in his perſon without in the heavens. Which things being thus done, they ſhew forth a great deal either of ignorance or preſumtion, knowingly to fight againſt the truth. And in this, that thou anſwereſt ſo generally, and not particularly to the queſtion, it is evident that thou doſt not plainly declare thy mind, but doſt keep that in thy boſom which thou dareſt not manifeſt to the world.

My ſeventh query was, Hath that Chriſt that was with God the Father before the world was, no other body but his church? If you ſay, No, as it is your wonted courſe; then again I aſk you, What was that in which he did bear the ſins of his children? If you ſay, in his own body on the tree; then I aſk, Whether that body in which he did bear our ſins, was, or is, the church of God, yea, or no? Again, if you ſay he hath no other body but his church, then I aſk, What that was that was taken down from the croſs? But here thou putteſt a ſtop to the reſt of my words, with an &c.

Thy anſwer is, In this thou haſt not only queried, but ſlandered; therefore thy ſlander (ſayeſt thou) I do remove. It is our wonted courſe, ſayeſt thou, to ſay, that Chriſt hath no other body but his church. Thou art here a falſe accuſer. But we ſay, the church is Chriſt's body, and it is ſufficient for ſalvation to know Chriſt Jeſus to be head in us, and over us, and ourſelves to be members of his body; which thou ſayeſt is his church. And what thou intendeſt by making ſo many foldings in one query, ſayeſt thou, it may be judged it is to inſnare; and in that thou anſwereſt, thou anſwereſt thyſelf for us in ſome things, that thou mighteſt have a further ground to lay a deeper ſnare: we do deny thee and thy ſpirit, and ſee thee to be only feeding in thy imaginations upon the report of things without the life; and thy religion ſtands in diſputes and controverſies, and queries, and many words. But our religion ſtands in the exerciſe of a pure conſcience towards God and towards man, whether we ſpeak or be ſilent. Theſe are thy words.

*Anſ.* Now in my query thou ſayeſt, I ſlander, in that I ſay, you *Quakers* allow of no other body of Chriſt, but the church of Chriſt. Yet doſt thou not clear thyſelf at all, only thou wouldſt ſay ſomething to dazzle the eyes of the ignorant. But, friend, if thou wouldſt have made it appear that I ſlander, in ſaying, you own no other body but the church; you ſhould have ſaid yes, we do own this, That Chriſt hath a body that is now in glory, aſcended from his diſciples, according to the ſcripture, Acts 1. 3. compared with ver. 9, 10, 11. But thou doeſt only fling up a few words into the air, that thou mighteſt thereby puzzle thy ſimple reader. But I bleſs God, for my part I do ſee thee, that thou doeſt like a beguiled man, ſeek by all means to beguile others. And whereas thou ſaiſt, It is ſufficient to ſalvation, to know Chriſt Jeſus as head in us, and over us. To this I anſwer, whatſoever thy meaning is by theſe words, yet there is none ſhall be ſaved, but thoſe who through the mighty operation of the Spirit of Chriſt, are enabled to apply what the man Chriſt Jeſus the Son of Mary hath done and ſuffered, and is now doing for ſinners and ſaints, (and for him), in the preſence of his Father, now aſcended in his body of fleſh and bones, from his children which are alive in this world: I ſay, there is none ſhall be ſaved, but thoſe that are thus eſtabliſhed, or ſhall be ſo, as is clear from theſe, (1 Pet. 1. 18, 19.; & 2. 24.; & 3. 18.; & 4. 1.; 2 Pet. 1. 17.; Heb. 7. 24.; & 10. 7, 9. & 7. 24, 25.; & 13. 12.; 1 Tim. 2. 5, 6.; Eph. 1. 7.; Acts 12. 37, 38, 39.), with many other ſcriptures. And again, when you ſay, I anſwer you in ſomething, if you mean, that the body in which he did bear the ſins of his children, is his church (for that is partly my query), then I do ſay, that your doctrine is deſperate and deviliſh; and you do thereby undervalue the death, blood, reſurrection and aſcenſion, interceſſion and ſecond coming again of that man for ſalvation; and therefore, for a better ſatisfaction to all who may read your book, I intreat you to anſwer, Did he bear our ſins in that body which is his church, or did he bear our ſins in that body that did hang on the croſs on Mount Calvary? Anſwer plainly, I beſeech you.

And now, friend, paſſing by the reſt of thy brawlings, I ſhall come to thy ſeveral queries, and ſhall anſwer to them in the ſimplicity of my ſoul, not laying down any doubtful expreſſions, but in all plainneſs, and not as you do; for the better underſtanding of them by thoſe that read them.

Theſe be the Quaker's queries, and my anſwers to them.

*Quer.* 1. Is any man juſtified in the ſight of God, but he that followeth Chriſt; and is it not a work to follow Chriſt, yea, or nay? and what is the ſight of God?

*Anſ.* He that followeth Chriſt aright muſt firſt believe in Chriſt; for how ſhall they follow him in whom they believe not? Now then the ſcripture ſaith, 'He that 'believeth on the Son hath everlaſting life, John 3. 16, 17, 18.; ſo then we are juſtified by believing; and if ſo then to follow Chriſt is rather a fruit of our believing, than juſtification itſelf. And whereas you aſk, What is the ſight of God? I anſwer, To be juſtified in the ſight of God by Jeſus Chriſt is, for God to look on ſuch poor creatures as we are, as complete, without ſpot or wrinkle, in the obedience of the man Chriſt Jeſus; 'who otherwiſe could not behold them in love, becauſe 'of their iniquity,' Heb. 1. 3.

*Quer.* 2. Whether will that faith juſtify a man which hath not works, ſeeing the ſcripture, or the Apoſtle ſaith, 'faith without works is dead:' and what is that which worketh faith, and where is it, within or without?

*Anſ.* That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works have faith. No; but contrariwiſe, men may have works yea, the works of the law of God too, and yet be under the curſe; which they could not be if they had ſaving faith. So then, if faith without works is dead, and again, if men may have works, and yet no faith, no ſaving faith I mean; then it will be good to inquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And, 1. A right ſaving faith is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Chriſt hath done in his own perſon, when he was in the world; as his birth, righteouſneſs, death, blood, reſurrection, aſcenſion and interceſſion; and to apply the virtue and merit thereof to himſelf, ſo as to ſee himſelf ſaved thereby, Rom. 3. 24, 25. ‘ Being juſtified freely by his grace;’ How? Even ‘ through the re‘ demption that is in Chriſt Jeſus, whom God hath ſet ‘ forth to be a propitiation, or reconciler, through faith ‘ in his blood,’ &c. Again, Be it known unto you, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe: Mark, all that believe (namely, in his blood which was ſhed on Mount Calvary) are juſtified from all things, from which they could not be juſtified by the law of Moſes. If the faith that applies theſe things be of the operation of God, it is very much accompanied with good works. For the love of Chriſt conſtrains us: becauſe we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the faith of this, that Chriſt died for all, Gal. 2. 20.) ſhould not henceforth live to ourſelves, but to him, that died for us, 2 Cor. 5. 14, 15.

But 2. They that deny the merits of the birth, death, righteouſneſs, blood, &c. of the man that was born of the Virgin Mary, which he fulfilled in his own perſon, by himſelf, Heb. 1. 2. I ſay, they that do not venture their ſouls on theſe glorious, myſterious truths, but deny the belief of them to be ſufficient of themſelves to ſave from hell, and all other things, and doth expect that ſalvation ſhould be obtained by ſomething that worketh in them, by working in them. It is impoſſible that theſe, though they may be, touching the righteouſneſs of the law blameleſs, (as Paul was while he was a perſecutor, Phil. 3.) to be ſaved thereby. Wherefore? becauſe they ſeek it not by the faith of Chriſt, but as it were by the works of the law, Rom. 9. 30, 31.

And whereas you aſk me, What is that which worketh faith? and where is it, within or without? I anſwer, That which worketh ſaving faith is the holy Spirit of God, which is renewed through the hearing of the word preached by the apoſtles and miniſters of Jeſus Chriſt. Now the Spirit, when it doth work, it entereth into the ſoul, and, as I ſaid before, doth enable the ſoul to believe, and lay hold on the merits of the Son of Mary, Jeſus Chriſt: ‘ For (ſaith he) when he is come, he ‘ ſhall gloriſy me; for he ſhall take of mine, and ſhew ‘ it unto you, John 16. 14.

*Quer.* 3. Whether any be juſtified but he that is born of God? and whether doth he that is born of God commit ſin? and is that within the creature, or without, that worketh the new birth?

*Anſ.* Juſtification may be taken two ways, either in the ſight of God, or in the ſight of the ſoul or creature. My meaning is, that all that are or ſhall be ſaved, are juſtified in the ſight and foreknowledge of God before the foundation of the world, Eph. 1. 4. ‘ According as ‘ he hath choſen us in him before the foundation of the ‘ world,’ &c. ‘ having predeſtinated us to the adoption ‘ of children by Jeſus Chriſt unto himſelf.’ And again, ‘ Moreover, whom he did predeſtinate, them he alſo ‘ called; and whom he called, them he alſo juſtified; ‘ and whom he juſtified, them he alſo gloriſied,’ Rom. 8. 30. Mark, all theſe things are ſpoken as being already done; predeſtinated, called, juſtified, glorified. He doth not ſay, they ſhall be, but he hath done it; that is, in and according to the fore-ordination of God.

2. Saints are ſaid to be juſtified in their own ſight or knowledge, as when God doth make manifeſt to the ſoul what he had determined before ſhould be done: ‘ Be of good cheer, thy ſins are forgiven thee.’ This is juſtification in the ſight of the creature.

And whereas you aſk me, Do they that are born of God commit ſin? to this I anſwer, They ſhall never commit the ſin againſt the Holy Ghoſt, as is the meaning of that place, 1 John 3. 19. ‘ There is a ſin unto death, and there is a ſin not unto death.’—He that is born of God ſinneth not, but keepeth himſelf; and that wicked one, mark that wicked one, the ſin unto death, toucheth him not; but they that are born of God, notwithſtanding, do daily ſin; as it is evident, Jam. 3. 2. ‘ In many things we offend all,’ ſaith he, ‘ I and you, all ‘ of us.’ And again ‘ if we ſay that we have no ſin, we ‘ deceive ourſelves, and (inſtead of having no ſin) the ‘ truth is not in us,’ 1 John 1. 8. ‘ And who can ſay, ‘ my heart is clean? There is none righteous, no not ‘ one.’ And again, ‘ There is not a juſt man upon earth ‘ that doth good, and ſinneth not.’ And I am confident that while ſome would perſuade others, that they have no ſin, their own conſciences tell them they lie; and if it be not ſo in the reſt, it is becauſe they are hardened, and given to believe a lie.

As to the latter part of your query, I anſwer, The new birth is wrought through hearing of the word preached; and yet not by conſcience, nor by the obedience to the law, or dictates of nature, but by the Spirit coming into the ſoul, and ſhewing its loſt condition, without the obedience of the Son of Mary, the Son of God, and his freeneſs and willingneſs to communicate, or give himſelf, and all his things, unto it: which being done the man is thereupon given up to God, and is become a new creature, I might ſpend much time in ſpeaking to this; but I forbear, becauſe of itſelf it is enough to fill up a ſmall volume.

*Quer.* 4. If Chriſt hath lightened all men as he is God, (as thou confeſſeſt), then hath he not lightened all men as he is the Son of God? and is not the light of God ſufficient in itſelf, to lead to God all that follow it, yea, or nay?

*Anſ.* Chriſt, as he is God, doth lighten every man that comes into the world; which light is conſcience, or otherwiſe nature itſelf, which doth alſo convince of ſin, John 8. 9: Yet Chriſt, as he is God, doth not give unto every man that Spirit that doth lead to eternal life, for all men have it not, Jude 19. 2. Chriſt, as he was and is the Son of God before the world was, being one in power and being with his Father, hath lightened every one that comes into the world, as aforeſaid; but hath not ſo, neither given them his Spirit: Some are ſenſual, &c. 3. Chriſt, as God-man, or as he came into the world to die for thoſe whom before, as God, he knew and loved: I ſay, he doth not in this way neither lighten every man with the ſaving light of life, or give unto them his holy Spirit. No: they that have been, and now are believers, do know, and can remember, that all the time of their unregenerate ſtate they were without Chriſt, Eph. 2. 12. So that here is no way or room for your doctrine, take it how you will: Chriſt hath not given to every one his Spirit.

*Second part of the query:* Is not the light of God ſufficient in itſelf to lead to God all that follow it, yea, or nay?

*Anſ.* 1. As I ſaid before, ſome are ſenſual, and have not the Spirit of Chriſt. 2. No man can come to God as a Father by adoption, but by Jeſus Chriſt. Then it muſt needs be, that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jeſus Chriſt: Yet this light that every man hath will ſhew a man there is a God, and that this God is eternal; and alſo will clear out ſomething of him to them by the things that are made. But now, if this light would lead to everlaſting life, then might the devils alſo be delivered from everlaſting damnation, ſeeing they alſo do know God as a Creator, and revenger of ſin, more perfectly than any natural man in the world, though not as a Father by adoption,

But you ſay, Doth it not lead to God all that follow it? *Anſ.* Not to be ſaved, though to be condemned, through the weakneſs and unprofitableneſs of that light, or conſcience, or the law, call it either. And I clear it thus: 1. Becauſe, if that light that every man receives were able, by our following it, to ſave us, then Chriſt needed not to have ſuffered, ſeeing all men had that light. 2. If that light that every man hath, which is conſcience, were able to lead a man to juſtification by following it, that promiſe was made in vain by Jeſus the Son of Mary, when he ſaid, ‘ I will ſend you ‘ (mark I will ſend you) the Spirit, and he ſhall lead

‘ you into all truth;’ for they had a light before. But it is evident, that that was not ſufficient, becauſe they muſt have another ſent them by Jeſus Chriſt, and that muſt be the Spirit.

*Quer.* 5. Whether is not the ſame light in him that hates it, as it is in him that loves it? John 3. If there be a difference in the light, ſhew it wherein, whether in the nature or otherwiſe.

*Anſ.* 1. That ſcripture quoted in John 3. ‘ Light is come into the world,’ &c. is not meant of that light, or conſcience, that every man hath; but the man Chriſt Jeſus is ſpeaking there of himſelf, as God-man come into the world, born of the Virgin: if thou compare ver. 19, 20, 21. with ver. 14.—18. of the ſame chapter, it is clear; for they all do ſpeak of the ſame thing, namely, the Son of Mary. And again, ſaith he, ‘ I am the light of the world.’ Now, the man Chriſt, though he was then in the world, and walked up and down in the ſame, yet he was not within any man in the world as man, (though he calls himſelf the light thereof), tho’ he was in ſome, I ſay in ſome, as God by his Spirit. Now, the light, which was the man Chriſt, was the very ſame, whether loved by ſome, or hated by others; but if you conclude every man hath Chriſt, or that light ſpoken of there, John 3. within him, that I deny, having proved the contrary.

But, ſecondly, Whether is there a difference in the light? *Anſ*, 1. There are more lights than one, there is a light that may be ſuſpected to be darkneſs, where he ſaith, ‘ If the light that is in thee be darkneſs,’ &c. Again, there is the light of the law, Prov. 6. 23. Again, conſcience alſo will convince of ſin. Now, there is none of theſe that can ſave a ſinner from the evil of his ways. Take the beſt of them, which is the righteous law of God, that cannot: For had there been a law given which might have given life, then verily righteouſneſs had come by the law. But if you conclude, that righteouſneſs, or everlaſting life, cometh by the law, you muſt conclude this again, that Chriſt did die in vain, Gal. 2. 21. So then theſe things being not able to ſave the ſoul, the next thing is, the Son of God; ‘ the Son of righteouſneſs ariſing with healing under his wings,’ he is alſo a light, and indeed the ſaving light, far ſurpaſſing all the other mentioned.

Now, though Chriſt doth not differ in himſelf, yet there is a difference in the power of theſe lights, the law and Chriſt, the one not being able to ſave, the other being able. And again, there is alſo a difference in the nature of them; the one being a condemning light, the other a ſaving light: ‘ It is Moſes that accuſeth you, (ſaith Chriſt), even Moſes in whom ye truſt.’ But do not think ſaith Chriſt, that I will accuſe you to the Father: No, ſaith he it is Moſes, or the law given by him. But again, where Chriſt ſpeaks for himſelf as a Saviour, he ſaith, ‘ God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved,’ John 3. 17. So that I ſay, 1. That light ſpoken of John 3. which is the man Chriſt, is not in every man that comes into the world. 2. That the man Chriſt, or the light ſpoken of there, is not againſt himſelf. 3. There is the light of the law, conſcience, and nature itſelf, which are in all men, which things are altogether inſufficient to ſave a man from death, by his ſeeking of juſtification thereby. Again, there is Jeſus Chriſt, he is the Saviour, but not in all men. And again, neither is the man Chriſt Jeſus the condemning light.

*Quer.* 6. Whether is it poſſible, that any can be ſaved without Chriſt manifeſted within? If no, then whether is not the doctrine of ſalvation, which is only neceſſary, to preach Chriſt within? and is it not the whole myſtery of ſalvation, God manifeſt in the fleſh?

*Anſ.* There can none be ſaved, but they that have the Spirit of Chriſt given unto them. But it is not the Spirit of Chriſt given to the elect that doth work out the ſalvation of their ſouls within them; for that was obtained by the blood of the man Chriſt Jeſus on the croſs, Heb. 9. 12. compared with Heb. 13. 12.

Again, Every one that is or ſhall be ſaved, muſt, and ſhall have the Spirit of Chriſt within them; yet doth it not follow, that to preach Chriſt (only) within, is the only doctrine of ſalvation. For then alſo the preaching of the blood of Chriſt ſhed on the croſs, as I ſaid before, muſt be of none effect. But he that doth preach the doctrine of ſalvation aright, muſt firſt begin to preach that doctrine that Paul preached in 1 Cor. 15. 1. 2, 3, 4. ‘ For I delivered unto you (ſaith he) firſt of all how that Chriſt died for our ſins, according to the ſcriptures; and that he was buried, and that he roſe again, according to the ſcriptures.’ Now Chriſt, or the Spirit of Chriſt, is received by ſuch preaching as this is, as is clear from that ſcripture, Acts 10. 38,—44. where Peter is ſpeaking of the word that was preached throughout all Judea: ‘ How God anointed Jeſus of Nazareth (or which dwelt at Nazareth) with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil; for God was with him. And we are witneſſes of all thoſe things which he did, both in the land of the Jews, and in Jeruſalem, (ſaith Peter), whom they ſlew and hanged on a tree: him God raiſed up the third day, and ſhewed him openly; not unto all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him, after his reſurrection from the dead. And he commanded us to preach to the people, and to teſtify, that it is he which was ordained of God to be the judge of quick and dead. And is that all? No; ‘ But to him give all the prophets witneſs, (to him, even Jeſus of Nazareth, whom the Jews crucified on the tree), that through his name, whoſoever believeth in him, ſhall receive remiſſion or forgiveneſs of ſins.’ Now mark, ‘ And while Peter yet ſpake theſe words, the Holy Ghoſt fell on all them that heard the word.’ While Peter ſpake theſe words, that by Jeſus of Nazareth forgiveneſs of ſins was preached to them that believe in his name, the Holy Ghoſt fell on all them that heard the word; namely, which Peter ſpake: This is the way in which the Spirit is given; namely, by preaching a crucified Chriſt. But now no man can be ſaved without Chriſt, or the Spirit of Chriſt be given to him, becauſe he cannot be able to lay hold ſavingly of, and to hope for that glory that Chriſt, as he is God-man, hath accompliſhed in his own perſon without, unleſs he have the Spirit.

But farther, thou ſayeſt, Is it not the whole myſtery of ſalvation, God manifeſted in the fleſh? *Anſ.* Truly to know that ‘ God, out of love to poor ſinners, did, in the fulneſs of time, ſend forth his only begotten Son, who is equal with his Father, to be born of a woman, and made under the law, to redeem them that are under the law, that we might receive the adoption of ſons;’ this is to know the myſtery of godlineſs. Therefore when the ſcriptures ſay, ‘ God was manifeſted in the fleſh,’ they mean, God ſent forth his Son, which was and is the word of God, God himſelf, and he was made fleſh, John 1. 14. And ſo in the nature of man he did become the Lamb of God, or the ſacrifice of God, that doth take away the ſins of the world, ver. 29. Now here I might enlarge abundantly, but that I would not be tedious.

*Quer.* 7. Whether is it not poſſible that many may profeſs as much of Chriſt without, as thou haſt ſaid of him, and yet be damned; and if this be the faith to profeſs him born, dead, riſen, and aſcended, without, then is there any unbeliever in England; ſeeing all in the outward ſound believes, and profeſſeth as much as thou haſt ſaid, yea, or nay?

*Anſ.* I know there are many that do profeſs in word, that Chriſt was born, dead, riſen and aſcended, without, and yet may be damned. Yet he that doth really with the faith of the operation of God, believe theſe things, and doth alſo apply the virtue and merit of the ſame to themſelves for juſtification and life, ſhall be ſaved: ‘ If thou ſhalt confeſs with thy mouth the Lord Jeſus; and ſhalt believe in thine heart that God raiſed him from the dead, thou ſhalt be ſaved,’ Rom. 10. 9; and alſo 1 Cor. 15. 2. ‘ By which ye are ſaved, if ye keep in memory what I preached unto you.’ What was that? why, “ how that Chriſt died for our ſins, according to the ſcriptures, that he was buried, and roſe again,’ &c.

2. It is not faith, only to talk of him with the mouth, but, as I ſaid before, to believe the ſame by the operation of the Spirit in our hearts. If this be faith, (ſayeſt thou), to profeſs hm born, dead, riſen, and aſcended

without, then is there any unbeliever in England? *Anſ.* All that profeſs this do not truly believe it: for to profeſs in word alone, and believe in heart, are two things. Secondly, If to profeſs this were the faith, yet were there a good many unbelievers in England, for the Quakers will not profeſs him aſcended without, neither making interceſſion without, but contrarywiſe ſtrike at this doctrine.

*Quer.* 8. Whether hath that man faith in Chriſt that is not changed in the nature; and is not the liar and ſlanderer an unbeliever, and of the curſed nature, yea, or no?

*Anſ.* He that hath faith in Chriſt is a new creature; and the liar and ſlanderer is an unbeliever: and if he live and die in that condition, his ſtate is very ſad, tho' if he turn there is hope for him; therefore repent and turn quickly, or elſe look to yourſelves, for you are the men, as is clear by your diſcourſe.

*Quer.* 9. Whether any receive Chriſt who receive him not into him? if not, ſhew how Chriſt can be received, and whether many profeſs him not which never receive him.

*Anſ.* Chriſt as he is man, as he was a ſacrifice for ſin, cannot be received really and perſonally into any, but yet, he that doth indeed receive the goſpel, and believe that he was a ſacrifice upon the croſs for his ſins, doth and hath alſo received his Spirit into him, which giveth him the comfort of theſe things, John 14 26. And ſecondly, There are very many that profeſs him, that at the day of judgement will fall ſhort of eternal life, notwithſtanding all their profeſſion; for as I ſaid before, it is not the profeſſor, but the ſound believer that ſhall be ſaved by him. But let the reader mark how thou condemneſt thy own doctrine by this query; for thou granteſt many profeſs Chriſt that never receive him. How then hath every man Chriſt, or the light of Chriſt within him? if it be within him, either he muſt receive it, or ſnatch it by force againſt the will of another, however the ſcripture ſaith, 'what is it that thou hath not received?' (yet all men have not received that), Jude 19.

*Quer.* 10. Whether to preach for hire, for gifts and rewards, and to divine for money, and to make merchandiſe of the people for ſo much a year for preaching to them, be not true marks and ſigns of falſe prophets? or can any give truer ſigns of falſe prophets than Iſaiah and Micah give, yea, or nay?

*Anſ.* There are a company of dumb dogs that are crept into the nation, that love, give ye, and deſire to bear rule by their means; and they are every one for his gain from their quarter. Secondly, There are a company of wolves crept out alſo, having wrapped themſelves about with ſheeps cloathing, and theſe are both alike abominable to the Lord. Neither can a man give a more right deſcription of a falſe prophet, than the prophets and Chriſt, with his apoſtles, did give, therefore examine yourſelves.

*Quer.* 11. Whether muſt not the devil be chained before Chriſt reign? and what is that which chains him? and whether art thou come to one of the days of the thouſand years, yea, or no?

*Anſ.* Chriſt hath two ſeveral times wherein Satan muſt be bound by him, one is at the converſion of ſinners, the other when he ſhall come the ſecond time, and perſonally appear, and reign in the world to come.

Again, Whether I am come to one of the days of the thouſand years? *Anſ.* No, becauſe he that doth reign with Chriſt one of theſe days, 'ſhall live and reign 'with Chriſt a thouſand years,' Rev. 20. 4. But there is never a believer in the world, that doth, or in any likelihood ſhall live half ſo long, before they die or be changed at the coming of the man Chriſt Jeſus.

*Quer.* 12. Whether doſt thou know any Chriſt, preach or profeſs any Chriſt, who hath not lightened every man that comes into the world with the light of life, or of condemnation? And is he not a deceiver, that exhorts people for ſalvation to any other thing than the light of Chriſt, yea, or no? And how hath Chriſt lightened every man if not within him?

*Anſ.* That Chriſt I preach, is the Chriſt of God, who as he is God hath lightened every man that comes into the world with conſcience, and the law, which is the light of condemnation, but not of life; for the law is the miniſtration of condemnation, 1 Cor. 7. 8.: And all men have the law and conſcience; but theſe will not ſave them. Again, there are ſome that do indeed enjoy the light of life. And whereas thou aſkeſt, Is not he a deceiver, that exhorts people to any thing elſe than the light of Chriſt? *Anſ.* He that telleth any man that the miniſtration of condemnation will ſave him, which is the law, he is a liar, and a deceiver; but he that exhorts people to lay hold on what the man Chriſt Jeſus hath done in his own perſon for ſinners, and preſſeth ſouls to venture upon that for ſalvation, preacheth the truth. Thirdly, Chriſt hath given to every one the law, and conſcience within him; yet theſe are not able to ſave him: but let him follow the righteouſneſs of the law never ſo much, yet if he be not directed of God to fly to Jeſus the Son of Mary, and to what he hath done in his own perſon for them, he ſhall never be ſaved, Acts 4. 12.

Friend, Thus have I, with all plainneſs of ſpeech, anſwered thy queries, and I fear not at all but I have ſpoken the truth as it is in Jeſus. And as for committing them to the judgement of others, as thou wouldſt have me, let others ſay what they will. I am ſure I have ſpoken the truth of God; and I make no queſtion but at the ſecond coming of my Lord Jeſus from heaven to judge the world, theſe things I ſhall not be aſhamed of; neither am I now; but am ready, if God ſhall give me life, to ſpeak the ſame things to any man, face to face; and I deſire thee, and all, even as many as ſhall read or hear this treatiſe, to conſider and look to themſelves, leſt they ſin againſt God ſo much in their lifetime by rejecting theſe truths, that it ſhall never be forgiven them to all eternity, though they repent them of their rejecting the ſame.

There is one thing more to which I ſhall ſpeak a few words, and that is, to a few words written at the end of thy book, which is called the Poſtſcript, wherein is ſeveral charges againſt myſelf and ſome others, which I ſhall ſpeak ſomewhat to.

The firſt is againſt John Burton thus: John Burton ſaid in a diſcourſe with ſome friends, that Chriſt had two bodies, and one of them is out of the ſight of the ſaints. *Anſ.* My brother Burton being abſent, I ſhall anſwer for him concerning the charge laid againſt him; and therefore, that Chriſt, who is and was before the world began, God equal with his Father, did in the fulneſs of time, take upon him a body from the Virgin Mary, which was ſo prepared by God his Father, it is evident in ſcripture; and in it after he had lived a while in the world, he did hang on the croſs, was taken down thence again, and laid in Joſeph's ſepulchre, was raiſed again, and aſcended away from his diſciples there with into glory, Acts 1. 3, 9, 10, 11.

Again, he hath another body, and that is his church, Eph. 1. ver. the laſt. Now, that he is out of the ſight of his ſaints in one of the bodies, namely, that which did hang on the croſs, it is alſo evident, 1 Tim. 6. where Paul ſpeaking of that very Jeſus, who did bear a faithful witneſs before Pontius Pilate, ſaith in ver. 16. 'Who 'only hath immortality, dwelling in the light which no 'man can approach unto, whom no man hath ſeen, nor 'can ſee;' that is, not with their mortal eyes, in that glory as yet. If you ſay ſtill, notwithſtanding this, that Chriſt as he was before the world began, hath but one body, and that to be his church; I aſk you what that was that was taken down from the croſs and laid into Joſeph's ſepulchre, Luke 23. 52, 53.

The ſecond charge is againſt myſelf, and is this; John Bunyan ſaid, Chriſt's ſecond coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words, namely, Chriſt's ſecond coming is not his coming in Spirit, thoſe I own: But the other, namely, for his coming in Spirit is no coming, is a lie, made of me by the author, Edward Borrough.

The former words were ſpoken at a meeting in Bedford, ſome Quakers being preſent, contradicting and blaſpheming: and now they could not be content with that; but they muſt make up all with a lie, and publiſh it in print. A Quaker there and I had ſome diſcourſe concerning Chriſt's ſecond coming, and he would affirm, that his coming in Spirit was his ſecond coming ſpoken of in ſcripture. Then I aſked him which was his firſt coming? He anſwered, when he was born of the Virgin, and took fleſh upon him from her. Then ſaid I, I ſhall eaſily prove, that his coming in the Spirit is not his ſecond coming, for I will prove that his coming in the Spirit was before that which the ſcripture and you alſo do call his firſt coming; and proved it by that plain ſcripture, where Peter ſpeaking of the prophets, ſaith, ſearching what, or what manner of time the Spirit of Chriſt which was in them (the prophets) did ſignify, when it teſtified before hand of the ſuffering of Chriſt, and the glory that ſhould follow, 1 Pet. 1. 10, 11.; & 3. 18, 19. where ſpeaking of Chriſt's ‘being put to death in the ‘fleſh, but quickened in the Spirit.’ By which Spirit he preached to the ſpirits (now) in priſon: but when was this? Only when once the long-ſuffering of God waited in the days of Noah, ver. 20.; which was long before the firſt coming of Chriſt, ſo called in ſcripture, for that was, as I ſaid, when he took a body from the Virgin Mary.

But, ſecondly, it ſeems clearly by theſe words, that you do look for no other coming but his coming in Spirit. O! how ſuddenly and unexpected of you, will the Son of Man break down from heaven, with all his mighty angels, in flaming fire, and call you, together with all nations, to judgement! And though now, peradventure, you are ready to ſlight the perſonal appearing of the Lord Jeſus Chriſt, that man to judgement, only looking for a judgement within, yet you will, I am certain, very ſuddenly be made to paſs under another judgement, which will be more exceeding great than any judgement you ſhall have here, and more terrible. As for the latter part of the charge, which is a very lie, though I ſhall not trouble myſelf to lay it to your charge, (you have ſo manifeſtly declared yourſelves already what you are), yet I beſeech you, that hereafter you would not be ſo ready to receive lies from others, and publiſh them to the view of the world, leſt you appear to all men (as you do to ſome) to be ſuch as are of an accuſing lying ſpirit.

But farther, That Chriſt's coming in the Spirit is not his ſecond coming, it is evident; partly, in that the coming of Chriſt in Spirit, was before that called in ſcripture his firſt coming. Secondly, He that comes the ſecond time is he that came the firſt time. Now he that came the firſt time was very God and very man, and not a Spirit only; ‘for handle me, (ſaith he), a ‘ſpirit hath not fleſh and bones, as you ſee me have,’ Luke 34. Now this ſame Jeſus that was very God and very man, ſo born of Mary, ſaith, ‘I go and prepare ‘a place for you; and I, the very ſame, (as alſo Acts ‘1. 10, 11.) will come again, and take you to myſelf; ‘that where I am, there you might be alſo,’ John 14. 1, 2, 3. Here I might ſpend many words, but it needs not; the whole current of ſcriptures do confirm this thing; and therefore I ſhall forbear, and content myſelf with this, ‘He that will be filthy let him be filthy, ‘for the day is at hand.’

The third charge is alſo againſt me, ſaying, I ſaid there was nothing in me, nor any man, to be taken notice of.

Though in ſome ſenſe I do not deny theſe words, yet I know, and am ſure, that directly in this form of words I did never lay them down; but I paſs that. Now, in this ſenſe, I do not deny them, there was nothing in me, as I was in my unregenrate eſtate; nor in any man elſe in the ſame eſtate, that is worthy to be taken notice of for juſtification. Firſt, Becauſe every unregenerate man is without Chriſt, before he be converted, Eph. 2. 12. Wherefore remember, that ye being Gentiles in the fleſh, (unconverted), that at that time ye were without Chriſt. Now a man that is without Chriſt, and hath not his Spirit in him, as ſome, yea, moſt men are, Jude 19. what is there in that man, that is worth the taking notice of to juſtify him?

Alſo converted Paul ſaith, ‘I know that in me, that is in my fleſh, dwelleth no good thing,’ Rom. 7. 18.

As for others that are charged with things, becauſe their names are not alſo mentioned, I ſhall paſs them by; only thus much I ſhall ſay further to the laſt charge, That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to ſeek juſtification thereby. And that that light which every man hath, being at the beſt but conſcience, nature or the law, let a man take notice of it, follow it, obey it never ſo much, it is not able to juſtify the ſoul; for if righteouſneſs come by the law, then Chriſt is dead in vain. And as I ſaid before, every man hath not Chriſt to take notice of, though every man hath conſcience, of the light of nature in him, which is alſo able to convince of ſins againſt the law of God, yet is not able to deliver from that curſe pronounced by the Lord, againſt them that diſobey the law. Nay, the law itſelf in not able to ſave them that do follow it, being too weak for ſuch a thing. And indeed God did not give it to that end, that ſaints ſhould have life by it. No: compare Gal. 3. 21. with Rom. 5. 20. you may clearly ſee why God gave the law, namely, that ſins or offences might abound. But how? By diſcovering ſin by its workings. Now then you that follow the law, and ſeek life by it, this is all you are like to have of it: Firſt, you ſhall ſee your tranſgreſſion againſt it, made known to you by it, Rom. 3. 20. and an horrible curſe pronounced againſt you, becauſe you cannot give a complete continual obedience to every tittle of it.

And now, friend, to thee, who haſt taken in hand to anſwer my queries laid down in the end of my book, I ſay, thou haſt only wrangled and quarrelled at them, but haſt not given one plain and right anſwer to any one of them; therefore I ſhall leave them ſtill to be anſwered by you, or others of your ſpirit. You will find them at the end of the foregoing diſcourſe; and I beſeech you to anſwer them in all plainneſs of heart, and with as moderate a ſpirit as you may. It is like there may be ſome addition to them; but as I have dealt plainly and ſincerely with yours, ſo do you deal uprightly and plainly with mine, for the ſatisfaction of thoſe who ſhall read them. And here I ſhall draw towards a concluſion, only ſpeak ſome words to thoſe who unawares to themſelves may be carried away with the doctrines of the Quakers; and I ſhall be brief in ſpeaking to it. The way that I ſhall take, ſhall be very plain to be underſtood; for I ſhall not lay down any doubtful ſentence in my ſpeech to them, nor others.

And, 1. I ſhall ſhew you, that the doctrine of the Quakers is an error, and how.

2. Who they are that are carried away with it, and why.

3. The way Satan takes to make this deluſion, or filthy doctrine, to take place in the ſoul.

That the doctrine of the Quakers is falſe, or an error, I ſhall ſhew, firſt, by diſcovering the doctrine itſelf. Now the doctrine of the Quakers is plainly this; namely, that every man that comes into the world, hath the Spirit of Chriſt in him. Now that this is an error is clear, becauſe the word of God ſaith plainly, ‘that ſome ‘are ſenſual, having not the Spirit,’ Jude 19. And again, ‘The unregenerate man, in the time of his unregenerate ſtate, is without Chriſt,’ Eph. 2. 12.

2. He that will but obſerve the motions of that light which every man hath within him, (ſay they), ſo as to obey and cloſe in with it to follow it, ſhall undoubtedly be ſaved from the wrath to come. Now this is clearly a groſs error: For, firſt, if all men have not Chriſt, as they have not, then is it not an error to preſs men to ſeek for life, by following that which is not able to give life? Yet this they do, who labour to perſuade men, yea the ſouls of men, that it is no leſs than the very Spirit of Chriſt in every man, that doth convince of ſin, when the ſcriptures ſay plainly, the law, Rom. 3. 20. conſcience, & 2. 15.; and nature itſelf, Rom. 2. 14; 1 Cor. 11. 14. will, and doth convince of ſin; yet none of theſe is the Spirit of Chriſt. And the great argument that they bring to prove that it is the Spirit of Chriſt, is, becauſe the Spirit doth alſo convince of ſin. Now what a poor argument is this to ſay, That becauſe the Spirit of Chriſt doth convince of ſin, therefore whatſoever doth convince of ſin, muſt needs be the Spirit of Chriſt. As much as to ſay, becauſe the ſaints are called the light of the world, Matth. 5. 14. therefore the ſaints are the ſaviour of the world, ſeeing Chriſt alſo doth call himſelf the light of the world, John 8. 12.; or becauſe the moon hath, or is light, therefore the moon is the ſun. This is but ſophiſtical arguing, and doth beget moſt dam-

nable errors and hereſies in the world; but this is the way that they take to entangle poor ſouls with their ſad and erroneous doctrine, ſee p. 22 of his book, line 12. and 13. They ſay, that it muſt be Chriſt within them that muſt within them work out juſtification for them; when it is evident, from the whole current of ſcripture, that the Son of Mary was delivered to be crucified for our offences, and his reſurrection, through faith in it, is our juſtification; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of juſtification, is, to ſhew us what the Son of Mary hath done and ſuffered in his own body on the tree, and is now doing in the preſence of his Father in the higheſt heaven.

And to help us to apply this to our ſouls by faith now, for a preſervative againſt theſe and the like deluſions, obſerve, 1. as I ſaid before, All have not the Spirit of Chriſt, Jude 19.; Eph. 2. 12. 2. That the law, with all our obedience to it, is not able to ſave, or juſtify any poor ſoul, Rom. 3. 20.: 'For by the works of the law ſhall no fleſh living be juſtified, though it gives the knowledge of ſin.' 3. That there is none other way to be juſtified in the ſight of God, but by laying hold of what the Son of Mary (Jeſus) did do and ſuffer in his own perſon, when he was in the world: For it is by him (and what he hath done in his own perſon by himſelf, Heb. 1. 2.) that any man is juſtified from his ſins, and the wrath of God due to the ſame, by believing that his blood was ſhed for their ſins; as it is written, 'By his ſtripes we are healed,' Iſa. 53. 5. as if their own blood had been ſhed for their own ſins; and that his righteouſneſs is theirs by imputation, as if they themſelves had actually fulfilled all the law of God for their own juſtification, Rom. 10. 4.

The ſecond thing is, Who are they that are carried away with this deluſion, and why?

*Anſ.* 1. Not one of God's elect whom he foreknew, ſhall be utterly deſtroyed thereby, (I do not ſay they ſhall not be led away for a time, but they ſhall not be utterly deſtroyed); 'for they are kept by the mighty power of God through faith unto ſalvation.' But they are ſuch as are not indeed the elect of God, nor choſen in Chriſt before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of ſome, yet the foundation of God ſtandeth ſure, having this ſeal, 'The Lord knoweth them that are his,' 2 Tim. 2. 18, 19.

2. They are ſuch as in time paſt, for the generality of them, were either but light frothy profeſſors, or elſe were ſhaken in their principles, and unſtable therein, as ſaith the ſcriptures, 'They that are deceivers do beguile unſtable ſouls.' Or if they were ſuch as were in appearance ſober and ſerious in the account of others, it was either from thoſe convictions they had from the law, or elſe from high notions they had of the goſpel; which have both ſuch influence at ſome time on the ſoul, (though not ſavingly,) that the ſoul will go very far in obedience to them; as, for example; Herod, who was an enemy to the truth, yet for a time had ſuch heart-workings, being convinced by the preaching of John the Baptiſt, that he feared him, and obſerved him; and when he heard him, he did many things, and heard him gladly, Mark 6. 20.

Now, the reaſon why ſuch people are carried away with ſuch hereſies as theſe, or the like, is,

1. That as they were not of the elect of God, ſo God, by ſuffering them to be carried away finally, may make it appear that they were not of his elect: 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifeſt (or that men might ſee) that they were not all of us,' 1 John 2. 9.

2. Becauſe God will not have his church ſo diſturbed always with ſuch as are not of the truth. Now there are ſome men that have their time to walk with the church of God by permiſſion, and theſe men are ever and anon ready to broach their errors, even while they are among the ſaints, to their trouble. Now God having a care of his church, hath a time to ſuffer the devil to run through the world with ſome erroneous doctrine or other, which when theſe men taſte, being ſpirited beforehand for that purpoſe, do preſently cloſe in with the ſame, to the purifying of the church, and the manifeſtation of themſelves. And thus every branch which the Lord's right hand hath not planted, ſhall, and muſt have a time to be rooted up, Matth. 15. 13.

3. Becauſe others that are of the right graffing in, may notwithſtanding not preſume but fear, leſt they alſo fall through the ſame example of others who are already fallen, or may fall hereafter, Heb. 4. 1, 2, 11.

4. Becauſe others may ſee, that it is not by their own ſtrength that they do ſtand, but freely by the grace of God, and his power and love towards them in the Lord Jeſus Chriſt. God hath choſen ſome before the foundation of the world. Now to manifeſt this, though they are even as bad as the worſt by nature, yet I ſay, becauſe God will ſhew his power and his love, he doth preſerve ſome to eternal life, though others fall into eternal damnation: 'Of all that thou haſt given me, (ſaith Chriſt) have I loſt none but the ſon of perdition, that the ſcripture might be fulfilled,' John 17. 12. Many other reaſons might be given why theſe things muſt and ſhall be; but I rather chuſe to forbear. Only thus much I have ſpoken, becauſe I know it is my duty to ſpeak a few words unto you, that you may either cloſe in with the truth, or elſe the more clearly be left without excuſe at the great day.

The third and laſt thing is, the way that Satan takes to make thoſe deluſions take place in the ſoul.

Now the way whereby he makes theſe, or any other deluſions to take place in the ſoul, is, 1. To perſuade the ſoul that they are the truth; 2. To ſtir up in the ſoul an enmity to any thing or perſon that ſhall declare the contrary.

Firſt, They are given over to believe a lie; that is, to believe falſe doctrine to be the doctrine of God and of Chriſt. And that he might bring this to paſs, he goeth about to change the names of things; and becauſe the law, conſcience, and nature itſelf, can convince of ſin, therefore he called them Chriſt, or the light of Chriſt; ſaying to a natural man, one that is not yet converted, Mind the light within you. If they aſk what light? ſay they, That which doth convince of ſin. If they farther aſk, Why, what is that? They ſay, It is the light of Chriſt, the light of life, or Chriſt within.

Now theſe things are nothing elſe but conſcience, nature, or the law; for a natural man hath nothing elſe that dwelleth within him to convince him of ſin, only theſe things have a new name put upon them. And poor creatures hearing the name Chriſt, being ignorant of the nature of Chriſt, do preſently cloſe in with theſe things, ſuppoſing, nay, verily believing, that theſe are the Spirit of Chriſt. Which things being thus received, if at any time one come and oppoſe them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Chriſt, and contrariwiſe telleth them plainly, that it is but their own conſcience that doth convince them, or the law written in their hearts by nature: Nay, ſay they, it is the light of Chriſt in the conſcience when there is no ſcripture hath any ſuch manner of expreſſions, only a fancy of their own, taken up without ground from the word. But the ſoul being poſſeſſed with this doctrine, preſently its heart riſeth againſt any thing that doth contradict it, and is filled with a ſecret enmity againſt it. Now the way that Satan takes to bring this about, is to perſuade poor ſouls, that all theſe thoughts that do any wiſe contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jeſus held forth in truth, his death, burial, reſurrection, aſcenſion, and interceſſion, now without in the preſence of his Father for ſinners, and that there is ſalvation no where elſe but in the merits of the firſt-born of Mary, which is Jeſus Chriſt, without the works of the law, Rom. 3. 28. preſently with envy they are enraged, and cry, Doſt thou not know that every man hath a meaſure of the Spirit given to him? Follow that, liſten to that, turn thy mind to that, and walk in the light of that. When, alas! there is no ſuch thing as the Spirit of Chriſt in every man, as I ſaid and proved before at large; only the devil hath gotten this way to call conſcience Chriſt, the law Chriſt: and hereby to entangle the ſoul with the name of a thing, without the thing itſelf.

But now the ſoul is ſet down in its principles; and he that doth any way conſute that ſpirit, preſently it falls a raging, and cries out, ſerpent, liar, wolf, dragon, devil, be ſilent with thy ſerpentine wiſdom, and ſmoke of the bottemleſs pit. Now in this the devil is wonderful cunning; for leſt he ſhould indeed be diſcovered, he doth ſet the face hard againſt the truth, and counteth it ſuch a deadly enemy, that he will not, cannot bear it; but lets fly againſt it all the helliſh words and madneſs he can: And now he begins firſt to cry, avoid Satan. All which is only to harden him in whom he doth dwell, more and more againſt the truth. Now he doth alſo harden ſouls in deluſions, by preſenting the ugly and baſe converſations of a company of covetous wretches, who do profeſs themſelves to be the miniſters of the goſpel, but are not; now poor creatures being ſhaking and doubtful what way to take, ſeeing the conveaſation of theſe men to be wicked, and the doctrine of theſe deluders covered with a ſeeming holineſs; they preſently embrace it, ſaying, Surely theſe men are in the right way; they cry down the prieſts, whoſe lives we alſo ſee to be profane; they are very ſtrict in their ways, and if ſuch be not good men, who are? But yet that which is moſt taking is, (through the corruption and pride that is naturally in the heart of man), theſe men propoſe ſuch a way to ſalvation, as is in the compaſs of a man's own ability, even works of righteouſneſs done by him, which is very agreeable to man's nature, which would willingly be ſaved, but would not be altogether beholden to God for it: and theſe works not being wrought by the prieſts or national miniſters, but by the other, though in oppoſition to the righteouſneſs of Chriſt, the Meſſias, God-man, poor ſouls not only ſuck in theſe erroneous principles, but are hardened in them againſt the doctrine of God and his Son Jeſus Chriſt, by their ungodly converſation; and thus diſhonour the Son of God. But come, brethren, let us be patient, ſtabliſh your hearts, wait but a while, and I doubt not but you will ſee that thoſe who diſhonour our Jeſus, ſhall ſoon be brought down, both Ranters, Quakers, prieſts, and people alſo, that ſhall continue in oppoſing him either in doctrine or practice; for our God hath ſaid, 'Ah! I will eaſe me 'of my adverſaries.'

Now, a few words more to thoſe who do believe in Chriſt aright, and lay him for their foundation.

1. Bleſs God that you are not carried away with the deluſions that are on foot in this generation.

2. See that you are labourers after a more experimental knowledge of our Lord Jeſus Chriſt; fly more to his birth, death, blood, reſurrection, aſcenſion, and interceſſion; and fetch refreſhing for your ſouls more and more from him without, through the operation of his Spirit within: and though the fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the glory of the blood of Chriſt ſhed on the croſs without the gates of Jeruſalem, and give it them; which you will do, if you do content yourſelves, and ſatisfy your conſciences with this, that you find the fruits of the Spirit within you, and do not go for peace and conſolation of conſcience to the blood of Jeſus ſhed on the croſs.

Therefore learn of the Saints, or rather of the Spirit, Rev. 5. who teacheth to ſing this ſong, 'Thou art wor'thy to take the book, and to open the ſeals thereof, 'for thou waſt ſlain, and haſt redeemed us to God by 'thy blood.'

And as for you that cannot yet well endure to think you ſhould be juſtified by the blood of the Son of Mary ſhed on the croſs without the gate, I ſay to you, 'Kiſs 'the Son leſt he be angry, and you periſh from the way, 'when his wrath is kindled but a little; bleſſed are all 'they that put their truſt in him,' Pſal. 2. 12.

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# An Expoſition on the ten firſt chapters of GENESIS and part of the eleventh.

## CHAP. I.

### *Of GOD.*

GOD is a Spirit, eternal, infinite, incomprehenſible, perfect, and unſpeakably glorious, in his being, attributes, and works; the eternal God. *Do not I fill heaven and earth, ſaith the Lord? Neither is there any creature that is not manifeſt in his ſight*, Jer. 23. 24.

2. In his attributes, of wiſdom, power, juſtice, holineſs, mercy, &c. he is alſo inconceivably perfect and infinite, not to be comprehended by things in earth, or things in heaven; known in the perfection of his being only to himſelf. The ſeraphims cannot behold him, but through a veil; no man can ſee him in his perfection and live.

3. His attributes, though apart laid down in the word of God, that we, being weak, might the better conceive of his eternal power and godhead; yet in him they are without diviſion; one glorious and eternal being. Again, though ſometimes this, as of wiſdom, or that, as of juſtice and mercy, is moſt manifeſt in his works and wonders before men; yet every ſuch work is begun and completed by the joint concurrence of all his attributes. No act of juſtice is without his will, power, and wiſdom; no act of mercy is againſt his juſtice, holineſs, and purity.

4. Beſides, do man muſt conceive of God, as if he conſiſted of theſe attributes, as our body doth of its members, one ſtanding here, another there, for the completing perſonal ſubſiſtance; for though by the word we may diſtinguiſh, yet may we not divide them, or preſume to appoint them their places in the godhead: Wiſdom is in his juſtice, holineſs is in his power, juſtice is in his mercy, holineſs is in his love, power is in his goodneſs.

5. Wherefore, he is in all his attributes Almighty, all-wiſe, holy, and powerful. Glory is in his wiſdom, glory is in his holineſs, glory is in his mercy, juſtice, and ſtrength; and God is love.

### *Of the Perſons, or Subſiſtances, in the Godhead.*

THE Godhead is but one, yet in the Godhead there are three: *There are Three that bear record in heaven.* Theſe three are called the Father, the Son, the Holy Spirit; each of which is really, naturally, and eternally God; yet there is but one God. But again, becauſe the Father is of himſelf, the Son by the Father, and the Spirit from them both, therefore, to each, the ſcripture not only applieth, and that truly, the whole nature of the Deity, but again diſtinguiſheth the Father from the Son, and the Spirit from them both; calling the Father HE, by himſelf; the Son HE, by himſelf; the Spirit HE, by himſelf. Yea, the three of themſelves, in their manifeſting to the church what ſhe ſhould believe concerning this matter, hath thus expreſſed the thing: *Let us make man in our image, after our likeneſs.* Again, *The man is become like one of us.* Again, *Let us go down, and there confound their language.* And again, *Whom ſhall I ſend, and who will go for us?* To theſe general expreſſions might be added, *That Adam heard the voice of the Lord God walking in the midſt of the garden:* which voice John will have to be one of the Three, calling that which Moſes here ſaith is the voice, the word of God. *In the beginning* ſaith he, *was the Word;* the voice which Adam heard walking in the midſt of the garden. *This Word*, ſaith John, *was with God, this Word was God; the ſame was in the beginning with God.* Marvellous language! once aſſerting the unity of eſſence, but twice inſinuating a diſtinction of ſubſtances therein. *The Word was with God, the Word was God, the ſame was in the beginning with God.* Then follows, *All things were made by him, the Word, the ſecond of the three.*

Now the godly, in former ages, have called theſe three, thus in the Godhead, Perſons or ſubſiſtances; the which, though I condemn not, yet chuſe rather to abide by ſcripture-phraſe, knowing, though the other may be good and ſound, yet the adverſary muſt needs more ſhameleſly ſpurn and reject, when he doth it againſt the evident text.

To proceed then:

1. There are Three.
2. Theſe Three are diſtinct.

1. By this word *Three*, is intimated the Father, the Word, and the Holy Ghoſt. And they are ſaid to be three,

(1) Becauſe thoſe appellations that are given them in ſcripture, demonſtrate them ſo to be, to wit, Father, Son, and Holy Ghoſt.

(2) Becauſe their acts one towards another diſcover them ſo to be.

2. Theſe three are diſtinct.

(1) So diſtinct as to be more than one only. There are three.

(2) So diſtinct as to ſubſiſt without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one. The Father is one of himſelf, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either. The Father is God, the Son is God, the Spirit is God.

Among the three then there is not ſuperiority.

1. Not as to time: The Father is from everlaſting, ſo is the Son, ſo is the Spirit.
2. Not as to nature: The Son being of the ſubſtance of the Father, and the Spirit of the ſubſtance of them both.
3. The fulneſs of the Godhead is in the Father, is in the Son, and is in the Holy Ghoſt.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity. If otherwiſe, then leſs or more muſt be there, and ſo either plurality of gods, or ſomething that is not God: ſo then, Father, Son, and Spirit, are in the Godhead, yet but one God; each of theſe is God over all, yet no Trinity of Gods, but one God in the Trinity.

The Godhead then is common to the three, but the three themſelves abide diſtinct in that Godhead: Diſtinct, I ſay, as Father, and Son, and Holy Spirit.

This is manifeſt further by theſe ſeveral poſitions.

1. Father and Son are relatives, and muſt needs therefore have their relation as ſuch: A Father begetteth, a ſon is begotten.

Proof. *Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſt? who hath bound the waters in a garment? What is his name, and what is his Son's name, if thou canſt tell?*

*God ſo loved the world, that he gave his only begotten Son, &c.*

*The Father ſent the Son to be the Saviour of the world.*

2. The Father then cannot be that Son he begat, nor the Son that Father that begat him, but muſt be diſtinct as ſuch.

Proof. *I am one that beareth witneſs of myſelf, and the Father that ſent me beareth witneſs of me.*

*I came forth from the Father, and am come into the world.* Again, *I leave the world, and go to the Father.*

*The Father judgeth no man, but hath committed all judgement unto the Son, that all men ſhould honour the Son, as they honour the Father.*

3. The Father muſt have worſhip as a father, and the Son as a ſon.

Proof. *They that worſhip the Father muſt worſhip him in ſpirit and in truth; for the Father ſeeketh ſuch to worſhip him.*

And of the Son he ſaith, *And when he bringeth his firſt begotten into the world, he ſaith, And let all the angels of God worſhip him.*

4. The Father and Son have really thoſe diſtinct, but heavenly, relative properties, that diſcover them, as ſuch, to be two as well as one.

Proof. *The Father loveth the Son, and ſheweth him all things.*

*Therefore doth my Father love me, becauſe I lay down my life, that I may take it again.*

The Father ſent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleaſed him.

The abſurdities that flow from the denial of this are divers; ſome of which hereunder follow.

1. It maketh void all thoſe ſcriptures that do affirm the doctrine; ſome of which you have before.

2. If in the Godhead there be but one, not three, then the Father, Son, or the Spirit, muſt needs be that one, if any one only: So then the other two are nothing. Again, if the reality of a being be neither in the Father, Son, nor Spirit, as ſuch, but in the eternal Deity, without conſideration of Father, Son, and Spirit, as three; then neither of the three are any thing but notions in us, or manifeſtations of the Godhead, or nominal diſtinctions, ſo related by the word: but if ſo, then when the Father ſent the Son, and the Father and Son the Spirit, one notion ſent another, one manifeſtation ſent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be ſent to ſave us, no Holy Ghoſt to be ſent to comfort us, and to guide us into all the truth of the Father and Son, &c. The moſt amounts but to this, a notion ſent a notion, a diſtinction ſent a diſtinction, or one manifeſtation ſent another. Of this error theſe are the conſequences; we are only to believe in notions and diſtinctions, when we believe in the Father and the Son; and ſo ſhall have no other heaven and glory than notions and nominal diſtinctions can furniſh us withal.

3. If Father and Son, &c. be no otherwiſe three, than as notions, names, or nominal diſtinctions; then to worſhip theſe diſtinctly, or together, as ſuch, is to commit moſt groſs and horrible idolatry: For albeit we are commanded to fear that great and dreadful name, *The Lord our God*; yet to worſhip a Father, a Son, and Holy Spirit, in the Godhead, as three, as really three as one, is by this doctrine to imagine falſely of God, and ſo to break the ſecond commandment: but to worſhip God under the conſideration of Father, and Son, and Holy Ghoſt, and to believe them as really three as one when I worſhip, being the ſum and ſubſtance of the doctrine of the ſcriptures of God, there is really ſubſtantially three in the eternal Godhead.

But to help thee a little in thy ſtudy on this deep,

1. Thou muſt take heed when thou readeſt, there is in the Godhead, Father and Son, &c. that thou do not imagine about them according to thine own carnal and fooliſh fancy; for no man can apprehend this doctrine but in the light of the word and Spirit of God: *No man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son; and he to whom the Son will reveal him.* If therefore thou be deſtitute of the Spirit of God, thou canſt not apprehend the truth of this myſtery as it is in itſelf, but wilt either by thy darkneſs be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgement notwithſtanding) falſely imagine about it.

1. If thou feel thy thoughts begin to wreſtle about this truth, and to ſtruggle concerning this, one againſt another, take hed of admitting of ſuch a queſtion, How can this thing be? for here is no room for reaſon to make it out; here is only room to believe it is a truth. You find not one of the prophets propounding an argument to prove it, but aſſerting it; they let it lie, for faith to take it up, and embrace it.

*The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.*

### *Of the Creation of the World.*

THE apoſtle ſaith, *That to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.* God that made the world: *All things were made by him; and without him was not any thing made that was made.* This world, therefore, had a begining, and was created by the God of heaven: Which work, becauſe it is wonderful, and diſcovereth much of the greatneſs, of the wiſdom, and power, of the eternal Godhead, it behoveth ſuch poor mortals as we to behold theſe works of the mighty God, that thereby we may ſee how great he is, and be made to cry out, *What is man!*

Now, in the creation of the world we may conſider ſeveral things; as, What was the order of God in this work? and, Whether there was a ſecret or myſtery in this work, containing the truth of ſome higher thing?

For the firſt of theſe, of the order of God in making the world, altho' God be indeed omnipotent, and not only can, but doth do whatſoever he will; and though to do his works he needeth not length of time; yet it pleaſed him beſt, in the creation of the world, (though he could, had it pleaſed him, have done all by one only word), to proceed by degrees from one thing to another, to the completing of ſix days work in the making thereof.

And foraſmuch as this work went on by degrees, now this thing, and then another, it may not be amiſs, if, in our diſcourſe on this wonderful work we begin where God began; and, if we can, go wondering after him who hath thus wrought.

1. The firſt thing that God made was time; I ſay, it was time; all the plain in which he would build this beautiful world; he made nothing before, but in the beginning: *In the beginning God created the heavens and the earth;* in the beginning of time: *For in ſix days the Lord made heaven and earth, and the ſea, and all that in them is.* Therefore the firſt day muſt firſt have a beginning to be. Whatſoever was before time was eternal: but nothing but God himſelf is eternal; therefore no creatnre was before time. Time, therefore which was indeed the beginning, was the firſt of the creatures of God.

2. I think the ſecond of creatures that the Lord created were the holy angels of God, they being called *the morning ſtars,* as created and ſhining in the morning of the world; and therefore they are ſaid to be by when the corner-ſtone of the univerſe was laid; that is, when he laid the foundation of the world: *Then the morning ſtars ſang together, and all the ſons of God ſhouted for joy.*

3. I think the third thing that the Lord created, was theſe large and copious heavens; for they are mentioned with reſpect to their being before the earth, or any viſible creature: *In the beginning God created the heavens,* &c. Neither do I think that the heavens were made of that confuſed chaos that afterwards we read of: It is ſaid, *He ſtretched out the heaven as a curtian, and with his hand he hath ſpanned the heavens:* intimating, that they were not taken out of that formleſs heap, but were immediately formed by his power. Beſides, the Holy Ghoſt, treating of the creating of heaven and earth, he only ſaith, *The earth was void and without form;* but no ſuch thing of the heavens.

4. The fourth thing that God created, it was (in mine opinion) that chaos, or firſt matter, with which he, in the ſix days, framed this earth, with its appurtenances; for the viſible things that are here below, ſeem to me to be otherwiſe put into being and order, than time, the angels, and the heavens, they being created in their own ſimple eſſence by themſelves: But the things that are viſible here below, whatever their eſſence and nature be, they were formed of that firſt deformed chaos. *In the beginning God created the heavens and the earth, and the earth was without form and void.* He ſaith not ſo of the heavens; they, as I ſaid, were at firſt ſtretched forth as a curtian; indeed they were afterwards garniſhed with the beauty which we now behold; but otherwiſe they had, at their firſt inſtant of being, that form which now they have. This ſeems clear by the antitheſis which the Holy Ghoſt put between them, *God created the heavens and the earth, but the earth was without form and void.* The earth was without form, &c. without order; things were together in a confuſed heap; the waters were not devided from the earth, neither did thoſe things appear which are now upon the face of the earth, as man, and beaſt, fiſh, fouls, trees, and herbs; all theſe did afterwards ſhew themſelves, as the word of God gave them being by commanding their appearance, in what form, order, place, and time, he in himſelf had before determined; but all, I ſay, took their matter and ſubſtance of that firſt chaos, which he, in the firſt day of the world had commanded to appear, and had given being to: And therefore it is ſaid, *God ſaid, Let the earth bring forth graſs, herbs, trees.* &c. and that the waters brought forth the fiſh and fowl, yea, even to the mighty whales; Alſo, *the earth brought forth cattle, and creeping things; and that God made man of the duſt of the ground:* All theſe things therefore were made of, or cauſed by his word diſtinctly to appear, and be after its kind, of that firſt matter which he had before created by his word. Obſerve therefore, that the matter of all earthly things was made at the ſame inſtant, but their forming, &c. was, according to the day in which God gave them their being in their own order and kind. And hence it is ſaid, that after that firſt matter was created, and found without form and void, *That the Spirit of God moved upon the face of the waters;* that is, to work, and cauſe thoſe things to appear in their own eſſence and form, which, as to matter and ſubſtance, was before created: Wherefore it follows, *And God ſaid, let their be light; and God divided the light from the darkneſs,* &c. Now he ſet to putting in frame that which before lay in diſorder and confuſion: And this was a great part of the ſix days work; I ſay, a great part, but not all; for (as I ſaid) before that time, the angels, and the heavens were made; yea, after the beginning of the morning of the firſt day. I am of the belief, that other things alſo, that were formed after, were not made of the firſt chaos, as the ſun, the moon, the ſtars, the light, the ſouls of men, and poſſibly the air, &c. The ſun, and moon, and ſtars are ſaid to be made the fourth day, yet not of the body of heaven itſelf, much leſs, in my opinion, of any earthly matter: God made them, and ſet them in the firmament of heaven: So the light that was made before, it ſeems to be a thing created after the heavens and the earth were created; created, I ſay, as a thing that wanted a being before, any otherwiſe than in the decree of God: *And God ſaid, Let there be light;* let it have a being: And ſo, though the body of man was made of the ſubſtance of the earth, yet as to his ſoul, it is ſaid, *God breathed into his noſtrils the breath of life, and man became a living ſoul.*

II. Whether there was a ſecret or myſtery in this work, containing the truth of ſome higher thing.

¶ Though God in very deed, by his eternal power, created heaven and earth of things that do not appear, we that are Chriſtians believe; yet in this his wonderful work, neither his will or underſtanding did here terminate, or make a ſtop; but being infinite in wiſdom, he made them, that, both as to matter and manner, they might preſent unto us, as in a myſtery, ſome higher and more excellent thing; in this wiſdom he made them all. And hence it is that other things are alſo called a creation. As,

1. The eſſential converſation of a ſinner, 2 Cor. 9. 7.

2. The recovery of the church from a degenerate ſtate, Rev. 21. 5.

And therefore, as Moſes begins with the creation of the world, ſo John begins with the goſpel of ſalvation, Gen. 1. 1.; John 1. 1.

There is alſo beſides, many excellent things in the manner and order of the creation of the world, held forth to thoſe that have underſtanding; ſome of which I may touch upon by way of obſervation. But to begin with the firſt.

The firſt appearance of this earthly part of the world is recorded to be but a formleſs and void heap or chaos: and ſuch is man before a new creation: formleſs, I mean, as to the order of the teſtament of Chriſt, and void of the holy order thereof: And hence Jeremiah, when he would ſet forth the condition of a wicked people, he doth it under this metaphor: *I beheld* (ſaith he) *the earth, and it was without form, and void.* Indeed, the world would make this a type of Chriſt; to wit, a man of no form or comlineſs. But it is only true of themſelves; they are without a New-Teſtament impreſſion upon them; they are void of the ſovereign grace of God. So then the power of God gave the world a being, but by his word he ſet it in form and beauty; even as by his power he gives a being to man, but by his word he giveth him New-Teſtament framing and glory. This is ſtill followed by that which follows.

*And darkneſs was upon the face of the deep,* ver. 2.

The deep here, might be a type of the heart of man before converſion; aud ſo Solomon ſemes to intimate. Now as the darkneſs of this world did cover the face of this firſt chaos, ſo ſpiritual darkneſs the heart of the ſons of men: And hence they are ſaid to be darkned, to be in darkneſs, yea, to be very darkneſs itſelf.

*And the Spirit of God moved upon the face of the waters.* A bleſſed emblem of the word of God in the matter of regeneration; for as the firſt chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this world into frame and order; ſo man, as he comes into the world, abides a confuſed lump, an unclean thing; a creature without New-Teſtament order, until by the Spirit of the Lord he is transformed into the image of Jeſus Chriſt.

*And the Spirit of God moved upon the face.*

Solomon compares the heart to a man's face; becauſe, as in the face may be deſcerned whither there is anger or otherwiſe, ſo by the inclinations of the heart is diſcovered the truth of the condition of the man, as to his ſtate, either for heaven or hell. And beſides, as *the Spirit of God moved upon the face of the waters*; ſo in the work of our converſion, the Spirit of God beginneth with the heart of the ſons of men; becauſe the heart is the main fort. Now, if the main fort be not taken, the adverſary is ſtill capable of making continual reſiſtance: Therefore God firſt conquers the heart; therefore the Spirit of God moveth upon the face of our heart, when he cometh to convert us from Satan to God.

*And God ſaid, let their be light.*

This is the firſt thing with which God began the order of the creation, to wit light: *Let their be light.* From which many profitable notes may be gathered, as to the order of God in the ſalvation of a ſoul. As,

1. When the Holy Ghoſt worketh upon us, and in us, in order to a new creation, he firſt toucheth our underſtanding, that great piece of the heart, with his ſpiritual illumination. His firſt word, in order to our converſion, is, *Let there be light*; light to ſee their ſtate by nature; light to ſee the fruits and effects of ſin; light to ſee the truth and worth of the merits of Jeſus Chriſt; light to ſee the truth and faithfulneſs of God, in keeping promiſe and covenant with them that embrace ſalvation upon the bleſſed terms of the goſpel of peace. Now that this word, *Let their be light*, was a ſemblance of the firſt work of the Holy Ghoſt upon the heart, compare it with that of Paul to the Corinthians: *For God, who commaded the light to ſhine out of the darkneſs,* (that is, at the beginning of the world), *hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.*

2. *And God ſaid, Let there be light.* As here the light of this world, ſo in converſion, the light of the New-Teſtament of Chriſt it comes by the word of God. No word, no light; therefore the apoſtle ſaith, *He hath brought life and immortality to light through the goſpel.* And therefore Paul ſaith again, *That ſalvation is manifeſt through preaching*, through the expounding or opening of the word of faith.

3. *And God ſaid, Let there be light, and there was light:* He ſpake the word, and it was done; all that darkneſs that before did cover the face of the deep, could not now hinder the being of light. So neither can all the blindneſs and ignorance that is in the heart of man, hinder the light of the knowledge of the glory of God in the face of Jeſus Chriſt. When it pleaſed God to reveal, it is revealed; when he openeth, none can ſhut: *He ſaid, Let there be light, and there was light.*

*And God ſaw that the light was good. Truly the light is good,* (ſaith Solomon), *and a pleaſant thing it is for the eye to behold the Sun.* It was good, becauſe it was God's creature; and ſo in the work of grace that is wrought in our hearts, that light of the new covenant, it is good, becauſe it is God's work, the work of his good pleaſure, that good work which he hath not only begun, but promiſed to fulfil until the day of Jeſus Chriſt.

*God ſaw that the light was good.* The darkneſs that before did cover the face of the waters, was not a creature of God, but a privation, or that which was cauſed by reaſon that light was not as yet in the world: ſo ſin, that darkneſs that might be felt, is not the workmanſhip of God in the ſoul, but that which is the work of the devil; and that taketh occaſion to be, by reaſon that the true light as yet doth not ſhine in the ſoul.

*And God divided the light from the darkneſs.* As Paul ſaith, *What communion hath light with darkneſs?* they cannot agree to dwell together. We ſee the night ſtill flies before the day, and dareth not come upon us again, but as the light deminiſheth and conveyeth itſelf away. So it is in the new creation; before the light of the glorious goſpel of Chriſt appears, there is night, all night in the ſoul: but when that indeed doth ſhine in the ſoul, then for night there is day in the ſoul: *Ye were darkneſs* (ſaith Paul) *but now ye are light in the Lord: And the darkneſs is paſt* (ſaith John), *and the true light now ſhineth.*

*And God divided the light from the darkneſs.*

God took part with the light, and preſerved it from the darkneſs. By theſe words, it ſeems that darkneſs and light began the quarrel, before that bloody bout of Cain and Abel. The light and darkneſs ſtruggled together, and nothing could divide or part them but God. Darkneſs is at implacable enmity with light in the creation of the world; and ſo it is in that rare work of regeneration; the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; as Peter ſaith, *Fleſhly luſts, they war againſt the ſoul.* This every Chriſtian feels, and alſo that which I mentioned before, namely, that before he be capable of oppoſing Antichriſt, with Abel, in the world, he findeth a ſtruggling in his own ſoul between the light and the darkneſs that is there.

*And God called the light day, and the darkneſs he called night.*

God doth not only diſtinguiſh by ſeparating, but alſo by certain characters, that things which are diſtinguiſhed and ſeparate may to us be the better known; he did ſo here in the work of creating the world, and doth ſo alſo in the great concern of man's eternal happineſs. The place of felicity is called heaven: The place of torment is called hell: that which leads to hell is called ſin, tranſgreſſion, iniquity, and wickedneſs; that which leads to heaven, righteouſneſs, holineſs, goodneſs, and uprightneſs; even as in theſe types God called the light day, of which the godly are the children; but the darkneſs he called night, of which all ungodly men are the inhabiters and children alſo. Thus after the Spirit of God had moved upon the face of the waters; after God had commanded the light to ſhine, and had divided between the light and the darkneſs, and had characteriſed them by their proper names, he concludes the firſt day's work. *And the evening and the morning was the firſt day.* In which concluſion there is wrapped up a bleſſed goſpel myſtery; for God, by concluding the firſt day here, doth ſhew us how we ought to determine that one is made indeed a Chriſtian: Even then when the Spirit of God hath moved upon the face of the heart, when he hath commanded that light ſhould be there, when he divideth between, or ſetteth the light at variance with the darkneſs; and when the ſoul doth receive the characters of both, to obſerve them, and carry it to each according to the mouth of God.

¶ *And God ſaid, Let there be a firmament.*

This firmament he calleth heaven, ver. 8. Now this firmament, or heaven, was to make ſeparation, or to divide between the waters and the waters; to ſeparate, I ſay, the waters from the waters; the waters which were under the firmament, from the waters which were above the firmament. Now by waters is ſignified in the ſcriptures many things, as afflictions, worldly people, and particularly the ſaints; but in this place is figured forth all the people in the world, but ſo as conſiſting of two parts, the children of God, and the children of the wicked one. They under the heaven, figure out the world, or ungodly: they above the firmament, the elect and choſen of God. And hence in ſcripture the one is called heaven, and the other is called earth, to ſignify the ſeparation and difference that there is between the one and the other.

*And God made the firmament, and divided the waters from the waters.*

Indeed the world think, that this ſeparation comes, or is made, through the captiouſneſs of the preacher: But in truth it is the handy-work of God: *And God made the firmament, and God divided,* &c. *I* (ſaith he) *will put enmity between thee and the woman, between thy ſeed and her ſeed: The good ſeed are the children of the kingdom of God, but the bad are the children of the wicked one.*

*And God made the firmament, and divided the waters that were under the firmament, from the waters that were above the firmament: and it was ſo.*

*Whatſoever the Lord doth, it abideth for ever.* And again, *What he hath made crooked, who can make ſtrait?* He ſaid it in the beginning, and behold how it hath continued! yea, though there had been endeavours on ſatan's part, to mingle his children with the ſeed of men; yet it hath not been poſſible they ſhould ever cleave one to another, even as iron is not mixed with clay. Yea, let me add further, What laws hath been made, what blood hath been ſhed, what cruelty hath been uſed, and what flatteries and lies invented, and all to make theſe two waters and people one? and yet all hath failed, and fallen ſhort of producing the deſired effect; for the Lord hath made a firmament, even heaven itſelf hath divided between them.

*And God called the firmament heaven, and the evening and the morning were the ſecond day.*

After the waters were divided from the waters, God called the cauſe of dividing, heaven; and ſo concluded the ſecond days work. And indeed it was a very great work, as in the antitype we feel to this very day. Dividing work is difficult work, and he that can, according to God, completely end and finiſh it, he need do no more that day of his life.

¶ *And God ſaid, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was ſo.*

Although in the ſecond day's work, the waters above the firmament, and thoſe that be under, are the two peoples, or great families of the world; yet becauſe God would ſhew us, by things on earth, the flouriſhing ſtate of thoſe that are his, therefore he here doth expreſs his mind by another kind of repreſentation of things: *And God ſaid, Let the waters under the firmament be gathered together in one place; and let the dry land appear.* The waters here ſignify the world; but the fruitful earth, the thrifty church of God. That the fruitful earth is a figure of the thriving church of God in this world, is evident from many ſcriptures, (and there was nothing but thriftineſs till the curſe came). And hence it is ſaid of the church, that ſhe ſhould break the clods of the ground; that ſhe ſhould ſow righteouſneſs, and reap it; that ſhe ſhould not ſow among thorns; that if this be done, the heart is circumciſed, and ſpiritual fruit ſhall flow forth, and grow abundantly. And hence again it is, that the officers and eminent ones in the church, are called vines, trees, and other fruitful plants. And hence it is ſaid again, *When the Lord reigneth, let the earth* (that is, the church) *rejoice.* That earth which bringeth forth fruit meet for him by whom it is dreſſed, receiveth bleſſing from God. In all which places, and many more that might be named, the earth is made a figure of the church of God; and ſo I count it here in this place.

*And God ſaid, Let the waters under the heaven be gathered into one place.*

Let them be together: It is not thus of all waters, but of the ſea, which is ſtill here a type of the world. Let them be ſo together that the earth may appear; that the church may be rid of their rage and tumult, and then ſhe will be fruitful, as it follows in this firſt of the book of Geneſis. The church is then in a flouriſhing ſtate, when the world is fartheſt off from her, and when the roaring of their waves are far away. Now therefore let all the wicked men be far from thence: the Lord gather theſe waters, which in another place are called the doleful creatures, and birds of prey; let theſe O Lord, be gathered together to their own places, and be ſettled in the land of Shinar upon their own baſe: *Then the wilderneſs and the ſolitary places ſhall be glad for them;* that is, for that they are departed thence, *the deſart ſhall rejoice and bloſſom as a roſe.*

*And God called the dry land earth; and the gathering together of the waters he called ſeas; and God ſaw that it was good.*

God ſaw, that to ſeparate the waters from the earth was good: And ſo it is, for then have the churches reſt; then doth this earth bring forth her fruit, as in the 11th and 12th verſes may here be ſeen.

¶ *And God ſaid, Let there be lights in the firmament of heaven.*

The wiſdom of God, is there to make uſe of figures and ſhadows, even where moſt fit things, the things under conſideration, may be moſt fitly demonſtrated. The dividing the waters from the waters; moſt fitly doth ſhew the work of God in chuſing and refuſing; by dividing the waters from the earth, doth ſhew how fruitful God's earth, the church, is, when perſecutors are made to be far from thence.

Wherefore he ſpeaketh not of garnaſhing of his church until he comes to this fourth day's work. By his Spirit he hath garniſhed the heavens, that moſt fitly ſhewing the glory of the church.

*Let there be lights,* to wit, the ſun, the moon, and the ſtars.

The ſun is in this place a type of Chriſt, the ſun of righteouſneſs. The moon is a type of the church, in her uncertain condition in this world. The ſtars are types of the ſeveral ſaints and officers in this church. And hence it is, that the ſun is ſaid, not only to rule, but it, with the moon and ſtars, to be ſet for ſigns, and for ſeaſons, and for days, and for years, &c. But if we take the heaven for the church, then how is ſhe beautified, when the Son of God is placed in the midſt of her! and how plainly is her condition made out, even by the changing, increaſing, and diminiſhing of the moon! and how excellent is that congregation of men, that for light and glory are figured by the ſtars!

From this day's work much might be obſerved.

1. That foraſmuch as the ſun was not made before the fourth day, it is evident there was light in the world before the ſun was created; for in the firſt day God ſaid, *Let there be light, and there was light.* This may alſo teach us thus much, that before Chriſt came in perſon there was ſpiritual light in the ſaints of God. And again, that as the ſun was not made before the fourth day of the creation, ſo Chriſt ſhould not be born before the fourth myſtical day of the world: for it is evident, that Chriſt, the true light of the world, was not born till about four thouſand years after the world was made.

2. As to the moon, there are four things attending her, which fitly may hold forth the ſtate of the church. 1. In that ſhe changeth from an old to a new, we may conceive, that God, by making her ſo, did it to ſhew he would one day make a change of his church, from a Jewiſh to a Gentile congregation. 2. In that ſhe increaſeth, ſhe ſheweth the flouriſhing ſtate of the church. 3. In her diminiſhing, the diminiſhing ſtate of the chruch. 4. The moon is alſo ſometimes made to look as red as blood, to ſhew how dreadful and bloody the ſuffering of the church is at ſome certain times.

3. By the ſtars we underſtand two things: 1. How innumerable the ſaints, thoſe ſpiritual ſtars, ſhall be. 2. How they ſhall differ each from other in glory.

*And God ſaid, Let there be lights in the firmament of heaven, to divide the day from the night.*

For though before the light was divided from darkneſs, yet the day and night was not ſo kept within their bounds, as now by theſe lights they were; probably ſignifying, that nothing ſhould be ſo clearly diſtinguiſhed, and made appear, as by the ſun-light of the goſpel of Chriſt: for by that it is that the ſhadows flee away. The light of the ſun gathers the day to its hours, both longer and ſhorter, and forceth alſo the night to keep within his bounds.

*And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night:*

Signifying, that Chriſt ſhould be the light and governor of his church, which are the children of the day; but the church, a light to the children of the night, that by them they might learn the myſteries of the kingdom. Saith Chriſt to his own, *Ye are the light of the world.* And again, *Let your light ſo ſhine, that men may ſee,* &c. For though they that only walk in the night cannot ſee to walk by the ſun, yet by the moon they may. Thus the heaven is a type of the church; the moon a type of her uncertain ſtate in this world; the ſtars are types of her immoveable converts; and their glory, of the differing degrees of theirs, both here and in the other world. Much more might be ſaid; but I paſs this.

¶ *And God ſaid, Let the waters bring forth abundantly the moving creature that hath life.*

The ſea, as I ſaid, is a figure of the world; wherefore the creatures that are in it, of the men of the world. This ſea bringeth forth ſmall and great beaſts, even as the world doth yield both ſmall and great perſecutors, who, like the fiſhes of prey, eat up and devour what they can of thoſe fiſh that are of another condition. Now alſo out of the world, that myſtical ſea, as fiſhers do out of the natural, both Chriſt and his ſervants catch myſtical fiſh, even fiſh as of the great ſea.

In the ſea God created great whales; he made them to play therein.

Which whales in the ſea are types of the devils in the world: therefore as the devil is called, *The prince of this world;* ſo the whale is called, *King over all the children of pride.*

¶ *And God ſaid, Let the earth bring forth the living creature after his kind.*

Of the beginning of this ſixth day's work, that may be ſaid which is ſaid of the fiſhes, and the reſt of the ſea: for as there is variety of fiſh in the one, ſo of beaſts and cattle in the other, who alſo make a prey of their fellows, as the fiſhes do: a moſt apt repreſentation of the nature and actions of bloody and deceitful men. Hence perſecutors are called bulls, bears, lions, wolves, tygers, dragons, dogs, foxes, leopards, and the like.

*And God ſaid, Let us make man.*

I obſerve, that in the creation of the world, God goeth gradually on, from things leſs to things more abundantly glorious; I mean, as to the creation of this earth, and the things that thereto appertain. Firſt he bringeth forth a confuſed chaos; then he commands matter to appear diſtinct; then the earth bringeth forth trees, and herbs, and graſs, after that beaſts; and the ſea, fowls; and laſt of all, *Let us make man.* Now, paſſing by the doctrine of the Trinity, becauſe ſpoken to before, I come to make ſome obſervation upon this wonderful piece of the workmanſhip of God.

*Let us make man;* man, in whom is alſo included the woman, who was made the laſt of the creatures. From whence we may gather,

Firſt, God's reſpect to this excellent creature, in that he firſt provideth for him, before he giveth him his being: he bringeth him not to an empty houſe, but to one well furniſhed with all kind of neceſſaries, having beautified the heaven and the earth with glory, and all ſorts of nouriſhment, for his pleaſure and ſuſtenance.

*Let us make man in our image, after our likeneſs.*

An image, or the likeneſs of any thing, is not the thing of which it is a figure; ſo here, Adam is an image, or made in the likeneſs of God. Now as Adam is the image of God, it muſt either reſpect him, as he conſiſteth of the ſoul as a part, or as he conſiſts of a body and ſoul together: If, as he is made a reaſonable ſoul, then he is an excellent image of the eternal Godhead, the attributes of the one being ſhadowed out by the qualities and paſſions of the other: for as there is in the Godhead, power, knowledge, love, and righteouſneſs; ſo a likeneſs of theſe is in the ſoul of man, eſpecially of man before he had ſinned: and as there are paſſions of pity, compaſſion, affections, and bowels in man; ſo there are theſe in a far more infinite way in God.

Again, If this image reſpect the whole man, then Adam was a figure of God, as incarnate; or of God, as he was to be made afterwards man. And hence it is, that as Adam is called the image of God, ſo alſo is Chriſt himſelf called and reckoned as the anſwering antitype of ſuch an image.

But again, Though Adam be here called the image or ſimilitude of God; yet but ſo as that he was the ſhadow of a more excellent image. Adam was a type of Chriſt, who only is the expreſs image of his Father's perſon, and the likeneſs of his excellent glory; for thoſe things that were in Adam, were but of an human, but of a created ſubſtance; but thoſe that were in Chriſt, of the ſame divine and eternal excellency with the Father.

Is Chriſt then the image of the Father, ſimply, as conſidered of the ſame divine and eternal excellency with him? Certainly no; for an image is doubtleſs inferior to that of which it is a figure. Underſtand then, that Chriſt is the image of the Father's glory, as born of the Virgin Mary, yet ſo, as being very God alſo: not that his Godhead in itſelf was a ſhadow or image; but by the acts and doing of that man, every act being infinitely perfect by virtue of his Godhead, the Father's perfections were made manifeſt to fleſh. An image is to be looked upon, and by being looked upon, another thing is ſeen; ſo by the perſon and doings of the Lord Jeſus, they that indeed could ſee him as he was, diſcovered the perfection and glory of the Father.——*Philip, He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father?* Neither the Father nor the Son can by us at all be ſeen, as they are ſimply and entirely in their own eſſence. Therefore the perſon of the Father muſt be ſeen by us, through the Son, as conſiſting of God and man: the Godhead, by working effectually in the manhood, ſhewing clearly there through the infinite perfection and glory of the Father: *The Word was made fleſh, and* (then) *we beheld his glory, the glory of the only begotten of his Father,* (he being in his perſonal excellencies, infinitely and perfectly, what is recorded of his Father), *full of grace and truth.* So again, *He is the image of the inviſible God.* The Godhead is indeed inviſible; how then is Chriſt the image of it? Not by being inviſible alſo, for ſo is he as much hid as the Father; but being clothed with fleſh, that the works of the Son might by us be ſeen, he thereby preſenteth to us, as in a figure, the eternal excellency of the Father. And hence, as he is called an image, he is alſo called the firſt-born of every creature: his being a creature, reſpecting his manhood; and his birth, his riſing again from the dead. Therefore a little after, he is called the firſt born from the dead: And in another place, the firſt begotten of the dead; and the firſt fruits of them that ſleep. So then, though Adam was the image of God, yet God's image but as a mere creature: but Chriſt, though a creature as touching his manhood, yet being alſo God, as the Father, he ſhewed forth expreſsly, in capital characters, by all his works and doings in the world, the beauty and glory of the Father; *The light of the knowledge of the glory of God, is given in the face of Jeſus Chriſt.* Where by face, we muſt underſtand that which is viſible, that being open when all elſe is covered, and that by which moſt principally we are diſcovered to others, and known. Now as to the caſe in hand, this face muſt ſignify to us the perſonal virtues and doings of Chriſt, by which the glory of the Father is expoſed; the glory of his juſtice by Chriſt's exactneſs of life; the glory of his love, by Chriſt's compaſſion to ſinners, &c.

*And God ſaid, let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.*

As Adam was a type of Chriſt, as the image and glory of God; ſo by theſe words he further ſheweth, that he was a type of his ſovereign power, for to him be dominion and power everlaſting, to whom be praiſe and dominion for ever. Now by the fiſh of the ſea, the beaſt of the earth, the fowls of the air, and every creeping thing, we may underſtand, all creatures, viſible and inviſible, whether they be men, angels, or devils, in heaven, earth, or under the earth: alſo all thrones, authorities, and powers, whether in heaven, earth, or hell: Chriſt is made head over all; he hath alſo a name above every name, not only in this world, but in that which is to come.

*And God bleſſed them; and God ſaid unto them,* (that is, to the man and his wife), *Be fruitful, and multiply, and repleniſh the earth and ſubdue it,* &c.

This, in the type, doth ſhew in the antitype, how fruitful Chriſt and his church ſhall be; and how he at laſt ſhall, all over the earth, have a ſeed to repleniſh and ſubdue it by the power of the imortal ſeed of the word of God: how his name ſhall be reverenced from one end of the earth to the other: how the kingdoms of the earth ſhall at laſt become the kingdoms of our Lord; and his Chriſt.

*And ſubdue it.* God did put away that majeſty and dread upon Adam, and his creation, that all the beaſts of the field ſubmitted themſelves unto him. As God alſo ſaid to Noah, *The fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air; upon all that moveth upon the earth,* *and upon all the fiſhes in the ſea; into your hands are they delivered.*

¶ *And God ſaid, Behold I have given you every herb bearing ſeed, which is upon the face of all the earth; and every tree, which is the fruit yeilding ſeed, to you it ſhall be for meat.*

Theſe herbs and trees are types of the wholſome word of the goſpel, on which both Chriſt, his church, and unconverted ſinners, ought to feed and be refreſhed; and without which there is no ſubſiſting, either of one or the other. *He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oil, to make his face to ſhine; and bread, which ſtrengtheneth man's heart.*

¶ *And God ſaw every thing that he had made, and behold it was very good.*

All things have their natural goodneſs by creation. Things are not good, becauſe thy have a being only, but becauſe God gave them ſuch a being: neither did God make them, becauſe he ſaw they would attract a goodneſs to themſelves; but he made them ſuch kind, as to bring forth that goodneſs he before detrmined they ſhould. *And the evening and the morning were the ſixth day.*

## CHAP. II.

*AND God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he reſted from all his work which God created and made.*

The ſeventh day did ſignify two things:

1 Chriſt Jeſus, who is as well the reſt of the juſtice of God, as a reſt for ſinful man.

2. It was alſo a type of that glorious reſt, that ſaints ſhall have when the ſix days of this world are fully ended.

For the firſt, the apoſtle makes the ſabbath a ſhadow of Jeſus Chriſt, a ſhadow of things to come, but the body or ſubſtance is Chriſt: And hence it is, that he is ſo often ſaid to be a reſt to the Gentiles, a glorious reſt, and that he promiſeth reſt, to ſuch as caſt their burthen upon him.

The ſecond alſo the apoſtle aſſerteth in that fourth chapter to the Hebrews, *There remaineth therefor a reſt, or the keeping of a Sabbath, to the people of God:* Which Sabbath, as I concieve, will be the ſeventh thouſand of years, which are to fellow immediatly after the world hath ſtood ſix thouſand firſt: for as God was ſix days in the works of creation, and reſted in the ſeventh; ſo in ſix thouſand years he will perfect all his works and providences that concern this world: As alſo he will finiſh the toil and travel of his ſaints, with the burthen of the beaſts, and the curſe of the ground; and bring all into reſt for a thouſand years. A day with the Lord, is as a thouſand years: wherefore this bleſſed and deſirable time is alſo called a day, a great day, that great and notable day of the Lord, which ſhall end in the eternal judgement of the world. God hath held forth by ſeveral other ſhadows, as the Sabbath of weeks, the Sabbath of years and the great jubliee, which is to be the year after forty-nine years are expired. Of all which, more in their place, if God permit.

¶ *Theſe are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.*

Moſes ſeems by theſe words, *In the day*, to inſiſt principally upon them, in their firſt and primitive ſtate, before there was ſin or curſe in the world; for in the day that they were created, there was a far more glorious luſtre and beauty than now can be ſeen: the heaven, for ſin, is, as it were, turned into braſs, and the rain into powder and duſt, in compariſon of what it was as it came from the fingers of God. The earth hath alſo from that time a curſe upon it; yea, the whole creation, by ſin, is even made ſubject to vanity, is in travail, and groans under the burden that ſin hath brought upon it.

*And every plant of the field before it was in the earth, and every herb of the field before it grew.*

Thus it was in the firſt creation; they therefore became neither herbs nor trees by the courſe of nature, but by the creation of God. And even ſo it is in the new creation: men ſpring not up by nature to be ſaints; no, not in the church of God; but firſt they are created in Chriſt Jeſus, and made meet to be made partakers of the benefit, and then planted in the church of God; planted, I ſay, as plants before prepared. Indeed hypocrites and formal profeſſors may ſpring up in the church, by virtue of her forms and outward ſervices, as thorns and thiſtles ſpring up in the earth by virtue of her moiſture and heartineſs; but theſe are but the fruits of the curſe, and are determined to be burned at laſt in the fire: *Every plant* (ſaith Chriſt) *which my heavenly Father hath not planted, ſhall be rooted up.*

*For the Lord God hath not cauſed it to rain upon the earth.* This is the reaſon that they came not up by nature firſt, but were firſt created, then planted, then made to grow. So the reaſon why men by nature grow not in the church, is becauſe the Lord doth not cauſe it to rain upon them, they ſtill abiding and doing according to the courſe of this world; but he plants them in his houſe, by the mighty power of his word and Spirit, by which they are created ſaints, and then they afterwards *grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.*

*And there was not a man to till the ground.* It ſeems by this there was a kind of neceſſity why God ſhould make man, yea, a multitude of men; for otherwiſe he had made what before he made in vain: that is, his end in making ſo glorious a creature as this world, which was to ſhew forth his glory by, had been void and without effect: for although it was glorious, as it came out of the hand of God; yet it was not of power ſo to preſerve itſelf, but would, without men to look after and dreſs it, be turned into a wilderneſs.

Thus it is with the world of men; if there was not the ſecond Adam to plough them and ſow them, they could none of them become ſaints; no, not the elect themſelves; becauſe the means are determined as well as the end.

By this we may likewiſe ſee, what a woful condition that people is in, that have no miniſters of the word of the goſpel: *My people periſh for lack of knowledge:* And again, *Where there is no viſion, the people periſh. Pray therefore to the Lord of the harveſt, that he would ſend out his ploughers to plough, and his labourers into his harveſt.*

¶ *But there went up a miſt from the earth, and watered the whole face of the ground.*

Although as yet there was no ploughman nor rain, yet a miſt aroſe from the earth: ſo where there is not the word of the goſpel, there is yet ſufficiency of light to teach men how to govern themſelves in civil and natural ſociety. But this is only a miſt, men cannot goſpelly grow by this; therefore, as in the next verſe, of neceſſity man muſt be formed.

But again, I have ſometimes thought by this miſt, might be held forth that nouriſhment men had by the doctrine of faith, before the goſpel was divulged by Moſes, the prophets, or Chriſt, &c.; for before theſe, that nouriſhment the church received, was but ſlender and ſhort, even as ſhort as the nouriſhing of the miſt is to ſober and moderate ſhowers of rain; to which both the law and the goſpel is compared.

Again, I have alſo ſometimes thought, that by this miſt might be typified thoſe excellent proverbs and holy ſayings of the men of old before there was a written word; for it cannot be but the godly did contain in proverbs, and certain ſayings, the doctrine of ſalvation hereafter, and of good living here; of which we have a touch in Geneſis, but more at large by that bleſſed book of Job; which book, in my opinion, is a holy collection of thoſe proverbs and ſayings of the ancients, occaſioned by the temptation of that good man. But whatever this miſt did ſignify, (in other mens judgement), certain it is, it was for preſent neceſſity, till a man ſhould be made to till the ground, and the fruits thereof watered with the bottles of heaven; which ſo far as I ſee yet, moſt aptly preſents us with ſome of all theſe.

¶ *And the Lord God formed man of the duſt of the ground, &c.*

In the creation of man, God began with his outſide; but in the work of regeneration, he firſt begins within, at the heart. He made him, that is, his body, of the duſt of the ground; but he abides a lifeleſs lump till the Lord puts forth a ſecond act: *And he breathed into his noſtrils*

*noſtrils the breath of life, and man became a living ſoul.* Now he lives, now he acts; ſo it is in the kingdom of Chriſt; no man can be a living ſoul in that kingdom by his firſt creation; he muſt have life breathed into him, life and ſpirit from Jeſus Chriſt.

Now therefore is Adam a type, yet but an earthly one of things more high and heavenly; *and as we have born the image of the earthly, we ſhall olſo bear the image of the heavenly.*

¶ *And the Lord God planted a garden eaſtward in Eden, and there he put the man whom he had formed.*

*And the Lord God planted a garden.* Thus the Holy Ghoſt ſpeaks clearer and clearer; for now he preſents the church to us under the ſimilitude of a garden, which is taken out of the wide and open field, and incloſed: *A garden incloſed is my ſiſter, my ſpouſe; a garden incloſed, a ſpring ſhut up, a fountain ſealed;* and there he put the man whom he had formed. An excellent type of the preſence of Chriſt with his church.

¶ *And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight,* &c.

Theſe trees, and their pleaſureableneſs, do ſhew us the beauty of the truly godly, whom the Lord hath beautified with ſalvation. And hence it is ſaid, the glory of Lebanon, of Sharon, and of Carmel, is given to the church; that is, ſhe is more beautified with gifts and graces than can by types and ſhadows be expreſſed: *The tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.*

This tree of life was another type of Chriſt, as the bread and healing medicine of the church, that ſtands in the midſt of the paradiſe of God.

The tree of the knowledge of good and evil, was a type of the law, or covenant of works, as the ſequel of the ſtory clearly manifeſteth; for had not Adam eaten thereof, he had enjoyed for ever his firſt bleſſedneſs. As Moſes ſaith, *It ſhall be our righteouſneſs if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us.* But both Adam and we have touched, that is, broken the boughs and fruit of this tree, and therefore now for ever, by the law, no man can ſtand juſt before God.

¶ *And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.*

This river while it abided in Eden, in the garden, it was the river of God, that is, ſerviceable to the trees and fruit of the garden, and was herein a type of thoſe watering-miniſters that water the plants of the Lord. But obſerve, when it had paſſed the garden, had gotten without the bound of the garden, from thence it was parted, and became into four heads; from thence it was transformed, or turned into another manner of thing: it now became into four heads; a type of the four great monarchs of the world, of which Babylon, though the firſt in order of being, yet the laſt in a goſpel or myſterious ſenſe. The fourth is the river Euphrates, that which was the face of the kingdom of Babel of old. Hence note, that how eminent and ſerviceable ſoever men are while they abide in the garden of Eden, the church; yet when they come out from thence, they evily ſeek the great things of the world: one is for compaſſing the whole land of Havilah, where is gold; another is for compaſſing this, a third that, and a fourth another thing, according as you ſee theſe four heads did. Obſerve again, that while men abide in the Church of God, there is not by them a ſeeking after the Monarchies of this world; but when they depart from thence, then they ſeek and ſtrive to be heads; as that curſed monſter the Pope, forſaking the garden of God, became in a manner the prince of all the earth: Of whom Tyrus, mentioned by Ezekiel, was a very lively type, *Thou haſt been in Eden, the garden of God; every precious ſtone, that is, doctrine, was thy covering; as the ſardus, topaz, dimnond, &c. till iniquity was found in thee; till thou lefteſt thy ſtation and place appointed of God, and then thou waſt caſt as profane out of the mountain of God, yea, though a covering cherub.* See it again in Cain, who while he continued in the church, he was a buſy ſacrificer, as buſy as Abel his brother; but when he left off to fear the Lord, and had bloodily butchered his holy brother, then he ſeeks to be a head, or monarch; then he goeth and buildeth a city to preſerve his name and poſterity for ever.

*And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.*

In this alſo Adam was a figure of our Lord Jeſus Chriſt, as paſtor and chief biſhop of his church: *I the Lord* (ſaith Chriſt) *do keep it; I will water it night and day.*

*And the Lord God took the man.* No man taketh this honour upon him, but he that is called of God, as was Aaron. Bleſſed is he alſo that can ſay as the Prophet Amos: *And the Lord took me* (ſaid he) *as I followed the flock; and the Lord ſaid unto me, go propheſy unto my people Iſrael.*

*To dreſs it and to keep it.* He that is not dreſſed, is not kept: That is a ſad judgement: *That which dieth, let it die: that which is diſeaſed, let it not be dreſſed, let it die of that diſeaſe.* By dreſſing, therefore, I underſtand pruning, manuring, and the like, which the dreſſer of the vineyard was commanded to do, without which all is over-run with briers and nettles, and is fit for nothing but curſing, and to be burned.

¶ *And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat.*

It is God's word that giveth us power to eat, to drink, and do other our works, and without the word we may do nothing. The command gave Adam leave: *Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for it is ſanctified by the word of God,* (by the command of the word, and by receiving of it according to the limits thereof), *and prayer.*

¶ *But of the tree of knowledge of good and evil, thou ſhalt not eat of it.* I ſaid before, what God's word prohibits, we muſt take care to ſhun.

This tree of knowledge, as I ſaid before, was a type of the covenant of works, the which had not Adam touched, (for by touching it he broke that covenant), he then had lived ever, but touching it he dies.

Adam going into the garden under theſe conditions and penalties, was therein a type of the humiliation of Chriſt; who at his coming into the world, was made under the law, under its command and penalty, even as other men, but without ſin.

*For in the day thou eateſt thereof thou ſhalt ſurely die.*

*For in the day.* Adam lived to God no longer than while he kept himſelf from eating forbidden fruit: in that very day he died; firſt a ſpiritual death in his ſoul: his body alſo was then made capable of mortality, and all diſeaſes, which two great impediments in time brought him down to duſt again.

*And the Lord God ſaid, it is not good that man ſhould be alone: I will make an help meet for him.*

By theſe words, Adam's ſtate, even in innocency, ſeems to crave for help: wherefore it is manifeſt that ſtate is ſhort of that we attain by the reſurrection from the dead; yea, foraſmuch as his need required earthly help, it is apparent his condition was not heavenly: *The firſt man is of the earth earthy; the ſecond man is the Lord from heaven.* Adam in his firſt eſtate was not ſpiritual: That was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual. Wherefore thoſe that think it enough to attain to the ſtate of Adam in innocency, think it ſufficient to be mere naturaliſts; think themſelves well, without being made ſpiritual; yea, let me add, they think it ſafe ſtanding by a covenant of works; they think themſelves happy though not concerned in a covenant of grace; they think they know enough, though ignorant of a mediator, and count they have no need of the interceſſion of Chriſt.

Adam ſtood by a covenant of works: Adam's kingdom was an earthly paradiſe; Adam's excellency was, that he had no need of a Saviour; and Adam's knowledge was ignorant of Jeſus Chriſt: Adam in his greateſt glory, wanted earthly comforts; Adam in his innocency, was a mere natural man.

¶ *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air.*

This proveth further what I ſaid at firſt, that in the firſt chaos was contained all that was made upon the earth.

*And brought them to Adam, to ſee what he would call them; and whatſoever Adam called every living creature, that was the name thereof.*

In this Adam was a lively type of the Lord Chriſt's ſovereign and glorious power over all fleſh: *Thou haſt* *given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.*

*And he brought them to Adam, to ſee what he would call them.*

So Chriſt nameth the world; who he will he calleth ſaints; and who he will he calleth the world, ungodly, ſerpents, vipers, and the like. *I pray for them, I pray not for the world.*

*And whatſoever Adam called every living creature, that was the name thereof.* Even as Chriſt paſſes ſentence, ſo ſhall their judgement be.

¶ *And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field.* So Chriſt judgeth of angels, devils, and men.

*But for Adam there was not found an help meet for him.* All the glory of this world, had not Adam had a wife, could not have completed this man's bleſſedneſs: he would yet have been wanting: So all the glory of heaven, conſider Chriſt as mediator, could not, without his church, have made him up complete. The church, I ſay, which is his body, the fulneſs of him that fills all in all.

¶ *And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.*

In theſe words we find an help provided for Adam; alſo, whence it came. The help was a wife: ſhe came out of his ſide; ſhe was taken thence while Adam ſlept. A bleſſed figure of a further myſtery. Adam's wife was a type of the church of Chriſt; for that ſhe was taken out of his ſide, it ſignifies, we are fleſh of Chriſt's fleſh, and bone of Chriſt's bone. And in that ſhe was taken thence while Adam ſlept, it ſignifies, the church is Chriſt's, by virtue of his death and blood, *Feed the church of God, which he purchaſed with his own blood.*

*And he brought her to the man;* that is, and God brought her to the man. By which he clearly intimates, That as the church is the workmanſhip of God, and the purchaſe of the blood of Chriſt; ſo yet ſhe cannot come to Chriſt, unleſs brought to him of God: *No man can come to me,* ſaith Chriſt, *except the Father which hath ſent me, draw him.*

¶ *And Adam ſaid, This is bone of my bone, and fleſh of my fleſh; ſhe ſhall be called woman becauſe ſhe was taken out of man.*

In that Adam doth thus acknowledge his wife to be bone, and fleſh of his ſubſtance, it ſhews us, that Chriſt will acknowledge thoſe that are his: *He is not aſhamed to call them brethren, ſaying I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.*

And obſerve it, *He* ſaid ſhe *it bone of my bone,* &c. before that God that brought her to him; intimating, that Chriſt both owns us now at his Father's right hand, and will not be aſhamed of us even in the day of judgement.

¶ *Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife, and they ſhall be one fleſh.*

This ought to be truly performed in our married eſtate in this world. But here endeth not the myſtery.

*Therefore ſhall a man leave his father.* Thus did Chriſt when he came into the world to ſave ſinners. He came forth from the Father: *I came forth from the Father, and am come into the world.*

*Therefore ſhall a man leave his father and his mother.* The Jewiſh church may, in a myſtical ſenſe, be called the mother of Chriſt; for ſhe was indeed God's wife, and of her came his Son Jeſus Chriſt; yet this mother he left and forſook, to be joined to his Gentile ſpouſe, which is now his only wife.

¶ *And they were both naked, the man and his wife, and were not aſhamed.*

No ſin, no ſhame: Let men ſtand where God hath ſet them, and there is no cauſe of ſhame, though they be expoſed in outward appearance to never ſo much contempt.

*And they were both naked.* Apparel is the fruits of ſin; wherefore let ſuch as pride themſelves therein remember, that they cover one ſhame with another. But let them that are truly godly have thier apparel modeſt and ſober, and with ſhamefacedneſs put them on, remembering always the firſt cauſe of our covering our nakedneſs was the ſin and ſhame of our firſt parents.

## C H A P. III.

*NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?*

In theſe words we have an enterance of the firſt great ſpiritual conflict that was fought between the devil and fleſh; and it is worth the obſerving, how the enemy attempted, engaged, and overcame the world.

1. He tempts by means: he appeareth not in his own ſhape and hue, but aſſumeth the body of one of the creatures, the body of the ſerpent, and ſo begins the combat. And from hence it is, that in after ages he is ſpoken of under the name of that creature, the dragon, the old ſerpent called the devil, and Satan; becauſe, as the Holy Ghoſt would have us beware of the devil, ſo of the means and engines which he uſeth; for where one is overcome by his own fearful appearance, ten thouſand are overcome by the means and engines that he uſeth.

2. *The ſerpent was more ſubtil.* The devil, in his attempts after our deſtruction, maketh uſe of the moſt ſuitable means. The ſerpent was more ſubtil, therefore the cunning of the devil was leaſt of all diſcerned. Had he made uſe of ſome of the moſt fooliſh of the creatures: Adam had luckily ſtarted back; for he knew the the nature of all the creatures, and gave them names accordingly: wherefore the ſerpent, Adam knew was ſubtil, therefore Satan uſeth him, thereby to catch this goodly creature. Hereby the devil leaſt appeared; and leaſt appearing, the temptation ſooneſt took the tinder.

Now, *The ſerpent was more ſubtil. More ſubtil.* Hence the devil is called the ſerpent with heads, [with great cunning]; the crooked ſerpent, [with knotty objections]; the piercing ſerpent, [for he often wounds]; and his ways are called devices, temptations, deluſions, wiles, power, and the gates of hell, becauſe of their mighty prevalency. This is he that undertook our firſt parents.

But how did he undertake them?

He labours to make them queſtion the ſimplicity of the word of God, bearing Adam's wife in hand, that there muſt needs be ſome meaning that palliates the text, *Hath God ſaid, Ye ſhall not eat of the tree?* Which interrogatory ſuggeſted them with a ſtrong doubt, that this word would not appear a truth, if you compare it with the 4th verſe.

Hence learn, that ſo long as we retain the ſimplicity of the word, we have Satan at the end of the ſtaff; for unleſs we give way to a doubt about that, about the truth and ſimplicity of it, he gets no ground upon us. And hence the apoſtle ſays, *He feared leſt by ſome means, as the ſerpent beguiled Eve through his ſubtilty, ſo our minds ſhould be corrupted from the ſimplicity that is in Chriſt;* that is, leſt our minds ſhould be drawn off from the ſimplicity of the word of the goſpel by ſome deviliſh and deluſive arguments. For mark, Satan doth not firſt of all deny, but makes a doubt upon the word whether it is to be taken in this or another ſenſe; and ſo firſt corrupting the mind with a doubt about the ſimplicity of the true ſenſe, he after brings them to a denial thereof, *Hath God ſaid, Ye ſhall not eat of every tree that is in the garden?*

*And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden.*

*And the woman ſaid.* Indeed the queſtion was put to her; but the command was not ſo immediately delivered to her: *The Lord God commanded the man.* This therefore I reckon a great fault in the woman, an uſurpation, to undertake ſo mighty an adverſary, when ſhe was not the principal that was concerned therein; nay, when her huſband, who was more able than ſhe, was at hand, to whom alſo the law was given as chief. But for this act, I think it is, that they are now commanded ſilence, and alſo commanded to learn of their huſbands: a command that is neceſſary enough for that ſimple and weak ſex. Though they ſee it was by them that ſin came into the world, yet how hardly are ſome of them, to this day, diſſuaded from attempting unwarrantably, to meddle with potent enemies about the great and weighty matters that concern eternity!

Hence note, That often they who are leaſt able, will firſt adventure to put in their head to defend that from whence they return with ſhame.

*And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden.*

This was her prologue to her defence; but that alſo for which ſhe had no warrant. In time of temptation, it is our wiſdom and duty to keep cloſe to the word that prohibits and forbids the ſin; and not to reaſon with Satan, of how far our outward and worldly privileges go, eſpecially of thoſe privileges that border upon the temptation, as ſhe here did: *We may eat of all but one.* By this ſhe goeth to the outſide of her liberty, and ſets herſelf upon the brink of the danger. Chriſt might have told the tempter, when he aſſaulted him, That he could have made ſtones bread, and that he could have deſcended from the pinnacle of the temple, as afterwards he did. But that would have admitted of other queſtions: wherefore he chuſeth to lay aſide ſuch needleſs and unwarrantable reaſonings, and reſiſted him with a direct word of God, moſt pertinent to quaſh the tempter, and alſo to preſerve himſelf in the way. To go to the outſide of privileges, eſpecially when tempted of the devil, is often, if not always, very dangerous and hazardous.

By theſe words, therefore, in mine opinion, ſhe ſpoke at this time too much in favour of the fleſh, and made way for what after came upon her: *We may eat of all but one.*

*But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.*

Now, too late, ſhe urgeth that which ſhould have been her only ſtay and weapon, to wit, the expreſs word of God; that ſhe ſhould, if ſhe would have diſputed with the tempter, having urged at the firſt that only, and have thought of nothing elſe. Thus did the Lord himſelf. But ſhe looking firſt into thoſe worthy privileges which God had given her, and dilating delightfully of them before the devil, ſhe loſt the dread of the command from off her heart, and retained now but the notion of it; which Satan perceiving, and taking heart therefrom to make his beſt advantage, he now adds to his former forged doubt, a plain and flat denial *Ye ſhall not not ſurely die.*

*And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.*

When people dally with the devil, and ſit too near their outward advantages, when they are tempted to break the command of God, it is uſual for them, even by ſetting their hearts upon things that in themſelves are honeſt and lawful, to fall into temptation. To ſee a piece of ground, to prove a yoke of oxen, to marry a wife, are doubtleſs lawful things; but upon the borders of theſe privileges lay the temptation of the devil; therefore by the love of theſe, which yet were lawful in themſelves, the devil hardened the heart, and ſo at laſt made way for, and perfectly produced in them, flatly to deny (as then) to embrace the words of God's ſalvation. The like befel our firſt mother: wherefore, though at laſt ſhe freely objected the word; yet becauſe before ſhe had ſo much reaſoned to the pleaſing of the fleſh, ſhe loſt the dread and ſavour of the command; and, having nought but notion left, ſhe found not wherewith to rebuke ſo plain a lie of the devil, but hearkened to his further reaſoning.

*Ye ſhall not ſurely die. Not ſurely;* in the word there is ſome ſlight meaning, of which you need not be ſo afraid. And beſides,

*God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil.*

In the words two privileges are aſſerted; one, That their eyes ſhall be opened; the other, That they ſhould *be as gods knowing good and evil.* The firſt is very deſirable, and was not at all abridged by them; the ſecond, as to their knowing good and evil, was abſolutely forbidden, becauſe they could not attain to the knowledge of that which was evil, but by tranſgreſſing, or by eating of that forbidden tree.

Hence obſerve, that it is uſual with the devil, in his tempting of poor creatures, to put a good and bad together, that by ſhew of the good, the tempted might be drawn to do that which in truth is evil. Thus he ſerved Saul: he ſpared the beſt of the herd and flock, under pretence of ſacrificing to God, and ſo tranſgreſſed the plain command. But this the apoſtle ſaw was dangerous, and therefore cenſureth ſuch as in a ſtate of condemnation. Thus he ſerved Adam: he put the deſireableneſs of ſight, and a plain tranſgreſſion of God's law, together, that by the lovelineſs of the one they might the eaſier be brought to do the other. O poor Eve! do we wonder at thy folly? Doubtleſs we had done as bad with half the argument of thy temptation.

*Ye ſhall be as gods.* In theſe words he attempts to beget in them a deſire to be greater than God had made them: He knew this was a likely way; for by this means he fell himſelf. For being puffed up with pride, they left their own eſtate, or habitation, and ſo became devils, and were tumbled down to hell, where they *are reſerved in chains, under darkneſs, unto the judgement of the great day.*

*Ye ſhall be as gods.* When ſouls have begun to hearken to the tempter, that hearkening hath made way for, and given way to, ſo much darkneſs of mind, and hardneſs of heart, that now they can liſten to any thing: as to hear God charged with folly, ye ſhall not ſurely die; as to hear him made the author of ignorance, and that he delights to have it ſo, by ſeeking by a command to prohibit them from knowing what they could; for God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and therefore he forbids to touch it.

*Ye ſhall be as gods.* Here is alſo a pretence of holineſs, which he knew they were prone unto: *Ye ſhall be as gods,* as knowing and perfect as God. Oh! thouſands are, even to this day, by ſuch temptations overcome! Thus he wraps his temptations up in ſuch kind of words and ſuggeſtions, as will carry it either way. But mark his holineſs, or the way that he preſcribes for holineſs; it is, if not point blank againſt, yet without and beſides the word; not by doing what God commands, and abhorring what he forbids, but by following the deluſion of the devil, and their own roving fancies: as Eve here does.

*And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof.*

This verſe preſents us with the uſe that Eve made of the reaſonings of the ſerpent; and that was, to take them into conſideration; not by the word of God, but as her fleſh and blood did ſenſe them: A way very dangerous and devouring to the ſoul, from which Paul fled, as from the devil himſelf: [Immediately I conferred not with fleſh and blood.] Wherefore, pauſing upon them, they intangled her as with a threefold cord. 1. *The luſt of the fleſh; ſhe ſaw it was good for food.* 2. *The luſt of the eye; ſhe ſaw it was pleaſant to the eye.* 3. *The pride of life; a tree to be deſired, to make one wiſe.* Being taken, I ſay with theſe three ſnares of the adverſary, which are not of the Father, but of the world, and the devil the prince thereof, forthwith ſhe falls before him: *And when the woman ſaw this, ſhe took of the fruit thereof, and did eat.*

*And when the woman ſaw* This ſeeing, as I ſaid, is to be underſtood of her conſidering what Satan preſented to her, and of her ſenſing or taſting of his doctrine; not by the word, which ought to be the touchſtone of all, but by and according to her own natural reaſon without it. Now this makes her forget that very command that but now ſhe had urged againſt the tempter: This makes her alſo to conſent to that very reaſon, as an inducement to tranſgreſs; which, becauſe it was the nature of the tree, was by God ſuggeſted as a reaſon why they ſhould forbear; it was the tree of the knowledge of good and evil, therefore they ſhould not touch it; it was the tree that would, by touching it, make them know good and evil; therefore ſhe toucheth, and alſo eateth thereof. See therefore, what ſpecious pretences the devil, and thoſe that are under the power of temptation, will have to tranſgreſs the command of God. That which God makes a reaſon of the prohibition, even that the devil will make a reaſon of their tranſgreſſion.

God commands to ſelf-denial, but the world makes that a reaſon of their ſtanding off from the very grace of God in the goſpel. God alſo commands, that we be ſober, chaſte, humble, juſt, and the like; but the devil, and carnal hearts, make theſe very things the argument that keeps ſinners from the word of ſalvation. Or rather take it thus: God forbids wickedneſs, becauſe it is delightful to the fleſh, and draws the heart from God; but therefore carnal men love wickedneſs and ſin: Therefore they go on in ſin, and therefore they ſay unto God, *Depart from us, for we deſire not the knowledge of thy ways.*

*She did eat, and gave alſo unto her huſband with her, and he did eat.*

The great deſign of the devil, as he ſuppoſed, was now accompliſhed; for he had both in the ſnare, both the man and his wife, and in them, the whole world that ſhould be after. And indeed, the chief deſign of Satan was at the head at firſt, only he made the weakeſt the conveyance for his miſchief. Hence note again. That Satan by tempting one, may chiefly intend the deſtruction of another. By tempting the wife, he may aim at the deſtruction of the huſband; by tempting the father, he may deſign the deſtruction of the children; and by tempting the king, he may deſign the ruin of the ſubjects, Even as in the caſe of David: ‘Satan ſtood ‘up againſt Iſrael, and provoked David to number the ‘people.’ He had a mind to deſtroy ſeventy thouſand, therefore he tempted David to ſin.

*She gave alſo to her huſband, and he did eat.* Sin ſeldom or never terminates in one perſon; but the pernicious example of one doth animate and embolden another; or thus, the beholding of evil in another, doth often allure a ſtander-by. Adam was the looker on, he was not in the action as from the ſerpent; Adam was not deceived, that is, by having to do with the devil, but the woman, ‘the woman being deceived, was in the ‘tranſgreſſion.’ This ſhould exhort all men, that they take heed of ſo much as beholding evil done by others, leſt alſo they ſhould be allured. When Iſrael went into Canaan, God did command them not ſo much as to aſk, How thoſe nations ſerved their gods? leſt, by ſo doing, Satan ſhould get an advantage of their minds, to incline them to do the like: Evil acts, as well as evil words, will eat as doth a canker. This then is the reaſon of that evil favouredneſs that you ſee attending ſome mens lives and profeſſions; they have been corrupted, as Adam was, either by evil words or bad examples, even till the very face of their lives and profeſſions are disfigured, as with the pox or canker.

Thus have we led you through that woful tragedy that was acted between the woman and the ſerpent; and have alſo ſhewed how it happened that the ſerpent went away as victor.

1. The woman admitted of a doubt about the truth of the word that forbad her to eat; for unbelief was the firſt ſin that entered the world.

2. She preferred the privileges of the fleſh, before the argument to ſelf-denial; by which means her heart became hardened, and grew ſenſeleſs of the dread and terror of the words of God.

3. She took Satan's arguments into conſideration, and ſenſed, or taſted them, not by the word of God, but her own natural, or rather foredeluded fancy.

4. She had a mind to gratify the luſts of the fleſh, the luſts of the eyes, and the pride of life.

Now to ſpeak of the evil conſequences that followed this ſinful act, that is not in the wiſdom of mortal man to do; partly becauſe we know but in part even the evil and deſtructive nature of ſin; and partly, becauſe much of the evil that will follow this action, is yet to be committed by perſons unborn. Yet enough might be ſaid to aſtoniſh the heavens, and to make them horribly afraid.

1. By this act of theſe two, the whole world became guilty of condemnation and eternal judgement.

2. By this came all the blindneſs, atheiſm, ignorance of God, enmity and malice againſt him, pride, covetouſneſs, adultery, idolatry, and implacableneſs, &c. that is found in all the world: By this, I ſay, came all the wars, blood, treachery, tyranny, perſecution, with all manner of rapine and outrage that is found among the ſons of men.

3. Beſides, all the plagues, judgements, and evils that befal us in this world, with thoſe everlaſting burnings that will ſwallow up millions for ever and ever; all and every whit of theſe came into the world as the portion of mankind, for that firſt tranſgreſſion of our firſt parents.

*And the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons.*

That their eyes might be opened, was one branch of the temptation, and one of the reaſons that prevailed with the woman to forſake the word of God. But ſhe little thought of ſeeing after this manner, or ſuch things as now ſhe was made to behold. She expected ſome ſweet and pleaſant ſight that might tickle and delight her deluded fancy; but behold, ſin and the wrath of God appears, to the ſhaking of their hearts! And thus even to this very day, doth the devil delude the world: His temptations are gilded with ſome ſweet and fine pretences; either they ſhall be wiſer, richer, more in favour, live merrier, fare better, or ſomething; and that they ſhall ſee it, if they will but obey the devil: which the fools eaſily are, by theſe and ſuch like things, allured to do. But behold, when their eyes are opened, inſtead of ſeeing what the devil falſely told them, they ſee themſelves involved in ſin, made guilty of the breach of God's command, and ſubject to the wrath of God.

*And they knew that they were naked.* Not only naked of outward clothing, but even deſtitute of righteouſneſs; they had loſt their innocency, their uprightneſs, and ſinleſs vail, and had made them polluted creatures, both in their hearts, and in their fleſh; this is nakedneſs indeed: ſuch a kind of nakedneſs as Aaron made Iſrael naked with, when he ſet up his idol calf for them to worſhip: For Aaron had made them naked unto their ſhame; naked before the juſtice of the law.

*And they knew that they were naked.* And they knew it: Why, did they not know it before? the text ſays, ‘They were naked and were not aſhamed.’ O! they ſtood not naked before God! they ſtood not without righteouſneſs, or uprightneſs before him, and therefore were not aſhamed, but now they knew they were naked as to that.

*And they ſewed fig-leaves together, and made themſelves aprons.* A fit reſemblance of what is the inclination of awakened men, who are yet but natural! they neither think of Chriſt, or of the mercy of God in him for pardon, but preſently they betake themſelves to their own fig-leaves, to their own inventions, or to the righteouſneſs of the law, and look for healing from means which God did never provide for cure. When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, not to God, and ſent to king Jareb, not to Chriſt, yet could they not heal him, nor cure him of his wound.

*And made themſelves aprons.* Not coats, as God did afterwards. A carnal man thinks himſelf ſufficiently clothed with righteouſneſs, if the nakedneſs which he ſees, can be but covered from his own ſight: As if God alſo did ſee that, and only that, which they have a ſight of by the light of nature; and as if becauſe fig-leaves would hide their nakedneſs from their ſight, that therefore they would hide it from the ſight of God. But alas! no man, without the help of another, can bring all his nakedneſs to the ſight of his own eye; much is undiſcovered to him, that may yet lie open and bare to a ſtander-by: So it is with the men that ſtand without Chriſt before God; at beſt they ſee but ſome of their nakedneſs, to wit, their moſt groſs and worſer faults; and therefore they ſeek to cover them; which when they have hid from their own ſight, they think them hid alſo from the ſight of God. Thus did Adam; he ſaw his own moſt ſhameful parts, and therefore them he covered: They mad themſelves aprons, or things to gird about them, not to cover them all over withal, no man by all his own doings, can hide all his own nakedneſs from the ſight of the juſtice of God, and yet but in vain, as buſy as Adam to do it.

*And they ſewed fig-leaves together, and made themſelves aprons.* Fig-leaves! a poor apron, but it was the beſt they could get. But was that a ſufficient ſhelter againſt either thorn or thiſtle? Or was it poſſible but that after a while theſe fig-leaves ſhould have become rotten, and turned to dung? So will it be with all man's own righteouſneſs which is of the law. Paul ſaw it ſo; and therefore 'counted it but loſs and dung, that he might win Chriſt, and be found in him.'

*And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord God, among the trees of the garden.*

*And they heard the voice of the Lord God.* This voice muſt not be underſtood, according, as if it was the effect of a word; as when we ſpeak, the ſound remains with a noiſe for ſome time after; but by voice here, we are to underſtand the Lord Chriſt himſelf; wherefore this voice is ſaid to walk, not to ſound only: *They heard the voice of the Lord God walking.* This voice John calls the Word, the Word that was with the Father before he made the world, and that at this very time was heard to walk in the garden of Adam: Therefore John alſo ſaith, this voice was in the beginning; that is, in the garden with Adam, at the beginning of his converſion, as well as of the beginning of the world.

*And they heard the voice of the Lord God walking in the garden in the cool of the day.* The goſpel of it is in the ſeaſon of grace; for by the cool of the day, he here means in the patience, gentleneſs, goodneſs, and mercy of the goſpel; and then oppoſed to the heat, fire, and ſeverity of the law

*And Adam and his wife hid themſelves.* Hence obſerve that a man's own righteouſneſs will not fortify his conſcience from fear and terror, when God begins to come near to him to judgement. Why did Adam hide himſelf, but becauſe, as he ſaid, he was naked? But how could he be naked, when before he had made himſelf an apron? O! the approach of God conſumed and burnt off his apron! Though his apron would keep him from the ſight of a bird, yet it would not from the eye of the incorruptible God.

Let therefore all ſelf-righteous men beware; for however they at preſent pleaſe themſelves with the worthineſs of their glorious fig-leaves, yet when God ſhall come to deal with them for ſin, aſſuredly they will find themſelves naked.

*And they hid themſelves.* A man, in a natural ſtate, cannot abide the preſence of God; yea, though a righteous man. Adam, though adorned with his fig-leaves, flies.

Obſerve again, that a ſelf-righteous man, a man of the law, takes grace and mercy for his greateſt enemy. This is apparent from the carriage of the Phariſees to Jeſus Chriſt, who becauſe they were wedded to the works of their own righteouſneſs, therefore they hated, perſecuted, condemned, and crucified the Saviour of the world. As here in the text, though *the voice of the Lord God walked in the garden in the cool of the day,* in the time of grace and love, yet how Adam with his fig-leaves flies before him.

*And Adam and his wife hid themſelves from the preſence of the Lord God.* Theſe letter words are ſpoken, not to perſuade us that men can hid themſelves from God, but that Adam, and thoſe that are his by nature, will ſeek to do it, becauſe they do not know him aright. Theſe words therefore further ſhew us what a bitter thing ſin is to the ſoul; it is only for hiding work, ſometimes under its fig leaves, ſometimes among the trees of the garden. O what a ſhaking, ſtarting, timerous evil conſcience is a ſinful and guilty conſcience! eſpecially when it is but a little awakened, it could run its head into every hole, firſt by one fancy, then by another; for the power and goodneſs of a mans own righteouſneſs cannot withſtand or anſwer the demands of the juſtice of God, and his holy law.

*And Adam and his wife hid themſelves from the preſcence of the Lord God among the trees of the garden.* If you take the trees in a myſtical ſenſe, as ſometimes they may be taken; then take them here to ſignify, or to be a type of the ſaints of God, and then the goſpel of it is, That carnal men, when they are indeed awakened, and rouſed out of their fooliſh fig-leave righteouſneſs; then they would be glad of ſome ſhelter with them that are ſaved and juſtfied freely by grace, as they in the goſpel of Matthew: *Give us of your oil, for our lamps are gone out.* And again, The man without the wedding garment had crouded himſelf among the wedding gueſts: Hid themſelves among the trees of the garden.

*And the Lord God called unto Adam, ſaying unto him, Where art thou?*

Adam having eaten of the forbidden tree, doth now fleet his ſtation, is gone to another than where God left him; wherefore, if God will find Adam, he muſt now look him where he had hid himſelf. And indeed ſo he does with Adam. *Where art thou?*

*And the Lord God called,* &c. Here begins the converſion of Adam, from his ſinful ſtate, to God again. But mark it, it begins not at Adams calling upon God, but at Gods calling upon him: *And the Lord God called* unto Adam. Wherefore, by theſe words, we are to underſtand the beginning of Adams converſion. And indeed, grace hath gone the ſame way with the elect, from that time to this day. Thus he dealt with Abraham, Iſaac, Jacob; he called them from their native country, the country of their kindred. And hence it is that, eſpecially in the New Teſtament, the ſaints are ſaid to be the called; called of God, and called of Jeſus Chriſt. And hence again it is, that calling is by Paul made the firſt demonſtration of election, and that ſaints are admoniſhed to prove their election by their calling; for as Adam was in a loſt, miſerable, and periſhing condition, until God called him out of thoſe holes into which ſin had driven him; ſo we do lie where ſin, and the devil hath laid us, until by the word of God we are called to the fellowſhip of his Son Jeſus Chriſt.

By theſe words, therefore, we have the beginning of the diſcovery of effectual calling or converſion: 'And the Lord God called.' In which call obſerve three things,

1. God called ſo that Adam heard him: And ſo it is in the converſion of the New-Teſtament ſaints; as Paul ſays, *If ye have heard him, and have been taught by him, as the truth is in Jeſus:* That therefore is one diſcovery of effectual calling, the ſinner is made to hear him, even to hear him diſtinctly, ſingling out the very perſon, calling, *Adam, Where art thou? Saul, Saul, Why perſecuteſt thou me? I have called thee by thy name, thou art mine.* As he alſo ſaid to Moſes, *I know thee by name, and thou haſt alſo found grace in my ſight.*

2. God called ſo, as to faſten ſin upon his conſcience, and as to force a confeſſion from him of his naked and ſhameful ſtate.

3. God called ſo, as to make him tremble under, and be afraid of the judgement of God.

*And the Lord God called unto Adam, and ſaid unto him, Where art thou?* Indeed, Where art thou? muſt of neceſſity be forcibly urged to every man on whoſe ſoul God doth work effectual converſion; for until the perſon is awakened, as to the ſtate and condition he is in, he will not deſire, nay, will not endure to be turned to God; but when, in truth, they are made to ſee what condition ſin hath brought them to, namely, that it hath laid them under the power of ſin, and the tyranny of the devil, the ſtrength of death, and the curſe of God by his holy law; then is mercy ſweet.

*Where art thou?* God knew where he was; but fooliſh Adam thought otherwiſe: he thought to hide himſelf from the preſence of the Lord, but the Lord found him out. Indeed, deluded ſinners think that they can hide themſelves and ſins from God: *How doth God know, ſay they, Can he ſee through the thick cloud?* But ſuch ſhall know he ſees them; they ſhall know it, either to their correction, or to their condemnation. *Though they dig into hell,* (ſaith God), *thence ſhall mine hand take them; tho' they climb up to heaven, thence will I bring them down; and tho' they hide themſelves in the top of Carmel, I will ſearch and take them out thence, &c. Can any hide themſelves in ſecret places that I ſhould not ſee them, ſaith thh Lord? Do not I fill heaven and earth, ſaith the Lord?*

And he ſaid, *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.*

This then was the cauſe of his flying, he heard the voice of God. A wicked and evil conſcience ſaith, every thing is to it as the meſſenger of death and deſtruction; for, as was ſaid before, the voice of the Lord walked in the garden in the cool of the day, in the time of grace and mercy: But it mattereth not whether he came with grace or vengeance; guilt was in Adam's heart, therefore he could not endure the preſence of God: *He that doth evil, hateth the light.* And again, *The wicked flieth when no man purſueth.* Cain thought all that met him would ſeek his blood and life.

*I heard thy voice.* Something by the word of God was ſpoken, that ſhook the heart of this poor creature; ſomething of juſtice and holineſs, even before they fell into this communication: For obſerve it, Adam went forthwith from the tree of knowledge of good and evil a convinced man, firſt to his fig-leaves, but they would not do; therefore he ſeeks to be hid among the trees. And obſerve again, that the inſufficiency of fig-leaves were diſcovered by this voice of the Lord God, that at this time walked in the garden: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.* So then, there was a firſt and ſecond voice which Adam heard; the firſt he ran away from; *I heard thy voice, and hid myſelf.* The ſecond was this, wherein they commune each with other. The firſt therefore was the word of juſtice, ſeverity, and of the vengeance of God; like that in the 19th of Exodus, from the pronouncing of which, a trembling, and almoſt death, did ſeize ſix hundred thouſand perſons.

*I heard thy voice in the garden.* It is a word from without that doth it. While Adam liſtened to his own heart, he thought fig-leaves a ſufficient remedy; but the voice that walked in the garden ſhook him out of all ſuch fancies: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.*

And he ſaid, *Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldſt not eat?*

*Who told thee?* This, as I ſaid before, ſuppoſeth a third perſon, a preacher, and that was the Son of God; *the voice of the Lord God that walked in the garden.*

*Haſt thou eaten of the tree?* that is, if thou haſt been ſhewed thy nakedneſs, thou haſt indeed ſinned; for the voice of the Lord God will not charge guilt, but where and when a law hath been tranſgreſſed. God therefore, by theſe words, driveth Adam to the point, either to confeſs or deny the truth of the caſe.

If he confeſs, then he concludes himſelf under judgement; if he deny, then he addeth to his ſin: Therefore he neither denieth nor confeſſeth, but ſo as he may leſſen and extenuate his ſin.

*And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.*

He had endeavoured with fig-leaves to hide his tranſgreſſions before, but that being found too ſcanty and ſhort, he now trieth what he can do with arguments. Indeed he acknowledgeth, that he did eat of the tree of which he was forbidden: but mark where he layeth the reaſon; not in any infection which was centered in him by reaſon of his liſtening to the diſcourſe which was between the woman and the ſerpent; but becauſe God had given him a woman to be with him: *The woman which thou gaveſt to be with me, ſhe gave me of the tree.* The woman was given for an help, not an hinderance; but Satan often maketh that to become our ſnare, which God hath given us as a bleſſing. Adam therefore here mixeth truth with falſehood. It is true, he was beguiled by the woman; but ſhe was not intended of God, as he would inſinuate, to the end ſhe might be a trap unto him. Here therefore Adam ſought to leſſen and palliate his offence, as man by nature is prone to do; for if God will needs charge them with the guilt of ſin for the breach of the law, they will lay the fault upon any thing, even upon God's ordinance, as Adam here doth, rather than they will honeſtly fall under the guilt, and ſo the judgement of the law for guilt. It is a rare thing, and it argueth great knowledge of God, and alſo hope in his mercy, when men ſhall heartily acknowledge their iniquities, as is evident in the caſe of David: *Waſh me thoroughly from mine iniquities, and cleanſe me from my ſins; for I acknowledge my tranſgreſſions, and my ſin is ever before me.* But this knowledge is not at firſt in young converts: therefore when God begins to awaken, they begin, as ſleepy men, to creep further under their carnal covering; which yet is too ſhort to hide them, and too narrow to cover their ſhame.

*The woman which thou gaveſt to be with me, ſhe gave me of the tree.* Although, as I ſaid, this ſinner ſeeks to hide, or at leaſt to leſſen his ſin, by laying the cauſe upon the woman, the gift of God; yet it argueth that his heart was now filled with ſhame and confuſion of face, for that he had broken God's command; for indeed it is the nature of guilt, however men may in appearance ruffle under it, and ſet the beſt leg before, for their vindication; yet inwardly to make them bluſh and fail before their accuſer. Indeed their inward ſhame is the cauſe of their excuſe; even as Aaron, when he had made the golden calf, could not for ſhame of heart confeſs in plainneſs of ſpeech the truth of the fact to his brother Moſes, but faulteringly: *They gave me their gold,* (ſaith he), *and I caſt it into the fire, and there came out this calf. And there came out this calf;* a pitiful fumbling ſpeech. The holy Ghoſt ſaith, Aaron had made them naked; had made them naked to their ſhame; for he, as alſo Adam, ſhould, being chief and lord in their place, have ſtoutly reſiſted the folly and ſin which was to them propounded; and not as perſons of a womaniſh ſpirit, have liſtened to wicked propoſals.

*And the Lord God ſaid unto the woman, What is this that thou haſt done?*

Foraſmuch as Adam did acknowledge his ſin, though with much weakneſs and infirmity, God accepts thereof; and now applieth himſelf to the woman, whom Satan had uſed as his engine to undo the world.

Hence obſerve, that when God ſets to ſearch out ſin, he will follow it from the ſeduced to the ſeducer, even till he comes to the riſe and firſt author thereof, as in the following words may more clearly appear: Not that he accuſeth or acquitted the ſeduced, becauſe the ſeducer was the firſt cauſe, as ſome do vainly imagine, but to lay all under guilt who are concerned therein. The woman was concerned as a principal, therefore he taketh her to examination.

*And the Lord God ſaid unto the woman, What is this that thou haſt done?* What is this? God ſeems to ſpeak as if he were aſtoniſhed at the inundation of evil which the woman by her ſin had overflowed the world withal: *What is this that thou haſt done?* Thou haſt undone thyſelf, thou haſt undone thy huſband, thou haſt undone all the world; yea, thou haſt brought a curſe upon the whole creation, with an overplus of evils, plagues, and diſtreſſes.

*What is this that thou haſt done?* Thou haſt defiled thy body and ſoul; thou haſt diſabled the whole world from ſerving God; yea, moreover, thou haſt let in the devil at the door of thy heart, and haſt alſo made him the prince of the world: *What is this that thou haſt done?* Ah, little, little do ſinners know what they have done, when they have tranſgreſſed the law of the Lord. I ſay, they little know what death, what plagues, what curſe, yea, what hell they, by ſo doing, have prepared for themſelves.

*What is this that thou haſt done?* God therefore by theſe words, would faſten upon the woman's heart a deep ſenſe of the evil of her doings. And indeed, for the ſoul to be brought into a deep ſenſe of its ſin, to cry out before God, Ah! what have I done! it is with them the firſt ſtep towards converſion: *Acknowledge thy ſin,* (ſaith God), *that thou haſt tranſgreſſed againſt me.* And again, *If we confeſs our ſin, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* The want of this is the cauſe of that obdurate and laſting hardneſs, that continueth to poſſeſs ſo many thouſands of ſinners: they cry not out before God, *What have I done?* but fooliſhly they ruſh into, and continue in ſin, till their iniquity be found to be hateful, yea, their perſons, becauſe of their ſin.

*What is this that thou haſt done?* By this interrogatory the Lord alſo implied an admonition to the woman to plead for herſelf, as he alſo did to her huſband. He alſo makes way for the working of his bowels towards her, (which as will be ſhewn anon) he flatly denies to the ſerpent, the devil; I ſay, he made way for the woman to plead for, or bemoan herſelf: an evident token that he was unwilling to caſt her away for her ſin: *I have ſurely heard Ephraim bemoaning himſelf; I will ſurely have mercy upon him, ſaith the Lord.* Again, by theſe words he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our miſcarriages; and to bewail and bemoan our condition becauſe of ſin, forthwith the bowels of God begin to ſound, and to move towards his diſtreſſed creature, as by the place before alledged appears: *I have ſurely heard Ephraim bemoaning himſelf,* (therefore my bowels are troubled for him); *I will ſurely have mercy upon him, ſaith the Lord.* See alſo the 11th and 14th chapters of Hoſea.

*And the woman ſaid, The ſerpent beguiled me, and I did eat.* A poor excuſe, but an heart-affecting one; for many times want of wit and cunning to defend ourſelves, doth affect and turn the heart of a ſtander-by to pity us. And thus, as I think, it was with the woman: ſhe had to do with one that was too cunning for her, with one that ſnapt her by his ſubtilty or wiles; which alſo the woman moſt ſimply confeſſes, even to the provoking of God to take vengeance for her.

*And the Lord God ſaid unto the ſerpent. Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field.*

The ſerpent was the author of the evil: therefore the thunder rolls till it comes over him, the hot burning thunder-bolt falls upon him.

The Lord, you ſee, doth not with the ſerpent as with the man and his wife, to wit, miniſter occaſion to commune with him, but directly pronounced him *curſed above all, above every beaſt of the field.* This ſheweth us, that as concerning the angels that fell, with them God is at eternal enmity, *reſerving them in everlaſting chains, under darkneſs. Curſed art thou:* By theſe words, I ſay, they are prevented of a plea for ever, and alſo excluded a ſhare in the fruits of the Meſſias, which ſhould afterwards be born into the world.

*Becauſe thou haſt done this, curſed art thou. Becauſe thou haſt done this;* not as though he was bleſſed before; for had he not before been wicked, he had not attempted ſo wicked a deſign. The meaning then is, that either by this deed the devil did aggravate his miſery, and make himſelf the faſter to hang in the everlaſting chains under darkneſs; or elſe by this he is manifeſted to us to be indeed a curſed creature.

Further, *Becauſe thou haſt done this,* may alſo ſignify how great complaceney and content God took in Adam and his wife, while they continued without tranſgreſſion; but how much againſt his mind and workmanſhip this wicked work was. 1. Againſt his mind; for ſin ſo ſets itſelf againſt the nature of God, that, if poſſible, it would annihilate and turn him into nothing, it being in its nature point blank againſt him. 2. It is againſt his workmanſhip; for had not the power of the Meſſias ſtept in, all had again been brought to confuſion, and worſe than nothing: As Chriſt himſelf expreſſes it, *The earth, with the inhabitants thereof, are diſſolved: I bear up the pillars of it.* And again, *He upholdeth all things by the word of his power.*

Beſides, this being done, man, notwithſtanding the grace of God, and the merits of Jeſus Chriſt, doth yet live a miſerable life in this world: for albeit that Chriſt hath moſt certainly ſecured the elect and choſen of God from periſhing by what Satan hath done; yet the very elect themſelves are, by reaſon of the firſt tranſgreſſion, ſo infeſted and annoyed with inward filth, and ſo aſſaulted ſtill by the devil, and his vaſſals, the proper children of hell, that they groan unutterable under their burden; yea, all creatures, the whole creation, groaneth, travaileth, and is in pain together until now; and that moſt principally upon the very account of this firſt ſin of Adam. It muſt needs be, therefore, this being ſo high an affront to the divine Majeſty, and ſo directly deſtructive to the work of his hands, and the aim of the devil moſt principally alſo at the moſt excellent of his creation, (for man was created in God's own image), that he ſhould hereat be ſo highly offended, had they not ſinned at all before, to bind them over for this very fact to the pains of the eternal judgement of God.

*And I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.*

The women may, in this place, be taken either really or figuratively. If realy and naturally, then the threatning is alſo true, as to the very nature of the creatures here under conſideration, to wit, the ſerpent and the woman, and ſo all that come of human race; for we find, that ſo great an antipathy is between all ſuch deadly beaſts, as ſerpents, and humman creatures, that they abiding in their own natures, it is not poſſible they ſhould ever be reconciled: 'I will put enmity;' I will put it. This enmity, then, was not infueſed in creation, but afterwards; and that as a puniſhment for the abuſe of the ſubtilty of the ſerpent: For before the fall, and before the ſerpent was aſſumed by the fallen angels, they were, being God's creatures, good as the reſt in their kind; neither was their any jarring or voilence put between them; but after the ſerpent was become the devil's vizor, then was an enmity begot between them.

*I will put enmity between thee and the ſerpent.* If by woman, we hear underſtand the church, (but then we muſt underſtand the devil, not the ſerpent ſimply) then alſo the threatning is moſt true; for between the church of God and the devil, from the beginning of the world, hath been mentained moſt mighty wars and conflicts, to which there is none like in all the blood ſhed on the earth. Yea, here there cannot be a reconciliation, (the enmity is ſtill mintained by God): the reaſon is, becauſe their natural diſpoſitions and inclinations, together with their ends and purpoſes, are moſt repugnant each to other, even full as much as good and evil, righteouſneſs and ſin, God's glory, and an endeavour after his utter extripation.

Indeed, Satan hath tried many ways to be at enmity with the church; not becauſe he loves her holineſs, but becauſe he hates her welfare, (wherefore ſuch enmity muſt only be deſſembled); and that he might bring about his enterpriſe, he ſometimes hath alured with the dainty delicats of this world, 'the luſt of the fleſh, of the eyes, and the pride of life:' This being fruitleſs, he hath attempted to intangle and bewitch her with his glorious appearance, as an angel of light; and to that end hath made his miniſters as the miniſters of righteouſneſs, preaching up righteouſneſs, and contending for a devine and holy worſhip; but this failing alſo, he hath taken in hand at length to fright her into friendſhip with him by ſtirring up the helliſh rage of tyrants, to threaten and moleſt her; by finding out ſtrange inventions to torment and afflict her children; by making many bloody examples of her own bowels before her eyes; if by that means he might at laſt obtain his purpoſe: But behold! all hath been in vain, there can be no reconciliation. And why, but becauſe God himſelf maintains the enmity?

And this is the reaſon why the endeavours of all the princes and potentates of the earth, that have through ignorance and malice managed his deſign againſt the church, have fallen to the ground, and been of none effect.

God hath maintained the enmity: doubtleſs the mighty wonder, that their laws cannot be obeyed; I mean their laws and ſtatutes, which, by the ſuggeſtion of the prince of this world, they have made againſt the church: but if they underſtood but this one ſentence, they might a little perceive the reaſon. God hath put enmity between the devil and the woman; between that old ſerpent called *the Devil and Satan,* and the holy, and beloved, and eſpouſed wife of Chriſt.

*I will put enmity between thee and the woman, and between thy ſeed and her ſeed.* The ſeeds here, are the children of both, but that of the woman, eſpecially Chriſt; *God ſent forth his Son made of a woman;* whether you take it literally or figuratively: for in a myſtery the church is the mother of Jeſus Chriſt, though naturally, or according to his fleſh, he was born of the Virgin Mary, and proceeded from her womb. But, take it either way, the enmity hath been maintained, and moſt mightily did ſhew itſelf againſt the whole kingdom of the devil, and death, and hell, by the undertaking, engaging, and war which the Son of God did maintain againſt them, from his conception, to his death and exaltation to the right hand of the Father, as is propheſied of, and promiſed in the text, *It ſhall bruiſe thy head.*

*He ſhall bruiſe thy head.* By head, we are to underſtand the whole power, ſubtilty, and deſtroying nature of the devil; for as in the head of the ſerpent lieth his power, ſubtilty, and poiſonous nature; ſo in ſin, death, hell, and the wiſdom of the fleſh, lieth the very ſtrength of the devil himſelf. Take away ſin then, and death is not hurtful: *The ſting of death is ſin:* And take away the condemning power of the law, and ſin doth ceaſe to be charged, or to have any more hurt in it, ſo as to deſtroy the ſoul: *The ſtrength of ſin is the law.* Wherefore the ſeed, Jeſus Chriſt, in his bruiſing the head of the ſerpent, muſt take away ſin, aboliſh death, and conquer the power of the grave. But how muſt this be done? Why, he muſt remove the curſe, which makes ſin intolerable, and death deſtructive. But how muſt he take away the curſe? Why, by taking upon him fleſh, as we; by being made under the law, as we; by being made to be ſin for us; and by being made a curſe for us: He ſtanding therefore in our room, under the law and the juſtice of God, did both bear, and overcome the curſe, and ſo did bruiſe the power of the devil.

*He ſhall bruiſe thy head.* To bruiſe is more than to break; he ſhall quaſh thy head to death; ſo he alſo quaſhed the heel of Chriſt; which would, had not his eternal power and Godhead ſuſtained, have cauſed that he had periſhed for ever.

*And thou ſhalt bruiſe his heel.* By theſe words, a neceſſity was laid upon Jeſus Chriſt to aſſume our fleſh, to engage the devil therein; and alſo becauſe of the curſe that was due to us for ſin, that he might indeed deliver us therefrom; even for a while to fall before this curſe, and to die that death that the curſe inflicteth: *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* Thus therefore did Satan, that is, by the fruits and effects of ſin, bruiſe or kill the fleſh of Chriſt; but he being God as the Father, it was not poſſible he ſhould be overcome; therefore his head remaineth untouched. A man's life lieth not in his heel, but in his head and heart; but the Godhead, being the head and heart of the manhood, it was not poſſible Satan ſhould meddle with that; he only could bruiſe his heel; which yet by the power of the Godhead of this eternal Son of the Father, was raiſed up again from the dead; *He was delivered for our offences, and was raiſed again for our juſtification.*

In theſe words, therefore, the Lord gave Adam a promiſe, That notwithſtanding Satan had ſo far brought his deſign to paſs, as to cauſe them, by falling from the command, to lay themſelves open to the juſtice and wrath of God; yet his enterprize by grace ſhould be made of none effect. As if the Lord had ſaid, 'Adam, 'thou ſeeſt how the devil hath overcome thee; how 'he, by thy conſenting to his temptation, hath made 'thee a ſubject of death and hell: but though he hath 'by this means, made thee a ſpectacle of miſery, even 'an heir of death and damnation; yet I am God, and 'thy ſins have been againſt me. Now, becauſe I have 'grace and mercy, I will therefore deſign thy recovery. 'But how ſhall I bring it to paſs? Why, I will give 'my Son out of my boſom, who ſhall, in your room, and 'in your nature, encounter this adverſary and overcome 'him. But how? Why, by fulfilling my law, and by 'anſwering the penalties thereof: He ſhall bring in a 'righteouſneſs which ſhall be everlaſting, by which I 'will juſtify you from ſin, and the curſe of God due 'thereto; But this work will make him ſmart, he muſt 'be made a man of ſorrows; for upon him will I lay 'your iniquities; Satan ſhall bruiſe his heel.

*Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow ſhalt thou bring forth children; and thy deſire ſhall be unto thy huſband, and he ſhall rule over thee.*

*I will greatly multiply thy ſorrow,* &c. This is true, whether you reſpect the woman according to the letter of the text, or as ſhe was a figure of the church; for in both ſenſes their ſorrows for ſin are great, and multiplied upon them: The whole heap of the femal ſex knows the firſt, the church only knows the ſecond.

*In ſorrow ſhalt thou bring forth children.* The more fruitful, the more afflicted is the church in this world; becauſe the rage of hell, and the enmity of the world, are by her righteouſneſs ſet on fire ſo much the more.

But again: Foraſmuch as the promiſe is made before this judgement of God for ſin is threatened, we muſt count theſe afflictions not as coming from the hand of God in a way of vengeance, for want of ſatisfaction for the breach of the law; but to ſhew and keep us in mind of his holineſs, that henceforth we ſhould not, as at firſt through ignorance, ſo now from notions of grace and mercy, preſume to continue in ſin.

I might add, that by theſe words it is manifeſt, that a promiſe of mercy and forgiveneſs of ſin, and great afflictions and rebukes for the ſame, may and ſhall attend the ſame ſoul: *I will greatly multiply thy ſorrows,* comes after the promiſe of grace.

*And thy deſire ſhall be to thy huſband, and he ſhall rule over thee.* Doubtleſs the woman was, in her firſt creation, made in ſubordination to her huſband, and ought to have been under obedience to him: Wherefore ſtill that had remained a duty, had they never tranſgreſſed the commandment of God; but obſerve, the duty is here again not only enjoined, and impoſed, but that as the fruit of the woman's ſin: wherefore, that duty that before ſhe might do as her natural right by creation, ſhe muſt now do as the fruits of her diſobedience to God. Women therefore, whenever they would perk it and lord it over their huſbands, ought to remember, that both by creation and tranſgreſſion, they are made to be in ſubjection to their own huſbands. This concluſion makes Paul himſelf: *Let* (ſaith he) *the woman learn in ſilence with all ſubjection: but I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence; for Adam was firſt formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.*

*And unto Adam, he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it; Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all thy days.*

God having laid his cenſure upon the woman, he now proceedeth and cometh to her huſband, and alſo layeth his judgement on him; The judgement is, *Curſed be the ground for thy ſake, and in ſorrow thou ſhalt eat thereof.* The cauſes of this judgement are, firſt, For that he harkened to his wife: and alſo, For that he had eaten of the tree.

*Becauſe thou haſt harkened to thy wife.* Why? Becauſe therein he left his ſtation and headſhip, the condition which God had appointed him, and gave way to his wife to aſſume it, contrary to the order of creation of her relation and of her ſex; for God had made Adam lord and chief, who ought to have taught his wife, and not to have become her ſcholar.

Hence note, That the man that ſuffereth his wife to take his place, hath already tranſgreſſed the order of God.

*Becauſe thou haſt hearkened to the voice,* &c. Wicked women, ſuch as Eve was now, if hearkened unto, are the ſnares of death to their huſbands; for, becauſe they are weaker built, and becauſe the devil doth eaſier faſten with them than with men, therefore they are more prone to vanity, and all miſ-orders in the matters of God than they; and ſo, if hearkened unto, more dangerous upon many accounts: Did not Solomon, king of Iſrael, ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God; nevertheleſs, even him did outlandiſh wicked women cauſe to ſin. But there was none like unto Ahab, *which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.*

Hence note further, That if it be thus dangerous for a man to hearken to a wicked wife, how dangerous is it for any to hearken unto wicked whores, who will ſeldom yield up themſelves to the luſts of beaſtly men, but on condition they will anſwer their ungodly purpoſes! What miſchief by theſe things hath come upon ſouls, countries, and kingdoms, will here be too tedious to relate.

*Becauſe thou haſt hearkened to the voice of thy wife,* *and haſt eaten of the tree*, that is, from the hand of thy wife; for it was ſhe that gave him to eat: therefore, &c. Although the ſcripture doth lay a great blot upon women, and cautioneth man to beware of theſe fantaſtical and unſtable ſpirits, yet it limiteth man in his cenſure. She is only then to be rejected and rebuked, when ſhe doth things unworthy her place and calling. Such a thing may happen, as that the woman, not the man, may be in the right, (I mean, when both are godly,) but ordinarily it is otherwiſe: Therefore the concluſion is, let God's word judge between the man and his wife, as it ought to have done between Adam and his, and neither of them will do amiſs; but contrarywiſe, they will walk in all the commandments of God without fault.

*Therefore, curſed be the ground for thy ſake.* Behold what arguments are thruſt into every corner, thereby to make man remember his ſin; for all the toil of man, all the barrenneſs of the ground, and all the fruitleſſneſs after all, what is it but the fruits of ſin? Let not us then find fault with the weed, with the hotneſs, coldneſs, or barrenneſs of the ſoil; but by ſeeing theſe things, remember our ſin: *Curſed be the ground for thy ſake;* for this God makes our heaven as iron, and our earth as braſs; *The Lord ſhall make the rain of thy land powder and duſt; from heaven ſhall it come down upon thee, until thou be deſtroyed.*

*In ſorrow ſhalt thou eat of it all the days of thy life.* He then is much deceived, who thinks to fill his body with the delicates of this world, and not therewith to drink the cruel venom of aſps: Yea, he ſhall ſuck the poiſon of aſps; the viper's tongue ſhall ſlay him. The reaſon is, becauſe he that ſhall give up himſelf to the luſts and pleaſures of this life, he contracts guilt, becauſe he hath ſinned; which guilt will curdle all his pleaſures, and make the ſweeteſt of them deadly as poiſon.

*In ſorrow ſhalt thou eat.* Even thou that haſt received the promiſe of ſorgivenneſs; How then can they do it with pleaſure, who eat, and forget the Lord?

Again, let not the ſorrows, croſſes, and afflictions, that attend the godly in the things of this life, weaken their faith in the promiſe of grace, and forgiveneſs of ſins; for ſuch things may befal the deareſt Chriſtian.

*Thorns allo and thiſtles ſhall it bring forth unto thee, and thou ſhalt eat the herb of the field.*

This ſhews us (as I alſo hinted before) that the thorns and thiſtles of the ground, are but as the excrements thereof; and the fruits of ſin, and the curſe for ſin, This world, as it dropt from the fingers of God, was far more glorious than it is now: Now it is loaden with a burden of corruption, thorns, thiſtles, and other annoyances, which Adam knew none of in the days of his innocence. None therefore ever ſaw this world as it was in its firſt creation, but only Adam and his wife; neither ſhall any ever ſee it, until the manifeſtation of the children of God; that is, until the redemption or reſurrection of the ſaints: But *then it ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

*And thou ſhalt eat the herb of the field.* Theſe words are for his comfort, under all the ſorrow ſin ſhould bring upon him: *Thou ſhalt eat the herb.* The herb was a type of the goſpel-comforts which the deſtroying angels were forbidden to ſmite. Of theſe medicinal and healing herbs, therefore, Adam and his ſeed are admitted to eat, that their ſoul may be repleniſhed in the midſt of their ſorrow.

*In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt thou ſhalt return.*

*In the ſweat of thy face.* This is true, whether literally or allegorically underſtood: For as touching the things that pertain to this life, as they become not ours without toil and labour, ſo the ſpiritual comforts of the kingdom of heaven are not obtained without travail and ſweat: *Labour* (ſaith Chriſt) *for the bread and meat which endureth to everlaſting life.*

*In the ſweat of thy face.* Thoſe that make conſcience of walking in the commandments of God, they ſhall be bleſſed with the bread of life, when others ſhall be hunger-bit. That may alſo be myſtically applied, on all hills that ſhall be digged with a mottock, there ſhall not come thither the fear of briars and thorns; but is ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle. The meaning is, where people are diligent, according to the word of God, eſpecially in ſpiritual and heavenly things, *they ſhall he fat and flouriſhing*, though ſorrow be mixed therewith: *When men ſhall ſay, There is caſting down, then thou ſhalt ſay there is lifting up; and he ſhall ſave the humble perſon.*

*Till thou return to the ground.* A Chriſtian ſhould not leave off ſweating labour ſo long as he is above the ground; even until he returneth thither, he ought to be diligent in the way and worſhip of God. Jacob, when ſick, would worſhip God, though ſo weak as not able to do it, without leaning upon the top of his ſtaff; A bleſſed example for the diligent, and reproof for thoſe that are ſlothful.

*For out of it waſt thou taken;* that is, out of the ground. Behold, how the Lord doth mix his doctrine! Now he tells him of his ſin, then he promiſeth to give him a Saviour; then again he ſhews him the fruits of his ſin, and immediately after the comforts of the promiſe; yet again he would have him remember, that he is but a mortal creature, not to live here for ever; neither made of ſilver nor gold, but even of a clod of duſt: *For duſt thou art.* Obſerve therefore, that in the midſt of all our enjoyments, God would have us conſider our frame, that we may know how frail we are.

*For out of it waſt thou taken.* It is hard for us to believe it, though we daily ſee it is the way even of all the earth, to return thither again: *For duſt thou art, and to duſt thou ſhalt return.*

Whether this was ſpoken to Adam as a judgement, or a mercy, or both, is not hard to determine, (this firſt premiſed, that Adam had received the promiſe); for as it was the fruit of ſin, ſo a judgement and a token of God's diſpleaſure: *For the wages of ſin is death.* But as it is made by the wiſdom of God, a prevention of further wickedneſs, and a conveyance through faith in Chriſt, to a more perfect enjoyment of God in the heavens; ſo it is a mercy and bleſſing of God: *For thus to die is gain.* Wherefore thus we may praiſe the dead that are already dead, more than the living which are yet alive. This made Paul deſire to depart; for he knew that through death was the way to have more perfect ſight of, and more cloſe and higher communion with the Father, and the Son, and the Spirit, in the heavens; *I have a deſire to depart, and to be with Chriſt, which is far better.* Thus therefore thoſe things that in their own nature are the proper fruits and wages of ſin, may yet, through the wiſdom of God, be turned about for our good. But let not this embolden to ſin, but rather miniſter occaſion to us to magnify the wiſdom of God.

*And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.*

By this act Adam returneth to his firſt ſtation and authority in which God had placed him, from which he fell when he became a ſcholar to his wife; for to name the creatures was in Adam a note of ſovereignty and power. This he attained to as an effect of his receiving the promiſe: for before the promiſe is received, man cannot ſerve God in his ſtation; becauſe, as he wanteth the power of will, ſo alſo a good underſtanding; but when he hath received promiſe, he hath alſo received the Holy Ghoſt, which giveth to the godly to know and do his duty in his ſtation: *The ſpiritual man diſcerneth, and ſo judgeth all things; but he is not diſcerned nor judged of any.*

*And he called his wife's name Eve*, or Hevah: becauſe ſhe gave life to, or was the firſt mother of all mankind. This then admits of two poſitions: Firſt, That the world was created when Adam was created; and, 2dly, That there was none of the ſons of men in the world before Adam, as ſome have not only vainly, but irreligiouſly and blaſphemouſly ſuggeſted: Eve is the mother of all living. Not a man, therefore, that is the ſon of man, but had his being ſince the woman was made.

*Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them.*

By this action the Lord God did preach to Adam, and to his wife, the meaning of that promiſe that you read of in ver. 15. namely, That by the means of Jeſus Chriſt, God himſelf would provide a ſufficient cloathing for thoſe that accept of his grace by the goſpel, the coats here being a type of that bleſſed and durable righteouſneſs.

*The Lord God made the coats.* Not Adam now, becauſe now he is received into a covenant of grace with God. Indeed, before he entered into this covenant, he made his own cloathing, ſuch as it was; but that could not cover his nakedneſs. But now the Lord will make them: *And unto Adam alſo, and to his wife, did the Lord God make coats: Their righteouſneſs is of me, ſaith the Lord. Of me;* that is, of my providing, of my performing. *And this is the name whereby he ſhall be called, The Lord our righteouſneſs.*

*He made them coats, and cloathed them.* As the righteouſneſs by which a ſinner ſtands juſt in the ſight of God from the curſe, is a righteouſneſs of God's providing, ſo alſo it is of his putting on. No man can put on the righteouſneſs of Chriſt, otherwiſe than by God's imputation. If God reckon it ours, then it is ours indeed; but if he refuſeth to ſhew that mercy, who can impute that righteouſneſs to men? *Bleſſed are they to whom the Lord imputeth righteouſneſs:* Curſed then muſt they needs be to whom God hath not imputed the righteouſneſs of his Son. The Lord cloathed them, according to that of Paul, *Chriſt is made unto us of God wiſdom and righteouſneſs,* &c. *And of that God who hath made him thus to us, even of him are we in Chriſt Jeſus.*

*Did the Lord God make coats of ſkins.* The coats were made of the ſkins of beaſts, of the ſkins of the ſlain which were ſlain either for food only, or for ſacrifice alſo. This being ſo, the effects of that promiſe mentioned before were by this action the more clearly expounded unto Adam, to wit, That Chriſt, in the fulneſs of time, ſhould be born of a woman cloathed with fleſh; and as ſo conſidered, ſhould be made a curſe, and ſo die that curſed death which by ſin we had brought upon ourſelves: the effects and fruits of which ſhould to us be durable cloathing; that is, everlaſting righteouſneſs.

*And the Lord God ſaid, Behold, the man is become like one of us, to know good and evil. And now therefore, leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever: Therefore the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken.*

*Behold, the man is become like one of us.* Theſe words reſpect the temptation of the devil, the argument that prevailed with Adam, and the fruits of their conſenting; and therefore I underſtand them as ſpoken ironically, or in deriſion to Adam: As if God had ſaid, 'Now, Adam, 'you ſee what a god you are become. The ſerpent told 'you ſhould be as gods, as one that was infinite 'in wiſdom; but behold, your godhead is horrible wick'edneſs, even pollution of body and ſoul by ſin: a thing 'you little thought of when you pleaſed yourſelf with 'the thought of that high attainment; and now, if you 'be not prevented, you will proceed from evil to evil: 'for notwithſtanding I have made promiſe of ſending a 'Saviour, you will, through the pollution of your mind, 'forget, and ſet at nought my promiſe, and ſeek life 'and ſalvation by that tree of life which was never in'tended for the juſtification of ſinners; therefore I will 'turn you out of the garden,' *to till the ground whence thou waſt taken.*

1. Hence obſerve, that it often falls out, after the promiſed bleſſing is come, that God yet maketh us to poſſeſs our former ſins, not that the guilt thereof might be charged to condemnation, but that remembring of them we might bluſh before God, and be the more effectually driven to a continual embracing of the mercy promiſed.

2. Obſerve again, that as God would have us to remember our former ſins, ſo he would not that we ſhould feed upon ought but the very mercy promiſed. We muſt not reſt in ſhadowiſh ſacraments, as the typical tree of life, but muſt remember it is our duty to live by faith in the promiſed ſeed.

3. Obſerve alſo, that even our outward and temporal employments, if they be lawful and honeſt, are ſo ordered of God, as that we may gather ſome heavenly myſtery from them: *To till the ground from whence he was taken:* Myſteriouſly intimating two things to Adam; 1. That ſeeing he was of the earth, he ſtood in as much need to be ordered and dreſſed by God, in order to his future happineſs, as the ground, in order to its thrift and fruitfulneſs. 2. Again, ſeeing he was taken from the ground, he is neither God, nor angel, but a poor earthen veſſel, ſuch as God can eaſily knock in pieces, and cauſe to return to the ground again. Theſe things therefore Adam was to learn from his calling, that he might neither think too highly of himſelf, nor forget to live by faith, and depending on the Lord God, to be bleſſed of him.

*So he drove out the man, and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.*

*So he drove out the man.* Adam was loth to forſake this garden of Eden, becauſe there was the tree of life. The promiſe will hardly ſatisfy where faith is weak and low: Had this man with great faith received and retained the goſpel preached before, he would not have ſo hankered after a ſhadow; but the conſcience being awakened, and faith low and weak there, becauſe faith wants the flower or bloom of aſſurance, the ceremonial or moral law doth with eaſe ingender bondage.

*And he placed at the eaſt of the garden of Eden, cherubims and a flaming ſword.* This ſhews the truth of what I ſaid before, to wit, that Adam was loth to forſake the garden, loth to forſake his doing of ſomething; but God ſets a ſhaking ſword againſt him, a ſword to keep that way, or to prevent that Adam ſhould have life by eating of the tree of life.

*Object.* This tree of life, though lawful for Adam to feed on before he had tranſgreſſed, yet now is wholly forbidden him; intimating, that that which would have nouriſhed him before he brake the law, will now avail him nothing as to life before the juſtice of God: The tree of life might have maintained his life before he ſinned: but having done that, he hath no ways now but to live by faith in the promiſe; which that he might effectually do, God takes from him the uſe of all other things; he driveth him out of the garden, and ſets to keep him from the tree of life, *cherubims, and a flaming ſword.*

*And he placed at the eaſt of the garden cherubims, and a flaming ſword.* Theſe cherubims are one ſort of the angels of God, at this time made miniſters of juſtice, ſhaking the flaming ſword of God's ſeverity againſt Adam for ſin, threatening to cut him off thereby, if he ever return by the way that he went.

We read alſo, that the law was delivered to Iſrael from Sinai, by the hand and diſpoſition of angels; the goſpel only, by the Son himſelf.

*To keep the way.* Hence the apoſtle implicitly concludes it a way, that is, to death and damnation; by oppoſing another againſt it, even the new and living one; a new, not this the old; a living one, not this the dead one; for, for that the cherubims are here placed with a flaming ſhaking ſword, to keep the tree of life, it is evident that death is threatened to him that ſhall at any time attempt to come at, or that ſeeks for life that way.

*A flaming ſword, turning every way to keep,* &c. This ſtill ſhews us, that man, though he hath already received the promiſe, is yet exceeding prone to ſeek life by another way than free grace by Jeſus Chriſt, to wit, either by the law he hath broken, or by the law and Chriſt together; and ſo though not directly, yet as it were by the works of the law. But all is to no purpoſe they are every way prevented: For forſake the ſimplicity of the promiſe in the goſpel, and thou ſhalt meet with the ſtroke of the juſtice of God; for that flaming ſword of his vengeance it turneth every way, and therefore will in every way lay wrath upon thee, if thou ſeek life by ought but Chriſt.

## C H A P. IV.

*AND Adam knew Eve his wife, and ſhe conceived and bare Cain, and ſaid, I have gotten a man from the Lord.*

Now we are come to the generation of mankind: *Adam knew his wife:* A modeſt expreſſion; and it ſhould teach us, in all ſuch matters where things are diſcourſed ed of, that are either the fruits of ſin, or the proper effects of man's natural infirmities, there to endeavour the uſe of ſuch expreſſions, as neither to provoke to luſt, nor infect us with evil and uncivil communication: *Adam knew his wife:* Jacob, Samſon, David, and others, are ſaid to go in unto them. So as to our natural infirmities of the ſtool, the ſcripture expreſſion is, *When thou goeſt abroad to eaſe thyſelf, thou ſhalt turn again and cover that which cometh from thee;* Modeſt and baſhful expreſſions, and ſuch as become the godly, being thoſe that are furthereſt off of occaſioning evil, and neareſt to an intimation, that ſuch infirmities beſpeak us infirm and imperfect creatures.

*And ſhe conceived and bare Cain.* The firſt ſprout of a diſobediant couple, a man in ſhape, but a devil in conditions. This is he that is called elſewhere, *The child of that wicked one.*

*And ſhe ſaid, I have gotten a man from the Lord.* If Eve by theſe words did only aſcribe the bleſſing of children to be the gift of God, then ſhe ſpake like a godly woman; but if ſhe ſuppoſed that this man Cain was indeed the ſeed promiſed, then it ſhews, that ſhe in this was alſo deceived, and was therein a figure of all ſuch as make falſe and ſtrange deluſions, ſigns of the mercy of God towards them. The man ſhe thought ſhe had got from the Lord as a mercy, and to be a Saviour, he proved a man of the devil, a curſe, and to be a deſtroyer.

*And ſhe again bare his brother Abel: And Abel was a keeper of ſheep, but Cain was a tiller of the ground.*

Obſerve here, that the good child is not the firſt-born, but Abel. God often doth as Jacob did, even croſs-hands, in beſtowing bleſſings, giving that which is beſt to him that is leaſt eſteemed: For Cain was the man in Eve's eſteem; ſhe thought, when ſhe had him, ſhe had got an inheritance; but as for Abel, he was little worth; by his name they ſhewed how little they ſet by him. It is ſo with the ſincere to this day; they bear not the name of glory with the world: Cain with them is the profitable ſon; Abel is of no credit with them, neither ſee they form or comelineſs in him; he is the melancholly or lowring child, whoſe countenance ſpoileth the mirth of the world: *The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.*

*And Abel was a keeper of ſheep, but Cain was a tiller of the ground.* By this it ſeems yet further, that Cain was the man in favour, even him that ſhould, by his father's intentions, have been heir, and have enjoyed the inheritance; He was nurtured up in his father's employment, but Abel was ſet in the lower rank.

It was alſo thus with Iſaac and Jacob, Iſhmael and Eſau being the eldeſt, and thoſe that by intention were to be heirs.

Now in the inheritance lay, of old, a great bleſſing; ſo that Eſau, in loſing his father's inheritance, loſt alſo the bleſſing of grace, and moreover the kingdom of heaven. Wherefore Cain had by this the better of Abel, even as the Jews by their privileges had the better of the Gentiles. But mark it, the bleſſing of grace is not led by outward order, but by electing love: Where the perſon then is under the bleſſing of election, be he the firſt or the ſecond ſon, the higheſt or loweſt in the family, or whether he be more or leſs loved of his friends, it is he that with Abel hath the everlaſting bleſſing.

*And it came to paſs in proceſs of time, that Cain brought of the fruit of the ground an offering unto the Lord.*

Mark here, that the devil can ſuffer his children, in outward forms of worſhip, to be godly and righteous men: Cain, a limb of the devil, and yet the firſt in order that preſents himſelf and his ſervice to God.

Cain brought of the fruit of the ground, as of wheat, oil, honey, or the like; which things were alſo clean and good. Hence it is intimated, that his offering was excellent; and I conceive, not at all, as to the matter itſelf, inferior to that of Abel's; for in that it is ſaid, that Abel's was more excellent, it is not with reſpect to the excellency of the matter or things with which they ſacrificed, but with reſpect to Abel's faith, which gave glory and acceptableneſs to his offering with God; *By faith he offered to God a more excellent ſacrifice than Cain.*

*And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof,* &c.

Abel, laſt in appearance, but in truth the firſt in grace; as it alſo is at this day. Who do ſo flutter it out as our ruffling formal worſhippers? Alas! the good, the ſincere, and humble, they ſeem to be leaſt and laſt: but the concluſion of the tragedy will make manifeſt that the firſt is laſt, and the laſt firſt; for the many are but called, the few are choſen.

*And the Lord had reſpect unto Abel, and to his offering.* Herein are the true footſteps of grace diſcovered, to wit, the perſon muſt be the firſt in favour with God, the perſon firſt, the performance afterwards.

*And the Lord had reſpect to Abel.* But how can God reſpect a man, before he reſpect his offering? *A man's gift* (ſaith Solomon) *makes way for him:* It ſhould ſeem therefore, that there lies no ſuch ſtreſs in the order of words, but that it might as well be read, The Lord had reſpect to Abel, becauſe he reſpected his offering.

*Anſ.* Not ſo; for though it be true among men, that the gift makes way for the acceptance of the perſon, yet in the order of grace it is after another manner: for if the perſon be not firſt accepted, the offering muſt be abominable; for it is not a good work that makes a good man, but a good man makes a good work. The fruit doth not make a good tree, but a good tree bringeth forth good fruit. *Make* (ſaith Chriſt) *the tree good and his fruit good; or the tree evil, and his fruit evil. Do men gather grapes of thorns, or figs of thiſtles?* Had Abel been a thorn, he had not brought forth grapes; had he been a thiſtle, he had not brought forth figs: So then, Abel's perſon muſt be firſt accepted, and after that his works.

*Object.* But God accepteth no man while he remains a ſinner, but all men are ſinners before they do good works; how then could the perſon of Abel be accepted firſt?

*Anſ.* Abel was juſt before he did offer ſacrifice: Juſt, I ſay, in the ſight of God. This God witneſſed by teſtifying of his gift: *By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous;* that is, God by accepting of the gift of Abel, did teſtify that Abel was a righteous man: for we know God heareth not ſinners: *The prayers of the wicked are an abomination unto God.* But Abel was accepted, therefore he was righteous firſt.

Hence obſerve, That a man muſt be righteous before he can do any good work.

*Queſt.* Righteous! With what righteouſneſs?

*Anſ.* With the righteouſneſs of faith: And therefore it is ſaid, *that Abel had faith before he offered ſacrifice;* by faith he offered; where faith is made to precede or go before the work which by faith he offered unto God.

*Queſt.* But are not good works the righteouſneſs of faith?

*Anſ.* They are the fruits of faith: As here in the caſe of Abel; his faith produced an offering; but before he gave his offering, his faith hath made him righteous; for faith reſpects a promiſe of grace, not a work of mine: Now the promiſe of grace, being this, *that the ſeed of the woman* which is Chriſt *ſhould deſtroy the power of the devil;* by this Abel ſaw that it was Chriſt that ſhould aboliſh ſin and death by himſelf, and bring in everlaſting righteouſneſs for ſinners. Thus believing he had accepted of Chriſt for righteouſneſs, which becauſe he had done, God in truth proclaims him righteous, by accepting of his perſon and performances, when offered

Abel then preſented his perſon and offering, as ſhrouding both by faith under the righteouſneſs of Chriſt, which lay wrapped up in the promiſe; but Cain ſtands upon his own legs, and ſo preſents his offering. Abel therefore is accepted, both his perſon and his offering, while Cain remains accurſed.

*But unto Cain, and to his offering, the Lord had not reſpect: and Cain was very wroth and his countenance fell.*

Mark, As firſt Abel's perſon is accepted, and then his offering, ſo firſt Cain's perſon is rejected, and afterwards his offering: for God ſeeth not ſin in his own inſtitutions, unleſs they be defiled by them that worſhip him; and that they needs muſt, when perſons by themſelves

ſelves offer ſacrifice to God, becauſe then they want the righteoſneſs of faith.

This then made the difference betwixt Abel and his brother; Abel had faith, but Cain had none. Abel's faith covered him with Jeſus Chriſt, therefore he ſtood righteous in his perſon before God. This being ſo, his offering was accepted, becauſe it was the offering of one that was righteous.

*But unto Cain, and to his offering, the Lord had not reſpect.* Hence note, That a Chriſtleſs man is a wicked man, let him be never ſo full of actions that be righteous; for righteous actions make not a righteous man, the man himſelf muſt firſt be righteous.

Wherefore, though Cain was the eldeſt, and firſt in the worſhip, yet Abel was the wiſeſt, and the moſt acceptable therein.

*And Cain was wroth, and his countenance fell.* From theſe words it may be gathered, that Cain had ſome evident token from the obſervation of God's carriage towards both himſelf and brother; that his brother was ſmiled upon, but he rejected: *he was wroth:* wroth with God, and wroth with his brother. And indeed, before the world hate us, they muſt needs hate Jeſus Chriſt: *It hated me* (ſaith he) *before it hated you. He was wroth:* and why wroth? becauſe his ſacrifice was not accepted of God; And yet the fault was not in the Lord, but Cain: He came not before the Lord as already made righteous with the righteouſneſs of Chriſt, which indeed had been doing well; but as a curſed wicked wretch, he thought that by his own good works he muſt be juſt before the Lord.

The difference therefore that was between theſe worſhippers, it lay not in that they worſhipped divers gods, but in that they worſhipped the ſame God after a diverſe manner: the one in faith, the other without; the one as righteous, the other as wicked.

And even thus it is between us and our adverſaries: We worſhip not divers gods, but the ſame God in a diverſe manner: we according to faith; and they according to their own inventions.

*And Cain was wroth.* This further ſhews us the force of the law, and the end of thoſe that would be juſt by the ſame; namely, that in concluſion they will quarrel with God; for when the ſoul, in its beſt performances and acts of righteouſneſs, ſhall yet be rejected and caſt off by God, it will fret and wrangle, and in its ſpirit let fly againſt God; for this it judgeth, that God is auſtere and exacting; it hath done what it could to pleaſe him, and he is not pleaſed therewith. This again offendeth God, and makes his juſtice curſe and condemn the ſoul; condemn it, I ſay, for imagining that the righteouſneſs of a poor, ſinful, wretched creature, ſhould be ſufficient to appeaſe eternal juſtice for ſin. Thus the law worketh wrath, becauſe it always bindeth our tranſgreſſion to us, and ſtill reckoneth us ſinners, and accurſed, when we have done our utmoſt to anſwer and fulfill it.

*And his countenance fell.* However, an hypocrite, while God forbeareth to ſmite him, may triumph and joy in his goodneſs; yet when God ſhall pronounce his judgement according as he approves of his act, he needs muſt lour and fall in his countenance; for his perſon and gift are rejected, and he ſtill counted a ſinner.

*And the Lord ſaid unto Cain, why art thou wroth? and why is thy countenance fallen?*

Theſe words are applied to Cain, for a further conviction of his ſtate to be miſerable. Why art thou wroth? Is it becauſe I have not accepted thy offering? This is without ground; thy perſon is yet an abomination to me: Muſt I be made by thy gift, which is polluted, for and by thy perſon, to juſtify thee as righteous? Thou haſt not yet done well. Wherefore Cain had no cauſe to be wroth; for God rejected only that which was ſinful, as was both his perſon, and gift for the ſake thereof: Neither had he grounds to lift up his looks on high, when he came to offer his ſacrifice; becauſe he came not as a man in a juſtified ſtate: *But there is a generation that are pure in their own eyes, and yet are not waſhed from their iniquities. There is a generation, O how lofty are their eyes! and their eye lids are lifted up.* Such an one, or the father of theſe, was Cain; he counted himſelf clean, and yet was not waſhed; he lifted up his looks on high, before he was changed from his iniquity.

*If thou do well, ſhalt thou not be accepted? and if thou doſt not well, ſin lieth at the door: and unto thee ſhall be his deſire, and thou ſhalt rule over him.*

*If thou do well.* Why, is not worſhipping of God well-doing? It may, and may not, even as the perſon that worſhips is found. If he be found righteous at his coming to worſhip, and if he worſhip according to rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you ſure he cannot do well, let the matter with which he worſhippeth be wrong or right; *Can a man bring a clean thing out of an unclean?* Let Cain be clean, and his offering will be clean, becauſe brought to God in a veſſel that is clean; but if Cain be unclean, all the holy things he toucheth or layeth up in his ſkirt, it is made unclean by the uncleanneſs of his perſon And ſo is this nation before me, ſaith God, and ſo is every work of their hands, and that which they offer there is unclean.

Men therefore ought to diſtinguiſh between doing and well-doing even in the worſhip of God. All that worſhip do not do well, though the matter of worſhip be good in itſelf. Cain's offering you find not blamed, as if it had been of a ſuperſtitious complexion; but he came not aright to worſhip. Why? he came not as one made righteous before. Wherefore as I have already touched, the difference that lay between the gifts of Abel and Cain, was not in the gifts themſelves, but the qualifications of the perſons. Abel's faith and Cain's works, made God approve and reject the offering: *By faith Abel offered to God a more excellent ſacrifice than Cain.* For, as I ſaid, faith in Chriſt, as promiſed to come, made him righteous, becauſe *thereby he obtained the righteouſneſs of God;* for ſo was Chriſt in himſelf, and ſo to be to him that by faith received and accepted of him: This, I ſay, Abel did, wherefore now he is righteous or juſt before God. This being ſo, his offering is found to be an offering of Abel the juſt, and is here ſaid to obtain witneſs even of God, that he was righteous, becauſe he accepted his gift.

Wherefore, he that does well, muſt firſt be good: He that doth righteouſneſs, muſt firſt be righteous: He is righteous firſt; he is righteous, even as Chriſt is righteous, becauſe himſelf is the righteouſneſs of ſuch a perſon; and ſo on the contrary. The reaſon why ſome mens good deeds are accurſed of God, it is becauſe in truth, and according to the law, the Lord finds ſin in them; which ſins he cannot pardon, becauſe he finds them not in Chriſt. Thus they being evil for want of the righteouſneſs of the Son of God, they worſhip God as ſinners, according to that of the apoſtle, *Becauſe they are not good, therefore they do not good, no, not one of them.*

The way therefore to do well, it is firſt to receive the mercy of God in Chriſt; which act of thine will be more pleaſing to the Divine Majeſty, than all whole burnt-offerings and ſacrifices: *I will have mercy* (ſaith God) *I will have mercy, and not ſacrifice.* This Cain did not underſtand, therefore he goes to God in his ſins, and without faith in the mercy of God through Chriſt, he offereth his ſacrifice. Wherefore becauſe his ſacrifice could not take away his ſin, therefore it ſtill abode upon him.

*But if thou do not well ſin lieth at the door.* This reaſoning therefore was much to Cain's condition; he would be wroth, becauſe God did not accept his offering, and yet he did not well: Now, if he had done well, God, by receiving of his brother's ſacrifice, ſhews, he would have accepted him: for this is evident, they were both alike by nature; their offerings alſo were in themſelves one as holy as the other. How then comes it to paſs that both were not accepted? they both offered to God. Why, Abel only ſacrificed well, becauſe he firſt by faith in Chriſt was righteous: this becauſe Cain wanted, ſin abideth at his door.

*And to thee ſhall be his deſire, and thou ſhalt rule over him.* That is, if ſin abideth at thy door ſtill, to thee ſhall be his deſire; he ſhall love, pity, pray for thee, and endeavour thy converſion; but *thou ſhalt be lord over him, and ſhalt put thy yoke upon his neck.* This was Jacob's portion alſo; for after Eſau had got head, he broke Jacob's yoke from off his neck, and reigned by nineteen or twenty dukes and princes, before there was any king in Iſrael.

It is the lot of Cain's brood, to be lords and rulers firſt, while Abel and his generation have their necks under perſecution; yet while they lord it, and thus tyrannically afflict and perſecute, our very deſire towards them, wiſhing their ſalvation: While they curſe, we bliſs; and while they perſecute, we pray.

*And Cain talked with Abel his brother: And it came to paſs, when they were in the field, that Cain roſe up againſt Abel his brother and ſlew him.*

When Cain ſaw, that by God's judgement Abel was the better worſhipper, and that himſelf muſt by no means be admitted for well-doing, his heart began to be more obdurate and hard, and to grow into that height of deſperateneſs, as to endeavour the extripating of all true religion out of the world; which it ſeems he did, by killing his brother, mightily accompliſh, until the days of Enos; *For then began men again to call upon the name of the Lord.*

Hence ſee thee ſpite of the children of hell againſt God: *They have ſlain thy prophets, and digged down thine altars.* If they may have their wills, God muſt be content with their religion, or none; other they will not endure ſhould have ſhew within their reach, but, with Cain, will rather kill their brother; or, with the Phariſees, kill their Lord; and, with the evil kings of old will rather kill their ſons and ſubjects. That the truth, I ſay, may fall to the ground, and their own inventions ſtand for acceptable ſacrifices, they will not only envy, but endeavour to invalidate all the true worſhip and worſhippers of God in the world; the which, if they cannot without blood accompliſh, they will ſlay and kill till their cruelty hath deſtroyed many ten thouſands, even as Cain, who ſlew his brother Abel.

*And Cain talked with his brother.* He had not a law whereby to arraign him, but malice enough, and a tougue to ſet all on fire, of which no doubt by the godly replies of his brother was eaſily blown up into choler and madneſs, the end of which was the blood of his brother.

*And Cain talked with Abel,* &c.; to wit, about the goodneſs and truth of his religion. For that the New-Teſtament ſeems to import, he ſlew him becauſe his works were righteous; which Abel no doubt had juſtified before his brother, even then when he moſt ſet himſelf to oppoſe him. Beſides this, the connection of the relation importeth, he talked with him, he ſlew him: *He talked with him, and ſlew him,* purely upon a religious account, becauſe his works were righteous.

Hence note, That when wicked men have the head in the world, profeſſors had need be reſolved to hazard the worſt, before they do enter debate with ungodly men about the things that pertain to the kingdom of God: For behold here, words did not end in words, but from words came blows, and from blows blood. The counſel therefore is, That you ſit down firſt, and count up the coſt, before ye talk with Cain of religion. They make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

*And Cain talked with Abel his brother;* with Abel his only brother, who alſo was a third part of the world. But tyrants matter nothing, neither nearneſs of kin, nor how much they deſtroy: *The brother ſhall betray the brother to death,* &c.

*And it came to paſs, when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.* When they were in the field, from home, out of the ſight, and far from the help of his father. Subtil perſecutors love not to bite, till they can make their teeth to meet; for which they obſerve their time and place. Joſeph was alſo hated of his brethren; but they durſt not meddle till they found him in the field. Here it is alſo that the holy virgin falleth: *He found her in the field,—and there was none to ſave her.*

Hence obſerve again, that be the danger never ſo imminent, and the advantage of the adverſary never ſo great, the ſincere profeſſor of the truth ſtands his ground againſt wind and weather. Bloody Cain daunteth not holy Abel; no, though now he have his advantage of him.

*He roſe up againſt Abel his brother and ſlew him.* And wherefore ſlew he him? Becauſe his own works were evil, &c. It is therefore hence to be obſerved, that it is a ſign of an evil way, be it covered with the name of the worſhip of God, when it cannot ſtand without the ſhedding of innocent blood. Wherefore ſlew he him? Becauſe his own works were evil. Had his works been good, they had been accepted of God. He had alſo had the joy thereof in his conſcience, as doubtleſs Abel had; which joy and peace would have produced love and pity to his brother, as it was with his brother towards him: But his works being evil, they miniſter to him no heavenly joy; neither do they beget in him love to his brother; but contrariwiſe, his heart fills his eye with evil alſo; which again provoketh (while it beholdeth the godly carriage of Abel) the heart to more deſperate reſolutions, even to ſet upon him with all his might, and to cut him off from the earth. Thus the goodneſs of God's people provoketh to envy the wicked heart of the hypocrite, at it was betwixt Saul and David. For after Saul had ſeen that God had rejected him for his wickedneſs, the more he hated the goodneſs of David: *And Saul ſaw and knew that the Lord was with David,—and Saul was yet the more afraid of David, and Saul became David's enemy continually.*

*And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not: am I my brother's keeper?*

Cain thought it had been no more but to kill his brother; and his ententions and deſires muſt needs be accompliſhed, and that himſelf ſhould then be the only man: *Come, let us kill him, and the inheritance ſhall be ours.* But ſtay, Abel was beloved of his God, who had alſo juſtified his offering, and accepted it as a ſervice more excellent than his brother's; ſo then, becauſe the quarrel aroſe between them upon this very account, therefore Abel's God doth reckon himſelf as engaged (ſeeing he is not) to take up his ſervant's cauſe himſelf.

*And the Lord God ſaid unto Cain, Where is Abel thy brother?* A queſtion not grounded on uncertainty, but propoſed as a beginning of further reaſoning, and alſo to make way to this wicked wretch, to diſcover the deſperate wickedneſs of his bloody heart the more: for queſtions that ſtand at firſt afar off, do draw out more of the heart of another; and alſo do miniſter more occaſion for matter, than if they had been placed more near to the matter.

*Where is Abel?* God miſſed the acceptable ſacrifices of Abel. Abel was dead, and his ſacrifices ceaſed, which had wont to be ſavoury in the noſtrils of God. Cain could not ſupply them; his ſacrifices were deficient, they were not of faith. Hence note, that if tyrants ſhould have their will, even to the deſtroying of all the remnant of God, their ſacrifices and worſhip would be yet before God as abominable as they were before.

*And the Lord ſaid unto Cain, Where is Abel?* O dreadful queſtion! the beginning of Cain's hell; for now God entereth into judgement with him. Wherefore, however this wretch endeavoured at firſt to ſtifle and choak his conſcience, yet this was to him the arrow of death: Abel crieth, but his brother would not hear him while alive, and now being dead, God hears the cry of his blood: *When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.* Blood that is ſhed for the ſake of God's word, ſhall not be forgotten or diſregarded of God: Precious in his ſight is the death of his ſaints, and precious ſhall their blood be in his ſight.

*Where is Abel thy brother?* This word, thy brother, muſt not be left ont, becauſe it doth greatly aggravate his wickedneſs: He ſlew his brother; which horrid act, the very law and bond of nature forbiddeth. But when a man is given up of God, it is neither this nor another relation that will bind his hands, or make him keep within the bounds of any law. Judas will ſeek his maſter's, and Abſalom his father's blood. *Where is Abel thy brother?*

*And he ſaid, I know not.* He knew full well what he had done, and that by his hands his brother's blood was fallen to the ground, but now being called into queſtion for the ſame, he endeavoureth to plead ignorance before God: *I know not.* When men have once begun to ſin, they know not where they ſhall end; he ſlew his brother, and endeavours to cover his fact with a lie. David alſo little thought his act of adultery would have led him to have ſpilt the blood of Uriah, and afterwards to have covered all with diſſembling lips and a lying tongue.

*I know not: Am I my brother's keeper?*

This is the way of all ungodly men, they will not abide that guilt ſhould be faſtened. Sin they love, and the luſts and delights thereof; but to count for it they cannot abide; they will put it off with excuſes or denials: Even like Saul, who, though he had ſpared the cattle and Agag, contrary to the command of God, yet would needs bear Samuel down, that he had kept, yea, performed the commandment of the Lord. But they are denials to no boot, and excuſes that will not profit, that are made to hide the ſin of the ſoul from the ſight and judgement of God. Lies and falſehood will here do nothing.

*And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.*

Poor Cain, thy feeble ſhifts help thee nothing; thy excuſes are drowned by the cries of the blood which thou haſt ſhed.

*What haſt thou done? the blood of thy brother cries.* Beware perſecutors, you think that when you have ſlain the godly, you are then rid of them: but you are far wide; their blood which you have ſhed, cries in the ears of God againſt you. O the cries of blood are ſtrong cries, they are cries that reach to heaven; yea, they are cries that have a continual voice, and that never ceaſe to make a noiſe, until they have procured vengeance from the hands of the Lord of Sabaoth: And therefore this is the word of the Lord againſt all thoſe that are for the practice of Cain: *As I live ſaith the Lord God, I will prepare thee to blood, and blood ſhall purſue thee: Sith thou haſt not hated blood,* (that is, hated to ſhed it), *blood ſhall purſue thee.*

*The voice of thy brother's blood cries unto me.* The apoſtle makes this voice of the blood of Abel, a type of the voice of the juſtice of the law, and ſo extends it further than merely to the act of murder; intimating, that he ſheds blood, that breaks any the commands of God, (and indeed ſo he doth, he layeth wait for his own blood, and privily lurketh for his own life). Wherefore the apoſtle compareth the blood of Abel and the blood of Chriſt together; but ſo as by the rule of contraries, making betwixt them a contrary voice, even as there is between a broken command and a promiſe of grace, the one calling for vengeance and damnation, the other calling for forgiveneſs and ſalvation. *The blood of ſprinkling, it ſpeaks better things than the blood of Abel;* that is, it calls to God to forgive the ſinner; but Abel's blood, of the breach of the law, that cries damn them, damn them. Chriſt alſo ſets his own blood in oppoſition to the blood of all that was ſhed before him; concluding, that the proper voice of all blood of the godly, is to call for vengeance on the perſecutors, even from the blood of Abel to the blood of Zecharias, that was ſlain between the altar and the temple. And let me here take leave to propound my private thoughts; namely, that the Zecharias that here is mentioned, might not be he that we find in the book of Chronicles; but one of that name that lived in the days of Chriſt, poſſibly John Baptiſt's father, or ſome other holy man. My reaſons for this conjecture are, 1. Becauſe the murderers are convict by Chriſt himſelf: *Zecharias, whom ye ſlew between the altar and the temple.* 2. Becauſe Chriſt makes a ſtop at the blood of Zecharias, not at the blood of John the Baptiſt: wherefore, if the perſon here mentioned were not murdered after, but before John the Baptiſt, then Chriſt ſeems to excuſe them for killing his ſervant John; for the judgement ſtops at the including of the guilt of the blood of Zecharias. 3. I think ſuch a thing, becauſe the voice of all holy blood that hath been ſhed before the law by the adverſary, excepting only the blood of Jeſus, muſt needs be included here; the proper voice of his only being to plead for mercy to the murderers. However, the voice of blood is a very killing voice, and will one day ſpeak with ſuch thunder and terror in the conſciences of all the brood of Cain, that their pain and burden will be for ever unſupportable.

*And now thou art curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.*

Here begins the ſentence of God againſt this bloody man! a ſentence fearful and terrible, for it containeth a removing of him from all the privileges of grace and mercy, and a binding of him over to the puniſhment and pains of the damned.

*And now thou art curſed from the earth.* Peace on earth, is one breanch of that bleſſed tidings that was brought into the world at the coming of the Meſſias. Again, before Chriſt was come in the fleſh, it is ſaid, *He rejoiced in the habitable part of his earth:* Wherefore by the *earth* in this place, I underſtand the ſtate that the men are in, to whom, by the mind of God, the goſpel and grace of God is to be tendered. Now, whether it reſpect the ſtate of man by nature, or the ſtate of thoſe that are ſaints, from both theſe privileges Cain is ſeparate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the world; but God hath cut them off from the earth, and all the goſpel-privileges therein, and ſet them in the condition of devils; ſo that as to grace and mercy they are ſeparate therefrom, and ſtand as men, though alive, bound over to eternal judgement. And as to their lives, it matters not how long they live: there is no ſacrifice for their ſins, *but a certain fearful looking for of judgement and fiery indignation, which ſhall devour the adverſaries.* So that I ſay, as the devils be bound in hell, ſo ſuch lie bound in earth; bound, I ſay, in chains of darkneſs, and their own obſtinate heart, over to the day of wrath and revelation of the righteous judgement of God. Cain therefore by theſe words is denied the bleſſing of future means of grace, and ſtands bound over to anſwer for his brother's blood, which the ground had received from his cruel hand.

*When thou tilleſt the ground, it ſhall not henceforth yield to thee her ſtrength: a fugitive and a vagabond ſhalt thou be in the earth.*

This is a branch, or the fruits of this wilful murder. Indeed, ſins carry in them not only a curſe with reſpect to eternity, but are alſo the cauſe of all the miſeries of this life; *God turneth a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.*

*When thou tilleſt the ground.* Sin committed doth not always exclude the ſinner from an enjoyment of God's mercies, but yet, if unrepented of, bringeth a curſe upon them: *I will curſe* (ſaith God) *your bleſſings; yea I have curſed them already, becauſe ye laid it not to heart.* This alſo is the reaſon that the table of ſome is made their ſnare, their trap, a ſtumbling-block, and a recompence unto them. Men ought not therefore to judge of the goodneſs of their ſtate, by their enjoyment of God's creatures, but rather ſhould tremble while they enjoy them, leſt for ſin they ſhould become accurſed to them, as were the enjoyments of this wicked man.

*A fugitive and a vagabond ſhalt thou be in the earth.* The meaning is, thou ſhalt not have reſt in the world, but ſhalt be continually poſſeſſed with a guilty conſcience, which ſhall make thy condition reſtleſs and void of comfort. For the man that indeed is linked in the chains of guilt and damnation, as Cain here was, he cannot reſt, but (as we ſay) fudge up and down from place to place, becauſe his burden is inſupportable. As David ſaid, *Let their eyes be darkned that they may not ſee, and make their loins continually to ſhake.* A continual ſhaking and reſtleſſneſs doth therefore poſſeſs ſuch perſons as are given up of God, and ſwallowed up of guilt.

*A fugitive and a vagabond ſhalt thou be in the earth.* Some men certainly know, even while they are in this world, their ſtate to be moſt miſerable, and damnable, as Cain, Saul, and Judas did; which knowledge, as I have hinted, puts them beſides the very courſe of other carnal men; who while they behold them at quiet under their enjoyments, theſe cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain miſery and everlaſting perdition.

*And Cain ſaid unto the Lord, My puniſhment is greater than I can bear:* or, as the margin hath it, *My ſin is greater than that it may be forgiven.* And both readings are true: for however ſome men pleaſe themſelves in leſſening ſin, and the puniſhment thereof, yet a burdened conſcience judgeth otherwiſe. And if Cain failed in either, it was that he counteth his ſin (if he did ſo) beyond the reach of God's mercy. But again, when men perſecute the worſhip and people of God, as Cain did his bleſſed and religious brother, even of ſpite, and becauſe he envied the goodneſs of his brother's work; I queſtion whether it be lawful for a miniſter to urge to ſuch the promiſe of grace and forgiveneſs; and alſo whether it be the mind of God ſuch perſons ſhould hope therein. He that ſins the ſin unto death, is not to be prayed for, but contrariwiſe he is to be taken from God's altar that he may die. This was Cain's caſe, and now he knew it; therefore as one excluded of God from his mercy and all the means thereof, he breaks out with roaring under the intolerable burden of the judgement of God upon him, concluding his puniſhmen at preſent greater than he could bear, and that yet his ſin ſhould remain unpardonable for ever: As ſaith our Lord Jeſus Chriſt, "He hath neither forgiveneſs here, nor in the world to come."

*Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid: And I ſhall be a fugitive and a vagabond in the earth: and it ſhall come to paſs, that every one that findeth me ſhall ſlay me.*

By theſe words is confirmed what was ſaid before, to wit, to be curſed from the earth, was to be ſeparate from the privileges of the goſpel. For Cain was not now to die, neither was he driven into any den or cave; yet driven out from the face of the earth, that is, as I have ſaid, he was excluded from a ſhare in thoſe ſpecial mercies that by the goſpel were ſtill offered by grace to the others that inhabited the world; the mercies, I ſay, that are offered by the goſpel, as namely, the mercy of eternal life. For as to the bleſſings of this world, he hath yet a notable ſhare thereof. Beſides, he groaneth under this judgement, as an unſupportable curſe: "Thou haſt driven me out this day from the face of the earth." And indeed, if we take it according as I have laid it down, it is a curſe that would break the whole world to pieces; for he that is denied a ſhare in the grace that is now offered, muſt needs be denied a portion in God's kingdom: And this Cain ſaw; wherefore he adds in the proceſs of his complaint, "And from thy face ſhall I be hid:" I ſhall never come into thy kingdom, I ſhall never ſee thy face in heaven. This is therefore the higheſt of all complaints; namely, for a man from a certain conviction that his condition muſt without fail be damnable, to condole and bemoan his forlorn condition.

*Thou haſt driven me out.* O! when God ſhall bind one over for his ſin, to eternal judgement, who then can releaſe him? This was Cain's ſtate, God had bound him over: The blood of his brother was to reſt upon him, and not to be purged with ſacrifice for ever.

*Thou haſt driven me out* THIS DAY. He knew by the ſentence that fell from heaven upon him, even from that very day that he was made companion of, and an aſſociate with devils. This day, or for this day's work, I am made an inhabitant of the pit with the devil and his angels. Hence note, That God doth ſometimes ſmite the reprobate ſo apparently, that himſelf from that day may make a certain judgement of the certainty of his damnation. Thus did Balaam: "I ſhall ſee him but not now: I ſhall behold him, but not nigh." Where by now, he reſpects the time of grace: and by nigh, the time or day of judgement: As who ſhould ſay, I, for my ſorceries, and wicked divinations, am excluded a portion in the day of grace; and therefore ſhall not ſee the Saviour now: I am alſo rejected, as to a portion in the bleſſed world to come; and therefore when he judgeth, I ſhall not ſee him nigh: Nigh, as a friend, as a ſaviour to my ſoul. I doubt this is the condition of many now alive, who for their perfidiouſneſs and treachery to Chriſt and his church, have already received, even in themſelves, that recompence of their error which is meet.

Iſhmael alſo, in the day he laughed at Iſaac, and Eſau in the day he ſold his birthright, might have gathered, the one from God's concurring with the judgement of Sarah, the other, from his father's adhering to his brother, his adhering, I ſay, in a prophetic ſpirit, that from thenceforth they both were excluded grace and glory; as the Apoſtle by the Holy Ghoſt afterwards doth.

*And from thy face ſhall I be hid.* By face here, we are to underſtand God's favour, and bleſſed preſence, which is enjoyed by the ſaints both here, and in the world to come; Both which this wicked man, for the murdering of his brother, and his envy to the truth, now knew himſelf excluded from.

*From thy face ſhall I be hid.* The pit of hell, to which the damned go, beſides the torment that they meet with there, is ſuch a region of darkneſs, and at ſuch a diſtance from the heavens, and the glorious comfortable preſence of God, that thoſe that ſhall be found the proper ſubjects of it, ſhall for ever be eſtranged from one glimpſe of him: beſides, ſin ſhall bind all their faces in ſecret, and ſo confound them with horror, ſhame, and guilt, that they ſhall not be able from thenceforth for ever, ſo much as once to think of God with comfort.

*From thy face.* As it were all the glory of heaven, it lieth in beholding the face of God: A thing the ungodly little think of; yet the men that have received in themſelves already the ſentence of eternal damnation, they know it after a wonderful rate; and the thoughts of the loſs of his face and preſence, doth, do what they can, as much torment them, as the thoughts of all the miſery they are like to meet withal beſides.

*And a fugitive and a vagabond ſhall I be on the earth.* Even from the preſent frame of his ſpirit. Now, having received the ſentence, he knew, the judgement paſt being unrevokable, how it would be with him all his life long; that he ſhould ſpend his days in trouble and guilt, rolling under the juſtice of God, being always a terror and burthen to himſelf, to the day he was to be cut off from the earth, that he might go to the place appointed for him.

*And it ſhall come to paſs, that every one that findeth me ſhall ſlay me.* Guilt is a ſtrange thing, it makes a man think that every one that ſeeth him, hath knowledge of his iniquity: It alſo bringeth ſuch a faintneſs into the heart, that the ſound of a ſhaken leaf doth chaſe ſuch perſons: And above all things, the cries of blood are moſt fearful in the conſcience; the cries of the blood of the poor innocents, which the ſeed of Cain hath ſhed on the face of the earth. Thus far of Cain's complaint.

*And the Lord ſaid unto him, Therefore, whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven fold: and the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.*

By theſe words, the judgement is confirmed, which Cain, in the verſe before, ſo mournfully pronounced againſt his own ſoul. As if the Lord had ſaid, Cain, thy judgement is as thou haſt ſaid. I have driven thee out this day from a ſhare in my ſpecial favour; and when thy life is ended, thou ſhalt be hid from my face and bleſſed preſence for ever; and ſeeing it is thus, therefore I will not ſuffer that thou die before thy time: Alas, thy glaſs will be quickly run! Beſides, thy days, while thou art here, will ſufficiently be filled with vexation and diſtreſs; for thou ſhalt always carry in thy conſcience the cries of innocent blood, and the fear of the wrath of God: I have ſaid it, and will perform it: I am not a man that I ſhould repent: So that thus ſhall thy judgement be: "Therefore he that killeth Cain, I will take vengeance on him."

Hence note, That none need to add to the ſorrows of the perſecutors. They above all men are prepared unto wrath: "Let them alone, (ſaith Chriſt), they will quickly fall unto the ditch." Beſides, God hath taken the revengement of the blood of his ſervants into his own hand, and will execute his wrath himſelf. Therefore he ſaith to his ſaints, (as to this), "Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for vengence belongeth to me, and I will recompence, ſaith the Lord." And the reaſon is, becauſe the quarrel is in ſpecial between the proſecutor and God himſelf; For we are not hated becauſe we are men, nor becauſe we are men of evil and debauched lives; but becauſe we are religious; becauſe we ſtand to maintain the truth of God. Therefore no man muſt here intercept, but muſt leave the enemy in the hand of that God he hath ſlighted and condemned. This made Moſes that he meddled not with Corah and his company, but left them to that new thing which the Lord himſelf would do unto them, becauſe they had condemned the ordinance of God. This made David alſo that he meddled not with Saul, but left him to the vengeance of God, though he had opportunity to have deſtroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and blood-thirſty men: let us fall before them like holy Abel; it is and will be grief enough to them, that when we are dead, our blood will cry from the ground againſt them.

*Therefore he that killeth Cain, vengeance ſhall be taken,* &c. He now that ſhall, after this admonition, plead for religious blood with the ſword, vengeance ſhall be taken on him; becauſe he giveth not place to the wrath of God, but intercepts with his own, which worketh not the righteouſneſs of God. Say therefore with David, when you are vexed with the perſecutor, "Mine hand ſhall not be upon him; but as the Lord liveth, the Lord ſhall ſmite him; or, his day ſhall come to die; or he ſhall deſcend in battle, and periſh."

*Vengeance ſhall be taken on him ſeven fold.* It would not be hard to ſhew how little they have prevailed who have taken upon them to take vengeance for the blood of ſaints, on them that have been the ſpillers of it. But my buſineſs here is brevity: therefore I ſhall not launch into that deep; only ſhall ſay to ſuch as ſhall attempt it hereafter, "Put up thy ſword into his place; for they that take the ſword ſhall periſh by the ſword" And here is the faith and patience of the ſaints. Let Cain and God alone; and do you mind faith and patience; ſuffer with Abel, until your righteous blood be ſpilt. Even the work of perſecutors is, for the preſent, puniſhment enough; the fruits thereof being the provoking God to jealouſy, a deneying of them the knowledge of the way of life, and a binding of them over to the pains and puniſhment of hell.

*And the Lord ſet a mark upon Cain.* What the opinion of others is about this mark, I know not; to me it ſeems like thoſe in Timothy, 'who had their conſciences ſeared with an hot iron.' Which words are an alluſion to the way of the magiſtrate in their dealing with rogues and felons; who, that they may be known to all, are either in the hand, ſhoulder, or cheek, branded with an hot iron. So Cain was marked of God for a reprobate, for one that had murdered a righteous man, even of envy to the goodneſs of his work; but the mark (as it was on thoſe in Timothy) was not on any outward or viſible part of his body, but (as there the apoſtle expreſſeth it) even upon his very conſcience. His conſcience then had received the fire-mark of the wrath and diſpleaſure of God, (which as a burning iron doth to the fleſh, had left ſuch deep impreſſion therein, that it abode as a ſcar or brand upon him, in token that good would for ever after hold him for a fugitive rogue or vagabound.

*And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.* For though the mark was branded with burning upon his conſcience, and ſo inward and inviſible; yet the effects of this hot iron might be viſible, and ſeen of all: The effects, I ſay, which were, or might be, his reſtleſſneſs in every place, his dejectedneſs, the ſudden and fearful pangs and agonies of his mind, which might break out into dolours and amazing complaints, beſides his timorous carriage before all he met, leſt they ſhould kill him, gave all to underſtand, that God had with a vengeance branded him. And indeed this was ſuch a mark as was amazing to all that beheld him, and did ten times more make them afraid of ſpilling of blood, than if any viſible mark had been ſet upon him: for by his trouble and diſtreſs of mind they ſaw what was the guilt of blood; and by his continual fear and trembling under the judgement of God, what it was to be in fear of, nay, to have the firſt fruits of everlaſting damnation. Thus therefore God reſerved Cain to the judgement which he had appointed for him.

*And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden.*

The right carriage of a reprobate, and the infallible fruits of final deſperation: For a man that hath received in his mind the ſtroke of the judgement of God, and that is denied all means of ſaving and ſanctifying grace, (as the great tranſgreſſors are), the preſence of God is to ſuch moſt dreadful, whether we underſtand the knowledge of him as he is in himſelf, or as he diſcovereth himſelf in his church; for the thought of his being, and eternal majeſty, keeps the wound open, and makes terror and guilt revive. To ſuch it would be the beſt of news, to hear that the Godhead doth ceaſe to be, or that themſelves were high above him; but that they are in the hand of the living God, this is the dreadful and fearful thought.

*And Cain went out from the preſence of the Lord.* Theſe words may be taken many ways.

1. That he ſeparated himſelf from the church, (the place of God's preſence), which then conſiſted of his father and mother, and of thoſe other children they had. And this appears by the text, 'He went out from the preſence of the Lord, and dwelt in the land of Nod.'

2. A man goes out from the preſence of God, when he withdraws his thoughts from holy meditations, and employeth the ſtrength of his mind about the things of this life. And thus he alſo did; he went into the land of Nod, and there fell to building a city, and to recreate himſelf with the pleaſures of the fleſh, what he might.

3. A man goes out from the preſence of God, when he throweth up the worſhip and way of God. And this he did in departing from the church.

4. Beſides, his going out from the preſence of the Lord implieth, that he hardened his heart againſt him; that he ſet his ſpirit againſt him; that he ſaid to God, Depart from me; that he grew an implacable enemy to him, and to every appearance of good in the world.

*And Cain went out from the preſence of the Lord.* Theſe words may alſo reſpect his being thruſt out from God, as one anathematized, accurſed, or cut off in effect the ſame with excommunication. But be it ſo; the act was extraordinary, being adminiſtred by God himſelf, even as he ſerved Corah and his company; though in kind there was a difference, the one, even Cain, being yet permitted to live for a while in the world, the other being ſent down quick into hell; but both, for their villany againſt the worſhip and people of God, ſtand bound over to anſwer it at the eternal judgement.

*And Cain knew his wife, and ſhe conceived and bare Enoch; and he built a city, and called the name of the city after the name of his ſon Enoch.*

Cain's wife was his ſiſter, or near kinſwoman: for ſhe ſprang of the ſame loins with himſelf; becauſe his mother was the mother of all living.

This wife bare him a ſon, for whoſe ſake, as it ſeems, he built the city. Hence note, That men who are ſhut out of heaven will yet uſe ſome means to be honourable on earth. Cain being accurſed of God, yet builds him a city; the renown of which act, that it might not be forgotten, he calleth it after the name of his ſon. Much like this was that carnal act of blaſted Abſalom; becauſe he had no child, he would erect a pillar, which muſt forſooth be called Abſalom's Place, after the name of Abſalom, to keep his name in remembrance upon earth.

*And he built a city,* &c. Note, That it is the deſign of Satan, and the deceitful heart of man, to labour to quiet a guilty conſcience, not by faith in the blood of Chriſt, but by over-much buſineſs in the things of this world.

*And called the name of the city after the name of his ſon Enoch.* Although Cain had a mind to keep up his name with fame in the world, yet he would not venture to dedicate the city to his own name. That would have been too groſs; and perhaps the others would have called it, The city of the murderer; but he called it after the name of his ſon, his ſon Enoch, whom he pretended was a man both taught and dedicate, as it ſeems his name imports. Hence note again, That men who themſelves are accurſed of God, will yet put as fair gloſſes on their actions, as their hypocritical hearts can invent. Who muſt this city be dedicated to, but to him whom Cain had dedicated and taught. I will not ſay, that in truth he gave him to God, for that his reprobate heart would not ſuffer; but being given up of God, yet retaining, with Saul, conſiderations of honour, therefore, as is the cuſtom of ungodly hypocrites, he would put the beſt ſhow on his ungodly actions.

Thus Saul, when he had received the ſentence of the Lord againſt him, yet, “ Turn again with me, (ſaith he to Samuel), yet honour me now before the people, and before Iſrael.” So the money wherewith the high-prieſts and ſcribes had bought the life, and obtained the death of Chriſt, with that they make ſome ſhew of godlineſs, in buying with it a piece of ground to bury ſtrangers in.

*And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat Lamech.*

*Theſe are the offspring of Cain.* The Engliſh of whoſe names, if the nature and diſpoſition of the perſons were according, they might well be called, with abhorrence, the brood of wicked Cain, even the generation whom the Lord had curſed, notwithſtanding Enoch was their father. Enoch begat Irad, a wild aſs; Irad begat Mehujael, one preſumptuous above meaſure, his name ſignifies, one teaching God. “ But who hath directed the Spirit of the Lord, or ſhall any teach God knowledge?” The ſon of this man was Methuſael, aſking death, the true fruit of all ſuch preſumptuous ones, (his confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors), his ſon was Lamech, one poor, or ſmitten: the firſt that, as we read, did break the order of God in the matter of marriage.

*And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah.*

This man was the firſt that break the firſt inſtitution of God concerning marriage. “ He took unto him two wives.” The New Teſtament ſays, “ Let every man have his own wife.” And ſo ſaid the law in its firſt inſtitution: Therefore plurality of wives firſt came into practice by the ſeed of curſed Cain, and for a time was ſuffered in the world through the hardneſs of man’s heart.

*And Adah bare Jabel, he was the father of ſuch as dwell in tents, and of ſuch as have cattle. And his brother’s name was Jubal; he was the father of all ſuch as handle the harp and organ.*

Jabel ſignifies bringing, or budding; Jubal bringing, or fading. So then in theſe two ſons might be ſhewed unto us the world, as it is in its utmoſt glory; that is, it brings buds, it brings fading: to-day in the field, to-morrow in the oven: “ All fleſh is graſs, and all the goodlineſs thereof, as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs.”

And obſerve in theſe, the laſt was the muſical one. Indeed the ſpirit of the world, after things have budded, is ſo far off from remembring that they again muſt fade, that then it begins its requiem; then it ſaith to itſelf, “Eat, drink, and be merry;” then it is for handling the harp and organ.

*And Zillah ſhe alſo bare Tubal-Cain, an inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-Cain was Naamah.*

Tubal-Cain, a worldly poſſeſſion; and Naamah, one that by her name ſhould be beautiful. Lamech his fruit then was a budding, fading, worldly poſſeſſion, with a little deceitful, vain beauty; “ for favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.”

*And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.*

He that ſticks not to exceed in one point, will not fear to tranſgreſs in another: he had hardened his heart, by breaking the modeſt and orderly bonds of marriage, and ſo fitted himſelf to ſhed blood, or do any other wickedneſs.

*Hearken to me, ye wives.* Luſtful men break their minds to their fleſhly companions (ſometimes) ſooner than to wiſer counſellors: even as Ahab, in the buſineſs of the vineyard of Naboth, breaks his mind to that ungodly Jezebel his wife.

*I have ſlain a man to my wounding.* Who or what a man this murthered perſon was, therein the word is ſilent: Yet this Lamech being the ſon of a bloody murtherer, it is poſſible he was ſome godly man, one of Adam’s other children, or of his grand-children, the ſon of Seth: for theſe ſons of Cain, and namely this in ſpecial, (as it ſeems), took not heed to the mark wherewith God branded Cain; but like Belſhazzar, he hardened his heart, though he knew it, and would turn murtherer alſo.

*I have ſlain a man to my wounding.* The guilt of blood who can bear? or who can help himſelf thereby? It is a wounding thing, it is a hurtful thing; “ he that ſheds man’s blood wrongfully, cannot eſtabliſh himſelf thereby.” The Jews thought to have preſerved themſelves and country by killing Jeſus Chriſt; but this ſo provoked the juſtice of God, that for this thing’s ſake he ſent the Gentiles upon them to burn up their city; who, when they were come, if ſtories be true, ſlew of them eleven hundred thouſand; and thoſe of them that were taken alive, were ſold to who would buy them, thirty a penny. “ Ye ſhed blood, (ſays God), and ſhall you poſſeſs the land? ye ſtand upon your ſword, ye work abomination, and ye defiled every one his neighbour’s wife, and ſhall ye poſſeſs the land?”

*If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.*

Though wicked men may be willingly ignorant of that part of the judgements of God, that are to premoniſh them, that they do not that wicked thing for which the judgement was excecuted; yet if there be any thing like favour mixed with the judgement, of that they will take notice, to encourage themſelves to evil: even as this ungodly perſon, he would not be ſtopped from blood by the judgement of God upon Cain; but rather, as it ſeems, becauſe the judgement was not ſpeedily executed, his heart was fully ſet in him to do evil. Much like that of the Jews, who becauſe Jehoiakim had ſlain Uriah the prophet, and yet God ſpared the land, therefore make that an argument to prevail with Zedekiah to kill Jeremiah alſo.

*If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.* Give wicked men leave to judge of themſelves, and they will paſs a ſentence favourable enough. Though Lamech had not pity when he ſpilt blood; yea, though the judgement of God upon Cain could not hold his murderous hands; yet now he is guilty, let him but make a law in the caſe, and wo be to him that killeth Lamech: Vengeance ſhall be taken on him ſeventy fold and ſeven. Joab could, with pitileſs hands, ſpill the blood of more righteous men than himſelf, not regarding what became of their ſouls; but when his blood was by vengeance required for the ſame, then he would take ſanctuary at the horns of the altar. But judgement is not wholly left to men, “ the Lord is judge himſelf;” before whom both Cain and Lamech and all their ſucceſſors, ſhall be arraigned, and receive juſt doom, and that never to be reverſed.

*And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: for God, ſaid ſhe, hath appointed me another ſeed, inſtead of Abel whom Cain ſlew.*

Now we have done, for a while, with Cain, and are come again to the church of God. Cain had ſlain Abel, and, by that means, for a while, had greatly ſuppreſſed the flouriſhing of religion; in which time his own brood began to be mighty upon earth: ſo increaſing, as if religion was put to an end for ever. But behold their diſappointment! “ Adam knew his wife again,” (for Adam’s family was then the true church of God), or take Adam for a type of Chriſt, and his wife for a type of the church, and then this obſervation followeth; namely, That ſo long as Chriſt and the church hath to do with one another, it is in vain for Cain to think of ſuppreſſing religion.

*Adam knew his wife again.* If Eve had now been barren, or Adam had died without further iſſue, then Cain might have carried the day; but behold another ſeed! a ſeed to ſtand in Abel’s place: therefore he called his name Seth; that is, Set or Put, as namely, in the room of Abel; to ſtand up for, and to defend, the truth, againſt all the army and power of Cain: as Paul alſo ſaith of himſelf, “ I am ſet or put, for the defence of the goſpel.” This man, therefore, ſo far as can be gathered, was the firſt that put check to the outrage of Cain and his company. But mark ſome obſervations about him.

1. He was ſet in the ſtead or place of Abel; not an inch behind him, but even at the place where his blood was ſpilt; ſo that he that will revive loſt religion, muſt avow it as God’s Abels have done before him: Every

talker cannot do this. The blood that was ſhed before his face, muſt not put check to his godly ſtomach: yea, he muſt ſay to religion, as Ruth ſaid once to her mother, "Where thou dieſt, I will die, and there will I be buried." This is the way to revive and to maintain the ways of God, in deſpite of bloody Cain.

2. This Seth that was ſet to put check to Cain, did not do it of his own brain, but the hand of God was principal in the work: "God (ſaid ſhe) hath appointed me another ſeed to be ſet in the place of Abel." And indeed it is otherwiſe in vain, when religion is once ſuppreſſed, to think it ſhould ever revive again. Alas! where is the man, if he want God's Spirit, that will care for the flouriſhing ſtate of religion? and that in truth will make the Lord his delight: "This is Zion, whom no man ſeeketh for, or ſeeketh after." All men here ſay, See to thine own houſe, David. But when Seth comes, then the ground is made good again; then a living ſaint is found to ſtand and maintain that truth which but now his brother bled for. When James was killed, Peter ſtands up, &c. And therefore Seth is ſaid to be another ſeed, a man of another ſpirit: one who was principled with a ſpirit beyond and above the ſpirit of the world. Another ſeed, one that was ſpirited for God's word, and God's worſhip, and that would maintain his brother's cauſe.

3. Obſerve, that when Seth maintains his brother's lot, you hear no more of the brood of Cain. And indeed the way to weary out God's enemies, it is to maintain and make good the front againſt them: Reſiſt the devil, and he will fly. Now if the captain, their king Apollion, be made to yield, how can his followers ſtand their ground? The dragon, the devil, Satan, he was caſt out into the earth, and his angels were caſt out with him. But how? It was by fighting: Michael and his angels fought with the dragon, and overcame him by the blood of the Lamb, by the word of their teſtimony, and by not loving of their lives unto the death.

4. Let this, in the laſt place, ſerve for perſecutors, that when you have caſt down many ten thouſands, and alſo the truth to the ground; there is yet a Seth, another ſeed behind, that God hath appointed to ſtand in the ſtead of his brethren, by whom you will certainly be put to flight, and made to ceaſe from oppreſſing the truth.

*And unto Seth, to him alſo there was born a ſon, and he called his name* **Enos**: *Then began men to call upon the name of the Lord.*

The Holy Ghoſt, in recording the birth of Enos, goeth out of the ordinary ſtyle, in that he doubleth the mentioning of his father, with reſpect to the birth of this ſon. And indeed it is worth the obſerving; for it ſtaggereth the faith of ſome, to think that the man that makes good the ground of a murdered brother, ſhould not leave iſſue behind him: "But to Seth, to him was born a ſon." Our faithfulneſs to the truth, ſhall be no hindrance to the flouriſhing ſtate of our offſpring, take them either for the fleſhly or ſpiritual ſeed of God's ſervants; "but ſons (eſpecially in the latter ſenſe, if we truly ſtand by the word of God) ſhall ſurely be born unto us."

*And unto Seth, to him alſo was born a ſon, and he called his name* Enos. Enos, a man; not a devil, like Cain, but a man; or a man that was miſerable in this world, for the ſake and cauſe of God; for it ſeems, as was his father, ſo was he, even both given up to maintain God's truth; which cannot be done but with great hazard, ſo long as Cain or his offſpring remain. His father therefore, by his very name, did offer him up to bear all hardſhips for the name and cauſe of God: "Behold I ſend you forth (ſaith Chriſt) as lambs in the midſt of wolves." In effect, he called their name Enos, men to be acquainted with grief and miſeries: But mark, "Then began men to call upon the name of the Lord."

Then, when Seth maintained Abel's ground, and when Enos endured all miſeries for the ſame: For indeed this makes ſpectators believe, that religion is more than a fictitious notion: The hardſhips, miſeries, and blood of the ſaints, will make men otherwiſe heedleſs, conſider and ponder their cauſe aright.

*Then began.* For, as I alſo before have hinted, the outrage of bloody Cain did put, for a time, a ſtop to the flouriſhing ſtate of God's worſhip; which in all probability, was not ſo little as half a hundred years, even till Seth, and the ſon of Seth, ſtood up to maintain the ſame; but then, "Then men began (more men than Seth and Enos) to call upon the name of the Lord."

Note again, that all true religion beginneth with fervent prayer: Or thus, that when men begin to be ſervants to God, they begin it with calling upon him. Thus did Saul, behold he prayeth: And, "Lord have mercy upon me," is the firſt of the groans of a ſanctified heart.

The margin hath it, *They began to call themſelves by the name of the Lord:* As God ſaith in another place, *My name is called on them.* The diſciples were called *Chriſtians*; (nay, the ſaints are called *the anointed ones*, and the church is called *Chriſt*). But note, That fervent prayer ends in faith and confidence in God. They called themſelves by the name; they counted themſelves not from a vain and groundleſs opinion, but through the faith they had in the mercy of God, the ſaints and holy people of God.

They began to publiſh themſelves, in contradiſtinction to the offſpring of Cain, the holy people of God. Wherefore a ſeparation from the wicked began betimes; the one going by the name of *the ſons of God;* the other, by *the ſons and daughters of men:* "Then began men to call upon the name of the Lord."

## CHAP. V.

*THIS is the book of the generation of Adam: In the day that God created man, in the likeneſs of God made he him.*

The Holy Ghoſt having thus largely treated of Cain and his offſpring, and of the head made againſt him by Seth and Enos, and of the good ſucceſs that followed, he now comes to treat of the church in particular, and of the flouriſhing ſtate of the ſame.

*This is the book.* The Holy Ghoſt cuts off the genealogy of Cain, accounting him none of the race of the church, although before he was within the pale thereof. John obſerving this, calls him, "a child of that wicked one," as our Lord alſo accounted Judas. Wherefore he here begins his book again, that this wicked race might be quite excluded: "Let them be blotted out of the book of the living, and not written with the righteous."

*In the day that God created man, in the likeneſs of God made he him.* Although by this new beginning the Holy Ghoſt excluded Cain, yet he fetcheth the genealogy of the church from the day that man was created; intimating, that God, in the very act of creation, had a ſpecial intention to plant him a church in the world; and therefore, even before ſin was in the world, the image of God was upon man, as a token of his ſpecial reſpect, and of the great delight that he intended to take in that creature above all that he had made.

*Male and female created he them, and bleſſed them, and called their name Adam, in the day when they were created.*

When Adam was created, the Lord created two in one: So when Chriſt, the head of the church, was choſen, the church was alſo choſe in him.

*And bleſſed them.* With the bleſſing of generation: A type of the bleſſing of regeneration that was to be by Chriſt in the church, according to that which is written, "So ſhall thy ſeed be."

*And called their name Adam, in the day that they were created.* So that in the man the woman is included. Neither is the man without the woman, nor the woman without the man in the Lord: For the Holy Ghoſt, in the work of the new creation, of which this creation was a type, counteth not by male and female, but ye are all one in Chriſt Jeſus. Wherefore, women are not to be excluded out of the means of ſalvation; nay, they have, if they believe, a ſpecial right to all the promiſes of grace that God hath made to his ſaints in all ages: Yea, ſhe ſhall be ſaved, though ſhe bare children, if ſhe continue in the faith, and charity, and holineſs, with ſobriety.

*And Adam lived an hundred and thirty years, and he begat a ſon in his own likeneſs, after his image, and called his name Seth.*

Here alſo by the book of Chronicles, the Holy Ghoſt carrieth away the genealogy, becauſe Abel had no children, ſaying, " Adam, Seth," &c.

*An hundred and thirty years.* Behold the rage of hell! for until Seth ſtood in Abel's place, religion was greatly hindred, and that was after the world had ſtood an hundred and thirty years. Indeed, Abel, while he had his breath, did hold it up in the world; but Cain who was of that wicked one, ſmote him and religion both to the ground.

*And begat a ſon in his own likeneſs.* Who can bring a clean thing out of an unclean? Not one. If the father be polluted with the inward filth of ſin, the ſon muſt needs be like him: " I was ſhapen in iniquity (ſaid David), and in ſin did my mothr conceive me." Seth then was no better than we by nature, but came into the world in the blood of his mother's filth: " What is man that he ſhould be clean! or he that is born of a woman, that he ſhould be righteous!"

This therefore ſhould teach us not to count of our election, and of our effectual calling, but by the word of God. Seth by nature was a ſinful man, and yet the choſen ſervant of God; the firſt that took up God's quarrel after the death of bleſſed Abel.

This ſhould alſo help us to hold up the bucklers againſt the kingdom of the devil and hell. Seth was ſubject to like infirmities with us, and yet he got ground of the children of iniquity. I know a ſenſe of our own infirmities is apt to weaken our hand in ſo mighty an undertaking, but it ſhould not: Although we be like old Adam by nature, yet God is able to make us ſtand.

*And all the days of Adam, after he begat Seth, were eight hundred years; and he begat ſons and daughters.*

Adam, therefore, as a type of Chriſt, reigned in the church almoſt a thouſand years. The world therefore beginning thus, doth ſhew us how it will end; namely, by the reign of the ſecond Adam, as it began with the reign of the firſt.

Theſe long lived men therefore ſhew us the glory that the church ſhall have in the latter day, even in the ſeventh thouſand years of the word, that Sabbath when Chriſt ſhall ſet up his kingdom on the earth, according to that which is written, " They lived and reigned with Chriſt a thouſand years." They:—Who? The church of God, according alſo as it was with Adam. Therefore they are ſaid by John to be holy, as well as bleſſed: " Bleſſed and holy are they that have part in the firſt reſurrection, on ſuch the ſecond death hath no power; but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years." In all which time, the wicked in the world ſhall forbear to perſecute as did alſo the brood of wicked Cain in the days of Adam, Seth, &c. Hence, therefore, we find, in the firſt place, the dragon chained for theſe thouſand years.

*And all the days that Adam lived, were nine hundred and thirty years, and he died.*

Adam therefore lived to ſee the tranſlation of Enoch: In whoſe tranſlation a conqueſt was got over all the enemies of his ſoul and body: So Chriſt ſhall reign in and among his ſaints till all his enemies be deſtroyed. The laſt enemy that ſhall be deſtroyed is death; which ſhall be ſwallowed up when the members of that glorious head have put on incorruption, and their mortal ſhall have put on immortality. Adam's reigning therefore until Enoch's tranſlation, looks like a prophecy of the perfection of Chriſt's kingdom: For he ſhall reign till he hath delivered up the kingdom of God, even the Father: As Adam, till his Enoch was tranſlated and took up to God.

*And Seth lived an hundred and five years, and begat Enos.*

Seth therefore ſtood by the truth of God a long time, without much help or encouragement from man; which was a great trial to his ſpirit, and proof of the truth of his faith, and tended much to the perfection of his patience. Somewhat like this was that of Paul, who had no man ſtood with him when he ſtood before Nero.

Seth was ſet in the ſtead of Abel, to keep the gap againſt the children of hell; which, by the grace of God he faithfully did, even till Enos was ſent to his aid and aſſiſtance.

Seth therefore was the forlorn hope of the church in thoſe days: So ſet of God to put check to the enemy until the church was increaſed, and more able to defend herſelf from the outrage.

This therefore ſhould teach the ſaints of God, eſpecially thoſe that are ſent before, againſt the offspring of Cain, to ſtand their ground, and not to ſhrink like Saul, till God ſhall ſend others to take part with them.

Thus David ſtood, as it were, by himſelf, againſt the wicked that was in his day; which made him cry, " Who will riſe up for me againſt the evil doers? or who will ſtand up for me againſt the workers of iniquity?"

*And Seth lived after he begat Enos eight hundred and ſeven years; and he begat ſons and daughters.*

Hence alſo we may gather great encouragement who are ſet in the front of the army of the Lamb, againſt the army and reigment of Cain. Seth, ſaith the Spirit, was ſet in the ſtead of Abel, there, as forlorn, to defend religion. Muſt he not now be ſwallowed up? will the blood-hounds let him eſcape? Behold, therefore, his life muſt be accounted a wonder, as was alſo that of Paul, to ſtand eight hundred years againſt ſuch a murderous crew, and yet to have his breath in his noſtrils! " Our times are in thy hands; and thou, Lord, holdeſt our ſoul in life"

*And all the days of Seth were nine hundred and twelve years, and he died.*

His life was therefore eighteen years ſhorter than that of Adam; he lived fifty-five years after Enoch, and died ſix hundred and fourteen years before the flood.

*And Enos lived ninety years, and begat Cainan.*

Cainan ſignifieth a buyer, or owner. Let it be with reſpect to religion, and then the ſenſe may be, that he had this privilege in religion by the hazard of his father and grandfather's life; they bought it for him, and made him the owner of it: As Paul ſaith, " He gave not place to the falſe apoſtles, that the truth of the goſpel might continue with the Galatians." As Jotham alſo ſaid to Shechem, " My father fought for you, and adventured his life far, and delivered you out of the hand of Midian; " namely, that they might ſtill be owners of the inheritance that the Lord had given them. This ſhews us then, that the fruit of a conſtant ſtanding to the word of God is, that the generations yet unborn ſhall be made the poſſeſſors and owners of it.

*And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.*

He lived then to ſee his ſon enjoy the fruits of his own conſtancy to the truth, ſo long a time as eight hundred years, &c. as we hope God's people now may do. It is true, they now do own the truth with hazard, and do hold it up by enduring much miſery, according to the rage of wicked men; but, I ſay, it is hoped others will reap the fruits of our travels and that ſome of us ſhall live to ſee it, as Enos lived to ſee his Cainan poſſes religion eight hundred years.

*And all the days of Enos were nine hundred and five years, and he died.*

He lived then one hundred and fifty three years after Enoch, and died five hundred and ſixteen years before the flood.

*And Cainan lived ſeventy years and begat Mahalaleel.*

Mahalaleel, ſignifieth praiſing God. Wherefore he was born in ſettled times, wherein religion met with little or no moleſtation: It began to be as hereditary in the days of bleſſed Cainan; wherefore it was requiſite that the very next that ſhould poſſeſs the truth, ſhould ſpend their days in praiſing God. And thus it will be at the downfal of Antichriſt: " After this (ſaith John) I heard a great voice of much people in heaven, ſaying Allelujah! ſalvation, and glory, and honour, and power unto the Lord our God.——And a voice came out of the temple ſaying, Praiſe our God, all ye his ſervants; and ye that fear him, both ſmall and great. "

" The whole earth, (ſaith the Prophet) is at reſt and quiet, they break forth into ſinging; yea, the fir-tree rejoiceth at thee, (O thou brood of the blood thirſty-Cain,) and the cedars of Lebanon, ſaying, Since thou waſt laid down, no feller is come up againſt us. "

*And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.*

God gave him a long poſſeſſion and enjoyment of the fruits of his father's labours: They ſowed (as Chriſt ſaid) and he was entered into their labours: They ſowed in tears, and he reaped in joy. Mahalaleel, or praiſe our God, was the language of thoſe times.

*And all the days of Cainan were nine hundred and ten years: and he died.*

He lived then two hundred and forty-eight years after Enoch, and died four hundred and twenty-one years be-before the flood.

*And Mahalaleel lived ſixty and five years, and begat Jared.*

Jared ſignifies ruling, and ſheweth us what is the holy fruits of peace and thankſgiving in the church; to wit, government according to the teſtament of Chriſt. It is hard to have all things according to rule, in the day of the church's affliction; becauſe of the weakneſs and fearfulneſs of ſome; and becauſe poſſibly thoſe who have moſt ſkill in that matter, may for a time be laid up in chains; but now when the church hath reſt and quietneſs, then as ſhe praiſeth God, ſo ſhe conceiveth and bringeth forth governors, and good government among her members. David, a man of blood, could not build that houſe to the Lord, which peaceable Solomon, that man of reſt, afterwards did. When armies are engaged, and hot in battle, it is harder to keep them in rank and file, than when they have reſt, and time for diſcipline. Jared therefore is the fruits of thankſgiving, as thankſgiving is the fruits of peace and poſſeſſion.

*And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.*

He lived not only to give thanks unto God but to ſhew to all that he gave thanks in truth, by ſubmitting his neck, the reſt of the hundred of years that he lived, to the holy law and word of God.

A good rule to prove people by; for all that pretend to give thanks for liberty, put not their neck under the yoke, but rather uſe their liberty as an occaſion for the fleſh, that by love to ſerve and advantage one another in the things of the kingdom of Chriſt. But as the bramble ſaid to the reſt of the trees, ſo ſaith Chriſt to ſuch feigned thankſgivers, If in truth ye anoint me king over you, then come and put your truſt under my ſhadow; ſubmit to my law, and be governed by my teſtament: "Let your thankſgiving bring forth Jared, and walk with God in the days of Jared."

*And all the days of Mahalaleel were eight hundred ninety and five years, and he died.*

He lived then three hundred and three years after Enoch, and died three hundred ſixty ſix years before the flood.

*And Jared lived an hundred ſixty and two years, and begat Enoch.*

Enoch is taught or dedicate, the true effect of rule or government, be it good or bad. In Cain's poſterity it was bad; for an evil tree cannot bring forth good fruit. By Enoch here we are to underſtand one taught in, and dedicated unto God. This Enoch, therefore, was a ſon that would here the rules, and ſubmit to the government of his father Jared: "As an ear-ring of gold, and an ornament of fine gold; ſo is a wiſe reprover upon an obedient ear."

*And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.*

He lived therefore to ſee the fruit of his good rule and government in the church, even to ſee his teachable and dedicated ſon caught up to God, and to his throne. A good encouragement to all rulers in the houſe of God, and alſo to all godly parents to teach and rule in the fear of God; for that is the way to part with church members and children with comfort; yea, that is the way, if we ſhould out live them, to ſend them to heaven, and to God before us.

*And all the days of Jared were nine hundred ſixty and two years, and he died.*

He lived then three hundred thirty-five years after Enoch, and died two hundred thirty-four before the flood.

*And Enoch lived ſixty and five years, and begat Methuſelah.*

Methuſelah ſignifieth, ſpoiling his death. This therefore is the true fruits of one that is truly taught in, and dedicate to the ſervice of God, as Enoch was. By this means he ſpoileth his death: Wherefore he adds "And Enoch walked with God." Walking with God ſpoileth death, or overcomes it, or it ſhall be prevented; he ſhall not be hurt therewith: As Chriſt ſaith, "If a man keep my ſayings, he ſhall never ſee death."

*And Enoch walked with God, after he begat Methuſelah, three hundred years and begat ſons and daughters.*

Theſe words, *after he begat Methuſelah*, may have reſpect either to his beginning to walk with God, or to the number of the years that he lived after the birth of Methuſelah, or both.

If it reſpect the firſt, then it ſheweth, that the only encouragement that a ſinner hath to walk with God, it is to ſee Methuſelah, or his death ſpoiled; For when a man ſeeth death, and all evils conquered and overcome, then his ſoul is encouraged in holineſs. No encouragement to walk with God like this: Enoch walked with God after he begat Methuſelah: As Paul ſaith, "Now being made free from ſin, (which indeed is the ſting of death), you have your fruit into holineſs, and the end everlaſting life."

If it reſpect the ſecond, then it ſhews us the invincible nature of true faith, (for by faith Enoch walked with God:) I ſay, it ſheweth us the invincible nature of true faith, in that it would hold up a man in cloſe communion with God for the ſpace of three hundred years.

*He walked with God three hundred years.* How will the converſation of Enoch riſe up in judgement with this generation, that walk not with God at all! or if they do, do it ſo by fits, as if walking with God was but a work by the by.

*He walked with God and begat ſons and daughters;* And kept houſe, and lived with his wife, according to knowledge. This ſhews then, that it is ſin, not our lawful and honeſt employment that hindereth one's walking with God.

*And all the days of Enoch were three hundred ſixty and five years.----And Enoch walked with God, and he was not; for God took him.*

The New Teſtament ſaith, "By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation, he had this teſtimony, that he pleaſed God.

*And all the days of Enoch were three hundred ſixty and five years.* Enoch therefore lived here but a while: he was too good to live long in this world; the world was not worthy of him; neither would he be ſpared ſo long out of heaven, for God took him. The end of walking with God, or the path way thereof, it leads men to heaven, to the enjoyment of the glory of God. Thus alſo it was with bleſſed Elijah, he followed God from place to place, till at length he was caught up into heaven.

A word or two more of Enoch. Jude obſerves, that he was the ſeventh from Adam; cloſely intimating, (as I conceive), that by him God prefigured the reſurrection, and end of the world; and intimated, that in the ſeventh great day of the world this reſurrection ſhould be, each generation from Adam, being a type of a thouſand years. So that Enoch, the ſeventh from Adam, was a type of the ſeventh thouſand, in which the Lord will reign with his church a thouſand years.

There are two things in Eonch that incline me to this opinion: Firſt, he crieth out, "Behold, the Lord comes!" and then is tranſlated, that he ſhould not ſee death. The right poſture and end of thoſe that ſhall live at the day of God Almighty; and that ſhall, like Enoch, be found walking with God when the Lord ſhall come from heaven.

*And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.*

Lamech ſignifieth poor, or ſmitten: Wherefore I doubt, that the apoſtacy that you read of in the next chapter, began either in the days of, or by this man; he being, as it ſeems more dry and void of grace than thoſe that went out before him; poor, or ſmitten.

Hence note, That faith and godlineſs, though often it goeth from the father to the ſon, as from Seth to Enos, and from him to Cain, yet it is not tied here, but runs according to electing love, as alſo do the fruits thereof.

*And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters. And all the days of Methuſelah were nine hundred ſixty and nine years, and he died.*

Methuſelah, the ſpoiling of death, is the longeſt liver in the world; yet he died in the year that the flood was upon the earth; not by the flood, but by the courſe of nature, as alſo did Lamech his ſon; for the wicked reprobate only was ſwept away by that, according to the Apoſtle Peter.

*And Lamech lived an hundred eighty and two years, and begat a ſon, and he called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.*

*And called his name Noah.* Noah ſignifieth reſt. His name was therefore according to his work, for he was a preacher of righteouſneſs, which giveth reſt to all that embraceth it: beſides, it was he that prepared the ark, the place of reſt to the church of God.

*This ſame ſhall comfort us concerning our work, and toil of our hands, becauſe of the ground which the Lord hath curſed.*

Theſe words ſeem to carry in them repentance for the apoſtaſy that before was mentioned. This ſame ſhall comfort us, by reſtoring the church to her former reſt, and by delivering us from the toil of our hands; for ſin once admitted of in the church, is not without much toil extirpated, and driven forth of the ſame; yea, ſometimes it getteth ſuch footing and root, that it cannot again be purged and deſtroyed, but by breaking the very being of the church where it is. Thus it was as to the caſe in hand, and is ſignified alſo by pulling down the houſe in which the leproſy was; yea, Epheſus itſelf was almoſt thus far infected, had not a threatening prevented.

*Becauſe of the ground which the Lord hath curſed.* The Lord did curſe it for the ſin of Adam: He alſo renewed the curſe to Cain, becauſe he was guilty of the blood of his brother. I incline alſo to think, that the curſe here mentioned is the firſt, reiterated for the grievous apoſtaſy of this congregation; according to that which is written, "If ye yet walk contrary unto me, I will puniſh you ſeven times more: I will bring ſeven times more plagues upon you, according to your ſins."

*And Lamech lived after he begat Noah, five hundred ninety and five years, and begat ſons and daughters.* Wherefore Lamech heard the preaching of Noah, who was the only miniſter of God in thoſe days, to recover the church to repentance from their apoſtaſy, which alſo he did in ſome good meaſure effect, while he condemned the world for their unbelief.

*And all the days of Lamech were ſeven hundred ſeventy and ſeven years, and he died.* He died five years before the flood. Methuſelah therefore was the longeſt liver of thoſe godly that fell on the other ſide the flood, for he died not before the very year the flood came, not by the water, but before. "The righteous is taken away from the evil to come;" though, as the prophet ſaith, "No man of the wicked laid it to heart."

*And Noah was five hundred years old: and Noah begat Shem, Ham, and Japhet.*

## CHAP. VI.

*AND it came to paſs, when men began to multiply upon the earth, and daughters born unto them.*

Moſes now leaveth the genealogy for a while, and ſearcheth into the ſtate and condition of the church now after ſo long a time as its ſtanding, upwards of or above a thouſand years: where he preſently findeth two things. 1. The church declined. 2. And God provoked. Wherefore he maketh inquiry into the nature of the church's ſin; which he relateth in this following chapter.

*And it came to paſs when men began to multiply.* The men here I underſtand to be the children of Cain, the church and ſynagogue of Satan, becauſe they are mentioned by way of antitheſis to the church and ſons of God.

*And daughters were born unto them.* A ſnare that was often uſed in the hand of the devil, to intangle withal the church of God; yea, and doth ſo uſually ſpeed, that it hath often been counted by him as infallible; ſo that this is the doctrine of his prophet Balaam, and is prevailed, when all the engines of hell beſide were prevented: "The people began to commit whoredom with the daughters of Moab." It may be this child of hell, in this his advice to Balak looked back to the daughters of Cain, and calling to remembrance how of old they intangled the church, advertiſed him to put the ſame into practice again.

*And the ſons of God ſaw the daughters of men, that they were fair, and they took them wives of all which they choſe.*

This was the way then of the ſons of Cain, to let their fair daughters be ſhewed to the ſons of God. For it ſeems all other their wiles and devices were not able to bring the church and the world together, and to make them live as in one communion: Theſe to the church was ſuch, whoſe heart was ſnares and nets, and whoſe hands were bands to intangle and hold them from obſerving the laws and judgements of God.

*And they took them wives.* Firſt their eye ſaw them, and then their heart luſted after them, Thus the devil deceived the woman, and by this means periſhed curſed Achan: "And Achan anſwered Joſhua, Indeed I have ſinned againſt the Lord, and thus and thus have I done: when I ſaw among the ſpoils a goodly Babyloniſh garment, &c. then I coveted them."

Note therefore, that it is not good to behold with the eye that which God hath forbid us to touch with our hand: "I made a covenant with mine eyes, ſaith Job." And again, if at unawares a thing was caſt before him, the beholding of which was of an entangling nature, he forthwith would hold back his heart as with a bridle, leſt the deſign of hell ſhould be effected upon him.

Cruſh ſin then in the conception, leſt it bring forth death in thy ſoul.

*And the Lord ſaid, My Spirit ſhall not always ſtrive with man, for that he alſo is fleſh: yet his days ſhall be an hundred and twenty years.*

By theſe words is aggravated the ſin of the church, that ſhe would attempt to cloſe with, and hold a ſinful communion againſt the diſſuaſions of the Spirit of God.

*My Spirit ſhall not always ſtrive.* To wit, my Spirit in Noah, for he was the only preacher of righteouſneſs to the church in thoſe backſliding times.

By this then, I find, that the doctrine of Noah was, to declare againſt a ſinful communion, or to command the church, in the name of God, that ſhe ſtill maintain a ſeparation from the curſed children of Cain: as he ſaid to the prophet Jeremiah, "If thou ſeparate the precious from the vile, thou ſhalt be as my mouth."

Noah therefore had an hard taſk, when he preached this doctrine among them; for this, above all, is hard to be born, for by this he condemned the world.

The firſt great quarrel therefore that God had with his church, it was for their holding unwarrantable communion with others. "The church ſhould always dwell alone, and not be reckoned among the nations. The church is a choſen generation, a royal prieſthood, an holy nation, a peculiar people:" therefore the work of the church of God, is not to fall in with any ſinful fellowſhip, or receive into their communion the ungodly world, but to ſhew forth the praiſes and virtues of him who hath called them out from among ſuch communicants into his marvellous light.

*My Spirit ſhall not always ſtrive.* Hence note, That the people that ſhall continue to grieve the Spirit of God, and to reſiſt the doctrine of Noah, they are appointed for heavy judgements. "Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues." This, becauſe thoſe (finally impenitent) in Noah's time refuſed to do, therefore the wrath of God overtook them, and ſwept them off the face of the earth.

*Yet his days ſhall be an hundred and twenty years.* Noah therefore began his preaching about the four hundred and four ſcore year of his life, which continuing the ſpace of ſix ſcore more, it reached to the day that the flood came.

In which time doubtleſs his faith was ſufficiently tried, both by the hard cenſures of the hypocrites of the church, and the open profane of the world, againſt whom he daily pronounced the judgements of God for maintaining their forbidden communion.

*Yet his days ſhall be an hundred and twenty years.* God alſo would yet have patience with theſe people, if peradventure they would repent, that his hand might not be upon them.

*There were giants in the earth in thoſe days;* and alſo after that, "when the ſons of God came in unto the daughters of men, and they bare children unto them; the ſame became mighty men, which were of old men of renown."

*There were giants in the earth in thoſe days.* Theſe words ſeem to be ſpoken, to ſhew us the hazards that Noah ran, while he preached the truth of God: He incurred the diſpleaſure of the giants, which doubtleſs made all men tremble, and kept the whole world in awe. But Noah muſt engage the giants, he muſt not fear the face of a giant. This way God took alſo with Moſes, and with his people of Iſrael, they muſt go to poſſeſs the land of the giants, a people high and tall as the cedars, a people of whom went that proverb, "Who can ſtand before the children of Anak?" They muſt not be afraid of Og the King of Baſhan, though his head be as high as the ridge of an houſe, and his bedſtead a bedſtead of iron.

This ſhould teach us then not to fear the faces of men; no, not the faces of the mighty; not to fear them, I ſay, in the matters of God, though they ſhould run upon us like a giant.

Theſe giants, I ſuppoſe, were the children of Cain, becauſe mentioned as another ſort than thoſe that were the fruit of their forbidden and ungodly communion: for he adds, "And alſo after that, or beſides them, when the ſons of God came in unto the daughters of men, and they bare children unto them; the ſame (or they alſo) became mighty men, which were of old men of renown."

Then Noah found giants every where: Giants in the world, and giants in this confuſed communion. And thus it is at this day. We do not only meet with giants abroad, among the moſt ungodly and uncircumciſed in heart; but even among thoſe that ſeem to be of the religious among them, we alſo meet with giants; men mighty to oppoſe the truth, and very profound to make ſlaughter: But mark the advice of the Lord, "Fear not their fear, neither be afraid, but ſanctify the Lord of hoſts himſelf, (who is ſtronger than all the giants that are upon the face of the earth), and let him be your fear, and let him be your dread."

*And when the ſons of God came in unto the daughters of men, and they bare children unto them, the ſame became mighty men;* Much like to the giants: The fruit therefore of ungodly communion is monſtrous, and of a very ſtrange complexion. They are like unto them that worſhipped the Lord, and ſerved their own gods alſo; or like to thoſe of the church, of whom Nehemiah ſpeaks, that had mixed themſelves with the children of Aſhdod, Ammon and Moab, whoſe children were a monſtrous brood, that ſpake half the language of Aſhdod, and could not ſpeak the Jews language.

By both theſe ſorts of giants was faithful Noah deſpiſed, and his work for God condemned. In David's time alſo Goliah defied Iſrael, and ſo did his brethren alſo, giants, the ſon of the giant; but David and his ſervants muſt engage them, and fight them, though they were giants.

*Mighty men which were of old.* Perſecution, therefore, or the appearance of the giants againſt the ſervants of God, is no new buſineſs; not a thing of yeſterday, but of old, even when Noah did miniſter for God in the world: There were giants in the earth in thoſe days, to oppoſe him.

*Men of renown;* not for faith and holineſs, but for ſome other high atchievements, may be mighty to fight, and to ſhed man's blood, or to find out arts, and the nature of things; both which did render them famous, and men to be noted in their place. Such kind of men might be Corah, Dathan, and their company alſo; yet they oppoſed Moſes and Aaron, yea, God, his way and worſhip, and periſhed after an unheard-of manner; as alſo did the oppoſers of righteous Noah, in the day of the flood.

*And God ſaw that the wickedneſs of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually.* The margin ſaith, not only the imaginations, but alſo the purpoſes and deſires.

Theſe words are to be underſtood as ſtill reſpecting the apoſtacy that we read of in the firſt and ſecond verſes, and are (in my thoughts) to be taken as the effect of their degeneracy. For though it be true, that the beſt of men, in their moſt holy and godly behaviour, have wicked and ſinful hearts; yet ſo long as they walk ſincerely, according to the rules preſcribed of God, there is no ſuch character upon them; eſpecially as it ſtands related to the words that immediately follow, to wit, "that it repented the Lord that he made them."

Theſe evil and wicked purpoſes, then, were in ſpecial the fruit of their apoſtacy: For indeed when men are once fallen from God, they then, as the judgement of God upon them, are given up to all unrighteouſneſs. Again, apoſtatiſing perſons are counted abhorrers of God; yet perſons in this condition will ſeek their own juſtification, turning things upſide down, traverſing their ways like the dromedaries; bearing us ſtill in hand, that they ſtand not guilty of ſin, but that what they do is allowable, or winked at of God. Beſides, they ſay their hearts are ſtill upright with God, and that they have not forſaken the ſimplicity of this way, of a wicked and ungodly deſign, with an hundred more the like pretences: all which are condemned of God, and held by him as abominable and vile.

*And God ſaw,* &c. They covered their ſhame from men, like the adulterous woman in the proverbs, and would ſpeak with oily mouths, thereby to cozen the world; but God knew their hearts, and had revealed their ſin to his ſervant Noah: He therefore, in the Spirit of God, as one alone, cried out againſt their wickedneſs.

Hence learn to judge of apoſtates, not by their words, nor pretences, nor ungodly coverings, whereby they may ſeek to hide themſelves from the ſtroke of a convincing argument, but judge them by the words of God. For however they think of themſelves, or would be accounted of others, God ſees their wickedneſs is great.

*And that every imagination of the thought of his heart was only evil continually.* If they think that they have not ſinned, if they think they promote religion, if they think to find out a medium to make peace between the ſeed of the woman and the wicked ſeed of Cain, all is alike ungodly; they have forſaken the right way; they have diſſembled the known truth; they have rejected the word of the Lord: and what wiſdom or goodneſs is in them?

*And it repented the Lord that he had made man on the earth, and it grieved him at the heart.*

Repentance is in us a change of the mind, but in God a change of his diſpenſations; for otherwiſe he repenteth not; neither can he, becauſe it ſtandeth not with the perfection of his nature: "In him is no variableneſs, nor ſhadow of turning.

Wherefore it is man, not God, that turns. When men, therefore, reject the mercy and ways of God, they caſt themſelves under his wrath and diſpleaſure; which, becauſe it is executed according to the nature of his juſtice, and the ſeverity of his law, they miſs of the mercy promiſed before; which that we may know thoſe ſhall one day feel that ſhall continue in final impenitency. Therefore God, ſpeaking to their capacity, he tells them, he hath repented of doing them good. It repented the Lord that he had made Saul king; and yet this repentance was only a change of the diſpenſation, which Saul, by his wickedneſs, had put himſelf under; otherwiſe the ſtrength, the eternity of Iſrael, will not lie, nor repent.

The ſum is, therefore, That men had now, by their wickedneſs, put themſelves under the juſtice and law of God; which juſtice, by reaſon of its perfection, could not endure they ſhould abide on the earth any longer; and therefore now, as a juſt reward of their deed, they muſt be ſwept from the face thereof.

*And it grieved him at the heart.* This is ſpoken to ſhew, that he did not feign, but was ſimple and ſincere in his promiſe of remiſſion and forgiveneſs of ſins, had they kept cloſe to his word, according as he had commanded. Wherefore God's heart went not with them in their backſliding, but left them, and was offended with them.

*And the Lord ſaid, I will deſtroy man whom I have created,*

*created, from off the earth, both man and beaſt,* (or from man to beaſt), *and the creeping things, and the fowls of the air ; for it repenteth me that I have made them.*

This may be either underſtood as a threatning, or a determination. If as a threatning, then it admitted of time for repentance ; but if it was ſpoken as a determination, then they had ſtood out the day of grace, and had laid themſelves under unavoidable judgement. If it reſpected the firſt, then it was in order to the miniſtry of Noah, or in order to the effecting the ends of its ſending, which were either to ſoften, or harden, or bring to repentance, or to leave them utterly and altogether inexcuſable ; but if it reſpected the ſecond, as it might, then it was pronounced as an effect of God's diſpleaſure, for their abuſe of his patience, his miniſter, and word : As it alſo was with Iſrael of old ; " they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy.'

*And the Lord ſaid, I will deſtroy man whom I have created.* This word *created* is added, on purpoſe to ſhew that the world is under the power of his hand ; for who can deſtroy, but he that can create ? or who can ſave alive, when the maker of the world is ſet againſt them ? " There is one lawgiver, who is able to ſave, and to deſtroy." And again, " Fear him who can deſtroy both body and ſoul in hell." In both which places power to deſtroy is inſinuated from his power and Godhead : as he ſaith in another place, " All ſouls are mine ; the ſoul that ſins, it ſhall die."

*Both man and beaſt, and the creeping thing, and the fowl,* &c. Thus it was at firſt, the ſin of a man brought a curſe and judgement upon other the creatures whom God had made : As Paul ſays, " The whole creation groans "

But again, this threatning upon the beaſts, the fowls, and creeping things, might ariſe from a double conſideration : Firſt, To ſhew, that when God intends the deſtruction of man, he will alſo deſtroy the means of his preſervation : or, ſecondly, To ſhew, that when he is determined to execute his judgements, he will cut off all that ſtands in his way. He could not deſtroy the earth without a flood, and preſerve beaſt, &c. alive ; therefore he deſtroys them alſo.

*For it repenteth me that I have made them.* This ſeems to fall under the firſt conſideration, to wit, That God repented that he made the beaſts and fowls, becauſe now they were uſed to ſuſtain his implacable enemies.

*But Noah found grace in the eyes of the Lord.*

This word *grace* muſt in ſpecial be obſerved : For grace is it which delivereth from all deſerved judgements and deſtruction

Noah, by nature, was no better than other men : therfore the reaſon why he periſhed not with others, it was becauſe he " found grace in the eyes of the Lord." " Ye are ſaved by grace " And thus was Noah, as is evident, becauſe he was ſaved by faith ; for faith reſpecteth not works, but grace : " Ye are ſaved by grace through faith : As Paul ſays again, " Therefore it is of faith, that it might be by grace," &c. We muſt therefore, in our deliverance from all the judgements of God, ſing, Grace, grace, unto it.

*Theſe are the generations of Noah : Noah was a juſt man, and perfect in his generations ; and Noah walked with God.*

The Holy Ghoſt here makes a ſhort digreſſion from his progreſs, in his relation of the wickedneſs of the world, and yet not impertinently ; for ſeeing Noah was the man that eſcaped the judgement, his eſcape muſt be for ſome reaſon ; which was, becauſe God was gracious to him, and becauſe God had juſtified him. Beſides, Noah being now made righteous, faithfully walked with God

*He was juſt and perfect in his generations.* But why is it ſaid generations? It might be, becauſe he was faithful to God and man, having the armour of righteouſneſs on the right-hand, and on the left. It is ſaid in Iſaiah, " That Chriſt made his grave with the wicked, and with the rich in his death ;" to import, that they only have benefit by him to eternal life, that die by his example, as well as live by his blood ; for in his death was both merit and example ; and they are like to miſs in the firſt, that are not concerned in the ſecond

*Perfect in his generations.* In his carriage, doctrines, and life, before both God and man. And thus ought every preacher to be ; he ought to do in the ſight of God, what he commands to men ; by this means " he ſaveth both himſelf, and them that hear him."

Beſides, Noah was a man, as well as a ſaint, and in either ſenſe had a generation : To both of which grace made him faithful ; and he that ſhall not ſerve his generation as a man, will hardly ſerve his generation as a Chriſtian. But Noah was perfect in both, " he was perfect in his generations.

*And Noah walked with God.* This ſhews he was ſincere in his work ; for an hypocrite may, as to outward ſhew, do as the ſaint of God ; but he doth it with reſpect to men, not God ; and therefore he is an hypocrite. To walk with God then, is not only to do the duty commanded, but to do it as God requireth it ; that is, to do it with faith, and ſon-like fear, as in God's ſight, with ſingleneſs of heart.

*And Noah begat three ſons, Shem, Ham, and Japhet.*

Theſe are the offspring of Noah, and by theſe was the earth repleniſhed after the flood, as will be further ſeen hereafter.

*And the earth alſo was corrupt before God, and the earth was filled with violence.*

He is now returned to the matter in hand before ; to wit, the cauſes of the flood.

*And the earth alſo was corrupt.* By earth he may here mean, thoſe that are without the church : and if ſo, then by corrupt here, we muſt underſtand, wicked after a moſt high manner ; for albeit the world and generation of Cain be always ſinners before God, yet the Lord cutteth not off the world in general, nor a nation in particular, but becauſe of the commiſſion of eminent outrage and wickedneſs. Thus it was with thoſe of Sodom, a little before the Lord with fire devoured them : " The men of Sodom (ſaith the text) were wicked, and ſinners before the Lord exceedingly.

Again : As by corrupt, we may underſtand, corrupt by way of eminency ; ſo again, they were corrupt incurably. This is evident, becauſe they were not brought off from ſin by the miniſtry of Noah, the only appointed means of their converſion.

Hence note, That when men are ſinners exceedingly and when the means of grace appointed of God for their recovery proves ineffectual, then they are near ſome ſignal judgement. Thus backſliding Jeruſalem, becauſe ſhe was wicked with an high hand, and could not be cured by the miniſtry of the prophets ; " therefore her ſons muſt go forth of her into captivity, and the city burned to the ground with fire."

*And the earth was filled with violence.* Firſt, they had violated the law of God, in making and maintaining ungodly and wicked communion ; according to that of the prophet, " Her prieſts have violated my law, and have profaned my holy things." But how ? They have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean.

They alſo perverted judgement between a man and his neighbour, adhering to their own party, in diſaffection to the religious. This is ſuppoſed, becauſe of the exceeding latitude of the expreſſion, " The earth was filled with violence ;" that is, all manner of violence, outrage, and cruelty was committed by this ſort of people. This takes in that ſaying of Solomon, *the oppreſſion of the poor,* eſpecially God's poor, is included in a violent perverting of judgement and juſtice.

They alſo ſhewed violence to the lives of good men, as may be gathered by the act of Lamech, one of the ſons of Cain. In a word, the earth was filled with violence, violence of every kind ; luſt and wickedneſs was outrageous, there was a world of ungodlineſs among theſe ungodly men.

*And God looked upon the earth, and behold it was corrupt : for all fleſh had corrupted his way upon the earth.*

By theſe words therefore is confirmed the ſenſe of the former verſe, " the earth was corrupt : for God ſaw it was ſo ;" The earth was full of violence, for they had corrupted God's way."

*And God looked upon the earth.* This ſhews us, that the Lord doth not with haſte, or in a raſh inconſiderate way, pour his judgements upon the world, but that with judgement and knowledge, the wickedneſs firſt being certain, and of merit deſerving the ſame. This is ſeen in his way of dealing with Sodom: "And the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous, I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know."

*And behold, it was corrupt; for all fleſh had corrupted his way upon the earth.* It proved as that of Sodom did, according to the cry thereof; for all fleſh had corrupted his way; God's way, by violating his law, and perverting of judgement, as was hinted before. All fleſh had corrupted it, therefore the evil needed not to be long in ſearching out: As God ſaith by the prophet Jeremiah, "I have not found it by diligent ſearch, but upon all theſe." Here upon the whole earth, none exempted but righteous Noah.

*And God ſaid unto Noah, the end of all fleſh is come before me: for the earth is filled with violence through them, and behold I will deſtroy them with the earth.*

*And God ſaid unto Noah*, or told Noah his purpoſe, the ſame way he went with Abraham: "Shall I hide from Abraham the thing that I do? Surely the Lord will do nothing, but he revealeth his ſecrets unto his ſervants the prophets."

*The end of all fleſh is come.* The time or expiration of the world is at hand. God ſpeaks before he ſmites. Thus he did alſo by the prophet Ezekiel, ſaying, "An end is come, the end is come:" And again, "The end is come, the end is come; it watcheth for thee: behold it is come."

*The end of all fleſh is come before me.* Sin and wickedneſs doth not put an end to the ungodly before their own face, yet it brings their end before the face of God. It is ſaid of theſe very people, they knew not of their deſtruction, until the day the flood came, and took them all away. Indeed, the nature of ſin is to blind the mind, that the perſon concerned may neither ſee mercy nor judgement; but God ſees their end: "The end of all fleſh is come before me."

*The end of all fleſh.* By theſe words the ſouls are left to, and reſerved for another judgement: Wherefore, though here we find the fleſh conſumed: yet Peter ſaith, their ſpirits are ſtill in priſon, even the ſouls that Chriſt once preached to in the days, and by the miniſtry of Noah: "Even the ſouls which ſometimes were diſobedient when once the long ſuffering of God waited in the days of Noah, while the ark was preparing." &c.

*Make thee an ark of Gopher wood: Rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.*

This is the fruits of the grace of God: he ſaid before, "That Noah found grace in the eyes of the Lord:" Which grace appoints to him the means of his preſervation.

*Make thee an ark.* He ſaith not, make one, or make one for me: But make one; Make one for thee: "Make [thee] an ark of Gopher wood."

Noah therefore, from this word *thee*, did gather, that God did intend to preſerve him from the judgement which he had appointed in this his work: Therein lay his own profit and comfort: Not a thought which he had, not a blow that he ſtruck, about the preparing the ark, but he preached; as to others, their ruin; to himſelf, his ſafeguard and deliverance: "He prepared an ark, to the ſaving of his houſe."

This therefore muſt needs adminiſter much peace and content to his mind, while he preached to others their overthrow: as the prophet ſaith, "The work of righteouſneſs ſhall be peace; and the effects of righteouſneſs, quietneſs, and aſſurance for ever. And my people ſhall dwell in a peaceable habitation." Thus did Noah when he dwelt in the ark, and in ſure dwellings, and in quiet reſting-places.

*Make thee an ark.* The ark was a figure of ſeveral things. 1. Of Chriſt, in whom the church is preſerved from the wrath of God. 2. It was a figure of the works of the faith of the godly: "By faith he prepared an ark;" by which the followers of Chriſt are preſerved from the rage and tyranny of the world (for the rage of the water was a type of that, as I ſhall ſhew you hereafter) So then Noah, by preparing an ark, or by being bid ſo to do of God, was thereby admoniſhed, firſt, To live by the faith of Chriſt, of whom the ark was a type: And hence it is ſaid, that in preparing the ark, he became heir of the righteouſneſs which is by faith; becauſe he underſtood the mind of God therein, and throughout his figure acted faith upon Chriſt. But, ſecondly, His faith was not to be idle, and therefore he was bid to work: This begat in him an obediential fear of doing ought which God had forbidden: "By faith Noah being warned of God, of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

*Rooms* (neſts) *ſhalt thou make in the ark.* To wit, for himſelf, and the beaſts, and birds of the field, &c. implying, that in the Lord Jeſus there is room for Jews and Gentiles: Yea, foraſmuch as theſe rooms were prepared for beaſts of every ſort, and for fowls of every wing, it informs us, that for all ſorts, ranks, and qualities of men, there is preſervation in Jeſus Chriſt: "Compel them to come in;" drive them (in a goſpel-ſenſe) as Noah did the beaſts of old into the ark, "that my houſe may be full, and yet there is room."

*And thou ſhalt pitch it within and without with pitch.* This was to ſecure all from the flood, or to keep them that were in the ark from periſhing in the waters.

*And this is the faſhion which thou ſhalt make it of; the length of the ark ſhall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits.*

A veſſel fit to ſwim upon the waters.

*And this is the faſhion*, &c. God's ordinances muſt be according to God's order and appointment, not according to our fancies, "This is the faſhion, to wit, according to what is after expreſſed.

By theſe words, therefore, Noah was limited and bound up, as to a direction from which he muſt not vary: according to that of the angel to the prophet, "Son of man, (ſaith he), behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhew thee: for to the intent that I might ſhew them unto thee, art thou brought hither." As the Lord ſaid alſo to his ſervant Moſes, "In all things that I have ſaid unto you, be circumſpect. And ſo again, about making the tabernacle in the wilderneſs, which the apoſtle alſo takes ſpecial notice of, ſaying, "See, (ſaith he), that thou make all things according to the pattern ſhewn to thee in the mount."

Hence note, That God's command muſt be the rule whereby we order all our actions, eſpecially when we pretend to worſhip that is divine and religious. If our walks, orders, and obſervances, have not this inſcription upon them, "This is the faſhion," or, this is according to the pattern, ſuch works and orders will profit us nothing: Neither have we any promiſe when all is done, it wanting the order of God, that we ſhould eſcape thoſe judgements which thoſe ſhall aſſuredly eſcape, that have their eye in their work to the pattern revealed in the word.

*A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: with lower, ſecond, and third ſtories, ſhalt thou make it.*

I told you before, That the ark was a type of Chriſt, and alſo of the works of the faith of the godly. And now he ſeems to bring in more, and to make it a type of the church of Chriſt: as indeed the prophet alſo does, when he calls the church, "one afflicted, and toſſed with tempeſts;" and compareth her troublers to the waters of Noah, ſaying, "This is as the waters of Noah."

Now as the ark was a type of the church, ſo according to the deſcription of this verſe, ſhe hath three moſt excellent things attending her. 1. Light. 2. A door. 3. Stories of a lower and higher rank.

1. She hath a window for light, and that when ſhe was to be toſſed upon the waters. Hence note, That the church of Chriſt wanteth not light; no, not in the worſt of times. This light is the Word and Spirit of God, which Chriſt hath given to them that obey him.

2. She hath a door. This door was a type of Chriſt; ſo was alſo the door of the tabernacle. And hence it is that you read, that Moſes, when he went to walk with God, would ſtand to talk in the door of the tabernacle; alſo that the cloudy pillar ſtood at the door. "I (ſaith Chriſt) am the door:" Again, "I am the door of the ſheep." By this door then, entered all that went into the ark, as by Chriſt all muſt enter that enter aright into the church.

3. She had ſtories in her, of firſt, ſecond, and third degree: To ſhew, that alſo in the church of Chriſt there are ſome higher than ſome, both as to perſons and ſtates: 1. Apoſtles; 2 Evangeliſts; 3 Paſtors and teachers. And again, there are in the church degrees of ſtates, as alſo there is in heaven.

*And behold I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein is the breath of life from under heaven; and every thing that is in the earth ſhall die.*

This is the reaſon of the former commandment, of making an ark; but ſome time was yet to intervene: the flood was hereafter to overflow the world. Wherefore from this it is, that thoſe words are inſerted, of things not ſeen as yet; and that the ark was a work, or the fruit of Noah's faith: "By faith Noah, being warned of God of things not ſeen as yet," &c.

*And behold I, even I,* &c. Theſe words excuſe Noah of treaſon or rebellion, foraſmuch as his preparation for himſelf, and his warning and threatening the whole world with death and judgement for their tranſgreſſion, was ſolely grounded upon the word of God: God bid him prepare, God ſaid, "He would puniſh the world for their iniquity."

Hence note, That a man is not to be counted an offender, how contrary ſoever he lieth, either in doctrine or practice, to men, &c. if both have the command of God, and are ſurely grounded upon the words of his mouth. This made Jeremiah, though he preached that the city Jeruſalem ſhould be burnt with fire, the king and people ſhould go into captivity; yet ſtand upon his own vindication before his enemies, and plead his innocency againſt them that perſecuted him Daniel alſo, though he did openly break the king's decree, and refuſed to ſtoop to his idolatrous and deviliſh demand, yet purged himſelf of both treaſon and ſedition, and juſtifies his act as innocent and harmleſs, even in the ſight of God: "My God (ſaith he) hath ſent his angel, and hath ſhut the lions mouths, ſo that they have not hurt me; foraſmuch as before him innocency was found in me; and alſo before thee, O king, I have done no hurt." Further, Paul alſo, although by his doctrine he did cry down the ceremonies of the Jews, and the idolatry of the heathen emperor, yet he quits himſelf of blame from either ſide: "Neither againſt the law of the Jews, (ſaith he), neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all" The reaſon is, becauſe the words of God, how ſeverely ſoever they threaten ſinners, and how ſharply ſoever (the preacher keeping within the bowels of the word) this doctrine be urged on the world, if it deſtroy, it deſtroyeth but ſin and impenitent ſinners, even as the waters of Noah muſt do.

This then affords us another note worth remarking, to wit, that what God hath ſaid in his word, how offenſive ſoever it be to ungodly men, that we that are Chriſtians ought to obſerve; whether it direct us to declare againſt others enormities, or to provide for ourſelves againſt the judgement to come.

*And behold I, even I, do bring a flood,* &c. Hence note again, let us preach and practiſe well, and let God alone to execute his judgements. It is ſaid of Samuel, "That none of his words did fall to the ground" He preached, and God, according to his bleſſing or curſing, did either ſpare and forgive, or execute his judgements.

*And behold I, even I.* Note again, that when ſinners have with the utmoſt contempt ſlighted and deſpiſed the judgements threatened, yet foraſmuch as the execution thereof is in the hand of an omnipotent Majeſty, it muſt fall with violence upon the head of the wicked. "I, even I," therefore, were words of a ſtrong encouragement to Noah, and the godly with him; but black, and like claps of thunder, to the peſtilent unbelieving world: as the prophet ſays, "He is ſtrong that executes his word:" and again, "Not one of his judgements fail."

*And behold I, even I, do bring a flood.* The flood was a type of three things.

1. A type of the enemies of the church, Iſa. 54.

2. A type of the water-baptiſm under the New-Teſtament, 1 Pet. 3 20, 21.

3. A type of the laſt and general overthrow of the world by fire and brimſtone, 2 Pet. 3. 6, 7.

But here, as it ſimply reſpecteth the cauſe, which (as is afore related) was the ſin that before you read of; ſo it preciſely was a type of the laſt of theſe, and to that end put an end to the world that then was. "The world that then was, being overflowed with water, periſhed, to ſignify, That the heavens and the earth which are now, are reſerved unto fire, againſt the day of judgement, and perdition of ungodly men."

*I bring a flood of water upon the earth, to deſtroy all fleſh wherein is the breath of life, from under heaven, and every thing that is in the earth ſhall die.* By theſe latter words, as the cauſe, ſo the extention of this curſe is expreſſed: and that under a threefold denotation.

1. *Every thing that is in the earth.*

2. *All fleſh wherein is the breath of life.*

3. *Every thing that is under heaven.*

So then, this deluge was univerſal, and extended itſelf not only to thoſe parts of the world where Noah and that generation lived, which we find repeated before, but even over the face of all the earth; and it took hold of the life of every living thing that was either on all the earth, or in the air, excepting only thoſe in the ark, as will the general judgement do: "And Noah only remained alive, and they that were with him in the ark."

*But with thee will I eſtabliſh my covenant, and thou ſhalt come into the ark, thou, and thy ſons, and thy wife, and thy ſons wives with thee.*

*But with thee,* &c. This concerns what was ſaid before concerning the univerſality of the flood: As he alſo ſaid above, "But Noah found grace in the eyes of the Lord" This Peter alſo notes, "He ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly."

*With thee will I eſtabliſh my covenant.* My covenant of mercy, or my promiſe to ſave thee when I drown the whole world for their iniquity: and therefore he adds, "And thou ſhalt come into the ark."

*I will eſtabliſh.* Making and eſtabliſhing of promiſes are not always the ſame: He made his promiſe unto Abraham, he ſeconded it with an oath unto Iſaac, and he confirmed or eſtabliſhed it to Jacob; for by him he multiplied the ſeed of Abraham, as the ſtars of heaven for multitude.

*With thee will I eſtabliſh;* or, unto thee will I perform my promiſe; "Thou ſhalt come into the ark."

Hence note again, That we ought to look upon ſignal and great deliverances from ſore and immenent dangers, to be confirmations of the promiſe or covenant of God. Or thus: When God finds means of deliverance, and inſtateth our ſouls in a ſpecial ſhare of that means, this we ſhould take as a ſign, that with us God hath confirmed, or eſtabliſhed, his covenant.

*Thou, and thy ſons, and thy wife, and thy ſons wives with thee.* Becauſe in that family did now reſide the whole of the viſibility of the church upon the earth; all the reſt were loſt, as Peter alſo intimates, when he calleth Noah the eighth perſon, or one, and the chief of the eight that made up the viſible church, or that maintained the purity of the worſhip of God upon the face of the whole earth: As he explains it a little after: "For thee have I found righteous before me in this generation."

*And of every living thing of all fleſh, two of every ſort ſhalt thou bring into the ark, to keep them alive with thee; they ſhall be male and female.*

By theſe words, Noah ſhould ſeem to be (in this action) a figure or ſemblance of Chriſt; who before the Lord ſhall rain fire and brimſtone from heaven, ſhall gather into his ark, the church, "of all kindreds, and tongues, and people, and nations," even as Noah was to gather of all, of every thing, of all fleſh, of every ſort, with him into the ark.

*Two of every ſort.* This two, in ſpecial, reſpecteth the unclean, which were a type of the Gentiles, and ſo further confirms the point.

*They ſhall be male and female.* He would not make a full end, he would in judgement remember mercy.

*Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every ſort ſhall come unto thee to keep them alive.*

*Of fowls after their kind, or cattle after their kind.* This, ſtill reſpecting the antitype, may ſhew us alſo, how that God, for proof of the prophecy of the ſpreading of the goſpel, doth not only tell us, that the Gentiles were gathered into his ark, but as here the beaſts and birds, according to their kind, are ſpecified, ſo the Gentiles are alſo denominated according to their ſeveral countries, Galatians, Corinthians, Epheſians, Coloſſians, Theſſalonians, Bereans, &c.; theſe after their country and nation were gathered unto Jeſus, to be preſerved from the flood of wrath, that at laſt ſhall fall from God who dwells in heaven, to the burning up of the ſinner and ungodly.

*Two of every ſort ſhall come into thee to keep them alive.* If the emphaſis lieth in (come), as I am apt to think, and as the eight verſe of the next chapter fairly allows me to judge; then we muſt obſerve ſtill, that Noah was not only firſt in the ark, as our Lord and Chriſt is the firſt from the dead; but that the cattle, the fowls, and the creeping things, did come to him into the ark, by a ſpecial inſtinct from heaven of the fruits of a divine election. Noah therefore, as a man, did not make choice which of every kind; but he went firſt into the ark, and then of clean beaſts by ſevens, and of unclean beaſts by twos, went in unto Noah in the ark, as the Lord commanded Noah.

And thus it is in the antitype: *Unto thee ſhall all fleſh come,* ſaith the prophet. And again, " To him ſhall the gathering of the people be." But how? Why, by an inſtinct from heaven, the fruit of a divine election: " All that the Father hath given me, ſhall come to me; but no man can come to me (ſaith Chriſt) unleſs the Father which hath ſent me draw him."

The beaſts, therefore, which came into the ark, were neither choſen by men, neither came they in by any inſtinct of nature which was common to them all, but as being by a divine hand ſingled out and guided thither, ſo they entered in: the reſt were left to the fury of the flood. Like to this alſo is the antitype: ſinners come not to Jeſus by any work or choice of fleſh and blood, nor yet by any inſtinct of nature that is common to all the world; but they come, as being by a divine hand ſingled out from others; and as guided of the Father, ſo they come to Chriſt into the ark. The reſt are left to the fury of the wrath of God, which, in the day of judgement, ſhall ſwallow them up for ever.

*They ſhall come unto thee to keep them alive.* Indeed, they lived not for their own ſakes, they being not better than them that periſhed; but they ſhall come unto thee to ſave them: For, for the ſake of Noah they were preſerved, when many millions were drowned in the waters. Bring this alſo to the antitype, and you find them look like one another: for the reaſon why ſome are ſaved from the wrath to come, it is not for that they are better in themſelves, for both Jews and Gentiles are all under ſin; but it is Chriſt that ſaveth by his righteouſneſs, as Noah ſaved the beaſts and fowls, &c. Let us therefore, as the beaſts did, go to Jeſus Chriſt, that he may keep us alive from periſhing in the day of judgement.

*And take thou unto thee of all food that is eaten, and gather it to thee, and it ſhall be for food for thee and for them.*

This therefore was for the preſervation of the life of thoſe that were in the ark: by which action there is, as in the former, incloſed a goſpel myſtery.

*Take thou unto thee of all food.* This food was not to be at the will and diſpoſe of unruly beaſts, but Noah was, as the Lord of all that was in the ark, to take it into his own cuſtody; and therefore he doubleth the command, " Take it unto thee;" gather it unto thee; to wit, to diſpoſe of after thy diſcretion and faithfulneſs. In this therefore he was a type of Chriſt, whom God hath ſet as lord and king in the church, and to feed his flock as a ſhepherd; for the bread of God is in the hand of Chriſt, for him to communicate unto his ſpouſes, ſaints, and children; as Joſeph did to Egypt, according to the power committed to him, and truſt repoſed in him. And hence it is ſaid, as concerning the bread that endureth to everlaſting life, " the Son of man ſhall give it you: for him hath God the Father ſealed or appointed thereunto:" and therefore, that he giveth we receive, and no more of the bread of God. " That thou gaveſt them, they gather: thou openeſt thy hand, they are filled with good."

*Take unto thee all food.* That is, to be eaten by man and beaſt, the fowl alſo, and the creeping thing. This ſtill followed, and brought in to the goſpel, it ſhews us, that even then, when the church is driven up into a hole, and toſſed upon the waves of the rage and fury of the world, as the ark was upon the face of the waters, that even then her Noah hath all food for her, or food of all ſorts for her ſupport and refreſhment: " Bread ſhall be given them, their waters ſhall be ſure."

*Take unto thee.* How bleſſedly was this anſwered, when the lion of the tribe of Judah took the book out of the hand of him that ſat upon the throne; for in the book is contained the words of everlaſting life; and the words of God are the food of his church, which this Noah hath received to nouriſh them withal: " Man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord," doth man live.

*And it ſhall be for food for thee, and for them.* That is, each according to their kind. The ſame is true alſo under our preſent conſideration; Chriſt is the ſhepherd we are the ſheep, yet he feedeth with us in the ark: " I will come in and ſup with him, and he with me." Again, here Chriſt tranſcends this action of Noah; for he was to have his food of his own, but Chriſt feedeth on the ſame with us, even on the words of God: Yet herein again we differ; he feedeth as a lord, we as ſervants; he as a ſaviour, we as the ſaved; but in general, (reſpecting the words of God), we feed all but of one diſh, but at one table: the bread therefore that he hath provided, gathered and taken to him, it was food for him, as well as for us.

*Thus did Noah: according to all that God commanded him, ſo did he.*

Theſe words therefore preſent us with a deſcription of the ſincerity and ſimplicity of the faith of Noah, who received the word at the mouth of God; not to hear only, but to do and live in the ſame.

*Thus did Noah.* As it is alſo ſaid of his ſervant Moſes, " As the Lord commanded Moſes, ſo did he. As the Lord commanded Moſes, ſo did he:" yea, to ſhew us how pleaſant a thing the Holy Ghoſt accounteth this holy obedience of faith, he is not weary with repeating, and repeating again, not leſs than eight times in one chapter, the punctuality of Moſes's conforming with the word of God, in this manner. " Thus did Moſes; according to all that the Lord commanded Moſes, ſo did he."

*Thus did Noah.* This note therefore is, as it were, a character or mark by which the Lord's people are known from the world: they have ſpecial regard to the word. " All his ſaints are in thy hand: they ſat down at thy feet: every one ſhall receive of thy words." As Chriſt ſaid, " I have given them thy words, and they have received them: yea, and they have kept this word."

*Thus did Noah.* Let this then be the diſcriminating character of the ſaints from the men of this world. It was ſo in the days of Noah, when all the world went a whoring from their God, and ſaid, We deſire not the knowledge of his ways: Then Noah kept the words of God; " This did Noah; according to all that God commanded him, ſo did he."

## C H A P. VII.

*AND the Lord ſaid unto Noah, Come thou and all thy houſe into the ark; for thee have I found righteous before me in this generation.*

The ark being now prepared, and the day of God's patience come to an end, he now is reſolved to execute his threatning upon the world of ungodly men; but withal, in the firſt place, to ſecure his ſaints, and them that have feared his name. In this, therefore, we have a ſemblance of the laſt judgement, and how God will diſpoſe of his friends and enemies.

*Come thou into the ark.* God, I ſay, will take care of, and ſafely provide for us that have feared him, when he moſt eminently entereth into judgement with the world: as he alſo ſaith by Iſaiah the prophet, "Come, my people, enter thou into thy chamber, and ſhut thy door about thee: Hide thyſelf, as it were for a little moment, until the indignation be over paſt." "He ſhall ſend forth his angels, with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to another."

*Come thou and all thy houſe.* Not an hoof ſhall be left behind. God will not loſe the very duſt of his people: "Of all that thou haſt given me I have loſt nothing, but I will raiſe it up at the laſt day." God, therefore, was careful, not only of Noah, but of all that were in his houſe. Becauſe they were all of his viſible church, they muſt therefore be preſerved from the rage and fury of the deluge: "Gather my ſaints together unto me, (ſaith he), even thoſe that have made a covenant with me by ſacrifice."

*For thee have I found righteous before me.* This is not to be underſtood as the meritorious cauſe, but as the characteriſtical note that diſtinguiſheth them that are God's, from others that are ſubjects of his wrath and diſpleaſure. Wherefore, thoſe that at this time periſhed, bear the badge of ungodlineſs, as that which made them obnoxious to this overſlowing judgement. As alſo we have it in the book of Job, "Haſt thou (ſaid Eliphaz) marked the old way which wicked men have trodden, which were cut down out of time, whoſe foundation was overflown with a flood."

Righteouſneſs, therefore, is the diſtinguiſhing character whereby the good are known from the bad. Thus it was in Ezekiel's time: "Set a mark (ſaith God) upon the fore-heads of the men that ſigh, and that cry for the abominations that are done in the midſt of the city." Which mark was to diſtinguiſh them from thoſe that were profane, and that, for their wickedneſs, were to be deſtroyed by the miniſters of God's juſtice.

*For thee have I found righteous before me.* Theſe words [before me] are inſerted on purpoſe to ſhew us, that Noah was no feigned worſhipper, but one who did all things in the ſight of God. Indeed there are two things which are of abſolute neceſſity for the obtaining of this approbation of God. 1. All things muſt be done as to manner according to the word. 2. All things muſt be done as to the matter of them alſo according to the word. Both which were found in Noah's performances; and therefore he is ſaid to be perfect in his generations, and that he walked with God. Thus it was alſo with Zecharias and Eliſabeth, they were both righteous before God; that is, ſincere and unfeigned in their obedience.

*Righteous before me in this generation.* By this we ſee righteouſneſs, or the truth of God's worſhip in the world, was now come to a low ebb; the devil, and the children of Cain, had bewitched the church of God, and brought the profeſſors thereof ſo off from the truth of his way, that had they got Noah alſo, the church had been quite extinct and gone: Wherefore, it now was time for God to work, and to cheriſh what was left, even by ſending a beſom of deſtruction upon all the face of the earth, to ſweep away all the workers of iniquity.

*Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female; and of beaſts that are not clean, by two, the male and his female.—Of fowls alſo of the air, by ſevens, the male and his female, to keep ſeed alive upon the face of the earth.*

Something hath been ſaid to this already; only this I will add further, that by this commandment of God, both Noah, and all that were with him, were preadmoniſhed to look to their hearts, that they continued unfeigned before him. For if God would ſave unclean beaſts, and fowls, from the preſent and terrible deſtruction, why alſo might not ſome of them, though they partook of this temporal deliverance, be ſtill reputed as unclean in his ſight? As indeed it came to paſs: for a curſed Ham was there. Wherefore read not lightly the commands of God, there may be both doctrine and exhortation; both item, as well as an obligation to a duty contained therein. Circumciſion was a duty incumbent as to the letter of the commandment; but there was alſo doctrine in it, as to a more high and ſpiritual teaching than the letter ſimply imported.

Note then from hence, That when you read that unclean beaſts, and unclean birds, may be in the ark of Noah; that unclean men, and unclean women, may be in the church of God: one of you is a devil, was an admonition to all the reſt; let this alſo of the beaſts unclean be an admonition to you.

*For yet ſeven days, and I will cauſe it to rain upon the earth forty days, and forty nights; and every living ſubſtance that I have made, will I deſtroy* (or blot out) *from off the face of the earth.*

Now the judgement is at the door; it is time to make haſte, and pack into the ark. God doth not love to have his people have much vacancy from employment while they are in this world. Idle times are dangerous. David found it ſo in the buſineſs of Uriah's wife. Wherefore Noah, having finiſhed the ark, he hath another work to do, even to get himſelf, with his family and houſehold, fitly ſettled in the veſſel that was to ſave him from the deluge, and that at his peril, in ſeven days time.

*For yet ſeven days, and I will bring a flood.* Note again, That it hath been the way of God, even when he doth execute the ſevereſt judgements, to tell it in the ears of ſome of his ſaints ſome time before he doth execute the ſame; yea, it ſeems to me, that it will be ſo even in the great day of God almighty: for I read, that before the bridegroom came, "there was a cry made, Behold the bridegroom comes!" Which cry doth not ſeem to me to be the ordinary cry of the miniſters of the goſpel, but a cry that was effected by ſome ſudden and marvellous awakening, the product of ſome new and extraordinary revelation. That alſo ſeems to look like ſome foreword to the church, "Then ſhall appear the ſign of the Son of man in heaven:" Some ſtrange and unuſual revelation of that notable day to be near, which in other ages was not made known to the world; upon which ſign he preſently appears. Now, whether this ſign will be the appearing of the angels firſt, or whether the opening of the heavens, or the voice of the arch-angel, and the trump of God, or what, I ſhall not here preſume to determine: but a fore-word there is like to be, yet ſo immediately followed with the perſonal preſence of Chriſt, that they who had not grace before, ſhall not have time nor means to get it then: "And while they went to buy, the bridegroom came; and they that were ready went in with him, and the door was ſhut."

*And I will cauſe it to rain forty days, and forty nights.* This length of time doth fore-pronounce the compleating of the judgement: As who ſhould ſay, I will cauſe it to rain until I have blotted out all the creatures, both of men, beaſts, and fowls. And ſo the after words import, "and every living ſubſtance that I have made will I deſtroy from off the face of the earth."

*And Noah did according to all that the Lord commanded him.*

This note, as already I have ſaid, doth denote him to be a righteous man, one that might, with honour to his God, eſcape the judgement now to be executed: Wherefore the reiterating of this character is much for the vindicating of God's juſtice, and for the juſtification of his overthrowing the world of ungodly ſinners.

But again, Theſe words ſeem to reſpect in ſpecial what Noah did in the laſt ſeven days, in order to the commandment laid before him in the three firſt verſes of this chapter; and ſo they ſignify his faithfulneſs to the word, and his obſervance of the law of his God, even to the day that the rain began to fall upon the earth; and therefore they preach unto us, not only that he began well, but that he continued in godly and unfeigned perſeverance; which, when perfected, is the moſt effectual proof, that what before he did, he did with uprightneſs of heart, and therefore now muſt eſcape the judgement: As it is ſaid in the goſpel of Matthew, "He that ſhall endure to the end, the ſame ſhall be ſaved."

*And Noah was ſix hundred years old when the flood of waters was upon the earth.*

Four hundred and fourſcore of which the world had leaſure to ſtudy the prophecy that God gave of him by the mouth of his father Lamech; the other hundred and twenty he ſpent in a more open teſtifying, both by word and his preparing the ark, that God would one day overtake them with judgement; yet to the day that the flood came, the world was ignorant thereof, (aſtoniſhing is the fruits of ſin). So it came to paſs, that in the ſix hundredth year of Noah's life, which was the one thouſand ſix hundred fifty ſixth year of the world's age, the flood of waters were upon the earth, to the utter deſtruction of all that was found upon the face thereof, "Noah only being left alive, and they that were with him in the ark."

*And Noah went in, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.*

They had hardly done their work in the world by that it began to rain, by that the firſt drops of the judgement appeared: "They went into the ark, (ſays the text), becauſe of the waters of the flood." This ſhould teach Chriſtians diligence, leſt they be called for by God's diſpenſations, either of death or judgement, before they have ſerved completely their generations, by the will of God. Noah had done it; but it ſeems he had but done it: his work was ended juſt as the judgement came: "Be ye therefore ready alſo; for at ſuch an hour as you think not, the Son of man cometh."

*Of clean beaſts, and of beaſts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and his female, as God had commanded Noah.*

By theſe words it ſeems, (as I alſo touched before), that the beaſts and fowls, both clean and unclean, did come in to Noah, into the ark; not by Noah's choice, nor by any inſtinct that was common to all, but by an inſtinct from above, which ſo had determined the life and death of theſe creatures, even to a very ſparrow: for not one of them doth fall to the ground without the providence of our heavenly Father: "They went in unto Noah." And let no man deride for that I ſaid, by an inſtinct from above: for God hath not only wrought wonders in men, but even in the beaſts, and fowls of the air, to the making of them act both above and againſt their own nature. How did Balaam's aſs ſpeak! and the cows that drew the ark have it right to the place which God had appointed, not regarding their ſucking calves! yea, how did thoſe ravenous creatures the ravens bring the prophet bread and fleſh twice a-day, but by immediate inſtinct from heaven? Even by the ſame did theſe go in to Noah into the ark.

*And it came to paſs, after ſeven days, that the waters of the flood were upon the earth.*

Juſt as the Lord had denounced before. Look, therefore, what God hath ſaid ſhall aſſuredly come to paſs, whether it be believed, or counted an idle tale. The confirmation, therefore, of what God hath ſpoken, depended not upon the credence of man, becauſe it came not by the will of man: "He hath ſaid it, and ſhall he not make it good?" It will therefore aſſuredly come to paſs, whatever God hath ſpoken, be it to ſave his Noahs, or be it to drown his enemies; and the reaſon is, becauſe to do otherwiſe is inconſiſtent with his nature: he is faithful, holy, and true, and cannot deny himſelf; that is, the word which he hath ſpoken.

*In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows* (or flood-gates) *of heaven were opened.*

As to the month, and the day of the month, I have but little to ſay; though doubtleſs, had not there been ſomething worthy of knowing therein, it would not ſo punctually have been left upon record: for I dare not ſay this ſcribe wrote this in vain, or that it was needleſs thus to punctilio it. A myſtery is in it; but my darkneſs ſees it not. I muſt ſpeak according to the proportion of faith.

*The ſame day were all the fountains of the great deep broken up.* By theſe words, it ſeems that it did not only rain from heaven, but alſo the ſprings and fountains were opened; which, together with the great rain of his ſtrength, did overflow the world the ſooner.

This great deep, in mine own opinion, was a type of the bottomleſs pit, that mouth and gulf of hell, which, at the day of judgement ſhall gape upon the world of ungodly men, to ſwallow them up from the face of the earth, and to carry them away from the face and preſence of God.

*And the windows* (or flood-gates) *of heaven were opened.* That is, that the water might deſcend without meaſure or order, even in its own natural force, with violence upon the head of the wicked. It came as water out of his buckets upon them, judgement without mercy.

This opening of the flood-gates of heaven, was a type of the way that ſhall be made for the juſtice of God upon ungodly men, when Chriſt hath laid aſide his mediatorſhip; for he indeed is the ſluice that ſtoppeth this juſtice of God from its dealing according to its infinite power and ſeverity with men. He ſtands like Moſes, and, as it were, holdeth the hands of God. Oh! but when he ſhall be taken away, when he ſhall have finiſhed his mediatory work, then will the flood-gates of heaven be opened, and then will the juſtice and holineſs of God deal with men without ſtint or diminution, even till it hath filled the veſſels of wrath with vengeance till they run over: "It is a fearful thing to fall into the hands of the living God."

*And the rain was upon the earth forty days and forty nights.* That is, it rained ſo long without ſtop or ſtint, ver. 4.

*On the ſelf-ſame day entered Noah, and Shem, and Ham, and Japhet, the ſons of Noah, and Noah's wife, and the three wives of his ſons, with them into the ark.*

This therefore more fully approveth of what I ſaid before; to wit, that they had hardly done their work in the world, by that it began to rain; but ſo ſoon as they had done, the flood was upon the earth. Much like this is that of Lot; it was not to rain fire and brimſtone upon Sodom, till he was got to Zoar: but when Lot was entered, but juſt entered, "then the Lord rained upon Sodom, and upon Gomorrah, brimſtone and fire from the Lord out of heaven."

Hence note, That the reaſon why God doth forbear to deſtroy the world for the wickedneſs of them that dwell therein, it is for the ſake of the elect; becauſe his work upon them is not fully perfected: The Lord is not ſlack concerning his promiſe; no, nor as concerning his threatening neither;—"but is long-ſuffering to us-ward who are the elect; not willing that any of us ſhould periſh:" But when Chriſt, head and members, are complete in all things, let the world look for patience and forbearance no longer; for in that ſelf ſame day, the trump of God will ſound, and the Lord deſcend with a ſhout from heaven, to execute his anger with fury, and his rebukes with flames of fire. Behold, he is now ready to judge the quick and the dead; ready to be revealed in the laſt time. The judge alſo ſtands at the door; it is but opening therefore, and his hand is upon you, which moſt aſſuredly he will do when his body is full and complete.

Obſerve again, that providence ſometimes ordereth it, that as touching the command of the Lord, neceſſity is, as it were, the great wheel that brings men into the performances of them, as here the flood drove them into the ark; as he ſaid above, they went in becauſe of the waters of the flood: So concerning the ordinance of unleavened bread, the firſt inſtitution of that law, was, as it were, accompained with an unavoidable neceſſity, it was unleavened, ſaith the text, becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victuals.

It will be thus alſo at the day of judgement: Iſrael will be ſufficiently weary of this world; they will even as it were unexpreſſibly groan to be taken up from hence; wherefore the Lord will come, as making uſe of the wearineſs and groaning of his people, and will take them up into his chambers of reſt, and will wipe away all tears from their eyes, as here Noah and his ſons, &c. did enter into the ark.

*They, and every beaſt after his kind, and all cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, every bird of every ſort or wing.*

Without doubt this careful repitition is not without a cauſe, and hath alſo in the bowels of it ſome comfortable doctrine for the church of God; "every beaſt, all cattle, every creeping thing that creepeth: every fowl and bird of every wing"

Firſt, This ſheweth, that God hath reſpect to the fulfilling of his word in the midſt of all his zeal and anger againſt ſin. He doth not as we, being angry, run headlong upon the offenders: but if there be but three in a kingdom, or one in four cities, he will have reſpect to them.

Secondly, It ſheweth, that how inconſiderable ſoever the perſons are, that are within the compaſs and care of the love and mercy of God, that inconſiderableneſs ſhall not be a let to their ſafety and preſervation: yea, though they are but as theſe creeping things that creep upon the earth, or as the ſaying is, but as a flea, a dead dog, or a graſhopper, or one of the leaſt of the grains of wheat, not one of them, nay, not a hair of the head of them, ſhall fall to the ground and periſh.

*And they went in unto Noah into the ark, two and two of all fleſh, wherein is the breath of life, and they that went in, went in male and female of all fleſh, as God had commanded him, and the Lord ſhut him in.*

The Holy Ghoſt in this relation, is wonderful punctual and exact: "Every beaſt, all cattle, every creeping thing, every fowl, and every bird, after their kind went in;" and ſaith he again, "they that went in, went in two and two:" as if there had been an intelligence among theſe irrational creatures, that the flood was ſhortly to be upon the earth. Indeed, many among the ſenſitives, have ſtrange inſtincts, as appendixes to their nature, by which they do, and leave to do, to the aſtoniſhment of them that have reaſon: but that any inſtinct in nature ſhould put them upon a fore-providing for ſhelter from the flood, by going into the ark, a place to ſecure them, rather than to ſave them, had not the occaſion and command of God been otherwiſe), it cannot be once with reaſon imagined. Wherefore, as their going into the ark, ſo their going in two by two, and that too male and female, plainly declares, that their motion was ordered and governed by heaven, themſelves being utterly ignorant thereof.

*And they that went in, went in male and female of all fleſh,* (both man and beaſt), *and the Lord ſhut him in;* that is, Noah and thoſe that were with him.

Theſe latter words are of great importance, and do ſhew us the diſtinguiſhing grace of God, for by his thus ſhutting the door of the ark, he not only confirmed his mercy to Noah, but alſo diſcovered the bounds and limits thereof. As who ſhould ſay, Now Noah you have your full tale, juſt thus many I will ſave from the flood: and with that he ſhut the door, leaving all other, both man and beaſt, &c to the fury of the waters. God therefore, by this act, hath ſhewed how it will go in the day of judgement with men. Thoſe that (like thoſe beaſts and birds and creeping things) ſhall come to Chriſt, into his ark, before it rain fire and brimſtone from heaven, thoſe will God ſhut in the ark, and they ſhall live in that day: but thoſe that ſhall then be found in the world ſtrangers to Jeſus Chriſt, thoſe will God ſhut out: "They that were ready went in with him to the marriage, and the door was ſhut."

And obſerve, it is not ſaid, that Noah ſhut the door, but the Lord ſhut him in: If God ſhuts in or out, who can alter it? "I ſhut, and no man openeth." Doubtleſs before the flood had carried off the ark, others beſides would with gladneſs have had there a lodging room, though no better than a dog kennel; but now it was too late, the Lord had ſhut the door. Beſides, had there been now in the heart of Noah, bowels or compaſſion to thoſe without the ark, or had he had deſire to have received them to him, all had been worth nothing, the Lord had ſhut him in. This ſignifying, that at the day of judgement, neither the bowels of Jeſus Chriſt, neither the miſery that damned men ſhall be in, will any thing at all avail with God to ſave one ſinner more; the door is ſhut.

Where you read thereof both in Matthew and Luke of the ſhutting of the door, underſtand that by ſuch expreſſions Chriſt alludeth to the door in Noah's ark, which door was open while Noah and his attendants were entered into the ark, but they being got in, the Lord ſhut the door: Then they that ſtood without and knocked, did weep, and knock, and aſk too late. As Chriſt ſaith, "once the maſter of the houſe is riſen up, and hath ſhut too the door, and ye begin to ſtand without, and knock at the door, ſaying, Lord, Lord, open to us; and he ſhall anſwer and ſay unto them, I know you not whence you are; then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets, (as Noah did of old). But he ſhall ſay, I tell you I know you not whence you are, depart from me all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and yourſelves thruſt out."

*And the flood was forty days upon the earth, and the waters increaſed and bare up the ark, and it was lift up above the earth.*

While the ark reſted, and abode in his place, no doubt but the ears of Noah were filled with doleful cries from the wretched and miſerable people, whom God had ſhut without the ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increaſed, and lift the ark above the earth, this miſerable company were ſoon ſhaken off.

It will be thus alſo in the day of judgement. At the beginning of that day the ears of the godly will be ſufficiently filled with the cries and tears of the damned and miſerable world; but when the ark ſhall be taken up, that is, when the godly ſhall aſcend into the clouds, and ſo go hence with Jeſus, they will ſoon loſe this company, and be out of the hearing of their lamentable dolours.

*And the waters increaſed.* God's judgements have no ears to receive the cries, nor heart to pity the miſeries of the damned. They cry, it rains; they increaſe their cries, and the Lord does increaſe his judgement: "And it came to paſs, that as I cried and they would not hear; ſo they cried, and I would not hear, ſaith the Lord."

Again, as the waters were a type of the wrath of God that in the day of judgement ſhall fall upon ungodly men; ſo they were alſo a type of thoſe afflictions and perſecutions that attend the church; for that very waters that did drown the ungodly, that did alſo toſs and tumble the ark about. Wherefore by the increaſe of the waters, we may alſo underſtand how mighty and numerous ſometimes the afflictions and afflictors of the godly be: As David ſaid, "Lord, how are they increaſed that trouble me! many are they that riſe up againſt me."

*And the waters increaſed, and bare up the ark.* The higher the rage and tyranny of this world groweth againſt the church of God, the higher is the ark lifted up towards heaven, the moſt proud wave lifts it higheſt: The church is alſo by perſecution more purged and purified from earthly and carnal delights; therefore it is added, "the waters bare up the ark, and it was lifted up above the earth."

*And the waters prevailed, and were increaſed greatly upon the earth, and the ark went upon the face of the waters.*

Theſe words are ſtill to be conſidered under the former double conſideration, to wit, both as they preſent us with God's wrath at the laſt judgement, and as they preſent us with a ſign of the rage and malice of ungodly men.

*And the waters prevailed;* that is, over all ungodly ſinners. Though they were mighty, and ſtout, and cared for none, yet the waters prevailed againſt them, as the fire and brimſtone will do over all the world at the day and coming of our Lord Jeſus Chriſt: Wherefore, well may it be ſaid to all impenitent ſinners, "Can thy hands be ſtrong, or can thy heart endure, in the day that I ſhall deal with thee, ſaith the Lord God?" Oh they cannot, the waters of the wrath of God will prevail againſt, and increaſe upon them, until they have utterly ſwallowed them up.

*And the waters prevailed.* Take it now as a type of the nature of perſecution, and then it ſheweth, that as the waters here did ſwallow up all but the ark, ſo when perſecution is mighty in the world, it prevailed ſo ſwallow up all but the church: for none elſe can aright withſtand or oppoſe their wickedneſs. It is ſaid, when the beaſt had power to work, the whole world wondered after the beaſt; and all men who were not ſealed, and that had not the mark of God in their foreheads, fell in with the worſhip of the beaſt; as it is ſaid, "And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb," &c. So then it might well be ſaid, "The waters prevailed and increaſed."

*And the ark went upon the face of the waters.* It is ſaid that in the beginning the Spirit of God moved upon the face of the waters, and here that the ark went upon the face of them. Indeed the Spirit of God moveth, and the church, as God, walketh in ſtrange and unthought of-ſtations. It is ſaid, that God hath a way in the whirlwind, and in the ſtorm: ſo he hath upon the very face of the perſecution of the day. But none but the church can follow him here; it is the ark that can follow him upon the face of the waters. Deep things are ſeen by them that are upon the waters: "They that go down to the ſea in ſhips, that do buſineſs in great waters, they ſee the works of the Lord, and his wonders in the deep." Indeed it oft falls out, that the church ſeeth more of God in affliction, than when ſhe is at reſt and eaſe: when ſhe is tumbled to and fro in the waters, then ſhe ſees the works of God, and his wonders in the deep.

And this makes perſecution ſo pleaſant a thing, this makes the ark go upon the face of the waters. She ſeeth more in this her ſtate, than in all the treaſures of Egypt.

*And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered.*

This ſecond repetition of the prevailing of the waters, doth alſo call for a ſecond conſideration.

1. It ſhews us, that all hope that any ungodly man might have at the beginning of the flood to eſcape the rage thereof, was now ſwallowed up in death. Indeed it is natural to the creatures, when floods and inundations are upon the earth, to repair to the high places, as they only that are left for preſervation of life; where life may be continued if the waters do not overflow them: but when it comes to paſs, as here we read, that all the hills under the heavens are covered, then life takes its farewell, and is gone from the world, as was the effect of the waters of Noah.

The hills therefore were types of the hope of the hypocrite, upon which they clamber till their heads do touch the clouds, thinking thereby to eſcape the judgement of God; "but though they hide themſelves in the top of Carmel, I will ſearch and take them thence, ſaith God;" the flood of his wrath will come thither, even over the tops of all the hills: So that ſafety is only in the ark with Noah, in the church with Chriſt; all other places muſt be drowned with the flood.

2. We may alſo underſtand by this verſe, how God, in a time of perſecution, will cut off the carnal confidence of his people. We are apt to place our hope ſomewhere elſe than in God, when perſecution ariſeth becauſe of the word: We hope that ſuch a man, or that ſuch outward means may prevent our being ſwept away with this flood: But becauſe this confidence is not after God, but tendeth to weaken our ſtedfaſt dependance on him; therefore this flood ſhall cover all our hills, not one ſhall be found for us under the whole heaven. When the king of Babylon came up againſt Jeruſalem to war, then Iſrael, inſtead of truſting in God, put their confidence in the king of Egypt, but he alſo was ſwallowed up by this flood, that Iſrael might be aſhamed of ſuch confidence: and this at laſt they confeſſed: "As for us, (ſaid they) our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not ſave us."

It was requiſite therefore that the hills ſhould be covered, that Noah might not have confidence in them; but ſurely this diſpenſation of God was an heart-ſhaking providence to Noah, and they that were with him; for here indeed was his faith tried, there was no hill left in all the world; now were his carnal helpers gone, there was none ſhut up or left: Now therefore, if they could rejoice, it muſt be only in the power of God. As David ſaid, "Should I lift mine eyes to the hills, whence ſhould my help come?" So the margin: "My help cometh from the Lord that made heaven and earth.'

*Fifteen cubits upwards did the waters prevail, and the mountains were covered.* The height of Goliah was but ſix cubits and a ſpan, neither was Og's bed-ſtead any more than nine: Wherefore this flood prevailed far above thoſe mighty ones, even fifteen cubits above the higheſt mountains.

*And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſts, and of every creeping thing that creepeth upon the earth, end every man: All in whoſe noſtrils was the breath of life, of all that was in the dry land, died: And every living ſubſtance was deſtroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were deſtroyed from off the earth, and Noah only remained alive, and they that were with him in the ark.*

In theſe words you have the effects of the flood, which was punctually according to the judgement threatened. But obſerve, I pray you, how the Holy Ghoſt, by repeating, doth amplify the matter: "All fleſh, all in whoſe noſtrils was the breath of life: all that was in the dry land, every living ſubſtance, every man; and they were deſtroyed from off the earth." By which manner of language doubtleſs there is inſinuated a threatning to them who ſhould afterward live ungodly. And indeed the Holy Ghoſt affirmeth, that theſe judgements, with that of Sodom, are but examples ſet forth before our eyes, to ſhew us that ſuch ſins, ſuch puniſhment: "Making them an example, (ſaith Peter) unto thoſe that after ſhould live ungodly." Nay, Jude ſaith, "They are ſet forth in their overthrow, for that very purpoſe." Wherefore this careful repeating of this judgement of God, doth carry a threatning in it, aſſuredly forſhewing the doom and downfall of thoſe that ſhall continue to tread their ſteps.

Yea, mind how Peter hath it: "For if God ſpared not the old world," &c. Secretly intimating, that thoſe that then lived, being the firſt of his workmanſhip, and far ſurpaſſing in magnificence, if he would have ſpared, he would have ſpared them; but ſeeing he ſo dreadfully ſwept them away, let no man be ſo bold to preſume that wickedneſs ſhall now deliver him that is given to it.

*And Noah only remained alive, and they that were with him in the ark.* Noah was that man of God that had ſet himſelf againſt a world of ungodly men. The man that had hazarded life and limb for the word of God committed to him, "he only remained alive," &c. Hence note, that he was the man that outlived the world, that would for God venture life againſt all the world. Wherefore the ſaying in the goſpel is true; "He that will loſe his life for my ſake, ſhall ſave it unto life eternal." Thus did Noah, and paſſed the end, and went over the bounds, that God had appointed for every living thing: Behold! he was a man in both worlds, yea, the world then to come was given him for a poſſeſſion.

*And the waters prevailed upon the earth an hundred and fifty days.* About the ſame time the ſcorpions, mentioned of John, had power to hurt the earth: Wherefore, the thus prevailing of the water, might be a type of our perſecution now in the New-Teſtament days: All which time doubtleſs Noah was ſufficiently tried, while the waves of the water had no pity for him.

## CAHP. VIII.

*AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to paſs over the earth, and the waters aſſuaged.*

Moſes having thus related the judgement of the waters, as they reſpected the drowning of the world, and ſo typed forth the laſt judgement, he now returneth to ſpeak of them more largely, as they were a type of the perſecution and afflictions of the church, and ſo ſheweth how God delivered Noah from the mercileſs voilence of the waves thereof.

*And God remembered Noah.* This word *remembered* is uſual in ſcripture, both when God is about to deliver his people out of affliction, and to grant them the petition which they aſk of him. It is ſaid God remembred Abraham; and ſent Lot out of Sodom; that he remembred Rachel, and hearkned to her; that he alſo remembred his covenant with Abraham, when he went to bring Iſrael out of their bondage.

Hence note, that Noah was now both in an afflicted and a praying condition; afflicted with the dread of the waters; and prayed for their aſſuaging. It is a queſtion accompanied with aſtoniſhment, How the ark, being of no bigger an hull or bulk, ſhould contain ſo many creatures, with ſuſtenance for them? And verily, I think, that Noah himſelf was put to it, to believe and wait for ſo long a time. But God remembred him and alſo the beaſts, and every thing that was with him, and began to put an end to thoſe mighty afflictions, by cauſing the waters to aſſuage.

*And God made a wind to paſs over the earth.* The waters being here a type of perſecutors and perſecution; this wind was a type of the breath of the Lord's mouth, by which he is ſaid to ſlay the wicked: "He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he deſtroy the wicked." It was a wind alſo that blew away the locuſts of Egypt, which locuſts were a type of our graceleſs clergy, that have covered the ground of our land. Again, the kingdom of Babel was to be deſtroyed by a deſtroying wind, which the Lord would ſend againſt her, which Paul expounds to be by "the breath of the Lord's mouth, and by the brightneſs of his coming." This wind, therefore, as I ſaid, was a type of the breathing of the Spirit of the Lord, by which means theſe tumultuous waves ſhall be laid lower, and God's ark in a while made to reſt upon the top of his mountain: "For by the breath of the Lord the earth is lightened, and by this lightening coals are kindled; yea, he ſent out his arrows and ſcattered them; he ſhot out his lightening and diſcomfited them; then the channels of waters were ſeen, and the foundations of the world were diſcovered; at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils: And God made a wind to paſs over the earth, and the waters were aſſuaged;" that is, in New-Teſtament language, the afflictors and afflictions of the church did ceaſe and decay, and come to nought.

*And the waters aſſuaged;* to wit, by the blowing of this wind: wherefore, as this wind did aſſault the waters, ſo it did refreſh the ſpirit of this ſervant of God, becauſe by it the affliction was driven away. Thus then by the wind of the Lord were theſe dry bones refreſhed and made to ſtand upon their feet.

*And God made a wind paſs over.* And God made it: when God blows, the enemies of his truth ſhall paſs away like waters that fail.

*And the fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.*

By theſe words we ſee, that when the church of God is afflicted, both heaven and hell have their hand therein; but ſo as from a differing conſideration, and to a diverſe end. From heaven it comes, that we may remember we have ſinned, and that we may be made white and tried, but from hell, from the great deep, that we might ſin the more, and that we might deſpair, and be damned.

*And the fountains of the great deep.* When God begins to ſlack and abate the afflictions of his church, he rebukes, as it were firſt, the powers of hell; for ſhould he take off his own hand, while they have leave to do what they liſt, the church for this would be worſe not better: But firſt he rebuketh them: "The Lord rebuke thee, O Satan," that's the firſt; and then he cloathes them with change of raiment: The fountains of the great deep were ſtopped, and then the bottles of heaven.

*And the rain from heaven was reſtrained;* Or held back, or made to ceaſe. Afflictions are governed by God, both as to time, number, nature, and meaſure. In meaſure when it ſhooteth forth, thou wilt debate with it; "He ſtayeth his rough wind in the day of his eaſt wind." Our times, therefore, and our condition in thoſe times, are in the hand of God; yea, and ſo are our ſouls and bodies, to be kept and preſerved from the evil, while the rod of God is upon us.

*And the waters returned from off the earth continually, and after the end of an hundred and fifty days the waters were abated.*

The verſe before doth treat of the original, the fountains of the deep, and the windows of heaven were ſhut or ſtopped; which being done, the effect beginneth to ceaſe. Hence note, that eaſe and relaſe from perſecution and affliction cometh not by chance, or by the good moods or gentle diſpoſitions of men; but the Lord doth hold them back from ſin, the Lord reſtraineth them. It is ſaid the Lord ſtirred up the adverſaries of Solomon. Again, when the Syrians fought againſt Jehoſhaphat, the Lord helped him, and God moved them to depart from him. The Lord ſent the flood, and the Lord took it away.

*And the waters returned from off the earth continually.* When God ceaſes to be angry, the hearts and diſpoſitions of the adverſaries ſhall be mollified, and made more flexible. It is ſaid, when the afflictions of Iſrael were ended in Egypt, the hearts of the people were turned to pity them; yea, he cauſed them to be pitied of them that carried them captive.

When you ſee, therefore, that the hearts of kings and governors begin to be moderated toward the church of God, then acknowledge, that this is the hand of God. "I (ſaith he) will cauſe the enemy to intreat thee well in the time of evil, and in the time of affliction:" For by waters here are typed out the great and mighty of the world, by the flowing of them, their rage; and by their ebbing and returning their ſtillneſs and moderation.

*And the waters returned;* That is, to the ſea: "He gathereth the waters of the ſea together as an heap; he layeth up the deep in ſtorehouſes."

By gathering up, the perſecutors may be underſtood, his gathering them to their graves, as he did Herod, who ſtood in the way of Chriſt; and as he did thoſe in Ezekiel, who hindered the promotion of truth, and the exaltation of the goſpel.

*And after the end of an hundred and fifty days the waters were abated.* Theſe words then imply, that, for ſo long time, Noah, and the church with him, were to exerciſe patience. They alſo ſhew us, that when the waters are up, they do not ſuddenly fall. They were up four hundred years, from Abraham to Moſes; they were up threeſcore and ten years in the days of the captivity of Babylon; they were up ten myſtical days in the perſecution that was in the days of Antipas; and are to be up forty and two months in the reign and under the tyranny of Antichriſt. But they will abate; "the houſe of Saul will grow weaker; yea, they ſhall be gathered to their ſea, and ſhall be laid in the pit; yea, they ſhall not be on the earth, when God ſhall ſet glory in the land of the living."

*And the ark reſted in the ſeventh month, on the ſeventh day of the month, upon the mountains of Ararat.*

Theſe inſtances, therefore, were a type of Chriſt, the munition of rocks, who is elſewhere called, "The mountain of the Lord's houſe: the rock upon which he will build his church; and the gates of hell ſhall not prevail againſt it." For after the ark had felt the ground, or had got ſettlement upon the tops of theſe mountains, however the waters that came from the great deep did, notwithſtanding, for ſome time, ſhake, and make it ſtir, yet off from theſe mountains they could not get it with all their rage and fury. It reſted there; theſe gates of hell could not prevail. But mark, it did reſt on theſe mountains almoſt a quarter of a year before any ground appeared to Noah. A right figure of ſaving faith; for that maketh not outward obſervation a ground and foundation for faith, but Chriſt the rock, who, as to ſenſe and feeling, is at firſt quite out of ſight. Hence the hope of the godly is compared to the anchor of a ſhip, which reſteth on, or taketh hold of the rock that is now inviſible under the water, at the bottom of the ſea.

This then ſhould learn us to ſtay on the Lord Jeſus, and there to reſt when the waters have drowned all the world, and when all the mountains and hills for help are as if they were caſt into the midſt of the ſea.

That is an excellent ſaying of the prophet, "God is our refuge and ſtrength, a very preſent help in trouble: therefore will not we fear, though the earth be removed, ed, (as now it ſeemed), and though the mountains be carried into the midſt of the ſea; though the waters thereof roar, and be troubled; though the mountains ſhake with the ſwelling thereof. Selah."

*And the waters decreaſed continually until the tenth month; in the tenth month, on the firſt day of the month, were the tops of the mountains ſeen.*

In the 2d verſe we read, That after an hundred and fifty days flood, the waters returned; that is, began to return from off the earth: which beginning of their return was, becauſe that God had mercifully remembered the prayer and affliction of Noah. Again, in this verſe we read, "That from the day that the ark did reſt upon the mountains of Ararat, the waters decreaſed continually." Now, the reſting of the ark on the mountain, was a figure of our truſting on Chriſt. Hence it follows, that the tumults and raging of the myſtical waters are made to decraſe by the power of faith: "This is your victory, even your faith:" As is alſo ſaid of Moſes, "By faith he walked through the Red ſea." But above all take that as moſt pertinent, "Through faith they ſubdued kingdoms, ſtopped the mouths of lions, and turned to flight the armies of the aliens." Here you ſee faith made the waters decraſe; it took away the heat and rage of the adverſary.

*And the waters decreaſed continually until the tenth month*, (another period of time), *and in the firſt day of the tenth month were the tops of the mountains ſeen.* Theſe mountains were, before the flood, a type of the hope of the hypocrites, and therefore then were ſwallowed up fifteen cubits under the waters. But now, methinks, they ſhould be a figure to the church of ſome viſible ground of deliverance from the flood; for almoſt three months the ark did reſt on the inviſible mountains of Ararat. But now are the tops of the mountains ſeen: A further ſign that the waters were abated, and a ground that at length they would be quite dried up. Let theſe mountains then be types of the high and mighty, which God is uſed to ſtir up to deliver his church from the heat and rage of tyranny and perſecution, (as they are often termed and called in ſcripture, the mountains of Iſrael, for this very end). So then, from our thus conſidering the mountains, two things we are taught thereby.

1. That when the great ones of this world begin to diſcover themſelves to the church, by way of encouragement, it is a ſign that the waters are now decraſing. Or thus: When God lets us ſee the tops of the mountains, then we may certainly conclude, that the rage of the waters abate.

Doubtleſs when God made promiſe of raiſing up Joſias to Iſrael, in Canaan, and of raiſing up for them Cyrus, in Babylon; the thus appearing of the tops of theſe mountains, was comfort to the church in her day of affliction.

2. This ſhould teach us, while we are in affliction to look this way and that, if it may be that the tops of the mountains may be ſeen by us. For though it be too much below a Chriſtian to place his confidence in men, yet when God ſhall raiſe up Joſias or a Cyrus, we may take encouragement at this working of God. Therefore is that in the Pſalms read both ways, "Shall I look to the mountains? I will lift up mine eyes to the hills, from whence cometh my help; yet ſo as that he would alſo conclude his help did come from the Lord: ſo then we muſt take heed that we look not to the mountains. Again, it is our wiſdom to look to the mountains: Look not to them but when God diſcovers them, look unto them if God diſcovereth them: yet then but ſo as means of God's appointing. But again, God doth not let us ſee the hills for our help, before we have firſt of all ſeen them drowned. Look not to them, therefore, while the water is at the riſing; but if they begin to ceaſe their raging, if they begin to fall, and with that the tops of the mountains be ſeen, you may look upon them with comfort, they are tokens of God's deliverance.

*And it came to paſs, at the end of forty days, that Noah opened the window of the ark which he had made.*

Theſe forty days ſeem to commence from the diſcovery of the tops of the mountains: Wherefore he did not preſently go out of the ark, but ſtaid there above fourteen days, ſtill ſignifying unto us, that we muſt not be therefore delivered ſo ſoon as the tops of the mountains are ſeen, but may yet be aſſaulted with the waters of the flood, days, and weeks, and months, &c.

When Moſes was ſent to deliver Iſrael, they came not preſently out of Egypt; neither ſeemed their burdens ever the lighter to ſenſe or feeling, though faith indeed did ſee the end. Again, when he had brought them forth of Egypt, they came not in a day, or a month, to Canaan; but, ſaith the Holy Ghoſt, "He brought them out, (or forth of affliction, after he had ſhewed ſigns and wonders in the land of Egypt, and in the Red ſea, and in the wilderneſs, forty years."

Let us therefore take heed of a feveriſh ſpirit, while we behold the tops of the mountains; poſſibly, for all they are viſible tokens to us of deliverance, themſelves may be yet much under water. We ſee what work Moſes, Gideon, Jeptha, and Samſon, had to deliver Iſrael, even after more than their tops were ſeen. Be content to ſtay yet forty days. David ſtaid, after he was anointed, till years and times went over him, before he could deliver Iſrael from the tyranny of its oppoſers.

*At the end of forty days Noah opened the window of the ark.* This opening of the window alſo was a type, that now he was preparing to take poſſeſſion of the world. It alſo might be a type of the opening the law and teſtimony, that light might by that come into the church; for we find not that this window had any other uſe, but to be a conveyance of light into the ark, and as a paſſage for the raven and dove, as may be further ſhewed after. Now, much like this is that of John: "The temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament." And again, "I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:" And then, as the raven and the dove came out of the window of the ark, ſo the angels, that is, the Lord's executioners, came out of the temple that was opened in heaven.

Hence note, That though men may be born with, if they lie in their holes in the heighth of the tempeſt; but to do it when the tops of the mountains were ſeen, if they then ſhall forbear to open their window, they are worthy of blame indeed. When the lepers ſaw the Aſſyrians were fled, and that liberty from heaven was granted to Samaria; then they feared to conceal the thing any further; they feared, I ſay, that if they went not to the city to declare it, ſome judgement of God would befal them.

*And he ſent forth a raven, which went forth to and fro until the waters were dried up from off the earth.—And he ſent forth a dove from him, to ſee if the waters were abated from off the face of the earth.*

Behold, the raven and dove are now ſent out at the window of the ark, as the angels are ſaid to come out of the temple, when it was opened in heaven: This raven therefore, and the dove, were figures and types of thoſe angels.

But to ſpeak to them both apart. The raven went forth, but returned not again to the ark: This is intimated by them words, "She went to and fro, until the waters were abated, and dried up." This is further evident by that antitheſis that the word doth put between the practice of the raven and the dove; "The raven went forth, and went to and fro till the waters were dried up:" But mark it, "But the dove found no reſt for the ſole of her foot, and ſhe returned to him into the ark." The raven then did find reſt elſewhere, the raven then returned not to him into the ark.

But what did the raven then do? Why, certainly ſhe made a banquet of carcaſſes of the giants that were drowned by the flood: it fed upon the fleſh of the men that had ſinned againſt the Lord.

The raven therefore was a type of thoſe meſſengers that God ſends out of his temple againſt Antichriſt; that is, "for eating the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes:" He was, I ſay, a type of thoſe profeſſors that God ſaith he hath a great ſacrifice to ſacrifice unto, a ſort of profeſſors in his church; as the raven was one that had his being in the ark: Theſe are they which Ezekiel mentions, that were to eat fleſh, and drink blood; to eat the fat till they be filled, and to drink blood till they be drunken. Theſe alſo are the gueſts that Zephaniah mentions, and ſaith, "God hath bidden to the ſame feaſt alſo."

And let no man be offended that I ſay theſe birds are in the church: For one effect of the ſixth vial was, that battle of the great day of God Almighty. Further, the angel that proclaims this feaſt, calls to thoſe that are God's gueſts, by the name of, "The fowls that fly in the midſt of heaven: That they ſhould come and gather together to the ſupper of the great God: That they may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men," &c. Beſides, this ſupper is the effect of the going forth of the King of kings againſt the Antichriſtian whore, whoſe going forth was at the opening of heaven, as the going forth of the raven was at the opening of the window of the ark.

Note therefore, that God, in the overthrow of the kingdom of Antichriſt, and at the aſſuaging of the rage of her tumultuous waves, will ſend forth his birds amongſt her fat ones, to partake of the banquet that he hath appointed; who when they ſhall be tolerated by that angel that ſtandeth in the ſun, will come down to their feaſt with ſuch greedineſs, that neither king nor captain ſhall keep them from their prey: They will eat fleſh, and fat, till they be full, and drink blood till they be drunk.

*Alſo he ſent forth a dove from him, to ſee if the waters were abated.* This dove was a type of another ſort of profeſſors in the church, that are of a more gentle nature; for all the ſaints are not for ſuch work as the raven: they are not all for feeding upon the carcaſes, the kingdoms and eſtates of the Antichriſtian party, but are for ſpending their time, and for bending their ſpirits to a more ſpiritual and retired work; even as the dove is ſaid to be harmleſs, and to mourn for communion with her companion, and that is content ſhe hath her neſt in the ſides of the rock, Chriſt. Wherefore he adds,

*But the dove found no reſt for the ſole of her foot, and ſhe returned to him into the ark; for the waters were on the face of the whole earth,* &c.

The dove could not live as the raven; the raven being content, ſo long as ſhe found the carcaſes; but the dove found no reſt till ſhe returned again to Noah.

The raven therefore, though he was in the ark, was not a type of the moſt ſpiritual Chriſtian; nay rather, I think, of the worldly profeſſor, who gets into the church in the time of her affliction, as Ziba did into the army of David, in the day of his trouble: not for love to the grace of David, but that, if time ſhould ſerve, he might be made the lord of his maſter's inheritance: But David was content to let him go with him, and that too, as under ſuch a conſideration: As Chriſt alſo lets theſe ravens to herd with his innocent doves; becauſe he hath fleſh to give them, which the doves care not for eating.

*But the dove found no reſt.* It ſeems the raven did, as it is alſo with ſome profeſſors, who when they by their profeſſion have advanced themſelves to ſome worldly honour, they have eaſe and reſt, though, like the raven, they have it by going out of the church.

*But the dove found no reſt.* Though all the enemies of God lay tumbling in the ſea, this could not ſatisfy a gracious ſoul: Divide her from the ark, and ſhe finds no reſt; ſhe is not at eaſe till ſhe be with Noah.

*And ſhe returned to him into the ark; and he put forth his hand and took her, and pulled her into the ark.*

Noah here was a type of Chriſt, who took the dove unto him; and it ſhews us, that Chriſt hath a boſom open for the cries and complaints of his people; for the dove returned a-weary with the tidings of this, that the waters ſtill raged: A fit figure of thoſe of the ſaints that are groaning and weary under the oppreſſion and cruelty of the enemy.

Hence note, that though thou haſt no other tidings to Chriſt but ſighs and groans, and wearineſs, becauſe of the rage of the waters; yet he will not deſpiſe thee, yea, he invites thee, as weary, to come.

*And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark.*

This ſtaying ſhews us, that he exerciſed patience, waiting God's leiſure till the flood ſhould be taken away. This grace therefore had yet ſeven days work to do, before he obtained any further teſtimony that the waters were decreaſing, O this ſtaying work is hard work! Alas! ſometimes patience is accompanied with ſo much heat and feveriſhneſs, that every hour ſeems ſeven until the end of the trial, and the bleſſing promiſed be poſſeſſed by the waiting ſoul. It may be Noah might not be altogether herein a ſtranger: I am ſure the Pſalmiſt was not, in that he often under affliction cries, "But how long, O Lord! for ever! Make haſte! O Lord, how long!

*And again he ſent forth the dove.* The firſt time he ſent her, ſhe brought no good news, but came panting and weary home; yet he ſends her a ſecond time.

This ſhould teach us, not to make concluſions too ſuddenly about God's diſpenſations, ſaying it muſt be now or never; for it may be the ſeven days are not out. The men of David ſaid, "This is the day that the Lord will give thee the kingdom of Iſrael:" But David perceived otherwiſe, and therefore adds yet to his temperance, patience: Not ſullenly ſaying like that wicked king, Why ſhould I wait on the Lord any longer? but comforts himſelf with the truth of the promiſe, ſaying, his time ſhall come to die, &c. He that believeth, maketh not haſte, but waiteth patiently, for the perfecting God's work in God's time. That is excellent in the ſong: "I charge you (ſaith the church) that ye ſtir not up, nor awake my love until he pleaſe." Noah was much for this; wherefore he ſtaid yet other ſeven days.

*And again he ſent forth the dove.* Elias did much like this, when his ſervant, at the firſt ſending, brought him no tidings of rain, he gave him his errand again, ſaying, "Go again: go ſeven times:" As Noah here did with the dove, "and again he ſent her." Seeming delays are no hindrance to faith; they ought to try it, and put it into exerciſe: As here it was with this good man about the waters or the flood: he fainted not but believed to ſee the goodneſs of the Lord. That in the prophet is notable as to this, "The viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lie; though it tarry, wait for it; becauſe it will ſurely come, it will not tarry."

*And the dove came in to him in the evening; and lo! in her mouth was an olive leaf plucked off: ſo Noah knew that the waters were abated from of the earth.*

*And the dove came in to him in the evening.* Wherefore his patience was tried this day alſo. All the day he heard nothing of his dove: Surely ſhe could not keep the wing all the day: Is ſhe drowned tro? Is ſhe loſt? O no! She comes at laſt, though ſhe ſtaid long. Samuel alſo ſtaid long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the mercy promiſed.

*The dove came in to him in the evening, and lo, in her mouth was an olive-leaf,* &c. Now he is recompenſed for the exerciſe of patience: As alſo was Abraham when God gave him Iſaac; for after he had patiently endured, he obtained the promiſe.

*And lo, in her mouth an olive-leaf.* A ſign, that God was going through with his work of diminiſhing the waters: A ſign, I ſay, and a good experience of the continued love of God to his ſervant; according to that of Paul, "Patience worketh experience;" that is, it at laſt obtaineth the bleſſing promiſed, and ſo ſettleth the ſoul in a freſh experience of the love and faithfulneſs of God.

*And lo!* This word [lo], it is as it were an appeal to all readers to judge, whether God to Noah was faithful or no: So then, this was not written for his ſake only, but for us alſo that believe in God, that we might now exerciſe patience, as Noah; and obtain the tokens of God's goodneſs, as he; for lo, the dove, at laſt, though it was night firſt, came to Noah into the ark, "and lo in her mouth was an olive leaf plucked off; ſo Noah knew that the waters were abated.

*An olive-leaf plucked off.* Theſe words [an olive-leaf plucked off,] do intimate, that Noah was now inquiſitive and ſearching how the dove obtained the leaf; that is, whether, ſhe found it as dead, and upon the waters; or whether ſhe plucked it off ſome tree: But he found by the greenneſs and freſhneſs of the ſlip, that ſhe plucked it off from the olive: Wherefore he had good ground now to be comforted; for if this leaf was plucked off from a tree, then the waters could not be deep; eſpecially, becauſe as ſtory tells us, the olive uſed alſo to ſtand in the bottoms, or valleys.

This ſhould teach us, that not over highly we conclude meſſages or tokens be ſigns of God's mercy? There are lying viſions, and they are cauſes of baniſhment; they we ſhould beware of, or elſe we are not only at preſent deceived, but our faith is in danger of the rocks; for not a few have caſt up all, becauſe the truth of ſome ſeeming viſion hath failed. Mark how David handleth the meſſenger that brought him tidings of the death of Saul; ſays he, "How doſt thou know that Saul is dead?" What proof canſt thou make of the truth of this ſtory? So ſhould we ſay of all thoſe viſions or meſſengers that come to perſuade us, that either inward or outward deliverance is for us at the door. Prove theſe ſtories; look if they be not dead and lifeleſs fancies; ſee if you can find that they were plucked off from the tree that is green.

*And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.*

We read before of forty days patience, and after that of ſeven days patience; and that after the waters began to return from off the earth, and here again of ſeven days more. Whence note, that the beſt of God's people in the time of trials, find their patience too ſhort-winded to hold out the whole length of a trial, unleſs the time be, as it were cut in pieces. The prophet when he was to lay ſiege to Jeruſalem, he muſt reſt the one ſide, by turning him upon the other. It was with holy Job exceeding hard, when he might not have time to ſwallow his ſpittle, when he might not a little ſit down and reſt him. And if you obſerve him, he doth not deſire an abſolute deliverance as yet, but only time to take wind and breathe a while; and then, if God will, to engage in the combat again: "How long (ſaith he) wilt thou not depart from me:" Depart; what quite? O! No, ſaith he, I beg not that abſolutely, but only ſo long as till a man might ſwallow down his ſpittle. This the church in Ezra's time took as an exceeding favour: "and now (ſay they) for a little ſpace, grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place that our God may lighten our eyes, and give us a little reviving in our bondage.

*And he ſtayed yet other ſeven days.* Note again, that it is not God's way with his people to ſhew them all their troubles at once; but firſt he ſhews them a part; firſt forty days, after that ſeven other days, and yet again, ſeven days more; that, they coming upon them by piece-meal, they may the better be able to travel through them. While Iſrael was in affliction in Egypt, they knew not the trials that would meet them at the Red-ſea. Again, when they had gone through that, they little thought that yet for forty years they muſt be tempted and proved in the wilderneſs.

And thus it was with this bleſſed Noah; he thought that by the firſt ſeven days his trials might be ended: But behold, there is yet ſeven days more behind: "And he ſtayed yet other ſeven days."

Further, there may alſo be in theſe words thus much inſinuated, that theſe periods of time might alſo be of Noah's prefixing: And if ſo, then note, that the people of God in theſe days are not the firſt that have been under miſtake, as to the timing of their afflictions. Noah counted it would end many days before it ended indeed, even ſeven days, and ſeven days, and ſeven days to that; for he ſent forth his dove about the beginning of the firſt month, in which month alſo were his two ſeven days trials. Again, after that he had ſtaid two ſeven days more, to wit, to the end of that firſt month. Again, he ſtaid almoſt four ſevens more; for he came not out of the ark till the twenty-ſeventh day of the ſecond month.

Hence therefore let Chriſtians beware that they ſet not times for God, leſt all men ſee their folly. It is not for you to know the times and the ſeaſons, which the Father hath put in his own power: Yea, I ſay again, take heed leaſt that for thy ſetting of God a ſeven days time, he ſet not thee ſo many as ſeven times ſeven.

*And he ſent forth the dove, which returned not again to him any more.* This is the third time that the dove was ſent to ſee how the waters were abated on the face of the earth. The firſt time ſhe, by her reſtleſſneſs, beſpake the waters to be high and mighty: the ſecond time, by her olive-leaf, ſhe notifieth, that the waters were low and ebbing: but this third time, ſhe ſeems to be weary of her ſervice, ſhe returned not again to him any more; yet in her ſo abſenting herſelf, ſhe gives confirmation to Noah, that the waters were even in a manner quite gone; If he will take this for a proof let him, if not, let him hang in ſuſpence with himſelf. Hence note, That God will not be always teſtifying, by renewing of his tokens, to that about which we have had ſufficient conviction before; for in ſo doing he ſhould gratify and humour our unbelief. Noah had received already two ſufficient teſtimonies that the waters were decreaſing: Firſt, by his ſeeing the tops of the mountains, and then by the olive-leaf; but notwithſtanding theſe two teſtimonies, his unbelief in part remains; but God will not humour ſuch a groundleſs miſtruſt, by giving him any further token, than the very abſenting of the dove. Much like this was that of Samſon's father; the angel once had told his wife, that ſhe ſhould have a ſon that ſhould deliver Iſrael; well, Manoah heard of this, he alſo deſired that he might ſee that man that had told his wife this happy news. Now God thus far condeſcends, as to ſend the angel a ſecond time; but then, this being now a ſufficient antidote againſt their unbelief, the angel, after the next departing, was not ſeen again of them at all: But ſaith the word, "The angel of the Lord did no more appear to Manoah, and to his wife:" ſo that now they muſt live by faith, or not at all.

God's dealing with his people, with reſpect to their ſpiritual condition, is much like this. The Holy Ghoſt doth not uſe to confirm us by new revelations of grace and juſtification, ſo often as by our fond doubts or miſtruſt, we call for and deſire the ſame: But having confirmed in us the teſtimony of Chriſt, it may be twice or thrice, (for the teſtimony of two men are true), he then expects we ſhould live by faith. And obſerve it, if we have, after ſuch teſtimony, joyful communion with God, it is either by retreating to former experience, or by arguing according to faith; that becauſe God hath done thus before, he therefore hath given me intereſt in ſuch and ſuch promiſes and mercies beſides.

I ſpeak now of the firſt ſeals of the love of God to the ſoul, after we have been ſufficiently toſſed upon the waves of unbelief, as Noah was by the waters of the flood; ſuch ſeals are few, the Lord gave them to Solomon twice, and alſo twice to his ſervant Paul.—It is enough, that they have ſeen the tops of the mountains, and have had brought to them the olive-leaf. Let them now believe this confirmation of mercy is ſufficient, and if they will not believe now, they ſhall not be eſtabliſhed.

*And it came to paſs in the ſix hundred and one year, in the firſt month, the firſt day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry.*

*And it came to paſs;* That is, by the working of God, that the waters were dried up. This came to paſs in God's time, to wit, "In the ſix hundred and one year, in the firſt month, the firſt day of the month; not in the times of Noah's prefixing. God's time, is the beſt time, becauſe it is the time appointed by him, for the proof and trial of our graces, and that in which ſo much, and ſo much of the rage of the enemy, and of the power of God's mercy, may the better be diſcovered unto us: I the Lord do haſten it in his time, not before, though we were the ſignet upon his hand.

Noah, the only man with God in that generation, could not be reſtored before the time; no more could Iſrael from the thraldom of Egypt: Yea, the Son of God himſelf, muſt here give place and be content: "And when Satan had ended all the temptation, when he had ended all, then he departed from him for a ſeaſon."

*And Noah removed the covering of the ark, and looked.* The failing again of his expected comforter, cauſed him to be up and doing; probably he had not as yet uncovered the ark, that is, to look round about him, had the dove by returning pleaſed his humour; but ſhe failing him, he ſtirs up himſelf. Thus it ſhould alſo be with the Chriſtian now: Doth the dove forbear to come to thee with a leaf in her bill as before, let not this make thee ſullen and miſtruſtful, but uncover the ark and look; and by looking thou ſhalt ſee a further teſtimony of what thou receiveſt by the firſt manifeſtations: "He looked, and behold the earth was dry." Paul tells us, that by looking we have a teſtimony like, or as that which at firſt was given us by the ſpirit of the Lord. "And behold the face of the earth was dry."

*And in the ſecond month, on the ſeven and twentieth day of the month was the earth dried.*

This proſpect was like the rain that we read of in another place, that confirmed God's inheritance when it was weary: It was a comfortable ſight to Noah, to ſee that the face of the earth was dry; and now he could wait upon God with leſs trial and ſtrain to his patience the remaining days, which were fifty and four, to wit, from the firſt of the firſt, to the twenty-ſeventh of the ſecond month, then he could one of the ſevens that he met with before. Indeed the path is narroweſt juſt at entrance, as alſo our nature is then the moſt untoward; but after we are in, the walk ſeems to be wider and eaſy; the fleſh is alſo then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

*And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.* So that from the firſt day it began to rain, (which was the ſeventeenth day of the ſecond month in the year before, unto this day, was Noah in the ark), it was juſt a year and ten days: That was the time then, that God had appointed to try his ſervant Noah, by the waters of the flood: in which time he was ſo effectually crucified to the things of this world, that he was as if he was never more to enjoy the ſame: Wherefore Peter making mention of this eſtate of his; he tells us, it was even like unto our baptiſm, wherein we profeſs ourſelves dead to the world, and alive to God by Jeſus Chriſt.

In the firſt verſe of this chapter, we read that God remembred Noah; but till now we read not, that the face of the earth was dried. Hence note, that our being under the rage of the enemy, doth not argue, that we are therefore forgotten of God; he remembreth us in our low eſtate, even when toſſed to and fro by the waters of a flood of temptations.

*And God ſpake unto Noah, ſaying, Go forth of the ark, thou and thy wife, and thy ſons, and thy ſons wives with thee.*

Now we are come to the end of the trial, and ſo to the time of Noah's deliverance; and behold as he went in, ſo he came out: He went into the ark at the commandment of the Lord: "And the Lord ſaid unto Noah, come thou and all thy houſe into the ark:" And here again, "And God ſpake unto Noah, ſaying, Go forth of the ark." Hence note, that notwithſtanding the earth was dry about fifty-four days before, yet Noah waited for the word of God, for his commiſſion to bring him forth of the ark. Providence ſeemed to ſmile before, in that the earth was dry, to which had but Noah added reaſon, he muſt have concluded, the time is come for me to go forth of the ark. But Noah knew, that as well the providences of God, as the waters of the flood, might be to try his dependence on the word of the Lord; wherefore, though he ſaw this, yet becauſe he had no anſwer of God, he will not take the opportunity.

It is dangerous, or at leaſt very difficult, to make the moſt ſmilling providence of God our rule to act by. Had David done it, he had killed Saul before the time; but David reſpected the word of God. Eliſha alſo would not ſuffer the king to make that improvement of the providence of God, which reaſon ſhould be put in execution, when he rebuked the king's deſire that he had to have killed the Syrians, and commanded that bread ſhould be ſet before them, that they might eat and go home again to their maſter: "Hear ye the word of the Lord, ye that tremble at his word." At the commandment of the Lord, the children of Iſrael journeyed, and at the commandment of the Lord they pitched. At the commandment of the Lord they reſted in their tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord, at the commandment of the Lord, by the hand of Moſes.

*Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee.*

When God delivereth, he delivereth completely: Thus Iſrael alſo went out of Egypt, "they, their wives, their children, with their flocks and herds, not an hoof was left behind." When David's time was come to poſſeſs the kingdom, he brought along with him thoſe ſix hundred men that had been his companions in his ſuffering ſtate, every man with his houſehold: But I ſay, he went up to poſſeſs it not ſimply by the voice of providence, though Saul was dead, but David inquired of the Lord ſaying, "Shall I go up to any of the cities of Judah?" Nay, a general anſwer even from God would not ſatisfy this holy man. "The Lord ſaid go, but David replied, Whither ſhall I go? and he ſaid, Unto Hebron." Oh! it is ſafe to regard the word of the Lord; this makes us all come ſafe to land. When men wreſt themſelves from under the hand of God, taking ſuch opportunities for their deliverance, which are laid before them only for trial of obedience to the word; they may, it is probable, have a ſeeming ſucceſs; the end will be as with Zedekiah king of Judah, affliction with addition. The Jews that were left in the land of Iſrael, from the hand of the king of Babylon, would flee to the land of Egypt, that they might have quietneſs there; but they went without the word of God, and therefore their reſt brought them to their ruin.

Noah therefore choſe the ſafeſt way, even to ſtay in the ark, till God's word came: As it is alſo ſaid of Joſeph, "The word of the Lord tried him: till the word of the Lord came to deliver him, and then he had deliverance indeed'; as Noah alſo and David had, ſafe deliverance for himſelf and relations.

*Bring forth with thee every living thing that is with thee of all fleſh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.*

Noah was not only to have in his deliverance reſpect to himſelf and family, but to the good of all the world. Mens ſpirits are too narrow for the mind of God, when their chief end, or their only deſign in their enjoying this or the other mercy, is for the ſake of their own ſelves only. It cannot be according to God, that ſuch deſires ſhould be encouraged: None of us liveth unto himſelf; why then ſhould we deſire life only for ourſelves?

The church cries thus, "God be merciful to us, and bleſs us, and cauſe his face to ſhine upon us." "Why? That thy way may be known upon earth, and thy ſaving health among all nations."

So David. "Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit: Then will I teach tranſgreſſors thy way, and ſinners ſhall be converted unto thee." So then, we muſt not deſire to come out of trials and afflictions alone, or by ourſelves; but that in our deliverance the ſalvation of many may be concerned. It is ſaid, "When Iſrael went up out of Egypt, there went up with them a mixed multitude, to wit, of Egyptians, and other nations." This going out of captivity was right, they carried out with them the fowls, the beaſts, and the creeping things; to wit, the heathens of other lands, and ſo added increaſe to the church of God. In Eſther's time alſo, when the Jews came from under the ſnare of Haman, they brought with them to God, many of the people of the provinces: "Many of the people of the land became Jews."

Theſe words therefore, "Bring forth with thee every living thing," &c. are not lightly to be paſſed over; for they ſhew us, that we ought, in our deliverance, to have ſpecial reſpect to the deliverance of others: And if our deliverance be with the word and liking of God, it muſt needs have this effect. "When I ſhall bring again their captivity, the captivity of Sodom, and her daughters, and the captivity of Gomorrah, and her daughters; then will I bring again the captivity of thy captives, in the midſt of them."

And indeed there is reaſon for this; for in every affliction and perſecution, the devil's deſign is to impair Chriſt's kingdom: Wherefore no marvel, that God deſigneth in our deliverance, the impairing and leſſening the kingdom of ſin and Satan. Wherefore, O thou church of God in England, which are now upon the waves of affliction and temptation, when thou comeſt out of the furnace, if thou come out at the bidding of God, there ſhall come out with thee, the fowl, the beaſt, and abundance of creeping things. "O Judah, he hath ſet an harveſt for thee, when I return the captivity of my people."

*That they may breed abundantly in the earth, and be fruitful and multiply upon tha earth.*

This was God's end in preſerving the creatures from the flood, that again the earth might be repleniſhed therewith. The ſame end he hath in his ſuffering of the perſecutor, and all manner of adverſity, to take away but a part, ſome: "Some of them they ſhall kill and crucify, leaving a remnant alive in the world," namely, that they might breed abundantly in the earth, and be fruitful, and multiply upon the earth. As he ſaith by the prophet Iſaiah, "He ſhall cauſe them that come of Jacob to take root, Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit:" and this after their deliverance from perſecution. According as he ſaith again, "The remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear friut upward:" For out of Judah ſhall go forth a remnant, that is yet to repleniſh the earth with converts. As Luke obſerves, that when the churches in Judea, Galilee, and Samaria, had reſt, "they, walking in the fear of the Lord, and in the comforts of the Holy Ghoſt, were multiplied."

*And Noah went forth, and his ſons, and his wife, and his ſons wives with him.* "Obedience is better than ſacrifice." Noah is at the beck of God; what he bid him do, that does he; and indeed this is in truth to worſhip God, yea, this is to know and worſhip God. It is ſaid of Abraham, when he went at God's command to offer up Iſaac, that he counted it going to worſhip the Lord. And God ſaith of Hezekiah, "that he did juſtice and judgement, judging the cauſe of the poor and needy:" and then adds, "Is not this to know me, ſaith the Lord?" I bring theſe to ſhew, that obedience to the word of God, is the true character of God's people in all ages; and this very text, as alſo ſuch others before, is on purpoſe recorded by the Holy Ghoſt, to ſhew you, that Noah was obedient in all things; yea, I may add, theſe commands were to diſcover the proof of him, whether he would be obedient in all things; and this was alſo his way with New-Teſtament churches. The ſincerity of love, and of the uprightneſs of the heart, is greatly diſcovered by the commandments of God. "He that hath my commandments, and keepeth them, (ſaith Chriſt,) he it is that loveth me," &c.

*Every beaſt, every creeping thing, and every fowl, and whatſoever creepeth upon the earth after their kind, went forth out of the ark.*

Theſe words are yet a further expreſſion of the ſincerity of Noah's obedience, for that he, at the command of God, did carefully ſearch and ſeek out every little creeping thing that God had brought to him into the ark. Obedience in little things do oft-times prove us moſt; for we, through the pride of our hearts, are apt to look over little things; becauſe, though commanded they are but little. O, but Noah was of another ſpirit; he carefully looketh after little things, even after every thing, whatſoever creepeth upon the earth; and not only ſo, but ſought diligently that they might go out in order, to wit, "male and female, according to their kind." Sometimes God would have men exact to a word, ſometimes exact to a tack, or pin, or loop, ſometimes to a ſtep. Be careful then in little things, but yet leave not the other undone.

Indeed the command of God is great; if he therefore commands us to worſhip him, though but with a bird, we muſt not count ſuch ordinances inſignificant, or below a human creature.

*And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.*

This is the firſt work that we read Noah did, when he came forth of the ark; and it ſhews us, that at this time he had a deep ſenſe of the diſtinguiſhing mercy of God. And indeed he had ſufficient cauſe to wonder; for the whole world was drowned, ſave only himſelf, and they that were with him in the ark.

But I ſay, this was the firſt work, to wit, to worſhip God. Hence note, that a ſenſe of mercy, of diſtinguiſhing mercy, naturally engageth the heart to worſhip. It is ſaid of Moſes, when the name of the Lord was proclaimed before him, "as merciful, gracious, and abundant in goodneſs and truth, and that he pardoned iniquity, tranſgreſſion and ſin; that he made haſte, and bowed his head toward the earth, and worſhipped."

*And Noah builded an altar.* Although this altar be the firſt that we read of, yet foraſmuch as there was before a bleſſed church, and alſo an open profeſſion of godlineſs, together with offering ſacrifice, in all probability this was not the firſt altar that was builded unto the Lord. Beſides, we read not of any immediate revelation, from which Noah had light and inſtruction to build it. The text only ſaith, "he built an altar unto the Lord; which may be aptly expounded, according as he was wont in the other world.

This altar was a type of Chriſt, as capacitated to bear the ſin of the world, (for the altar was it upon which the ſacrifices were burnt;) wherefore it, in mine opinion, in ſpecial reſpected his Godhead, by the power of which he offered himſelf, that is, his fleſh. Again, it is ſaid, "The altar ſanctifies the gift:" So did the Godhead the humanity of Chriſt, "through which eternal Spirit, he offered himſelf without ſpot to God:" By this altar then this bleſſed man preached to his family the Godhead and eternity of Chriſt.

*And took of every clean beaſt, and of every clean fowl.* Theſe beaſts and fowls were types of the fleſh of the Son of God, as Paul in the ninth and tenth chapters to the Hebrews affirms; wherefore by this act he alſo preached to his family the incarnation of the Lord Chriſt, how that in the fulneſs of time he ſhould in our fleſh offer himſelf a ſacrifice for us: for as all the ordinances of the New-Teſtament minſtration preach to us, that Chriſt is come; ſo all the ordinances of worſhip under the Old-Teſtament preached to them that were under it, Chriſt, as yet to come.

*Of every clean beaſt, and of every clean fowl.* This was to ſhew, that when Chriſt did come, he ſhould not take hold of the Jew, and exclude the Gentile; but that in his fleſh he ſhould preſent unto God every clean beaſt, and every clean fowl; that is, all the elect, both of Jew and Gentile.

And it was requiſite that this by Noah ſhould be preached, becauſe the whole world was yet in his family; from whence, at the multiplication of men, if through their rebellion and idolatry they loſt not this doctrine, they might, to all their offspring, preach the Lord Jeſus.

Wherefore the doctrine of the goſpel, had the world been faithful, might have been to this day retained amongſt them that now are the moſt barbarous people.

*And the Lord ſmelled, a ſweet ſavour;* (a ſavour of reſt); *and the Lord ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart is evil from his youth, neither will I again ſmite any more every living thing as I have done.*

Theſe words more fully ſhew, that this ſacrifice of Noah was a type of the offering up of the body of Jeſus Chriſt, he being ſaid to be that bleſſed ſacrifice that is as perfume in the noſtrils of God: "He gave himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour." Beſides, this offering of Noah was a burnt-offering to God; which burning ſignified, the curſe of God, which Chriſt was made in his death for us: Wherefore, the burnt-offerings were all along a type of him; as by reading the epiſtle to the Hebrews you may ſee; "It is the burnt-offering ſaith God, becauſe of the burning upon the altar all night, until the morning; and the fire of the altar ſhall be burning in it." Which was a type of the fire of the law, and the guilt of ſin, that Chriſt, when he offered himſelf, ſhould undergo for the ſins of man.

*And the Lord ſmelled a ſweet ſavour.* This ſignifies the content and ſatisfaction that, for the ſin of the world, God ſhould have by the offering up of his Son for us upon the croſs: Wherefore, he is ſaid to be "now in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them."

Now it is obſervable, that Noah was a man of faith long before this. Hence note two things.

1. That men, even of eminent faith, have yet need of a continual remembrance of the death and ſufferings of Chriſt; yea, and that in the moſt plain and eaſieſt manner to underſtand.

2. They have need alſo, notwithſtanding they have faith before, to preſent themſelves before God, through Jeſus Chriſt our Lord: For as our perſons are not accepted but in and through him, no more are our performances; yea, though they be ſpiritual ſervices or ſacrifices, it is the blood that maketh the atonement, as well for works as perſons. As he ſaith in another place, "I will accept you with your ſweet ſavour, but not without it." As he alſo ſaid to his church in Egypt, "When I ſee the blood, I will paſs over you; and the plague ſhall not be upon you to deſtroy you, when I ſmite the land of Egypt."

*And the Lord ſaid in his heart, I will not again curſe,* &c. By heart here, we may underſtand two things.

1. That God was altogether unfeigned in this promiſe. He ſpake it from his very heart; which we uſe to count the moſt ſincere expreſſing of our mind: According to that of the prophet, "Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, in truth, in ſtability, with my whole heart, and with my whole ſoul." Mark, "I will rejoice to do it, I will do it aſſuredly, I will do it in truth, even with my whole heart, and with my whole ſoul.

2. By his ſaying, *in his heart,* we may underſtand the ſecrecy of his purpoſe; for this doctrine, of not curſing again, it is hid from all but thoſe to whom it is revealed by the Spirit of God. For this purpoſe, in the heart of God, is one of the depths, or of the deep things of God, which the Spirit of a man cannot underſtand: "Who hath known the mind of the Lord!" None of all the ſons of men, but thoſe that have the Holy Ghoſt: Therefore Paul applieth that to himſelf and fellows, as that which is peculiar to them to know; "We have the mind of Chriſt." It is ſaid, that after Chriſt had by his parables preached his goſpel to the world, he in private expounded all things to his diſciples.

Hence note, That they that will hear God ſpeak this, they muſt be near his very heart: "They that are in his heart, may hear it: but to them that are without, in parables." This ſecret, in revelation of the goſpel, is alſo expreſſed in other terms; as, "That the Lord ſpake in mine ears, and it was revealed in mine ears:" And again, "Hear now this which I ſpeak in thine ears."

*I will not again curſe the ground any more.* Theſe words are alſo under Moſes's veil; for in them is contained the ſin of the world, and damnation thereof. He ſaid, when he was to bring the flood, "that the earth was corrupt, and that he would deſtroy the earth." but his great meaning was, of the ſinners that dwelt therein; as the effect of that flood declared. So he ſaith again, he will not bring any more a flood to deſtroy the earth; and that the bow in the cloud ſhould be a ſign of peace between him and the earth; By all which is meant in ſpecial, the men that dwell on the earth: and they are called the *ground* and *earth,* becauſe they came from thence. So then, there is, as it were, the foundation of all ſpiritual bleſſedneſs couched under theſe words, "I will not curſe the ground, I will not deſtroy man." And that this muſt needs be the meaning thereof, conſider, that this promiſe ariſeth from the ſweet ſavour that he ſmelt before in the burnt-offering: which was a figure of Chriſt, who was made a curſe for us, to deliver us from the curſe of the law; that we might through him obtain the bleſſing of forgiveneſs of ſins; to which the curſe ſtands directly oppoſite.

*I will not again curſe the ground for man's ſake; for the imagination of man's heart is evil from his youth.* The imagination of man's heart was the ground of this dreadful curſe; and the effect of this curſe was, to lay them up in chains in hell: Wherefore Peter ſaith, "Theſe men are now in priſon." The curſe therefore in its moſt eminent extention, reached the ſouls of thoſe ungodly ones that were ſwept away with the flood: But it ſeems a ſtrange argument or reaſon rendered of God, why again he would not curſe the ground, if it was becauſe of the evil imagination of man's heart, this being the only argument that prevailed with him to ſend the flood. The meaning therefore is rather this, that becauſe of the ſatisfaction that Chriſt hath given to God for ſin, therefore he ſaith in his heart, he would not again curſe the ground, for the evil imagination of man; that is, he would not do it, for want of a ſacrifice that had in it a ſufficient propitiation.

Hence note, That the great cauſe now of man's condemnation, is not becauſe of his inherent pollution, but becauſe he accepteth not, with Noah, of the ſatisfaction made by Chriſt; for to all them that have ſo accepted thereof, there is now no curſe nor condemnation, though ſtill the imagination of their heart be evil: "If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous."

*For the imagination of man's heart is evil from his youth.* Theſe words ſeem to inſinuate the cauſe of theſe evil imaginations; and that is, from the corruption of their youth. Now how ſoon their youth was corrupted. David ſhews by theſe words, "I was ſhapen in iniquity, and in ſin did my mother conceive me." Ezekiel alſo ſhews, we were polluted in the day that we were born. Further, God to Moſes ſtrongly affirms it, in that he commands, that for the firſt born, in whom the reſt were included, an offering ſhould be offered, by that they were a month old. God ſeems therefore, by this word, to look back to the tranſgreſſion of our firſt parents, by whom ſin came into our natures; and by ſo doing, he not only intimateth, yea, promiſeth a pardon to perſonal miſcarriages; but aſſureth us, that neither them, nor yet our inward pollutions, ſhall deſtroy us, becauſe of the reſt that he found before in Chriſt.

*Neither will I again ſmite any more evety living thing as I have done.* The creatures therefore alſo have ſome kind of benefit by the death and blood of Chriſt, that is, ſo as to live, and have a being; for infinite juſtice is ſo perfectly juſt, as that without a ſacrifice it could not have ſuffered the world to ſtand, after ſin was in the world; but muſt have deſtroyed, for the ſake of ſin, the world which he had made.

For although it be foully abſurd to ſay beaſts and fowls are defiled with ſin, as man; yet doubtleſs they received detriment thereby: "The creature was made ſubject to vanity, by reaſon of him who hath ſubjected the ſame," &c. that is, by Adam's ſin. Which vanity they alſo ſhew by divers of their practices; as both in their enmity to man, and one to another, with which they were not created; this came by the ſin of man. Now that man lives, yea, that beaſts live, it is becauſe of the offering up of Chriſt: Wherefore it is ſaid in that of the Coloſſians, "The goſpel is preached to every creature; in every creature under heaven," to wit, in that they live and have a being.

*Neither will I again ſmite any more every living thing as I have done.* Theſe words [as I have done] doth not exempt the creature from every judgement of God, but from this, or ſuch as this; for we know, that other judgements do beſal ungodly men now; and if they continue in final impenitence, they ſhall partake of far greater judgements than to be drowned by the waters of a flood: "The wicked is reſerved unto judgement: yea, the heavens and the earth that now are, are reſerved unto fire, and perdition of ungodly men."

*While the earth remaineth, ſeed time and harveſt, cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.*

*While the earth remaineth.* Theſe words may have reſpect both to the words before, and to them that follow after. If they reſpect the words before, then they are as limits to that large promiſe, of not deſtroying the world again: Not but that the day will come, as I ſaid, in which another general judgement, and that too far more dreadful than this of water, will overflow the world, and every living thing ſhall again be cut off from the face of all the earth; as now by rain of water, then by rain of fire and brimſtone: Which day and ſore judgement God ſhewed unto men, when he burned Sodom and Gomorrah with fire and brimſtone from heaven. But,

*While the earth remaineth,* this ſhall not be: But in the end, then indeed both it and the works therein ſhall (as Peter ſaith) be burned up: But ſo long as it remaineth, that is, until it be overtaken with this ſecond, and that too the beginning of eternal judgement, no univerſal judgement ſhall over-run the earth. For albeit that ſince that flood, the earth hath been ſmitten with many a curſe, yet it hath been but here and there, not in every place at once: famines, and earthquakes, and peſtilences, have been in divers places, but yet at the ſame time hath there been ſeed-time and harveſt alſo.

*Seed time and harveſt, cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.* Theſe words were ſome of the firſt, with that of the bow in the cloud, that prevailed with me to believe that the ſcriptures were the word of God.

For my reaſon tells me, they are, and have continued a true prophecy, from the day that they were related; other wiſe the world could not have ſubſiſted; for take away "ſeed-time and harveſt, cold and heat," &c. and an end is put to the beginning of the univerſe.

Beſides, if theſe words be taken in a ſpiritual ſenſe, they have alſo ſtood true from that very day, otherwiſe the church had ceaſed to have a being long before this: For take away ſeed-time and harveſt from the church, with cold and heat, and day and night, and thoſe ordinances of heaven are taken from her, which were ordained for her begetting and continuation. This head might with much largeneſs be inſiſted on; but to paſs it, and to come to the next chapter.

## C H A P. IX.

*AND God bleſſed Noah, and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth.*

Noah having thus waded through theſe great temptations, and being made alſo to partake of the mercy of God, in preſerving and ſaving him from the evil thereof; and being brought to partake of the beginning of a new world, while the ungodly that were before the flood were periſhed for their iniquity: He receiveth now from the mouth of the Lord, before whom he walked before the flood, laws and ordinances, as rules by which he ſhould ſtill govern his life before him. But mark, before he received theſe rules and commandments, he receiveth bleſſing from God; bleſſing, I ſay, as that which ſhould yet fore-fit him to do his will.

*And God bleſſed Noah.* Bleſſed him with ſpiritual and ſpecial grace; for without that no man can walk with God's acceptance before him: He bleſſed him with grace ſuitable to the work he was now to begin, to wit, for the repleniſhing and governing the new world God had brought him to: ſo that Noah did not without precedent qualifications, take this work upon him. God alſo gave Caleb and Joſhua another ſpirit, and then they followed him fully. That of David is for this remarkable, "Who am I, (ſaid he), and what is my people, that we ſhould offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee. O Lord God, (ſaith he), all this ſtore that we have prepared to build thee an houſe for thine holy name, cometh of thine hand, and is all thine own." So is faith, love, ſtrength, wiſdom, ſincerity, and all other good things wherewith and by which we walk with God, worſhip him, and do his will: All which is compriſed in theſe words: "I will give them an heart to know me, that I am the Lord; and they ſhall be my people, and I will be their God; for they ſhall return to me with their whole heart. A new heart alſo will I give them." And again, "I will put my fear in their hearts, and they ſhall not depart from me.

*And God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply and repleniſh the earth.* After he had bleſſed him, then he tells him what he ſhould do; namely, "Be fruitful and multiply:" This he ſpake with reſpect to the ſeed that he and his ſons ſhould beget, therewith to people the world; which was now the remaining part of his work; and he had three arguments to encourage him thereto: Firſt, he was delivered from the wicked and ſinners of the old world: He was made the heir of a new world; and was to leave it as an heritage to his children.

This therefore ſhould teach us, who are brought into the kingdom of Chriſt, that new world that hath taken its beginning in the word of the goſpel, not to be idle, but to be fruitful, and to labour to fill the world with a ſpiritual ſeed to God: For at Noah, ſo are we made heirs of this bleſſed kingdom; and ſhall alſo, as that good man, leave, when we ſleep in Jeſus, this ſpiritual ſeed to poſſeſs the kingdom after us.

*And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fiſh of the ſea; into your hand are they delivered.*

Theſe words ſeem to be a promiſe of what ſhall be a canſequence of their putting into practice what was commanded in the verſe before; namely, of their being fruitful, and of their multiplying in the earth. Hence note, That the faithful obſervation of God's word, puts majeſty, and dread, and terror upon them that do it: Therefore it is ſaid, That when "the church is fair as the ſun, and clear as the moon, ſhe is terrible as an army with banners." The preſence of godly Samuel made the elders of Bethlehem tremble; yea, when Eliſha was ſought for by the king of Syria, he durſt not engage him, but with chariots and horſes and an heavy hoſt. Godlineſs is a wonderful thing, it commandeth reverence, and the ſtooping of the ſpirits, even of the world of ungodly ones.

*And the fear of you, and the dread of you, ſhall be upon every beaſt.* This is true in the latter: for becauſe there is upon man, as man, more of the image and ſimilitude of God than there is upon other creatures; therefore the beaſts and all the creatures are made to ſtoop and fall before them; yea, though in themſelves they are mighty and fierce: "Every kind (or nature) of birds, and of ſerpents, and of things in the ſea, is tamed, and hath been tamed by mankind."

But to allegorize the word, (for by the word, ungodly men are beaſts); then, as I ſaid before, godlineſs puts ſuch a majeſty and dread upon the profeſſors of it, that their enemies are afraid of them; yea, even then when they rage againſt them, and lay heavy afflictions upon them. It is marvellous to ſee in what fear the ungodly are, even of godly men and godlineſs; in that they ſtir up the mighty, make edicts againſt them, yea, and raiſe up armies, and what elſe can be imagined, to ſuppreſs them; while the perſons thus oppoſed, if you conſider them as to their ſtate and capacity in this world they are moſt inconſiderable; but as a dead dog, or a a flea: O but they are cloathed with godlineſs! the image and preſence of God is upon them. This makes the beaſts of this world afraid: "One of you ſhall chaſe a thouſand."

*Into your hand are they delivered.* That is the beaſts, birds, and fiſh of the ſea, (as David ſaith), to be for the ſervice of man. But again, this is alſo true in an higher nature; for taking theſe beaſts, &c. for men, even they are delivered into the hand of the church, by whoſe doctrine, power, and faith, they are ſmitten with ſevereſt judgements; laying all that reject them even in the depth of death, and ſmitting them with all plagues as often as they will. The world is therefore in our hand, and diſpoſed of by our doctrine, by our faith and prayers, although they think far otherwiſe, and ſhall one day feel their judgements are according.

*Every moving thing that liveth, ſhall be meat for you: even as the green herb have I given you all things.*

From theſe words ſome would inſinuate, that before the flood men lived only upon herbs, not eating fleſh, as here they have authority granted to do: But in mine opinion, ſuch ſhould be miſtaken, for this reaſon, if there were no other; becauſe they offered ſacrifice before; ſacrifices, I ſay, as types and repreſentatives to the church, of the death and ſufferings of Chriſt: Now of ſuch ſacrifices the offerers uſed to eat, as is clear by the lamb of the paſſover, and many other offerings; ſo that theſe words ſeem to be but a renewing of their former privileges, not a granting new liberty to the world.

*Every moving thing.* This muſt be taken with this reſtriction, that is wholſome and good for food: For, by the law of nature, nothing of that is forbidden to man; though, for ſome ſignifications, many ſuch creatures were forbidden us to uſe for a time.

*Even as the green herb.* For which they expreſsly had liberty granted them, in the firſt chapter of this book. And this liberty might afreſh be here repeated, from ſome ſcruple that might ariſe in Noah, &c. He remembering that the world before might, for the abuſe of the creatures of God, as well as for the abuſe of his worſhip, be drowned with the flood; for ſometimes the abuſe of that which is lawful to one, may be a ſnare, abuſe, and ſtumbling to another.

*But fleſh, with the life thereof, which is the blood thereof, ſhall you not eat.*

This law ſeems to be ceremonial, although given long before Moſes was, as alſo ſome ſacrifices and circumciſion was: Wherefore we muſt ſeek for the reaſon of this prohibition: "What man ſoever (ſaith God) there be of the houſe of Iſrael, that eateth any manner of blood, I will ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people." Why? For the life of the fleſh is the blood, and I have given it to you upon the altar, to make an atonement for your ſouls; for it is the blood that maketh the atonement for the ſoul: "Therefore I ſaid to the children of Iſrael, No ſoul of you ſhall eat blood." Again, as here the prohibition is only concerning blood; ſo in another place, the word is as well againſt our eating the fat: "It ſhall be a perpetual ſtatute for your generations, throughout your dwellings, that ye neither eat fat nor blood;" and the reaſon rendered is, "For all the fat is the Lord's."

So then the meaning, the ſpiritual meaning, ſeems to be this, that foraſmuch as the blood is the life, and that which maketh the atonement, and the fat, the glory, and the Lord's; therefore they both were to be offered to the Lord: that is, we ought always to offer the merit of our ſalvation to God, by a continual acknowledgement, that it was through the blood of Chriſt; and we ought always to give him the glory thereof, and this is the fat of all our performances. Now this is ſo bleſſed a thing, and calleth for that grace that every profeſſor hath not; every one cannot aſcribe to the blood of the Lamb, the whole of his reconciliation to God; nor offer up the fat, the glory, which is God's, to the Lord for ſo great a benefit: This is the benefit of a peculiar people, even of the prieſts, the Levites, the ſons of Zadok, or they that are juſtified, or juſt thereby; "that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me; they ſhall come near to me, to miniſter unto me; and they ſhall ſtand before me, to offer unto me the fat, and the blood, ſaith the Lord God."

Wherefore, for men to aſcribe to their own works the merit of their ſalvation, or to take the glory thereof to themſelves; it is as eating the blood and the fat themſelves, and they ſhall be cut off from the people of God.

*And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, and at the hand of every man's brother, will I require the life of man.*

Theſe words are ſpoken to the church, which then reſided in this family: not but that God will avenge the blood that is wrongfully ſhed, though the perſon murdered be moſt carnal and irreligious. A man that doth violence to the blood of any perſon, ſhall fly to the pit; let no man ſtay him.

But I ſay, theſe words reſpect the church in a more ſpecial and eminent way: "Surely, (ſaith God) your blood of your lives will I require." Thus alſo David inſinuates the thing: "When he maketh inquiſition for blood, he remembereth them;" the ſaints and godly in ſpecial: "He forgetteth not the cry of the humble, the afflicted."

*At the hand of every beaſt will I require it.* The beaſts are here alſo to be taken for men, to whom they are frequently likened in ſcripture; and that becauſe they have caſt off human affections, and like ſavage creatures, make a prey of thoſe that are better than themſelves. Ignorance therefore, or brutiſhneſs, O thou wicked man! will not excuſe thee in the day of judgement; all the injuries that thou doſt to the people of God, ſhall for certain be required of thee.

*At the hand of man will I require it.* By [man] here, we may underſtand, ſuch as have greater place and ſhew of reaſon wherewith they manage their cruelty, than thoſe that are as the natural beaſts: For all perſecutors are not brutiſh alike: ſome are in words as ſmooth oil; others can ſhew a ſemblance of reaſon of ſtate, "why they ſhould ſell the righteous for ſilver, and the poor for a pair of ſhoes." Theſe act, to carnal reaſon, like men, as Saul againſt David, "for the ſafety of his kingdom;" but theſe muſt give an account of their cruelty, for blood is in their hands.

*And at the hand of every man's brother will I require the life of man.* This word [brother] may reach in all the apoſtatized hypocrites that forſake or betray the godly, "for brother ſhall betray the brother to death:" Such are ſpoken of in Iſaiah, "Your brethren that hated you, (ſaith God,) and that caſt you forth for my name's ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your joy, and they ſhall be aſhamed." So that let them be as vile as the brute, or as reaſonable in appearance as men, or as near in relation as a brother; neither their ignorance, no their reaſon, nor their relation to the ſaints, ſhall ſecure them from the ſtroke of the judgement of God.

*Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed; for in the image of God made he him.*

In theſe words we have both a threatening and a command; and the ſame words carry both: "By man ſhall his blood be ſhed," there is the threatening; "By man ſhall his blood be ſhed," there is the command. For as they threaten, ſo they inſtruct us, that he is worthy of the loſs of his own blood, that doth wickedly ſhed the blood of another. Blood for blood, equal meaſure: As he alſo ſaith elſewhere, "An eye for an eye, a tooth for a tooth, wound for wound, burning for burning."

*For in the image of God made he him.* This ſeems as the reaſon of this equal law; becauſe no man can ſlay his neighbour, but he ſtriketh at the image of God. It is counted an heinous crime for a man to run his ſword at the picture of a king, how much more to ſhed the blood of the image of God? "He that mocketh, or oppreſſeth the poor, reproacheth his maker; but he that honoureth him, hath mercy on the poor." And if ſo, how much more do they reproach, yea, deſpiſe and abhor their maker, that ſlay and murther his image! But moſt of all thoſe do prove themſelves the enemies of God, that make the holineſs, the goodneſs, the religion, and ſoberiety that is found in the people of God, the object of their wrath and helliſh cruelty. Hence murther is, in the New-Teſtament, imputed to that man that hateth a holy and godly man: "He that hateth his brother, is a murtherer; and we know that no murtherer hath eternal life abiding in him."

*And you, be you fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.* Thus he doubleth the bleſſing and command, of multiplying and increaſing the church in the earth, for that is the delight of God, and of Chriſt.

*And God ſpake unto Noah, and to his ſons with him, ſaying, And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you.*

God having thus bleſſed them, and given them laws and judgements to walk by, for the further confirmation of their hope in God, he propoundeth to them the immutability of his mind, by the eſtabliſhing of his covenant with them; for a covenant is that, which not only concludeth the matter concerned between the perſons themſelves; but it provideth remedy againſt after temptations, and fears, and miſtruſts, as to the faithful performance of that which is ſpoken of: As Laban ſaid to Jacob, "Now therefore (ſaid he) come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee." Thus alſo the Apoſtle inſinuates, where making mention of the promiſe and oath of God, he ſaith, "This promiſe and oath are both immutable, that we might have a ſtrong conſolation, (or always ground for great rejoicing), who have fled for refuge, to lay hold on the hope ſet before us."

This covenant therefore, it was the encouragement of Noah and his ſons, that they might walk before God without fear: Yea, it was to maintain their hope in his promiſe of forgiveneſs, though they ſhould find their after performances mixed with infirmities; for ſo he had told them before, namely, "That he would not again deſtroy the earth for man's ſake, (albeit) the imagination of man's heart be evil from his youth. I will eſtabliſh my covenant with you, and with your ſeed after you."

*And with every living creature that is with you; of the fowl, of the cattle, and of every beaſt of the earth with you; from all that go out of the ark, to every beaſt of the earth.* Theſe words reſpect the whole creation; for all the things in the world, devils only excepted, have a benefit by this covenant of God: And hence it is, that not man only, but every thing that hath breath, is commanded to praiſe the Lord: But obſerve it; as for the ſin of man, they before were deſtroyed by the flood, ſo now by reaſon of the mercy of God to man, they are ſpared, and partake of mercy alſo. This is intimated by theſe words: "Every creature that is with you; every beaſt of the earth with you."

*And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of the flood: neither ſhall there be any more a flood to deſtroy the earth.*

This is the ſum of the covenant, as it reſpecteth the letter, and the type, and the whole creation in general: But yet as to the ſpirit and goſpel of it, the Holy Ghoſt muſt needs have a further reach, an intention of more glorious things, as may further be ſhewed anon.

*And I will eſtabliſh my covenant with you.* For you that are men, and eſpecially the members of the church, have the moſt peculiar ſhare therein.

*Neither ſhall all fleſh be cut off any more by the waters of a flood. For becauſe of my covenant which I eſtabliſh with you, I will ſpare them alſo, and give them the taſte of my mercy and goodneſs.*

*Neither ſhall there be any more a flood to deſtroy the earth.* This covenant therefore, is not of that nature as the covenant was which was made with Adam, (to wit, a covenant of works, as the only conditions of life); for by that was the ground, for man's ſin, accurſed, accurſed, and accurſed again. But now the Lord goeth another way, the way of grace, and forgiveneſs of ſins: Wherefore now, not the curſe, but the mercy of God, comes in on the back and neck of ſin, ſtill ſparing and forgiving man, the great tranſgreſſor, and the beaſt, &c. and the earth for the ſake of him.

*And God ſaid, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.*

So then, the way to find out the covenant, what that is, it is to ſee if we can find out this token of it; to wit, the bow, of which the rain-bow is but a type. I find then by the ſcriptures, where this bow is myſtically ſpoken of, that the Lord Jeſus Chriſt himſelf is encompaſſed with the bow. The firſt is this:

"And above the firmament that was over their heads was the likeneſs of a throne, as the appearance of a ſapphire ſtone: and upon the likeneſs of the throne was the likeneſs, as the appearance of a man upon it. And I ſaw, as the colour of amber, as the appearance of fire round about within; from the appearance of his loyns, even upward, and from the appearance of his loyns, even downward; I ſaw as it were the appearance of fire, and it had brightneſs round about. As the appearance of the bow that is in the cloud in the day of rain, ſo was the appearance of the brightneſs round about. This was the appearance of the likeneſs of the glory of the Lord, the Man, the Lord's Chriſt," &c.

The ſecond ſcripture is this: "I was in the Spirit, and behold a throne was ſet in heaven, and one ſat on the throne, and he that ſat was to look upon like a jaſper and a ſardine ſtone, and there was a rainbow round about the throne, like unto an emerald." In theſe two texts there is mention of the rainbow, that was, not to be the covenant, but the token or ſign thereof. Now then the covenant itſelf muſt needs be the man that was ſet in the midſt of the bow upon the throne; for ſo he ſaith by the prophet: "I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people." The covenant therefore is Jeſus Chriſt the Saviour, whom the bow in the cloud was a ſign or a token of. So then the ſum of the text is this, That God, for the ſake of the Lord Jeſus Chriſt, will not again, all the days of the earth, bring an univerſal judgement upon the creature, as in the days of Noah, and of the old world he did: "For Chriſt by the worth of his blood and righteouſneſs, hath pacified the juſtice of the law for ſin." So then the whole univerſe ſtandeth not upon a bottom of its own, but by the word and power of Chriſt: "The earth, (ſaith he), and the inhabitants thereof, are diſſolved, I bear up the pillars of it."

But how muſt Chriſt be reckoned of God, when he maketh him the poiſe againſt all the ſin of the world?

The prophet tells us thus: "He ſhall be the covenant of the people." or he ſhall be accounted the conditions and worth of the world: "He ſhall be the covenant," or works, or righteouſneſs of the people; for he, as the high-prieſt under the law, is ſet for the people to Godward; that is, he ſtandeth always in the preſence of God, as the complete obedience of the people. So then, ſo long as the Lord Chriſt bears up his mediatorſhip, God in juſtice will neither deſtroy the world, nor the things that are therein.

In this covenant therefore, the juſtice, as well as the mercy of God, is diſplayed in its perfection; in as much as without the perfection of the Mediator Chriſt, the world could not be ſaved from judgement.

*And it ſhall come to paſs when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud.*

By theſe words the Lord looks back to the flood that before had drowned the earth; for in thoſe clouds there was no bow, no token of Chriſt, or of the mercy of God: But now (ſaith God) I will do far otherwiſe; from henceforth when I bring a cloud, and there be ſhowers of rain on the earth, theſe clouds ſhall not be as the other. But my bow ſhall be therein.

The cloud then that here is ſpoken of, muſt be underſtood of the judgement of God for ſin, like thoſe before, and at the overthrow of the world; only with this difference, they were clouds, judgements without mercy, but theſe judgements mixed therewith. And often the clouds are thus to be underſtood. Job, when he curſeth his day, ſaith, "Let a cloud dwell upon it." So the judgements of God upon Zion, are called "the covering of a cloud:" So in Joel alſo, "to the darkneſs of clouds," are the judgements of the church compared; yea, that pillar that went before the children of Iſrael, it being a judgement to the people of Egypt, goes under this epithet, as a term moſt fit to expreſs this judgement by, "it was a cloud and darkneſs to them."

And now to the cloud in hand, the cloud in which is the bow, the cloud of rain, although by the mercy and grace of God it is ſo great a bleſſing as it is, yet it ſometimes becomes a judgement; it comes for correction, as a rod to afflict the inhabitants of the world withal. Thus it was in the days of Ezra, and very often both before and ſince.

*The bow ſhall be ſeen in the cloud.* This is the mercy of God to the world, and that by which it hath been hitherto preſerved: "The bow ſhall be ſeen in the cloud." You know I told you of the bow before, that it was a ſign or token of the covenant of God with the world, and that the covenant itſelf was Chriſt, as given of God unto us, with all his good conditions, merit, and worth. So then, in that God ſet this bow in the cloud, and eſpecially in the clouds that he ſends for judgement, he would have the world remember, that there comes no judgement as yet on the world, but it is mixed with, or poiſed by the mercy of God in Chriſt.

*The bow ſhall be ſeen in the cloud.* This may reſpect God, or the world, that is, the ſeeing of the bow in the cloud; if it reſpect God, then it tells us he in judgement will remember mercy: if it reſpect the world, then it admoniſheth us not to deſpond, or ſink in deſpair under the greateſt judgement of God; for the bow, the token of his covenant, is ſeen in the judgements that he executeth.

When the viſion of the ruin of Jeruſalem was revealed to the Prophet Ezekiel, he ſaw that yet Chriſt ſat under the bow.

When Antichriſt was to come againſt the ſaints of God, the commiſſion came from Chriſt, as he ſat under the bow. This John did ſee and relate, of which we ſhould take ſpecial notice: for by this token God would have us to know that theſe clouds, though they come for correction, yet not to deſtroy the church.

*My bow ſhall be ſeen in the cloud.*

*And I will remember my covenant which is between me and you, and every living creature of all fleſh, and the waters ſhall no more become a flood to deſtroy all fleſh.*

*And I will remember my covenant.* Much like this is that of the Lord to Iſrael, when they are under all, or any of thoſe forty judgements mentioned Lev. 26. "If they confeſs their iniquities, (ſaith he), and the iniquities of their fathers, &c. then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land." His uſual way in other ſayings, is to begin with Abraham, but here he ends with him; and the reaſon is, becauſe there as it were, the great promiſe of the Meſſias to that people began, ſaying, "In thy ſeed ſhall all nations be bleſſed."

*And I will remember my covenant which is between me and you.* We read not here of any compact or agreement between Noah and God Almighty; wherefore ſuch conditions and compacts could not be the terms between him and us: What then? why that covenant that he calls his, which is his gift to us, "I will give thee for a covenant." This is the covenant which is between God and us: "There is one God, and one Mediator between God and man, the man Chriſt Jeſus." This then is the reaſon why all the waters, why all the judgements of God, and why all the ſins that have provoked thoſe judgements, cannot become a flood to deſtroy all fleſh.

*And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God, and every living creature of all fleſh that is upon the earth.*

*And the bow ſhall be in the cloud.* This is a kind of a repetition: for this he had told us before, ſaying, "I do ſet my bow in the cloud, and the bow ſhall be ſeen in the cloud: which repetition is very needful: for it is hard for us to believe that Chriſt and grace are wrapped up in the judgement of God. Wherefore it had need be atteſted twice and thrice: "To write the ſame things to you, (ſaith Paul), to me indeed is not grievous, but for you it is ſafe."

*And I will look upon.* A familiar expreſſion, and ſuited to our capacity, and ſpoken to prevent a further ground of miſtruſt; much like to that of God, when he was to ſend the plague upon Egypt: "The blood, (ſaith God) of the lamb, ſhall be to you for a token upon the houſes where you are; and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you, to deſtroy you, when I ſmite the land of Egypt."

*And I will look upon it, that I may remember.* Not that God is forgetful, "He is ever mindful of his covenant:" But ſuch expreſſions are uſed to ſhew and perſuade us, that the whole heart and delight of God is in it.

*That I may remember the everlaſting covenant.* This word *covenant* is alſo the ſixth repetition thereof; "my covenant, the covenant, a covenant, and the everlaſting covenant." O how fain would God beat it into the heads of the world, that he hath for men a covenant of grace.

*The everlaſting covenant.* Becauſe the parties on both ſides are faithful, perfect, and true; the Father being the one, and the Son of his love the other; for this covenant, as I ſaid before, is not a compact and agreement betwixt God and the world; but his Son, as his gift to men, is ſet for them to Godward. So that what conditions there are, they are perfectly found in Chriſt, by whoſe blood the covenant is ſealed and eſtabliſhed, and indeed becomes everlaſting: hence it is called "the blood of the everlaſting covenant:" And again the New Teſtament is ſaid to be in his blood. Beſides, the promiſes are all in Chriſt, I mean the promiſes of this covenant: "In him they are yea, and in him amen, to the glory of God the Father:" Now they being all in him, and yea, and amen no where elſe, the covenant itſelf muſt needs be of pure grace and mercy, and the bow in the cloud, not qualifications in us, the proper tokens of this covenant.

*And God ſaid unto Noah, This is the token of the covenant which I have eſtabliſhed between me and all fleſh that is upon the earth.*

Behold a repetition of all things that were eſſential, either to the covenant itſelf, or to our faith therein, the making of the covenant, the looking on the covenant, and the token of the covenant, how often are they mentioned, that we might be more fully convinced of the unchangeable nature of it: As Joſeph ſaid unto Pharaoh, "For that the dream was doubled unto Pharaoh twice, it is becauſe the thing is eſtabliſhed by God."

*And God ſaid unto Noah.* Where God loveth, he delighteth to apply himſelf to ſuch, in a more than general way; he ſingleth out the perſon, Noah, Abraham, and the like. "I know thee by name, ſaith he to Moſes, and thou haſt found grace in my ſight."

*This is the token of the covenant.* It ſtill wants beating into peoples heads, where they ſhould look for the covenant itſelf, to wit, the throne which the rain-bow compaſſeth round about; for that is the token of the preſence of the Meſſias, and thither we are to look for ſalvation from all plagues, and from all judgements that are due to ſin: The Lord for Chriſt's ſake forgave you; this is the token of the covenant.

*Of the covenant which I have eſtabliſhed.*

This word [I], (as I alſo hinted before), doth intimate, that this covenant, is the covenant of grace and mercy; for a covenant of works cannot be eſtabliſhed; that is ſettled between God and men, before both parties have, either by ſureties or performance, ratified and confirmed the ſame. Indeed it may be ſo eſtabliſhed, as that God will appoint no other, but to be ſo eſtabliſhed as to give us the fruits thereof, that muſt be the effects of his being well pleaſed with the conditions of thoſe concerned in the making thereof. But that is not the world, but the Son of God; and therefore it is called his covenant, and he, as given to us of God, is ſo reckoned our condition and worth.

*Which I have eſtabliſhed*: To wit, upon better promiſes than duties purely commanded, or than the obedience of all the angels in heaven; I have eſtabliſhed it in the truth and faithfulneſs, in the merit and worth of the blood of my Son, of whom the rain-bow that you ſee in the cloud is a token.

*And the ſons of Noah that went forth of the ark, were Shem, Ham, and Japhet; and Ham is the father of Canaan.*

By theſe words Moſes is returned again to the hiſtory of Noah: "And the ſons of Noah that went forth of the ark. If theſe words [that went forth of the ark] bear the emphaſis of this part of the verſe, then it may ſeem that Noah had more children than theſe; but they were not accounted of; for they being ungodly, as the reſt of the world, they periſhed with them in their ungodlineſs. Theſe only went in, and came out of the ark with him; to wit,

*Shem, and Ham, and Japhet.* The names thus placed, is not according to their birth; for Japhet was the elder, Ham the younger, and Shem the middlemoſt of the two.

Shem therefore takes the place, becauſe of his eminency in godlineſs; alſo, becauſe from him went the line up to Chriſt: For which cauſe alſo, the family of the ſons of Judah (though he was but the fourth ſon of Iſrael, was reckoned before the family of Reuben, Jacob's firſt-born, or before the reſt of the ſons of his brethren. Sometimes perſons take their place in genealogy, from the foreſight of the mightineſs of their offspring. Thus was Ephraim placed before Manaſſeh; "For truly (ſaid Jacob) his younger brother ſhall be greater than he.——And he ſet Ephraim before Manaſſeh."

Ham is the next in order; not for the ſake of his birthright, or becauſe he was much, if any thing, now for godlineſs; but for that he was the next to be eminent in his offspring, for oppoſing and fighting againſt the ſame.

Shem and Ham, therefore, the two heads, or chief, from whence ſprang good and evil men, by way of eminency. Ham is the father of Canaan, or of the Canaanites, the people of God's curſe, whom the ſons of Shem, who afterwards ſprang from Abraham, Iſaac, and Jacob, was to cut off from the earth, for their moſt high abominations.

Japhet comes in, in the firſt place, as one that at preſent was leaſt concerned, either in the mercy or diſpleaſure of God; being neither (in his offspring) to be devoutly religious, nor yet incorrigibly wicked, though afterwards he was to be perſuaded to dwell in the tents of Shem.

*Theſe are the three ſons of Noah, and of them was the whole earth overſpread.*

Thus, though Noah's beginning was ſmall, his latter end did greatly increaſe.

*And Noah began to be an huſband-man, and he planted a vineyard.——And he drank of the wine, and was drunken; and he was uncovered within his tent.*

This is the blot in this good man's ſcutcheon; and a ſtrange blot it is, that ſuch an one as Noah ſhould be thus overtaken with evil! One would have thought that Moſes ſhould now heve begun with a relation of ſome eminent virtues, and honourable actions of Noah, ſince now he was ſaved from the death that overtook the whole world, and was delivered, both he and his children, to poſſeſs the whole earth himſelf. Indeed he ſtepped from the ark to the altar; as Iſrael of old did ſing on the ſhore of the Red ſea: But, as they, he ſoon forgat; he rendered evil to God for good.

Neither is Noah alone in this matter: Lot alſo being delivered from that fire from heaven, that burnt up Sodom and Gomorrah, falls ſoon after into lewdneſs with the children of his body, and begetteth his own two daughters with child.

Gideon alſo, after he was delivered out of the hands of his enemies, took that very gold which God had given him, as the ſpoil of them that hated him, and made himſelf idols therewith. What ſhall I ſay of David, and of Solomon alſo, who after he had been twenty years at work for the ſervice of the true God, both in building and preparing for his worſhip, and in writing of proverbs by divine inſpiration, did, after this, make temples for idols; yea, almoſt for the gods of all countries? Yea, he did it when he was old, when he ſhould have been preparing for his grave, and for eternity; "It came to paſs when Solomon was old, that his wives turned away his heart after other gods; for Solomon went after Aſhtoreth, the goddeſs of the Zidonians; and after Milcom the abomination of the Ammonites. He did alſo build an high-place for Chemoſh, the abomination of Moab, in the hill before Jeruſalem; and for Molech, the abomination of the children of Ammon. And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

All theſe ſins were ſins againſt mercies; yea, and doubtleſs againſt covenants, and the moſt ſolemn reſolutions to the contrary. For who can imagine, but that when Noah was toſſed with the flood, and Lot within the ſcent and ſmell of the fire and brimſtone that burned down Sodom, with his ſons and his daughters; and Gideon, when ſo fiercely engaged with ſo great an enemy, and delivered by ſo ſtrong a hand, ſhould in the moſt ſolemn manner, both promiſe and vow to God! But behold! now they in truth are delivered and ſaved, they recompenſe all with ſin: "Lord, what is man! How abominable and filthy is man, who drinketh in iniquity like water." Let theſe things learn us "to ceaſe from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?" Indeed it is a vain thing to build our faith upon the moſt godly man in the world, becauſe he is ſubject to err; yea, far better than he was ſo. If Noah and Lot, and Gideon, and David, and Solomon, who wanted not matter from arguments, and that of the ſtrongeſt kind, (as arguments that are drawn from mercy and goodneſs be), to engage to holineſs, and the fear of God; yet, after all, did ſo foully fall as we ſee: Let us admire grace, that any ſtand; let the ſtrongeſt fear, leſt he fearfully fall; and let no man but Jeſus Chriſt himſelf be the abſolute platform and pattern of faith and holineſs: As the prophet ſaith, "Let us ceaſe from man." But to return:

*And Noah began to be an huſband-man.* This trade he took up for want of better employment; or rather (in mine opinion) from ſome liberty he took to himſelf, to be remiſs in his care and work as a preacher: For ſeeing the church was now at reſt, and having the world before them, they ſtill retaining outward ſobriety, poor Noah, good man, now might think with himſelf, 'I need not now be ſo diligent, watchful, and painful in my miniſtry as formerly; the church is but ſmall, without oppoſition, and alſo well ſettled in the truth; I may now take to myſelf a little time to tamper with worldly things.' So he makes an eſſay upon huſbandry; "He began to be an huſband-man." Ha, Noah! it was better with thee when thou waſt better employed! Yea, it was better with thee, when a world of ungodly men ſet themſelves againſt thee! Yea, when every day thy life was in danger to be deſtroyed by the giants, againſt whom thou waſt preacher above an hundred years! For then thou didſt walk with God; then thou waſt better than all the world; but now thou art in the relapſe!

Hence note, That though the days of affliction, of temptation and diſtreſs, are harſh to fleſh and blood; yet they are not half to ſo dangerous as are the days of peace and liberty. Wherefore Moſes pre-admoniſhed Iſrael, that when they had received the land of Canaan, and had herds, and ſilver, and gold in abundance, that then their heart be not lifted up to forget the Lord their God. "Jeſurun kicked when he was fat." O! when provender pricks us, we are apt to be "as the horſe or mule, that is without underſtanding."

*He planted a vineyard, and drank of the wine and was drunken.* Although in the courſe of godlineſs, many men have but a ſpeculative knowledge of things; yet it is not ſo in the ways of this world and ſin, the practical part of theſe things are lived in by all the world. They are ſinners indeed, "he drank of the wine."

*He drank of the wine and was drunken.* The Holy Ghoſt, when it hath to do with ſin, it loveth to give it its own name: drunkenneſs muſt be drunkenneſs, murther muſt be murther, and adultery muſt bear its own name: Nay, it is neither the goodneſs of the man, nor his being in favour with God, that will cauſe him to leſſen or mince his ſin. Noah was drunken; Lot lay with his daughters; David killed Uriah; Peter curſed and ſwore in the garden, and alſo diſſembled at Antioch. But this is not recorded, to the intent that the name of theſe godly ſhould rot or ſtink; but to ſhew, that the beſt men are nothing without grace; and, "that he that ſtandeth, ſhould not be high minded, but fear." Yea, they are alſo recorded, for the ſupport of the tempted who when they are fallen, are oft raiſed up by conſidering the infirmities of others: "Whatſoever was wrote aforetime, was written for our learning, that we through patience, and comfort of the ſcriptures might have hope."

*And he was uncovered within his tent.* That is, He lay like a drunken man, that regarded not who ſaw his ſhame. Hence note, how beaſtly a ſin drunkenneſs is; it bereaveth a man of conſideration, and civil behaviour; it makes him as brutiſh and ſhameleſs as a beaſt; yea, it diſcovereth his nakedneſs to all that behold.

*And he was uncovered.* That is, lay naked. Behold ye now, that a little of the fruit of the vine, lays gravity, grey hairs, and a man that for hundreds of years was a lover of faith, holineſs, goodneſs, ſobriety, and righteouſneſs, ſhameleſsly, as the object to the eye of the wicked, with his nakedneſs in his tent.

*He was uncovered within his tent.* The beſt place of retirement he had, but it could not hide him from the eye of the ungodly. It is not there thy ſecret chamber, nor thy lurking in holes, that will hide thee from the eye of the reproacher: Nothing can do this but righteouſneſs, goodneſs, ſobriety, and faithfulneſs to God; this will hide thee; theſe are the garments, which, if they be on thee, will keep thee, "that the ſhame of thy nakedneſs do not appear."

*And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without.*

Ham was the unſanctified one, the father of the children of the curſe of God; "He ſaw the nakedneſs of his father," and he blazed abroad the matter. Hence note, that the wicked and ungodly man, is he that doth watch for the infirmities of the godly: As David ſays, "They watched for my halting." Indeed they know not elſe how to juſtify their own ungodlineſs; but this, inſtead of excuſing them of their wickedneſs, doth but juſtify the word againſt them; for by this they prove themſelves graceleſs, and men that watch for iniquity:

"They ſaid in their hearts, (ſaid David), Ah! ſo would we have it." Ammon ſaid, "Aha! againſt the ſanctuary when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah when it went into captivity." The enmity that is in the hearts of ungodly men, will not ſuffer them to do otherwiſe; when they ſee evil befal the ſaints, they rejoice and ſkip for joy.

*He ſaw the nakedneſs of his father.* Hence note, that ſaints can rarely ſlip, but the eyes of the Canaanites will ſee them. This ſhould make us walk in the world with jealous eyes, with eyes that look round about, not only to what we are and do, but alſo, how what we do is reſented in the world: Abraham was good at this, and ſo was Iſaac and Jacob; for they tendered more the honour and glory of God, than they minded their own concerns.

*He ſaw the nakedneſs of his father;* who was the neareſt and deareſt relation he had in the world; yet neither relation nor kin, nor all the good that his father had done him, could keep his polluted lips from declaring his father's follies; but out they muſt go; the ſin of his own defiled heart muſt take place of the fifth commandment, and muſt rather ſolace itſelf in rejoicing in his father's iniquity, than in covering his father's nakedneſs. Wicked men regard not kindred; and no marvel, for they love not godlineſs: "He that loveth not God, loveth not his brother or father; nay, he wrongeth his own ſoul."

*And he told his two brethren without.* He told them, that is, mockingly, reflecting not only upon Noah, but alſo upon his brethren: to all of whom himſelf was far inferior, both as to grace and humanity.

*And Shem and Japhet took a garment, and laid it upon both their ſhoulders, and went backwards, and covered the nakedneſs of their father; and their faces were backward, and they ſaw not their father's nakedneſs.*

Shem and Japhet did it: This is recorded for the renown of theſe, as the action of Ham is for his perpetual infamy.

*They took a garment, and went backward, and covered their father, and ſaw not his nakedneſs.* Love will attempt to do that with difficulty, that it cannot accompliſh otherwiſe. I think it might be from this action, that the wiſe man gathered his proverb from: "Hatred ſtirreth up ſtrifes, but love covereth all ſins." Indeed Ham would fain have made variance between his father and his brethren, by preſenting the folly of the one, to the ſhame and provocation of the other. But Shem, and his brother Japhet, they took the courſe to prevent it; "they covered their father's nakedneſs."

*And Noah awoke from his wine, and knew what his younger ſon had done unto him.*

By theſe words more is implied than expreſſed; for this awakening of Noah, not only informeth us of natural awakening from ſleep, but of his ſpiritual awaking from his ſin: "He awoke from his wine:" As Ely ſaid to Hannah, "How long wilt thou be drunken? Put away thy wine from thee." By which words he exhorteth to repentance. It is ſaid of Nabal, "That his wine went from him," as many mens ſins forſake them, becauſe they are decayed, and want ſtrength and opportunity to perform them. Now this may be done where the heart remaineth yet unſanctified: "But Noah awoke from his wine, put it away, or repented him of the evil of his doing: "A juſt man falleth ſeven times, and riſeth again, but the wicked ſhall fall into miſchief." Wherefore they have cauſe to ſay to all Hams in the world "Rejoice not againſt me, O thou mine enemy! for when I fall, I ſhall ariſe! but your fall is a fall into miſchief."

*He knew what his younger ſon had done unto him.* Whether this was by revelation from heaven, or through the information of Japhet and Shem, I determine not; but ſo it was, that the good man had underſtanding thereof: Which might be requiſite upon a double account; not only that he might now be aſhamed thereof; but take notice, that he had cauſed the enemies of God to reproach; for this ſinks deep into a good man's heart and afflicteth him ſo much the more.

*And he ſaid curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren.*

By theſe words one would think that Canaan, the grand-child of Noah, was the firſt that diſcovered his nakedneſs: but of this I am uncertain; I rather think that Noah, in a ſpirit of prophecy, determined the deſtruction of Ham's poſterity, from the prodigiouſneſs of his wicked action, and of his name, which ſignifieth indignation, or heat; for names of old were oft times given according to the nature and deſtiny of the perſons concerned. "Is not he rightly called Jacob?" And again, "As his name is, ſo is he." Beſides, by this act did Ham declare himſelf void of the grace of God; for he that rejoiceth in iniquity, or that maketh a mock, as being ſecretly pleaſed with or at the infirmities of the godly, he is declared already, by the Spirit of God, to be nothing.

*A ſervant of ſervants ſhall he be unto his brethren.* This was accompliſhed when Iſrael took the land of Canaan, and made the offspring of this ſame Ham, even ſo many as eſcaped the edge of the ſword, to be captives and bondſmen, and tributers unto them.

Hence note, That the cenſures of good men are dreadful, and not lightly to be paſſed over, whether they propheſy of evil or good; becauſe they ſpeak in judgement, and according to the tenor of the word of God.

*And he ſaid, Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant.*

Shem ſeems by this to be the firſt in that action of love to his father, and Japhet did help through his perſuaſion: for Shem is bleſſed in a ſpecial manner, and Canaan is made his ſervant.

Hence note, That forwardneſs in things that are good, is a bleſſed ſign that the LORD is our GOD: "Bleſſed be the Lord God of Shem." It is ſaid of Hananiah, "That he was a faithful man, and feared God above many." Now ſuch men are provocations to good, as I doubt not but Shem's was to Japhet: As Paul ſaith of ſome, "Your zeal hath provoked many."

*God ſhall enlarge Japhet, and he ſhall dwell in the tents of Shem.*

In the margin, it is, *God ſhall perſuade:* and it looks like a confirmation of what I ſaid before, and is a prophecy of that requital of love that God ſhould one day give his poſterity, for his kindneſs to Noah his father: As if Noah had ſaid, "Well, Japhet, thou waſt ſoon perſuaded by Shem to ſhew kindneſs to me thy father, and the Lord ſhall hereafter perſuade thy poſterity to truſt in the God of Shem.

*God ſhall enlarge.* This may reſpect liberty of ſoul, or how great the church of the Gentiles ſhould be; for Japhet was the father of the Gentiles.

If it reſpect the firſt, then it ſhews that ſin is as fetters and chains and holds ſouls in captivity and thraldom. And hence, when Chriſt doth come in the goſpel, it is "to preach deliverance to captives, and to ſet at liberty them that are bruiſed."

*God ſhall perſuade;* that is, God ſhall enlarge him by perſuaſion; for the goſpel knows no other compulſion, but to force by argumentation. Them therefore that God brings into the tents, or churches of Chriſt, they by the goſpel are enlarged from the bondage and thraldom of the devil, and perſuaded alſo to embrace his grace to ſalvation.

*And Noah lived after the flood three hundred and fifty years.*

He lived therefore to ſee Abraham fifty and eight years old: He lived alſo to ſee the foundation of Babel laid: nay, the top-ſtone thereof; and alſo the confuſion of tongues: He lived to ſee of the fruit of his loins, mighty kings and princes: but in all this time he lived not to do one work that the Holy Ghoſt thought worthy to record for the ſavour of his name, or the edification and benefit of his church, ſave only, "That he died at nine hundred and fifty years;" ſo great a breach did this drunkenneſs make upon his ſpirit.

*So all the days of Noah were nine hundred and fifty years, and he died.*

## CHAP. X.

*NOW theſe are the generations of the ſons of Noah, Shem, Ham, and Japhet; and unto them were ſons born after the flood.*

Having thus paſſed over the flood, with what Noah and his ſons did after; we now come to the ſecond plantation of the world, to wit, by the three ſons of Noah; for by theſe three was the world repleniſhed after the flood. Shem was the father of the Jews; Ham the father of the Canaanites; and Japheth the father of the Gentiles. So then, of Shem came the then preſent viſible church; of Ham the oppoſers and enemies of it; but of Japhet came thoſe that ſhould be received into the church afterwards; as alſo abundance of the haters of the Lord.

*The ſons of Japhet; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.*

Gomer, a conſumer; Magog, covering, or melting: Madai, meaſuring, or judging; Javan, making ſad; Tubal, born, brought, or worldly; Meſhech, prolonging; Tiras, a deſtroyer; theſe are the Engliſh of their names.

Gomer, and Magog, and Meſhech, and Tubal, are the great perſecutors of the church in the latter days: They ſhall be perſecuted then by conſumers, melters, and men of this world. Madai, and Javan, (as ſome ſay), were the fathers of the Medes and Greeks: Theſe therefore did ſometimes help, and not always hinder the church.

*And the ſons of Gomer; Aſkenas, and Riphath, and Togarmah.—Alſo the ſons of Javan; Eliſha, and Tarſhiſh, Kittim, and Dodanim.*

Riphath, medicine, or releaſe; Eliſha, the Lamb of God; Dodanim, beloved! Either theſe names were given them by way of prophecy; implying, that of their ſeed ſhould ariſe many Gentile churches; or to ſhew us, that when men (as their fathers) have left or loſt the power of godlineſs, yet ſomething of the notion they may yet retain.

*By theſe were the iſles of the Gentiles divided in their lands, every one after his tongue, after their familes, in their nations.*

But this muſt be underſtood to be after the building of, and confuſion at Babel: for before they had all but one tongue; and beſides they kept all together.

*And the ſons of Ham; Cuſh, and Mizraim, Phut, and Canaan.*

Cuſh, black. Of Ham and Mizraim came the Ethiopians, or blackamore: The land of Ham was the country about Egypt; wherefore Iſrael was firſt afflicted by them.

*And the ſons of Cuſh; Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah, Sheba and Dedan.*

Seba and Sheba, ſometimes look well upon the church, but when they did not, God gave them for her ranſom.

*And Cuſh begat Nimrod,* (or the rebellious one); *he began to be a mighty one in the earth.*

The begetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghoſt as a blot upon Cuſh for ever; for when men would vilify, they uſed to ſay, "Thou art the ſon of the rebellious, the ſon of a murderer." So again, "He that begetteth Solomon's fool, (or wicked one), he begetteth him to his own ſhame.

*Cuſh begat Nimrod.* So then the curſe came betimes upon the ſons of Ham: for he was the father of Cuſh; for the curſe, as it were, begins in rebellion, and a rebellious one was Nimrod, both by name and nature.

*He began to be a mighty one in the earth.* I am apt to think he was the firſt that in this new world ſought after abſolute monarchy.

*He began to be a mighty one in the earth,* (or among the children of men). I ſuppoſe him to be a giant; not only in perſon but in diſpoſition; and ſo, through the pride of his countenance, did ſcorn that others, or any ſhould be his equal; nay, could not be content, till all made obeiſance to him. He therefore would needs be the author and maſter of what religion he pleaſed; and would alſo ſubject the reſt of his brethren thereto, by what ways his luſts thought beſt; wherefore here began a freſh perſecution: That ſin therefore which the other world was drowned for, was again revived by this curſed man, even to lord it over the ſons of God, and to enforce idolatry and ſuperſtition upon them; and hence he is called "the mighty hunter."

*He was a mighty hunter before the Lord.* Wherefore it is ſaid, "even as Nimrod the mighty hunter before the Lord."

*He was a mighty hunter;* that is, a perſecutor. Wherefore Saul's perſecuting of David is compared to hunting: And ſo is the perſecution of others. They hunt every man his brother with a net: and it may well be compared thereto: for the dog or lion that hunteth, is void of bowels and pity; and if they can but ſatisfy their doggiſh and lioniſh nature, they care neither for innocence, goodneſs, nor life of that they purſue. The life the blood, the extirpation of the contrary party, is the end of their courſe of hunting.

*He was a mighty hunter.* As it is ſaid of Jabin, "He mightily oppreſſed Iſrael twenty years; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a mighty hunter: Wherefore the children of bleſſed Shem, by this monſter, had ſore affliction. Noah therefore lived to ſee Nimrod, the mighty one, make havock of the children of his bowels, to his no little grief and compunction of ſpirit.

*He was a mighty hunter before the Lord;* or, in the preſence of the Lord; or, in defiance to him. This ſhews, that the hand of God was ſtretched forth againſt his work; as alſo it was againſt Jeroboam's, by that man of God that from Judah went down to propheſy againſt him; but he abode obdurate and hard; "he regarded not the Lord, nor the operation of his hands:" As he alſo ſaith in another place of the curſed brood of Antichriſt, "When they ſhall fall upon the ſword, they ſhall be wounded." Let them do things never ſo much againſt the plain text, they feel not the wounds of conſcience; but this is a ſore judgement, and that under which this hunter was; and therefore the preſence and hand of God would not break him off, nor hinder his hunting of ſouls: But even before the face of the keeper of the godly, would Nimrod the rebel hunt for their precious life to deſtroy it.

Wherefore it is ſaid, *even as Nimrod the mighty hunter before the Lord.* Theſe words, as it ſeems, was the proverb that went of him among the godly in after generations; for he had ſo left his marks in the ſides of the church, that ſhe could not quickly forget him: Wherefore, when at any time there aroſe another that ſhewed cruelty to the ways of God, he was preſently compared ed to Nimrod that hunted before the Lord. Nimrod therefore was rebellious to a proverb: And as it is ſaid of Ahab, ſo might it be ſaid of him, "There was none like Nimrod, who ſold himſelf to work wickedneſs in the ſight of, or, before the Lord."

*And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*

By theſe words, as I ſuppoſe, are thoſe in the chapter that followeth expounded: Where it ſays, "Let us build us a city, and a tower;" for this work was chiefly the invention of Nimrod, who with his wicked council, contrived this work: and as one that had made himſelf head of the people, he enjoined them to ſet to the work.

*And the beginning of his kingdom was Babel.* Babel therefore was the firſt great ſeat of oppreſſors after the flood; whoſe ſituation was in the land of Shinar, in that land which is now called Babylon. By this we may alſo gather, by whom our myſtical Babel was builded, to wit, by thoſe that rebelled (as Nimrod) from the ſimplicity of the goſpel of Chriſt; for the builders, eſpecially the chief, have a ſemblance one of another. It was even ſuch as came of the ſeed of the godly, as theſe did of bleſſed Noah; who, in time, apoſtatizing from the word, and deſiring maſterſhip over their brethren, they, as lords, fomented their own conceptions, and then enjoined the people to build. As Rehoboam forſook the counſel of the ancients, that ſtood before his father Solomon; ſo theſe have forſaken the counſel of the old men, the Apoſtles, that ſtood before Jeſus Chriſt; and hearkening to the counſel of a younger ſort of wanters of their grace and wiſdom, they imagine and build a Babel.

*Out of that land went forth Aſhur, and builded Nineveh, and the city Rehoboth, and Calah, and Reſen, between Nineveh and Calah: the ſame is a great city.*

Nimrod having begun to exalt himſelf; others that were big with deſires of oſtentaion, did ſoon follow his example, making themſelves captains and heads of the people, and built them ſtrong holds for the ſupportation of their glory. But they did it (as I ſaid) by Nimrod's example; wherefore it is ſaid, "they went out of the land." Juſt thus it was at the beginning of myſtical Babel:

bel: Firſt the tyranny began at Babel itſelf, where the uſurper was ſeen to ſit in his glory, before whoſe face the world did tremble. Now other inferior perſons, inferior, I ſay, in power, but not in pride, having deſire to be lords, as Nimrod himſelf, they will alſo go build them cities; by which means Nimrod's invention could not be kept at Rome, but hath ſpread itſelf in many and mighty kingdoms.

*Out of that land went forth Aſhur, and built Nineveh,* &c. Aſhur ſeems to be the ſecond ſon of Shem, ver. 22. A fit reſemblance of thoſe perſons that have come from myſtical Babel, to build their Ninevehs, and Rehoboths, and Calnehs, in all lands: Still they have pretended religion; that they have their orders from the apoſtolical ſee; that they were the true ſons of Shem, or diſciples of Chriſt: But the ſeeing Chriſtian ſhould remember, that ſome of the children of Shem were in Babel with rebellious Nimrod: That inſtead of learning humility of their father through the pride and rebellion of their own vainglorious fancies, they learned wickedneſs and rebellion of curſed and prodigious Nimrod.

Hence note, That what cities, that is, churches ſoever have been builded by perſons that have come from Romiſh Babel, thoſe builders and cities are to be ſuſpected for ſuch as had their founder and foundation from Babel itſelf. Wherefore let Iſrael ſay, "Aſhur ſhall not ſave us, for he ſhall not ſave himſelf; but as the ſtar of Jacob ariſeth, he ſhall fade and periſh for ever." So periſh all the builders and building that hath had its pattern from myſtical Babel, unleſs a miracle of grace prevents.

It was Aſhur that carried away the ten tribes; it is Aſhur that joineth with the enemies of the church; it is Aſhur that with others upholds the great mart of the nations: Wherefore Aſhur, and all his company, muſt at laſt go down into their pit.

So then, let Auguſtine the monk come from Rome into England, and let him build his Nineveh here; let others go alſo into other countries, and build their Reſens and Calahs there; theſe are all but brats of Babel, "and their end ſhall be, that they periſh for ever." John ſaw it, and the cities, that is, the churches of the nations, or the national churches fell; and great Babylon, their inventer and founder, "came into remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath."

*And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtubim, and Pathruſim, and Caſluhim, (out of whom came Philiſtim), and Caphtorim.*

Ludim, as I ſuppoſe, may be the ſame with Lubim that came up with the Egyptians and Ethiopians againſt Iſrael, of whoſe cruelty Nahum complains; where he ſaith, "They alſo helped Nineveh againſt the children of God." The reſt of them were of the ſame diſpoſition, eſpecially the Philiſtines that came of Caſluhim; for they, both in Saul and David's days, were implacable againſt the church and people of God: they were a gianiſh people, and truſted in their ſtrength, and ſeldom overcome, but when Iſrael went againſt them in the name of the Lord their God.

*And Canaan begat Sidon his firſt born, and Heth, and the Jebuſite, and the Emorite, and the Girgaſite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites ſpread abroad.*

*Theſe are the children of Canaan, the ſon of Ham, the accurſed of the Lord:* Theſe did chiefly poſſeſs the land of Canaan before Iſrael went out of Egypt: they were mighty giantiſh people, yet Iſrael muſt fight with them, notwithſtanding they were, in compariſon to theſe, but as the graſhopper.

*And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.*

They bordered therefore upon the Philiſtines on the one ſide; for Gerar and Gaza belonged to them, and they touched upon Sodom and Gomorrah, &c. on the other: They were placed therefore by the judgement of God, between theſe two wicked and ſinful people, that they might, as a puniſhment for their former ſins, be infected with the ſight and infection of their ungodly and monſtrous abominations: "They that turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity."

*Theſe are the ſons of Ham, after their families, after their tongues, in their countries, and in their nations.*

Ham had a mighty offspring; but the judgement of God was, "That they ſhould be wicked men, idolaters, perſecutors; ſinners with an high hand; ſuch as God was reſolved to number to the ſword, both in this world, and that to come; I mean, for the generality of them.

*Until Shem alſo, the father of all thechildren of Eber, the brother of Japheth the elder, even to him were children born.*

The manner of ſtyle which the Holy Ghoſt here uſeth in his preamble to the genealogy of Shem, is worthy to be taken notice of; as that he is called the father of all the children of Eber, and the brother of Japheth.

By his being called the father of all the children of Eber, we may ſuppoſe, that from Eber to Abraham, (by whom the reckoning of the genealogy was cut off from Eber, and intailed to the name of Abraham), all the children of Eber were, as it were, the diſciples of Shem, for he lived a while after Abraham: His doctrine therefore they might profeſs, though poſſibly with ſome mixture of thoſe inventions that came in among men afterwards; which, I think, were at the greateſt about Abraham's time. Beſides, he ſhews by this, that the other children of Shem, as Elam, Aſhur, Lud, and Aram, with Uz, Hul, Gether, and Maſh, went away with Nimrod, and the reſt of that company, into idolatry, tyranny, and other profaneneſs; ſo that only the line from Shem to Eber, and from thence to Abraham, &c. were the viſible church in thoſe days.

*The brother of Japheth.* So he was of Ham; but becauſe Ham was cut off for his wickedneſs to his father, therefore both Shem and Japhet did hold him in abomination, and would not own that relation that before was between them, eſpecially in things pertaining to the kingdom of God and of Chriſt: wherefore the Holy Ghoſt alſo, in reckoning up the kindred of Shem, excludeth Ham the younger brother, and ſtops after he had mentioded Japheth: "The brother of Japhet the elder.

*Unto him were children born, unto Shem alſo. Unto him were children born:* The Holy Ghoſt doth ſecretly here, as he did before in the generation of Seth, inſinuate a wonder. For, conſidering the godlineſs of Shem, and the ungodlineſs of Ham, and the multitude of his tyrannical brood, it is a wonder that there ſhould ſuch a thing as the offspring of Shem be found upon the face of the earth: For I am apt to think that Shem, with his poſterity, did teſtify againſt the actions of Nimrod; as alſo againſt the children of Ham, in their wickedneſs and rebellion againſt the way of God; as may be hinted after: Wherefore he, with his ſeed, were in jeopardy, among that tumultuous generation: Yet God preſerved him and his ſeed upon the face of the earth: For, let the number and wickedneſs of men be never ſo great in the world, there muſt be alſo a church, by whoſe actions the ways of the wicked muſt be condemned.

*The children of Shem, Elam, and Aſhur, and Arphaxad, and Lud and Aram.*

Theſe children were born unto Shem: The book of Chronicles mentions four more, as Uz, and Hul, and Gether, Meſhech, or Maſh; but theſe were the natural ſons of Aram, Shem being only their father's father.

Elam and Aſhur, as alſo Lud and Aram, notwithſtanding they were the ſons of Shem, ſtruck off, as I think, with Nimrod, and left their father for the glory of Babel; yea, they had a province there in the days of Daniel: Wherefore great judgements are threatened againſt Elam; as, "That Elam ſhall drink the cup of God's fury: That their bow ſhall be broken: That God would bring upon him the four winds:" And, "That there ſhould be no nation whither the captives of Elam ſhould not come; Yet God would ſave them in the latter days."

As for Lud, although through the wickedneſs of his heart he forſook his father Shem, and ſo the true religion; yet a promiſe is made of his converſion, when God calls home the children of Japheth, and perſuaded them to dwell in the tents of Shem: "I will ſet a ſign among

mong them, (ſaith God), and I will ſend to thoſe that eſcape of them, even to Tarſhiſh, Pul, and Lud, to Tubal and Javan, to the iſles afar off that have not heard my fame:" Yea, thus it ſhall be, although they were once the ſoldiers of the adverſaries of the church, and bare the ſhield and helmet againſt her. Of Aſhur I have ſpoken before. Aram became alſo an heathen, and dwelt among the moutains of the eaſt: Out of him came Balaam the ſoothſayer, that Balak ſent for to curſe the children of Iſrael.

In Arphaxad, though he was not the eldeſt, remained the line that went from Abraham to David; and from him to Jeſus Chriſt.

*And the children of Aram, Uz, and Hul, and Gether, and Maſh.*

Uz went alſo off from Shem; but yet good men came from his loins; for Job himſelf was of that land: yet the wrath of God was threatened to go forth againſt them, becauſe they had a hand in the perſecution of the children of Iſrael, &c.

*And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two ſons, the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.*

This Eber was a very godly man, the next after Shem that vigorouſly ſtood up to maintain religion. Two things are entailed upon him to his everlaſting honour: Firſt, The children of God, even Abraham himſelf, was not aſhamed to own himſelf one of this man's diſciples, or followers; and hence he is called *Abraham the Hebrew* or *Ebrew*. Joſeph alſo will have it go there: "I was ſtolen (ſaid he) out of the land of the Hebrews:" Nay, the Lord God himſelf, to ſhew how he honoured this man's faith and life, doth ſtyle himſelf *the God of his fathers*, to wit, the God of the Hebrews, the Lord God of the Hebrews. Secondly, This was the man that kept that language with which Adam was created; and that in which God ſpake to the fathers of old, from being corrupted and confounded by the confuſion of Babel; and therefore it is for ever called his, the Hebrew tongue, the tongue in which Chriſt ſpake from heaven to Saul: This man therefore was a ſtiff oppoſer of Nimrod; neither had he a hand in building of Babel; for all that had, had their language confounded by that ſtrange judgement of God.

*And unto Eber were born two ſons, the name of the one was Peleg,* (or, Diviſion); *for in his days was the earth divided; and his brother's name was Joktan.* This diviſion (in mine opinion) was not only that diviſion that was made by the confuſion of tongues; but a diviſion alſo that was made among men by the bleſſed doctrine of God, which moſt eminently reſted in the boſom of Shem and Eber, neither of which had their hands in that monſtrous work: Wherefore as Eber, by abſtaining kept entire the holy language; ſo Shem, to ſhew that he was clear from this ſin alſo, is by the Holy Ghoſt called, "The father of all the children of Eber;" implying, that Eber and Shem did mightily labour to preſerve a ſeed from the tyranny and pollution of Nimrod and Babel; and by that means made a diviſion in the earth; unto whom, becauſe the rebels would not adhere, therefore did God the Lord ſmite them with confuſion of tongues, and ſcatter them abroad upon the face of all the earth.

*And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.*

Here again he hath left the holy line, which is from Eber to Abraham, and makes a ſtop upon Joktan's genealogy, and ſo comes down to the building of Babel.

Theſe therefore begat Joktan: He alſo begat "Hadoram, and Uſal, and Diklah, and Obal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab; all theſe were the ſons of Joktan: and their dwelling was from Meſha, as thou goeſt into Sephar, a mount in the eaſt."

*Theſe are the ſons of Shem, after their families, after their tongues, in their lands, after their nations.*

Moſes, as I ſaid, by this relation, reſpecteth, and handleth chiefly thoſe, or them perſons who were at firſt the planters of the world after the flood; leaving the church, or a relation of that, and its ſeed, to be diſcourſed after the building of Babel, unto the tenth verſe of the next chapter. Hence, methinks, one might gather, that theſe above mentioned, whoſe genealogies are handled at large, as the families of Japheth, of Ham, and Joktan are, were both, in their perſons and offspring, engaged (ſome few only excepted, who might adhere to Noah, Shem, and Eber) in that foul work, the building of Babel. Now that which inclineth me thus to think, it is becauſe immediately after their thus being reckoned by Moſes, even before he taketh up the genealogy of Shem, he bringeth in the building thereof; the which he not only mentioneth, but alſo enlargeth upon; yea, and alſo telleth of the cauſe of the ſtopping of that work, before he returneth to the church, and the line that went from Shem to Abraham.

*Theſe are the families of the ſons of Noah after their generations, in their nations; and by theſe were the nations divided in the earth after the flood.*

## CHAP. XI.

*AND the whole earth was of one language, and of one ſpeech.*

Moſes having thus briefly paſſed through the genealogies of Japheth, Ham, and Joktan: in the next place he cometh to ſhew us their work, which they had by this time engaged to do; and that was to build a Babel, whoſe tower might reach to heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a ſhort fore-ſpeech, which conſiſteth of two branches. The firſt is, That now they had all one language, or lip. The other was, That they yet had kept themſelves together, either reſting or walking as an army compact: An excellent reſemblance of the ſtate of the church, before ſhe imagined to build her a Babel: For till then, however one might outſtrip another in knowledge and love; yet, ſo far as they obtained, their language or lip was but one: "Having but one heart and one ſoul, they with one mouth did glorify God, even the Father."

*And the whole earth was of one language.* By theſe words, therefore, we may conceive the reaſon why ſo great a judgement as that great wickedneſs, Babel, ſhould be contrived, and endeavoured to be accompliſhed. "The multitude was one:" Not but that it is a bleſſed thing for the church to be one: As Chriſt ſaith, "My beloved is but one." But here was an oneneſs, not only in the church, but in her mixing with the world. The whole earth, among which, as I ſuppoſe, is included Noah, Shem, and others, who being overtopped by Nimrod the mighty hunter, might company with him until he began to build Babel. Therefore it is ſaid in the next verſe, "that they companied together from the eaſt, to the land of Shinar."

Hence note, That the firſt and primitive churches were ſafe and ſecure, ſo long as they kept entire by themſelves; but when once they admitted of a mixture, great Babel, as a judgement of God, was admitted to come into their mind.

*And it came to paſs, as they journied from the eaſt, that they found a plain in the land of Shinar, and they dwelt there.*

By theſe words, we gather, that the firſt reſt of Noah and ſo the inhabiting of his poſterity, was ſtill eaſtward from Babylon, towards the ſun-riſing.

But to goſpelize: They journed from the eaſt: and ſo conſequently they turned their backs upon the riſing of the ſun: So did alſo the primitive church, in the day when ſhe began to decline from her firſt and pureſt ſtate. Indeed, ſo long as ſhe kept cloſe to the doctrine and diſcipline of the goſpel, according to the word and commandment of the Lord Jeſus, then ſhe kept her face ſtill towards the ſun-riſing: According to the type in Ezekiel, who ſaith of the ſecond and myſtical temple, Her fore-front, or face, did ſtand towards the eaſt: Alſo he ſaith, when he ſaw the glory of God, how it came unto this temple, "it came from the way of the eaſt." Their journeying therefore from the eaſt was their turning their backs upon the ſun: And to us, in goſpel-times, it holdeth forth ſuch a myſtery as this: that their journey was thus recorded, to ſhew that they were now apoſtatized; for aſſuredly they had turned their back upon the glorious ſun of righteouſneſs, as upon

pon that which ſhineth in the firmament of heaven.

*They found a plain in the land of Shinar.* Shinar is the land of Babylon.

*They found a plain.* Or, place of fatneſs and plenty, as uſually the plains are: and are, upon that account, great content to our fleſh: This made Lot ſeparate from Abraham, and chuſe to dwell with the ſinners of Sodom; why, the country was a plain, and therefore fat and plentiful; even like the garden of the Lord, and the land of Egypt. Here therefore they made a ſtop; here they dwelt and continued together: A right reſemblance of the degenerators courſe in the days of general apoſtacy from the true apoſtolical doctrine, to the church of our Romiſh Babel. So long as the church endured hardſhip and affliction, ſhe was greatly preſerved from revolts and backſlidings; but after ſhe had turned her face from the ſun, and had found the plain of Shinar; that is, the fleſhly contents that the pleaſures, and profits, and honours of this world afford; ſhe forgetting the word and order of God, was content, with the travellers in the text, to dwell in the land of Babel.

*And they ſaid one to another, Go to, let us make brick, and burn them throughly,* (burn them to a burning;) *and they had brick for ſtone, and ſlime had they for mortar.*

Now they being filled with eaſe and plenty, they begin to lift up the horn, and to conſult one with another what they were beſt to do: Whereupon, after ſome time of debate, they came to this concluſion, that they would go to build a Babel.

*And they ſaid one to another, Go to.* This manner of phraſe is often uſed in ſcripture; and is ſometimes, as alſo here, uſed to ſhew, that the thing intended, muſt come to paſs, what opinion or contradiction to the contrary ſoever there be. It argueth that a judgement is made in the caſe, and proceedings ſhall be accordingly. Thus it is alſo to be taken in Judges, Eccleſiaſtes, Iſaiah, James, &c. Wherefore it ſhews, that theſe men had caſt off the fear of God, and, like Iſrael in the days of the prophet Jeremiah, they reſolved to follow their own imagination, let God or his judgements ſpeak never ſo loud to the contrary. And ſo indeed he ſays of them at verſe the ſixth: "And this they have begun to do, (ſaith God), and nothing will reſtrain them."

(The End of the Expoſition).

# LIGHT for them that ſit in DARKNESS;

Or, A diſcourſe of JESUS CHRIST; and that he undertook to accompliſh by himſelf, the eternal redemption of ſinners.

Alſo, How the Lord JESUS addreſſed himſelf to this work; with undeniable demonſtrations that he performed the ſame.

Objections to the contrary anſwered.

*Chriſt hath redeemed us from the curſe of the law, being made a curſe for us,* Gal. 3. 13.

## The Author to the READER.

Gentle READER,

IT was the great care of the Apoſtle Paul to deliver his goſpel to the churches in its own ſimplicity, becauſe, *So it is the power of God unto ſalvation to every one that believeth.* And if it was his care ſo to deliver it to us, it ſhould be ours to ſeek ſo to continue it; and the rather, becauſe of the unaptneſs of the minds, even of the ſaints themſelves, to retain it without commixture. For, to ſay nothing of the projects of hell, and of the cunning craftineſs of ſome that lie in wait to deceive even the godly themſelves, as they are dull of hearing, ſo much more dull in receiving and holding faſt the ſimplicity of the goſpel of Jeſus Chriſt. From their ſenſe, and reaſon, and unbelief, and darkneſs, ariſe many imaginations and high thoughts, which exalt themſelves againſt the knowledge of God, and the obedience of Jeſus Chriſt; wherefore they themſelves have much ado to ſtand compleat in all the will of God. And were they not concerned in electing love, by which are bound up in the bundle of life, and bleſſed with the enjoyment of ſaving grace, which enlighteneth their ſouls, and maintaineth their faith and hope, they would not only be aſſaulted, and afflicted with their own corruptions, but, as others, overcome thereby.

Alas! how ordinary a thing is it for profeſſors to fall from the knowledge they have had for the glorious goſpel of the bleſſed God, and to be turned unto fables, ſeducing ſpirits, and doctrines of devils, through the intoxications of deluſions, and the witchcraft of falſe preachers!

Now, this their ſwerving from the goſpel ariſeth,

1. Either from their not having, or (having) not retaining, the true knowledge of the perſon of the Lord Jeſus Chriſt: Or.

2. From their not believing the true cauſes of his coming into the world, with his doing and ſuffering there.

Upon one or both theſe accounts, I ſay it is, that they everlaſtingly periſh. For if they have not, and do not alſo retain the knowledge of his perſon, they want the HE, on whom if they believe not, they muſt die in their ſins; and if they know not the reaſon of his coming, doing, and ſuffering, they are in the ſame condition alſo.

Now, thoſe profeſſors that have had ſome knowledge of theſe things, and yet have loſt them, it hath come thus to paſs with them, becauſe they firſt loſt the knowledge of themſelves, and of their ſins.

They know not themſelves to be ſuch, nothing-ones as the ſcripture reporteth them to be, not their ſins to be ſo henieous as the law hath concluded: Therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleſhly righteouſneſs, and ſo become pure in their own eyes, yet are not purged by blood from their filtheneſs.

For the perſons and doings of Jeſus Chriſt are only precious to them that get and retain the true knowledge of themſelves, and the due reward of their ſins by the law: Theſe are deſolate, being driven out of all: theſe embrace the rock inſtead of a ſhelter. The ſenſible ſinner receiveth him joyfully.

And becauſe a miſcarriage in this great truth is the moſt dangerous and damning miſcarriage, therefore ſhould profeſſors be the more fearful of ſwerving aſide therefrom. The man that rejecteth the true knowledge of the true perſon of the Lord Jeſus, and the cauſes of his doing and ſuffering in the world, takes the next way to be guilty of that tranſgreſſion that is not to be purged with ſacrifice for ever: That fearful tranſgreſſion, for which is left no offering at all, nor any thing to be expected by the perſon tranſgreſſing, but *fearful judgement, and firy indignation, which ſhall devour the adverſary.*

Now, for their ſakes that have not ſinned this ſin, for their ſakes that are in danger thereof, but yet not overcome, for their ſakes have I written this little book; wherein is largely, and yet with few words, diſcovered the doctrine of the perſon, and doings, and ſufferings of Chriſt, with the true cauſe thereof; alſo a removal of thoſe objections that the crafty children of darkneſs have framed againſt the ſame.

And I have been the more plain and ſimple in my writing, becauſe the ſin againſt the Holy Ghoſt is in theſe days more common than formerly, and the way unto it more beautified with colour and pretence of truth. I may ſay of the way to this ſin, it is, as was once the way to Jeruſalem, ſtrewed with boughs and branches, and by ſome there is cried a kind of Hoſanna to them that are treading theſe ſteps to hell. O! the plauſible pretences, the golden names, the feigned holineſs, the demure behaviours, mixed with damnable hypocriſy, that attends the perſons that have forſaken the Lord Jeſus, that have diſpiſed his perſon, trampled upon him, and *counted the blood of the covenant wherewith he was ſanctified an unholy thing!* They have crucified him to themſelves, and think that they can go to heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they caſt him off; pretend they truſt in him, when they bid defience to his undertakings for the world.

Reader, let me beſeech thee to hear me patiently; read, and conſider, and judge. I have preſented thee with that which I have received from God; and the holy men of God, who ſpake as they were moved by the Holy Ghoſt, do bear me witneſs: Thou wilt ſay, All pretend to this. Well, but give me the hearing, take me to the Bible, nnd let me find in thy heart no favour, if thou find me to ſwerve from the ſtandard.

I ſay again, receive my doctrine, I beſeech thee in Chriſt's ſtead receive it: I know it to be the way of ſalvation: I have ventured my own ſoul thereon with gladneſs; and if all the ſouls in the world were mine, as mine own ſoul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the ſayings of no man: I found it in the ſcriptures of truth, among the true ſayings of God.

I have done when I have exhorted thee to pray, and give heed to the words of God as revealed in the holy writ. The Lord Jeſus Chriſt himſelf give thee light and life by faith in him; to whom, with the Father, and the good Spirit of grace, be glory and dominion, now and for ever. Amen.

John Bunyan.

# LIGHT for them that ſit in DARKNESS.

Acts xiii. 23. *Of this man's ſeed hath God, according to his promiſe, raiſed unto Iſrael a Saviour, Jeſus.*

THESE words are part of a ſermon which Paul preached to the people that lived at Antioch in Piſidia: where alſo inhabited many of the Jews. The preparaion to his diſcourſe he thus begins, ver. 16. *Men of Iſrael, and ye that fear God, give audience:* by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Iſrael, from Egypt to the time of David their king, of whom he treateth particularly.

That he was the ſon of Jeſſe, that he was a king, that God raiſed him up in mercy, that God gave teſtimony of him, that he was a man after God's own heart, that he ſhould fulfil all his will, ver. 22.

And this he did of purpoſe, both to engage them the more to attend, and becauſe they well knew that of the fruit of his loins God had promiſed the Meſſiah ſhould come.

Having thus therefore gathered up their minds to harken, he preſenteth them with his errand; to wit, that the Meſſiah was come, and that the promiſe was indeed fulfilled, that a Saviour ſhould be born to Iſrael.

*Of this man's ſeed* (ſaith he) *hath God, according to the promiſe, raiſed unto Iſrael a Saviour, Jeſus.*

In this aſſertion he concludeth,

1. That the promiſe had kept its due courſe in preſenting a Saviour to Iſrael; to wit in David's loins; *Of this man's ſeed.*

2. That the time of the promiſe was come, and the Saviour was revealed; *God hath raiſed unto Iſrael a Saviour.*

3. That Jeſus of Nazareth, the Son Joſeph, was he: *He hath raiſed unto Iſrael a Saviour, Jeſus.*

From theſe things we may enquire for the explication of the words;

1. What this Jeſus is.

2. What it was for this Jeſus to be of the ſeed of David.

3. What it was for Jeſus to be of this man's ſeed, according to the promiſe.

4. And what it was for him to be raiſed unto Iſrael.

Theſe things may give us light into what ſhall be ſpoken after.

*Queſt.* 1. What this Jeſus is?

He is God, and had perſonal being from before all worlds; therefore not ſuch an one as took being when he was formed in the world; he is God's natural Son, the eternal Son of his begetting and love, *God ſent forth his Son;* he was, and was his Son before he was revealed: *What is his name, and what is his Son's name, if thou canſt tell?* Prov. 30. 4.; Ezek. 21. 10. He hath an eternal generation, ſuch as none can declare; nor man, nor angel, Iſa. 53. 8. He was the delight of his Father before he had made either mountain or hill: *While as yet he had not made the earth or the fields, or the higheſt part of the duſt of the world, all things were made by him, and without him was not any thing made that was made, and he is before all things, and by him all things conſiſt.* It is he with whom the Father conſulted when he was about to make man; when he intended to overthrow Babel, and when he ſent Iſaiah to harden the hearts of Iſrael, Prov. 8. 26.; John 1. 3.; Heb. 1. 2, 3.; Col. 1. 17.; Gen. 1. 26; & 11. 7.; Iſa. 6. 8. This is the perſon intended in the text. Hence alſo he teſtifies of himſelf, that he came down from the Father; that he had glory with him before the world was: *And what and if you ſhall ſee the Son of Man aſcend up where he was before?* John 16. 28.; & 17. 5.; & 6. 62.

*Queſt.* 2. What was it for Jeſus to be of David's ſeed? To be of David's ſeed, is to ſpring from his loins, to come of his race according to the fleſh: and therefore as he is David's God, ſo likewiſe is he David's Son; the root, and alſo the offspring of David: and this the Lord himſelf acknowledgeth, ſaying, *I am the root,* (or God), *and the offspring, and Son of David, and the bright and morning ſtar,* Rev. 22. 16. This is indeed the great myſtery, the myſtery of godlineſs: *If David called him Lord, how is he then his Son?* Luke 2. 4.; Rom. 1. 3.; 2 Tim. 2. 8.; Matth. 22. 45.

And hence it is, that he is ſaid to be wonderful, becauſe he is both God and man in one perſon: *To us a child is born, to us a Son is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful,* Iſa. 9. 6. Wonderful indeed! Wonderful God, wonderful man, wonderful God-man, and ſo a wonderful Jeſus and Saviour. He alſo hath wonderful love, bore wonderful ſorrows for our wonderful ſins, and obtained for his a wonderful ſalvation.

*Queſt.* 3. What was it for Jeſus to be of this man's ſeed according to the promiſe?

1. This word *promiſe* doth ſometimes comprehend all the promiſes which God made to our fathers, from the firſt promiſe to the laſt; and ſo the Holy Ghoſt doth call them, *The promiſe made unto the fathers, God hath fulfilled the ſame to us their children,* Acts 13. 32, 33.

2. But the word *promiſe* here doth in ſpecial intend that which God made to David himſelf: *Men and brethren,* (ſaid Peter), *let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day; therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne, he ſeeing this before, ſpake of the reſurrection of Chriſt,* &c. Acts 2. 29, 30.

*Queſt.* 4. What was it for Jeſus to be raiſed thus up of God to Iſrael?

Here we have two things to conſider of: 1. Who Iſrael is. 2. What it was for Jeſus to be raiſed up unto them.

1. Who Iſrael is. By Iſrael ſometimes we ſhould underſtand the whole ſtock of Jacob, the natural children of his fleſh; for that name they have of him; for he obtained it when he wreſtled with the angel, and prevailed, (Gen. 32.), and it remained with his ſeed in their generations.

By Iſrael we are to underſtand all thoſe that God hath promiſed to Chriſt. The children of the promiſe are counted for the ſeed, the elect Jews and Gentiles. Theſe are called *The Iſrael of God, and the ſeed of Abraham*, whom Jeſus in ſpecial regarded in his undertaking the work of man's redemption, Rom. 9. 6.; Gal. 6. 16,; Heb. 2. 14, 15, 16.

2. What it was for Jeſus to be raiſed up unto them. Theſe words, *raiſed up*, is diverſely taken in the ſcripture.

(1) It is taken for (*ſending*); as when he ſaith, *he raiſed them up judges, ſaviours, and prophets*, he means, he ſent them ſuch, (Judges 2. 16, 18.; & 3. 9. 15.; Amos 2. 11.), and thus he raiſed up Jeſus; that is, he ſent him: I came not (ſaith he) of myſelf, but he ſent me; but the father which ſent me gave me a commandment, John 12.

(2) To be raiſed up intimateth one inveſted with power and authority. Thus he raiſed up David to be the king of Iſrael; he anointed him, and inveſted him with kingly power, 1 Sam. 16. 13.; Acts 13. 22.; and thus was Jeſus Chriſt raiſed up: Hence he is called the horn of ſalvation: *He hath raiſed up for us an horn of ſalvation in the houſe of his ſervant David*, Luke 2. 69.

(3) To be raiſed up intimateth quickening and ſtrengthening, to oppoſe and overcome all oppoſition. Thus was Jeſus raiſed up from under ſin, death, the rage of the world, and hell, that day that God raiſed him out of the grave.

Thus therefore was Jeſus raiſed up to Iſrael, that is, he was ſent, authoriſed, and ſtrengthened to and in the work of their ſalvation, to the compleating of it.

The words thus opened, do lay before us theſe two obſervations.

1. That in all ages God gave his people a promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour.

2. That when Jeſus was come into the world, then was that promiſe of God fulfilled.

Doctrine 1. To begin with the firſt, that in all ages God gave his people a promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour.

This Zacharias teſtifies, when he was filled with the Holy Ghoſt; for ſpeaking of the Meſſiah, or the Saviour, he ſaith, *That God ſpake of him by the mouth of all the prophets which have been ſince the world began*: To which I will add that of Peter; *Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*, Luke 2. 69, 70.; Acts 3. 24.

From theſe texts it is evident, that in every generation or age of the world, God did give his people a promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour. For indeed the promiſe is not only a ground for a remembrance, but for a believing remembrance. What God ſaith is ſufficient ground for faith, becauſe he is truth, and cannot lie or repent. But that is not all: his heart was engaged, yea, all his heart, in the promiſe which he ſpoke, of ſending us a Saviour.

From this obſervation I ſhall make inquiry into theſe three things:

1. What it is to be a Saviour.

2. How it appears, that God in all ages gave his people a promiſe, that he would one day ſend them a Saviour.

2. That this was ground for a believing remembrance, that a Saviour ſhould one day come.

I. What it is to be a Saviour.

1. This word *Saviour* is eaſy to be underſtood, it being all one with deliverer, redeemer, &c. *A Saviour, Jeſus*; both words are of the ſame ſignification, and are doubled, perhaps to teach us, that the perſon mentioned in the text is not called Jeſus only to diſtinguiſh him from other men, (for names are given to diſtinguiſh), but alſo, and eſpecially, to ſpecify his office. His name is Saviour, becauſe it was to be his work, his office, his buſineſs, in the world: *His name ſhall be called Jeſus, for he ſhall ſave his people from their ſins*, Matth. 1. 21.

2. This word *Saviour* is a word ſo large, that it hath place in all the undertakings of Chriſt; for whatever he doth in his mediation, he doth as a Saviour. He interpoſed between God and man as a Saviour. He engaged againſt ſin, the devil, death, and hell, as a Saviour, and triumphed over them by himſelf as a Saviour.

3. The word *Saviour*, as I ſaid, is all one with redeemer, deliverer, reconciler, peace-maker, or the like: for though there be variation in the terms, yet Saviour is the intendment of them all. By redeeming, he becomes a Saviour; by delivering, he becomes a Saviour; by reconciling, he becomes a Saviour; and by making peace, he becometh a Saviour. But I paſs this now, intending to ſpeak more to the ſame queſtion afterwards.

II. How it appears, that God, in all ages, gave his people a promiſe, that he would one day ſend them a Saviour.

It appears evidently: For ſo ſoon as man had ſinned, God came to him with an heart full of promiſe, and continued to renew, and renew, till the time of the promiſed Meſſiah to be revealed was come.

1. He promiſed him under the name of *the ſeed of the woman*, after our firſt father had ſinned: *I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall break thy head, and thou ſhalt bruiſe his heel.* This the apoſtle hath his eye upon when he ſaith, *When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law.*

2. God renewed this promiſe to Abraham, and there tells him Chriſt ſhould be his ſeed; ſaying, *In thy ſeed ſhall all the families of the earth be bleſſed.* Now, ſaith St Paul, *To Abraham and his ſeed was the promiſe made. He ſaith not unto ſeeds, as of many, but as one, and to thy ſeed, which is Chriſt.*

3. He was promiſed in the time of Moſes under the name of *a prophet*: *I will raiſe them up* (ſaith God to him) *a prophet of their brethren, like unto thee.* This Peter expounds of Chriſt; *For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall you hear in all things whatſoever he ſhall ſay unto you.*

4. He promiſed him to David under the title of a *Son*, ſaying *I will be to him a Father, and he ſhall be to me a Son.* For this the apoſtle expounded of the Saviour, ſaying, *Thou art my Son; this day have I begotten thee.* And again, *I will be to him a Father, and he ſhall be to me a Son.*

5. He was promiſed in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

(1) by the name of *a branch*: *In that day ſhall the branch of the Lord be beautiful and glorious.*

(2) Under the name of *the Son of a Virgin*: *Therefore the Lord himſelf ſhall give you a ſign: Behold a virgin ſhall conceive, and bear a Son, and thou ſhalt call his name Emanuel.* This Matthew expounds of Chriſt, Iſa. 7. 14.; Matth. 1. 22.

(3) He was promiſed under the name of *a rod*: *There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him.* This anſwereth the text, *David was the ſon of Jeſſe, and Chriſt the ſon of David*, Iſa. 11. 1, 2.

(4) He was promiſed under the title of *a king*: *Behold a king ſhall rule in righteouſneſs; and a man ſhall be for a hiding-place from the wind, and a covert from the tempeſt, as rivers of waters in a dry place, as the ſhadow of a great rock in a weary land.*

(5) He was promiſed under the name of *an elect ſervant*: *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him; he ſhall bring forth judgement to the Gentiles; he ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets: a bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench.*

6. He was promiſed to Jeremiah under the name of *the Lord our righteouſneſs*: *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper: he ſhall execute judgement in the earth: in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is the name wherewith he ſhall be called, The Lord our righteouſneſs.*

7. He was promiſed by the prophet Ezekiel, under the name of *David a ſhepherd*: *And I will ſet one ſhep-*

*herd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them: and he ſhall be their ſhepherd, and I the Lord will be their God, and my ſervant David a prince among them; I the Lord have ſpoken it.*

8. He was promiſed by the prophot Daniel, under the name of *Meſſias*, or *Chriſt*, the Moſt Holy: *And after threeſcore and two weeks ſhall the Meſſiah be cut off, but not for himſelf.*

9. He was promiſed by the prophet Micah, under the name of *the ruler of Iſrael: But thou, Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come that is to be ruler in Iſrael.*

10. He was promiſed by Haggai, as *the deſire of all nations: I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.*

11. He was promiſed by Zechariah, under the name of *ſervant* and *branch: For behold I will bring forth my ſervant the Branch:* and again, *Behold the man whoſe name is the Branch: he ſhall grow up out of his place, and he ſhall build the temple of the Lord, and he ſhall bear the glory.*

12. He was promiſed by Malachi under the name of *the Lord*, and *the meſſenger of the covenant: Behold, I ſend my meſſenger, and he ſhall prepare the way before me, and the Lord whom ye ſeek ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold he ſhall come, ſaith the Lord of hoſts.*

Indeed the ſcriptures of the Old Teſtament are filled with promiſes of the Meſſias to come, prophetical promiſes, typical promiſes: for all the types and ſhadows of the Saviour are virtually ſo many promiſes. Having therefore touched upon the prophetical, I will briefly touch the typical promiſes alſo; for as God ſpake at ſundry times to the fathers, ſo alſo in divers manners, prophetically, providentially, typically, and all of the Meſſias, Heb. 1. 1.

The types of the Saviour were various: 1. Sometimes he was typed out by men. 2. Sometimes by beaſts. 3. Sometimes by inſenſible creatures.

1. He was typed forth ſometimes by men.

(1) Adam was his type in many things, eſpecially as he was the head and father of the firſt world. He was the figure of him that was to come.

(2) Moſes was his type as mediator, and as builder of the tabernacle, Heb. 3. 2, 3.

(3) Aaron was his type as he was high-prieſt, and ſo was Melchiſedec before him, Heb. 5. 4, 5.; & 7. 1. 21.

(4) Samſon was his type in the effects of his death; for as Samſon gave his life for the deliverance of Iſrael from the Philiſtines, Chriſt gave his life to deliver us from ſin and devils.

(5) Joſhua was his type in giving the land of Canaan to Iſrael, as Jeſus will give the kingdom of heaven to the elect, Heb. 4 8.

(6) David was his type in many things, eſpecially in his ſubduing of Iſrael's enemies, and feeding them; hence he is ſometimes called David their king, and David their ſhepherd, Ezek. 34. 23, 24.

(7) Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is ſaid, *he ſhall build the temple of the Lord;* and again, *of his government and peace there ſhall be no end.*

2. Beaſts were his types. To inſtance ſome:

*1ſt*, The paſchal-lamb was his type, Exod. 12.

(1) In its ſpotleſſneſs. Chriſt was a lamb without blemiſh and without ſpot, 1 Pet. 1. 18, 19.

(2) In its being roaſted. It was a figure of the curſed death of Chriſt, (for to be roaſted beſpake one accurſed), Jer. 29. 22; Gal. 3. 13.

(3) In that it was to be eaten: *He that eateth my fleſh, and drinketh my blood,* (ſaith Chriſt), *hath eternal life.*

(4) In that its blood was to be ſprinkled upon the doors of their houſes, for the deſtroying angel to look on: *The blood of Chriſt is ſprinkled upon the elect for the juſtice of God to look on*, Heb. 9.; 1 Pet. 1. 1, 2.

(5) By eating the paſchal-lamb, the people went out of Egypt; by feeding upon Chriſt by faith, we come from under the Egyptian darkneſs, tyranny of Satan, &c.

*2dly*, The red cow was his type, Numb. 19. 2, &c.

(1) In that ſhe was to be without blemiſh.

(2) In that ſhe was to be ſlain without the camp. Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

(3) In that her fleſh was to be burnt, a type of the grievous death of Chriſt.

(4) Her aſhes was to be carried into a clean place without the camp: a type of the clean ſepulchre, where the body of Jeſus was laid, John 19. 38,—41.

There was alſo divers other ſacrifices, as bulls, goats, and birds; which were types of him, which I here omit.

3. Inſenſible creatures were his types.

As, firſt, The manna in the wilderneſs, (Exod. 16.) and that,

(1) As it came down from heaven; for ſo did Chriſt: *I came down from heaven,* ſaith he: and again, *I am the living bread which came down from heavan.*

(2) The manna was to be eaten; ſo is Chriſt by faith: *If any man eat of this bread, he ſhall live for ever: and the bread that I give is my fleſh, which I will give for the life of the world.*

(3) The manna was to be gathered daily, ſo is Chriſt to be daily eaten.

(4) The manna was all the bread that Iſrael had in the wilderneſs; Chriſt is all the bread that believers have in this life for their ſouls.

(5) The manna came not by Moſes law; neither comes Chriſt by our merits: *Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.*

Again, the rock that gave them out water for their thirſt, was a type of him, (Numb. 20.): They did all drink of the ſame ſpiritual drink, for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.

This rock was his type in four things.

(1) It gave drink to the people in the wilderneſs when they were come out of Egypt; Chriſt gives drink to them that forſake the world for him.

(2) The rock yielded water by being ſmitten by Moſes's rod; Chriſt giveth drink, even his blood, by being ſtriken by Moſes's law, Numb. 20. 11.; Iſa 53.

(3) The water out of this rock was given to the thirſty: *I will give to him that is athirſt* (ſaith Chriſt) *of the fountain of the water of life freely.*

(4) The water of the rock in the wilderneſs ran after the people, they drank of that rock that followed them: *He opened the rock, and the waters guſhed out, they ran in dry places like a river.* Chriſt alſo is ſaid by that type to follow us: *They drank of that rock that followed them, and that rock was Chriſt.*

Again the Mount Moriah was his type.

(1) That mount ſtood in Jeruſalem; Chriſt alſo ſtands in his church.

(2) Upon that rock was built the temple: *And upon this rock* (ſaith Chriſt) *will I build my church: and the gates of hell ſhall not prevail againſt it.*

Other things might be urged, but theſe being virtually of the force of the promiſe, and alſo as a key to open them, therefore I thought good to place them here with the promiſes; becauſe, as they are ſtanding with them, ſo they are written to beget faith in the Lord Jeſus Chriſt.

III. I come now to the third thing, to wit, That theſe promiſes were ground for a believing remembrance that a Saviour ſhould one day come.

There is a remembering, and a believing remembering, or ſuch a remembering that begetteth and maintaineth faith in the heart. Jacob had a believing remembrance, when he ſaid, *I have waited for thy ſalvation, O Lord.* And ſo had David, when he cried, *O that the ſalvation of Iſrael were come out of Zion!* Theſe with Simeon and Anna, had not remembrance only, but a believing remembrance, that God would ſend them a Saviour. They had the promiſe, not in the book only, but in their hearts. This goſpel was mixed in them with faith; therefore they, with their fellows, remembered and believed, or made the promiſe the ground of their believing, that God would one day ſend them a Saviour.

Let me make ſome uſe of this doctrine.

Here we may ſee how much the heart of God was ſet upon the ſalvation of ſinners; he ſtudied it, contrived it, ſet his heart on it, and promiſed, and promiſed, and promiſed to complete it, by ſending one day his Son for a Saviour, Eph. 1. 3.; 2 Sam. 14. 14; Tit. 1. 2.

No marvel therefore, if when he treateth of the new covenant, in which the Lord Jeſus is wrapped, and preſented in a word of promiſe to the world, that he ſaith, *I will do it aſſuredly with my whole heart, and with my whole ſoul*, Jer. 32. 41.

Now this is of ſingular comfort to ſenſible ſinners; yea, what greater ground of conſolation to ſuch, than to hear that the God againſt whom they have ſinned, ſhould himſelf take care to provide us a Saviour?

There are ſome poor ſinners in the world, that have given ſuch way to diſcouragement, from the ſenſe of the greatneſs of their ſins, that they dare not think upon God, nor the ſins which they have committed: but the reaſon is, becauſe they are ignorant that God's heart was wrapped up in this good work of providing and ſending a Saviour; Let ſuch heaken now to the call of God, "Return unto me, for I have redeemed thee," Iſa. 44. 22. Ho! turn again, hearken; the heart of God is much ſet upon mercy; from the beginning of the world he reſolved and promiſed, ay, and ſware, we ſhould have a Saviour.

Doct. 2. I now proceed to the ſecond obſervation, That when Jeſus was to come into the world, then was the promiſe of God fulfilled, namely, That he would one day ſend us a Saviour.

Take three texts for the confirmation of this point.

1. "This is of truth that prophet that ſhould come into the world."

Theſe words were ſpoken of them that were preſent at that miracle of Jeſus, when he fed five thouſand with five barely-loaves, which a lad had about him in the company: For theſe men, when they had ſeen the miracle, being amazed at it, made confeſſion of him to be the Saviour, John 6.

2. "Lord, I believe thou art the Chriſt the Son of God, which ſhould come into the world," John 9. 27.

3. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners," 1 Tim. 1. 15.

For the explaining of this obſervation, I will briefly handle three queſtions.

1. How this Jeſus is to be diſtinguiſhed from others of that name.

2. What it was for this Jeſus to come into the world.

3. What it was for him to come to be a Saviour.

*Queſt.* 1. For the firſt, The Jeſus in the text is diſtinguiſhed from all others of that name.

1. By the manner of his birth: He was born of a virgin, a virgin eſpouſed to a man, whoſe name was *Joſeph*, but he "knew her not, till ſhe had brought forth her firſt-born Son, and he called his name *Jeſus*." Matth. 1. 25.

2. He is diſtinguiſhed from others of that name, by the place of his birth. to wit, Bethlehem the city of David; there he muſt be born, there he was born, John 7. 42.; Matth. 2. 4, 5, 6.

3. He is diſtinguiſhed by his lineage: "He came of the houſe and lineage of David," Luke 2. 4, 5, 6.

4 He is diſtinguiſhed by the time of his birth, to wit, "The time of the prophets prefixed," Gal. 4. 4.

5. But his common diſtinction is, *Jeſus of Nazareth*, by this name he is diſtinguiſhed one and twenty times in the New Teſtament.

(1) His enemies called him Jeſus of Nazareth, Mat. 26. 71.; Mark 14. 67.; John 18. 5.

(2) His diſciples called him Jeſus of Nazareth, Mat. 21. 11.; Luke 24. 19.; John 1. 45.; Acts 2. 22.

(3) The angels called him Jeſus of Nazareth, Mark 16. 6.

(4) And he calleth himſelf Jeſus of Nazareth, Acts 22. 8.

(5) Yea, and he goeth alſo by the name of Jeſus of Nazareth among the devils, Mark 1. 24.; Luke 4. 34.

He was called Jeſus of Nazareth, becauſe he dwelt there with his mother Mary and her huſband. Nazareth was his city where he had been brought up, whither for ſhelter Joſeph carried him when he came up out of Egypt with him: In Nazareth was his common abode, until the time that John was caſt into priſon, Luke 4. 16.; Matth. 2. 23. & 4. 12, 13.; wherefore he might well ſay, "I am Jeſus of Nazareth:" yea, though he was now in heaven; for heaven ſhall not make us forget what countrymen we were when we lived in the world. Jeſus you ſee here, though glorified in heaven yet forgets not what countryman he was when he dwelt in the world: "I am Jeſus of Nazareth, (ſaith he), I am the Jeſus that thou perſecuteſt:" and that thou mayeſt know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee: Joſeph and my mother Mary brought me up there, and there I dwelt with them many years: "I am Jeſus of Nazareth whom thou perſecuteſt."

*Queſt.* 2. What was it for Jeſus to come into the world?

*Anſ.* 1. Not his coming in or by his Spirit in his people; for ſo he was never out of the world.

2. Neither is it his apperance in his ordinances.

3. Nor that coming of his by which he deſtroyeth Antichriſt.

4. Nor his appearing in his dreadful providences or judgements.

But by the coming of Jeſus, according to the text, we are to underſtand that, or ſuch a coming, whereby he was manifeſt to be God-man in one perſon, God in our fleſh without us, or diſtinct in his own perſon by himſelf; ſuch a coming by which he was manifeſted to be in all points like as men are, ſin only excepted; ſuch a coming, wherein, or by which, the Son of God became alſo the Son of man.

For the further clearing of this, you find it expreſsly ſaid, he was born into the world; Mary of whom was born Jeſus. Now when Jeſus was born, it is ſaid, "where is he that is born King of the Jews? Herod demanded of them where Chriſt ſhould be born," Matth. 1. 16.; & 2. 1, 2, 4.; Luke 1. 35.; & 2. 11.

Now that this was fulfilled according to the very word of the text, without any juggle, evaſion, or cunningly deviſed fable, conſider,

1. He is called the firſt-born of this woman, the male-child that opened her womb, Luke 2. 7. 23.

2. He was not born till nouriſhed in her womb the full time, according to the time of life. And ſo it was that while they were at Bethlehem, the days were accompliſhed that ſhe ſhould be delivered, "and ſhe brought forth her firſt-born ſon, and wrapt him in ſwadling-clothes, and laid him in a manger," Luke 24. 5, 6.

3. She alſo continued in her ſeparation at the birth of Jeſus, as other women at the birth of their children, until the days of her purification according to the law of Moſes, were accompliſhed, Luke 2. 22.

4. Himſelf alſo, as other Hebrew children, was brought to Jeruſalem to preſent unto the Lord, *As it is written in the law of Moſes, every male that openeth the womb ſhall be called holy unto the Lord*, Luke 2. 23. 24.

5. This Jeſus alſo, as other Hebrew children, when the ſet day was come, was circumciſed: *And when eight days were accompliſhed for the circumciſing of the child, his name was called* Jeſus, *which was ſo named of the angel before he was conceived in the womb*, Luke 2. 21.

6. After this, he is often called the young child, the child Jeſus; and farther, it is ſaid of him, "that he grew, that he increaſed in wiſdom and ſtature," Mat. 2. 20, 21.; Luke 2. 40, 52.

Behold, with what diligence, even to a circumſtance, the Holy Ghoſt ſets forth the birth of the Lord Jeſus, and all to convince the incredulous world, of the true manner of the coming of the Saviour into the world.

Secondly, the reality of the manhood of this Lord Jeſus, is yet further manifeſt; and that, 1. By thoſe natural infirmities that attend human fleſh. 2. By the names the prophets gave him in the days of the Old Teſtament and the New.

1. By thoſe natural infirmities that attend human fleſh: As,

(1) At his birth he could not go, but as carried by his parents.

(2) He was ſenſible of hunger, Luke 4. 2.

(3) He was ſenſible of thirſt, John 19. 28.

(4) He was ſenſible of wearineſs, John 4 6.

(5) He was nouriſhed by ſleep, Mark 4. 34.
(6) He was ſubject to grief, Mark 3. 5.
(7) He was ſubject to anger, Mark 3. 5.
(8) He was ſubject to weep, John 11. 35.; Luke 19. 41.
(9) He had joy as a man, and rejoiced, Mat. 11. 27.; Luke 10. 21.

Theſe things, I ſay, Jeſus was ſubject to as a man, as the Son of the Virgin.

2. The reality of his manhood is yet made manifeſt by the names the prophets gave him, both in the Old Teſtament and in the New: As,

(1) He is called the ſeed. The ſeed of the woman, the ſeed of Abraham, the ſeed of David, by which is meant he was to come of their children, Gen. 3. 15; & 12. 22.; Gal. 3. 16, 17.; Rom. 1. 4.

(2) Therefore it is added, (where mention is made of the fathers), "of whom as concerning the fleſh Chriſt came: He was made of the ſeed of David according to the fleſh:" And hence again, he calleth himſelf the offſpring of David; therefore, I ſay, he is ſaid to be of their fleſh, their loins, and is called their Son, Rom. 1. 4.; & 9. 5.; Acts 2. 30. Rev. 22. 16.

(3) He therefore is frequently called a man, and the Son of man: "Then ſhall you ſee the Son of man coming in the clouds of heaven. When the Son of man ſhall come in his glory, and all the holy angels with him. This man, becauſe he continueth ever, hath an unchangeable prieſthood. It is thereſore neceſſary that this man have ſomewhat alſo to offer," Matth. 26. 63.; & 25. 30, 31.; Heb. 7. 24.; & 8. 3.; & 10. 12.

(4) What ſhall I ſay, himſelf gave undeniable demonſtration of all this, when he ſaid he was dead; when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand, and thruſt it into his ſide, and bid him he ſhould not be faithleſs, but believing. At another time, when he ſtood in the midſt of the eleven, as they were troubled with the thoughts of unbelief, he ſaid, "Behold my hands and my feet, that it is I myſelf, handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have," John 20. 27.; Luke 24. 39.

Thus have I ſhewed you what it was for Jeſus to come into the world; namely, To be born of a woman, to take fleſh, and to become God-man in one perſon.

I come now to the third queſtion; but before I ſpeak particularly to that, I will produce further teſtimony, that we find upon record concerning the truth of all this.

*Particular teſtimonies, that this coming of Jeſus, is his coming to ſave us.*

1. Simeon the juſt gives teſtimony of him: "And the Holy Ghoſt was upon him, and it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple, and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation," Luke 2. 25, 26, 27, 32.

2. "Anna a propheteſs, one of a great age, which departed not from the temple, but ſerved God with faſting and prayer night and day: And ſhe coming in at the ſame inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all that looked for redemption in Jeruſalem," Luke 2. 26, 27, 28.

3. John Baptiſt as he fulfilled his miniſtry, he cried concerning this Jeſus, "Behold the Lamb of God that taketh away the ſins of the world. And he (ſaith John) that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and (abiding, or) remaining, the ſame is he which ſhall baptize with the Holy Ghoſt. And I ſaw and bare record, that this is the Son of God," John 1. 29.—35.

4. The ſtar that appeared at his birth in the eaſt, and that coaſted through the heavens, till it came over the place where the young child Jeſus was, that ſtar gave teſtimony that he was the Saviour. This ſtar alarmed many, eſpecially the wiſe men of the eaſt, who were brought by it from afar to worſhip him: "And lo, the ſtar which they ſaw in the eaſt, went before them till it came and ſtood over where the young child was. And when they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him; and when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrh."

5. The teſtimony of the angels.

(1) To Mary herſelf,

"And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin, eſpouſed to a man whoſe name was Joſeph, and the virgin's name was Mary; and the angel came in unto her, and ſaid, Hail, thou that art highly favoured. And the angel ſaid unto her, Fear not, Mary, for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the higheſt. And the Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end."

(2) The angels teſtimony to the ſhepherds, as they were feeding their flocks in the fields by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord ſhined round about them, and they were ſore afraid; and the angel ſaid unto them, Fear not, for behold, I bring you good tidings of great joy which ſhall be to all people: for unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord."

3. How the angels ſolemnized his birth among themſelves.

"And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good-will towards men."

6. The teſtimony of God the Father.

(1) When he was baptized.

"And Jeſus when he was baptized went up ſtrait way out of the water; and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him; and lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed."

(2) The Father's teſtimony concerning the transfiguration.

"And he took Peter, and James, and John, and went up into a mountain to pray: and as he prayed, the faſhion of his countenance was altered, and his raiment was white and glittering, &c. And there appeared Moſes and Elias talking with him, and a cloud from heaven overſhadowed them; at which the three diſciples began to be afraid. Then there came a voice out of the cloud, ſaying, This is my beloved Son, hear him."

This is that teſtimony of God which Peter ſpeaks of, ſaying, "We have not followed cunningly-deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty; for he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed: And this voice which came from heaven we heard, when we were with him in the holy mount."

(3) God gave teſtimony of him by ſigns and wonders.

"Believeſt thou not that I am in the Father, and the Father in me. The words that I ſpeak unto you, I ſpeak not of myſelf, but the Father that dwelleth in me, he doth the works: God alſo bearing them witneſs, (that preached ſalvation by Jeſus), both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt, according to his own will."

*Concerning Jeſus, how he put himſelf upon the teſt among his adverſaries.*

The Lord Jeſus alſo putteth himſelf upon the teſt among his adverſaries divers ways.

1. He urged the time of the appearing of the Meſſias to be come.

"The time is fulfilled, and the kingdom of God is at hand;" repent ye, and believe the goſpel.

For this he had a threefold proof: 1. The Heathens had invaded and taken the land, according to that of Daniel, Dan. 9. 25, 26. 2. "The ſceptre was departed from Judah," according to that of Jacob, (Gen. 49. 10.);

10.); to which alſo ſuited that prophecy, "Before the child ſhall know to refuſe the evil, and chuſe the good, the land which thou abhorreſt ſhall be forſaken of both her kings." 3. The Roman emperor had not only ſubdued the nation, and put down the kingly race of the Jews, but had ſet up and eſtabliſhed his own power over them. In the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, Philip tetrarch of Iturea, and Lyſanias tetrarch of Abilene, all Heathens, and of Tiberius his making.

Beſides, the kingly race of Judah was at this time become ſo low by reaſon of the Roman oppreſſion, that the chief of them were put to get their living by their own hands, even Joſeph, the ſuppoſed father of Jeſus, was then become a carpenter. Poor man! when Jeſus was born, he was fain to thruſt into a ſtable; for there was in the inn no room for ſuch gueſts as they. The offering alſo which was brought unto God at the time when Jeſus was preſented unto the Lord, was two turtle-doves, or two young pigeons; a ſacrifice allowed only for them that were poor, and could provide no bigger. "And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtle doves, or two young pigeons, the one for a burnt-offering, the other for a ſin-offering." Beſides, Jeſus himſelf ſaith, "Foxes have holes, and the birds of the air have neſts, but the Son of man hath not whereon to lay his head."

Now, I ſay, all theſe things were ſo apparent to the Jews, that they could not object: they felt the Romans were come, they knew the ſceptre was gone, they ſmarted under the the Roman tyranny, and knew the kingly race of Judea was overthrown. How then could they object, that the time was not come for Chriſt to be born?

Further, the people was generally convinced, that the time was come, and therefore, ſaith the text, "they were in expectation." And as all the people were in expectation, and all men muſed in their hearts of John, whether he was the Chriſt or not, the unbiaſſed people obſerving the face of things, could do no other but look for the Meſſias. And hence it is, that the Lord Jeſus gives the Phariſees, thoſe mortal enemies of his, ſuch ſore rebukes, ſaying, "O ye hypocrites, ye can diſcern the face of the ſky, but can you not diſcern the ſigns of the times? The kingdom is loſt, the Heathens are come, and the ſceptre is departed from Judah." Ye hypocrites, ye can diſcern the face of the ſky, and of the earth; but how is it that ye do not diſcern the time?

2. He yet again puts himſelf upon the teſt, by the miracles which he wrought before them:

"Believe me that I am in the Father, and the Father in me, or elſe believe me for the very works ſake."

"For the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me."

This proof they could not withſtand; but granted that he did many miracles, while they did nothing: "Then gathered the chief prieſts and Phariſees a council, and ſaid, What do we? for this man doth many miracles. If we let him alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation."

Yea, ſo did Jeſus confound them, that by their own records and law, by which they were to prove perſons clean or unclean, they, in reading their lectures, did juſtify him, and overthrow themſelves.

For inſtance, it was written in their law, "If he that hath an iſſue ſpit upon him that is clean, that ſpittle ſhould make him unclean," Lev. 15. 8. Now, Jeſus, whom they counted moſt unclean, becauſe he ſaid he was the Son of God, (as they thought ſpeaking blaſphemy), he ſpits upon people, and makes them whole; "He ſpat and made clay of the ſpittle, and with that clay made a blind man ſee," John 9 6. Alſo he ſpit on the eyes of another, and made him ſee, Mark 8. 23, 24, 25. Again he ſpit, and with his ſpittle touched the tongue of one that was dumb, and made him ſpeak immediately, Mark 7. 33, 34, 35. Thus he proved himſelf clear of their accuſations, and maintained before them, that by their law he was guiltleſs, and the Son of God; for the miracles which he wrought were to prove him ſo to be.

Again, in their law it was written, "That whoſo touched the altar of incenſe ſhould be holy," Exod. 29. 37. A woman with a bloody iſſue touched him, and is whole of her plague. Yea, they "brought to him many diſeaſed perſons, and beſought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."

Thus was he juſtified before them out of their own law, and had his glory manifeſt before their faces, to their everlaſting confuſion and contempt.

Indeed the Jews did make one objection againſt Jeſus Chriſt, that ſeemed to them to have weight in it; and that was, becauſe he firſt began to appear, and manifeſted his glory, in Cana of Galilee. At this, I ſay, they ſtumbled: it was their ſore temptation: for ſtill, as ſome affirmed him to be the Chriſt, others as faſt objected, "Shall Chriſt come out of Galilee? Art thou alſo of Galilee? Search and look, for out of Galilee ariſeth no prophet."

But this their ſtumble might ariſe, either, 1. From the cruelty of Herod; or, 2. From their own not obſerving, and keeping in mind the alarm that God gave them at his birth.

1. It might ariſe, or be occaſioned through the cruelty of Herod: "For Jeſus was born in Bethlehem, the city where David dwelt. But when Herod ſent out to kill him, and for his ſake killed all the young children in Bethlehem, then was Joſeph warned by an angel of God, to take the young child and his mother, and fly into Egypt, and ſo he did, and was there till the death of Herod, Matth. 2. 1,—20. After this the angel comes to them in Egypt, and bids them take the young child, and return into the land of Iſrael; wherefore they aroſe and went: But hearing that Herod's ſon, that tyrant, ruled in the room of his father, they were afraid to go to Bethlehem, but turned aſide into the parts of Galilee, where they remained till the time of his ſhewing to Iſrael."

2. This ſtumble of theirs might ariſe from their not obſerving and keeping in mind the alarm that God gave them of his birth. 1. God began to give them the alarm at the birth of John the Baptiſt, where was aſſerted "that he was to go before the face of the Lord Jeſus, and to prepare his ways; and fear came upon all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the hill-countries of Judea." 2. Again, What a continuation of this alarm was there alſo at the birth of Jeſus, which was about three months after John the Baptiſt was born! Now comes a ſtrange ſtar over the country to lead the men of the eaſt to the ſtable where Jeſus was born; now was Herod, the prieſts, the ſcribes, and alſo the city of Jeruſalem, awakened and ſore troubled; for it was noiſed by the wiſemen, that Chriſt the King and Saviour was born; beſides the ſhepherds, Simeon and Anna, gave notice of him to the people: They ſhould therefore have retained the memory of theſe things, and have followed God in all his dark providences, until his Sun of righteouſneſs ſhould ariſe among them with healing under his wings.

3. I may add another cauſe of their ſtumble; they did not underſtand the prophecies that went before of him.

(1) He was to come to them out of Egypt: "Out of Egypt have I called my Son."

(2) He turned aſide into Cana of Galilee, and dwelt in the city of Nazareth; "That it might be fulfilled which was ſpoken by the prophets, he ſhall be called a Nazaren." 3. That ſaying alſo was to be fulfilled, "The land of Zabulon, and the land of Nephthalim, by the way of the ſea beyond Jordan, Galilee of the Gentiles, the people that ſat in darkneſs ſaw a great light, and to them that ſat in the region and ſhadow of death, light is ſprung up."

At theſe things then they ſtumbled, and it was a great judgement of God upon them.

Beſides, there ſeem to be a contradiction in the prophecies of the ſcriptures concerning his coming. He was to be born in Bethlehem, and yet to come out of Egypt: How ſhould he be the Chriſt and yet come out of Galilee, out of which ariſeth no prophet? Thus they ſtumbled.

Hence note, That though the prophecies and promiſes be full and plain as theſe were, that he ſhould be born in Bethlehem; yet mens ſins may cauſe them to be fulfilled in ſuch obſcurity, that inſtead of having benefit thereby, they may ſtumble and ſplit their ſouls thereat.

Take heed then, hunt not Chriſt from plain promiſes with Herod, hunt him not from Bethlehem, leſt he appear to your amazement and deſtruction from Egypt, or in the land of Zabulon. But thus much to the ſecond queſtion; to wit, What it was for Jeſus to come into the world?

I come now to the third queſtion.

*Queſt.* 3. What was it for him to come to be a Saviour?

For the further handling for this queſtion I muſt ſhew, 1. What it is to be a Saviour. 2. What it is to come to be a Saviour. 3. What it is for Jeſus to come to be a Saviour.

To theſe three briefly.

*Queſt.* 1. What it is to be a Saviour?

1. A ſaviour ſuppoſeth ſome in miſery, and himſelf one that is to deliver them.

2. A ſaviour is either ſuch an one miniſterially, or meritoriouſly.

Miniſterally, Is when one perſon engageth, or is engaged by virtue of reſpect or command from ſuperiors, to go and obtain by conqueſt, or the king's redemption, the captives or perſons grieved by the tyranny of an enemy. And thus were Moſes and Joſhua, and the judges and kings of Iſrael, ſaviours: "Thou deliveredſt them into the hand of their enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies." Thus was Jeſus Chriſt a Saviour, he was engaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the captives or perſons grieved: "God ſent his Son to be the Saviour of the world."

Meritoriouſly, Is when the perſon engaging ſhall at his own proper coſt and charge, give a ſufficient value or price for thoſe he redeemeth.

Thus thoſe under the law were redeemed by the money called the redemption-money: "And Moſe gave the money of thoſe that were redeemed unto Aaron and to his ſons."

And thus was Jeſus Chriſt a Saviour; he paid a full price to divine juſtice for ſinners, even his own precious blood: "Foraſmuch as you know that you were not redeemed from your vain converſation, received by tradition from your fathers, with corruptible things, as ſilver and gold, but with the precious blood of Chriſt."

And foraſmuch as in man's redemption the undertaker muſt have reſpect, not only to the paying of a price, but alſo to the getting of a victory; for there is not only juſtice to ſatisfy, but death, devil, hell, and the grave to conquer; therefore hath he alſo by himſelf gotten victory over theſe.

1. He hath aboliſhed death, 2 Tim. 1. 10.: 2. He hath deſtroyed the devil, Heb. 2. 14, 15.: 3. He hath been the deſtruction of the grave, Hoſ. 13. 14.: 4. He hath gotten the keys of hell, Rev. 1. 17, 18, 19.

And this I ſay he did by himſelf at his own proper coſt and charge, when he triumphed over them upon his croſs, Col. 2. 14, 15.

*Queſt.* 2. What it is to come to be a Saviour?

1. To come to be one, ſuppoſeth one ordained, and fore-prepared for that work: "Then ſaid he, Lo, I come, a body haſt thou prepared me."

2. To come to be a ſaviour, ſuppoſeth one commiſſionated, or authoriſed for that work: "The Spirit of the Lord is upon me, becauſe he hath anointed me (authoriſed me) to preach the goſpel to the poor; he hath ſent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the ſight to the blind, and to ſet at liberty them that are bruiſed."

And upon this account it is, that he is ſo often called Chriſt, or the anointed one; the anointed Jeſus, or Jeſus the anointed Saviour: "Thou art the Chriſt the Son of God, that ſhould come into the world. This Jeſus whom I preach unto you is Chriſt;" He teſtified to the Jews, that Jeſus was Chriſt, and he confounded the Jews which dwelt at Damaſcus, proving by the ſcriptures that this is the very Chriſt, the very anointed of God, or he whom God authoriſed and qualified to be the Saviour of the world.

3. To come to be a ſaviour, ſuppoſeth a reſolution to do that work before he goeth back; "I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plague, O grave, I will be thy deſtruction, repentance ſhall be hid from mine eyes."

And as he reſolved, ſo he hath done: 1. "He hath purged our ſins, Heb. 1. 2: 2. He hath perfected for ever (by one offering) them that are ſanctified, Heb. 10. 14.: 3. He hath obtained eternal redemption for them," Heb. 9. 12. See further, 2 Tim. 1. 10. Heb. 9. 26.; Col. 2. 15.; Heb. 6. 18, 19, 20.

*Queſt.* 3. I come now to the third queſtion.

What is it for Jeſus to come to be a Saviour!

1. *Anſ.* It is the greateſt diſcovery of man's miſery and inability to ſave himſelf therefrom, that ever was made in the world. Muſt the Son of God himſelf come down from heaven, or can there be no ſalvation? Cannot one ſinner ſave another? Cannot man by any means redeem his brother, nor give to God a ranſom for him? Cannot an angel do it? Cannot all the angels do it? No, Chriſt muſt come and die to do it.

2. It is the greateſt diſcovery of the love of God, that ever the world had; For God ſo loved the world, as to ſend his Son: For God ſo to commend his love to the world, as to ſend it to them in the blood of his Son! Amazaing love! John 3. 16.; Rom. 5, 8.

3. It is the greateſt diſcovery of the condeſenſion of Chriſt that ever the world had: 1. "That he ſhould not come to be miniſtred unto, but to miniſter, and to give his life a ranſom for many," Matth. 20. 28. 2. That he ſhould be manifaſt for this purpoſe, "that he might deſtroy the works of the devil," 3. That he ſhould come "that we might have life, and that we might have it more aboundantly." 4. That the Son of God ſhould "come to ſeek and to ſave that which was loſt." 5. That he ſhould not come "to judge the world, but to ſave the world." 6. That "Chriſt Jeſus ſhould come into the world to ſave ſinners, of whom I am chief." 7. That "he ſhould love us, and waſh us from our ſins in his own blood." What amazing codeſenſion and humility is this!

### *How Jeſus Chriſt addreſſed himſelf to the work of our redemption.*

I come then in the next place to ſhew you how Jeſus Chriſt addreſſed himſelf to the work of man's redemption.

The ſcripture ſaith, "He became poor; that he made himſelf of no reputation, and took upon him the form of a ſervant; that he humbled himſelf unto death, even the death of the croſs." But particularly,

1. "He took upon him our fleſh. 2. He was made under the law. 3. He took upon him our ſins. 4. He bore the curſe due to our ſins."

1. "He took upon him our fleſh." I ſhewed you before that he came in our fleſh, and now I muſt ſhew you the reaſon of it: namely, becauſe that was the way to addreſs himſelf to the work of our redemption.

Wherefore, when the apoſtle treated of the incarnation of Chriſt, he addeth withal the reaſon, to wit, That he might be capable to work out the redemption of men.

There are three things to be conſidered in this firſt head. 1. That he took our fleſh upon him for this reaſon, that he might be a Saviour. 2. How he took the fleſh, that he might be our Saviour. 3. That it was neceſſary that he ſhould take our fleſh, if indeed he will be our Saviour.

1. For the firſt, That he took our fleſh, for this reaſon, that he might be a Saviour: "For what the law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of a ſinful fleſh, and for ſin condemned ſin in the fleſh."

The ſum of the words is, foraſmuch as the law could do us no good, by reaſon of the inability that is in our fleſh to do it, (for the law can do us no good until it be fulfilled), and becauſe God had a deſire that good ſhould come to us, therefore did he ſend his Son in our likeneſs, clothed with fleſh, to deſtroy by his doing the law, the tendency of the ſin that dwells in our fleſh. He therefore took our fleſh, that our ſin, with its effects, might by him be condemned and overcome.

The reaſon therefore why he took fleſh, is, Becauſe he would be our Saviour.

"Foraſmuch then as the children are partakers of fleſh and blood, he alſo likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil, and deliver them, who through the fear of death were all their lifetime ſubject to bondage."

In theſe words it is aſſerted, that he took our fleſh for certain reaſons.

(1) Becauſe the children, the heirs of heaven, are partakers of fleſh and blood: "Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf took part of the ſame." Had the children, the heirs, been without fleſh, he himſelf had not taken it upon him: Had the children been angels, he had taken upon him the nature of angels; but becauſe the children were partakers of fleſh, therefore leaving angels, or refuſing to take hold of angels, he took fleſh and blood, the nature of the children, that he might put himſelf into a capacity to ſave and deliver the children. Therefore it follows, "That through death he might deſtroy him that had the power of death, that is the devil."

(2) This therefore was another reaſon, that he might deſtroy the devil. The devil had bent himſelf againſt the children; he is their adverſary, and goeth forth to make war with them: "The devil your adverſary: And he went to make war with the remnant of her ſeed," 1 Pet. 5. 8.; Rev. 12. 17. Now the children could not deſtroy him, becauſe he already caſt them into ſin; defiled their nature, and laid them under the wrath of God. Therefore Chriſt puts himſelf among the children, and into the nature of the children; that he might by means of his dying in their fleſh deſtroy the devil, that is, take away ſin, his work, *that he might deſtroy the works of the devil;* for ſin is the great engine of hell, by which he overthroweth all that periſh. Now this did Chriſt deſtroy, by taking on him the ſimilitude of ſinful fleſh; of which more anon.

*That he might deſtroy him that had the power of death, that is the devil, and deliver them.* This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their ſin, and from ſin, the ſting of that death: *That he might deliver them, who through the fear of death were all their lifetime ſubject to bondage.*

He took fleſh therefore, becauſe the children had it; and that he might die for the children, and deliver them from the works of the devil; that he might deliver them. No deliverance had come to the children, if the Son of God had not taken their fleſh and blood: *Therefore he took our fleſh, that he might be our Saviour.*

Again, in a Saviour there muſt be not only merit, but compaſſion and ſympathy; becauſe the children who are to live by faith, are not yet come to inheritance: *It behoved him therefore in all things to be made like unto his bretheren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make reconciliation for the ſins of the people,* Heb. 2. 17, 18.

Two reaſons are rendered in this text why he muſt take fleſh; namely, that he might be their Prieſt, to offer ſacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preſerve them unto the kingdom appointed for them.

Mark you therefore, how the apoſtle, when he aſſerteth that the Lord Jeſus took our fleſh, urgeth the reaſon why he took our fleſh: *That he might deſtroy the devil and death, that he might deliver them. It behoved him to be made like unto his brethren, that he might be merciful and faithful; that he might make reconciliation for the ſins of the people.* The reaſon therefore why he took our fleſh is declared, to wit, *That he might be our Saviour.* And hence you find it ſo often recorded, *he hath ſlain the enmity by his fleſh; and you who were ſometimes aliens and enemies in your minds by wicked works; yet now hath he reconciled, in the body of his fleſh, through death, to preſent you holy and unblameable in his ſight,* Eph. 2. 15, 16.; Col. 1. 21, 22.

2. I come now to the ſecond queſtion, to wit, How he took our fleſh? This muſt be enquired into; for his taking fleſh was not after the common way; never any took man's fleſh upon him as he, ſince the foundation of the world.

(1) He took not our fleſh like Adam, who was formed out of the ground: *Who was made of the duſt of the ground,* Gen. 2. 7.; & 3. 19. 2. He took not our fleſh as we do by carnal generation: *Joſeph knew not his wife, neither did Mary know any man till ſhe had brought forth her firſt-born Son,* Luke 1. 34; Matth. 1. 25. 3. He took fleſh then, by the immediate working and overſhadowing of the Holy Ghoſt: And hence it is ſaid expreſsly, *She was found with child of the Holy Ghoſt,* Matth. 1. 18. *Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph,* (before they came together), *ſhe was found with child of the Holy Ghoſt.* And hence again, when Joſeph doubted of her honeſty, (for he perceived ſhe was with child, and knew he had not touched her), the angel of God himſelf comes down to reſolve his doubt, and ſaid, *Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghoſt,* Matth. 1. 20.

(2) But again, though the Holy Ghoſt was that by which the child Jeſus was formed in the womb, ſo as to be without carnal generation; yet was he not formed in her without, but by her conception: *Behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhall call his name Jeſus,* Luke 1. 21: wherefore he took fleſh, not only in, but of the Virgin: hence he is called her ſon, the ſeed of the woman. And hence it is alſo that he is called the ſeed of Abraham, the ſeed of David; their ſeed according to the fleſh.

And this the work he undertook required.

(1) It required that he ſhould take our fleſh.

(2) It required that he ſhould take our fleſh without ſin, which could not be, had he taken it by reaſon of a carnal generation; for ſo all children are conceived in, and polluted with ſin, Pſal. 51. And the leaſt pollution, either of fleſh or ſpirit, had utterly diſabled him for the work, which to do, he came down from heaven. Therefore, *Such an High-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens,* Heb. 7. 26.

This myſtery of the incarnation of the Son of God was thus completed; I ſay, *That he might be in all points like as we are, yet without ſin; for ſin in the fleſh diſableth, and maketh incapable to do the commandment.* Therefore was he thus made, thus made of a woman: And this the angel aſſigneth as the reaſon of this his marvellous incarnation: *The Holy Ghoſt* (ſaith he) *ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing that ſhall be born of thee, ſhall be called the Son of God,* Luke 2. 35.

The overſhadowing of the Holy Ghoſt, and the power of the Higheſt; the Father, and the Holy Ghoſt, brought this wonderful thing to paſs; for Jeſus is a wonderful one in his conception and birth. This myſtery is that, next to the myſtery of three perſons in one God: *It is a great myſtery. Great is the myſtery of godlineſs; God was manifeſted in the fleſh.*

The concluſion is, that Jeſus Chriſt took our fleſh, that he might be a Saviour; and that he might be our Saviour indeed, he thus took our fleſh.

3. I come now to the third thing, namely, That it was neceſſary that he ſhould take our fleſh if he will be our Saviour.

And that, (1) from the nature of the work: His work was to ſave, to ſave man, ſinking man; man that was going down to the pit, Job 34. 24. Now he that will ſave him that is ſinking, muſt take hold on him. And ſince he was not to ſave a man, but men; therefore it was neceſſary that he ſhould take hold, not of one perſon, but of the common nature, clothing himſelf with part of the ſame.

He took not hold of angels, but took on him the ſeed of Abraham. For that fleſh was the ſame with the whole lump of the children, to whom the promiſe was made; and comprehended in it the body of them that ſhall be ſaved, even as in Adam was comprehended the whole world at firſt, Rom. 5.

Hence we are ſaid to be choſen in him, to be gathered, being in him, to be dead by him, to be riſen with him, and to be ſet with him, or in him, in heavenly places, already.

This then was the wiſdom of the great God, that the eternal Son of his love ſhould take hold of, and ſo ſecure the ſinking ſouls of periſhing ſinners by aſſuming their fleſh.

(2) The manner of his doing the work of a Saviour, did call for his taking of our fleſh.

He muſt do the work by dying: Ought not Chriſt to have ſuffered? Chriſt muſt needs have ſuffered, or elſe no glory follows. The prophets teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow; yea, they did it by the Spirit of Chriſt himſelf. This Spirit then did bid them tell the world, yea, teſtify, that Chriſt muſt ſuffer, or no man be bleſt with glory. For the threatening of death, and the curſe of the law, lay in the way between heaven gates and the ſouls of the children, for their ſins; wherefore he that will ſave them, muſt anſwer divine juſtice, or God muſt lie in ſaving them, without inflicting the puniſhment threatened. Chriſt then muſt needs have ſuffered, the manner of the work laid a neceſſity upon him; to take our fleſh upon him, he muſt die, he muſt die for us, he muſt die for our ſins. And this was effectually foretold by all the bloody ſacrifices offered under the law; the blood of bulls, and the blood of lambs, the blood of rams, and the blood of calves, and the blood of goats and birds. Theſe bloody ſacrifices, what did they ſignify, what were they figures of, but of the bloody ſacrifice of the body of Jeſus Chriſt, their blood being a ſhadow of his blood, and their fleſh being a ſhadow of his fleſh?

Therefore when God declared, that he took no pleaſure in them, becauſe they could not make the worſhippers perfect, as pertaining to the conſcience; then comes Jeſus Chriſt to offer his ſinleſs body and ſoul for the ſin of the people: *for it is not poſſible that the blood of bulls and goats ſhould take away ſin: wherefore, when he cometh into the world, he ſaith Sacrifices and offerings thou wouldſt not, but a body haſt thou prepared me; in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid I, lo, I come, in the volume of thy book it is written of me, to do thy good will.* Since burnt-offerings cannot do thy will, my body ſhall; ſince the blood of bulls and goats cannot do thy will, my blood ſhall.

Then follows, *By the will of God we are ſanctified through the offering up of the body of Jeſus Chriſt once for all.*

(3) The end of the work required, That Chriſt, if he will be our Saviour, ſhould take upon him our fleſh.

The end of our ſalvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

(1) That we might enjoy God: *I will dwell in them, and they ſhall be my people, and I will be their God.* This indwelling of God, and conſequently our enjoyment of him, begins firſt in its eminency, by his poſſeſſing our fleſh in the perſon of Jeſus Chriſt. Hence his name is called *Emmanuel, God with us*; *and the Word was made fleſh, and dwelt among us.* The fleſh of Chriſt is the tabernacle which the Lord pitched, according to that ſaying, *The tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.* Here God beginneth to diſcover his glory, and to be deſirable to the ſons of men.

God could not communicate himſelf to us, nor take us into the enjoyment of himſelf, but with reſpect to that fleſh which his Son took of the Virgin, becauſe ſin ſtood betwixt. Now this fleſh only was the holy lump, in this fleſh God could dwell; and foraſmuch as this fleſh is the ſame with ours, and was taken up with intent, that what was done in and by that, ſhould be communicated to all the children; therefore, through that doth God communicate of himſelf unto his people: *God was in Chriſt reconciling the world unto himſelf. And I am the way,* (ſaith Chriſt), *no man cometh to the Father but by me.*

That paſſage to the Hebrews is greatly to our purpoſe; *We have boldneſs, brethren, to enter into the holieſt,* (the place where God is), *by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the vail,* that is to ſay, his fleſh.

(2) As the end of our ſalvation is, *That we might enjoy God;* ſo alſo it is, that he by us might be glorified for ever: *That God in all things might be glorified through Jeſus Chriſt our Lord.*

Here indeed will the myſtery of his grace, wiſdom, juſtice, power, holineſs, and glory, inhabit eternal praiſe, while we that are counted worthy of the kingdom of God, ſhall admire at the myſtery, and ſee ourſelves, without ourſelves, even by the fleſh and blood of Chriſt, (through faith therein), effectually, and eternally ſaved. O! this will be the burden of our eternal joy, God loved us, and gave his Son for us, Chriſt loved us, and gave his fleſh for our life, and his blood for our eternal redemption and ſalvation.

II. But, ſecondly, Chriſt was made under the law: *When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.*

Of right, being found in fleſh, he muſt needs be under the law: for that there is not any creature, above or without law to God, (but this is not to the point in hand): Chriſt was not therefore under the law becauſe he was found in fleſh, but he took fleſh, and deſignedly put himſelf, or was made under the law; wherefore it is added, he was made under the law to redeem, to redeem them that were under the law. Wherefore here is a deſign, an heavenly contrivance and device on foot. Chriſt is made (that is, by deſign) ſubjected under the law, for the ſake, and upon the account of others, *to redeem them that were under the law.*

*Made under the law;* that is, put himſelf into the room of ſinners, into the condition of ſinners; made himſelf ſubject to the ſame pains and penalties we were obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation, to do completely all things written in the law. This condition Chriſt put himſelf into, that he might redeem; for aſſuredly we had elſe periſhed.

*The law had dominion over us;* and ſince we had ſinned, of right it pronounced the curſe, and made all men ſubject to the wrath of God. Chriſt therefore did not only come into our fleſh, but alſo into our condition, into the valley and ſhadow of death where we were, and where we are, as we are ſinners. He that is under the law, is under the edge of the ax. When David was to go to viſit his brethren, and to ſave them from the hand of Goliah, he was to look how his brethren fared, and to take their pledge. This is true of Jeſus Chriſt, when he came to ſave us from the hand of death and the law, he looked how his brethren fared, took to heart their deplorable condition, and put himſelf into the ſame plight, to wit, under the law, *that he might redeem them that were under the law.*

I told you before, that he came ſinleſs into the world; that he had a miraculous conception and wonderful birth: and here you ſee a reaſon for it; he was to be put or made under the law to redeem. He that will be made under the law to redeem, had need be ſinleſs and ſpotleſs himſelf; for the law findeth fault with the leaſt, and condemneth man for the firſt beginning of ſin.

Without this, then, there could not have been redemption, nor any the ſons of God by adoption; no redemption, becauſe the ſentence of death had already paſſed upon all; no ſons by adoption, becauſe that is the effect of redemption: *God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Chriſt, then, by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of ſons.

For, as I told you before, Chriſt ſtood a common perſon, preſenting in himſelf the whole lump of the promiſed ſeed, or the children of the promiſe; wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began therefore, at the firſt title of the law, and going in man's fleſh, for man, through the law, *he becomes the end of the law for righteouſneſs, for every one that believeth.* The end of the law, what is the end of the law, but perfect and ſinleſs obedience? that is the end of the law, both with reſpect to its nature, and the cauſe of its being impoſed. God gave the law, that complete righteouſneſs ſhould by that be found upon men; but becauſe ſin was got into man's fleſh, therefore this righteouſneſs by us could not be completed. Now comes Chriſt the Lord into the world, clothes himſelf with the childrens fleſh, addreſſeth himſelf to the work of their redemption, is made under the law; and going through every part of the law without ſin, he becometh the end of the law for juſtifying righteouſneſs to every one that believeth, Rom. 10. 4. For he obeyed not the law for himſelf; he needed no obedience thereto: it was we that needed obedience; it was we that wanted to anſwer the law; we wanted it, but could not obtain it, becauſe then the law was weak through the fleſh: Therefore God ſent his own Son, and he did our duty for us, even to become *the end of the law to every one that believeth.* In this therefore Chriſt laboured for us; *he was made under the law to redeem.* Therefore, as I ſaid before, it behoved him to be ſinleſs, becauſe the law binds over to anſwer for ſin at the bar of the judgement of God: Therefore did his Godhead aſſume our human fleſh, in a clean and ſpotleſs way, that he might come *under the law, to redeem them that were under the law.*

For, conſiſting of two natures, and the perſonality lying in the Godhead, which gave value and worth to all things done for us by the manhood, the obedience takes denomination from thence, to be the obedience of God; the Son's righteouſneſs, the Son's blood; the righteouſneſs of God, the blood of God, Heb. 5. 8, 9.; Phil. 3. 7, 8.; Acts 20, 28.; 1 John 3. 16.

Thus Jeſus Chriſt came into the world *under the law to redeem,* not ſimply as God, but God-man, both natures making one Chriſt. The Godhead, therefore, did influence and give value to the human fleſh of Chriſt in all its obedience to the law, elſe there would have been wanting that perfection of righteouſneſs which only could anſwer the demands and expectation of the juſtice of God, to wit, perfect righteouſneſs by fleſh.

But the ſecond perſon in the Godhead, the Son, the Word, coming under the law for men in their fleſh, and ſubjecting himſelf by that fleſh to every title and demand of the law, all and every whit of what was acted and done by Jeſus Chriſt, God-man, for us, it was and is the righteouſneſs of God; and ſince it was not done for himſelf, but for us, (as he ſaith in the text, to redeem), the righteouſneſs by which we are ſet free from the law, is none other but the righteouſneſs that alone reſideth in the perſon of the Son of God.

And that it is abſolutely neceſſary thus it ſhould be, is evident both with reſpect to God, and alſo with reſpect to man.

1. With reſpect to God. The righteouſneſs is demanded by God: Therefore he that comes to redeem, muſt preſent before God a righteouſneſs abſolutely perfect. This can be done by none but God.

2. With reſpect to man. Man was to preſent this righteouſneſs to God; therefore muſt the undertaker be man: Man for man, and God for God, God-man between God and men. This Days-man can lay his hand upon us both, and bring God and man together in peace.

*Queſt.* But ſome may ſay, What need of the righteouſneſs of one that is naturally God? had Adam, who was but a mere man, ſtood in his innocency, and done his duty, he had ſaved himſelf and all his poſterity.

*Anſ.* Had Adam ſtood, he had ſo long ſecured himſelf (from the wages of ſin) and poſterity, ſo long as they were in him. But had Adam ſinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himſelf from the curſe of the law, becauſe he was not equal with God: for the curſe of the law is the curſe of God; but no man can deliver himſelf from the curſe of God, having firſt tranſgreſſed. This is evident, becauſe angels, for ſin, lie bound in chains, and can never deliver themſelves.

He therefore that redeemeth man from under the law muſt not only do all the good that the law requireth, but bear all the penalty that is due by the law for ſin.

Should an angel aſſume human fleſh, and in that fleſh do the law, this righteouſneſs would not redeem a ſinner; it would be but the righteouſneſs of an angel, and ſo far ſhort of ſuch a righteouſneſs as can ſecure a ſinner from the wrath of God: *But thou ſhalt love the Lord thy God with all thy ſoul, with all thy heart, with all thy mind, with all thy ſtrength.* If there were no more required of us now to redeem ourſelves, it would be utterly impoſſile for us to do it, becauſe in the beſt there is ſin, which will intermix itſelf with every duty of man. This being ſo, all the heart, all the ſoul, all the ſtrength, and all the mind, to the exact requirement of the juſtice of the law, can never be found in a natural man.

Beſides, for this work there is required, 1. A perfect memory, always to keep in mind the whole duty of man the whole of every title of all the law, leſt ſin come in by forgetfulneſs. 2. A perfect knowledge and judgement, leſt ſin come in by ignorance. 3. An everlaſting unweariedneſs in all, leſt ſin and continual temptations tire the ſoul, and cauſe it to fail before the whole be done.

For the accompliſhing this laſt, he muſt have, 1. A perfect willingneſs, without the leaſt thought to the contrary. 2. Such an hatred of ſin, as is not to be found but in the heart of God. 3. A full delight in every duty, and that in the midſt of all temptations. 4. A continuing in all things, to the well-pleaſing of the juſtice of God.

I ſay, ſhould the penalty of the law be taken off, ſhould God forgive the penalty and puniſhment due to ſins that are paſt, and only demand good works now according to the tenor of the law, no man could be ſaved; there would not be found that heart, that ſoul, that mind, and that ſtrength, any where in the world.

This therefore muſt ceaſe for ever, unleſs the Son of God will put his ſhoulder to the work; but bleſſed be God he hath done it: *When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that are under the law.*

III. But thirdly, Chriſt our Saviour takes upon him our ſins. This is another ſtep to the work of our redemption: *He hath made him to be ſin for us.* Strange doctrine! a fool would think it blaſphemy, but truth hath ſaid it. Truth, I ſay, hath ſaid, not that he was made to be ſin; but that God made him to be ſin, *He hath made him to be ſin for us.*

This therefore ſheweth us how effectually Chriſt Jeſus undertook the work of our redemption. He was made to be ſin for us. Sin is the great block and bar to our happineſs: ſin is the procurer of all miſeries to men, both here and for ever. Take away ſin and nothing can hurt us; for death temporal, death ſpiritual, and death eternal, is the wages of ſin, Rom 6. 23.

Sin then, and man for ſin, is the object of the wrath of God. If the object of the wrath of God, then is his caſe moſt dreadful; for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All therefore muſt ſink under ſin, but he who is made to be ſin for us; he only can bear ſins, he only can bear them away, and therefore were they laid upon him: *The Lord laid upon him the iniquities of us all:*

Mark, therefore, and you ſhall find, that the reaſon why God made him to be ſin for us was, *That we might be made the righteouſneſs of God in him.* He took our fleſh, he was made under the law, and was made to be ſin for us; that the devil might be deſtroyed, that the captives might be redeemed, and made the righteouſneſs of God in him.

And foraſmuch as he ſaith, that God hath made him to be ſin, it declareth that the deſign of God, and the myſtery of his will and grace, was in it; *He hath made him to be ſin.* God hath done it: *that we might be made the righteouſneſs of God in him:* there was no other way, the wiſdom of heaven could find no other way, we could not by other means ſtand juſt before the juſtice of God.

Now, what remains, but that we who are reconciled to God by faith in his blood, are quit, diſcharged, and ſet free from the law of ſin and death. Yea, what encouragement to truſt in him, when we read, *That God made him to be ſin for us.*

*Queſt.* But how was Jeſus Chriſt made of God to be ſin for us?

*Anſ.* Even ſo as if himſelf had committed all our ſins; that is, they were as really charged upon him, as if himſelf had been the actor and committer of them all: *He hath made him to be ſin for us:* not only as a ſinner, but as ſin itſelf. He was as the ſin of the world, that day he ſtood before God in our ſtead. Some indeed will not have Jeſus Chriſt our Lord, to be made ſin for us; their wicked reaſons think this to be wrong judgement in the Lord, it ſeems, ſuppoſing, that becauſe they cannot imagine how it ſhould be; therefore God, if he does it, muſt do it at his peril, and muſt be charged with doing wrong judgement, and ſo things that become not his heavenly Majeſty: But againſt this dunciſh ſophiſtry we ſet Paul and Iſaiah, the one telling us ſtill, *The Lord laid on him the iniquities of us all;* and the other, *That God made him to be ſin for us.*

But theſe men, as I ſuppoſe, think it enough for Chriſt to die under that notion only, not knowing or feeling the burden of ſin, and the wrath of God due thereto. Theſe make him as ſenſeleſs in his dying, and as much without reaſon, as a ſilly ſheep or goat, who alſo died for ſin, but ſo as in name, in ſhew, and ſhadow only. They felt not the proper weight, guilt, and judgement of God for ſin. But thou, ſinner, who art ſo in thine own eyes, and who feeleſt guilt in thine own conſcience, know thou, that Jeſus Chriſt, the Son of the living God in fleſh, was made to be ſin for thee, or ſtood ſenſibly guilty of all thy ſins before God, and bare them in his own body upon the croſs.

God charged our ſins upon Chriſt, and that in their guilt and burden, what remaineth, but that the charge was real or feigned? if real, then he hath either periſhed under them, or carried them away from before God: If they were charged but feignedly, then did he but feignedly die for them; then ſhall we have but feigned benefit by his death, and but a feigned ſalvation at laſt: not to ſay how this curſed doctrine chargeth God and Chriſt with hypocriſy, the one in ſaying, *He made Chriſt to be ſin;* the other, *That he bare our ſin;* when indeed our guilt and burden never was really upon him.

*Queſt.* But might not Chriſt die for our ſins, but he needs muſt bear their guilt or burden?

*Anſ.* He that can ſever ſin and guilt, ſin and the burden, each from other, laying ſin and no guilt, ſin and no burden, on the perſon that dieth for ſin, muſt do it only in his own imaginary head. No ſcripture, nor reaſon, nor ſenſe, underſtandeth or feeleth ſin when charged, without its guilt and burden.

And here we muſt diſtinguiſh between ſin charged, and ſin forgiven: Sin forgiven may be ſeen without guilt or burden, though I think not without ſhame in this world: But ſin charged, and that by the juſtice of God, for ſo it was upon Chriſt, this cannot be, but guilt and the burden, as inſeparable companions, muſt unavoidably lie on that perſon. Poor ſinner, be adviſed to take heed of ſuch deluded preachers, who, with their tongues ſmoother than oil, would rob thee of that excellent doctrine, *God hath made him to be ſin for us;* for ſuch, as I ſaid, do not only preſent thee with a feigned deliverance and forgiveneſs, with a feigned heaven and happineſs, but charge God and the Lord Jeſus as mere impoſtors, who, while they tell us that Chriſt was made of God to be ſin for us, affirm, that it was not ſo really, ſuggeſting this ſophiſtical reaſon, no wrong judgement comes from the Lord. I ſay again, this wicked doctrine is the next way to turn the goſpel in thy thoughts, to no more than a cunningly-deviſed fable, 2 Pet. 1. and to make Jeſus Chriſt, in his dying for our ſins, as brutiſh as the paſchal-lamb in Moſes's law.

Wherefore, diſtreſſed ſinner, when thou findeſt it recorded in the word of truth, *that Chriſt died for our ſins, and that God hath made him to be ſin for us:* then do thou conſider of ſin as it is a tranſgreſſion againſt the law of God; and that, as ſuch, it procureth the judgement of God, torments and afflicts the mind with guilt, and bindeth over the ſoul to anſwer it; ſever not ſin and guilt aſunder, leſt thou be an hypocrite like theſe wicked men, and rob Chriſt of his true ſufferings. Beſides, to ſee ſin upon Chriſt, but not its guilt, to ſee ſin upon Chriſt, but not the legal puniſhment; what is this but to conclude, that either there is no guilt and puniſhment in ſin, or that Chriſt bare our ſin, but we the puniſhment; for the puniſhment muſt be born, becauſe the ſentence is gone out from the mouth of God againſt ſin.

Do thou therefore, as I have ſaid, conſider of ſin as a tranſgreſſion of the law, 1 John 3. and a provoker of the juſtice of God, which done, turn thine eye to the croſs, and behold thoſe ſins in the guilt and puniſhment of them ſticking in the fleſh of Chriſt. God condemned ſin in the fleſh of Chriſt: *He bare our ſins in his own body on the tree.*

I would only give thee this caution, not ſin in the nature of ſin; ſin was not ſo in the fleſh of Chriſt, but ſin in the natural puniſhment of it, to wit, guilt, and the chaſtiſing hand of juſtice: *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſements of our peace were upon him, and by his ſtripes we are healed.*

Look then upon Chriſt crucified to be as the ſin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himſelf: and ſo conclude, that for the tranſgreſſion of God's people he was ſtricken; that when the Lord made him to be ſin, *He made him to be ſin for us.*

IV. Fourthly, As he was made fleſh under the law, and alſo ſin; ſo he was made a curſe for us: *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; as it is written, curſed is every one that hangeth on a tree.* This ſentence is taken out of Moſes, being paſſed there upon them that for ſin are worthy of death: *And if a man have committed a ſin worthy of death, thou hang him on a tree, his body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day, for he that is hanged is accurſed of God.* By this ſentence Paul concludeth that Jeſus Chriſt was juſtly hanged, becauſe ſin worthy of death was upon him: ſin, not of his own, but ours. Since then he took our ſins, he muſt be accurſed of God; for ſin is ſin where-ever it lies, and juſtice is juſtice where-ever it finds it: wherefore, ſince Jeſus Chriſt will bear our ſin, he muſt be numbered with the tranſgreſſors, and counted worthy to die the death.

*He that committeth ſin is worthy of death.* This, though Chriſt did not perſonally do, his members, his body, which is his church, did: and ſince he would undertake for them with God, and ſtand in their ſins before the eyes of his juſtice; he muſt die the death by the law.

Sin and the curſe cannot be ſevered: Sin muſt be followed with the curſe of God; ſin therefore being removed from us to the back of Chriſt, thither goes alſo the curſe; for if ſin be found upon him, he is the perſon worthy to die, worthy by our ſins.

Wherefore Paul here ſetteth forth Chriſt clothed with our ſins; and ſo taking from us the guilt and puniſhment. What puniſhment, but the wrath and diſpleaſure of God? *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.*

In this word *curſe* are two things compriſed.

1. The reality of ſin; for there can be no curſe where there is no ſin, either of the perſon's own, or made to be his by his own conſent, or the imputation of divine juſtice. And ſince ſins are made to be Chriſt's by imputation, they are his, though not naturally, yet really, and conſequently the wages due: *He hath made him to be ſin; he was made a curſe for us.*

2. This word *curſe* compriſeth therefore the puniſhment of ſin, that puniſhment properly due to ſin from the hand of God's juſtice, which puniſhment ſtandeth in three things: 1. In charging ſin upon the body and ſoul of the perſon concerned; and hence we read, that both the body and ſoul of Chriſt were made an offering for ſin. 2. The puniſhment ſtandeth in God's inflicting of the juſt merits of ſin upon him that ſtandeth charged therewith, and that is death in its own nature and ſtrength, to wit, death with the ſting thereof: *The ſting of death is ſin.* This death did Chriſt die becauſe he died for our ſins. 3. The ſorrows and pains of this death therefore muſt be undergone by Jeſus Chriſt.

Now there are divers ſorrows in death: 1. Such ſorrows

rows as brutes are ſubject to. 2. Such ſorrows as perſons are ſubject to that ſtand in ſin before God. 3. Such ſorrows as thoſe undergo who are ſwallowed up of the curſe and wrath of God for ever.

Now ſo much of all kind of ſorrows as the imputation of our ſin could juſtly bring from the hand of divine juſtice, ſo much of it he had.

1. He had death. 2. He had the ſting of death, which is ſin. 3. He was forſaken of God, but could not by means have thoſe ſorrows which they have that are everlaſtingly ſwallowed up of them. It was not poſſible that he ſhould be holden of it.

For where ſin is charged and borne, there muſt of neceſſity follow the wrath and curſe of God. Now where the wrath and curſe of God is, there muſt of neceſſity follow the effects, the natural effects.

I ſay, the natural effects; to wit, the ſenſe, the ſorrowful ſenſe of the diſpleaſure of an infinite majeſty, and his chaſtiſments for the ſin that hath provoked him.

There are effects natural, and effects accidental; thoſe accidental, are ſuch as flow from our weakneſs, whilſt we wreſtle with the judgement of God, to wit, helliſh fear, deſpair, rage, blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own perſon every way perfect: Neither did he always endure the natural effects; his merits relieved, and delivered him: God looſed the pains of death, becauſe it was not poſſible he ſhould be holden of it.

Chriſt then was made a curſe for us, for he did bear our ſin; the puniſhment therefore, from the revenging hand of God, muſt needs fall upon him.

Wherefore, by theſe four things, we ſee how Chriſt became our Saviour; he took hold of our nature, was born under the law, was made to be ſin, and the accurſed of God for us. And obſerve it, all this, as I ſaid before, was the handy-work of God. God made him fleſh, made him under the law, God made him to be ſin, and alſo a curſe for us. The Lord bruiſed him, the Lord put him to grief, the Lord made his ſoul an offering of ſin: Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed perſon; *for he was daily his delight;* but by an act of grace to usward, were our iniquities laid upon him, and he in our ſtead bruiſed and chaſtiſed for them. God loved us, and made him a curſe for us: *He was made a curſe for us, that the bleſſing of Abraham might come on the Gentiles, through faith in Jeſus Chriſt.*

### *Further demonſtration of this truth.*

Before I paſs this truth, I will preſent thee, (courteous reader), with two or three demonſtrations for its further confirmation.

1. That Chriſt did bear our ſin and curſe, is clear, becauſe he died, and that without a mediator.

(1) He died, death is the wages of ſin. Now, if death be the wages of ſin, and that is true, that Chriſt did die, and not ſin, either the courſe of juſtice is perverted, or elſe he died for our ſins; there was no cauſe of death in him, yet he died: *He did no evil, guile was not found in his mouth,* yet he received the wages of ſin; ſin, therefore, though not of his own, was found upon him, and laid to his charge, becauſe he died. Chriſt died for our ſins, Chriſt gave himſelf for our ſins.

He then that will conclude that Chriſt did not bear our ſin, chargeth God fooliſhly, for delivering him up to death: for laying on him the wages, when in no ſenſe he deſerved the ſame: Yea, he overthroweth the whole goſpel, for that hangeth on this hinge, *Chriſt died for our ſins.*

*Obj.* But all that die do not bear the curſe of God for ſin.

*Anſ.* But all that die without a mediator do: Angels died the curſed death, becauſe Chriſt took not hold of them; and they for whom Chriſt never prayeth, they die the curſed death, for they periſh everlaſtingly in the unutterable torments of hell, Chriſt too died that death which is the proper wages of ſin; for he had none to ſtand for him: *I looked,* (ſaith he), *and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought ſalvation unto me.* And he ſaw that there was no man; and he wondered that there was no interceſſor; therefore his arm brought ſalvation unto him, and his righteouſneſs ſuſtained him.

Chriſt then died, or endured the wages of ſin, and that without an interceſſor, without one between God and he: He grappled immediately with the eternal juſtice of God, who inflicted on him death, the wages of ſin; there was no man to hold off the hand of God; juſtice had his full blow at him, and made him a curſe for ſin. He died for ſin without a mediator, he died the curſed death.

2. A ſecond thing that demonſtrateth that Chriſt died the curſed death for ſin, it is the frame of ſpirit that he was in at the time that he was to be taken.

Never was poor mortal ſo beſet with the apprehenſions of approaching death as was this Lord Jeſus Chriſt; amazement beyond meaſure, ſorrow that exceeded ſeized upon his his ſoul: *My ſoul,* (ſaith he) *is exceeding ſorrowful, even unto death. And he began,* (ſaith Mark), *to be ſore amazed, and to be very heavy.*

Add to this, That Jeſus Chriſt was better able to grapple with death, even better able to do it alone, than the whole world joined all together.

(1) *He was anointed with the Spirit without meaſure,* John 3. 34.: (2) *He had all grace perfect in him,* John 1. 16.: (3) Never any had ſo much of his Father's love as himſelf, Prov. 8. 23, 30.: (4) Never none ſo harmleſs, and without ſin as he, and conſequently never man had ſo good a conſcience as he, Heb. 7. 26.: (5) Never none prepared ſuch a ſtock of good works to bear him company at the hour of death as he: (6) Never none had greater aſſurance of being with the Father eternally in the heavens than he: And yet behold when he comes to die, how weak is he! How amazed at death! How heavy! How exceeding ſorrowful! And I ſay, no cauſe aſſigned but the approach of death.

Alas! how often is it ſeen, that we poor ſinners can laugh at deſtruction when it cometh: yea, and rejoice exceedingly when we find the grave, looking upon death as a part of our portion; yea, as that which will be a means of our preſent relief and help, 1 Cor. 3. 22.

This Jeſus Chriſt could not do, conſidered as dying for our ſin; but the nearer death, the more heavy and oppreſſed with the thoughts of the revenging hand of God: Wherefore he falls into an agony, and ſweats, not after the common rate, as we do when death is ſevering body and ſoul: *His ſweat was as it were great drops* (cloders) *of blood falling down to the ground.*

What, I ſay, ſhould be the reaſon, but that death aſſaulted him with his ſting? If Jeſus Chriſt had been to die for his virtues only, doutleſs he would have born it lightly; and ſo he did as he died, bearing witneſs to the truth, *he endured the croſs, and deſpiſed the ſhame.* How have the martyrs deſpiſed death, and, as it were, not been careful of that, having peace with God by Jeſus Chriſt, ſcorning the moſt cruel torments that hell and men could deviſe and invent! but Jeſus Chriſt could not do ſo, as he was a ſacrifice for ſin, he died for ſin, *he was made a curſe for us.* O, my brethren! Chriſt died many deaths at once; he made his grave with the wicked, and with the rich in his death. Look how many thouſands ſhall be ſaved; ſo many deaths did Jeſus die: yet it was but once he died. He died thy death, and my death, and ſo many deaths as all our ſins deſerved, who ſhall be ſaved from the wrath to come.

Now, to feign that theſe ſorrows, and this blood-agony, was not real, but in ſhew only, what greater condemnation can be paſſed upon Jeſus Chriſt, who loved to do all things in the moſt unfeigned ſimplicity? It was therefore becauſe of ſin, the ſin that was put into the death he died, and the curſe of God that was due to ſin, that that made death ſo bitter to Jeſus Chriſt; it is Chriſt that died. The apoſtle ſpeaks as if never any died but Chriſt; nor indeed did there, ſo wonderful a death as he. Death, conſidered ſimply, as it is a deprivation of natural life, could not have theſe effects in a perſon perſonally more righteous than an angel: yea, even carnal wicked men not awakened in their conſcience, how ſecurely they can die! It muſt therefore alſo be concluded, that the ſorrows and agony of Jeſus Chriſt came from a higher cauſe, even from the guilt of ſin, and from the curſe of God that was now approaching for that ſin.

It cannot be attributed to the fear of men; their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his perſon. It was ſin, ſin, ſin, and the curſe due to ſin.

3. It is evident, that Chriſt did bear and die the curſed death for ſin, from the carriage and diſpenſation of God towards him.

*1ſt*, From the carriage of God. God now becomes as an enemy to him.

(1) He forſakes him: *My God, my God, why haſt thou forſaken me?* Yea, the ſenſe of the loſs of God's comfortable preſence abode with him even until he gave up the ghoſt. (2) He dealeth with him as with one that hath ſinned; he chaſtiſeth him, he bruiſeth him, he ſtriketh and ſmiteth him, Iſa. 53. and was pleaſed, that is, his juſtice was ſatisfied, in ſo doing: *It pleaſed the Lord to bruiſe him; he hath put him to grief.*

Theſe things could not be, had he only conſidered him in his own perſonal ſtanding, where was the (righteous forſaken?). Without the conſideration of ſin, he doth not willingly afflict, nor grieve the children of men; that is, not out of pleaſure, or without ſufficient cauſe.

Jeſus Chriſt, then, ſince he is under this withdrawing, chaſtiſing, bruiſing, and afflicting diſpleaſure of God, he is all that time under ſin, under our ſins, and therefore thus accurſed of God his God.

*2dly*, Not only the carriage of God, but his diſpenſations, his viſible diſpenſations, plainly declare, that he ſtood before God in our ſins; vengeance ſuffered him not to live: Wherefore God delivered him up: *He ſpared not his own Son, but delivered him up for us all.*

(1) He delivered him into the hands of men, Mark 9. 31. (2) He was delivered into the hands of ſinners, Luke 24. 7. (3) He was delivered unto death, Rom. 4. 25. (4) Yea, ſo delivered up, as that they both had him to put him to death, and God left him for that purpoſe in their hands; yea, was ſo far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.

Now may men do what they will with him; he was delivered to their will.

(1) Judas may ſell him. (2) Peter may deny him. (3) All his diſciples forſake him. (4) The enemy apprehends him, binds him, they have him away like a thief to Caiaphas the High-prieſt; in whoſe houſe he is mocked, ſpit upon, his beard is twitched from his cheeks. Now they buffet him, and ſcornfully bow the knee before him; yea, *his viſſage is ſo marred more than any man's, and his form more than the ſons of men.*

Now he is ſent to the governor, defaced with blows and blood, who delivereth him into the hands of his ſoldiers; they whip him, crown him with thorns, and ſtick the points of thorns faſt in his temples, by a blow with a ſtaff in their hand. Now is he made a ſpectacle to the people, and then ſent away to Herod; who with his men of war, ſet him at nought, no God appearing for his help.

In fine, they at laſt condemn him to death, even to the death of the croſs, where they hang him up, by wounds made through his hands and his feet, between the earth and the heavens; where he hanged for the ſpace of ſix hours, to wit, from nine in the morning till three in the afternoon. No God yet appears for his help. While he hangs there, ſome rail at him, others wagg their heads, others tauntingly ſay, *He ſaved others, himſelf he cannot ſave.* Some divide his raiment, caſting lots for his garments before his face, others mockingly bid him come down from the croſs; and when he deſireth ſuccour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the ſun becomes black, and Jeſus ſtill cries out, that he was forſaken of his God; and preſently boweth his head, and dies. Read Matth. 26. 27.; Mark 14. 15; Luke 22. 23.; John 18. 19.

And for all this there is no cauſe aſſigned from God, but ſin. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.*

The ſum then is, That Jeſus Chriſt the Lord, by taking part of our fleſh, became a public perſon, not doing, nor dying in a private capacity, but in the room and ſtead of ſinners, whoſe ſin deſerved death and the curſe of God: All which Jeſus Chriſt bare in his own body upon the tree. I conclude then, that my ſin is already crucified, and accurſed in the death and curſe Chriſt underwent.

*I come now to ſome objections.*

*Object.* 1. CHriſt never was a ſinner, God never ſuppoſed him to be a ſinner, neither did our ſins become really his. God never reputed him ſo to have been; therefore hate or puniſh him as a ſinner he could not; for no falſe judgement can belong to the Lord.

*Anſ.* 1. That Chriſt was not a ſinner perſonally, by acts, or doings, of his own, is granted; and in this ſenſe it is true, That God did never ſuppoſe him to be a ſinner, nor puniſhed him as ſuch a ſinner; nor did he really (if by really you underſtand naturally) become our ſin, nor did God ever repute him ſo. 2. But that Chriſt ſtood before God in our ſins, and that God did not only ſuppoſe him ſo to ſtand, but ſet him in them, put them upon him, and counted them as his own, is ſo true, that he cannot at preſent be a Chriſtian that denies it: *The Lord hath laid upon him the iniquities of us all.* 3. So then, though God did not puniſh him for ſin of his own committing, yet he puniſhed him for ſin of our committing: *The juſt ſuffered for the unjuſt.* 4. Therefore it is true, that though Chriſt did never really become ſin of his own, he did really become our ſin, did really become our curſe for ſin: If this be denied, it follows, that he became our ſin but feignedly, that he was made our curſe, or a curſe for us, but in appearance, ſhew, or in diſſimulation; but no ſuch action or work can proceed of the Lord. He did then really lay our ſin, and his curſe upon him for our ſin.

*Object.* 2. But if Chriſt indeed hath ſuffered for our ſins, and endured for them that curſe that of juſtice is due thereto; then hath he alſo endured for us the proper torments of hell, for they are the wages of our ſins.

*Anſ.* Many things might be ſaid in anſwer to this objection. But, briefly, 1. What God chargeth upon the ſoul for ſin, is one thing, and what followeth upon that charge, is another.

2. A difference in the perſon ſuffering, may make a difference in the conſequences that follow upon the charge.

Let us then conſider of both theſe things:

(1) The charge is ſin, God charged him with our ſins. (2) The perſon then ſtands guilty before the judgement of God.

The conſequences are.

(1) The perſon charged ſuſtains or ſuffereth the wrath of God. (2) This wrath of God is expreſſed and inflicted on body and ſoul.

The conſequences are.

God forſaketh the the perſon charged; and being left, if he cannot ſtand, he falleth under the power of guilt and horror of the ſame.

If the perſon utterly fall under this charge, as not being able to wreſtle with, and overcome this wrath of God, than deſpair, horror of hell, rage, blaſphemy, darkneſs, and damnable anguiſh, immediately ſwallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.

Now that Chriſt underwent the wrath of God it is evident, becauſe he bare our curſe: That God forſook him, he did with ſtrong crying and tears acknowledge; and therefore, that he was under the ſoul-afflicting ſenſe of the loſs of God's favour, and under the ſenſe of his diſpleaſure, muſt needs flow from the premiſes.

But now, becauſe Chriſt Jeſus the Lord was a perſon infinitely differing from all others that fall under the wrath of God, therefore thoſe things that flow from damned ſinners could not flow from him.

(1) Deſpair would not riſe in his heart, for his fleſh did reſt in hope: and ſaid, even when he ſuffered, *thou wilt not leave my ſoul in hell.*

(2) The everlaſtingneſs of the puniſhment, therefore, not the terrors that accompany ſuch, could not faſten upon him; for he knew at laſt that God would juſtify him, or approve of his works, that they were meritorious.

And mark, everlaſting puniſhment is not the proper wages of ſin, but under a ſuppoſition that the perſon ſuffering being not able to pay the debt. *Thou ſhalt not depart thence till thou haſt paid the very laſt mite.*

2. The difference then of the perſons ſuffering may make a difference, though not in the nature of the

puniſhment, yet in the duration and conſequences of it.

(1) Chriſt under the ſentence, was as to his own perſonal acts only, altogether innocent; the damned only altogether ſinners.

(2) Chriſt had in him, even then the utmoſt perfection of all graces and virtues; but the damned, the perfection of ſin and vileneſs.

(3) Chriſt's humanity had ſtill union with his Godhead the damned union only with ſin.

(4) Now an innocent perſon, perfect in all graces, as really God as man, can better wreſtle with the curſe for ſin, than either ſinful men or angels.

1. While they deſpair, Chriſt hopes. 2. While they blaſpheme, Chriſt ſubmits. 3. While they rage, Chriſt juſtifies God. 4. While they ſink under the burthen of ſin and wrath, Chriſt recovereth by virtue of his worthineſs: *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption.* He was God's holy one, and his holineſs prevailed.

So that it follows not, that becauſe Chriſt did undergo the curſe due to our ſin, he therefore muſt have thoſe accidental conſequences which are found to accompany damned ſouls.

*Object.* 3. But the ſcripture ſaith, That the wages of ſin is everlaſting puniſhment: *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.* Matth. 25.

*Anſ.* This objection is partly anſwered already, in the anſwer to that foregoing. But further,

1. Conſider, *The wages of ſin is death, and puniſhment under the wrath of God, till thoſe that die the death for ſin, have paid the utmoſt farthing.*

2. So then the everlaſtingneſs of the puniſhment lieth here; if the perſon ſuffering be not able to make amends to juſtice for the ſins for which he ſuffereth; elſe juſtice neither would, or could, becauſe it is juſt, keep ſuch ſtill under puniſhment.

3. The reaſon then why fallen angels, and damned ſouls, have an everlaſtingneſs of puniſhment allotted them, is becauſe, by what they ſuffer, they cannot ſatisfy the juſtice of God.

4. The concluſion then is, though the rebukes of God for ſin by death and puniſhment after, be the rebukes of eternal vengeance; yet the eternity of that puniſhment is for want of merit: could the damned merit their own deliverance, juſtice would let them go.

5. It is one thing therefore to ſuffer for ſin, by the ſtroke of eternal juſtice, and another thing to abide for ever a ſufferer there: Chriſt did the firſt, the damned do the ſecond.

6. His riſing therefore from the dead the third day, doth nothing invalidate his ſufferings, but rather ſheweth the power of his merit. And here I would aſk a queſtion, Had Chriſt Jeſus been more the object of faith, if weakneſs and endleſs infirmity had kept him under the curſe, than by riſing again from the dead, want of merit cauſing the one, ſufficiency thereof cauſing the other?

7. If men will not believe that Chriſt hath removed the curſe, becauſe he is riſen again, they would much more ſtrongly have doubted it, had he been ſtill in the grave. But O amazing darkneſs! to make that an argument, that his ſufferings wanted merit, which to God himſelf is ſufficient proof that he hath purged our ſins for ever: *For this man after he had offered up one ſacrifice for ſins, for ever, ſat down on the right hand of God.*

*Object.* 4. But the ſcripture ſaith, *Chriſt is our example, and that is in his very death.*

*Anſ.* Chriſt in his ſufferings and death, is both ſacrifice and example.

1. A ſacrifice: Chriſt our paſſover is ſacrifice for us. And again, *He gave himſelf for us an offering, and a ſacrifice to God for a ſweet-ſmelling ſavour.* And thus he made reconciliation for iniquity, and brought in everlaſting righteouſneſs, 1 Cor. 5. 8.; Eph. 5. 1, 2,; Dan. 9. 2.

2. He was alſo in his ſufferings exemplary, and that in ſeveral particulars. 1. In his meek deportment, while he was apprehended, Iſa. 53. 7.; 2. In doing them good that ſought his life, Luke 22. 50, 51.; 3. In his praying for his enemies when they were in their outrage, Luke 23. 34.; 4. *When he was reviled, he reviled not again; when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly.*

In theſe reſpects, I ſay, he was examplary, and brought honour to his profeſſion by his good behaviour: And O how beautiful would Chriſtianity be in the eyes of men, if the diſciples of our Lord would more imitate him therein!

But what? becauſe Chriſt is our pattern, is he not our paſſover? or, becauſe we ſhould in theſe things follow his ſteps, died he not for our ſins? Thus to conclude, would not only argue thee very erroneous, but ſuch a concluſion would overthrow the goſpel; it being none other but a great ſlight of Satan, to ſhut out the whole by a part, and to make us blaſphemers while we plead for holineſs.

Look then upon the death of Chriſt under a double conſideration:

1. As he ſuffered from the hand of God; 2. As he ſuffered from the hands of men.

Now as he ſuffered by God's hand, ſo he ſuffered for ſin; but as he ſuffered from men, ſo he ſuffered for righteouſneſs ſake.

Obſerve then, that as he ſuffered for ſin, ſo no MAN took away his life; but as he ſuffered for righteouſneſs ſake, ſo THEY ſlew him by wicked hands: What is it then? Chriſt muſt needs have ſuffered, and the wiſdom of God had ſo ordained, *That thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

Thus therefore we ought to diſtinguiſh of the cauſes and ends of the death of Chriſt.

Again, as Chriſt ſuffered for ſin, ſo he would neither be taken at man's pleaſure, nor die at man's time.

1. Not at man's pleaſure, and hence it was that they ſo often ſought his life in vain, for his hour was not yet come, to wit, the hour in which he was to be made a ſacrifice for our ſin, John 13.; & 17. 1, 2.; & 18. 1, 2.

2. Not at their time, but contrary to all expectation, when the due time was come, *he bowed his head and gave up the ghoſt,* John 19. 30.

And for this laſt work he had power given him of God, that is, power to die when he would: *I have power* (ſaid he) *to lay down my life, and I have power to take it again.* This power never man had before: This made the Centurion wonder, and made Pontious Pilate marvel: And indeed well they might, for it was as great a miracle as any he wrought in his life. It demonſtrated him to be the Son of God, Mark 15. 38, 39. The Centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that inſtant was not, but miraculouſly: *And when he ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.*

And the reaſon why he had power to die, was, that he might offer his offering willingly, and at the ſeaſon.

1. Willingly: *If his offering be a burnt ſacrifice of the Lord, let him offer a male without blemiſh; he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.*

2. He muſt offer it at the ſeaſon: *Thou ſhalt keep this ordinance* (the paſſover) *in his ſeaſon,* Exod. 13. 10.

Now both theſe offerings having immediate reſpect to the offering of the body of Chriſt for ſin, (for he came in the room of all burnt ſacrifices), the paſſover was alſo a type of him, Heb. 10. 3, 4, 5, 6.; 1 Cor. 5. 7, 8. Therefore, he being now the prieſt as well as ſacrifice, muſt have power and will to offer his ſacrifice with acceptation; and this the ſcripture teſtified he did; where it ſaith, *In due time Chriſt died for the ungodly.* In due time, that is, at the time apppointed, at the acceptable time.

Thou muſt therefore, unleſs thou art willing to be deceived, look upon the ſufferings of Chriſt under a double conſideration, and diſtinguiſh between his ſuffering as our example, and his ſuffering for our ſins: And know, that as he ſuffered as our example, ſo he ſuffereth only for righteouſneſs ſake from the hands of wicked men; but as he ſuffered for our ſins, ſo he ſuffered (as being by God reputed wicked) the puniſhment that was due to ſin, even the dreadful curſe of God: Not that Chriſt died two deaths, one after another, but he died at the ſame time upon a double account, for his righteouſneſs ſake from men; ſor our ſins from the hand of God; and, as I ſaid before, had he only ſuffered for righteouſneſs ſake, death had not ſo amazed him, nor had he been ſo exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him ſweat as it were great drops of blood. Beſides, when men ſuffer only for righteouſneſs ſake, God doth not uſe to hide his face from them, to forſake them, and make them accurſed: *But Chriſt hath delivered us from the curſe of the law, being made a curſe for us.*

*Object.* But if indeed Chriſt hath paid the full price for us by his death, in ſuffering the puniſhment that we ſhould have done; wherefore is the ſcripture ſo ſilent, as not to declare that by his death he hath made ſatisfaction?

*Anſ.* No man may teach God knowledge; he knoweth beſt how to deliver his mind in ſuch words and terms as beſt agree with his eternal wiſdom, and the conſciences of theſe that are truly deſirous of ſalvation, being over-burdened with the guilt of ſin. Perhaps the word *ſatisfaction* will hardly be found in the Bible; and where is it ſaid in ſo many words, *God is diſſatisfied with our ſins;* yet it is ſufficiently manifeſt, that there is nothing that God hateth but ſin, and ſinners for the ſake of ſin. What meant he by turning Adam out of paradiſe, by drowning the old world, by burning up Sodom with fire and brimſtone from heaven? What meant he by drowning of Pharaoh, by cauſing the ground to ſwallow up Corah and his company, and by his deſtroying Iſrael in the wilderneſs, if not to ſhew that he was diſſatisfied with ſin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's ſufferings for our ſins, is apparant: For granting that he died for them, as theſe ſcriptures declare, Iſa. 53; 1 Cor. 15. 1, 2, 3, 4.; Gal. 1. 4.; 1 Cor. 5. 8; 2 Cor. 5. 21; Gal. 3. 13.; 1 Pet. 2. 24.; & 3. 18; 1 John 2. 2.; & 3. 16.; & 4. 14.; Rev. 1. 5.; & 5. 9; Iſa. 49. 4, 5, 6.

It is apparent, 1. Becauſe it is ſaid, God ſmelled in that offering of the body of Chriſt for our ſins, a ſweet-ſmelling ſavour: *He gave himſelf for us an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour.*

2. It is apparent, becauſe it is ſaid expreſsly, *That God for Chriſt's ſake doth now forgive. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.*

3. It is apparent that God is ſatisfied with Chriſt's blood for our ſins, becauſe he hath declared, that he can juſtify thoſe that believe in, or rely upon that blood for life, in a way of juſtice and righteouſneſs: *Being juſtified freely by grace through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins, that are paſt through the forbearance of God.* To declare, I ſay, at this time his righteouſneſs, *that he might be juſt, and the juſtifier of him that believeth in Jeſus.*

Now, I ſay, to object againſt ſuch plain teſtimonies, what is it but, 1. To deny that Chriſt died for ſin, or to conclude, 2. That having ſo done, he is ſtill in the grave; or, 3. That there is no ſuch thing as ſin; or, 4. No ſuch thing as ravening juſtice in God againſt it; or, 5. That we muſt die ourſelves for our ſins; or, 6. That ſin may be pardoned without a ſatisfaction; or, 7. That every man may merit his own ſalvation?

*But without ſhedding of blood there is no remiſſion,* Heb. 9. 22.

To avoid therefore theſe curſed abſurdities, it muſt be granted, that Jeſus Chriſt, by his death, did make ſatisfaction for ſin.

But the word *ſatisfaction* may not be uſed by the Holy Ghoſt, perhaps for that it is too ſhort and ſcanty a word to expreſs the bleſſedneſs that comes to ſinners by the blood of Chriſt.

1. To make ſatisfaction, amounts to no more than completely to anſwer a legal demand for harms and injuries done. Now this, when done to the full, leaveth the offender there where he was before he committed the injury. Now if Chriſt had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full ſatisfaction given by this man for harms done by another, may neither obtain the love of the perſon offended, nor the ſmalleſt gift which the perſon offending hath not deſerved. Suppoſe I owe to this man ten thouſand talents, and another ſhould pay him every farthing, there remaineth over and above, by that complete ſatisfaction, not one ſingle halfpenny for me. Chriſt hath therefore done more than to make ſatisfaction for ſin by his blood: *He hath alſo made us kings and prieſts to God and his Father, and we ſhall reign with him for ever and ever.*

But take a few more ſcriptures for the proof of the doctrine afore aſſerted.

1. We have redemption through his blood. 1. *Redemption from ſin,* Eph. 1. 7. 2. *Redemption from death,* Heb. 2. 14, 15; Hoſ. 13. 14. 3. *Redemption from Satan,* Heb. 2. 15. 4. *Redemption from the world,* Gal. 1. 4. 5. *Redemption to God,* Rev. 5. 9. 6. *Eternal redemption. Neither by the blood of goats and calves, but by his own blood, he entered in once into the Holy place, having obtained eternal redemption for us.*

2. We are ſaid alſo to be waſhed in his blood. 1. Our perſons are waſhed: *He loved us, and waſhed us from our ſins in his own blood,* Rev. 1. 5. 2. His blood waſheth alſo our performances: *Our robes are waſhed, and made white in the blood of the Lamb.*

3. We are ſaid to be purged by his blood. 1. Purged from ſin before God: *When he had by himſelf purged our ſins, he ſat down on the right hand of God.* 2. Purged from evil conſciences: *How much more ſhall the blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God; purge your conſciences from dead works to ſerve the living God?*

4. We are ſaid to be made neigh to God by his blood: *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.*

5. Peace is ſaid to be made by his blood. 1. *Peace with God,* Col. 1. 20. 2. *Peace of conſcience,* Heb. 10. 19.—23. 3. *Peace one with another,* Eph. 2. 14.

6. We are ſaid to be juſtified by his blood: *Much more being now juſtified by his blood, we ſhall be ſaved from wrath through him.*

Juſtified, that is acquitted. 1. Acquitted before God, Eph. 5. 25, 26. 2. Acquitted before angels, Matth. 28. 5. 3. Acquitted by the law, Rom. 3. 21, 22, 23. 4. Acquitted in the court of conſcience. Heb. 9. 14.

7. We are ſaid to be ſaved by his blood, Rom. 5. 8, 9.

8. We are ſaid to be reconciled by his blood, Col. 1. 20. 21. 22.

9. We are ſaid to be ſanctified by his blood, Heb. 13. 12.

10. We are ſaid to be admitted into the holieſt by his blood, Heb. 10. 19.

11. We are ſaid to have eternal redemption by his blood, Heb. 9. 12. Yea, laſtly, This blood which was once ſpilt upon the croſs, will be the burthen of our ſong in heaven itſelf for ever and ever, Rev. 5. 9.

Now if we be redeemed, waſhed, purged, made negh to God, have peace with God; if we ſtand juſt before God, are ſaved, reconciled, ſanctified, admitted into the holieſt: if we have eternal redemtion by his blood, and if his blood will be the burden of our ſong for ever; then hath Chriſt paid the full price for us by his death, then hath he done more than made ſatisfaction for our ſins.

### *Several demonſtrations more, proving the former doctrine.*

But before I conclude this anſwer, I will give you nine or ten more undeniable demonſtrations, to ſatisfy you, if God will bleſs them to you, in the truth of this great doctrine, to wit, That Jeſus Chriſt, by what he hath done, hath paid the full price to God for the ſouls of ſinners, and obtained eternal redemtion for them.

I. And firſt, I begin with his reſurrection: That God that delivered him up unto death, and that made him a curſe for ſin; that God raiſed him up from the dead: *But God raiſed him from the dead.* Now conſidering, that at his death he was charged with our ſins, and accurſed to death for our ſins; that juſtice that delivered him up for them, muſt have amends made to him, before he acquit him from them; for there can be no change in juſtice. Had he found him in our ſins in the grave, (as he found him in them upon the tree, *for he had* *them in his body on the tree,* 1 Pet. 2. 24.), he had left him there as he left him upon the tree; yea, he had as ſurely rotted in the grave, as ever he died on the tree. But when he viſited Chriſt in the grave, he found him a holy, harmleſs, undefiled, and ſpotleſs Chriſt; and therefore he raiſed him up from the dead. He raiſed him up from the dead, having looſed the pains of death; becauſe it was not poſible that he ſhould be holden of it.

*Queſt.* But why not poſſible now to be holden of death?

*Anſ.* Becauſe the cauſe was removed. Sin was the cauſe, he died for our ſins, he gave himſelf for our ſins; theſe ſins brought him to death; but when God that had made him a curſe for us, looked upon him into the grave, he found him there without ſin, and therefore looſed the pains of death; for juſtice ſaith, This is not poſſible, becauſe not lawful, that he who lieth ſinleſs before God, ſhould be ſwallowed up of death; therefore he raiſed him up.

*Queſt.* But what did he do with our ſins, for he had them upon his back?

*Anſ.* It is ſaid he took them away: *Behold the Lamb of God that taketh away the ſins of the world.* It is ſaid he put them away: *Now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf:* that is, by the merit of his undertaking he brought into the world, and ſet before the face of God ſuch a righteouſneſs, that outweigheth, and goeth far beyond that ſin: and ſo did hide ſin from the ſight of God: hence he that is juſtified, is ſaid to have his ſins hid and covered: *Bleſſed is the man whoſe tranſgreſſions are forgiven, and whoſe ſin is covered,* covered with the righteouſneſs of Chriſt: *I ſpread my ſkirt over thee, and covered thy nakedneſs.* Thy ſins Chriſt Jeſus, therefore, having, by the infiniteneſs of his merit, taken away, put away, or hidden our ſins from the face of God, therefore he raiſed him up from the dead.

You find, in that 16th of Leviticus, mention made of two goats, one was to be ſlain for a ſin-offering, the other to be left alive. The goat that was ſlain was a type of Chriſt's death, the other of his merit. Now, this living goat he carried away the ſins of the people into the land of forgetfulneſs: *And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, putting them upon the head of the goat, and ſhall ſend him away by the hands of a fit man into the wilderneſs, and the goat ſhall bear upon him all their iniquities unto a land not inhabited.* Thus did Jeſus Chriſt bear away, by the merit of his death, the ſins and iniquities of them that believe: Wherefore, when God came to him in the grave, he found him holy and undefiled, and raiſed him up from the dead.

And obſerve it, as his death was for our ſin, ſo his riſing again was for our diſcharge: For both in his death and reſurrection he immediately reſpected our benefits: he died for us, he roſe from the dead for us: *He was delivered for our offences, and was raiſed again for our juſtification.* By his death he carried away our ſins; by his riſing he brought to us juſtifying righteouſneſs.

There are five circumſtances alſo attending his reſurrection, that ſhew us how well pleaſed God was with his death.

1. It muſt be ſolemnized with the company, attendance, and teſtimony of angels, Matth. 28. 1.——7.; Luke 24. 3.——7.; John 20. 11, 12.

2. At or juſt upon his reſurrection, the graves, where many of the ſaints for whom he died lay aſleep, did open, and they followed the Lord in full triumph over death: *The graves were opened, and many bodies of ſaints which ſlept aroſe and came out of their graves after his reſurrection and went into the holy city, and appeared unto many.* Theſe ſaints coming out of their graves after him, what a teſtimony is it, that he for them had taken away ſin, and deſtroyed him that had the power of death! yea, what a teſtimony was it, that he had made amends to God the Father, who granted him at his reſurrection to have preſently out of the grave; of the price of his blood, even the bodies of many of the ſaints which ſlept! He was declared to be *the Son of God with power, by the Spirit of holineſs, and the reſurrection from the dead.* It ſaith not by his reſurrection, though that be true, but by the reſurrection, meaning the reſurrection of the bodies of the ſaints which ſlept, becauſe they roſe by virtue of his blood; and by that he was with power declared to be the Son of God. They, I ſay, were part of his purchaſe, ſome of them for whom Chriſt died. Now, for God to raiſe them, and that upon and by virtue of his reſurrection, what is it but an open declaration from heaven, that Chriſt, by his death, hath made amends for us, and obtained eternal redemption for us?

3. When he was riſen from the dead, God, to confirm his diſciples in the faith of the redemption that Chriſt had obtained by his blood, brings him to the church, preſents him to them alive, ſhews him openly, ſometimes to two or three, ſometimes to eleven or twelve, and once to above five hundred brethren at once, Acts 1. 3.; & 10. 40.? Luke 24. 13.——16,; John 20. 19.; & 21. 1, 2, 3. &c; 1 Cor. 15. 3.—8.

4. At his reſurrection, God gives him the keys of hell and of death, Rev. 1. 16, 17. Hell and death are the effects and fruits of ſin: *The wicked ſhall be turned into hell, and the wages of ſin is death.* But what then? are ſinners the better for the death and blood of Chriſt? O! they that dare venture upon him are much the better, for they ſhall not periſh, unleſs the Saviour will damn them; for he hath the keys of hell and of death: *Fear not,* (ſaith he), *I am the firſt, and the laſt; I am he that liveth, and was dead, and behold I am alive for evermore, and have the keys of hell and death.* Theſe were given him at his reſurrection, as if God had ſaid, My Son, thou haſt ſpilt thy blood for ſinners; I am pleaſed with it; I am delighted in thy merits, and in the redemption which thou haſt wrought: in token hereof, I give thee the keys of hell and of death: I give thee all power in heaven and earth, ſave who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.

5. At Chriſt's reſurrection, God bids him aſk the Heathen of him, with a promiſe to give him the uttermoſt parts of the earth for his poſſeſſion. This ſentence is in the ſecond pſalm, and is expounded by Paul's interpretation of the words before, to be ſpoken to Chriſt at his reſurrection: *Thou art my Son, this day have I begotten thee.* I have begotten thee, that is, ſaith Paul, from the dead.

He hath raiſed up Jeſus again, as it is alſo written in the ſecond pſalm, *Thou art my Son, this day have I begotten thee.* Now mark at his raiſing him from the dead, he bids him aſk, *Aſk of me, and that the Heathen:* as if God had ſaid, My Son, thy blood hath pacified and appeaſed my juſtice; I can now in juſtice, for thy ſake, forgive poor mortals their ſin: Aſk them of me; aſk them though they be Heathens, and I will give them to thee, to the utmoſt ends of the earth. This is then the firſt demonſtration to prove that Jeſus Chriſt, by what he hath done, hath paid full price to God for the ſouls of ſinners, and obtained eternal redemption for them, namely, his being raiſed again from the dead.

II. A ſecond thing that demonſtrateth this truth, is, that he aſcended, and was received up into heaven: *So after the Lord had ſpoken to them, he was received up into heaven.*

This demonſtration conſiſteth of two parts: 1. Of his aſcending; 2. Of his being received.

1. For his aſcending: *He is aſcended on high,* Eph. 4. 8.

This act of aſcending anſwereth to the high-prieſt under the law, who, after they had killed the ſacrifice, he was to bring the blood into the moſt holy place, to wit, the inner temple, the way to which was aſcending, or going up.

Now, conſider the circumſtances that attended his aſcending, when he went to carry his blood to preſent it before the mercy-ſeat, and you will find they all ſay amends is made to God for us.

(1) At this, he is again attended and accompained with angels, Acts 1. 10. 11.

He *aſcendeth with a ſhout, and with the ſound of a trumpet, with, Sing praiſes, ſing praiſes, ſing praiſes,* Pſal. 47. 5. 6.

(3) The enemies of man's ſalvation are now tied to

his chariot-wheels: *When he aſcended on high, he led captivity captive*, that is, he led death, devils, and hell, and the grave, and the curſe, captive; for theſe things were our captivity. And thus did Deborah propheſy of him, when ſhe cried, *Ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam* And David alſo foreſaw when he ſaid, *Thou haſt aſcended on high; thou haſt led captivity captive.*

(4) The apoſtles muſt be the beholders of his going up and muſt ſee the cloud receive him out of their ſight, Acts 1. 11. 12.

The conſideration of theſe things ſtrongly inforceth this concluſion, That he hath ſpoiled what would have ſpoiled us, had he not by his blood ſhed taken them away. And I ſay, for God to adorn him with all this glory in his aſcenſion, thus to make him ride conqueror up into the clouds, thus to go up with ſound of trumpet, with ſhout of angels, and with ſongs of praiſes; and let me add, to be accompanied alſo with thoſe that roſe from the dead after his reſurrection, who were the very price of his blood; this does greatly demonſtrate, that Jeſus Chriſt, by what he hath done, hath paid a full price to God for the ſouls of ſinners, and obtained eternal redemption for them; he had not elſe rode thus in triumph to heaven.

2. I come now to his being received: He was received up into heaven. The high-prieſt under the law, when he aſcended into the holieſt, he was there to offer the blood: which holieſt was the type of heaven, Exod. 19. 10, 11; Heb. 9. 24. But becauſe the ſacrifices under the law could not make them that did the ſervice perfect, as pertaining to the conſcience; therefore they were to ſtand, not to ſit; to come out again, not to tarry there: *For it is not poſſible that the blood of bulls and goats ſhould take away ſin;* wherefore, when he cometh into the world, he ſaith, *Sacrifices and offerings thou wouldſt not, but a body haſt thou prepared me; In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid he, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God.*

Chriſt therefore, in his entering into heaven, did it as high-prieſt of the church of God; therefore neither did he go in without blood: Wherefore, when he came to be an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; (that is to ſay, not of this building), neither by the blood of bulls and goats, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

He entered in, having obtained, or becauſe he obtained, eternal redemption for us.

But to paſs that, conſider ye now alſo thoſe glorious circumſtances that accompany his approach to the gates of the everlaſting habitation.

1. The everlaſting gates are ſet, yea, bid ſtand open: *Be ye open, ye everlaſting doors, and the King of glory ſhall come in.* This King of glory is Jeſus Chriſt, and the words are a prophecy of his glorious aſcending into the heavens, when he went up as the high-prieſt of the church, to carry the price of his blood into the holieſt of all: *Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of glory ſhall come in.*

2. At his entrance he was received, and the price accepted which he paid for our ſouls. Hence it is ſaid, *he entered in by his blood;* that is, by the merit of it. To receive, is an act of complacency and delight, and includeth well-pleaſedneſs in the perſon receiving, who is God the Father: And conſidering that this Jeſus, now received, is to be received upon our account, or as undertaking the ſalvation of ſinners, (for he entered into the heavens for us), it is apparent, that he entered thither by virtue of his infinite righteouſneſs, which he accompliſhed for us upon the earth.

4. At his reception, he received glory, and that alſo for our encouragement. God raiſed him up, and gave him glory, that our faith and hope might be in him.

He gave him glory, as a teſtimony that his undertaking the work of our redemption was accepted of him.

1. He gave glory; firſt to his perſon, in granting him to ſit at his own right hand, and this he had, I ſay, for or upon the account of the work he accompliſhed for us in the world; when he had offered up one ſacrifice for ſins, for ever he ſat down on the right hand of God, and this by God's appointment: *Sit thou at my right hand.* This glory is the higheſt; it is above all kings, princes, and potentates in this world; it is above all angels, principalities and powers in heaven: *He is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made ſubject unto him.*

2. He gave glory to his name, to his name JESUS; that name being exalted above every name: *He hath given him a name above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, and things on earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father*, Phil. 2.

This name is ſaid (in another place) to be a name above every name that is named, not only in this world, but in that alſo which is to come.

But ſhould Jeſus have been ſuch a name, ſince he undertook for ſinners, had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No verily, it would have ſtunk in the noſtrils both of God and man; it would have been the moſt abhorred name; but Jeſus is the name; JESUS he was called in order to his work; *His name ſhall be called* JESUS, *for he ſhall ſave.* He was ſo named of the angel, before he was conceived in the womb; and he goeth by that name now he is in heaven; by the name JESUS, Jeſus of Nazareth, becauſe he once dwelt there. This name, I ſay, is the higheſt name, the everlaſting name, the name that he is to go by, to be known by, to be worſhipped by, to be glorified by; yea, the name by which alſo moſt glory ſhall redound to God the Father. Now what is the ſignification of this name but SAVIOUR? This name he hath therefore, for his works ſake, and becauſe God delighted in his undertaking, and was pleaſed with the price he had paid for us; therefore the divine Majeſty hath given him it, hath made it high, and hath commanded all angels to bow unto it. Yea, it is the name in which he reſteth, and by which he hath magnified all his attributes.

(1) This is the name by which ſinners ſhould go to God the Father.

(2) This is the name through which they obtain forgiveneſs of ſins, and ANY thing: *If you aſk any thing in my name, I will do it*, John 14.

(3) This is the name through which our ſpiritual ſervices and ſacrifices are accepted, and by which an anſwer of peace is returned into our boſoms, 1 Pet. 2. But more of this anon.

(4) At this name, devils tremble; at this name, angels bow the head; at this name, God's heart openeth; at this name, the godly man's heart is comforted: This name, none but devils hate it, and none but thoſe that muſt be damned deſpiſe it; no man ſpeaking by the Holy Ghoſt calls Jeſus accurſed, or accounteth him ſtill dead, and his blood ineffectual to ſave the world.

3. He hath alſo given him the glory of office.

(1) He is there a prieſt for ever, intercepting betwixt the divine preſence and all that hate us, by his blood; ſin, Satan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be preſented to God, as the atonement for us: This is called *the blood of ſprinkling, which ſpeaks better things than the blood of Abel.* By this blood he entered into heaven, by this blood he ſecureth from wrath all that come unto God by him: But ſhould his blood have had a voice in heaven to ſave withal, had it not merited firſt, even in the ſhedding of it, the ranſom and redemption of ſouls? It is true, a man whoſe blood cannot ſave, may with Abel's cry out for vengeance and wrath on the head of him that ſheds it; but this blood ſpeaks for better things, this blood ſpeaks for ſouls, for ſinners, for pardon; *having obtained eternal redemption for us.*

(2) He is there a forerunner for us: *Whither the forerunner is for us entered, even Jeſus.* This office of harbinger is diſtinct from, though it comes by virtue of his prieſtly office; therefore they are both mentioned in the text: *Whither the forerunner is for us entered, even Jeſus, made an high-prieſt for ever, after the order of Melchiſedec.* He is therefore our forerunner by virtue of his prieſthood; his blood giving worth to all he does.

In this office of harbinger, or forerunner, he prepareth for believers their dwelling-places in the heavens; their dwelling-places, according to their place, ſtate, calling, ſervice, or work, in his body the church: *In my Father's houſe,* (ſaith he), *are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you.*

This is that is mentioned in the 47th pſalm: *He ſhall chuſe our inheritance for us, the excellency af Jacob whom he loved.* But ſhould he have had power to chuſe our inheritance for us, to prepare our dwelling-places; ſhould he have power to give, even heaven itſelf to a company of poor men, had he not in the firſt place obtained by his blood the deliverance of our ſouls from death?

(3) He is there a prophet for us, by which office of his he hath received to communicate the whole will of the eternal God, ſo far as is fit for us to know in this world, or in that which is to come. Hence he is called the prophet of the church: The Lord ſhall raiſe you up a prophet, and this is of a truth that prophet that ſhould come into the world. But this office he hath alſo now in heaven, by virtue of the blood he ſhed for us upon earth. Hence the New Teſtament is called, the *New Teſtament in his blood;* and his blood is ſaid to be *the blood of the everlaſting covenant, or teſtament;* yea, ſuch virtue doth his blood give to the New Teſtament or covenant of grace, as that ſevered from that it is nothing worth; for a teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all while the teſtator liveth. So that every word of God, which he hath by Chriſt given to us for our everlaſting conſolation, is dipt in blood, is founded in blood, and ſtands good to ſinners, purely (I mean with reſpect to merit) upon the account of blood, or becauſe his blood that was ſhed for us on the croſs, prevailed for us for the remiſſion of our ſins. Let no man think to receive any benefit by Chriſt's prophetical office, by any of the good words of grace, and forgiveneſs of ſins that are ſprinkled up and down in the New Teſtament, that looketh not for that good to come to him for the ſake of that blood by which this teſtament is eſtabliſhed: for neither was the firſt teſtament dedicated without blood, for when Moſes had ſpoken every precept to all the people according to the law, *he took the blood of calves, and of goats, with water, and ſcarlet, wool, and hyſop, and ſprinkled both the book and all the people, ſaying, this is the blood of the teſtament which God hath enjoined unto you.*

The prophetical office of Chriſt ſtandeth of two parts: Firſt, In promiſes of grace; Secondly, In directions of worſhip; but neither is this laſt, to wit, the doctrine of worſhip, or our ſubjection to that worſhip, of any value, any further than as ſprinkled alſo with his blood; for, as in the firſt teſtament the tabernacle and all the veſſels of the miniſtry were ſprinkled with blood, (and it was neceſſary that ſo it ſhould be) ſo the heavenly things themſelves muſt be alſo purified with ſacrifices, but yet with bitter ſacrifice than theſe: for now not Moſes, but Chriſt, doth ſprinkle, not with blood of calves, but with his own blood, neither as entered into places made with hands, but from heaven doth Jeſus ſprinkle all that doctrine of worſhip and ſubjection of his ſaints thereto, which is of his own inſtituting and commanding, Heb. 9. 23. 24. 25. 26.

(4) He hath received the office of a king, by which he ruleth in the church, and over all things for her ſake. The goverment is laid upon his ſhoulders; the Lord God hath given him the throne of his father David. Hence it is that he ſaith, *All power is given me in heaven and earth*; but now this kingly office he hath it by his blood, becauſe *he humbled himſelf to death, therefore God hath highly exalted him, and given him the bigeſt name.* And hence again he is called the LAMB upon the throne: *In the midſt of the throne and of the four beaſts, and in midſt of the elders, ſtood a Lamb as it had been ſlain, having ſeven horns;* a demonſtration of kingly power. But mark, he was a Lamb upon the throne, he has his horns as a lamb. Now by LAMB, we are to underſtand, not only his meek and ſweet diſpoſition, but his ſacrifice; for he was a lamb to be ſlain and ſacrificed; and ſo his having a throne and ſeven horns as a lamb, giveth us to underſtand, that he obtained this dignity of king by his blood: *When he had by himſelf purged our ſins, he ſat down on the right hand of the Majeſty in the heavens. When he had offered up one ſacrifice for ſins for ever, he ſat down on the right hand of God.*

Now, put all theſe together, to wit, his reſurrection from the dead, his aſcenſion, and his exaltation to office, and remember alſo that the perſon thus exalted is the ſame Jeſus of Nazareth that ſometime was made accurſed of God for ſin, and alſo that he obtained this glory by virtue of the blood that was ſhed for us; and it muſt unavoidably follow, that Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them.

III. But to proceed: A third demonſtration that Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is, becauſe he hath received for them the Holy Spirit of God.

*This Jeſus hath God raiſed up, whereof* (ſaid Peter) *we are all witneſſes. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth that, which ye now ſee and hear.*

The receiving of the Holy Ghoſt at the hand of the Father, who had bruiſed him before for the tranſgreſſions of his people, the receiving of it, I ſay, upon his reſurrection, and that to give them for whom (juſt before) he had ſpilt his blood to make an atonement for their ſouls, argueth, that the divine Majeſty found reſt and content in that precious blood, and found it full price for the ſinners for whom he ſhed it.

And if you conſider the neceſſity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will ſee yet more into the truth now contended for.

1. Firſt, then, of the neceſſity of giving this good Spirit.

2. And then of the benefit which we receive at his coming.

1. Of the neceſſity of its being given.

(1) Otherwiſe Jeſus could never have been proven to be the Saviour; for the promiſe was, that Meſſias ſhould have the Spirit given him to communicate: *As for me, that is my covenant with them, ſaith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth* (meaning the Redeemer, ver. 20.) *ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth and for ever.*

Here is the promiſe of the Spirit to be given to Chriſt, and by him to his ſeed for ever. And this was ſignified long before in the anointing of Aaron and his ſons: "And thou ſhalt anoint Aaron and his ſons, and conſecrate them."

This Spirit Jeſus promiſed to ſend unto his, at his exaltation on the right hand of God; the Spirit, I ſay, in the plentiful pourings of it out. True, the church in all ages had ſomething of it by virtue of the ſuretyſhip of the Lord Jeſus; but this, in compariſon of what was to come into the church after his reſurrection, is not reckoned a pouring forth; therofore pourings forth thereof are reſerved to the time of the aſcenſion and exaltation of this Jeſus: "I will pour out my Spirit in thoſe days."

Hence Jeſus reſerves it till his going away, and it is expreſsly ſaid, "the Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified. Accordingly did the Apoſtles wait after his reſurrection for the pouring forth of the Holy Ghoſt, and at the ſet time did receive it, by the giving of which he declared himſelf to be the Son of God and Saviour of the world, John 14. 26.; & 15. 26; & 16. 7.; Acts 1. 4, 5.; Joel 2. 28.; Acts 2. 16, 17.; John 7. 39. Rom 1. 4.

(2) Without the giving of the Holy Ghoſt there had wanted a teſtimony that his goſpel was the goſpel of Meſſias. Moſes his miniſtration was confirmed by ſigns and wonders and mighty deeds, both in Egypt, in the wilderneſs, and at the Red ſea; wherefore it was neceſſary that the doctrine of redemption by blood, which is the doctrine of the goſpel of this Jeſus, ſhould be alſo confirmed with ſigns following. Hence both himſelf and apoſtles did as frequently work miracles and do mighty deeds, as his miniſters now do preach; which ſigns,

and miracles, and wonders, confirmed their doctrine, though themſelves both maſter and ſcholar were in (appearance the moſt conſiderable) mean: yea, they by the means of the Holy Ghoſt, have ſo ratified, confirmed, and ſettled the goſpel in the world, that no philoſopher, tyrant or devil hath been able hitherto to move it out of its place. He confirmed the word with ſigns following.

(3) As the giving of the Holy Ghoſt was neceſſary thus; ſo was it neceſſary alſo to ſtrengthen them that were intruſted with his goſpel. 1. To preach it effectually. 2. To ſtand to it boldly. 3. And to juſtify it to be the true doctrine of Meſſias incontroulably.

(1) To preach it effectually; in demonſtration of the Spirit.

(2) To ſtand to it boldly: "Then Peter filled with the Holy Ghoſt, ſaid: And they ſaw the boldneſs of Peter and John."

(3) To juſtify the doctrine incontroulably: "I will give you a mouth and wiſdom which all your adverſaries ſhall not be able to reſit or gainſay; and they were not able to reſiſt the wiſdom and Spirit by which he ſpake."

Now, I ſay, that God ſhould give the Holy Ghoſt to Jeſus to confirm this goſpel, redemption from ſin by his blood; what is it but that by his blood he hath paid full price to God for ſinners, and obtained eternal redemption for them?

2. But again, the benefit which we receive at the coming of the Holy Ghoſt doth more demonſtrate this truth. Hath Chriſt purchaſed ſinners, and are they the price of his blood? Yes: But how doth that appear? Why, becauſe by the Holy Ghoſt which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

(1) By the Spirit of God we are quickened, and ariſed from a ſtate of ſin, but that we could not be, were it not that an atonement is made for us firſt, by the blood of Chriſt our Saviour. This is true; for they that are quickened by the Holy Ghoſt, are quickened by it through the word of the goſpel, which offereth juſtification to ſinners through faith in his blood; yea, we are ſaid to be quickened together with him; dead and riſen with him; yet ſo as by the Spirit of God.

(2) We are not only quickened by the Holy Ghoſt, but poſſeſſed therewith; it is given to dwell in our hearts. Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts; which Spirit is alſo our earneſt for heaven, until the redemption of the purchaſed poſſeſſion; that is, until our body, which is the purchaſed poſſeſſion, "be redeemed alſo out of the grave by the power of the ſame mighty Spirit of God, Eph. 1. 13, 14.

(3) "By this Holy Spirit we are made to believe," Rom. 15. 13.

(4) By this Holy Spirit we are helped to pray, and call God Father.

(5) By this holy Spirit we are helped to underſtand and apply the promiſes.

(6) By this Holy Spirit the joy of heaven, and the love of God, is ſhed abroad in the hearts of the ſaved.

(7) By this Holy Spirit we are made to wait for the hope of righteouſneſs by faith, that is, to ſtand faſt through our Lord Jeſus in the day when he ſhall judge the world.

And all this is the fruit of redemption by blood; of redemption by the blood of Chriſt.

This is yet further evident, 1. Becauſe the work of the Spirit is to lead us into the ſayings of Chriſt; which, as to our redemption from death, are ſuch as theſe: *I lay down my life, that you may have life; I give my life a ranſom for many; and the bread which I will give is my fleſh, which I will give for the life of the world.* 2. Becauſe the Spirit in the wiſdom of heaven, is not counted a ſufficient teſtimony on earth, but as joined with the blood of Chriſt. There are three that bear witneſs on earth, the Spirit, the water, and the blood. Theſe are the witneſſes of God. The Spirit, becauſe it quickeneth; the blood, becauſe it hath merited; and the water, to wit, the word, beacuſe by that, we are clean, as to life and converſation, 1 John 5. 8.; Eph. 5. 26.; Rom. 8. 16.; Pſal. 119. 9. 3. Becauſe, as by the Spirit, ſo we are ſanctified by faith in the blood of Jeſus, Heb. 13. 12. 4. Becauſe when moſt full of the Spirit, and when that doth work moſt mightily in us, we are then moſt in the belief and admiring apprehenſions of our deliverance from death by the blood of Jeſus, Rev. 15. chap. 5. 9. 5. The Holy Ghoſt breatheth no where ſo as in the miniſtry of this doctrine; this doctrine is ſent with the Holy Ghoſt from heaven; yea, as I have hinted, one of the great works of the Holy Ghoſt under the Old Teſtament, was to teſtify of the ſufferings of Chriſt, and the glory that ſhould follow.

Put all theſe things together, and ſee if Jeſus Chriſt by what he hath done, hath not paid full price to God for ſinners; if he hath not obtained eternal redemption for them.

IV. That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, if you conſider how the preaching thereof hath been from that time to this, a mighty conqueror over all kind of ſinners. What nation, what people, what kind of ſinners have not been, ſubdued by the preaching of a crucified Chriſt? He upon the white horſe with his bôw and his crown hath conquered, doth conquer, and goeth forth yet conquering and to conquer: *And I,* (ſaith he) *if I be lifted up from the earth, will draw all men unto me:* But what was it to be lifted up from the earth? Why, it may be expounded by that ſaying, *As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever believeth in him, might not periſh, but have everlaſting life.*

He was then lifted up, when he was hanged upon a tree between the heavens and the earth as the accurſed of God for us. The revelation of this, it conquers all nations, tongues, and people. *And they ſang a new ſong, ſaying, thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation.* Hence the Apoſtle Paul choſe, above all doctrines, to preach up a crucified Chriſt, and reſolved ſo to do: *For I determined,* (ſaith he) *not to know any thing among you, ſave Jeſus Chriſt and him crucified.*

1. The doctrine of forgiveneſs of ſin, conquered his very murderers. They could not withſtand the grace; thoſe bloody ones that would kill him whatever it coſt them, could ſtand no longer, but received his doctrine, fell into his boſom, and obtained the ſalvation which is in Chriſt Jeſus. *They ſhall look upon him whom they have pierced, and mourn for him, as one mourneth for his only ſon, and they ſhall be in bitterneſs for him, as one is in bitterneſs for his firſt-born.* Now was the ſcripture eminently fulfilled, when the kindneſs of a crucified Chriſt broke to pieces the hearts of them that had before been his betrayers and murderers: Now was there a great mourning in Jeruſalem; now was there wailing and lamentation, mixed with joy and rejoicing.

2. Though Paul was mad, exceeding mad againſt Jeſus Chriſt of Nazareth, yea, though he was his avowed enemy, ſeeking to put out his name from under heaven; yet the voice from heaven, (I am Jeſus, &c) I am the Saviour, how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveneſs of ſins freely by grace, through redemption by faith in his blood.

3. They at Samaria, though before Philip preached to them, worſhipped and admired the devil in Magus, yet when they believed Philip's preaching of Chriſt unto them, and forgiveneſs of ſins through faith in his name, great joy was amongſt them, and they were baptized both men and women, Acts 8. He preached, ſaith the text, the things concerning the kingdom of God, and the name of Jeſus Chriſt; that is, all the bleſſings of life, through the name of Jeſus Chriſt: for he is the mediator, and without his blood come no ſpiritual bleſſings to men.

4. How was the ſturdy jailor overcome by a promiſe of forgiveneſs of ſins by faith in Jeſus Chriſt. It ſtopt his hand of ſelf-murder, it eaſed him of the gnawings of a guilty conſcience, and fears of hell-fire, and filled his ſoul with rejoicing in God, Acts 16. 30—34.

5. How were thoſe that uſed curious arts, that were next to, if not witches indeed; I ſay, how were they prevailed upon, and overcome by the word of God;

which is the goſpel of good tidings through faith in the blood of Chriſt? Acts 19. 17, 18.

6. How were the Epheſians, who were ſometimes far from God; how, I ſay, were they made nigh by the blood of Chriſt? Eph. 2. 13.

7. The Coloſſians, though ſometimes dead in their ſins, yet how were they quickened by God, through the forgiveneſs of all their treſpaſſes, and they had that through his blood, Col. 2. 13.; & 1. 14.

What ſhall I ſay, no man could as yet ſtand before, and not fall under the revelation of the forgiveneſs of ſins through a crucified Chriſt; as hanged, as dying, as accurſed for ſinners; he draws all men unto him, men of all ſorts, of all degrees.

Shall I add, how have men broken through all difficulties to Jeſus, when he hath been diſcovered to them! *Neither lions, nor fires, nor ſword, nor famine, nor nakedneſs, nor peril; neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*, Rom. 8. 35—39.

V. That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, by the peace and holineſs, that by that doctrine poſſeſſeth mens ſouls; the ſouls of men awakened, and that continue ſo. By awakened men, I mean ſuch as, through the revelation of their ſin and miſery groan under the want of Jeſus to ſave them, and that continue ſenſible, that they needs muſt periſh, if his benefits be not beſtowed upon them.

For otherwiſe the goſpel miniſtereth neither peace nor holineſs to any of the ſouls of the ſons of men; that is to ſay, not ſaving peace and holineſs. N. B. The goſpel of grace and ſalvation is above all doctrines the moſt dangerous, if in word only it be received by graceleſs men: If it be not attended with a revelation of mens need of a Saviour; if it be not accompanied in the ſoul by the power of the Holy Ghoſt. For ſuch men as have only the notions of it, are, of all men, liable to the greateſt ſins, becauſe there wanteth in their notions the power of love, which alone can conſtrain them to love Jeſus Chriſt. And this is the reaſon of theſe ſcriptures. *They turn the grace of God into wantonneſs: they turn the grace of our God into laſciviouſneſs.*

For ſome when they hear of the riches of grace, through Chriſt, that hearing not being attended with the faith and love which is in Chriſt Jeſus: thoſe men receive the notions of this good doctrine, only to cloak their wickedneſs, and to harden themſelves in their villanies.

Others when they hear, being leavened before with the leaven of ſome other doctrine, ſome doctrine of the righteouſneſs of the world, or doctrine of devils, forthwith make head againſt, and ſpeak evil of the bleſſed doctrine: and becauſe ſome that profeſs it, are not cleanſed from their filthineſs of fleſh and ſpirit, and do not perfect holineſs in the fear of God; therefore others conclude, that all that profeſs it are ſuch, and that the doctrine itſelf tendeth to encourage, or at leaſt to tolerate liſcentiouſneſs, as they imagined and affirmed of Paul, that he ſhould ſay, *Let us do evil that good may come.*

The ground of that wicked concluſion of theirs, was, becauſe he, by the allowance of God, affirmed, That as ſin had reigned unto death, ſo grace reigned unto life in a way of righteouſneſs by Jeſus Chriſt our Lord. Nay then, ſays the adverſary, we may be as unholy as we will, and that by the doctrine you preach: For if where ſin abounds, grace abounds more, the conſequence of a wicked life is but the heightening, advancing, and magnifying of grace. But what ſaith the apoſtle? My concluſions are true, That grace doth reign above ſin: but to ſay, Let us therefore ſin; that man's damnation is juſt; becauſe ſuch an one abuſeth, and maketh the moſt deviliſh uſe of the bleſſedeſt doctrine that ever was heard of in the world amongſt men. Beſides, it is evident, that ſuch know not the power thereof; nor have felt or ſavoured its bleſſedneſs: for where this goſpel cometh in truth, it naturally produceth peace and holineſs.

1. Peace: He is our peace; he is the prince of peace; he giveth peace in his high places.

This word *peace* hath in it a double reſpect.

(1) It reſpecteth God: *He hath made peace by the blood of his croſs;* that is, he hath made peace for us with God, having appeaſed the rigour of his law, and ſatisfied juſtice for us. Hence it is ſaid, *The peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus. The peace of God*, that is, the doctrine of reconciliation, by Chriſt's being made to be ſin for us; that ſhall keep the heart, that is, from deſpair or fainting under apprehenſions of weakeneſs and juſtice: But yet this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Chriſt Jeſus. Therefore that clauſe is added, through Chriſt Jeſus: *For he is peace-maker;* it is he that reconcileth us to God in the body of his fleſh through death; for by his doing and ſuffering he preſented God with everlaſting righteouſneſs for ſinners. Upon this we have peace with God. Hence Chriſt is called King of righteouſneſs firſt; firſt being by interpretation King of righteouſneſs; and after that alſo King of Salem, which is King of peace. For he could not make peace with God, betwixt us and him, but by being firſt the Lord of righteouſneſs, the Lord our righteouſneſs; but having firſt completed righteouſneſs, he then came and preached peace, and commanded his ambaſſadors to make proclamation of it to the world, 2 Cor. 5. 19, 20. For it was want of righteouſneſs that cauſed want of peace. Now then righteouſneſs being brought in, it followeth that he hath made peace. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf of twain one new man, ſo making peace, and that he might reconcile both unto God, in one body by the croſs, having ſlain the enmity thereby, and came and preached peace to you that were afar off, and to them that were nigh; *For through him we both have acceſs, by one ſpirit, unto the Father.*

(2) This word *peace* reſpecteth our inward quietneſs of heart which we obtain, by beholding this reconciliation made by Chriſt with God for us: *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. The God of peace fill you with all joy and peace in believing.*

This peace is expreſſed diverſly. 1. Sometimes it is called *quietneſs;* for it calms the ſoul from thoſe troublous fears of damning, becauſe of ſin: *And the work of righteouſneſs ſhall be peace, and the effects of righteouſneſs, quietneſs and aſſurance for ever.* 2. Sometimes it is called *boldneſs; For by the blood of Chriſt a man hath encouragement to approach unto God. Having, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh.* 3. It is ſometimes called *confidence;* becauſe by Jeſus Chriſt we have not only encouragement to come to God, but confidence; that if we aſk any thing according to his will, he not only heareth, but granteth the requeſt which we put up to him: *In whom we have boldneſs and acceſs, with confidence, by the faith of Jeſus.* 4. Sometimes this peace is expreſſed by REST, becauſe a man having found a ſufficient fulneſs to anſwer all his wants, he ſitteth down, and looks no further for ſatiſfaction: *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* 5. It is alſo expreſſed by ſinging, becauſe the peace of God, when it is received into the ſoul by faith, putteth the conſcience into a heavenly and melodious frame: *And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads.* They obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away. 6. Sometimes it is expreſſed or diſcovered by an heavenly glorying and boaſting in Jeſus Chriſt, becauſe this peace cauſeth the ſoul to ſet its face upon its enemies with faith of a victory over them for ever by its Lord Jeſus: *Let him that glorieth, glory in the Lord: and my ſoul ſhall make her boaſts in the Lord, the humble ſhall hear thereof, and be glad.* 7. Sometimes it is expreſſed or diſcovered by joy, joy unſpeakable; becauſe the ſoul having ſeen itſelf reconciled to God, hath not only quietneſs, but ſuch apprehenſions do now poſſeſs it of the unſpeakable benefits it receiveth by Chriſt with reſpect to the world to come, that it is ſwallowed up with them: *Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.* 8. Laſtly, It is expreſſed or diſcovered by the triumph that ariſeth ſometimes in the hearts of believers; for they at times are able to ſee death, ſin, the devil, and hell, and all adverſity conquered by and tied as captives at the chariot-wheels of Jeſus Chriſt: Taken captive, I ſay, and overthrown for ever: *Thanks be to God, who cauſeth us always to triumph in Chriſt. O clap your hands, O ye people, ſing unto God with the voice of triumph.*

Now that all this ſhould be a cheat, is impoſſible, that is, it is impoſſible that believers ſhould thus have peace with God through the blood of his croſs, he having not paid full price to God for them; eſpecially if you conſider, that the authors of this peace are all the three in the Godhead, and that upon a double account.

1. In that they have given us a goſpel of peace, Rom. 10. 15. or a New Teſtament which propoundeth peace with God through the redemption that is in Chriſt. Now as this is called the goſpel of peace; ſo, 1. It is called, The goſpel of God, 1 Theſſ. 2. 9.; 2 Theſſ. 1. 8. 2. The goſpel of Chriſt, Rom. 15. 19. 3. A goſpel indited by the Holy Ghoſt, 1 Theſſ. 4. 8.

I ſay therefore, that redemption and ſalvation, being that through Chriſt, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghoſt, in the word of the truth of the goſpel, it muſt needs be that we who believe, ſhall be ſaved, if we hold the confidence and the rejoicing firm unto the end.

(2) As the three in the Godhead are the authors of this peace, by inditing for us the goſpel of peace, or the good tidings of ſalvation by Jeſus Chriſt; ſo they are the authors of our peace, by working with that word of the goſpel in our hearts. And hence, 1. The Father is called the God of peace: *Now the God of peace be with you all: and the very God of peace ſanctify you.* And becauſe he is the God of peace, therefore he filleth thoſe that believe in his Chriſt, with joy and peace through believing. 2. Again, Chriſt is called the Prince of peace; therefore the prayer is, *Grace be with you and peace from God the Father, and the Lord Jeſus Chriſt.* 3. The Holy Ghoſt alſo is the author of this peace, this inward peace; *Even righteouſneſs and peace, and joy in the Holy Ghoſt.*

And I ſay, as I alſo have already ſaid, the procuring or meritorious cauſe of this peace, are the doings and ſufferings of Chriſt. Therfore by his doings and ſufferings he paid full price to God for ſinners, and obtained eternal redemption for them; elſe God would never have indited a proclamation of peace for them, and the tenor of that proclamation to be the worthineſs of the Lord Jeſus; yea, he would never have wrought with that word in the heart of them that believe, to create in them peace, peace.

2. As peace with God is an evidence (the blood of Chriſt being the cauſe thereof) that Chriſt hath by it paid full price to God for ſinners; ſo holineſs in their hearts taking its beginning from this doctrine, makes this fifth demonſtration of double ſtrength.

(1) That holineſs, true goſpel-holineſs, poſſeſſeth our hearts by this doctrine, it is evident; becauſe the ground of holineſs, which is the Spirit of God in us, is miniſtered to us by this doctrine. When the apoſtle had inſinuated that the Galatians were bewitched, becauſe they had turned from the doctrine of God crucified, he demands of them, Whether they received the Spirit, by the works of the law, or by the hearing of faith? that is, whether the Spirit took poſſeſſion of their ſouls by their obedience to the ten commandments, or by giving credit to the doctrine of the forgiveneſs of their ſins, by faith in this crucified Chriſt: ſtrongly concluding, not by the law, but by the hearing or preaching of faith, that is, of the Lord Jeſus as crucified, who is the object of faith.

(2) As this doctrine conveyeth the ground, or groundwork, which is the Spirit; ſo alſo it worketh in the heart thoſe three graces, Faith, Hope, Love, all which as naturally purify the heart from wickedneſs, as ſoap, or nitre, cleanſeth the cloth. He purified their hearts by faith, by faith in Chriſt's blood: *And every one that hath this hope in him, purifieth himſelf even as he is pure.* And alſo love, you ſhall ſee what that doth, if you look into the text, Acts 15. 9.; 1 John 3. 3, 4; 1 Cor. 13. Now I ſay, this faith groundeth itſelf in the blood of Chriſt: hope waiteth for the full enjoyments of the purchaſe of it in another world; and love is begot, and worketh by the love that Chriſt hath expreſſed by his death, and by the kindneſs he preſented us with in his heart's blood, Rom. 3. 24.; 1 Cor. 15. 19.; 2 Cor 5. 14.

Beſides, what arguments ſo prevailing, as ſuch as are purely goſpel? To inſtance a few.

1. What ſtronger, than a free forgiveneſs of ſins: *A certain man had two debtors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him moſt?*

2. What ſtronger argument to holineſs, than to ſee, that though forgiveneſs comes free to us, yet it coſt Chriſt Jeſus heart-blood to obtain it for us: *Herein is love, not that we loved God, but that he loved us, and ſent his Son, to be the propitiation for our ſins.* And this love of God in giving his Chriſt, and of Chriſt in dying for us, there is no argument ſtronger to prevail with a ſenſible and awakened ſinner to judge, he ſhould *live to him that died for him, and roſe again.*

3. What ſtronger argument to holineſs than this; *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.* Unſanctified and graceleſs wretches know not how to uſe theſe words of God, the hypocrites alſo fly in our faces becauſe we thus urge them; but a heart that is poſſeſſed with goſpel-ingenuity, or to ſpeak more properly, that is poſſeſſed with goſpel-grace, and with divine conſiderations, cries, If it be thus, O let me never ſin againſt God! *for the love of Chriſt conſtrains me.*

4. What greater argument to holineſs, than to ſee the holy ſcriptures ſo furniſhed with promiſes of grace and ſalvation by Chriſt, that a man can hardly caſt his eye into the Bible, but he eſpieth one or another of them? Who would not live in ſuch a houſe, or be a ſervant to ſuch a prince, who, beſides his exceeding in good conditions, hath gold and ſilver as common in his palace, as ſtones are by the highway ſide? *Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.*

5. What greater argument to holineſs, than to have our performances, though weak and infirm from us, yet accepted of God in Jeſus Chriſt, 1 Pet. 2. 4, 5, 6.

6. What greater argument to holineſs, than to have our ſoul, our body, our life, hid and ſecured with Chriſt in God? *Mortify therefore your members that are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.*

What greater argument to holineſs, than to be made the members of the body, of the fleſh, and of the bones of Jeſus Chriſt? *Shall I take the members of Chriſt, and make them the members of an harlot? God forbid.*

Now all theſe, and five times as many more, have their foundation in the love, blood, and righteouſneſs of Chriſt, and operating in the ſoul by faith, are the great arguments unto that holineſs, to which is annexed eternal life. It is worth our obſerving, that in Acts 26. 18. *the inheritance belongs to them that are ſanctified by faith in Jeſus Chriſt:* For all other pretences to holineſs, they are but a ſtolen ſemblance of that which is true and acceptable; though it is common for even that which is counterfeit to be called by the deluded, the true; and to be reckoned to be in them that are utter ſtrangers to faith, and the holineſs that comes by faith. But whoſoever compoundeth any thing like it, or whoſoever putteth any of it upon a ſtranger, ſhall even be cut off from his people. God knoweth which is holineſs that comes by faith and in forgiveneſs of ſins, and acceptance with God, through Chriſt: And God knows which is only ſuch feignedly; and accordingly will he deal with ſinners in that great day of God Almighty.

VI. That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, becauſe prayers are accepted of God only upon the account and for the ſake of the name of Jeſus Chriſt: *Verily, Verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name,*

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*he will give it you.* In my name, in the name of Jeſus Chriſt of Nazareth, in the name of him that came into the world to ſave ſinners, by dying for them a grievous bloody death; in his name that hath by himſelf put away ſin, and brought unto God acceptable righteouſneſs for ſinners; in his name, why in his name, if he be not accepted of God? why in his name, if his undertakings for us are not well-pleaſing to God? But by theſe words *in my name*, are inſinuated, that his perſon and performances, as our undertaker, are accepted by the Father of Spirits. We may not go in our own names, becauſe we are ſinners; not in the name of one another, becauſe all are ſinners: but why not in the name of an angel? becauſe they are not thoſe that did undertake for us, or had they, they could not have done our work for us: *He putteth no truſt in his ſaints, yea, the heavens are not clean in his ſight.* It may further be objected.

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame power to give as the Father, Why ſhould the Father, rather than the Son, be the great giver to the ſinners of the world? and why may we not go to Chriſt in the name of the Father, as well as to the Father in the name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that ſin and juſtice put a NECESSITY upon it, that thus muſt our ſalvation be obtained. Sin and juſtice could not reconcile, nor could a means be found out to bring the ſinner and an Holy God together, but by the intercepting of the Son, who muſt take upon him to anſwer juſtice, and that by taking our ſins from before the face of God by bloody ſacrifice, not by blood of others, as the high-prieſts under the law. For, as every high-prieſt is ordained to offer gifts and ſacrifices, it is of neceſſity that this man have ſomewhat alſo to offer: which offering and ſacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for eternal life, therefore the name of the perſon that offered (even Jeſus made of God an high-prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the appeaſer of the juſtice of God, and the reconciler of ſinners to him. Hence it is, that HIS name is that which it behoveth us to mention, when we come before God, for what God hath determined in his counſels of grace to beſtow upon ſinners; becauſe for his name-ſake he forgiveth them: *I write to you, little children, becauſe your ſins are forgiven you for his name-ſake: To him gave all the prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.*

They therefore that would obtain the forgiveneſs of ſins, muſt aſk it of God, through the name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the forgiveneſs of them: *Whatſoever ye ſhall aſk the Father in my name, he will give it you.* Hence it is evident, that he hath not only paid full price to God for them, but alſo obtained eternal redemption for them.

And it is obſervable, the Lord Jeſus would have his diſciples make a proof of this) and promiſeth, that if they do, they ſhall experimentally find it ſo: *Hitherto* ſaith he, *ye have aſked nothing in my name, aſk and ye ſhall receive, that your joy may be full.* As who ſhould ſay, O my diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you, *whatſoever ye ſhall aſk him in my name.* Aſk now therefore, and prove me, if I ſhall not make my words good: Aſk, I ſay, what you need, and ſee if you do not receive it to the joying of your hearts. *At that day ye ſhall aſk in my name, and I ſay not unto you, that I will pray the Father for you.* I do not bid you aſk in my name, as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy; my coming into the world was the deſign of my Father, and the effect of his love to ſinners; but there is ſin in you, and juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator: wherefore aſk in my name; *for there is none other name given under the heavens among men whereby they muſt be ſaved.* Aſk in my name, love is let out to you through me, it is let out to you by me in a way of juſtice, which is the only ſecure way for you. Aſk in my name, and my Father will love you: *The Father himſelf loveth you, becauſe you loved me, and have believed that I came out from God.* My Father's love is ſet firſt upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and ſhall have what they need if they aſk in my name.

But, I ſay, what cauſe would there be to aſk in his name more than in the name of ſome other, ſince juſtice was provoked by our ſin, if he had not undertook to make up the difference that by ſin was made betwixt juſtice and us? For though there be in this Jeſus infinite worth, infinite righteouſneſs, infinite merit; yet if he make not with theſe intereſt for us, we get no more benefit thereby than if there were no Mediator. But this worth and merit is in him for us; for he undertook to reconcile us to God: it is therefore that his name is with God ſo prevailing for us poor ſinners, and therefore that we ought to go to God in his name. Hence, therefore, it is evident, that Jeſus Chriſt hath paid full price to God for ſinners, and obtained eternal redemption for them.

VII. That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, &c. is evident, becauſe we are commanded alſo to give God thanks in his name. *By him therefore let us offer the ſacrifice of praiſe continually, that is, the fruit of our lips, giving thanks in his name*, Heb. 13. 15.

*By him therefore*; wherefore? becauſe he alſo, *that he might ſanctify us with his own blood, ſuffered without the gate.*

He ſanctified us with his blood; but why ſhould the Father have thanks for this? even becauſe the Father gave him for us, that he might die to ſanctify us with his blood. Giving thanks to the Father, which hath made us *meet to be partakers of the inheritance of the ſaints in light; who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, in whom we have redemption through his blood even the forgiveneſs of ſins.* The Father is to be thanked, for the contrivance was alſo his; but the blood, the righteouſneſs, or that worthineſs, for the ſake of which we are accepted of God, is the worthineſs of his own dear Son. As it is meet, therefore, that God ſhould have thanks, ſo it is neceſſary that he have it in his name for whoſe ſake we are indeed accepted of him.

Let us therefore by him offer praiſe,

Firſt, For the gift of his Son, and for that we ſtand quit through him in his ſight; and that in deſpite of all inward weakneſs, and that in deſpite of all outward enemies.

When the apoſtle had taken ſuch a view of himſelf, as to put himſelf into a maze, with an outcry alſo, *Who ſhall deliver me?* he quiets himſelf with this ſweet concluſion, *I thank God through Jeſus Chriſt.* He found more in the blood of Chriſt to ſave him, than he found in his own corruptions to damn him: but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can an holy and juſt God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apoſtle looks upon death and the grave, and ſtrengtheneth them by adding to them ſin and the law, ſaying, *The ſting of death is ſin, and the ſtrength of ſin is the law*, he preſently added, *But thanks be to God, which giveth us the victory through Jeſus Chriſt.* The victory over ſin, death, and the law, the victory over theſe through our Lord Jeſus Chriſt; but God hath given us the victory; but it is through our Lord Jeſus Chriſt, through his fulfilling the law, through his deſtroying death, and through his bringing in everlaſting righteouſneſs. Eliſha ſaid to the king of Iſrael, that had it not been that he regarded the perſon of Jehoſhaphat, he would not look to him, nor regard him; nor would God at all have looked to or regarded thee, but that he reſpected the perſon of Jeſus Chriſt.

Let the peace of God, therefore, rule in your hearts, to the which alſo you are called in one body, and be you thankful. The peace of God, of that we have ſpoken before: but how ſhould this rule in our hearts? He by the next words directs you, *Let the word of Chriſt dwell in you richly*, that is, the word that makes revelation of the death and blood of Chriſt, and of the peace that is made with God for you thereby.

*Giving thanks always for all things unto God and the*

*Father in the name of our Lord Jeſus Chriſt.* For all things; for all things come to us through this name Jeſus: redemption, tranſlation, the kingdom, ſalvation, with all the good things wherewith we are bleſſed.

Theſe are the works of God; he gave his Son, and he brings us to him, and puts us into his kingdom; that is, his true body, which Jeremiah calleth a *putting among the children, and a giving us a goodly heritage of the hoſts of nations.*

Now thanks be to God, which cauſeth us always to triumph in Chriſt.

See here how cauſe of triumph is through Chriſt Jeſus, and God cauſeth us through him to triumph, firſt and chiefly, becauſe Chriſt Jeſus hath done our work for us, hath pleaſed God for our ſins, hath ſpoiled the powers of darkneſs. God gave Jeſus Chriſt to undertake our redemption: Chriſt did undertake it, did engage our enemies, and ſpoiled them: *He ſpoiled principalities and powers, and made a ſhew of them openly triumphing over them upon the croſs.* Therefore it is evident, that he paid full price to God for ſinners with his blood, becauſe God commands us to give thanks to him in his name, through his name: *And whatſoever ye do, in word or deed, do all in the name of the Lord Jeſus, giving thanks unto God and the Father by him.*

Take this concluſion from the whole. No thaks are accepted of God that come not to him in the name of his Son; his Son muſt have the glory of conveying our thanks of God, becauſe he was he that by his blood conveyeth his grace to us.

**VIII.** In the next place, That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident; becauſe we are exhorted to wait for, and to expect the full and glorious enjoyment of the eternal redemption, at the ſecond coming of the Lord from heaven: *Let your loins be girded about, and your lights burning, and you yourſelves like unto ~~men that~~ wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately.*

Jeſus Chriſt hath obtained, by his blood, eternal redemption for us, and hath taken it up now in the heavens, is (as I have ſhewed) preparing for us there everlaſting manſions of reſt: and then he will come again for us. This coming is intended in this text: and this coming we are exhorted to wait for: and that I may more fully ſhew the truth of this demonſtration, obſerve theſe following texts.

1. It is ſaid he ſhall chuſe our inheritance for us: *He ſhall chuſe our inheritance for us, the excellency of Jacob whom he loved, Selah. God is gone up with a ſhout,* &c.

Theſe latter words intend the aſcenſion of Jeſus Chriſt, his aſcenſion, when he had upon the croſs made reconciliation for iniquity; his aſcenſion into the heavens, to prepare our manſions of glory for us. For our inheritance is in the heavens: our houſe, our hope, our manſion-houſe, and our incorruptible and undefiled inheritance, is in heaven, 2 Cor. 1. 2.; Col. 1. 5, 6.; John 14. 1, 2.; 1 Pet. 1. 3, 4, 5.

This is called the eternal inheritance, of which we that are called have received the promiſe already.

This inheritance, I ſay, he is gone to chuſe for us in the heavens, becauſe by his blood he obtained it for us, Heb. 9. 12.; and this we are commanded to wait for: but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

2. We wait for his Son from heaven, whom he raiſed from the dead, even Jeſus Chriſt, which delivered us from the wrath to come. He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promiſed that he would go and prepare our places and come again and fetch us thither. *And if I go and prepare a place for you, I will come again and receive you unto myſelf, that where I am, there ye may be alſo.* This then is the cauſe that we wait for him, we look for the reward of the inheritance at his coming, who have ſerved the Lord Chriſt in this world.

3. *For our converſation is in heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt.* We look for him to come yet as a Saviour. A Saviour he was at his firſt coming, and a Saviour he will be at his ſecond coming. At his firſt coming, he bought and paid for us; at his ſecond coming, he will fetch us to himſelf. At his firſt coming, he gave us promiſe of the kingdom, at his ſecond coming, he will give us poſſeſſion of the kingdom. At his firſt coming, he alſo ſhewed us how he ſhould be, by his own transfiguration; at his ſecond coming, he will *change our vile body, that it may be faſhioned lik unto his glorious body.*

4. Hence therefore it is that his coming is called our bleſſed hope: *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* A bleſſed hope indeed, if he hath bought our perſons with his blood, and an eternal inheritance for us in the heavens. A bleſſed hope indeed, if alſo at his coming we be certainly carried thither. No marvel then if ſaints be bid ro wait for it, and if ſaints themſelves long for it. But what a diſappointment would theſe waiting believers have, ſhould all their expectations be rewarded with a fable? and the reſult of their bleſſed hope can amonnt to no more, if our Saviour the Lord Jeſus Chriſt, either denieth to come, or coming, bringeth not with him the hope, the bleſſed hope that is laid up for us in heaven: whereof we have certainly been informed by the word of the truth of the goſpel.

5. *For Chriſt was once offered to bear the ſin of many, and unto them that look for him, ſhall he appear the ſecond time, without ſin unto ſalvation.*

Here we have it promiſed, that he ſhall come, that he ſhall appear the ſecond time, but not with ſin, as he did before, to wit, with and in the ſin of his people, when he bare them in his own body: but now without ſin, for he before did put them away by the ſacrifice of himſelf. Now then let the ſaints look for him, not to die for the purchaſing of their perſons by blood, but to bring to them, and to bring them alſo to that ſalvation, that before, when he died, he obtained of God for them by his death.

Theſe things are to be expected therefore, by them that believe in, and love Jeſus Chriſt, and that from faith and love ſerve him in this world; they are to be expected by them, being obtained for them by Jeſus Chriſt: *And he ſhall give the crown* (ſaith Paul) *not only to me, but them that love his appearing,* 2 Tim. 4. 8. 9.

Now foraſmuch as this inheritance in the heavens is the price, purchaſe, and reward of his blood; how evidently doth it appear, that he hath paid full price to God for ſinners? Would God elſe have given him the heaven to diſpoſe of to us that believe, and would he elſe have told us ſo? yea, and what comfort could we have to look for his coming, and kingdom, and glory, as the fruits of his death; if his death had not for that purpoſe been ſufficiently efficacious? O the ſufferings of Chriſt, and the glory that ſhall follow!

**IX.** That Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for ſinners is evident, becauſe of the threatnings wherewith God hath threatned, and the puniſhments wherewith he puniſhed thoſe that refuſe to be ſaved by Chriſt, or ſeek to make inſignificant the doctrine of righteouſneſs by faith in him.

This demonſtration conſiſteth of three parts, 1. It ſuggeſteth that ſome refuſe to be jſtified or ſaved by Chriſt, and alſo ſeek to make inſignificant the doctrine of righteouſneſs by faith in him. 2. That God doth threaten theſe. 3. That God will puniſh theſe.

That ſome refuſe to be ſaved by Chriſt, is evident from many texts: *He is the ſtone which the builders have rejected: he is alſo diſallowed of men: The Jews ſtumble at him, and to the Greeks he is fooliſhneſs: both ſaying, this man ſhall not rule over us, or how can this man ſave us?* Pſal. 118. 22.; Matth. 24. 42.; 1 Pet. 2. 4.; 1 Cor. 1. 23.: Luke 19. 14.

The cauſes of mens refuſing Chriſt are many. 1. Their love to ſin; 2. Their ignorance of his excellency; 3. Their unbelief; 4. Their deferring to come to him in the acceptable time. 5. Their leaning to their own righteouſneſs; 6. Their entertaining damnable doctrines; 7. Their loving the praiſe of men; 8. The meaneſs of his ways, his People, &c.; 9. The juſt judgement of God upon them; 10. The kingdom is given to others.

Now theſe, as they all refuſe him, ſo they ſeek more or leſs, ſome practically, others in practice and judgemet alſo, to make inſignificant the doctrine of righteouſneſs by faith in him.

1. One does it by preferring his righteouſneſs before him; 2. Another does it by preferring his ſins before him; 3. Another does it by preferring his deluſions before him; 4. Another does it by preferring the world before him.

Now theſe God threatneth, theſe God puniſheth.

1. God threatneth them: (1) *Whoſoever ſhall not receive that prophet, ſhall be cut of from amongſt his people.* The prophet is Jeſus Chriſt; the doctrine that he preached was, that he would lay down his life for us, that he would give us his fleſh to eat, and his blood to drink by faith; and promiſed, that if we did eat his fleſh, and drink his blood, we ſhould have eternal life. He therefore that ſeeth not, or that is afraid to venture his ſoul for ſalvation on the fleſh and blood of Chriſt by faith, he refuſeth this prophet; he heareth not this prophet; and him God hath prepoſed to cut off. But would God thus have threatned, if Chriſt by his blood, and the merits of the ſame, had not paid full price to God for ſinners, and obtained eternal redemtion for them.

(2) *Sit thou on my right hand until I make thine enemies thy foot-ſtool.* The honour of ſitting at God's right hand, was given him becauſe he died, and offered his body once for all: *This man when he had offered up one ſacrifice for ſins for ever, ſat down on the right hand of God, from henceforth expecting till his enemies be made his foot-ſtool.* Expecting, ſince God accepted his offering, that thoſe that refuſed him ſhould be trodden under foot, that is, ſunk by him into, and under endleſs and unſupportable vengeance. But would God have given the world ſuch an account of his ſufferings, that by one offering he did perfect for ever them that are ſanctified? yea, and would he have threatened to make thoſe foes his foot-ſtool, that ſhall refuſe to venture themſelves upon his offering, (for they are indeed his foes), had not his eternal Majeſty been well pleaſed with the price he paid to God for ſinners, had he not obtained eternal redemption for them?

(3) *He ſhall come from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.* Here he expreſsly telleth us wherefore they ſhall be puniſhed; *becauſe they know not God, and obey not the goſpel of our Lord Jeſus Chriſt:* where alſo is notably intimated, that he that obeyed not the goſpel of Chriſt, knoweth not God, neither in his juſtice or mercy. But what is the goſpel of our Lord Jeſus Chriſt, but good tidings of good things; to wit, forgiveneſs of ſins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing diſcourſe hath manifeſted: Now, I ſay, can it be imagined, that God would threaten to come upon the world with this flaming fiery vengeance, to puniſh them for their nonſubjection to his Son's goſpel, if there had not been by himſelf paid to God full price for the ſouls of ſinners, if he had not obtained eternal redemption by his blood for ſinners?

(4) *And Enoch, the ſeventh from Adam, alſo propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.*

The Lord that is here ſaid to come with ten thouſands of his ſaints, is Jeſus Chriſt himſelf, and they that come with him are called his ſaints, becauſe given to him by the Father, for the ſake of the ſhedding of his blood. Now, in that he is ſaid to come to execute judgement upon all, and eſpecially thoſe that ſpeak hard ſpeeches againſt him, it is evident, that the Father tendereth his name, which is Jeſus a Saviour, and his undertaking for our redemption; and as evident, that the hard ſpeeches, intended by the text, are ſuch as vilify him as Saviour, counting the blood of the covenant unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open ſhame, and a deſpiſing the riches of his goodneſs, Heb. 10.; & 6.; Rom. 2. Time would fail to give you a view of the revilings, deſpiteful ſayings, and of the ungodly ſpeeches, which theſe abominable children of hell let fall in their pamphlets, doctrines, and diſcourſes, againſt this Lord the King. But the threatening is, *He ſhall execute judgement upon them for all their ungodly deeds,* and for all the hard ſpeeches that ungodly ſinners have ſpoken againſt him.

(5) Take heed therefore leſt that come upon you which is ſpoken of in the prophets: *Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.*

This work is the ſame we have been all this while treating of, to wit, redemption by the blood of Chriſt, for ſinners, or that Chriſt hath paid full price to God, for ſinners, and obtained eternal redemption for them. This is manifeſt from verſe 23, to 29. of this chapter.

Now, obſerve, there are and will be deſpiſers of this doctrine, and they are threatened with the wrath of God: Behold, ye deſpiſers, and wonder and periſh: But would God ſo carefully have cautioned ſinners to take heed of deſpiſing this bleſſed doctrine, and have backed his caution with a threatening that they ſhall periſh if they perſiſt, had not himſelf received, by the blood of Chriſt, full price for the ſouls of ſinners?

2. As God threateneth, ſo he puniſheth, thoſe that refuſe his Son, or that ſeek to vilify to make inſignificant the doctrine of righteouſneſs by faith in him.

(1) He puniſheth them with the abidings of his wrath: *He that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him.*

The wrath of God for men; for ſin ſtands already condemned by the law: and the judgement is, that they who refuſe the Lord Jeſus Chriſt ſhall have this wrath of God for ever lie, and abide upon them: for they want a ſacrifice to pacify wrath for the ſin they have committed, having reſiſted and refuſed the ſacrifice of the body of Chriſt: Therefore it cannot be that they ſhould get from under their preſent condition, who have refuſed to accept of the undertaking of Chriſt for them.

Beſides, God, to ſhew that he taketh it ill at the hands of ſinners, that they ſhould refuſe the ſacrifice of Chriſt, hath reſolved, that there ſhall be no more ſacrifice for ſin: *If, therefore, we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin.* God doth neither appoint another, neither will he accept another, whoever brings it. And here thoſe ſayings are of their own natural force: *How ſhall we eſcape if we neglect ſo great ſalvation!* And again, *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth* (Moſes), *how ſhall we eſcape if we turn away from him* (Chriſt) *that ſpeaketh from heaven!*

This therefore is a mighty demonſtration, that Chriſt by what he hath done, hath paid full price to God for the ſouls of ſinners, becauſe God ſo ſeverely threateneth and alſo puniſheth them that refuſe to be juſtified by his blood: He threateneth, as you have heard, and puniſheth by leaving ſuch men in their ſins, under his heavy and unſupportable vengeance here.

(2) *He that believeth not ſhall be damned,* damned in hell-fire.

*He that believeth not,* but what ſhould he believe? Why,

(1) That Jeſus is the Saviour: *If* (ſaith he) *ye believe not that I am he, ye ſhall die in your ſins.*

(2) He that believeth not that he hath undertaken and completely perfected righteouſneſs for us, ſhall die in his ſins, ſhall be damned, and periſh in hell-fire: For ſuch have no cloak for their ſin, but muſt ſtand naked to the ſhew of their ſhame before the judgement of God, that fearful judgement. Therefore, after he had ſaid, *There remains for ſuch no more ſacrifice for ſin,* he adds, *But a certain fearful looking for of judgement:* There is for them left nothing but the judgement of God, and his fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's law died without mercy, under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath *trodden under foot the Son of God, and*

*counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and done deſpite to the Spirit of grace?*

See here, if fury comes not up now into the face of God: now is mention made of his fearful judgement and fiery indignation. Now, I ſay, is mention made thereof, when it is ſuggeſted that ſome have light thoughts of him, count his blood unholy, and trample his ſacrificed body under the feet of their reproaches: Now is he a conſuming fire, and will burn to the loweſt hell. For we know him that hath ſaid, *Vengeance belongeth unto me, I will recompence*, ſaith the Lord. And again, *The Lord ſhall judge his people.* Theſe words are urged by the Holy Ghoſt, on purpoſe to beget in the hearts of the rebellious, reverend thoughts, and an high eſteem of the ſacrifice which our Lord Jeſus offered once for all upon Mount Calvary unto God the Father, for our ſins; for that is the very argument of the whole epiſtle.

It is ſaid to this purpoſe, in one of Paul's epiſtles to the Theſſalonians, *That becauſe men receive not the love of the truth, that they might be ſaved; for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie and be damned.*

The truth menioned in the place, is Jeſus Chriſt. *I am the truth;* ſaith he, John 14. 6. The love of the truth is none elſe but the love and compaſſion of Jeſus Chriſt in ſhedding his blood for man's redemption: *Greater love than this hath no man, that a man lay down his life for his friend.* This then is the love of the truth, (of Jeſus), that he hath laid down his life for us. Now that the rejecters of this love, ſhould, by this their rejecting, procure ſuch wrath of God againſt them, that rather than they ſhall miſs of damnation, himſelf will chuſe their deluſions for them, and alſo give them up to the effectual working of theſe deluſions: what doth this manifeſt, but that God is diſpleaſed with them that accept not of Jeſus Chriſt for righteouſneſs, and will certainly order that their end ſhall be everlaſting damnation: therefore Jeſus Chriſt hath paid full price to God for ſinners, and obtained eternal redemption for them.

## The USE of the Doctrine.

I Come now to make ſome uſe of, and to apply this bleſſed doctrine of the undertaking of Jeſus Chriſt, and of his paying full price to God for ſinners, and of his obtaining eternal redemption for them.

Uſe. 1. By this doctrine we come to underſtand many things, which otherwiſe abide obſcure and utterly unknown, becauſe this doctrine is accompanied with the Holy Ghoſt, that revealer of ſecrets, and ſearcher of the deep things of God, 1 Pet. 1. 2.; Eph. 1. 17.; 1 Cor. 2. The Holy Ghoſt comes down with this doctrine, as that in which it alone delighteth; therefore is it called the Spirit of wiſdom and revelation in the knowledge of Jeſus Chriſt. He giveth alſo the light of the knowledge of the glory of God in the face of Jeſus Chriſt. Little of God is known in the world where the goſpel is rejected: the religious Jew, and the wiſe Gentile, may ſee more of God in a crucified Chriſt, than in heaven and earth beſides: *for in him are hid all the treaſures of wiſdom and knowledge.*; not only in his perſon as God, but alſo in his undertakings as mediator. Hence Paul tells us, That he determined not to know any thing among the Corinthians, but Jeſus Chriſt and him crucified. I ſay, more of God is revealed in this doctrine to us, than we can ſee of him in heaven and earth without it.

1. Here is more of his wiſdom ſeen, than in his making and upholding all the creatures. His wiſdom, I ſay, in deviſing means to reconcile ſinners to an holy and infinite Majeſty; to be a juſt God, and yet a Saviour; to be juſt to his law, juſt to his threatening, juſt to himſelf, and yet ſave ſinners, can no way be underſtood till thou underſtandeſt why Jeſus Chriſt did hang on the tree; for here only is the riddle unfolded, Chriſt died for our ſins, and therefore can God in juſtice ſave us, Iſa. 45. And hence is Chriſt called the wiſdom of God, not only becauſe he is ſo eſſentialy, but becauſe by him is the greateſt revelation of his wiſdom towards man. In redemption, therefore, by the blood of Chriſt, God is ſaid to abound towards us in all wiſdom. Here we ſee the higheſt contradictions reconciled, here juſtice kiſſeth the ſinner, here a man ſtands juſt in the ſight of God, while confounded at his own pollutions; and here he that hath done no good, hath yet a ſufficient righteouſneſs; *even the righteouſneſs of God which is by faith of Jeſus Chriſt.*

2. The juſtice of God is here more ſeen, than in puniſhing all the damned. *He ſpared not his own Son*, is a ſentence which more revealeth the nature of the juſtice of God, than if it had ſaid, he ſpared not all the world. True, he caſt angels from heaven, and drowned the old world; he turned Sodom and Gomorrah into aſhes, with many more of like nature; but what were all theſe to the curſing of his Son? Yea, what were ten thouſand ſuch manifeſtations of his ireful indignation againſt ſin, to that of ſtriking, afflicting, chaſtiſing, and making the darling of his boſom the object of his wrath and judgement? Here it is ſeen he reſpecteth not perſons, but judgeth ſin, and condemneth him on whom it is found; yea, although on Jeſus Chriſt his well-beloved, Rom. 8. 32.; Gal. 3. 13.

3. The myſtery of God's will, is here more ſeen, than in hanging the earth upon nothing; while he condemneth Chriſt though righteous, and juſtifieth us though ſinners; *while he maketh him to be ſin for us, and us the righteouſneſs of God in him*, 1 Pet. 3. 18.; 2 Cor 5. 20.

4. The power of God is here more ſeen, than in making of heaven and earth; for, for one to bear, and get the victory over ſin, when charged by the juſtice of an infinite Majeſty, in ſo doing he ſheweth the height of the higheſt power: for where ſin by the law is charged, and that by God immediately, there an infinite Majeſty oppoſeth, and that with the whole of his juſtice, holineſs, and power: So then he that is thus charged, and engaged for the ſin of the world, muſt not only be equal with God, but ſhew it, by overcoming that curſe and judgement that, by infinite juſtice, is charged upon him for ſin.

When angels and men had ſinned, how did they fall and crumble before the anger of God! They had not power ro withſtand the terror, nor could there be worth found in their perſons, or doings, to appeaſe diſpleaſed juſtice. But behold here ſtands the Son of God before him in the ſin of the world, his Father finding him there, curſeth and condemns him to death: but he, by the power of his Godhead, and the worthineſs of his perſon, and doings, vanquiſhed ſin, ſatisfieth God's juſtice, and ſo becomes the Saviour of the world. Here then is power ſeen: ſin is a mighty thing, it cruſheth all in pieces ſave him whoſe ſpirit is eternal, Heb. 9. 14. Set Chriſt and his ſufferings aſide, and you neither ſee the evil of ſin, nor the diſpleaſure of God againſt it; you ſee them not in their utmoſt. Hadſt thou a view of all the legions that are now in the pains of hell, yea, couldſt thou hear their ſhrieks and groans together at once, and feel the whole of all their burden, much of the evil of ſin, and of the juſtice of God againſt it, would be yet unknown by thee; for thou wouldſt want power to feel, and bear the utmoſt. A giant ſhews not his power by killing of a little child, nor yet is his might ſeen by the reſiſtance that ſuch a little one makes; but then he ſheweth his power, when he dealeth with one like himſelf: yea, and the power alſo of the other is then made manifeſt in ſaving himſelf from being ſwallowed up with his wrath. Jeſus Chriſt alſo made manifeſt his eternal power and Godhead, more by bearing and overcoming our ſins, than in making or upholding the whole world: Hence Chriſt crucified is called *the power of God*, 1 Cor. 1. 24.

5. The love and mercy of God is more ſeen in, and by this doctrine, than any other way. Mercy and love are ſeen, in that God gives us rain and fruitful ſeaſons, and in that he filleth our hearts with food and gladneſs; from that bounty he beſtoweth upon us as men, as his creatures. Oh! but herein is love made manifeſt, in that Chriſt laid down his life for us: And God commended his love toward us, in that while we were yet ſinners, Chriſt died for us.

Never love like this, nor did God ever give ſuch diſcovery of his love from the beginning to this day. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.*

Here is love, that God ſent his Son! his darling! his Son that never offended, his Son that was always his delight! Herein is love, that he ſent him to ſave ſinners! to ſave them by bearing their ſins! by bearing their curſe! by dying their death! and by carrying their ſorrows! *Here is love, in that while we were yet enemies, Chriſt died for us! yea, here is love, in that while we were yet without ſtrength, Chriſt died for the ungodly.*

Uſe 2. But, ſecondly, As this doctrine giveth us the beſt diſcovery of God; ſo alſo it giveth us the beſt diſcovery of ourſelves, and our own things.

1. It giveth us the beſt diſcovery of ourſelves: Wouldſt thou know, ſinner, what thou art? look up to the croſs, and behold a weeping, bleeding, dying Jeſus: nothing could do but that, nothing could ſave thee but his blood; angels could not, ſaints could not, God could not, becauſe he could not lie, becauſe he could not deny himſelf. What a thing is ſin, that it ſhould ſink all that bear its burden; yea, it ſunk the Son of God himſelf into death and the grave, and had alſo ſunk him into hell-fire for ever, had he not been the Son of God; had he not been able to take it on his back, and bear it away. O this Lamb of God! Sinners were going to hell, Chriſt was the delight of his Father, and had a whole heaven to himſelf; but that did not content him, heaven could not hold him; he muſt come into the world, to ſave ſinners. Ay, and had he not come, thy ſins had ſunk thee, thy ſins had provoked the wrath of God againſt thee, to thy perdition and deſtruction for ever. There is no man but is a ſinner, there is no ſin but would damn an angel, ſhould God lay it to his charge. Sinner, the doctrine of Chriſt crucified, crieth therefore aloud unto thee, that ſin hath made thy condition dreadful: See yourſelves, your ſin, and conſequenly the condition that your ſouls are in, by the death and blood of Chriſt; Chriſt's death giveth us the moſt clear diſcovery of the dreadful nature of our ſins. I ſay again, if ſin be ſo dreadful a thing, as to break the heart of the Son of God, (for ſo he ſaith it did), how ſhall a poor, wretched, impenitent, damned, ſinner wreſtle with the wrath of God? Awake ſinners, you are loſt, you are undone, you periſh, you are damned, hell-fire is your portion for ever, if you abide in your ſins, and be found without a Saviour in the dreadful day of judgement.

2. For your good deeds cannot help you, the blood of Chriſt tells you ſo. For, by this doctrine, *Chriſt died for our ſins,* God damneth to death and hell the righteouſneſs of the world. Chriſt muſt die, or man be damned: where is now any room for the righteouſneſs of men? room, I ſay, for man's righteouſneſs, as to his acceptance and juſtification. Bring then thy righteouſneſs to the croſs of Jeſus Chriſt, and in his blood behold the demands of juſtice; behold them, I ſay, in the cries and tears, in the blood and death of Jeſus Chriſt. Look again, and behold the perſon dying; ſuch an one as never ſinned, nor offended at any time, yet he dies. Could an holy life, an innocent harmleſs converſation, have ſaved one from death, Jeſus had not died, but he muſt die, ſin was charged, therefore Chriſt muſt die.

Men therefore need to go no further to prove the worth of their own righteouſneſs, than to the death of Chriſt: They need not be to ſeek in that matter till they ſtand before the judgement-ſeat.

*Queſt.* But how ſhould I prove the goodneſs of mine own righteouſneſs, by the death and blood of Chriſt?

*Anſ.* Thus: If Chriſt muſt die for ſin, then all thy righteouſneſs cannot ſave thee: *If righteouſneſs comes by the law, then Chriſt is dead in vain.* By this text it is manifeſt, that either Chriſt died in vain, or thy righteouſneſs is vain. If thy righteouſneſs can ſave thee, then Chriſt died in vain. If nothing below, or beſides the death of Chriſt could ſave thee, then thy righteouſneſs is in vain; one of the two muſt be caſt away, either Chriſt's or thine. Chriſt crucified to ſave the world, diſcovereth two great evils in man's own righteouſneſs; I mean when brought for juſtification and life.

(1) It oppoſeth the righteouſneſs of Chriſt.

(2) It condemneth God of fooliſhneſs.

(1) It oppoſeth the righteouſneſs of Chriſt; in that it ſeeketh itſelf to ſtand, where ſhould the righteouſneſs of Chriſt; to wit, in God's affection, for the juſtification of thy perſon, and this is one of the higheſt affronts to Chriſt, that poor man is capable to give him: right worthily therefore doth the doctrine of the goſpel damn the righteouſneſs of men, and promiſeth the kingdom of God to publicans and harlots rather.

(2) It condemneth God of fooliſhneſs: For if works of righteouſneſs which we can do, can juſtify from the curſe of the law in the ſight of God, then are not all the treaſures of wiſdom found in the heart of God and Chriſt: For this dolt-headed ſinner hath now found out a way of his own, unawares to God, to ſecure his ſoul from wrath and vengeance. I ſay, unawares to God, for he never imagined that ſuch a thing could be; for had he, he would never have purpoſed, before the world began, to ſend his Son to die for ſinners. Chriſt is the wiſdom of God, as you have heard, and that as he is our juſtifying righteouſneſs. God was manifeſt in the fleſh to ſave us, is the great myſtery of godlineſs. But wherein lieth the depth of this wiſdom of God in our ſalvation, if man's righteouſneſs can ſave him?

Yea, wherefore hath God alſo given it out, *that there is none other name given to men under heaven, whereby we muſt be ſaved?* I ſay again, why is it affirmed, *without ſhedding of blood is no remiſſion,* if man's good deeds can ſave him?

This doctrine therefore of the righteouſneſs of Chriſt, being rightly preached, and truly believed, arraigneth and condemneth man's righteouſneſs to hell. It caſteth it out, as Abraham caſt out Iſhmael.

BLOOD! BLOOD, the ſound of blood, abaſeth all the glory of it. When men have ſaid all, and ſhewed us what they can, they have no blood to preſent God's juſtice with; yet it is blood that maketh an atonement for the ſoul, and nothing but blood can waſh us away from our ſins, Lev. 17. 11.; Rev. 1. 5.; Heb. 9.

Juſtice calls for blood, ſins call for blood, the righteous law calls for blood; yea, the devil himſelf muſt be overcome by blood. Sinner, where is now thy righteouſneſs? Bring it before a conſuming fire, *for our God is a conſuming fire;* bring it before the juſtice of the law; yea, try if ought but the blood of Chriſt can ſave thee from thy ſins, and devils; try it, I ſay, by this doctrine; go not one ſtep further before thou haſt tried it.

3. By this doctrine we are made to ſee the worth of ſouls: It cannot be but that the ſoul is of wonderful price, when the Son of God will not ſtick to ſpill his blood for it. O ſinners, you that will venture your ſouls for a little pleaſure, ſurely you do not know the worth of your ſouls. Now if you would know what your ſouls are worth, and the price which God ſets them at, read that price by the blood of Chriſt. The blood of Chriſt was ſpilt to ſave ſouls: *For ye are bought with a price;* and that price none other than the blood of Chriſt; *wherefore glorify God with your bodies and in your ſpirits which are God's,* 1 Cor. 6. 20. Sinner, you have ſouls; can you behold a crucified Chriſt and not bleed, and not mourn, and not fall in love with him?

Uſe 3. By this doctrine ſinners, as ſinners, are encouraged to come to God for mercy; for the curſe due to ſin is taken out of the way. I ſpeak now to ſinners that are awake, and ſee themſelves ſinners.

There are two things in ſpecial when men begin to be awakened, that kill their thoughts of being ſaved: 1. A ſenſe of ſin. 2. The wages due thereto. Theſe kill the heart, for who can bear up under the guilt of ſin? If our ſins be upon us, and we pine away in them, how can we then live? How indeed! it is impoſſible: So neither can man grapple with the juſtice of God. Can thine heart endure, or can thine hands be ſtrong? they cannot: *A wounded Spirit who can bear?* Men cannot, angels cannot: wherefore if now Chriſt be hid, and the bleſſing of faith in his blood denied, woe be to them; ſuch go after Saul and Judas, one to the ſword, and the other to the halter, Ezek. 22. 14.; Prov. 18. 14. and ſo miſerably end their days; for come to God they dare not, the thoughts of that eternal Majeſty ſtrikes them through.

But now preſent ſuch poor dejected ſinners with a crucified Chriſt, and perſuade them that the ſins under which they ſhake and tremble were long ago laid upon the back of Chriſt, and the noiſe, and ſenſe, and fear of damning begins to ceaſe, depart, and fly away: dolours and terrors fade and vaniſh, and that ſoul conceiveth hopes of life: For thus the ſoul argueth, is this indeed the truth of God, that Chriſt was made to be ſin for me? was made the curſe of God for me! hath he indeed born all my ſins, and ſpilt his blood for my redemption! O bleſſed-tidings, O welcome grace! *Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.* Now is peace come, now the face of heaven is altered: *Behold all things are become new.* Now the ſinner can abide God's preſence; yea, ſees unutterable glory and beauty in him; for here he ſees juſtice ſmite. While Jacob was afraid of Eſau, how heavily did he drive, even towards the promiſed land? But when killing thoughts were turned into kiſſing, and the fears of the ſword's point turned into brotherly embraces, what ſays he, *I have ſeen thy face, as though it had been the face of God; and thou waſt pleaſed with me?*

So and far better is it, with a poor diſtreſſed ſinner, at the revelation of the grace of God through Jeſus Chriſt: *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them:* O what work will ſuch a word make upon a wounded conſcience! eſpecially when the next words follow: *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

Now the ſoul ſees qualifications able to ſet him quit in the ſight of God; qualifications prepared already. Prepared I ſay already, and that by God through Chriſt; even ſuch as can perfectly anſwer the law. What doth the law require? If obedience, here it is: if bloody ſacrifice, here it is; if infinite righteouſneſs, here it is. Now then the law condemns him that believes, before God, no more) for all its demands are anſwered, all its curſes are ſwallowed up in the death and curſe Chriſt underwent.

*Object.* But reaſon ſaith, ſince perſonal ſin brought the death, ſurely perſonal obedience muſt bring us life and glory.

*Anſ.* True, reaſon ſaith ſo, and ſo doth the law itſelf, Rom. 10. 5.; but God, we know, is above them both, and he, in the covenant of grace, ſaith otherwiſe; to wit, *that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.*

Let reaſon then hold its tongue; yea, let the law with all its wiſdom ſubject itſelf to him that made it; let it look for ſin where God hath laid it; let it approve the righteouſneſs which God approveth; yea, though it be not that of the law, but that by faith of Jeſus Chriſt.

God hath made him our righteouſneſs; God hath made him our ſin; God hath made him our curſe; God hath made him our bleſſing: Methinks this word, God hath made it ſo, ſhould ſilence all the world.

Uſe 4. By this doctrine ſufficiency of argument is miniſtred to the tempted, to withſtand thereby the aſſaults of the devil.

When the ſouls begin to ſeek after the Lord Jeſus, then Satan begins to afflict and diſtreſs, as the Canaanites did the Gibeonites, for making peace with Jehoſhuah, Joſ. 10. 1, 6.

There are three things that do uſually afflict the ſoul that is earneſtly looking after Jeſus Chriſt. 1. Dreadful accuſations from Satan. 2. Grievous defiling and infectious thoughts. 3. A ſtrange readineſs in our nature to fall in with both.

1. By the firſt of theſe the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, 1 Pet. 5. 8: For as the lion by roaring killeth the heart of his prey, ſo doth Satan kill the ſpirit of theſe that hearken to him; for when he tempteth, eſpecially by way of accuſation, he doth to us, as Rabſhakeh did to the Jews. He ſpeaks to us in our own language; he ſpeaks our ſin at every word, our guilty conſcience knows it; he ſpeaks our death at every word, our doubting conſcience feels it.

2. Beſides this, there doth now ariſe even in the heart ſuch defiling and foul infectious thoughts, as put the tempted to their wits end: For now it ſeems to the ſoul, that the very flood-gates of the fleſh are opened, and that to ſin there is no ſtop at all; now the air ſeems to be covered with darkneſs, and the man is as if he was changed into the nature of a devil. Now if ignorance and unbelief prevail, he concludeth that he is a reprobate, made to be taken and deſtroyed.

3. Now alſo he feeleth in him a readineſs to fall in with every temptation; a readineſs, I ſay, continually preſent, Rom. 7. 21. This throws all down; now deſpair begins to ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on God, but fire and ſmoke continually burſteth forth of the heart againſt him; now ſin and great confuſion puts forth itſelf in all; yea, the more the ſinner deſireth to do a duty ſincerely, the further off it always finds itſelf; for by how much the ſoul ſtruggleth under theſe diſtreſſes, by ſo much the more doth Satan put forth himſelf to reſiſt, ſtill infuſing more poiſon, that if poſſible it might never ſtruggle more, (for ſtrugglings are alſo as poiſon to Satan). The fly in the ſpider's web, is an emblem of the ſoul in ſuch a condition. The fly is entangled in the web, at this the ſpider ſhews himſelf; if the fly ſtir again, down comes the ſpider to her, and claps a foot upon her; if yet the fly makes a noiſe, then with poiſoned mouth the ſpider lays hold upon her; if the fly ſtruggle ſtill, then he poiſons her more and more: What ſhall the fly do now? why ſhe dies, if ſome body does not quickly relaſe her. This is the caſe of the tempted; they are entangled in the web, (their feet and wings are entangled); now Satan ſhews himſelf; if the ſoul now ſtruggleth, Satan laboureth to hold it down; if it now ſhall make a noiſe, then he bites with blaſphemous mouth, (more poiſonous than the gall of a ſerpent). If it ſtruggle again, then he poiſoneth more and more; inſomuch that it needs at laſt muſt die in the net, if the man, the Lord Jeſus, helps not out.

The afflicted conſcience underſtands my words.

Further, though the fly in the web is altogether incapable of looking for relief, yet this awakened tempted Chriſtian is not. What muſt he do therefore? how ſhould he contain hopes of life? If he looks to his heart, there is blaſphemy; if he looks to his duties, there is ſin; if he ſtrives to mourn and lament, perhaps he cannot; unbelief and hardneſs hinder. Shall this man lie down and deſpair? no: Shall he truſt to his duties? no: Shall he ſtay from Chriſt till his heart is better! no: What then? Let him NOW look to Jeſus Chriſt crucified; then ſhall he ſee his ſins anſwered for, then ſhall he ſee death dying, then ſhall he ſee guilt born by another, and there ſhall he ſee the devil overcome. This ſight deſtroys the power of the firſt temptation; purifies the heart and inclines the mind to all good things.

And to encourage thee, tempted creature, to this goſpel-duty, conſider, that when Jeſus Chriſt read his commiſſion upon the entering into his miniſtry, he proclaimed: *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord.*

Theſe things, therefore, ſhould the tempted believe; but believing is now ſweating work; for Satan will hold as long as poſſible, and only ſtedfaſt faith can make him fly. But O the toil of a truly gracious heart in this combat! if faith be weak, he can ſcarce get higher than his knees; Lord help, Lord ſave, and then down again, till an arm from heaven takes him up; until Jeſus Chriſt be evidently ſet forth crucified for him, and curſed for his ſin; for then (and not till then) the temptation rightly ceaſeth, at leaſtwiſe for a ſeaſon. Now the ſoul can tend to look about it, and thus conſider with itſelf: If Chriſt hath born my ſin and curſe, then it is taken away from me; and ſeeing thus to take away ſin, was the contrivance of the God of heaven, I will bleſs his name, hope in his mercy, and look upon death and hell with comfort: *Thine heart ſhall meditate terror, thou ſhalt ſee the land that is very far off.*

Uſe 5. This doctrine makes Chriſt precious to the believers: *Unto you therefore which believe he is precious.* This head might be greatly enlarged upon, and branched out into a thouſand particulars, and each one full of weight and glory.

1. By conſidering what ſin is. 2. By conſidering what hell is. 3. By conſidering what wrath is. 4. By conſidering what eternity is. 5. By conſidering what the loſs of a ſoul is. 6. What the loſs of God is. 7. What the loſs of heaven is. 8. And what it is to be in utter darkneſs with devils and damned ſouls for ever and ever.

ver. And, after all, to conclude, from all theſe miſeries the Lord Jeſus delivered me.

Further, This makes Chriſt precious, if I conſider in the next place,

1. How he did deliver me; it was with his life, his blood; it coſt him tears, groans, agony, ſeparation from God; to do it he endured his Father's wrath, bare his Father's curſe, and died thouſands of deaths at once.

2. He did this while I was his enemy, without my deſires, without my knowledge, without my deſerts; he did it unawares to me.

3. He did it freely, chearfully, yea, he longed to die for me; yea, heaven would not hold him for the love he had to my ſalvation which alſo he hath effectually accompliſhed for me at Jeruſalem. Honourable Jeſus! precious Jeſus! loving Jeſus! Jonathan's kindneſs captivated David, and made himprecious in his eyes for ever. *I am diſtreſſed for thee, my brother Jonathan,* (ſaid he) *very pleaſant haſt thou been to me; thy love to me was wonderful, paſſing the love of women.* Why, what had Jonathan done? Oh! he had deliverd David from the wrath of Saul. But how much more ſhould he be precious to me, who hath ſaved me from death and hell? who hath delivered me from the wrath of God! The love of Chriſt conſtraineth us. Nothing will ſo edge the ſpirit of a Chriſtian, as, *Thou waſt ſlain, and haſt redeemed us to God by thy blood:* This makes the heavens themſelves ring with joy and ſhouting, Mark the words, *Thou waſt ſlain, and haſt redeemed us to God with thy blood, out of every kindred, and tongue, and people, and nation, and haſt made us unto our God, kings and prieſts, and we ſhall reign on the earth.* What follows now? *And I beheld, and heard the voice of many angels round about the throne, and the beaſts, and the elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom and ſtrength, and honour and glory, and bleſſing; and every creature which is in heaven, and on the earth, and ſuch as are in the ſea, and all that are therein, heard I ſaying, Bleſſing, honour, glory, and power, be unto him that ſitteth upon the throne, and to the Lamb for ever and ever.*

Thus alſo is the ſong, that new ſong, that is ſaid to be ſung by the hundred forty and four thouſand which ſtand with the Lamb upon Mount Sion, with his Father's name written on their foreheads. Theſe are alſo called harpers, harping with their harps. *And they ſang as is were a new ſong before the throne, and before the four beaſts, and the elders, and none could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth.*

But why could they not learn that ſong? Becauſe they were not redeemed; none can ſing of this ſong but the redeemed.

They can give glory to the Lamb, the Lamb, that was ſlain, and that redeemed them to God by his blood. It is faith in his blood on earth, that will make us ſing this ſong in heaven. Theſe ſhoutings and heavenly ſongs, muſt needs come from love put into a flame by the ſufferings of Chriſt.

Laſt Uſe. If all theſe things be true, what follows, but a demonſtration of the accurſed condition of thoſe among the religious in theſe nations, whoſe notions put them far off from Jeſus, and from venturing their ſouls upon his bloody death. I have obſerved ſuch a ſpirit as this in the world, that careth not for knowing of Jeſus; the poſſeſſed therewith do drink, that it is not material to ſalvation to venture upon a crucified Chriſt, neither do they trouble their heads or hearts with inquiring whether Chriſt Jeſus be riſen, and aſcended into heaven, or whether they ſee him again or no, but rather are for concluding, that there will be no ſuch thing; Theſe men ſpeak not by the Holy Ghoſt, for in the ſum they call Jeſus accurſed; but I doubt not to ſay, that many of them are anathematiſed of God, and ſhall ſtand ſo, till the coming of the Lord Jeſus, to whom be glory for ever and ever. Amen.

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# The Reſurrection of the DEAD, and Eternal Judgement;

## Or, The truth of the reſurrection of the bodies, both of good and bad, at the laſt day, aſſerted, and proved by God's word. Alſo, The manner and order of their coming forth of their graves; as alſo, with what bodies they do ariſe. Together, with a Diſcourſe of the Laſt Judgement, and the final concluſion of the whole world.

COURTEOUS READER,

THough this be a ſmall treatiſe, yet it doth preſent thee with things of the greateſt and moſt weighty concernment, even with a diſcourſe of life and death to eternity: Opening, and clearing, by the ſcriptures of God, that the time is at hand, when there ſhall be a reſurrection of the dead, both of the juſt and unjuſt; even of the bodies of both, from the graves where they are, or ſhall be, at the approach of that day.

Thou haſt alſo in theſe few lines, the order and manner of the riſing of theſe two ſorts of people, wherein is ſhewed thee with what body they ſhall then riſe; as alſo their ſtates and condition at this day, with great clearneſs.

For here thou ſhalt ſee the truth and manner of the terrible judgement, the opening of the books, the examing of witneſſes, with a final concluſion upon good and bad. Which, I hope, will be profitable to thy ſoul that ſhall read it. For if thou art godly, then here is that which will, through God's bleſſing, encourage thee to go on in the faith of the truth of the goſpel; but if thou art ungodly, then here thou mayeſt meet with conviction; yea, and that of what will be, without fail, thy end at the end of the world, whether thou continue in thy ſins or repent. If thou continue in them, blackneſs and darkneſs, and everlaſting deſtruction: but if thou repent and believe the goſpel, then light and life, and joy, and comfort, and glory, and happineſs, and that to eternity.

Wherefore let me here beg theſe things at thy hand.

Firſt, That thou take heed of that ſpirit of mockery, that ſaith, *Where is the promiſe of his coming?*

Secondly, *Take heed that thy heart be not overcharged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon thee unawares.*

Thirdly, But be diligent in making thy calling and election ſure; that thou, in the day of which thou ſhalt read more in this book, be not found without that glorious righteouſneſs that will then ſtand thee in ſtead, and preſent thee before his glorious preſence, with exceeding joy: *To him be glory in the church by Chriſt Jeſus, world without end.* Amen.

JOHN BUNYAN.

## The Reſurrection of the DEAD, &c.

Acts xxiv. 14, 15. *But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.*

MY diſcourſe upon this text, will chiefly concern the reſurrection of the dead, wherefore to that I ſhall immediately apply myſelf, not meddling with what elſe is couched in the words.

You ſee here that Paul being, upon his arraignment, accuſed of many things, by ſome that were voilent for his blood; and being licenſed to ſpeak for himſelf by the then Heathen magiſtrate, he doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultleſs, only this he confeſſed, *That after that way which they call hereſy, ſo he worſhipped the God of his fathers, believing all things that are written in the law and the prophets, and that he had the ſame hope towards God, which they themſelves did allow, that there ſhould be a reſurrection of the dead, both of the juſt and unjuſt.*

Whence note by the way, that an hypocritical people will perſecute the power of thoſe truths in others, which themſelves in words profeſs: I have hopes towards God, and that ſuch a hope which themſelves do allow, and yet I am this day, and that for this very thing perſecuted by them.

But to come to my purpoſe, *there ſhall be a reſurrection of the dead*, &c. By theſe words the apoſtle ſheweth us what was the ſubſtance of his doctrine, to wit, that there ſhould be a reſurrection of the dead; and by theſe words alſo, what was the great argument with his ſoul, to carry him through theſe temptations, afflictions, reproaches, and neceſſities he met with in this world, even the doctrine of a reſurrection: *I have hope towards God*, ſaith he, and there is my mind fixed; *for there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.* The reaſon why I cannot do what theſe Jews would have me, alſo why I cannot live as do the Gentiles, it is, becauſe I have in my ſoul the faith of the reſurrection. This is the doctrine, I ſay, which makes me fear to offend, and that is as an undergirder to my ſoul, whereby I am kept from deſtruction, and confuſion, under all the ſtorms and tempeſts I here go through. In a word, this is it that hath more awe upon my conſcience, than all the laws of men, with all the penalties they inflict. And herein do I exerciſe myſelf, *to have always a conſcience void of offence, both towards God and towards men.*

Now here, ſeeing this doctrine of the reſurrection of the dead, hath that power both to bear up and to awe, both to encourage and to keep within compaſs, the ſpirit and body of the people of God, it will be requiſite, and profitable for us, to inquire into the true meaning and nature of this word, *the reſurrection of the dead.*

And, for the better compaſſing of this matter, I ſhall briefly inquire, 1. What in this place is meant by the dead: 2. What is meant by the reſurrection: 3. Why the Apoſtle doth here ſpeak of the reſurrection of the dead as of a thing yet to come: *There ſhall be a reſurrection of the dead, both of the juſt, and unjuſt.*

For the firſt, The dead in ſcripture go under a five fold conſideration; as,

1. Such as die a natural death, or as when a man ceaſeth to be any more in this world, as David, whom Peter tells us, *is both dead and buried, and his ſepulchre remaineth with us to this day.*

2. There is a people that are reckoned dead in treſpaſſes and ſins, as thoſe are who never yet were *tranſlated from darkneſs to light, and from the power of Satan to God.* Such, I ſay, who yet never felt the power of the word and Spirit of God, to raiſe them from that ſtate, to walk with him in the regeneration; making a life out of Chriſt, and his preſent benefits.

3. There is a death ſeizeth men often after ſome meaſure of light received from God, and ſome profeſſion of the goſpel of Chriſt. Theſe, for the certainty of their damnation, are ſaid to be dead, dead: twice dead, and plucked up by the roots.

4. There is in ſcripture mention made of a death to ſin, and the luſts of the fleſh. This death is the beginning of true life and happineſs, and is a certain forerunner of a ſhare in Chriſt, and with him in another world.

5. Laſtly, There is alſo in the word a relation of eternal death. This is the death that thoſe are in, and ſwallowed up of, that go out of this world Godleſs, Chriſtleſs, and graceleſs; dying in ſin, and ſo under the curſe of the dreadful God: who, I ſay, becauſe they have miſſed of the Lord Jeſus Chriſt, the Saviour in this day of grace; are fallen into the gulf and jaws of eternal death and miſery, *in the fire that ſhall never be quenched.*

Now then, ſeeing there is death, or to be dead, taken under ſo many conſiderations in the ſcripture; it is evident, that to be dead in Chriſt, the text is not meant of them all: I then muſt diſtinguiſh and inquire, which of theſe deaths it is that here the Apoſtle did look for a reſurrection from.

1. Firſt, then, it cannot be meant a reſurrection from eternal death; for from that there is no redemption.

2. Neither is it a reſurrection from that double death; for they that are in that are paſt recovery alſo.

3. And as for thoſe that are dead to ſin, it is nonſenſe to ſay there ſhall or can be a reſurrection from that; for that itſelf is a reſurrection. Which reſurrection alſo the Apoſtle had then paſſed through, and alſo all the brethren; as he ſaith, *You hath he quickened, who were dead in treſpaſſes and ſins:* And again, *If ye then be riſen with Chriſt:* And again, *Wherein alſo ye are riſen with him through the faith of the operation of God, who raiſed him from the dead.*

Laſtly, The dead therefore in this ſcripture, muſt be underſtood of thoſe that have departed this life, that have body and ſoul ſeparated each from the other: and ſo the reſurrection of the body out of the grave; as Daniel ſaith, *Many that ſleep in the duſt of the earth ſhall ariſe;* And again, *The hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth*, &c.

The reſurrection of the juſt then, is the riſing of the bodies of the juſt, and the reſurrection of the unjuſt, the riſing of their bodies at the laſt judgement. This alſo is the meaning of that ſaying of Paul to Agrippa, *I ſtand*, (ſaith he) *and am judged for the hope of the promiſe made unto our fathers:* which promiſe at firſt began to be fulfilled in the reſurrection of the body of Chriſt, and hath its accompliſhment, when the dead, ſmall and great, are raiſed out of their graves: Wherefore, though Paul ſaith, *It is already fulfilled;* yet here he ſaith, *He hopes it ſhall come: Which promiſe*, (ſaith he) *our twelve tribes inſtantly ſerving God day and night, hope to come;* as God told Daniel, ſaying, *Go thy way, for thou ſhalt ſtand in thy lot at the end of the days.*

Chriſt is already riſen, and therefore ſo far the promiſe is fulfilled, but his ſaints are yet in their graves; and therefore that part of the fulfilling of it is yet to come; as he ſaith, *Why ſhould it be an incredible thing with you, that God ſhould raiſe the dead?*

Again, That it is the reſurrection of the dead bodies of both ſaints and ſinners that is here inſerted, is further evident, becauſe the Apoſtle ſaith, It is the reſurrection that the very Phariſees themſelves allowed. *I have hope towards God*, (ſaith he) *which themſelves alſo allow:* then what that hope is, he in the next words ſheweth, namely, *That there ſhall be a reſurrection of the dead*, &c. Now we know, that the Phariſees did not allow of a reſurrection from a ſtate of nature to a ſtate of grace, which is the ſame with the new birth; but did confidently allow and teach, that they were *the children of Abraham according to the fleſh.* Yea, when any of them began to adhere, or incline to Chriſt's doctrine in ſome things, yet the doctrine of the new birth, or of being raiſed from a ſtate of nature to a ſtate of grace, they would very much ſtick at: though in the mean time, they utterly were againſt the doctrine of the Sadducees, which denied the reſurrection of the body.

Further, the reſurrection here ſpoken of muſt needs be the reſurrection of the body, becauſe it is called, a *reſurrection of the dead, both of the juſt and unjuſt;* that is, of both ſaints and ſinners; according to the ſaying of Chriſt, *The hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth; they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of damnation.*

Again, the reſurrection here mentioned, is a reſurrection to come, not already enjoyed, either by ſaints or ſinners. There ſhall be a reſurrection of the dead both of the juſt and unjuſt. Now I ſay, the reſurrection here being yet deferred by the juſt, and counted alſo the reſurrection of the dead, both of the juſt and unjuſt, it muſt needs be the ſame reſurrection that is ſpoken of by Job, who ſaith, *So man lieth down, and riſeth not again till the heavens be no more, they ſhall not awake; nor be raiſed out of their ſleep.*

Having thus, in few words, opened this ſcripture unto you, I ſhall, in the next place, for the further ſatisfaction of thoſe that are yet wavering, and for the refreſhment of thoſe that are ſtrong and ſtedfaſt, lay down before you ſeveral undeniable ſcripture-demonſtrations of the reſurrection of the dead, both of the juſt and unjuſt.

I ſhall firſt begin with the reſurrection of the juſt.

1. The juſt muſt ariſe, becauſe Chriſt is riſen from the dead. Chriſt is the head of the juſt, and they are the members of his body; and becauſe of this union, therefore the juſt muſt ariſe. This is the apoſtle's own argument, *If Chriſt* (ſaith he) *be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead; but if there be no reſurrection of the dead, then is not Chriſt riſen.* Now I ſay, the reaſon why the apoſtle thus argueth the reſurrection from the dead, by the reſurrection of Chriſt, it is becauſe the ſaints (of whoſe reſurrection he here chiefly diſcourſeth) are in their bodies as well as in their ſouls, the members of Chriſt: *Know you not* (ſaith he) *that your bodies are the members of Chriſt.* A very weighty argument; for if a good man be a member of Chriſt, then he muſt either be raiſed out of his grave, or elſe ſin and death muſt have power over a member of Chriſt. I ſay, again, if this body be not raiſed, then alſo Chriſt is not a complete conqueror over his enemies; foraſmuch as death and the grave hath ſtill power over his members: *The laſt enemy that ſhall be deſtroyed, is death.* Now though Chriſt in his own perſon hath a complete conqueſt over death, &c. yet death hath ſtill power over the bodies of all that are in their graves: Now I ſay, Chriſt being conſidered with relation to his members, then he hath not yet a complete conqueſt over death; neither will he, until they every one be brought forth of their graves; for then, and not till then, ſhall that ſaying be every way fulfilled: *Death is ſwallowed up of victory.*

2. As there muſt be a reſurrection of the juſt, becauſe Chriſt is their head, and they his members; ſo alſo, becauſe the body of the ſaints, as well as their ſoul, is the purchaſe of Chriſt's blood: *Ye are bought with a price* (ſaith Paul): *wherefore glorify God in your body, and in your Spirit, which are God's.* Chriſt will not loſe the purchaſe of his blood. O death, ſaith Chriſt, I will have them. O grave, I will make thee let them go: *I will ranſom them from the power of the grave, I will redeem them from death.* (I have bought them, and they ſhall be mine). *O death, I will be thy plague, O grave, I will be thy deſtruction.* I ſay, though the power of the grave be invincible, and death be the king of terrors, yet he who hath the keys of hell and of death at his girdle, to him belongeth the iſſues from death: *He that is our God, is the God of ſalvation, and to God the Lord belongeth the iſſues from death.* And we the price of his blood, ſhall be delivered.

3. As the body is the member of Chriſt, and the price of his blood, ſo it is the temple of the Holy Ghoſt, which is in us. *What, know you not that your body is the temple of the Holy Ghoſt which is in you? and you are not your own.* The body is no ſuch ridiculous thing in the account of Chriſt, as it was in the account of the Sadducees: *The body is not for fornication, but for the Lord, and the Lod for the body, and that not only in this world, but that which is to come;* wherefore he ſaith, *God hath both raiſed up the Lord Jeſus, and will raiſe us up alſo by his power;* that is, as he hath raiſed up the body of Chriſt, ſo he will raiſe up ours alſo by Chriſt.

4. The bodies of the juſt muſt ariſe again, becauſe of that ſimilitude that muſt be betwixt the body of the Lord Jeſus Chriſt, and the bodies of the ſaints: *When he ſhall appear, we ſhall be like him.* Now we have it abundantly manifeſt in ſcripture, that the body of the Lord Jeſus was raiſed out of the grave, caught up into heaven, and that it ever remaineth in the holieſt of all, a glorified body.

Now I ſay, it would be very ſtrange to me if Chriſt ſhould be raiſed, aſcended, and glorified in that body, and yet that his people ſhould be with him, no otherwiſe than in their ſpirits; eſpecially ſeeing that he in his reſurrection is ſaid to be but the firſt begotten from the dead, and the firſtfruits of them that ſleep. For we know, that a firſt begotten, doth imply more ſons, and that firſtfruits do foreſhow an after-crop; wherefore we conclude, *that as in Adam all die, ſo in Chriſt ſhall all be made alive; but every man in his own order: Chriſt the firſt fruits, and afterwards them that are his at his coming.*

And hence it is that the ſcripture ſaith, *He ſhall change our vile body, that it may be faſhioned like to his glorious body.* And hence it is again, *That the day of Chriſt is ſaid to be the day of the manifeſtation of the ſons of God, and of the redemption of our body; for then ſhall the ſaints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.*

5. There muſt be a reſurrection of the body of the ſaints, becauſe the body, as well as the mind, hath been a deep ſharer in the afflictions that we meet with for the goſpel's ſake. Yea, the body is oft-times the greater ſufferer in all the calamities, that for Chriſt's ſake we here undergo; it is the body that feels the ſtocks, the whip, hunger, and cold, the fire and rack, and a thouſand calamities: It is the body in which we have the dying marks of the Lord Jeſus: *that the life of Jeſus, alſo might be made manifeſt in our mortal fleſh.* God is ſo juſt a God, and ſo merciful to his people, that tho' the bodies of his ſaints ſhould, through the malice of the enemy, be never ſo diſhonourably tortured, killed and ſown in the grave, yet he will (as further will be ſhewed anon) raiſe it again in incorruption, glory, and honour; as he ſaith alſo in another place, That we who have continued with Chriſt in his temptations, that have for his ſake underwent the reproach and malice of the world; *to you* (ſaith Chriſt) *I appoint a kingdom, as my Father hath appointed unto me.* If we ſuffer with him, we ſhall reign with him; and he that hateth his life in this world, ſhall keep it to life eternal. All this is to be enjoyed, eſpecially at the reſurrection of the juſt.

But, 6. There muſt be a reſurrection of the juſt, otherwiſe there will be the greateſt diſappointment on all ſides that ever was, ſince man had a being on the earth.

A diſappointment I ſay,

1*ſt*, Of the will of God: *For this is the will of the Father that ſent me,* (ſaith Chriſt), *that of all that he hath given me, I ſhould loſe nothing,* (not a duſt), *but ſhould raiſe it up again at the laſt day.*

2*dly*, A diſappointment of the power of God: *For he that hath raiſed up the Lord Jeſus, doth alſo intend to raiſe us up by his power, even our bodies:* As Paul ſaith, *The body is not for fornication, but for the Lord, and the Lord for the body, and God hath both raiſed up the Lord, and will alſo raiſe us up by his power.*

3*dly*, If there ſhould be no reſurrection of the juſt, Chriſt alſo would be wonderfully diſappointed of the fruits of all his ſufferings. As I told you before, his people are the price of his blood, and the members of his body; *and he is now at the right hand of God, (far above all principalities and powers, and every name that is named), expecting till his enemies be made his footſtool, and brought under the foot of the weakeſt ſaint, which will not be, until the laſt enemy death is deſtroyed.* We know that he ſaid, when he went away, *That he would come again, and fetch all his people to himſelf, even up into heaven, that where he is, there we may be alſo.* But I ſay, how will he be diſappointed, if when he comes, the grave and death ſhould prevent and hinder him, and with its bars, keep down thoſe whom he hath ranſomed with his blood from the power thereof?

4*thly*, If the bodies of the juſt ariſe not from the dead, then they alſo will be diſappointed. It is true, the ſaints departed have far more fellowſhip and communion with God and the Lord Jeſus, than we have, or are yet capable of having, they being in paradiſe, and we in this world; but yet, I ſay, for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and muſt ariſe from the dead. This, I ſay, is the time that they long for, when they cry under the altar, *How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?* When they died, they died in hope to obtain a better reſurrection; and now they are gone, they long till that day be come. Till the day come, I ſay, when the dead, even all the enemies of Chriſt ſhall be judged; for then will he give reward to his ſervants the prophets, and to his ſaints, and to all that fear his name, ſmall and great.

*5thly,* If the juſt ariſe not, great diſappointment alſo will be to the ſaints yet alive in this world: for, notwithſtanding they have already received the firſt-fruits of the ſpirit, yet they wait, not only for more of that, but alſo for the reſurrection, redemption, and changing of this vile body: *For our converſation is in heaven* (ſaith Paul), *from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like to his glorious body.* But now, I ſay, if the body riſeth not, then how can it be made like to the glorious body of Chriſt Jeſus; yea, what a ſad diſappointment, infatuation, and deluſion, are thoſe poor creatures under, that look, and that by ſcripture-warrant, for ſuch a thing? They look for good, but behold evil: they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do ſwallow them up for ever: *But, beloved, be not deceived, the needy ſhall not always be forgotten, the expectation of the poor ſhall not periſh for ever, ſaith Chriſt. He that ſeeth the Son, and believeth on him that ſent him, hath everlaſting life, and I will raiſe him up at the laſt day.*

*6thly,* If the juſt ariſe not out of their graves, then alſo is every grace of God in our ſouls defeated; for though the ſpirit of devotion can put forth a feigned ſhew of holineſs, with the denial of the reſurrection; yet every grace of God in the elect, doth prompt them forward to live as becomes the goſpel, by pointing at this day: As,

(1) It is this that faith looks at, according as it is written, *I belived and therefore have I ſpoken*; we believed, and therefore ſpeak, knowing that he hath raiſed up the Lord Jeſus, ſhall raiſe up alſo by Jeſus, and ſhall preſent us with you.

(2) Hope looks at this: *We* (ſaith Paul) *which have the firſt fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemtion of our body,* (that is, we expect this by hope): *but hope which is ſeen, is not hope: for what a man ſeeth,* (or hath in preſent poſſeſſion), *why doth he yet hope for it,*

(3) The grace of ſelf-denial alſo worketh by this doctrine, *If, after the manner of men, I have fought with beaſts at Epheſus; what advantageth it me, if the dead riſe not?* as who ſhould ſay, Wherefore do I deny myſelf of thoſe mercies and privileges that the men of this world enjoy? Why do not I alſo, as well as they, ſhun perſecution for, the croſs of Chriſt? If the dead riſe not, what ſhall I be the better for all my trouble that here I meet with for the goſpel of Chriſt?

(4) Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and ſupported by this doctrine; as James ſaith, *Be patient therefore, my brethren, unto the coming of the Lord,* (for then ſhall the dead be raiſed). *Behold, the huſbandman waiteth for the precious fruits of the earth, and hath long patience, till he receive both the early and the latter rain. Be ye alſo patient, eſtabliſh your hearts, for the coming of the Lord draws neigh.*

7. The doctrine of the reſurrection of the juſt, muſt needs be a certain truth of God, if we conſider the deviliſh and ſatanical errors and abſurdities that muſt unavoidably follow the denial thereof: As,

Firſt, He that holdeth no reſurrection of our body, he denieth the reſurrection of the body of Chriſt. This is the Spirit's own doctrine: *For if the dead riſe not, then is Chriſt not riſen.* He that denieth the reſurrection of the members, denieth the reſurrection of the dead; for ſeeing the reſurrection of the ſaints is proved by the reſurrection of Chriſt: he that doth deny the reſurrection of the ſaints, muſt needs deny the reſurrection of Chriſt, that proves it.

Now this error, as it is in itſelf deſtructive to all Chriſtian religion; ſo it, like an adder, carrieth within its bowels many other alike deviliſh and filthy: As,

(1) He that denieth the reſurrection of the ſaints, he concludeth, that to preach deliverance from ſin and death, it is vain preaching; for how can he be freed from ſin, that is ſwallowed up for ever of death and the grave? as he moſt certainly is that is always contained therein: As Paul ſaith, *If Chriſt be not riſen,* (whoſe reſurrection is the ground of ours), *then our preaching is vain, and your faith is alſo vain;* then we preach fables, and you receive them for truth.

(2) This error caſteth the lie in the face of God, of Chriſt and the ſcriptures: *Yea, and we alſo* (ſaith Paul) *are found falſe witneſſeſs of God, becauſe we have teſtified of God, that he raiſed Chriſt up, If ſo be that the dead riſe not.* Mark, before he ſaid, Chriſt, in his reſurrection, doth prove our reſurrection; but now he ſaith, that our reſurrection will prove the truth of his. And indeed both are true: for as by Chriſt's riſing, ours is affirmed, ſo by ours, his is demonſtrated.

(3) The denial of the reſurrection, it alſo damneth thoſe that have departed this world in the faith of this doctrine: *If Chriſt be not raiſed,* (as if he is not, we riſe not), *then is not only your faith vain, and ye are yet in your ſins that are alive, but then they alſo that are fallen aſleep in Chriſt are periſhed.*

(4) He that denieth the reſurrection of the juſt, he concludeth, that the Chriſtian is of all men the moſt miſerable: Mark the words, *If in this life only we have hope in Chriſt, we are of all men the moſt miſerable.* Firſt, *of all men the moſt miſerable,* becauſe we let go preſent injoyments for thoſe that will never come, If the dead riſe not: *Of all men moſt miſerable,* becauſe our faith, our hope, our joy and peace, are all but a lie, if the dead riſe not. But you will ſay, He that giveth up himſelf to God ſhall have comfort in this life. Ah! but if the dead riſe not, all our comfort that now we think we have from God, will then be found preſumption and madneſs, becauſe we believe that God hath ſo loved us, as to have us, in his day, in body and ſoul to heaven; which will be nothing ſo, if the dead riſe not: *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* Poor Chriſtian! thou that lookeſt for *the bleſſed hope of the reſurrection of the body, at the glorious appearing of the great God and our Saviour Jeſus Chriſt,* how wilt thou be deceived, if the dead riſe not! *But now is Chriſt raiſed, and become the firſt fruits of them that ſleep; for ſince by man came death, by man came alſo the reſurrection from the dead.*

(5) But again, he that denieth the reſurrection of the dead, he ſetteth open a flood-gate to all manner of impiety; he cutteth the throat of a truly holy life, and layeth the reins upon the neck of the moſt outragious luſts: For if the dead riſe not, let us eat and drink, that is, do any thing, though never ſo diabolical and helliſh; let us eat and drink, for to morrow we die; and there is an end of us; we ſhall not ariſe again, to receive either evil or good.

(6) To deny this reſurrection, nay, if a man do but ſay, It is paſt, either with him or any Chriſtian, his ſo ſaying tendeth directly to the deſtruction and overthrow of the faith of them that hear him; and is ſo far from being according to the doctrine of God, that it eateth out good and wholeſome doctrine, even as cankers eat the face and fleſh of a man. How ill favouredly do they look, that have their noſe and lips eat off with the canker? Even ſo badly doth the doctrine of no reſurrection of the dead look in the eyes of God, Chriſt, ſaints, and ſcripture.

Laſtly, I conclude, then, that to deny the reſurrection of the bodies of the juſt, it argueth,

*1ſt,* Great ignorance of God; ignorant of his power to raiſe, ignorant of his promiſe to raiſe, ignorant of his faithfulneſs to raiſe; and that both to himſelf, Son, and ſaints, as I ſhewed before: Therefore ſaith Paul to thoſe that were thus deluded, *Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God; I ſpeak this to your ſhame.* As if he had ſaid, Do you profeſs Chriſtianity? and do yo queſtion the reſurrection, of the body? Do you not know, that the reſurrection of the body and glory to follow, is the very quinteſſence of the goſpel of Jeſus Chriſt? Are you ignorant of the reſurrecti- of the Lord Jeſus? and do you queſtion the power and faithfulneſs of God, both to his Son and his ſaints, becauſe you ſay, There ſhall be no reſurrection of the dead? You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himſelf.

*2dly,* As it argueth very great ignorance of God's power, faithfulneſs, &c.; ſo it argueth groſs ignorance of the tenor and current of the ſcriptures: For, as touching the dead, *That they are raiſed, have you not read in the book of Moſes,* (ſaith Chriſt), *how that God ſaid unto him in the buſh, I am the God of Abraham, the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living: ye do therefore greatly err.*

To be the God of Abraham, Iſaac, and Jacob, it is to be underſtood of his being their God under a new covenant conſideration; as he ſaith, *I will be their God, and they ſhall be my people.* Now, thus he is not the God of the dead, that is, of thoſe that periſh, whether they be angels or men.

Now, I ſay, they that are the children of God, as Abraham, Iſaac, and Jacob, they are counted the living, under a threefold conſideration.

(1) In their Lord and head; and thus all the elect may be ſaid to live; for they are from eternity choſen in him, who alſo is their life, though poſſibly many of them yet unconverted: I ſay, yet Chriſt is their life, by the eternal purpoſe of God.

(2) The children of the new covenant do live, both in their ſpirits in glory, by open viſion, and here by faith, and the continual comunication of grace from Chriſt into their ſouls.

(3) They live alſo with reſpect to their riſing again; *for God calleth thoſe things that are not, as though they were.* To be born, dead, buried, riſen, and aſcended, are all preſent with God; he liveth not by time as we do: *a thouſand years to him are but as the day that is paſt*: And again, *One day is as a thouſand years.* Eternity, which is God himſelf, admitteth of no firſt, ſecond, and third: all things are naked and bare before him, and preſent with him; all (his) live unto him: *There ſhall be a reſurrection of the dead, both of the juſt and unjuſt.*

A reſurrection, of what? of that which is ſown, or of that which was never ſown, If of that which is ſown, then it muſt be either of that nature that was ſown, or elſe of the corruption that cleaveth unto it, but it is the nature, and not the curruption that cleaveth unto it, that riſeth again. And verily, the very term *reſurrection* is a forcible argument to prove the dead ſhall come forth of their graves; for the Holy Ghoſt hath always ſpoke more properly than to ſay, *There ſhall be a reſurrection of the dead, both of the juſt and unjuſt,* when yet neither the good nor the bad ſhall come forth of their graves, but rather ſomething elſe to delude the world withal.

HAVING thus, in few words, ſhewed you the truth of the reſurrection of the dead, I now come to the manner of their riſing.

I. And firſt of the Juſt.

The Apoſtle, when he had, 1 Cor. 15. proved the truth and certainty of the reſurrection, he deſcends to the diſcovery of the manner of it; and to the end he might remove thoſe fooliſh ſcruples that attend the hearts of the ignorant, he begins with one of their queſtions, *But ſome will ſay* (ſaith he) *how are the dead raiſed? and with what body do they come?* To which he anſwereth, firſt by a ſimilitude of ſeed that is ſown in the earth. In which ſimilitude he inſerteth three things.

1. That our reviving, or riſing, muſt be after death: *That which thou ſoweſt is not quickened, except it die.*

2. That at our riſing, we ſhall not only revive and live, but be changed into a far more glorious ſtate than when we were ſown: *That which thou ſoweſt, thou ſoweſt not that body that ſhall be,* &c. But God giveth it a body as it pleaſeth him, that is, he giveth the body more ſplendor, luſter, and beauty, at its reſurrection.

But, 3. Neither its quickening, nor yet tranſcendent ſplendor, ſhall hinder it from being the ſame body (as to the nature of it) that was ſown in the earth; for as God giveth it a body for honour and ſplendor, as it pleaſeth him, ſo to every ſeed his own body.

And indeed, this ſimilitude by which he here reaſoneth the manner of the reſurrection of the juſt, is very natural, and fitly ſuiteth each particular. For, as to its burial,

1. The corn of wheat is firſt dead, and after ſown and buried in the earth; and ſo is the body of man.

2. After the corn is thus dead and buried, then it quickeneth and reviveth to life: ſo ſhall alſo it be with our body; for after it is laid in the grave and buried, it ſhall quicken, riſe, and revive.

Again, As to the manner of its change in its riſing, this ſimilitude alſo doth fitly ſuit; as,

1. It is ſown a dead corn, it is raiſed a living one.
2. It is ſown dry, and without comelineſs; it raiſeth green and beautiful.
3. It is ſown a ſingle corn, it riſeth a full ear.
4. It is ſown in its huſk; but in its riſing it leaveth that huſk behind it.

Further, Though the kernel thus die, be buried, and meet with all this change and alteration in theſe things: yet none of them can cauſe the nature of the kernel to ceaſe; it is wheat ſtill. Wheat was ſown, and wheat ariſeth; only it is ſown, dead, dry, and barren wheat, and riſeth living, beautiful, and fruitful wheat. It hath this alteration then, that it doth greatly change its reſemblance, though yet it hath this power, as ſtill to retain its own nature. *God giveth it a body, as it pleaſeth him; but to every ſeed his own body.*

The apoſtle having thus preſented the manner of the reſurrection of the ſaints, by the nature of ſeed ſown and riſing again; he proceedeth, for further illuſtration, to three more ſimilitudes,

The firſt is, to ſhew us the variety and glory of fleſh.

The ſecond is, to ſhew us the difference of glory that is between heavenly bodies and thoſe that are earthly.

The third is, to ſhew us the difference that is between the glory of the light of the ſun, from that of the moon; alſo how one ſtar differeth from another in glory: and then concludeth, ſo is the reſurrection of the dead. As who ſhould ſay, at the reſurrection of the bodies, they will be aboundantly more altered and changed, than if the fleſh of beaſts and fowls were made as noble as the fleſh of men; or the bodies of earth, were made as excellent as the heavenly bodies; or as if the glory of the moon ſhould be made as bright, and as clear, as the glory of the ſun; or as if the glory of the leaſt ſtar was as glorious and ſhining as the biggeſt in the firmament of heaven.

It is a reſurrection indeed, a reſurrection every way. The body ariſeth as to the nature of it, the ſelf-ſame nature; but as to the manner of it, how far tranſcendent is it! There is a poor, dry, wrinkled kernel caſt into the ground, and there it lieth, and ſwelleth, breatheth, and one would think, periſheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a ſtalk, there alſo appeareth an ear; it alſo ſweetly bloſſoms, with a full kernal in the ear; it is the ſame wheat, yet behold how the form and faſhion of that which now ariſeth, doth differ from that which then was ſown; its glory alſo when it was ſown, is no glory when compared with that in which it raiſeth. And yet it is the ſame that riſeth that was ſown, and no other; though, the ſame after a far more glorious manner, not the ſame with its huſk, but without it. Our brun ſhall be left behind us when we riſe again. The compariſon alſo between the bodies heavenly, and the bodies earthly, hold forth the ſame. The glory of the celeſtial is one, and the glory of the terreſtial is another. Now mark it, he doth not ſpeak here of the natures of each of theſe bodies, but of the tranſcendent glory of one above another. The glory of the heavenly is one, and the glory of the earthly is another. Wherefore, I ſay, at our riſing, we ſhall not change our nature, but our glory; we ſhall be equel to the angels; not with reſpect to their nature, but glory. The nature alſo of the moon is one thing, and the glory of the moon is another; and ſo one ſtar alſo differeth from another in glory.

A beggar hath the ſame nature as a king, and gold in the ore, the ſame nature with that which is beſt refined; but the beggar hath not the ſame glory with the king, nor yet the gold in the ore the ſame glory with that is refined. But our ſtate will be far more altered, than any of theſe in the days when we, like ſo many ſuns in the firmament of heaven, ariſe out of the heart and bowels of the earth.

Theſe things thus conſidered, do ſhew you how vainly they argue, that ſay, our human nature, conſiſting of body and ſoul, ſhall not inherit the kingdom of God;

and alſo how far from their purpoſe, that ſaying of the apoſtle is, which ſaith, *that fleſh and blood ſhall not inherit the kingdom of God.* And now alſo becauſe I am fallen upon the objection itſelf, I ſhall not paſs it, but with a ſhort daſh at it. Wherefore, reader, whoever thou art, conſider, that frequently in ſcripture, the word fleſh and blood (as alſo in the place alledged) is not to be underſtood of that matter which God made: which fleſh cleaveth to our bones, and blood runs in our veins; but is taken for that currnption, weakneſs, mortality, and evil that cleaveth to it. Which weakneſs and corruption, becauſe it poſſeſſeth all men, and alſo wholly ruleth where the ſoul is unconverted, therefore it beareth the name of that is ruled, and acted by it, to wit, our whole man, conſiſting of body and ſoul; yet I ſay, is a thing diſtinct from that fleſh and blood which is eſſential to our being, and without which we are no men. As for inſtance, *he that is Chriſt's* (ſaith Paul) *hath crucified the fleſh with the affections and luſts.* Who is ſo vain as to think, that the apoſtle, by theſe words, ſhould mean our material fleſh that hangeth on our bones, and that is mixed with our natural blood, ſinews, and veins; and not rather of that inward fountain of ſin, corruption, and wickedneſs, which in another place he calleth *the old man, with his deceitful luſts.* Again, *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh*: It is our fleſh that hangeth on our bones, which luſteth againſt the Spirit; and that alſo againſt which the Spirit luſteth? Certainly if the Spirit luſteth againſt our material fleſh, then it is our duty not to nouriſh it at all, becauſe, by nouriſhing of it, we nouriſh that againſt which the Spirit of God fighteth and warreth. Nay, if the Spirit luſts againſt the fleſh on our bones, ſimply conſidered as fleſh; and if it be our duty to follow the Spirit, as it is, then we muſt needs kill ourſelves, or cut our fleſh from our bones. For whatever the Spirit of God luſteth againſt, it moſt be deſtroyed, yea, it is our duty with all ſpeed to deſtroy it. But wilt thou know, O vain man, that by fleſh here, is to be underſtood, not the nature that God hath made, but the corrupt apprehenſion and wiſdom, with thoſe inclinations to evil, that lodge within us. Which in another place is called the wiſdom of the fleſh; yea, in the plain terms, fleſh and blood, where Chriſt ſaith, *fleſh and blood hath not revealed this unto thee, but my Father which is in heaven.*

Nay obſerve it, all theſe places, with many others, do rather point at a corrupt ſoul, than a corrupt body; for indeed, ſin and all ſpiritual wickedneſs, they have their ſeat in the heart and ſoul of a man, and by their uſing this or that member of the body, ſo defile the man; the weakneſs of the body, or that attend our material fleſh and blood, they are weakneſſes of another kind, as ſickneſs, aches, pains, ſores, wounds, defection of members, &c. Wherefore, where you read of fleſh and blood as rejected of God; eſpecially, when it ſpeaks of the fleſh and blood of ſaints you are not to underſtand it as meant of the fleſh, which is their proper human nature; but of that weakneſs which cleaveth to it.

Paul, in another place, reckoneth up the works of the fleſh, in many things, as in witchcraft, hatred, variance, ſtrife, emulation, furnication, and many others. But can any imagine that he there ſhould ſtrike at that fleſh which hangeth on our bones? rather at that malignity and rebellion that is in the mind of man againſt the Lord, by reaſon of which, the members of the body are uſed this way, and alſo ſometimes that, to accompliſh its moſt filthy and abuſive deeds, they are enemies in their minds by wicked works.

Thus you ſee that fleſh and blood is not to be taken always for the fleſh, that is upon our hands and feet, and other parts of our body; but for that ſin, weakneſs, and infirmity, that cleaveth to our whole man.

Further, then, touching our real ſubſtantial fleſh, it may be either conſidered as God's creature purely, or as corrupted with ſin and infirmity. Now if you conſider it as corrupted, ſo it ſhall not inherit the kingdom of God: But yet conſider it as God's creature, and ſo all that God hath converted to himſelf, through Jeſus Chriſt, ſhall, even with that body, when changed, inherit the kingdom of God. The woman whoſe cloaths are foul, can yet diſtinguiſh between the dirt and the cloth on which it hangeth; and ſo deals God with us. It is true, there is not one ſaint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weakneſſes; yea, and alſo with many ſinful infirmities, by reaſon of that body of ſin and death that yet remains in us: But yet God, I ſay, diſtinguiſheth between our weakneſſes and his workmanſhip, and can tell how to ſave the whole man of his people, while he is deſtroying the corruption of weakneſs that cleaveth to them.

And now to return to the place objected, *fleſh and blood ſhall not inherit the kingdom of God.* It cannot be truly underſtood, that that fleſh which is man's nature, ſhall not enter to the kingdom: for then, as I ſaid before, Chriſt muſt loſe his members, the purchaſe of his blood, the veſſels and temples of his Spirit; for all this is our body. Again, then Chriſt alſo, in that his body, which is alſo our fleſh and blood, is not in glory, contrary to the whole current of the New Teſtament.

Yea, it would be nonſenſe to ſay, there ſhould be a reſurrection, and that our vile body ſhall be changed, and made like to the glorious body of the Son of God; if this body do not at all riſe again, but ſome other thing, which is not in us and our nature. But to be ſhort, the apoſtle here, when he ſaith, *Fleſh and blood ſhall not inherit,* &c. ſpeaks properly of that mortality and weakneſs that now attends our whole man, and not of our real ſubſtantial body itſelf. For after he had ſaid, *Fleſh and blood ſhall not inherit the kingdom of God,* he adds, *Neither doth corruption inherit incorruption.* Which two ſayings are anſwerable to what he preſently adds: *Saying, Behold! I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump, for the trumpet ſhall ſound, and the dead;* mark, the dead ſhall be raiſed incorruptible; that is, the dead ſhall be ſo raiſed, as that in their riſing, incorruption ſhall poſſeſs them inſtead of corruption, and immortality, inſtead of that mortality that deſcended to the grave with them: For this corruptible; (mark, this corruptible), ſhall put on incorruption; and this mortal ſhall put on immortality: Mark, I ſay, it is this corruptible, and this mortal, that muſt be raiſed, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it ſhall leave its grave-cloaths of corruption and mortality behind it.

The manner of which their riſing, the apoſtle doth more diſtinctly branch out a little above in four particulars. Which particulars are theſe that follow: 1. *It is ſown in corruption, it is raiſed in incorruption.* 2. *It is ſown in diſhonour, it is raiſed in glory.* 3. *It is ſown in weakneſs, it is raiſed in power.* 4. *It is ſown a natural body, it is raiſed a ſpiritual body.*

1. *It is raiſed in incorruption.* We are brought into this world by ſin and corruption; corruption is our father, and in ſin did our mother conceive us. And hence it is, that we have our life, not only like a ſpan, ſhadow, or poſt, for ſhortneſs, but alſo that it is attended with ſo much vanity and vexation of ſpirit. But now being raiſed from the dead incorruptible, (which is alſo called a begetting and birth), theſe things that now in our life annoy us, and at laſt take away our life, are effectually deſtroyed. And therefore we live for ever, as ſaith the Spirit, *And there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more pain; for the former things* (that is, all our corruptibleneſs) *are paſſed away.*

There ſhall be in our reſurrection no corruption, either of body or of ſoul; no weakneſs nor ſickneſs, nor any thing tending that way: As he ſaith, *He will preſent us to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing.* Therefore, when he ſaith, *It is raiſed in incorruption,* it is as if he had ſaid, It is impoſſible that they ſhould ever ſin more, be ſick more, ſorrow more, or die more. They that ſhall be counted worthy of that world, and the reſurrection from the dead, *neither marry, nor are given in marriage,* (though it was thus with them in the world); *neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection.*

2. *It is raiſed in glory.* The diſhonour that doth attend the ſaint at his departing this world, it is very

great; he is ſown in diſhonour; he is ſo loathſome at his death, that his deareſt friends are weary of him, ſtop their noſes at him, ſee no beauty in him, nor ſet any price upon him, (I ſpeak nothing here, how ſome of them are hanged, ſtarved, baniſhed, and ſo die, torn to pieces, and not ſuffered to be put into graves); but it is raiſed in glory. Glory is the ſweetneſs, comelineſs, purity, and perfection of a thing. The light is the glory of the ſun; ſtrength is the glory of youth; and grey hairs is the glory of old age; that is, it is the excellency of theſe things, and that which makes them ſhine.

Therefore to ariſe in glory, it is firſt to ariſe in all the beauty and utmoſt completeneſs, that is poſſible to poſſeſs a human creature, I ſay, in all its features and members, inconceivably beautiful. Sin and corruption hath made mad work in our bodies, as well as in our ſouls. It is ſin commonly that is the cauſe of all that deformity, and ill-favouredneſs, that now cleaveth to us, and that alſo rendereth us ſo diſhonourable at our death; but now at our riſing, we being raiſed incorruptible, we ſhall appear in ſuch perfections, and that of all ſorts belonging to the body, that all the beauty and comelineſs, ſweetneſs and amiableneſs, that hath at any time been in this world, it ſhall be ſwallowed up a thouſand times told, with this glory. The pſalmiſt ſaith of Chriſt, *That he was fairer than the children of men;* and that, as I believe, in his outward man, as well as in his inward part, he was the exacteſt, pureſt, completeſt, and beautifulleſt creature, that ever God made, till his viſage was ſo marred by his perſecutions: for in all things he had, and ſhall have the pre-eminence. Why, our bodies at our reſurrection will not only be as free from ſin, as his was before he died, but alſo as free from all other infirmities, as he was after he was raiſed again. In a word, if incorruptibleneſs can put a beauty upon our bodies, when they ariſe, we ſhall have it. There ſhall be no lame legs, nor crump-ſhoulders, no blear-eyes, nor yet wrinkled faces: *He ſhall change our vile body, that it may be faſhioned like unto his glorious body.*

Again, all the glory that a glorified ſoul can help this body to it at this day ſhall enjoy. That ſoul that hath been theſe hundreds of thouſands of years in the heavens, ſoaking in the boſom of Chriſt, it ſhall in a moment come ſpangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God alſo, that took its leave of the body when it went to the grave, ſhall now, in all perfection, dwell in this body again: I tell you, the body at this day will ſhine brighter than the face of Moſes or Stephen, even as bright as the ſun, the ſtars and angels: *When Chriſt, who is our life, ſhall appear, we ſhall appear with him in glory.*

3. *It is raiſed in power.* While we are here, we are attended with ſo many weakneſſes and infirmities, that in time the leaſt ſin or ſickneſs is too hard for us, and taketh away both our ſtrength, our beauty, our days, our breath and life, and all. But behold, we are raiſed in power, in that power, that all theſe things are as far below us, as a graſhopper is below a giant: at the firſt appearance of us, the world will tremble.

Behold, the gates of death, and the bars of the grave, are now carried away on our ſhoulders, as Samſon carried away the gates of the city. Death quaketh, and deſtruction falleth down dead at our feet: what then can ſtand before us? We ſhall then carry that grace, majeſty, terror, and commanding power into our ſouls, that our countenances ſhall be like lightening; *For this mortal muſt put on immortality, and this corruptible muſt put on incorruption: So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs that ſaying which is written, Death is ſwallowed up of victory.*

4. *It is raiſed a ſpiritual body.* This is the laſt particular, and is indeed the reaſon of the other three. It is an incorruptible body, becauſe it is a ſpiritual one; it is a glorious body, becauſe it is a ſpiritual one; it doth riſe in power, becauſe it is a ſpiritual body. When the body is buried, or ſown in the earth, it is a body corruptible, diſhonourable, weak, and natural; but when it ariſeth, it doth riſe incorruptible, glorious, powerful, and ſpiritual. So that as far as incorruption is above corruption, glory above diſhonour, power obove weakneſs, and ſpiritual above natural, ſo great an alteration will there be in our body when raiſed again. And yet it is this body, and not another, this in nature, though changed into a far more glorious ſtate, a thouſand times further than if a hoggard was changed to be an emperor. Mark, *It is ſown a natural body;* a very fit word: for though there dwell never ſo much of the Spirit and grace of God in it while it liveth, yet ſo ſoon as the ſoul is ſeparate from it, ſo ſoon alſo doth the Spirit of God ſeparate from it; and ſo will continue while the day of its riſing be come. Therefore it is laid into the earth, a mere lump of man's nature: *It is ſown a natural body.* But now, at the day when the heavens ſhall be no more, as Job ſaith, then the trump ſhall ſound, even the trump of God, and, in a moment, the dead ſhall be raiſed incorruptible, glorious, and ſpiritual. So that, I ſay, the body, when it ariſeth, will be ſo ſwallowed up of life and immortality, that it will be as if it had loſt its own human nature; though, in truth, the ſame ſubſtantial real nature is every whit there ſtill. It is the ſame [it] that riſeth that was ſown: *It is ſown, it is raiſed,* ſaith the apoſtle. You know, that things which are candied by the art of the apothecary, they are ſo ſwallowed up with the ſweetneſs and virtue of that in which they are candied, that they are now as though they had no other nature than that in which they are boiled; when yet, in truth, the thing candied doth ſtill retain its own proper nature and eſſence; though, by virtue of its being candied, it loſeth its former ſourneſs, bitterneſs, ſtinking ſmell, or the like. Juſt thus, at the laſt day, it will be with our bodies: we ſhall be ſo candied, by being ſwallowed of life, as before is ſhewed, that we ſhall be as if we were all ſpirit, when in truth it is but this body that is ſwallowed up of life. And it muſt needs be that our nature ſtill remain, otherwiſe it cannot be us that ſhall be in heaven, but ſomething beſides us. Let us looſe our proper human nature, and we loſe abſolutely our being, and ſo are annihilated into nothing. Wherefore it, the ſame it that is ſown a natural body, it ſhall riſe a ſpiritual body.

But again, as I ſaid concerning things that are candied, our body, when thus riſen, it ſhall loſe all that ſourneſs and ſtink that now, by reaſon of ſin and infirmity, cleaveth to it; neither ſhall its lumpiſhneſs or unwieldineſs be any impediment to its acting after the manner of angels. Chriſt hath ſhewed us, what our body at our reſurrection ſhall be, by ſhewing of us, in his word what his body was at and after his reſurrection. We read, that his body, after he was riſen from the dead, though it yet retained the very ſame fleſh and bones that did hang upon the croſs, yet how angelical was it at all times, upon all occaſions! He could come in to his diſciples with that very body, when the doors were ſhut upon them. He could at pleaſure, to their amazement, appear in the twinkling of an eye, in the midſt of them: He could be viſible and inviſible, as he pleaſed, when he ſat at meat with them. In a word, he could paſs and repaſs, aſcend and deſcend in that body, with far more pleaſure and eaſe, than the bird by the art of her wing.

Now, I ſay, as we have in this world born the image of our firſt father; ſo at that day, we ſhall have the image of Jeſus Chriſt, and be as he is. *As is the earthly, ſuch are they that are earthly; and as is the heavenly, ſuch are they that are heavenly; and as we have born the image of the earthly, we ſhall* (at our reſurrection) *bear the image of the heavenly;* it is ſo in part now, but ſhall ſo be in perfection then.

To mount up to heaven, and to deſcend again at pleaſure, ſhall with us, in that day, be ordinary. If there were ten thouſand bars of iron, or walls of braſs, to ſeparate between us, and our pleaſure and deſire at that day, they ſhould as eaſily be pierced by us, as is the cobweb, or air by the beams of the ſun; and the reaſon is, becauſe to the Spirit, wherewith we ſhall be unconceivably filled at that day, nothing is impoſſible: *And the working of it at that day, ſhall be in that nature and meaſure, as to ſwallow up all impoſſibilities. He ſhall change our vile body, and faſhion it like unto his glorious body.* Now Mark, *according to the working, whereby he is able to ſubdue all things unto himſelf.* As who ſhould ſay, I know that there are many things that in this world hinder us from having our bodies like the body of Chriſt; but when God ſhall raiſe us from the dead, becauſe he will then have our bodies like the body of his Son, he will ſtretch forth ſuch a power to work upon, and in our body, that he will remove all impoſſibilities, and hindrances.

Nay, further, we do not only ſee what operation the Spirit will have in our body, by the carriage of Chriſt after his reſurrection; but even by many a ſaint before their death. The Spirit uſed to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither. It carried Chriſt from the top of the pinnacle of the temple into Galilee; through it he walked on the ſea; the Spirit caught away Philip from the Eunuch, and carried him as far as Azotus.

Thus the great God hath given us a taſte of the power and glory that is in himſelf, and how eaſily it will help us, by its poſſeſſing of us at the reſurrection, to act and to do like angels; as Chriſt ſaith, *They that ſhall be counted worthy of that world, and of the reſurrection from the dead, they ſhall not die, but be equal to the angels.*

Further, as the body by being thus ſpiritualized, ſhall be as I have ſaid: ſo again it muſt needs be, that hereby all the ſervice of the body, and faculties of the ſoul muſt be infinitely enlarged alſo. *Now we ſhall ſee him as he is, and now we ſhall know even as we are known.*

Firſt, *Now we ſhall ſee him,* to wit, Chriſt in his glory; not by revelation only, as we do now, but then face to face; and he will have us with him, to this very end. Though John was in the Spirit when he had the viſion of Chriſt, yet it made him fall at his feet as dead, and alſo turned Daniel's beauty into corruption: it was ſo glorious, and ſo overweighing a glory that he appeared in; but we ſhall at the day of our reſurrection be ſo furniſhed, that we ſhall with the eagle be able to look upon the ſun in his ſtrength: We ſhall then, I ſay, ſee him as he is; who now is in the light that no eye hath ſeen, nor any man can ſee it till that day.

Now we ſhall ſee into all things: There ſhall not be any thing hid from us: there ſhall not be a ſaint, a prophet, or ſaved ſoul, ſmall or great, but we ſhall then perfectly know them; alſo, all the works of creation, election, and redemption; and ſhall ſee and know as thoroughly all the things of heaven and earth, and hell, even as perfectly, as now we know our A, B, C. For the Spirit, with which we ſhall in every crany of ſoul and body be filled, I ſay, that ſearcheth all things, yea, the deep things of God. We ſee what ſtrange things have been known by the prophets and ſaints of God, and that when they knew but in part.

Abraham could by it tell to a day how long his ſeed ſhould be under perſecution in Egypt. Eliſha, by it, could tell what was done in the king of Aſſyria's bedchamber. Abijah could know by this Jeroboam's wife, ſo ſoon, yea before her feet entered within his door, though he ſaw her not.

The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could alſo point out the man by name, that ſhould do the execution, long before he was born. What ſhall I ſay, Enoch by it could tell, what ſhould be done at the end of the world. How did the prophets to a circumſtance propheſy of Chriſt's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet, of his riding on an aſs alſo? all this they ſaw when they ſpake of him. Peter alſo, though half aſleep, could at the very firſt word call Moſes and Elias by their names, when they appeared to Chriſt in the holy mount. He is very ignorant of the operation of the Spirit of God, that ſcrupleth theſe things: But now, I ſay, if theſe things have been done, ſeen, and known, by ſpiritual men, while their knowledge hath been but in part, how ſhall we know, ſee, and diſcern, when that which is perfect is come? which will be at the reſurrection; *it is raiſed a ſpiritual body.*

Thus in a few words have I ſhewed you the truth of the reſurrection of the juſt, and alſo the manner of their riſing. Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the doctrine of the reſurrection, however queſtioned by heretics, and erroneous perſons, yet is ſuch a truth, that almoſt all the holy ſcriptures of God point at, and centre in it.

God hath, from the beginning of the world, ſhewed to us that our body muſt be with him, as well as our ſoul, in the kingdom of heaven. I ſay, he hath ſhewed: 1. He hath ſhewed us, how he will deal with thoſe that are alive at Chriſt's coming, by his tranſlating of Enoch, and taking him body and ſoul to himſelf: as alſo, by his catching of Elias up, body and ſoul, into heaven, in a fiery chariot.

2. He hath often put us in remembrance of the riſing of thoſe that are dead at that day.

1. By the faith he gave Abraham, concerning the offering of his ſon: For when he offered him, he accounted that God was able to raiſe him up, even from the dead: From whence alſo he received him in a figure of the reſurrection of Chriſt, for Abraham's juſtification, and of Abraham's reſurrection by Chriſt at the laſt day, for his glorification.

2. By the faith he gave Joſeph, concerning his bones; which charge the godly in Egypt did diligently obſerve; and to that end, did keep them four hundred years, and at length carried them, I ſay, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Beſides, How oft did God give power to his prophets, ſervants, and Chriſt Jeſus, to raiſe ſome that were now dead, and ſome that had been long ſo; and all, no doubt, to put the preſent generations, as alſo the generations yet unborn, in mind of the reſurrection of the dead. To this end, I ſay, how was the Shunamite's ſon raiſed from the dead? the man alſo at the touching of the bones of Eliſha? together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who after their ſouls were departed from them, Lazarus lying in his grave four days, were all raiſed to life again, and lived with that very body, out of which the ſoul at their death had departed?

But above all, that notable place in Matthew, at the reſurrection of the Lord Jeſus, gives us a notable foreword of the reſurrection of the juſt. Saith the text, *And the graves were opened, and many bodies of ſaints which ſlept aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many.*

When the author to the Hebrews had given us a catalogue of the worthies of the Old Teſtament, he ſaith at laſt, *Theſe all died in faith.* In the faith of what? That they ſhould lie and rot in their graves eternally? No, verily, this is the faith of Ranters, not of Chriſtians. *They all died in faith,* that they ſhould riſe again; and therefore counted this world not worth the living in [upon unworthy terms], that after death they might obtain a better reſurrection.

It is alſo worth the conſidering, that of Paul to the Philippians, where he ſaith, *That he was confident, that that God who had begun a good work in them, would perform it unto the day of Chriſt.*

Which day of Chriſt was not the day of their converſion, for that was paſt with them already, they were now the children of God; but this day of Chriſt, it is the ſame which in other places is called the day when he ſhall come with the ſound of the laſt trump to raiſe the dead. For you muſt know, that the work of ſalvation is not at an end with them that are now in heaven; no, nor ever will, until (as I ſhewed you before) their bodies be raiſed again. God, as I have told you, hath made our bodies the members of Chriſt, and God doth not count us throughly ſaved, until our bodies be as well redeemed and ranſomed out of the grave and death, as our ſoul from the curſe of the law and dominion of ſin.

Though God's ſaints have felt the power of much of his grace, and have had many a ſweet word fulfilled on them: yet one word will be unfulfilled on their particular perſon, ſo long as the grave can ſhut her mouth upon them. But, as I ſaid before, when the gates of death do open before them, and the bars of the grave do fall aſunder; then ſhall be brought to paſs that ſaying that is written, *Death is ſwallowed up of victory:* And then will they hear that moſt pleaſant voice, *Awake and ſing, ye that dwell in the duſt; for thy dew is* *as the dew of herbs, and the earth ſhall caſt forth her dead.* Thus much touching the truth of the reſurrection of the juſt, with the manner of their riſing.

Now you muſt know, that the time of the riſing of theſe juſt, will be at the coming of the Lord ; For when they ariſe, nay, juſt before they are raiſed, " the Lord Jeſus Chriſt will appear in the clouds, in flaming fire, with all his mighty angels ;" the effect of which appearing will be the riſing of the dead, &c.: " For the Lord himſelf ſhall deſcend from heaven with a ſhout, (ſaith Paul), and with the voice of the archangel, and with the trump of God, and the dead ſhall riſe."

Now at the time of the Lord's coming, there will be found in the world alive both ſaints and ſinners. As for the ſaints that then ſhall be found alive, they ſhall, ſo ſoon as all the ſaints that are raiſed out of their graves, not die, but be changed and ſwallowed up of incorruption, immortality and glory ; and have the ſoul ſpiritual tranſlation, as the raiſed ſaints ſhall have; as he ſaith, " We ſhall not all die, or ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye; for the trump ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed." And again, " For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt, and then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord." As he ſaith alſo in another place, " He ſhall judge the quick and the dead at his appearing, and his kingdom."

Now, when the ſaints that ſleep ſhall be raiſed thus incorruptible, powerful, glorious and ſpiritual ; and alſo thoſe that then ſhall be found alive, made like them ; then forthwith, before the unjuſt are raiſed, the ſaints ſhall appear before the judgement-ſeat of the Lord Jeſus Chriſt, there to give an account to their Lord the judge, of all things they have done ; and to receive a reward for their good according to their labour.

They ſhall riſe, I ſay, before the wicked, they being themſelves the proper children of the reſurrection ; that is, thoſe that muſt have all the glory of it, both as to pre-eminency, and ſweetneſs ; and therefore they are ſaid, when they riſe, to riſe from the dead ; that is, in their riſing, they leave the reprobate world behind them. And it muſt be ſo, becauſe alſo the ſaints will have done their account, and be ſet upon the throne with Chriſt as kings and princes with him to judge the world, when the wicked world are raiſed. The ſaints ſhall judge the world ; they ſhall judge angels; yea, they ſhall ſit upon the throne of judgement to do it. But to paſs that.

Now, when the ſaints are raiſed, as ye have heard, they muſt give an account of all things in general, that they have done while they were in the world. Of all things, I ſay, " whether they be good or bad."

1. Of all their bad : but mark, not under the conſideration of vagabond ſlaves and ſinners, but as ſons, ſtewards, and ſervants of the Lord Jeſus. That this ſhall be, it is evident from divers places of the holy ſcriptures: Firſt, Paul ſaith, " We muſt all ſtand before the judgement-ſeat of Chriſt ;" we ſaints: " For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God." So then every one of us ſhall give an account of himſelf to God. Again, " Wherefore we labour, that whether preſent or abſent, we may be accepted of him ; for we muſt all appear before the judgement-ſeat of Chriſt, that every one of us may receive the things done in his body, according to what he hath done, whether it be good, or whether it be evil."

It is true, God loveth his people, but yet he loveth not their ſins, nor any thing they do, though with the greateſt zeal for him, if it be contrary to his word. Wherefore, as truly as God will give a reward to his ſaints and children, for all that they have indeed well done ; ſo truly will he at this day diſtinguiſh their good and bad; and when both are manifeſt by the righteous judgement of Chriſt, he will burn up their bad ; with all their labour, travel, and pains in it for ever. He can tell how to ſave his people, and yet take vengeance on their inventions.

That is an obſervable place, 1 Cor. 3. 12,—15. " If any man build (ſaith he) upon this foundation (Chriſt) gold, ſilver, precious ſtones, wood, hay, ſtubble, every man's work ſhall be manifeſt ; for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every man's work of what ſort it is. If any man's work ſhall abide, that he hath built thereupon, he ſhall receive a reward. If any man's work ſhall be burnt, that man ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo as by fire."

Now, obſerve, (1) as I ſaid before, the foundation is Chriſt.

(2) The gold, ſilver, and precious ſtones, that here are ſaid to be built upon him, are all the actings in faith and love according to the word, that the ſaints are found doing for his ſake in the world.

(3) To build on him wood, hay, and ſtubble, it is to build together with what is right in itſelf, human inventions and carnal ordinances ; fathering them ſtill on God and his allowance.

(4) The fire that here you read of it is the pure word and law of God.

(5) The day that here you read of, it is the day of Chriſt's coming to judgement, to reveal the hidden things of darkneſs, and to make manifeſt the counſels of the heart.

(6) At this day the gold, ſilver, precious ſtones, wood, hay, and ſtubble, and that of every man, ſhall be tried by this fire, that it may be manifeſt of what ſort it is; the wind, the rain, and floods, beat now as vehemently againſt the houſe upon the rock, as againſt that on the ſand.

Obſerve again,

(1) That the apoſtle ſpeaks here of the ſaved, not of the reprobates : " He himſelf ſhall be ſaved."

(2) That this ſaved man may have wood, hay, and ſtubble ; that is, things that will not abide the trial.

(3) That neither this man's goodneſs, nor yet God's love to him, ſhall hinder all his wood, hay, or ſtubble, for coming on the ſtage : " Every man's work ſhall be manifeſt ; the fire ſhall try every man's work, of what ſort it is.

(4) Thus, a good man ſhall ſee all his wood, hay, and ſtubble, burnt up in the trial before his face."

(5) That good man then ſhall ſuffer loſs ; or, the loſs of all things that are not then according to the word of God. If any man's work ſhall be burnt, (or any of them), he ſhall ſuffer loſs ; but he himſelf ſhall be ſaved, yet ſo as by fire ; that is, yet ſo as that all that ever he hath done, ſhall be tried and ſquared by the word of God.

From all which it muſt be unavoidably concluded, that the whole body of the elect muſt count with their Lord for all things they have done, whether good or bad ; and that he will deſtroy all their bad with the purity of his word ; yea, and all their pains, travel, and labour, that they have ſpent about it. I am perſuaded, that there are now many things done by the beſt of ſaints, that then they will gladly diſown and be aſhamed of; yea, which they have, and do ſtill do with great devotion. Alas, what groſs things do ſome of the ſaints, in their devotion, father upon God, and do reckon him the author thereof, and ſo he alſo prompts them forward, to the doing thereof, and doth give them his preſence in the performance of them ! Yea, and as they father many ſuperſtitions and ſcriptureleſs things upon him ; ſo they die in the ſame opinion, and never come, in this world, to the ſight of their evil and ignorance herein. But now the judgement-day is the principal time wherein every thing ſhall be ſet in its proper place ; that which is of God in its place, and that which is not, ſhall now be diſcovered and made manifeſt. " In many things now, we offend all," and then we ſhall ſee the many offences we have committed, and ſhall ourſelves judge them as they are. The Chriſtian is in this world ſo candid a creature, that take him when he is not under ſome great temptations, and he will ingeniouſly confeſs to his God, before all men, how he hath ſinned and tranſgreſſed againſt his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have ſinned ; and thou art gracious, that notwithſtanding my ſin, thou ſhouldſt ſave me; now I ſay, if the Chriſtian is ſo ſimple and plain hearted with God, in the days of his imperfection, when he is accompanied with many infirmities and temptations; how freely will he confeſs and acknowledge his miſcarriages, when he comes before his Lord and Saviour, abſolutely ſtripped of all temptation and imperfection. "As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God." Every knee ſhall bow, and reverence God the Creator, and Chriſt the Redeemer of the world; and every tongue ſhall confeſs, that his will alone ought by them to have been obeyed in all things; and ſhall confeſs alſo, and that moſt naturally and freely; I mean the ſaints ſhall, in how many things they were deceived, miſtaken, deluded, and drawn aſide in their intended devotion and honour to God.

But yet take notice, that in this day, when the ſaints are thus counting for their evil before their Saviour and Judge, they ſhall not then, as now, at the remembrance and confeſſion of ſin, be filled with that guilt, confuſion, and ſhame, that now, through the weakneſs of faith, attending their ſouls: neither ſhall they in the leaſt be grieved or offended, that God hath before the angels, and the reſt of their holy brethren, laid open to a tittle their infirmities from the leaſt and firſt, to to the biggeſt and laſt.

For, (1) The God to whom they confeſs all, they will now, more perfectly than ever, ſee he doth love them, and free them from all, even when and before they confeſs and acknowledge them to him; and they ſhall, I ſay, have their ſoul ſo full of the raviſhing raptures of the life and glory that now they are in, that they ſhall be of it ſwallowed up in that meaſure and manner, that neither fear nor guilt, nor confuſion, can come near them or touch them. Their judge is their Saviour, their huſband, and head; who, tho' he will bring every one of them for all things to judgement, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. Perfect love caſts out fear, even while we are here: much more then when we are with our Saviour, our Jeſus being paſſed from death to life.

(2) The ſaints at this day ſhall have their hearts and ſouls ſo wrapped up in the pleaſure of God their Saviour, that it ſhall be their delight to ſee all things, though once never ſo near and dear unto them; yet now to periſh, if not according to his word and will: "Thy will be done," is to be always our language here; but to delight to ſee it done in all things, though it tend never ſo much to the deſtruction of what we love: To delight, I ſay, to ſee it done in the height and perfection of delight, it will be when we come to heaven, or when the Lord ſhall come to judge the world.

But (3) The ſole end of the counting of the ſaints at the day of God, it will be, not only for the vindication of the righteouſneſs, holineſs, and purity of the word, neither will it center only in the manifeſtation of the knowledge and heart-diſcerning nature of Chriſt, (though both theſe will be in it); but their very remembrances, and ſight of the ſin and vanity that they have done while here; it ſhall both ſet off, and heighten the tender affections of their God unto them; and alſo increaſe their joy and ſweetneſs of ſoul, and clinging of heart to their God. Saints while here, are ſweetly ſenſible that the ſenſe of ſin, and the aſſurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt! what humility without caſting down! and what a ſight of the creature's nothingneſs yet without fear! will this ſenſe of ſin work in the ſoul. The ſweeteſt frame, the moſt heart-endearing frame that poſſibly a Chriſtian can get into, while in this world, is to have a warm ſight of ſin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and through torment, but by virtue of conſtraining grace and mercy, and is at this very time ſo far off of diſquietneſs of heart, by reaſon of the ſight of its wickedneſs, that it is driven into an extaſy, by reaſon of the love and mercy that is mingled with the ſenſe of ſin in the ſoul. The heart never ſees ſo much of the power of mercy as now, nor of the virtue, value, and excellency of Chriſt, in all his offices as now, and the tongue ſo ſweetly enlarged to proclaim and cry up grace, as now; now will Chriſt come to be glorified in his ſaints, and admired in them that believe.

Wherefore, though the ſaints receive by faith the forgiveneſs of ſins in this life, and ſo are paſſed from death to life; yet again, Chriſt Jeſus, and God his Father, will have every one of theſe ſins reckoned up again, and brought freſh upon the ſtage in the day of judgement, that they may ſee, and be ſenſible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reaſon of that remarkable ſaying of the Apoſtle Peter, "Repent therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend Jeſus Chriſt, who before was preached unto you, whom the heaven muſt receive till the reſtitution of all things, ſpoken of by the mouth of all the holy prophets ſince the world began."

If a ſenſe of ſome ſin, (for who ſees all)? and a ſight of the love of God, will here ſo work upon the ſpirit of the godly; what will a ſight of all ſin do, when together with it they are perſonally preſent with their Lord and Saviour?

Yea, if a ſight of ſome ſins, with a poſſibility of pardon, will make the heart love, reverence, and fear, with guiltleſs and heart-affecting fears; what will a general ſight of all ſin, and together with them an eternal acquittance from them, work on the heart of a ſaint for ever?

Yea, I ſay again, if a ſight of ſin, and the love of God, will make ſuch work in that ſoul, where yet there is unbelief, blindneſs, miſtruſt, and forgetfulneſs; what will a ſight of ſin do in that ſoul, who is ſwallowed up of love, who is ſinleſs and temptationleſs; who hath all faculties of ſoul and body ſtrained, by love and grace, to the higheſt pin of perfection, that is poſſible to be in glory enjoyed and poſſeſſed? O the wiſdom and goodneſs of God, that he at this day ſhould ſo caſt about the worſt of our things, even thoſe that naturally tend to ſink us, and damn us, for our great advantage! "All things ſhall work together for good, indeed, to them that love God." Thoſe ſins that brought a curſe upon the whole world, that ſpilt the heart-blood of our deareſt Saviour, and that laid his tender ſoul under the flaming wrath of God, ſhall, by his wiſdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever.

It will not be thus with devils, it will not be thus with reprobates: the ſaved only have this privilege peculiar to themſelves: (wherefore to vary a little from the matter in hand), will God make that uſe of ſin, even in our counting for it, that ſhall in this manner work for our advantage? Why then, let ſaints alſo make that advantage of their ſin, as to glorify God thereby, which is to be done, not by ſaying, "Let us do evil that good may come, or, let us ſin that grace may abound;" but by taking occaſion by the ſin that is paſt, to ſet the ground upon the head of Chriſt for our juſtification; continually looking upon it, ſo as to preſs us to cleave cloſe to the Lord Jeſus, to grace and mercy through him, and to the keeping of us humble for ever, under all his diſpenſations and carriages to us.

3. Now having counted for all their evil, and confeſſed to God's glory how they fell ſhort, and did not the truth in this or that, or other particulars; and having received their eternal acquittance, from the Lord and judge, in the ſight of both angels and ſaints: forthwith the Lord Jeſus will make inquiry into all the good and holy actions and deeds they did do in the world. Now here ſhall all things be reckoned up, from the very firſt good thing that was done by Adam or Abel, to the laſt that will fall out to be done in the world. The good of all the holy prophets, of all apoſtles, paſtors, teachers, and helps in the church: here alſo will be brought forth and to light, all the good carriages of maſters of families, of parents of children, of ſervants, of neighbours, or whatever good things any man doth.

But to be general and ſhort, (1) Here will be a recompence for all that have ſincerely laboured in the word and doctrine; I ſay, a recompence for all the ſouls they have ſaved by their word, and watered by the ſame.

Now ſhall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their works.

Now all the preaching, praying, watching, and labour,

bour, thou haſt been at, in thy endeavouring to catch men from Satan to God ſhall be rewarded with ſpangling glory. Not a ſoul thou haſt converted to the Lord Jeſus, nor a ſoul thou haſt comforted, ſtrengthened, or helped by thy wholeſome counſel, admonition, and comfortable ſpeech; but it ſhall ſtick as a pearl in that crown which the Lord the righteous Judge ſhall give thee at that day; that is, if thou doſt it willingly, delighting to lift up the name of God among men; if thou doſt it with love, and longing after the ſalvation of ſinners, (otherwiſe thou wilt have only thy labour for thy pains, and no more). If I do this willingly, I have a reward; but if againſt my will, a diſpenſation of the goſpel is committed to my charge. But I ſay, if thou do it graciouſly, then a reward followeth; "for what is our hope, our joy, or crown of rejoicing? are not even ye, (ſaith Paul) in the preſence of our Lord Jeſus Chriſt at his coming, for ye are our glory and joy." Let him therefore that Chriſt hath put into his harveſt, take comfort in the midſt of all his ſorrow, and know that God acknowledgeth, "that he that converteth a ſinner from the error of his way, doth even ſave that ſoul from death, and covereth a multitude of ſins." Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God which is among you, taking the overſight thereof, not by conſtraint but willingly; not for filthy lucre, but of a ready mind; "and when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away."

(2) And as the miniſters of Chriſt's goſpel ſhall at this day be recompenſed; ſo ſhall alſo thoſe more private ſaints be with tender affections and love looked on, and rewarded for all their work and labour of love, which they have ſhewed to the name of Chriſt, in miniſtring to his ſaints, and ſuffering for his ſake. "Whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free." Ah! little do the people of God think how largely and thoroughly God will at that day own and recompenſe all the good and holy acts of his people. Every bit, every drop, every rag, and every nights harbour, though but in a wiſp of ſtraw, ſhall be rewarded in that day before men and angels, "Whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water, only in the name of a diſciple, verily I ſay unto you, (ſaith Chriſt) he ſhall in no wiſe loſe a diſciple's reward. Therefore when thou makeſt a feaſt, (ſaith he), call the poor, the maimed, the lame, and the blind, and thou ſhalt be bleſſed; for they cannot recompence thee, for thou ſhalt be recompenſed at the reſurrection of the juſt." If there be any repentance among the godly at this day, it will be, becauſe the Lord Jeſus, in his perſon, members, and word, was no more owned, honoured, entertained, and provided for by them, when they were in this world: for it will be raviſhing to all, to ſee what notice the Lord Jeſus will then take of every widow's mite. He, I ſay, will call to mind, even all thoſe acts of mercy and kindneſs which thou haſt ſhewed to him, when thou waſt among men. I ſay, he will remember, cry up, and proclaim before angels and ſaints, thoſe very acts of thine, which thou haſt either forgotten, or, through baſhfulneſs, will not at that day count worth the owning. He will reckon them up ſo faſt, and ſo fully, that thou wilt cry, Lord, when did I do this? and when did I do the other? "When ſaw we thee a hungry, and fed thee? or a thirſt, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee? or when ſaw we thee ſick, or in priſon, and came unto thee? And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye did it unto one of the leaſt of theſe my brethren, ye did it unto me. The good works of ſome are manifeſt before hand, and they that are otherwiſe cannot be hid. Whatever thou haſt done to one of the leaſt of theſe my brethren, thou haſt done it unto me." I felt the nouriſhment of thy food, and the warmth of thy fleece, I remember thy loving and holy viſits, when my poor members were the ſick, and in priſon, and the like. When they were ſtrangers, and wanderers in the world, thou tookeſt them in. "Well done thou good and faithful ſervant, enter thou into the joy of thy Lord."

(3) Here alſo will be a reward for all that hardneſs, and Chriſtian enduring of affliction, that thou haſt met with for thy Lord, while thou waſt in the world. Here now will Chriſt begin from the greateſt ſuffering, even to the leaſt, and beſtow a reward on them all; from the blood of the ſuffering ſaint, to the loſs of an hair; nothing ſhall go unrewarded: "For theſe light afflictions, which are but for a moment, they work out for us a far more exceeding and eternal weight of glory." Behold by the ſcriptures, how God hath recorded the ſufferings of his people, and alſo how he hath promiſed to reward them. "Bleſſed are they that are perſecuted for righteouſneſs ſake, for theirs is the kingdom of heaven. Bleſſed are ye, when men ſhall revile you, and ſhall ſpeak all manner of evil againſt you falſely for my ſake; rejoice, and leap for joy, and be exceeding glad, for great is your reward in heaven. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall recieve an hundred fold, and ſhall inherit everlaſting life."

(4) There is alſo a reward at this day, for all the more ſecret, and more retired works of Chriſtianity: 1. There is not now one act of faith in the ſoul, either upon Chriſt, or againſt the devil, and Antichriſt; but it ſhall in this day be found out, and praiſed, honoured, glorified, in the face of heaven. 2. There is not one groan to God in ſecret, againſt thy own luſts, and for more grace, light, ſpirit, ſanctification, and ſtrength, to go through this world like a Chriſtian; but it ſhall even at the coming of Chriſt, be rewarded openly. 3. There hath not one tear dropped from thy tender eye againſt thy luſts, the love of this world, or for more communion with Jeſus Chriſt; but as it is now in the bottle of God, ſo then it ſhall bring forth ſuch plenty of reward, that it ſhall return upon thee, with aboundance of increaſe: "Bleſſed are they that weep now, for ye ſhall laugh. Thou telleſt my wanderings; and putteſt my tears into thy bottle; are they not in thy book? they that ſow in tears, ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again, bringing his ſheaves with him."

Having thus in brief ſhewed you ſemething concerning the reſurrection of the ſaints, and that they ſhall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good; it remains that I now, in few words, ſhew you ſomething alſo of that with which they ſhall be rewarded.

1. Then thoſe that ſhall be found in the day of their reſurrection, when they ſhall have all their good things brought upon the ſtage: they, I ſay, that then ſhall be found the people moſt laborious for God while here, they ſhall at that day enjoy the greateſt portion of God, or ſhall be poſſeſſed with moſt of the glory of the Godhead then. For that is the portion of the ſaints in general: And why ſhall he that doth moſt for God in this world, enjoy moſt of him in that which is to come? but becauſe by doing and acting, the heart, and every faculty of the ſoul is enlarged, and more capaciated, whereby more room is made for glory. Every veſſel of glory ſhall at that day be full of it; but every one will not be capable to contain a ſike meaſure. And ſo if they ſhould have it communicated to them, would not be able to ſtand under it; for there is an eternal weight in the glory that ſaints ſhall then enjoy; and every veſſel muſt be at that day filled, that is, have its heavenly load of it.

All Chriſtians have not the ſame enjoyment of God in this life, neither indeed were they able to bear it, if they had it. But thoſe Chriſtians that are moſt laborious for God in this world, they have already moſt of him in their ſouls; and that not only becauſe diligence in God's ways, is the means whereby God communicates himſelf, but alſo becauſe thereby the ſenſes are made more ſtrong and able, by reaſon of uſe, to underſtand God, and to diſcern both good and evil: "To him that hath, to him ſhall be given, and he ſhall have more abundantly. He that laid out his pound for his maſter, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five." Often he that is beſt bred in his youth, is beſt able to manage moſt when he is a man, (touching things of this life); but always he that is beſt bred, and that is moſt in the boſom of God, and that ſo acts for him here, he is the man that will be beſt able to enjoy moſt of God in the kingdom of heaven. It is obſervable, that Paul ſaith, "Our afflictions work out for us a far more exceeding and eternal weight of glory." Our afflictions do it, not only becauſe there is laid up a reward for the afflicted, according to the meaſure of affliction, but becauſe afflictions, and ſo every ſervice of God, doth make the heart more deep, more experimental, more knowing and profound, and ſo more able to hold, contain, and bear more: Every man ſhall receive his own reward, according to his own labour. And this is the reaſon of ſuch ſayings as theſe: "Lay up for yourſelves a good foundation againſt the time to come, that you may lay hold on eternal life: which eternal life is not the matter of our juſtification from ſin in the ſight of God; for that is done freely by grace through faith in Chriſt's blood; (but here the apoſtle ſpeaks of giving alms); but it is the ſame that in the other place he calls "the far more exceeding and eternal weight of glory." And hence it is that he, in his ſtirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it, becauſe he wanted, but becauſe he would have fruit that might abound to their account; as he ſaith alſo in another place, "Beloved brethren, be ſtedfaſt, unmoveable, always abounding in the work of the Lord; for as much as you know that your labour is not in vain in the Lord. Therefore I ſay, the reward that the ſaints ſhall have at this day for all the good they have done, it is the enjoyment of God according to their works, though they ſhall be freely juſtified and glorified without works.

2. As the enjoyment of God at that day will be to the ſaints according to their works and doings: (I ſpeak not now of juſtification from ſin), ſo will their praiſe and commendations at that day be according to the ſame, and both of them their degrees of glory; for I ſay, as God, by communicating of himſelf unto us at that day, will thereby glorify us, ſo alſo he will for the adding all things that may furniſh with glory every way, cauſe to be proclaimed in the face of heaven, and in the preſence of all the holy angels, every thing that hath for God, his ways and people, been done by us while here we have been: *Whatſoever hath been ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops.* Again, *He that ſhall confeſs me* (ſaith he) *before men, him will I confeſs before the angels of God.*

Now as he of whom Chriſt is aſhamed when he comes in his glory, and in the glory of the holy angels, will then lie under unconceiveable diſgrace, ſhame, diſhonour, and contempt; ſo he whom Chriſt ſhall confeſs, own, commend, and praiſe at that day, muſt needs have very great dignity, honour, and renown, for then ſhall every man have praiſe of God, to wit, according to his works. Now will Chriſt proclaim before thee, and all others, what thou haſt done, and what thou haſt ſuffered, what thou haſt owned, and what thou haſt withſtood for his name. This is he that forſook his goods, his relations, his country, and life for me: this is the man that overcame the flatteries and threats, allurements, and enticings of a whole world for me; behold him, he is an Iſraelite indeed, the top man in his generation, none like him in all the earth. It is ſaid, that when king Ahaſuerus had underſtanding of how good ſervice Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horſe that the king did ride on, ſhould be given to him, and that he ſhould with that crown, apparel, and horſe, be led through the city, in the preſence of all his nobles, and that proclamation ſhould be made before him, "Thus ſhall it be done to the man whom the king delighteth to honour."

Ahaſuerus in this was a type to hold forth to the children of God, how kindly he will take all their labour and ſervice of love, and how he will honour and dignify the ſame: as Chriſt ſaith, "Let your loins be girded about, and your lights burning, and you yourſelves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, ye may open to him immediately: bleſſed are thoſe ſervants whom the Lord when he cometh ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and ſhall make them ſit down to meat, and ſhall come forth and ſerve them." The meaning is, that thoſe ſouls that ſhall make it their buſineſs to honour the Lord Jeſus Chriſt in the day of their temptation, he will make it his buſineſs to honour and glorify them in the day of his glorification: "Verily, I ſay unto you, that he will make them ſit down to meat, and ſhall come forth and ſerve them: If any man will ſerve me, (ſaith he), him will my Father honour." It hath been God's way in this world, to proclaim the acts and doings of his ſaints in his word, before all in this world, and he will do it in that which is to come.

3. Another thing that ſhall be yet added to the glory of the ſaints, in the kingdom of their Saviour, at his coming, is, they ſhall every one of them then have his throne and place of degree on Chriſt's right hand and on his left, in his glorious kingdom, according to the relation they ſtand in to Chriſt, as the members of his body; for as Chriſt will have a ſpecial eye on us, and a tender and affectionate heart, to recompenſe to the full, every good thing that any man doth for his name in this world: ſo alſo he will have as great regard, that there be to every member of his body, the place and ſtate that is comely for every ſuch member. When the mother of Zebedee's children petitioned our Saviour, that he would grant to her, "That her two ſons might ſit, the one on his right hand, and the other on his left, in his kingdom," though he did not grant to her the requeſt for her children, yet he affirmed, That there would be places of degrees and honour in heaven, ſaying, "To ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father." In the temple there were chambers bigger and leſſer, higher and lower, more inward and more outward: which chambers were types of the manſions that our Lord, when he went away, told us he went to prepare for us, "In my Father's houſe are many manſions, if it were not ſo, I would have told you. I go to prepare a place for you." The foot here ſhall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one ſhall have his own place in the body of Chriſt, and the glory alſo prepared for ſuch a relation: Order, as it is comely in earth, ſo much more in the kingdom of the God of order, in heaven, where all things ſhall be done in their utmoſt perfections. Here ſhall Enoch, Noah, Abraham, Moſes, Joſhua, David, Solomon, with the prophets, have every one his place, according to the degree of Old Teſtament ſaints. As God ſaid to Daniel, "Go thy way till the end be; for thou ſhalt reſt, and ſtand in the lot at the end of the days." And here alſo, ſhall Peter, Paul, Timothy, and all other the church-officers, have their place, and heavenly ſtate, according as God hath ſet them in the church in the New Teſtament. As Paul ſaith of the deacons, "They that uſe the office of a deacon well, they purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt." And ſo of all other ſaints, be they here of what rank, quality, or place in the church ſoever, they ſhall have every one his ſtate, his heavenly ſtate, according as he ſtandeth in the body: As he ſaith, ſeeing thoſe members that are moſt feeble, are neceſſary, to them ſhall be given more abundant honour. Of this heavenly order in the kingdom of Chriſt, when his ſaints are riſen from the dead, was Solomon a notable type in his family; and among his ſervants and officers, who kept ſuch exactneſs in the famous order in which he had placed all about him, that it did amaze and confound beholders. "For when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe which he built, and the meat of his table, the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his cup-bearers alſo, and their apparel, and the aſcent by which he went up into the houſe of the Lord: there was no more ſpirit in her. Glorious things are ſpoken of thee, O thou city of God."

II. Having gone this far, I ſhall now come to the ſecond part of the text, to wit, that there ſhall be a reſurrection of the wicked: *There ſhall be a reſurrection*

*tion of the dead, both of the juſt and unjuſt.* For as the juſt go before the unjuſt, in name and dignity, and honour, ſo they ſhall, in the laſt day, go before them in the reſurrection.

Now, then, when the ſaints have thus riſen out of their graves, given up their accounts, received their glory, and are ſet upon the thrones, (for there are ſet thrones of judgement, the thrones of the houſe of David); when, I ſay, they are all of them in their royal apparel, with crowns of glory, every one preſenting the perſon of a king, then come the unjuſt out of their graves, to receive their judgement for what they have done in the body: As Paul ſaith, *We muſt all appear before the judgement-ſeat of Chriſt, that every one* (both ſaints and ſinners) *may receive the things done in the body, whether it be good, or whether it be bad.*

But now, becauſe I would prove by the words whatever I would have others receive for a truth, therefore I ſhall, in few particulars, prove the reſurrection of the wicked.

1. Firſt, then, It is evident, that the wicked ſhall riſe from the very terms and names that the raiſed ſhall then go under, which is the very ſame names that they did go under when they lived in this world. They are called the Heathen, the nations, the world, the wicked, and thoſe that do iniquity; they are called men, women, Sodom, Sidon, Bethſaida, Capernaum, and Tyre. The men of Nineve ſhall riſe up in judgement, the queen of the South ſhall riſe up in the judgement, and it ſhall be more tolerable for Sodom in the day of judgement, than for other ſinners that have reſiſted more light. The heavens and the earth that now are, are kept in ſtore, reſerved unto fire againſt the day of judgement, and perdition of ungodly men. Now, theſe terms, or names, are not given to the ſpirits of the wicked only; but to them as conſiſting of body and ſoul. Further, Chriſt tells his adverſaries, when they had apprehended him, and ſhamefully intreated him, that yet they ſhould ſee him ſit on the right hand of power, and coming in the clouds of heaven: as John alſo doth teſtify, ſaying, *Behold, he cometh with clouds and every eye ſhall ſee him, and they alſo that pierced him, and all the kindreds of the earth ſhall wail bacauſe of him.* Now, none of theſe ſayings are yet fulfilled; neither ſhall they until his ſecond coming: for though the Jews did many of them ſee him, when he did hang upon the croſs; yet then he was not coming in the clouds of heaven; neither did then all kindreds of the earth wail becauſe of him. No, this is reſerved till he comes to judge the world; for then ſhall the ungodly be ſo put to it, that gladly they would creep into the moſt invincible rock or mountain under heaven, to hide themſelves from his face, and the majeſty of his heavenly preſence. There ſhall therefore, that this may be brought to paſs, be a reſurrection of the dead, both of the juſt and unjuſt. For though an opinion of no reſurrection may now lull men aſleep, in ſecurity and impiety; yet the Lord, when he comes, will rouſe them, and cauſe them to awake, not only out of their ſecurity but out of their graves, to their doom, that they may receive for their error the recompence that is meet.

2. The body of the ungodly muſt, at the laſt, ariſe out of the grave, becauſe that body and their ſoul, while they lived in the world, were copartners in their luſts and wickedneſs. God is a God of knowledge, and by him actions are weighed: *He will therefore bring every work into judgement, with every ſecret thing.* And as he will bring into judgement every work; ſo will he alſo the worker thereof, even the dead, ſmall and great. It is not in God to lay the puniſhment where the fault is not, neither to puniſh a part of the damned for the whole: *With righteouſneſs ſhall he judge the world, and the people with equity; ſhall not the judge of all the earth do right?* As, therefore, the body was copartner with the ſoul in ſinning, ſo ſhall every man receive the things done in his body, according to what he hath done. Wherefore he ſaith in another place, *Behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.* There ſhall therefore be a reſurrection of the dead, both of the juſt and unjuſt.

3. The body of the wicked muſt riſe again; becauſe, as the whole man of the juſt alſo that is the veſſel of mercy and glory, ſo the whole man of the unjuſt is the veſſel of wrath and deſtruction: *There are* (ſaith Paul) *in a great houſe, not only veſſels of gold and of ſilver, but alſo of wood and of earth, and ſome to honour, and ſome to diſhonour.* Now, as he ſheweth us, theſe veſſels to honour, they are good men, and the veſſels to diſhonour are the bad. Now, as theſe veſſels to diſhonour are called the veſſels of wrath; ſo it is ſaid, *that God, with much long ſuffering, doth ſuffer them to be fitted to deſtruction.* How they are thus fitted, he alſo further ſheweth, where he ſaith, *They do, after their hardneſs and impenitent heart, treaſure up wrath againſt the day of wrath, and the revelation of the righteous judgement of God.* Which treaſure of wickedneſs, James ſaith, it is treaſured up againſt the laſt days, (which is the time of judgement): And obſerve it, he ſaith, *That then it ſhall eat their fleſh as it were fire.* Now, then, their bodies being the veſſels of the wrath of God; and again, ſeeing with this wrath they muſt be poſſeſſed at the laſt day, that their fleſh muſt with it be eaten, it is evident, that their body muſt riſe again out of their graves, and before the judgement-ſeat appear; for it is from thence that each of them muſt go, with his full load, to their long and eternal home, *where there worm dieth not, and their fire is not quenched.*

4. Their ſeverity of the hand of God towards his children, with his forbearance of his enemies, doth clearly beſpeak a reſurrection of the ungodly, that they may receive the reward for their wickedneſs which they have committed in this world. We know, that while *the eyes of the wicked ſtart out with fatneſs, the godly are plagued all the day long, and chaſtened every morning.* Wherefore it is evident, that the place and time of the puniſhment of the ungodly, it is in another world: *If judgement begin at the houſe of God, what will the end of them be that obey not the goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear?* Alas, poor creatures! *they now plot againſt the righteous, and gnaſh upon them with their teeth; but the Lord laugheth at them; for he ſeeth their day is coming;* For as he ſaith, the wicked is reſerved, or let alone in his wickedneſs, to the day of deſtruction, and ſhall then be brought forth to the day of wrath, though, in the mean time, he may go to his grave in his banner, and reſt within his tomb: As Peter ſaith again, *The Lord knoweth how to deliver the godly out of temptation, but to reſerve the unjuſt to the day of judgement to be puniſhed.* And Jude ſaith, *For them is reſerved the blackneſs of darkneſs for ever.* The puniſhment of the ungodly, it is reſerved till the day of judgement, which will be the time of their reſurrection.

Obſerve, (1) The wicked muſt be puniſhed.

(2) The time of their puniſhment is not now, but at the day of judgement.

3. This day of judgement muſt be the ſame with the reſurrection of the dead, at the end of this world: as therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world: *The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire: there ſhall be weeping and gnaſhing of teeth.* There ſhall then be a reſurrection of the dead, both of the juſt and unjuſt.

4. The ſovereignty of the Lord Jeſus over all creatures, doth plainly foreſhew a reſurrection of the bad, as well as of the good. Indeed, the unjuſt ſhall not ariſe, by virtue of any relation they ſtand in to the Lord Jeſus, as the ſaints ſhall; but yet, becauſe all are delivered into his hand, and he made ſovereign Lord over them, therefore by an act of his ſovereign power, they that are ungodly ſhall ariſe: this is Chriſt's own argument, *The Father judgeth no man,* (ſaith he) *but hath committed all judgement unto the Son;* that is, count him, and fall before him as their ſovereign Lord, even as they honour the Father, and he hath given him authority to execute judgement alſo, becauſe he is the ſon of man. And then he adds, *Marvel not at this, for the hour is coming, that all that are in their graves ſhall hear his voice, and ſhall come forth; they that have done good to the reſurrection of life, and they that have done*

*evil to the reſurrection of damnation.* From hence alſo Paul argueth, ſaying, *For this cauſe he both died, roſe and revived, that he might be Lord both of the dead and living.* And then adds, *We muſt all ſtand before the judgement-ſeat of Chriſt.*

Pray mind theſe words, Jeſus Chriſt by his death and reſurrection, did not only purchaſe grace and remiſſion of ſins for his elect, with their eternal glory; but did thereby alſo obtain of the Father, *to be Lord and head over all things, whether they be things in heaven, or things on earth, or things under the earth. All power,* (ſaith he) *in heaven and in earth, is given unto me, and I have the keyes of hell and of death. So that all things,* (I ſay), *whether they be viſible, or inviſible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him.* This being thus, *at the name of Jeſus every knee muſt bow, and every tongue confeſs that he is ſovereign Lord, to the glory of God the Father* Now, that this may be done, he hath his reſolutions upon a judgement day, in which he, to ſhew himſelf, his people his way, and word in their glory, will have all his enemies raiſed out of their graves, and brought before him, where he will ſit upon them in the throne of his glory, and will ſhew them then, *who is the only potentate, the King of kings, and Lord of lords.*

*Beloved, he comes with ten thouſand of his ſaints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their wicked ſpeeches which ungodly ſinners have ſpoken againſt him.*

5. The great preparation that God hath made for the judgement of the wicked, doth clearly demonſtrate their riſing forth out of their graves. 1. He hath appointed the day of their riſing. 2. He hath appointed their judge to judge them. 3. He hath recorded all their acts and doings againſt that day. 4. He hath alſo already appointed the witneſſes to come in againſt them. 5. The inſtruments of death and miſery, are already prepared for them.

(1) For the firſt, He hath appointed the day of their riſing, which day John calleth the time of the dead, that they ſhould be judged. Which time, Paul ſaith, is a time fixed; *He hath appointed a day, in which he will judge the world,* &c. This time and day, Chriſt brings down to an hour, ſaying, *The hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth,* &c.

(2) As he hath appointed the day, ſo he hath appointed the judge: *He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained, of which he hath given aſſurance to all men, in that he hath raiſed him from the dead.* This man is Jeſus Chriſt; for it is he that is ordained of *God, to be the judge of the quick and the dead.*

(3) All their deeds and works, to a word and thought, are every one already recorded and inrolled in the books of the laws of heaven againſt that day: *The ſin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart.* And again, ſaith God, *write it in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious houſe,* &c.

(4) God hath prepared his witneſſes againſt this day.

(5) The inſtruments of death and eternal miſery, are already prepared. He hath prepared for them the inſtruments of death, he hath ordained his arrows againſt the face of perſecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlaſting fire, is alſo now of a long time prepared; the heavy weights of God's curſe are alſo ready, and their damnation now of a long time ſlumbereth not. But now, I ſay, how ridiculous a buſineſs would all this be, if theſe things ſhould be all prepared of the only wiſe God, and there ſhould be none to be judged; or if he that is ordained judge, ſhould not, either through want of power or will, command theſe rebels, and force them before his judgement ſeat. Glad indeed would the ſinners be, if theſe things might be true. Glad, I ſay, at very heart, if they might be in their ſecret places of darkneſs, and the grave for ever: but it muſt not be, the day of their riſing is ſet; the judge is appointed; their deeds are written; the deep dungeon is with open mouth, ever waiting for them: wherefore at the day appointed, neither earth, nor death, nor hell can hinder: *There ſhall be a reſurrection of the dead, both of the juſt and unjuſt.*

Laſtly, Beſides what hath been ſaid, I cannot but believe there ſhall be a reſurrection of the wicked at the laſt day, becauſe of the ungodly conſequences and errors that do moſt naturally follow the denial thereof.

For, (1) He that taketh away the doctrine of the reſurrection of the wicked; he taketh away one of the main arguments that God hath provided for to convince a ſinner of the evil of his ways; for how ſhall a ſinner be convinced of the evil of ſin, if he be not convinced of the certainty of eternal judgement? and how ſhall he be convinced of eternal judgement, if you perſuade him, that when he is dead, he ſhall not at all riſe? eſpecially ſeeing the reſurrection of the dead, and eternal judgement muſt unavoidably be one the forerunner of the other. It was Paul's reaſoning of righteouſneſs, temperance, and judgement to come, that made Felix tremble. It is this alſo he calleth the argument of terror, wherewith he perſuaded men. This was Solomon's argument, and Chriſt's alſo, where he ſaith, *That every idle word that man ſhall ſpeak, he ſhall give an account thereof in the day of judgement.*

(2) They that deny the reſurrection of the wicked they do both allow and maintain the chief doctrine of the Ranters, with moſt of the debauced perſons in the world. For the Ranters deny it both in principle and practice, and the other in practice at leaſt. Now to me it is very ſtrange, that theſe men, above all others, ſhould both know and live in the doctrines of the kingdom of God: eſpecially, ſeeing the denial hereof is an evident token of one appointed to wrath and deſtruction. But, to be plain, There ſhall be a reſurrection of the dead, both of the juſt and unjuſt: Wherefore, whatever others may ſay or profeſs, being beguiled by Satan, and their own hearts; *yet do thou fear him that can deſtroy both body and ſoul in hell.*

There ſhall be a reſurrection of the dead, both of the juſt and unjuſt: *And the ſea gave up the dead that were in it, and death and hell delivered up the dead that were in them.*

Having, in the firſt place, ſhewed you, that the wicked muſt ariſe; I ſhall in the next place ſhew you the manner of their riſing. And, obſerve it, as the very tittle of the juſt and unjuſt are oppoſites, ſo they are in all other matters, and in their reſurrections.

1. Firſt, then, as the juſt in their reſurrection do come forth in incorruption: the unjuſt in their reſurrection ſhall come forth in their corruptions; for though the ungodly at their reſurrection ſhall for ever after be incapable of having body and ſoul ſeparate: or, of their being annihilated into nothing; yet it ſhall be far from them to riſe in incorruption; for if they ariſe in incorruption, they muſt ariſe to life, and alſo muſt have the conqueſt over ſin and death. But that they ſhall not, for it is the righteons only that put on incorruption, that are ſwallowed up of life. The wicked's reſurrection, it is called the reſurrection of damnation. Theſe, in their very reſurrection, ſhall be hurt of the ſecond death. They ſhall ariſe in death and ſhall be under it, under the gnawings and terrors of it, all the time of their arraignment. As it were a living death ſhall feed upon them, they ſhall never be ſpiritually alive, nor yet abſolutely dead; but much after that manner that natural death and hell, by reaſon of guilt, doth feed on him that is going before the judge to recieve his condemnation to the gallows. You know, though a fellon go forth of the goal, when he is going to the bar for his araignment, yet he is not out of priſon, or out of his irons for that; his fetters are ſtill making a noiſe on his heels, and the thoughts of what he is to hear by and by from the judge, is ſtill frighting and afflicting his heart; death, like ſome evil ſpirit or ghoſt, doth continually haunt him, and playeth the butcher continually in his ſoul and conſcience, with frights and fears about the thoughts of the ſudden and unſupportable after-clap by and by he is to meet withal.

Thus I ſay will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghoſt faſtened in their ſouls; ſo that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the ſhadow of death. They will then be in the very terrors of the ſhadow of death: As Chriſt ſaith, *Their worm never dies, and their fire is never quenched.* From death to eternity it never ſhall be quenched: their bed is now among the flames, and when they riſe, they will riſe in flames; while they ſtand before the judge, it will be in flames, even in the flames of a guilty conſcience: They will in their coming before the judge, be within the very jaws of death and deſtruction. Thus I ſay, the ungodly ſhall be far off from riſing as the ſaints; for they will be even in the region and ſhadow of death. The firſt moment of their riſing, death will be ever over them, ever feeding on their ſouls and ever preſenting to their hearts the heights and depths of the miſery that now muſt ſeize them, and, like a bottomleſs gulph, muſt ſwallow them up: They ſhall come out of their holes like worms of the earth, and be afraid of the Lord our God.

2. As the reſurrection of the godly, ſhall be a reſurrection in glory; ſo the reſurrection of the wicked, it will be be a reſurrection of diſhonour. Yea, as the glory of ſaints at the day of their riſing will be glory unſpeakable; ſo the diſhonour of the ungodly at that day, it will be diſhonour beyond expreſſion. As Daniel ſaith, *The good ſhall riſe to everlaſting life, but the wicked to ſhame and everlaſting contempt.* And again, *When thou, O God, awakeſt,* that is, to judge them, *thou ſhalt deſpiſe their image.* Never was a toad or ſerpent more lothſome to any, than theſe will in the eyes of God, in their riſing forth of their graves: *When they go to their graves* (ſaith Job) *their bones are full of the ſin of their youth, which lieth down in the duſt with them.* And ariſe they ſhall in the ſame noiſome and ſtinking condition; for as death leaves, ſo judgement finds them. At the reſurrection then of theſe ungodly, they will be in a very loathſome condition.

The ungodly at their death are like the thiſtle ſeed: but at their riſing, they will be like the thiſtle grown; more noiſome, offenſive, and provoking, to rejection aboundance. Then ſuch diſhonour, ſhame, and contemt, will appear in them, that neither God nor Chriſt, ſaints nor angels, will ſo much as once regard them, or vouchſafe once to come near them: *He beholdeth the wicked afar off;* becauſe in the day of grace they would not come to hand, and be ſaved, therefore now they ſhall all, as thorns be thruſt away, as with fences of iron. Their riſing is called the reſurrection of the unjuſt, and ſo they at that day will appear, and will more ſtink in the noſtrils of God, and all the heavenly hoſts, than if they had the moſt irkſome pleague-ſores in the world running on them. If a man at his birth be counted as one caſt forth to the loathing of his perſon; how loathſome and irkſome, diſhonourable and contemptible, will thoſe be that ſhall ariſe godleſs, chriſtleſs, ſpiritleſs, and graceleſs, when the trumpet ſounds to their judgement, they coming out of their graves far more loathſome and filthy, then if they ſhould aſcend out of the moſt filthy hole on earth?

3. As the juſt ſhall riſe in power, ſo the wicked and unjuſt in weakneſs and aſtoniſhment. Sin and guilt bringeth weakneſs and faintneſs in this life; how much more, when both, with all their power and force, like a giant, faſten on them, as God ſaith, *Can thy hands be ſtrong, and can thy heart endure in the day that I ſhall deal with thee?* Now will the ghaſtly jaws of deſpair gape upon thee, and now will condemnings of conſcience, like thunder-claps, continually batter againſt thy weary ſpirits. It is the godly that have boldneſs in the day of judgement; but the wicked will be like the chaff which the wind driveth away. O the fear, and the heart-aking that will ſeize them in their riſing! the frightful thoughts that then will fill their throbbing hearts! Now muſt that ſoul that hath been in hell-fire among the devils poſſeſs the body again. Poſſeſs it, I ſay, with the hot ſcalding ſtink of hell upon it. They ſhall not be able to lift up the head for ever; pangs ſhall take hold on them, all their hands ſhall faint, and every man's heart ſhall melt: They ſhall be amazed one at another; their faces ſhall be as flames: Every thing they ſee, hear, or think of, ſhall tend to their diſcomfort. They muſt needs be weak whom God hath left, whom guilt hath ſeized, and whom death is ſwallowing up for ever.

4. As the juſt ſhall ariſe ſpiritual bodies, ſo the unjuſt ſhall ariſe only as mere and naked lumps of ſinful nature; not having the leaſt help from God to bear them up under this condition. Wherefore, ſo ſoon as ever they are riſen out of their graves, they will feel a continual ſinking under every remembrance of every ſin, and thoughts of judgement; in their riſing they fall, fall I ſay, from thenceforth and for ever. And for this reaſon the dungeon into which they fall, is called *bottomleſs;* becauſe as there will be no end of their miſery, ſo there will be no ſtay or prop to bear them up in it. Only as I ſaid before, they ſhall not now, as afore, be ſeparate body from ſoul, but both together be bound in the cords of ſin and iniquity, in which they ſhall now tremble as thieves and murderers, &c. as they go before the judge, to hear what he will ſay unto them.

Now when the wicked are thus raiſed out of their graves, they ſhall, together with all the angels of darkneſs, their fellow-priſoners, be brought up, being ſhackled in their ſins to the place of judgement; where there ſhall ſit upon them Jeſus Chriſt, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whoſe right hand and left, ſhall ſit all the princes and heavenly nobles, the ſaints and prophets, the apoſtles and witneſſes of Jeſus; every one in his kingly attire upon the throne of his glory: Then ſhall be fulfilled that which is written, *As for theſe my enemies, that would not that I ſhould reign over them, bring them before me to ſlay them.*

When every one is thus ſet in his proper place, the judge on his throne, with his attendants, and the priſoners coming up to judgement, *forthwith there ſhall iſſue forth a mighty fire and tempeſt from before the throne, which ſhall compaſs it round about.* Which fire ſhall be as bars and bounds to the wicked, to keep them at a certain diſtance from the heavenly Majeſty; as David ſaith, *Our God will come, and not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.* And again, *His throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued, and came forth from before him,* &c.

This preparation being made, to wit, the judge with his attendance on the throne, the bar for the priſoners, and the rebels all ſtanding with ghaſtly jaws, to look for what comes after: preſently the books are brought forth, to wit, the books both of death and life; and every one of them opened before the ſinners, now to be judged and condemned: for after that he had ſaid before, *A fiery ſtream iſſued, and came forth from before him;* he adds, *Thouſands, thouſands miniſtred to him and ten thouſand times ten thouſand ſtood before him: The judgement was ſet and the book was opened. And again, I ſaw a great white throne, and him that ſat upon it, from whoſe face the earth and the heaven fled away, and there was found no more place for them; and I ſaw the dead, ſmall and great, ſtand before God, and the books were opened: and another book was opened, which is the book of life. And the dead were judged out of the things that were written in the books, according to their works.*

He doth not ſay, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead ſhall in the judgement be proceeded againſt.

Firſt, then, there is the book of the creatures to be opened. 2. The book of God's remembrance. 3. The book of the law. And, 4. The book of life. For by every one of theſe, that is, out of what is written in them, ſhall the world of the ungodly be judged.

And the books were opened:

1. The book of the creatures ſhall be opened; and that, firſt, as it concerns man's nature; and next, as it relates to all other creatures.

Firſt, He will ſhew in what the principles of nature were, as they were God's creation; and how contrary to theſe principles the world have walked, acted, and done. The principles of nature are concluded under theſe three general heads.

*1ſt,* That man, by his own natural reaſon and judgement,

ment, may gather, that there is a God, a deity, a chief, or firſt, or principal being, who is over all, and ſupreme above all. This inſtinct, I ſay, man, merely as he is a rational creature, findeth in himſelf; and hence it is, that all heathens that mind their own natural reaſon, do conclude, that we are his offspring; that is, his creation and workmanſhip; that he made heaven and earth and hath made of one blood all nations of men: that *in him we live, and move, and have our being*, &c.

It appears further, that man, by his own nature, doth know that there is ſuch a God.

(1) By his being able to judge by nature, that there is ſuch a thing as ſin; as Chriſt ſaith, *Why do ye not even of yourſelves judge that which is right?* As if he had ſaid, You are degenerated even from the principles of nature and right reaſon: As Paul ſaith in another place, *Doth not even nature itſelf teach you?* Now, he that can judge, that there is ſuch a thing as ſin, it muſt of neceſſity be, that he underſtandeth that there is a God, to whom ſin is oppoſite: for if there be no God, there is no ſin againſt him; and he that knows not the one, knows not the other.

(2) It is evident further, that man by nature knows that there is a God, by thoſe fits of fear and dread that is often begotten in themſelves, even in every man that breatheth in this world: for they are by their own conſciences and thoughts convicted and reproved, judged and condemned, though they know neither Moſes nor Chriſt. For the Gentiles, *which have not the law, theſe are a law to themſelves, and ſhew the works of the law written in their hearts;* that is, by this very thing, they hold forth to all men, that God created them in that ſtate and quality, that they might, in and by their own nature, judge and know, that there is a God. And it further ſheweth itſelf, ſaith he, by thoſe workings of heart, convictions of conſcience, and accuſations, that every thought maketh within them, together with the fear that is begotten in them, when they tranſgreſs, or do thoſe things that are irrational, or contrary to what they ſee they ſhall do. I might add further, that the natural proneneſs that is in all men to devotion and religion, that is, of one kind or another, doth clearly tell us, that they, by the book of nature, which book is themſelves, do read, that there is one great and eternal God.

2*dly*, The ſecond principal of nature is, That this God ſhould by man be ſought after, that they might enjoy communion with him for ever. As I ſaid before, the light of nature ſheweth man, that there is a great God, even God that made the world; and the end of its ſhewing him this is, that they might ſeek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them, &c.

3*dly*, This light of nature teacheth, that men, between themſelves, ſhould do that which is juſt and equal: As Moſes ſaid, and that long before the law was given, *Sirs, ye are brethren, why do ye worong one another?* As who ſhould ſay, You are of equal creation, you are the ſame fleſh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the ſame reaſon, that ye ought not to wrong one another.

Now, againſt every one of theſe three principles hath every man in the whole world tranſgreſſed: As Paul ſaith, *For both Jews and Gentiles are all under ſin.*

For, as touching the *firſt*, who is he that hath honoured, reverenced, worſhipped, and adored the living God, to the height both of what they ſaw in him, and alſo according to the goodneſs and mercy they have as men, received from him? All have ſerved and worſhipped the creature more than the Creator, who is bleſſed for ever, and ſo have walked contrary to, and have ſinned againſt this bond of nature, in this firſt principle of it.

2*dly*, Men, inſtead of minding their own future happineſs, as nature teacheth, they have, through their giving way to ſin and Satan, minded nothing leſs: for though reaſon teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and deſtructive. Yea, though ſenſe teacheth to avoid the danger that is manifeſt; yet man, contrary to reaſon and ſenſe both, even all men have, both againſt light and feeling, rejected their own happineſs: As Paul ſaith, *Though they know the judgement of God, that they which do ſuch things are worthy of death, not only do the ſame, but take pleaſure in them that do them.*

3*dly*, Man, inſtead of doing equity, and as he would be done by, which nature itſelf teacheth, he hath given up himſelf to vile affections, being filled, by refuſing the dictates of nature, with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, envy, murder, debate, deceit, malignity, whiſpering, backbiting; to hate God, to be deſpiteful, proud boaſters, inventors of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affections, implacable, unmerciful.

And obſerve it, he doth not ſay, that all theſe things are by every man put into practice, but every man hath all theſe in his heart, which there defile the ſoul, and make it abominable in the ſight of God. *They are filled with all unrighteouſneſs*, which alſo appears, as occaſion ſerveth, ſometimes one of them, ſometimes more. Now man having ſinned againſt that natural light, judgement, reaſon, and conſcience, that God hath given him: therefore, though, as I ſaid before, he neither knew Moſes nor Chriſt, yet he ſhall periſh: *As many* (ſaith Paul) *as have ſinned without law, they ſhall periſh without law.*

Yea, here will man be found, not only a ſinner againſt God, but an oppoſer of himſelf, a contradictor of his own nature, and one that will not do that which he judgeth even of himſelf to be right. Their ſin is written upon the tables of their own hearts, and their own wickedneſs and backſliding ſhall both correct and reprove them.

It is marvellows (if we conſider) how curious a creature man was made of God; to behold how much below, beſides, and againſt, that ſtate and place man acts and does in this ſtate of ſin and degeneracy. Man, in his creation, was made in the image of God; but man, by reaſon of his yielding to the tempter, hath made himſelf the very figure and image of the devil. Man, by creation, was made upright, and ſinleſs; but man, by ſin, hath made himſelf crooked and ſinful. Man, by creation, had all the faculties of his ſoul at liberty, to ſtudy God his Creator, and his glorious attributes and being; but man, by ſin, hath ſo bound up his own ſenſes and reaſon, and hath given way for blindneſs and ignorance of God, ſo to reign in his ſoul, that now he is captivated, and held bound in alienation and eſtrangedneſs, both from God, and all things truly ſpiritually good: *Becauſe* (ſaith he) *that when they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh hearts were darkened.* And again, *Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, through the blindneſs of their hearts.*

Now for this abuſe of the workmanſhip of God, ſhall man be brought forth to the judgement, ſhall be convicted, caſt, and condemned as a rebel, againſt both God and his own ſoul; as Paul affirmeth, and that when he reaſoned but as a man.

When this part of the book touching man's nature is opened, and man convicted and caſt by it, by reaſon of his ſinning againſt the three general principles thereof, then forthwith is the ſecond part of the book opened, which is the myſtery of the creatures; for the whole creation that is before thee are not only made to ſhew the power of God in themſelves, but alſo to teach thee, and to preach unto thee, both much of God and thyſelf, as alſo the righteouſneſs and juſtice of God againſt ſin: *For the wrath of God is revealed from heaven, againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs, becauſe that which may be known of God is manifeſt in them; for God hath ſhewed it unto them: for the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead: ſo that they are left without excuſe.*

The creation then of the world, namely, of the heavens, earth, ſun, moon, ſtars, with all other the creatures of God, they preach aloud to all men, the eternal power and Godhead of their Creator. In wiſdom he hath made them all, to be teachable, and carrying inſtruction in them; *and he that is wiſe and will underſtand theſe things, even he ſhall underſtand the loving kindneſs of the Lord; for the works of the Lord are great, and ſought out of all them that have pleaſure therein.*

*2dly*, As the creation in general preacheth to every man ſomething of God; ſo they do hold forth how man ſhould behave himſelf both to God, and one to another; and will aſſuredly come in, in the judgement, againſt all thoſe that ſhall be found croſſers and thwarters of what God, by the creatures, doth hold forth to us.

As, (1) The obedience of the creatures both to God and thee: 1. To God, they are all in ſubjection, (ſet devils and men aſide), even the very *dragons, and all deeps, fire, hail, ſnow, and vapours, fulfilling his word.* Yea, the winds and ſeas obey him. Thus, I ſay, by their obedience to God, they teach thee obedience, and by their obedience, ſhall thy diſobedience be condemned in the judgement. 2 Their obedience to thee alſo, teacheth thee obedience to all ſuperiors; for every kind of beaſts, and of birds, and ſerpents, and things in the ſea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed, and unruly, and therefore by theſe are condemned.

(2) The fruitfulneſs of all the creatures, in their kind, doth teach and admoniſh thee to a fruitful life to God-ward, and in the things of his holy word. God did but ſay in the beginning, *Let the earth bring forth fruit, graſs, herbs, trees, beaſts, creeping things, and cattle after their kind; and it was ſo.* But to man he hath ſent his prophets, riſing early, and ſending them ſaying, *O do not this abominable thing that I hate; but they will not obey.* For if the Gentiles which have not the law, do, by ſome acts of obedience, condemn the wickedneſs of thoſe, who do by the letter and circumciſion break the law, how much more ſhall the fruitfulneſs of all the creatures come in, in the judgement againſt the whole world! As Job ſaith, *By the obedience and fruitfulneſs of the creatures he judgeth* (and ſo will he judge) *the people.*

(3) The knowledge and wiſdom of the creatures, do, with a check, command thee to be wiſe, and do teach thee wiſdom. 1. The ſtork in the heaven, the ſwallow and the crane, by obſerving the time and ſeaſon of their coming, do admoniſh thee to learn the time of grace, and of the mercy of God. 2. The ox and the aſs, by the knowledge they have of their maſter's crib, do admoniſh thee to know the bread and table of God; and both do, and ſhall condemn thy ignorance of the food of heaven.

(4) The labour and toil of the creatures, doth convict thee of ſloth and idleneſs. *Go to the ant, thou ſluggard, conſider her ways, and be wiſe: for ſhe provideth her food in the ſummer, and layeth up againſt the day of trial.* But thou ſpendeſt the whole ſummer of thy life, in waſting both time and ſoul. *All things are full of labour,* (ſaith Solomon), *only man ſpendeth all the day idle, and his years like a tale that is told. The coney is but a feeble folk, yet laboureth for a houſe in the rock, to be ſafe from the rage of the hunter The ſpider alſo taketh hold with her hands, and is in king's palaces.* It is man only that turneth himſelf upon the bed of ſloth, as the door doth itſelf upon the hinges: It is man, I ſay, that will neither lay hold on the rock Chriſt, as the coney doth teach, nor lay hold on the kingdom of heaven, as the ſpider doth bid him.

(5) The fear that is in all creatures, when they perceive that danger is near, it teacheth men to fly from the wrath to come: *In vain is the ſnare laid in the ſight of any bird; but man, man only is the fool-hardy creature, that layeth wait for his own blood, and that lurketh privily for his own life.* How, I ſay, will every creature fly, run, ſtrive, and ſtruggle, to eſcape the danger it is ſenſible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly ſmitten with Satan's ſnare.

(6) The dependance that all the creatures have upon God: they teach thee to depend on him that made thee; yea, and will in the judgement condemn thee, for thy unlawful practices and dealings for thy preſervation. The young ravens ſeek their food from God, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither ſtorehouſe nor barn; but thou art ſo greedy of theſe things, that thou for them ſhutteſt thyſelf out of the kingdom of heaven.

(7) The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedneſs that is in thee to thy own ſoul What ſhall I ſay? *The heavens ſhall reveal thy iniquity, and the earth ſhall riſe up againſt thee;* that is, all the creatures of God, they will by their fruitfulneſs and ſubjection to the will of their Creator, judge and condemn thee for thy diſobedience, and rebellion againſt him.

Now as theſe creatures do every day call unto thee, and lay before thee theſe things; ſo he hath for thy awakening, in caſe thou be aſleep, and ſenſeleſs, creatures of another nature; as,

(1) Thy bed when thou lieſt down in it, preacheth to thee thy grave; thy ſleep thy death; and thy riſing in the morning thy reſurrection to judgement.

(2) The goal that thou ſeeſt with thine eyes, and the felons that look out at the grate, they put thee in mind of the priſon of hell, and of the dreadful ſtate of thoſe that are there.

(3) The fire that burns in thy chimney, it holds forth the fire of hell unto thee.

(4) The ugly ſmell, ſtench, and ſteam of the burning brimſtone, it ſhews thee the loathſome, odious, and dreadful torments of hell.

(5) The darkneſs of the night in ſolitary places, and the fears that do commonly haunt thoſe that walk therein, it preacheth to thee the fears and frights, the ſcares and amazements, that will for ever attend all damned ſouls.

(6) By thy delighting when thou art cold, to lay ſticks on the fire to warm thyſelf, not caring how fiercely they flame therein, ſo thou canſt be warm, and be refreſhed thereby; by this, I ſay, God preacheth to thee, with what delight he will burn ſinners in the flames of hell, for the eaſing of his mind, and the ſatisfaction of his juſtice. *Ah,* (ſaith he), *I will eaſe me of my adverſaries, and avenge me of mine enemies.*

(7) Yea, by thy blowing the fire, that it may faſten upon the wood the better; thou preacheſt to thyſelf, how God will blow the fire of hell by the rigour of his law, to the end, it may by its flames, to purpoſe, kindle upon damned ſinners.

All theſe things, as inconſiderable and unlikely as they may appear to you now, yet in the judgement, will be found the items and warning-words of God to your ſouls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locuſts, &c. will overthrow the world at the laſt day, by the book of the creatures; and that by the leaſt and moſt inconſiderable of them, as well as by the reſt. This book of the creatures, it is ſo excellent and ſo full, ſo eaſy, and ſo ſuiting the capacity of all, that there is not one man in the world, but is catched, convicted, and caſt by it. This is the book, that he who knows no letters may read in: yea, and that he who neither ſaw New Teſtament nor Old, may know both much of God and himſelf by. It is this book, out of which generally both Job and his friends did ſo profoundly diſcourſe of the judgements of God, and that out of which God himſelf did ſo convincingly anſwer Job. Job was as perfect in this book, as we are, many of us, in the ſcriptures; yea, and could ſee further by it, than many now-a-days do ſee by the New Teſtament and Old. This is the book, out of which both Chriſt, the prophets, and apoſtles, do ſo frequently diſcourſe by their ſimilitudes, proverbs, and parables: as being the moſt eaſy way to convince the world, though, by reaſon of their ignorance, nothing will work with them, but what is ſet on their heart by the Holy Ghoſt.

One word further, and I have done with this; and that is, God hath ſealed the judgement of the world by the book of the creatures, even by man's own carriage unto ſuch of them, which, through any impediment, have diſappointed his expectations. As thus, if thou haſt but a tree in thy orchard, that neither beareth fruit, nor ought elſe that is good: why, thou art for hewing it down, and for appointing it as feuel for the fire: Now, thou little thinkeſt, that by thy thus judging, thou ſhouldſt paſs ſentence upon thy own fruitleſs ſoul; but it is ſo: *For now is that axe laid to the roots of the trees, and every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire.* For as truly as thou ſayeſt of thy fruitleſs tree, *Cut it down, why doth it cumber the ground?* So truly doth thy voice cauſe heaven to eccho again upon thy head: Cut him down, why doth he cumber the ground?

Further, the inclination of thy heart towards fruitleſs and unprofitable creatures, doth fore-preach to thee the inclination of the heart of God towards thee in the judgement: If thou haſt either cow, or any other beaſt, that is now unprofitable to thee, though thou mayeſt ſuffer them for ſome time to be with thee, as God ſuffereth ſinners in the world; yet all this while thy heart is not with them; but thou wilt take thy time to clear thy hands of them. Why, juſt ſo ſhall thy judgement be, as God ſaith, *Though Moſes and Samuel ſtood before me,* (that is, to pray me to ſpare this people) *yet my heart could not be towards them, therefore caſt them out of my ſight, and let them go forth.*

Thus, I ſay, will God judge the world at the laſt day; he will open before them, how they have degenerated and gone back from the principles of nature, in which he created them. Alſo, how they have ſlighted all the inſtructions that he hath given them, even by the obedience, fruitfulneſs, wiſdom, labour, fear, and love of the creatures; and he will tell them, that as to their judgement, they themſelves have decided it, both by their cutting down that which was fruitleſs, and by the withdrawing of their hearts from thoſe things, which to them were unprofitable: *As therefore the tares are gathered, and burned in the fire, ſo ſhall it be in the end of the world.* As men deal with weeds, and rotten wood, ſo will God deal with ſinners in the day of final judgement: And will bring in, I ſay, all the counſels and warnings he hath given men by theſe things, both to clear up, and to aggravate their judgement to them.

2. The ſecond book that will be opened at this day, it will be the book of God's remembrance; for as God hath in his remembrance, recorded all and every particular good thing that his own people have done to and for his name, while they were in this world; ſo he hath in his remembrance recorded all the evil and ſin of his adverſaries, even every thing. Now God's remembrance is ſo perfect every way, that it is impoſſible that any thing ſhould be loſt that is committed to it to be kept, and brought forth to the judgement at the time appointed; for as a thouſand years are but as yeſterday with his eternity; ſo the ſins that have been committed a thouſand of years ſince, they are all ſo firmly fixed in the remembrance of the eternal God, that they are always as freſh and clear in his ſight, as if they were but juſt now in committing: He calleth again the things that are paſt, and hath ſet our moſt ſecureſt things in the light of his countenance. As he alſo ſaith in another place, *Hell itſelf is naked before him, and deſtruction hath no covering;* that is, the moſt ſecret, cunning, and hidden contrivances of the moſt ſubtil of the infernal ſpirits, which yet are far more ſlethy than men, to hide their wickedneſs; yet, I ſay, all their ways, hearts, and moſt ſecret doings, are clear, to the very bottom of them, in the eyes of the great God: *All things are open and bare before the eyes of him with whom we have to do; who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart.*

Ye that ſay, *The Lord ſhall not ſee, neither ſhall the God of Jacob regard it. Underſtand, O ye brutiſh among the people: and ye fools, when will ye be wiſe? He that planted the ear, ſhall not he hear? He that formed the eye, ſhall not he ſee? He that chaſteneth the Heathen, ſhall not he correct? He that teacheth man knowledge ſhall not he know? Can any hide himſelf in ſecret places, that I ſhould not ſee him?* (that is, when he is committing wickedneſs), *ſaith the Lord. Do not I fill heaven and earth, ſaith the Lord?*

Now to know and ſee things, it is the cauſe among men of their remembrance. Wherefore, God to ſhew us that he will remember all our ſins, if we die out of Chriſt, he tells us, that he knoweth and ſeeth them all, and therefore muſt needs remember them; for as is his ſight and knowledge, ſo is his remembrance of all things.

When this book of his remembrance therefore is opened, as it ſhall be in the judgement; then ſhall be brought forth of their hidden holes, all things whatſoever hath been done ſince the world began, whether by kingdoms in general, or perſons in particular. Now alſo ſhall be brought forth to open view, all the tranſactions of God and his Son, among the Sons of men, and every thing ſhall be applied to every particular perſon, in equity and juſtice, to whom they belong: The ſins that thou haſt committed ſhall be thy own, and thou thyſelf ſhalt bear them. *The Lord is a God of knowledge, and by him actions are weighed.*

It will be marvellous to behold how, by thouſands, and ten thouſands, God will call from their ſecret places thoſe ſins that one would have thought had been dead, and buried, and forgotten; yea, how he will ſhew before the ſun, ſuch things, ſo baſe and ſo horrid, that one would think it was not in the hearts of any to commit, for all is recorded in the book of God's remembrance. While men are here, they have a thouſands tricks to preſent themſelves one to another, far more fair and honeſt than they are, or ever were. As Chriſt ſaid to the Phariſees, *Ye are they who juſtify yourſelves before men, but God knoweth your hearts.* Ay, God knoweth indeed, what a neſt, what a heap, what ſwarms, yea, what legions of helliſh wickedneſs, there is with power lurking, like cockatrices, in thoſe men, that one would ſwear a thouſand times, are good and honeſt men. The way of men in their ſins, *it is like an eagle in the air, a ſerpent upon a rock, a ſhip in the midſt of the ſea, and of a young man with a maid,* ſaith Solomon; that is, hiddenly, cloſely, covertly, burying all under fair pretences, wiping their mouths in the cloſe of their evils, ſaying, I have done no wickedneſs.

But this though it may ſerve for the time preſent, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off: *They conſider not that I remember all their wickedneſs,* (ſaith he) *but I will reprove thee, and will ſet them in order before thine eyes.* Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adverſary of David, and of thoſe that under pretences of holineſs have perſecuted Chriſt, his word, and people. Now ſhall every drunkard, whoremaſter, thief, and other wicked perſon, be turned their inſide outward; their hearts right open, and every ſin, with every circumſtance of place, time, perſon with whom, with the cauſes alſo that drew them to the commiſſion of every evil, be diſcovered to all. Here will be no hiding yourſelves behind curtains, nor no covering yourſelves with the black and dark night: *If I ſay, ſurely the darkneſs ſhall cover me, even the night ſhall be light about me; yea,* O God, *darkneſs hideth not from thee, but the night ſhineth as the day, the darkneſs and light are both alike unto thee.*

The piercing eye of God beholds all places, perſons, and things; the holy hand of his juſtice writeth them down in the book of his remembrance; and by his power and wiſdom, will he open and read to all men exactly, diſtinctly, and convincingly, whatever hath paſſed from them, or been done by them, in their whole life; For, *for all theſe things God will bring thee into judgement.* Again, as God will bring out of the book of his remembrance, whatever hath paſſed from thee againſt him; ſo alſo will he then bring forth, by the ſame book all things and carriages of his towards thee.

Here will he bring to thy mind every ſermon thou haſt heard, every chapter thou haſt read, every conviction thou haſt had on thy conſcience, and every admonition that hath been given thee in all thy life, when thou waſt in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea, twenty and twenty years, and all to try thee. Yea, now alſo will he bring to thy view, how many times he warned, rebuked, threatened, and chaſtiſed thee for thy wickedneſs; how many awakening providences and judgements he continually laid before thy face; yea, how many a time thou didſt, like Balaam, run upon the point of thy ſword of juſtice, and how he gave back, as being loath to kill thee.

Now alſo again ſhall be brought before thee, and all men, how many ſtrugglings God had with thy heart, on the ſick-bed, to do thee good; yea, and at ſuch times, how many vows, promiſes, engagements, and reſolutions thou madeſt before God, to turn, if he would releaſe thee from thy affliction, and take off his rod from thy back: And yet how thou didſt, like the man poſſeſſed, break and ſnap in twain all theſe chains of iron with which thou hadſt bound thy ſoul; and that for a very luſt and ſin. Here alſo will be opened before thee, how often thou haſt ſinned againſt thy light and knowledge; how often thou haſt laid violent hands on thy own conſcience; how often thou haſt laboured to put out that light that hath ſtood in thy way to hinder thee from ſinning againſt thy ſoul. Ah, Lord! what a condition will the Chriſtleſs ſoul be in at this day? how will every one of theſe things afflict the damned ſoul? they will pierce like arrows, and bite like ſerpents, and ſting like an adder. With what ſhame will that man ſtand before the judgement-ſeat of Chriſt, who muſt have all things he hath done againſt God, to provoke the eyes of his glory to jealouſly, laid open before the whole hoſt of the heavely train! It would make a man bluſh to have his pockets ſearched for things that are ſtolen, in the midſt of a market, eſpecially if he ſtand upon his reputation and honour. But thou muſt have thy heart ſearched, the bottom of thy heart ſearched; and that, I ſay, before thy neighbour, whom thou haſt wronged, and before the devils, whom thou haſt ſerved, yea, before God, whom thou haſt deſpiſed, and before the angels, thoſe holy and delicate creatures, whoſe holy and chaſte faces will ſcarce forbear bluſhing, while God is making thee vomit up all thou has ſwallowed; for God ſhall bring it out of thy belly.

For, as for God to forget iniquity, is one of the chief heads of the covenant of grace, and as an argument of the higheſt nature, to beget, and to continue conſolation in the godly; ſo the remembrance of iniquity, by the Lord, it is one of the heavieſt loads and judgements that can befall any poor creature. *Lord,* (ſaith the prophet), *remember not againſt us former iniquities*: And again, *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhall ſtand?* And the reaſon is, becauſe that which the Lord forgetteth, is forgiven for ever; but that which he remembereth, it is charged for ever, and nothing can take it away: *Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, ſaith the Lord God.*

3. The third book that will at this day be opened, and out of which God will judge the world; it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more ſpecially concern theſe that have received it, or that have had knowledge thereof. Every one ſhall not be judged by this book, as there delivered, though they ſhall be judged by the works of it, which are written in their hearts: *As many as have ſinned without law, ſhall periſh without law, and they that have ſinned in the law ſhall be judged by the law.* That is, the Heathens that never knew the law, as delivered on Sinai, they ſhall be judged by the law, as it was written in man's heart in his creation (which is compriſed within the book of the creatures): but thoſe that have knowledge of the law as delivered on Sinai, they ſhall be judged by the law as there given.

Now then this book, when it is opened at the day of judgement, it will to thoſe to whom it eſpecially relates, be a moſt terrible law, far ſurpaſſing the two aforementioned. This law, as I may ſo ſay, it is the chief and moſt pure reſemblance of the juſtice and holineſs of the heavenly Majeſty, and doth hold forth to all men the ſharpneſs and keenneſs of his wrath above the other two that I have before mentioned. I ſay, both becauſe it hath been delivered more plain and open, both as to the duty enjoined, and the ſin prohibited, and therefore muſt of neceſſity fall with the more violence upon the head of all that ſhall be found within the compaſs of it.

This law, it hath in it to be opened at this day theſe two general heads: 1. A diſcovery of the evil of ſin, that is ſo againſt plain light and truth. And, 2. A diſcovery of the vanity of all things that will at this day be brought by ſinners, for their help and plea at the judgement. Alas, who can but imagine, that the poor world, at the day of their arraignment, ſhould muſter up all that ever they can think of, as arguments to ſhelter them from the execution of that firce wrath, that then with ſinking ſouls they will ſee prepared for them?

(1) As to the firſt of theſe, the apoſtle tells us, that the law was added, that the offence might abound, or be diſcovered what it is. As he ſaith again, *I had not known ſin but by the law.* Thus it is in this life, and thus it will be in the day of judgement; that is, thoſe that ſee ſin, and that in its abounding nature, and in its exceeding ſinfulneſs, they muſt ſee it by the law; for that is indeed the glaſs by which God diſcovereth ſin, and the filthy ſpots of leproſy that are in the ſoul. Now thoſe that have not the happineſs to ſee their ſin by the law in this life, while there is a fountain of grace to waſh in and be clean; they muſt have the miſery to ſee it at the judgement, when nothing is left but miſery and pain, as the puniſhment for the ſame. At which day thoſe little tittles of this holy law, that now men ſo eaſily look over, and ſin againſt with eaſe, they will every one of them appear with ſuch dread and with ſuch flaming juſtice againſt every offence committed; that if heaven and earth itſelf ſhould ſtep in to ſhelter the ſinner from the juſtice and wrath due to ſin, it would turn them up by the roots: *It is eaſier for heaven and earth to paſs away, than for one tittle of the law to fall.* If there appeared ſuch flames, ſuch thunderings and tempeſts, as there were at the giving of the law? what flames and blackneſs will there appear at the execution thereof? And if at the giving of the law there appeared ſo much holineſs and juſtice, that it made all Iſrael fly, yea holy Moſes exceedingly fear and quake; what will become of thoſe that God ſhall judge by the rigour of this law in the day of judgement!

O what thunderings and lightenings? what earthquakes and tempeſts will there be in every damned ſoul at the opening of this book! *Then indeed will God viſit them with thunder and earthquake, and great noiſe; with ſtorm and tempeſt, and the flame of a devouring fire. For behold* (ſaith the prophet) *the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. The Lord will come with fire*, that is, in the flaming heat of his juſtice and holineſs againſt ſin and ſinners, to execute the rigour of his threatnings upon their periſhing ſouls.

(2) The ſecond general head that is contained in this law, to be opened at this day, is its exactneſs and purity, and ſtrictneſs as to all acts of good that any poor creature hath done it this life, whereby he in the judgement will think to ſhelter, or ſecure himſelf from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man, ſhall be meaſured; and he whoſe righteouſneſs is not found every way anſwerable to this law, which all will fall ſhort of, but they that have the righteouſneſs of God by faith in Jeſus Chriſt: He muſt periſh, as he ſaith, *Judgement alſo will I lay to the line, and righteouſneſs will I lay to the plummet, and the hail ſhall ſweep away the refuge of lies, and the water ſhall overflow the hiding places.* That is, though men may now ſhelter themſelves under legal repentance, cold profeſſion, good meaning, thinkings, and doings; yet all theſe things muſt be meaſured, and weighed in the balance of God's moſt righteous law: And as I ſaid, whatever in that day is not found the righteouſneſs of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is, that all the ungodly will at this day be found as ſtubble, and the law as fire. As it ſaith, *From his right hand went a firey law.* And again, *His lips are full of indignation, and his tongue as a devouring fire.* For as fire, where it ſeizeth, doth burn, eat, deſtroy, devour, and conſume; ſo will the law, all thoſe that at this day, ſhall be found under the tranſgreſſion of the leaſt tittle of it. It will be with theſe ſouls at the day of judgement, as it is with thoſe countries that are over-run with moſt mercileſs conquerors, who leave not any thing behind them, but ſwallow up all with fire and ſword: *For by fire, and by his ſword will the Lord plead with all fleſh, and the ſlain of the Lord ſhall be many.* There are two things at the day

of judgement, will meet in their height and utmoſt ſtrength, and they are ſin and the law; for the judgement will not be, till the iniquity of the world be full ripe.

Now, then, when ſin is come to its full, having played all its pranks, and done all the miſchief it can againſt the Lord of glory, then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or ſin: Wherefore ſin and ſinners, they muſt tremble with all that help, and hold them up; *for God will magniſy the law, and make it honourable;* that is, will give it the victory over the world for ever: *for that is holy, juſt, and good.* They are unholy, unjuſt, and bad; therefore by this law will the Lord rain *ſnares, fire, and brimſtone, and a horrible tempeſt, this ſhall be the portion of their cup.* Let no man ſay, then, that becauſe God is ſo famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce and dreadful in his juſtice, in the day of judgement; for judgement and juſtice is the laſt thing that God intends to bring upon the ſtage, which will then be to the full as terrible, as now his goodneſs, and patience, and long-ſufferance, is admirable: *Lord, who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.*

You may ſee, if you will, a few of the ſparks of the juſtice of God againſt ſin and ſinners, by his caſting off angels for ſin, from heaven to hell, by his drowning the old world, by his burning of Sodom and Gomorrah to aſhes, condemning them with an overthrow, making them an example to thoſe that after ſhould live ungodly.

For whatſoever the law ſaith, it ſaith to them that are under the law, *That every mouth may be ſtopped, and all the world become guilty before God.*

Moſes ſeems to wonder, that the children of Iſrael could continue to live, when they did but hear the law delivered on the mountain: *Did ever people* (ſaith he) *hear the Lord ſpeak out of the midſt of the fire, as thou haſt done, and live?* O that ye did but know the law, and the wondrous things that are written therein, before the Lord cauſe that fearful voice to be heard, *Curſed is every one that continueth not in every thing that is written in the book of the law to do them.* Which curſe muſt fall on all that walk not in all the commandments of God, without iniquity; which none do, I ſay, but they that walk in Chriſt, who hath alone fulfilled them all.

The law is that which ſtandeth at the entrance of the paradiſe of God, as a flaming ſword, turning every way to keep out thoſe that are not righteous with the righteouſneſs of God, that have not ſkill to *come to the throne of grace by that new and living way which he hath conſecrated for us through the veil;* that is to ſay, his fleſh. For though this law, I ſay, be taken away by Chriſt Jeſus, for all that truly and ſavingly believe; yet it remains in full, force and power, in every tittle of it, againſt every ſoul of man that now ſhall be found in his tabernacle; that is, in himſelf, and out of the Lord Jeſus: It lieth, I ſay, like a lion rampant, at the gates of heaven, and will roar upon every unconverted ſoul, fiercely accuſing every one that now would gladly enter in through the gates into this city. So then, he that can anſwer all its moſt perfect and legal commands, and that can live in the midſt of devouring fire, and there enjoy God, and ſolace himſelf: he ſhall dwell on high, and ſhall not be hurt by this law: *His place of defence ſhall be the munitions of rocks: bread ſhall be given him, and his water ſhall be ſure; thine eyes ſhall behold the king in his beauty; they ſhall ſee the land that is very far off.* Bleſſed, then, is he whoſe righteouſneſs doth anſwer every point of the law of God, according to 1 Cor. 1. 30. He ſhall be able to eſcape all thoſe things that ſhall come to paſs, and to ſtand before the Son of man; for in himſelf our God is a conſuming fire; and man, out of Chriſt, is but as ſtubble, chaff, thorns, briars, ſeuel, for the wrath of this holy and ſinner-conſuming God to ſeize upon for ever: *Who can ſtand before his indignation? who can abide the fierceneſs of his anger? His fury is poured out like fire, and the rocks are thrown down by him.*

Now, when theſe three books are thus opened, there will, without doubt, be ſad throbbing and pricking in every heart that now ſtands for his life, before the judgement-ſeat of Chriſt the righteous judge; and without all queſtion, they will be ſtudying a thouſand ways to envade and ſhift the ſtroke, that by the ſin that theſe three books do charge them with, will immediately fall upon them.

But now, to cut off all theſe at a blow, forthwith appear the witneſſeſs, who are ready to evince, and make full and ſoul-killing proof of every particular charged againſt them.

1. And the firſt is, God himſelf: *I* (ſaith he) *will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſſed the hireling of his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and that feareth not me, ſaith the Lord.*

This muſt needs be of great ſway with every ſoul, that God ſhould now come in: *I will witneſs* (ſaith God) *that theſe things of which ye are accuſed before the judge are true.* I have ſeen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. All things have always been open and naked to mine eye; yea, my eye lids try the children of men: I have known your down-ſitting, and your up-riſing, and have underſtood your thoughts afar off; I have compaſſed your path, and am well acquainted with all your ways.

(1) You have not continued in that ſtate of nature in which I did at firſt create you: You have not liked to retain that knowledge and underſtanding of God that you had, and might have had, by the very book of the creatures. You gave way to the ſuggeſtions of fallen angels; and ſo your fooliſh hearts were darkened, and alienated, and eſtranged from God.

(2) All the creatures that were in the world have even condemned you: they have been fruitful, but you fruitleſs; they have been fearful of danger, but you fool-hardy; they have taken the fitteſt opportunity for their own preſervation, but thou haſt both blindly and confidently gone on to thy puniſhment.

(3) Touching the book of my remembrance, who can contradict it? *Do not I fill heaven and earth, ſaith the Lord?* Was I not in all places to behold, to ſee, and to obſerve thee in all thy ways? My eye ſaw the thief and the adulterer: and I heard every lie and oath of the wicked; I ſaw the hypocriſy of the diſſembler: they have committed villany in Iſrael, and have committed adutlery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know and am a witneſs, ſaith the Lord.

(4) God will alſo come in againſt them for their tranſgreſſing his law, even the law which he delivered on Mount Sinai: he will, I ſay, open every tittle thereof in ſuch order and truth, and apply the breach of each particular perſon with ſuch convincing arguments, that they will fall down ſilenced for ever: *Every mouth ſhall be ſtopped, and all the world ſhall become guilty before God.*

2. There is yet another witneſs, for the condemning the tranſgreſſors of theſe laws, and that is Conſcience: *their conſciences alſo bearing witneſs,* ſaith the apoſtle. Conſcience is a thouſand witneſſes. Conſcience, it will cry Amen to every word that the great God doth ſpeak againſt thee. Conſcience is a terrible accuſer; it will hold pace with the witneſs of God, as to the truth of evidence to a hair's breadth. The witneſſes of conſcience, it is of great authority, it commands guilt, and faſteneth it on every ſoul which it accuſeth. And hence it is ſaid, *If our hearts or conſcience accuſe us.* Conſcience will thunder and lighten at this day; even the conſciences of the moſt Pagan ſinners in the world will have ſufficiently wherewith to accuſe, to condemn, and to make paleneſs appear in their faces, and breaking in their loins, by reaſon of the force of its conviction. O the mire and dirt that a guilty conſcience, when it is forced to ſpeak, will caſt up and throw out before the judgement-ſeat: It muſt out: none can ſpeak peace, nor health to that man, upon whom God hath let looſe his own conſcience. Cain will now cry, *My puniſhment is greater than I can bear;* Judas will hang himſelf; and both Belſhazzar and Felix will feel the joints of their loins to be looſened, and their knees to ſmite one againſt another, when conſcience ſtirreth. When con-

ſcience is once thoroughly awakened, as it ſhall be before the judgement-ſeat; God need ſay no more to the ſinner, than Solomon ſaid to filthy Shimei, *Thou knoweſt all the wickedneſs that thy heart is privy to.* As who ſhould ſay, thy conſcience knoweth, and can well inform thee of all the evil and ſin that thou art guilty of. To all which it anſwereth even as face anſwereth to face in a glaſs; or as an eccoh anſwereth the man that ſpeaketh; as faſt, I ſay, as God chargeth, conſcience will cry out, Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layeſt before me. Thus, I ſay, will conſcience be a witneſs againſt the ſoul in the day of God.

3. As God and conſcience will at this day be moſt dreadful witneſſes againſt the ſinful man; ſo alſo will thoſe ſeveral thoughts that have paſſed through man's heart be a witneſs alſo againſt him. As he ſaid before, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to the goſpel.*

The thoughts come in as a witneſs for God againſt the ſinner, upon the account of that unſteadineſs and variety that was in them, both touching God and their own ſelves.

*1ſt*, Sometimes the man thinks there is no God, but that every thing hath its riſe of itſelf, or by chance or fortune: *The fool hath ſaid in his heart, there is no God.*

Sometimes again, they think there is a God; but yet they think and imagine of him falſely: *Thou thoughteſt that I was altogether ſuch a one as thyſelf,* (ſaith God) *but I will reprove thee.*

Men think, that becauſe they can ſin with delight, that therefore God can let them eſcape without puniſhment. Nay, oftentimes they think, that God doth either quite forget their wickedneſs, or elſe that he will be pleaſed with ſuch ſatisfaction as they are pleaſed to give him, even a few howling prayers, feigned and hypocritical tears and weepings, which paſs from them, more for fear of the puniſhment of hell-fire, than becauſe they have offended ſo holy, ſo juſt, and ſo glorious a God, and ſo loving and ſo condeſcending a Jeſus.

Sometimes again they have had right thoughts of ſomething of God, but not of him together; either thinking ſo of his juſtice, as to drive them from him, and alſo cauſe them to put him out of their mind; or elſe ſo thinking of his mercy, as that they quite forget his holineſs and juſtice. Now both theſe are but baſe thoughts of God, and ſo erroneous and ſinful thoughts.

Sometimes alſo they have pretty right thoughts of God, both as to juſtice and mercy, but then through the wretchedneſs of their unſatiſfied nature, they, againſt the light and knowledge, do, with ſhut eyes, and hardened hearts, ruſh fiercely, knowingly, and willingly, again into their ſins and wickedneſs.

*2dly*, As men have theſe various thoughts of God ſo alſo their thoughts are not ſteddy about themſelves.

(1) Sometimes they think they are ſinners, and therefore they have need of mercy.

(2) Sometimes again they think they are righteous, and ſo have not ſo much need: mark, and yet both alike rotten and baſe; becauſe, as the laſt is altogether ſenſeleſs, ſo the firſt is not at all ſavingly ſenſible.

(3) Sometimes again they think they are gods, that they ſhall never die, or that if they do die, yet they ſhall never riſe again; or if they do riſe again, yet they ſhall be ſaved, though they have lived vilely, and in their ſins, all the days of their life. Now, I ſay, every one of theſe thoughts, with ten thouſand more of the like nature, will God bring in againſt the rebels in the judgement-day. Which thoughts ſhall every one of them be brought forth in their diſtinct order. *He ſheweth to man what is his thought.* And again, *I know that thou canſt do every thing, and that no thought can be hid from thee.* We read, that when the ſtrangers at Jeruſalem did but hear the apoſtles ſpeak to every one of them in their own language, how it amazed and confounded them. But I ſay, how will they look and be amazed, when God ſhall evidently, clearly, and fully, ſpeak out all their hearts, and every thought they have had before them?

Now the reaſon and ſtrength of this witneſs will lie here, that God will, by the variety and croſſneſs that their thoughts had one to another, and by the contradiction that was in them, prove them ſinners and ungodly; becauſe that, I ſay, ſometimes they thought there was a God, ſometimes again they thought there was none. Sometimes they thought that he was ſuch a God, and ſometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and ſometimes they thought he was not; As alſo, ſometimes they thought he would be faithful, both to mercy, and juſtice, and ſinners; and ſometimes again they thought he would not.

What greater argument now can there be, to prove men vanity, froth, a lie, ſinners, deluded by the devil, and ſuch as had falſe apprehenſions of God, his ways, his word, his juſtice, his holineſs, of themſelves, their ſins, and every action?

Now they will indeed appear a very lump of confuſion, a maſs of ſin, a bundle of ignorance, of atheiſm, of unbelief, and of all things that ſhould lay them obnoxious to the judgements of God. This will God, I ſay, by muſtering up the thoughts of man, and by ſhewing of them, *that every imagination and thought of their heart was only evil, and that continually,* (by ſhewing of them what ſtaggering, drunken, wild, and uncomely thoughts they have had, both of him and of themſelves), convince them, caſt them, and condemn them for ſinners and tranſgreſſors againſt the book of creatures the book of his remembrance, and the book of the law. By the variety of their thoughts, they ſhall be proved unſtable, ignorant, wandering ſtars, clouds carried with a tempeſt, without order or guidance and taken captive of the devil at his will.

Now, while the wicked are thus ſtanding upon their trial and lives before the judgement-ſeat, and that in the view of heaven and hell; they, I ſay, hearing and ſeeing ſuch dreadful things, both written and witneſſed againſt every one of them; and that by ſuch books and ſuch witneſſes as do not only talk, but teſtify, and that with the whole ſtrength of truth againſt them; they will then begin, though poorly, and without any advantage, to plead for themſelves, which plea, will be to this effect:

Lord, we did find in the ſcriptures, that thou didſt ſend a Saviour into the world, to deliver us from theſe ſins and miſeries. We hear this Saviour alſo publiſhed, and openly proffered to ſuch poor ſinners as we are. Lord, Lord, we alſo made profeſſion of this Saviour, and were many of us frequenters of his holy ordinances: We have eat and drank in thy preſence, and thou haſt taught in our ſtreets. Lord, we have alſo, ſome of us, been preachers ourſelves, we have propheſied in thy name, and in thy name have we caſt out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forſook the profane and wicked world; and carried our ſhining lamps before us in the face of all men. Lord, Lord, open to us.

All the while they are thus pleading and ſpeaking for themſelves, behold how earneſtly they groan, how ghaſtly they look, and how now the briniſh tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord: Firſt thinking of this thing, and then of that, ever contending, ſeeking, and ſtriving *to enter in at this ſtrait gate.* As Chriſt ſaith, *When once the maſter of the houſe is riſen up,* that is, when Chriſt hath laid aſide his mediation for ſinners, and hath taken upon him only to judge and condemn; then will the wicked begin to ſtand without, and to knock and contend for a portion among them that are the bleſſed. Ah, how will their hearts twitter, while they look upon the kingdom of glory! And how will they ake and throb at every view of hell, their proper place! Still crying, O that we might inherit life, and O that we might eſcape eternal death.

But now, to take away all cavils and objections that of this nature will ariſe in the hearts of theſe men; forthwith the book of life is brought out of a concluſion and a final end of eternal judgement. As John ſaith *The books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things that were written in the books, according to their works.*

But this book of life, it is not at this time opened, becauſe there are not any godly to be tried; for, as I have ſhewed before, their judgement is paſt and over, before the wicked riſe. The book of life then, it is now opened for further conviction of damned reprobates, that their mouths may be ſtopped for ever, as touching all their cavils, contendings, and arguments againſt God's proceeding in judgement with them. For, believe it, while God is judging them, they will fall to judging him again; but he will be juſtified in his ſayings, and will overcome when he is judged at this day. Yet not by a haſty and angry caſting them away, but by a legal and convincing proceeding againſt them, and overthrowing all their cavils by his manifeſt and invincible truth. Wherefore, to cut off all that they can ſay, he will now open the book of life before them, and will ſhew them what is written therein, both as to election, converſion, and a truly goſpel converſation: and will convince them, that they neither are of the number of his elect, neither were they ever regenerate, neither had ever a truly goſpel-converſation in the world.

By theſe three things then, out of this book, thou, who art not ſaved, muſt at laſt be judged, and overcome.

1. Here will be tried, whether thou art within that part of this book, wherein all the elect are recorded: for all the elect are written here, as Chriſt ſaith, *Rejoice that your names are written in heaven.* And again, *in thy book* (ſaith he to his Father) *are all my members written.*

Now then, if thy name be not found either among the prophets, apoſtles, or the reſt of ſaints, thou muſt be put by, as one that is caſt away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven; thou art not pricked for everlaſting life; therefore thou muſt not be delivered from that ſoul amazing miſery; for there are no ſouls can, though they would give a thouſand worlds, be delivered at the day of God, but ſuch that are found written in this book. Every one of thoſe that are written, though never a one of thoſe that are not written ſhall in that day be delivered from the wrath to come.

But, O! methinks, with what careful hearts will the damned now begin to look for their names in this book. Thoſe that, when once the long-ſuffering of God waited on them, made light of all admonition, and ſlighted the counſel of making their calling and election ſure, would now give thouſands of treaſures, that they could but ſpy their names, though laſt and leaſt among the ſons of God: But, I ſay, how will they fail; how will they faint; how will they die and languiſh in their ſouls, when they ſhall, ſtill as they look, ſee their names wanting. What a pinch will it be to Cain, to ſee his brother there recorded, and he himſelf left out! Abſalom will now ſwoon, and be as one that giveth up the ghoſt, when he ſhall ſee David his father, and Solomon his brother, written here, while he withal is written in the earth, among the damned. Thus, I ſay, will ſadneſs be added to ſadneſs, in the ſoul of the periſhing world, when they fail of finding their names in this part of the book of the life of the Lamb, ſlain from the foundation of the world.

2. The ſecond part of this book, is that in which is recorded the nature of converſion, of faith, love, &c. And thoſe that have not had the effectual word of God upon them, and the true and ſaving operation of grace in their hearts, which is indeed the true life which is begun in every Chriſtian, they will be found ſtill not written in this book; for the living, the holy living ſouls, are they only that are written therein: As the prophet ſaith, *And he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem.* Eternal life is already in this life begun in every ſoul that ſhall be ſaved; as Chriſt ſaith, *He that believeth in me, hath everlaſting life.* And again, *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.* And hence they are called the living, that are written in this book. Here then the Lord will open before thee what converſion is, in the true and ſimple nature of it, which, when thou beholdeſt, thou wilt then be convinced, that this thou haſt miſt of; for it muſt needs be, that when thou beholdeſt, by the records of heaven, what a change, what a turn, what an alteration the work of regeneration maketh on every ſoul, and in every heart, where the effectual call, or the call according to his purpoſe, is, that thou who haſt lived a ſtranger to this or that, haſt contented thyſelf with the notion only, or a formal and feigned profeſſion thereof: I ſay, it cannot be, but that thou muſt forthwith fall down, and with grief conclude, that thou haſt no ſhare in this part of the book of life neither: the living only are written herein. There is not one dead, carnal, wicked man, recorded here. No, but when the Lord ſhall at this day make mention of Rahab, of Babylon, of Philiſtia, and Ethiopia; that is, of all the curſed rabble and crew of the damned; then he will ſay, that this man was born there, that is amongſt them, ſo hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It ſhall be ſaid of this man, of this ungodly man, that he was born there: that he lived and died in the ſtate of nature, and ſo under the curſe of God, even as others; for as he ſaid of wicked Coniah, *Write this man childleſs;* ſo he ſaith of every ungodly man, that ſo departed out of this world, *Write this man graceleſs.*

Wherefore, I ſay, among the Babylonians and Philiſtines, among the unbelieving Moors and Pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day will divide the whole world into theſe two ranks, the children of the world, and the children of Zion. Wherefore, here is the honour, the privilege, and advantage, that the godly above the wicked will have at the day of their counting, *When the Lord maketh mention of Zion, it ſhall be then acknowledged, that this and that* (good) *man was born in her; the Lord ſhall count* (ſaith the prophet) *when he writeth up the people, that this man was born there.*

This man had the work of converſion, of faith, and grace, in his ſoul. This man is a child of Zion, of the heavenly Jeruſalem, which is alſo written in heaven. Bleſſed is the people that are in ſuch a caſe.

But, poor ſoul, counters will not go for gold now; for though ſo long as thou didſt judge thyſelf, by the crooked rule of thy own reaſon, and fancy, and affection, thou waſt pure in thine own eyes, yet now thou muſt be judged alone, by the words and rule of the Lord Jeſus. Which words ſhall not now, as in times paſt, be wreſted and wrung, both this way and that, to ſmooth thee up in the hypocrites hope, and carnal confidence; but be thou king, or Keſer, be thou who thou wilt, the word of Chriſt, and that with this interpretation only, *it ſhall judge thee in the laſt day.*

Now will ſinners begin to cry with loud and bitter cries, Oh, ten thouſand worlds for a ſaving work of grace. Crowns and kingdoms for the leaſt meaſure of ſaving faith, and for the love that Chriſt will ſay is the love of his own Spirit.

Now they will begin alſo to ſee the work of a broken and a contrite ſpirit, and of walking with God, as living ſtones in this world. But, alas! theſe things appear in their hearts, to the damned too late; as alſo do all things elſe. This will be but like the repentance of the thief, about whoſe neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of ſeaſon. Chriſt muſt now indeed be ſhewed to them, as alſo the true nature of faith, and all grace; but it will be, when the door is ſhut, and mercy gone: they will pray, and repent moſt earneſtly; but it will be in the time of great waters of the floods of eternal wrath, when they cannot come nigh him.

Well then, tell me ſinner, if Chriſt ſhould now come to judge the world, canſt thou abide the trial of the book of life; art thou confident that thy profeſſion, that thy converſion, thy faith, and all other graces thou thinkeſt thou haſt, will prove gold, ſilver, and precious ſtones, in this day? Behold, he comes as a refiner's fire, and as fuller's ſoap: Shalt thou indeed abide the melting and waſhing of this day? Examine, I ſay, beforehand, and try thyſelf unfeignedly; *for every one that doth truth, cometh to the light, that their deeds may be made manifeſt, that they are wrought in God.*

Thou ſayeſt thou art a Chriſtian, that alſo thou haſt repented, doſt believe, and love the Lord Jeſus; but the queſtion is, whether theſe things will be found of equal length, heighth, and breadth, with the book of life? or whether, when thou art weighed in the balance, thou wilt yet be found wanting? How if, when thou comeſt to ſpeak for thyſelf before God, thou ſhouldſt ſay Siboleth, inſtead of Shiboleth? that is, though almoſt, yet not rightly and naturally the language of the Chriſtians.

If thou miſs but one letter in thy evidence, thou art gone; for though thou mayeſt deceive thy own heart with braſs inſtead of gold, and with tin inſtead of ſilver; yet God will not be ſo put off. You know how confident the fooliſh virgins were, and yet how they were deceived. They herded with the ſaints, they went forth from the groſs pollutions of the world, they every one had ſhining lamps, and all went forth to meet the bridegroom, and yet they miſſed the kingdom. They were not written among the living in Jeruſalem; they had not the true, powerful, ſaving work of converſion, of faith, and grace in their ſouls; they that are fooliſh, take thair lamps, but take no oil, no ſaving grace with them. Thus yon ſee how ſinners will be put to it before the judgement-ſeat from theſe two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, that part of it in which is recorded thoſe noble and chriſtian acts, that they have done ſince the time of their converſion and turning to Chriſt. Here I ſay, is recorded the teſtimony of the ſaints againſt ſin and Antichriſt: their ſuffering for the ſake of God, their love to the members of Chriſt, their patience under the croſs, and their faithful frequenting the aſſemblies of the ſaints, and their encouraging one another to bear up in his ways in the worſt of times; even when the proud was called happy, and when they that wrought wickedneſs, were even ſet up. As he there ſaith, *Then they that feared the Lord, ſpake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.*

For indeed, as truly as any perſon hath his name found in the firſt part of this book of life, and his converſion in the ſecond: So there is a third part, in which there is his noble, ſpiritual, and holy actions recorded, and ſet down. As it is ſaid by the Spirit, to John, concerning thoſe that ſuffered martyrdom for the truth of Jeſus, *Write, bleſſed are the dead that die in the Lord; yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them.*

And hence it is, that the labour of the ſaints, and the book of life, are mentioned together, ſignifying that the travels and labours, and acts of the godly, are recorded therein.

And hence it is again, that the Lord doth tell Sardis, that thoſe among them that ſtood it out to the laſt gaſp, in the faith and love of the goſpel, ſhould not be blotted out of the book of life; but they, with the work of God on their ſoul, and their labour for God in this world, ſhould be confeſſed before his Father, and before his angels.

This part of this book, is in another place called, *The book of the word of the Lord*, becauſe in it, I ſay, is recorded theſe famous acts of the ſaints, againſt the world, fleſh, and the devil.

You find alſo, how exact the Holy Ghoſt is, in recording the travels, pains, labour, and goodneſs of any of the childreu of Iſrael, in their journey from Egypt to Canaan, which was a repreſentation of the travels of the ſaints, from nature to grace, and from grace to glory. King Ahaſuerus kept in his library, a book of records, wherein was writ the good ſervice that his ſubjects did for him at any time, which was a type alſo of the manner and order of heaven. And as ſure as ever Mordecai, when ſearch was made in the rolls, was found there to have done ſuch and ſuch ſervice for the king and his kingdom, ſo ſurely will it be found what every ſaint hath done for God at the day of inquiry. You find in the Old Teſtament alſo, ſtill as any of the kings of Judah died, there was ſurely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonwealth of Iſrael, which ſtill doth further hold forth unto the children of men, this very thing, that all the kings of the New Teſtament, which are the ſaints of God, have all their acts, and what they have done for their God, &c. recorded in the book of Chronicles, in the heavenly Jeruſalem.

Now I ſay, when this part of the book of life ſhall be opened, what can be found in it, of the good deeds, and heaven-born actions of wicked men? Juſt nothing; for as it is not to be expected that thorns ſhould bring forth grapes, or that thiſtles ſhould bear figs; ſo it cannot be imagined, that ungodly men ſhould have any thing to their commendation recorded in this part of the book of life. What haſt thou done, man, for God in this world?

Art thou one of them that haſt ſet thyſelf againſt thoſe ſtrong ſtrugglings of pride, luſt, covetouſneſs, and ſecret wickedneſs, that remain in thy heart, like Job and Paul?

2. And do theſe ſtrugglings againſt theſe things, ariſe from pure love to the Lord Jeſus, or from ſome legal terrors and conviction for ſin?

3. Doſt thou, I ſay, ſtruggle againſt thy luſts, becauſe thou doſt in truth love the ſweet, holy, and bleſſed leadings of the Spirit of the Lord Jeſus; its leadings of thee, I ſay, into his blood and death, for thy juſtification, and deliverance from wrath to come?

4. What acts of ſelf-denial haſt thou done for the name of the Lord Jeſus, among the ſons of men I ſay, what houſe, what friend, what wife, what children, and the like, haſt thou loſt or left, for the word of God, and the teſtimony of his truth in the world?

5. Waſt thou one of them that did ſigh and afflict thyſelf for the abomination of the times, and that Chriſt hath marked and recorded for ſuch a one?

6. In a word, Art thou one of them that wouldſt not be won, neither by fear, frowns, nor flatteries, to forſake the ways of God, or wrong thy conſcience? or art thou one of them that ſlighteſt thoſe opportunities, that Satan and this world did often give thee to return to ſin in ſecret. Theſe be the men whoſe praiſe is in the goſpel; and whoſe commendable and worthy acts are recorded before the judge of all the world. Alas, alas! theſe things are ſtrange things to a carnal and wicked man. Nothing of this hath been done by him in this life; and therefore how can any ſuch be recorded for him in the book of life; wherefore he muſt needs be ſhut out of this part alſo; as David ſaith, *Let them be blotted out of the book of the living, and not be written with the righteous.*

Thus, I ſay, the wicked will find nothing for their comfort, either in the firſt part of this book, where all the names of the elect are, neither will they find any thing in the ſecond part thereof, where is recorded the true nature and operation of effectual converſion of faith or love, or the like; and, I ſay, neither can any thing be found in this third part, wherein is recorded the worthy acts and memorable deeds of the ſaints of the Lord Jeſus. Thus, when Chriſt therefore hath opened before them this book of life, and convinced the ungodly at this day out of it, he will then ſhut it up again, ſaying, I find nothing herein that will do you good; you are none of my elect; you are the ſons of perdition: for as theſe things will be found clear and full in the book of life, ſo they will be found effectually wrought in the hearts of the elect; all whoſe converſation and perſeverance ſhall now be opened before thy eyes, as a witneſs, I ſay, of the truth of what thou here ſeeſt opened before thee, and alſo of thy unregenerate eſtate. Now, thou wilt ſee what a turn, what a change, and what a clinging to God, to Chriſt, and his word and ways, there was found in the ſouls of the ſaved ones. Here ſhall be ſeen alſo how reſolvedly, unfeignedly, and heartily, the true child of God did oppoſe, reſiſt, and war againſt his moſt deareſt and darling luſts and corruptions. Now, the ſaints are hidden ones; but then they ſhall be manifeſt: this is the marrow in which the Lord will ſhew who are his, and who they are that fear the Lord, and who that fear him not. Now you ſhall ſee how Abraham left his country; how cloſe good Lot did ſtick to God in profane and wicked Sodom; how the apoſtles left all to follow Jeſus Chriſt, and how patiently they took all croſſes, afflictions, perſecutions, and neceſſities, for the kingdom of heaven's ſake; how they endured burning, ſtarving, ſtonning, hanging, and a thouſand calamities; how they manifeſted their love to their Lord, his cauſe and people, in the worſt of times, and in the days when they were moſt rejected, ſlighted, abuſed, and abaſed: *Then ſhall the King ſay to them on his right hand,* (and that when all the devils and damned ſinners ſtand by), *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world,* (you are indeed the truly converted ſouls, as appears by the grace that was in your hearts): *For I was an hungred, and you gave me meat; I was thirſty, and you gave me drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick, and you viſited me; and in priſon, and you came unto me.* You owned me, ſtood by me, and denied yourſelves, to nouriſh me, and my poor members, in our low, and weak, and moſt deſpiſed condition. This, I ſay, the world ſhall ſee, hear, and be witneſſes of, againſt themſelves and their ſouls for ever: for how can it be but theſe poor damned ſinners ſhould be forced to confeſs, that they were both Chriſtleſs and graceleſs, when they ſhall find, both in the book of life, and in the hearts of the holy and beloved ſouls, that which themſelves are quite barren of, and greateſt ſtrangers to. The ſaints, by the fruits of regeneration, even in this world, do teſtify to the world, not only the truth of converſion in themſelves, but alſo that they are yet Chriſtleſs, and ſo heavenleſs, and ſalvationleſs, that are not converted. But, alas! while we are here, they will evade this teſtimony, both of our happineſs, by calling our faith phantaſy, our communion with God deluſion, and the ſincere profeſſion of his word before the world hypocriſy, pride, and arrogancy: Yet, I ſay, when they ſee us on the right hand of Chriſt, commingled among the angels of light, and themſelves on his left hand, and commingled with the angels of darkneſs; and, I ſay, when they ſhall ſee our hearts and ways opened before their eyes, and owned by the judge for honeſt hearts and good ways, and yet the ſame ways that they hated, ſlighted, diſowned, and contemned; what will they, or what can they ſay, but thus, We fools, counted their lives madneſs, and their end to be without honour; but how are they numbred with the ſaints, and owned by God and Chriſt?

And truly, was it not that the world might, by ſeeing the turn that is wrought on the godly at their converſion, be convinced of the evil of their ways, or be left without excuſe the more in the day of God, (with ſome other reaſons), they ſhould not, I am perſuaded, ſtay ſo long from heaven as they do, nor undergo ſo much abuſe and hardſhip as frequently befalls them. God, by the lengthning out the life of his people that are ſcattered here and there among men in this world, is making work for the day of judgement, and the overthrow of the implacable, for ever and ever, and, as I have ſaid, will by the converſion, life, patience, ſelf-deniel, and heavenly-mindedneſs of his dear children, give them a heavy and moſt dreadful blow. Now when God hath thus laid open the work of grace, both by the book of life, and the Chriſtian's heart; then, of itſelf, will fall to the ground their pleading what gifts and abilities they had in this world, they will now ſee that gifts and grace, are two things; and alſo, that whoſoever is graceleſs, let their gifts be never ſo excellent, they muſt periſh and be loſt for ever: wherefore all their gifts, they ſhall be found the workers of iniquity, and ſhall be ſo judged and condemned. That is a notable place in the prophecy of Ezekiel, "Thus ſaith the Lord, (ſaith he), If the prince (the Prince of life) give a gift to any of his ſons, that is, to any that are truly gracious, the inheritance, or the profit that he gets thereby, ſhall be his ſons; that is, for the excerciſe of his gift, he ſhall receive a reward; but if he give a gift of his inheritance to one of his ſervants, (that is not a ſon), then it ſhall be his (but) to the year of liberty, after it ſhall return to the prince," &c. This day of liberty, it is now when the judge is ſet upon the throne to jdgement, even the glorious liberty of the children of God; wherefore then will Chriſt ſay to them that ſtand by, *Take from him the pound, and give it to him that hath ten pounds, this ſervant muſt not abide in the houſe for ever, though with the Son it ſhall be ſo.* A man may be uſed as a ſervant in the church of God, and may recieve many gifts, and much knowledge of the things of heaven, and yet at laſt himſelf be no more than a very bubble and nothing.

But now, I ſay, at this day they ſhall clearly ſee the difference between gifts and grace, even as clearly as now they that have eyes can ſee the difference between gifts and ignorance, and very fooliſhneſs. This our day doth indeed abound with gifts; many ſparkling wits are ſeen in every corner; men have the word and truth of Chriſt at their fingers ends; but alas, with many, yea, a great many, there is nought but wits and gifts; they are but words, all their religion lieth in their tongues and heads; the power of what they ſay and know it is ſeen in others, not in themſelves, Theſe are like the Lord on whom the king of Iſrael leaned; they ſhall ſee the plenty, the bleſſed plenty that God doth provide, and will beſtow upon his church, but they ſhall not taſte thereof.

Before I conclude this matter, obſerve, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jeſus, they have not one hump about election and reprobation: they murmur not at all that they were not predeſtined to eternal life) and the reaſon is, becauſe then they ſhall ſee, though now they are blind, that God could in his prerogative royal, without perjudice to them that are damned, chuſe and refuſe at pleaſure; and beſides, they at that day ſhall be convinced, that there was ſo much reality, and downright willingneſs in God, in every tender of grace and mercy to the worſt of men; and alſo ſo much goodneſs, juſtneſs, and reaſonableneſs, in every command of the goſpel of grace, which they were ſo often intreated and beſeeched to embrace, that they will be drowned in the conviction of this, that did refuſe love, grace, reaſon, &c. Love, I ſay, for hatred, grace for ſin, and things reaſonable, for things unreaſonable and vain. Now they ſhall ſee they left glory for ſhame, God for the devil, heaven for hell, light for darkneſs. Now they ſhall ſee, that though they made themſelves beaſts, yet God made them reaſonable creatures, and that he did with reaſon expect that they ſhould have adhered to, and have delighted in, things that are good and according to God: yea, now they ſhall ſee, that though God did not determine to bring them to heaven againſt their hearts and wills, and the love that they had to their ſins; yet then they ſhall be convinced that God was far from infuſing any thing into their ſouls, that ſhould in the leaſt hinder, weaken, obſtruct, or lett them in ſeeking the welfare of their ſouls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that becauſe all are not elected, therefore God is to blame that any are damned: but then they will ſee, that they are not damned becauſe they were not elected, but becauſe they ſinned; and alſo that they ſinned, not becauſe God put any weakneſs into their ſouls, but becauſe they gave way, and that wilfully, knowingly, and deſperately, to Satan and his ſuggeſtions; and ſo turned away from the holy commandment delivered unto them: yea, then they will ſee, that though God at ſometimes did faſten his cords about your heads, and heels, and hands, both by godly education, and ſmarting convictions; yet you ruſhed away with violence from all, ſaying, *Let us break theſe bonds aſunder, and caſt their cords from us. God will be juſtified in his ſayings, and clear when he judgeth,* though thy proud ignorance thinks to have, and to multiply cavils againſt him.

But, ſecondly, as the whole body of the elect, by the nature of converſion in their hearts, ſhall witneſs a non-converſion in the hearts of the wicked; and as the ungodly ſhall fall under the conviction of this cloud of witneſſes; ſo to increaſe their conviction, there will alſo be opened before them all the labours of the godly, both miniſters and others, and the pains that they have taken, to ſave, if it had been poſſible, theſe damned wretches; and now will it come burning hot upon their ſouls, how often they were forewarned of this day; now they ſhall ſee, that there was never any quarter-ſeſſions, nor general gaol-delivery, more publicly foretold of, than this day. You know that the judges, before they begin their aſſizes, do give to the country in charge, that they take heed to the laws and ſtatutes of the king: Why, rebel, thou ſhalt be at this day convicted, that every ſermon thou haſt heard, and that every ſerious debate thou haſt been at about the things of God, and laws of eternity, they were to thee as the judges charge before the aſſizes and judgement began. Every exhortation of every miniſter of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others: *I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels,* (ſaith he), *that thou obſerve theſe things.* And again, *I give thee charge in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who before Pontius Pilate witneſſed a good confeſſion, that thou keep this commandment without ſpot, unrebukable until the appearing of Jeſus Chriſt; theſe things give in charge,* (ſaith he) *that they may be blameleſs. This, I ſay, haſt thou heard and ſeen, and yet thou haſt not held faſt, but haſt caſt away the things that thou haſt heard, and haſt been warned of, alas, God will multiply his witneſſes againſt thee.*

1. Thy own vows and promiſes ſhall be a witneſs againſt thee, that thou haſt, contrary to thy light and knowledge, deſtroyed thy ſoul, as Joſhua ſaid to the children of Iſrael, when they ſaid, the Lord ſhould be their God: *Well,* (ſaith he), *Ye are witneſſes againſt yourſelves, that ye have choſen the Lord to ſerve him,* that is, if now you turn back again, even this covenant and reſolution of yours will in the great day be a witneſs againſt you; and they ſaid, *We are witneſſes.*

2. Every time you have with your mouth ſaid well of godlineſs, and yet gone on in wickedneſs; or every time you have condemned ſin in others, and yet have not refrained it yourſelves; I ſay, every ſuch word and concluſion that hath paſſed out of thy mouth, ſinner, it ſhall be as a witneſs againſt thee in the day of God, and the Lord Jeſus Chriſt: As Chriſt ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* I obſerve, that talk with who you will, they will with their mouth, ſay, Serving of God, and loving of Chriſt, and walking in ways of holineſs, is beſt, and beſt will come of it. I obſerve again, that men are groſsly wicked themſelves, will yet, with heavy cenſures and judgements, condemn drunkenneſs, lying, covetouſneſs, pride, and whoring, with all manner of abominations, in others; and yet, in the mean time, continue to be neglecters of God, and embracers of ſin, and the allurements of the fleſh themſelves. Why, ſuch ſouls, every time they ſpeak well of godlineſs, and continue in their ſins, they do paſs judgement upon themſelves, and provide a witneſs, even their own mouth, againſt their own ſoul, at the judgement ſeat: *Out of thy own mouth* (ſaith Chriſt) *will I judge thee, thou wicked ſervant:* Thou kneweſt what I was, and that I loved to ſee all my ſervants zealous and active for me, that at my coming I might have received again what I gave thee, with increaſe; thou oughteſt therefore to have been buſying thyſelf in my work, for my glory, and thy own good; but ſeeing thou haſt, againſt thy own light and mouth, gone contrary, angels, take the *unprofitable ſervant, and caſt ye him into utter darkneſs: There ſhall be weeping and gnaſhing of teeth.* He ſinned againſt his light, he ſhall go to hell againſt his will.

The very ſame, I ſay, will befall all thoſe that have uſed their mouth to condemn the ſins of others, while they themſelves live in their ſins. Saith God, O thou wicked wretch, thou didſt know that ſin was bad, thou didſt condemn it in others, thou didſt alſo condemn and paſs judgement upon them for their ſin; thou art therefore inexcuſable, O man, whoſoever thou arr, that has thus judged; for thou that judgeſt doſt the ſame thing: Wherefore, wherein thou haſt judged another, thou haſt condemned thyſelf. I muſt therefore, ſaith Chriſt, look upon thee to be no other but a ſinner againſt thy own mouth, and cannot but judge thee as a deſpiſer of my goodneſs, and the riches of my forbearance; by which means thou haſt *treaſured up wrath againſt this day of wrath, and revelation of the righteous judgement of God.* He that knoweth to do good, and doth it not, to him it is ſin. Thus will God, I ſay, judge and condemn poor ſinners, even from and by themſelves, to the fire, that lake of brimſtone and fire.

Thirdly, God hath ſaid in his word, That, rather than there ſhall want witneſs at the day of judgement againſt the workers of iniquity, the very duſt of their city, that ſhall cleave to his meſſengers that publiſh the goſpel, ſhall itſelf be a witneſs againſt them. And ſo Chriſt bid his ſervants ſay, *Into whatſoeve rcity ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, Even the very duſt of your city, which cleaveth to us, we do wipe off againſt you,* &c. *But I ſay unto you,* (ſaith he to his miniſters), *it ſhall be more tolerable for Sodom at the judgement, than for that city.*

It may be, that when thou heareſt that the duſt of the ſtreet (that cleaveth to a miniſter of the goſpel, while thou rejecteſt his word of ſalvation) ſhall be a witneſs againſt thee at the day of judgement, thou wilt be apt to laugh, and ſay, The duſt a witneſs! witneſſes will be ſcarce, where duſt is forced to come in to plead againſt a man. Well, ſinner, mock not; God doth uſe to confund the great and mighty, by things that are not, and that are deſpiſed. And how ſayſt thou? If God had ſaid by a prophet to Pharaoh, but two years before the plague, that he would ſhortly come againſt him, with one army of lice, a ſecond army of frogs, and with a third army of locuſts, &c. and would deſtroy his land, doſt thou think it had been wiſdom in Pharaoh now to have laughed ſuch tidings to ſcorn? *Is any thing too hard for the Lord? Hath he ſaid it, and ſhall he not bring it to paſs?* You ſhall ſee, in the day of judgement, of what force all theſe things will be as witneſſes againſt the ungodly.

Many more witneſſes might I here reckon up; but theſe at this time ſhall ſuffice to be nominated: *for out of the mouth of two or three witneſſes every word ſhall be eſtabliſhed; and at the mouth of two or three witneſſes ſhall be that is worthy of death be put to death.*

Thus, then, the books being opened, the laws read, the witneſſes heard, and the ungodly convicted, forthwith the Lord and judge proceeds to execution; and to that end doth paſs the ſentence of eternal death upon them, ſaying, *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* You are now, by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjndged guilty of high-treaſon againſt God, and me, and as murderers of your own ſouls; as theſe faithful and true witneſſes here have teſtified, every one of them appearing in their moſt upright teſtimony againſt you. Alſo you never had a ſaving work of converſion and faith paſſed upon you; you died in your ſins; neither can I find any thing in the laſt part of this book that will ſerve your turn; no worthy act is here recorded of you: *When I was an hungred, you gave me no meat; when I was athirſty, you gave me no drink; when I was a ſtranger, you took me not in; I was naked, but ye cloathed me not; I was ſick, and in priſon, but ye viſited me not.*

I have made a thorough ſearch among the records of the living, and find nothing of you, or of your deeds therein: *Depart from me, ye curſed,* &c.

Thus will theſe poor ungodly creatures be ſtripped of all hope and comfort, and therefore muſt need fall into great ſadneſs and wailing before the judge; yea, crying out, as being loth to let go all for loſt: and even as the man that is fallen into the river will catch hold of any thing, when he is ſtruggling for life, though it tend to hold him faſter under the water, to drown him; ſo, I ſay, while theſe poor creatures, as they lie ſtruggling and twining under the ireful countenance of the judge, they will bring out yet one more faint and weak groan, and there goes life and all: Their laſt ſigh is this, *Lord, when ſaw we thee an hungred, and gave thee no meat? or when ſaw we thee thirſty, and gave thee no drink? When ſaw we thee a ſtranger, and took thee not in? or naked, and cloathed thee not? or when waſt thou ſick, or in priſon, and we did not miniſter unto thee?*

Thus you ſee how loth the ſinner is now to take a nay of life everlaſting. He that once would not be perſuaded to cloſe with the Lord Jeſus, though one ſhould have perſuaded him with tears of blood, behold how faſt he now hangs about the Lord! what arguments he frames, with mournful groans! how, with ſhifts and words, he ſeeks to gain the time, and to defer the execution! *Lord, open unto us! Lord, Lord, open unto us! Lord thou haſt taught in our ſtreets, and we have both taught in thy name, and in thy name have we caſt out devils. We have eat and drank in thy preſence. And when did we ſee thee an hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee?* O poor hearts, how loth, how unwilling, do they turn away from Chriſt? how loth are they to partake of the fruit of their ungodly doings? Chriſt muſt ſay, Depart once, and depart twice, before they will depart. When he hath ſhut the door upon them, yet they knock, and cry, *Lord, open unto us:* When he hath given them their anſwer, that he knows them not, yet they plead and mourn: Wherefore he is fain to anſwer again, I tell you, I know you not whence you are, depart.

*Depart.*] O this word depart! How dreadful is it! with what weight will it fall on the head of every condemned ſinner? For you muſt note, that while the ungodly ſtand thus before the judge, they cannot chuſe but have a moſt famous view, both of the kingdom of heaven, and of the damned wights in hell. Now they ſee the God of glory, the King of glory, the ſaints of glory, and the angels of glory, and the kingdom in which they have their eternal abode. Now they alſo begin to ſee the worth of Chriſt, and what it is to be ſmiled upon by him; from all which they muſt depart: and, as I ſay, they ſhall have the view of this, ſo they will moſt famouſly behold the pit, the bottomleſs pit, the fire, the brimſtone, and the flaming beds, that juſtice hath prepared for them of old. Their aſſociates alſo will be very conſpicuous and clear before their watry eyes. They will ſee now, what and which are devils, and who are damned ſouls. Now their great-grandfather Cain, and all his brood, with Judas and his companions, muſt be their fellow ſighers in the flames and pangs for ever, O heavy day! O heavy word!

This word *depart*, therefore, it looketh two ways, and commands the damned to do ſo too: Depart from heaven, depart to hell; depart from life, depart to death: *Depart from me.* Now the ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgement alſo, becauſe he is the Son of man: *Depart from me.* I would come to have done you good; but then you would not: now then, though you would have it never ſo willingly, yet you ſhall not.

*Depart from me, ye curſed.* You lie open to the ſtroke of juſtice for your ſins, ye forſaken and left of God, ye veſſels of wrath, ye deſpiſers of God and goodneſs. You muſt now have vengeance feed on you; for you did, when you were in the world, feed on ſin, and *treaſure up wrath againſt this day of wrath, and revelation of the righteous judgement of God.*

*Depart ye curſed into everlaſting fire.* Fire is that which of all things is the moſt inſufferable and inſupportable. Wherefore by fire is ſhewed the grievous ſtate of the ungodly, after judgement. Who can eat fire, drink fire, and lie down in the midſt of flames of fire? Yet this muſt the wicked do. Again, not only fire, but everlaſting fire. Behold how great a fire a little matter kindleth. A little ſin, a little pleaſure, a little unjuſt dealing and doing; what preparation is made for the puniſhment thereof? And hence it is, that the fire into which the damned fall, is called the lake or ſea of fire: *And whoſoever,* (ſaith John) *was not found written in the book of life, was caſt into the lake of fire and brimſtone.* Little did the ſinner ſeriouſly think, that when he was ſinning againſt God, he was making ſuch proviſion for his poor ſoul; but now it is too late to repent, his worm muſt never die, and his fire ſhall never be quenched. Though the time in which men commit ſin is ſhort, yet the time of God's puniſhing of them for their ſin is long.

*Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.* In that he ſaith, *prepared for the devil and his angels,* he inſinuates a further conviction upon the conſciences of the damned. As if he had ſaid, as for this fire and lake that you muſt go to, though you thought but little of it, becauſe you were careleſs, yet I did by times put you in mind of what would be the ftuits of ſin, even by preparing of this judgement for the devil and his angels. The devil in his creation is far more noble than you; yet when he ſinned I ſpared him not. He ſinned alſo before man, and I, upon his ſinning, did caſt him down from heaven to hell, and did hang the chains of everlaſting darkneſs upon him, which might, yea, ought to have been a fair item to you to take heed, but you would not. Wherefore, ſeeing you have ſinned as he hath done, and that too after he had both ſinned, and was bound over to eternal puniſhment, the ſame juſtice that layeth hold on theſe more noble creatures muſt ſurely ſeize on you. The world ſhould be convinced of judgement then, becauſe the prince of the world is judged. And that before they came to this condition of hearing the eternal ſentence rattle in their ears; but ſeeing they did not regard it then, they muſt and ſhall feel the ſmart of it now: *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.*

God would have men learn both what mercy and juſtice is to them, by his ſhewing it to others; but if they be ſottiſh and careleſs in the day of forbearance, they muſt learn by ſmarting in the day of rebukes and vengeance. Thus it was with the old world. God gave them one hundred and twenty years warning, by the preparation of Noah, for the flood that ſhould come; but for as much as they then were careleſs, and would not conſider the works of the Lord, nor his threatening them by this preparation, therefore he brought in the flood upon the world of the ungodly, as he doth here the laſt judgement upon the workers of iniquity, and ſweep them all away in their wilful ignorance.

Wherefore I ſay, the Lord Chief Judge, by theſe words [prepared for the devil and his angels] doth as good as ſay, this fire into which I now ſend you, it did of itſelf, even in the preparation of it (had you conſidered it) forwarn you of this now is come upon you. Hell-fire is no new or unheard of thing; you cannot now plead, that you heard not of it in the world, neither could you with any reaſon judge, that ſeeing I prepared it for angels, for noble, powerful, and mighty angels, that you poor duſt and aſhes ſhould eſcape the vengeance.

*Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.* The ſentence being thus paſſed, it remains now, the work being done, that every one goeth to his eternal ſtation. Wherefore, forthwith this mighty company do now, with heavy heart, return again from before the judgement-ſeat: And that full haſtily, God knoweth, for their proper center is the hell of hell; into which they deſcend like a ſtone into a well, or like Pharoah into the bottom of the Red-ſea. For all hope being now taken from them, they muſt needs fall with violence into the jaws of eternal deſperation, which will deal far worſe with the ſouls of men, and make a greater ſlaughter in their tortured conſciences, than the lions in the den with Daniel could poſſibly do with the men that were caſt in among them.

This is that which Paul calleth eternal judgement, becauſe it is that which is laſt and final. Many are the judgements that God doth execute among the ſons of men, ſome after this manner, and ſome after that, divers of which continue but for a while, and none of them are eternal; no, the very devils and damned ſpirits in hell, though theirs is the longeſt and moſt terrible of all the judgements of God yet on foot, yet I ſay, they muſt paſs under another judgement, even this laſt great and final judgement. *The angels that kept not their firſt ſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.* And ſo alſo it is with damned ſouls; for both Sodom and Gomorrah, with all other, though already in hell in their ſouls; yet they muſt (as I have before ſhewed) all ariſe to this judgement, which will be their final judgement. Other of the judgements of God, as they have an end, ſo the end of many of them prove the profit of thoſe on whom they are inflicted, being, I ſay, God's inſtruments of converſion to ſinners; and ſo may fitly be compared to thoſe petty judgements among men, as putting in the ſtocks, whipping, or burning in the hand: Which puniſhments and judgements, do often prove profitable to thoſe that are puniſhed with them; but eternal judgement is like thoſe more ſevere judgements among men, as beheading, ſhooting to death, hanging, drawing and quartering, which ſoop all, even health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment: *Theſe ſhall go away into everlaſting puniſhment*, &c. This word, *depart*, &c. is the laſt word the damned for ever are like to hear. I ſay, it is the laſt voice, and therefore will ſtick longeſt, and with moſt power on their ſlaughtered ſouls: There is no calling of it back again; it is the very wind up of eternal judgement.

Thus then the judgement being over, the kingdom ceaſeth to be any longer in the hand of the man Chriſt Jeſus: For as the judges here among men, when they have gone their circuit, do deliver up their commiſſion to the king; ſo Chriſt the Judge doth now deliver up his kingdom to his Father. And now all is ſwallowed up of eternity. The damned are ſwallowed up of eternal juſtice and wrath; the ſaved, of eternal life and felicity; and the Son alſo delivereth up, I ſay, the kingdom to the Father, and ſubjects himſelf under him, that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itſelf; for death, and hell, and ſinners, and devils, muſt now together into the lake that burns with fire and brimſtone. And now is the end of Chriſt's reign, as the Son of Man, and the end of the reign of the ſaints with him in this his kingdom, which he hath received of his Father, for his work ſake, which he did for him, and for his elect: *Then cometh the end*, (ſaith Paul), *when he ſhall have delivered up the kingdom to God the Father:* But when ſhall that be? why, he anſwers ſaying, *When he ſhall have put down all rule, and all authority and power; for he muſt reign* (ſaith he) *until he hath put all his enemies under his feet*, (which will not be until the final ſentence and judgement be over); *for the laſt enemy that ſhall be deſtroyed, is death: For God hath put all things under his feet.* But when he ſaith all things are put under him; it is manifeſted, he is excepted, that did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject to him, that did put all things under him, that God may be all in all.

All things being now at this paſs, to wit, every one being in its proper place, God in his, Chriſt in his, the ſaint in his, and the ſinner in his; I ſhall conclude with this brief touch upon both the ſtate of the good and bad after this eternal judgement.

1. The righteous now ſhall never fear death, the devil, and hell more: And the wicked ſhall never hope of life.

2. The juſt ſhall ever have the victory over theſe things, but the wicked ſhall everlaſtingly be ſwallowed up of them.

3. The holy ſhall be in everlaſting light, but the ſinner in everlaſting darkneſs. Without light, I ſay, yet in fire ever burning, yet not conſumed: always afraid of death and hell, vehemently deſiring to be annihilated to nothing. Continually fearing to ſtay long in hell, and yet certainly ſure they ſhall never come out of it. Ever deſiring the ſaints happineſs, and yet always envying their felicity. They would have it becauſe it is eaſy and comfortable; yet cannot abide to think of it, becauſe they have loſt it for ever. Ever loaded with the delight of ſin; and yet that is the greateſt torture, always deſiring to put it out of their mind; and yet aſuredly know they muſt for ever abide the guilt and torment thereof.

4. The ſaints are always inflamed with the conſideration of the grace that once they imbraced; but the wicked moſt flamingly tormented with the thoughts of rejecting and refuſing it.

5. The juſt, when they think of their ſins they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteouſneſs, will gnaw themſelves, to think that this would not deliver them from hell.

6. When the godly think of hell, it will increaſe their comfort; but when the wicked think of heaven, it will twinge them like a ſerpent. Oh, this eternal judgement! what would a damned ſoul give, that there might be, though after thouſands and hundreds of thouſands of millions of years, an end put to this eternal judgement. But their miſery is, they have ſinned againſt a God that is eternal; they have offended that juſtice that will never be ſatisfied; and therefore they muſt abide the fire that never ſhall be quenched. Here is judgement, juſt and ſad.

Again, As it will be thus with good and bad in general: ſo again more particularly, when the wicked are thus adjudged and condemned, and alſo received of the firey gulph, then they ſhall find, that as he that buſieth himſelf to do good, ſhall have more glory than others; ſo they that have been more buſy and active in ſin than others, they ſhall have more wrath and torment than others. For as doing good aboundantly, doth enlarge the heart to receive and hold more glory; ſo doing evil aboundantly, doth enlarge the heart and ſoul to receive puniſhment ſo much the more. And hence it is, that you have ſuch ſayings as theſe. *It ſhall be more tolerable in the judgement for Sodom, than for others;* that is, than for thoſe that had ſinned againſt much greater light and mercy: *for theſe* (as he ſaith in another place) *ſhall receive greater damnation;* yea, it ſtandeth to reaſon, that he who had moſt light, moſt conviction, moſt means of converſion, and that was higheſt towards heaven, he muſt needs have the greateſt fall, and ſo ſink deepeſt into the jaws of eternal miſery. As one ſtar, that is, as one ſaint, differeth from another in heaven, ſo one damned ſoul ſhall differ from another in hell. It is ſo among the devils themſelves; they are ſome worſe than others: Beelzebub is the prince, or the cheif of the devils; that is, one that was moſt glorious in heaven, chief among the reprobate angels before his fall, and therefore ſinned againſt the greater light, mercy and goodneſs; and ſo became the cheif for wickedneſs, and will alſo have, as the wages thereof, the chief of torments. For that will be true of the damned in hell, which is prayed for againſt Bablyon: *How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her.* Can it be imagined, that Judas ſhould have more torment, who betrayed the Prince of life, and Saviour of the world, than others who never came near his wickedneſs by ten thouſand degrees? *He that knows his maſter's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtrips.* With many more ſtrips than others, that through ignorance did commit ſin worthy of many ſtrips. But what ſhould I thus diſcourſe of the degrees of the torments of the damned ſouls in hell? For he that ſuffers leaſt, will the waters of a full cup be wrung out to him. The leaſt meaſure of wrath, it will be the wrath of God, eternal and fiery wrath, inſupportable wrath, it will lay the ſoul in the gulph of that ſecond death, which will for ever have the maſtery over the poor damned periſhing ſinner. *And death and hell were caſt into the lake of fire: which is the ſecond death. And whoſoever was not found in the book of life, was caſt into the lake of fire.*

# The HOLY CITY; or, The NEW JERUSALEM.

Wherein its goodly Light, Walls, Gates, Angels, and the manner of their ſtanding, are expounded; alſo her Length and Breadth, together with the Golden Meaſuring-line, explained; and the Glory of All unfolded:

As alſo, the numerouſneſs of its Inhabitants, and what the Tree and Water of Life are, by which they are ſuſtained

*Glorious things are ſpoken of thee, O city of God* Pſal. lxxxvii. 3.
*And the name of the city from that day ſhall be called, THE LORD IS THERE,* Ezek. xlviii. 35.

## The EPISTLE to Four Sorts of READERS.

### I. To the Godly Reader.

FRIEND,

THough the men of this world, at the ſight of this book, will not only deride, but laugh in conceit, to conſider that one ſo low, contemptible, and inconſiderable, as I, ſhould buſy myſelf in ſuch ſort, as to meddle with the expoſition of ſo hard and knotty a ſcripture, as here they find the ſubject-matter of this little book; yet do thou remember, that God hath *choſen the fooliſh things of this world to confound the wiſe, and things that are not, to bring to nought things that are.* Conſider alſo, that even of old it hath been his pleaſure to *hide theſe things from the wiſe and prudent, and to reveal them unto babes.*

I tell you, that the operation of the word and Spirit of God (without depending upon that idol, ſo much adored) is ſufficient of itſelf to ſearch out all things, even the deep things of God.

The occaſion of my firſt meddling with this matter, was as followeth.

Upon a certain firſt-day, I being together with my brethren, in our priſon-chamber, they expected that, according to our cuſtom, ſomething ſhould be ſpoken out of the word, for our mutual edification; but at that time I felt myſelf (it being my turn to ſpeak) ſo empty, ſpiritleſs, and barren, that I thought I ſhould not have been able to ſpeak among them ſo much as five words of truth, with life and evidence; but at laſt, it ſo fell out, that providentially I caſt mine eye upon the 11th verſe of the 21ſt chapter of this prophecy; upon which, when I had conſidered a while, methought I perceived ſomething of that JASPER, in whoſe light you there find this HOLY CITY is ſaid to come or deſcend: Wherefore having got in my eye ſome dim glimmerings thereof, and finding alſo in my heart a deſire to ſee further thereinto, I, with a few groans, did carry my meditations to the Lord Jeſus for a bleſſing; which he did forthwith grant, according to his grace; helping me to ſet before my brethren, we did all eat, and were all refreſhed; and behold alſo, that while I was in the diſtributing of it, it ſo increaſed in my hand, that of the fragments that we left, after we had well dined, I gather up this baſketful. Methought the more I caſt mine eye upon the whole diſcourſe, the more I ſaw lie in it: Wherefore ſetting myſelf to a more narrow ſearch through frequent prayer to God, (what firſt with doing, and then with undoing, and after that with doing again), I thus did finiſh it.

But yet, notwithſtanding all my labour and travel in this matter, I do not, neither can I expect, that every godly heart ſhould in every thing ſee the truth and excellency of what is here diſcourſed; neither would I have them imagine, that I have ſo thoroughly viewed this holy city, but that much more than I do here cruſh out is yet left in the cluſter: Alas! I ſhall only ſay thus, I have cruſhed out a little juice to ſweeten their lips withal, not doubting but in a little time more large meaſures of the excellency of this city, and of its ſweetneſs and glory, will by others be opened and unfolded; yea, if not by the ſervants of the Lord Jeſus, yet by the Lord himſelf, who will have this city builded, and ſet in its own place.

But, I ſay, for this diſcourſe, if any of the ſaints that read herein think they find nought at all but words, (as many times it falleth out, even in their reading the ſcriptures of God themſelves), I beg, I ſay, of ſuch, that they read charitably, judge modeſtly, and alſo that they would take heed of concluding, that becauſe they for the preſent ſee nothing in this or that paſſage, that therefore there is nothing in it: Poſſibly from that which thou mayſt caſt away as an empty bone, others may pick both good and wholeſome bits; yea, and alſo out of that ſuck much nouriſhing marrow. You find by experience, that that very bit that will not down with one, may yet, not only down, but be healthful and nouriſhing to another. Babes are more for milk than ſtrong meat, though meat will well digeſt with thoſe that are of riper years.

Wherefore that which thy weakneſs will not ſuffer thee to feed on, leave, and go to the milk and nouriſhment that in other places thou ſhalt find.

### II. To the Learned Reader.

My Second Word is to my Wiſe and Learned Reader.

SIR,

I Suppoſe, in your reading of this diſcourſe, you will be apt to blame me for two things: Firſt, Becauſe I have not ſo beautified my matter with acuteneſs of language as you could wiſh or deſire. Secondly, Becauſe alſo I have not given you, either in the line, or in the margin, a cloud of ſentences from the learned fathers, that have according to their wiſdom, (poſſibly), handled theſe matters long before me.

To the firſt, I ſay, The matter indeed is excellent and high; but for my part, I am weak and low: it alſo deſerveth a more full and profound diſcourſe than my ſmall parts will help me to make upon the matter: but yet ſeeing the Lord looketh not at the outward appearance, but on the heart; neither regardeth high ſwelling words of vanity, but pure and naked truth; and ſeeing alſo that a widow's mite being all, even heart as well as ſubſtance, is counted more, and better, than to caſt in little out of much, and that little too perhaps the worſt; I hope, my little, being all, my farthing, (ſeeing I have no more), may be accepted and counted for a great deal in the Lord's treaſury. Beſides, Sir, words eaſy to be underſtood do often hit the mark, when high and learned ones do only pierce the air. He alſo that ſpeaks to the weakeſt, may make the learned underſtand him; when he that ſtriveth to be high, is not only for the moſt part underſtood but of a ſort, but alſo many times is neither underſtood by them, nor by himſelf.

Secondly, The reaſon why you find me empty of the language of the learned, I mean their ſentences and words which others uſe, is, becauſe I have them not, nor have not read them; had it not been for the Bible, I had not only not thus done it, but not at all.

Laſtly, I do find in moſt ſuch a ſpirit of whoredom and idolatry concerning the learning of this world, and wiſdom of the fleſh, and God's glory ſo much ſtained and diminiſhed thereby, that had I all their aid and aſſiſtance at command, I durſt not make uſe of ought thereof, and that for fear leaſt that grace, and thoſe gifts that the Lord hath given me, ſhould be attributed to their wits, rather than the light of the word and Spirit of God: Wherefore I will not take of them from a thread to a ſhoe-latchet, leſt they ſhould ſay, we have made Abraham rich.

Sir, What you find ſuiting with the ſcriptures, take, though it ſhould not ſuit with authors; but that which you find againſt the ſcriptures, ſlight, though it ſhould be confirmed by multitudes of them. Yea, further, where you find the ſcriptures and your authors jump, yet believe it for the ſake of ſcripture authority. I honour the godly, as Chriſtians, but I prefer the Bible before them; and having that ſtill with me, I count myſelf far better furniſhed, than if I had (without it) all the libraries of the two univerſities: Beſides, I am for drinking water out of my own ciſtern; what God makes mine by the evidence of his word and Spirit, that I dare make bold with: Wherefore, ſeeing, though I am without their learned lines, yet well furniſhed with the words of God, I mean the Bible, I have contented myſelf with what I there have found; and having ſet it before your eyes,

I pray read and take, Sir, what you like beſt;
And that which you like not, leave for the reſt.

### III. To the Captious Reader.

My third word is to the Captious and Wrangling Reader.

FRIEND,

HOwever thou cameſt by this book, I will aſſure thee thou waſt leaſt in my thoughts when I writ it: I tell thee, I intended this book as little for thee, as the goldſmith intendeth his jewels and rings for the ſnout of a ſow. Wherefore put on reaſon, and lay aſide thy frenzy; be ſober, or lay by the book.

### IV. To the Mother of Harlots, &c.

My Fourth Word is to the Lady of Kingdoms, the Well-favoured Harlot, the Miſtreſs of Witchcrafts, and the Abominations of the Earth.

MISTRESS,

I Suppoſe I have nothing here that will either pleaſe your wanton eye, or go down with your voluptuous palate. Here is bread indeed, as alſo milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or underſhore thy ſhaking, tottering, ſtaggering kingdom of Rome; but rather a certain preſage of thy ſudden and fearful final downfal, and of the exaltation of that holy matron, whoſe chaſtity thou doſt abhor, becauſe by it ſhe reproveth and condemneth thy lewd and ſtubborn life. Wherefore, Lady, ſmell thou mayſt of this, but taſte thou wilt not. I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup, and inchanted with thy fornications, will at the ſight of ſo homely and plain a diſh as this, cry foh! ſnuff, put the branch to the noſe, and ſay, contemptible! "But wiſdom is juſtified of all her children. The virgin daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn; Jeruſalem hath ſhaken her head at thee; yea, her God hath ſmitten his hands at thy diſhoneſt gain and freaks. Rejoice ye with Jeruſalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her, that ye may ſuck and be ſatisfied with the breaſts of her conſolations, that ye may milk out and be delighted with the abundance of her glory."

JOHN BUNYAN.

# The HOLY CITY; or, The New Jeruſalem.

Rev. xxi. 10,—28. & xxii. 1,—4. *And he carried me away in the Spirit to a great high mountain, and ſhewed me that great city the holy Jeruſalem,* &c.

IN my dealing with this myſtery, I ſhall not meddle where I ſee nothing, neither ſhall I hide from you that which at preſent I conceive to be wrapped up therein: only you muſt not from me look for mcuh enlargement, though I ſhall endeavour to ſpeak as much in few words, as my underſtanding and capacity will enable me, through the help of Chriſt.

In the deſcription of this holy city, you have theſe five general heads.

1. The viſion of this city in general.
2. A diſcovery of its defence, entrances, and faſhion, in particular.
3. A relation of the glory of each.
4. A diſcovery of its inhabitants, their quality, and numerouſneſs.
5. A relation of its maintenance, by which it continueth in life, eaſe, peace, tranquility, and ſweetneſs for ever.

To all which I ſhall ſpeak ſomething in their proper places, and ſhall open them before you.

But before I begin with any of them, I muſt ſpeak a word or two concerning John's qualification, whereby he was enabled to behold and take a view of this city; which qualification he relateth in theſe words following.

Ver. 10. *And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God.*

The angel being to ſhew this holy man this great and glorious viſion, he firſt (by qualifying of him) puts him into a ſuitable capacity to behold and take the view thereof. *He carried me away in the Spirit:* When he ſaith, *he carried me away in the Spirit,* he means, he was taken up into the Spirit, his ſoul was greatly ſpiritualized: Whence take notice, that an ordinary frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things. Much of the Spirit diſcerns much of God's matters; but little of the Spirit diſcerneth but little of them: *I could not ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt; I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, nor yet are ye able.*

*And he carried me away in the Spirit,* &c. Thus it was with the ſaints of old, when God had either ſpecial work for them to do, or great things for them to ſee. Ezekiel, when he had the viſion of this city in the old law, in the captivity at Babylon, he muſt be firſt forefitted with a competent meaſure of the Spirit, Ezek. 40. 2. John alſo, when he had the whole matter of this prophecy revealed unto him, he muſt be in the Spirit; *I was* (ſaith he) *in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet talking with me,* &c. Whence note again, That when God calls a man to this or that work for him, he firſt fits him with a ſuitable Spirit. Ezekiel ſaith, when God bid him ſtand upon his feet, that the Spirit entered into him, and ſet him upon his feet.

*And he carried me away,* &c. Mark, *And he carried me away,* &c. As a man muſt have much of the Spirit that ſee much of God, and his goodly matters: ſo he muſt be alſo carried away with it; he muſt by it be taken off from things carnal and earthly, and taken up into the glory of things that are ſpiritual and heavenly. The Spirit loveth to do what it doth in private; that man to whom God intendeth to reveal great things, he takes him aſide from the lumber and cumber of this world, and carrieth him away in the ſolace and contemplation of the things of another world: *And when they were alone, he expounded all things to his diſciples;* mark, *And when they were alone,* according to that of the prophet, *Whom ſhall he teach wiſdom, and whom ſhall he make to underſtand doctrine? they that are weaned from the milk, and drawn from the breaſts.* Whence obſerve alſo, he is the man that is like to know moſt of God, that is ofteneſt in private with him. He that obeyeth, when God ſaith, *Come up hither, he ſhall ſee the bride, the Lamb's wife: for a man through deſire having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom.*

*And he carried me away in the Spirit to a great and high mountain.* Thus having ſhewed his frame, and inward diſpoſition of ſpirit, he now comes to tell us alſo of the place or ſtage on which he was ſet; to the end that now being fitted by illumination, he might not be hindered of his viſion by ought that might intercept: *He carried me away in the Spirit to a great and high mountain.* Thus did God of old alſo; for when he ſhewed to Moſes the patterns of the heavenly things, he muſt aſcend into the Mount Sinai: he muſt into the Mount alſo, when he had the view of the Holy Land, and of that goodly mountain Lebanon. Whence we may learn, that the things of God are far from man, as he is natural; and alſo that there are very great things between us and the ſight of them; none can ſee them but ſuch as are carried away in the Spirit, and ſet on high.

—*To a great and high mountain.* This mountain therefore ſignifieth the Lord Chriſt, on which the ſoul muſt be placed, as on a mighty hill, whereby he may be able (his eyes being anointed with ſpiritual eye-ſalve) to ſee over the tops of thoſe mighty corruptions, temptations, and ſpiritual enemies, that like high and mighty towers are built by the wicked one, to keep the view of God's things from the ſight of our ſouls; wherefore Chriſt is called, *The mountain of the Lord's houſe,* or that on which the houſe of God is placed; he is alſo called, *The rock of ages, and the rock that is higher than we.* The hill of God is an high hill; as Baſhan; an high hill, as the hill of Baſhan. This is the hill from whence the prophet Ezekiel had the viſion of this city; *And upon this rock* (ſaith Chriſt) *will I build my church, and the gates of hell ſhall not prevail againſt it.*

1. *And he carried me away in the Spirit into a great and high mountain, and ſhewed me that great city, the holy Jeruſalem.* Having thus told us how, and with what he was qualified, he next makes relation of what he ſaw, which was, *that great city, the holy Jeruſalem.*

Jeruſalem, in the language of the ſcripture, is to be acknowledged for the church and ſpouſe of the Lord Jeſus; and is to be conſidered either generally, or more particularly. Now as ſhe is to be taken generally, ſo ſhe is to be underſtood as being the whole family in heaven and earth; and as ſhe is thus looked upon, ſo ſhe is not conſidered with reſpect to this or that ſtate and condition of the church here in the world, but ſimply, as ſhe is the church: therefore it is ſaid, when at any time any are converted from Satan to God, *That they are come to Mount Zion, the city of the living God, the heavenly Jeruſalem; to an innumerable company of angels; to the general aſſembly and church of the firſt-born that are written in heaven; to God the judge of all, and to the ſpirits of juſt men made perfect; to Jeſus, and to the blood of ſprinkling.*

But again, As Jeruſalem is thus generally to be underſtood, ſo alſo ſhe is to be conſidered more particularly; 1. Either as ſhe relates to her firſt and pureſt ſtate; or, 2. As ſhe relates to her declined and captivated ſtate; or, 3. With reference to her being recovered again from her apoſtatized and captivated condition: Thus it was with Jeruſalem in the letter; which threefold ſtate of this city ſhall be moſt exactly anſwered by our goſpel Jeruſalem, by our New-Teſtament church. Her firſt ſtate was in the days of Chriſt and his apoſtles, and anſwereth to Jeruſalem in the days of Solomon; her ſecond ſtate is in the days of Antichriſt, and anſwereth to the carrying away of the Jews from their city into Babylon; and her third ſtate is this in the text, and anſwereth to their return from captivity, and rebuilding their city and walls again: All which will be fully manifeſt in this diſcourſe following.

Beſides, That this holy city that here you read of, is the church, the goſpel church, returning out of her long and Antichriſtian captivity; conſider,

1. She is here called a city, the very name that our primitive church went under; which name ſhe loſeth all the time of her apoſtatizing and captivity under antichriſt: For obſerve, I ſay, all the while ſhe is under the ſcourge of the dragon, beaſt and the woman in ſcarlet, &c. ſhe goeth under the name of a woman, a woman in travil, a woman flying before the dragon, a woman flying into the wilderneſs, there to continue in an afflicted and tempted condition, and to be glad of wilderneſs nouriſhment, until the time of her enemies were come to an end, Rev. 12.

Now the reaſon why ſhe loſt the title of City, at her going into captivity, is, becauſe then ſhe loſt her ſituation and ſtrength; ſhe followed others than Chriſt: wherefore he ſuffered her enemies to ſcale her walls, to break down her battlements; he ſuffered, as you ſee here, the great red dragon, and beaſt with ſeven heads and ten horns, to get into her vineyard, who made moſt fearful work, both with her and all her friends; her gates alſo were now either broken down, or ſhut up, ſo that none could, according to her laws and ſtatutes, enter into her; her charter alſo, even the Bible itſelf, was moſt groſsly abuſed and corrupted, yea, ſometimes burned and deſtroyed almoſt utterly; wherefore the Spirit of God doth take away from her the title of city, and leaveth her to be termed a Wandring Woman, as aforeſaid: *The court that is without the temple* (ſaith the angel) *leave out, and meaſure it not, for it is given to the Gentiles; and the holy city ſhall they tread under foot forty and two months. The holy city ſhall they tread under foot;* that is, all the city-conſtitutions, her forts and ſtrength, her laws and privileges, for a long time ſhall be laid aſide and ſlighted, ſhall become a hiſſing, a taunt, and a by-word among the nations. And truly thus it was in the latter, in the deſtruction of Jeruſalem by the King of Babylon and his wicked inſtruments, by whoſe hands the city was broken up, the walls pulled down, the gates burned, the houſes rifled, the virgins raviſhed, and the children laid dead in the top of every ſtreet, 2 Chron. 36. 17,—12.; Jer. 52; Lam. 1. & 2. & 3 & 4. *Now was Zion become a ploughed field, and Jeruſalem turned to heaps; a place of briars and thorns, and of waſteneſs and deſolation,* Mic. 3. 12.; Iſa. 7. 23, 24.

2. The phraſe alſo that is joined with this of city, doth much concern the point: She is here called, *The new and holy city;* which words are explained by theſe, *As a bride adorned and prepared for her huſband.* The meaning is, that ſhe is now got into her form, faſhion, order and privileges again; ſhe is now ready, adorned, prepared, and put into her primitive ſtate; mark, tho' ſhe was in her ſtate of affliction called a woman, yet ſhe was not then either called a city, or a woman adorned: but rather a woman robbed and ſpoiled; *rent and torn among the briars and thorns of the wilderneſs,* Iſa. 5. 6. & 42. 22. & 32. 13, 14 Wherefore this city is nothing elſe but the church returned out of captivity from under the reign of Antichriſt; as is yet further manifeſt, becauſe,

3. We find no city to anſwer that which was built after the Jews return from captivity, but this; for this, and only this, is the city that you find in this prophecy, that is nominated as the antitype of that ſecond of the Jews: wherefore John hath no relation of her while towards the doom of Antichriſt, and no deſcription of her in particular, until Antichriſt is utterly overthrown; as all may ſee that wiſely read the 17th, 18th, 19th and 20th chapters of this prophecy.

—*And ſhewed me that great city.* The Holy Ghoſt is pleaſed at this time to give the church the name of *a City,* rather than any other name, rather than the name of *Spouſe, Woman, Temple,* and the like; (though he giveth us her under the name of a woman alſo, to help us to underſtand what he means); but I ſay, the name of a city is now the name in ſpecial, under which the church muſt go, and that for ſpecial reaſons:

1. To ſhew us how great and numerous a people will then be in the church; the church may be a woman, a temple, a ſpouſe, when ſhe is but few, but an handful, but two or three; but to be a city, and that in her glory, it beſpeaks great ſtore of members, inhabitants, and citizens; eſpecially when ſhe goeth under the name of *a great city,* as here ſhe does: *He ſhewed me that great city.*

2. She goeth rather under the name of *a city,* than *temple* or *ſpouſe;* to ſhew us alſo how plentifully the nations and kingdoms of men ſhall at that day traffick

with her, and in her, for her goodly merchandiſe of grace and life; to ſhew us, I ſay, what wonderful cuſtom the church of God at this day ſhall have among all ſorts of people for her heavenly treaſures. It is ſaid of Tyrus and Babylon, *That their merchandiſe went into all the world, and men from all quarters under heaven came to trade and to deal with them for their wares;* Why? thus it will be in the latter day with the church of God, the nations ſhall come from far; *from Tarſhiſh, Pul, Lud, Tubal, Javan, and the iſles afar off. They ſhall come, ſaith Gad, out of all nations upon horſes and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem: And it ſhall come to paſs, that from one new moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Alas! the church at that day when ſhe is a woman only, or a temple either, may be without that beauty, treaſure, amiableneſs, and affecting glory that ſhe will be endowed with when ſhe is a proſperous city: His marvelous kindneſs is ſeen in a ſtrong city. In cities, you know, are the treaſures, beauty, and glory of kingdoms, and it is thither men go, that are deſirous to ſolace themſelves therewith: *Out of Zion the perfection of beauty, God hath ſhined.*

3. It is called a city, rather than a woman or temple, to ſhew us how ſtrong and ſecurely it will keep its inhabitants at that day: In that day ſhall this ſong be ſung, *We have a ſtrong city, ſalvation will God appoint for walls and bulwarks:* And verily if the cities of the Gentiles, and the ſtrength of their bars, and gates, and walls, did ſo ſhake the hearts, yea, the very faith of the children of God themſelves, how ſecure and ſafe will the inhabitants of this city be, even the inhabitants of that city which God himſelf will build, &c.

But laſtly, and more eſpecially, The church is called here a city, chiefly to ſhew us, that now ſhe ſhall be undermoſt no longer: Babylon reigned, and ſo ſhall Jeruſalem at this day: *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.* Now ſhall ſhe, when ſhe is built and complete, have a complete conqueſt and victory over all her enemies; ſhe ſhall reign over them; the law ſhall go forth of her that rules them, and the governors of all the world at that day ſhall be Jeruſaſalem-men: *And the captivity of this hoſt of the children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath; and the captivity of Jeruſalem which is in Sepharad, ſhall poſſeſs the cities of the South: And ſaviours ſhall come out of Mount Zion, to judge the mount of Eſau, and the kingdom ſhall be the Lord's. For the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem: And ye ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: Nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more. There brake he the ſhips of Tarſhiſh with an eaſt-wind: As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God; God will eſtabliſh it for ever.* For, obſerve it, Chriſt hath not only obtained the kingdom of heaven for thoſe that are his, when this world is ended; but hath alſo, as a reward for his ſufferings, the whole world given into his hand; wherefore as all the kings and princes and powers of this world, have had their time to reign, and have glory in this world in the face of all; ſo Chriſt will have his time at this day, to ſhew who is the only Potentate and Lord of lords. At which day he will not only ſet up his kingdom in the midſt of their kingdoms, as he doth now, but will ſet it up even upon the top of their kingdoms; at which day there will not be a nation in the world, but muſt bend to Jeruſalem or periſh: For the kingdom and dominion, and greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him: *And his dominion ſhall be from ſea to ſea, and from the river to the ends of the earth.* O holineſs! how ſhall it ſhine in kings and nations, when God doth this!

*He ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God.* In theſe words we are to inquire into three things: 1. What he here ſhould mean by heaven. 2. What it is for this city to deſcend out of it. 3. And why ſhe is ſaid to deſcend out of it from God.

1. For the word *heaven* in ſcripture it is variouſly to be underſtood, but generally either materially or metaphorically: Now, not materially here, but metaphorically; and ſo is generally, if not always taken in this book.

Now, that it is not to be taken for the material heavens where Chriſt in perſon is, Conſider,

That the deſcending of this city, is not the coming of glorified ſaints with their Lord; becauſe that even after the deſcending, yea, and building of this city, there ſhall be ſinners converted to God; but at the coming of the Lord Jeſus from heaven with his ſaints, the door ſhall be ſhut: that is, the door of grace, againſt all unbelievers, Luke 13. 25.; Matth. 25. 10.

Therefore heaven here is to be taken metaphorically for the church; which, as I ſaid before, is frequently ſo to be taken in this propheſy, as alſo in many others of the holy ſcriptures, Rev. 11. 15.; & 12. 1, 2, 3, 7, 8, 10. 31.; & 13. 6.: & 19. 1. 14.; Jer. 51. 48; Mat. 25. 1. &c. And obſerve it, though the church of Chriſt, under the tyranny of Antichriſt, loſeth the title of a ſtanding city, yet in the worſt of times ſhe loſeth not the title of *heaven*; ſhe is heaven when the great red dragon is in her, and heaven when the third part of of her ſtars are caſt unto the earth; ſhe is heaven alſo when the beaſt doth open her throat againſt her to blaſpheme her God, his tabernacle, and thoſe that dwell in her.

Now then, to ſhew you what we are to underſtand by this, that ſhe is ſaid to deſcend out of heaven; for indeed, to ſpeak properly, Jeruſalem is always in the ſcriptures ſet in the higheſt ground, and men are ſaid to deſcend, when they go down from her, but to aſcend, or go up, when they are going thitherwards; but yet, though this be true, there muſt alſo be ſomething ſignificant in this word *deſcending*. Wherefore when he ſaith he ſaw this city to deſcend out of heaven, he would have us underſtand,

(1) That though the church under Antichriſt be never ſo low, yet out of her loins ſhall they come, that yet ſhall be a reigning city. Generation is a deſcending from the lions of our friends; he therefore ſpeaks of the generation of the church: wherefore the meaning is, That out of the church that is now in captivity, there ſhall come a compleat city, ſo exact in all things, according to the laws and liberties, privileges and riches, of a city, that ſhe ſhall lie level with the great charter of heaven. Thus it was in the type, the city, after the captivity, was builded, even by thoſe that once were in captivity, eſpecially by their ſeed and offſpring; and thus it ſhall be in our New Teſtament New Jeruſalem; *They that ſhall be of thee,* ſaith the prophet (that is, of the church of affliction) *they ſhall build the old weſte places; thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called the repairer of breaches, and the reſtorer of paths to dwell in;* and again, *They that ſome times had aſhes for gladneſs, and the ſpirit of heavineſs inſtead of the garment of praiſe, they ſhall build the old weſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations; for your ſhame you ſhall have double, and for confuſion they ſhall rejoice in their portion,* &c. Thus, therefore, by deſcending, we may underſtand that the church's generation ſhall be this holy city, and ſhall build up themſelves the tower of the flock.

(2) When he ſaith, *This holy city deſcended out of heaven,* he would have us underſtand alſo what a bliſſing and happineſs this city at her rebuilding will be to the whole world. Never were kind and ſeaſonable ſhowers more propfitable to the tender new mown graſs, than will this city at this day be to the inhabitants of the world; they will come as a bleſſing from heaven, upon them as the prophet ſaith, *The remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord; as the ſhowers upon the graſs, that tarieth not for man, nor waiteth for the ſons of men.* O the grace, the light, and glory that will ſtrike ſpangling beams from this city, as from a ſun, into the furtheſt parts of

the world! *Thus ſaith the Lord, as the new wine is found in the cluſter, and one ſaith, deſtroy it not, for a bleſſing is in it: ſo will I do for my ſervents ſake, that I may not deſtroy them all: I will bring forth a ſeed of Jacob, and out of Judah, an inheritor of my holy mountain; and my elect ſhall inherit it, and my ſervants ſhall dwell there: And Sharon* (where the ſweet roſes grew, Song 2. 1.) *ſhall be a fold for flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me. In that day Iſrael ſhall be the third with Egypt and Aſſyria, even a bleſſing in the midſt of the land. And it ſhall come to paſs, that as you were a curſe among the Heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and you ſhall be a bleſſing: Fear not, but let your hands be ſtrong. As the dew of Hermon that deſcended upon the mountains of Zion, for there the Lord commanded the bleſſing, even life for ever more.*

3. And now for the third particular, namely, What it is to deſcend out of heaven from God.

(1) To deſcend out of heaven (that is, out of the church in captivity) from God, is this: The church is the place in which God doth beget all thoſe that are the children of him; wherefore in that they are ſaid to deſcend out of heaven from God, it is as if he had ſaid, The children of the church are heaven born, begotten of God, and brought forth in the church of Chriſt: For Jeruſalem which is above, is the mother of us all: *The Lord ſhall count when he writeth up the people, that this man was born there.*

(2) When he ſaith, he ſaw this Jeruſalem come out of heaven from God, he means, that thoſe of the church in captivity that ſhall build this city, they ſhall be a people peculiarly fitted and qualified for this work of God. It was not all the children of Iſrael that had their hand in building Jeruſalem after the captivity of old; their nobles put not their hands to the works of the Lord; alſo there were many of Judah that were ſworn to Tobiah the arch oppoſer of the building of this city, becauſe of ſome kindred and relation that then was between them and him. And as it was then, ſo we do expect it will be now; ſome will be even at the beginning of this work in Babylon; at that time alſo ſome will be cowardly and fearful, yea, and even men hired to hinder the work. Wherefore, I ſay, thoſe of the church that at that day builded the city, they were men of a particular and peculiar ſpirit, which alſo will ſo be at the building of the New Jeruſalem: They whoſe light breaks forth as the morning, they that are mighty for a ſpirit of prayer, they that take away the yoke, and ſpeaking vanity, and that draw out their ſoul to the hungry; they that the Lord ſhall guide continually, that ſhall have fat bones, and that ſhall be as a watered garden, whoſe waters fail not, &c. of them ſhall they be that build the old waſtes, and that raiſe up the foundations of many generations, &c. It was thus in all ages, in every work of God, ſome of his people, ſome of his ſaints in ſpecial, in all ages, have been uſed to promote, and advance, and perfect, the work of their generations.

(3) This city deſcends, or comes out of heaven from God, that is, by his ſpecial working, and bringing to paſs; it was God that gave them the pattern even when they were in Babylon; it was God that put it into their hearts while there, to pray for deliverance; it was God that put it into the hearts of the kings of the Medes and Perſians, to give them liberty to return and build; and it was God that qualified the hearts of thoſe that, by oppoſing, did endevour to hinder the bringing the work to perfection; yea, it was God that did indeed bring the work to perfection; wherefore ſhe may well be ſaid to deſcend out of heaven from God: as he alſo ſaith himſelf by the prophet, *I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and I will build them as at the firſt,* Ezek. 4. 1—5.; Neh. 2. 8. & 3. 18.; Ezra 7. 27.; Neh. 4. 15.; & 6. 15, 16; Jer. 33. 7.; & 32. 44; Ezek. 36. 33, 37.; & 37. 11.—15.; Amos 9. 11.

Laſtly, When he ſaith he ſaw her deſcend from God out of heaven, he may refer to her glory, which at her declining departed from her, and aſcended to God; as the ſap returns into the root at the fall of the leaf; which glory doth again at her return deſcend, or come into the church, and branches of the ſame, as the ſap doth ariſe at the ſpring of the year; for indeed the church's beauty is from heaven, and it either goeth up thither from her, or elſe comes from thence to her, according to the natures of both fall and ſpring, Cant. 2.

Thus you ſee what this HEAVEN is, and what it is for this city to deſcend out of it; alſo what it is for this city to deſcend out of it from God.

Ver. 11. *Having the glory of God.* Theſe laſt words do put the whole matter out of doubt, and do moſt clearly ſhew unto us, that the deſcending of this city is the perfect return of the church out of captivity: The church when ſhe began at firſt to go into captivity, her glory began to depart from her; and now ſhe is returning again, ſhe receiveth therewith her former glory, having the glory of God. Thus is was in the type, when Jeruſalem went into captivity under the king of Babylon (which was a figure of the captivity of our New Teſtament church under Antichriſt) it is ſaid, that then the glory of God departed from them, and went by degrees, firſt out of the temple to the threſhold of the houſe, and from thence with the cherubims of glory, for that time quite away from the city.

Again, as the glory of God departed from this city at her going into captivity; ſo when ſhe returned again, ſhe had alſo then returned to her the glory of God; whereupon this very prophet that ſaw the glory of God go from her at her going into captivity, did ſee it the very ſame; and that according as it departed, ſo return at her deliverance: *He brought me to the gate,* ſaith he, (that is, when by a viſion he ſaw all the frame and patterns of the city and temple, in the ſtate in which it was to be after the captivity), *He brought me to the gate that looketh towards the eaſt, and behold the glory of the God of Iſraël came from the way of the eaſt,* (the very ſame way that it went, when it departed from the city, Ezek. 11. 23.); *his voice was like the voice of many waters, and the earth ſhined with his glory: it was according to the appearance of the viſion which I ſaw, even according to the viſion that I ſaw when I came to deſtroy the city, and the viſion was like the viſion that I ſaw by the river Chebar; and I fell on my face, and the glory of the Lord came into the houſe by the way of the gate whoſe proſpect is towards the eaſt: ſo the Spirit took me up, and brought me into the inner-court, and behold the glory of the Lord filled the houſe.*

Thus you ſee it was in the deſtruction and reſtoration of the Jews Jeruſalem, by which God doth plainly ſhew us, how things will be in our goſpel-church; ſhe was to decline and loſe her glory, ſhe was to be trampled (as ſhe was a city) for a long time under the feet of the unconverted and wicked world: Again, ſhe was after this to be builded, and to be put into her former glory; at which time ſhe was to have her glory, her former glory, even the glory of God returned to her again: *He ſhewed me* (ſaith John) *that great city the holy Jeruſalem, deſcending out of heaven from God, having the glory of God:* As he ſaith by the prophet, *I am returned to Jeruſalem with mercies, and my houſe ſhall be built in it.* And again, *I am returned to Zion, and will dwell in the midſt of Jeruſalem.*

*Having the glory of God:* There is the grace of God, and the glory of that grace; there is the power of God, and the glory of that power; and there is the majeſty of God, and the glory of that Majeſty; Eph. 1. 6.; 2 Theſſ. 2. 9; Iſa. 2. 19.

It is true, God doth not leave his people in ſome ſenſe, even in the worſt of times, and in their moſt forlorn condition; as he ſheweth by his being with them in their ſad ſtate in Egypt and Babylon, and other of their ſtates of calamity: as he ſaith, *Though I caſt them far off among the heathen; and although I have ſcattered them among the countries; yet will I be to them a little ſanctuary in the countries where they ſhall come.* God is with his church even in her greateſt adverſity, both to limit, bound, meaſure, and appoint out to her, her quantity and quality, her beginning and duration of diſtreſs and temptation: but yet I ſay the glory of God, in the notion of Ezekiel and John, (when they ſpeak of the reſtoration of this city), that is not always upon his people, though always they are beloved and counted for his peculiar treaſure. She may then have his grace, but not at the ſame time the glory of his grace; his power, but not the glory of his power; ſhe may alſo have his majeſty, when not the glory thereof: God may be with his church, even then when the glory is departed from Iſrael.

The difference that is between her having his grace, power, and majeſty, and the glory of each, is manifeſt in theſe following particulars; grace, power, and majeſty, when they are in the church in their own proper acts, only as we are conſidered ſaints before God, ſo they are inviſible, and that not only altogether to the world, but often to the very children of God themſelves; but now when the glory of theſe do reſt upon the church, according to Ezekiel and John; why then it will be viſible and apparent to all beholders: When the Lord ſhall build up Zion, he ſhall appear in his glory; as he ſaith alſo in another place, *The Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.*

Now then, to ſpeak a word or two in particular, to the glory of God that at this day will be found to ſettle upon this city.

1. Therefore at her returning, ſhe ſhall not only have his grace upon her, but the very glory of his grace ſhall be ſeen upon her; the glory of pardoning grace ſhall now ſhine in her own ſoul: and grace in the glory of it ſhall appear in all her doings; now ſhall both our inward and outward man be moſt famouſly adorned and beautified with ſalvation; the golden pipes that are on the head of the golden candleſtick ſhall at this day convey with all freeneſs the golden oil thereout, into our golden hearts and lamps: Our wine ſhall be mixed with gall no longer, we ſhall now drink the pure blood of the grape; the glory of pardoning and forgiving mercy ſhall ſo ſhew itſelf at this day in this city, and ſhall ſo viſibly abide there in the eyes of all ſpectators, that all ſhall be inflamed with it: “For Zion's ſake I will not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth: and the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory; and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.” And again, “the Lord ſhall make bare his holy name in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of God. At that day (the prophet tells us) that there ſhall be holineſs upon the very horſes bridles; and that the pots in the Lord's houſe ſhall be like the bowls before the altar; and every pot in Jeruſalem ſhall be holineſs unto the Lord.” The meaning of all theſe places is, That in the day that the Lord doth turn his church and people into the frame and faſhion of a city, and when he ſhall build them up to anſwer the firſt ſtate of the church, there will ſuch grace and plenty of mercy be extended unto her, begetting ſuch faith and holineſs and grace in her ſoul, and all her actions, that ſhe ſhall convince all that are about her, that ſhe is the city, the beloved city, the city that the Lord hath choſen; for after that he had ſaid before, “He would return to Zion, and dwell in the midſt of Jeruſalem,” he ſaith moreover, “That Jeruſalem ſhall be called, a city of truth, and the mountain of the Lord of hoſts, the holy mountain: And all the people of the earth ſhall ſee that thou art called by the name of the Lord, and they ſhall be afraid of thee.”

2. As the glory of the grace of God will at this day be wonderful manifeſt in and over his city; ſo alſo at that day will be ſeen the glory of his power: “O my people, (ſaith God), that dwelleſt in Zion, be not afraid of the Aſſyrian; he ſhall ſmite with a rod, and ſhall lift up his ſtaff againſt thee after the manner of Egypt, (that is, ſhall perſecute and afflict thee, as Pharaoh ſerved thy friends of old), but be not afraid: for yet a little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction; and the Lord of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock Oreb; and as his rod was upon the ſea, ſo ſhall he lift it up after the manner of Egypt.” The ſum is, God will, at the day of his rebuilding the New Jeruſalem, ſo viſibly make bare his arm, and be ſo exalted before all, by his power towards his people, that no people ſhall dare to oppoſe (or ſtand, if thy do make the leaſt attempt hinder) the ſtability of this city: ‘I will ſurely (gather or) aſſemble, O Jacob, all of thee, ſaith God: I will ſurely gather the remnant of Iſrael,—as the ſheep of Bozrah, as the flocks in the midſt of the fold; they ſhall make a noiſe by reaſon of the multitude of men: The breaker-up is come up before them, they have broken up (the Antichriſtian ſiege that hath been laid againſt them) they are gone through the gate, they are gone out of it, and their king ſhall paſs before them, and the Lord in the head of them: Like as a lion and a young lion roaring on the prey, when a multitude of ſhepherds are called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord come down to fight for Mount Zion, and for the hills thereof:” The Lord ſhall go forth like a mighty man, and ſhall ſtir up jealouſy like a man of war; he ſhall cry, yea roar; he ſhall prevail againſt his enemies; but not by might, nor yet by power, that is, the power and arm of fleſh, but by the power of the word and Spirit of God, which will prevail, and muſt prevail, to quaſh, and overturn all oppoſition.

3. When God hath thus appeared in the glory of his grace, and the glory of his power, to deliver his choſen then ſhall the implacable enemies of God ſhrink and creep into holes like the locuſts and frogs of the hedges, at the appearance of the glory of the majeſty of God. Now, the high ones, lofty ones, haughty ones, and the proud, ſhall ſee ſo evidently the hand of the Lord towards his ſervants, and his indignation towards his enemies, “that they ſhall go into the rocks and holes of the earth, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majeſty, when he ſhall ariſe to ſhake terribly the earth.”

Where the preſence of the Lord doth ſo appear upon a people, that thoſe that are ſpectators perceive and underſtand it, it muſt needs work on thoſe ſpectators one of theſe two things; either, firſt, a trembling and aſtoniſhment, and quailing of heart, as it doth among the implacable enemies; or elſe a buckling and bending of heart, and ſubmiſſion to his people and ways; as ſaith the prophet, “The ſons of them that afflicted thee ſhall come bending to thee; all they that deſpiſed thee ſhall fall down at the ſoles of thy feet; they ſhall call thee, The city of the Lord, the Zion of the Holy One of Iſrael;” As Moſes ſaid to the children of Iſrael, “The Lord ſhall put the fear of you, and the dread of you, upon all the land that you ſhall tread upon, as he ſaid unto you.”

At this day the footſteps of the Lord will be ſo apparent and viſible in all his actions and diſpenſations in and towards his people, this holy city, that all ſhall ſee as I have ſaid, how gracious, loving, kind, and good, the Lord is now towards his own children. Such glory, I ſay, will be over them, and upon them, that they all will ſhine before the the world; and ſuch tender bowels in God towards them, that no ſooner can an adverſary peep, or lift up his head againſt his ſervants, but his hand will be in the neck of them: ſo that in ſhort time he will have brought his church into that ſafety, and her neighbours into that fear and ſubmiſſion, that they ſhall not again ſo much as dare to hold up a hand againſt her, no, not for a thouſand years. “Thus ſaith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling-places; and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof: and out of them ſhall proceed a thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; and I will alſo glorify them, and they ſhall not be ſmall: Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me; and I will puniſh all that oppreſs them.”

“Having the glory of God: and her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal.”—Having thus told us of her glory, even of the glory of God, how it at this day will reſt upon this city, he now comes to touch a ſecond thing, to wit, her light, and that in which ſhe deſcends, and by which, as with the light of the ſun, ſhe ſeeth before her, and behind her, and on every ſide. This therefore is another branch of her beauty; ſhe in her deſcending hath the glory of God, and alſo the light of a ſtone moſt precious.

Ezekiel tells us, that in the viſion which he ſaw when he came to deſtroy the city, (which viſion was the very ſame that he ſaw again at the reſtoring of it), he ſaith, I ſay, that in this viſion, among many other wonders, he ſaw a fire infolding itſelf, and brightneſs about it; and that the fire alſo was bright; and that out of it went forth lightning; that the likeneſs of the firmament upon the living creatures, was the colour of the terrible cryſtal; that the throne alſo, upon which was placed the likeneſs of a man, was like, or as the appearance of a ſphire-ſtone: all which words, with the nature of their light and colour, the Holy God doth, in the viſion of John, compriſe, and placeth within the colour of the jaſper and the cryſtal-ſtone. And indeed, though the viſion of John and Ezekiel, touching the end of the matter, be but one and the ſame, yet they do very much vary and differ in terms and manner of language. Ezekiel tells us, that the man that he ſaw come to meaſure the city and temple, had in his hand a line of flax, which line John calls a golden reed: Ezekiel tells us, that the river came out of, or from under, the threſhould of the houſe; but John ſaith, it came out of the throne of God, and of the Lamb: Ezekiel tells us, that on either ſide of this river grew ALL trees for food; John calls theſe ALL trees, but ONE tree, and tells us, that it ſtood on both ſides of this river. The like might alſo be ſhewed you in many other particulars; as here you ſee they differ, as touching the terms of the light and brightneſs that appears upon this city at her rebuilding, which the Holy Ghoſt repreſents to John under the light and glory of the jaſper and cryſtal-ſtone: For indeed the end of Ezekiel's viſion was to ſhew us, that as when the glory of God departed from the city, it ſignified that he would take away from them the light of his word, and their clearneſs of worſhip; ſuffering them to mourn for the loſs of the one, and to grope for the want of the other: So, at his return again, he would give them both their former light of truth, and alſo the clearneſs of ſpirit to underſtand it: which alſo John doth ſhew us ſhall laſt for ever.

—*And her light was like unto a ſtone moſt precious.*— This ſtone it is to repreſent unto us the Lord Jeſus Chriſt, in whoſe light and clearneſs this city comes out of Babylon: For, as he ſaith, ſhe hath the glory of God, that is, his viſible hand of grace, power, and majeſty, to bring her forth; ſo ſhe comes in the light of this precious ſtone: which terms, I ſay, both the prophet Iſaiah, and the apoſtle Peter, do apply to the Lord Jeſus, and none elſe; the one calling him a "precious corner ſtone," the other calling him, "The chief corner-ſtone, elect precious." Now then, when he ſaith, "This city hath the light of this ſtone to deſcend in," he means, that ſhe comes in the ſhining wiſdom, knowledge, underſtanding, and influences of Chriſt, out of her afflicted and captivated ſtate: and obſerve it, ſhe is rather ſaid to aſcend in the light of this ſtone, than in the light of God, (though both be true), becauſe it is the man Chriſt, the ſtone, which the builders rejected, "In whom are hid all the treaſures of wiſdom and knowledge, of whoſe fulneſs we do all receive, and grace for grace: for it hath pleaſed the Father that in him ſhould all fulneſs dwell."

This ſheweth us, then, theſe two things: 1. That the time of the return of the ſaints to build the ruinous city is near, yea very near, when the light of the Lord Jeſus begins to ſhine unto perfect day in her: God will not bring forth his people out of Babylon, eſpecially thoſe that are to be the chief in the building of this city, without their own judgements: They ſhall ſee eye to eye when the Lord ſhall bring again Zion: As he ſaith alſo in another place, "The light of the moon ſhall be as the light of the ſun, and the light of the ſun ſevenfold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound. And the eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken: The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly: The Lord ſhall be now exalted, and be very high; for he will fill Zion with judgement and righteouſneſs, and wiſdom and knowledge ſhall be the ſtability of thy times." When Iſrael went out of Egypt, they wanted much of this: they went out blindfold as it were; they went they knew not whither: wherefore they went not in the glory of that which this city deſcendeth in: As Moſes ſaid, "The Lord hath not given you an heart to perceive, nor eyes to ſee, nor ears to hear unto this day." But theſe ſhall ſee every ſtep they take; they ſhall be like the beaſts that had eyes both before and behind; they ſhall ſee how far they are come out of Antichriſt, and ſhall ſee alſo how far yet they have to go, to the complete rebuilding and finiſhing of this city.

2. This ſheweth us how ſweet and pleaſant the way of this church will be at this day before them. Light, knowledge, and judgement in God's matters, doth not only give men to ſee and behold all the things with which they are concerned, but the things themſelves being good, they do alſo by this means convey very great ſweetneſs and pleaſantneſs into the hearts of thoſe that have the knowledge of them: Every ſtep, I ſay, that now they take, it ſhall be as it were in honey and butter: "The ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy ſhall be upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away." As he ſaith, "Again I will build thee, and thou ſhalt be built, O Virgin of Iſrael; thou ſhalt again be adorned with tabrets, and ſhall go forth in the dances of them that make merry. For thus ſaith the Lord, Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O Lord, ſave thy people the remnant of Iſrael: Behold, I will bring them from the north country, and gather them from the coaſts of the earth, and with them the blind, and the lame, the woman with child, and her that travelleth with child together; a very great company ſhall return thither."

By theſe words, "the blind and the lame, the woman with child, and her that travelleth," he would have us underſtand thus much.

1. That the way of God ſhall, by the illuminating grace of Chriſt, be made ſo pleaſant, and ſo ſweet, and ſo beautiful, in the ſouls of all at that day, that even the blindeſt ſhall not ſtumble therein, neither ſhall the lame refuſe it for fear of hurt; yea, the blind, the lame, the woman with child, and her that travelleth, ſhall (though they be of all in moſt evil caſe to travel, and go the journey, yet) at this day, by reaſon of the glorious light and ſweetneſs that now will poſſeſs them, even forget their impediments, and dance as after muſical tabrets.

2. This city, upon the time of her rebuilding, ſhall have her blind men ſee, her halt and lame made ſtrong; ſhe alſo that is with child, and her that travelleth, ſhall jointly ſee the city-work that at this day will be on foot, and put into form and order, yet before the end: "Behold, at that time I will undo all that afflict thee, ſaith the Lord to his people; and I will ſave her that halteth, and gather her that was driven out, and I will get them praiſe and fame in every land where they have been put to ſhame: at that time I will bring you again, even in the time that I gather you; for I will make you a name and a praiſe, among all the people of the earth, when I turn back your captivity before your eyes, ſaith the Lord God."

*And her light was like unto a ſtone moſt precious.* In that he ſaith, "Her light is like unto A STONE MOST PRECIOUS," he ſheweth us how welcome, and with what eagerneſs of ſpirit, this light will at this day be embraced by the Lord's people: "Truly the light is good, (ſaith Solomon), and a pleaſant thing it is for the eyes to behold the ſun;" and if ſo, then how beautiful, deſirable, and precious, will that light be, that is not only heavenly, and from Chriſt, but that will be univerſal among all ſaints, to ſhew them the ſame thing, and to direct them to and in the ſame work! The want of this hath to this day been one great reaſon of that croſsneſs of judgement and perſuaſion that hath been found among the ſaints, and that hath cauſed that lingering and diſputing about the glorious ſtate of the church, in the latter days; ſome being for its excellency to conſiſt chiefly in outward glory; and others, ſwerving on the other ſide, conclude ſhe ſhall not have any of this; ſome conceiving that this city will not be built until the Lord comes from heaven in perſon; others again concluding, that when he comes, then there ſhall be no longer tarrying here, but that all ſhall forthwith, even all the godly, be taken up into heaven; with divers other opinions in theſe matters. And thus many run to and fro; but yet, God be thanked, knowledge does increaſe, tho' the viſion will be ſealed, even to the time of the end. But now, I ſay, at the time of the end, the Spirit ſhall be poured down upon us from on high; now alſo they that erred in ſpirit ſhall come to underſtanding; the city ſhall deſcend in the light of a ſtone moſt precious; the ſun will be riſen upon the earth, when Lot goeth from Sodom into Zoar.

Now there ſhall be an oneneſs of judgement and underſtanding in the hearts of all ſaints: they ſhall be now no more two, but one in the Lord's hand. Alas! the ſaints are yet but as an army routed, and are apt ſometimes through fear, and ſometimes through forgetfulneſs, to miſtake the word of their captain-general, the Son of God; and are alſo too too prone to ſhoot and kill even their very right-hand man; but at that day all ſuch doing ſhall be laid aſide, for the knowledge of the glory of the Lord ſhall cover the earth, as the waters cover the ſea; which knowledge ſhall then ſtrike thorough the heart and liver of all ſwerving and unſound opinions in Chriſt's matters; for then ſhall every one of the Chriſtians call upon the name of the Lord, and that with one pure lip, or language, to ſerve him with one conſent. It is darkneſs, and not light, that keepeth God's people from knowing one another, both in their faith and language; and it is darkneſs that makes them ſtand at ſo great a diſtance, both in judgement and affections, as in theſe and other days they have done: But then, ſaith God, " I will plant in the wilderneſs (that is, in the church that is now bewildered) the cedar, the ſhittah-tree, the myrtle-tree, and the oil-tree; I will ſet in the deſart the fir-tree, the pine, and the box-tree together; that they may ſee and know, conſider and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it." And again, " the glory of Lebanon ſhall come unto thee, the fir-tree and the pine-tree, and the box-tree together, to beautify the houſe of my glory, and to make the place of my feet glorious."

Never was fair weather after foul, nor warm weather after cold, nor a ſweet and beautiful ſpring after a heavy, and nipping, and terrible winter, ſo comfortable, ſweet, deſirable, and welcome to the poor birds and beaſts of the field, as this day will be to the church of God. Darkneſs! it was the plague of Egypt: it is an empty, forlorn, deſolate, ſolitary, and diſcomforting ſtate; wherefore light, even the illuminating grace of God, eſpecially in the meaſure that it ſhall be communicated unto us at this day, it muſt needs be precious: In light there is warmth and pleaſure; it is by the light of the ſun that the whole univerſe appears unto us diſtinctly, and it is by the heat thereof that every thing groweth and flouriſheth; all which will now be glorioufly and ſpiritually anſwered in this holy and New Jeruſalem. O how clearly will all the ſpiders, and dragons, and owls, and foul ſpirits of Antichriſt, at that day, be diſcovered by the light hereof! Now alſo will all the pretty and little birds in the Lord's field, moſt ſweetly ſend forth their pleaſant notes, and all the flowers and herbs of his garden ſpring: Then will it be ſaid to the church by her huſband and Saviour, " Ariſe, my love, my fair one, and come away; for lo, the winter is paſt, the rain is over and gone, the flowers appear in the earth, and the time of the ſinging of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vine with her tender grapes give a good ſmell." You know how pleaſant this is, even to be fulfilled in the letter of it, not only to birds and beaſts, but men; eſpecially it is pleaſant to ſuch men, that have for ſeveral years been held in the chains of affliction: It muſt needs therefore be moſt pleaſant and deſirable to the afflicted church of Chriſt, who hath lain now in the dungeon of Antichriſt for above a thouſand years: But, Lord, how will this lady, when ſhe gets her liberty, and when ſhe is returned to her own city, how will ſhe then take pleaſure in the warm and ſpangling beams of thy ſhining grace! and ſolace herſelf with thee in the garden, among the nuts and the pomegranates, among the lillies and flowers, and all the chief ſpices.

*Even like a jaſper-ſtone, clear as cryſtal.* Theſe words are the metaphor by which the Holy Ghoſt is pleaſed to illuſtrate the whole buſineſs. Indeed ſimilitudes, if fitly ſpoke and applied, do much ſet off and out any point that, either in the doctrines of faith or manners, is handled in the churches. Wherefore, becauſe he would illuſtrate, as well as affirm, the glory of this Jeruſalem to the life, therefore he concludes his general deſcription of this city with theſe compariſons: *I ſaw* (ſaith he) *the holy city, the Lamb's wife:* I ſaw her in her ſpangles, and in all her adorning, but verily ſhe was moſt excellent: She was ſhining as the jaſper, and as pure and clear as cryſtal. The jaſper, it ſeems, is a very beautiful and coſtly ſtone, in as much as that, above all the precious ſtones, is made uſe of by the Holy Ghoſt to ſhew us the glory and ſhining virtues of the Lord Jeſus in this New Jeruſalem: and yet, behold, the jaſper is too ſhort and ſlender to do the buſineſs; there muſt another ſtone be added, *even like a jaſper ſtone, clear as cryſtal. Yea,* (ſaith the Lord Jeſus) *her cheeks are like rows of jewels, and ſo are the joints of her thighs: even like the jewels that are the work of the hands of a cunning workman.*

The cryſtal is a ſtone ſo clear and ſpotleſs, that even her greateſt adverſaries, in the midſt of all their rage, are not able juſtly to charge her with the leaſt mote or ſpot imaginable: wherefore, when he ſaith, that this city in her deſcending is even like the jaſper for light, and like the cryſtal for clearneſs; he would have us further learn, that at the day of the deſcending of this Jeruſalem, ſhe ſhall be every way ſo accompliſhed with innocency, ſincerity, and clearneſs in all her actions, that none ſhall have from her, or her ways, any juſt occaſion given unto them, to ſlight, contemn, or oppoſe her. For,

Firſt, As ſhe deſcends, ſhe meddleth not with any man's matters but her own; *ſhe comes all along by the king's highway;* that is, alone by the rules that her Lord hath preſcribed for her in his teſtament. The governors of this world need not at all to fear a diſturbance from her, or a diminiſhing of ought they have; *She will not meddle with their fields nor vineyards, neither will ſhe drink of the water of their wells; only let her go by the king's high-way, and ſhe will not turn to the right hand or to the left, until ſhe hath paſſed all their borders.* It is a falſe report then, that the governors of the nations have received againſt the city, this New Jeruſalem, if they believe, that according to the tale that is told them, ſhe is and hath been of old a rebellious city, and deſtructive to kings, and a diminiſher of their revenues. I ſay, theſe things are lying words, and forged even in the heart of Biſhlam, Mithredath, Tabeel, and the reſt of their companions: for verily this city, in her deſcending, is clear from ſuch things, even as clear as cryſtal. She is not for meddling with any thing that is theirs, from a thread even to a ſhoe-latchet. Her glory is ſpiritual and heavenly, and ſhe is ſatisfied with what is her own. It is true, *the kings and nations of this world ſhall* (one day) *bring their glory and honour to this city;* but yet not by outward force or compulſion; none ſhall conſtrain them, but the love of Chriſt, and the beauty of this city: *The Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.* The light and beauty of this city, that only ſhall engage their hearts, and overcome them. Indeed, if any ſhall, out of miſtruſt or enmity againſt this city and her proſperity, bend themſelves to diſappoint the deſigns of the eternal God concerning her building and glory, then they muſt take what followeth: *Her God in the midſt of her is mighty, he will reſt in his love, and rejoice over her with ſinging, and will undo all that afflict her. Wherefore, aſſociate yourſelves, O ye people, and ye ſhall be broken to pieces; and give ear all ye of far countries: Gird yourſelves, and ye ſhall be broken to pieces; gird yourſelves, and ye ſhall be broken to pieces. Take counſel together, and it ſhalll come to naught; ſpeak the word, and it ſhall not ſtand; for God is with us.*

What work did he make with Og the King of Baſhan, and with Sihon king of the Amorites, for refuſing to let his people go peaceably by them, when they were going to their own inheritance? God is harmleſs, gentle, and pitiful; but wo be to that people that ſhall oppoſe or gainſay him. He is gentle, yet a lion; he is loth to hurt, yet he will not be croſſed: *Fury is not in me*, (ſaith he); *yet if you ſet the briars and thorns againſt him, he will go through them, and burn them together.* Jeruſalem alſo, this beloved city, it will be beautiful and profitable to them that love her; but a cup of trembling, and a burthenſome ſtone, to all that burden themſelves with her; *all that burthen themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt her.*

Again, She will be clear as cryſtal, in the obſervation of all her turns and ſtops, in her journeying from Egypt to Canaan, from Babylon to this Jeruſalem ſtate. She will, I ſay, obſerve both time and order, and will go only as her God doth go before her; now one ſtep in this truth, and then another in that, according to the diſpenſation of God, and the light of the day ſhe lives in; As the cloud goes, ſo will ſhe; and when the cloud ſtays, ſo will ſhe. She comes in perfect rank and file; *terrible as an army with banners.* No Balaam can inchant her; *ſhe comes out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all ſpices of the merchants, ſtill leaning upon her beloved.* The return of Zion from under the tyranny of her afflictors, and her recovery to her primitive purity, is no head-ſtrong brain-ſick raſhneſs of her own, but the gracious and merciful hand and goodneſs of God unto her, therefrom to give her deliverance: For thus ſaith the Lord, *That after ſeventy years be accompliſhed at Babylon*, (that is the time of the reign of Antichriſt, and his tyranny over his church,) *I will viſit you, and perform my good word towards you, in cauſing you to return to this place. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for* (ſpiritual) *wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall ſorrow no more at all.*

II. Ver. 12. *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael.* Theſe words do give us to underſtand, that this holy city is now built, and in all her parts complete; they give us alſo to underſtand the manner of her ſtrength, &c.

*And had a wall.*—Having thus, I ſay, given us a deſcription of this city in general, he now deſcends to her ſtrength and frame in particular; her frame and ſtrength, I ſay, as ſhe is a city compact together; as alſo of her ſplendor and beauty.

And obſerve it, that of all the particulars that you read of, touching the fence, faſhion, or frame of this city, and of all her glory, the firſt thing that he preſenteth to our view is, her ſafety and ſecurity: *She had a wall.* A wall, you know, is for the ſafety, ſecurity, defence, and preſervation, of a place, city, or town; therefore it is much to the purpoſe, that, in the firſt place, after this general deſcription, he ſhould fall upon a diſcovery of her ſecurity and fortification; for what of all this glory and goodneſs, if there be no way to defend and preſerve it in its high and glorious ſtate? If a man had in his poſſeſſion even mountains of pearl and golden mines, yet if he had not wherewith to ſecure and preſerve them to himſelf, from thoſe that with all their might endeavour to get them from him, he might not only quickly loſe his treaſure, and become a beggar, but alſo, through the very fear of loſing them, even loſe the comfort of them, while yet in his poſſeſſion. To ſpeak nothing of the angels that fell, and of the glory that they then did loſe, I may inſtance to you the ſtate of Adam in his excellency. Adam, you know, was once ſo rich and wealthy, that he had the garden of Eden, the paradiſe of pleaſure, yea, and alſo the whole world to boot, for his inheritance; but mark, in all his glory he was without a wall: wherefore preſently, even at the very firſt aſſault of the adverſary, he was not only worſted as touching his perſon and ſtanding but even ſtript of all his treaſure, his paradiſe taken from him, and he in a manner left ſo poor, that forthwith he was glad of an apron of fig-leaves, to cover his nakedneſs, and to hide his ſhame from the face of the ſun: Wherefore, I ſay, John ſpeaks to the purpoſe in ſaying ſhe had a wall, a wall for defence and ſafety, for ſecurity and preſervation. Now, then, ſhe ſhall lie no longer like blaſted bones in an open field or valley; that was her portion in the days of her affliction.

*And had a wall.*—It is ſaid of old Jeruſalem, that ſhe had a wall and a wall, two walls for her defence and ſafety; which two, in my judgement, did hold forth theſe two things; the one, their eternal preſervation and ſecurity from the wrath of God, through the benefits of Chriſt; and the other, that ſpecial protection and ſafeguard that the church hath always had from and by the ſpecial providence of her God, in the midſt of her enemies: Wherefore one of theſe is called by the proper name of *Salvation;* which ſalvation I take in ſpecial, to ſignify our fortification and ſafety from the wrath of God, and the curſe and power of the law and ſin: the other is called, *A wall of fire round about her:* and alludeth to the viſion that the prophet's ſervant was made to ſee for his comfort, when he was put in fear, by reaſon of the great company of the enemies that were bending their force againſt the life of his maſter.

But now, in thoſe days, though there were for the defence of the city thoſe two walls; yet they ſtood a little diſtance each from other, and had a ditch between them, which was to ſignify, that though then they had the wall of ſalvation about them, with reference to their eternal ſtate; yet the wall of God's providence and ſpecial protection was not yet ſo nearly joined thereto, but that they might for their fooliſhneſs have that broken down, and they ſuffered to fall into the ditch that was between them both; and ſo he ſaith by the prophet, *I will tell you what I will do to my vineyard*, (that is, to this city for the wickedneſs thereof); *I will take away the hedge thereof, and it ſhall be eaten up; and will break down the wall thereof, and it ſhall be trodden down.* Which hedge and wall could not be that of eternal ſalvation; for that ſtood ſure, though they ſhould be ſcattered among the nations as wheat is ſifted in a ſieve; it muſt therefore be the wall of her ſpecial preſervation in her outward peace and happineſs; which wall was often in thoſe days broken down, and they made havock of, of all that dwelt about them.

But now touching the ſafety of New Jeruſalem, the city of which I here diſcourſe, ſhe is ſeen in the viſion by John to have but one only wall; to ſignify, That at this day the wall of her eternal ſalvation, and of God's ſpecial providence to protect and defend her, in her preſent viſible and goſpel-glory, ſhall be ſo effectually joined together, that now they ſhall be no more two, that is, at a diſtance, with a ditch between, but one ſound and incloſing wall; to ſhew us, That now the ſtate of this Jeruſalem, even touching her outward glory, peace, and tranquility, will be ſo ſtable, invincible, and laſting, that unleſs that part of the wall which is eternal ſalvation, can be broken down, the glory of this city ſhall never be vailed more. Wherefore the prophet, when he ſpeaks with reference to the happy ſtate and condition of this city, he ſaith, *Violence ſhall be heard no more within thy land, nor waſting, and deſtruction within thy borders; but thou ſhalt call thy walls, ſalvation, and thy gates, praiſe:* As he ſaith alſo in another place, *Thine eye ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down, nor one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.* The walls are now conjoined, both joined into one; the Father hath delivered up the great red dragon into the hand of Chriſt, who hath ſhut him up and ſealed him down, even down for a thouſand years: *Wherefore from the Lord ſhall there be upon every dwelling place of Mount Zion, and upon all her aſſemblies a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all her glory ſhall be a defence: And in that day ſhall this ſong be ſung, We have a ſtrong city, ſalvation will God appoint for walls and bulwarks.* The ſame in effect hath our prophet John, ſaying, *I ſaw the holy city, the New Jeruſalem, deſcending out of heaven from God, prepared as a bride adorned for her huſband; and I heard a great voice out of heaven, ſaying, The tabernacle of God is with men, and he ſhall dwell with them; and God himſelf ſhall be with them, and be their God; and God ſhall wipe away all tears from their eyes;*

*and there ſhall be no more death, neither ſorrow nor trying; neither ſhall their be any more pain, for the former things are paſſed away.*

*And had a wall great and high.* Theſe words, *great and high,* are added for illuſtration, to ſet out the matter, to the height and indeed the glory of a wall, lieth in this, that it is great and high; the walls of the Canaanites were terrible upon this account, and did even ſink the hearts of thoſe that beheld them: Wherefore this city ſhall be moſt certainly in ſafety, ſhe hath a wall about her, a great wall; a wall about her, an high wall: It is great for compaſs, it incloſeth every ſaint; it is great for thickneſs, it is compacted of all the grace and goodneſs of God, both ſpiritual and temporal; and for height, if you count from the utmoſt ſide to the utmoſt, then it is higher than heaven, who can ſtorm it? and for depth, it is lower than hell, who can undermine it?

Great mercies, high mercies, great preſervation, and high arm to defend, ſhall continually at this day incamp this city: God himſelf will be a continual life-guard to this city, *I will incamp* (ſaith he) *about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more, for now have I ſeen with mine eyes.*

—*And had twelve gates.*—Having thus ſhewed us her wall, he now comes to her gates; it had gates, it had twelve gates: By gates, in this place, we are to underſtand the way of entrance; gates, you know, are for coming in, and going out; and do in this place ſignify two things: 1. An entrance into communion with the God and Saviour of this city;- 2. Entrance into communion with the inhabitants and privileges of this city: in both which the gates do ſignify Chriſt: for as no man can come to the knowledge and injoyment of the God, and glorious Saviour, but by and through the Lord Chriſt; ſo no man can come into true and ſpiritual communion with theſe inhabitants, but by him alſo: *I am the way,* (ſaith he) *the truth and the life; and no man comes to the Father but by Me;* And again, *I am the door, by me if any man enter, he ſhall be ſaved, and ſhall go in and out, and find paſture.*

—*And had twelve gates.*—In that he ſaith twelve gates, he alludeth to the city Jeruſalem that was of old, which had juſt ſo many; and are on purpoſe put into the number of twelve, to anſwer to the whole number of the elect of God, which are comprehended within the number of the twelve tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the ſeed of Abraham after the fleſh, though not godly, becauſe they are the childen of the fleſh of Abraham; ſo all the godly Gentiles are the children of Abraham after the ſpirit, though not by that means made the children of the fleſh of Abraham. They both meet then in the ſpirit and faith of the goſpel, as God ſaith to the Jews, *When the ſtranger ſhall ſojourn with thee, and will keep the paſſoever* (that is, become godly, and receive the faith of Chriſt) *let all his males be circumciſed, and then let him come near, and keep it,* &c. For they that are of faith, are the children of faithful Abraham, who is called, *The very father of us all.* Thus you ſee all the godly come under the title of the children of Abraham, and of the Jews; and ſo under the denomination alſo of being perſons belonging to the tribes, the twelve tribes, who anſwer to thoſe twelve gates. Wherefore the Pſalmiſt minding this, ſpeaketh indefinitely of all the godly, under the name of the tribes of Iſrael; ſaying, *Our feet ſhall ſtand within thy gates, O Jeruſalem; Jeruſalem is builded, a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks to the name of the Lord.*

But again, though I am certain that all the Gentiles that are at any time converted, are reckoned within the compaſs of ſome of the tribes of Iſrael, to which the gates of this city may truly be ſaid to anſwer; yet the gates are here, in a ſpecial manner, called by the name of *twelve,* to anſwer to the happy return and reſtoration of thoſe poor diſtreſſed creatures the twelve tribes of the Jews that are ſcattered abroad, and that are, and for a long time have been, to our aſtoniſhment, and their ſhame, as vagabonds and ſtragglers among the nations, there to continue many days, without a king, without a prince, and without a ſacrifice, and without an ephod; that is, without the true God, the true Saviour, and the true word and ordinances; *after which,* (ſaith the ſame prophet), *they ſhall even in the latter days* (that is, when this city is builded) *return and ſeek the Lord their God, and David their King, and ſhall then fear the Lord and his goodneſs* This the apoſtle alſo affirmeth, when he telleth the believing Gentiles, *That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in:* Which Iſrael in this place cannot by any means be taken for the Gentiles that are converted; for this Iſrael muſt be rejected until the bulk of the elect Gentiles be converted. Beſides, he calleth this Iſrael by the name of *Iſrael,* even while unconverted; but the converted Gentiles ſtill *Gentiles,* even when converted. He calls this Iſrael the natural branches, but the Gentiles wild branches; and tells us further, that when they are converted, they ſhall be grafted into their own olive-tree; but when the Gentiles are converted, they muſt be cut off of their own ſtock and tree: Read Rom. 11. throughout. Wherefore, I ſay, the gates are called twelve, to anſwer theſe poor creatures who at this day ſhall be awakened, and enlightened, and converted to the faith of Jeſus. Theſe gates in another place are called *a way,* and theſe Jews *the kings of the eaſt;* and it is there ſaid alſo, that at preſent this way doth want preparing; which is as much as to ſay, This city wants ſetting up, and the gates wants ſetting in their proper places: Wherefore ſaith John, *The ſixth angel poured out his vail upon the great river Euphrates;* that is, deſtroyed the ſtrength and force of the Roman Antichriſt, (for the river Euphrates was the fence of literal Babylon, the type of our *ſpiritual one);* which force and fence, when it is deſtroyed or dried up, then the way of the kings of the eaſt will be prepared, or made ready for their journey to this Jeruſalem. Of this the prophets are full, crying, *Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling block out of the way of my people.* And again, *Go through, go through the gates, prepare ye the way of my people: caſt ye up, caſt ye up the high way, gather out the ſtones, lift up a ſtandard for the people: Behold, the Lord hath proclaimed unto the end of the world, ſay to the daughter of Zion, Thy ſalvation cometh: Behold, his reward is with him, and his work before him; and they ſhall call them, The holy people, the redeemed of the Lord; and thou ſhalt be called, Sought out, A city not forſaken.* All which doth moſt eſpecially relate to the converſion of the Jews in the latter day, who in great abundance ſhall, when all things are made ready, come flocking into the Son of God, and find favour, as in the days of old.

—*And at the gates twelve angels.*—By angels in this place we are to underſtand the meſſengers and miniſters of the Lord Jeſus, by whom the myſtery of eternal life and felicity is held forth and diſcovered before the ſons of men; and thus this word *angel* is frequently taken in this prophecy, Rev. 1. 20.; & 2. 1, 8, 12, 18.; & 3. 1, 7.; & 14. 6.

—*And at the gates twelve angels.*—In theſe words, then, there are two things to be conſidered: 1. Why they ſhould be called twelve; and, 2. Why they are ſaid to ſtand at the twelve gates of this new and holy city.

1. For the firſt, They are called twelve, to ſignify two things: 1. The truth of their doctrine; and, 2. The ſufficiency of their doctrine and miniſtry for the converting of the twelve tribes to the faith of Chriſt, and privileges of this city.

(1) For the truth of their doctrine: For by twelve here he would have us to underſtand, that he hath his eye upon the twelve apoſtles, or upon the doctrine of the twelve, the apoſtolical doctrine; as if he ſhould ſay, This city, the New Jeruſalem, ſhall be every way accompliſhed with beauty and glory; ſhe ſhall have a wall for her ſecurity, and twelve gates to anſwer the twelve tribes; yea, and alſo at theſe gates the twelve apoſtles, in their own pure, primitive, and unſpotted doctrine. The Romiſh beaſts have corrupted this doctrine, by treading it down with their feet, and have muddied this water with their own dirt and filthineſs; but at this day, this ſhall be recovered from under the feet of theſe beaſts, and cleanſed alſo from their dirt, and be again in the ſame glory, ſplendour, and purity, as in the primitive times. It is ſaid, *That when Iſrael was paſſed out of Egypt, beyond the ſea, they preſently came to E-*

*lim, where were twelve wells of water*, &c.; and that they encamped by the waters; which twelve wells did figure forth the doctrine of the twelve apoſtles, out of which the church, at her return from captivity, ſhall draw and drink, as out of the wells of ſalvation. Now ſhall the wells of our father Abraham, which the Philiſtines have for a great while ſtopped; now, I ſay, ſhall they again be opened by our Iſaac, his ſon, and ſhall be alſo called after their own names. This is generally held forth by the prophets, that yet again the church ſhall be fed upon the mountains of Iſrael, and that they ſhall lie down in a good field, and a fat paſture; *yea, I will feed my flock, and I will cauſe them to lie down, ſaith the Lord God.*

(2) As by theſe twelve we are to underſtand the truth and purity of the doctrine of the twelve; ſo again, by this word *twelve* we are to underſtand the ſufficiency of that doctrine and miniſtry to bring in the twelve tribes to the privileges of this city. Mark, for the twelve tribes there are twelve gates, for every tribe a gate, and at the twelve gates twelve angels, and at every gate an angel: *O Judah*, (ſaith God), *I have ſet an harveſt for thee*, when he ſhall turn again the captivity of his people; and ſo for the reſt of the tribes. Before Ephraim, and Benjamin, and Manaſſeh, he will ſtir up his ſtrength to ſave them: *I will hiſs for them*, (ſaith God), *and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed: and I will ſow them among the nations, and they ſhall remember me in far countries, and they ſhall live with their children, and ſhall return: and I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria: and I will bring them into the land of Gilead and Lebanon, and place ſhall not be found for them.*

2. But to come to the ſecond queſtion, that is, Why theſe twelve angels are ſaid to ſtand at the twelve gates? which may be for divers reaſons.

(1) To ſhew us that the doctrine of the twelve, is the doctrine that letteth in at theſe gates, and that alſo that ſhutteth out: *Whoſe ſins ye remit, they are remitted, ſaith Chriſt: and whoſe ſins ye retain, they are retained:* And hence it is, that the true miniſters in their right adminiſtration, are called *porters:* becauſe as porters ſtand at the gate, and there open to, or ſhut upon thoſe that make an attempt to enter in; ſo the miniſters of Chriſt, by the doctrine of the twelve, do both open to, and ſhut the gates againſt, the perſons that will be attempting to enter in at the gates of this city.

(2) But again, They are ſaid to ſtand at the gates for the encouraging and perſuading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the ſight and ſenſe of their own wretchedneſs. Alas! were it not for ſome to ſtand at the gates of this city for inſtruction, and the encouragement of thoſe that will at that day in earneſt be looking after life, they might labour as in other things for very vanity; and might alſo be ſo grievouſly beat out of heart and ſpirit, that they might die in deſpair: But now to prevent this for thoſe that are in the way to Zion with watry eyes, and wetted cheeks, here ſtand the angels, continually ſounding with their golden goſpel-trumpets; *Enter ye into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and bleſs his name: for the Lord is good, and his mercy is everlaſting, and his truth endureth for ever, even to all generations:* As he ſaith again, *And it ſhall come to paſs in that day, that the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the out-caſts of the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem.*

*—And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael.* Thus it was in the viſion of the prophet, when he was taking a view of the pattern of this city: *And the gates of the city*, ſaith the angel to him, *ſhall be after the names of the tribes of Iſrael:* which ſaying John doth here expound, ſaying, *the names of the twelve tribes of the children of Iſrael were written ſet upon them.*

This being thus, it cleareth to you what I ſaid but now, to wit, that the gates are called twelve, to anſwer the twelve tribes, for their names are written thereon. This muſt therefore, without all doubt, be a very great encouragement to this deſpiſed people; I ſay great encouragement, that notwithſtanding all their rebellion, blaſphemy, and contempt of the glorious goſpel, their names ſhould be yet found recorded and engraved upon the very gates of New Jeruſalem. Thus then ſhall the Jews be comforted in the latter days; and truly they will have but need hereof; for doubtleſs at their return, when they are thoroughly ſenſible of the murder they have committed, not only upon the bodies of the prophets and apoſtles, but of the Son of God himſelf: I ſay this muſt needs, together with the remembrance of the reſt of their villanous actions, exceedingly afflict and diſtreſs their bleeding ſouls: *For the children of Iſrael ſhall come, they and the children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God, and ſhall aſk the way to Zion, with their faces thitherward.* Mark, going and weeping; there will not be a ſtep that theſe poor people will take in the day of their returning, but will be watered with the tears of repentance and contrition, under the conſideration of the wickedneſs that, in the days of their rebellion, they have committed againſt the Lord of glory: As he ſaith alſo by another prophet, *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and ſupplication; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as a man mourns for his only ſon; and they ſhall be in bitterneſs for him, as him that is in bitterneſs for his firſt-born; at that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon, and the land ſhall mourn.*

Wherefore, I ſay, they both have, and alſo will have, need of twelve gates, and on them the names of their twelve tribes, with an angel at each, to encourage them to enter this holy and goodly city; and to tell them, that yet he counts them his friends in whoſe houſe he received the wounds in his hands.

But again, As by the names of the twelve tribes written on the gates, we may ſee what encouragement the Jews will have, at their return, to enter in at them; ſo we may alſo underſtand, that by the names of the twelve tribes here written, God would have us perceive how all muſt be qualified, that from among the Gentiles at this day do enter in at theſe gates; namely, thoſe, and thoſe only, that be cut out of their own wild olive-tree, and tranſplanted among the children of Iſrael, into their good olive-tree: Such as are Jews inwardly, the Iſrael of God, according to the New Creature, they ſhall enter, (for the holy Gentiles alſo, by virtue of their converſion, are ſtyled the children of Abraham, Jews, the choſen generation, the peculiar people, the holy nation; and ſo are ſpiritually, though not naturally, by carnal generation, of the twelve tribes, whoſe names are written upon the gates of the city); *And it ſhall come to paſs*, (ſaith the prophet), *that in what tribe the ſtranger* (that is, the Gentile), *ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God.* Thus the Jews and Gentiles ſhall meet together in the Spirit of the goſpel, and ſo both become a righteous nation; to both which the gates of this city ſhall ſtand continually open; at which alſo they may with boldneſs demand, by the faith of the Lord Jeſus, their entrance, both for communion with the God, grace, and privileges of this city; according to that which is written, *Open ye the gates, that the righteous nation, which keepeth the truth, may enter in.*

Thus much of the number of the gates; and now to proceed to the order of them.

Verſe 13. *On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.* I ſhall not ſpeak any thing to the manner of his repeating of the quarters towards which the gates do look; why he ſhould begin at the eaſt, then to the north, afterwards croſſing to the ſouth, and laſt to the weſt; though I do verily think, that the Holy Ghoſt hath ſome thing to ſhew us, wherefore he doth thus ſet them forth; and poſſibly he may ſet them thus, and the weſt laſt, not only becauſe the weſt part of the world is that which always cloſeth the day, but to ſignify that the weſt, when Jeruſalem is rebuilded, will be the laſt part of the world that will be converted, or the gate that will be laſt, becauſe longeſt occupied with the travels of the paſſengers and wayfaring men, in their journey to this Jeruſalem. But I paſs that.

From the order of their ſtanding, I ſhall inquire into two things: 1. Why the gates ſhould look in this manner every way, both eaſt, weſt, north, and ſouth? 2. Why there ſhould be three, juſt three on every ſide of this city; on the eaſt three, on the north three, on the ſouth three, and on the weſt three?

1. For the firſt, the gates by looking every way into all quarters, may ſignify unto us thus much, that God hath a people in every corner of the world; and alſo, that grace is to be carried out of theſe gates by the angels in their miniſtry, into every place, to gather them home to him: as it is ſaid of the living creatures, *Whither the head looked, they followed it, and turned not as they went:* ſo whitherſoever the gates look, thither the miniſters go, and carry the word, to gather together the elect: *He ſent them two and two before his face, into every city and place whither he himſelf would come.*

Again, The gates, by their thus looking every way, do ſignify to us, that from what quarter or part of the world ſoever men come for life, for thoſe men there are the gates of life, even right before their doors. Come they from the eaſt, why, thither look the gates; and ſo if they come from north, or weſt, or ſouth. No man needs at all to go about, to come at life, and peace, and reſt: Let him come directly from ſin to grace, from Satan to Jeſus Chriſt, and from this world to New Jeruſalem. The twelve brazen oxen that Solomon made to bear the molten ſea, they ſtood juſt as theſe gates ſtand, and ſignify, as I ſaid before, that the doctrine of the twelve apoſtles ſhould be carried into all the world, to convert, (as in the primitive times, ſo now at the building of New Jeruſalem), and to bring in God's ſheep to the fold of his church: Now, I ſay, as the word is carried every way, ſo the gates, the open gates, look alſo into all corners after them, to ſignify that loving reception that ſhall be given to every ſoul, that from any corner of the whole world ſhall unfeignedly cloſe in with grace, through the Lord Jeſus Chriſt: "Thus therefore men ſhall come from the eaſt, and from the weſt, from the north, and from the ſouth, and ſit down in the kingdom of God."

2. "On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates." Having thus ſhewed you, in a word, why they ſtand thus looking into every corner or quarter of the world, I now come to ſhew you why there muſt be juſt three looking in this manner every way.

(1) Firſt, then, there may be three looking every way, to ſignify, that it is both by the conſent of the three perſons in the Trinity, that the goſpel ſhould thus every way go forth to call men; and alſo to ſhew you, that both the Father, Son, and Spirit, are willing to receive and embrace the ſinner, from whatſoever part or corner of the earth he cometh hither for life and ſafety: come they from whence they will, the Father is willing to give them the Son, and ſo is the Son to give them himſelf, and ſo is the Spirit to give them its help againſt whatever may labour to hinder them while they are here.

(2) In that three of the gates look every way, it may be alſo to ſhew us, that there is none can enter into this city, but by the three offices of the Lord Jeſus; Chriſt, by his prieſtly office, muſt waſh away their ſins; and, by his prophetical office, he muſt illuminate, teach, guide, and refreſh them; and, by his kingly office, rule over them, and govern them with his word.

(3) Or, by three gates may be ſignified the three ſtates of the ſaints in this life; an entrance into childhood, an entrance into a manly ſtate, and an entrance into the ſtate of a father in the church.

Or, laſtly, The three gates may ſignify the threefold ſtate we paſs through from nature to glory: the ſtate of grace in this life, the ſtate of felicity in paradiſe, and our ſtate in glory after the reſurrection: Or thus, the ſtate of grace that poſſeſſeth body and ſoul in this life, the ſtate of glory that poſſeſſeth the ſoul at death, and the ſtate of glory that both body and ſoul ſhall be poſſeſſed with at the coming of the Lord and Saviour. This was figured forth by the order of the ſtairs in the temple at Jeruſalem, which was firſt, ſecond, and third, by which men aſcended from the loweſt to the uppermoſt room in the houſe of God; as he tells us, They went up with winding ſtairs from the firſt into the ſecond ſtory, and from thence by them into the third.

Thus much for the wall and gates of New Jeruſalem.

Ver. 14. *And the wall of this city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.* In theſe words we have two things conſiderable: 1. That the city-wall hath twelve foundations; 2. That in theſe twelve are the names of the twelve apoſtles of the Lamb.

1. *It hath twelve foundations.* This argueth invincible ſtrength and ſupport. That wall that hath but one foundation, how ſtrongly doth it ſtand, if it be but ſafely laid upon a rock, even ſo ſtrongly, that neither wind nor weather, in their greateſt vehemency, are able to ſhake or ſtir it, to make it fall! But, I ſay, how much more when a city hath foundations, twelve foundations, and thoſe alſo laid by God himſelf; as it is ſaid concerning the worthies of old, *They looked for a city that had foundations, whoſe builder and maker is God.*

2. *And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.* The wall, you know, I told you, is the wall of ſalvation, or the ſafety of the church by Jeſus Chriſt; to which is adjoined, as the effect of that, the ſpecial providence and protection of God. Now this wall, ſaith the Holy Ghoſt, hath twelve foundations, to wit, to bear it up, for the continuation of the ſafety and ſecurity of thoſe that, are the inhabitants of this city; a foundation is that which beareth up all, and that upon which the ſtreſs of all muſt lie and abide. Now to ſpeak properly, the foundation of our happineſs is but one, and that one none but the Lord Jeſus; *for other foundation can no man lay, then that is laid, which is Jeſus Chriſt.* So then when he ſaith, *the wall of the city had twelve foundations,* and that *in them alſo are written the names of the twelve apoſtles of the Lamb:* he doth not mean that this wall had twelve Chriſts for its ſupport, but that the doctrine of the twelve apoſtles is that doctrine upon which both Chriſt, and grace, and all happineſs, ſtandeth firm and ſure for ever: and to ſignify alſo, that neither Chriſt, nor any of his benefits, can be profitable unto thee, unleſs thou receive him alone upon the terms that they do hold him forth, and offer him to ſinners in their word and doctrine: *If we or an angel from heaven, preach unto you any other goſpel,* (ſaith Paul), *than that which we have preached unto you, let him be accurſed.* As I ſaid before, ſo I ſay now again, *If any man preach any other goſpel unto you than that ye have received, let him be accurſed.*

*And in them the names of the twelve apoſtles of the Lamb.* And in them their names: This makes it manifeſt that by the foundations of this wall, we are to underſtand the doctrine of the twelve apoſtles of the Lord Chriſt, for their names are to it, or found engraved in the foundations. Thus it was with the doctrine which was the foundation of the Jewiſh church: the firſt pattern being delivered by the man Moſes; his name was always ſo entailed to that doctrine, that at laſt it became common, and that by divine allowance, to call that doctrine by the name of Moſes himſelf: *There is one that accuſeth you,* (ſaith Chriſt) *even Moſes in whom you truſt:* and again, *For Moſes of old hath in every city them that preach him.* The ſame liberty of ſpeech doth the Holy Ghoſt here uſe in ſpeaking of the foundations of this wall, which is the doctrine of the twelve. And in that he calleth the doctrine by the name of foundations, and leaveth it only with telling us the names of the twelve apoſtles are engraven in it; he expects that men ſhould be wiſe that read him, and that they ſhould be ſkilful in the word of righteouſneſs, if they come up clearly to the underſtanding of him.

*And in them the names of the twelve apoſtles of the Lamb.*

Thus you ſee that the twelve apoſtles, above all the ſervants of Chriſt, are here owned to be the foundations of this wall; and good reaſon, for they, above all other, are moſt clear and full in the doctrine of grace, and all doctrines pertaining to life and holineſs: "In other ages, (ſaith Paul) it was not made known to the ſons of men, as it is now revealed to his holy apoſtles and prophets by the Spirit." Moſes was not fit for this for his was a more dark and vailed adminiſtration: "While Moſes is read, the vail is over the heart," ſaith Paul. Neither was any of the prophets fit for this, for they were all inferior to Moſes, and were as it were his ſcholars: Nay, John the Baptiſt is here ſhut out; "for the leaſt in the kingdom of heaven is greater than he."

The apoſtles, above all others, were the men that were with the Lord Jeſus all the time, from the baptiſm of John, even until the time he was taken up into heaven; they ſaw him, heard him, and diſcourſed with him, and were beholders of all the wondrous works that he did; they did eat and drink with him after his paſſion, and ſaw, after he was riſen, the print of the nails, and the ſpear with which he was pierced, when he died for our ſins: And becauſe they had ſeen, felt, and at ſuch a rate experienced all things from the very firſt, both touching his doctrine, miracles, and life; therefore he ſaid unto them in chief, "Ye ſhall be witneſſes unto me both in Jeruſalem and all Judea, and in Samaria, and unto the utmoſt parts of the earth."

Further, The apoſtles were in that marvellous manner endued wich the Holy Ghoſt, that they outſtripped all the prophets that ever went before them: neither can I believe that, in the beſt of times, there ſhould be any beyond them; yet if it ſhould ſo fall out, that a diſpenſation ſhould come, in which they ſhould have, as to the pouring forth of the Spirit, their equals, yet it could not follow, that therefore the goſpel ſhould be offered in other terms than they at firſt have offered it; eſpecially beſides what hath been ſaid of them, if you conſider, to them it was ſaid, "Whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven; and whatſoever ye ſhall bind on earth, ſhall be bound in heaven." They, as to their doctrine, were infallible, it was impoſſible they ſhould err; he that deſpiſed their doctrine, deſpiſed God himſelf: Beſides, they have given in commandment, that all ſhould write after their copy, and that we ſhould judge both men and angels that did, or would do otherwiſe.

Timothy muſt have his rule from Paul, and ſo muſt holy Titus: all which, if we conſider it, the Holy Ghoſt ſpeaks to the purpoſe, in ſaying, "That in the twelve foundations are found the names of the twelve apoſtles of the Lamb:" They are called the chief, and ſuch as have laid the foundation, and others build thereon: and that as no men have laid the foundation but they, ſo none can lay even that foundation otherwiſe than they afore have laid it.

"—And in them the names of the twelve apoſtles of the Lamb." Theſe words then, teach us two things worthy of our Chriſtian conſideration.

1. That God hath given to every man a certain and viſible mark to aim at for his ſalvation, or to build his ſoul upon, namely, The doctrine of the twelve apoſtles of the Lamb, for in that he ſaith, "their names are in the foundations. It is better for us (all things conſidered) than if he had ſaid, in them was the name of God himſelf; that is, it is more eaſy to ſee (this way) through the miſt of our carnality what the myſtery of his will ſhould be, which is, that we receive Chriſt according to their doctrine, words, writings, epiſtles, letters, &c. their names, I ſay, being there, God counts it as the broad ſeal of heaven, which giveth authority to all that doctrine whereunto by themſelves they are prefixed and ſubſcribed, not where they are writ by others, but by themſelves; I ſay, as the token of every epiſtle, and of their doctrine for truth, the which Paul inſinuates, when he ſaith, that his hands is the token of every epiſtle: as he ſaith again, "Am not I an apoſtle?" And again, "Behold, I Paul have written unto you;" I Paul, I an apoſtle, I a wiſe maſter-builder, I who am in my doctrine one of the foundations of the wall of ſalvation, "I have written unto you." And as I ſaid before, there is reaſon it ſhould be thus; for as he who was the foundation of the Jewiſh church, even Moſes, received the pattern of all his order from the mouth of the angel in Mount Sinai, ſo the twelve received their doctrine of faith and manners, the doctrine of the New Teſtament, from the mouth of the Son of God himſelf, as from the mouth of the angel of the everlaſting covenant, on the mountain of Zion.

2. In that he ſaith, "The names of the twelve are in the foundations: This ſhews us the reaſon of the continual ſtanding of this Jeruſalem: it is built upon the doctrine of the twelve apoſtles of the Lamb, and ſtandeth there: for obſerve, ſo long as he ſees this holy city he ſees her ſtanding upon theſe foundations; but he ſaw the city till ſhe was taken up, therefore ſhe continued as being ſettled for ever upon them. Indeed the primitive city, or firſt churches, was built upon theſe foundations, and had alſo ſo long as they there continued, ſufficient ſupportation and upholding by that means; but then, as I have ſhewed you, the wall of her ſalvation, and the wall of God's ſpecial protection, ſtood at a diſtance each from other, and were not ſo conjoined as now they will be: wherefore they then, to anſwer the type, did fall into the ditch that was between, and trough their fooliſhneſs provoked God to remove the wall of his outward protection and ſafeguard from them; whereupon the wild beaſt, Antichriſt, got into his vineyard, making havock of all their dainties. But mark, this city is not ſo, the walls are now conjoined, and for ever faſtened upon the foundations, therefore it abides for ever, and aſcends higher and higher; yet not from the foundations, but by them into heaven: "Behold, ſaith God, I have graven thee upon the palms of my hands, thy walls are continually before me."

"And in them the names of the twelve apoſtles of the Lamb." This word *twelve*, muſt be warily underſtood, or elſe the weak, will be ready to ſtumble and take offence; wherefore to prevent this, conſider,

1. The twelve muſt be them twelve that were with the Lord Jeſus from the baptiſm of John, until the day in which our Lord was taken up.

2. Theſe twelve are not neither to be conſidered ſimply as twelve Chriſtians, or twelve diſciples; but as their witneſs of the Lord Jeſus (they being with him from firſt to laſt) was a twelve-fold witneſs of him in all his things; a twelve-fold ſeeing with their eyes; a twelve-fold hearing with their ears; a twelve-fold handling alſo with their hands, and feeling of the Son of God: As one of them ſaid, "That which was from the beginning, which we have ſeen with our eyes, and our hands have handled of the word of life; that which we have ſeen and heard, declare we unto you, that ye might have fellowſhip with us," &c. Now, this being thus, it followeth that the doctrine of the other apoſtles, as of Paul and Barnabas, was ſtill but the doctrine of the twelve; their doctrine, I ſay, and no other: wherefore as Ephraim and Manaſſeth were diſſolved into the twelve tribes, ſo theſe two, with all other the apoſtles of Chriſt, are diſſolved into the number of the twelve, becauſe their doctrine is only the doctrine of the twelve; for they center in their doctrine; their length, and breadth, and depth, and height, being the doctrine of the twelve. So then, "the names of the twelve being found in the foundations of this wall, it argueth that that doctrine is only true, that is the doctrine of the twelve eye-witneſſes of the Lord Jeſus: And again, that at the day of Antichriſt's fall, this doctrine ſhall be in its former purity, and bear the ſway, and for ever hold up the wall of ſafety for the inhabitants of New Jeruſalem: And indeed this doctrine, that the doctrine of the twelve is that upon which eternal ſafety is built and ſtands, is ſo true, that it muſt not be varied from upon pain of eternal damnation. Here centred Luke the Evangeliſt, here centred Jude, here centred the author to the Hebrews, yea, here centred Paul himſelf, with all the Old and New Teſtament. The doctrine of the twelve muſt be the opener, expounder, and limiter of all doctrines; there alſo muſt all men center, and ground, and ſtay. A man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the ſtart of him; for they both had the Spirit as he: and more than he: Beſides, they, together with this did feel, ſee, handle, and receive conviction, even by their very carnal ſenſes, which others did not; beſides, their names alſo are found in the foundations of this ſaving wall, as being there engraven by God himſelf: which putteth all out of doubt, and giveth us infallible ground that their doctrine is only true, and all mens falſe that do not keep within the bounds and limits of that.

To conclude: Here are yet two things worthy of noting.

The firſt is, That by the names of the twelve apoſtles being in the foundations of this wall, and the names of the twelve tribes being upon the gates of this city, it giveth us to conſider, that at the time of the building of this city, the Jews and Gentiles ſhall be united together, and become one body; which very conſideration muſt needs be to the Jews a great encouragement to have in mind their converſion: for it plainly ſignifieth that our New-Teſtament preachers ſhall carry in their mouths ſalvation to the Jews: by which means they ſhall be again reconciled and made one with the Lord Jeſus.

The ſecond conſideration is, That at the day of New-Jeruſalem there ſhall be no doctrine accepted, nor no preachers regarded, but the doctrine and the preachers of the doctrine of the twelve; for in that he ſaith, "That in them are found the names of the twelve apoſtles of the Lamb," he doth implicitly exclude all other, of whatever tribe they pretend themſelves: It ſhall not be then as now, a Popiſh doctrine, a Quakers's doctrine, a Prelatical doctrine, and the Preſbyter, Independent, and Anabaptiſt, thus diſtinguiſhed, and thus confounding and deſtroying: But the doctrine ſhall be one, and that one the doctrine where you find the names of the twelve apoſtles of the Lamb: "If any man teach otherwiſe, and conſenteth not to wholeſome words, even the words of our Lord Jeſus Chriſt, and the doctrine that is according to godlineſs, he is proud, and knoweth nothing."

Thus you ſee the doctrine of the twelve is that which letteth ſouls into this city; and that the ſame doctrine is the doctrine that keepeth up the wall of their ſalvation about them, when they are entered in within the gates.

Ver. 15. *And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.*

Now having paſſed the relation of the wall, gates, and foundations, he comes to the meaſuring line, to ſee how all things lie and agree with that.

Under the law, I find that all things pertaining to the worſhip of God were to be by number, rule, and meaſure, even to the very tacks and loops of the curtains of the tabernacle. Now the rule or line by which all things were then ſquared, it was the laws, ſtatutes, and ordinances which were given to Moſes by the Lord in the Mount Sinai; for thither he went to receive his orders; and according to the pattern there ſhewed him, ſo he committed all things by writing to them that were to be employed in the workmanſhip of the holy things pertaining to the riſe and completing of the tabernacle, and all its inſtruments.

Now when this rule was thus received, then whoſoever obſerved not to do it, he was to fall under the penalty that by the ſame law alſo was preſcribed againſt the offenders and tranſgreſſors.

I find alſo, that when the temple was built in the days of Solomon, all things were then done according to the writing that David made, when the hand of God was upon him, when he made him underſtand all the work of this pattern.

Thus again, when Joſiah went about to bring to paſs the reformation of the church of the Jews, and their inſtruments of worſhip, after the revolting, he goeth to the law of God, and by that underſtanding what was out of order, and how to put all things into order, he ſo did reduce them to their former manner. The ſame way alſo went Ezra and Nehemiah, at the rebuilding the temple and city after the captivity. From all which, I conclude, that the reed, the golden reed, that here you read of, it is nothing elſe but the pure and unſpotted word of God; by which, both the city, gates and wall of this Jeruſalem are regulated: which word, by the holy prophet, is alſo compared to gold, and is ſaid to be above much fine gold.

I find in the viſion of the prophet Ezekiel, that the angel that there is ſaid to meaſure the city, which was a type of our Jeruſalem he appeared with a line of flax in his hand, to meaſure the pattern withal; which very phraſe doth ſhew us that this was but the type, and an Old-Teſtament buſineſs; but John hath his in a New-Teſtament ſtyle, and that in the moſt excellent manner of language, to ſignify that his city, or the city that he hath the viſion of, is to be the end of all types and ſhadows, and the very perfection of them all: Wherefore he tells us alſo, that the line or reed by which this city is builded and ſquared, it is not now a line of flax but a reed of gold, a golden reed; to ſignify not a word of the law and letter that had to do with ſhadows, but the New-Teſtament, and miniſtration of the Spirit, which hath to do with ſubſtance, and the heavenly things themſelves.

*A golden reed to meaſure the city*, &c. I told you at the firſt, that this city was the church of God that ſhould be in the latter days; but yet not the church diſorderly, and confuſedly ſcattered here and there, without all viſible order and diſcipline, but the church brought into exact form and order, lying every way level and ſquare with the rule, and golden reed of the New-Teſtament of Chriſt; wherefore he calleth it a city, a city under rule. Thus it was in the type; for when Solomon's temple was to be builded, and the city in after times, it was not enough that they had ſtones and timber, but every one of them muſt be ſuch ſtones, and ſuch timber, and muſt alſo come under the rule and ſquare of the workman; and ſo being fitted by hewers, ſaws, axes, and ſquars, they were fitly put into the building. By this then we may ſee, with what a holy, exact line, rule, and order, this church and city at this day will be compact and built; the members muſt be all ſuch as ſhall be made fit for the city of God, by the hewing words of the prophets: they muſt join in Chriſtian communion alſo according to the golden reed of the New-Teſtament, and miniſtration of the Spirit. Indeed all the time of the reign of Antichriſt, the church as ſhe was a holy tempel in the Lord, ſo ſhe was meaſured with reference to the truth of her grace, and inviſible condition; but as ſhe is to be a city, ſo ſhe then is to be trodden down, and to lie without all form and order: but when Antichriſt is dead, ſhe ſhall again come into mind, be conſidered, reared, built by meaſure, and inhabited: and obſerve it, as the rule of the carpenter is of uſe in building, from the firſt appearance of the laying of a ſtone in order, even till it be in every point and part complete; ſo the golden reed with which the angel is here ſaid to meaſure the city, &c. is to be of uſe from the firſt foundation, even to the laying of the laſt ſtone thereof: as was alſo fore-ſhewed by the man that is ſaid to meaſure the pattern of this, in Ezekiel, Ezek. 30.—48.

*And he meaſured the city:* that is, he meaſured the church in her conſtitution and fellowſhip. Now when God is ſaid to meaſure, he is ſaid to meaſure, ſometimes in judgement, and ſometimes in mercy; ſometimes to throw down, and ſometimes to build up and eſtabliſh: Sometimes, I ſay, he is ſaid to meaſure in judgement, with intention to throw down and deſtroy. Thus he meaſured the city before ſhe went into captivity, and the ten tribes before they were carried away beyond Babylon, becauſe they lay croſs to his word, and had perverted that which was right, &c. but when he is ſaid to meaſure the city in this place, it is that ſhe might be built and ſet up: wherefore, as I ſaid, the line, or golden reed, that is now ſtretched forth to meaſure this city, it is to the end that all things may be in right form and order, fitly joined and knit together, by that which every joint ſupplieth according to the effectual working of the meaſure of every part, making increaſe of the body, to the edifying of itſelf in love.

Again, By meaſuring the city, he would have us to underſtand, that all their limits and bounds were now apparent, that all things, even the church and all the world were made to ſee their own compaſs; for as God, in the days when temple-worſhip (only) was on foot, would not loſe a form or ordinance of all the forms and ordinances of his temple; ſo when city-work comes up, he will not loſe an inch of the limits, and bounds, and compaſs of his city; ſhe ſhall be full as large, and of as great a compaſs every way, as is determined of her, as he ſaith by the prophet, *All the land*, ſaith he, *ſhall be turned into a plain;* that is, there ſhall be a ſmooth face upon the whole earth, all ſnugs, and hubs, and hills, and holes, ſhall now be taken away, even from Geba to Rimmon, ſouth of Jeruſalem: and it (the city) ſhall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and from the tower of Hananiel unto the king's wine-preſſes. The four places here mentioned in this verſe, they do ſeem to be the four corners of the city of old: at which places the city bounds were ſet; and in which very circle, the prophet tells us, but with goſpel-language, *ſhe ſhall be ſettled again.*

*And he meaſured the city, and the gates thereof.* This was figured forth by the viſion in Ezekeil; for in it he ſaw the angel go from gate to gate, and ſaw him take the exact and diſtinct meaſure of every one thereof; nay, not only of them in a general way, but of the threſholds, the porch, the poſts, and the faces of their entrances; he meaſured alſo every little chamber, that was above npon the gates, with all the ſpaces that were between, Ezek. 40.

Now by gates, I told you, we are to underſtand the Son of God, as he is the way to the Father, and to the privileges of this city: wherefore, when he ſaith, *he meaſured the gates,* it is as if he had ſaid, he meaſured the entrance, ſtrength, and goodly countenance of him, with the manſions of glory that are to be enjoyed by every one that entereth in hereby; for the porch, poſts, face, entrance, and chambers of the gate in Ezekiel, they ſignify the entrance, ſtrength, ſhining-countenance, and reſting places, that every one ſhall find in the Lord Jeſus that entereth in by him; and to meaſure all theſe, it is in ſubſtance but this, to ſet them forth, and out, in their full force, glory, largeneſs, beauty, and profitableneſs, in the view of all; for I told you at the firſt, the golden reed is the word of God: Now the city, and the gates thereof, are ſaid to be meaſured by this golden reed; which, I ſay, can be nothing elſe, but an opening of all the excellencies of Chriſt, as he is the gate of the ſheep, even by the full ſway, power, majeſty, and clearneſs of the word. The Lord help us! Chriſt, as he is the door to God, and to all goſpel-privileges, is is now ſtrangely handled, and ſo hath been of a long time among the ſons of men; ſome of them making him the very inlet to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours, the ſaints of the Moſt High, and Chriſt the door and gate through whom they have right to enter; and to whom belong the delicates of the precious things of God, even thoſe which he hath moſt choicely laid up, and reſerveth for none but thoſe that unfeignedly turn from iniquity, and walk with him in the newneſs of the Spirit. Others again do ſhut up the gates againſt the godly, labouring with might and main to hinder thoſe that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies, to deface the gates, to take away their beauty; like him that took the gold from off the doors and gates of the temple; rendering Chriſt a low and carnal buſineſs, &c. But at the meaſuring day, at the day when the golden reed ſhall be the alone rule, then you ſhall ſee this city, and her gates diſcovered in their own glory, holineſs and beauty; for though in our affliction under Antichriſt, our temple and inſtruments of worſhip, with the city, wall, gates, and the like, have been much defaced, (even our doctrine of faith and worſhip), and have been much trod and trampled under the foot of the uncircumciſed; yet all ſhall be recovered and brought into order again by the golden reed of the word of God: which thing was figured forth to us by the good man Ezra the ſcribe, who at the reſtoring of Jeruſalem took reveiw of all the things pertaining to the city, both touching its breaches and deformity, and alſo how to ſet all things in order, and that by the law of God which was in his hand, even according to the writing thereof. And whoſoever doth but read the hiſtory of Ezra and Nehemiah throughout, they ſhall find, that by the word of God, they brought all things to paſs; all the ordinances of the houſe and city of God into their right and holy order: And indeed the meaſuring of the city, and of the gates thereof, which is Chriſt the way, it can be nothing elſe but a bringing of them by the right underſtanding and opening of the word into their proper places and excellencies, both for comers in, and goers out, according to the commandment: for to ſpeak properly, Chriſt in his love, grace, merits and largeneſs of heart, to let ſouls into communion with God, and all happineſs, is in all theſe things unſearchable, and paſſing knowledge, being filled with theſe things beyond thought, and without meaſure.

*And he meaſured the city, the gates thereof, and the wall thereof:* In that he ſaith he meaſured the wall alſo, it is to ſhew us, that all things now are according to the rule of the word: the inhabitants are according to the word, the entrance is according to the word, yea, and ſo is the ſafety of it alſo, even a fence to fence them from their enemies; even a fence on every ſide, that they may be at eaſe and reſt, and be on more a toſſing to and fro: *O thou afflicted, and toſſed with tempeſt,* (ſaith he), *and not comforted,* (I will do many good things for thee), *in righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear: and from terror, for it ſhall not come nigh unto thee.*

Touching the wall; what it is, I have ſpoken already; therefore here I ſpeak only to the meaſure of it, which meaſure is only the fulfilling all thoſe promiſes and engagements of God, that are made to New Jeruſalem, for her ſafety and continual defence; and that not only in her own eyes, but in the eyes of all her beholders: Then ſhall that ſaying be with gladneſs in the mouths of all the inhabitants of this Jeruſalem, We were bond-men, and yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem. Which wall, I ſay, ſhall be ſo conſpicuous to all the adverſaries of this holy and beloved city, that the greateſt of them ſhall not once dare to peep or mutter againſt her any more: *God is known in her palaces for a refuge: For lo, the kings were aſſembled, they paſſed by, they ſaw it, and ſo they marvelled: they were troubled, and haſted away: fear took hold upon them, and pain, as of a woman in travail:* As it is ſaid of the building of the wall after the captivity, *When the enemies, and all the Heathen, ſaw it was finiſhed, they were much caſt down in their own eyes.*

The regulating of this city by this golden reed, and this meaſuring the gates and wall by this word, when finiſhed, will then cauſe all that have ſkill in ſinging the Lord's ſongs, and of lifting up the praiſes of God in this city, to gather themſelves together to ſing, and to praiſe, and to ſay, *Bleſs ye the name of the Lord, for his mercies endure for ever:* for then will they purify the people, (this city), with the gates and wall thereof.

Wherefore, in the mean time, between this and the building of the city, let Jeruſalem come into your mind, "and walk about her, go ye round about her, (inquire by the word what God hath ſaid of her ſtate, ſtrength, ſafety, eaſe, peace, and bleſſed tranquillity, in the latter days), tell the towers thereof; mark ye well her bulwarks, conſider her palaces, that ye might tell it to the generations following."

Ver. 16. "And the city lieth four ſquare, and the length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs; the length, and the breadth, and height of it are equal."

"And the city lieth four ſquare:" Theſe words do open unto you the matter yet more, to wit, That now both the city, gates, and wall, were exactly, in their viſibility, according to the word, lying even every way with that golden reed: for by four ſquare you are to underſtand perfection, or an anſwering the figures that of old did figure to us the completeneſs and perfection of the New-Teſtament order.

For if you ſearch the ſcriptures, you will find, that eſpecially the great and principal inſtruments of God's worſhip in and under the law, their perfection was what here you read to be the perfection of this city, even a four ſquare. As for inſtance, the breaſt-plate of judgement, on which were engraved the names of the children of Iſrael, its exact point of perfection was to be a right four ſquare. The ten baſes alſo, that were to be for bearers to the lavers in the temple, they were to be four ſquare. The altar of burnt-offerings likewiſe, with the altar of incenſe their perfect pattern was, that they ſhould be four ſquare. The inward court, and outward court, with the poſts of the temple,

ple, and tables on which they were to ſlay the ſacrifices, they were all four ſquare. Yea, the city in the type, in the viſion of Ezekiel, was ſeen to be of the ſame frame and faſhion every way, having juſt twelve gates, and on each of the four ſides three gates. Wherefore, when he ſaith, " The city lieth four ſquare," it is as if he had ſaid, She lieth even with the pattern, or golden reed of the word: even, I ſay, both in her members, doctrine, worſhip, and manners; for the things afore hinted unto you do hold forth all theſe particulars.

"—And the length is as large as the breadth—" This explaineth the matter yet more fully and diſtinctly; for as to the things that I made mention of before, though they were to be made four ſquare, and that their perfection lay exactly in that form; yet theſe ſquares did not lie in their height and depth, but in their length and breadth, juſt as you read here of the ſquare of this city. As to inſtance: the altars, though they were five cubits long, and five cubits broad, yet but three high; ſo the baſes, they were a cubit and an half broad, and a cubit and an half long, yet but half a cubit high; the tables alſo on which they ſlew the ſacrifices, they were a cubit and a half long, and a cubit and a half broad, yet but one cubit high: Which things being thus, you ſee the reaſon of his ſaying the length is as large as the breadth.

Now, by length and breadth here, we may yet obſerve another myſtery held forth unto us: for by the breadth is held forth the perfection of the rule, or law, to which all Chriſtians ought to yield their hearty obedience: his commandment is exceeding broad. The breadth of which is ſignified, I ſay, by the breadth of thoſe things that before you ſee to be the inſtruments of the worſhip of God. Now, as by breadth we are to underſtand the perfect latitude and compaſs of the commandment; ſo by length we are to underſtand the anſwerableneſs of the obedience of the inhabitants of this city: for indeed the perfection of Chriſtian obedience lieth in an anſwerableneſs to the will of God; as it is ſaid of the father and mother of John the Baptiſt. " They walked in all the commandments of the Lord blameleſs;" and of Anna, " That ſhe continued without ceaſing in the ſervice of God in the temple day and night." This is to be as long in our obedience, as the law is broad in commanding: the law commands right obedience, and the Chriſtian giveth it: the law commands continual obedience, and the Chriſtian giveth it; the law commands univerſal obedience, and the Chriſtian giveth it. He giveth it all theſe ſorts of obedience, 1. By the perſon of Chriſt, for he is his righteouſneſs, he giveth it all theſe; 2. With the conſent of the mind: and, 3. He giveth it all theſe obediences in the love of the Spirit, which the apoſtle calleth the fulfilling of the law; that is, an anſwering the breadth of its command, by the length of obedience: Wherefore, when he ſaith, " The length is as large as the breadth," he would have us underſtand how perfect in holineſs theſe bleſſed ſouls will be at this day: and inneed this is it that is by God expected to be in this city at this day; as the angel with his meaſuring line ſaid to Zachariah, " I am going to meaſure Jeruſalem, and to ſee what is the breadth thereof, and what is the length thereof;" to ſee whether their doctrine be pure, and whether their obedience be anſwerable.

—*And he meaſured the city with the reed, twelve thouſand furlongs.*—Theſe latter words do refer us to a diſtinct meaſure from that which went before; the former meaſure pointing at the breadth of her commandment, and the length of her obedience; but this at the glory and fulneſs of her manſions and portions. For after he had ſaid, *The city lieth four ſquare, and that the length is as large as the breadth*, (which is the full and complete effect of that firſt meaſure), he comes over again with another meaſuring, ſaying, *And he meaſured the city, twelve thouſand furlongs;* as who ſhould ſay, he meaſured the city, gates and wall, firſt, and found them all exact, and according to the golden reed; and after he had ſo done, he meaſured the city with the reed, twelve thouſand furlongs.

*He meaſured the city with the reed;* that is, he meaſured out to the city, he meaſured for the city, for its lot and portion, twelve thouſand furlongs: Which very thing you find in the viſion of the prophet Ezekiel: for after he had meaſured the city, the veſſels, with the inſtruments of worſhip, I ſay, when he had done this, he comes again with an afterwards, to meaſure the city, her portions and manſions, Ezek. 47. 1. &c.

Wherefore, I ſay, theſe words do refer to her portion that ſhe is to enjoy of her God, as the former referreth to her duty and obedience.

Now, that which maketh me conclude that this latter meaſure is a meaſure diſtinct from the former, and that it relateth neither to the exactneſs of rule, nor the completeneſs of obedience, but only to the largeneſs of the portions that God will allot for thy ſons and daughters, thou city of God, it is,

1. Becauſe this is the biggeſt meaſure For I find, by conſidering the ſcripture, that as the perſons and things pertaining to the worſhip of God, were to go according to the rule of this golden reed; ſo alſo the portions that pertained to the perſons worſhipping, were to go by rule and meaſure alſo, (as here he ſaith he meaſured alſo the city, or to it, with the reed, twelve thouſand furlongs.) And hence it is that our grace is called the meaſure of grace, and that our glory is called a weight of glory.

Now, I ſay, I find that our portions do always go under the biggeſt meaſure; the ſpoons, cups, flaggons, ſnuffers, baſons, candleſticks, and pans, which were the inſtruments of worſhip, were not ſo large as the chambers in the temple, and the compaſs of the holy land, which were the manſions and the portions of the church.

2. I take the twelve thouſand furlongs to ſignify portions, rather than worſhip or worſhippers; becauſe, as to the nature of it, it moſt exactly agrees with the portions that are meaſured out to this city by the angel before Ezekiel, which is a meaſuring forth ſo much land for the portion of the prince, and ſo much for the portion of the prieſt, and ſo much for the portion of the twelve tribes: Yea, the very phraſe, twelve thouſand furlongs, alſo implieth ſuch a compaſs of ground by which we find the holy land hath been meaſured.

Laſtly, I take it to be thus alſo; becauſe I find not in all this deſcription of this holy city, that any place doth give us that ground to ſpeak to her meaſure of portion as this; and it would ſeem ſtrange to me, that the deſcription of this city given by Ezekiel, ſhould be more complete than this that is given by our prophet John; for Ezekiel doth moſt amply ſet forth her portions, even diſtinctly, for prince, prieſt and the tribes in particular. This therefore is to be underſtood of the portions of this city, which John did ſee were meaſured out unto her, immediately after he ſaw the breadth of her rule, and the length of her obedience: Only conſider that Ezekiel meaſureth by reeds, not counting by furlongs; but John, though he meaſureth by reeds, yet counteth by furlongs.

But now, though the Holy Ghoſt is thus pleaſed to ſpeak of the portions of the ſaints in the New Jeruſalem, as if he intended chiefly that their portions ſhould conſiſt in outward happineſs, and in the enjoyment of ſuch and ſuch a portion or compaſs of ground; yet conſider, that theſe are but metaphorical and borrowed expreſſions, ſpoken to our capacities, under which is indeed included the nature of our bleſſed and ſpiritual food and nouriſhment: you know it is uſual for the Holy Ghoſt in ſcripture to call the ſaints ſheep, lambs, heifers, cows, rams, doves, ſwallows, pelicans, and the like; and alſo to call their food, their ſpiritual and heavenly food, graſs, provender, wheat, wine, oil, grapes, apples, figs, nuts, and the like alſo; all which are but ſhadowiſh and figurative expreſſions, even as this of the meaſure of the twelve thouſand furlongs; and obſerve it, that which John ſaith here, is twelve thouſand furlongs, Ezekiel tells us, it lieth on this ſide and on that ſide of the bank of the river of the water of life: Now I think there is none ſo much void of underſtanding, as to think this water of life is any thing elſe but the precious grace of God, in and through the Lord Jeſus: wherefore the ground or meaſure for portions, it is nothing elſe but our ſpiritual and heavenly food, even ſpiritual grace, and gifts, and comforts, that the holy ones of this city ſhall moſt plentifully partake of and enjoy: And ſo indeed the prophet alſo ſaith, ſpeaking of the portions of the holy land for this city: *The increaſe thereof* (ſaith he) he) *ſhall be for food unto them that ſerve the city, and they that ſerve it, ſhall ſerve it out of the twelve tribes of Iſrael.* Out of the twelve tribes, that is, out of the twelve thouſand furlongs, which is the portion of the tribes. This is according to the ſaying of the prophet David, *He maketh me to lie down in green paſtures, he leadeth me beſides the ſtill waters;* and again, *For the Lamb that is in the midſt of the throne ſhall feed them, and ſhall lead them into living fountains of water; for their ſhame they ſhall have double; and for confuſion, they ſhall rejoice in their portion: Therefore in their land they ſhall poſſeſs the double; everlaſting joy ſhall be upon them.*

Thus you ſee the meaſure of the city, gates, and wall, and the effect of that; and thus you ſee alſo the meaſure of the portion for the city, with what it is: wherefore it remaineth that we ſee what is to be the effect of that alſo.

*And he meaſured the city with a reed, twelve thouſand furlongs, and the length and the breadth, and the height of it are equal.* Before he told us, that the length was as large as the breadth; which I then told you, did ſignify the nature of her rule, and the meaſure of her obedience: But now he adds, and ſaith, *That both in length and breadth, and in height, ſhe is equal.* Wherefore in that he adds at laſt a ſquareneſs of height to her ſquareneſs of length and breadth; and alſo in that he adds it not before he had told us of the meaſure of her portions, he would have us to underſtand, that as the rule in which this city ſhall walk ſhall be complete, and as her obedience to that rule ſhall be complete, ſo her enjoyment of God and his grace at that day ſhall be proportionable alſo: She is ſquare in her rule, ſquare in her obedience, and ſquare in her enjoyment of God and his goodneſs: *The length, and the breadth, and the height of it, are equal.* Indeed the ſcripture ſaith, *That in keeping his commandments there is great reward,* And again, *This man ſhall be bleſſed in his deed.* This ſheweth unto us then what glorious days theſe will be to the houſe and city of God; even days in which ſaints ſhall ſee the mind of God clearly, have hearts to do it completely, and have continually the anſwerable enjoyment of God, and ſpiritual happineſs: Now will his paths drop fatneſs with a witneſs! And now will he meet him that rejoiceth and worketh righteouſneſs, thoſe that remember him in his ways: *And the length, and the breadth, and the height of it are equal.* Wherefore the prophet, in the viſion of the meaſures of the portions, doth obſerve, that there was a ſquareneſs in them, as well as in their ordinances and obedience; and hence it is that he tells us that every little chamber was one reed broad, and one reed long: And again, the oblation, that is, the portion for the tribes, ſhall be five and twenty thouſand: *By five and twenty thouſand ye ſhall offer the holy oblation* FOUR SQUARE, *with the portion of the city.*

Again, in that he ſaith, *The length and breadth, and the height of it are equal;* he ſheweth us how fit this city at this day will be, even for the kingdom of heaven and glory: for obſerve, that as the rule, obedience, and comforts of God, do make this city a ſquare city, both in height, and length, and breadth; ſo the holieſt of all, which was a type of heaven, was of the ſame faſhion alſo: it was twenty cubits high, and twenty cubits long, and twenty cubits broad; the length, and the breadth, and the height of it were equal.

Wherefore, as now the will of God will be done (according to the petition) on earth as it is in heaven; ſo will this city be at this day fit to enter into the holieſt place; even as fit as one four ſquare is to ſhut into another: Here is a four ſquare city for a four ſquare heaven; *And the length, and the breadth of it are equal:* Wherefore it is upon this account that this city, at her appearing, is ſaid to be *adorned and prepared, as a bride is for her huſband,* which we all know is the moſt perfect and completeſt attire that is poſſible to be got; and therefore it is again, that at the coming of the Lord, thoſe that go in with him to the marriage, are ſaid to be ready beforehand.

Verſe 17. *And he meaſured the wall thereof, an hundred and forty and four cubits.* This meaſure of the wall that here he maketh mention of, is alſo diſtinct from the former meaſure, where he is ſaid to meaſure the city, gates, and wall; and it refers to ſuch a wall, or to ſuch a part of the wall in ſuch a place: For I find though the wall of this city in general is that which ſhall incompaſs the new Jeruſalem round; yet this wall is in ſome place, and for ſome reaſon, of another manner and meaſure than the wall is in general, as it compaſſeth round the city; which part of the wall is called the broad wall, the wall upon which even half of the people might walk complete at once.

But to trace out the buſineſs in the type, and ſo to come to its anſwer in the antitype: I find that a little diſtance from Jeruſalem, there was a place called Tophet, which place was counted prophane, unholy, or defiled; I find alſo, that this unclean, unholy place, was a figure of hell itſelf: Now mark, I find by the ſcripture, that againſt this Tophet, this unholy and profane place, was the broad wall of the city for the defence of the ſanctuary errected, and reared up: *He meaſured* (ſaith the prophet) *by the four ſides, and it had a wall round about, five hundred reeds long, and five hundred reeds broad, to make a ſeparation between the ſanctuary and the profane place.* Which wall could not be that wall which compaſſeth the city, becauſe it was but five hundred reeds long: for take the meaſure of this wall in its largeſt meaſure, and it is (if you count a reed for that which we count a pole) but twelve furlongs, which compaſs will ſcarce go round many market-towns; eſpecially, if together with this, you conſider the breadth of the wall, whoſe breadth is as large as its length: wherefore now there is no room enough for a city ſo big as a cottage to ſtand in the midſt thereof: I ſpeak this, to ſhew you that the wall in this place is not the wall that goeth round about the city, but the wall that is placed juſt between the ſanctuary and Tophet, or hell itſelf. Now, though Ezekiel and John did differ touching their count about the thickneſs of this wall, it is not ſo much to ſignify the walls are not one and the ſame, as to ſhew us that the one, to wit, Ezekiel's wall, was to encompaſs a wordly ſanctuary, but John's to encompaſs a ſpiritual and heavenly; wherefore Ezekiel's muſt be of ſo many reeds long to go round about the material ſanctuary, as a type; but John comes more to the ſpirit of the matter, and ſheweth us what the ſanctuary, wall, and the like ſhould mean; for by ſanctuary, we are to underſtand (even in the Old-Teſtament) a place of ſafety and ſecurity, which was a type of Chriſt. Now in that Tophet did ſtand againſt the ſanctuary in the letter, it ſignifies that hell itſelf is bent againſt all thoſe that take ſhelter in Chriſt; but to no purpoſe, for in the very face of Tophet, even between it and our place of ſanctuary, is fixed an invincible and impregnable, mighty wall, to keep in ſafety thoſe that have fled to Chriſt for ſhelter. Now I ſay, in that John tells us this wall *is an hundred forty-four cubits,* (and waves the manner of the meaſure of Ezekiel), it is to ſhew us, that this wall is for the ſafety of the hundred forty and four thouſand that have taken ſanctuary in Chriſt; that is, all the holy and truly gracious ſouls that are with him on the Mount Zion, having his Father's name written in their foreheads; both numbers, I ſay, being twelve times twelve, implying a ſufficient ſafety for all that are ſincerely and truly gracious.

And now to bring down the matter to our New-Jeruſalem-ſtate: for though it be true in all ages, that there is between thoſe that have taken ſanctuary in Chriſt, and the bottomleſs pit, an invincible and mighty wall of grace and heavenly power, and of the merits of Chriſt, to ſave to the utmoſt all and every one that are thus fled to him for ſafety; yet there is ſomething in it more than this, for thoſe that come into the days and ſtate of the New-Jeruſalem: For, I ſay, this wall being it that makes a ſeparation between the ſanctuary, and the profane place in general, and yet being ſpoken of as a thing extraordinary, and accompanying the ſtate of this new city only; it implieth, that at this day the ſaints ſhall have that ſhelter by this wall from all the force of hell, and the damned ſpirits that now from Tophet afflict them, that they never had before; and therefore you find, at the beginning of the thouſand years, which (as I conceive) is the time of the building of this city, a mighty angel is ſaid to come down from heaven to lay hold of the dragon, that old ſerpent, called the devil and Satan, and to bind him a thouſand years; which done, he caſts him into the bottomleſs pit, and there ſhuts him up, to the end he ſhould deceive the nations no more; the effect of which will be, not only a delivering of the ſaints from outward perſecution, but alſo from being any more aſſailed with either wicked and erroneous doctrine, or fierce and fiery darts from the prince of darkneſs, which now many of them are ſo much annoyed and afflicted with. Now the church will be free from thoſe helliſh ſuggeſtions to blaſpheme, to deſpair, and the like, that her members do yet moſt dreadfully and ſadly meet with: For obſerve, this old tempter is ſaid to be tied up, or to be caſt into the bottomleſs pit; firſt as he is a dragon, under which name he goeth in this book, in his perſecuting the church, Rev. 12.; ſecondly, He is ſaid to be ſhut up, as he goeth under the name of a ſerpent, under which name he went when he fomented his deviliſh and damning ſeducing doctrine to our firſt parents; the which the Spirit expreſsly ſeems to relate unto, and therefore calls him *that old ſerpent; that old ſerpent that deceived us at the firſt:* thirdly, He is ſaid to be ſhut up alſo, as he goeth under the name of the devil, and Satan, under which name he goeth commonly in the New Teſtament, when he provoketh and ſtirreth up our luſts, and when he labours to drive us into all manner of unbelief, diſtruſt, deſpair, and ſo conſequently into murmurings and blaſphemy againſt God. Wherefore I ſay, that at the day that this wall is ſet up in all its glory, and when it performs every part and piece of its office to the full, then ſhall Satan be bruiſed under our feet indeed, and then ſhall Jeruſalem be called, *The joyous city, and her people a joy; for her former ſorrows ſhall be paſt and forgot.*

If thou ſtill objecteſt, But I have yet an evil heart, and therefore if I be not rid of that at that day, (ſhould I live till then), why though there ſhould be no devil to afflict me, I ſhall feel and meet with ſorrow and trouble enough.

I anſwer thee; firſt, I dare not ſay that at this day thou ſhalt be in every ſenſe without thy evil heart in the midſt of all this glory, tempted ſoul; yet I ſay thus much to thee.

1. Where there is no devil to tempt, though the ſaints will yet be imperfect, and come ſhort of a glorified ſtate, yet they, by his abſence, will be delivered from many dreadful vexing and burning helliſh darts, that will otherwiſe confound and afflict the ſoul like arrows, whoſe heads are poiſoned. Chriſtians have a great deal more eaſe, when God doth (even at this day) withhold the devil for a ſeaſon, (though yet they have their own luſts), than they have when the devil and their own luſts are ſuffered to meet and work together; yea, the Lord Jeſus himſelf, who had no ſin, yet in the temptation was fearfully handled and afflicted with the devil, though all the while, I ſay, he kept him at ſtaveſend, and did not ſuffer him in the leaſt to annoy his perſon; and therefore it is ſaid, that when he was in the wilderneſs in the conflict, the angels came to miniſter unto him, at the time of his agony alſo, in which agony doubtleſs Satan had a very great hand to afflict him, you ſee his complaint, how that he was ſore amazed, and exceeding ſorrowful, even unto death, being ſo laden with heavineſs and ſorrow, that he was ſcarce able to ſtand or wag under the burden of it. Satan even from himſelf, beſides the working of our own luſt, doth do us wonderful injury, and hits our ſouls with many a fiery dart, that we think comes either from ourſelves, or from heaven, and God himſelf; but now by this wall, this broad wall, this ſorrow will be cut off.

2. Again, when Satan is thus tied up, we ſhall, together with this mercy, receive ſuch a plentiful pouring forth of the Holy Ghoſt, that though there will remain in us ſtill the remainders of our corruptions; yet by the plentiful indwellings of the Holy Ghoſt, and the joy, and peace, and heavenly ſweetneſs thereof, theſe things ſhall lie like lean, withered, blaſted things: the reaſon of that power and that ſtrength that our luſts have to this day in our hearts, it is becauſe we are ſo lean and thin and weak in the things of God. Strong grace makes corruptions weak, and ſtrikes them through, laying them at the point of death, always gaſping for life. Thus it was with Moſes, he had ſuch grace in his ſoul, and ſuch communion with God, that though he had yet a body of ſin within him, it was a rare thing for him to ſee his wretchedneſs, that is, to ſee it pert, lively, and powerful in him: Indeed God ſaith, *That upon the land of his people ſhall come up briars and thorns; yea, upon all the houſes of joy in the joyous city, becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks; until the Spirit be poured on us from on high, and the wilderneſs be a fruitful field, &c. And then the Lord ſhall defend the inhabitants of Jeruſalem, and he that is feeble among them at that day, ſhall be as David, and the houſe of David ſhall be as God, even as the angel of the Lord before him: The inhabitants ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.*

*And he meaſured the wall thereof an hundred and forty and four cubits, according to the meaſure of a man, that is, of the angel. According to the meaſure of a man;* the man Chriſt Jeſus: For the meaſure of this city, or the golden reed with which this city is thus meaſured, it is his word and law of the New Teſtament: *All judgement is committed into the hand of the Son; and God hath given him authority to execute judgement alſo, becauſe he is the Son of man.*

*—According to the meaſure of a man, that is, of the angel.* This angel is one of the ſeven that had the ſeven laſt plagues to execute upon the man of ſin, and yet he ſaith, *the meaſure is according to the meaſure of a man;* the meaning is, that the city, the New Jeruſalem, is to be built according to the word of Chriſt; but yet by his word, as it is in the hand of his angels, that is, his meſſengers and ſervants; of which ſervants, the chief will be thoſe that are his inſtruments to pour forth the ſeven vials full of the ſeven laſt plagues upon the Antichriſtian harlot: *For they with their plagues will both deſtroy what ſtandeth in implacable oppoſition, and will ſubject the reſt, and bring them into a correſpondency with the word and will of God* (as I have ſhewed). Whence note, That they of his ſervants that God ſhall uſe to pour forth his laſt and moſt dreadful plagues upon the whore, they are they that God will uſe to ſhew us the pattern of this holy city: or thus, They that can tell how to plague the whore they can tell how to meaſure this city: The righteous men, they ſhall judge them, (that is, the Antichriſtian harlot, with her wicked and adulterous daughters) after the manner of adultereſſes, and after the manner of women that ſhed blood: becauſe they are adulterous, and blood is in their hands.

III. Thus much touching the frame of this city, its walls, gates, and foundations, with the meaſure of each: And now it remains that I ſpeak of the glory of them.

Ver. 18. *And the building of the wall of it was of jaſper; and the city was pure gold, like unto clear glaſs.*

In theſe words you have a diſcovery of the glory both of the wall and city itſelf; and that, as you ſee, under the notion of two choice metaphors: The wall is jaſper, the chief of ſtones; and the city is gold, the chief of metals: *And the building of the wall it was of jaſper, and the city was pure gold.*

This jaſper is that ſtone, in the light of which this city is ſaid to deſcend, as in the light of a ſtone moſt precious: Now as there he ſaith ſhe deſcended in the light of this ſtone, ſo here he ſaith this ſtone is the wall thereof: *And the building of the wall of it was of jaſper.*

This therefore confirmeth unto you what I ſaid of the wall before, to wit, that it was the ſalvation of God through Chriſt: wherefore learn this by the way, that this city ſhall not be at this day in her own keeping, but in the keeping of Jeſus Chriſt: He with his benefits doth compaſs her round, and by him alone ſhe lieth down in ſafety: Wherefore it is from this conſideration that God doth ſay by the mouth of the prophet, *I will give them within my houſe, and within my walls, a place and a name better than that of ſons and of daughters; I will give them an everlaſting name that ſhall not be cut off.*

*And the* [building] *of the wall,* &c. By this word *building,* we are to underſtand both the materials of the wall, the manner of their placing, and the inſtruments, that God will uſe for the ſetting up thereof. Now, to ſpeak properly, this wall being the Lord Jeſus Chriſt himſelf, in his precious merits, benefits, and offices, the builder hereof muſt needs be God himſelf; for he it is that hath made this Chriſt for us a ſafeguard and defence, by making of him our wiſdom, righteouſneſs, ſanctification, and redemption, by which he doth incompaſs us round on every ſide, and that at every moment to deliver us from the power and deſtruction both of ſin, death, the devil, and hell.

But again, The building here ſpoken of, is a building of this wall after the deſtruction of Antichriſt, and ſo long after Chriſt was ſent, and made theſe things, in his own perſon, to his beloved and bleſſed church; wherefore the building of this wall that is here ſpoken of, it muſt be underſtood of the recovering again the purity of thoſe doctrines in which the Lord Jeſus, with all his benefits, is found and made ours, for our everlaſting defence and ſafety: For we find that the king of Babylon, who was a type of our Antichriſt, when he came up againſt Jeruſalem, the type of our primitive church, he brake down their city, deſtroyed their walls, rifled their houſes, and killed their children; whoſe ſteps, I ſay, our Antichriſt follows to a hair, in trading down the primitive church, corrupting her doctrines, (which are her ſafeguard and wall), alſo robbing and ſpoiling the houſes of God, and killing his children with a thouſand calamities; turning all the heavenly frame and order of church-government into a heap of rubbiſh, and a confuſed dunghill.

Wherefore the building again of this wall is to be underſtood of the recovering, and ſettling, and faſtening the doctrines of Chriſt, as afore, in which doctrines he in all his benefits is wrapped, and held faſt for ever: I ſay, a recovering of them, and ſetting him up again in his primitive and pure glory, of being our prieſt, prophet, and king in his church, and a giving unto theſe offices their own proper length, breadth, height, and depth; letting them rule in all their force, glory, and majeſty, and authority; for then will be golden days, and not till then; then, I ſay, when the ſeveral offices of the the Lord Jeſus do rule in their own nature and largeneſs of authority, both in the church and in the world.

Alas! this wall is yet unbuilt, the offices of the Lord Jeſus do not yet ſhine in that purity, nor ſo ſtand in their proper places, as they ſhall do at the coming in of New Jeruſalem: The wall lies yet but as an heap of rubbiſh; the offices of the Lord Chriſt are to this day by many preachers confounded, and removed to and fro, even like looſe and rolling ſtones. Theſe offices alſo are by others attributed to Antichriſt, and his children of iniquity; but at this day the nations ſhall know themſelves to be but men, and the doctrines of Chriſt ſhall be ſet again in their own places: Now ſhall every going into this city, and every going out thereof, ſtand where it ought; and now ſhall every tower and fortreſs on this wall be placed as in the days of old; which towers and fortreſſes are the glorious names and attributes of the Father and Chriſt: For *the name of the Lord is a ſtrong tower, the righteous flee into it and are ſafe:* And again, *Thou haſt been a ſhelter to me, and a ſtrong tower from the enemy:* Wherefore now, I ſay, ſhall the name of God, as Lord of all, and Father of his church, with the names of the Son, as head, Saviour, and King of kings, be as the bulwarks to this city, to which ſhall be added all the promiſes, conſolations, encouragements, &c. in the bleſſed book of God, out of which this city continually ſhall ſuck the milk and nouriſhment of the unſearchable grace of God to them; to all which ſhall be added many new pieces of timber in the wall (for ſo it was in the type, at the rebuilding of the city,) by which new pieces, I gather, that the ſpecial providence of God, and his protection, ſhall be at this day ſo faſtened in this wall for the complete delivering of this city, both from hell and earth, that ſhe ſhall ſtand in full force, ſafety, and peace, even till the heavens and earth ſhall be no more. Now when this wall is thus ſet up, even every truth and office of Chriſt, in its own true natural-force, about this city; and when God in his ſpecial and moſt endeared affections, ſhall engage himſelf, even everlaſtingly to keep this city, ſafe from all ſtorms and tempeſts, and trouble and ſorrow; then ſhall theſe citizens, as a ſign of their conqueſt both of hell and the world, even ſet up their banners on the ſeveral towers of this wall, and the ſtandards that belong to the tribes thereof; then, I ſay, *We ſhall rejoice in thy ſalvation, O Lord, and in thy name will we ſet up our banners:* And then ſhall the inhabitants of the world, both wondering and trembling, ſay, *Who is this that looketh forth as the morning, fair as the ſun, clear as the moon, and terrible as an army with banners?* O the names of God, of Chriſt, of his offices, and the power of his grace and promiſes! How will they ſhine? In what glory will they appear? They will be even as a wall of fire round about Jeruſalem; and will not be, as now, in the mind and thought of the people, as the white of an egg in the mouth, without taſte; but ſhall be, and appear in their own brightneſs, ſweetneſs, and grace: *For how great is his goodneſs, and how great is his beauty! Corn ſhall make the young men chearful, and new wine the maids: In that day ſhalt thou ſay, O Lord, I will praiſe thee; though thou waſt angry with me, thine anger is turned away, and thou comforteſt me: Behold God is my ſalvation: I will truſt, and not be afraid; for the Lord* JEHOVAH *is my ſtrength, and my ſong, he alſo is become my ſalvation.*

For the workmen, I am ſure God is the principal, as I ſaid before; but yet he will do it by inſtruments, through the guidance of his Spirit. The building of the wall of old, was of God; but ſo, as that he did it by the hand of Nehemiah and his companions. I do obſerve in the completing of the city of Jeruſalem of old, that there was firſt altar-work, then temple-work, and after that the building of the wall, and completing of the city. Altar-work, I ſay, was the firſt which was reared, and on which there were offered according to the law and holy cuſtom, the ſacrifices and offerings both morning and evening, as every day required; but the foundation of the temple was not yet laid. Theſe altar-men were thoſe alſo that afterward built the temple; but yet by them was firſt of all repaired the altar, to ſignify that the firſt work that will be on foot at the beginning of the return of the Chriſtians from out of Antichriſtian Babylon, it will be to find out altar-work; that is, the prieſtly office of Chriſt, and to offer by him the prayers and ſupplications of the church continually. Wherefore theſe altar-men, or theſe men in their altar-work, did figure out for us our famous and holy worthies, that before us have riſen up in their place, and ſhook off thoſe relics of Antichriſt that intrenched upon the prieſtly office of our Lord and Saviour, even worthy Wickliff, Hus, Luther, Melancthon, Calvin, and the bleſſed martyrs in Queen Mary's days, &c. with the reſt of their companions. Theſe in their days were ſtout and valiant champions for God, according to their light, and did upon the altar of God, which is Chriſt our Lord, offer up many ſtrong cries, with groans and tears, as every day required, for the complete recovering of the church of God; the benefit of whoſe offering we have felt and enjoyed to this day: but by this the foundation of the temple was not yet laid.

Now, after theſe ariſe another people, not another with reſpect to Chriſtianity, but with reſpect to further light. Theſe men, though they keep the continual offerings upon the altar, as the other did, yet they are men alſo that are for temple-work; wherefore theſe begin to ſearch out the foundations of the temple of God, that they may rear up the houſe, as well as build up the altar. Theſe be they that are for having the church a ſelect company of viſible believers, walking in the faith and holineſs of the goſpel; which believers are for ſeparating from the unconverted and open profane, and for building up one another *an holy temple in the Lord, through the Spirit:* I ſay, a temple, or houſe, or church, ſeparate and diſtinct from that confuſed heap of rubbiſh, and carnal goſpellers, that every where, like locuſts and maggots, crawl up and down the nations. Theſe were figured forth by Zerubbabel, Joſhua, and all the people of the land, that are for working and labouring in this ſervice of temple-work.

Again, as there is thus altar-work and temple-work to be done by the ſaints, when they are coming out of ſpiritual Sodom and Egypt; ſo, at the end of theſe, there will be city-work on foot alſo: which city-work will chiefly conſiſt in ſetting up the wall and gates for defence, and of building themſelves houſes and manſions of reſt and refreſhment, after all their hard uſage under the tyranny of the man of ſin, that ſon of perdition; which city-work will be then compleated, when the church of Chriſt hath obtained a campleat conqueſt and victory over the world, and hath got her enemies, and them that hate her, to lie at her feet, and to lick the duſt of the ſoles thereof. For, as I have told you already, temple-work, yea, when that is compleat in the work, yet there may be great havock made of the church of Chriſt; at which time alſo, city work may be trampled under the feet of the wicked and uncircumciſed Gentiles: but when the city is built, then *Zion is become a ſtrong hold, and about all her glory ſhall be a defence.* Then ſhe either draweth and allureth her adverſaries to intreat her kindly, and to count it their honour to be under her protection, (as did the Gibeonites), or elſe ſhe breaks and bruiſes, and ſubjects them to her by her power and authority: *The daughter of Tyre ſhall be there with a gift, and the rich among the people ſhall intreat thy favour. In the laſt days,* (ſaith the prophet), *it ſhall come to paſs, that the Lord's houſe ſhall be eſtabliſhed upon the tops of the mountains, and ſhall be exalted above the hills: and people ſhall flow unto it, and many nations ſhall come and ſay, come and let us go up unto the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. And ye ſhall judge among the people, and rebuke ſtrong nations afar off: and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks,* (that force and power that they uſed formerly to deſtroy the church of God, now they ſhall uſe it to do her ſervice, even to break up the clods of the hearts of ſinners, and to prune and dreſs the houſe of God, and vineyard of Jeſus Chriſt); *nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more,* (for the word of the kingdom of peace ſhall bear ſway). *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion: the kingdom ſhall come to the daughter of Jeruſalem.* This is city-work; and as to the glory, peace, and deliverance, of the church, it is the chiefeſt of all other, becauſe it is not only moſt excellent for concourſe and multitude, but, I ſay, for preſervation and ſafety, and that not only to keep the worſhippers, if they keep their order, but to keep the order and worſhippers both in order and continual ſafety, that they may be for ever in the pureſt order. But now, though at the completing of this wall, and the building its towers, when they are finiſhed, there will be great peace; yet all the time that theſe things are doing, before they be done, let the workmen look for oppoſition, taunts, underminers, and a thouſand tricks, for the hindrance of it; *for the ſtreet of the city ſhall be built, and the wall, even in troublous times.*

*And the building of the wall of it was of jaſper;* of jaſper only. For as building is ſhewed unto us the manner of the work, ſo by jaſper is ſhewed unto us the matter itſelf. The matter, therefore, muſt be (jaſper) Chriſt only, his word, offices, and glorious brightneſs only: for indeed, whatever the ſpecial grace, protection, and providence of God, will at this day be over this city, yet it ſhall be every whit of it according to Chriſt; that is, both of him, for him. and by him, as the fruits and effects of his ſuffering, bloodſhed, and merits: *Therefore,* (ſaith God), *I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death, and was numbered among the tranſgreſſors.* O holineſs! how will it ſhine both in kings and nations, when God doth this!

*And the city was pure gold.* Having thus given us a diſcovery of the glory of the wall, he now comes to ſhew us the glory of the city that is within the wall: *The city* (ſaith he) *is gold, it is pure gold.* This was figured out by the golden candleſticks belonging to the tabernacle and temple among the Jews; which candleſticks did then preſent unto us the worth and uſe of the church of Chriſt: *The ſeven candleſticks are the ſeven churches,* ſaith the Lord Chriſt himſelf. Now, the city here ſpoken of, is the church in her higheſt and greateſt glory: its ſtate was alſo figured out by the temple itſelf, whoſe beams, poſts, walls, doors, and the like, were moſt famouſly covered over with gold. It was alſo (though but leanly) repreſented to us by the golden ſtate of old Jeruſalem in the days of Solomon the king; in which ſtate gold was ſo plentiful in the midſt thereof, that ſilver was nothing counted of among the citizens there in thoſe days, but was as common as the ſtones in the ſtreet of the city.

*And the city was of pure gold.* I find, by the ſearch of the ſcriptures, that there are divers ſorts of gold in the world: there is the gold of the land of Havilah, the gold of Parvaim, the gold of Ophir, the gold of Sheba, the gold of Uphaz. Now, ſeeing he ſaith the city is gold, yet not diſtinguiſhing what gold, or which, we may ſuppoſe in this place he means gold of all theſe ſorts; and indeed it is not agreeable to this text thus to judge: for the church at this day ſhall be made up of the twelve tribes that are ſcattered abroad, and of the Gentile nations, both far and near; who, as they now lie, are, for ought I can learn, at as great a diſtance, and as remote from one another, (not only in knowledge and affections, but touching the places of their abode), as are the golden mines out of which the gold that I ſpake of before is digged and fetched. Thus ſhall gold, the golden ſaints of God, at this day be gathered out of the ſeveral golden mines of the world, and be brought to king Solomon, the Son of David, our Lord Jeſus, to Jeruſalem, with which he will build him a golden ſhining city, the joy of all the world.

*And the city was pure gold.* Gold is the choice and chief of all metals, both for worh, colour, and virtue: Wherefore, when he ſaith. *The city is gold,* you may conceive how rich, and ſhining, and virtuous, this city will be; the riches of the whole world will be here; the beauty and the virtue of the whole world will be here; I mean ſpiritual riches, beauty, and health: Wherefore the reſt of the world at this day will be but as a cruſhed bunch of herbs, in which is no virtue; or like a furnace full of droſs, out of which the gold is taken; or like an old crazy and runious houſe, from which is departed all health and happineſs; and indeed much like to this is that ſaying of the prophet, to wit, That at this day the whole circumference of the world that is without the walls and privileges of this city, it ſhall be but like an old runious houſe in which dwells nothing but cormorants, bitterns, owls, ravens, dragons, ſatyrs, the ſcreech-owl, the great owl, the vulture, and the like moſt doleful birds. *All their princes ſhall be nothing,* ſaith the prophet, *and when they call their nobles to the kingdom, none ſhall be there.* In their very palaces ſhall be thorns, and nettles and brambles; for all among them that are princes and nobles indeed, will have packed up, and be gone for Jeruſalem: ſo that the world, I ſay, will be left empty, void, and ſtripped both of treaſure, beauty, and health, at the day of Jeruſalem's building again. But O how melancholy a forlorn beautileſs world will this be at this day! It will be only the place of dogs forcerers, whoremongers, and murderers, and whoſoever loveth and maketh a lie: it will now be the very emblem of hell, as the church at this day, will be the emblem of heaven: Wherefore, as the church (as I ſhewed you before) will be moſt fit for her putting on of immortality and incorruption; ſo the world will at this day be moſt fit to be ſwallowed up of the lake and bottomleſs gulph. All things that are good, and worth any thing, ſhall at this day be found only in the city of God. The gold will be in Jeruſalem.

Again: In that this city is here called by the name of Gold, it is to ſhew us how great pains, and travel, and charge, the Lord Chriſt hath been at, to get ſo great a treaſure together: Gold is fetched from a far country, and that with great pains, charge, and difficulty. The gold wherewith king Solomon made his drinking veſſels, it coſt a three years journey to obtain it: So the ſaints alſo, thoſe golden veſſels wherewith is made this golden city, they coſt Chriſt a three days travail in the heart of the earth, even ſweatingly under the wrath of God, to obtain them, and thus to build this city with them.

Further, In that he ſaith this city is gold, he would have us to conſider what the ſtate of the church was before ſhe came into this happy condition, to wit, an afflicted, tempted, and tried condition. Gold, as it comes from the mine, it cometh commixed with its duſt and ore: wherefore the goldſmith hath a burning furnace, wherein he having put it, doth with the fire purge and take away the droſs and duſt from among the metal itſelf: into which furnace he puts it once, twice, thrice, and again, to the end it may at length be thoroughly cleanſed and purified from its droſs: Now all this befalleth the people of God; they are thrown into the burning fiery furnace of affliction and temptation, and there they are tried, purged, and purified; as the Lord alſo ſaith by the prophet, *I will try them as gold is tried, and will refine them as ſilver is refined; yea, I will melt them and try them, for how ſhall I do for the daughter of my people.*

Laſtly, When he ſaith this city is gold, he alſo thereby inſinuates, how invincible and unconquerable a ſpirit the people of God are poſſeſſed with: Gold is a metal ſo invincible and unconquerable, that no fire can conſume it; it may burn it indeed, and melt it; the droſs indeed doth conſume and give way to the power of the fire, but the gold remains, and holds it ground; yea, it gets ground even of the furnace and fire itſelf; for the more it is burned and melted, the more it recovers its colour, and the more it ſhakes off its droſs and diſhonour. Juſt thus it is with the people of God, and hath been ſo even from the beginning: The more they oppreſſed them, the more they grew. The truth of which will be proved with a witneſs, when God comes to ſet up this city Jeruſalem: his church hath been now, for many hundred years, in the King of Babylon's furnace; all which time ſhe hath moſt gloriouſly endured and withſtood the heat; and at laſt, when the fire hath done its worſt againſt her, behold there comes out a city of gold: a type of which was the ſtate of the three children, who, though they were caſt into the fire bound and in diſgrace, yet came out in the liberty and grace of the Son of God. Wherefore let her be bold to ſay, even before ſhe comes out of the fire, *When I am tried, I ſhall come forth as gold.*

*And the city was (pure) gold,* Theſe words, *pure gold* clear up what I ſaid already: pure gold, or gold upon which the fire hath done its work. The church, in the fire of perſecution, is like Eſther in the perfuming chamber, but making fit for the preſence of the king; which fire, when it hath done its work, then ſhe comes into his preſence in cloathing all of gold: *The King's daughter is all glorious within, her cloathing is of wrought gold:* And again, *At thy right hand did ſtand the queen in gold of Ophir.* Wherefore he means by pure gold, gold out of the fire, gold on which the fire of perſecution and temptation hath done its full and complete work.

*And the city was pure gold, like unto clear glaſs.* By glaſs, in this place, we are to underſtand the word of God, as both James and Paul do teſtify. By clear glaſs then, we are to underſtand the word in its own nature and purity, without the corruptions and traditions of men. Wherefore, when he ſaith, *this golden city was like unto clear glaſs;* it is as if he had ſaid, ſhe is even with the word and law of her goldſmith, in all her matters. The word is a golden reed, this city a golden city; and that a golden city, taken out of the furnace of affliction, and therefore like to the golden reed: *And the city was pure gold, like unto clear glaſs.*

Ver. 19, 20. *And the foundations of the wall were garniſhed with all manner of precious ſtones. The firſt foundation was a jaſper, the ſecond a ſapphire, the third a chalcedony, the fourth an emerald, the fifth a ſardonix, the ſixth a ſardius, the ſeventh a chryſolite, the eighth beryl, the ninth topaz, the tenth chryſopraſus, the eleventh a jacinth, the twelfth an amethyſt.*

Thus having ſhewed us the glory of the wall, and of the city, he now comes to ſhew us the glory of the foundations. The foundations, you know, I told you before, they are the twelve apoſtles in their doctrine, or the (primitive) doctrine of the twelve apoſtles of the Lamb.

Now the great buſineſs in this place will be, to ſhew you the garniſhing of theſe foundations, and alſo the myſtery and order of the laying of the foundations; for their glory lieth in both.

1. As for the garniſhing of theſe foundations, it is, and will be, at the day of New Jeruſalem, two-fold.

And the *firſt* is, with beautiful gifts and grace: Thus were the apoſtles of old adorned, and thus ſhall their doctrine again be garniſhed. I know that the doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the firſt churches quite down, that is, according to the meaſure of light they appeared in, and according to the diſpenſations of God in the times of Antichriſt. But yet the glory that this doctrine had in theſe latter days, I mean ſince the apoſtacy, it was nothing in compariſon of the glory and ſplendor that will be in them in the day when this city is built and complete; wherefore you find, that though all along in Antichriſt's reign, the goſpel of grace hath ſhone, and given light to the ſaints and people of God in all their travils and afflictions; yet the ſhining of it at that day was much oppoſed and eclipſed, by the ſmoke of the bottemleſs pit; as he ſaith, *There aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſun and the air were darkned by reaſon of the ſmoke of the pit.* In which days, I ſay, abundance of the light, heat, and operation of the goſpel, was diminiſhed and taken off, ſo that but little of the power or glory of it hath been either felt or ſeen, from that time to this very day. This is that God ſpake of by the prophet Amos, ſaying, *I will cauſe the ſun to go down at noon, and will darken the earth in the clear day; and I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only ſon, and the end thereof as a bitter day.* (All which he explaineth in the next words, for) *Behold the days come, ſaith the Lord, that I will ſend a famine in the land, not a famine of bread, or of thirſt for water, but of hearing the words of the Lord, and they ſhall wander from ſea to ſea, and from the north even to the eaſt; they ſhall run to and fro to ſeek the word of the Lord, and ſhall not find it.* In thoſe days Eli's ſons were become varlets. Indeed there was here and there a little child, like Samuel in his minority, that now and then would ſpeak moſt goodly things. But the word of the Lord was precious in thoſe days, there was no open viſion. This is that which David, in the ſpirit of prophecy, complaineth of, ſaying, *They know not, neither will they underſtand; they walk on in darkneſs; all the foundations of the earth are out of courſe.* Thus in the days of the eclipſing of the glory of theſe foundations: but now, behold, they recover their light, and put on, as of old, their former glory, and are again garniſhed as in the former days. Now will all the doctrines of the goſpel ſpangle and ſparkle; out of every text will the miniſters of God make to iſſue exceedingly moſt precious and heavenly fire; for theſe ſtones are indeed the ſtones of fire, and in them is contained that which would ſet the whole world on a flame with love and delight in the things of God and another world, had but men the ſpirit of wiſdom, and the authority of God in their miniſtry, as the apoſtles and the primitive Chriſtians had. Well, this doctrine of the twelve ſhall be again adorned with gifts and grace, as in the days of old; by which it ſhall alſo be made to ſhine, and to caſt forth its golden rays before the nations to their ſalvation. *Behold,* (ſaith God,) *I will lay thy ſtones with fair colours;* that is, thy apoſtolical doctrine ſhall again be garniſhed as at the firſt; truth ſhall appear in its old and mature colours, and (as ſuch) ſhall be embraced, and lived and delighted in, both by Jews and Gentiles, as I have ſhewed.

But, 2*dly*, The twelve foundations that here you read of, they are the ſame with thoſe twelve ſtones that long before were ſet in the breaſt-plate of judgement, in which were engraven the names of the twelve tribes of the children of Iſrael, the names of which tribes did comprehend the whole body of the houſe of their fathers. Now then, ſeeing theſe twelve are the ſame with thoſe on the breaſt-plate of judgement, and ſeeing alſo, that thoſe on the breaſt-plate did comprehend the whole of the twelve tribes: I conclude, that for theſe foundations to be garniſhed with all manner of precious ſtones, it is as much as to ſay, they ſhall be garniſhed with abundance of converts; multitudes, and that of all ſorts both of Jews and Gentiles, Moors, Tartars, Turks, and thoſe in the utmoſt parts of the world, ſhall now be entangled with the light and truth, with the glory and goodneſs of the doctrine of the twelve. And I the rather take it thus, 1. Becauſe, as the foundations themſelves are ſaid to be precious ſtones, ſo alſo the ſaints in general, they go under the ſame names too. As Jeremiah ſaith, *The precious ſtones of the ſanctuary, are the precious ſons of Zion:* As Peter alſo ſaith, in alluding to the precious ſtones of the temple; *the ſaints are lively, or living precious ſtones, built up a ſpiritual houſe,* &c. *and the foundations of the wall were garniſhed with all manner of precious ſtones;* that is, the doctrine of the twelve was garniſhed with all manner of precious ſouls; that is, converted by it, by which they become a glory and a garniſhing to it.

2dly, I take it to be the converſion of the precious ones of God; becauſe that thus to underſtand it, is moſt like the phraſe of the Apoſtle Paul himſelf, ſaying, *What is our hope, or joy, or crown of rejoicing? Are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? Ye are our glory, and joy.* Mark, in the text he ſaith, *The foundations were garniſhed with all manner of precious ſtones;* and here thoſe precious ſtones, Paul accounts to be thoſe that are converted by the word: for what is our hope, or joy, or crown? are not even ye they that have been converted by us? Ye are our joy, ye are our crown, ye are our glory: it is with you that we ſhall be crowned, adorned, and garniſhed, in the preſence of our Lord Jeſus. Mark, John ſaith, *They are garniſhed;* Paul ſaith, *they are crowned;* John ſaith, *they are garniſhed with precious ſtones:* and Paul ſaith, *they are crowned with the converſion of ſinners.* Thus therefore, as God will lay theſe ſtones with fair colours, ſo alſo he will lay theſe foundations with ſapphires; that is, as he will beautify the doctrine of the twelve with its former glory, ſweetneſs, and authority, ſo he will crown and garniſh it with the converſion of many ſinners. The elect are the jewels of God, and this is the day of his binding them up, even then when the Antichriſtian falls, and the goſpel breaks out in its primitive glory.

*And the foundations of the wall were garniſhed with all manner of precious ſtones.* In theſe words, there are yet two things conſiderable.

(1) That all who go to the adorning of theſe foundations, they muſt be precious ſtones, not a common ſtone ſhall here be owned And indeed what ſhould pebbles do among the pearls and the diamonds of New Jeruſalem? or the ſtones of blackneſs and emptineſs among the ſaints of light? I tell you, that thoſe which God doth reckon the adorning ſtones, they are all and every one precious ſtones; they muſt be all lively, gliſtering, and curious ſtones, though ſtones of divers colours. Antichriſt counts any thing ſufficient enough to garniſh his apoſtles with, even the empty ſtones of confuſion, the ſinners that have no more grace in their ſouls, than there is ſap in a poſt that hath been this twenty years without either ſap or water. But God will not count ſuch for the beauty of his word, nor for the garniſhing and beautifying of the doctrine of the twelve; they are garniſhed with precious ſtones.

(2) As he ſaith the foundations are garniſhed with precious ſtones only, ſo he ſaith it is with all manner of precious ſtones; by which he would have us underſtand, that all ſaints have not the ſame degree, either of precious grace or gifts, and virtue, in them: there are ſome that excel and differ from the reſt, even as one ſtar differeth from another in glory. Some ſaints, as they have both more grace, and alſo gifts, than others; ſo too they are more laborious and painful in the work of God than their fellows; and therefore he ſaith, *All manner of precious ſtones.*

2. Ver. 20. *The firſt foundation was a jaſper, the ſecond a ſapphire, the third a chalcedony, the fourth an emerald, the fifth ſardonyx, the ſixth ſardius, the ſeventh chryſolite,* &c. Thus having ſhewed you the garniſhing and beautifying of the twelve foundations, he now comes to diſcover the foundations themſelves, with reference to their order of placing and lying.

Touching which order, he ſaith the firſt and bottom foundation is a jaſper.

I have hitherto ſaid, that this jaſper, in both the two afore-mentioned places, both as to the light of this city, and alſo of the wall, it was Jeſus Chriſt; Chriſt illuminating, and Chriſt defending. But here the jaſper is ſaid to be one of the twelve foundations, even one of thoſe foundations in which are write the names of the twelve apoſtles of the Lamb; which one would think did put this jaſper now into another ſtate, even to be a repreſentation of one of the twelve apoſtles, and not of the Lord and Saviour Jeſus Chriſt himſelf. To which I ſhall yet ſay, that the jaſper here, in the order of the foundations, is to be underſtood of Chriſt, as well as in the other two places in this diſcourſe; I ſay, it is yet to be underſtood of repreſenting the Lord Jeſus, though it alſo doth bear the name of one of the twelve apoſtles of the Lamb; and in this very thing there is an infolding myſtery wrapped up and incloſed.

For, (1), In that the name of an apoſtle is writ in this ſtone, and yet that this jaſper ſhould repreſent Chriſt, it ſheweth unto us the agreement that is between the doctrine of the apoſtles and Chriſt himſelf, to wit, that they are one and the very ſame; and hence it is that the apoſtle ſaith, *We preach Chriſt crucified;* Chriſt in all his benefits, is the very marrow, life, and ſum, of all their teaching: *Other foundation can no man lay than that is laid, which is Jeſus Chriſt.* Wherefore the doctrine of the apoſtles being Chriſt itſelf, no marvel though the name of an apoſtle be writ upon this jaſper; and again, no marvel though this jaſper go yet under that name that repreſents him.

(2) In that it is ſaid the names of the twelve are in theſe twelve foundations, and yet that the firſt of them ſhould be the jaſper, Chriſt; it argueth alſo, that whoſoever receiveth the doctrine of the twelve, they muſt needs with that receive the Lord Chriſt himſelf; Receive the doctrine of the goſpel, as it is held forth by the twelve in the word, and thou canſt not miſs of the Lord Jeſus Chriſt himſelf; he will be found in the bottom of their doctrine: *Ye are built upon the foundation of the apoſtles and prophets, Chriſt Jeſus himſelf being the chief corner-ſtone.*

(3) In that he ſaith, in theſe twelve ſtones are the names of the twelve apoſtles, and yet that the firſt ſhould be the jaſper, Chriſt; it argueth alſo, that whereever the doctrine of the twelve is preached, there is therewith the preſence of Chriſt; the preſence of his Spirit to teach and enlighten the ignorant and blind hearts of the unconverted; the preſence alſo of his power to overcome them, and to make them fall under the glory and truth of his heavenly word: *Lo,* (ſaith he) *I am with you always even to the end of the world:* And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

(4) In that he ſaith, the names of the twelve are in the foundations, and yet that Chriſt ſhould be one of the twelve himſelf, it ſheweth to us the union that is between Chriſt and his holy people: Mark, *In the twelve foundations are placed all, even all manner of precious ſtones.* Again, in the twelve is placed the jaſper, Chriſt; by which we may ſee the nearneſs that is between Chriſt and his whole body: *I in them, and thou in me,* (ſaith Chriſt), *that they may be made perfect in one.* Chriſt and his ſaints make but one temple, one man; being but one fleſh, one nature, &c.

(5) In that this jaſper is ſaid to be one of the foundations, and that too the firſt and undermoſt, he ſheweth farther, that Chriſt is the foundation of them before God, that are the foundation of him before men: The twelve do bear up Chriſt before the world, as the twelve brazen oxen did hold up the molten ſea in the temple; and Chriſt doth bear up the twelve before his Father, as the high-prieſts did carry the twelve ſtones on their breaſt-plate of judgement, when they went to make an atonement for the ſins of the people into the holieſt.

(6) It ſheweth us further, that though the apoſtles ſhall be adorned with the converſion of thoſe that they ſhall win to the Lord Chriſt; yet they will never be a-

ble to ſtand under that glory and honour, unleſs they are ſupported and upheld by Chriſt as their foundation. Sirs, as Chriſt is the ſtrength of his people in their work for him in this world, ſo he muſt be their ſtrength by which they muſt ſtand under the reward they ſhall have for their labour when this world is ended: And hence it is that the prophet ſaith, *They ſhall hang upon him all the glory of his Father's houſe, the offſpring and the iſſue: all veſſels of ſmall quantity, from the veſſels of cups, even to the veſſels of flagons.* And again, *He ſhall build the temple of the Lord, and he ſhall bear the glory.* He ſhall bear the glory of our ſalvation from ſin, preſervation in the midſt of all temptations, and of our going to glory: alſo he ſhall bear the glory of our labour in the goſpel, of our gifts and abilities, of making our labour and work effectual to the ſaving of ſinners, that in all things he might have the preeminence.

(7) In that the foundations are twelve, and Chriſt the undermoſt of them; it ſignifieth, that all that are converted by the twelve, as they ſhall be for the garniſhing of the twelve, ſo alſo both the twelve, with all that they are garniſhed with, ſhall be for garniſhing of Chriſt; we ſhall ſtick like pearls in the crowns of the twelve apoſtles, and they again with all their glory ſhall ſtick in the crown of Chriſt. And hence it is, that you find the four and twenty elders, which four and twenty do (as I conceive) hold forth the twelve, both in the firſt and ſecond Jeruſalem; I ſay, hence it is that you find them take their crowns from off their heads, and caſt them down before the throne of God and of the Lamb, crying, *Bleſſing, and honour, and glory, and power, be unto him that ſits upon the throne, and to the Lamb for ever and ever.*

Laſtly, One thing more of this goodly jaſper, and then to the reſt; which thing is this, that jaſper that here you find to be the firſt in the twelve foundations, even that jaſper you find to be the laſt of all among the ſtones in the breaſt-plate of judgement: from whence you may note, 1. That Chriſt, as he is to be the author or firſt of our faith, ſo alſo he is to be the finiſher or laſt of our faith. 2. That as he is able to be the captain and leader of his people, ſo he is to be the reward and bringer up of his people; He is to go before them to lead them the way; and to come behind them to bring them all up. 3. Again, foraſmuch as he is ſaid to be laſt before he is firſt; that is, laſt in Exodus, and after that firſt in the Revelations, it may be to ſhew us, that Chriſt was firſt to be leaſt, loweſt, and laſt, and then to be greateſt, higheſt, and firſt. He firſt humbled himſelf to the death, even the ſhameful death of the croſs; and then was by God his Father exalted and placed above every name: as he alſo himſelf doth witneſs, ſaying, *Ought not Chriſt, to have ſuffered theſe things, and to have entered into his glory?*

The firſt foundation was a jaſper, the ſecond a ſapphire, the third a chalcedony, the fourth an emerald, the fifth ſardonix, the the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth topaz, &c.; touching the jaſper, you ſee what I have ſaid. Now, all I have to ſay to the reſt of them, it is in general theſe three things.

(1) In that the foundations are all and every one of them precious ſtones, it ſignifieth that all the doctrine of the New Jeruſalem, will be only the precious doctrine of the twelve apoſtles; not common ſtuff, not raked out of the dunghills and muck-heaps of this world, and from among the toys of Antichriſt, but ſpiritual, heavenly, and glorious. He that hath his word, ſhall then ſpeak it faithfully: *for what is the chaff to the wheat, ſaith the Lord?*

(2) In that they are called after the names of precious ſtones; it ſignifieth alſo, that at that day none ſhall be uſed or put into the miniſtry, but thoſe that have received ſpiritual and heavenly gifts from above. It is not every babling fellow, not thoſe that look for their abilities from the rudiments of the world, that then ſhall be of any value or account. He muſt be a coſtly ſtone, a ſtone about which the Lord Jeſus hath beſtowed the coſt of his heavenly abilities, even he whom the Lord Jeſus ſhall appear unto for that very purpoſe, to make him a miniſter: He ſhall be a miniſter and none elſe at that day. The other ſhall be aſhamed, every one of his viſion; yea, and ſhall in thoſe days be ſo contemptible, that their father and mother ſhall reprove them and count them liars; yea, and ſhall be ready to run them through while they are propheſying in their rough garments to deceive.

(3) In that theſe precious ſtones are not all of one and the ſame nature, but every one of them ſeveral and diverſe one from another; it argueth that the gifts of the apoſtles, and ſo of the miniſters of the New Jeruſalem, ſhall be differing one from another in glory and operation: yet mark, as in theſe ſtones, ſo in every one of them ſhall be perfect glory, according to the nature of God's working by his Spirit; as the nature of the jaſper is perfect in his kind, and the nature of the ſapphire is perfect in his. Theſe ſtones, ſome of them are of greater light and clearneſs than others; and ſo ſome of the apoſtles are chiefeſt: Some of theſe ſtones again, they are of a more fiery and burning colour than others, they being bright alſo, out of a more mild brightneſs. Therefore ſome of the miniſtry are called *the ſons of thunder*, when others are ſtyled by the name of *the ſons of conſolation.* The gifts are differing, being diverſe, their adminſtrations are differing, and the operations of them alſo are differing, though all thoſe things are from that one and the ſelf-ſame ſpirit, working in every one ſeverally as he pleaſes. All theſe things will ſpangle in the New Jeruſalem, and carry their full breadth and ſway as in the days of old.

To conclude this: In that he here ſaith, That the foundations of the wall are theſe twelve ſtones; he doth it to ſhew, that now alſo the former miniſtration that was in the apoſtles days will be the ſame, and in full force again: For their gifts of knowledge, judgement, and authority, they are ſuch as have to this day lain buried as it were with the apoſtles themſelves; but now they ſhall ſhew themſelves again, even theſe foundation-ſtones, ſtones that are great ſtones, ſtones of ten cubits, and ſtones of eight cubits. Thus much of the glory of the foundations.

Ver. 21. *And the twelve gates are twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſs.* Having thus ſhewed us the glory of this city, wall, and foundations, he now comes to ſhew us the glory of the gates, and of the ſtreet of the city.

*And the twelve gates are twelve pearls.*—The gates, I told you before, they ſignify Chriſt, both as he is the way to communion with the God of this city, and with the inhabitants thereof, that ſo they may have a ſhare in the privileges of the ſame. I told you alſo then, that though he tells us exactly of the meaſure both of city and wall, yet he tells us nothing of the meaſure of theſe twelve gates, and goings in thereat; and the reaſon is, becauſe Chriſt, as he is the way to grace, he is beyond all meaſure both as to fulneſs and freeneſs. And now again, he puts us to the ſame plunge with the unſearchable riches of the Lord Chriſt; for who can count the worth of a pearl as big as the gates of a city? as indeed, when Chriſt himſelf doth ſpeak of the parable of the pearl in the field, he only telleth us that there is ſuch a one, but never valueth the worth thereof; only he ſaith, *a pearl of great price,* and ſo leaveth it. Now when he ſaith, that the gates are pearls he thereby inſinuates ſeveral things. As,

1. To ſhew us how rich a treaſure Chriſt Jeſus our Lord is, and will be to all thoſe that by him ſhall enter in through the gates into this city: "Riches and honour are with me, (ſaith he), even durable riches and righteouſneſs. My fruit (or the fruit of entering in by me) it is better than gold, and my revenues than choice ſilver. I lead in the way of righteouſneſs, in the midſt of the paths of judgement; that I may cauſe them that love me to inherit ſubſtance, and I will fill their treaſures."

Chriſt is rich indeed, both in his blood, reſurrection, interceſſion, and all his offices, together with his relations, and all his benefits; all which he beſtoweth upon every one that receiveth him, and maketh them unſpeakably wealthy.

2. The pearl, as it is rich, and ſo worth much, ſo again it is beautiful and amiable, even to take the eyes

of all beholders: It hath, I ſay, a very ſweet and ſparkling light and glory in it, enough to take the eye, and affect the heart of all thoſe that look upon it. And thus is Chriſt to all that come to him, and by him, to the Father, &c.: "My beloved (ſaith ſhe) is white and ruddy, the chiefeſt of ten thouſand; his mouth is moſt ſweet, he is altogether lovely."

The mother of harlots had ſome knowledge of the beauty and glory of this ſtone, and knew that it had a very taking and drawing glory in it: and therefore ſhe gets it for ſome time to adorn herſelf withal. She was decked with gold and precious ſtones and pearls, and was therefore called *the well-favoured harlot:* by which means ſhe hath drawn into her lewdneſs the kings and kingdoms of the world; who have in ſuch ſort been entangled with her beauty, and with her fornication, that they have been adulterated from God and their own ſalvation: for indeed ſhe uſed this pearl but for to get them to drink of her fornication, "that they might drink and ſpue, and fall and never riſe more." But now when he ſaith, the gates are pearl, it is as if he had ſaid, This woman is ſtripped of her beauty and delicate ornaments; the pearl is taken from her, and is ſet in its right place, even to be for the gates of Jeruſalem. Wherefore it is to be expected, that many ſhould be taken with the way of entrance into this beloved city, in the day that ſhe ſhall be ſet up, and appear in her heavenly beauty. The glory of that city muſt needs be great, whoſe wall is jaſper, and gates are pearl.

*And the twelve gates are twelve pearls.* Not pearls and other precious ſtones commixed, but pearl only; to ſignify, that Chriſt only can let in ſouls into this city, that they may partake of the goodneſs and privileges thereof. It is not he and ſaints together, neither is it all the ſaints and angels in heaven without him, "he alone hath the key of David, and that openeth, and no man ſhutteth; and that ſhutteth, and no man openeth."

Secondly, As he ſaith, *The ſeveral gates are each of them pearls:* ſo he ſaith, that every ſeveral gate was of one pearl, of one entire pearl. By which he would have us underſtand alſo, that as none can enter in but by Chriſt, ſo none can enter in but by whole Chriſt. Chriſt muſt be helpful to thee every way, or he will be helpful to thee no way: thou muſt enter in by every whit of Chriſt, or thou ſhalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for king and prophet; nay, thou ſhalt not have him in any one, if thou doſt not take him in every one of theſe. Wherefore the prophet ſaith, "He ſhall build the temple of the Lord, (that is, by his prophetical office), and he ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both."

*And the ſtreet of the city was pure gold, as it were tranſparent glaſs.* In theſe words there are four things to be inquired into: 1. What this ſtreet is? 2. Why he ſaith not [ſtreets] but [ſtreet] as of one? 3. Why this ſtreet is called by the term of *pure gold?* 4. And why it ſhould look like tranſparent glaſs?

2. For the firſt: A ſtreet ordinarily is the place of common concourſe, and the place of continual open ſalutation, and taking acquaintance one of another: and as touching this ſtreet, we are alſo to underſtand it of the open and common place or way of God's worſhip, in which ſaints ſalute each other, and acquaint themſelves together; alſo here the world are converted, ſaints built up and edified, &c.: "Wiſdom crieth without, ſhe uttereth her voice in the ſtreets (ſaith Solomon); ſhe crieth in the chief places of concourſe, in the opening of the gates: in the city ſhe uttereth her words;" that is, in the public and righteous ordinances of the Lord Jeſus, which he hath ordained in his church, for men to travel and trade in, for the good and wholeſome merchandiſe of heaven, as the men of this world do for the things thereof, in the ſtreets and open places of their cities and place, of privilege.

Thus it was in the figure when the city Jeruſalem was built after the captivity, (as ours ſhall be at, and after the overthrow and downfal of Antichriſt), for then it is ſaid that the people, to hear the law, were gathered together in the ſtreet, even in the water-ſtreet; there they heard the ſenſe given, and there they were convinced of their wickedneſs; alſo there they received the knowledge of goodneſs to them, and there they received power to eat the fat, and drink the ſweet, to eat and drink and be merry, and to caſt away ſadneſs and fear. This, by way of allegory, is called "the way for the wayfaring men, even the way of holineſs, over which the unclean ſhall not in any wiſe paſs:" The way in which they learn to know God and themſelves, and the way of newneſs of life, in which every one walks that entereth in by the gates of New Jeruſalem. And it is moſt ſuitable to the matter that went before, to underſtand the ſtreet to be the way of God, the way of holineſs and newneſs of life; becauſe as it is natural for the ſtranger, ſo ſoon as ever he is entered the gates of a city, to have his feet in the ſtreets of the city; ſo it is natural for the ſinner, ſo ſoon as ever he is entered into the church by Chriſt, to have his feet treading in the way and paths of holineſs. Wherefore it is uſual in the holy ſcripture to call the transformation of the ſinner from Satan to God, a holy way, and alſo to admoniſh him that is ſo transformed, to walk in that way, ſaying, "Walk in the faith, love, ſpirit, and newneſs of life, and walk in the truth, ways, ſtatutes, and judgements of God."

He that entereth not by theſe gates into the city, he cannot walk in newneſs of life; but he that entered in by them, he cannot but walk in newneſs of life. The next thing then that a man paſſeth into, when he is entered into the New Jeruſalem, is to walk in the STREET thereof, the way of holineſs, even the way in which men learn to fear God, and to believe in, and love the Lord Jeſus, &c.

2. Now the ſtreet or way of holineſs, it is on purpoſe called, not many, but one, to ſhew us the perfection of light, grace, faith, and ſpiritual comfort that the inhabitants of this city then ſhall enjoy. Daniel alſo calleth it one ſtreet, to ſignify the ſame thing. Wherefore from hence I gather, that then all ſaints ſhall walk, (as before I have made appear) even in one ſtreet, in one way, and in one light. It is Antichriſt that hath brought in all thoſe croſſings, by-lanes, and odd-nooks, that to this day many an honeſt heart doth greatly loſe itſelf in; but at this day they ſhall be otherwiſe minded, that is, made all to ſavour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reaſon it ſhould be thus, for the ſtreet itſelf is but one: "There is but one God, one Lord Jeſus, one Spirit, one faith, one baptiſm, even as we are alſo called in one hope of our calling." Now therefore when ſaints have the rubbiſh of Antichriſtian darkneſs and trumpery removed; then they ſhall have, as they alſo had of old, but one heart, one ſoul, one judgement, one mind, and ſhall with one heart and mouth glorify God. The which alſo ſhall be prayed for of all the ſaints, even of all that have received the pure language before theſe things come to paſs: "They ſhall call upon the name of the Lord with one lip, to ſerve him with one conſent." Oh! the heavenly ſpiritual harmony that will be in the city of God in thoſe days, when the trumpeters and ſingers ſhall be as one, to make one ſound, then the houſe ſhall be filled with a cloud.

3. When he ſaith, *That the ſtreet of this city was pure gold,* he alludes to the floor in Solomon's temple, which was overlaid with gold; he alludes to Solomon's chariot alſo, whoſe bottom was paved with love, and overlaid with gold. By the floor of the temple, we are to underſtand the way of holineſs: and by the chariot of Solomon, the triumphant glory of that way. Again, in that he ſaith "this ſtreet is gold," he would have us to underſtand the worth and treaſure that is laid up in the ways of God, and of a truly gracious heart. Firſt, For the worth and treaſure that is laid up in the ways of God; they beget light, they change the heart, they lead from death, the devil and hell, to life, God, and the kingdom of heaven: in them God walks, and thoſe that walk there alſo ſure to meet with him. O this way, it is the way which no fowl knoweth, "and which the vulture's eye hath not ſeen; it cannot be gotten for gold, neither ſhall ſilver be weighed for it; the gold and the chryſtal cannot equal it, and the exchange of it ſhall not be for jewels of fine gold." No mention ſhall be made of coral, or of pearls: "for the price of wiſdom is above rubies."

rubies." All the ways of God they are pleaſantneſs, and all his paths are peace, and ought to be preferred before our neceſſary food.

Again, As the ways of God are thus rich, and ſo far above the gold and rubies of the world; ſo alſo is that ſanctified and gracious heart, without which no man can walk in this golden ſtreet. It is not every clown with his clumping dirty ſhoes that is admitted into kings privy-chambers, and private palaces: Neither doth, or will God at the day of New Jeruſalem ſuffer any to trace about this golden ſtreet but ſuch as have golden feet, and that beautified with goodly ſhoes. For, as for this ſtreet all that walk in it, they muſt be [golden men] with [golden hearts], and with graces that are much more precious than gold that periſheth.

Further, in that he ſaith, this ſtreet is gold, pure gold: he giveth us to underſtand alſo, what great delight and pleaſure the Lord's people will take in his ways and ordinances in that day: There will not then be that backwardneſs to do good, and to receive God, as there is in theſe more dry and empty days of the goſpel. As gold is pleaſing to the covetous man and worldling, ſo ſhall the ways of God be to the ſaints and godly at that day. Now we have ſtrong corruptions and weak grace; but then we ſhall have ſtrong grace, and weak withered corruptions. You that are ſpiritual, you know what an high and goodly lifting up of heart one ſmall gale of the good Spirit of God will make in your ſouls, how it will make your luſts to languiſh, and your ſouls to love and take pleaſure in the Lord that ſaves you. You know, I ſay, what a flame of love, and bowels, and compaſſion, and ſelf-denial, and endeared affection to God and all ſaints, it will beget in the ſoul: O! it is good to be here, ſaith the gracious heart: Well, and ſo thou ſhalt be always, if thou live to ſee New Jeruſalem ſettled in her own place.

*And the ſtreet of the city was pure gold, as it were tranſparent glaſs.* Mark, a ſtreet of gold like glaſs, a ſtreet of gold, as it were tranſparent glaſs. By glaſs here, as alſo in the 18th verſe, we are to underſtand the word: Wherefore when he ſaith, the ſtreet, the golden ſtreet was like unto glaſs; he means, that the walking and carriage of the ſaints at this day, ſhall be like unto, or according to the word, the life of the ſaints anſwering the life of the word, and rule of the Lord Chriſt.

Again, in that he doth add to glaſs the word tranſparent, he would have us to underſtand thereby theſe two things:

1. That the walking and ways of holineſs of the ſaints ſhall be more in the power and ſpirit of the word, than all along in the reign of Antichriſt they have been. For tranſparent glaſs, it is the moſt clear and excellent glaſs, and goeth as far beyond other ſorts of glaſs, as he that walks in the ſpirit and power of the commandment, goes beyond him that only walks in the letter and outward word thereof. Alas! the churches of Chriſt at their firſt aſſembling, will be like the coming together of Ezekiel's bones, cloathed much with fleſh and ſinews, but greatly void of ſpirit and life. Wherefore the ſpirit, power, holineſs, and majeſty that now will appear in the church, it will greatly tranſcend and go beyond the ſpirit, power, and holineſs that hath accompanied her in former days: "Then ſhall the ſun be aſhamed, and the moon confounded, when the Lord ſhall reign in Mount Zion," &c. "Then ſhall the ſun be aſhamed," that is, then ſhall that little light and underſtanding of the word that hath been in the church in the days when a third part of the glory of the goſpel was hid by the ſmoke of the pit, be as it were laid aſide and be uſeleſs; every ſaint ſhall be under the light of a ſun that ſhines ſeven-fold brighter, even as the light of ſeven days. We ſee it is ſo in ſome meaſure at this day: What light, and with what clearneſs do the ſaints in this day ſee the things pertaining to the kingdom of God beyond what the holy and goodly martyrs and ſaints did in the days that were before us. Hus, Bilny, Ridly, Hooper, Cranmer, with their brethren, if they were now in the world, would cry out and ſay, Our light and knowledge of the word of the teſtament of Chriſt, was much inferior to the light that at this day is broken forth, and that will yet daily, in deſpight of men and devils, diſplay its rays and beams amongſt the ſons of men! When the children of Iſrael were to depart the land of Egypt, the Lord made known himſelf to them, otherwiſe than ever he made known himſelf either to Abraham, Iſaac, or Jacob, their fathers. The book alſo, at the recovering the church from under Antichriſt, is to be unlocked and unſealed gradually, firſt one ſeal, and afterwards another, and laſt of all the ſeventh, beſore which time the book will never quite be opened, according to that of the angel: "Go thy way, Daniel, for the words are cloſed up, and ſealed until the time of the end:" in which time (which is the time of New Jeruſalem) they ſhall be opened, and men ſhell conſider it perfectly, Wherefore,

2. It muſt needs be that the church return to her old and primitive love: For what is the cauſe of the want of love to Chriſt, and one another now, but our want of light in the things, myſteries, and privileges of the glorious goſpel of the Son of God? Wherefore this being come, then love will reign, and have her perfect work among the godly. Love is the very quinteſſence of all the graces of the goſpel, and is as tranſparent to them; "The greateſt of theſe is charity;" it is the fulfilling of the law, the bond of perfectneſs, and the moſt excellent way: Wherefore the Holy Ghoſt doth mean by this word tranſparent glaſs, that the height of light, and the height of love will be found in this city; all their things ſhall be done without confuſed ſmoke and darkneſs, and alſo without ſpiritual pride and deſire of vain glory: then ſhall they indeed do all their things in charity, and in the feeling bowels and fellowſhip of the goſpel: "Then ſhall the offerings of Judah and Jeruſalem be pleaſant to the Lord, as in the days of old, and as in former times.

Alas! though now, through grace, the ſaints of God have attained to more light and knowledge in the myſteries of the kingdom of God, than heretofore they had; yet their light is far inferiour to that which will be when this city is built. Our ſpiritual union and fellowſhip in the very bowels of the grace and goſpel of the Lord Jeſus Chriſt, alſo is yet greatly defective. It is ſaid, that no man was able to enter into the temple of God, until the ſeven plagues of the ſeven angels were fulfilled: but when the ſeven laſt plagues are ſpent, and when all the adverſaries of the church, which cauſed terror in the land of the living, ſhall be laid with the uncircumciſed in the pit, then look for golden days, and not till then; then ſhall this golden ſtreet be finiſhed; that is, then ſhall the light, faith, love, and holineſs, of the goſpel, be walked in, and embraced, in a tranſparent and tranſcending way: "He ſhall cauſe them that come of Jacob to take root, Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit."

Ver. 22. *And I ſaw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.* Theſe words do, in my preſent light, point at the end of the days of this Jeruſalem here in this world; and in ſo doing, they ſignify to us, that when ſhe is built, ſhe ſhall ſtand and continue in her glorious ſtate afore mentioned, even until that glory be ſwallowed up of that which doth excel.

That they do point at the end of her day in this world, I do gather from theſe particulars.

1. Becauſe they are the laſt words of the diſcription of her glory, (that is, theſe and the words enſuing, which is but one and the ſame continued ſpeech); and it is eaſy to conclude, that John, in this diſcription of this city, doth, from firſt to laſt, even from the firſt appearing of her as ſhe cometh out of Babylon, till ſhe be perfect in glory, give us the relation of it: Firſt, I ſay, ſhewing us her deſcending, then her building; and afterwards the glory of that building; at the end of which alſo he ſheweth to us with what glory he will crown this city, even by ſwallowing of her up with "a farmore exceeding and eternal weight of glory."

2. Becauſe in theſe words he doth abſolutely cut off all and every whit of her outward external glory; that is, as to outward ordinances and temple worſhip, which yet was to be moſt famous for a long time in this new and goodly city; which he verifies in the 11th chapter of this prophecy, (which chapter is a ſummary

collecting of the church in her fall and riſe under Antichriſt, which church there in her riſe, is this city here in her glory in this world); He tells us there, "I ſay, that when the kingdoms of this world were become the kingdoms of the Lord, and of his Chriſt, that then the temple of God was opened in heaven;" that is, temple-worſhip under the goſpel recovered into its former and primitive ſtate and purity, in which it was before the coming in of the man of ſin; which temple he here utterly ſhutteth out, ſaying, *I ſaw no temple therein;* in the room of which he ſetteth the preſence of the Lord Jeſus, and God his Father, making them to ſtand and be in the room of temple and goſpel worſhip, in that manner as it is uſed while we here live in the fleſh: *For the Lord God Almighty and the Lamb are the temple of it.* It is true, the Lord God Almighty, and the Lamb, are the temple of this church in her loweſt condition, therefore much more when ſhe is brought into the condition that ſhe is in at her rebuilding; but yet, neither in her low eſtate, nor yet in her higheſt, is it proper to ſay, that ſo long as ſhe is in this world, God will be a temple to her, in oppoſition to her temple and goſpel-worſhip in outward and New-Teſtament adminiſtrations: Wherefore, when he ſaith, *He ſaw no temple therein,* and that from this reaſon, becauſe the Lord God Almighty and the Lamb are the temple of it, he muſt needs aim at a ſtate to which the church cannot attain until her Lord come: *For then will that which is perfect be come, and that which is in part be done away.*

Now, that the [temple] in this place excluded, can ſignify nothing elſe but the outward orderly way of God's worſhip, which the ſaints ought with conſcience, in faith, to be found in till their Lord comes, conſider,

Firſt, That our New Teſtament doth uſe the word *temple* three ſeveral ways: 1. For the outward order and worſhip or diſcipline of the goſpel: 2. For the body of Chriſt, which is his church, &c.; 3. And, laſtly, For the Lord God Almighty, and the Lamb, which here are ſaid to be the temple of this city.

Now, then, when he ſaith, *He ſaw no temple therein,* he cannot exclude the Lord God Almighty and the Lamb; for they are here ſaid to be the temple of it: neither can he ſhut out the church, which is the body of Chriſt; for that is the city itſelf: yea, and the church ſhall be God's temple, and God and Chriſt the temple of the church for ever and ever: He muſt therefore by this word [no temple] exclude only the outward way of goſpel-worſhip, in which the ſaints in the times of the New-Teſtament, both meet and edify each other; and alſo meet their God, and are bleſſed and refreſhed by him.

Again, that this outward goſpel-worſhip ſhould be laid aſide while the church is in this world, before her Lord doth come to be enjoyed by her, as touching his perſonal preſence, it looks too like ranting opinions, and contradiction to ſcripture, for me to believe. For when he comes, but not till then, ſhall theſe things be laid aſide.

Beſides, that which yet confirms me more fully in this opinion is, becauſe herein this New Jeruſalem doth moſt exactly anſwer the city and temple which was built after the captivity; which city and temple being once built, it ſtood till Chriſt our Lord did viſit them in his own perſonal coming the firſt time; as the prophets alſo ſaid it ſhould: *The Lord whom ye ſeek* (ſaith one) *ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in, behold, he ſhall come, ſaith the Lord of hoſts.* And again, *I will ſhake all nations, and the deſire of all nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of Hoſts: Wherefore the glory of this latter houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts: And I will give peace in this place, ſaith the Lord of Hoſts.*

Now obſerve, that from the time of the building of the ſecond temple to the coming of Chriſt, the worſhip of the temple order was to be by all moſt devoutly and continually obſerved; but when the Lord Jeſus was come, and had eſtabliſhed his own more honourable and New-Teſtament diſpenſation, then all the former temple-worſhip fell to the ground, and became (with all the inſtruments of worſhip that thereunto belonged) null and void: yea, and it was a derogation to his goſpel to offer to uphold that former way of worſhip, after he had, by his own perſonal preſence and Spirit, brought in that other diſpenſation. All which, I ſay, will be anſwered by our ſecond and New-Teſtament New Jeruſalem: For as the old Jeruſalem was built after the Jews were come out of literal Babylon, ſo is our New Jeruſalem built after our coming out of the Antichriſtian-oppreſſion of ſpiritual Babylon. Again, as that city did, after ſhe was built, continue and retain her temple-worſhip until the perſonal appearing of Chriſt the firſt time; ſo now Jeruſalem ſhall retain and hold her outward New-Teſtament worſhip till he comes in perſon the ſecond time. After all which, as the ſecond temple was ſwallowed up of a more heavenly and ſpiritual diſpenſation, by the perſonal preſence of Chriſt; ſo ſhall alſo the New Jeruſalem temple-worſhip be ſwallowed up by the glory of the appearing of the perſon of Chriſt the ſecond time: as Paul ſaith, for he ſpeaks in the perſon of Chriſt, *Till I come, give attendance to reading, to exhortation, to doctrine,* &c.

Thus, then, when this holy city doth once again appear upon the ſtage, and in her own ſituation, and when ſhe hath been ſhewed in the attire of a queen before the face of all nations, and their kings, and when ſhe hath, by the glory of the light of her New-Teſtament temple, gathered, as with a net, the number of God's elect, then ſhe is taken into her huſband's privy-chamber, where ſhe and he alone ſhall be in that bleſſed fellowſhip and communion that ſhall not again be once eclipſed, or in the leaſt interrupted to eternity.

Thus have I ſhewed you my preſent light into this portion of the holy ſcripture. If any can give me further, I hope I ſhall not refuſe it: but as yet, methinks this ſhould be the genuine ſenſe of this place, and is the very track of John himſelf. For after he had ſeen the wall for preſent ſafety, the foundations for continuation, the gates for entrance, and the like, then he comes to tell us of the glory of all, and of the ſtreet itſelf at laſt; which indeed is the laſt and end of all the order of God, and to continue till an end be put to it by mortality's being ſwallowed up of life: as is yet more fully ſhewed you in the next verſe of this deſcription.

Ver. 23. *And the city had no need of the ſun, nor of the moon, to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*

*And the city had no need of the ſun:* that is, after temple-worſhip is over. This verſe is added, therefore for further clearing up and illuſtrating of that which he ſaid before. There he tells us, *This city had no temple;* and here he tells us, *She needed neither the light of the ſun or moon.* There he ſaid, *The Lord God Almighty, and the Lamb, is the temple of it:* and here he ſaith, *They are the light thereof.* The ſubſtance of which, in the language of the Holy Ghoſt, is this, the reaſon why temple-worſhip is now gone and over, it is becauſe there is now no need in this city of the light of the ſun and moon; and the reaſon why ſhe hath now no need of them is, becauſe the Lord God Almighty and the Lamb are to it inſtead of both temple and light; *For the Lord God Almighty, and the Lamb, are the temple of it: For the glory of God did lighten it, and the Lamb is the light thereof.* Whereby we may note, that though the light in which ſhe deſcended (being the purity of temple-worſhip) was glorious, yet this city ſhall, when ſhe is once built, ſo advance from glory to glory, that at the laſt ſhe ſhall be more happy without the help of that light, without which ſhe had been for ever unbuilt, than ſhe was by it in the midſt of the fulneſs of it.

*And the city had no need of the ſun,* &c. The word ſun is in ſcripture taken divers ways; ſometimes for the true and natural ſun in the firmament; ſometimes again for perſecution, and the rage of the enemy, &c.; but I take ſun here not to be any of theſe, but for the good and pure word of the goſpel of Chriſt, unfolded, opened, and explained by the ſervants of Chriſt; which ſun is the ſame that before you find to be darkened by the Antichriſtian fog and miſt, which was darkened, I ſay, even to a third part of it. This ſun, or word of the goſpel, Paul ſaith, *it is ſhadowed forth even by that which ſhineth in the firmament of heaven,* becauſe as that by its light and ſhining, giveth to thoſe that have eyes, to ſee the glory and excellency of this world; ſo by the ſhining and light of the goſpel, is given the light of the knowledge of the glory of God in the face of Jeſus Chriſt, and a view of the excellency of the things of the world to come. Now, I ſay, though while the church is in this world, and on this ſide the ſtate of glory, ſhe cannot live and flouriſh without the ſhining of this ſun, but would be lifeleſs and lightleſs, and without all heat and comfort, (for it is the entrance of the law that giveth light here, and that lightneth the eyes, making wiſe the ſimple); yet at the day of the coming of her Lord in perſon, ſhe ſhall ſee far more clearly without the thus ſhining of this ſun, then ever ſhe did, or could ſee with and by it. *And the city had no need of the ſun*, for when by the light of it, the whole body of the elect have found out the way to this city, and when they have alſo by this light accompliſhed and fulfilled all their work; yea, when the Lord himſelf is come, and doth immediately communicate far more glorious light to this city without it, then ever he did by it, what need is there then of the light of this ſun? for that is to be of uſe but for the time preſent, even until the whole of the body of the Lord Jeſus is come to the perfect meaſure, even to the meaſure of the ſtature of the fulneſs of Chriſt. So then, when the body of Chriſt is in every ſenſe completed in this life, by the light of the ſun-ſhine of this holy goſpel, what need of this? And hence it is that the word of the goſpel is called, *the word of reconciliation, the word of faith, and the word of this life*. Wherefore I ſay, it ceaſeth when there is no more to be reconciled, and when faith in all is perfected, and when this life is put an end unto by the coming in of another: *For when that which is perfect is come, then that which is in part ſhall be done away.*

The miniſters of the goſpel are of uſe, ſo long as there is either elect to be converted, or any converted ſoul to be perfected by that meaſure of perfection that God hath appointed on this ſide glory; but when this work is done, their miniſtry ceaſeth: wherefore, though like the widow's ſon, they are buſy to borrow veſſels for the oil ſo long as it is running, and empting itſelf out of the great and principal barrel; yet when it ceaſeth, as it will do, when there are no more veſſels to be found, then let them ſit down as they, and receive of the fruits of their labour, for the reward of their works is then only to be enjoyed by them.

*And the city had no need of the ſun, neither of the moon to ſhine in it.* This word moon alſo, as well as that of the ſun, is to be taken divers ways in the ſcriptures of truth; ſometimes for the natural one, ſometimes for the world and perſecutors, &c. but moon here is to be taken for the church of God, with reference to her life, converſation, duties, and exemplary behaviour, in which ſhe is converſant of this ſide glory; according to that of the ſong. *Who is this that looketh forth as the morning, fair as the ſun, clear as the moon, and terrible as an army with banners?* When he ſaith then, *that at this day there ſhall be here no need of the ſhining light of the moon*, he means, that this city, at this day, in the ſtate ſhe is in when ſhe hath the perſon of the Lamb in her, then ſhe ſhall have no need of the growth of Chriſtianity, for they ſhall be all perfect; nor no need of mortification, for there ſhall be no ſin: They ſhall not need now, as in time paſt, to exhort and encourage one another to ſtick faſt to the promiſe, for they ſhall be ſwallowed up of life and open viſion: Here ſhall be no need either of prayer, of repentance, of faith, or of good works, as afore: *And the city had no need of the ſun, neither of the moon to ſhine in it.*

Now, I ſay, the Holy Ghoſt is pleaſed to bring in here the ſhining virtues of the church, under the notion of a ſhining moon: becauſe, as the church herſelf is compared to the moon, ſo her virtues are as naturally compared to a ſhining light; as Chriſt ſaith, *Let your light ſo ſhine*; and again, *Let your loins be girded, and your lights burning*: for indeed while we are here, that church and congregation of the Lord doth moſt ſhine, and moſt ſend forth the golden rays and pleaſant beams of Chriſtianity, that is moſt in the exerciſe of the aforementioned virtues: take away the moon, and the night is doubtful; or, though the moon be in the firmament, if ſhe hath loſt her light, the night is not thereby made comfortable: And thus, I ſay, it is firſt with the world, where there is no church to ſhine, or where there is a church that doth not ſo ſhine, that others may ſee and be lighted: for while the day of time doth laſt, even the world itſelf hath need of the ſhining of the church; but at this day, this time will be no longer, becauſe the day of eternity will break, and by that means cauſe the world that now is, even the world of the ungodly, to ceaſe to have a being here any longer. Therefore now no need of the moon, or of the light thereof, to ſhine before that which is not.

Secondly, Again, as the church is in her light before men, as the moon is in her light in the night to the world; ſo, as I ſaid before, this city, which is called alſo heaven, ſhe, even ſhe, ſhall have no need of theſe things, for ſhe ſhall be taken up in open viſion, and ſhall be completely delivered from all imperfection; ſhe ſhall not need now the light of her children to provoke her, and to ſtir her up to this, or the other act of holineſs; all ſhall be done, all ſhall be complete, the Lord himſelf is come. Indeed while Chriſt is abſent as touching his perſon, and while the work of God is not yet completely done in the church, there will be need both of the light of the ſun and moon; but when the work is done, and he come, then theſe things will be out of uſe. Thus, *The path of the juſt is as the ſhining light, which ſhineth more and more unto perfect day.*

*For the glory of God did lighten it, and the Lamb is the light thereof.* This is rendered as the reaſon, why at this day both the light of the ſun and moon are needleſs; it is, becauſe the glory of God did lighten it, and becauſe the Lamb is the light thereof. Now the glory of God muſt be underſtood in this place, not of that glory that doth attend the church in this world, for that glory doth attend the church upon the account of her purity of worſhip, of temple-worſhip, and doth either abide on her, or withdraw itſelf, according to her exact obſerving the rule, or declining from it, as I have ſhewed you in the beginning of this diſcourſe. But the glory that here you read of, it is a glory that ſupplieth this city without thoſe ordinances; yea, therefore thoſe ordinances (as the temple and the light of the ſun and moon) do ceaſe, becauſe of the glory of this glory that now is come into this city: *The city had no need of the ſun, neither of the moon to ſhine in it,* (mark) *for the glory of God did lighten it, and the Lamb is the light thereof.*

Wherefore, I ſay, this glory that now he ſpeaks of, it is the glory that ſhall poſſeſs this city at the end of her glory in this world; wherefore, as ſaith the Holy Ghoſt by Iſaiah the prophet, from this day forward, "the ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory."

*For the glory of God did lighten it,* &c. Thus it was at the finiſhing of the tabernacle in the wilderneſs, and of the temple at Jeruſalem; both which were figures in their finiſhing, of the finiſhing of the ſtate of the church in this world; and it is ſaid of them, that in the day when they in all things were accompliſhed, according to the faſhion that was revealed before, concerning their order and accompliſhment, that then the glory of God (ſo) appeared upon them, that neither Moſes nor Aaron was able to enter in, or to ſtand therein, becauſe of the cloud, and of the glory of the Lord, that at that time filled the houſe. Thus you ſee this city deſcends in one meaſure of glory, and is conſummate in another meaſure of glory. The glory of the Lord was upon the Mount Sinai while the pattern of the tabernacle was giving; but it reſted on the tabernacle when the work thereof was finiſhed, to ſignify, I ſay, that the glory of God will reſt in his ordinances and in his church by them, ſo long as ordinances are in uſe; but when they are needleſs, then it will reſt in the church without them, and that more glorioully than ever it therein did reſt by them.

*For the glory of God did lighten it, and the Lamb is the light thereof.* Mark, though now there ſhall be no need of temple, ſun, or moon; yet Chriſt the Lamb, or the man who was offered in ſacrifice for our redemption, ſhall be of uſe and benefit: "for the glory of God did lighten it, and the Lamb is the light thereof."

Wherefore, all that we (who are the ſaved) ſhall enjoy of glory and ſweetneſs in another world, though we ſhall not enjoy it from God through Chriſt, by and in the ordinances, yet we ſhall enjoy it through Chriſt the Lamb, without them; for the Lamb is the light of it. By this word *Lamb*, he would have us underſtand, that when we are in glory, the blood, death, and bloody conqueſt, that the man Chriſt did get over our infernal enemies, will be of eternal uſe to us; becauſe that benefit of Chriſt ſhall not only for ever be the foundation of our eternal felicity, but the burden of our ſong of glory in all our raptures among the angels. It will be the blood, the blood, the redeeming blood of the Lamb. "Bleſſing, glory, honour, and power, be to him that ſits upon the throne, and to the Lamb, for ever and ever." It is he in whom will be found the ſeven eyes, the ſeven Spirits of God; in whoſe light we ſhall ſee the heights and depths of thoſe ſprings and everlaſting fountains and depths of glory for ever: And indeed the conceit of the contrary is fooliſh. Is not Chriſt the head, and we the members? and do not the members receive their whole light, guidance, and wiſdom from it? Is not he alſo the price, the ground, and bottom of our happineſs, both in this world and that which is to come? And is it poſſible it ſhould be forgotten, or that, by it, our joy, light, and heaven, ſhould not be made the ſweeter to all eternity? Our ſoul is now bound up in him, as in a bundle of life; and when we come thither, he is ſtill the Chriſt, our life; and it is by our being where he is, that we ſhall behold his glory and our glory, becauſe he is glorified; "For the glory of God did lighten it, and the Lamb is the light thereof." As he ſaid, "Ye now therefore have ſorrow, but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you."

Thus much of this city, her deſcending, her faſhion, her glory, and of her wading through glory, from glory to glory.

IV. Ver. 24. *And the nations of them that are ſaved ſhall walk in the light of it; and the kings of the earth do bring their glory and honour to it.* After this long and pleaſant deſcription of this Holy and New Jeruſalem, the Holy Ghoſt now falleth upon a relation of the people that ſhall be the inhabitants of this city, and of their numerouſneſs and quality.

*And the nations*, &c. The nations of the world, both of the Jews and Gentiles.

Every one knoweth what the nations are, wherefore I need not ſtay upon the explication of that, for it doth in general include the the multitude of the ſinners of the world: therefore when he ſaith, "The nations ſhall walk in the light of this city," it is as if he had ſaid, That at this day, when ſhe is here in her tranquillity, the ſinners, and diſobedient among the ſons of men, ſhall, by multitudes and whole kingdoms, come in and cloſe with the church and houſe of God. "Theſe ſpiders ſhall take hold with their hands, and be in kings palaces."

*And the nations*, &c. For this word, *the nations*, is a great word, and it comprehendeth much; mark, it doth not ſay a nation, or ſome nations, neither doth it ſay few or ſmall nations, but indefinitely, the nations, many nations, ſtrong nations, the nations in general; only he ties them up with this limit, the nations of them that are (ſaved); which yet is not ſo much ſpoken to clip off the multitude that we ſuppoſe may then be converted, as to ſhew us their qualifications and happineſs: As he ſaith by the prophet in another place, "Thy children ſhall be all holy or righteous, and great ſhall be the peace of thy children; and the nations of them that are ſaved ſhall walk in the light of it." Surely the Holy Ghoſt would never have ſpoken at ſuch a rate as this, if he had not intended to ſhew us, that at the day of the ſetting up of this Jeruſalem, a great harveſt of ſinners ſhall be gathered by the grace of the goſpel. But the truth is, the ſcriptures go with open arms towards the latter end of the world, even as if they would graſp and compaſs about, almoſt all people then upon the face of the whole earth, with the grace and mercy of God: "The earth, (ſaith God) ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea." As he ſaith alſo, for the comfort of the church in another place, "Behold I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children ſhall make haſte; thy deſtroyers, and thoſe that made thee waſte, ſhall go forth of thee. Lift up thine eyes round about, behold all theſe gather themſelves together to come unto thee: as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth. For thy waſte and deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants; and they that ſwallowed thee up ſhall be far away. The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtrait for me, give place that I may dwell. Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? Who hath brought up theſe? Behold, I was left alone, theſe where have they been? Thus the multitudes of the nations ſhall at this day be converted to the Lord, and be made the inhabitants of this Jeruſalem." As he ſaith again, "The kingdoms of this world are become the kingdoms of the Lord and of his Chriſt." And again, "The kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him."

And obſerve it, theſe promiſes are to be fulfilled in the laſt days, at the time of the pouring forth of the laſt vial, which is the time of the ſounding of the laſt of the ſeven trumpets; for then this city ſhall be built, and Luciſer fallen from heaven; then the priſoners ſhall be ſet at liberty, and the people be gathered together, and the kingdoms to ſerve the Lord: "Rejoice, O ye nations, with his people, for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful to his land, and to his people." Alas! it is now towards the end of the world, and therefore now all is going, if the Lord ſteps not in with the riches of his grace. Wherefore now, at laſt before all be turned into fire and aſhes, behold the Lord caſts the net among the multitude of fiſh, and the abundance of the ſea ſhall, without fail, be converted to Jeruſalem. Though Satan and Antichriſt have had their day in the world, and by their outrage have made fearful havock of the ſouls of ſinners from time to time, yet now at length God will ſtrike in for a ſhare with them, and his Son ſhall divide the ſpoil with the ſtrong. Wherefore he now ſets up this city, puts the glory of heaven upon her, provides a new heaven and a new earth for her ſituation; drives profaneneſs into the holes and dens of the earth; giveth righteouſneſs authority to reign in the world; and takes off the vail from all faces, that none may hereafter be for ever beguiled by blindneſs and ignorance. Now ſhall they make merry with the things of God; now ſhall all eat the fat and drink the ſweet; "For in this mountain ſhall the Lord make a feaſt of fat things to all people, a feaſt of wine on the lees, of fat things full of marrow, of wine on the lees well refined."

*And the nations of them that are ſaved ſhall walk in the light of it. They ſhall walk in the light of it.* That is, in the light, that is in it while it is in its purity in this world, and in the glory of it when it is in its perfection and immortality in another: whence note by the way, that in the midſt of all this glory, or while the glorious light of the goſpel ſhall thus ſhine in the world, yet even then there will be ſome alſo, that will not ſee and rejoice in the glory hereof: But as for thoſe, whoever they are, they are excluded from a ſhare in the bleſſed and goodly privileges of this city: "The nations of them that are (ſaved) ſhall walk in the light of it."

*And the kings of the earth do bring their glory and honour to it.* By theſe words are great things held forth. He told us before, "That the nations of them that are ſaved ſhall walk in the light of it:" And here he tells us, "That even their kings alſo, the kings of the earth, do bring their honour and glory to it." The people of the nations, they are but like to ſingle pence and halfpence, but their kings like gold-angels and twenty-ſhillings pieces. Wherefore when he ſaith, “that the kings of the earth do bring their glory and honour unto it,” it argueth, that the goſpel and the grace of God, when it is diſplayed in its own nature, and ſeen in its own complexion, even then they that have moſt of the honour and glory of the world, will yet ſtoop their top-gallant unto it: “Becauſe of thy temple which is at Jeruſalem, ſhall kings bring preſents to thee. The kings of Tarſhiſh, and of the iſles, ſhall bring preſents to thee: The kings of Sheba and Seba ſhall offer gifts, yea, all kings ſhall fall down before him, and all nations ſhall ſerve him. The kings ſhall ſee and ariſe, and princes ſhall worſhip becauſe of the Lord,” &c. “The kings ſhall come to thy light, and princes to the brightneſs of thy riſing. The kings ſhall ſee thy righteouſneſs, and all the kings thy glory. Yea, that which hath not been told them ſhall they ſee, and that which they have not heard ſhall they conſider. All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth: Yea, they ſhall ſing in the ways of the Lord; for great is the glory of the Lord.” Thus we ſee, that though in the firſt day of the goſpel. the poor, the halt, the lame, and the blind, are chief in the embracing of the tenders of grace, yet in the latter day thereof, God will take hold of kings.

*And the kings of the earth do bring their glory and honour to it* *To it;* that is, to Jeruſalem. Wherefore this city muſt be built before they all of them will fall in love with her. Indeed I do conceive, that ſome of them will lay their hand to help forward the work of this city; as did Hiram with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the city, in the letter, in the days of old; but yet, I ſay, the great conqueſt of the kings will be by the beauty and glory of this city, when ſhe is built: “Thou ſhalt ariſe, O Lord, and have mercy upon Zion, for the time to favour her, yea the ſet time is come for thy ſervants take pleaſure in her ſtones, and favour the thereof: ſo the Heathen ſhall fear the name of the Lord, and all kings thy glory.” And indeed, before this city is ſet up, and eſtabliſhed in her own place, moſt of the kings and great ones of the earth will be found employed and taken up in another work, than to fall in love with Mount Zion, and with the hill thereof. They will be found in love with Mrs Babylon, the mother of harlots, the miſtreſs of witchcrafts and abominations of the earth. They will, I ſay, be committing fornication with her, and will be as the horns upon the heads of the beaſt, to defend the riding lady from the gunſhot that the ſaints continually will be making at her by the force of the word and Spirit of God. They will be ſhaking the ſharp end of their weapons againſt the Son of God, continually labouring to keep him out of his throne, and from having that rule in the church, and in the world, as becomes him who is the head of the body, and over all principality and power. Theſe ſhall make war with the Lamb; but, I ſay, it ſhall ſo come about at the laſt, by the illuminating grace of God, and by the faithful and patient enduring of the ſaints, together with the glory that every where ſhall now be abiding on the church and congregation of Jeſus, that they ſhall begin to receive a man's heart, and ſhall conſider things that have not been told them: Wherefore at laſt they ſhall withdraw themſelves from the love of this miſtreſs, and ſhall leave her to eſcape for herſelf in the world, and ſhall come with repentance and rejoicing to Zion; nay, not only ſo, but to avenge the quarrel of God, and the vengeance of his temple, and to recompence her alſo for the deluſion and inchantments wherewith ſhe hath entangled them: “They ſhall hate her, they ſhall make her deſolate and naked, they ſhall eat her fleſh, and burn her with fire.

Now, Madam, what ſayſt thou? *The kings muſt come to Jeruſalem.* Jezebel, thy chamber-companions will ſhortly, notwithſtanding thy painted face, caſt thee down headlong out at the windows; yea, they ſhall tread thee in pieces by the feet of their prancing horſes, and with the wheels of their jumping chariots: “They ſhall ſhut up all bowels of compaſſion towards thee, and ſhall roar upon thee like the ſea, and upon thy fat ones like the waves thereof.” Yea, when they begin, they will alſo make an end, and will leave thee ſo harbourleſs and comfortleſs, that now there will be found for thee no gladneſs at all, no not ſo much as one piper to play thee one jig. The delicates that thy ſoul luſted after, thou ſhalt find them no more at all. “Babylon, the glory of kingdoms, and the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah. It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation; neither ſhall the Arabian pitch tent there, nor ſhepherds make their folds there, but wild beaſts of the deſart ſhall lie there, and their houſes ſhall be full of doleful creatures. And the ſatyrs ſhall dance there, and the wild beaſts of the iſlands ſhall cry in their deſolate places, and dragons in their pleaſant places; and her time is near to come, and her days ſhall not be prolonged.” Thus wilt thou come down wonderfully; for in thee have they ſet light by father and mother; in the midſt of thee have they dealt by oppreſſion with the ſtranger; in thee have they vexed the fatherleſs and widow; in thee men carry tales to ſhed blood; in thee they eat upon the mountains; and in thee they commit lewdneſs. God hath ſmitten his hands at thy diſhoneſt gain, and all the blood which hath been in the midſt of thee; God will be avenged of thee; but will not meet thee as a man. “You have caſt lots for my people, (ſaith God); you have given a boy for a harlot, and a girl for wine, that you may drink. You have made havock of my young converts to ſatisfy your luſts; therefore what have you to do with me, O Tyre and Sidon, and all the coaſt of Paleſtina? Will ye render me a recompenſe? And if ye recompenſe me ſwiftly and ſpeedily, I will return your recompence upon your own head: I will throw it as dirt in your face again. And never talk of what thou waſt once; for though thou waſt full of wiſdom, and perfect in beauty, tho' thou haſt been in Eden, the garden of God, yea, though every precious ſtone for ſome time was thy covering, and thou the very anointed cherub that covereth, walking upon the mountain of God, and in the midſt of the ſtones of fire; yet becauſe (by reaſon of the multitude of thy merchandiſe) thou haſt ſinned, and art filled with violence; therefore God will caſt thee as profane out of the mountain of God, and will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire; yea, he will caſt thee to the ground, and lay thee before kings, that they may behold thee. And all they that know thee among the people ſhall be aſtoniſhed at thee; thou ſhalt be a terror, and never ſhalt thou be any more. And when thou art ſpoiled, what wilt thou do? Though thou cloatheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with painting, in vain ſhalt thou make thyſelf fair, thy lovers will deſpiſe thee, they will ſeek thy life.”

*And the kings of the earth do bring their glory and their honour to it.* Mark, they do not only forſake the crimſon harlot, neither do they content themſelves with eating her fleſh, and burning her with fire, but they come over, they come over to Jeruſalem; they are conquered by the grace of Chriſt, and wiſdom of the Son of God, “They ſhall make war with the Lamb, but the Lamb ſhall overcome them; for he is the King of kings, and Lord of lords;” and thoſe that are with him, are called, and choſen, and faithful. Now they ſhall all give way to the goverment of the King of kings, the governor of the Jews, and ſhall with gladneſs delight to ſee him rule his ſpouſe, with his own law, rules, and teſtament; they ſhall play the pranks of Jeroboam no longer, in making calves to keep the people from going up to Jeruſalem to worſhip. Now they ſhall count him alſo King of nations, as well as King of ſaints; and he ſhall wear the crowns, and they ſhall ſeek to him.

Ver. 25. *And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.*

This is the effect of what you read before, namely, of the coming in of the kings and great ones of the earth to this Jeruſalem: For when the whore is made deſolate and naked, and burned with fire, and when the kings alſo that loved her, and that maintained her, are come in, and have cloſed with the glory and beauty of this city, then what need is there to ſhut the gates? Alas! all the injuries that the kings and great ones of the earth have done to the church and ſpouſe of Chriſt in theſe days in the New Teſtament, it hath been through the inſtignation and witchcraft of this miſtreſs of iniquity. The horſeman hath lift up both the bright ſword, and the glittering-ſpear againſt the ſaints of God, by reaſon of the multitudes of the whoredoms of the well favoured harlot, the miſtreſs of witchcrafts, who ſelleth nations through her whoredoms, and families through her witchcrafts. Wherefore I ſay, this gentlewoman being laid in her grave, and all her fat ones gone down to the ſides of the pit, theſe kings will change their mind, and fall in love with the true and chaſte matron, and with Chriſt her Lord: Now when this is thus, this city, muſt needs be ſafely inhabited as towns without walls, and as a place near to which there is neither thief nor ravenous beaſt.

Perſecutors, while they remain in their ſpirit of outrage againſt the church and people of God, they are frequently in the ſcripture compared to the venomous dragons, fierce lions, and ravenous wolves; all which, at this day, ſhall be driven out of the world: that is, ſo out, as never to moleſt the church again, or to cauſe a gate of this city to be ſhut, through fear, againſt them; as he ſaith by the prophet, "In the habitation of dragons where each lay, ſhall be graſs with reeds and ruſhes." In the habitation of dragons, that is, even in the places of perſecutors, where each lay, ſhall be food for the flock of Chriſt The dragon is a venemous beaſt, and poiſoneth all where he he lieth! He beats the earth bare, and venoms it, that it will bear no graſs: as do the perſecutors where they inhabit and lie. "But behold, the days do come in which theſe dragons ſhall be removed, and the ground where they lay be made fruitful and flouriſh, ſo that even there ſhall be places for the flocks to lie down in. In the habitation of dragons where each lay, ſhall be graſs with reeds and ruſhes. No lion ſhall be there, nor any ravenous beaſt ſhall be found thereon; but the redeemed of the Lord ſhall walk there, and the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy ſhall be upon their heads; and they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away;" according to that of Moſes, "The Lord will give peace in his land, and his people ſhall lie down, and none ſhall make them afraid: For he will rid the evil beaſt out of the land, and the ſword ſhall not go through it more. And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.

*And the gates ſhall not be ſhut at all by day, for there ſhall be no night there.*" This word *day*, we may underſtand two ways; either for the day of bringing in to fill this city, or for the day of her perfection and fulneſs. Now if you take it with reference to the day in which her converts are coming in, (as indeed it ought); why then, the gates ſhall not be ſhut at all: "Thy gates ſhall be opened continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that there kings may be brought."

But again, this day of grace, and converſion of ſinners, it muſt be looked upon, either as the church is in captivity and perſecution, or as ſhe is out: now, as ſhe is in captivity, ſo her longeſt day is uſually accompained with a black and doubtful night of temptation and affliction. Wherefore this day here being ſpoken of, it is the day of grace that ſhe ſhall have even when ſhe is abſolutely delivered from the rage of the beaſt, falſe prophet, and whore. Wherefore he is not content to ſay, "The gates ſhall not be ſhut at all by day," but adds withal, for there ſhall be no night there:" as who ſhould ſay, I know that commonly in the day of the churches affliction, ſhe in accompanied with nights as well as days, but it ſhall not be ſo here, "Thy ſun ſhall go no more down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

Wherefore John conſidering this, doth quite exclude the night, ſaying, *There ſhall be no night there*. Indeed after this New Jeruſalem hath had her golden day in this world, I ſay, juſt towards the ending thereof, ſhe will yet once again be beſet with raging Gog and Magog, which enemies will, after the long ſafety and tranquillity of this city through the inſtigation of the devil; come upon the breadth of the earth, and encamp about this holy city. But behold in the midſt of this intention to ſwallow her up, *The Lord rains fire and brimſtone from heaven, and deſtroys them all.* So that Gog, I ſay, though he may bring one only evening upon this holy city after her long peace and reſt among the ſons of men, yet he ſhall not bring one night upon her, nor cauſe a gate thereof to be ſhut for ever. The ſun ſhall now ſtand ſtill in the midſt of heaven, and this night ſhall be thus prevented by this marvellous judgement of God; as another prophet ſaith, *At evening time it ſhall be light:* that is, though her enemies will at laſt ſtill make, through their enmity, one only attempt to ſwallow up all in everlaſting oblivion; yet they themſelves ſhall fall down dead upon the mountains of Iſrael, and be a prey to this Jeruſalem. Thus there will be only day accompanying the inhabitants of this city: *For there ſhall be no night there.*

Verſe 26. *And they ſhall bring the glory and honour of the nations to it.* This, as I ſaid before, is to ſhew us how heartily, and how unfeignedly, both the nations and their kings ſhall now come over to New Jeruſalem. They come hand in hand, not the people without their prince, nor the prince without his people; though it will, and muſt be ſo in the times of perſecution: But now, together they ſhall bring the glory and honour of the nations to it.

Again, I told you before, that the Jews ſhall at this day be converted to the Chriſtian faith, and ſhall have a great name, and much of heaven upon them in this city. For indeed they are the firſt-born, the natural branches, and the like. Now when he ſaith, *They ſhall bring the glory and honour of the nations to it,* I cannot think that by this ſhould be underſtood only, or yet principally, the outward pomp and treaſure of the world, but that rather, by honour and glory we are here to underſtand the heavenly treaſure and glory that the ſaints ſhall continually pour forth into one anothers boſoms in this city: In this city, I ſay, for at this day, as I have formerly ſhewed you, there will be found no treaſure any where but at Jeruſalem; every ſaint ſhall be here, every grace ſhall be here, the precious ſtones of the ſanctuary, the precious ſons of Zion ſhall not then, as now, lie ſcattered, ſome in the world, and ſome in Miſtreſs Babylon's lap; neither ſhall any thing pertaining to the church's privileges be found in her at all for ever. There ſhall be heard no more at all in her any harpers, trumpeters, pipers, or any other heavenly muſic in her; neither ſhall there be any more the ſound of a millſtone to grind us bread, nor the light of a candle to guide us in the houſe; nor yet the voice of the bridegroom [Chriſt] nor of the bride his wife, to tempt or allure any that are ſeeking the way of life, to ſtay with her: all theſe things ſhall be brought to Jeruſalem. Chriſtians, you muſt underſtand, that there is a time when all the treaſures of the church are to be found in Babylon, as in the days of old; but at this day, when this city is built, not any of them ſhall be found there, but all ſhall be brought and delivered up to Jeruſalem again, as was alſo forſhewn in the type; and all places ſhall be void of the treaſure of heaven, but Jeruſalem.

Wherefore, by *the glory and honour of the nations* in this place, I underſtand, that all the treaſures of the church, and all the graces that at this day lie ſcattered here and there, ſome in one place, and ſome in another, they ſhall be found no where at that day but in this city, in the church that walks according to rule. Now the reaſons why I take this honour and glory to be meant of theſe things are,

1. Becauſe thus it was in the time of the building of Jeruſalem after the captivity; the treaſure of the Jews, which was become the treaſures of the provinces of Babylon, was again reſtored and brought to Jeruſalem, as you may ſee by the ſcriptures.

2. Becauſe I find indeed, that the milk and honey of the land of Canaan (which are in our goſpel-language, the gifts, graces, and treaſures of the church) it is called, *The glory of all lands*. Now, I ſay, ſeeing the milk and honey, which is the comforts of the church and her treaſure, is called, *The glory of all lands.* I take glory and honour in this place, to ſignify the ſame thing alſo.

3. Becauſe alſo I find, by comparing the prophets, that the Chriſtians glory and honour lieth moſtly, even principally, in heavenly and ſpiritual things, as in faith, love, experience of God, of grace, of Chriſt, and ſpiritual life. I read, that at the building of this city, the Jews and Gentiles ſhall meet together, and that at that day they ſhall mutually be partakers of each others glory: *The Gentiles ſhall milk out, and be delighted in the abundance of the glory of the Jews; and the glory of the Gentiles ſhall be again extended unto the Jews, like a mighty flowing ſtream:* But I ſay, that this glory and honour ſhould conſiſt in outward things, or that the glory that is merely carnal, ſhould be principally here intended, I confeſs it grates too near the ground for me to believe or rejoice in. Alas, I find that thoſe ſouls that have not now the tenth part of the ſpirit and life of heavenly things, that ſhall then be poured forth; I ſay, I find that theſe things are trampling on the world, and diſdain the thoughts of being taken with its glory: Wherefore much leſs will it be eſteemed in that day, when the glory and goodneſs of God ſhall in that manner break forth. Again, can it be imagined that the chief of the glory that the Gentiles ſhould bring to the Jews after a ſixteen hundred years warming in the boſom of Chriſt; I ſay, is it imaginable that the great crop of all they have reaped, ſhould conſiſt in a little outward trumpery? or if it ſhould, would it be a ſuitable medicine in the leaſt to preſent to the eyes of a broken and wounded people, as the Jews will be at that day? or if the glory that the Gentiles at that day ſhall ſuck from the Jews were ſuch as this, would it at all be as life from the dead to them in a goſpel ſenſe: The church of the Gentiles ſhall be a wall to the Jews at their return, but ſuch a wall as will chiefly conſiſt in ſpiritual and heavenly ſafeguard, and in outward, becauſe of that: *I am a wall* (ſaith ſhe) *and my breaſts are towers, on which the Jews will build upon her a palace of ſilver.* But muſt this wall, I ſay, conſiſt chiefly in outward glory, in the glory of earthly things? or muſt this ſilver palace be of that nature either? no verily, but when God hath built the city Jeruſalem, and put his church into ſuch a ſtate, that upon all her glory ſhall be a defence of heaven; then ſhall the Jews, by their coming into this city, build by their experience a palace for ſpiritual and heavenly pleaſure, to ſolace and comfort their brethren withal. In a word then, by *glory* and *honour* in this place, we are chiefly to underſtand the ſpiritual and heavenly things of this city, which in the times of the reign of Antichriſt have lain, ſome among the potſherds of the earth, ſome again under the ſtairs, ſome under this abuſe, and ſome under that; all which ſhall be brought by the ſouls that ſhall be converted, forthwith to this city the church, where will be the treaſury of God, into which every one at that day ſhall throw in of their abundance; but as for the glory of the world, the ſaints ſhall be above it, it ſhall be with them, as ſilver and wood was in the days of Solomon, even as little worth as the ſtones in the ſtreet in their account.

Ver. 27. *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book hf life.*

I am not yet convinced that the higheſt church-ſtate that ever was, or ever will be in this world, could poſſibly be ſo all of them the elect of God, but that there would get in among them ſome that had not ſaving grace; the ſame alſo I believe touching the ſtate of this Jeruſalem: But yet this I do believe again, that the right and goſpel-pattern is, That none be admitted into church-communion, but ſuch who are viſible ſaints by calling; the ſubſtance of which theſe words import, *There ſhall not enter into it any thing that* [*defileth*] *or that* [*worketh*] *abomination, or that* [*maketh a lie*]: which words do principally ſtrike at a people that appear to be looſe, wicked, or ungodly: of which ſort indeed, not one ſhall here at any time, no, not in any wiſe, be admitted entrance: for now ſhall all the forms, and all the ordinances, and all the forms of the goings out of the church of God, and the comings into it, be ſo exactly opened to theſe people, and they ſo punctual and diſtinct in the obſervations of them, that it will not be poſſible that a Canaanite ſhould be here for ever again found any more: *This is the law of the houſe upon the top of the mountains, the whole limit thereof ſhall be holy; behold, this is the law of the houſe.*

And as there ſhall at this day be none admitted here, but ſuch as are in truth viſible ſaints; ſo none muſt here continue, but they that continue ſuch: If any of thoſe ſtones that are put in for building into the houſe of God, ſhall afterwards have the plague found on them, then the prieſt ſhall command that ſuch ſtones be taken away, and caſt into the unclean place that is without the city. And obſerve it, that congregation on earth that admits only of ſuch perſons as are viſible ſaints by calling and profeſſion, (though poſſibly ſome of them, as in the caſe of Judas and Demas, may be known to God to be non-elect), yet that church is holy round about the limits thereof; provided alſo, that if at any time after that the plague appears, they orderly proceed to deal with them (as here things will be done to a tittle, and a hairs breadth). Now the reaſon why the church may be ſaid to have ſome within her that are non-elect, and yet be counted holy ſtill, it is becauſe the church is to judge of perſons by their words and lives; they know not the heart abſolutely; and therefore if in word and life a man be as he ought, he is to be accounted a viſible ſaint, and orderly ought to be received of the church as ſuch: ſo that I ſay, as I ſaid before, theſe words of barring out ſinners out of the church, they are not to be underſtood as if they intended that thoſe ſhould be debarred viſible communion, that in word and life appeared viſible ſaints that are ſo judged by the rules of Chriſt's teſtament; but that ſuch ſhould be from it ſhut out, that appeared viſible ſinners: *Thoſe that are defilers, workers of abomination, and makers of lies, none of theſe ſhall enter.*

*But thoſe that are written in the Lamb's book of life.* Theſe words explain the matter: thoſe, and thoſe only, ſhall enter here, that are found written in the Lamb's book of life. Now, by *book of life*, we are to underſtand two things in the ſcriptures of truth: Firſt, either the book of God's eternal grace and mercy thro' Chriſt, in which all the elect are recorded for ever; or, ſecondly, That book of life in which the Lord Jeſus hath all recorded that are viſible ſaints by calling; for, for both theſe, there is a book of life. For the firſt of theſe, I judge theſe ſcriptures do ſuit; and for the ſecond, theſe with that in the text.

Now the book of life in this place muſt not be ſo ſtrictly taken, as if it included thoſe only that were elect of God to eternal life, but muſt be underſtood of that book wherein are recorded the rules and bounds of viſible church-communion; and ſo all thoſe that through the gifts and operations of ſpecial or common grace do fall within the compaſs of thoſe rules and bounds. Thus it was in the type at the return out of captivity, none were to be admitted entrance into the church, but thoſe that could ſhew their privileges by genealogy, and the records of the church; and to others it was ſaid, *That they had neither portion, nor lot nor memorial in Jeruſalem.*

Now that by *book of life* in this place, we are to underſtand that book that hath in it the bounds and liberties of this city, and ſo every one that falleth within the compaſs of theſe bounds and privileges viſibly; conſider,

1. They that are viſible matter for viſible church-communion, they ſhall be found within this city, and yet there ſhall not enter any, but thoſe that are written in the Lamb's book of life.

2. Now viſible church-communion doth not abſolutely call for only inviſible ſaints; neither can it; for if the church were to join with none but thoſe whom they knew to be the very elect of God, (as all inviſible ſaints are) then ſhe muſt join with none at all; for it is not poſſible that any church ſhould be ſo infallible to judge in that manner of the elect, as to diſcern them always, and altogether from the non-elect, which cannot be an inviſible ſaint.

3. By *book of life* therefore in this place, we are to underſtand, I ſay, that book that hath written in it every viſible ſaint, whether they be elect or not; and ſo ſuch a book that is capable of receiving in a man at one time, and of blotting of him out again, as occaſion

doth require at another; which thing is only applicable to that book that binds and looſes on the account of a man's being a viſible ſaint or a viſible apoſtate; which thing is only applicable to the viſible rules of receiving or ſhutting out of viſible church-communion; which rules being the rules of Chriſt's New Teſtament, it is proper to call it the *book of life*; and is about the matter of going in or going out of this very city ſo called: *If any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.* O how happy is he who is not only a viſible, but alſo an inviſible ſaint! He, he ſhall not be blotted out the book of God's eternal grace and mercy; when others are liable to looſe a ſhare, not only in heaven, but to be for ever blotted out of the book that approveth of viſible believers alſo.

4. But again, to explain the matter yet more: In the viſible church there are not only ſons, but ſervants; that is, not only thoſe that are truly elect, but ſuch as have received a gift for the perfecting the church under Chriſt, in his ſervice here in this world. Now, I ſay, the ſervant for the time preſent hath his place in the church as well as the ſon, though not the place of a ſon, but of a ſervant, even a place of ſervice, as of preaching, propheſying, adminiſtering the ordinances that are given to the church, and the like; all which a man that hath not grace may do, and that by the appointment of Chriſt. Thus was Judas, Demas, Hymeneus, Phyletus, and others, who ſometimes were the ſervants of Chriſt in the church, and did miniſter for him to them; yet themſelves notwithſtanding, ſuch as were all that time ſtrangers and aliens to the life and power, and ſaving operations, of the juſtifying and preſerving grace of the goſpel: As he ſaith alſo by the prophet Iſaiah, *Strangers ſhall ſtand and feed your flocks, and the ſons of aliens ſhall be your ploughmen, and your vine-dreſſers.* For verily Chriſt will give to thoſe that have not his ſaving grace, yet great knowledge and underſtanding in the myſteries of the kingdom of God, and will alſo make them for profit and advantage in his church, to feed their flocks, to plough up the fallow ground of their hearts, and to dreſs their tender vines: Yet, I ſay, they themſelves ſhall not be everlaſtingly ſaved, for they want his ſaving grace: As Chriſt ſaith, *The ſervant abideth not in the houſe for ever, but the ſon abideth for ever.* As he ſaith again, in another prophet, *If the prince give a gift to any of his ſons, the inheritance thereof ſhall be his ſons; it ſhall be their poſſeſſion by inheritance; but if he give a gift of inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after it ſhall return to the prince; but his inheritance ſhall be his ſons for them.* Some indeed have grace as well as gifts. Now, they that are ſuch, the profit of their gifts ſhall be rewarded by virtue of their grace: but as for them that have only a gift, when the work of a gift is done, then they ceaſe to be any longer of uſe in the church, and therefore are forthwith ſhut out of the ſame; but the ſon abideth for ever. Thus you ſee, that as viſible church-communion doth not abſolutely call for the elect only, but admits, and that by the book of rules, all that are viſible and open ſaints by calling; ſo alſo the Lord Jeſus himſelf doth, and will uſe ſome in his church as his officers and ſervants, that yet in a ſtrict ſenſe are neither his ſons nor members; who yet are within the bounds of that book of life, that here he ſpeaks of, as is evident, becauſe with Chriſt's allowance they are admitted into communion with his church, and by him alſo furniſhed with gifts and abilities to profit and edify withal. Now obſerve, ſuch a one is admitted, though but a ſervant, yet not by the church, becauſe but ſuch a one. The church receiveth no man upon the account of gifts alone, but upon the account of the appearance of grace; as of goſple repentance, of the confeſſion of faith, and of a converſation ſuitable to the ſame: All which a man that is not elect may have the notion of, yea the power, though not the ſaving power.

5. Further, this which I have ſaid about the viſible church-communion, and ſo conſequently about the book of life, it muſt needs be a goſpel truth; yea, a thing for truth in this New Jeruſalem; becauſe, beſides what hath been ſaid, there will be found in this city, even at the coming of the Lord Jeſus, (which coming of his will not be for ſome time after the building and ſetting of it up), I ſay, there will be then found among them fooliſh virgins, and ſuch who have not the ſaving grace of God in their ſouls. But yet, 1. Theſe very ſouls ſhall be counted by the church, yea by Chriſt himſelf, for virgins; that is, ſuch as had not defiled their profeſſion. 2. And will be ſuch virgins as have and hold every one her lamp, even as the wiſe themſelves. 3 Such virgins as were every one of them gone forth from the pollutions of this evil world. 4. And ſo ſuch as continued viſible ſaints, even till the bridegroom came; for then it is ſaid in Matth. 25. 1—10. *They cried, Our lamps are going out.* Theſe, I ſay, be thoſe gifted people that will have place in the church, and ſo place in the book of life here mentioned, which yet will (though they continue hid from the church) be diſcovered in the day of the Lord to be ſuch as had only a gift, but not grace, and ſhall for their ſecret ſins be cut off, and caſt away, notwithſtanding they were viſible ſaints all their days.

To conclude then; If the ſcripture ſaith, *that none that defileth, or that worketh abomination, or maketh a lie, ſhall enter into this holy city*, which yet is but the church on earth; with what face can defilers think and ſay, they ſhall poſſeſs a part among the church which is in heaven? Again, If many that have received gifts from God, and that may be ſerviceable in his houſe, ſhall yet be put out of doors at the coming of the Lord, what will they do that have been, and yet continue both giftleſs and graceleſs, as viſibly as the light that ſhineth? and that inſtead of being the ploughmen and vine-dreſſers of the church, prove thieves, robbers, perſecutors, and the like? Yea, if many that are within the bounds of that book of life, that hath the records and rules of a rightly conſtituted viſible church, may yet periſh, what will become of them that never were ſo much as written therein? muſt they not periſh rather? *And whoſoever were not found written in the book of life, was caſt into the lake of fire.*

V. Chap. 22. ver. 1. *And he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.* Having thus ſhewed us this city, her faſhion, glory, inhabitants, and the like: he now comes to ſhew us her proviſion and maintenance, wherewith ſhe is kept in ſafety, life, peace, and comfort, &c.

*And he ſhewed me a pure river of water of life.* This water of life, is nothing elſe but the manifold grace of God in Chriſt, let forth to the inhabitants of this Jeruſalem, wherewith ſhe is watered and repleniſhed, as the earth with rain from heaven, for the good of thoſe that drink thereof. For both the word *water*, and that of *life*, they are but metaphorical ſayings, under which is held forth ſome better and more excellent thing. And indeed it is frequent with God in ſcripture, to ſpeak of his grace and mercy under the notion of waters, of a fountain, a ſea, and the like.

Now it is called *water*.

1. Becauſe no ſoul can be cleanſed, or effectually waſhed from its guilt and filth, but by the grace of God, *I waſhed thee with water, yea, I thoroughly waſhed away thy blood from thee, and thou becameſt mine.*

2. It is called water, becauſe it alſo quencheth the ſpiritual thirſt of them that by faith do drink thereof; *I will give,* (ſaith Chriſt) *to him that is a thirſt, of the fountain of the water of life freely.* And again, *He that drinketh of the water that I ſhall give him, ſhall never thirſt.*

Further, As it is called water, ſo it is called *the water of life*, and that upon a divers account,

1. Becauſe it is that which recovereth the ſoul that drinketh thereof, from the death of ſin, and the curſe of God, to a principle of life and heavenly bleſſing, *And it ſhall come to paſs, that every one that liveth, that moveth whitherſoever the waters ſhall come, ſhall live.*

2. It is called the water of life; becauſe, that from it come all thoſe heavenly and ſpiritual quickenings and revivings, that (like *aqua vitæ*) do fetch again, and chear up the ſoul that was ſinking and giving up the

ghoſt in this world. *There is a river, the ſtreams whereof make glad the city of God.*

3. It is called the water of life, becauſe it healeth the ſoul of all its ſpiritual infirmities and diſeaſes, wherewith by reaſon of the remainders of ſin, the creatures is moſt ſadly annoyed and infected. *And there ſhall be a great multitude of fiſh,* (of men he means), *becauſe the waters ſhall come thither, for they* (the fiſh) *ſhall be healed, and every thing ſhall live whither the waters come.*

4. And laſtly, It is called the water of life, becauſe that whoſoever doth effectually drink thereof, ſhall die no more, but the water that Chriſt ſhall give him, *ſhall be in him a well of water, ſpringing up in him to eternal life;* wherefore he calleth it in another place, *the living water,* becauſe the quality and nature of it is to beget, to increaſe, to maintain, and preſerve life.

*And he ſhewed me a pure river of water of life, clear as cryſtal,* &c. Mark, it is water, water of life, pure water of life, and clear as cryſtal. Theſe words, pure and clear, and that as cryſtal, they are added upon a double account: 1. To ſhew you, that it is grace alone that ſaveth the ſinner; and, 2. To ſhew you, that at this day the doctrine of this grace will be by itſelf alone without the commixture of that dirt and traſh that for a long time, even to this day, hath been thrown into it.

1. It ſheweth us, that it is grace alone that ſaveth the ſinner, pure grace, grace that admits of nothing of ours be in the leaſt a helper in the matter of our happineſs; *we are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* As he ſaith by the prophet, *I will pour* [clean] *water upon you, and you ſhall be clean; and from all your idols will* [I] *cleanſe you. Not for your ſakes do I this, ſaith the Lord. Be ye aſhamed and confounded for all your own evil ways, O houſe of Iſrael.* It is clean water indeed, it is clear in the nature of it, clear in the gift of it, and clear in the working of it: It waſheth freely, throughly, and perfectly: *From all your idols will I cleanſe you.*

2. This word, *pure and clear as cryſtal,* it alſo ſheweth us, that at the day of New Jeruſalem, the doctrine of grace ſhall be cleanſed from all thoſe dirty and muddy inventions, that ſin, Satan, and the wiſdom of this world hath thrown into this river, and into its goodly cryſtal ſtreams; I ſay, at this day they ſhall not come near it, neither ſhall the rubbiſh they have already caſt into it any more be there for ever: *I will deſtroy all the beaſts thereof* (the beaſtly men he means) *from beſide the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them. Then will I make the waters deep, and cauſe the rivers to run like oil, ſaith the Lord God.*

*And he* [ſhewed] *me a pure river of water of life, clear as cryſtal,* &c. In that he ſaith he ſaw this river, he giveth us in a myſtery alſo to underſtand how openly and plainly this river ſhall, in all its cryſtal ſtreams and currents be apprehended and ſeen by the children of this city: for in this viſion he doth as it were repreſent in his perſon, the children of New Jeruſalem; as God ſaid to Ezekiel in another caſe; *Thou ſhalt be a ſign, and they ſhall do as thou haſt done.* So here, *I ſaw,* (ſaith John) *a pure river of water of life.* I am in this a ſign to the houſe of the Iſrael of God, and to the inhabitants of this city; they ſhall do as I have done, and ſhall alſo ſee as I have ſeen. As ſaith the church and people of this city: *As we have heard, ſo have we ſeen in the city of the Lord of Hoſts.* And hence it is called an open fountain, becauſe it ſhall be no more ſhut up or kept cloſe for ever.

*And he ſhewed me a pure river of water of life, clear as cryſtal* [proceeding] *out of the throne of God.* This word, proceeding hath alſo in it two things: 1. An implicit declaration whither it goes; and, 2. A diſcovery of its gradual extenſion to thoſe to whom it goes.

1. Touching to whom, or whither is goes; it is let out both to the Jews and Gentiles indifferently; and ſo it never yet was ſince the foundations of the Jewiſh church; for in the time of the Old Teſtament it did run to the Jews in ſpecial, and in the times of the New Teſtament hitherto, unto us the Gentiles in ſpecial. O but now it ſhall in this manner be extended to ſinners no longer: not now to the Jews without the Gentiles; nor again, to them without the Jews, but equally and alike to both and on them both it ſhall work alike effectually: *It ſhall be at that day,* (ſaith the prophet) *that living waters ſhall go out from Jeruſalem; half of them towards the former ſea, and half of them towards the hinder ſea.* By living waters here, you are to underſtand the ſame with this in the text; by the former ſea, the people of the Jews, for they were God's former people; and by hinder ſea, the people of the Gentiles, for they are the younger ſon: And becauſe the whole world conſiſteth of theſe two people, therefore Ezekiel in his viſion puts them both together, calling them the fiſh of one great ſea, to which this water of life ſhall run, and upon whoſe fiſh it ſhall have a like operation, even to heal them, and make them live, without reſpect either to this or that party.

*It ſhall come to paſs that the fiſhers* (that is, the goſpel-miniſters) *ſhall ſtand upon the rivers from Engedi, even to Eneglaim; they ſhall be a place to ſpread nets, their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many:* as another prophet ſaith, *The abundance of the ſea ſhall be converted to thee.*

Thus much touching whither this water goes.

2. And now to come to the manner of the extenſion of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. Firſt, it comes or goes ſo far, and then further, and afterwards further than that, till at laſt it aſcends to the height and uppermoſt degree that is allotted for its perfection: All which the Holy Ghoſt would have us gather out of this word, it proceedeth, or that John ſaw this holy water proceeding: The which, the prophet Ezekiel in a myſtery unfoldeth to us, ſaying, The firſt time he paſſed over this water, it was up but to his ankles; the ſecond time he paſſed through, it proceeded to his knees; the third time to his loins; and laſt of all, became a river to ſwim in.

Firſt, It is but up to the ankles, that is, but ſhallow and ſignifies, that, firſt, the ſoul is but a little child in God's things, ſuch as the Apoſtle calls babes, children, little children.

Secondly, Then from the ankles it proceeds to the knees, that is, ſomewhat higher than the ankles, and ſignifieth that the Chriſtian groweth from a child to a young and ſtrong man, one that is now gotten deeper into the things of God, and that is able to tug with, and overcome the wicked ones.

Thirdly, After this, it proceeds higher, even up to the loins: this ſignifies, that as grace makes men children of God, and his young men, ſo alſo it maketh them fathers, and ancients in his church; it makes them grave, knowing, ſolid guides, and unfolders of the myſteries of the kingdom; theſe are ſuch as are inſtructed into the kingdom of God, and that can bring out of their treaſury things new and old.

Fourthly, It yet proceeds higher, even to be above the head, a river to ſwim in, and that ſuch a river as can by no means be paſſed over. This ſignifieth our launching into eternity; our being beyond all hights, depths, lengths, and breadths, in the open viſion and enjoyments of grace. For there the glorious Lord ſhall be unto us a place of broad rivers and ſtreams, wherein ſhall go no galley with oars, neither ſhall gallant ſhips paſs thereby. Thus we being children, and wade up to the ankles in the things of God, and being once in, it riſeth and proceeds to come up to our knees, then to our loins, and laſt of all to be a river to ſwim in, a river ſo wide, ſo deep, and every way ſo large, and that it can in no wiſe be paſſed over.

*And he ſhewed me a pure river of water of life clear as cryſtal, proceeding out of the throne of God, and of the Lamb.* Having thus ſpoken to the water, what it is, as alſo to whom it extends itſelf, and how it proceeds, he now comes to ſhew us from whence and from whom it doth come: *It proceeds* (ſaith he) *from the throne of God, and of the Lamb; out of the throne of God.* This throne of God, it is in another place called the mercy-ſeat, and throne of grace, from which, as always, ſo now in ſpecial manner he will iſſue forth of himſelf in the glory of the goſpel of the grace of the Lord and Saviour Jeſus Chriſt to the inhabitants of this city. When he ſaith, therefore, *that it doth proceed out of the throne of God,* it is as if he had ſaid, I ſaw, that from the yerning bowels of the great God did flow continually the living ſtreams of the everlaſting fountains of grace, and that not only to, but in the midſt of this city, wherewith her inhabitants are continually watered, and their paſtures kept always green and flouriſhing. *Ho every one that thirſteth, Come ye to the waters.*

*Proceeding out of the throne of God, and of the Lamb.* In that this water of life is ſaid to proceed not only out of the throne of God, but alſo of the Lamb: It ſignifieth and holdeth forth unto us two ſpecial things.

Firſt, That the throne of God is alſo made the throne of the Lord Jeſus Chriſt, upon which he (as a reward of his ſufferings and victory over ſin, Satan, and all evils) is ſet down, and upon which he ſits and rules as Lord and Chief of all worlds: *He is ſet down on the right hand of power, on the right hand of the Majeſty on high;* as he ſaith, *To him that overcometh will I grant to ſit down with me on my throne, even as I overcame, and am ſet down with my Father upon his throne.* This being thus, it ſignifieth that this city ſhall have her enjoyments of life, peace, and joy in the Holy Ghoſt, by virtue of the kingſhip of the Lord Jeſus Chriſt, as well as by the virtue of his prieſtly and prophetical office. The church doth in our days know a little what joy, peace, and life is to be enjoyed by Chriſt, even through that dark and glimmering ſight that ſhe hath of the offices of Chriſt in a miſt; but ſhe feels not yet what joy ſhe ſhall have, and what peace ſhe ſhall enjoy when her Lord in all his offices is manifeſt before her, and when he in the glory of them doth reign in the midſt of this Jeruſalem. There are none of the offices of the Lord Jeſus yet upon the throne in his church on earth, though they be all upon the throne in heaven: O but the day is coming that they ſhall be all upon the throne in the church on earth, when they ſhall each of them in its full length, breadth, height, and depth, bear ſway among his people, and before all men: *Then ſhall the moon be confounded and the ſun aſhamed, when the Lord of hoſts ſhall reign in Mount Zion, and in Jeruſalem, and before his ancients glorioully.*

*O that thou wouldſt rend the heavens, that thou wouldſt come down, and that the mountains might flow down at thy preſence!* O that the day were come that the ſmoke ſhould go forth of the temble of God, that men might enter into it, and there meet with God upon the throne, and with Jeſus in him upon the throne in all his offices. It will be thus thou Zion, ſhortly, and great ſhall be the peace of thy children.

The ſecond thing obſervable is, That as all grace comes from out of the throne of God, ſo it alſo proceeds, or comes out of the throne of the Lamb: that is, no grace comes to any, but through the victory and conqueſt of the Lord Chriſt: *We are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* And again, *We have redemption through his blood, even the forgiveneſs of our ſins, according to the riches of his grace.* By which we may gather, that when theſe things come to be in their own purity among us; that is, when grace runs clear without the dirt and mud of the traditions of men commixed therewith, then will all that hold up falſe and erroneous opinions be waſhed away: For this river will not only waſh away the ſins and filthineſs of thoſe that are truly gracious, but it will alſo deſtroy the heretic, and erroneous perſon; it will be to them at that day as the Red ſea was to the Egyptians of old; which ſea, though it was a wall on this hand, and on that, to the children of Iſrael, yet it deſtroyed the Egyptians that aſſayed to go through it as Iſrael did. The reaſon alſo why we are at this day in ſuch confuſion in matters of religion, it is for want of the clear and pure ſtreams of this river of water of life; all which will be mended when there is but one river to water this city, and that too the pure river of the water of life, in all its ſtreams as clear as cryſtal; then ſhall all drink in all things into one ſpirit, and be watered with the ſame dews of heaven.

Thus much of the water of life that belongeth to this Jeruſalem.

Verſe 2. *And in the midſt of the ſtreet of it, and on either ſide of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.* This tree of life is the Lord Jeſus Chriſt; and that he is here called a tree, rather than by other of his names, it is to ſhew us how fruitful and exceeding advantageous he in all his benefits will be to the inhabitants of this city: This is that tree under whoſe branches the fowls of heaven ſhall now moſt ſafely lodge, and find relief from the hot and fainting beams of the perſecuting ſun of this world, as the word doth there inform us.

Now before I come to ſpeak to this tree, touching the manner of its fruit, and its often bearing, with the efficaciouſneſs of its leaves, which here he ſaith do heal the nations, I will take notice of one or two general things that lie before me, from the ſtanding of the tree in the midſt of the ſtreet of this city.

Firſt then, In that he ſaith this city hath a tree of life in it; he alludes to the garden of Eden, the pleaſant paradiſe that God began the world withal; whereby he ſignifieth, that as the world began with a paradiſe, ſo alſo it ſhall end with a paradiſe, when ſin and Satan have done their worſt: This New Jeruſalem ſhall be the wind up of the world, and in it ſhall ſtand the tree of life, as well as there ſtood one in the goodly garden, which was the beginning thereof. In which paradiſe there ſhall be no tree of knowledge, or the law of works, to bear ſway, and to cauſe that the ſons of God ſhall be thruſt out thence for their eating of its forbidden fruits; no, the tree of life alone ſhall here bear ſway and rule, whoſe fruit is only healthful, and the leaves thereof for medicine.

Now this tree of life being in the midſt of this city, it ſignifieth, that the inhabitants of it ſhall be ſweetly ſhadowed, refreſhed and defended, with its coolneſs, and alſo ſweetly nouriſhed, and comforted, with its dainties: And hence it is that the ſcriptures do hold him forth in his benefits to his church under theſe very notions; *As the apple-tree is among the trees of the wood, ſo is my beloved among the ſons: I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte.* Indeed the ſhadow of this tree of life, as always it is refreſhing to the tempted and weary, ſo now it will be far more; *They that dwell under his ſhadow ſhall return: they ſhall revive as the corn, and grow as the vine, and the ſcent thereof ſhall be as the wine of Lebanon.* Mark 1. *His ſhadow will make us return,* that is, to our firſt love; to the days of our youth, to our young, freſh, tender, and flouriſhing faith, love, and ſelf-denial, that we received in the days of our eſpouſals. 2. As it will make us return to theſe, ſo it will make us revive in theſe; *they ſhall return and revive; they ſhall revive as the corn;* as the corn doth when, in the heat of ſummer after long ſcorching, it is covered with cool clouds, and watered with the bottles of heaven. 3. As it ſhall make them return and revive, ſo it ſhall make them grow: *they ſhall grow as the vine,* that is, ſpeedily, fruitfully, and ſpreadingly. 4. This is not all, but the ſmell of ſaints in thoſe days ſhall be excellent, *They ſhall revive as the corn, they ſhall grow as the vine, and ſhall ſend forth their ſcent as the wine of Lebanon.* This tree is a perfuming tree, and makes them alſo that abide under the ſhadow thereof, *to ſmell as ſweet ſmelling myrrh: it makes them ſmell as the wine of thy grace, O Lord, and as the fragrant ointments of heaven.* When the ſpouſe did but touch where her Lord had touched afore her, it made her hands *drop with myrrh, and her fingers with ſweet, ſmelling myrrh.* O they will be green, ſavoury, reviving, flouriſhing, growing Chriſtians, that ſhall walk the ſtreet of New Jeruſalem! *I am* (ſaith he) *a green fir-tree, from me is thy fruit found.*

But again, As he ſhall be thus profitable to his people for ſhadow and reviving, ſo he will be in the midſt of the ſtreet of it for food, for refreſhing and repleniſhing that way: "I ſat down under his ſhadow with great delight, (ſaid ſhe), and his fruit was ſweet to my taſte." Ezekiel tells us, that this tree is all trees; "and on the bank of the river, on this ſide, and on that, were [all trees] for meat." Indeed Chriſt is all trees; yea, there is more to be found in him for the food of the ſoul, than there can be on all trees for the food of the body. He is a fir-tree for tallneſs, greenneſs, and ſtrength; he is an olive for fatneſs, a vine for ſweetneſs and goodneſs; for therewith is refreſhed the heart both of God and man. What ſhall I ſay, he is the almondtree, the fig-tree, the apple-tree, all trees: "The tree of life alſo in the midſt of the paradiſe of God."

To conclude. Seeing Chriſt is ſaid to be in the midſt of the ſtreet of this city, it ſheweth unto us with what at all occaſions, the actions of the ſaints of this city ſhall be ſeaſoned. The ſtreet, you know, I told you, is the way of holineſs in this city, the place of ſpiritual recreation and ſolace. Now in the very midſt of this ſtreet, there ſtands this tree, which being thus, it ſheweth us how wonderfully Chriſt, as a tree of life, will be in all the words and deeds of the inhabitants of this Jeruſalem; they will walk in Chriſt, they will talk in Chriſt, they will do all they do in Chriſt, or rather Chriſt will be found in all their ways, "even as the tree of life is found in the midſt of the ſtreet of this city: they ſhall walk up and down in my name, ſaith the Lord."

Again, In that this tree is ſaid to ſtand in the midſt of the ſtreet, it ſheweth unto us how common and free his benefits will now be alſo. The plumbs, and figs, and grapes, and apples of this tree, will be open to every paſſenger: not a boy nor a girl, that now ſhall play in thy ſtreet, O Jeruſalem, but ſhall eat of the fruits of the tree that ſtands in the midſt of thee, as of common things.

*And in the midſt of the ſtreet of it, and* [on either ſide] *of the river, was there the tree of life.* As this tree doth ſtand in the midſt of the ſtreet of this city, ſo it alſo ſtandeth on each ſide of the river of the water of life, of which you have heard before. Now when he ſaith, "the tree is on either ſide of the river;" whence by the way note yet again, that both the water of life, and alſo the tree of life, they are both to be enjoyed by the inhabitants of this city in the way of holineſs; the tree is in the midſt of the ſtreet, and the river runs through or between the very tables of the heart of this tree of life; "on either ſide of the river was there the tree of life."

Again, In that it is ſaid, *that this tree of life is on either ſide of the river;* it argueth, that they who come at any time at this river for water to quench their thirſt, and to make them live, they muſt come to it by the tree of life, which is Chriſt. In more eaſy terms read it thus; There is none can partake of the grace of God but by the man Chriſt Jeſus, which is this tree of life; for this tree, this Chriſt, doth ſtand on either ſide of the river, to ſignify, that all grace to us comes through his bloody wounds, death, and victory. "I am the way, ſaith Chriſt, the truth and the life, no man cometh to the Father but by me."

*And on either ſide of the river was there the tree of life.* Mark, but one tree, and yet ſuch a tree whoſe body reached as far as the river reached. Idneed Ezekiel ſaith, "this tree is all trees for meat," yet not to ſhew that there are more trees of life than one, but to ſhew, that all that can be thought of that is good for ſoul-nouriſhment, is to be found in this one, that is, in Chriſt Jeſus. And it is further evident, that though he ſaith all trees, as if he meant many, yet he ſpake but metaphorically, to ſhew thereby the fulneſs of Chriſt; becauſe John doth underſtand him ſo, calling it the tree, to wit, "the tree of life." But mark again, ſo far as the river goes, ſo far the tree goes: ſo that where you cannot find the tree of life, be ſure there is none of the water of life. No Chriſt, no grace: "He that hath the Son hath life, but he that hath not the Son ſhall not ſee life, but the wrath of God abides upon him: For on either ſide of the river was [there] the tree of life."

*Which have twelve manner of* [fruits.] This word *fruits*, it may be taken two ways, either as it relates to God, or as it relates to man, (for, as I ſaid before, the fruit of this tree refreſhes the heart both of God and man.)

Now, if it be taken with reference to God, then it ſignifieth the complete ſatisfaction that, by the worthineſs of the fruits of the paſſion of Chriſt, is given to God for the ſalvation of the church, this city of God. "He ſuffered to finiſh tranſgreſſion, to make an end of ſin, and to bring in everlaſting righteouſneſs;" by this, I ſay is the heart of God refreſhed, and in this doth it reſt.

2. If fruit here be taken with reference to men, then it ſignifieth the happineſs and glory that thoſe for whom he died and roſe again ſhould receive by this means. His fruit, I have ſhewed you, is ſweet to the taſte of his church; which fruit is the effect of his undertaking for ſinners, and the comfortable ſavour of it in the ſoul.

*Which bare* [twelve] *manner of fruits.* In that he ſaith, the fruits are twelve, he herein alludeth, To the twelve tribes of the Iſrael of God; for which twevle tribes here will be found a ſuitable meaſure of food, healing food: "I will multiply the fruit of the tree, (ſaith God), and alſo the increaſe of the field, that you may receive no more reproach of famine among the heathen."

Again, Theſe that John calleth *twelve manner of fruits*, the prophet Ezekiel calleth, "all manner of fruit for meat:" for indeed, as I ſhewed before, there is that to be found in Chriſt, both for fulneſs and variety, that is not to be found in heaven and earth beſide. Here is fruit for body, fruit for ſoul, fruit for babes, fruit for ſtrong men, fruit for fathers, yea, for glorified ſaints and angels: fruits, variety of fruits, even twelve manner of fruits.

2. By twelve manner of fruits, he doth alſo allude to the apoſtles, who are called twelve, and are thoſe who have made proviſion for the houſe of God, according to the twelve-fold manner of the diſpenſation of God unto them, and of the twelve-fold manner of operation of that Holy Spirit, which wrought in every one of them ſeverally as he pleaſed: which twelve were before figured unto us by the twelve officers of King Solomon, (the type of Chriſt); which twelve were to make proviſion for the houſe of the king, according to the ſeaſon of the year, and each man his month in the year. Which very thing the Holy Ghoſt alſo doth here caſt his eye upon, and that makes him bring in the words of [*every month*], ſaying, "it yields its fruit every month:" For indeed, whatſoever you read of concerning this city, in this deſcription of John, you find ſomething or other in the writings of the prophets that giveth ground for ſuch expreſſions. Wherefore, ſeeing the officers of Solomon were twelve, and the apoſtles of Chriſt twelve alſo; and ſeeing the officers of Solomon made proviſion for his houſe, each man his month in a year, and the fruits of this tree of life are called twelve manner of fruits, I do take the twelve manner of fruits here to be ſignified by the proviſion of Solomon's officers, according to the twelve ſeaſons of the year, and they a type of the twelve-fold doctrine of the twelve apoſtles of the Lord Chriſt; for it is their doctrine that is the bread of the church, "yea, the milk for the babe, and the ſtrong meat for men."

*And yielded her fruit every month.* As this confirmeth what I have ſaid before; ſo it further ſheweth us theſe three things:

1. That the effectual fruits of Chriſt for the ſaving of the world, they are to be had, eſpecially at certain ſeaſons: It yielded her fruit every month."

2. It ſheweth alſo, that at the building of this Jeruſalem, theſe ſeaſons will be very thick and quick; "ſhe yielded her fruit every month."

3. It ſheweth us alſo, the abundance of proviſion that this holy city ſhall then enjoy from the tree of life, even all manner of fruit every month.

1. For the firſt, That the goſpel hath and will be eſpecially effectual at certain ſeaſons, for the ſaving of the ſons of men: it is ſhewed us by the deſcending of the angels into the pool of Betheſda to trouble the water, which, as it was at certain ſeaſons, ſo he that in thoſe ſeaſons firſt ſtepped in, he only was made whole of whatſoever diſeaſe he had. It is ſhewed us alſo in that parable of the Lord's hiring men to work in his vineyard; which time of hiring, though it laſteth in general from the firſt hour to the eleventh, yet ſo, as that there were vacant ſeaſons between hiring-times and hiring-times, quite through the whole day: he went out at the firſt, third, ſixth, ninth, and eleventh hour, and not at every hour, to hire labourers. For as God hath appointed out before hand the number of his elect, ſo alſo he hath determined, in his good pleaſure, the day of their bringing in, and will then have them as certainly as the wild aſs is found in her month. Of which times and ſeaſons, becauſe men are ignorant,

therefore they ſhould with all faithfulneſs wait upon God in all the ſeaſons of his grace for their ſouls, even as he did for his body; who, becauſe he would be there at all ſeaſons, brought thither his bed and couch to reſt there.

2. As by the fruit of this tree, being yielded at certain ſeaſons, we may gather, that there are certain ſeaſons, in which the word in an eſpecial manner ſhall be bleſſed and made ſucceſsful to the ſalvation of many ſouls. So again, in that he ſaith, "This fruit is yielded every month," it ſignifieth, that in the days of the building of the city, the New Jeruſalem, theſe ſeaſons, will be very thick and quick. "Lift up thine eyes, (ſaith God to this city), all theſe gather themſelves together, to come unto thee; thy ſons ſhall come from far, and thy daughters from the ends of the earth." All the flocks of Kedar ſhall be gathered together unto thee, (ſo that thou wonderingly ſhalt ſay), "Who are theſe that fly as a cloud, and as a dove to the windows. For I will make thy mountain a way, and my highways ſhall be exalted. Behold theſe ſhall come from afar, and lo theſe from the north, and the weſt, and thoſe from the land of Sinim."

3. In that ſhe is ſaid to yield not only fruit, but all manner of fruit; and that not only one manner of fruit now, and another then, but all manner of fruit, and that every month: it argueth alſo, that at this day Jeruſalem ſhall have abundance of heavenly and ſpiritual proviſion, and of variety of dainties for her ſolace and refreſhment; always new, I ſay, and immediately from the tree. "The fruits of the vine ſhall at that day be upon the mountains of Samaria, and ſhall be eaten as common things," ſaith the prophet. "Fear not, O land, be glad and rejoice, for the Lord will do great things. Be not afraid, ye beaſts of the field, for the paſtures of the wilderneſs do ſpring: for the tree beareth her fruit; the fig-tree and the vine do yield their ſtrength. Be glad ye children of Zion, and rejoice in the Lord your God; for he hath given you the former and the latter rain moderately, and he will cauſe it to come down to you, the rain, the former and the latter rain in the firſt month; and the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil. And I will reſtore unto you that which the canker-worm, the caterpillar, and the palmer-worm hath eaten, and you ſhall eat in plenty, and be ſatisfied, and ſhall praiſe the name of the Lord. And then ſhall every one, not only ſit under his own vine, and under his own fig-tree, but from thence they ſhall call each to other, to give to each other their dainties, and none ſhall make them afraid."

*And the leaves of the tree were for the healing of the nations.* By leaves here, we may underſtand the bleſſed and precious promiſes, conſolations, and encouragements, that by virtue of Chriſt's undertaking for us, we have every where growing, upon the new covenant; which promiſes and encouragements, they are and will be moſt freely handed to the wounded conſcience that will be toſſed upon the reſtleſs waves of doubt and unbelief, as we the olive-leaf by the dove brought home to Noah, when he was toſſed upon the waves of that outrageous flood that then did drown the world.

But again, by this word, *the leaves*, you may conceive, that ſtill he hath his eye to the paradiſe in which at firſt God placed Adam and his companion; for it was to leaves they fled for covering, after they had tranſgreſſed againſt their Maker. Now then, in his ſaying, "the leaves are for healing," it is as if he had ſaid, the paradiſe that will be towards the latter end of the world, will far outſtrip the paradiſe that firſt was planted in the beginning thereof; for as the tree of life, which is the Chriſt and Saviour, ſhall ſtand where did the tree of the knowledge of good and evil, which is the old covenant and law of works; ſo the leaves of this tree ſhall be for healing, and for covering the nakedneſs of poor tranſgreſſors; though the leaves than Adam found in the firſt paradiſe, do what he could, did leave him naked.

Chriſt's leaves are better than Adam's aprons. Ezekiel ſaith, that theſe leaves are for medecine, that is, they are for healing, ſaith John; the which may moſt be fitly applied to the bleſſed promiſe of grace: for as a leaf for medicine, when applied to a ſore in the body, doth ſupple, mollify, and heal the wound; ſo the word of promiſe, when rightly applied to the ſoul, it doth ſupple, molify, and heal the wounded conſcience: "He ſent his word and healed them, and delivered them from there diſtractions. O that men would praiſe the Lord for his goodneſs, and for his wonderous works to the children of men!"

*And the leaves*, &c. There is yet another myſtery lieth in theſe words.

He doth not ſay, "And the (fruits) thereof are for the healing of the nations;" but the leaves, by which he would have us to underſtand, that all the benefits and priviliges that we do here receive from Chriſt, they are as inferior to the glory we ſhall have from him when we come to heaven, as inferiour, I ſay, as the leaves are to the fruit. Again, the comfort and ſweetneſs that at any time we receive from the Lord, it is not before, but after a promiſe is ſuitably applied; even as the fruit of the tree with which the body is comforted, is not before, but after the leaves have put forth themſelves; Wherefore Chriſt might well ſay to Nathaniel, (and that after he had received ſome refreſhments from a leaf), "Thou ſhalt ſee greater things than theſe; and Paul, "That yet a far more exceeding and eternal weight of glory is laid up for all believers:" for indeed, the glory that God hath prepared for us againſt the day of God, it doth, and will more outſtrip the moſt high enjoyment of the higheſt ſaint in New Jeruſalem, (notwithſtanding their enjoyment will be ſo eminent), than doth the ſweeteſt fruit outſtrip the leaf that hangeth on that tree: "And the leaves of the tree were for the healing of the nations."

If the leaves be ſo good, O Lord, let us enjoy the fruit; and not a little, or erarneſt, but the whole harveſt thereof, in thy kingdom.

Thus much touching this water and tree of life.

Ver. 3. *And there ſhall be no more curſe, but the throne of God ſhall be in it, and his ſervants ſhall ſerve him.* This is the concluſion of the whole diſcourſe; and it ſheweth unto us the bleſſed effect of the bleſſed recovering of this city to her firſt and primitive ſtate. Theſe words, therefore, they are only applicable to this ſtate of the church.

For there hath no ſtate of the church been yet in the world, but that ſtate hath been liable to a curſe; but this ſtate, to wit, the ſtate ſhe will be in at her building again, will be a ſtate without parallel, a ſtate properly her own: "And there ſhall be no more curſe."

By curſe in this place we are chiefly to underſtand, not the taking away of the curſe, the eternal curſe which ſeparates between God and the ſoul for ever, for ſo the curſe in this ſenſe hath always been taken away, by virtue of the terms, the general terms of the new covenant, and that in common, for every ſaint in all ages; but by curſe here we are to underſtand that, or thoſe curſes that do and have frequently befallen the church for her ſin and apoſtacy; as namely, the giving up his people to their own darkneſs and ignorance; his ſuffering them to ſwerve from his true worſhip and ordinances; his giving them up into the hand of thoſe that hate them, to become among them a hiſſing, a taunt, a reproach, and a by-word, as it is at this day: his taking away from them the means, to wit, the outward word of the goſpel, and ſuffering them to be even at the point to famiſh for the want thereof. Theſe, and other things, are the curſes that he here ſaith ſhall be no more among his people; for indeed they ſhall not, becauſe the goſpel-pattern ſhall never be removed more, nor their light to ſee, nor their love to practice, never be deminiſhed more: "There defence ſo ſhall be the munition of rocks; bread ſhall be given them, and there waters ſhall be ſure:" As here, you find the tree and river of the water of life, are fixed now in the midſt of this city; wherefore now the church (as I have all along ſhewed you) ſhall have her ſun at the height her light as the light of ſeven days, and ſhall go no more down for ever; alſo ſhe ſhall never be pulled down; ſhe ſhall be a tabernacle that ſhall never be pulled down; neither ſhall one of the cords thereof be looſed, or one of her ſtakes again removed; "There ſhall be no more curſe."

*But the throne of God ſhall be in it.* Indeed, here lieth the reaſon of all bleſſedneſs to any people, even the preſence of God. Now the preſence of God is with his people, either at times and ſeaſons, or all together. He will not be to this city a God of times and ſeaſons, even like a wayfaring man that tarries but for a night, as he uſed to be to his people of old; but here he will abide, reſt, and dwell: "I will dwell in the midſt of Jeruſalem, and my houſe ſhall be built in it, ſaith the Lord:" And again, "I will dwell in the midſt of Jeruſalem for ever:" Wherefore John, conſidering this he ſaith, "There ſhall be here no more any curſe, but the throne of God." God will now, when he returneth to Jeruſalem, bring his ſeat with him, to ſignify his ſitting down in the midſt of his people, to be their company-keeper for ever.

*But the throne of God ſhall be in it.* By this word *throne*, we are to underſtand, yet farther, theſe particular things.

1. How bleſſed a ſtate this city will be in all times, for the anſwer of prayer: "The throne of God will be in the midſt of them." The throne of grace, the mercy-ſeat, they will be open now to all the inhabitants of this city; yea, the fame thereof ſhall ſo ſpread, that it ſhall be rumoured among all nations, that in Jeruſalem God will be found ſpeedily; that in Jeruſalem the God of heaven and eternal mercy is found at all times by them that ſeek his face: "My houſe (ſaid he) ſhall be called a houſe of prayer for all nations." Yea, many people, and ſtrong nations, ſhall at that day come to ſeek the Lord at Jeruſalem, and to pray before the Lord. And at that day, the very faſts of the houſe of God ſhall be to the houſe of Judah, joy and gladneſs, and chearful feaſts; therefore, love, truth, and peace.

2. The throne of God being now eſtabliſhed in this city, what a government, what rule, what a life of holineſs and godlineſs, what dread and majeſty, will now be in the hearts of all the ſons of this city! How, to an hair's breadth, will he command and guide them with his eye at all times, when they ſhould either turn to the right hand or to the left! What wiſdom, (I ſay), what holineſs, what grace, and life, will be found in all their words and actions! The throne of God is among them, from which there will come continual influence, light, and ſplendor, into all their hearts: "Hear the word of the Lord, O ye nations, and declare it in the iſles afar off. He that ſcattered Jacob will gather him, and keep him as a ſhepherd doth his ſheep: For the Lord hath redeemed Jacob, and ranſomed him from the hand of him that is ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all."

3. The throne of God being in this city, there is alſo thereby diſcovered what ſway and commanding an authority this city will have at this day (as I have already ſhewed you) over all the earth: "The Lord ſhall roar out of Zion, and ſhall utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael." This was figured forth by the throne of Solomon, in the days when that city was in its proſperity; which throne, to ſhew the majeſty and commanding awe that then that city had over all, both far and near: "It had for the bearers of the ſteps twelve lions, ſix on this ſide, and ſix on that ſide of the throne." This city ſhall then be the head and chief, but the tail and reproach no more: "Glorious things are ſpoken of thee, O city of God."

*And his ſervants ſhall ſerve him;* that is, him only. Indeed his ſervants ſerve him always; but yet withal, they do too too often ſerve with the wills and luſts of men even in their ſervice and worſhipping God; that is, they ſerve him in much affliction, temptation, fear, and perſecution; but then they ſhall ſerve him without any of theſe; yea, they ſhall take them captives; "whoſe captives they were, and they ſhall rule over their oppreſſors." "And it ſhall come to paſs in that day, (O city), that the Lord ſhall give thee (reſt) from thy ſorrow, and from the hard bondage wherein thou waſt made to ſwerve; and thou ſhalt ſerve the Lord thy God without fear, in holineſs and righteouſneſs, before him all the days of thy life."

*And they ſhall ſee his face.* This alſo argueth a very great diſpenſation of grace and mercy to this Jeruſalem. When God did deliver up his people into the hand of the King of Babylon, he ſaid it ſhould be done in fury and in anger; and that for their wickedneſs he would hide his face from his city: Wherefore, by the ſight of his face here, we are to underſtand that glorious viſible appearance of God that then will be for this city and people, in the face of all the world. For by the face of God we are to underſtand the diſcovery of his ſeverity, providences, and wonderful outgoings among the ſons of men; as alſo the glorious breaking forth of grace, mercy, and forgiveneſs, through Chriſt Jeſus; all which the people of God ſhall then moſt marvelouſly ſee and behold.

1. They ſhall ſee his ſeverity and judgements upon the whore.

2. They ſhall ſee how God, by his ſtrange judgements and works of wonders, hath brought this about: "Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations ſhall come and worſhip before thee, for thy judgements are made manifeſt. They that are delivered from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Iſrael."

3. And as for his mercy, they ſhall ſee that their horn is exalted, and that they are near to him: "Praiſe ye the Lord."

*And his name ſhall be in their foreheads.* "And his name," that is, his fear and image, it ſhall appear in all their doings. Sometimes he ſaith, he will "write his fear and law in their hearts and minds." Which fear and law is all one with that which in this place he calleth his name in their foreheads. The forehead of a man is the place, above all parts of the body, that is moſt naked and plain to be beheld of all that paſs by: Wherefore, when he ſaith, "Their father's name ſhall be in their fore-heads," it is as if he had ſaid, The profeſſion of my people ſhall now be open, and the beauty of it apparent to all beholders: "I will make them (ſaith God) a name and a praiſe among all the people of the earth, when I turn back your captivity before your eyes." Every face ſhall then ſhine with oil, as well as every heart be repleniſhed with milk and wine. This was held forth by the memorial that the Iſraelites were to wear at God's command, between their eyes: which memorial was the doctrine of unleavened bread, and of the paſchal Lamb, the doctrine of faith and holineſs: Wherefore, by name here, he means the faith and holineſs of the goſpel, which in thoſe days ſhall walk openly with honour, with reverence and eſteem, before all men. At this day the world will, as I have ſaid, be ſo far off from oppoſing and perſecuting, that they ſhall wonder, and tremble, and fear, before this people; yea, be taken, affected; and pleaſed, with the welfare of this beloved: "The mountains and the hills ſhall break forth before her into ſinging, and all the trees of the field ſhall clap their hands: All nations ſhall call them bleſſed; for they ſhall be a delightſome land, ſaith the Lord of hoſts." The waters of Noah ſhall now be no more, the tumultuous multitudes ſhall now be gone, and there will be no more ſea. Now therefore the doves may be gathering their olive-branches, and alſo find reſt for the ſoals of their feet, while the ark ſhall reſt upon the mountains of Ararat.

"The wolf ſhall (now) dwell with the lamb, and the leopard ſhall lie down with the kid; the calf, and the young lion, and the fatling together; and a little child ſhall lead them. The lion ſhall eat ſtraw like an ox. And the little child ſhall play at the hole of the aſp; and the weaned child ſhall put his hand into the cockatrice's den. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord."

Bleſſed is he whoſe lot it will be to ſee this holy city deſcending and lighting upon the place that ſhall be prepared for her ſituation and reſt! Then will be a golden world: wickedneſs ſhall then be aſhamed, eſpecially that which perſecutes the church; holineſs, goodneſs, and truth ſhall then, with great boldneſs, countenance, and reverence, walk upon the face of all the earth: "From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered to my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of Hoſts." It will be then always ſummer, always ſun-ſhine, always pleaſant, green, fruitful, and beautiful to the ſons of God: "And it ſhall come to paſs in that day, that the mountains ſhall drop new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with water; and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim; and Judah ſhall dwell for ever, even from generation to generation. And the name of the city ſhall be from that day, The Lord is there. [O bleſſedneſs!] And he ſaid unto me, theſe ſayings are faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants things that muſt ſhortly be done."

I conclude therefore with that earneſt groan of Moſes, the Man of God: "O ſatisfy us early with thy mercy, that we may rejoice and be glad all our days: Make us glad according to the days wherein thou haſt afflicted us, and the years wherein we have ſeen evil. Let thy work appear unto thy ſervants, and thy glory to their children; and let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands; yea, the work of our hands, eſtabliſh thou it." Amen.

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# The work of JESUS CHRIST as an Advocate, clearly explained, and largely improved, for the benefit of all believers.

## The Epiſtle to the READER.

Courteous Reader,

Of all the excellent offices which God the Father has conferred on Jeſus Chriſt our Lord, this of his being an Advocate with him for us is not the leaſt, though (to the ſhame of ſaints it may be ſpoken) the bleſſed benefits thereof have not with that diligence and fervent deſire been inquired after as they ought.

Chriſt as ſacrifice, Prieſt, and King, with the glories in, and that flow from him as ſuch, has, God be thanked, in this our day, been much diſcovered by our ſeers, and as much rejoiced in by thoſe who have believed their words: but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth ſtill too much lie hid; though I am verily of opinion, that the people of God in this age have as much need of the knowledge thereof, (if not more need), than had their brethren that are gone before them.

Theſe words (if not more need) perhaps may ſeem to ſome to be ſomewhat out of joint; but let the godly-wiſe conſider the decays that are among us, as to the power of godlineſs, and what abundance of foul miſcarriages the generality of profeſſors now ſtand guilty of, (as alſo how diligent their great enemy is to accuſe them at the bar of God for them), and I think they will conclude, that in ſo ſaying I indeed have ſaid ſome truth. Wherefore when I thought on this, and had ſomewhat conſidered alſo the tranſcendent excellency of the advocateſhip of this our Lord, and again, that but little of the glory thereof has by writing been in our day communicated to the church, I ventured to write what I have ſeen thereof, and do by what doth follow preſent it unto her for good.

I count not myſelf ſufficient for this, or any other truth, as it is in Jeſus; but yet I ſay, I have told you ſomewhat of it, according to the proportion of faith. And I believe ſome will thank God for what I here have ſaid about it; but it will be chiefly thoſe whoſe right and title to the kingdom of heaven and glory doth ſeem to themſelves to be called in queſtion by their enemy, at the bar of the Judge of all.

Theſe, I ſay will read and be glad to hear that they have an Advocate at court that will ſtand up to plead for them, and that will yet ſecure to them a right to the heavenly kingdom. Wherefore it is more particularly for thoſe that at preſent, or that hereafter may be in this dreadful plight, that this my book is now made public; becauſe it is, as I have ſhewed, for ſuch that Jeſus Chriſt is Advocate with the Father.

Of the many and ſingular advantages, therefore, that ſuch have by this their Advocate, in his advocateſhip for them, this book gives ſome account; as where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to ſhame and ſilence before their God and all the holy angels.

Here is alſo ſhewed to thoſe herein concerned, how they indeed may know that Jeſus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly, that they ſhall come off well at laſt, yea, though their cauſe (as it is theirs) is ſuch, in juſtification of which themſelves do not dare to ſhew their heads.

Nor have I left the dejected ſouls without directions how to entertain this Advocate to plead their cauſe: Yea, I have alſo ſhewn that he will be with them named by him. Their comfort alſo is, that he never left a cauſe, nor a ſoul, for whom he undertook to be an Advocate with God.

But, Reader, I will no longer detain thee from the peruſal of the diſcourſe: Read and think, read and compare what thou readeſt with the word of God. If thou findeſt any benefit by what thou readeſt, give the Father and his Son the glory; and alſo pray for me, if thou findeſt me ſhort in this, or to exceed in that, impute all ſuch things to my weakneſs, of which I am always full. Farewell.

I am thine to ſerve thee what I may,

John Bunyan.

## The work of JESUS CHRIST as an Advocate explained.

1 John ii. 1. *And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

That the apoſtle might obtain due regard from thoſe to whom he wrote, touching the things about which he wrote, he tells them, That he received not his meſſage to them at ſecond or third hand, but was himſelf an eye and ear witneſs thereof: *That which was from the beginning, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the word of life,* (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us), *that which we have ſeen and heard, declare we unto you.* Having thus told them of his ground for what he ſaid, he proceeds to tell them alſo the matter contained in his errand, to wit, That he brought them news of eternal life, as freely offered in the word of the goſpel to them; or rather that the goſpel which they had received would certainly uſher them in at the gates of the kingdom of heaven, were their reception of it ſincere and in truth: *For* (ſaith he) *then the blood of Jeſus Chriſt the Son of God cleanſeth you from all ſin.*

Having thus far told them what was his errand, he ſets upon an explication of what he had ſaid, eſpecially touching our being cleanſed from all ſin; Not (ſaith he) from a being of ſin; for ſhould we *ſay ſo, we ſhould deceive ourſelves*, and ſhould prove that we have no truth of God in us; but by cleanſing, I mean a being delivered from all ſin, ſo as that none at all ſhall have the dominion over you, to bring you down to hell: for that for the ſake of the blood of Chriſt all treſpaſſes are forgiven you.

This done, he exhorts them to ſhun or fly ſin, and not to conſent to the motions, enticings, or allurements thereof, ſaying, *I write unto you, that you ſin not*. Let not forgiveneſs have ſo bad an effect upon you, as to cauſe you to be remiſs in Chriſtian duties, or to tempt you to give way to evil. Shall we ſin becauſe we are forgiven? or ſhall we not much matter what manner of lives we live, becauſe we are ſet free from the law of ſin and death? God forbid; let grace teach us another leſſon, and lay other obligations upon our ſpirits. *My little children*, (ſaith he), *theſe things I write unto you, that you ſin not*. What things? why, tidings of pardon and ſalvation, and of that nearneſs to God to which you are brought by the precious blood of Chriſt. Now, leſt alſo by this laſt exhortation, he ſhould yet be miſunderſtood, he adds, *And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous* I ſay, he addeth this to prevent deſponding in thoſe weak and ſenſible Chriſtians that are ſo quick of feeling, and of diſcerning the corruptions of their natures; for theſe cry out continually, That there is nothing that they do, but it is attended with ſinful weakneſſes: Wherefore in the words we are preſented with two great truths.

1. With a ſuppoſition that men in Chriſt, while in this world, may ſin: "If any man ſin:" any man; none are excluded; for all, or any of the all of them that Chriſt hath redeemed and forgiven are incident to ſin. By may, I mean not a toleration, but a poſſibility; "for there is not a man, not a juſt man upon the earth, that doth good and ſinneth not," Eccl. 7. 20; 1 Kings 8. 46.

2. The other thing with which we are preſented, is an Advocate: "If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous."

Now there lieth theſe two truths two things to be enquired into. As,

1. What the apoſtle ſhould here mean by ſin.

2. And alſo what he here doth mean by an advocate: "If any man ſin, we have an Advocate."

There is ground to enquire after the firſt of theſe; becauſe tho' here he ſaith, they that ſin have an Advocate, yet in the very next chapter he ſaith, "Such are of the devil, have not ſeen God, neither know him, nor are of him."

There is ground alſo to enquire after the ſecond, becauſe an advocate is ſpuppoſed in the text to be of uſe to them that ſin: "If any man ſin, we have an Advocate."

1. For the firſt of theſe, to wit, what the apoſtle ſhould here mean by ſin, "If any men ſin."

I anſwer, ſince there is a difference in the perſons, there muſt be a difference in the ſin. That there is a difference in the perſons, is ſhewed before; one is called a child of God, the other is ſaid to be of the wicked one. Their ſins differ alſo in their degree at leaſt, for no child of God ſins to that degree as to make himſelf incapable of forgiveneſs: "For he that is born of God keepeth himſelf, and that wicked one toucheth him not," chap. 5. 17, 18. Hence the apoſtle ſaith, "There is a ſin unto death," Matth. 12. 32. which is the ſin from which he that is born of God is kept.

The ſins therefore are thus diſtinguiſhed: the ſins of the people of God are ſaid to be ſins that men commit, the others are counted thoſe which are the ſins of devils.

Firſt, The ſins of God's people are ſaid to be ſins which men commit, and for which they have an Advocate, though they who ſin, after the example of the wicked one have none.

*When a man or a woman* (ſaith Moſes) *ſhall commit a ſin which men commit, they ſhall confeſs their ſins, and an atonement ſhall be made for them*, Numbers 5. 5, 6, 7. Mark, it is when they commit a ſin which men commit; or as Hoſea has it, *When they tranſgreſs the commandment like Adam*, Hoſ. 6. 7. Now theſe are the ſins under conſideration by the apoſtle, and to deliver us from which *we have an Advocate with the Father*.

But for the ſins mentioned in the third chapter, ſince the perſons ſinning go here under another character, they alſo muſt be of another ſtamp, to wit, a making head againſt the perſon, merits, and gace of Jeſus Chriſt. Theſe are the ſins of divels in the world; and for theſe there is no remiſſion: Theſe they alſo that are of the wicked one commit, and therefore ſin after the ſimilitude of Satan, and ſo fall into the condemnation of the devil.

2. But what is it for Jeſus to be an Advocate for theſe? *If any man ſin, we have an Advocate*.

An advocate is one who pleadeth for another at any bar, or before any court of judicature; but of this more in its place, So then we have in the text a Chriſtian, as ſuppoſed, commiting ſin, and a decleration of an advocate prepared to plead for him: *If any man ſin we have an Advocate with the Father*.

And this leads me firſt to enquire into what by theſe words the apoſtle muſt of neceſſity preſuppoſe. For making uſe here of the ſimilitude or office of an advocate, thereby to ſhew the preſervation of a ſinning Chriſtian, he muſt,

1. Suppoſe that God, as Judge, is now upon this throne of his judgement; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and foraſmuch as our Lord Jeſus is ſaid to be *an Advocate with the Father*, it is clear, that there is a throne of judgement alſo: This the prophet Micaiah affirms, ſaying, *I ſaw the Lord ſitting upon a throne, and all the hoſt of heaven ſtanding by him on the right hand, and on the left*, 1 Kings 22. 19, 20. ſitting upon a throne for judgement; for from the Lord, as then ſitting upon the throne, proceeded the ſentence againſt King Ahab, that he ſhould go and fall at Ramoth-gilead; and he did go, and did fall there as the award, or fruit of that judgement. That is the firſt.

2. The text alſo ſuppoſing that the ſaints as well as ſinners are concerned at that bar, for the Apoſtle ſaith plainly, *That there we have an Advocate*. And the ſaints are concerned at that bar, becauſe they tranſgreſs as well as others, and becauſe the law is againſt the ſin of ſaints, as well as againſt the ſins of other men. If the ſaints were not capable of committing ſin, what need would they have of an advocate? 1 Chron. 21. 3, 4, 5, 6.; 1 Sam. 12. 13, 14. Yea, though they did ſin, yet if they were by Chriſt ſo ſet free from the law, as that it could by no means take cogniſance of their ſins, what need would they have of an advocate? None at all. If there be twenty places where there are aſſizes kept in this land, yet if I have offended no law, what need have I of an advocate? eſpecially if the judge be juſt, and knows me altogether, as the God of heaven does. But here is a Judge that is juſt, and here is an Advocate alſo, an Advocate for the children, an Advocate to plead, (for an advocate as ſuch, is not of uſe, but before a bar to plead); therefore here is an offence, and ſo a law broken by the ſaints as well as others. That is the ſecond thing.

3. As the text ſuppoſeth that there is a judge, and crimes of ſaints, ſo it ſuppoſeth that there is an accuſer; one that will carefully gather up the faults of good men, and that will plead them at this bar againſt them. Hence we read of *the accuſer of the brethren, that accuſeth them before God day and night*, Rev. 12. 10, 11, 12.; for Satan doth not only tempt the godly man to ſin; but, having prevailed with him, and made him guilty, packs away to the court, to God the Judge of all, and there addreſſes himſelf to accuſe that man, and to lay to his charge the heinouſneſs of his offence, pleading againſt him the law that he has broken, the light againſt which he did it, and the like. But now, for the relief and ſupport of ſuch poor people, the Apoſtle, by the text preſents them with an advocate; that is, with one to plead for them, while Satan pleads againſt them; with one that pleads for pardon, while Satan by accuſing ſeeks to pull judgement and vengeance upon our heads; *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*. That is the third thing.

4. As the Apoſtle ſuppoſeth a judge, crimes, and an accuſer, ſo he alſo ſuppoſeth, that thoſe herein concerned, to wit, the ſinning children, neither can nor dare

attempt to appear at this bar themſelves, to plead their own cauſe before this Judge and againſt this accuſer: for if they could or durſt do this, what need they have an advocate; for an advocate is of uſe to them whoſe cauſe themſelves neither can nor dare appear to plead. Thus Job prayed for an advocate to plead his cauſe with God, Job 16. 20, 21. and David cries out, *Enter not into judgement with thy ſervant, O God, for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 1, 2, 3. Wherefore it is evident that ſaints neither can, nor dare venture to plead their cauſe. Alas! the Judge is the Almighty and Eternal God; the law broken is the holy and perfect rule of God, in itſelf a conſuming fire; the ſin is ſo odious, and a thing ſo abominable, that it is enough to make all the angels bluſh to hear it but ſo much as once mentioned in ſo holy a place as that is, where this great God doth ſit to judge. This ſin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle; the adverſary is bold, cunning, audacious, and can word a thouſand of us into an utter ſilence in leſs than half a quarter of an hour. What then ſhould the ſinner, (if he could come there) do at this bar to plead? Nothing, nothing for his own advantage. But now comes in his mercy, he has an advocate to plead his cauſe: *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* That is the fourth thing. But again,

5. The Apoſtle alſo ſuppoſeth by the text, that there is an aptneſs in Chriſtians, when they have ſinned, to forget that they *have an Advocate with the Father;* wherefore this is written to put them in remembrance, *If any man ſin,* (let him remember,) *we have an Advocate.* We can think of all other things well enough, namely, that God is a juſt Judge, that the law is perfectly holy, that my ſin is an horrible and abominable thing, and that I am certainly thereof accuſed before God by Satan.

Theſe things, I ſay, we readily think of, and forget them not. Our conſcience puts us in mind of theſe, our guilt puts us in mind of theſe, the devil puts us in mind of theſe, and our reaſon and ſenſe holds the knowledge and remembrance of theſe cloſe to us. All that we forget is, that we have an advocate; *an Advocate with the Father:* that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cauſe, and to plead it by ſuch law and arguments as will certainly fetch me off, though I am clothed with filthy garments; but this, I ſay, we are apt to forget, as Job, when he ſaid, *O that one might plead for a man with God as one pleads for his neighbour,* Job 16. 21. Such a one Job had, but he had almoſt at this time forgot it; as he ſeems to intimate alſo, where he wiſheth for a dayſman that might lay his hand upon them both, chap. 9. 33. But our mercy is, we have one to plead our cauſe, *an Avocate with the Father, Jeſus Chriſt the righteous,* who will not ſuffer our ſoul to be ſpilt and ſpoiled before the throne, but will ſurely plead our cauſe.

6. Another thing that the apoſtle would have us learn from the words is this, That to remember and to believe that Jeſus Chriſt is an advocate for us when we have ſinned, is the next way to ſupport and ſtrengthen our faith and hope. Faith and hope are very apt to faint when our ſins in their guilt do return upon us; nor is there any more proper way to relieve our ſouls, than to underſtand that the Son of God is our advocate in heaven. True, Chriſt died for our ſins as a ſacrifice, and as a prieſt he ſprinkleth with his blood the mercy-ſeat; ay, but here is one that has ſinned grievouſly, ſo grievouſly that his ſins are come up before God; yea, are at his bar pleaded againſt him by the accuſer of the brethren, by the enemy of the godly. What ſhall he do now? Why, let him believe in Chriſt. Believe, that's true: but how now muſt he conceive in his mind of Chriſt, for the encouraging him ſo to do? Why, let him call to mind that Jeſus Chriſt is an advocate with the Father, and as ſuch he meeteth the accuſer at the bar of God, pleads for this man that has ſinned, againſt this accuſer, and prevailed for ever againſt him. Here now, though Satan be turned lawyer, though he accuſeth, yea, though his charge againſt us is true, (for ſuppoſe that we have ſinned), *yet our advocate is with the Father, Jeſus Chriſt the righteous,*

Thus is faith encouraged, thus is hope ſtrenghened, thus is the ſpirit of the ſinking Chriſtian revived, and made to wait for a good deliverance from a bad cauſe and a cunning adverſary; eſpecially if you conſider,

7. That the apoſtle doth alſo further ſuppoſe by the text, that Jeſus Chriſt as advocate, if he will but plead our cauſe, let that be never ſo black, is able to bring us off, even before God's judgement-ſeat, to our joy, and the confounding of our adverſary: For when he ſaith, *We have an advocate,* he ſpeaks nothing if he means not thus. But he doth mean thus, he muſt mean thus, becauſe he ſeeketh here to comfort and ſupport the fallen: Has any man ſinned? we have an advocate. But what of that, if yet he be unable to fetch us off when charged for ſin at the bar, and before the face of a righteous judge?

But he is able to do this; the apoſtle ſays ſo, in that he ſuppoſes a man has ſinned, as any man among the godly ever did; for ſo we may underſtand it, and if he giveth us not leave to underſtand it ſo, he ſaith nothing to the purpoſe neither; for it will be objected by ſome, But can he fetch me off, though I have done as David, as Solomon, as Peter, or the like? It muſt be anſwered, Yes. The openneſs of the term *any man*, the indefiniteneſs of the word *ſin*, doth naturally allow us to take him in the largeſt ſenſe; beſides, he brings in this ſaying as the chief, moſt apt, and fitteſt to relieve one cruſhed down to death and hell by the guilt of ſin and a wounded conſcience.

Further, methinks, by theſe words the apoſtle ſeems to triumph in his Chriſt, ſaying, *My brethren, I would have you ſtudy to be holy:* but if your adverſary the devil ſhould get the advantage of you, and beſmear you with the filth of ſin, you have yet, beſides all that you have heard already, *an Advocate with the Father, Jeſus Chriſt the righteous:* who is as to his perſon, in intereſt with God's wiſdom and worth, able to bring you off to the comfort of your ſouls.

Let me, therefore, for a concluſion as to this, give you an exhortation to believe, to hope and expect, that though you have ſinned (for now I ſpeak to the fallen ſaint) that Jeſus Chriſt will make a good end with thee; *Truſt* (I ſay) *in him, and he ſhall bring it to paſs.* I know I put thee upon a hard and difficult taſk, for believing and expecting good, when my guilty conſcience doth nothing but clog, burden, and terrify me with the juſtice of God, the greatneſs of my ſins, and that burning torments is hard and ſweating work: But it muſt be, the text calls for it, thy caſe calls for it, and thou muſt do it, if thou wouldſt glorify Chriſt; and this is the way to haſten the iſſue of thy cauſe in hand, for believing daunts the devil, pleaſeth Chriſt, and will help thee beforehand to ſing that ſong of the church, ſaying, *O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life,* Lam. 3. 55, to 59 Yea, believe, and hear thy pleading Lord ſay to thee, *Thus ſaith thy Lord the Lord, and thy God, that pleadeth the cauſe of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou ſhalt no more drink it again,* Iſa. 51. 20, 21, 22. I am not here diſcourſing of the ſweetneſs of Chriſt's nature, but of the excellency of his offices, and of his office of advocateſhip in particular, which, as a lawyer for his client, he is to execute in the preſence of God for us. Love may be where there is no office, and ſo where no power is to do us good; but now, when love and office ſhall meet, they will ſurely both combine in Chriſt to do the fallen Chriſtian good. But of his love we have treated elſewhere; we will here diſcourſe of the office of this loving one. And for thy further information, let me tell thee, That God thy father counteth that thou wilt be, when compared with his law, but a poor one all thy days; yea, the apoſtle tells thee ſo, in that he ſaith, There is an advocate provided for thee. When a father provides crutches for his child, he doth as good as ſay, I count that my child will be yet infirm; and when God ſhall provide an advocate, he doth as good as ſay, My people are ſubject to infirmities: Do not therefore think of thyſelf above what, by plain texts and fair inferences drawn from Chriſt's offices, thou art bound to think: What doth it beſpeak concerning thee; *That Chriſt is always a prieſt in heaven, and there ever lives*

*lives to make interceſſion for thee*, Heb. 7. 24. but this, that thou art at the beſt in thyſelf, yea, and in thy beſt exerciſing of all thy graces too, but a poor, pitiful, ſorry, ſinful man, a man that would (when yet moſt holy) be certainly caſt away, did not thy High Prieſt take away for thee the iniquity of thy holy things. The age we live in is a wanton age, the godly are not ſo humble, and low, and baſe in their own eyes as they ſhould though their daily experience calls for it, and the prieſthood of Jeſus Chriſt too.

But above all, the advocateſhip of Jeſus Chriſt declares us to be ſorry creatures, for that office does as it were predict, that ſome time or other we ſhall baſely fall, and by falling be undone, if the Lord Jeſus ſtand not up to plead. And as it ſhews this concerning us, ſo it ſhews concerning God, that he will not lightly or eaſily loſe his people: He has provided well for us, blood to waſh us in, a prieſt to pray for us, that we may be made to perſevere; and, in caſe we foully fall, an advocate to plead our cauſe, and to recover us from under, and out of the danger that by ſin and Satan we at any time may be brought into.

But having thus brifly paſſed through that in the text which I think the apoſtle muſt neceſſarily preſuppoſe, I ſhall now endeavour to enter into the bowels of it, and ſee what, in a more particular manner, ſhall be found therein. And, for my more profitable doing of this work, I ſhall chuſe to obſerve this method in my diſcourſe.

1. I ſhall ſhew you more particularly of this advocate's office, or what and wherein Chriſt's office as advocate doth lie.

2. After that, I ſhall alſo ſhew you how Jeſus Chriſt doth manage this office of an advocate.

3. I ſhall alſo then ſhew you who they are that have Jeſus Chriſt for their advocate.

4. I ſhall alſo ſhew you what excellent privileges they have who have Jeſus Chriſt for their advocate.

5. And to ſilence cavillers, I ſhall alſo ſhew the neceſſity of this office of Jeſus Chriſt.

6. I ſhall come to anſwer ſome objections; and,

Laſtly, To the uſe and application.

I. To begin with the firſt of theſe, namely, to ſhew you more particularly of Chriſt's office as an advocate, and wherein it lieth; the which I ſhall do theſe three ways.

1. Touch again upon the nature of this office; and then,

2. Treat of the order and place that it hath among the offices; and,

3. Treat of the occaſion of the execution of this office.

1. To touch upon the nature of this office. It is that which impowereth a man to plead for a man, or one man to plead for another, not in common diſcourſes, and upon common occaſions, as any many do, but at a bar, or before a court of judicature, where a man is accuſed or impeached by his enemy; I ſay, this advocate's office is ſuch, both here and in the kingdom of heaven. An advocate is as one of our attorneys, at leaſt in the general, who pleads according to law and juſtice, for one or other that is in trouble by reaſon of ſome miſcarriage, or of the naughty temper of ſome that are about him, who trouble and vex, and labour to bring him in danger of the law. This is the nature of this office, as I ſaid, on earth; and this is the office that Chriſt executes in heaven. Wherefore he ſaith, *If any man ſin, we have an advocate*, one to ſtand up for him, and to plead for his deliverance before the bar of God, Joel 3. 2.; Iſa. 66. 16.; Ezek. 39. 22.; Jer. 2.

For though, in ſome places of ſcripture, Chriſt is ſaid to plead for his with men, and that by terrible arguments, as by fire, and ſword, and famine, and peſtilence; yet this is intended by this text; for the apoſtle here ſaith, he is an advocate with the Father, or before the Father, to plead for thoſe that there (or that to the Father's face) ſhall be accuſed for their tranſgreſſions: *If any man ſin, we have an Advocate with the Father, even Jeſus Chriſt the righteous.* So then this is the employ of Jeſus Chriſt, as he is for us an advocate. He has undertaken to ſtand up for his people at God's bar, and before that great court, there to plead, by the law and juſtice of heaven, for their deliverance, when for their faults they are accuſed, indicted, or impeached by their adverſary.

2. And now to treat of the order or place that this office of Chriſt hath among the reſt of his offices, which he doth execute for us while we are here in a ſtate of imperfection: And I think it is an office that is to come behind, as a reſerve, or for an help at laſt, when all other means ſhall ſeem to fail. Men do not uſe to go to law upon every occaſion; or if they do, the wiſdom of the judge, the jury, and the court, will not admit that every brangle and fooliſh quarrel ſhall come before them, but an advocate doth then come into place, and then to the exerciſe of his office, when a cauſe is counted worthy to be taken notice of by the judge, and by the court. Wherefore he, I ſay, comes in the laſt place, as a reſerve or help at laſt to plead; and by pleading, to ſet that right by law which would otherwiſe have cauſed an inlet to more doubts and further dangers.

Chriſt as prieſt doth always works of ſervice for us; becauſe, in our moſt ſpiritual things, there may faults and ſpots be found, and theſe he taketh away of courſe by the exerciſe of that office; for he always wears that plate of gold upon his forehead before the Father, whereon is written, *Holineſs to the Lord*. But now, beſides theſe common infirmities, there are faults that are highly groſs and foul, that oft are found in the ſkirts of the children of God: Now, theſe are they that Satan takes hold on, theſe are they that Satan draws up a charge againſt us for; and to ſave us from theſe it is that the Lord Jeſus is made an advocate. When Joſhua was cloathed with filty garments, Satan ſtood at his right hand to reſiſt him; *Then the Angel of the covenant, the Lord Jeſus, pleaded for his help*, Zech. 3. By all which it appears, that this office comes behind, is provided as a reſerve, that we may have help at a pinch, and then be lifted out, when we ſink in mire where there is no ſtanding.

This is yet further hinted at by the ſeveral poſtures that Chriſt is ſaid to be in, as he exerciſeth his prieſtly and advocate's office. As a prieſt he ſits, as an advocate he ſtands, Iſa. 3. 13. The Lord ſtands up when he pleads. His ſitting is more conſtant, and of courſe, (ſit thou, &c.) but his ſtanding is occaſional, when Joſhua is indicted, or when hell and earth is broken looſe againſt his ſervant Stephen. For as Joſhua was accuſed by the devil, and as then the angel of the Lord ſtood by, ſo when Stephen was accuſed by men on earth, and that charge ſeconded by the fallen angels before the face of God, it is ſaid, *the Lord Jeſus ſtood on the right hand of God*, Acts 7. 55. to wit, to plead; for ſo I take it, becauſe ſtanding is his poſture as an advocate, Heb. 10.; not as a prieſt, for as a prieſt he muſt ſit down, but he ſtandeth as an advocate, as has been ſhewed afore. Wherefore,

3. The occaſion of his exerciſing of this office of advocate, is, as has been hinted already, when a child of God ſhall be found guilty before God of ſome heinous ſin, of ſome grievous thing in his life and converſation. For as for thoſe infirmities that attend the beſt in their moſt ſpiritual ſacrifices, if a child of God were guilty of ten thouſand of them, they are of courſe purged, through the much incenſe that is always mixed with thoſe ſacrifices *in the golden cenſer that is in the hand of Chriſt*; and ſo he is kept clean and counted upright, notwithſtanding thoſe infirmities: and therefore you ſhall find, that notwithſtanding thoſe common faults, the children of God are counted good and upright in converſation, and not charged as offenders. *David* (ſaith the text) *did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the days of his life, ſave only in the matter of Uriah the Hittite*, 1 Kings 15. 5. But was David in a ſtrict ſenſe without fault in all things elſe? No, verily: But that was foul in a higher degree than the reſt, and therefore there God ſets a blot; ay, and doubtleſs for that he was accuſed by Satan before the throne of God; for here is adultery, and murder, and hypocriſy in David's doings; here is notorious matter, a great ſin, and ſo a great ground for Satan to draw up an indictment againſt the king, and a thundering one to be ſure ſhall be preferred againſt him. This is the time then for Chriſt to ſtand up to plead; for now there is room for ſuch a queſtion,

Can David's ſin ſtand with grace? or, is it poſſible that a man that has done as he has, ſhould yet be found a a ſaint, and ſo in a ſaved ſtate? or, can God repute him ſo, and yet be holy and juſt? or, can the merits of the Lord Jeſus reach, according to the law of heaven, a man in this condition? Here is a caſe dubious, here is a man whoſe ſalvation, by his foul offences, is made doubtful; now we muſt to law and judgement, wherefore now let Chriſt ſtand up to plead. I ſay, now was David's caſe dubious, (Pſal. 51.); he was afraid that God would caſt him away, and the devil hoped he would; and to that end charged him before God's face, if perhaps he might get ſentence of damnation to paſs upon his ſoul: But this was David's mercy, he had an Advocate to plead his cauſe, by whoſe wiſdom and ſkill, in matters of law and judgement, he was brought off thoſe heavy charges, from thoſe groſs ſins, and delivered from that eternal condemnation that by the law of ſin and death was due thereto.

This is then the occaſion that Chriſt taketh to plead, as advocate, for the ſalvation of his people, to wit, the cauſe: *He pleadeth the cauſe of his people.* Not every cauſe, but ſuch and ſuch a cauſe; the cauſe that is very bad, and by the which they are involved, not only in guilt and ſhame, but alſo in danger of death and hell. I ſay, the cauſe is bad, if the text be true, if ſin can make it bad, yea if ſin itſelf be bad: *If any man ſin we have an Advocate:* An advocate to plead for him; for him as conſidered guilty, and ſo conſequently as conſidered in a bad condition. It is true we muſt diſtinguiſh between the perſon and the ſin; and Chriſt pleads for the perſon, not the ſin; but yet he cannot be concerned with the perſon, but he muſt be with the ſin; for though the perſon and the ſin may be diſtinguiſhed, yet they cannot be ſeparated. He muſt plead then not for a perſon only, but for a guilty perſon, for a perſon under the worſt of circumſtances: *If any man ſin we have an Advocate* for him, as ſo conſidered.

When a man's cauſe is good, it will ſufficiently plead for itſelf, yea, and for its maſter too; eſpecially when it is made appear ſo to be before a juſt and righteous Judge. Here therefore needs no advocate, the Judge himſelf will pronounce him righteous. This is evidently ſeen in Job, *Thou moveſt me againſt him* (this ſaid God to Satan) *to deſtroy him without a cauſe,* Job 2. 3. Thus far Job's cauſe was good, wherefore he did not need an advocate; his cauſe pleaded for itſelf and for its owner alſo; but if it was to plead good cauſes for which Chriſt is appointed advocate, then the apoſtle ſhould have written thus: If any man be righteous, we have an Advocate with the Father. Indeed I never heard but one in all my life preach from this text, and he, when he came to handle the cauſe for which he was to plead, pretended it muſt be good, and therefore ſaid to the people, See that your cauſe be good, elſe Chriſt will not undertake it. But when I heard it, Lord, thought I, if this be true, what ſhall I do, and what will become of all this people, yea, and of this preacher too? Beſides, I ſaw that by the text the apoſtle ſuppoſeth another cauſe, a cauſe bad, exceeding bad, if ſin can make it ſo. (And this was one cauſe why I undertook this work).

When we ſpeak of a cauſe, we ſpeak not of a perſon ſimply as ſo conſidered; for, as I ſaid before, perſon and cauſe muſt be diſtinguiſhed; nor can the perſon make the cauſe good, but as he regulates his actions by the word of God. If then a good, a righteous man doth what the law condemns, that thing is bad; and if he be indicted for ſo doing, he is indicted for a bad cauſe, and he that will be his advocate muſt be concerned in and about a bad matter, and how he will bring his client off, therein doth lie the myſtery.

I know that a bad man may have a good cauſe depending before the judge, and ſo alſo good men have, Job 31.: but then they are bold in their own cauſe, and fear not to make mention of it, and in Chriſt to plead their innocency before the God of heaven, as well as before men, Pſal. 71. 3, 4, 5.; 2 Cor. 1. 23.; Gal. 1. 20.; Phil. 1. 8. But we have in the text a cauſe that all men are afraid of, a cauſe that the apoſtle concludes ſo bad, that none but Jeſus Chriſt himſelf can ſave a Chriſtian from it. It is not only ſinful, but ſin itſelf: *If any man ſin, we have an Advocate with the Father.*

Wherefore there is in this place handled by the apoſtle one of the greateſt myſteries under heaven, to wit, That an innocent and holy Jeſus ſhould take in hand to plead for one before a juſt and righteous God, that has defiled himſelf with ſin; yea, that he ſhould take in hand to plead for ſuch a one againſt the fallen angels, and that he ſhould alſo, by his plea, effectually reſcue, and bring them off from the crimes and curſe whereof they were verily guilty, by the verdict of the law, and approbation of the Judge.

This, I ſay, is a great myſtery. and deſerves to be pried into by all the godly, both becauſe much of the wiſdom of heaven is diſcovered in it, and becauſe the beſt ſaint is, or may be concerned with it. Nor muſt we by any means let this truth be loſt, becauſe it is the truth; the text has declared it ſo; and to ſay otherwiſe is to belie the word of God, to thwart the apoſtle, to ſooth up hypocrites, to rob Chriſtians of their privilege, and to take the glory from the head of Jeſus Chriſt, Luke 18. 11, 12.

The beſt ſaints are moſt ſenſible of their ſins, and moſt apt to make mountains of their molehills. Satan alſo, as has been already hinted, doth labour greatly to prevail with them to ſin, and to provoke their God againſt them, Job 2. 9. by pleading what is true, or by ſurmiſing evilly of them, to the end they may be accuſed by him. Great is his malice towards them, great is his diligence in ſeeking their deſtruction; wherefore greatly doth he deſire to ſift, to try, and winnow them, if perhaps he may work in their fleſh to anſwer his deſign, that is, to break out in ſinful acts, that he may have by law to accuſe them to their God and Father. Wherefore for their ſakes this text abides, that they may ſee, that when they have ſinned, *they have an Advocate with the Father, Jeſus Chriſt the righteous.*

And thus have I ſhewed you the nature, the order, and occaſion of this office of our bleſſed Lord Jeſus.

II. I come now to ſhew you how Jeſus Chriſt doth manage this his office of an Advocate for us. And that I may do this to your edification, I ſhall chuſe this method for the opening of it.

1. Shew you how he manages this office with his Father.

2. I ſhall ſhew you how he manages it before him againſt our adverſary.

1. How he manages this his office of Advocate with his Father.

*1ſt,* He doth it by himſelf, by no other, as deputy under him, no angel, no ſaint, no work has place here, but Jeſus, and Jeſus only. This the text implies: *We have an Advocate,* ſpeaking of one, but one, one alone, without an equal or an inferior, We have but one, and he is Jeſus Chriſt.

Nor is it for Chriſt's honour, nor for the honour of the law, or of the juſtice of God, that any but Jeſus Chriſt ſhould be an advocate for a ſinning ſaint. Beſides, to aſſert the contrary, what doth it but leſſen ſin, and make the advocateſhip of Jeſus Chriſt ſuperfluous? It would leſſen ſin ſhould it be removed by a ſaint or angel; it would make the advocateſhip of Jeſus Chriſt ſuperfluous, yea, needleſs, ſhould it be poſſible that ſin could be removed from us by either ſaint or angel.

Again, if God ſhould admit of more advocates than one, and yet make mention of never an one but Jeſus Chriſt; or if John ſhould allow another, and yet ſpeak nothing but of Jeſus only; yea, that an advocate under that title ſhould be mentioned but once, but once only in all the book of God, and yet that divers ſhould be admitted, ſtands neither with the wiſdom or love of God, nor with the faithfulneſs of the apoſtle. But ſaints have but one advocate, if they will uſe him, to improve their faith in that office for their help, ſo; if not, they muſt take what follows.

This I thought good to hint at, becauſe the times are corrupt, and becauſe ignorance and ſuperſtition always waits for a countenance with us, and theſe things have a natural tendency to darken all truth, eſpecially this, which bringeth to Jeſus Chriſt ſo much glory, and yieldeth to the godly ſo much help and relief.

*2dly,* As Jeſus Chriſt alone is advocate, ſo God's bar, and that alone, is that before which he pleads, for God is judge himſelf, Deut. 32. 36.; Heb. 13. 23. Nor can the cauſe which now he is to plead be removed into any other court, either by appeals or otherwiſe.

Could Satan remove us from heaven to another court, he would certainly be too hard for us, becauſe there we ſhould want our Jeſus, our Advocate, to plead our cauſe. Indeed ſometimes he impleads us before men, and they are glad of the occaſion, for they and he are often one; but then we have leave to remove our cauſe, and to pray for a trial in the higheſt court, ſaying, *Let my ſentence come forth from thy preſence, and let thine eyes behold the things that are equal,* Pſal. 17. 2. This wicked world doth ſentence us for our good deeds, but how then would they ſentence us for our bad ones? But we will never appeal from heaven to earth for right; for here we have no advocate, *our Advocate is with the Father, Jeſus Chriſt the righteous.*

*3dly,* As he pleadeth by himſelf alone, and no where elſe but in the court of heaven with the Father, ſo as he pleadeth with the Father for us, he obſerveth this rule.

(1) He granteth and confeſſeth whatever can rightly be charged upon us; yet ſo as that he taketh the whole charge upon himſelf, acknowledging the crimes to be his own.

*O God* (ſays he) *thou knoweſt my fooliſhneſs, and my ſins; my guiltineſs is not hid from thee,* Pſal. 99. 5. And this he muſt do or elſe he can do nothing: If he hids the ſin, or leſſeneth it, he is faulty; if he leaves it ſtill upon us, we die: He muſt then take our iniquity to himſelf, make it his own, and ſo deliver us; for having thus taken the ſin upon himſelf, as lawfully he may, and lovingly doth, *for we are members of his body,* (ſo it is his hand, it is his foot, it is his ear that hath ſinned), it followeth that we live if he lives; and who can deſire more? This then muſt be thoroughly conſidered, if ever we will have comfort in a day of trouble and diſtreſs for ſin.

And thus far there is, in ſome kind, a harmony betwixt his being a ſacrifice, a prieſt, and an advocate; as a ſacrifice, our ſins were laid upon him, Iſa. 53. as a prieſt, he beareth them, Exod. 28. 38.; and as an advocate, he acknowledges them to be his own, Pſ. 96 5. Now having acknowledged them to be his own, the quarrel is no more betwixt us and Satan, for the Lord Jeſus has eſpouſed our quarrel, and made it his. All then that we in this matter have to do is, to ſtand at the bar by faith among the angels, and ſee how the buſineſs goes. O bleſſed God! what a lover of mankind art thou! and how gracious is our Lord Jeſus, in his thus managing matters for us!

(2) The Lord Jeſus having thus taken our ſins upon himſelf, next pleads his own goodneſs to God in our behalf, ſaying, *Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for thy ſake; let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael; becauſe for thy ſake I have born reproach, ſhame hath covered my face,* Pſal. 69. 6, 7. Mark, let them not be aſhamed for my ſake, let them not be confounded for my ſake. Shame and confuſion are the fruits of guilt, or of a charge for ſin, Jer. 3. 25. and are but an entrance into condemnation, Dan. 12. 2.; John 5. 29. But behold how Chriſt pleads, ſaying, Let not that be for my ſake, for the merit of my blood, for the perfection of my righteouſneſs, for the prevalency of my interceſſion, *Let them not be aſhamed for my ſake, O Lord God of hoſts.* And let no man object, becauſe this text is in the Pſalms, as if it were not ſpoke by the prophet of Chriſt; for both John and Paul, yea and Chriſt himſelf, do make this pſalm a prophecy of him; compard ver. 9. with John 2. 17. and with Rom. 15. 3. and ver. 21. with Matth. 27. 48. and 15. 25.

But is not this a wonderful thing, that Chriſt ſhould firſt take our ſins, and account them his own, and then plead the value and worth of his whole ſelf for our deliverance? For by theſe words [for my ſake] he pleads his own ſelf, his whole ſelf, and all that he has: And thus he puts us in good eſtate again, though our cauſe was very bad.

To bring this down to weak capacities: Suppoſe a man ſhould be indebted twenty thouſand pounds, but has not twenty thouſand farthings to pay it with; and ſuppoſe alſo that this man be arreſted for this debt, and that the law alſo by which he is ſued will not admit of a penny bate; this man may yet come well enough off, if his advocate or attorney will make the debt his own, and will, in the preſence of the judges, out with his bags, and pay down every farthing. Why, this is the way of our advocate. Our ſins are called debts, Matth 6. 12; we are ſued for them at the law, Luke 12. 59. and the devil is our accuſer; but behold, the Lord Jeſus comes out with his worthineſs, pleads it at the bar, making the debt his own, Mark 12. 42.; 2 Cor. 3. 5. and ſaith, now *let them not be aſhamed for my ſake, O Lord God of hoſts, let them not be confounded for my ſake, O God of* Iſrael. And hence as he is ſaid to be an advocate, ſo he is ſaid to be a propitiation, or a mends-maker, or one that appeaſeth the juſtice of God for our ſins; *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins.*

And who can now object againſt the deliverance of the child of God? God cannot; for Chriſt's ſake, according as he pleaded, hath forgiven us all treſpaſſes, Col. 2. 13. Eph. 4. 32. The devil cannot, his mouth is ſtopped, as is plain in the caſe of Joſhua, Zeh. 3. The law cannot, for that approveth of what Chriſt has done. This then is the way of Chriſt's pleading.

You muſt know, that when Chriſt pleads with God, he pleads with a juſt and righteous God, therefore he muſt plead law, and nothing but law; and this he pleads in both theſe pleas: Firſt, in confeſſing of the ſin, be he juſtified the ſentance of the law, in pronouncing of it evil, and then in its laying of himſelf, his whole ſelf, before God for that ſin, he vindicated the ſanction and perfection of the law. Thus therefore he magnifies the law and makes it honourable, and yet brings off his client ſafe and ſound, in the view of all the angels of God.

(3) The Lord Jeſus having thus taken our ſins upon himſelf, and preſented God with all the worthineſs that is in his whole ſelf for them, in the next place he calleth for juſtice, or a juſt verdict upon the ſatisfaction he hath made to God and to his law, then proclamation is made in open court, ſaying, *Take away the filthy garments from him, from him that hath offended, and cloath him with change of raiment,* Zeh. 3.

Thus the ſoul is preſerved that hath ſinned; thus the God of heaven is content that he ſhould be ſaved; thus Satan is put to confuſion, and Jeſus applauded and cried up by the angels of heaven, and by the ſaints on earth.

Thus have I ſhewed you how Chriſt doth advocate it with God, and his Father, for us; and I have been the more particular in this, becauſe the glory of Chriſt, and the comfort of the dejected, is greatly concerned and wrapt up in it. Look then to Jeſus, if thou haſt ſinned; to Jeſus as an advocate pleading with the Father for thee. Look to nothing elſe, for he can tell how, and that by himſelf, to deliver thee; yea, and will do it in a way of juſtice, which is a wonder, and to the ſhame of Satan, which will be his glory, and alſo to thy complete deliverance, which will be thy comfort and ſalvation.

2. But to paſs this, and come to the ſecond thing, which is, to ſhew you how the Lord Jeſus manages this his office of an advocate before his Father, againſt the adverſary; for he pleadeth with the Father, but pleadeth againſt the devil; he pleadeth with the Father law and juſtice, but againſt the adverſary he letteth out himſelf.

I ſay, as he pleads againſt the adverſary, ſo he enlarges himſelf with arguments over and beſides theſe which he pleads with God his Father.

Nor is it meet or needful that our advocate, when he pleads againſt Satan, ſhould ſo ſubmit himſelf to matter of law, as when he pleadeth with his Father. The ſaint by ſinning owes Satan nothing; no law of his is broken thereby, why then ſhould he plead, for the ſaving of his people, juſtifying righteouſneſs to him?

Chriſt, when he died, died not to ſatisfy Satan, but his Father: not to appeaſe the devil, but to anſwer the demands of the juſtice of God; nor did he deſign, when he hanged on the tree, to triumph over his Father, but over Satan: *He redeemed us therefore from the curſe* *of the law by his blood*, (Gal. 3. 13.), *and from the power of Satan by his reſurrection*, Heb. 2. 14. He delivered us from righteous judgement by price and purchaſe, but from the rage of hell by fight and conqueſt.

And as he acted thus diverſly in the work of our redemption, even ſo he alſo doth in the execution of his advocate's office. When he pleads with God, he pleads ſo; and when he pleads againſt Satan he pleads ſo; and how he pleads with God when he deals with law and juſtice, I have ſhewed you. And now I will ſhew you how he pleads before him againſt the accuſer of the brethren.

He pleads againſt him the well-pleaſedneſs that his Father has in his merits, ſaying, This ſhall pleaſe the Lord; or this doth or will pleaſe the Lord, better than any thing that can be propounded, Pſal. 69. 31. Now this plea being true, as it is, being eſtabliſhed upon the liking of God Almighty, whatever Satan can ſay to obtain our everlaſting deſtruction, is without ground, and ſo unreaſonable. *I am well pleaſed*, ſaith God, Matth. 3. 17.; and again. *The Lord is well pleaſed for* [his] *Chriſt's righteouſneſs*, Iſa. 42. 21. All that enter actions againſt others, pretend that wrong is done either againſt themſelves, or againſt the king. Now Satan will never enter an action againſt us in the court above, for that wrong by us has been done to himſelf, he muſt pretend then, that he ſues us for that wrong by us has been done to our king. But behold, *We have an Advocate with the Father*, and he has made compenſation for our offences: He gave himſelf for our offences; but ſtill Satan maintains his ſuit, and our God, ſaith he, is well pleaſed with us for this compenſation ſake, yet he will not leave off his clamour. Come then, ſays the Lord Jeſus, the contention is not now againſt my people, but myſelf, and about the ſufficiency of the amends that I have made for the tranſgreſſions of my people: *But he is near that juſtifieth me, that approveth and accepteth of my doings, therefore ſhall I not be confounded. Who is mine adverſary? let him come near me; Behold the Lord God will help me*, Iſa. 7, 8, 9. *Who is he that condemneth me? Lo they all ſhall* (were there ten thouſand times as many more of them) *wax old as a garment, the moth ſhall eat them up*. Wherefore if the Father ſaith amen to all this, as I have ſhewed already that he hath and doth, the which alſo further appeareth, becauſe the Lord God has called him the Saviour, the Deliverer, and the Amen; what follows, but that a rebuke ſhould proceed from the throne againſt him? And this indeed our Advocate calls for from the hand of his Father, ſaying, O enemy, the Lord rebuke thee: Yea, he doubles this requeſt to the judge, to intimate his earneſtneſs for ſuch a concluſion, or to ſhew that the enemy ſhall ſurely have it, both from our advocate, and from him before whom Satan has ſo grievouſly accuſed us, Zech. 3.

For what can be expected to follow from ſuch an iſſue in law as this is, but ſound and ſevere ſnubs from the judge upon him that hath thus troubled his neighbour, and that hath in the face of the country, caſt contempt upon the higheſt act of mercy, juſtice, and righteouſneſs, that ever the heathens beheld? And all this is true with reference to the caſe in hand; wherefore, *The Lord rebuke thee*, is that which, in concluſion, Satan muſt have for the reward of his works of malice againſt the children, and for his contemning the works of the Son of God.

Now, our advocate having thus eſtabliſhed (by the law of heaven) his plea with God for us againſt our accuſer, there is a way made for him to proceed, upon a foundation that cannot be ſhaken; wherefore he proceeds in his plea, and further urges againſt this accuſer of the brethren.

*2dly*, God's intereſt in his people, and prayeth that God would remember that: *The Lord rebuke thee, O Satan; the Lord that hath choſen Jeruſalem, rebuke thee*. True, the church, the ſaints are deſpicable in the world, wherefore men do think to tread them down: The ſaints are alſo weak in grace, but have carruptions that are ſtrong, and therefore Satan, the god of this world, doth think to tread them down; but the ſaints have a God, the living, the eternal God, and therefore ſhall not be trodden down, yea, They ſhall be holden up, for God is able to make them ſtand, Rom. 14. 4.

It was Haman's miſhap to be engaged againſt the Queen, and the kindred of the Queen: it was that made him he could not proſper, that brought him to contempt and the gallows. Had he ſought to ruin another people, probably he might have brought his deſign to a deſired concluſion; but his compaſſing the death of the Queen ſpoiled all. Satan alſo, when he fighteth againſt the church, muſt be ſure to come to the worſt, for God has a concern in that; therefore it is ſaid, *The gates of hell ſhall not prevail againſt it*; but this hindereth not but that he is permitted to make almoſt what ſpoils he will of thoſe that belong not to God: Oh, how many doth he accuſe, and ſoon get out from God, againſt them, a licence to deſtroy them! as he ſerved Ahab and many more. But this, I ſay, is a very great block in his way, when he meddles with the children, God has an intereſt in them: *Hath God caſt away his people, God forbid*, Rom. 11. 1, 2. The text intimates, that they, for ſin, had deſerved it, and that Satan would fain have had it been ſo; but God's intereſt in them preſerved them: God hath not caſt away his people which he foreknew. Wherefore, when Satan accuſes them before God, Chriſt (as he pleadeth his own worth and merit) pleadeth alſo againſt him that intereſt that God has in them.

And this (to ſome) may ſeem but an indifferent plea? For what engagement lieth, may they ſay, upon God to be ſo much concerned with them, for they ſin againſt him, and often provoke him moſt bitterly? Beſides, in their beſt ſtate they are altogether vanity, and a very thing of nought: *What is man* (ſorry man) *that thou art mindful of him, or that thou ſhouldſt be ſo?*

I anſwer, Though their lieth no engagement upon God for any worthineſs there is in man, yet there lieth a great deal upon God for the worthineſs that is in himſelf. God has engaged himſelf with his, having choſen them to be a people to himſelf; and by this means they are ſo ſecured from all that all can do againſt them, that the apoſtle is bold (upon this very account) to challenge all deſpite to do its worſt againſt them, ſaying, *Who ſhall lay any thing to the charge of God's elect?* Rom. 8. 33. Who? ſaith Satan, Why, that will I. Ay, ſaith he, but who can do it and prevail? *It is God that juſtifieth, who is he that condemneth?* ver. 34. by which words the apoſtle clearly declares, that charges againſt the elect (though they be brought againſt them) muſt needs prove ineffectual as to their condemnation, becauſe their Lord God ſtill will juſtify, for that Chriſt has died for them.

Beſides, a little to enlarge, the elect are bound to God by a ſevenfold cord, and a threefold one is not quickly broken.

(1) Election is eternal as God himſelf, and ſo without variableneſs or ſhadow of change; and hence it is called *an eternal purpoſe, and a purpoſe of God that muſt ſtand*, Eph. 3. 11; Rom. 9. 11

(2.) Election is abſolute, not conditional, and therefore cannot be overthrown by the ſin of the man that is wrapt up therein. No works forſeen to be in us was the cauſe of God's chuſing us; no ſin in us ſhall fruſtrate or make election void: *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth*, Rom. 9. 11. and chap. 8. 33.

(3) By the act of election the children are involved, wrapped up, and covered in Chriſt, he hath choſen us in him, not in ourſelves, not in our virtues, no, not for, or becauſe of any thing, but of his own will, Eph. 1. 4, to 11.

(4) Election includeth in it a permanent reſolution of God to glorify his mercy on the veſſels of mercy, thus foreordained unto glory, Rom. 9. 15, 18, 23.

(5) By the act of electing love it is concluded, that all things whatſoever ſhall work together for the good of them whoſe call to God is the fruit of this purpoſe, this eternal purpoſe of God, Rom. 8. 28, 29, 30.

(6) The eternal inheritance is by a covenant of free and unchangeable grace made over to thoſe thus choſen; and to ſecure them from the fruits of ſin, and from the malice of Satan, it is ſealed by this our Advocate's blood, as he is Mediator of this covenant, who alſo is become ſurety to God for them, to wit, to ſee them forthcoming

ing at the great day, and to ſet them then ſafe and ſound before his Father's face after the judgement is over, Rom. 9. 24; Heb. 9. 15.; & 7. 22.; & 13. 20.; & 9. 17, to 24.; John 10. 28, 29.

(7) By this choice, purpoſe, and decree, the elect, the concerned therein, have allotted them by God, and laid up for them in Chriſt, a ſufficiency of grace to bring them through all difficulties to glory; yea, and they, every one of them, after the firſt act of faith, (the which alſo they ſhall certainly attain, becauſe wrapt up in the promiſe for them), are to receive the earneſt and firſt-fruits thereof into their ſouls, 2 Tim. 1. 9.; Acts 14. 22.; Eph. 1. 4, 5, 13, 14.

Now put all theſe things together, and then feel if there be not weight in this plea of Chriſt againſt the devil: he pleads God's choice and intereſt in his ſaints againſt him; an intereſt that is ſecured by the wiſdom of heaven, by the grace of heaven, by the power, will, and mercy of God in Chriſt; an intereſt in which all the three perſons of the Godhead have engaged themſelves, by mutual agreement and operation, to make good, when Satan has done his all. I know there are ſome that object againſt this doctrine as falſe; but ſuch perhaps are ignorant of ſome things elſe as well as this. However they object againſt the wiſdom of God, whoſe truth it is, and againſt Chriſt our advocate, whoſe argument, as he is ſuch, it is; yea, they labour (what in them lieth) to wreſt that weapon out of his hand, with which he ſo cudgelleth the enemy, when, as advocate, he pleadeth ſo effectually againſt him for the reſcuing of us from the danger of judgement, ſaying, *The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee.*

3*dly*, As Chriſt as advocate pleads againſt Satan, the intereſt that his Father hath in his choſen, ſo alſo he pleads againſt him, by no leſs authority, his own intereſt in them: *Holy Father* (ſaith he) *keep through thine own name, thoſe whom thou haſt given me,* John 17. 11. Keep them while in the world, from the evil, the ſoul-damning evil of it. Theſe words are directed to the Father, but they are levelled againſt the accuſations of the enemy, and were ſpoken here to ſhew what Chriſt will do for his (againſt our foe) when he is above. How, I ſay, he will urge, before his Father, his own intereſt in us, againſt Satan, and againſt all his accuſations, when he brings them to the bar of God's tribunal, with deſign to work our utter ruin: And is there not a great deal in it? As if Chriſt ſhould ſay, Father, my people have an adverſary who will accuſe them for their faults before thee, but I will be their advocate, and as I have bought them of thee, I will plead my right againſt him, John 10. 28. Our Engliſh proverb is, Intereſt will not lie; intereſt will make a man do that which otherwiſe he would not. How many thouſands are there for whom Chriſt doth not ſo much as once open his mouth, but leaves them to the accuſations of Satan, and to Ahab's judgement, nay, a worſe, becauſe there is none to plead their cauſe? And why doth not he concern himſelf with them, but becauſe he is not intereſted in them? *I pray not for the world, but for thoſe thou haſt given me, for they are thine, and all mine are thine, and I am glorified in them,* John 17. 9, 10.

Suppoſe ſo many cattle in ſuch a pound, and one goes by whoſe they are not; doth he concern himſelf? No; he beholds them and goes his way; but ſuppoſe that at his return he ſhould find his own cattle in that pound would he now carry it unto them as he did unto the other? No, no; he has intereſt here, they are his that are in the pound; now he is concerned, now he muſt know who put them there, and for what cauſe too they are ſerved as they are; and if he finds them rightfully there, he will fetch them thence by ranſom; but if wrongfully, he will replevy them, and ſtand a trial at law with him that has thus illegally pounded his cattle.

And thus it is betwixt Jeſus Chriſt and his. He is intereſted in them, the cattle are his own, his own ſheep, John 10. 3, 4.; but pounded by ſome other, by the law, or by the devil. If pounded by the law, he delivers them by ranſom; if pounded by the devil, he will replevy them, ſtand a trial at law for them, and will be, againſt their accuſer, their advocate himſelf. Nor can Satan withſtand his plea, though he ſhould againſt them join argument with the law, foraſmuch as has been proved before, he can and will (by what he has to produce and plead of his own) ſave his from all treſpaſſes, charges, and accuſations. Beſides, all men know that a man's proper goods are not therefore forfeited, becauſe they commit many, and them too great tranſgreſſions. *An if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

Now the ſtrengh of this plea (thus grounded upon Chriſt's intereſt in his people) is great, and hath many weighty reaſons on its ſide; as,

(1) They are mine, therefore in reaſon at my diſpoſe, not at the diſpoſe of an adverſary; for while a thing can properly be called mine, no man has therewith to do but myſelf; nor doth (a man, nor) Chriſt cloſe his right to what he has by the weakneſs of that thing which is his proper right. He therefore, as an advocate, pleadeth intereſt, his own intereſt in his people, and right muſt take place with the Judge of all the earth: *Shall not the Judge of all the earth do right?* Gen. 28. 25.

(2) They coſt him dear, and that which is dear bought is not eaſily parted with, 1 Cor. 6. 20. *They were bought with his blood,* Eph. 1. 7.; 1 Pet. 1. 18, 19. *They were given him for his blood, and therefore are dear children.* Eph. 5. 1. for they are his by the higheſt price; and this price he as Advocate pleadeth againſt the enemy of our ſalvation; yea, I will add, *They are his, becauſe he gave his all for them,* 2 Cor. 8. 9. When a man ſhall give his all for this or that, then that which he has ſo purchaſed is become his all. Now Chriſt has given his all for us; he made himſelf poor for us, Eph. 1. 23. wherefore we are become his all, his fulneſs, and ſo the church is called. Nay, further, Chriſt likes well enough of his purchaſe, though it hath coſt him his all: *The lines* (ſays he) *are fallen to me in pleaſant places, I have a goodly heritage,* Pſal. 16. Now put all theſe things together, and there is a ſtrong plea in them. Intereſt, ſuch an intereſt will not be eaſily parted with. But this is not all; for,

(3) As they coſt him dear, ſo he hath made them near to himſelf, near by way of relation. Now that which did not only coſt dear, but that by way of relation is made ſo, that a man will plead heartily for. Said David to Abner, *Thou ſhalt not ſee my face, except thou firſt bring Michal, Saul's daughter, when thou comeſt to ſee my face,* 2 Sam. 3. 13, 14. Saul's daughter coſt me dear; I bought her with the jeopardy of my life; Saul's daughter is near to me, ſhe is my beloved wife. He pleaded hard for her, becauſe ſhe was dear and near to him.

Now, I ſay, the ſame is true in Chriſt: his people coſt him dear, and he hath made them near to him; wherefore, to plead intereſt in them, is to hold faſt by an argument that is ſtrong.

(1) They are his ſpouſe, and he hath made them ſo; they are his love, his dove, his darling, and he counts them ſo. Now, ſhould a wretch attempt in open court to take a man's wife away from him, how would this cauſe the man to plead! yea, and what judge that is juſt, and knows that the man has this intereſt in the woman pleaded for, would yield to, or give a verdict for the wretch, againſt the man whoſe wife the woman is? Thus Chriſt, in pleading intereſt, in pleading [thou gaveſt them me], pleads by a ſtrong argument, an argument that the enemy cannot invalidate. True, were Chriſt to plead this before a Saul, 1 Sam. 25. 44. or before Samſon's wife's father, the Philiſtine, Judges 14. 20. perhaps ſuch treacherous judges would give it againſt all right: But I have told you, the court in which Chriſt pleads is the higheſt and the juſteſt, and that from which there can be no appeal; wherefore Chriſt's cauſe, and ſo the cauſe of the children of God, muſt be tried before their Father, from whoſe face to be ſure juſt judgement ſhall proceed. But,

(2) As they are called his ſpouſe, ſo they are called his fleſh and members of his body, 1 Cor. 12. 27. Now ſaid Paul to the church, *Ye are the body of Chriſt, and members in particular,* Eph. 5. 30. This relation alſo makes a man plead hard. Were a man to plead for a limb or member of his own, how would he plead! what arguments would he uſe! and what ſympathy and feeling would his arguments flow from!

I cannot loſe a hand, I cannot loſe a foot, cannot loſe a finger: why, ſaints are Chriſt's members. How ſtrenuouſly would a man plead the neceſſarineſs of his members to him, and the unnaturalneſs of his adverſary in ſeeking the deſtruction of his members, and the deformity of his body! yea, a man would ſhrug, and cringe, and weep, and intreat, and make demurs, and halts, and delays, to 1000 years, (if poſſible), before he would loſe his hand, or any other member.

But, I ſay, how would he plead and advocate it for his members, if judge, law, reaſon, and equity, were all on his ſide, and if by the adverſary there could be nothing urged, but that againſt which the advocate had long before made proviſion for the effectual overthrow thereof? And all this is true as to the caſe that lies before us.

Thus we ſee what ſtrength there lieth in this ſecond argument that our advocate bringeth for us againſt the enemy. They are his fleſh and bones, his members, he cannot ſpare them; he cannot ſpare this, becauſe, nor that, becauſe, nor any, becauſe they are his members: As ſuch, they are dear to him, as ſuch they are uſeful to him, as ſuch they are an ornament to him; yea, though in themſelves they are feeble, and through infirmities much diſabled from doing as they ought. Thus, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* But,

*4thly*, As Chriſt, as advocate, pleads for us, againſt Satan, his Father's intereſt in us and his own, ſo he pleadeth againſt him that right and property he has in heaven to give it to whom he will. He has a right to heaven as prieſt and king; it is his alſo by inheritance, and ſince he will be ſo good a benefactor, as to beſtow this on ſome, but not for their deſerts; and ſince again he has to that end ſpilt his blood for, and taken a generation into covenant-relation to him, that it might be beſtowed on them; it ſhall be beſtowed on them; and he will plead this if there be need, if his people ſin, and if their accuſer ſeeks, by their ſin, their ruin and deſtruction: *Father*, (ſaith he), *I will that thoſe whom thou haſt given me be with me where I am, that they may behold my glory*, John 17. 24. Which *thou haſt given me*; Chriſt's will is the will of heaven, the will of God: Shall not Chriſt then prevail?

*I will*, ſaith Chriſt; I will, ſaith Satan; but whoſe will ſhall ſtand? It is true Chriſt in the text ſpeaks more like an arbitrator than an advocate, more like judge than one pleading at a bar. I will have it ſo; I judge that ſo it ought to be, and muſt. But there is alſo ſomething of plea in the words both before his Father and againſt our enemy; and therefore he ſpeaketh like one that can plead and determine, alſo, yea, like one that has power ſo to do. But ſhall the will of heaven ſtoop to the will of hell? or the will of Chriſt to the will of Satan? or the will of righteouſneſs to the will of ſin? Shall Satan, who is God's enemy, and whoſe charge wherewith he chargeth us for ſin, and which is grounded not upon love to righteouſneſs, but upon malice againſt God's deſigns of mercy againſt the blood of Chriſt, and the ſalvation of his people; I ſay, ſhall this enemy and this charge prevail with God againſt the well-grounded plea of Chriſt, and againſt the ſalvation of God's elect, and ſo keep us out of heaven? No, no; Chriſt will have it otherwiſe, he is the great donator, and his eye is good. True, Satan was turned out of heaven becauſe he ſinned there, and we muſt be taken into heaven, though we have ſinned here; this is the will of Chriſt, and as advocate he pleads it againſt the face and accuſation of our adverſary: Thus, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* But,

*5thly*, As Chriſt, as advocate, pleadeth for us, againſt Satan, his Father's intereſt in us and his own, and pleadeth alſo what right he has to diſpoſe of the kingdom of heaven; ſo he pleadeth againſt this enemy, that malice and enmity that is in him, and upon which chiefly his charge againſt us is grounded, to the confuſion of his face. This is evident from the title that our advocate beſtows upon him while he pleads for us againſt him, *The Lord rebuke thee*, O Satan, O enemy, ſaith he; for Satan is an enemy, and this name given him ſignifies ſo much. And lawyers in their pleas can make a great matter of ſuch a circumſtance as this, ſaying, My Lord, we can prove that what is now pleaded againſt the priſoner at the bar is of mere malice and hatred, that has alſo a long time lain burning and raging in his enemy's breaſt againſt him. This, I ſay, will greatly weaken the plea and accuſation of an enemy: But, ſays Jeſus Chriſt, Father, here is a plea brought in againſt my Joſhua, that clothes him with filthy garments, but it is brought in againſt him by an enemy, by one that hates goodneſs worſe than he, and that loveth wickedneſs more than the man againſt whom at this time he has brought ſuch a heinous charge. Then leaving with the Father the value of his blood for the accuſed, he turneth him to the accuſer and pleads againſt him as an enemy: O Satan, thou that accuſeſt my ſpouſe, my love, my members, art an enemy. But it will be objected, That the things charged are true; grant it: yet what law takes notice of the plea of one who doth profeſſedly act as an enemy? for it is not done in love to truth, juſtice, and righteouſneſs, nor intended for the honour of the King, or the good of the proſecuted, but to gratify malice and rage, and merely to kill and deſtroy. There is therefore a deal of force and ſtrength in an advocate's pleading of ſuch a circumſtance againſt an accuſer, eſpecially when the crimes now charged are thoſe only for which the law, in the due execution of it, has been ſatisfied before; wherefore now a lawyer has a double and treble ground or matter to plead for his client againſt his enemy. And this advantage againſt him has Jeſus Chriſt.

Beſides, it is well known that Satan, as to us, is the original cauſe of thoſe very crimes for which he accuſes us at the bar of God's tribunal. Not to ſay any thing of how he cometh to us, ſolicites us, tempts us, flatters us, and always (in a manner) lies at us to do thoſe wicked things for which he ſo hotly purſues us to the bar of judgement: For though it is not meet for us thus to plead, to wit, laying that fault upon Satan, but rather upon ourſelves, yet our advocate will do it, and make work of it too before God. *Simon, Simon, Satan has deſired to have thee, that he might ſift thee as wheat, but I have prayed for thee, that thy faith fail not*; Luke 22. 31, 32. He maketh here mention of Satan's deſires, by way of advantage againſt him; and doubtleſs ſo he did in his prayer with God for Peter's preſervation. And what he did here, while on earth, as a Saviour in general, that he doth now in heaven as a Prieſt and an Advocate in ſpecial.

I will further ſuppoſe that which may be ſuppoſed, and that which is ſuitable to our purpoſe. Suppoſe, therefore, that a father that has a child whom he loveth, but the child has not half that wit that ſome of the family hath, (and I am ſure that we have leſs wit than angels), and ſuppoſe alſo that ſome bad-minded neighbour, by tampering with, tempting of, and by unwearied ſolicitations ſhould prevail with this child to ſteal ſomething out of his father's houſe or grounds, and give it unto him; and this he doth on purpoſe to ſet the father againſt the child. And ſuppoſe again, that it comes to the father's knowledge, that the child, through the allurements of ſuch a one, has done ſo and ſo againſt his father, will he therefore diſinherit this child? Yea, ſuppoſe again, that he that did tempt this child to ſteal ſhould be the firſt that ſhould come to accuſe this child to its father for ſo doing, would the father take notice of the accuſation of ſuch an one? No verily, we that are evil can do better than ſo; how then ſhould we think that the God of heaven ſhould do ſuch a thing, ſince alſo we have a brother that is wiſe, and that will and can plead the very malice of our enemy, that doth to us all theſe things againſt him, for our advantage? I ſay, this is the ſum of this fifth plea of Chriſt our advocate, againſt Satan. O Satan, ſays he, thou art an enemy to my people, thou pleadeſt not out of love to righteouſneſs, nor to reform, but to deſtroy my beloved and inheritance. The charge wherewith thou chargeſt my people is thine own, Job 8. 44. not only as to a matter of charge, but the things that thou accuſeſt them of are thine, thine in the nature of them. Alſo thou haſt tempted, allured, flattered, and daily laboured with them, to do that for which now thou ſo willingly would have them deſtroyed. Yea, all this haſt thou done of envy to my Father, and to godlineſs; of hatred to me and my people; and that thou mighteſt deſtroy others beſides, 1 Chron. 21. 1. And now, what can this accuſer ſay? Can he excuſe himſelf? Can he contradict our advocate? He cannot; he knows that he is a Satan, an enemy, and as an adverſary has he ſown his tears among the wheat, that it might be rooted up; but he ſhall not have his end, his malice has prevented him, and ſo has the care and grace of our Advocate: The tears therefore he ſhall have returned unto him again: but the wheat, for all this, ſhall be gathered into God's barn, Matth. 12. 25, to 28.

Thus, therefore, our Advocate makes uſe, in his plea againſt Satan, of the rage and malice that is the occaſion of the enemy's charge, wherewith he accuſeth the children of God. Wherefore, when thou readeſt theſe words, [O Satan], ſay with thyſelf, Thus Chriſt our advocate accuſeth our adverſary of malice and envy againſt God and goodneſs, while he accuſeth us of the ſins which we commit, for which we are ſorry, and Chriſt has paid a price of redemption: *And* (thus) *if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* But,

*6thly*, Chriſt, when he pleads as an advocate for his people, in the preſence of God, againſt Satan, he can plead thoſe very weakneſſes of his people for which Satan would have them damned, for their relief and advantage. Is not this a brand plucked out of the fire? This is part of the plea of our Advocate againſt Satan, for his ſervant Joſhua, when he ſaid, *The Lord rebuke thee, O Satan;* Zech. 3. 2. Now, to be a brand plucked out of the fire, is to be a ſaint, impatient, weakened, defiled, and made imperfect by ſin; for ſo alſo the Apoſtle means, when he ſaith, *And others ſave with fear, pulling them out of the fire, hating even the garment ſpotted by the fleſh;* Jude 23. By fire, in both theſe places, we are to underſtand ſin; for that it burns and conſumes as fire; Rom. 1. 27. Wherefore a man is ſaid to burn, when his luſts are ſtrong upon him; and to burn in luſt to others, when his wicked heart runs wickedly after them, 1 Cor. 7. 9.

Alſo when Abraham ſaid, *I am but duſt and aſhes,* Gen. 18. 27. he means, he was but what ſin had left; yea, he had ſomething of the ſmut and beſmearings of ſin yet upon him; wherefore it was a cuſtom with the Iſrael in days of old, when they ſet days apart for confeſſion of ſin, and humiliation for the ſame, to ſprinkle themſelves with, or to wallow in duſt and aſhes; Eſth. 4. 1, 3.; Jer. 6. 26.; Job 30. 9.; & 42. 6. as a token that they did confeſs they were but what ſin had left, and that they were defiled, weakened, and polluted by it.

This then is the next plea of our goodly advocate for us: O Satan, this is a brand plucked out of the fire. As who ſhould ſay, Thou objecteſt againſt my ſervant Joſhua, that he is black like a coal, or that the fire of ſin, at times, is ſtill burning in him. And what then? the reaſon why he is not totally extinct as tow, is not thy pity, but my Father's mercy to him: I have plucked him out of the fire, yet not ſo out, but that the ſmell thereof is yet upon him; and my Father and I, we conſider his weakneſs, and pity him; for ſince he is as a brand pulled out, can it be expected by my Father or me, that he ſhould appear before us as clear, and do our biddings as well, as if he had never been there? Thus, as Mephiboſheth pleaded for his excuſe his lameneſs, 2 Sam. 17. 24, 25, 26. ſo Chriſt pleads the infirm and indigent condition of his people againſt Satan for their advantage.

Wherefore Chriſt, by ſuch pleas as theſe for his people, doth yet further ſhew the malice of Satan, (for all this burning comes through him), yea, and by it he moveth the heart of God to pity us, and yet to be gentle, and long-ſuffering, and merciful to us; for pity and compaſſion are the fruits of the yearning of God's bowels towards us, while he conſidereth us as infirm and weak, and ſubject to ſlips, and ſtumbles, and falls, becauſe of weakneſs.

And that Chriſt our Advocate, by thus pleading, doth turn things to our advantage, conſider,

(1) That God is careful that through our weakneſs our ſpirits do not fail before him when he chides, Iſa. 57. 16, 17, 18.

(2) *He ſtays his rough wind in the day of his eaſt wind,* Iſa. 27. 7, 8, 9. and debates about the meaſure of affliction, when for ſin we ſhould be chaſtened, leſt we ſhould ſink thereunder.

(3) *He will not ſtrictly mark what is done amiſs, becauſe if he ſhould, we cannot ſtand,* Pſal. 130. 3.

(4) *When he threateneth to ſtrike, his bowels are troubled and his repentings are kindled together,* Hoſ. 11. 8, 9.

(5) *He will ſpin out his patience to the utmoſt length, becauſe he knows we are ſuch bunglers at doing,* Jer. 9. 24.

(6) *He will count our little a very great deal, for that he knows we are ſo unable to do any thing at all,* Job 1. 21.

(7) He will excuſe the ſouls of his people, and lay the fault upon their fleſh, (which has greateſt affinity with Satan), if through weakneſs and infirmity we do not do as we ſhould, Matth. 26. 41.

Now, as I ſaid, all theſe things happen unto us, both infirmities and pity, becauſe, and for that we were once in the fire, and for that the weakneſs of ſin abides upon us to this day. But none of this favour could come to us, nor could we, by any means, cauſe thoſe infirmities to work for us thus advantageouſly, but that Chriſt our advocate ſtands our friend, and pleads for us.

But again, before I paſs this over, I will, for the clearing of this, preſent you with a few more conſiderations, which are of another rank, to wit, that Chriſt our advocate, as ſuch makes mention of our weakneſſes ſo againſt Satan, and before his Father, as to turn all to our advantage.

(1) We are therefore to be ſaved by grace, becauſe by reaſon of ſin we are diſabled from keeping of the law, Deut. 9. 5; Iſa. 44. 6.

(2) We have given unto us the ſpirit of grace to help, becauſe we can do nothing that is good without it, Eph. 2. 5.; Rom. 8. 26.; Ezek. 16. 8.

(3) God has put Chriſt's righteouſneſs upon us to cover our nakedneſs with, becauſe we have none of our own to do it withal, Phil. 3. 7, 8.

(4) God alloweth us to ride in the boſom of Chriſt to the grave, and from thence in the boſom of angels to heaven, becauſe our own legs are not able to carry us thither, Iſa. 40. 11.; & 40. 4.; Pſ. 47. 17.; Luke 16. 22.

(5) God has made his Son our head, our Prieſt, our Advocate, our Saviour, our Captain, that we may be delivered from all the infirmities and all the fiends that attend us, and that plot to do us hurt, Eph. 1. 22.; Col. 1. 18.; Heb. 7. 12.

(6) God has put the fallen angels into chains, 2 Pet. 2. 4.; Rev. 20. 1, 2. that they might not follow us too faſt, and has enlarged us, Pſal. 34. 7. and directed our feet in the way of his ſteps, that we may haſte us to the ſtrong tower and city of refuge for ſuccour and ſafety, and has given good angels a charge to look to us, Heb. 1. 14.

(7) God has promiſed, That we at our counting days ſhall be ſpared, as a man ſpareth his own ſon that ſerves him, Mal. 3. 17.

Now from all theſe things it appears that we have indulgence at God's hand, and that our weakneſſes, as our Chriſt manages the matter for us, are ſo far off from laying a block or bar in the way to the enjoyment of favour, that they alſo work for our good; yea, and God's foreſight of them has ſo kindled his bowels and compaſſion to us, as to put him upon deviſing of ſuch things for our relief, which by no means could have been, had not ſin been with us in the world, and had not the beſt of the ſaints been *as a brand plucked out of the burning.*

I have ſeen men (and yet they are worſe than God) take moſt care of, and alſo beſt provide for thoſe of their children that have been moſt infirm and helpleſs: (and our Advocate) *ſhall gather his lambs with his arm, and carry them in his boſom.* Yea, and I know that there is ſuch an art in ſhewing and making mention of weakneſſes, as ſhall make the tears ſtand in a parent's eyes, and as ſhall make him ſearch too to the bottom of his purſe to find out what may do his weakling good. Chriſt alſo has that excellent art, as he is an advocate with the Father for us; he can ſo make mention of us and our infirmities, while he pleads before God, againſt the devil for us, that he can make the bowels of the Almighty yearn towards us, and to wrap us up in their compaſſions.

You read much of the pity, compaſſion, and of the yearning of the bowels of the mighty God towards his people,

people; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate.

I have ſeen fathers offended with their children; but when a brother had turned a ſkilful advocate, the anger has been appeaſed, and the means hath been concealed. We read but little of this Advocate's office of Jeſus Chriſt, yet much of the fruit of it is extended to the churches: But as the cauſe of ſmiles, after offences committed, is made manifeſt afterward; ſo at the day when God will open all things, we ſhall ſee how many times our Lord, as an advocate, pleaded for us, and redeemed us, by his ſo pleading, into the enjoyment of ſmiles and embraces, who for ſin, but a while before, were under frowns and chaſtiſements.

And thus much for the making out how Chriſt doth manage his office of an advocate for us with the Father: *If any man ſin we have an Advocate with the Father, Jeſus Chriſt the righteous.*

III. And I ſhall come now to the third head, to wit, To ſhew you more particularly who they are that have Jeſus Chriſt for their Advocate.

In my handling of this head, I ſhall ſhew,

1. That this office of an advocote differeth from that of a prieſt, and how.

2. I ſhall ſhew you how far Chriſt extendeth this his office of advocateſhip; I mean in matters concerning the people of God. And then,

3. I ſhall come more directly to ſhew who they are that have Chriſt for their Advocate.

1. For the firſt of theſe, That this office of Chriſt, as an advocate, differeth from that of a prieſt. That he is a prieſt, a prieſt, for ever, I heartily acknowledge; but that his prieſthood and advocateſhip ſhould be one and the ſame, I cannot believe.

(1) Becauſe they differ in name. We may as well ſay a father (as ſuch) is a ſon, or that father and ſon is the ſelf-ſame relation, as ſay a prieſt and an advocate, as to office, are but one and the ſame thing. They differ in name as much as prieſt and ſacrifice do: a prieſt is one, and a ſacrifice is another; and though Chriſt is prieſt and ſacrifice too, yet as a prieſt he is not a ſacrifice, nor as a ſacrifice a prieſt.

(2) As they differ in name, ſo they differ in the nature of office: A prieſt is to ſlay a ſacrifice; an advocate is to plead a cauſe; a prieſt is to offer his ſacrifice, to the end that by the merit thereof he may appeaſe; an advocate is to plead, to plead according to law; a prieſt is to make interceſſion by virtue of his ſacrifice; an advocate is to plead law, becauſe amends is made.

(3) As they differ in name and nature, ſo they alſo differ as to their extent. The prieſthood of Chriſt extendeth itſelf to the whole of God's elect, whether called, or in their ſins; but Chriſt (as advocate) pleadeth only for the children.

(4) As they differ in name, in nature, and extent, ſo they differ as to the perſons with whom they have to do. We read not any where that Chriſt (as prieſt) has to do with the devil as an antagoniſt, but as an advocate he hath.

(5) As they differ in theſe, ſo they differ as to the matters about which they are employed. Chriſt, as prieſt, concerns himſelf with every wry thought, and alſo with the leaſt imperfection or infirmity, that attends our moſt holy things; but Chriſt, as advocate, doth not ſo, as I have already ſhewed.

(6) So that Chriſt as prieſt goes before, and Chriſt as advocate comes after; Chriſt as Prieſt continually intercedes; Chriſt as advocate, in caſe of great tranſgreſſions, pleads: Chriſt as prieſt, has need to act always; but Chriſt as advocate ſometimes only. Chriſt as prieſt acts in times of peace; but Chriſt as advocate in times of broils, turmoils, and ſharp contentions; wherefore Chriſt, as advocate, is, as I may call him, a reſerve; and his time is then to ariſe, to ſtand up and plead, when his are clothed with ſome filthy ſin that of late they have fallen into, as David, Joſhua, or Peter. When ſome ſuch thing is committed by them, as miniſtreth to the enemy a ſhew of ground to queſtion the truth of their grace; or when it is a queſtion, and to be debated, whether it can ſtand with the laws of heaven, with the merits of Chriſt, and the honour of God, that ſuch a one ſhould be ſaved; now let an advocate come forth, now let him have time to plead, for this is a fit occaſion for the ſaints advocate to ſtand up to plead for the ſalvation of his people. But,

2. I come next to ſhew you how far this office of an advocate is extended. I hinted at this before, ſo now ſhall be the more brief.

(1) By this office he offers no ſacrifice, he only as to matter of juſtice pleads the ſacrifice offered.

(2) By this office he obtains the converſion of none; he only thereby ſecureth the converted from the damnation which their adverſary, for ſins after light and profeſſion, endeavoureth to bring them to.

(3) By this office he prevents not temporal puniſhment, but by it he preſerves the ſoul from hell.

(4) By this office he brings in no juſtifying righteouſneſs for us, he only thereby prevails to have the diſpoſe of that brought in by himſelf as prieſt, for the juſtifying of thoſe by a new and freſh act, who had made their juſtification doubtful by new falls into ſin. And this is plain in the hiſtory of our Joſhua, Zech. 3. ſo often mentioned before.

(5) As prieſt he hath obtained eternal redemption for us, and as advocate, he, by law, maintains our right thereto againſt the devil and his angels.

3. I come now to ſhew you who they are that have Jeſus Chriſt for their advocate. And this I ſhall do firſt more generally, and then ſhall be more particular and diſtinct about it.

1*ſt*, more generally. They are all the truly gracious, thoſe that are the children by adoption; and this the text affirmeth: *I write unto you little children, that you ſin not; and if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* They are then the children by adoption that are the perſons concerned in the advocateſhip of Jeſus Chriſt. The prieſthood of Chriſt extendeth itſelf to the whole body of the elect, but the advocateſhip of Chriſt doth not ſo. This is further cleared by this apoſtle, and that in this very text, if you conſider what immediately follows: *We have an Advocate,* (ſays he). *and he is alſo the propitiation for our ſins.* He is our advocate, and alſo our prieſt. As an advocate ours only; but as a propitiation, not ours only, but alſo for the ſins of the whole world; to be ſure for the elect throughout the world, and they that will extend it further let them.

And I ſay again, had he not intended that there ſhould have been a ſtraiter limit put to the advocateſhip of Chriſt than he would have us put to his prieſtly office, what needed he, when he ſpeaketh of the propitiation which relates to Chriſt as prieſt, have added, *And not for ours only.* As an advocate then he engageth for us that are children; and as a prieſt too he hath appeaſed God's wrath for our ſins; but, as an advocate, his offices are confined to the children only, but as prieſt he is not ſo. He is the propitiation for our ſins, and not for ours only. The ſenſe therefore of the apoſtle ſhould, I think, be this, That Chriſt, as a prieſt, hath offered a propitiatory ſacrifice for all; but, as an advocate, he pleadeth only for the children. Children, we have an advocate to ourſelves, and he is alſo our prieſt; but as a prieſt, he is not ours only, but maketh, as ſuch, amends for all that ſhall be ſaved. The elect therefore have the Lord Jeſus for their advocate then, when they are by calling put among the children, becauſe as advocate he is entirely the childrens: *My little children, we have an Advocate.*

*Object.* But he alſo ſaith: *If any man ſin, we have an Advocate;* any man that ſinneth ſeems by the text, notwithſtanding what you ſay, *to have an Advocate with the Father.*

*Anſ.* By any man, muſt not be meant any of the world, nor any of the elect, but any man in faith and grace: for he ſtill limits this general term [any man], with this reſtriction [we]: Children, *If any man ſin, we have an Advocate.* We, any man of us. And this is yet further made appear, ſince he ſaith, that it is to them he writes, not only here, but further in this chapter: *I write unto you, little children, I write unto you fathers, I write unto you young men,* ver. 12, 13, 14. Theſe are the perſons intended in the text, for under theſe three heads are comprehended all men, for they are either children, and ſo men in nature, or young men, and ſo men in ſtrength; or elſe they are fathers, and ſo aged and of experience. Add to this, by [any man] that the apoſtle intended not to enlarge himſelf beyond the perſons that are in grace, but to ſupply what was wanting by that term [little children]; for ſince the ſtrongeſt ſaint may have need of an advocate, as well as the moſt feeble of the flock, why ſhould the apoſtle leave it to be ſo underſtood, as if the children, and they only, had an intereſt in that office? Wherefore, after he had ſaid, *My little children, I write unto you, that ye ſin not;* he then adds with enlargement, *If any man ſin, we have an Advocate with the Father.* Yet the little children may well be mentioned firſt, ſince they moſt want the knowledge of it, are moſt feeble, and ſo by ſin may be forced moſt frequently to act faith on Chriſt as advocate: Beſides, they are moſt ready, through temptation, to queſtion whether they have ſo good a right to Chriſt and all his offices, as has better and more well grown ſaints; therefore they, in this the apoſtle's ſalutation, are firſt ſet down: *My little children, I write unto you, that ye ſin not: If any man ſin, we have an Advocate,* &c. So then the children of God are they who have the Lord Jeſus an advocate for them with the Father.

(1) Since then the children have Chriſt for their Advocate, Art thou a child? *Art thou begotten of God by his word?* James 1. 18. *Haſt thou in thee the Spirit of adoption?* Gal. 4. 6. *Canſt thou in faith ſay, Father, Father, to God?* Then is Chriſt thy advocate, *now to appear in the preſence of God before thee,* Heb. 9. 24. To appear there, and to plead there, in the face of the court of heaven, for thee; to plead there againſt thine adverſary, whoſe accuſations are dreadful, whoſe ſubtility is great, whoſe malice is inconceivable, and whoſe rage is intolerable; to plead there before a juſt God, a righteous God, before whoſe face thou wouldeſt die, if thou was to ſhew thyſelf at his bar, to plead thy own cauſe. But,

(2) There is a difference in children, ſome are bigger than ſome; there are children and little children: *My little children, I write unto you.* Little children; ſome of the little children can neither ſay Father, nor ſo much as know that they themſelves are children.

This is true in nature, and ſo it is in grace: Wherefore, notwithſtanding what was ſaid under the firſt head, it doth not follow, that if I be a child I moſt certainly know it, and alſo be able to call God Father. Let the firſt then ſerve to poiſe and balance the confident ones, and let this be for the relief of thoſe more feeble; for they that are children, whether they know it or no, have Jeſus Chriſt for there advocate, for Chriſt is aſſigned to be our advocate by the Judge, by the King, by our God and Father, though we have not known it. True, at preſent there can come from hence to them that are thus concerned in the advocateſhip of Chriſt, but little comfort; but yet yields them great ſecurity; they have *an Advocate with the Father, Jeſus Chriſt the righteous.* God knows this, the devil feels this, and the children ſhall have the comfort of it afterwards. I ſay, the time is coming, when they ſhall know, that even then, when they knew it not, they had an advocate with the Father; an advocate who was neither loth, afraid, nor aſhamed, to plead for their defence againſt the proudeſt foe.

And will not this, when they know it, yeild them comfort; Doubtleſs it will, yea more, and of a better kind than that which flows from the knowledge that one is born to crowns and kingdoms.

Again; As he is an advocate for the children, ſo he is alſo, as before was heinted, for the ſtrong and experienced; for no ſtrength in this world ſecureth from the rage of hell, nor can any experience, while we are here, fortify us againſt his aſſaults. There is alſo an incidency in the beſt ſin: and the bigger man, the bigger the fall; for the more hurt, the greater damage. Wherefore it is of as abſolute neceſſity that an advocate be provided for the ſtrong as for the weak. *Any man*; he that is moſt holy, moſt reformed, moſt refined, and moſt purified, may as ſoon be in the dirt as the weakeſt Chriſtian; and, ſo far as I can ſee, Satan's deſign is againſt them moſt. I am ſure the greateſt ſins have been committed by the biggeſt ſaints; *for this wayfaring man came to David's houſe and when he ſtood up againſt Iſrael, he provoked David to number the people,* 2 Sam. 12. 4, 7; 1 Chron. 21. 1. Wherefore they have as much need of an advocate as the youngeſt and feebleſt of the flock. What a mind had he to try a fall with Peter? and how quickly did he break the neck of Judas? The like, without doubt, he had done to Peter, had not Jeſus, by ſtepping in, prevented. As long as ſin is in our fleſh, there is danger. Indeed he ſaith of the young men, that they are ſtrong, and that they have overcome the wicked one; but he does not ſay they have killed him. As long as the devil is alive, there is danger; and though a ſtrong Chriſtian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him two for one afterwards. Thus he ſerved David, and thus he ſerved Peter, and thus he in our day has ſerved many more. The ſtrongeſt are weak, the wiſeſt are fools, when ſuffered to be ſifted as wheat in Satan's ſive; yea, and have often been ſo proved, to the wounding of their great hearts, and the diſhonour of religion.

To conclude this: God of his mercy hath ſufficiently declared him, for the ſtrongeſt and moſt ſanctified, as well as for the leaſt, weakeſt, and moſt feeble ſaint, an advocate: *My little children, I write unto you, that ye ſin not: and if any man ſin we have an advocate with the Father Jeſus Chriſt the righteous.*

2*dly, Obj*. But ſome may object, That what has been ſaid as to diſcovering for whom Chriſt is an advocate, has been too general, and therefore would have me come more to particulars, elſe they can get no comfort.

*Anſ.* Well, inquiring ſoul, ſo I will; and therefore hearken to what I ſay.

1*ſt*, Wouldſt thou know whether Chriſt is thine advocate or no? I aſk, Haſt thou entertained him ſo to be? When men have ſuits of law depending in any of the king's courts above, they entertain their attorney or advocate to plead their cauſe, and ſo he pleads for them.

I ſay, Haſt thou entertained Jeſus Chriſt for thy law, yea, to plead thy cauſe? *Plead my cauſe, O God,* ſaid David, Pſal. 35. 1. And again, *Lord, plead thou my cauſe,* Pſal. 43. 1. This therefore is the firſt thing that I would propound to thee; Haſt thou with David entertained him for thy lawyer, or with good Hezekiah cried out, *O Lord, I am oppreſſed, undertake for me,* Iſa. 38. 14. What ſayeſt thou, ſoul? Haſt thou been with him, and prayed him to plead thy cauſe, and cried unto him to undertake for thee? This I call entertaining him to be thy advocate, and I chuſe to follow the ſimilitude, both becauſe the ſcripture ſeems to ſmile upon ſuch a way of diſcourſe, and becauſe the queſtion doth naturally lead me to it. Wherefore, I aſk again, Haſt thou been with him? Haſt thou entertained him, or deſired him to plead thy cauſe?

*Queſt.* Thou wilt ſay unto me, How ſhould I know that I have done ſo?

*Anſ.* I anſwer, Art thou ſenſible that thou haſt an action commenced againſt thee in that high court of juſtice that is above? I ſay. Art thou ſenſible of this? For the defendants (and all God's people are defendants) do not uſe to entertain their lawyers, but from knowledge that an action either is, or may be, commenced againſt them before the God of heaven. If thou ſayeſt yea, then I aſk, Who told thee that thou ſtandeſt accuſed for tranſgreſſion before the judgement-ſeat of God? I ſay, Who told thee ſo? Hath the Holy Ghoſt, hath the world, or hath thy conſcience? For nothing elſe, as I know of, can bring ſuch tidings to thy ſoul.

Again, Haſt thou found a failure in all others that might have been entertained to plead thy cauſe! Some make their ſighs, their tears, their prayers, and their reformations, their advocates, haſt thou tried theſe, and found them wanting?

Haſt thou ſeen thy ſtate to be deſperate, if the Lord Jeſus doth not undertake to plead thy cauſe? for Jeſus is not entertained, ſo long as men can make ſhift without him: But when it comes to this point, I periſh for ever, notwithſtanding the help of all, if the Lord Jeſus ſteps not in; then Lord Jeſus, good Lord Jeſus, undertake for me.

Haſt thou therefore been with Jeſus Chriſt as concerned in thy ſoul, as heartily concerned about the action that thou perceiveſt to be commenced againſt thee?

*Queſt* You will ſay, How ſhould I know that?

*Anſ.* I anſwer, Haſt thou well conſidered the nature of the crime wherewith thou ſtandeſt charged at the bar of God? Haſt thou alſo conſidered the juſtneſs of the judge? Again I aſk, Haſt thou conſidered what truth, as to matter of fact, there is in the things whereof thou ſtandeſt accuſed? Alſo, Haſt thou conſidered the cunning, the malice, and diligence of thy adverſary, with the greatneſs of the loſs thou art to ſuſtain, ſhouldſt thou with Ahab (in the book of Kings), 1 Kings 22. 17,—23.; or with the hypocrites in Iſaiah, chap. 6. 1,—10. have the verdict of the Lord God gone out from the throne againſt thee? I aſk thee theſe queſtions, becauſe if thou art in the knowledge of theſe things to ſee, or if thou art not deeply concerned about the greatneſs of the damage that will certainly overtake thee, and that for ever, (ſhouldſt thou be indeed accuſed before God, and have none to plead thy cauſe), thou haſt not, nor canſt not, let what will come upon thee, have been with Jeſus Chriſt to plead thy cauſe; and ſo, let thy caſe be never ſo deſperate, thou ſtandeſt alone, and had no helper, Job 30. 13. or if thou haſt, they not being the advocates of God's appointing, muſt needs fall with thee, and with thy burden: Wherefore, conſider of this ſeriouſly, and return thy anſwer to God, who can tell if truth ſhall be found in thy anſwers, better by far than any, for it is he that tries the reins and the heart, and therefore to him I refer thee. But,

2*dly*, Wouldſt thou know whether Jeſus Chriſt is thine advocate? Then I aſk again, Haſt thou revealed thy cauſe unto him? I ſay, Haſt thou revealed thy cauſe unto him? For he that goes to law for his right, muſt not only go to a lawyer, and ſay, Sir, I am in trouble, and am to have a trial at law with mine enemy, pray undertake my cauſe; but he muſt alſo reveal to his lawyer his cauſe: He muſt go to him, and tell him what is the matter, how things ſtand, where the ſhoe pinches, and ſo.

Thus did the church of old, and thus doth every true Chriſtian now; for though nothing can be hid from him, yet he will have things out of thy own mouth; he will have thee to reveal thy matters unto him, Mat. 20. 31 *O Lord of hoſts,* (ſaid Jeremy), *that judgeſt righteouſly, and trieſt the reins and the heart, let me ſee thy vengeance upon them, for unto thee have I revealed my cauſe,* Jer. 11. 20. And again, *But, O Lord of hoſts, that trieſt the righteous, and ſeeſt the reins and the heart, let me ſee thy vengeance on them, for unto thee have I opened my cauſe,* chap. 20. 12. Seeſt thou here, how ſaints of old were wont to do; how they not only in a general way intreat Chriſt to plead their cauſe, but in a particular way go to him and reveal or open their cauſe unto him?

O! it is excellent to behold how ſome ſinners will do this when they get Chriſt and themſelves in a cloſet alone; when they upon their knees are pouring out their ſouls before him; or, like the woman in the goſpel, telling him all the truth. O Lord, ſaith the ſoul, I am come to thee upon an earneſt buſineſs: I am arreſted by Satan, the bailiff was my own conſcience, and I am like to be accuſed before the judgement-ſeat of God: My ſalvation lies at ſtake, I am queſtioned for my intereſt in heaven; I am afraid of the Judge; my heart condemns me; 1 John 3. 20.; My enemy is ſubtile, and wants not malice to proſecute me to death, and then to hell; Alſo, Lord, I am ſenſible that the law is againſt me, for indeed I have horribly ſinned, and thus and thus have I done: Here I lie open to law, and there I lie open to law; here I have given the adverſary advantage, and there he will ſurely have a hank againſt me. Lord, I am diſtreſſed, undertake for me. And there are ſome things that thou muſt be acquainted with about thine advocate, before thou wilt venture to go thus far with him. As,

(1) Thou muſt know him to be a friend, and not an enemy, to whom thou openeſt thy heart; and until thou comeſt to know that Chriſt is a friend to thee, or to ſouls in thy condition, thou wilt never reveal thy cauſe unto him, not thy whole cauſe: And it is from this that ſo many that have ſoul-cauſes hourly depending before the throne of God, and are in danger every day of eternal damnation, forbear to entertain Jeſus Chriſt for their Advocate, and ſo wickedly conceal their matters from him; but *he that hideth his ſins ſhall not proſper,* Prov. 28. 13. This therefore muſt firſt be believed by thee, before thou wilt reveal thy cauſe unto him.

(2) A man, when his eſtate is called in queſtion, (I mean his right and title thereto), will be very cautions, eſpecially if he alſo queſtions his title to it himſelf, to whom he reveals that affair: he muſt know him to be one that is not only friendly, but faithful, to whom he reveals ſuch a ſecret as this. Why, thus it is with Chriſt and the ſoul; if the ſoul is not ſomewhat perſuaded of faithfulneſs of Chriſt, to wit, that if he can do him no good, he will do him no harm, he will never reveal his cauſe unto him, but will ſeek to hide his counſel from the Lord. This therefore is another thing by which thou mayeſt know thou haſt Chriſt for thy advocate, if thou haſt heartily and in very deed revealed thy cauſe unto him.

Now, they that do honeſtly reveal their cauſe to their lawyer, will endeavour to poſſeſs him, as I hinted before, with the worſt; they will with words make it as bad as they can; for (think they) by that means I ſhall prepare him for the worſt that my enemy can do. And thus ſouls deal with Jeſus Chriſt; ſee Pſal. 51. and 38. with ſeveral others that might be named, and ſee if God's people have not done ſo. *I ſaid,* (ſaith David), *that I would confeſs my tranſgreſſions againſt myſelf, and thou forgaveſt the iniquity of my ſin.* But,

3*dly*, Haſt thou Jeſus Chriſt for thy advocate? or wouldſt thou know if thou haſt? Then I aſk again, Haſt thou committed thy cauſe to him? When a man retains his lawyer to ſtand for him and plead his cauſe, he doth not only reveal, but commits his cauſe to him: *I would ſeek unto him,* (ſays Eliphaz to Job), *and unto him would I commit my cauſe,* Job 5. 8. Now there is difference betwixt revealing my cauſe and committing it to a man: To reveal my cauſe, it to open it to one; and to commit it to him, is to truſt it in his hand. Many a man will reveal his cauſe to him unto whom he will, yet be afraid to commit it; but he that retains a lawyer to plead his cauſe, doth not only reveal, but commit his cauſe unto him: As, ſuppoſe right to his eſtate be called in queſtion, why then he not only reveals his cauſe to his lawyer, but puts into his hands his evidences deeds, leaſes, mortgages, bonds, or what elſe he hath to ſhew a title to his eſtate. And thus doth Chriſtians deal with Chriſt: they deliver up all to him, to wit, all their evidedces, promiſes, and aſſurances, which they have thought they had for heaven and the ſalvation of their ſouls, and have deſired him to peruſe, to ſearch and try them every one, Pſal. 39. 23. *And if there be iniquity in me, lead me in the way everlaſting.* This is committing of thy cauſe to Chriſt, and this is the hardeſt taſk of all, for the man that doth thus, truſteth Chriſt with all; and it implieth, that he will live and die, ſtand and fall, loſe and win, according as Chriſt manages the buſineſs. Thus did Paul, 2 Tmi. 1. 12. and thus Peter admoniſhes us to do.

Now he that doth this muſt be convinced,

(1) Of the ability of Jeſus Chriſt to defend him, for a man will not commit ſo great a concern as his all is to his friend: No; not to his friend, be he never ſo faithful, if he perceives not in him ability to ſave him, and to perſerve what he hath againſt all the cavils of an enemy. And hence it is that the ability of Jeſus Chriſt, as to the ſaving of his people, is ſo much inſiſted on in the ſcripture; as, *I have laid help upon one that is mighty,* Pſal. 89. 19. *I that ſpeak in righteouſneſs mighty to ſave,* Iſa. 43. 1. And again, *I will ſend them a Saviour and a great one,* chap. 19. 20.

(2) As they muſt be convinced of his ability to help them, ſo they muſt of his courage; a man that has parts ſufficient may yet fail of his friend for want of courage: wherefore the courage and greatneſs of Chriſt's Spirit, as to the undertaking of the cauſe of his people, is alſo amply ſet out in ſcripture; *He ſhall not fail, nor be diſcouraged, until he hath ſet judgement in the earth, until he hath brought judgement to victory,* Iſa. 42. 4.; Matth. 12. 20.

(3) They muſt alſo be convinced of his willingneſs to do this for them; for though one be able, and of courage ſufficient, yet if he is not willing to undertake

one's cauſe, what is it the better? wherefore he declareth his willingneſs alſo, and how ready he is to ſtand up to plead the cauſe of the poor, and them that are in want: *The Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them*, Prov. 22. 23.

(4) They muſt alſo be convinced of this, that Chriſt is tender, and will not be offended at the dullneſs of his client. Some men can reveal their cauſe to their Lawyers better than ſome, and are more ſerviceable and handy in that affair than others: But, ſaith the Chriſtian, I am dull and ſtupid that way, will not Chriſt be very ſhy of me becauſe of this. Honeſt heart, he hath a ſupply for thy defects in himſelf, and knoweth what thou wanteſt, and where the ſhoe pinches, though thou art not able diſtinctly to open matters to him. The child is pricked with a pin, and lies crying in the mother's lap, but cannot ſhew its mother where the pin is, but there is pity enough in the mother to ſupply this defect of the child, wherefore ſhe undreſſes it, opens it, ſearches every clout from head to foot of the child, and thus finds where the pin is. Thus will thy lawyer do, he will ſearch and find out thy difficulties, and where Satan ſeeketh an advantage of thee, accordingly will provide his remedy.

(5) O, but will he not be weary? The prophet complains of ſome, *that they weary God*, Iſa. 7. 13. and mine is a very croſs and intricate cauſe, I have wearied many a good man while I have been telling my tale to him, and I am afraid that I ſhall alſo weary Jeſus Chriſt.

*Anſw*. Soul, he ſuffered and did bear with the manners of Iſrael forty years in the wilderneſs, Acts 13. 18. and haſt thou tried him half ſo long: The good ſouls that have gone before thee have found him a tried ſtone, a ſure one to be depended on as to this; and the prophet ſaith poſitively, Iſa. 28. 16, *That he fainteth not, neither is wearied, and that there is no ſearching of his underſtanding*, 40. 28. Let all theſe things prevail with thee to believe, that if thou haſt committed thy cauſe unto him, he will bring it to paſs, to a good paſs, to ſo good a paſs as will glorify God, honour Chriſt, ſave thee, and ſhame the devil.

*4thly*, Would thou know whether Jeſus Chriſt is thine advocate, whether he has taken in hand to plead thy cauſe? Then I aſk, Doſt thou together with what has been mentioned before, wait upon him according to his counſel, till things ſhall come to a legal iſſue? Thus muſt clients do. There is a great many turnings and windings about ſuits and trials at law; the enemy alſo, with his ſuperſedeas, cavils, and motions, often defers a ſpeedy iſſue, wherefore the man whoſe the concern is, muſt wait; as the prophet ſaid, *I will look* (ſaid he) *unto the Lord, I will wait for the God of my ſalvation*. But how long, prophet, wilt thou wait? Why, ſays he, *until he plead my cauſe, and execute judgement for me*, Micah 7. 7, 8, 9, 10.

Perhaps when thy cauſe is tried things for the preſent are upon this iſſue; thy adverſary indeed is caſt, but whether thou ſhalt have an abſolute diſcharge, as Peter had, or a conditional one, as David, 2 Sam. 12. 10, 11, 14. and as the Corinthians had, that is the queſtion, True, thou ſhalt be completely ſaved at laſt, but yet whether it is not beſt to leave thee a memento of God's diſpleaſure at thy ſin, by awarding, that the ſword ſhall never depart from thy houſe, or that ſome ſore ſickneſs or other diſtreſſes ſhall haunt thee as long as thou liveſt, or perhaps that thou ſhalt walk without the light of God's countenance for ſeveral years and a day. Now, if any of theſe three things happen to thee, thou muſt exerciſe patience, and wait; thus did David, *I waited patiently*; and again he exerciſes his ſoul in this virtue, ſaying, *My ſoul, wait thou only upon him, for my expectation is from him*. Pſal. 62. 5. For now we are judged of the Lord, that we may not be condemned with the world: And by this judgement, though it ſets us free from their damnation, yet we are involved in many troubles, and perhaps muſt wait many a day before we can know that (as to the main) the verdict hath gone on our ſide. Thus, therefore, in order to thy waiting on him without fainting, it is meet that thou ſhouldſt know the methods of him that manages thy cauſe for thee in heaven; and ſuffer not diſtruſt to break in and bear ſway in thy ſoul, for he will at length bring thee forth to the light, and thou ſhalt behold his righteouſneſs. She alſo that is thine enemy ſhall ſee it, and ſhame ſhall cover her that ſaid unto thee, Where is thy God?

*Object*. But what is it to wait upon him according to his council?

*Anſ*. (1) To wait, is to be of good courage, to live in expectation, and to look for deliverance, though thou haſt ſinned againſt thy God: *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart; Wait, I ſay, on the Lord*, Pſal. 27. 14.

(2) To wait upon him, is to keep his way, to walk humbly in his appointments: *Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land*, Pſal. 37. 34.

(3) To wait upon him, is to obſerve and keep thoſe directions which he giveth thee: to obſerve, even while he ſtands up to plead thy cauſe; for without doing this a man may mar his cauſe in the hand of him that is to plead it; wherefore keep far from an evil matter, have no correſpondence with thy enemy, walk humbly for the wickedneſs thou haſt committed, and loath and abhor thyſelf for it in duſt and aſhes. To theſe things doth the ſcripture every where direct us.

(4) To wait, is to incline, to harken to thoſe further directions thou mayeſt receive from the mouth of thine advocate, as to any freſh matters that may forward and expedite a good iſſue of thy affair in the court of heaven. The want of this was the reaſon that the deliverance of Iſrael did linger ſo long: *O* (ſays he) *that my people had hearkened to me, and Iſrael had walked in my ways! I ſhould ſoon have ſubdued their enemies, and turned mine hand againſt their adverſaries. The haters of the Lord ſhould ſoon have ſubmitted themſelves, but their time ſhould have endured for ever*, Pſal. 81. 13.

(5) Alſo if it tarry long, wait for it. Do not conclude that thy cauſe is loſt, becauſe at preſent thou doſt not hear from court. Cry if thou wilt, O when wilt thou come unto me? but never let ſuch a wicked thought paſs through thy heart, ſaying, *This evil is of the Lord, why ſhould I wait upon the Lord any longer?* 2 Kings 6. 33.

(6) But take heed that thou turn not thy waiting into ſleeping. Wait thou muſt, and wait patiently too; but yet wait with much longing and earneſtneſs of ſpirit, to ſee or hear how matters go above. You may obſerve, that when a man that dwells far down in the country, and has ſome buſineſs at the term, in this or another of the king's courts, though he will wait his lawyer's time and convenience, yet he will ſo wait, as ſtill to inquire at the poſt-houſe, or at the carriers, or if a neighbour comes down from term, at his mouth, for letters, or any other intelligence, that he may know how his cauſe went, whether he or his adverſary had the better. Thus thou muſt wait upon thy Advocate: His ordinances are his poſt-houſe, his miniſters his carriers, where tidings from heaven are to be had, and where thoſe that are ſued in that court by the devil may, at one time or other, hear from their lawyer, or advocate, how things are like to go. Wherefore, I ſay, wait at the poſts of Wiſdom's houſe, go to ordinances with expectation to hear from thy Advocate there; for he will ſend in due time; though it tarry, wait for it, becauſe *it will ſurely come, and will not tarry*; Hab. 2. 1, 2, 3. And now, Soul, I have anſwered thy requeſt, and let me hear what thou ſayeſt unto me.

*Soul*. Truly, ſays the ſoul, methinks that by what you have ſaid, I may have this bleſſed Jeſus to be my advocate, for I think verily I have retained him to be my advocate; I have alſo revealed my cauſe unto him, yea, committed both it and myſelf unto him; and, as you ſay, I wait, Oh! I wait! and my eyes fail with looking upward. Fain would I hear how my ſoul ſtandeth in the ſight of God, and whether my ſins (which I have committed ſince light and grace was given unto me) be by my Advocate taken out of the hand of the devil, and by my Advocate removed as far from me as the ends of the earth are aſunder; whether the verdict has gone on my ſide, and what a ſhout there was among the angels when they ſaw it went well with me! But alas! I have waited and that a long time, and have, as you adviſe, ran from ordinance to miniſter, and from miniſter to ordinance, or (as you phraſe it) from the poſt to the carrier, and from the carrier to the poſt-houſe, to ſee if I could hear ought from heaven, how matters went about my ſoul there. I have alſo aſked thoſe that paſs by the way, *If they ſaw him whom my ſoul loveth*, and if they had any thing to communicate to me? But nothing can I get or find but generals, as that I have an Advocate there, and that he pleadeth the cauſe of his people, and that he will thoroughly plead their cauſe; But what he has done for me, of that as yet I am ignorant. I doubt if my ſoul ſhall by him be effectually ſecured, that yet a conditional verdict will be awarded concerning me, and that much bitter will be mixed with my ſweet, and that I muſt drink gall and wormwood for my folly: for if David, Aſa, Hezekiah, and ſuch good men, were ſo ſerved for their ſins, 2 Chron. 10. 7, 12. why ſhould I look for other dealing at the hand of God? But as to this, I will endeavour to *bear the indignation of the Lord, becauſe I have ſinned againſt him*; Iſa. 39. 3, 8. and ſhall count it an infinite mercy, if this judgement comes to me from him, that I may not be condemned with the world, 1 Cor. 11. 32. I know it is dreadful walking in darkneſs; but if that alſo ſhould be the Lord's lot upon me, I pray God I may have faith enough to ſtay upon him till death, and then will the clouds blow over, and I ſhall ſee him in the light of the living.

My enemy the devil, as you ſee, is of an inveigling temper; and though he has accuſed me before the judgement-ſeat of God, yet when he comes to me at any time, he glavers and flatters as if he never did mean me harm; but I think it is that he may get further advantage againſt me. But I carry it now at a greater diſtance, than formerly: and O that I was at the remoteſt diſtance, not only from him, but alſo from that ſelf of mine, that laboureth with him for my undoing?

But although I ſay theſe things now, and to you, yet I have my ſolitary hours, and in them I have other ſtrange thoughts; for thus I think, My cauſe is bad, I have ſinned, and have been vile; I am aſhamed myſelf of mine own doings, and have given mine enemy the beſt end of the ſtaff; the law, and reaſon, and my conſcience, plead for him againſt me, and all is true he puts into his charge againſt me, that I have ſinned more times than there be hairs on my head. I know not any thing that ever I did in my life, but it had flaw, or wrinkle, or ſpot, or ſome ſuch thing in it: Mine eyes have ſeen vileneſs in the beſt of my doings, what then, think you, muſt God needs ſee in them? Nor can I do any thing yet, for all I know that I am accuſed by my enemy before the judgement-ſeat of God, better than what already is imperfect. *I lie down in my ſhame, and my confuſion covers my face; I have ſinned, what ſhall I do unto thee, O thou preſerver of men?* Jer. 3. 24, 25.; Job 7. 20.

*Reply.* Well, ſoul, I have heard what thou haſt ſaid, and if all be true which thou haſt ſaid, it is good, and gives me ground of hope, that Jeſus Chriſt is become thine Advocate; and if that be ſo, no doubt but thy trial will come to a good concluſion. And be not afraid, before, of the holineſs of God; for thine Advocate has this for his advantage, that he pleads before a judge that is juſt, and againſt an enemy that is unholy and rejected. Nor let the thoughts of the badneſs of thy cauſe terrify thee over much. Cauſe thou haſt indeed to be humble, and thou doſt well to cover thy face with ſhame; and it is no matter how baſe and vile thou art in thine own eyes, provided it comes not by renewed acts of rebellion, but through a ſpiritual ſight of thy imperfections: Only let me adviſe thee here to ſtop; let not thy ſhame, nor thy ſelf-abaſing apprehenſion of thyſelf, drive thee from the firm and permanent ground of hope, which is the promiſe, and the doctrine of an Advocate with the Father. No, let not the apprehenſion of the badneſs of thy cauſe do it, foraſmuch as he did never yet take cauſe in hand that was good, perfectly good of itſelf; and his excellency is, to make a man ſtand that has a bad cauſe; yea, he can make a bad cauſe good, in a way of juſtice and righteouſneſs.

IV. And for thy further encouragement in this matter, I will here bring in the fourth chief head, to wit, to ſhew what excellent privilege (I mean over and above what has already been ſpoken of) they have, that are made partakers of the benefit of this office. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

Priv. 1. Thy Advocate pleads to a price paid, to a propitiation made, and this is a great advantage: Yea, he pleads to a ſatisfaction made for all wrongs done, or to be done, by his elect; *For by one offering he hath perfected for ever them that are ſanctified*; Heb. 10. 10, 14.; & 9. 26. *By one offering*; that is, by the offering of himſelf; by one offering once offered, once offered in the end of the world. This, I ſay, thy Advocate pleads. When Satan brings in freſh accuſations for more tranſgreſſions againſt the law of God, he forces not Chriſt to ſhift his firſt play: I ſay, he puts him not to his ſhifts at all, for the price once paid has in it ſufficient value (would God impute it to that end) to take away the ſin of the whole world. There is a man that hath brethren, he is rich, and they are poor, (and this is the caſe betwixt Chriſt and us), and the rich brother goeth to his father, and ſaith, Thou art related to my brethren with me, and out of my ſtore, I pray thee, to let them have ſufficient, and for thy ſatisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thouſand pounds by the year: and this other ſum I give, that they be not diſinherited. Now will not this laſt his poor brethren to live upon a great while? But Chriſt's worth can never be drawn dry.

Now, ſet the caſe again, that ſome ill-conditioned man ſhould take notice that theſe poor men live all upon the ſpend, (and ſaints do ſo), and ſhould come to the good man's houſe, and complain to him of the ſpending of his ſons, and that while their elder brother ſtands by, what do you think the elder brother would reply, if he was as good-natured as Chriſt? Why, he would ſay, I have yet with my Father in ſtore for my brethren; wherefore then ſeekeſt thou to ſtop his hand? As he is juſt, he muſt give them for their conveniency, yea, and as for their extravagancies, I have ſatisfied for them ſo well, that however he afflicts them, he will not diſinherit them. I hope you will read and hear this, not like them that ſay, *Let us do evil that good may come*, but like thoſe whom the love of Chriſt conſtrains to be better: however, this is the childrens bread, that which they have need of, and without which they cannot live; and they muſt have it, though Satan ſhould put pins into it therewith to choke the dogs.

And for the further clearing of this, I will preſent you with theſe few conſiderations.

(1) Thoſe that are moſt ſanctified, have yet a body of ſin and death in them, Rom. 7. 24. and ſo alſo it will be, while they continue in this world.

(2) This body of ſin ſtrives to break out, and will break out, to the polluting of the converſation, (if ſaints be not the more watchful), Chron. 6. 12. yea, it has broke out in a moſt ſad manner, and that in the ſtrongeſt ſaints, Gal. 5. 17.

(3) Chriſt offereth no new ſacrifice for the ſalvation of theſe his people; *For, being raiſed from the dead, he dies no more*, Rom. 6. 9. So then if ſaints ſin, they muſt be ſaved (if ſaved at all) by virtue of the offering already offered: and if ſo, then all Chriſt's pleas, as an advocate, are grounded upon that one offering which before, as a prieſt, he preſented God with, for taking away of ſin. So then Chriſtians live upon this old ſtock, their tranſgreſſions are forgiven for the ſake of the worth that yet God finds in the offering that Chriſt hath offered. And all Chriſt's pleadings, as an advocate, are grounded on the ſufficiency and worth of that one ſacrifice; I mean all his pleadings with his Father, as to the charge which the accuſer brings in againſt them: For though thou art a man of infirmity, and ſo incident to nothing as to ſtumble and fall, if grace doth not prevent, (and it always preventeth not); yet the value and worth of the price that was once paid for thee, is not yet worn out; and Chriſt, as an advocate, ſtill pleadeth (as occaſion is given) that, with ſucceſs, to thy ſalvation. And this privilege they have, who indeed have Chriſt for their advocate; and I put it here, in the firſt place becauſe all other do depend upon it.

Priv. 2. Thine Advocate, as he pleadeth a price already paid, ſo, and therefore, he pleads for himſelf as for thee. We are all concerned in one bottom; if he ſinks, we ſink; if we ſink, he ſinks. Give me leave to make out my meaning.

(1) Chriſt pleads the value and virtue of the price of his blood and ſacrifice for us: And admit of this horrible ſuppoſition a little, for argument's ſake, That though Chriſt pleads the worth of what, as prieſt, he offereth, yet the ſoul for whom he ſo pleads periſhes eternally. Now, where lieth the fault? In ſin, you ſay: true; but it is becauſe there was more virtue in ſin to damn, than there was in the blood pleaded by Chriſt to ſave; for he pleaded his merit, he put into the balance againſt ſin, but ſin hath weighed down the ſoul of the ſinner to hell, notwithſtanding the weight of merit that he did put in againſt it. Now, What is the reſult? but that the advocate goes down, as well as we, we to hell, and he in eſteem. Wherefore, I ſay, he is concerned with us; his credit, his honour, his glory, and renown, flies all away, if thoſe for whom he pleads as an advocate, periſh for want of worth in his ſacrifice pleaded. But ſhall this ever be ſaid of Chriſt; or will it be found, that any, for whom Chriſt as advocate yet pleads, periſh for want of worth in the price, or of neglect in the advocate to plead it? No, no; himſelf is concerned, and that as to his own reputation and honour, as to the value and virtue of his blood; nor will he loſe thoſe for want of pleading for them concerned in this office.

(2) I argue again: Chriſt, as advocate, muſt needs be concerned in his plea, for that every one, for whoſe ſalvation he advocates, is his own; ſo then if he loſes, he loſes his own, his ſubſtance and inheritance. Thus, if he loſe the whole, and if he loſe a part, one, any one of his own, he loſeth part of his all, and of his fulneſs; wherefore we may well think that Chriſt, as advocate, is concerned, even concerned with his people, and therefore will thoroughly plead their cauſe.

Suppoſe a man ſhould have a horſe, though lame, and a piece of ground, though ſomewhat barren, yet if any ſhould attempt to take theſe away, he would not ſit ſtill and ſo loſe his own: No, ſaith he, ſince they are mine own, they ſhall coſt me five times more than they are worth, but I will maintain my right. I have ſeen men ſometimes ſtrongly engaged in law, for that which, when well conſidered by itſelf, one would think was not worth regarding; but when I have aſked them, why ſo concerned for a thing of ſo little eſteem? they have anſwered, O, it is ſome of that by which I hold a title of honour, or my right to a greater income, and therefore I will not loſe it. Why, thus is Chriſt engaged: what he pleads for is his own, his all, his fulneſs; yea, it is that by which he holds his royalty, for he is *King of ſaints*, Rev. 15. 3.; John 6. 37, 38, 39.; Pſal. 16. 5, 6. It is part of his eſtate, and that by which he holds ſome of his titles of honour, Eph. 5. 6.; Jer. 51. 34.; Rom. 11. 26.; Heb. 2. 10. Saviour, Redeemer, Deliverer, and Captain, are ſome of his titles of honour; but if he loſeth any of thoſe upon whoſe account he wears thoſe titles of honour, for want of virtue in his plea, or for want of worth in his blood, he loſeth his own, and not only ſo, but part of his royalty, and does alſo diminiſh and lay a blot upon his glorious titles of honour; and he is jealous of his honour, his honour he will not give to another.

Wherefore he will not (be not afraid) leave nor forſake thoſe who hath given themſelves unto him, and for whom he is become an advocate with the Father, to plead their cauſe; even becauſe thou art one, one of his own, one by whom he holdeth his glorious titles of honour.

*Object.* O, but I am but one, and a very ſorry one too; and what is one, eſpecially ſuch an one as I am? Can there be amiſs of the loſs of ſuch an one?

*Anſ.* One and one makes two, and ſo *ad infinitum.* Chriſt cannot loſe one, but as he may loſe more, and ſo in concluſion loſe all: *But of all God has given him, he will loſe nothing*, John 6. 38, 39. Beſides, to loſe one, would encourage Satan, diſparage his own wiſdom, make him incapable of giving in, at the day of account, the whole tale to God of thoſe that he has given him. Further, this would diſhearten ſinners, and make them afraid of venturing their cauſe and their ſouls in his hand, and would, as I ſaid before, either prove his propitiation in ſome ſenſe effectual, or elſe himſelf defective in his pleading of it: But none of theſe things muſt be ſuppoſed. *He will thoroughly plead the cauſe of his people*, Micah 7. execute judgement for them bring them out of the light, and cauſe them to behold his righteouſneſs.

Priv. 3. The plea of Satan is groundleſs, and that is another privilege: for albeit thou haſt ſinned, yet ſince Chriſt before has paid thy debt, and alſo paid for more; ſince thou haſt not yet run beyond the price of thy redemption, it muſt be concluded, that Satan wants a good bottom to ground his plea upon, and therefore muſt, in concluſion, fail of his deſign. True, there is ſin committed, there is a law tranſgreſſed, but there is alſo a ſatisfaction for this tranſgreſſion, and that which ſuperabounds; ſo, though there be ſin, yet there wants a foundation for a plea. Joſhua was cloathed with filthy garments, but Chriſt had other garments prepared for him, change of raiment; wherefore iniquity, as to the charge of Satan vaniſhes. *And the angel anſwered and ſaid, Take away his filthy garments from him*; [this intimates, that there was no ground, no ſufficient ground for Satan's charge]; and to him he ſaid, *Behold I have cauſed thine iniquity to paſs from thee, and will cloath thee with the change of raiment*, Joſh. 3. 4. Now, if there be no ground, no ſound and ſufficient ground, to build a charge againſt the child upon, I mean as to eternal condemnation; for that is the thing contended for; then, as I ſaid, Satan muſt fall like lightening tot he ground, and be caſt over the bar, as a corrupt and illegal pleader: But this is ſo, as in part is proved already, and will be further made out by that which follows: They that have indeed Chriſt for their advocate, are themſelves, by virtue of another law than that againſt which they have ſinned, ſecured from the charge that Satan brings in againſt them. I granted before, that the child of God has ſinned, and that there is a law that condemneth for this ſin; but here is the thing, this child is removed by an act of grace into and under another law: *For we are not under the law*, Rom. 6. 14.; & 8. 1.; and ſo conſequently there is now no condemnation for them: wherefore, when God ſpeaketh of his dealing with his, he ſaith, *It ſhall not be by their covenant*, Ezek. 16. 61. That is, not by that of the law, they then being not under the law. What if a plea be commenced againſt them, a plea for ſin, and they have committed ſin; a plea grounded upon the law, and the law takes cogniſance of their ſin? Yet, I ſay, the plea wants a good bottom, for that the perſon thus accuſed, is put under another law; hence he ſays, *Sin ſhall not have dominion over you, for you are not under the law.* If the child was under the law, Satan's charge would be good, becauſe it would have a ſubſtantial ground of ſupport, but ſince the child is dead to the law, Gal. 2. 16. and that alſo dead to him, for both are true as to condemnation, Rom. 7. 5. how can it be that Satan ſhould have a ſufficient ground for his charge, though he ſhould have matter of fact, ſufficient matter of fact, that is ſin? For by his change of relation, he is put out of the reach of that law. There is a woman, a widow, that oweth a ſum of money, and ſhe is threatened to be ſued for the debt; now what doth ſhe but marry; ſo when the action is commenced againſt her as a widow, the law finds her a married woman, what now can be done? Nothing to her, ſhe is not who ſhe was, ſhe is delivered from that ſtate by her marriage; if any thing be done, it muſt be done to her huſband. But if Satan will ſue Chriſt for my debt, he oweth him nothing; and as for what the law can claim of me while I was under it, Chriſt has delivered me by redemption from that curſe, *being made a curſe for me*, Gal. 3. 13.

Now the covenant into which I am brought by grace, by which alſo I am ſecured from the law, is not a law of ſin and death, as that is from under which I am brought Rom. 8. 2. but a law of grace and life; ſo that Satan cannot come at me by that law and by grace: I am by that ſecured alſo from the hand, and mouth, and ſting of all other; I mean ſtill as to an eternal concern: Wherefore God ſaith, If we break his law, the law of works, he will viſit our ſin with a rod, and our iniquity with ſtripes; but his covenant, his new covenant, will he not break, Pſal. 89. 30,—37. but will ſtill keep cloſe to that, and ſo ſecure us from eternal condemnation.

Chriſt alſo is made the mediator of that covenant, and therefore an advocate by that, for his prieſtly office and advocateſhip are included by this mediation; wherefore when Satan pleads by the old, Chriſt pleads by the new covenant, for the ſake of which the old one is removed: In that he ſaith, A new covenant, he hath made the firſt old. Now that which decayeth and waxeth old is ready to vaniſh away, Heb. 8. 13. So then the ground of plea is with Jeſus Chriſt, and not with our accuſor. Now, what doth Chriſt plead, and what is the ground of his plea? Why, he pleads for exemption and freedom from condemnation, though by the lew of works his children have deſerved it: And the ground of this his plea, as to law, is the matter of the covenant itſelf, for thus it runs: *For I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more*, ver. 12. Now here is a foundation, a foundation in law, for our advocate to build his plea upon, a foundatation in a law not to be moved, or removed, or made to give place, as that is forced to do, upon which Satan grounds his plea againſt us.

Men, when they plead before a judge, uſe to plead matter of law. Now, ſuppoſe there is an old law in the realm, by which men deſerve to be condemned to death; and there is a new law in this realm that ſecureth men from that condemnation which belongs to them by the old; and ſuppoſe alſo, that I am completely comprehended by all the proviſo's of the new law, and not by any title thereof, excluded from a ſhare therein; ſuppoſe again, that I have a brangling adverſary that purſues me by the old law, which yet cannot in right touch me, becauſe I am intereſted in the new; my Advocate alſo is one that pleads by the new law, where only there is ground of plea; ſhalt not now mine adverſary feel the power of his plea to the delivering of me, and the putting of him to ſhame? Yes, verily, eſpecialy ſince the plea is good, the judge juſt, nor can the enemy find any ground for a demur to be put in againſt my preſent diſcharge in open court, and that by proclamation; eſpecially ſince my advocate has alſo, by his blood, fully ſatisfied the old law, that he might eſtabliſh the new, Heb 10. 9, 11, 12.

Priv. 4. Since that which goeth before is true, it follows, that he that entereth his plea againſt the children muſt needs be overthrown; for always before juſt judges it is right that takes place. *Judge the right O Lord*, ſaid David; or, let my ſentence come forth from thee, according to the law of grace. And he that knows what ſtrong ground or bottom our Advocate has for his pleadings, and how Satan's accuſations are without ſound foundation, will not be afraid, he ſpeaking in Chriſt, to ſay, I appeal, to God Almighty, ſince Chriſt is my advocate by the new law, whether I ought to be condamned to death and hell for what Satan pleads againſt me by the old. Satan urgeth, that we have ſinned, but Chriſt pleads to his propitiatory ſacrifice; and ſo Satan pleads the juſtice and holineſs of God againſt us; and there the accuſer is overthrown again: And to them Chriſt appeals, and his appeal is good, ſince the law teſtifies to the ſufficiency of the ſatisfaction that Chriſt has made thereto by his obedience, Rom. 3. 22, 23.; and alſo ſince, by another covenant, God himſelf has given us to Jeſus Chriſt, and ſo deliver us from the old. Wherefore you read nothing as an effect of Satan's pleading againſt us, but that his mouth is ſtopped, as appears by the 3d of Zechariah; and that he is caſt, yea, caſt down, as you have it in Rev. 12.

Indeed when God admits not, when Chriſt wills not to be an advocate, and when Satan is bid ſtand at the right hand of one accuſed, Pſal. 109. 6, 7. to inforce, by pleading againſt him, the things charged on him by the law, then he can prevail; prevail for ever againſt ſuch a wretched one: but when Chriſt ſtands up to plead, when Chriſt eſpouſes this or that man's cauſe then Satan muſt retreat, then he muſt go down. And this neceſſarily flows from the text, *we have an advocate*, a prevailing one: one that never loſt cauſe, one that always puts the children's enemy to the rout before the judgement, ſeat of God. This therefore is another privilege that they have who have Jeſus Chriſt for their advocate; their enemy muſt needs be overthrown, becauſe both law and juſtice is on their ſide.

Priv. 5. Thine Advocate has pity for thee, and great indignation againſt thine accuſer: and theſe are two excellent things. When a lawyer hath pity for a man whoſe cauſe he pleadeth, it will engage him much: but when he has indignation alſo againſt this man's accuſer, this will yet engage him more. Now, Chriſt has both theſe, and that not of humour, but by grace and juſtice; grace to us, and juſtice to our accuſer. He came down from heaven that he might be a Prieſt, and returned thither again to be a Prieſt and Advocate for his; and in both theſe offices he levelleth his whole force and power againſt thine accuſer: *For this cauſe was the Son of God manifeſt, that he might deſtroy the works of the devil.*

Cunning men will, if they can, retain ſuch a one to be their advocate that has a particular quarrel againſt their adverſary; for thus, think they, he that is ſuch, will not only plead for me, but for himſelf, and to right his own wrongs: And ſince it is ſo, my concerns and my Advocate's are interwoven: I am like to fare much better for the anger that is conceived in his heart againſt him. And this, I ſay, is the childrens caſe; their Advocate counts their accuſer his greateſt enemy, and waits for a time to take vengeance, and often takes opportunity, when he has ought to do for his people: Hence he ſays, *The day of vengeance is in my heart, and the year of my redeemed is come*, Iſa. 63. 3, 4.

I do not ſay that this revenge of Chriſt is, as oft-times is a man's, of ſpite, prejudice, or other irregular lettings out of paſſion; but it ariſes from righteouſneſs and truth; nor can it be, but that Jeſus muſt have a deſire to take vengeance on his enemy and ours, ſince holineſs is in him to the utmoſt bounds of perfection. And I ſay again, that in all his pleading as an advocate, as well as in all his offering as a Prieſt, he has a hot and flaming deſire and deſign to right himſelf upon his foe and ours: Hence he triumphed over him, when he died for us on the croſs; and deſigned the ſpoiling his principality, *while he poured out his blood for us before God*; Col. 2. 14, 15. We then have this advantage more, in that Chriſt is our advocate, our enemy is alſo his, and the Lord counts him ſo.

Priv. 6. As thine Advocate, ſo thy Judge holdeth thine accuſer for his enemy alſo. For it is not in love to righteouſneſs and juſtice that Satan accuſeth us to God, but that he may deſtroy the workmanſhip of God; Wherefore he alſo fighteth againſt God when he accuſeth the children; and this thy Father knows right well. He muſt therefore diſtinguiſh between the charge and the mind that brings it, eſpecially when what is charged upon us is under the gracious promiſe of a pardon, (as I have ſhewed it is). Shall not the Judge then hear his Son (for our Advocate is his Son) in the cauſe of one that he favours, and that he juſtly can, againſt an enemy who ſeeks his diſhonour, and the deſtruction of his eternal deſigns of grace?

A mention of the judge's ſon goes far with countrymen; and great ſtriving there is with them who have great enemies and bad cauſes, to get the judge's ſon to plead, promiſing themſelves, that the judge is as like to hear him, and to yield a verdict to his plea, as to any other lawyer. But what now ſhall we ſay concerning our Judge's Son, who takes part not only with his children, but with him, and with law and juſtice, in pleading againſt our accuſer? Yea, what ſhall we ſay when Judge, Advocate, and law, are all bent to make our perſons ſtand and eſcape, whatever, and how truly ſoever, the charge and accuſation is by which we are aſſaulted of the devil: And yet all this is true; wherefore here is another privilege of them that have Jeſus for their advocate.

Priv. 7. Another privilege that they have who have Jeſus Chriſt for their Advocate, is, that he is undaunted, and of good courage, as to the cauſe that he undertakes; for that is a requiſite qualification for a lawyer, to be bold and undaunted in a man's cauſe: ſuch a one is coveted eſpecially by him that knows he has a brazen-faced antagoniſt: Wherefore he ſaith, that *he will ſet his face like a flint*, Iſa. 50. 5, 6, 7. when he ſtands up to plead the cauſe of his people. Lawyers, of all men, needs this courage, and to be above other men of hard foreheads, becauſe of the affronts they ſometimes meet with, be their cauſe never ſo good, in the face ſometimes of the chief of a kingdom. Now Chriſt is our lawyer, and ſtands up to plead, not only ſometimes, but always, for his people, before the God of gods, and that not in a corner, but while all the hoſt of heaven ſtands by, both on the right hand and on the left. Nor is it to be doubted but that our accuſer brings many a ſore charge againſt us into the court; but however, we have an Advocate that is vailant and courageous, one that will not fail, nor be diſcouraged, till he has brought judgement into victory. Hence John inſerts his name, ſaying, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt.*

Men love to underſtand a man before they commit their cauſe to him, to wit, whether he be fitly qualified for their buſineſs. Well, here is an Advocate propounded, an Advocate to plead our cauſe againſt our foe. But what is he? What is his name? Is he qualified for my buſineſs? The anſwer is, It is Jeſus Chriſt. How! Jeſus Chriſt, that old friend of publicans and ſinners! Jeſus Chriſt! he uſed never to fail, he uſed to ſet his face like a flint againſt Satan, when he pleads the cauſe of his people. Is it Jeſus Chriſt? ſays the knowing ſoul; then he ſhall be mine Advocate.

For my part, I have often wondered, when I have conſidered what ſad cauſes Jeſus Chriſt ſometimes takes in hand, and for what ſad ſouls he ſometimes pleads with God his Father; he hath need of a face as hard as flint, elſe how could he bear up in that work, in which, for us, ſometimes he is employed: a work enough to make angels bluſh. Some indeed will lightly put off this, and ſay, It is his office: But I ſay, his office, notwithſtanding the work in itſelf is hard, exceeding hard, when he went to die, had he not deſpiſed the ſhame, he had turned his back upon the croſs, and left us in our blood: And now it is his turn to plead, the caſe would be the ſame, only he can make argument upon that which to us ſeems to yield no argument at all, to take courage to plead for a Joſhua, for a Joſhua cloathed with filthy garments. *He* (ſaith he) *that is aſhamed of me and my words in this adulterous generation, of him will I be aſhamed,* &c. Mark 8. 38. Hence it follows, that Chriſt will be aſhamed of ſome, but why not aſhamed of others? It is not becauſe their cauſe is good, but becauſe they are kept from denying him profeſſedly: wherefore for ſuch he will force himſelf, and will ſet his face like a flint, and will, without ſhame, own, plead, and improve his intereſt with God for them, even for them whoſe cauſe is ſo horribly bad and groſs, that they bluſh themſelves to think on it. But what will not love do? what will not love bear with? and what will not love ſuffer? Of all the offices of Jeſus Chriſt, I think this trieth him as much as any. True, his offering himſelf in a ſacrifice tried him greatly, but that was but for a while; his grappling as a captain with the curſe, death, and hell, tried him much, but that alſo was but for a while; but this office of being an advocate, though it meets not with ſuch ſudden depths of trouble, yet what it wants in ſhortneſs it may meet with in length of time. I know Chriſt being raiſed from the dead, dies no more; yet he has not left off, though in heaven, to do ſome works of ſervice for his ſaints on earth; for there he pleads as an advocate or lawyer for his people, Heb. 8. 1, 2. And let it be, that he has no cauſe of ſhame, when he ſtandeth thus up to plead for ſo vile a wretch as I, who have ſo vilely ſinned, yet I have cauſe to think that well he may, and to hold my hands before my face for ſhame, and to be confounded with ſhame, while he, to fetch me off from condemnation for my tranſgreſſions, ſets his face like a flint to plead for me with God, and againſt my accuſer. But thus much for the ſeventh privilege that they have by Chriſt, who have him for their advocate.

Priv. 8. Another privilege that they have who get Jeſus Chriſt to be their advocate, is this, he is always ready, always in court, always with the judge, then and there to oppoſe, if our accuſer comes, and to plead againſt him what is pleadable for his children. And this the text implies, where it ſaith, *We have an Advocate with the Father,* always with the Father. Some lawyers, though they are otherwiſe able and ſhrewd, yet not being always in court and ready, to ſuffer their poor clients to be baffled and nonſuited by their adverſary; yea, it ſo comes to paſs, becauſe of this neglect, that a judgement is got out againſt them for whom they have undertaken to plead, to their great perplexity and damage; but no ſuch opportunity can Satan have of our Advocate, for he is with the Father, always with the Father, as to be a prieſt, ſo to be an advocate: *We have an Advocate with the Father.* It is ſaid of the prieſts, they wait at the altar, and that they give attendance there, 1 Cor. 9. 13. alſo of the magiſtrate, that as to his office he ſhould attend continually on this very thing. And as theſe, ſo Chriſt, as to his office of an advocate, attends continually on that office with his Father, Rom. 13. 6. *We have an Advocate with the Father,* always with the Father. And truly ſuch an advocate becomes the children of God, becauſe of the vigilancy of their enemy; for it is ſaid of him, *that he accuſeth us day and night,* Rev. 12. 10. ſo unweariedly doth he both ſeek and purſue our deſtruction. But behold how we are provided for him: *We have an Advocate with the Father.* If he comes a-days, our Advocate is with the Father; if he comes a-nights, our advocate is with the Father. Thus then is our Advocate ready to put check to Satan, come he when he will or can to accuſe us to the Father. Wherefore theſe two texts are greatly to be minded, one of them, for that it ſhews us the reſtleſſneſs of our enemy, the other, for that is ſhews us the diligence of our Advocate.

That alſo in the Hebrews ſhews us the carefulneſs of our Advocate, where it ſaith, *He is gone into heaven, now to appear in the preſence of God for us,* Heb. 9. 24. Now, juſt the time preſent; now, the time always preſent; now, let Satan come when he will. Nor is it to be omitted, that this word, that thus ſpecifies the time, the preſent time, doth alſo conclude it to be that time in which we are imperfect in grace, in which we have many failings, in which we are tempted and accuſed of the devil to God; This is the time, and in it, and every whit of it, he now appeareth in the preſence of God for us. O the diligence of our enemy! O the diligence of our friend! the one againſt us, the other for us, and that continually: *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* This then, that Jeſus Chriſt is always an advocate with the Father for us, and ſo continually ready to put a check to every accuſation that Satan brings into the preſence of God againſt us, is another of the privileges that they have who have Jeſus Chriſt for their Advocate.

Priv. 9. Another privilege that they have who have Jeſus Chriſt to be their advocate, is this, he is ſuch a one that will not by bribes, by flattery, or fair pretences, be turned aſide from purſuing of his client's buſineſs. This was the fault of lawyers in old time, that they would wreſt judgement for a bribe: Hence the holy One complained, *That a bribe did uſe to blind the eyes of the wiſe, and pervert the judgement of the righteous,* 1 Sam. 12. 3.; Amos 5. 12.; Deut. 16. 19. There are three things in judgement that a lawyer muſt take heed of, one is the nature of the offence, the other, is the meaning and intendment of the lawmakers, and a third is to plead for them in danger, without reſpect to affliction or reward; and this is the excellency of our advocate, he will not, cannot be biaſſed to turn aſide from doing judgement. And this the apoſtle intendeth when he calleth our advocate, *Jeſus Chriſt the righteous: We have an Advocate with the Father, Jeſus Chriſt the righteous;* or as another prophet calls him, to wit, *The juſt Lord, one that will do no iniquity,* that is, no unrighteouſneſs in judgement, Zep. 3. 5. He will not be provoked to do it, neither by the continual provocations wherewith, by reaſon of thy infirm condition, thou doſt often tempt him to do it. And remember that thy Advocate pleads by the new covenant, and thine adverſary accuſes by the old; and again, remember that the new covenant is better and more richly provided with grounds of pleading for our pardon and ſalvation, than the old can be with grounds for a change to be brought in by the devil againſt us, ſuppoſe our ſin be never ſo heinous. It is a better covenant, eſtabliſhed upon better promiſes.

Now put theſe two together, namely, that Jeſus Chriſt is righteous, and will not ſwerve in judgement;

alſo that he pleads for us by the new law, with which Satan hath nothing to do, nor (had he) can he by it bring in a plea againſt us, Jer. 31. 29,—34.; Ezek. 36. 25, to 30; Heb. 8. 8. to 13. becauſe that law, in the very body of it, conſiſts in free promiſes of giving grace unto us, and of an everlaſting forgiveneſs of our ſin. O children, your advocate will ſtick to the law, to the new law, to the new and everlaſting covenant, and will not admit that any thing ſhould be pleaded by our foe that is conſiſtent with the promiſe of the gift of grace, and of the remiſſion of all ſin. This therefore is another privilege that they are made partakers of who have Jeſus Chriſt to be their advocate; he is juſt, he is righteous, he is *Jeſus Chriſt the righteous;* he will not be turned aſide to judge awry, either of the crime or the law, for favour or affection. Nor is there any ſin but what is pardonable, committed by thoſe that have choſen Jeſus Chriſt to be their advocate.

Priv. 10. Another privilege that they have who have Jeſus Chriſt to be their advocate, is this, the Father has made him, even him that is thine advocate, the umpire and judge in all matters that have, do, or ſhall fall out betwixt him and us. Mark this well; for when the judge himſelf, before whom I am accuſed, ſhall make mine advocate the judge of the nature of the crime for which I am accuſed, and of matter of law by which I am accuſed, to wit, whether it is in force againſt me to condemnation, or whether by the law of grace I am ſet free, (eſpecially ſince my Advocate has eſpouſed my cauſe, promiſed me deliverance, and pleaded my right to the ſtate of eternal life), muſt it not go well with me? Yes, verily. The judge then making thine advocate the judge, *for he hath committed all judgement unto the Son,* John 5. 22. hath done it alſo for thy ſake, who haſt choſen him to be thine Advocate. It was a great thing that happened to Iſrael, when Joſeph was become their advocate, and when Pharaoh had made him a judge: *Thou* (ſays he) *ſhall be over my houſe, and according to thy word ſhall all my people be ruled. See, I have ſet thee over all the land of Egypt, and without thee ſhall no man lift up his hand or foot in all the land of Egypt; only in the throne I will be greater than thou,* Gen. 41. 39, 40, 44 Joſeph in this was a type of God; and his government here, of the government of Chriſt for his church. Kings ſeldom make a man's judge his advocate; they ſeldom leave, the iſſue of the whole affair to the arbitration of the poor man's lawyer; but when they do, methinks it ſhould even go to the heart's deſire of the client, whoſe the advocate is, eſpecially when as I ſaid before, the cauſe of the client is become the concern of the advocate, and that they are both wrapt up in the ſelfſame intereſt; yea, when the judge himſelf alſo is therein concerned; And yet thus it is with that ſoul who has Jeſus Chriſt for his advocate. What ſayeſt thou, poor heart to this? The judge, to wit, the God of heaven, has made thy advocate arbitrator in thy buſineſs; he is to judge; God has referred the matter to him, and he has a concern in thy concern, an intereſt in thy good ſpeed. Chriſtian man, doſt thou hear? Thou haſt put thy cauſe into the hand of Jeſus Chriſt, and haſt choſen him to be thine advocate, to plead for thee before God, and againſt thy adverſary; and God has referred the judgement of that matter to thy advocate, ſo that he has power to determine the matter. I know Satan is not pleaſed with this, he had rather things ſhould have been referred to himſelf, and then woe had been to the child of God; but, I ſay, God has referred the buſineſs to Jeſus Chriſt, has made him umpire and judge in thine affair. Art thou alſo willing that he ſhould decide the matter? Canſt thou ſay unto him as David, *Judge me, and plead my cauſe, O Lord,* Pſal. 43. 1.

O the care of God towards his people, and the deſire of their walfare! He has provided them an advocate, and he has referred all cauſes and things that may by Satan be objected and brought in againſt us, to the judgement and ſentance of Chriſt our advocate. But to come to a concluſion for this: and therefore,

Priv. 11. The advantage that he has the Lord Jeſus for his advocate, is very great, thy advocate has the cauſe, has the law, has the judge, has the purſe, and ſo conſequently has all that is requiſite for an advocate to have, ſince together with theſe he has heart, he has wiſdom, he has courage, and loves to make the beſt improvement of his advantages, for the benefit of his client: and that which adds to all is, he can prove the debt paid about which Satan makes ſuch ado, a price given for the ranſom of my ſoul, and for the pardon of my ſins. Lawyers do uſe to make a great matter of it, when they can prove, that that very debt is paid for which their client is ſued at law. Now this Chriſt Jeſus himſelf is witneſs to; yea, he himſelf has paid it, and that out of his own purſe, for us, with his own hands, before and upon the mercy ſeat, according as the law requireth, Lev. 16. 13, 14, 15.; Heb. 9. 11, to 24. What then can accrue to our enemy, or what advantage can he get by his thus vexing and troubling the children of the Moſt High? Certainly nothing but, as has been ſaid already, to be caſt down; for the kingdom of our God, which is a kingdom of grace, and the power of his Chriſt, will prevail. Samſon's power lay in his hair, but Chriſt's power, his power to deliver us from the accuſation and charge of Satan, lieth in the worth of his undertakings. And hence it is ſaid again, *And they overcame him by the blood of the Lamb,* Rev. 12. 10, 11, 12. and he was caſt out and down. And thus much for the privileges that thoſe are made partakers of who have Jeſus Chriſt to be their advocate.

V. I come now to the fifth thing, which is, To ſhew you what neceſſity there is that Chriſt ſhould be our advocate.

That Chriſt ſhould be a Prieſt to offer ſacrifice, a King to rule, and a Prophet to teach, all ſeeing men acknowledge is of neceſſity; but that he ſhould be an advocate, a pleader for his people, few ſee the reaſon of it; But he is an advocate, and as an advocate has a work and employ diſtinct from his prieſtly, kingly, or prophetical office. John ſays, *he is our Advocate,* and ſignifieth alſo the nature of his work as ſuch, in that very place where he aſſerteth his office; and as I have already ſhewed you the nature, I will now ſhew you the neceſſity of this office.

1. It is neceſſary, for the more full and ample vindication of the juſtice of God, againſt all the cavils of the infernal ſpirits. Chriſt died on earth to declare the juſtice of God to men, in his juſtifying the ungodly. God ſtandeth upon the vindication of his juſtice, as well as upon the act thereof. Hence the Holy Ghoſt, by the prophets and apoſtles, ſo largely diſputeth for the vindication thereof, Rom. 3. 24.; Iſa. Jer. Mal. while it aſſerteth the reality of the pardon of ſin, the juſtification of the unworthy, and their glorification with God, Rom. 3. 4, 8. chaps.; Gal. 3. & 4. chaps.: I ſay, while it diſputeth the juſtneſs of this high act of God againſt the cavils of implacable ſinners. Now the prophets and apoſtles, in thoſe diſputs by which they ſeek to vindicate the juſtice of God in the ſalvation of ſinners, are not only miniſters of God to us, but advocates for him; ſince, as Elihu has it, *they ſpeak on God's behalf,* Job 36. 2. or, as the margin has it, *I will ſhew thee that there are yet words for God, words to be ſpoken and pleaded againſt his enemies for the juſtification of his actions.* Now, as it is neceſſary that there ſhould be advocates for God on earth, to plead for his juſtice and holineſs, while he ſaveth ſinners againſt the cavils of an ungodly people, ſo it is neceſſary that there ſhould be an advocate alſo in heaven, that may there vindicate the ſame juſtice and holineſs of God from all theſe charges that the fallen angels are apt to charge it with, while it conſenteth that we, the ungodly, ſhould be ſaved.

That the fallen angels are bold enough to charge God to his face with unjuſtneſs of language, is evident in the 1ſt and 2d of Job; and that they ſhould not be as bold to charge him with unjuſtneſs of actions, nothing can be ſhewed to the contrary. Further, that God ſeeks to clear himſelf of this unjuſt charge of Satan, is as manifeſt; for all the troubles of his ſervant Job were chiefly to that purpoſe. And why he ſhould have one alſo in heaven to plead for the juſtneſs of his doing in the forgiveneſs and ſalvation of ſinners, ſeems alſo as neceſſary, even becauſe there is an advocate with the Father, ſeeking to vindicate his juſtice, while he pleads with him for us againſt the devil and his objections.

God is wonderfully pleaſed with his deſign of ſaving ſinners; it pleaſes him at the heart. And ſince he alſo is infinitely juſt, it is needful an advocate ſhould be appointed to ſhew how, in a way of juſtice, as well as mercy, a ſinner may be ſaved.

The good angels did not at firſt ſee ſo far into the myſteries of the goſpel of the grace of God, but that they needed further light therein, for the vindication of their Lord, as ſervants; wherefore they yet did pry and look narrowly into it further, and alſo bowed their heads and hearts to learn yet more, by the church, of the manifold wiſdom of God, 1 Pet. 1. 12.; Eph. 3. 9. 10. And if the ſtanding angels were not yet, to the outmoſt, perfect in the knowledge of this myſtery, (and yet ſurely they muſt know more thereof than thoſe that fell could do); no wonder if thoſe devils, whoſe enmity could not but animate their ignorance, made and do make their cavils againſt juſtice, inſinuating, that it is not impartial and exact, becauſe it, as it is juſt, juſtifieth the ungodly.

That Satan will quarrel with God, I have ſhewed you, and that he will alſo diſpute againſt his works with the holy angels, is more than intimated by the apoſtle Jude, ver. 9. And why not quarrel with, and accuſe the juſtice of God as unrighteous, for conſenting to the ſalvation of ſinners, ſince his beſt qualifications are moſt profound and prodigious attempts to dethrone the Lord God of his power and glory.

Nay, all this is evident, ſince *we have an Advocate with the Father, Jeſus Chriſt the righteous.* And again, I ſay, it is evident, that one part of his work as an advocate, is to vindicate the juſtice of God, while he pleadeth for our ſalvation, becauſe he pleadeth a propitiation; for a propitiation reſpects God as well as us, the appeaſing his wrath, and the reconciling his juſtice to us, as well as the redeeming us from death and hell; yea, it therefore doth the one, becauſe it doth the other. Now if Chriſt, as an advocate, pleads a propitiation with God, for whoſe conviction doth he plead it? Not for God, for he has ordained it, allows it, and glorioully acquieſces therein, becauſe he knows the whole virtue thereof. It is therefore for the conviction of the fallen angels, and for the confounding of all thoſe cavils that can be invented and objected againſt our ſalvation, by thoſe moſt ſubtile and envious ones. But,

2. There is matter of law to be objected, and that both againſt God and us. At leaſt there ſeems to be ſo, becauſe of the ſanction that God has put upon the law, and alſo becauſe we have ſinned againſt it.

God has ſaid, *In the day thou eateſt thereof thou ſhalt ſurely die*; and, *the ſoul that ſinneth, it ſhall die.* God alſo ſtandeth ſtill upon the vindication of his juſtice, he alſo ſaveth ſinners. Now, in comes our accuſer, and chargeth us of ſin, of being guilty of ſin, becauſe we have tranſgreſſed the law. God alſo will not be put out of his way, or ſteps of grace to ſave us; alſo he will ſay, he is juſt and righteous ſtill. Ay, but theſe are but ſay-ſo's. How ſhall this be proved? Why, now here is room for an advocate that can plead to matter of law, that can preſerve the ſanction of the law, in the ſalvation of the ſinner: *He ſhall magnify the law and make it honourable*, Iſa. 42. 21. The margin ſaith, *and make him honourable*; that is, he ſhall ſave the ſinner, and preſerve the holineſs of the law, and the honour of his God. But who is this that can do this? *It is the ſervant of God*, ſaith the prophet, ver. 1. 13. *The Lord, a man of war.* But how can this be done by him? The anſwer is, It ſhall be done, *for God is well pleaſed for his righteouſneſs ſake*; for it is by that he magnifies the law, and makes his Father honourable; that is, he, as a public perſon, comes into the world under the law, fulfils it, and having ſo done, he gives that righteouſneſs away, for he, as to his own perſon, never had need thereof: I ſay he gives that righteouſneſs to thoſe that have need, to thoſe that have none of their own, that righteouſneſs might be imputed to them.

This righteouſneſs then he preſenteth to God for us, and God for this righteouſneſs ſake, is well pleaſed that we ſhould be ſaved, and for it can ſave us, and ſecure his honour, and preſerve the law in its ſanction. And this Chriſt pleadeth againſt Satan as an advocate with the Father for us; by which he vindicates his Father's juſtice, holdeth the child of God, notwithſtanding his ſins, in a ſtate of juſtification, and utterly overthroweth and confoundeth the devil.

For Chriſt, in pleading thus, appeals to the law itſelf, if he has not done it juſtice, ſaying, "Moſt mighty law, what command of thine have I not fulfilled? What demand of thine have I not fully anſwered? Where is that jot or title of the law, that is able to object againſt my doings for want of ſatisfaction?" Here the law is mute; it ſpeaketh not one word by way of the leaſt complaint, but rather teſtifies of this righteouſneſs, that it is good and holy, Rom. 3. 22, 23.; & 15,—19 Now then, ſince Chriſt did this as a public perſon, it follows, that others muſt be juſtified thereby; for that was the end and reaſon of Chriſt's taking on him to do the righteouſneſs of the law. Nor can the law object againſt the equity of this diſpenſation of heaven; for why might not that God, who gave the law its being and its ſanction, diſpoſe, as he pleaſes, of the righteouſneſs which it commendeth? Beſides, if men be made righteous, they are ſo; and if by a righteouſneſs which the law commendeth, how can fault be found with them by the law! Nay, It is *witneſſed by the law and the prophets*, who conſent that it ſhould be unto all, and upon all them that believe, for their juſtification, Rom. 3. 20, 21.

And that the mighty God ſuffereth the prince of the devils to do with the law what he can, againſt this moſt wholſome and godly doctrine, it is to ſhew the truth, goodneſs, and permanency thereof; for this is as who ſhould ſay, Devil, do thy worſt. When the law is in the hand of an eaſy pleader, though the cauſe that he pleadeth be good, a crafty oppoſer may overthrow the right; but here is the ſalvation of the children in debate, whether it can ſtand with law and juſtice; the oppoſer of this is the devil, his argument againſt it is the law; he that defends the doctrine is Chriſt the advocate, who in his plea muſt juſtify the juſtice of God, defend the holineſs of the law, and ſave the ſinner from all the arguments, pleas, ſtops, and demurs, that Satan is able to put in againſt it. And this he muſt do fairly, righteouſly, ſimply, pleading the voice of the ſelf-ſame law for the juſtification of what he ſtandeth for, which Satan pleads againſt it; for though it is by the new law that our ſalvation comes, yet by the old law is the new law approved of, and the way of ſalvation thereby by it conſented to.

This ſhews, therefore, that Chriſt is not aſhamed to own the way of our juſtification and ſalvation, no, not before men and devils: It ſhews alſo, that he is reſolved to diſpute and plead for the ſame, though the devil himſelf ſhall oppoſe it. And ſince our adverſary pretends a plea in law againſt it, it is meet that there ſhould be an open hearing before the judge of all about it; but foraſmuch as we neither can nor dare appear to plead for ourſelves, our good God has thought fit we ſhould do it by an advocate: *We have an advocate with the Father, Jeſus Chriſt the righteous.*

This therefore is the ſecond thing that ſhews the need that we have of an advocate, to wit, our adverſary pretends that he has a plea in law againſt us, and that by law we ſhould be otherwiſe diſpoſed of, than to be made poſſeſſors of the heavenly kingdom. But,

3. There are many things relating to the promiſe, to our life, and to the threatenings, that miniſter matter of queſtion and doubts, and give the advantage of objections unto him that ſo eagerly deſireth to be putting in cavils againſt our ſalvation; all which it hath pleaſed God to refel by Jeſus Chriſt our advocate.

(1) There are many things relating to the promiſes, as to the largeneſs and ſtraitneſs of words, as to the freeneſs and conditionality of them, which we are not able ſo well to underſtand; and therefore, when Satan dealeth with us about them, we quickly fall to the ground before him; we often conclude, that the words of the promiſe are too narrow and ſtrait to comprehend us; we alſo think verily that the conditions of ſome promiſes do utterly ſhut us out from hope of juſtification and life; but our Advocate who is for us with the Father, he is better acquainted with, and learned in the law, than to be baffled out with a bold word or two, Iſa. 50. 4.; or with a ſubtle piece of helliſh ſophiſtication. He knows the true purport, intent, meaning, and ſenſe of every promiſe and piece of promiſe that is in the whole Bible,

and can tell how to plead it for advantage, againſt our accuſer, and doth ſo: And I gather it not only from his conteſt with Satan for Joſhua, Zech. 3. and from his conflict with him in the wilderneſs, Matth. 4 and in heaven, Rev. 14. but alſo from the practice of Satan's emiſſaries here; for what his angels do, that doth he. Now there is nothing more apparent, than that the inſtruments of Satan do plead againſt the church, from the pretended intricacy, ambiguity, and difficulty of the promiſe; whence I gather, ſo doth Satan before the tribunal of God: but there we have one to match him, *we have an Advocate with the Father*, that knows law and judgement better than Satan, and ſtatute and commandment better than all his angels; and by the verdict of our advocate, all the words, and limits, and extenſions of words, with all conditions of the promiſes, are expounded and applied. And hence it is, that it ſometimes ſo falleth out, that the very promiſe we have thought could not reach us, to comfort us by any means, has at another time ſwallowed us up with joy unſpeakable: Chriſt, the true prophet, has the right underſtanding of the word as an advocate, has pleaded it before God againſt Satan, and having overcome him at the common law, he hath ſent to let us know it by his good Spirit, to our comfort, and the confuſion of our enemies. Again,

(2) There are many things relating to our lives that miniſter to our accuſer occaſions of many objections againſt our ſalvation: for, beſides our daily infirmities, there are in our lives groſs ſins, many horrible backſlidings; alſo we oft-times ſuck and drink in many abominable errors and deceitful opinions, of all which Satan accuſeth us before the judgement-ſeat of God, and pleadeth hard that we may be damned for ever for them. Beſides, ſome of theſe things are done after light received, againſt preſent convictions and diſſuaſions to the contrary, againſt ſolemn engagements to amendment when the bonds of love were upon us. Jer. 20. 20. Theſe are crying ſins; they have a loud voice in themſelves againſt us, and give to Satan great advantage and boldneſs to ſue for our deſtruction before the bar of God: nor doth he want ſkill to aggravate and to comment profoundly upon all occaſions and circumſtances that did attend us in theſe our miſcarriages, to wit, that we did it without a cauſe, alſo when we have had many things to help us againſt ſuch ſins, had we had grace to have uſed them, and to have kept us clean and upright. *There is alſo a ſin unto death*, 1 John 5 and he can tell how to labour, by argument and ſleight of ſpeech, to make our tranſgreſſions not only to border upon, but to appear in the hue, ſhape, and figure of that, and there to make his objection againſt our ſalvation. He often argueth thus with us, and faſtneth the weight of his reaſons upon our conſciences, to the almoſt utter deſtruction of us, and the bringing of us down to the gates of deſpair and utter deſtruction; the ſame ſins, with their aggravating circumſtances, as I ſaid, he pleadeth againſt us at the bar of God: But there he meeteth with Jeſus Chriſt, our Lord and Advocate, who entereth his plea againſt him, unravels all his reaſons and arguments againſt us, and ſhews the guile and falſehood of them: He alſo pleadeth as to the nature of ſin, as alſo to thoſe high aggravations, and proveth, that neither the ſin in itſelf, nor yet as joined with all its advantageous circumſtances, can be the ſin unto death, Col. 2. 19. becauſe we hold the head, and have not *made ſhipwreck of faith*, 1 Tim. 1. 19.; but ſtill, as David and Solomon, we confeſs and are ſorry for our ſins. Thus, though we ſeem, through our falls, to come ſhort of the promiſe with Peter, Heb. 4 3. and leave our tranſgreſſions as ſtumbling-blocks to the world, with Solomon, and miniſter occaſion of a queſtion of our ſalvation among the godly, yet our Advocate fetches us off before God, and we ſhall be found ſafe (and in heaven at laſt) by them in the next world, who were afraid they had loſt us in this.

But all theſe points muſt be managed by Chriſt for us, againſt Satan, as a lawyer, an advocate, who to that end now appears in the preſence of God for us, and wiſely handleth the very criſis of the word, and of the failings of his people, together with all thoſe nice and critical juggles by which our adverſary laboureth to bring us down, to the confuſion of his face.

(3) There is alſo the threatenings that are annexed to the goſpel, and they fall now under our conſideration. They are of two ſorts, ſuch as reject thoſe who altogether reject the goſpel, or thoſe who profeſs it, yet fall from that profeſſion.

The firſt ſort of threatening cannot be pleaded againſt the profeſſors of the goſpel, as againſt thoſe that never profeſſed it: wherefore he undertakes to manage thoſe threats againſt us who belong to thoſe that have profeſſed, and have fallen from it, Pſal. 109. 6. Joſhua fell in it, Zech. 3. 1, 2. Judas fell from it; and the accuſer ſtands at their right hand, before the judgement of God, to reſiſt them by pleading the threats againſt them, to wit, that God's ſoul ſhould have no pleaſure in them. [*If any man draws back, my ſoul ſhall have no pleaſure in him.*] Here is a plea for Satan, both againſt the one and the other; they are both apoſtatiſed, both drawn back, and he is ſubtle enough to manage it. Ay, but Satan, here is alſo matter ſufficient for a plea for our Advocate againſt thee, foraſmuch as the next words diſtinguiſh betwixt drawing back, and drawing back unto perdition; every one that draws back doth not draw back unto perdition, Heb 10. 38. 39 Some of them draw back from, and ſome in the profeſſion of the goſpel. Judas drew back from, and Peter in the profeſſion of his faith; wherefore Judas periſhes, but Peter turns again, becauſe *Judas drew back unto perdition, but Peter yet believed to the ſaving of the ſoul.* Nor doth Jeſus Chriſt, when he ſees it is to no purpoſe, at any time ſtep in to endeavour to ſave the ſoul. Wherefore, as for Judas, for his backſliding from the faith, Chriſt turns him to Satan, and leaveth him in his hand, ſaying, *When he ſhall be judged let him be condemned, and let his prayer become ſin*; Pſal. 109 7. But he did not ſerve Peter ſo: *The Lord will not leave him in his hand, nor condemn him when he is judged:* Pſal. 37. 33. He will pray for him before, and plead for him after he has been in the temptation, and ſo ſecure him, by virtue of his advocateſhip, from the laſh of the threatening that is made againſt final apoſtacy. But,

4. The neceſſity of the advocate's office in Jeſus Chriſt appears plainly in this, To plead about the judgements, diſtreſſes, afflictions, and troubles, that we meet withal in this life for our ſins. For though, by virtue of this office, Chriſt fully takes us off from the condemnation that unbelievers undergo for their ſins, yet he doth not thereby exempt us from temporal puniſhments, for we ſee and feel that they daily overtake us; but for the proportioning the puniſhment for tranſgreſſion, as that comes under the cenſure of the law, it is fit we ſhould have an advocate that underſtands both law and judgement, to plead for equal diſtribution of chaſtiſement, according, I ſay, to the law of grace: And this the Lord Jeſus doth.

Suppoſe a man, for tranſgreſſion, be indicted at the aſſizes; his adverſary is full of malice, and would have him puniſhed ſorely, beyond what by the law is provided for ſuch offence; and he pleads, that the judge will afflict and puniſh as he in his malicious mind deſireth: But the man has an advocate there, and he enters his plea againſt the cruelty of his client's accuſer, ſaying, My Lord, it cannot be as our enemy would have it; the puniſhment for theſe tranſgreſſions are preſcribed by that law that we here ground our plea upon: Nor may it be declined to ſatisfy his envy: we ſtand here upon matters of law, and appeal to the law. And this is the work of our Advocate in heaven. Puniſhments for the ſins of the children come not headlong, not without meaſure, as our accuſer would have them, nor yet as they fall upon thoſe who have none to plead their cauſe. Hath he ſmote the children according to the ſtroke wherewith he hath ſmitten others? No; in meaſure when it ſhooteth forth, (or ſeeks to exceed due bounds), thou wilt debate with it: *He ſtayed his rough wind in the day of his eaſt wind*; Iſa. 27. 7, 8, 9. Thou wilt debate with it, inquiring and reaſoning by the law, whether the ſhootings forth of the affliction (now going out for the offence committed) be not too ſtrong, too heavy, too hot, and of too long a time admitted to diſtreſs and break the ſpirit of this Chriſtian; and if it be, he applies himſelf to the rule to meaſure it by, he fetches forth his plumb line, and ſets it in the midſt of his people, Amos 7. 8.; Iſa. 28. 7.; and lays righteouſneſs to that, and will not ſuffer it to go further; but according to the terms, bounds, limits, and meaſures, which the law of grace admits, ſo ſhall the puniſhment be. Satan often ſaith of us, when we have ſinned, as Abiſhai ſaid of Shimei after he had curſed David, *Shall not this man die for this?* 2 Sam. 19. 21. But Jeſus our advocate anſwers as David, What have I to do with thee, O Satan? Thou this day art an enemy to me; thou ſeekeſt for a puniſhment for the tranſgreſſions of my people, above what is allotted to them by the law of grace, under which they are; and beyond what their relation that they ſtand in to my Father and myſelf will admit. Wherefore, as advocate, he pleadeth againſt Satan, when he brings in againſt us a charge for ſins committed, for the regulating of puniſhments, both as the nature, degree, and continuation of puniſhment: And this is the reaſon why, when we are judged, we are not condemned, but chaſtened, 1 Cor. 11. 32. *that we ſhould not be condemned with the world.* Hence David ſays, *The Lord hath not given him over to the will of his enemy;* Pſal. 27. 12. And again, *The Lord hath chaſtened me ſore, but he hath not given me over unto death;* Pſal. 118. 18 Satan's plea was, That the Lord would give David over to his will, and to the tyranny of death. No, ſays our Advocate, that muſt not be; to do ſo would be an affront to the covenant under which grace has put them; that would be to deal with them by a covenant of works, under which they are not: *There is a rod for children; and ſtrips for thoſe of them that tranſgreſs.* This rod is in the hand of a father, and muſt be uſed according to the law of that relation, not for the deſtruction, but correction of the children; not to ſatisfy the rage of Satan, but to vindicate the holineſs of my Father; not to drive them further from, but to bring them nearer to their God. But,

5. The neceſſity of the advocateſhip of Jeſus Chriſt is alſo manifeſt in this, for that there is need of one to plead the efficacy of old titles to our eternal inheritance, when our intereſt thereunto ſeems queſtionable by reaſon of new tranſgreſſions: That God's people may, by their new and repeated ſins, as to reaſon at leaſt, endanger their intereſt in the eternal inheritance, is manifeſt by ſuch groanings of theirs as theſe, *Why doſt thou caſt me off,* Pſal. 43. 2. and 51. 11. *Caſt me not away from thy preſence,* Pſal. 60. 1. *And, O God, why haſt thou caſt us off for ever?* Pſal. 74. 1. Yet I find in the book of Leviticus, that though any of the children of Iſrael ſhould have ſold, mortgaged, or made away with their inheritance, they did not thereby utterly make void their title to an intereſt therein, but it ſhould again return to them, and they again enjoy the poſſeſſion of it in the year of jubilee: *In the year of jubilee,* (ſaith God), *you ſhall return every man to his poſſeſſion; the land ſhall not be ſold for ever, nor be quite cut off, for the land is mine, for ye are ſtrangers and ſojourners with me. In all the land of your poſſeſſions, you ſhall grant a redemption for the land,* Lev. 25.

The man in Iſrael that, by waxing poor, did ſell his land in Canaan, was ſurely a type of the Chriſtian who by ſin and decays in grace, has forefeited his place and inheritance in heaven: but as the ceremonial law provided that the poor man in Canaan ſhould not by his poverty loſe his portion in Canaan for ever, but that it ſhould return to him in the year of jubilee; ſo the law of grace has provided, that the children ſhall not for their ſin loſe their inheritance in heaven for ever, but it ſhall return to them in the other world, 1 Cor. 11. 32. All therefore that happeneth in this caſe is, they may live without the comfort of it here, as he that had ſold his houſe in Canaan might live without the enjoyment of it till the jubilee: They may alſo ſeem to come ſhort of it when they die, as he in Canaan did, that deceaſed before the year of jubilee: But as certainly as he that died in Canaan before the jubilee did yet receive again his inheritance, by the hand of his relative ſurvivor, when the jubilee came; ſo certainly ſhall he that dieth, and that ſeemeth in his dying to come ſhort of the celeſtial inheritance now, be yet admitted, at his riſing again, to the repoſſeſſion of his old inheritance at the day of judgement. But now here is room for a caviller to object, and to plead againſt the children, ſaying, They have forfeited their part of paradiſe by their ſin, what right then ſhall they have to the kingdom of heaven? Now let the Lord ſtand up to plead, for he is advocate for the children. Yea, let them plead the ſufficiency of their firſt title to the kingdom, and that it is not their doings can ſell the land for ever. The reaſon why the children of Iſrael could not ſell the land for ever, was becauſe the Lord, their head, reſerved to himſelf a right therein: *The land ſhall not be ſold for ever, for the land is mine.* Suppoſe two or three children have a lawful title to ſuch an eſtate, but they are all profuſe and prodigal, and there is a brother alſo that has by law a chief right to the ſame eſtate; this brother may hinder the eſtate from being ſold for ever, becauſe it is his inheritance, and he may, when the limited time that his brethren had ſold their ſhare therein is out, if he will, reſtore it to them again. And in the mean time, if any that are unjuſt ſhould go about utterly and for ever to deprive his brethren, he may ſtand up and plead for them, That in law the land cannot be ſold for ever, for that it is his as well as theirs, he being reſolved not to part with his right. O my brethren! Chriſt will not part with his right of the inheritance unto which you are alſo born; your profuſeneſs and prodigality ſhall not make him let go his hold that he hath for you of heaven; nor can you, according to law, ſell the land for ever, ſince it is his, and he hath the principal and chief title thereto. This alſo gives him ground to ſtand up to plead for you againſt all thoſe that would hold the kingdom from you for ever; for let Satan ſay what he can againſt you, yet Chriſt can ſay, The land is mine, and conſequently that his brethren could not ſell it.

Yes, ſays Satan, if the inheritance be divided.

O but (ſays Chriſt) the land is undivided; no man has his part ſet out and turned over to himſelf; beſides, my brethren yet are under age, and I am made their guardian; they have not power to ſell the land for ever; the land is mine; alſo my Father has made me feoffee in truſt for my brethren, that they may have what is allotted them when they are all come to a perfect man, *to the meaſure of the ſtature of the fulneſs of Chriſt,* Eph. 4. 12, 13. and not before, and I will reſerve it for them till then; and thus to do is the will of my Father, the law of the judge, and alſo my unchangeable reſolution. And what can Satan ſay againſt this plea? Can he prove that Chriſt has no intereſt in the ſaint's inheritance? Can he prove that we are at age, or that our ſeveral parts of the heavenly houſe is already delivered into our power? And if he goes about to do this, is not the law of the land againſt him? Doth it not ſay, that our Advocate is Lord of all, Acts 10. 36. that the kingdom is Chriſt's, that it is laid up in heaven for us, Eph. 5. 5.; Col. 1. 5. yea, *that the inheritance which is incorruptible, undefiled, and that fadeth not away, is reſerved in heaven for us, who are kept by the power of God through faith unto ſalvation,* 1 Pet. 1. 3, 4, 5. Thus therefore is our heavenly inheritance made good by our Advocate, againſt the thwartings and branglings of the devil; nor can our new ſins make it invalid, but it abideth ſafe to us at laſt notwithſtanding our weakneſs; though, if we ſin, we may have but little comfort, or but little of its preſent profits while we live in this preſent world. A ſpendthrift, though he loſes not his title, may yet loſe the preſent benefit, but the principal will come again at laſt, for *we have an Advocate with the Father, Jeſus Chriſt the righteous.*

6. The neceſſity of the advocateſhip of Jeſus Chriſt for us further appears in this, to wit, for that our evidences, which declare that we have a right to the eternal inheritance, are often out of our own hand, yea, and alſo ſometimes kept long from us, the which we come not at the ſight or comfort of again, but by our Advocate, eſpecially when our evidences are taken from us, becauſe of a preſence forfeiture of this inheritance to God, by this or that moſt foul offence. Evidences, when they are thus taken away, as in David's caſe, (Pſal. 51. 12.) they were, why then they are in our God's hand, laid up, I ſay, from the ſight of them to whom they belong, till they even forget the contents thereof, 2 Pet. 1. 5, to 9.

Now when writings and evidences are out of the hand of the owners, and laid up in the court where in juſtice they ought to be kept, they are not ordinarily got thence again, but by the help of a lawyer, an advocate. Thus it is with the children of God: we do often forfeit our intereſt in eternal life; but the mercy is, the forfeit falls into the hand of God, (not of the law, nor of Satan), wherefore he taketh away alſo our evidences, if not all, yet ſome of them, as he ſaith, *I will take away my peace from this people, even loving-kindneſs and mercy*, Jer. 16. 5. This he took from David, 1 Chron. 17. 13.; Pſal. 51. 12. and he intreats for the reſtroation of it, ſaying, *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.* And, *Lord, turn us again, cauſe thy face to ſhine, and we ſhall be ſaved*, Pſal. 80. 3, 7, 19.

Satan now alſo hath an opportunity to plead againſt us, and to help forward the affliction, as his ſervants did of old, when God was but a little angry, Zech. 1. 15. but Jeſus Chriſt our Advocate is ready to appear againſt him, and to ſend us from heaven our old evidences again, or to ſignify to us that they are yet good and authentic, and cannot be gainſaid. *Gabriel* (ſaith he) *make this man underſtand the viſion*, Dan. 8. 16. And again ſaith he to another, *Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited as towns without walls.* Jeauſalem had been in captivity, had loſt many evidences of God's favour and love by reaſon of her ſin, and her enemy ſtept in to augment her ſin and ſorrow, but there was a man among the myrtle-trees that were in the bottom, that did prevail with God to ſay, I am returned to Jeruſalem with mercies; and then commands it to be proclaimed, That his *cities through proſperity ſhould yet be ſpread abroad*, Ezech. 1. 11, to 17. Thus, by virtue of our advocate, we are either made to receive our old evidences for heaven again, or elſe are made to underſtand that they yet are good, and ſtand valid in the court of heaven; nor can they be made ineffectual, but ſhall abide the teſt at laſt becauſe our advocate is alſo concerned in the inheritance of the ſaints in light. Chriſtians know what it is to loſe their evidences for heaven, and receive them again, or to hear that they hold their title by them, but perhaps they know not how they come at this privilege; therefore the apoſtle tells them, *they have an Advocate*: And that by him, as advocate, they enjoy all theſe advantages, is manifeſt, becauſe his advocate's office is appointed for our help when we ſin, that is, commit ſins that are great and heinous: *If any man ſin, we have an Advocate.*

By him the juſtice of God is vindicated, the law anſwered, the threatenings taken off, the meaſure of affliction, that for ſin we undergo, determined; our titles to eternal life preſerved, and our comfort of them reſtored, notwithſtanding the wit, and rage, and envy of hell. So then Chriſt gave himſelf for us as a prieſt, died for us as a ſacrifice, but pleadeth juſtice and righteouſneſs, in a way of juſtice and righteouſneſs (for ſuch is his ſacrifice) for our ſalvation, from the death that is due to our ſoul or high tranſgreſſions, as an advocate.

Thus have I given you an account of the nature, end, and neceſſity of the advocateſhip of Jeſus Chriſt; and ſhould now come to application, only I muſt firſt remove an objection or two.

VI. *Obj.* 1. But what needs all theſe offices of Jeſus Chriſt? or, what need you trouble us with theſe nice diſtinctions? it is enough for us to believe in Chriſt in general, without conſidering him under this or that office.

*Anſ.* The wiſdom of God is not to be charged with needleſs doing, when it giveth to Jeſus Chriſt ſuch variety of offices, and calleth him to ſo many employments for us: they are all thought neceſſary by heaven, and therefore ſhould not be counted ſuperfluous by earth. And to put a queſtion on thy objection, What is a ſacrifice without a prieſt, or a prieſt without a ſacrifice? And the ſame I ſay of his advocate's office, What is an advocate without the exerciſe of his office? And what need of an advocate's office being exerciſed, if Chriſt, as ſacrifice and prieſt, was thought ſufficient by God? Each of theſe offices are ſufficient for the perfecting the work for which they are deſigned: but they are not all deſigned for the ſelf-ſame particular thing. Chriſt, as ſacrifice, offers not himſelf; it is Chriſt, as prieſt, does that: Chriſt, as prieſt, dieth not for our ſins; it is Chriſt, as ſacrifice, does ſo. Again, Chriſt, as a ſacrifice and a prieſt, limits himſelf to theſe two employs, but as an advocate he launches into a third: And ſince theſe are not confouded in heaven, nor by the ſcripture, they ſhould not, in our apprehenſion, be counted uſeleſs.

It is not therefore enough for us that we exerciſe our thoughts upon Chriſt in a general way, but we muſt learn to know him in all his offices, and to know the nature of his offices alſo; our condition requires this, as we are guilty of ſin, as we have to do with God, and with our enemy the devil. As we are guilty of ſin, ſo we need a ſacrifice; and as we are alſo ſinners, we need one to preſent our ſacrifice to God for us. We have need alſo of him as a prieſt, to preſent our perſons and ſervices to God. And ſince God is juſt, and upon the judgement-ſeat; and ſince alſo we are apt to ſin grievouſly; and again, ſince we have an accuſer who will by law plead at this bar of God our ſins againſt us, to the end we may be condemned, we have need of, and alſo *have an Advocate with the Father, Jeſus Chriſt the righteous.*

Alas! How many of God's precious people, for want of a diſtinct knowledge of Chriſt in his offices, are at this day ſadly baffled with the ſophiſtications of the devil? To inſtance no more than this one thing: When they have committed ſome heinous ſin after light received, how are they toſſed, and vexed with many perplexities. They cannot come to any anchor in this their troubled ſea; they go from promiſe to promiſe, from this to that office of Jeſus Chriſt; but forget that he is (or elſe underſtand not what is to be) an advocate for them. Hence they ſo oft ſink under the fears that their ſin is unpardonable, and that therefore their condition is deſperate; whereas if they would but conſider that Chriſt is their advocate, and that he is therefore made an advocate, to ſave them from thoſe high tranſgreſſions that are committed by them, and that he waits upon this office continually before the judgement-ſeat of God, they would couceive relief, and be made to hold up their head, and ſo more ſtrongly wreſt themſelves from under that guilt and burden (thoſe ropes and cords wherewith, by their folly, they have ſo ſtrongly bound themſelves) than commonly they have done, or do.

*Obi.* 2. But notwithſtanding what you have ſaid, this ſin is a deadly ſtick in my way; it will not out of my mind, my cauſe being bad, but Chriſt will deſert me.

*Anſ.* It is true, ſin is, and will be, a deadly ſtick and ſtop to faith, attempt to exerciſe it on Chriſt as conſidered under which of his offices or relations you will; and, above all, the ſin of unbelief is the ſin that doth ſo, or *moſt eaſily beſets us*, Heb. 12 1. 2.; and no marvel, for it never acts alone, but is backed not only with guilt and ignorance, but alſo with carnal ſenſe and reaſon. He that is ignorant of this, knows but little of himſelf, or what believing is: He that undertakes to believe, ſets upon the hardeſt taſk that ever was propoſed to man; not becauſe the things impoſed upon us are unreaſonable or unaccountable, but becauſe the heart of man, the more true any thing is, the more it ſticks and ſtumbles thereat: And, ſays Chriſt, *Becauſe I tell you the truth, ye believe me not*, John 8. 45. Hence believing is called labouring, Heb. 4. 11. and it is the soreſt labour (at times) any man can take in hand, becauſe aſſaulted with the greateſt oppoſitions: but believe thou muſt, be the labour never ſo hard, and that not only in Chriſt in a general way, but in him as to his ſeveral offices, and to this of his advocateſhip in particular, elſe ſome ſins and temptations will not, in their guilt or trouble, eaſily depart from thy conſcience; no, not by promiſe, nor by thy attempts to apply the ſame by faith. And this the text inſinuates, by its ſetting forth Chriſt as advocate, as the only or beſt and moſt ſpeedy way of relief to the ſoul in certain caſes.

There is then an order that thou muſt obſerve in exerciſing thy ſoul in a way of believing.

1. Thou muſt believe unto juſtification in general; and for this thou muſt direct thy ſoul to the Lord Chriſt, as he is a ſacrifice for ſin, and as a prieſt offering that ſacrifice, thou ſhalt ſee him appeaſing divine wrath for

thy ſin, and as a prieſt ſpreading the ſkirt of his garment over thee, to hide thy nakedneſs; thus being cloathed, thou ſhalt not be found naked.

2. This, when thou haſt done as well as thou canſt, thou muſt, in the next place, keep thy eye upon the Lord Chriſt as improving, as prieſt in heaven, the ſacrifice which he offered on earth for the continuing thee in a ſtate of juſtification thy lifetime, notwithſtanding thoſe common infirmities that attend thee, and to which thou art incident in all thy beſt performances, Rom. 5. 10.; Exod. 28. 31, 38.; therefore is he a prieſt in heaven, and by his ſacrifice interceeding for thee.

3. But if thy foot ſlippeth, if it ſlippeth greatly, then know thou, it will not be long before a bill be in heaven preferred againſt thee by the accuſer of the brethren; wherefore then thou muſt have recourſe to Chriſt as advocate, to plead before God thy judge, againſt the devil thine adverſary, for thee.

4. And as to the badneſs of thy cauſe, let nothing move thee, ſave to humility and ſelf-abaſement, for Chriſt is glorified by being concerned for thee; yea, the angels will ſhout aloud to ſee him bring thee off. For what greater glory can we conceive Chriſt to obtain as advocate, than to bring off his people when they have ſinned, notwithſtanding Satan's ſo charging of them, for them as he doth?

He gloried when he was going to the croſs to die; he went up with a ſhout and the ſound of a trumpet, to make interceſſion for us: and ſhall we think that by his being an advocate he receives no additional glory? It is glory to him, doubtleſs, to bear the title of an advocate, and much more to plead and proſper for us againſt our adverſary, as he doth.

5. And I ſay again, for thee to think that Chriſt will reject thee for that thy cauſe is bad, is a kind of thinking blaſphemy againſt this his office and his word; for what doth ſuch a man but ſide with Satan, while Chriſt is pleading againſt him? I ſay, it is as the devil would have it, for it puts ſtrength into his plea againſt us, by increaſing our ſin and wickedneſs. But ſhall Chriſt take our cauſe in hand, and ſhall we doubt of good ſucceſs? This is to count Satan ſtronger than Chriſt; and that he can longer abide to oppoſe, than Chriſt can plead for us. Wherefore away with it, not only as to the notion, but alſo as to the heart and root thereof.

Oh! when ſhall Jeſus Chriſt our Lord be honoured by us as he ought? This daſtardly heart of ours, when ſhall it be more ſubdued and trodden under foot of faith? When ſhall Chriſt ride Lord, and King, and Advocate, upon the faith of his people, as he ſhould? He is exalted before God, before angels, and above all the power of the enemy; there is nothing comes behind but the faith of his people.

*Obj.* 3. But ſince you follow the metaphor ſo cloſe, I will ſuppoſe, if an advocate be entertained, ſome recompence muſt be given him. His fee! who ſhall pay him his fee? I have nothing. Could I do any thing to make this advocate part of amends, I could think I might have benefit from him; but I have nothing: What ſay you to this?

*Anſ.* Similitudes muſt not be ſtrained too far; but yet I have an anſwer for this objection. There is, in ſome caſes, law for them that have no money; ay, law and lawyers too; and this is called ſuing *in forma pauperis*; and ſuch lawyers are appointed by authority for that purpoſe. Indeed I know not that it is thus in every nation, but it is ſometimes ſo with us in England; and this is the way altogether in the kingdom of heaven before the bar of God: All is done there for us *in forma pauperis*, on free coſt; for our Advocate or lawyer is thereto deſigned and appointed of his Father.

Hence Chriſt is ſaid to plead the cauſe, not of the rich and wealthy, but of the poor and needy; not of thoſe that have many friends, but of the fatherleſs and widow; not of them that are fat and ſtrong, but of thoſe under ſore afflictions, Prov. 22. 22, 23.; & 23. 10, 11.; & 31. 9. *He ſhall ſtand at the right hand of the poor, to ſave him from them that condemn his ſoul*, Pſal, 109. 31. or, as it is in the margin, *from the judges of his ſoul*. This then is the manner of Jeſus Chriſt with men; he doth freely what he doth, not for price nor reward. *I have raiſed him up*, (ſays God), *and I will direct all his ways; he ſhall build my city, and he ſhall let go my captives, not for a price nor reward*, Iſa. 45. 13.

This, I ſay, is the manner of Jeſus Chriſt with men; he pleads, he ſues *in forma pauperis gratis*; and of meer compaſſion; and hence it is that you have his clients give him thanks, for that is all the poor can give: *I will greatly praiſe the Lord with my mouth, I will praiſe him among the multitude, for he ſhall ſtand at the right hand of the poor, to ſave him from them that condemn his ſoul*, Pſal. 109. 30.

They know but little that talk of giving to Chriſt, except they mean they would give him bleſſing and praiſe. He bids us come freely, take freely, and tells us, that he will give and do freely, Rev. 22. 17.; & 21. 6. Let him have that which is his own, to wit, thyſelf, for thou art the price of his blood. David ſpeaks very ſtrangely of giving to God for mercy beſtowed on him; I call it ſtrangely, bacauſe indeed it is ſo to reaſon: *What* (ſays he) *ſhall I render to the Lord for all his benefits?* I will take this cup, and call for more, Pſal. 116. 12, 13. God has no need of thy gift, nor Chriſt of thy bribe, to plead thy cauſe: take thankfully what is offered, and call for more; that is the beſt giving to God. God is rich enough; talk not then of giving, but of receiving, for thou art poor: Be not too high, nor think thyſelf too good to live by the alms of heaven; and ſince the Lord Jeſus is willing to ſerve thee freely, and to maintain thy right to heaven againſt thy foe, to the ſaving of thy ſoul, without price or reward, *let the peace of God rule in thee, to the which thou art alſo called, as is the reſt of the body, and be thou thankful*, Col. 3. 15.

This then is the privilege of a Chriſtian, *We have an Advocate with the Father, Jeſus Chriſt the righteous*; one that pleadeth the cauſe of his people againſt thoſe that riſe up againſt them, of his love, pity, and meer good-will. Lord, open the eyes of dark readers, of diſconſolate ſaints, that they may ſee who is for them, and on what terms.

*Obj.* 4. But if Chriſt doth once begin to plead for me, and ſhall become mine Advocate, he will always be troubled with me, unleſs I ſhould of myſelf forſake him; for I am ever in broils and ſuits of law, action after action is laid upon me, I am ſometimes ten times in a day ſummoned to anſwer my doings before God.

*Anſ.* Chriſt is not an advocate to plead a cauſe or two; *He delivereth Iſrael out of all his troubles*, 2 Sam. 22. 28. and chuſes to be an advocate for ſuch; therefore the godly of old did uſe to make, from the greatneſs of their troubles, and the aboundance of their troublers an argument to the Lord Chriſt to ſend and lend them help: *Have mercy upon me* (ſaid David), *conſider my trouble which I ſuffer of them that hate me*; Pſal. 9. 13. And again, *Many are they that riſe up againſt me, many there be that ſay of my ſoul, There is no help for him in God*, Pſal. 3. 1, 2. Yea, the troubles of this man were ſo many and great, that his enemies began to triumph over him, ſaying, *There is no help for him in God*, ver. 7. But could he not deliver him, or did the Lord forſake him? No, no; *Thou haſt ſmitten* (ſaith he) *all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.* And as he delivereth them from their troubles, ſo alſo he pleadeth all their cauſes: *O Lord*, (ſaith the church) *thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life*, Lam. 3. 58. Mark, troubled Chriſtian, thou ſayeſt thou haſt been arreſted oft-times in a day, and as often ſummoned to appear at God's bar, there to anſwer to what ſhall be laid to thy charge. And here for thy encouragement thou readeſt, that the church hath an Advocate that pleadeth the cauſes of her ſoul, that is, all her cauſes to deliver her. He knows, that ſo long as we are in this world we are ſubject to temptation and weakneſs, and through them made guilty of many bad things; wherefore he hath prepared himſelf to our ſervice, and to abide with the Father an Advocate for us. As Solomon ſaith of a man of great wrath, Prov. 19. 19. ſo it may be ſaid of a man of great weakneſs, (and the beſt of ſaints are ſuch), *He muſt be delivered again and again*: yea, *many a time* (ſaith David) *did he deliver them*, Pſal. 106. 44, 45.; to wit, more than once and twice; and he will do ſo for thee, if thou entertain him to be thine Advocate. Thou talkeſt of leaving him, but then whither wilt thou go? all elſe are vain things, things that cannot profit, 1 Sam. 12, 20, 21, 22, 23.; and he will not forſake his people, *though their land be filled with ſin againſt the Holy One of Iſrael*, Jer. 51. 5. I know the modeſt ſaint is apt to be abaſhed, to think what a troubleſome one he is, and what a make-work he has been in God's houſe all his days; and let him be filled with holy bluſhing; but let him not forſake his Advocate.

VIII. Having thus ſpoken to theſe objections, let us now come to make ſome uſe of the whole. And,

Uſe 1. Firſt, I would exhort the children to conſider the dignity that God hath put upon Jeſus Chriſt their Saviour; for by how much God hath called his Son to offices and places of truſt, by ſo much he hath heaped dignities upon him. It is ſaid of Mordecai, That *he was next to the King Ahaſuerus*: And what then? Why then the greatneſs of Mordecai, and his high advance, muſt be written in the book of the Chronicles of the kings of Media and Perſia; Eſther 10. 1, 2, 3. to the end his fame might not be buried nor forgot, but remembered and talked of in generations to come. *Why, my brethren, God exalted Jeſus of Nazareth, hath made him the only great one, having given him a name above every name*: A name, did I ſay, a name and glory beyond all names, and above all names, as doth witneſs both his being ſet above all, and the many offices which he executeth for God on behalf of his people. It is counted no little addition to honour, when men are not only made near to the king, but alſo intruſted with moſt, if not almoſt with all the moſt weighty affairs of the kingdom. Why, this is the dignity of Chriſt; he is, it is true, the natural Son of God, and ſo high, and one that abounds with honour. But this is not all, God has conferred upon him, as man, all honour, made him Lord Mediator betwixt him and the world. This in general. And particularly, he hath called him to be an High-prieſt for ever, Heb. 7. 21, 22, 23, 24; and hath ſworn he ſhall not be changed for another: He hath accepted of his offering once for ever, counting that there is wholly enough, in what he did once, *to perfect for ever them that are ſanctified*, to wit, ſet apart to glory, Heb. 10. 11, 12, 13.

He is Captain-general of all the forces that God hath in heaven and earth, the King and Commander of his people, chap. 9. 25, 26.

He is Lord of all, and made *head over all things to the church*; Eph. 1. 22. and is our Advocate with the Father. O the Exaltation of Jeſus Chriſt! Let Chriſtians therefore, in the firſt place, conſider this. Nor can it be but profitable to them, if withal they conſider that all this truſt and honour is put and conferred upon him relation to the advantage and advancement of Chriſtians. If Chriſtians do but conſider the nearneſs that is betwixt Chriſt and them, and withal conſider how he is exalted, it muſt needs be matter of comfort to them. He is my fleſh and my bone that is exalted; it is my friend and brother that is thus ſet up and preferred. It was ſomething to the Jews that Mordecai was exalted to honour; they had thereby ground to rejoice and be glad, for that one of themſelves was made a lord by the king, and governor of the land. It is true, when a man thinks of Chriſt, as ſevered from him, he ſees but little to his comfort in Chriſt's exaltation; but when he looks upon Chriſt, and can ſay, My Saviour, my Prieſt, or the chief Biſhop of my ſoul, then he will ſee much in his being thus promoted to honour. Conſider, then, of the glories to which God has exalted our Saviour, in that he hath made him ſo high. It is comely, alſo, when thou ſpeakeſt of him, that thou mention his name with ſome additional title, thereby to call thy mind to remembrance, and ſo to the greater reverence of the perſon of thy Jeſus; as, our Lord Jeſus, our Lord and Saviour Jeſus Chriſt, the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus: 2 Pet 2. 20.; Heb. 3. 1. &c. Men write themſelves by their titles, as John Earl of ſuch a place, Anthony Earl of ſuch a place, and Thomas Lord, &c. It is common alſo to call men in great places by their titles rather than by their names, as, Lord High-chancellor of England, Lord Privy-ſeal, Lord High-admiral, &c. And thus ſhould Chriſtians make mention of Jeſus Chriſt our Lord, adding to his name ſome of his titles of honour, eſpecially ſince all places of truſt and titles of honour conferred on him are of ſpecial favour to us. I did uſe to be much taken with one ſect of Chriſtians, for that it was uſually their way, when they made mention of the name of Jeſus, to call him *The bleſſed King of Glory*. Chriſtians ſhould do thus; it would do them good; for why doth the Holy Ghoſt, think you, give him all theſe titles, but that we ſhould call him by them, and ſo make mention of him one to another: for the very calling of him by this or that title or name, belonging to this or that office of his, giveth us occaſion, not only to think of him as exerciſing that office, but to inquire by the word, by meditation, and one of another, what there is in that office, and what by his exerciſing of that, the Lord Jeſus profiteth his church.

How will men ſtand for that honour that by ſuperiors is given to them, expecting and uſing all things, to wit, actions and carriages, ſo as that thereby their grandeur may be maintained: And ſaith Chriſt, *Ye call me Maſter and Lord, and ye ſay well, for ſo I am*, John 13. 13. Chriſt Jeſus our Lord would have us exerciſe ourſelves in the knowledge of his glorious offices and relative titles, becauſe of the advantage that we get by the knowledge of them, and the reverence of and love to him, that they beget in our hearts. *The diſciple* (ſaith the text) *whom Jeſus loved ſaid unto Peter, It is the Lord; and when Simeon Peter heard that it was the Lord, he girt his fiſher's coat unto him*, (for he was naked) *and did caſt himſelf into the ſea; and the other diſciples came in a little ſhip*, to wit, to ſhore, *to wait on their Lord*, chap. 21. The very naming of him under the title of Lord, bowed their hearts forthwith to come with joint readineſs to wait upon him. Let this alſo learn us to diſtinguiſh Chriſt's offices and titles, not to confound them, for he exerciſeth thoſe offices, and beareth thoſe titles, for great reaſon, and to our commodity.

Every circumſtance relating both to Chriſt's humiliation and exaltation, ought to be duly weighed by us, becauſe of that myſtery of God, and of man's redemption, that is wrapped therein: For as there is not a pin, nor a loop, nor a tack in the tabernacle, but had in it uſe of inſtruction to the children of Iſrael, ſo there is not any part, whether more near or more remote to Chriſt's ſuffering and exaltation, but is, could we get into it, full of Spiritual advantage to us.

To inſtance the water that came out of Chriſt's ſide, a thing little taken notice of, either by preacher or hearers, and yet John makes it one of the witneſſes of the truth of our redemption, and a confirmation of the certainty of that record that God to the world hath given of the ſufficiency that is in his Son to ſave; John 19. 34.; 1 John 3. 5,—9.; Rom. 4. 9,—12.

When I have conſidered that the very timing of ſcripture-expreſſions, and the ſeaſon of adminiſtering ordinances, has been augmentative to the promoting of the faith, and way of juſtification by Chriſt, it has made me think that both myſelf and moſt of the people of God look over the ſcriptures too ſlightly, and take too little notice of that or of thoſe many honours that God for our good has conferred upon Chriſt. Shall he be called a King, a Prieſt, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Huſband, a Father, a Fountain, a Door, a Rock, a Lion, a Saviour, &c. and ſhall we not conſider things? And ſhall God to all theſe add moreover, that he is an Advocate, and ſhall we take no notice thereof, or jumble things ſo together, that we loſe ſome of his titles and offices, or ſo be concerned with one, as not to think we have need of the benefit of the reſt? Let us be aſhamed thus to do or think, and let us give to him that is thus exalted the glory due unto his name.

Uſe 2. As we ſhould conſider the titles and offices of Chriſt in general, ſo we ſhould conſider this of his being an advocate in particular; for this is one of the reaſons which induced the apoſtle to preſent him here under that notion to us, namely, that we ſhould have faith about it, and conſider of it to our comfort: *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. An Advocate*; an advocate, as I ſaid, is one that hath power to plead for another in this, or that, or any court of judicature. Be much therefore in the mediation of Chriſt, as executing of this his office, for thee, for many advantages will come to thee thereby. As,

1. This will give thee to ſee that thou are not forſaken when thou haſt ſinned; and this has not in it a little relief only, but yieldeth conſolation in time of need.

There is nothing that we are more prone unto, than to think we are forſaken when we have ſinned, when for this very thing, to wit, to keep us from thinking ſo, is the Lord Jeſus become our Advocate: *If any man ſin, we have an Advocate.* Chriſtian, thou that haſt ſinned, and that with the guilt of thy ſin are driven to the brink of hell, I bring thee news from God, thou ſhalt not die, but live, for thou haſt *an Advocate with the Father.* Let this therefore be conſidered by thee, becauſe it yieldeth this fruit.

2. The ſtudy of this truth will give thee ground to take courage to contend with the devil concerning the largeneſs of grace by faith, ſince thy Advocate is contending for thee againſt him at the bar of God. It is a great encouragement for a man to hold up his head in the country, when he knows he has a ſpecial friend at court. Why our Advocate is a friend at court, a friend there ready to give the onſet to Satan, come he when he will: *We have an Advocate with the Father*; an advocate, or one to plead againſt Satan for us.

3. This conſideration will yield relief when by Satan's abuſe of ſome other of the offices of Chriſt, thy faith is diſcouraged and made afraid. Chriſt, as a prophet, pronounces many a dreadful ſentence againſt ſin; and Chriſt, as a king, is of power to execute them: And Satan, as an enemy, has ſubtlety enough to abuſe both theſe, to the almoſt utter overthrow of the faith of the children of God. But what will he do with him as he is an advocate? Will he urge that he will plead againſt us? he cannot, he has no ſuch office. *Will he plead againſt thee with his great power? no, but he would put ſtrength into thee,* Job 23. 3, 4, 5, 6. Wherefore Satan doth all he may to keep thee ignorant of this office; for he knows that as advocate, when he is ſo apprehended, the ſaints are greatly relieved by him, even by a believing thought of that office.

4. This conſideration, or the conſideration of Chriſt as exerciſing of this office, will help thee to put by that vizor wherewith Chriſt, by Satan, is miſrepreſented to thee, to the weakening and affrighting of thee. There is nothing more common among ſaints than thus to be wronged by Satan; for as he will labour to fetch fire out of the offices of Chriſt to burn us, ſo to preſent him to us with ſo dreadful and ſo ireful a countenance, that a man in temptation and under guilt, ſhall hardly be able to lift up his face to God.

But now, to think really that he is my advocate, this heals all. Put a vizor upon the face of a father, and it may perhaps for a while fright the child; but let the father ſpeak, let him ſpeak in his own fatherly dialect to the child, and the vizor is gone, if not from the father's face, yet from the child's mind, yea, the child, notwithſtanding that vizor, will adventure to creep into its father's boſom. Why, thus it is with the ſaints when Satan deludes and abuſes them, by disfiguring the countenance of Chriſt to their view; let them but hear their Lord ſpeak in his own natural dialect, (and then he doth ſo indeed when we hear him ſpeak as an Advocate), and their minds are calmed, their thoughts ſettled, their guilt vaniſhed, and their faith revived.

Indeed the advocateſhip of Jeſus Chriſt is not much mentioned in the word, and becauſe it is no oftener made mention of, therefore perhaps it is that ſome Chriſtians do ſo lightly paſs it over, when, on the contrary, the rarity of the thing ſhould make it the more admirable; and perhaps it is therefore ſo little made mention of in the Bible, becauſe it ſhould not be abuſed by the common ſort, but is as it were privately dropt in a corner, to be found by them that are for finding relief for their ſoul, by a diligent ſearch of the ſcriptures; for Chriſt is this office of advocate is only deſigned for the child of God, the world hath nothing to do therewith. Methinks that which alone is proper to ſaints, and that which by God is peculiarly deſigned for them, they ſhould be mightily taken withal; the peculiar treaſure of kings, the peculiar privilege of ſaints, oh, this ſhould be affecting to us! why, Chriſt as an advocate is ſuch: *Remember me, O Lord,* (ſaid the Pſalmiſt), *with the favour that thou beareſt to thy people: O viſit me with thy ſalvation, that I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance,* Pſal. 106. 4, 5. The Pſalmiſt, you ſee here, is crying out for a ſhare in, and the knowledge of the peculiar treaſure of ſaints; and this of Chriſt, as advocate, is ſuch: wherefore ſtudy it and prize it ſo much the more, this advocate is ours.

1. Study it with reference to its peculiarity: It is for the children, and no body elſe, for the children little and great; this is childrens bread, this is a meſs for Benjamin, this is to be eaten in the holy place. Children uſe to make much of that which by way of ſpeciality is by their relations beſtowed on them: *And Naboth ſaid to Ahab, the Lord forbid it me, that I ſhould give the inheritance of my fathers to thee,* 1 Kings 21. 3. no truly will I not. Why ſo? Becauſe it was my father's gift, not in common to all, but to me in ſpecial.

2. Study this office in the nature of it, for therein lies the excellency of any thing, even in the nature of it? Wrong thoughts of this or that abuſes it, and takes its natural glory from it; take heed therefore of miſapprehending, while thou art ſeeking to apprehend Chriſt as thy advocate. Men judge of Chriſt's offices while they are at too great a diſtance from them; but let them come near, ſays God, let them ſpeak, Iſa. 41. 1. or as Elihu ſaid to his friends, (when he had ſeen them judge amiſs). *Let us chooſe to us judgement, let us know among ourſelves what is good,* Job 34. 4. So ſay I, ſtudy to know, rightly to know the advocate-office of Jeſus Chriſt; It is one of the eaſieſt things in the world to miſs of the nature, while we ſpeak of the name and offices of Jeſus Chriſt; wherefore look to it, that thou ſtudy the nature of the office of his advocateſhip, of his advocateſhip for, for ſo you ought to conſider it. There is an advocate for, not againſt the children of God, *Jeſus Chriſt the righteous.*

3. Study this office with reference to its efficacy and prevalency; Job ſays, *After my words they ſpake not again,* Job 29. 22. And when Chriſt ſtands up to plead, all muſt keep ſilence before him. True, Satan had the firſt word, but Chriſt the laſt, in the buſineſs of Joſhua, and ſuch a laſt, as brought the poor man off well, thogh *cloathed with filthy garments,* Zech. 3. Satan muſt be ſpeechleſs after a plea of our Advocate, how rampant ſoever he is afore; or as Elihu has it, *He was amazed, he anſwered no more, he left off ſpeaking.* Shall he that ſpeaks in righteouſneſs give place, and he who has nothing but envy and deceit be admitted to ſtand his ground? Behold the angels cover their faces when they ſpeak of his glory, how then ſhall not Satan bend before him! In the days of his humiliation, he made him cringe and creep, how much more then now he is exalted to glory, to glory to be an advocate, an advocate for his people! *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

4. Study the faithfulneſs of Chriſt in his execution of this office, for he will not fail nor forſake them that have entertained him for their advocate: *He will thoroughly plead their cauſe,* Jer. 50. 34. Faithful and True, is one of his titles, and you ſhall be faithfully ſerved by him; you may boldly commit your cauſe unto him; nor ſhall the badneſs of it make him fail, or diſcourage him in his work; for it is not the badneſs of a cauſe that can hinder him from prevailing, becauſe he hath wherewith to anſwer for all thy ſins, and a new law to plead by, through which he will make thee a conqueror: He is alſo for ſticking to a man to the end, if he once engages for him, John 13. 1, 2. He will threaten and love, he will chaſtiſe and love, he will kill and love, and thou ſhalt find it ſo. And he will make this appear at the laſt, and Satan knows it ſo now; for he finds the power of his repulſes while he pleads for thee at the bar againſt him. And all this is in very faithfulneſs.

5 Study alſo the need that thou haſt of a ſhare in the execution of the advocateſhip of Jeſus Chriſt. Chriſtians find that they have need of waſhing in the blood of Chriſt, and that they have need of being cloathed

with the righteouſneſs of Chriſt; they alſo find that they have need that Chriſt ſhould make interceſſion for them, and that by him (of neceſſity) they muſt approach God, and preſent their prayers and ſervices to him; but they do not ſo well ſee that they need that Chriſt ſhould be their advocate. And the reaſon therefore is this; they forget that their adverſary makes it his buſineſs to accuſe them before the throne of God; they conſider not the long ſcrolls and many crimes wherewith he chargeth them in the preſence of the holy angels of God: I ſay, this is the cauſe that the advocateſhip of Chriſt is ſo little conſidered in the churches; yea, many that have been relieved by that office of his, have not underſtood what he has hereby done for them.

But, perhaps, this is to be kept from many till they come to behold his face, and till all things ſhall be revealed, that Chriſt might have glory given him in the next world, for doing that for them which they ſo little thought of in this. But do not thou be content with this ignorance, becauſe the knowledge of his advocateing it for thee will yeild thee preſent relief. Study, therefore, thine own weakneſs, the holineſs of the judge, the badneſs of thy cauſe, ſubtility, malice, and rage of thine enemy, and, be aſſured, that whenever thou ſinneſt, by and by thou art for it accuſed before God, at his judgement-ſeat. Theſe things will, as it were, by way of neceſſity, inſtil into thy heart the need thou haſt of an advocate, and will make thee look, as to the blood and righteouſneſs of Chriſt to juſtify thee, ſo to Chriſt as an advocate to plead thy cauſe, as did holy Job in his deſtreſſes, Job 16. 21.

Uſe 3. Is Chriſt Jeſus not only a prieſt of, and a king over, but an advocate for his people? Let this make us ſtand and wonder, and be amazed at his humiliation and condeſcenſion. We read of his humiliation on earth when he put himſelf into our fleſh, took upon him our ſins, and made them as his own unto condemnation and death. And to be an advocate, is an office reproachful to the malicious, if any man be ſuch a one, for thoſe that are baſe and unworthy. Yea, the higher and more honourable the perſon is that pleads for ſuch, the more he humbles himſelf. The word doth often in effect count him now in heaven as a ſervant for us, and acts of ſervice are acts of condeſcenſion; and I am ſure ſome acts of ſervice have more of that in them than others; and, I think, when all things are conſidered, that Chriſt neither doth, nor can do any thing for us there, of a more condeſcending nature than to become our advocate. True, he glories in it; but that doth not ſhew that the work is excellent in itſelf. It is alſo one of his titles of honour, but that is to ſhew how highly God eſteems of and dignifies all his acts; and though this ſhall tend at laſt to the greatening of his honour, and glory of his kingdom, yet the work itſelf is amazingly mean.

I ſpeak after the manner of men: It is counted ſo in this world: How baſe and ignoble doth a man make himſelf, eſpecially to his enemy, when he undertakes to plead a bad cauſe, if it happens to be the cauſe of the baſe and unworthy! And I am ſure we are ſo in ourſelves, for whom he is become an advocate with the Father. True, we are made worthy in him, but that is no thanks to us; as to ourſelves and our cauſe, both are bad enough. Let us now leave off diſputing, and ſtand amazed at his condeſcenſion: *He humbleth himſelf to behold things that are done in heaven*, Pſal. 113. 4, 5, 6.; and men of old did uſe to wonder to think God ſhould ſo much ſtoop, as to open his eyes to look upon man, or ſo much as to once mind him, Job 14. 1, 2, 3.; & 7. 17; Pſal 8. 4.; & 144. 3, 4. and if theſe be acts that beſpeak a condeſcenſion, what will you count of Chriſt's ſtanding up as an advocate, to plead the cauſe of his people! Muſt not that be much more ſo accounted! O the condeſcenſion of Chriſt in heaven! while cavillers quarrel at ſuch kind of language, let the ſaints ſtay themſelves and wonder at it, and be ſo much the more affected with his grace. The perſons are baſe, and the crimes bad wherewith they are charged, wherefore one would think it is a great condeſcenſion of Chriſt to take upon him to be an advocate for ſuch people, eſpecially if you conſider the openeſs of this work of Chriſt; for this thing is not done in a corner, but is done in open court.

1. With a holy and juſt God; for he is the judge of all, and his eyes are purer than to behold iniquity; yea, his very preſence is a conſuming fire; yet before and with his God, and that for ſuch a people, Jeſus Chriſt will be an advocate. For one mean man to be an advocate for the baſe, with one that is not conſiderate, is not ſo much; but for Chriſt to be an advocate for the baſe, and for the baſe too under the baſeſt conſideration, this is to be wondered at. When Bathſheba the queen became an advocate for Adonijah, unto King Solomon, you ſee how he flounced at her, for that his cauſe was bad: *And why* (ſaith he *doſt thou aſk Abiſhag for Adonijah? aſk for him the kingdom alſo*, 1 Kings 2. 16. to 23. I told you before, that to be an advocate did run one upon hazards of reproach, and it may eaſily be thought that the queen did bluſh, when from the king her ſon ſhe received ſuch a repulſe; nor do we hear any more of her being an advocate, I believe ſhe had enough of this. But Oh! this Chriſt of God, who himſelf is greater than Solomon, he is become an advocate, *an advocate with the Father*, who is the eternally juſt, and holy, and righteous God; and that for a people, with reſpect to him, far worſe than could be Adonijah in the eyes of his brother Solomon. Majeſty and juſtice are dreadful in themſelves, and much more ſo when approached by any, eſpecially when the cauſe, as to matter of fact, is bad that the man is guilty of, who is concerned in the advocateſhip of his friend; and yet Jeſus Chriſt is ſtill an advocate for us, *an Advocate with the Father*.

2. Conſider alſo before whom Jeſus Chriſt doth plead as an advocate, and that is before, or in the preſence and obſervation of all the heavenly hoſt; for whilſt Chriſt pleadeth with God for his people, *all the hoſt of heaven ſtands by on the right hand and on the left*, Matth. 10. 32. And though as yet there may ſeem to be but little in this conſideration; yet Chriſt would have us know, and account it an infinite kindneſs of his to us, that he will confeſs and not be aſhamed of us before the angels of his Father, Mark 8. 38. Angels are holy and glorious creatures, and in ſome reſpect may have a greater knowledge of the nature and baſeneſs of ſin than we, while here, are capable of, and ſo may be made to ſtand and wonder, while the advocate pleads with God for a people from head to foot cloathed therewith: But Chriſt will not be aſhamed to ſtand up for us before them, though they know how bad we are, and what vile things we have done. Let this therefore make us wonder.

3. Add to theſe, how unconcerned oft-times thoſe are with themſelves, and their own deſolate condition, for whom Chriſt, as an advocate, laboureth in heaven with God. Alas, the ſoul is as far off of knowing what the devil is doing againſt it at God's bar, as David was, when Saul was threatning to have his blood, while he was hid in the field, 1 Sam. 20. 26, to 32. But O true Jonathan! how didſt thou plead for David? Only here thou hadſt the advantage of our advocate, thou hadſt a good cauſe to plead; for when Saul thy father ſaid, *David ſhall ſhurely die*, thy reply was, *Wherefore ſhall he be ſlain? What evil hath he done?* But Chriſt cannot ſay thus, when he pleadeth for us at God's bar, nor is our preſent ſenſeleſsneſs and unconcernedneſs about his pleading, but an aggravation to our ſin. Perhaps David was praying while Jonathan was playing the advocate for him before the king his father; but perhaps the ſaint is ſleeping, yea ſinning more, whilſt Chriſt is pleading for him in heaven. Oh! this ſhould greatly affect us, this ſhould make us wonder: this ſhould be ſo conſidered by us, to heighten our ſouls to admiration of the grace and kindneſs of Chriſt.

4. Join to theſe the greatneſs and gravity, the highneſs and glorious majeſty of the man that is become our advocate; ſays the text, it is Jeſus Chriſt: *We have an Advocate with the Father, Jeſus Chriſt.*

Now, that he ſhould become an advocate, that he ſhould embrace ſuch an employ as this of his advocateſhip, let this be a wonderment, and ſo be accounted. But let us come to the fourth uſe.

Uſe 4. Is it ſo? Is Jeſus Chriſt the Saviour alſo become our advocate? Then let us labour to make that improvement of this doctrine, as tendeth to ſtrengthen our graces, and us in the management of them. Indeed this ſhould be the uſe that we ſhould make of all the offices of Chriſt: but let us at this time concern ourſelves about this; let, I ſay, the poor Chriſtian, thus expoſtulate with himſelf.

1. Is Chriſt Jeſus the Lord mine Advocate with the Father? Then awake, my faith, and ſhake thyſelf like a giant: Stir up thyſelf, and be not faint; Chriſt is the advocate of his people, and as for ſin, which is one great ſtumble to thy actings, O my faith, Chriſt has not only died for that as a ſacrifice, nor only carried his ſacrifice unto the Father, into the holieſt of all, but is there to manage that offering as an Advocate, pleading the efficacy and worth thereof before God, againſt the devil, for us.

Thus, I ſay, we ſhould ſtrengthen our faith, for faith has to do not only with the word, but alſo with the offices of Chriſt. Beſides, conſidering how many the aſſaults are that are made upon our faith, we find all little enough to ſupport it againſt all the wiles of the devil.

Chriſtians too little concern themſelves, as I have ſaid, with offices of Jeſus Chriſt, and therefore their knowledge of him is ſo little, and their faith in him ſo weak. We are bid to have our converſation in heaven, and that a man ſo hath, when he is there in his Spirit by faith, obſerving how the Lord Jeſus doth exerciſe his offices there for him: Let us often, by faith, go to the bar of God, there to hear our advocate plead our cauſe; we ſhould often have our faith to God's judgement-ſeat, becauſe we are concerned there; there we are accuſed of the devil, there we have our crimes laid open, and there we have our advocate to plead; And this is ſuggeſted in the text, for it ſaith, *We have an Advocate with the Father.*; therefore thither our faith ſhould go for help and relief in the day of our ſtraits. I ſay, we ſhould have our faith to God's judgement-ſeat, and ſhew it there by the glaſs of our text, what Satan is doing againſt, and the Lord Jeſus for our ſouls: We ſhould alſo ſhew it how the Lord Jeſus carries away every cauſe from the devil, and from before the judgement-ſeat, to the comfort of the children, the joy of angels, and the ſhame of the enemy. This would ſtrengthen and ſupport our faith indeed, and would make us more able than for the moſt part we are, to apply the grace of God to ourſelves, and hereafter to give more ſtrong repulſes to Satan. It is eaſy with a man, when he knows that his advocate has overthrown his enemy at the king's-bench bar, or court of common pleas, leſs to fear him the next time he ſees him, and more boldly to anſwer him when he reneweth his threats again. Let faith then be ſtrengthened, from its being exerciſed about the advocateſhip of Jeſus Chriſt.

2. As we ſhould make uſe of Chriſt's advocateſhip for ſtrengthening our faith, ſo we ſhould alſo make uſe thereof to encourage us to prayer. As our faith is, ſo is our prayer, to wit, cold, weak, and doubtful. When faith cannot apprehend our acceſs to the Father by Chriſt, or that we have an advocate, when charged before God for our ſins by the devil, then we lag and faint in our prayer; but when we begin to take courage and believe, (and we do ſo when moſt clearly we apprehend Chriſt), then we get up in prayer: And according as a man apprehends Chriſt in his undertakings and offices, ſo he will wreſtle with and ſupplicate God. As, ſuppoſe a man believes Chriſt died for his ſins, why then he will plead that in prayer with God. Suppoſe alſo, that a man underſtands that Chriſt roſe again for his juſtification, why then, he will alſo plead that in prayer; but if he knows no more, no farther will he go. But when he ſhall know that there is alſo for him an advocate with the Father, and that that advocate is Jeſus Chriſt; and when the glory of this office of Chriſt ſhall ſhine in the face of this man's ſoul, then he prays with that courage he had not before; yea, then is his faith ſo ſupported and ſtrengthened, that his prayer is much more fervent and importuning.

So that, I ſay, the knowledge of the advocateſhip of Chriſt is very uſeful to ſtrengthen our graces, and as of graces in general, ſo of faith and prayer in particular. Wherefore our wiſdom is, ſo to improve this doctrine, that prayer may be ſtrengthened thereby.

3. As we ſhould make uſe of this doctrine to ſtrengthen faith and prayer, ſo we ſhould make uſe of it to keep us humble; for the more offices Chriſt executeth for us with the Father, the greater ſign that we are bad; and the more we ſee our badneſs, the more humble ſhould we be. Chriſt gave for us the price of blood, but that is not all: Chriſt as a captain has conquered death and the grave for us, but that is not all: Chriſt as a prieſt intercedes for us in heaven, but that is not all. Sin is ſtill in us, with us, and mixes itſelf with whatever we do, whether what we do be religious or civil; for not only our prayers and ſermons, our hearing, preaching, &c. but our houſes, ſhops, trades, and beds, are all polluted with ſin: Nor doth the devil (our night and day adverſary) forbear to tell our bad deeds to our Father, urging that we might for ever be diſinherited for this. And what ſhould we now do, if we had not an advocate, yea, if we had not one to plead *in forma pauperis*; yea, if we had not one that could prevail, and that would faithfully execute that office for us? why, we muſt die: But ſince we are reſcued by him, let us, as to ourſelves, lay our hand upon our mouth, and be ſilent, and ſay, *Not unto us, O Lord, not unto us, but unto thy name give glory.* And I ſay again, ſince the Lord Jeſus runs through ſo many offices for us, before he can bring us to glory, how low, how little, how vile and baſe in our own eyes, ſhould we be!

It is a ſhame for a Chriſtian to think highly of himſelf, ſince Chriſt is fain to do ſo much for him, and he again not at all able to make him amends: but ſome, whoſe riches conſiſt in nothing but ſcabs and lice, will yet have lofty looks.

But are they not much to blame who ſit lifting up of lofty eyes in the houſe, and yet know not how to turn their hand to do any thing ſo, but that another, their betters, muſt come and mend their work? I ſay, is it not fitter that ſuch ſhould look, ſpeak, and act as ſuch, that declare a ſenſe of their unhandineſs, and their ſhame for their unprofitableneſs? Yea, is it not meet that to every one they ſhould confeſs what ſorry ones they are? I am ſure it ſhould be thus with Chriſtians, and God is angry when it is otherwiſe. Nor doth it become theſe helpleſs ones to lift up themſelves; let Chriſt's advocateſhip therefore teach them to be humble.

4. As we ſhould improve this doctrine to ſtrengthen faith, to encourage prayer, and keep us humble, ſo we ſhould make uſe of it to encourage perſeverance; that is, to hold out to the end; for, for all thoſe cauſes, the Apoſtle ſetteth Chriſt before us as an advocate. There is nothing more diſcourages the truly godly than the ſenſe of their own infirmities, (as has been hinted all along), conſequently nothing can more encourage them to go on, than to think that Chriſt is an advocate for them. The ſervices alſo that Chriſt has for us to do in this world are full of difficulty, and ſo apt to diſcourage: But when a Chriſtian ſhall come to underſtand that (if we do what we can) it is not a failing either in matter or manner that ſhall render it wholly unſerviceable, or give the devil that advantage as to plead thereby to prevail for our condemnation and rejection, but that Chriſt, by being our advocate, ſaves us from falling ſhort, as alſo from the rage of hell: This will encourage us to hold on, though we do but hobble in all our goings, and ſumble in all our doings; for we have Chriſt for an advocate, in caſe we ſin in the management of any duty: *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

Let us therefore go on in all God's ways as well as we can for our hearts; and when our foot ſlips, let us tell God of it, and his mercy in Chriſt ſhall hold us up, Pſal. 84. 18.

Darkneſs, and to be ſhut up in priſon, is alſo great diſcouragement to us; but our Advocate is for giving us light, and for fetching us out of our priſon. True, he that Joſeph choſe to be his advocate with Pharaoh remembered not Joſeph, but forgat him, Gen. 40. 14, 23.; but he that has Jeſus Chriſt to be his Advocate ſhall be remembered before God: *He remembered us in our low eſtate, for his mercy endureth for ever*; Micah 7. 8, 9, 10.; Pſal. 136. 23. *Yea, he will ſay to the priſoners, ſhew yourſelves; and to them that are in the priſon-houſe, go forth.*

Satan ſometimes gets the ſaints into the priſon when he has taken them captive by their luſts, Rom. 7. 23.;

but they ſhall not be always there: and this ſhould encourage us to go on in godly ways; for *we muſt, through many tribulations, enter into the kingdom of heaven.*

*Obj.* But I cannot pray, ſays one, therefore how ſhould I perſevere? When I go to prayer, inſtead of praying, my mouth is ſtopped. What would you have me do?

Well, ſoul, though Satan may baffle thee, he cannot ſo ſerve thy Advocate; if thou muſt not ſpeak for thyſelf, Chriſt thine Advocate can ſpeak for thee. Lemuel was to open his mouth for the dumb, to wit, for the ſons of deſtruction, and to plead the cauſe of the poor and needy, Prov. 31 8, 9. If we knew the grace of our Lord Jeſus Chriſt, ſo as the word reveals it, we would believe, we would hope, and would, notwithſtanding all diſcouragements, wait for the ſalvation of the Lord. But there are many things that hinder; wherefore faith, perſeverance, and prayer, are made difficult things to us: *But if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous:* and, God, *ſhall fight for you, and you ſhall hold your peace,* was once a good word to me, when I could not pray.

5. As we ſhould apply this doctrine for the improvement and encouragement of theſe graces, ſo we ſhould improve it to the driving away difficulties before us, to the getting ground upon the enemy: *Reſiſt the devil,* drive him back; this is what the Lord Jeſus is an advocate with God in heaven for, and for the ſake of which thou art made a believer on earth, 1 Pet. 5. 9.; Heb. 12. 4. Wherefore has God put this ſword [we have an Advocate] into thy hand, but to fight thy way through the world? Fight the good fight of faith, lay hold on eternal life, and ſay, I will go in the ſtrength of the Lord God: And ſince I have an Advocate with the Father, Jeſus Chriſt, *I will not deſpair, though the iniquity of my heels ſhould compaſs me about,* Pſ. 49. 5.

Uſe 5. Doth Jeſus Chriſt ſtand up to plead for us with God againſt the devil? Let it teach us to ſtand up to plead for him before men, to plead for him againſt the enemies of his perſon and goſpel. This is but reaſonable, for if Chriſt ſtands up to plead for us, why ſhould not we get up and plead for him? He alſo expects this at our hands, ſaying, *Who will riſe up for me againſt the evil doers? Who will ſtand up for me againſt the workers of iniquity?* The apoſtle did it, and counted himſelf obliged to do it, ſaying, *He preached the goſpel of God with much contention,* 2 Theſſ. 2. 2. Nor is this the duty of apoſtles or preachers only, but every child of God ſhould *earneſtly contend for the faith once delivered to the ſaints,* Jude 3.

And, As I ſaid, there is reaſon why we ſhould do this; he ſtandeth for us. And if we,

1. Conſider the diſparity of perſons to plead, it will ſeem far more reaſonable. He ſtands up to plead with God, we ſtand up to plead with men. The dread of God is great, yea, greater than the dread of men.

2, If we conſider the perſons pleaded for. He pleads for ſinners, for the inconſiderable, vile, and baſe; we plead for Jeſus, for the great, holy, and honourable. It is an honour for the poor to ſtand up for the great and mighty; but what honour is it for the great to plead for the baſe? Reaſon therefore requireth that we ſtand up to plead for him, though there can be but little rendered why he ſhould ſtand up to plead for us.

3. He ſtandeth up to plead for us in the moſt holy place, though we are vile; and why ſhould we not ſtand up for him in this vile world, ſince he is holy?

4. He pleads for us, though our cauſe is bad; why ſhould not we plead for him, ſince his cauſe is good?

5. He pleads for us againſt fallen angels; why ſhould we not plead for him againſt ſinful vanities?

6. He pleads for us to ſave our ſouls; why ſhould not we plead for him to ſanctify his name?

7. He pleads for us before the holy angels; why ſhould not we plead for him before princes?

8. He is not aſhamed of us, though now in heaven; why ſhould we be aſhamed of him before this adulterous and ſinful generation?

9. He is unwearied in his pleading for us; why ſhould we faint and be diſmayed while we plead for him?

My brethren, is it not reaſonable we ſhould ſtand up for him in this world? yea, is it not reaſon that in all things we ſhould ſtudy his exaltation here, ſince he in all things contrives our honour and glory in heaven? A child of God ſhould ſtudy, in every of his relations, to ſerve the Lord Chriſt in this world, becauſe Chriſt, by the execution of every one of his offices ſeeks our promotion hereafter.

If theſe be not ſufficient arguments to bow us to yield up our members, ourſelves, our whole ſelves to God, that we may be ſervants of righteouſneſs unto him; yea, if by theſe and ſuch like we are not made willing to ſtand up for him before men, it is a ſign that there is but little, if any, of the grace of God in our hearts.

Yea, further, that we ſhould have now, at laſt, in reſerve, Chriſt as authoriſed to be our Advocate to plead for us; for this is the laſt of his offices for us while we are here, and is to be put in practice for us when there are more than ordinary occaſions. This is to help, as we ſay, at a dead lift; even then when a Chriſtian is taken for a captive, or when he ſinks in the mire where is no ſtanding, or when he is cloathed with filthy garments, or when the devil doth deſperately plead againſt us our evil deeds, or when by our lives we have made our ſalvation queſtionable, and have forſeited our evidences for heaven: And why then ſhould not we have alſo in reſerve for Chriſt? And when profeſſion and confeſſion will not do, when loſs of goods and a priſon will not do, then to bring it in, then to bring it in as the reſerve, and as that which will do, to wit, willingly to lay down our lives for his name, Iſa. 24. 15.; John 21. 19. and ſince he doth his part without grudging for us let us do ours with rejoicing for him.

Uſe 6. Doth Jeſus Chriſt ſtand up to plead for us, and that of his mere grace and love? Then this ſhould teach Chriſtians to be watchful and wary how they ſin againſt God. This inference ſeems to run retrograde; but whoſo duly conſiders it, will find it fairly fetched from the premiſes. Chriſtianity teaches ingenuity and aptneſs to be ſenſible of kindneſſes, and doth inſtruct us to a lothneſs to be overhard upon him from whom we have all a free-coſt. *Shall we ſin that grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we ſin becauſe we are not under the law, but under grace? God forbid,* Rom. 6. 1, 2, 15.

It is the moſt diſingenuous thing in the world not to care how chargeable we are to that friend that beſtows all upon us gratis. When Mephiboſheth had an opportunity to be yet more chargeable to David, he would not, becauſe he ventured his life and his all, 2 Sam. 19. 24,—28. Alſo Chriſt's care is as much for his houſehold, yet he has neither fee nor income for it; nor doth he deſire ought of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this work as little as may be, and by ſo doing we ſhall ſhew ourſelves Chriſtians of the right make and ſtamp. We count him but a fellow of a very groſs ſpirit that will therefore be laviſhing of what is his friend's, becauſe it is prepared of mere kindneſs for him; Eſau himſelf was loth to do this, and ſhall Chriſtians be diſingenuous?

I dare ſay, if Chriſtians were ſober, watchful, and of a more ſelf-denying temper, they need not put the Lord Jeſus to that to which for the want of theſe things they do often put him. I know he is not unwilling to ſerve us, but I know alſo that *the love of Chriſt ſhould conſtrain us to live not to ourſelves, but to him that loved us, that died for us, and roſe again,* 2 Cor. 5. 14. We ſhall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our fleſh, when we do our utmoſt diligence to reſiſt it, will defile both us and our beſt performances. We need not lay the reins on its neck, and ſay, What care we? the more ſin the more grace, and the more we ſhall ſee the kindneſs of Chriſt, and what virtue there is in his advocate's office to ſave us. Beſides, as nothing ſo ſwayeth with us as love, ſo there is nothing ſo well pleaſing to God as it: Let a man love though he has opportunity to do nothing, it is accepted by the God of heaven: But where there is no love, let a man do what he will, it is not at all regarded, 1 Cor. 13. 1, 2, 3. Now to be careleſs and negligent, and that from a ſuppoſed underſtanding of the grace of Chriſt in the exerciſe of his advocateſhip for us in heaven, is a clear ſign as can be, that in thy heart there is no love to Chriſt, and that conſequently thou art a juſt nothing, inſtead of being a Chriſtian.

Talk then what thou wilt, and profeſs never ſo largely, Chriſt is no advocate of thine, nor ſhalt thou, thou ſo continuing, be ever the better for any of thoſe pleas that Chriſt at God's bar puts in againſt the devil for his people.

Chriſtians, Chriſt Jeſus is not unwilling to lay out himſelf for you in heaven, nor to be an advocate for you in the preſence of his Father; but yet he is unwilling that you ſhould render him evil for good; I ſay, that you ſhould do ſo by your remiſſneſs and careleſſneſs for want of ſuch a thinking of things as may affect your hearts therewith. It would be more comely in you, would pleaſe him better, would better agree with your profeſſion, and alſo better would prove you gracious, to be found in the performances of theſe concluſions. How ſhall they that are dead to ſin live any longer therein? *If ye be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſits at the right hand of God: for ye are dead, and your life hid with Chriſt in God. Mortify therefore your members, which are upon the earth, fornication, uncleanneſs innordinnate affection, evil concupiſcence, and covetouſneſs, which is idolatry, for which things ſake the wrath of God cometh upon the children of diſobedience.*

I ſay, it would be more comely for Chriſtians to ſay, We will not ſin, becauſe God will pardon: we will not commit iniquity, becauſe God will advocate for us: *I write unto you, that you ſin not, though if any man ſins, we have an Advocate with the Father.* Why, the brute will conclude, I will not do ſo, becauſe my maſter will beat me; I will do thus, for then my maſter will love me: And Chriſtians ſhould be above men, brutiſh men.

And for a concluſion, as to this, let me preſent you with three conſiderations.

1. Know, that it is the nature of grace to draw holy arguments to move to goodneſs of life, from the love and goodneſs of God, but not thence to be a remiſs, 1 Cor. 5. 14.

2. Know therefore, that they have no grace that find not theſe effects of the diſcoveries of the love and goodneſs of God.

3. Know alſo, that among all the ſwarms of profeſſors that from age to age make mention of the name of Chriſt, they only muſt dwell with him in heaven that depart from iniquity, 2 Tim. 2. 19. and ſuch only are ſanctified as he hath redeemed to himſelf, by faith in him, Acts 26. 18.

Uſe 7. Is it ſo? Is Jeſus Chriſt an Advocate with the Father for us? Then this ſhould encourage ſtrong Chriſtians to tell the weak ones where, when they are in their temptations and fears through ſin, they may have one to plead their cauſe. Thus the apoſtle doth by the text; and thus we ſhould do one to another. Mark, he telleth the weak of an Advocate:- *My little children, I write unto you,* &c.

Chriſtians, when they would comfort their dejected brethren, talk too much at rovers, or in generals; they ſhould be more at the mark: *A word ſpoken in ſeaſon, how good is it?* I ſay, Chriſtians ſhould obſerve and inquire, that they may obſerve the cauſe or ground of their brother's trouble; and having firſt taken notice of that, in the next place, conſider under which of the offices of Jeſus Chriſt this ſin or trouble has caſt this man; and ſo labour to apply Chriſt in the word of the goſpel to him. Sometimes we are bid to conſider him as an apoſtle and high-prieſt, and ſometimes as fore-runner and an advocate. And he has, as was ſaid afore, theſe divers offices with others, that we by the conſideration of him might be relieved under our manifold temptations. This, as I ſaid, as I perceive John teaches us here, as he doth a little before of his being a ſacrifice for us: for he preſenteth them that after convertion ſhall ſin, with Chriſt as an advocate with the Father: As who ſhould ſay, My brethren, are you tempted, are you accuſed, have you ſinned, has Satan prevailed againſt you? *We have an Advocate with the Father, Jeſus Chriſt the righteous.*

Thus we ſhould do, and deliver our brother from death. There is nothing that Satan more deſires than to get good men in his ſieve to ſift them as wheat, that if poſſible he may leave them nothing but bran, no grace but the very huſk and ſhell of religion: And when a Chriſtian comes to know this, ſhould Chriſt as advocate be hid, what could bear him up? But let him now remember and believe that *we have an Adocate with the Father, Jeſus Chriſt the righteous,* and he forthwith conceiveth comfort, for an advocate is to plead for me according as has been ſhewed afore, that I may be delivered from the wrath and accuſation of my adverſary and ſtill be kept ſafe under grace.

Further, by telling of my brother that he hath an Advocate, I put things into his mind that he has not known, or do bring them into remembrance which he has forgotten; to wit, that tho' he hath ſinned, he ſhall be ſaved in a way of juſtice. For an advocate is to plead juſtice and law, and Chriſt is to plead theſe for a ſaint that has ſinned: yea, ſo to plead them, that he may be ſaved. This being ſo, he is made to perceive that by law he muſt have his ſins forgiven him; that by juſtice he muſt be juſtified: For Chriſt as an advocate pleadeth for juſtice, juſtice to himſelf; and this, ſaint, is of himſelf *a member of his body, of his fleſh and his bones.*

Nor has Satan ſo good a right to plead juſtice againſt us, though we have ſinned, that we might be damned, as Chriſt has to plead it, though we have ſinned, that we might be ſaved; for ſin cannot cry ſo loud to juſtice as can the blood of Chriſt; and he pleads his blood as as advocate, by which he has anſwered the law: wherefore the law having nothing to object, muſt needs acquit the man for whom the the Lord Jeſus pleads. I conclude, this with that of the Pſalmiſt, *Surely his ſalvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together, righteouſneſs and peace have kiſſed each other. Truth ſhull ſpring out of the earth, and righteouſneſs ſhall look down from heaven: Yea, the Lord ſhall give that which is good, and our land ſhall yield her increaſe. Righteouſneſs ſhall go before him, and ſhall lead us the way of his ſteps.*

Uſe 8. But what is all this to you that are not concerned in this privilege? The children indeed have the advantage of an Advocate; but what is this to them that have none to plead their cauſe? Jer. 30. 12, 13.; they are, as we ſay, left to the wide world, or to be ground to powder between the juſtice of God and the ſins which they have committed. This is the man that none but the devil ſeeks after; that is purſued by the law, and ſin, and death, and has none to plead his cauſe. It is ſad to conſider the plight that ſuch a one is in. His accuſor is appointed, yea, ordered to bring in a charge againſt him, *Let Satan ſtand at his right hand,* Pſal. 119. 6 7. in the place where accuſers ſtand. *And when he ſhall be judged, let him be condemned, let there be none to plead for his deliverance.* If he cries or offereth to cry out for mercy or foregiveneſs, *Let his prayer become ſin. This is the portion of a wicked man: Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night, the eaſt wind carrieth him away, and he departeth, and as a ſtorm hurled him out of his place: For God ſhall caſt upon him, and not ſpare; he would fain flee out of his hand. Men ſhall clap their hands at him, and ſhall hiſs him out of his place,* Job 27. 20, 21, 22, 23. And what ſhall this man do? Can he withſtand the charge, the accuſation, the ſentences and condemnation? No, he has none to plead his cauſe. I remember, that ſomewhere I have read, as I think, concerning one, who when he was carrying upon mens ſhoulders to the grave, cried out as he lay upon the beir, I am accuſed before the juſt judgement of God; and a while after, I am condemned before the juſt judgement of God. Nor was this man but ſtrict as to the religion that was then on foot in the world: but all the religion of the world amounts to no more than nothing, (I mean as to eternal ſalvation), if any man be denied an Advocate to plead their cauſe with God. Nor can any advocate, ſave Jeſus Chriſt the righteous, avail any thing at all, becauſe there is none appointed but him to that work, and therefore not to be admitted to enter a plea, for their client at the bar of God.

*Obj.* But ſome may ſay, there is God's grace, the promiſe, Chriſt's blood, and his ſecond part of prieſthood now in heaven; Can none of theſe ſeverally, nor all of them jointly, ſave a man from hell, unleſs Chriſt becomes our Advocate.

*Anſ.* All theſe, his Advocate's office not excluded, are few enough, and little enough, to ſave the ſaints from hell; for *the righteous ſhall ſcarcely be ſaved,* 1 Pet. 4. 18 There muſt then be the promiſe, God's grace, Chriſt's blood, and him to advocate too, or we cannot be ſaved. What is the promiſe without God's grace, and what is that grace without a promiſe to beſtow it on us? I ſay, what benefit have we thereby? Beſides, if the promiſe and God's grace, without Chriſt's blood, would have ſaved us, wherefore then did Chriſt die? Yea, and again I ſay, if all theſe, without his being an Advocate for us, would have delivered us from all thoſe diſadvantages that our ſins and infirmities would bring us to, and into; ſurely in vain and to no purpoſe was Jeſus made an Advocate. But, ſoul, there is need of all, and therefore be not thou offended that the Lord Jeſus is of the Father made ſo much to his, but rather admire and wonder that the Father and the Son ſhould be ſo concerned with ſo ſorry a lump of duſt and aſhes as thou art. And I ſay again, be confounded to think that ſin ſhould be a thing ſo horrible, of power to pollute, to captivate and detain us from God, that without all this ado, (I would ſpeak with reverence of God and his wiſdom), we cannot be delivered from the everlaſting deſtruction that it hath brought upon the children of men.

But I ſay, what is this to them that are admitted to a privilege in the advocate-office of Chriſt? Whether he is an advocate or no, the caſe to them is the ſame. True, Chriſt as a Saviour is not divided! He that hath him not in all, ſhall have him in none at all of his offices in a ſaving manner. Therefore he for whom he is not an Advocate, he is nothing, as to eternal life.

Indeed Chriſt, by ſome of his offices, is concerned for the elect, before by ſome of them he is. But ſuch ſhall have the bleſſing of them all before they come to glory. Nor hath a man ground to ſay, Chriſt is here or there mine, before he has ground to ſay, He alſo is mine Advocate; though that office of his, as has been already ſhewed, ſtands in the laſt place, and comes in as a reſerve. But can any imagine that Chriſt will pray for them as prieſt, for whom he will not plead as Advocate? or that he will ſpeak for them to God, for whom he will not plead againſt the devil? No, no, *they are his own, that he loveth to the end,* John 13. To the end of their lives, to the end of their ſins, to the end of their temptations, to the end of their fears, and of the exerciſe of the rage and malice of Satan againſt them. To the end, may alſo be underſtood, even until he had given them the profit and benefit of all his offices in their due exerciſe and adminiſtration. But I ſay, what is all this to them that have him not for their Advocate?

You may remember, that I have already told you, that there are ſeveral who have not the Lord Jeſus for their Advocate; to wit, thoſe that are ſtill in their ſins purſuing of their luſts; *thoſe that are aſhamed of him before men;* and thoſe that are never otherwiſe but lukewarm in their profeſſion. And let us now, for a concluſion, make further inquiry into this matter.

Is it likely that thoſe ſhould have the Lord Jeſus for their advocate, to plead their cauſe, who deſpiſe and reject his perſon, his word, and ways? or thoſe either who are ſo far off from ſenſe of and ſhame for ſin, that it is the only thing they hug and embrace? True, he pleadeth the cauſe of his people both with the Father and againſt the devil, and all the world beſides; but open profaineſs, ſhame of good, and without heart or warmth in religion, are no characters of his people.

It is irrational to think that Chriſt is an advocate for, or that he pleadeth the cauſe of ſuch, who in the ſelfſame hour, and before his enemies, are throwing dirt in his face, by their profain mouths and unſanctified lives and converſations.

If he pleads as an advocate for any, he muſt plead againſt Satan for them, and ſo conſequently muſt have ſome ſpecial bottom to ground his plea upon; I ſay, a bottom better than that upon which the carnal men ſtands; which bottom is either ſome ſpecial relation that this man ſtands in to God, or ſome ſpecial law he hath privilege by, that he may have ſome ground for an appeal, if need be, to the juſtice and righteouſneſs of God; but none of theſe things belong to them that are dead in treſpaſſes and ſins. They ſtand in no ſpecial relation to God; they are not privileged by the law of grace.

*Obj.* But doth not Chriſt as Advocate plead for his elect, though not called as yet?

*Anſ.* He died for all his elect, he prayeth for all his elect as a prieſt, but as an advocate he pleadeth only for the children, the CALLED only. Satan objecteth not againſt God's election, for he knows it not but he objecteth againſt the called to wit, whether he be truly godly or not, Zech. 3.; or whether they ought not to die for their tranſgreſſions. And for theſe things he has ſome colour to feign an accuſation againſt us, (and now it is time enough for Chriſt to ſtand up to plead,) I ſay, for theſe things he has ſome colour to frame a plea againſt us; for there it ſin and a law of works, and a judge too, that has not reſpect of perſons. Now to overthrow this plea of Satan is Jeſus Chriſt our advocate; yea, to overthrow it by pleading law and juſtice; and this muſt be done with reſpect to the children only: *My little children, I write unto you that ye ſin not: And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

# THE

# VISIONS

# OF

# JOHN BUNYAN

# BEING

# HIS LAST REMAINS.

## Giving an account of the GLORIES of HEAVEN and the TERRORS of HELL, and of the World to come.

## To the READER.

Christian Reader,

THE deſign of the following treatiſe, is thy ſpiritual advantage; that by diſplaying the heavenly glory to the eyes of thy mind, thou may'ſt have thy affections and deſires ſtirred up to chooſe it as thy chiefeſt treaſure; and then, *where thy treaſure is, thy heart will ſoon be alſo.* And perhaps here is as much ſaid to engage thy affections, as has been any where written upon this ſubject. And which, through the divine bleſſing may beget in thee theſe breathings after the happineſs here deſcribed, which may iſſue in thy eternal fruition of it. It does not indeed pretend to give a graphical deſcription thereof *(for it does not yet appear what we ſhall be)* but it gives ſuch a diſcription of it as the divine oracles will warrant; ſhewing wherein the nature of our happineſs does chiefly conſiſt; and reſolving the moſt abſtruſe and curious queſtions about it, according to the word of truth.

And ſeeing love and deſire are the wings of the ſoul, by whch it flees towards heaven, I doubt not but the devout ſoul will here find thoſe attractives that will inſenſibly draw it thither; for what can more engage our affections, than the deſire of beholding that bright eternal excellency, who is altogether deſirous, and whom the church deſcribes as *fairer than the children of men!* And if he was ſo in the days of his humiliation, how much more glorious is he on the throne *being crowned with glory and honour*, as the Apoſtle to the Hebrews ſpeaks?

But altho' glorious things be ſpoken of the city of God, which is repreſented to us as an eternal excellency, and the joy of many generations; yet after the largeſt deſcriptions, we ſhall be forc'd to acknowledge, when we come to heaven, what the queen of Sheba did, when ſhe ſaw the glory of Solomon, *that the half has not been told us.*

However, there is enough to engage our hearts, and raviſh our affections, and to make us cry out with David, *How amiable are thy tabernacls, O Lord of hoſts!*

But as love and deſire carries us after that which we apprehend to be amiable and lovely; ſo fear is a paſſion of the ſoul, whereby it flees from, and avoids, whatever it apprehends to be evil. And this paſſion works as ſtrongly in ſome ſouls, as love and deſire does in others. And to theſe the viſions of hell may be as uſeful, to affright them from it, as the viſions of heaven, to draw the others to it. Here you may, as it were, lay your ears to the mouth of Tophet, and hear the doleful lamentations of thoſe loſt wretches, that through a vain purſuit of ſinful pleaſure, have brought upon themſelves eternal miſeries. Here you may ſee how they too ſoon lament thoſe torments 'tis too late to help. And theſe ſhould, to all wiſe conſidering perſons, be looked on as ſo many ſea-marks, to warn others to avoid the like deſtruction.

The author to the Hebrews tells us, that *Noah being moved with fear, prepared an ark to the ſaving of his houſe.* And if the fear of the torments of hell (which are here ſo lively deſcribed) move any ſouls to get into the ark, Chriſt Jeſus, and ſo avoid the wrath to come, it will be an unſpeakable mercy.

Nor let any one be ſtumbled that this is deliverd under the ſimilitude of a viſion: for ſo long as the truths herein convey'd are according to the analogy of faith, the dreſs, in which they are put may be very well diſpenſed with: I have done herein like the phyſicians, who put their phyſick in ſome pleaſant vehicle, to make it go down the eaſier with their patients. And ſince the way to heaven has been ſo taking under the ſimilitude of a dream, why ſhould not the journey's end be as acceptable under the ſimilitude of a viſion? Nay why ſhould it not be more acceptable, ſince the end is preferable to the means, and heaven to the way that brings us thither? The pilgrim met with many difficulties, but here they are all over; All ſtorms and tempeſts here are huſh'd in ſilence and ſerenity.

Let's ſtay no longer here then, but mount thither upon the golden wings of faith and love: *For lo! the winter is paſt, the rain is over and gone; the flowers appear on the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land;* Yea the bleſſed bridegroom of our ſouls calls to us, *Ariſe, my Love, my fair One, and come away.* Which, Reader, that thou may'ſt make haſte to do, is the deſire and prayer of,

Thy ſoul's well-wiſher,

J. B.

THE

# THE
# WORLD TO COME:
# OR,
# VISIONS
# OF
# HEAVEN AND HELL.

## INTRODUCTION.

WHEN wicked and profligate perſons have gone on in a courſe of ſin, to that degree, that they can ſcarce hope for pardon; and find they have reaſon to fear the juſt judgment of God for their ſins: they begin at firſt to wiſh that there was no God to puniſh them, which they think their intereſt; and ſo by degrees come to perſuade themſelves that there is none: and then they ſet themſelves to ſtudy for arguments to back their opinion, and prove what they are willing to believe. It was with one of this ſort of brutes (for they are ſcarce worthy of the name of men) that I had the unhappineſs to be acquainted; who would be continually inculcating me, That there was neither God nor devil, heaven nor hell; and that thoſe things were only the politic inventions of ſuch as were willing to keep the world in awe: juſt (ſays he) as we talk of bug-bears to afrighten children. It was not without horror and trembling that I firſt heard this diſcourſe; and therefore I uſually left him, when he began upon theſe topicks; but his ſpeaking of them to me ſo often, at laſt prevailed with me to conſider what grounds he had for what he ſaid; and from this time I found my mind perplexed with ſo much trouble and darkneſs, that I could hardly bear up under it: for I knew not how to make out to my own ſatisfaction, thoſe truths, which before appeared to me ſelf-evident. I could not think there was no God, but with the greateſt horror; yet I called in queſtion the truth of his being. I would not have parted with my hopes of heaven, to have been made heir of all the world; and yet I queſtioned whether there was any ſuch place or ſtate: and I began to doubt whether there was any hell, and yet at the ſame time thought, I found the flames of it flaſhing in my face. Thus was my mind diſtracted with apparent contradictions; and I found I was involved in a labyrinth of confuſion, out of which I had no clue to extricate myſelf: in this perplexed condition, I went to my falſe friend, to ſee what comfort he could adminiſter to me: (which was like Saul's going to the witch of Endor, when God had forſaken him) but what he ſaid,-did more confound than ſatisfy me. He indeed laught at my fears, pretended to pity my weakneſs, and ſeemed to hug himſelf in the freedom and liberty which he enjoyed. He told me he was never moleſted in the proſecution of what he had to do, by the frighful mormo's of a future ſtate, or of an after-reckoning; that nature was the great miſtreſs of the univerſe, and that therefore he followed her dictates; and that all the care he took was, ſo to live here, that when his duſt ſhould be next impregnated, it might be into ſome delighful ſpecies of beings: which would likewiſe in a great meaſure be owing to the place of his burial; for if he were buried in a church, or laid up in a vault, it was poſſible his duſt might be turned into ſpiders, toads, or ſerpents; and therefore he deſigned to be buried in a field or garden, if he could, that there his aſhes might ſpring up in curious and delightful flowers, which was the utmoſt happineſs he could propoſe to himſelf, and ſhould be very well ſatisfied to find all thoſe ſpirits and powers he was now poſſeſſed of, exerted in the variegated beauties of nature. And further, he affirmed, that for ought he knew, in the various metamorphoſis of nature, he might ſome ages hence, again impregnate a human body; as he believed he had done many ages paſt.

I then urged the ſcriptures againſt all this unintelligible ſyſtem; but he exploded that, as being only the engine, by which politic men brought about their deſigns: and that to prove a God by the ſcriptures, was the ſame thing as to prove the divine original of the ſcriptures, by the being of a God.

Theſe diſcourſes of his, putting me ſtill on further doubts, I became ſo uneaſy, that my life was a burthen to me; I dreaded to be left to the belief of thoſe curſed notions, and yet they continually run in my mind: I wiſhed a thouſand times I had never heard them, and yet they were ever before me. What! (ſaid I to myſelf) is all my hopes of heaven nothing but a vain chimera? have I ſerved God for nought? Or rather have I fancied one, when there is no ſuch being? It is impoſſible to tell the agonies I felt, upon my giving way to ſuch thoughts as theſe, which ſtill with greater force aſſaulted me; until at laſt I was hurried to the utmoſt pitch of deſperation: why ſhould I linger thus (thought I) between deſpair and hope? Is it not better, ſaid I to myſelf, to put a period to this wretched life, and to try the truth of things?

Upon this, I took a reſolution to deſtroy myſelf; and in order thereunto went out one morning to an adjacent wood, where I intended to act this bloody tragedy; which, as I was about to commit, methought I heard a ſecret whiſper, ſaying, O Epenetus, 'Plunge not 'thyſelf in everlaſting miſery, to gratify thy ſoul's worſt 'enemy: that fatal ſtroke thou art about to give, ſeals 'up thy own damnation: for if there be a God, as ſure 'there is, how can you hope for mercy from him when 'you thus wilfully deſtroy his image?' From whence this ſecret whiſper came, I knew not, but do believe it was from God: for I am ſure it came with ſo much power, it made me fling away the inſtrument with which I had deſigned to offer violence to my own life; and ſhewed me in a moment, the wickedneſs thereof. The horror of this barbarous intention ſets all my joints a trembling, that I could hardly ſtand: and then the fatal precipice of my deſigned deſtruction was repreſented to me in that frightful view, that I could not but acknowledge my deliverance to be the work of ſome inviſible and ſpiritual power, that came ſo ſeaſonably to my reſcue. And gratitude obliged me to return him thanks; ſo I kneeled down upon the ground, and ſaid,

'O thou inviſible eternal power, which though, un-'ſeen by man, beholdeſt all his actions, and who haſt 'with-held me from the defacing of thine image, I 'give thee humble thanks: yes, O thou Sovereign be-'ing of all beings, I give thee thanks that I am ſtill a-'live, and able to acknowledge there is ſuch a being:

'O do not hide thyſelf from my beholding, in ſuch thick clouds of darkneſs; but let the Sun of glory ſhine upon me, and chaſe away the blackneſs of my benighted ſoul: that I may never more queſtion thy being or omnipotence, which I have had this moment ſo great experience of.'

Then riſing from my knees, I went and ſat me down upon a bank, my mind being greatly taken up with the dearing thoughts of that eternal goodneſs that had ſo eminently ſaved me from the dreadful gulph of everlaſting ruin, when I was juſt a going to plunge myſelf into it. And now methought I could not but admire that I ſhould be ſo ſottiſh as to call in queſtion the being of a Deity; which every creature was a witneſs of; and which a man's own conſcience, more than a thouſand witneſſes could not but dictate to him.

Now whilſt my thoughts were taken up with theſe meditaions, as I ſat upon the bank, I was ſuddenly ſurrounded with a glorious light, the exceeding brightneſs whereof was ſuch, as I had never ſeen any thing like it before, this both ſurpriſed and amazed me, and whilſt I was wondering from whence it came, I ſaw coming towards me a glorious appearance, repreſenting the perſon of a man, but circled round about with lucid beams of inexpreſſible light and glory, which ſtreamd from him all the way he came: his countenance was very awful, and yet mixed with ſuch an air of ſweetneſs, as rendered it extremly pleaſing, and gave me ſome ſecret hopes he came not to me as an enemy, and yet I knew, not how to bear his bright appearance; and endeavouring to ſtand upon my feet, I ſoon found I had no more ſtrength in me, and ſo fell flat down upon my face. But by the kind aſſiſtance of his arm, I was ſoon ſet upon my feet again and new ſtrength was put into me, which I ſoon perceiving, addreſt myſelf to the bright form before me, ſaying, 'O my ſhining deliverer who haſt invigorated my feeble body, and reſtored me to new life, how ſhall I acknowledge my thankfulneſs and in what manner ſhall I adore thee?

To which he replyed, both with an air of majeſty and mildneſs, 'Pay thy adorations to the author of thy being, and not to me, who am thy fellow creature; and am ſent by him, whoſe very being thou haſt ſo lately denied, to ſtop thee from falling into that eternal ruin, wherein thou wert going to plunge thyſelf.'

This touched my heart with ſuch a ſenſe of my own unworthineſs, that my ſoul even melted within me, and I could not forbear crying out, 'O how utterly unworthy am I of all this grace and mercy?'

To which the heavenly meſſenger replied, 'The divine Majeſty does not conſult in ſhewing mercy, thy unworthineſs, but his own unbounded goodneſs, and incomprehenſible love: he ſaw with how much malice the grand enemy of ſouls deſired thy ruin, and let him go on with hopes of overcoming thee, but ſtill upheld thee by his ſecret power; through which when Satan thought himſelf moſt ſure, the ſnare is broken, and thou art eſcaped.' Theſe words made me break forth in this extatick rapture.

*O who the depths of this great love can tell,*
*To ſave a tempted ſinking ſoul from hell!*
*O glory, glory to my Saviour's name,*
*I will throughout all eternity proclaim!*
*Who, when I on the brink of ruin lay,*
*Saved me from him who would my ſoul betray:*
*And now I know, though I no God would own,*
*The Lord is God, yea, he is God alone!*

*Ang.* Well, ſaid this heavenly viſion, with a pleaſed countenance, 'That you may never doubt any more of the reality of eternal things, the end of my coming to you, is to convince you of the truth of them; not by faith only, but by ſight alſo: for I will ſhew you ſuch things as were never yet beheld by mortal eye; and to that end, your eyes ſhall be ſtrengthned, and made fitting to behold immaterial objects'

At theſe ſurpriſing words of the angel, I was much aſtoniſhed, and doubted how I ſhould be able to bear it; and ſaid to him,

'O my Lord, who is ſufficient to bear ſuch a ſight?'

To which he replied, 'the joy of the Lord ſhall be your ſtrength.' And when he had ſaid thus he took hold of me, and ſaid, 'Fear not, for I am ſent to ſhew thee things thou haſt not ſeen:' and before I was aware, I found myſelf far above the earth; which ſeemed to me a very ſmall and inconſiderable point, in compariſon of that region of light, into which I was tranſlated.

Then I ſaid to my bright conductor, O let it not offend my Lord, if I aſk a queſtion or two of thee.

To which he anſwered, ſpeak on: it is my work to inform thee of ſuch things which thou ſhalt enquire of me: for I am a miniſtring ſpirit, ſent forth to miniſter to thee, and to thoſe that ſhall be heirs of ſalvation.

I then ſaid, I would fain be informed what that dark ſpot ſo far below me is: which grew leſs and leſs, as I was mounted higher and higher, and appears much darker, ſince I came into this region of light.

That little ſpot, anſwered my conductor, that now looks ſo dark and contemptible, is that world of which you were ſo lately an inhabitant: here you may ſee how little all that world appears, for a ſmall part of which ſo many do unweariedly labour, and lay out all their ſtrength and time to purchaſe it. This is that ſpot of earth that is cantoned and ſubdivided into ſo many kingdoms, to purchaſe one of which, ſo many horrid and baſe villanies, ſo many bloody and unnatural murders have been committed: yea, this is that ſpot of earth, to obtain one ſmall part whereof, ſo many men have run the hazard of loſing, nay, have actually loſt their precious and immortal ſouls; ſo precious, that the Prince of Peace has told us, *That though one man could gain the whole, it could not contervail ſo great a loſs.* And the great reaſon of their folly is, becauſe they do not look to things above: for, as you well obſerved as you aſcend nearer to this region, the world appeared ſtill leſs, and more contemptible; and ſo it will do to all who can by faith once get their hearts above it. For could the ſons of men below, but ſee the world juſt as it is; they would not covet it as they now do: but they, alas! are in a ſtate of darkneſs; and, which is worſe they love to walk therein. For though the Prince of Light came down amongſt them, and plainly ſhewed them the true light of life, (which, by his miniſters, he ſtill continues) yet they go on in darkneſs, and will not bring themſelves unto the light, becauſe their deeds are evil.

*Epenetus.* I aſked him further, what were thoſe multitudes of black and horrid forms that hover in the air above the world? which I indeed ſhould have been much afraid of, but that I ſaw as you paſt by, they fled; perhaps as not being able to abide that brightneſs with which you are arrayed.

*Ang.* To this he anſwered me, they were the fallen and apoſtate ſpirits, which for their pride and rebellion, were caſt down from heaven and wander in the air, by the decree of the Almighty, being bound in chains of darkneſs, and kept unto the judgment of the great day. And from thence they are permitted to deſcend into the world, both for the trial of the elect, and for the condemnation of the wicked. And though you now ſee they have black and horrid forms, yet were they once the ſons of light, and were arrayed in robes of glorious brightneſs like what you ſee we wear. The loſs of which, though it was the effect of their own wilful ſin, fills them with rage and malice againſt the ever-bleſſed God whoſe power and majeſty they fear and hate: but having loſt their innocence and glory, they fly thoſe ſpirits that have kept their ſtation, and ſtill continue their obedience to their great Creator; in which they are confirmed by the bleſſed Son of God.

*Epen.* But tell me, ſaid I, O my happy conductor, have they no hopes of being reconciled to God again, after ſome term of time, or at leaſt ſome of them?

*Ang.* No, not at all, ſaid he, they are loſt for ever: they were the firſt that ſinned, and had no tempter: and they were all at once caſt down from heaven. Beſides, the Son of God, the bleſſed Meſſiah, by whom alone ſalvation can be had, took not upon him the angelic nature, but left the apoſtate angels all to periſh, and only took upon himſelf the ſeed of Abraham. And for this reaſon they have ſo much malice againſt the ſons of men, whom it is a torment to them to ſee made heirs of heaven whilſt they are doomed to hell.

By this time we were got above the Sun, whoſe vaſt and glorious body, above an hundred times far greater than the earth, moved round the great expanſe, wherein it was placed, with ſuch a mighty ſwiftneſs, that to relate it, it would appear incredible: but my conductor told me, this mighty immenſe hanging globe of fire, was one of the great works of God, and of ſo ſwift a motion, it moved above a hundred thouſand miles in that ſmall ſpace of time, we call an hour, and yet it always keeps its conſtant courſe, and never has the leaſt irregularity in its diurnal, or its annual motion: and ſo exceeding glorious in its body, that had not my viſive faculty been greatly ſtrengthned, I could not have beheld it: nor were thoſe mighty globes of fire, we call the fixed ſtars, leſs wonderful, whoſe vaſt and extream height, ten thouſand leagues, at leaſt, above the ſun, makes them appear like candles in our ſight, though every one of them exceeds in magnitude the body of the earth: and ſhould but one of thoſe vaſt bodies fall, it would burn the world to cinders in a moment: and yet they hang within their ſpheres without any ſupport, in a pure ſea of Æther, ſo thin, and of ſo great tenuity, that nothing but his word, that firſt created them, could keep them in their ſtation.——

*Epen.* Theſe wonders are enough, ſaid I to my conductor, to convince any one of the great power of their much more adorable Creator; and of the blackneſs of that infidelity, that can call in queſtion the being of a God, who has given the whole world ſo many and bright evidences of his power and glory; that were not men like beaſts, ſtill looking downward, they could not but acknowledge his great power and wiſdom.

*Angel.* You ſpeak what is true, reply’d he, but you ſhall ſee far greater things than theſe: Theſe all are but the ſcaffolds and outworks to that glorious building wherein the bleſſed above inhabit, *that houſe not made with hands, eternal in the heavens:* A view of which (as far as you are capable to comprehend it) ſhall now be given you.

## *Viſions of Heaven and the Glory thereof.*

WHAT I had been told by my conductor, I found good in a few moments; for I was preſently tranſlated into the glorious manſions of the bleſſed; and ſaw ſuch things it is impoſſible to repreſent, and heard that raviſhing melodious harmony that I can never utter: Well therefore might the beloved apoſtle St John tell us in his epiſtle, *Now are we the ſons of God; and it doth not yet appear what we ſhall be!* Whoever has not ſeen that glory, can ſpeak but very imperfectly of it; and they that have, can’t tell the thouſand part of what it is: And therefore the great apoſtle of the Gentiles, who tells us he had been caught up into Paradiſe, where he had heard unſpeakable words, which is not poſſible for a man to utter, gives us no other account of it, but that *eye has not ſeen, nor ear heard, nor has it enter’d into the heart of man to conceive the things that God has laid up for thoſe that love him.* But I will give you the beſt account I can of what I ſaw and heard; and of the diſcourſes I had with ſome of the bleſſed, as near as I can remember.

When I was firſt brought near this glorious palace, I ſaw innumerable hoſts of bright attendants, who welcomed me into that bliſsfull ſeat of happineſs, having in all their countenances an air of perfect joy, and of the higheſt ſatisfaction. And there I ſaw that perfect and unapproachable light, that aſſimulates all things into its own nature; for even the ſouls of the glorified ſaints are tranſparent and diaphanous. Neither are they enlightned by the ſun, or any created luminaries; but all that light, that flows with ſo much tranſparent brightneſs throughout thoſe heavenly manſions, is nothing elſe but emanations of the divine glory, in compariſon of which the light of the ſun is but darkneſs. And all the luſter of the moſt ſparkling diamonds, the fire of carbuncles, ſapphires and rubies, and the orient brightneſs of the richeſt pearls, are but like dead coals in compariſon of its glory: and therefore called, *The throne of the God of glory,* wherein the radiant luſter of the divine Majeſty is revealed in the moſt illuſtrious manner.

The ineffable Deity, exalted on the high throne of his glory, receiving the adorations of myriads of angels and ſaints, ſinging forth eternal hallelujahs and praiſes to him, was too bright an object for mortality to view. Well may he therefore be called *the God of glory,* for by his glorious preſence, he makes heaven what it is. There being rivers of pleaſure perpetually ſpringing from the divine preſence, and conciliating chearfulneſs, joy and ſplendor, to all the bleſſed inhabitants of heaven, the place of his happy reſidence, and ſeat of his eternal empire; wherein the divine Majeſty diffuſes the richeſt beams of his goodneſs and glory; and in which his choſen ſaints and ſervants ſee and praiſe his for-ever adorable excellencies.

For my own part, my viſive faculty was ſo far too weak to bear the leaſt tranſlucid ray ſhot from that everlaſting ſpring of light and glory which ſat upon the throne, that I was forced to cry to my conductor, the ſight of ſo much glory is too great for frail mortality to bear; yet is it ſo refreſhing and delightful, that I would fain behold it, though I die!

*Ang.* No, no, ſaid my conductor, death enters not within this bleſſed place: Here life and immortality reſide; nor ſin nor ſorrow here have ought to do: For ’tis the glory of this happy place to be for ever freed from all that is evil; and without that exemption, to our bleſſedneſs, even here, would be imperfect. But come along with me, and I will bring thee to one that’s in the body, as thou art; with him converſe a while, till I diſpatch another miniſtration, and then I’ll re-conduct thee back again.

*Epen.* O rather, ſaid I with ſome eagerneſs, let me ſtay here: For here is no need of building tabernacles; the heavenly manſions are here ready fitted.

To which my ſhinning meſſenger replied, Here in a while thou ſhalt be fixed for ever; but the divine will firſt muſt be obeyed.——

Swift as a thought, he preſently conveyed me through thouſands of thoſe bright and winged ſpirits, and then preſented me to that illuſtrious ſaint the great Elijah, who tabernacled in the world below ſo many hundred ages paſt and gone; and yet me thought, I knew him at firſt ſight, as well as if we had been contemporaries,

*Ang.* Here’s one (ſaid my conductor to Elijah) who by commiſſion from the imperial throne has been permitted to ſurvey theſe realms of light; and I have brought him hither, to learn from thee wherein its glory and its happineſs conſiſts.

*Elijah.* That, ſays the prophet, I ſhall gladly do; for ’tis our meat and drink in theſe bleſſed regions, to do the will of God and of the Lamb, to ſing his praiſe, and ſerve him with the humbleſt adoration, ſaying, *Bleſſing, and honour, and glory and power, be unto him that ſits upon the throne, and to the Lamb for ever and ever: For he has redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation, and made us unto our God kings and prieſts. Even ſo Amen.* And I likewiſe added my Amen, to that of the holy prophet.——

The prophet then enquired of me, on what account this great permiſſion and privilege was given to me; (By which I underſtand the ſaints in heaven are ignorant of what is done on earth; how then can prayers be directed to them?)

I then rehearſed what I have here ſet down by way of introduction: at which the holy prophet broke forth into this exclamation.

Elijah. *Glory for ever be aſcribed to him that ſits upon the throne, and to the Lamb, for his unbounded goodneſs, and great condeſcenſion to the weakneſs of a poor doubting ſinner.*—After which he ſaid, now give attention to what I ſhall ſpeak. And then he thus began:

*Elijah.* What you have ſeen and heard already, I am ſure you never can relate, ſo as to make it be underſtood: For it is beyond what eye hath ſeen, or ear hath heard, or what the heart of man is able to conceive; I mean of thoſe not yet tranſlated to this glorious ſtate, nor freed from their groſs elemental bodies: nor is my being in the body here, any objection to what I now aſſert; for though it han't been ſubject to the common lot of mortals, death; yet has it ſuffer'd ſuch a change, as has been in ſome ſenſe equivalent thereto; for it is made both ſpiritual and impaſſible? and is now no more capable of any farther ſuffering, than thoſe bleſſed angels are, that compaſs round the throne: and yet in this conſummate ſtate of happineſs, I cannot utter all that I enjoy; nor do I know what ſhall be yet enjoyed, for here our happineſs is always new.

*Epenet.* I then requeſted of the bleſſed prophet a little to explain himſelf, becauſe I underſtood not how happineſs could be perfect and yet admit of new additions. For in the world below, we generally think that what is perfect, is compleatly finiſhed. I humbly hope, *ſaid I*, what I ſhall ſay, may not be taken as the effect of a vain curioſity, but that my underſtanding may be cultivated, which yet retains but dark ideas of theſe heavenly things.

*Elijah.* To ſatisfy your doubting ſoul, and to confirm your wavering faith, is the chief reaſon of your being brought hither, through the permiſſion of the great Trinity; and therefore I would have you ſtill, as any doubt ariſes in your breaſt, to make it known.—But as to that which you object, that happineſs cannot be compleat, and yet admit of new additions, I muſt tell you, that when the ſoul and body both are happy, as mine now are, I count it a conſummate ſtate of happineſs: For through all the enumerable ages of eternity, it is the ſoul and body joined together in the bleſſed reſurrection-ſtate, that ſhall be continued ſubject of this happineſs. But in reſpect of the bleſſed object of it, which is the ever adorable and bleſſed God, in whoſe beatifical viſion this happineſs conſiſts, it is for ever new: for the devine perfections being infinite, nothing leſs than eternity can be ſufficient to diſplay their glory; which makes our happineſs eternally admit of new additions; and by a neſeſſary conſequence our knowledge of it ſhall be eternally progreſſive too—And therefore it was not without reaſon that the great Apoſtle of the Gentiles, (who, in the days of his imortality, was once admitted hither as you are, affirmed, *eye hath not ſeen, nor hath ear heard, nor can it enter into the heart of man to conceive, what God hath prepared for him that love him.* And yet the eye hath ſeen many admirable things in nature; it hath ſeen mountains of chryſtal and rocks of diamonds it hath ſeen mines of gold, and coaſts of pearl, and ſpicy iſlands; and yet the eye, that hath ſeen ſo many wonders in the world below, could never pry into the glories of this triumphant ſtate. And though the ear of man hath heard many delightful and harmonious ſounds, even, all that art and nature could ſupply him with; yet have they never heard the heavenly melody which here both ſaints and angels make before the throne. And as the eye han't ſeen nor ear heard, ſo neither can the heart of man conceive them; and yet the heart of man (the chiefeſt work of the all-wiſe Creator in that microcoſm) is of ſo fine and curious compoſure, that it can almoſt conceive any thing that either is, or was, or ever ſhall be, in the world below; yea, what ſhall never be. Man can conceive, that every ſtone on earth ſhall be turned into the moſt orient pearls, and every blade of graſs into the brighteſt and moſt ſhinning jewels: He can conceive, that every particle of duſt ſhall be turned into ſilver, and the whole earth into a maſs of pure and refined gold: He can conceive, the air to be turned into chryſtal, and every ſtar advanced into a ſun; and every ſun a thouſand times more large and glorious than what they now behold it: And yet this is infinitely ſhort of what the high and eternal Majeſty (who is incomprehenſible in all his works of wonder) hath here prepared for all his faithful followers.

But that you may retain (added the prophet) the beſt idea of our happineſs, I here will briefly repreſent unto you (for ages ſpent in this delightful theme, would ſcarce ſuffice to tell it you at large) what 'tis thoſe bleſſed ſouls, who through the glorious purchaſe of our bright Redeemer, are brought hither, are here deliver'd from: And for your better underſtanding it, I ſhall endeavour to conform my words to your capacity, by the comparing things that are here above, to what you know below, although your eyes have told you how infinitely heavenly things tranſcend whatever can be found on earth. And in the ſecond place, I ſhall repreſent (as far as your capacity will bear it) what is that happineſs the bleſſed here enjoy.

Firſt then, the ſouls of all the bleſſed here, are freed for ever, from whatſoever 'tis can make them miſerable; the chief of which, you are not ignorant, is ſin: 'Tis only that, which brings the creature into miſery and intails it on him: The bleſſed God, at firſt, made all things happy; all like himſelf, who is ſupremely ſo; and had not ſin defac'd the beauty of heaven's workmanſhip, angels nor men had never known what is meant by miſery. 'Twas ſin threw the apoſtate angels down to hell, and ſpoil'd the beauty of the lower world: 'Twas ſin defaced God's Image in man's ſoul, and made the lord of the creation a ſlave to his own luſt: and by ſo doing, plunges himſelf into an ocean of eternal miſery, from whence there's no redemption: and ſure 'tis an unvaluable mercy, that in this happy place, all the inhabitants are freed, for ever freed, from ſin through the blood of our Redeeming Jeſus: *To whom bleſſing, honour, power, glory, and eternal praiſes, be aſcribed for ever.* Below, the beſt and holieſt ſouls groan underneath the burden of corruption! Sin cleaves to all they do, and leads them captive oft times againſt their wills: *Who ſhall deliver me*, has been the cry of many of God's faithful ſervants, who at the ſame time have been dear to Jeſus. Sin is the heavy clog of ſaints themſelves, while they are embodied in corrupted fleſh: And therefore when they lay their bodies down, their ſouls are like a bird looſed from its cage, and with an heavenly vigour mount up to this Bleſſed region, triumphing over ſin, with which below they ſtill maintain'd a combate. But here their warefare's at an end, and *death is ſwallowed up in victory*. Here their bright ſouls, that were below deformed and ſtained by ſin, are by the everbleſſed Jeſus, preſented to the eternal Father, *without ſpot or wrinkle.*

But Secondly, as here the bleſſed ſouls are freed from ſin, ſo are they likewiſe from all occaſions of it; which is a great addition to our happineſs. Adam himſelf in paradiſe, tho' he was in his firſt creation perfectly innocent, and free from ſin, yet was he not freed from temptations to it, which was his great unhappineſs: Satan got into paradiſe to tempt him, and he too fatally yeilded to his temptations: he eat of the forbidden fruit, and fell; and by his fall, the human nature, and conſequently his poſterity, are all corrupted: Sin, like a gangrene, having eat into the human nature, and corrupted all mankind. And that corruption, which every mortal harbours in his breaſt, is a moſt dangerous, and oftimes prevailing tempter. But here each bleſſed ſoul is likewiſe freed from this: No devil here can tempt them, nor no corruption enter; nothing but what is pure and holy can find admiſſion here. No ſly ſuggeſtions from that apoſtate ſpirit can moleſt us here; that roaring lion, that below is in a conſtant motion, ſtill traverſing the earth, and ſeeking whom he may devour, is, with reſpect to us in this bleſſed region of life and immortality, bound faſt in everlaſting chains, and ſhut up ſafe in an infernal priſon, doom'd to the vengeance of eternal fire. Nor ſhall the world, (which by the fall of man has loſt its beauty, and is degenerated into a ſhop of emptineſs and vanity, and does by its bewitching charms, and falſe allurements, draw thouſands to perdition) be any more a tempter to thoſe bleſſed ſouls who have, through faith and patience, overcome its wiles, and arrived ſafely here. As ſtrong as its temptations and allurements are to ſaints themſelves who are ſtill militating with it in the world below, we that are here poſſeſſed of heavenly manſions, look with contempt on all terrene enjoyments: we are here got above the world, and all that it can tempt us with; and through the blood of our triumphing Jeſus, have got the victory over it, as thoſe bright palms, we bear, do evidence. There is nothing here that can diſturb our peace, but an eternal calm crowns all our happineſs, being freed from ſin, and all temptations to it. And as a conſequence hereof,

Thirdly, we here are freed from the effcts of ſin, and that is puniſhment; which thoſe that are confined to the dark regions of eternal miſery are ever groaning under, as that which they cannot bear, and yet as that which they muſt ever ſuffer. It was ſin that uſher'd death into the world below, and by heaven's high decree, is the juſt wages of it, as every mortal finds: but through the conqueſt of the Prince of life, the Lamb of God, ſlain from the world's foundation, who by his dying overcame both death, and him that had the power thereof, the devil, triumphing over ſin, and death, and hell; ſin, death, and hell are baniſhed hence for ever: for which eternal ſongs of praiſe and triumph are ever rendered to his holy name.

Theſe are the things (continued the great prophet) we are in this bleſſed ſtate delivered from; and yet theſe make up but the leaſt part of the happineſs of heaven; our joys are poſitive, as well as privative: And what thoſe are, I now proceed to ſhew you.

I. We here enjoy the beatific viſion, the bleſſed ſpring and eternal ſource of all our happineſs: but what this is, I can no more declare, than finite creatures comprehend infinity: only we find that it continually irradiates our underſtandings, and fills our ſouls with joy unſpeakable and full of glory; and with a love ſo flaming, that nothing but the bleſſed author of it can ſatisfy; nor not eternity it ſelf can terminate: 'tis the reflecting brightneſs of the divine preſence, and tranſcendently glorious emenations of his goodneſs, that is the life of our lives, the ſoul of our ſouls, and the heaven of heavens; and that which makes us live, and love, and ſing, and praiſe for ever; and which trasforms our ſouls into his bleſſed likeneſs. The ſaints below, whilſt they are travelling towards this bleſſed country, are, in their pilgrimage, ſupported by his everlaſting arms, by which they are enabled to go from grace to grace: but we that are ſafe landed on the haven of eternal happineſs, *are changed from glory unto glory, even by the Spirit of the Lord*. But to bring things nearer to your underſtanding; by thus beholding of God's face, we have a real participation and enjoyment of his love, and his bleſſed ſmiles make glad our ſouls, and in his favour we rejoice continually, *for in his favour is life*. And then by this bleſſed viſion of God, we come to know him above whatever any did below; for it is a ſight of him that irradiates our underſtandings, and *gives us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt*: ſo that though it be impoſſible to comprehend the divine Majeſty, (for *who can find out the Almighty to perfection?*) yet we have here a perfect apprehenſion of his nature and divine attributes,

II. We have here not only the the beatific viſion, whereby we ſee God as he is, but we have a real enjoyment and fruition of him, and thereby come to be united to him, and to live in him, and he in us. Whereby we come to be partakers of the divine nature, which ſhines forth in us with reſplendent brightneſs. In the world below, the ſaints do indeed enjoy God in his ordinance, but here we all enjoy him face to face; below the ſaints enjoy God in meaſure, but here we enjoy him without meaſure; there they have ſome ſips of his goodneſs, but here we have large draughts thereof, and ſwim in the boundleſs ocean of happineſs; below, the ſaints communion with God is many times broken off, and diſcontinued: but here we have an uninterrupted enjoyment of God, without intermiſſion or ceſſation.

III. Here we enjoy the perfection of all grace, in the world below, the ſaints ſee but in part, and know but in part; but here, that which is perfect being enjoyed, that which is imperfect is done away. Below, love is mixt with fear, and fear hath torment; but here, love is perfect; and perfect love caſteth out fear: here we love the bleſſed God more than ourſelves, and one another like ourſelves: we here are all the children of one father, and all our brethren are alike dear unto us. Below, our love was ſtill divided, and run in ſeveral channels, but here our love has but one ſtream, and centers in the ever-bleſſed God, the fountain of our happineſs. Our knowledge likewiſe in the world below was very imperfect, ſeeing but darkly, as through a broken mirror; but here we ſee God as he is, and ſo come to know him as we are known. Our joy is likewiſe here in its perfection; in the world below it was interrupted by ſorrow and ſighing; and it was neceſſarily ſo, for where there is ſin, there will be ſorrow: but here, all ſin (the cauſe of ſorrow) being done away, all ſorrow (the effect of ſin) ſhall likewiſe ceaſe; nay, our very ſorrow for ſin, when upon earth, does (through the bounty of our bleſſed Redeemer) give an acceſſion to our joy, when we are here.

IV. Here we have our capacities enlarged, according to the greatneſs of the objects we have to contemplate, whilſt we were in the world below, no light could ſhine into our minds, but through the windows of our ſenſes, and therefore it was the bleſſed God was pleaſed to condeſcend to our capacities, and to adapt the expreſſions of his Majeſty to the narrowneſs of our imaginations: but here, the revelation of the Diety is much more glorious, and our minds are clarified from all thoſe earthly images, that flow through the groſs channels of the ſenſes. Below, our pureſt conceptions of God were very imperfect, but here the gold is ſeparated from the droſs, and our conceptions are more proper and becoming the ſimplicity and purity of God. Below, the objects of glory were humbled to the preceptions of ſenſe: but here, the ſenſible faculties are raiſed and refined, and made the ſubjects of glory. Now therefore, that the divine light ſhines with direct beams, and the thick curtains of fleſh are ſpiritualized and tranſparent, the ſoul enjoys the cleareſt viſion of God. We now ſee, what we before believed of the glorious nature of the ever bleſſed God, his decrees and counſels, his providence and diſpenſations. We here clearly ſee, that from eternity God was ſole exiſting, but not ſolitary; and that the Godhead is neither confuſed in unity, nor divided in number; that there is a priority of order, but no ſuperiority among the ſacred perſons of the ineffable Trinity, but that they are equally poſſeſt of the ſame divine excellencies, and the ſame divine empire, and are equally the object of the ſame divine adoration. Thoſe ways of God, that ſeemed below unſearchable, and that we thought unlawful to enquire into, we here perceive to be the product of divine wiſdom, with ſo much perſpicuity and clearneſs, that truth itſelf is not more evident.

Theſe things (added the prophet in a different tone) are ſome of thoſe that conſtitute our happineſs.

Yet all theſe things are only what relates unto our ſouls, but ſtill the happineſs of the inhabitants of this bleſſed region is not compleat, until their bodies are raiſed, and reunited to their ſouls; in which, through the divine munificence, myſelf and the bleſſed Enoch, do enjoy a more pecuiliar preference, being tranſlated hither in the body, as types, both to the Anti and Poſt Deluvian world of the reſurrection of the ever-adorable Son of God, and of all the ſaints through him. Now becauſe none but the great Meſſiah has been actually raiſed from the dead, he being the firſt fruits thereof, (for, as for Enoch and myſelf, our bodies have not known death, though they have received a change equivalent thereto) it is therefore more difficult to declare what the reſurrection ſtate ſhall be, it being to be diſcerned in its perfection, only from his glorious body, to which neither that of Enoch's nor mine are incomparable, in reſpect of the glory thereof, though both are ſpiritual bodies. Of which I will now ſhew you the diſtinct properties.

I. The bodies of the bleſſed here, at the reſurrection ſhall be (as mine is now) ſpiritual bodies; and by your not only ſeeing, but touching me, (at which word the holy prophet was pleaſed to give me his hand) you may be the better able to know what I mean by a ſpiritual body: that is, a body rarified from all groſs allays of corruption, and made a pure and a refined body, and yet a ſubſtantial one; not compoſed of wind and air, as mortals below are apt too groſly to imagine.

*Epenet*. Here I intreated the holy prophet to bear with me, if I acquainted him, that I always underſtood ſpiritual as oppoſed to material, and conſequently that a ſpiritual body muſt be immaterial, and ſo not capable of being felt, as I found his was.

*Elijah*. To this the prophet replied, that their bodies were ſpiritual, not only as they were purified from all corruption, but as they were ſuſtained by the enjoyment of God, without any material refreſhments, as meat, drink, ſleep, and raiment, which was the ſupport of our bodies below. Have you not read (ſaid the prophet) that the bleſſed Jeſus, aſter his reſurrection, appeared in his body to his diſciples, when they were met together in a chamber, and the doors ſhut about them? Which plainly evinces the tenuity thereof; and yet he called to St *Thomas to come and reach his hand, and thruſt it into his ſide*, which ſhews it plainly to be ſubſtantial. The beatific viſion is here what both our ſouls and bodies live upon, and are ſupported by for ever.

II. Our bodies in the reſurrection-ſtate ſhall be immortal, and uncapable of dying: below, their bodies are all mortal, dying and periſhing, and ſubject to be crumbled into duſt every moment: but here our bodies will be incorruptible, and freed from death for ever; *for our corruption here ſhall put on incorruption, and our mortality be ſwallowed up of life.*

*Epen.* Here I deſired the prophet to bear with me a little, whilſt I gave him an account of my own notions in this matter.

*Elijah.* Say on, for I am ready to reſolve your doubt.

*Epen.* I have learnt, ſaid I, in the holy ſcriptures, that immortality is an attribute that belongs to God only, and not men, eſpecially to the bodies of men, which every day's experience tells us we are mortal. Therefore, St Paul tells Timothy, that *God only hath immortality*.

*Elijah.* When I ſay the bodies of the bleſſed here are immortal, I intended it of bodies in their raiſed ſtate, that then they are ſubject unto death no more; man in his corruptible ſtate is mortal, and ſubject unto death, and there is nothing more evident to all that dwell in the world below, and even the bodies of all theſe glorified ſouls that are here, are at this time kept under the power of death. But at the reſurrection-ſtate, when they ſhall be raiſed up again, they ſhall then be immortal. And as to what you urge from the ſcripture, that the bleſſed *God has only immortality*, it is very true: he is moſt eminently and eſſentially ſo; whereas there is no creature, either angels or man, that can in that ſtrict ſenſe be ſaid to be ſo. We are immortal through his grace and favour, but God is immortal in his eſſence, and has been ſo from all eternity; and in that ſenſe may well be ſaid *only to have immortality*. And therefore it will not be amiſs for you to obſerve, that whatever the bleſſed God is, he is eminently and eſſentially ſo, in which reſpect, it is likewiſe ſaid of him, that he only is holy! and there is none good but God, none righteous, nor none merciful but he, to whom be bleſſing, and glory, and honour, and praiſe for ever and for evermore.

*Epen.* I have one thing more to be ſatisfied in, and that is, that ſeeing their is only yourſelf and the prophet Enoch that are permitted in the body to be here, which you are pleaſed to ſay have ſuffered a change equivalent to death, but died not, what aſſurance have you that the bodies of the bleſſed that are now under the power of death ſhall be raiſed again? For I ſee they are glorioſly bleſſed and happy without their bodies, and ſeem not to have any occaſion for them, they having been long ſince periſhed and rooted in their graves, the greateſt thing that I think can be ſaid for it, is, that the ever-bleſſed Jeſus, the ſpotleſs Lamb of God, who was truly and really dead, is now alive, *and lives for ever more.*

*Elijah.* To this the prophet, interrupting me, replyed, what greater proof can you deſire than this?

*Epen.* What I have to ſay to that is, that the body of the bleſſed Jeſus never ſaw corruption; and that there is no inſtance of any body that ever ſaw corruption, that was yet raiſed to life and immortality.

*Elijah.* To this the prophet again anſwered, that though it was true, there had been no ſuch inſtance, yet was the reſurrection of the body as ſure as the preſent glorification of the ſoul; for as the bleſſed Jeſus died as a public perſon, ſo did he alſo riſe again; and therefore is ſaid to be the firſt fruits from the dead: he is the head of the church, and cannot be compleat without his body, who in their order ſhall be raiſed up to be with him for ever. The body ſhall be awaked out of its deed ſleep, and as I was a ſaying, quickened into a glorious immortal life: the body is an eſſential part of man, as well as the ſoul, and though the inequality be great in their holy operations, yet their concurrence is neceſſary: good actions in the world below, were indeed deſigned by the counſel and reſolution of the ſoul, but performed by the miniſtry of the body: and every grace expreſſes itſelf in viſible actions thereby. In the ſorrows of repentance, tears were ſupplied by the bodily eyes; and in thankſgiving, the tongue was uſed to break forth in the praiſes of God: and all the victories over pleaſure and pain below, were obtained by the ſoul in conjunction with the body. And can you think, (ſaid the prophet) that the divine goodneſs will deal ſo differently with them, that the ſoul ſhould be everlaſtingly happy, and the body be loſt in forgetfulneſs? The one glorified in heaven, the other remain in the duſt? from their firſt ſetting out in the world below to the grave they both ran the ſame race, and therefore ſhall enjoy the ſame reward. When the crown of righteouſneſs and glory ſhall be given to the bleſſed at the great day in the view of all, both ſoul and body ſhall partake of the honour thereof. And this (added the prophet) is, I believe, enough to ſatisfy your doubt, as to the reſurrection of the body.

*Epen.* To which I replyed, that I had nothing further to object in that particular.—And then deſired him to go on in deſcribing the glory of the body in the reſurrection-ſtate.

Upon which the prophet thus proceed:

*Elijah.* I have already told you, that the bodies of the bleſſed ſhall be immortal; but cannot for all that be ſo immortal as God is, who is ſo eminently and eſſentially ſo, that, as you well obſerved, he is ſaid *only to have immortality*; nor yet are they immortal in the ſame ſenſe as are the bleſſed angels, who being immaterial ſubſtances, are ſo created; whereas man was created mortal, and has his immortality through the purchaſe of the bleſſed Jeſus, and renovation of the divine image. Nor is the immortality thus purchaſed for us, like that of the apoſtate ſpirits, who are immortal too: but it is with ſuch an immortality, as brings along with it a greater weight of miſery. Their immortality is ſuch a curſe as makes them wiſh a thouſand thouſand times that they might be annihilated: but that bleſſed immortality which we enjoy, is that which is the happineſs of heaven, and therefore rightly ſtiled a *glorious immortality*, and gives us an aſſurance, that the happineſs we now enjoy, we ſhall enjoy for ever.

III. Another happineſs the bodies of the bleſſed here enjoy, is *That they are impaſſible*, and ſo are made incapable of ſufferings: below, the ſaints themſelves have oftentimes their bodies made ſo many ſhops of miſery; or like an hoſpital full of diſeaſes, which are the common harbingers of death; or when they are not ſo, are ſomething worſe than it; the pains and infirmities of their bedies being ſuch, as oftentimes make death much more deſirable than ſuch a life. How many times are even good men wracked with the gout, or tortured by the ſtone, with moſt exquiſite and cruciating pain? So that though they abound in the fulneſs of all thoſe things, that mortals count the bleſſings of the life below, yet are they thereby all imbittered to them by thoſe tormenting pains which have ſeized upon their bodies, and where this is not, but men have healthy, ſtrong and vigorous bodies, they often meet with other ſufferings; and are expoſed to hunger, thirſt, cold and nakedneſs; which renders their lives very much uncomfortable; there, many times, they are ſhut up in priſons, immured between ſtone-walls, and are as it were buried while they are alive, and are as men forgotten in the world. All which conſidered, muſt needs render their bodies miſerable while below,

But in theſe happy regions, there is no ſuch evils can attack them; here there condition is extreamly different; no curſe can enter here, and ſuch are all thoſe things I have related, as being only the effects of ſin. My body is uncapable of ſuffering any evil, either of ſin or ſorrow; but on the contrary, through the grace of the bleſſed Son of God, is now become a receptacle both of light and glory, and ſo ſhall all the bodies of the ſaints be likeways in their reſurrection-ſtate. Which leads me to declare the fourth endowment, with which our bodies ſhall be ever bleſſed.

IV. Another happineſs our bodies ſhall enjoy in the bleſſed reſurrection-ſtate, is, that *they ſhall be truly beautiful*. And this is none of our leaſt privileges. For below, our bodies are but vile bodies, tending to corruption; in the grave worms gnaw and feed upon their fleſh, and thence proceeds a loathſome ſavour; at the beſt they are but houſes of clay, and their foundation is in the duſt: but here it ſhall be otherways; for the bodies of the ſaints ſhall be freed from innocent infirmities, that were inſeperable from Adam in paradiſe, whoſe ſoul united to the body was the fountain of the natural ſenſitive life, which being in a petpetual flux, there was a neceſſity of continual repairs to preſerve his life in vigour: whereas in this bleſſed ſtate, the body ſhall be ſpiritual in its qualities, and the principle of its life ſupported by the ſupernatural power of the Spirit, without outward nouriſhment; and not only ſo, but a ſubſtantial and unfading glory ſhall ſhine in them, infinitely above the periſhing pride of this world, and the glory of the fleſh; and be made like unto the glorious body of CHRIST, who will change our vile bodies, that they may be faſhioned like his glorious body; and this he will do, according to the working of that mighty power, *whereby he is able to ſubdue all things to himſelf:* this tranſcendent beauty which he will put upon the body, ſhall be the work of his own hands; and where omnipotence interpoſes, nothing is difficult. For the beautifying of a raiſed body, and putting it into an immortal ſtate of glory, is as eaſy to the divine power, as the firſt framing it in the womb.

V. Another part of our happineſs is, that *our bodies ſhall be agile bodies,* and move with an inconceiveable ſwifineſs; our bodies while below, are lumpiſh and heavy, and are as clogs to the ſoul; but in the raiſed ſtate it ſhall be otherways: our bodies ſhall be like the chariots of Aminidab, and move far ſwifter than the winged fowls in the aireal heavens.

VI. Another thing in which our happineſs will very much conſiſt, is, that *our bodies then* (as mine is now) *ſhall be all pure;* and this is an exceeding privilege; for though they ſhould have all the other fore-mentioned qualities, and be immortal, ſpiritual, impaſſible, beautiful and ſwift, yet if they ſtill were ſinful, it would blemiſh all the reſt, and would even ſpoil the happineſs we here enjoy in heaven, if ſin could enter here. But it is far otherways; our glory is, that here our very bodies ſhall be pure, and have no ſpot of ſin at all upon them. Below, indeed the bodies of the ſaints are clogged with ſin, and fettered with temptations, which makes them to cry out, *O wretched man! who ſhall deliver me from this body of death?* But here they ſhall enjoy that bleſſed redemption of their bodies, which they wait for there.

VII. And to conclude, *The bodies of the ſaints ſhall, in their reſurrection-ſtate be glorious bodies;* ſo glorious, that they ſhall have a near reſemblance to the glorious body of our bleſſed Redeemer. And this the divine oracles inform us, as alſo how it ſhall be wrought: The glorious Lamb of GOD, the bleſſed Jeſus, he it is *ſhall change our vile and corruptible bodies, and make them like unto his own glorious body;* it is by his power that the ſaints bodies, that by their being turned into corruption, *are ſown in ſuch diſhonour, ſhall be raiſed in glory;* and in that bleſſed reſurrection-ſtate, *ſhall ſhine more brightly than the ſun in this triumphant kingdom of their Father.*

And thus, my ſon, ſaid the great prophet to me, have I informed thee briefly, wherein the glory and the happineſs of this bleſſed ſtate, we here enjoy, conſiſts. Not that herein I have ſaid the thouſand part of that, which might be further ſtill related; nor could you underſtand it, if I ſhould. For there are ſome things here that we enjoy, like the *white ſtone, and the new name, which no one knows, but he that does receive it.*

*Epen.* The holy prophet having made an end, I humbly thanked him for the information he had given me: and told him, that though I was uncapable (cloathed as I was, with ſuch a lump of unrefined fleſh) to underſtand all I have heard, or utter what I ſaw, yet I had ſeen and heard enough for ever to convince me both of the excellency and reality of heavenly things: which in the world below, ſo many queſtion, and ſo few believe. But let it not offend my lord, ſaid I to the prophet, if I deſire yet further to be reſolved in ſome few things.

*Elijah.* Speak, and I will endeavour to give you ſatisfaction.

*Epen.* The firſt thing, ſaid I, I would humbly aſk, is, how the bleſſed here, which are but creatures, though thus glorified, and therefore finite ſtill, can have ſo perfect an idea of the incomprehenſible and infinite Three-One, to know him *ſo as we ourſelves are known,* as you before affirmed, or elſe it was my weakneſs to miſunderſtand you ſo?

*Elijah.* In ſaying ſo, I did affirm no more than what the ſacred oracles contain: for the apoſtle of the Gentiles, ſpeaking in the days of his fleſh to them that then inhabited the world below, told them, *They then ſaw through a glaſs but darkly: but that in theſe bright regions they ſhould ſee him face to face;* that then himſelf knew but in part, but that when he was once got hither, he ſhould *know him even as he was known.* But, my ſon, ſaid the prophet, theſe words are not to be underſtood according to the exactneſs of the expreſſion; for the ſun that lights the lower world, may as well be included in a ſmall ſpark of fire, as the incomprehenſible and infinite God may be comprehended by our finite faculties: for beyond the fulleſt diſcoveries we can poſſibly make of the Deity, there remains ſtill an intire infinty of perfections, the knowledge whereof is altogether unattainable by the moſt intelligent of all thoſe glorious ſpirits, that are the bright and the continual attendants of the throne: and therefore that expreſſion, *as we are known,* which gave you ſo juſt an occaſion to enquire into the ſenſe of it, is to be taken as a note of *ſimilitude,* and not of *equality.* The dim light of a candle as truly ſhines as the bright luminary of the day; but not with the ſame extent and ſplendor. And therefore the ſum of what I can ſay to this point, is, that we have here as perfect a knowledge of the bleſſed God, as created beings are capable of the receiving, or our own hearts of deſiring.

*Epen.* I then returned my humble thanks to the great prophet, and aſſured him, his anſwer had entirely ſatisfied me, and that I found it was only the defficiency of my own underſtanding that had given him that trouble.

*Elijah.* Still you miſtake the ſtate that I am in, replyed the prophet, for there is no ſuch thing as trouble here, nor can there be. For the diffuſing of the knowledge of the ever-bleſſed God, and ſetting forth his bright eternal excellencies, and the diſplaying of his glory, is that which gives the bleſſed here the greateſt ſatisfaction and delight; and which will ever do ſo, throughout the numerous ages of eternity.

*Epen.* Then, with an air of greater confidence, I told the holy prophet, I had another queſtion yet to aſk him.

*Elijah.* Say on, and I will anſwer you.

*Epen.* I ſaw among the many bleſſed ſouls, I paſſed by, as my bright meſſenger conveyed me to you, ſome who appeared to me to ſhine with greater brightneſs than the other; which gave me a deſire to be informed, whether or no there be not among the bleſſed different degrees of glory.

*Elijah.* The happineſs and glory which all the bleſſed here enjoy, is the reſult of their communion with, and love unto, the ever-bleſſed God, whoſe beatificial viſion here, as I have ſaid before is the eternal ſpring from whence it flows; The more we ſee, the more we love; and love aſſimulates our ſouls into the nature of the bleſſed Object of it; and thence reſults our glory. This needs muſt therefore make a difference in the degrees thereof: not as though there were any want of love to God, in any of the bleſſed here, for that is impoſſible; there is not one ſoul among the numerous inhabitants of this bright region, but what adores and loves the ever-bleſſed God with all his utmoſt powers and faculties. But then it follows, that as thoſe powers and facultis are different, their love muſt be ſo too, and ſo their glory. Nor is there any murmuring or repining in one, to ſee another's glory much greater than his own; but God is thereby magnified the more, as the eternal ſource of all their happineſs. Nor can there be room for a thought to think it otherways: who can complain, when all the faculties each bleſſed ſoul is ſo repleniſhed with the bright emanations of the Deity, that it can hold no more? The ever-bleſſed God is an unbounded ocean of light and life, and joy, and happineſs,

pineſs, ſtill filling every veſſel that is put therein, till it can hold no more; and though the veſſels are of ſeveral ſizes, whilſt each are filled, there is none that can complain. Beſides, each bleſſed ſoul is here wrought up, not only to an acquieſſence, but even to ſuch a ſatisfaction and complacency in the divine good pleaſure, that all their happineſs conſiſts therein. Thus, though the ſtars below are each one glorious, yet ſince they are of different magnitudes, *one ſtar exceeds another ſtar in glory*; and ſo, as the divine oracles inform you, it ſhall be in the reſurrection-ſtate. My anſwer therefore to your queſtion, is, that thoſe who have the moſt enlarged faculties, do love God moſt, and are thereby aſſumulated moſt in his likeneſs, which is the higheſt glory heaven can give. Nor let this ſeem ſtrange to you, for even amongſt God's flaming miniſters, the bleſſed angels, there are diverſities of orders, and different degrees of glory. And theſe perhaps were ſome of thoſe you ſaw, as you paſſed hither.

Whilſt I was thus diſcourſing with the holy prophet, and with delight heard the ſolution of thoſe doubts that I deſired to be reſolved in, a ſhining form approached me, ſaying, *How! Epenetus here.*

I was ſurprized to hear my name thus mentioned, and turning ſuddenly about, I ſoon perceived it was the noble Junius, my late deceaſed friend; who thus accoſted me.

*Jun.* Dear Epenetus, I am glad to ſee you in theſe bleſſed regions; but am ſurprized to ſee you here not yet diveſted of mortality. Inſtruct me, friend, by what means you came hither, and alſo how it was you obtained this privilege; for the unuſualneſs of ſuch a thing, is that which makes me ſo inquiſitive.

*Epen.* I was ſo over-joyed to ſee one of my old acquaintance, and one with whom I had been ſo familiar in the world, that I eſſayed to embrace him in my arms; which he refuſed, telling me mildly, he had ſome time ago laid down his body, which he had left below, reſting in hope until the reſurrection; and that though he was ſtill indeed a ſubſtance, yet it was a immaterial one, not to be touched by mortals.

But how came you, (ſaid he again more earneſtly) to be brought hither in your mortal and unchanged body?

*Epen.* I then related to him what I before had ſpoken to Elijah, and told at large in the prefixed introduction to this viſion, of my temptation and deliverance.

*Jun.* Well, Epenetus, ſaid the noble Junius, I ſee then there was need enough of ſuch a lecture as I gave order to be ſet on foot in the poor world below, after my death, to evidence the being of a Deity, againſt a ſort of men, far worſe than thoſe in hell, who both believe the being of a God, and tremble at his juſtice. But you, my friend, continued he, who had ſo long made a profeſſion of his truth, and had ſuch great experience of his goodneſs, that you ſhould after all be brought to queſtion his being and exiſtance, was indeed ſomething more than ordinary; and what I hardly could have ever thought; and gives me freſh occaſions to adore the ever-bleſſed God, who through his abundant goodneſs has now delivered me from all thoſe ſnares the enemy of ſouls was laying for me; and thus preſerved me to his heavenly kingdom: bleſſed for ever be his holy name.

The bleſſed Elijah having heard what my friend Junius ſaid, told me, he now would leave me to my friend; and ere I was aware, the prophet winged away, who having left us, I addreſſed myſelf thus to my noble friend.

*Epen.* I could not doubt, ſaid I, my deareſt Junius, but that you were one of the bleſſed inhabitants of this happy region; for ſuch a bright and flaming zeal, as that which in the world made thee ſo eminent, muſt needs meet with a ſuitable reward.

*Jun.* O Epenetus, anſwered he, wert thou but once diveſted of mortality, thou wouldeſt have other thoughts than what thou haſt: thou wouldeſt then ſee how infinitely ſhort they fall of meriting the leaſt reward, that in the world below have done their outmoſt; and that it is only grace free and unmerited, that brings the ſoul to glory. For heaven is purchaſed at no other price than that of the Redeemer's precious blood! whoſe dying love and whoſe redeeming mercy, is ſo unſpeakably, ſo vaſtly great, eternity will ſcarce ſuffice to utter it.

*Epen.* Well, ſaid I, worthy Junius——

*Jun.* Call me not worthy (ſaid he interrupting me) for none are worthy here, but he that ſits upon the throne, and the bleſſed Lamb of God: and to aſcribe all glory unto him. is here a great part of our happineſs; for there are myriads of ſaints and angels round the throne, continually crying with a loud, but yet melodious voice, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory. and bleſſing.* No, no, (continued he my Epenetus, here is no aſcribing any thing to creatures; here they that wear the brighteſt crowns, caſt them before the throne, ſaying, *Thou art worthy, O Lord, to receive glory, and honour and power.*

*Epen.* Dear Junius, bear with me, ſaid I, a little, becauſe I am ſtill clogged with mortality: O that I were but once diveſted of it! that I with thee might ſee the great Three-One, and ſeeing be transformed into his likeneſs, which (as I have heard the bleſſed Elijah tell) is the completion of all happineſs.

*Jun.* My dear Epenetus, (replied Junious, with an air compoſed of love and ſweetneſs) the beatifick viſion is that which does indeed compleat our happineſs, and fills our ſouls with love and joy that is inexpreſſible; and which is only known by them that feel it. But you muſt know, my Epenetus, the ſtrongeſt and the moſt enlarged faculties of the bright entelligences here, can bear but little of thoſe radiant effluxes of divine glory, they are ſo overcoming: for there are no compariſon between the moſt capacious of created beings, and the ineffable glory of the great Creator.

*Epen* O noble Junius, I replied, I readily believe what you have ſaid: but yet methinks I am willing to know all I can, of that which I can never know enough of. And ſince I know there is nothing more delightful, than to be always excerciſed in the diſplaying of the glory of the great Author of our happineſs; deny not deareſt Junius, to your friend (for ſuch you know I ever was and am) the ſatisfaction of hearing from your lips, the mighty wonders of divineſt love; that I may join with you to ſing his praiſe: diſplay thoſe myſteries of his providence, which to the world below are all dark, but in your now enlarged underſtanding, are ſeen in their true light.

*Jun.* The praiſes of the divine Majeſty, O my dear Epenetus, will be the mighty ſubjuct of our ſong through all the ages of eternity; in which both ſaints and angels join together, and make up one great chorus—And therefore that which you have aſked of me, I will gladly undertake, that you may ſee, by that which he has done, that he alone is worthy of your love, and of thoſe praiſes we aſcribe unto him. For the moſt ardent love of all the bleſſed angels here, is nothing elſe but the reflection of his love to us: for he that lay in Love's own boſom, tells us, *We love him, becauſe he firſt loved us.* Since therefore, my dear Epenetus, the love of God to us, is the foundation of our love to him, let me preſent you firſt with an idea of his love to us, and the advantages that we receive thereby, which are ſo very many, they are paſt reckoning up, the mighty ſum exceeding all arithmetick can count.—But that I may, as you were intimating, ſet things in a true light, I will firſt ſhew you how much we owe his love and goodneſs, for all his free and undeſerved favours vouchſaved to us in the world below. And therefore to begin;

*Firſt.* In the world below, we owed unto his goodneſs no leſs than all the goods we were poſſeſſed of; all that we were, and all that we enjoyed was wholly owing to him: *For it was he that made us, and not we ourſelves:* and we were in his hands ſo like the clay that is in the potter's, he might have made us any other creature: nay more, we were ſo much that negative from whence we were extracted, that had he pleaſed, he might for ever have left us to that firſt nothing from whence we had our being. Needs muſt his love then be the firſt and original fountain-bleſſing; all other bleſſings being but as conduit-pipes, by which he does convey his love unto us; and he that ſees not that, through all is blind. Perhaps a man gets applauſe by his wiſdom, and through his induſtry he heaps up treaſures; but was it not from God he had that wiſdom? And did not he both give and proſper all his boaſted induſtry? Sure God as much gave us all we enjoyed, as he that gives a beggar a thouſand pound, gives him his food and raiment, and all that thouſand pound, can help him to, and which he had been otherways without.

*Secondly*, But then, beſides all theſe more obvious preſents of his bounty, there are many things which in the world below we were delivered from, that do as much enhance, the value of the divine goodneſs to us; which, although perhaps leſs conſpicous, are no leſs prized by thoſe below, whom want of them makes ſenſible of their true value. Should I, my Epenetus, but lead your thoughts unto the gallies, and ſhew you there thoſe wretched captives that lie chained unto their oars, expoſed to all the miſeres and hardſhips of a tempeſtous ſea; and yet do, through the barbarous uſage that they meet with on the ſhore, leſs fear the ocean, than any port, ſave death: or ſhould I draw the curtians of ſick and dying men, and open to you that ſad ſcene of ſorrow, on which ſo many pine and languiſh by diſtempers, ſo very griveous to be borne, that death is rather to be choſe than life: or ſhould I bring you to the hoſpitals, and ſhew you there the various ſhapes of human miſeries; would you not, my dear Epenetus, think it a mercy worth acknowledging, to be delivered from them? and ought we not to prize that devine goodneſs, who has thus made us differ, and freed us from thoſe various ſorts of miſeries to which ſo many mortals are expoſed: not but ſometimes his wiſdom ſees it meet to exerciſe his own beloved children with long continued ſickneſs and ſharp pains, and other outward great calamities: but this, my Epenetus, is ſtill a farther evidence of love, and that he might preſerve them from the far worſe contagion of their ſins, or cure them of the evil habits which they had contracted. Have you not ſeen, my Epenetus, (when in the world below) a tender mother apply a painful cauſtick to the neck of her beloved infant, when threatened with an apoplexy? And have you not concluded from it, ſhe thinks the trouble of an iſſue an inferior evil to convultion fits? ſo when we ſee the ever bleſſed God, our heavenly Father, does ſend infirmities and croſſes, to reſcue thoſe he loves from under ſin's dominion, we ſafely may conclude, he thinks affliction a far leſs evil than the guilt of ſin; ſince he is too wiſe and too indulgent a Phyſician, to cure with ſuch a remedy as ſhall be worſe than the deſeaſe.

You may remember, Epenetus, that God by Moſes gives the Iſraelites a caution, leſt proſperity (which is ſo apt to make men forget all but their enjoyments) ſhould make any of them ſay in their hearts, *My power, and the might of my hand hath gotten me this wealth*, but on the contrary, commands them to *remember the Lord their God, for it is he that gives them power to get wealth.* And there was need enough of ſuch a caution; for we were too apt to foreget that *God gave us our corn, and our wine, and our oil.*—But,

*Thirdly*, The divine goodneſs exceedingly recommends the advantageouſneſs of his love to us, in that whilſt we were below, he gave us ſo great an earneſt of ſpiritual goods, and of expected joys, that made even that earneſt large enough to ſubſiſt upon with comfort, and which really out-valued and far tranſcended all thoſe momentary pleaſures it required us to foreſake, to keep up a title to eternal ones.

But though the mercies that the ever-bleſſed God beſtowed upon us in the life below, were both ſo many and ſo great, as made it a fit theme to praiſe him for in heaven; yet is his love of a more laſting date than any thing that is in the lower world: it does not with our bodies, nor like (the uſual cuſtom of) our friends below, accompany us to our graves, and leaves us: no, Epenetus, God's love appears moſt bright, when our dark eyes are cloſed; and then cleaves cloſeſt to the ſoul, when ſhe foreſakes the body; gives each bleſſed ſaint that arrives here, good ground to ſay of him, what Noami did once of Boaz, that *he hath not left off his kindneſs to the living and to the dead.* And therefore, Now indeed ſays our great Saviour's happy favourite) *are we the ſons of God; and it doth not yet appear what we ſhall be: but we know, when we ſhall appear, we ſhall be like him.* And what that is, is now my preſent theme.

It is the love of God, the ever-bleſſed God, my Epenetus, that gives us this admiſſion into heaven: heaven: heaven the bright ſeat of ſo much happineſs, that we here ſcarcely count amongſt our joys, that heaven is the ſeat of them. And here the excellency of the things that we poſſeſs, does as much diſappoint our expectations, as in fruitions in the world below, the emptineſs is wont to do. For you have already heard the apoſtle tell us, *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* And now, my Epenetus, our own experience tells us ſo: thoſe pure refined delights, that we enjoy, not only ſtoop not unto ſenſe, but are ſublime enough even to tranſcend imagination. For whatſoever our fancy formed below, as the moſt perfect ideas, and moſt abſtracted notions of compleat happineſs, our own more happy experience of greater, plainly evince, came ſhort of what we find. Heaven is a ſoil, whoſe fruitfulneſs is ſo confined to joy, that even our diſappointments and miſtakes, when in the world below, do here contribute to our happineſs which does ſo much partake of his immenſity, whoſe gift it is, that even the ſacred oracles themſelves give but a negative diſcription of it; and does not only remove our thoughts from all that we enjoyed below, but does exalt them above whatever we could fancy there. Nor will you wonder Epenetus, that it ſhould be ſo, if you will but conſider, that here our faculties are not only gratified with ſuitable and acceptable objects, but are ſo heightened and enlarged, that our capacities are both increaſed and filled. You know that in the world below, a child not yet releaſed out of the homely priſion of the womb, can there have no ideas of thoſe delights, which by the pleaſing noiſes and the glittering objects that will preſent themſelves to him after his birth, will be afforded him. And the ſame child, whilſt he continues in his non-age, though he may with delight look upon emblems finely drawn and painted, yet he cannot imagine what pleaſure the ſame objects will afford him, when age and ſtudy ſhall have ripened his intellectuals, and made him capable of underſtanding the excellent moralities couched in thoſe curious emblems. Such a double advantage, Epenetus, among others, the admiſſion into theſe ſacred manſions, brings to all thoſe to whom that bleſſing is vouchſafed. For beſides that ſet of objects, if I may ſo ſpeak, ſo new and ſo peculiar to this place, that their ideas could never once enter in to their thoughts before they were admitted hither; beſides this, our now enlarged capacities enable us, even in objects not altogether unknown to us before, to preceive things formerly undiſcerned, and derive thence both new and greater ſatisfaction and delight.

Wonder not, my *Epenetus*, that in deſcribing of theſe glorious things, I uſe expreſſions you have not been heretofore uſed to hear; ſince my bright theme is more above our praiſes, than this bleſſed region is above the earth. For though my language may ſeem tumid and aſpiring, yet ſeeming hyperboles may well be uſed in the deſcription of felicities, which makes the moſt hyperbolies but ſeeming ones: for the joys of heaven appear (like what the ſtars do to the world below, by reaſon of their remotneſs from them) extremly little: though really in themſelves they are ſo vaſt, that a leſs than the largeſt is much greater than the biggeſt object upon earth; nay, than the whole earth itſelf. And therefore, *Epenetus*, I endeavour (conſidering you are ſtill cloathed with mortality) to give you an account of heavenly things, by repreſentations tranſcending what they appear to you, that I may thereby give you notions leſs inferior to what they truly are.

For here, my Epenetus, the bleſſed enjoy happineſs enough to rectify all thoſe miſtaken notions we had formed to ourſelves of it below: we are inſtructed here both how to name and rate all the felicity which we poſſeſs, which is made up of the confluences of perfection, and perpetuity of all true joys: being made happy, (unlike to what philoſophy pretends to do) not by the confinement, but full fruition of our utmoſt deſires, which neither fail in the choice of their objects, nor miſs in the enjoyment of them; but are unerringly juſt, and infallibly accompliſhed. Here we not only ſee, but are made like thoſe bleſſed ſaints we in the world below ſo much admired. Thoſe ſpirits of juſt men made perfect, of which the divine oracles have told us, are here our conſtant and familiar company, into whoſe bleſſed ſociety we are not only welcome, but increaſe it. Here likewiſe we behold thoſe glorious ſpirits, whoſe nature does inveſt them with ſo bright a luſtre, that all the diſadvantage their diſguiſes gave them, when they appeared to us blow, would ſcarce ſuffice to hinder us from making them the objects of our adoration.

But above all, we here behold, my Epenetus, (a ſight worthy the dying for) that bleſſed Lamb of God, ſlain from the world's foundation in the divine decree, that glorious Saviour, of whom the ſcriptures does ſo much and excellently entertain us; and who having done and ſuffered ſo much for us, does ſo highly deſerve of us, both upon the ſcore of his infinite perfections, and upon the account of his ineſtimable benefits. Yes Epenetus, here we behold that holy and divine perſon, who, when he did vouchſafe to pitch his tent among the ſons of men below, and dwell with them on earth, thereby to fit them by his merits and example to dwell with him in heaven, did in ſo admirable a manner, mix an awful majeſty with an humble meekneſs, and the aſſumed infirmities of his human nature, with the corruſcations of his divine; expreſſing in his whole life ſo perfect and examplary a virtue, with ſo much ſweetneſs and gentleneſs towards thoſe that were aſpirers to it, though they came moſt ſhort of it, that even the Jews themſelves could ſay of him, *That he had done all things well;* nay more, his very enemies, that were employed to apprehend him as a malefactor, confeſſed to thoſe that ſent them ſo to do, that *never man ſpoke like him.* But there, my Epenetus, this bleſſed Son of God was in the form of a ſervant, which he put on, that he might ſuffer for us, and exerciſe his prieſtly and prophetic function in the world below: but here we ſee him in that regal ſtate and condition that belongs to him, by virtue of his kingly office, on the account whereof he is ſtiled, *The King of kings, and Lord of lords,* all power and authority being inveſted in him, both in heaven and earth, encompaſſed with ſuch radiant majeſty and ſhining ſplendor, that we may well eſteem him, what the great evangelic prophet long ſince called him, *the admirable.* For here our raviſhed ſouls by an attentive contemplation of his glories, ſtill find more cauſe to imitate the ſpouſe in Solomon's myſtic epithalamium, who having dwelt upon the beauty of the ſeveral excellencies that concurred to the accompliſhing the divine Bridegroom, breaks out into this exclamation, *He is altogether lovely!* His ſparkling eyes appear, in his exalted glory on the throne, (what the beloved diſciple long ſince repreſented them) like flames of active fire, and does into the raviſhed breaſts of the beholders, ſhoot flames as pure, as holy, and as deathleſs, as what the ſeraphims themſelves conſiſt of. And ſurely, Epenetus, ſince the divine oracles do aſſure us, as I have ſaid already, *It never entered into the heart of man to conceive what God has here reſerved for thoſe that love him:* that glory can be but imperfectly expreſſed by the bare epithet of inconceivable, with which the bleſſed God rewards the meritorious ſufferings and obedience of the only begotten Son of his love, for whoſe ſake he is pleaſed to confer on all the numerous company of his elect, ſuch unimaginable glories. He that vouchſafes unto ſo many of his ſervants a brightneſs, like that of the ſtars, you cannot but think, Epenetus, does communicate a far more radiant luſtre to the Son of righteouſneſs; although your preſent mortal ſtate denies you to behold the brightneſs of his glory.

But all this glorious greatneſs of our bleſſed Redeemer, does yet not make his kindneſs leſs familiar, but only more obliging: for he diſdains not, even after his aſſenſion hither, to ſay, *Behold I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* And that King in the parable, by whom our bleſſed Lord is repreſented, is pleaſed himſelf to welcome each individual truſty ſervant, with a peculiar, *Well done good and faithful ſervant.*

Wonder not, Epenetus, that I ſeem ſo ſolicitous to give you an account of the high dignity and ſuper-eminent felicity of our exalted Saviour, and that the bright Sun of righteouſneſs is now uncapabe of ſuffering eclipſes, but ſhines with an unclouded and unequalled ſplendor; and that I know I ſee Jeſus, *who* (as the author to the Hebrews ſpeaks) *was made a little lower than the angels, crowned with glory and honour.* For it makes heaven to be more heaven to me, to find him reigning here, who ſuffered ſo much for me in the world below. And our Redeemer's happineſs which is ſo great, and ſo ineffable bring an increaſe to ours, according to the ardency of our love to him. Nay further, Epenetus, let me add, though our joys are here ſo great, they do not need endearing circumſtances, yet does it make our happineſs more happy, as it is a proof of our Redeemer's love, as it is a donative of his bounty.

If it was matter of rejoicing to the diſgraced apoſtles, they were counted worthy to ſuffer ſhame for his name, how much, think you, is their joy, now they are admitted to reign with him? His having ſupported the hardſhips and toils, to which the afflicted condition of our mortality was expoſed, did ſo much allevate them, and refreſh us under them, that even in this ſenſe alſo it might be truly ſaid, *The chaſtiſement of our peace was upon him, and by his ſtripes we were healed.*

But can you think, Epenetus, that he, that has relieved us even by his croſs, does not do more for us by his crown? Here he not only does admit, but even does invite each faithful ſervant to no leſs a bleſſing than to enter into his Maſter's joy. So rich a ſource of happineſs did Chriſt make himſelf to us, in all his capacities and conditions, that in earth, and heaven, it was and is his gracious and conſtant employment, to ſhare our griefs, or to impart to us his joy; and either leſſen our miſeries by his ſufferings, or increaſe our happineſs by his felicity.

Having thus treated of the happineſs of thoſe cæleſtical manſions, reſulting from the beatific ſight of our redeeming Lord, the crown of all our bleſſedneſs, I now proceed to tell you, Epenetus, what you perhaps may have obſerved already, that here we do not only ſee our elder brother, Chriſt, but alſo our friends, kindred and relations, that in the world below lived in his fear, and died in his favour; which is a large addition to our happineſs. Nor do we only know our friends, relations and contemporaries, but all the ſaints that lived in all the ages of the world. Thus though Elijah (whom I found diſcourſing with you) lived in the world below long time before the bleſſed Meſſiah was made fleſh, yet you no ſooner ſaw, then you ſtraight knew him; and ſo you will do Adam alſo, when you ſee him. Nor can I think this a new notion to you, ſince you might long ago have learnt it from the ſacred oracles: our bleſſed Saviour himſelf having told us, not only that *the children of the reſurrection ſhall be like the angels,* (who in the viſions both of the prophet Daniel, and the apoſtle John, appear to be acquainted with each other) but alſo in the parable of the miſerable rich man and the happy beggar, the father of the faithful is repreſented as knowing not only the perſon and preſent condition, but alſo the paſt ſtory of Lazarus: And the apoſtle of the Gentiles did (when in the world below) expect his converted and pious Theſſalonians to be his crown at that great day, when they having turned many to righteouſneſs, ſhall (as the beloved Daniel tells us) *confer a ſtar like and immortal brightneſs:* and I am ſure, my Epenetus, you have often read of the transfiguration of the bleſſed Redeemer in the holy Mount, where Moſes and Elijah were diſcourſing with him; and then you cannot forget how readily the three diſciples knew them: this was no other but a type of heaven, where all the ſaints are known to one another. Think you our knowledge here is leſs than that which Adam had in his firſt ſtate of innocence? And yet you know that Adam knew Eve his wife when ſhe was firſt brought to him, and told her, ſhe was *bone of his bone, and fleſh of his fleſh.* But what need further inſtance? your own experience has already told you that it is ſo: and were you but diveſted of mortality, as in a few days you will, you will find it with far greater evidence.

But let me ſhew you, my dear Epenetus, the great advantage that the knowledge of each other here, does bring to all the bleſſed.

Here it is the bleſſed dwell in an uninterrupted perfect union and communion with God and with each other; but without knowledge, can be no agreement; and without agreement, no communion; and where there is no communion, there is no happineſs; ſo that to think we did not know each other here, would be to think us ſhort of happineſs. Here Epenetus, the general aſſembly of the firſt-born, as they receive their happineſs from the bright viſion of the ever-bleſſed God, ſo they communicate the pureſt pleaſure to each other, an unfeigned ardent love uniting all that pure ſociety. On earth, our love was kindled either from ſome natural relation, or other civil type; or elſe on the account of ſome viſible excellencies, that render a perſon worthy of our choice and friendſhip; but here, our reaſons are far greater, and the degrees of love incomparably more fervent; for in this ſupernatural ſtate, all carnal alliance and reſpects do ceaſe. The bleſſed apoſtle, even when on earth, told us; *If he had known Chriſt after the fleſh, he knew him ſo no more.* For by the reſurrection and aſcenſion of our bleſſed Lord, he was tranſported into another world, and had communion with as an heavenly King, without low regards to the temporal privilege of converſing with him on earth. Our ſpiritual relation is more near and permanent then the ſtricteſt band of nature. Here we have all relation to the ſame heavenly Father, and unto Jeſus Chriſt the Prince of peace, and Head of our happy fraternity. The principal motives of love, even on earth, are the inherit excellencies of a perſon. Wiſdom, holineſs, goodneſs, fidelity, are mighty attractives to affection, and produce a more intimate confederacy of ſouls, than propinquity in nature, or any other carnal reſpects. Virtue is amiable in an old perſon, though wrinkled and deformed; and vice is hateful in a young perſon. though beautiful. And you have ſeen on earth, my Epenetus, clearer eyes than thoſe of fleſh, a purer light than what is ſenſible, a diviner beauty than what is corporeal, and a nobler love than what is ſenſual; which made the royal prophet declare, *That all his delight was in the excellent.* But even ſpiritual love has its allays below. For their are relicks of frailty in the beſt of men there, and ſome blemiſhes that render them leſs amiable. But here the image of God is compleat, by the union of all the glorious virtues requiſite to its perfection; and every bleſſed ſoul agrees exactly with the firſt exemplary; a divine beauty ſhines in them, ever durable; a beauty that darts no contagious fires: a beauty that is inviolable, and cannot ſuffer injury.

The true worth of the ſaints below is very little viſible, the leaſt part of it being ſeen: the earth is fruitful in its plants and flowers, but its riches are in mines of precious metal, and veins of marble hidden in its boſom. True grace appears in ſenſible actions; but its glory is within. But here their excellencies are in open view, the glory of the bleſſed God is revealed in them: and ah! how attractive is the divine likeneſs to an holy eye! how does it raviſh me to ſee my fellow-ſaints ſhining with an immortal lovelineſs! and there love is reciprocal, proportionable to the cauſe of it. An equal conſtant flame is here preſerved by pure materials. Here every one is perfectly amiable, and perfectly enamoured with each other. And O how happy is this ſtate of love! Well might the Pſalmiſt break out into that rapture, *Behold, how good and pleaſant it is for brethren to dwell together in unity!* Had he then ſeen that happy union which he now here enjoys with all the faithful ones. Love is the beauty and the ſtrength of all ſocieties, and the great pleaſure of our lives below. How excellent then muſt the joy be of the bleſſed here, who witneſs the accompliſhment of what our Saviour prayed for, when on earth! *That they may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* The bleſſed God is abſolutely one in his glorious nature and will, and therefore is unalterably happy; and the inviolable unity of the ſaints love, is a bright ray of the eſſential unity between the ſacred perſons. Here love effectively transforms one ſoul into another, and makes the glory of each ſaint redound to the joy of all. Such is the power of this cæleſtical fire, where we burn, it melts and mixes ſouls in ſuch an intre union, that by complaiſance and an intimate joy, the bleſſedneſs of all is, as it were proper to every one, as if every one were placed in the hearts of all, and all in the heart of every one. And ſure where there is love like this, all needs muſt be delight. And how can it be otherways? ſince in this bleſſed ſociety, there is a continual giving, receiving and returning of love and joy, with mutual reciprocations of endearment; and their converſation and intercourſe is raviſhing. Think, Epenetus, what an entertainment of love and joy there is, in the preſence and diſcourſes of dear friends below: how do their mutual aſpect, like a chain compoſed of ſpirits luminous and active, faſten and draw their ſouls to one another? And though there be no friendſhip on the earth without allays, yet the felicity of love conſiſteth in their converſation. But whatſoever is commendable in friendſhip, is in perfection here; and whatſoever is an allay, occaſioned by men's folly or their weakneſs, is all aboliſhed here. The bleſſed here with overflowing of affections, recount the divine benefits; and all thoſe admirable methods, whereby the life of grace was firſt begun, preſerved and carried on, amidſt temptations; the ſucceſſion of mercies, in the time of our hopes, and the conſummation of all, in this time of our enjoyment. Have you not yet heard, Epenetus, the melody which both ſaints and angels make about the throne? and how they all concur in their thankſgivings to God, for making of them roaſonable creatures, ſuch as are capable both of loving and enjoying him; when they might have been of the loweſt order in the whole ſphere of beings: for his compaſſionate care and providence over them in the world: but eſpecially for his ſovereign and ſingular mercy, in electing them to be veſſels of honour; and for his powerful grace, in reſcuing them from the cruel and ignominous bondage of ſin: for his free love, that juſtified them from all their guilt, by the death of his only Son, and has now glorified them with himſelf. We are never weary, Epenetus, of this delightful exerciſe, but continually bleſs him for his mercy that endures for ever. Yea, the winged cherubims and ſeraphims about the throne, cry one to another, to expreſs their zeal and joy, in celebrating his eternal purity and power, and the glory of his goodneſs. And O how unſpeakable is the pleaſure of this comfort! every ſoul being harmonious, and contributing his part to the full muſic of heaven. O could the world below but hear the eccho of thoſe ſongs wherewith the heavens above reſound, thoſe ſongs wherewith the ſaints do here triumph, in the juſt praiſe and ſolemn adoration of the King of ſpirits, how would it inflame their deſires to be joined with them!

But beſides all that happineſs that does here accrew to us, by the knowledge of our friends, kindred and relations, and that which does reſult from that communion we have here with God, and with each other: it is to me, my Epenetus, a mighty happineſs I here enjoy, in underſtanding ſatisfactorily all thoſe deep and obſcure myſteries of religion, which the profoundeſt rabbies of the world below were not aſhamed to own they could not fully comprehend, but after all the toil and induſtry of their moſt anxious enquiries, were reduced to ſit down with the great apoſtle, Rom. 11. 3. in admiration of that depth, whoſe bottom they can never fathom. And I acknowledge that it is to me a mighty pleaſure, that here I underſtand thoſe obſcure paſſages of the ſacred oracles which notwithſtanding all that bold criticks and learned expoſitors have attempted to illuſtrate, do to the world below remain ſo ſtill: nor can it well be otherways, becauſe they cannot diſcern how exquiſitely the ſeveral parts of ſcripture are fitted to the ſeveral times, perſons, and occurrences, wherein their all-fore-ſeeing Author intended moſt to uſe them; all which are obvious to us here; and conſequently we diſcern a perfect harmony between thoſe texts, that in the world below ſeemed moſt at variance. Here, Epenetus, we have clearly expounded to us thoſe riddles of providence, which have but too often tempted even good men upon earth to queſtion God's conduct in the government of the world; whilſt the calamities and perſecutions of virtue and innocence ſeem approved by him, who accumulates proſperity on their criminal oppoſers. Here we are thoroughly convinced, that all thoſe ſeeming irregularities which the heathens thought fit to impute to the giddy whimſies of a female deity, are not only conſiſtent with the divine juſtice and goodneſs, but are productions of it. And though ſuch a belief do, to intelligent perſons in the world below, ſeem a great piece of ſelf-denial, yet here it does appear as reaſonable, as there they find it difficult. For Bildad (who was one of Job's well-meaning, but unkind comforters) has told us long ago, *They that live upon the earth are but of yeſterday, and know nothing, becauſe their days there are but a ſhadow:* and the ſhortneſs of their tranſitory lives not permitting them to continue long enough ſpectators there, to ſee above a ſcene or two at moſt of that great play acted by mankind on the ſtage of the world, it is no wonder that they are apt to harbour ſiniſter thoughts of the contriver of a plot, neither the beginning nor end whereof they are acquainted with. But when once the whole of the divine conduct in the adminiſtration of things ſhall be diſcloſed, as here it is, all thoſe revolutions and occurrences of empires, ſtates, families, and particular perſons, which mortals are ſo prone ſo to quarrel with below, do here to us appear ſo juſt, ſo requiſite and ſeaſonable, that thoſe very things that while we were on earth tempted us to deny God, do here engage us to praiſe him: and indeed, we are not ſo properly ſatisfied, as raviſhed, with the beauty of his providence.

But, Epenetus, beſides this general providence of God, of whoſe adorable wiſdom, in the conduct whereof I have been ſpeaking; we are here eſpecially tranſported with wonder and gratitude, at thoſe diſcoveries of the divine goodneſs, which he is pleaſed to make of the reaſons of his diſpenſations towards each one in particular. O Epenetus, I have ſeen towards myſelf, not only the neceſſity and juſtice, but even the mercifulneſs of thoſe very afflictions that I once (when upon earth) imputed to his ſeverity; and I am now fully convinced, no ſtroke I met with in the world below, (and you can tell, my Epenetus, that there I met with many, as well as great afflictions) either came ſooner or fell heavier, or ſtaid longer, than the occaſion that extorted it, exacted.

And I am ſatisfied, my hopes were never diſappointed, but to ſecure my title to better things than what I hoped for. Nor was my intereſt (or what at leaſt I thought then to be ſo) ever prejudiced, but when it was more to the advantage of what was truly ſuch. Yes, Epenetus, all that unwelcome darkneſs, that on earth ſurrounded my pur-blind underſtanding, is now vaniſhed, and did ſo at the firſt dawning of this bright eternal day; wherein the reſolution of all thoſe difficulties, which upon earth not only exerciſed but diſtreſſed my faith, is granted to reward it.

Here, Epenetus, (to draw to a concluſion) we do not only converſe with ſaints and angels, but with that far more infinitely glorious Deity, who made them what they are, without at all impoveriſhing himſelf: here we not only enjoy heaven, but its Maker, God; and ſee him as he is, who is our all in all; comprizing all the goods we value in the creatures, more eminently and fully, than the bright luminary of the day, excels the twinkling tapers of the night. For we are here ſo taken up with the contemplation and fruition of that glorious Object, (in whoſe infinity all goods are both included and dilated) that ages numberleſs, as are the joys the beatifick viſion doth abound with, will ſcarce afford us leiſure for a diverſion to any other pleaſures than thoſe itſelf creates; which are ſo numerous and ſo intire, that we deſire nothing that we have not, except more tongues to ſing more praiſes to the bleſſed God, or a capacity to pay him greater thanks for what we have: and even thoſe deſires does his gracious acceptance make, in being but conceived, accompliſhed. For otherways the reſidents of theſe bright manſions do ſcarce know any other want, than that of need to wiſh; the compleat bleſſedneſs of our condition, reducing us to a happy uſefulneſs of wiſhes, by giving us ſo full a pre-poſſeſſion of all the objects of deſire. Here time, like fire, having deſtroyed whatever it does prey on, does at laſt die itſelf, and ſo goes out into eternity. And here the nature of our joy is ſuch, that though after ſome centuries of years, they may ſeem to wax older, by having been enjoyed ſo many ages, yet do they really ſtill continue as welcome, and as freſh, as at the firſt: it is the peculiar property of our felicity; it always is the ſame, yet ever new. Wearineſs argues imperfection, either in the object, or the appetite; the former of which is impoſſible in God, and the latter ceaſes here.

For our felicity is here ſo great, there is no need of variety to be a part of it: or if it does admit variety, it is ſuch a one as conſiſts only in the further knowledge of its firſt object, God; like that which may be ſeen on earth in the diverſified refractions of the ſame ſparkling diamond. In God there is, if I may properly ſo ſpeak, ſuch an identical variety, that the fruition of him both ſatisfies and creates deſires: though that, without ſatiety: and this without diſquiet. Other delights do, like the cloaths men uſually wear, grow ſtale, and quickly are worn out; whereas thoſe heavenly pleaſures we enjoy, participate of that prerogative of the garments of the Iſraelites in the wilderneſs, not imparing by being uſed long: but as the needle once touched with the load-ſtone, would never, uncompelled forſake it; but after ages cling no leſs cloſely to it, than at the firſt moment of their union: ſo do the bleſſed here, with the ſame undiminiſhed freſhneſs, ever poſſeſs their joys, as if each moment were the firſt that they poſſeſſed them in. And if our happineſs does not improve by our enjoyments of it, it is perhaps becauſe the greatneſs of it does render it uncapable of increaſing: or if our pleaſures do admit acceſſion, they alſo do receive it, from the aſſurance that we have that we ſhall taſte them ever, and perpetually repeat the ſame renewed fruitions, to an eternity: endeared by nothing more than by the quiet leaſure it does afford us undiſtractedly to employ it in celebrating of JEHOVAH's praiſes; and in a condition happier in that by it we are paſt doing, than paſt ſuffering ill. In brief, our inexhauſted joys are here ſo numberleſs, and ſo immenſe, that we ſhall need (as well as) have eternity itſelf to taſte them fully.

But I remember, Epenetus, you ſtill are in the body, and may be tired with hearing what I could be for ever a relating; ſo vaſt is the happineſs that I poſſeſs, and ſo great pleaſures is there in relating it. I ſhall now therefore only further add one property of our enjoyed happineſs; and that is, that the vaſt multitude of bleſſed ſouls, that are partakers of this joy and glory, does detract nothing from each private ſhare, nor leſſen the property each happy ſaint has in it in particular: this ocean of felicity being ſo bottomleſs, that the innumerable company of all the ſaints and angels never can exhauſt it: nor is this ſtrange at all; for in the world below, which does conſiſt of many ſpacious countries, and many of them devided by large ſeas from one another, each ſeveral nation does alike enjoy the benefit of light; nor is there any can complain that they enjoy it leſs, becauſe another does enjoy it too; but all enjoy its benefit as fully, as if none elſe enjoyed it but themſelves. Indeed there is this difference between the Son of righteouſneſs, and that which ſhines upon the world below, that whereas the latter, by his preſence, eclipſes all the planets (his attendants); the former, though radiant with a much greater ſplendor, will by his preſence impart it to his ſaints; and ſo the great apoſtle of the Gentiles doth inform you, where he ſays, *When Chriſt, who is our life, ſhall appear, then ſhall we appear alſo with him in glory.*

It is the language of each bleſſed ſoul to his Redeemer, *I am my Beloved's, and my Beloved is mine.* For each have a peculiar claim unto him. And David (who when he lived on earth, was ſo well ſkilled in ſinging ſongs of praiſe to his Redeemer) ſays of all them that put their truſt in God, *That he ſhall abundantly ſatisfy them with the fatneſs of his houſe, and make them drink of the river of his pleaſures:* as if he meant to inſinuate, that as when a multitude of perſons drink of the ſame river, none of them is able to exhauſt it, and yet each of them had the full liberty of drinking as much as he can, or as much as he could, though none but himſelf ſhould be allowed to drink of it: ſo whoſoever enjoys God, enjoys him wholly; or at leaſt, enjoys him ſo entirely, in relation to his capacity, that the fruition of whatſoever reſts unenjoyed in God, is forgiven by the immenſity of the object, and not the pre-poſſeſſion of his rivals.

Thus, Epenetus, I have given you a brief account of our cæleſtial Canaan: it is not indeed the thouſandth part of that which might be ſaid; yet it is enough to let yo[illegible]e, it is a land flowing with milk and honey: and may well enough ſerve to whet your longing for a more fruitful and experimental knowledge of it; for none can fully know the happineſs we here enjoy, until they come to be partakers of it.

*Epen.* Junius having finiſhed his excellent diſcourſe, I returned him many thanks, aſſuring him that I was ſo far from being tired with hearing it, that I was exceedingly delighted, as well as informed by it: and that I could not but be much pleaſed in hearing a deſcription of that happineſs, which, through the ſuperabounding merits of my bleſſed Redeemer, I hoped in a ſhort time to be a partaker of.——

*Jun.* To wait with faith and patience (replyed the happy Junius) until your mortal body be laid down, is what is now your work: and then you will know far more than I have told you. You will hear, and ſee, and know things then after another rate than now you do. Your ears are not fitted now to hear thoſe melodies that ſaints and angels make before the throne, nor can your tongue repeat thoſe ſongs of praiſe which here the bleſſed make continually. Your eyes (though ſtrengthened above thoſe of other mortals) cannot yet behold the brightneſs of the glory that fills this happy place, though I muſt grant what you have ſeen has given you more ſuitable ideas of it, than all that dwell below, can make of heavenly things: which is a favour ſo great and inexpreſſible, that you have mighty cauſe to magnify his great exceeding grace, through whoſe abundant goodneſs you were admitted hither.

*Epen.* That bleſſed work (ſaid I) I never can begin too ſoon; and it is a work I hope will never end, but be as laſting as the cauſe of it.—But Junius, ſince I have had the happineſs of this converſe with you, may I not alſo ſee my mother here? (for I am ſure ſhe is among the bleſſed) ſhe early did inſtruct me in the things of God, and cauſed me every day to read the holy ſcriptures; her pious exhortations firſt of all made me look after heavenly and eternal things; and on her dying-bed, gave me a charge, whatever others did to ſerve the Lord: ſhe I am ſure, would much rejoice to ſee me in this place.

*Jun.* Your mother, Epenetus, is here indeed, and will, no doubt, exult and joy in God on your account, as ſhe continually does on her own: but in this happy place, worldly relations ceaſe. Nor is there *male and female here, but all are like the angels;* for ſouls cannot be diſtinguiſhed into ſexes: and therefore all relations here are ſwallowed up in God: however, ſhe whom you called mother in the world below, you ſhall ſee preſently.—He had no ſooner ſpoke, but taking me by the hand, far ſwifter than an arrow from a bow, we paſſed by ſeveral ſhining forms, clothed in the *robes of immortality*, who ſeemed to wonder at me as I paſſed them; which I thought was occaſioned by my being there in the poor rags of frail mortality.—But Junius, having brought me to my mother, (for ſo I thought her, though then I ſaw a ſhining form) ſaid to me,

*Jun.* Farewel, my Epenetus, I have now done what you have deſired me: your guardian angel will be with you ſtraight, and re-conduct you to the world below: where, when you come, remember that you do not ceaſe to celebrate the mighty wonders of divineſt love, who has ſo far indulged your weakneſs, as to admit you hither, and with corporeal eyes to ſee the immaterial glories of the bleſſed.

*Epen.* The noble Junius having left me, I ſtraight drew near the ſhining form that ſtood before me, who, compaſſed round with rays of dazling luſtre, appeared extreamly glorious: I hardly could behold her for the exceeding brightneſs of her countenance, or elſe it ſeemed to me ſo, becauſe I looked with more intenſeneſs on her, than on Elijah or the noble Junius. But taking it for granted it was my mother, I thus addreſſed her, 'My deareſt mother, I joy to ſee you cloathed in that 'bright robe of glory, as an inhabitant of theſe bleſſed 'realms of light and immortality.

*Mother.* Dear Epenetus, (ſaid my mother to me) for what I am, to him that is on the throne, and to the Lamb, be all the praiſe and glory; for he alone it is has made me ſo. This robe of glory, which you ſee me wear, is only the reflection of his own bright beams! Ah Epenetus, had not the bleſſed, ever bleſſed, redeeming Jeſus, firſt cloathed me with his robes of righteouſneſs, I never ſhould have worn this robe of glory. I do not aſk you, Epenetus, (ſhe continued) how you come thus to be admitted here; for I have had already from Elijah, a full account of that; and muſt acknowledge the divine condeſcenſion has been exceeding great in this permiſſion; for which eternal praiſe be given to him. Ah, Epenetus! Thorough how many dangers does divine grace conduct our ſouls to glory! I cannot think, but with the moſt admiring thoughts of divine love, how near I once was to eternal ruin! I once was poor, and blind and naked, *Caſt out unto the loathing of my perſon, and lay polluted in my filth and blood:* but O the abundant grace that found me in that wretched ſad condition, and yet to me made it a time of love! *waſhed me from all my filthineſs, and purged me from my ſin!* I once was nothing elſe but darkneſs! but O miraculous and happy change! I now am full of light, and love, and joy: I once was poor and miſerable, but now I am enriched with all that heaven can give, or I receive: I once was naked, and expoſed to ſhame, but now I am adorned with robes of light and glory: I once was under ſentence of eternal ſeparation from the divine preſence; but now I am poſſeſt of God, my only life, and joy, and ſupreme good: O how tranſporting is the compariſon of theſe ſo wide and contrary extreams! And O how pleaſant is the bright day of eternity, after a night ſo dark and ſo tempeſtuous! how does a vivid ſenſe of thoſe paſt evils, produce a far and more lively feeling and fruition of my happineſs: this makes the everlaſting hallelujas, that I ſing to my victorious Deliverer, more raviſhing and more harmonious.

*Epen.* I muſt confeſs I was amazed to find my mother in ſuch an extaſie and holy tranſport: and could not forbear ſaying, 'Ah my dear mother, you ſpeak like one that is 'indeed in heaven, and feel the mighty joys you are 'poſſeſt of!'

*Moth.* O Epenetus, (ſhe replied again) you ſhould not think this ſtrange! The mighty wonders of divine love and grace, will be the ſubject of our ſong for ever. Nor ſhould you call me Mother here, Although I once was ſo; for here all ſuch relations ceaſe, and are all ſwallowed up in God; who is alone the great Father of all this heavenly family: and I muſt tell you, Epenetus, you are far more dear to me, as you are one that love and fear the Lord, and ſo through faith is his adopted Son, than as you are the ſon born of my body. It is here our greateſt mercy, that we have God, the Fountain of our happineſs; and all that we enjoy is in and through him; who is an Object that is every way ſo adequate to all our moſt enlarged capacities, and in enjoying him; we enjoy all that we can aſk or think.

*Epen.* I then deſired to know if I ſhould tell her in what condition I left my father, and my brethren in the world below, when I was carried thither?

*Moth.* To this ſhe anſwered, no: ſince I have put the body off, I have with that too put off all relations in the fleſh: here God (ſaid ſhe) is all in all unto me: I have no huſband but the bleſſed Bridegroom of my ſoul, he who is *fairer than the children of men;* who is alone deſirable to me: nor have I here any relations elſe: we are all children of one Father here, and ſervants of one Maſter, whoſe bleſſed ſervice is our perfect freedom. And as for thoſe I left behind me in the world below, I have committed them to God, in whoſe good pleaſure I am happy, whatſoever it be. I ſhall be glad and heartily rejoice to ſee them all heirs of this bleſſed inheritance: for then I ſhall be well aſſured the will of God is ſo. But if they ſhould cloſe in with the grand enemy of their ſalvation, and refuſe the grace that is offered them, and thereby periſh in their unbelief, God will be glorified in his juſtice, and in his glory I ſhall ſtill rejoice. But ſince dear Epenetus you muſt deſcend again into the world below, you cannot better ſhew your love to God, and zeal for the promoting of his glory, than by endeavouring to turn them to the ways of righteouſneſs: nor do you know but that might be one end why this peculiar priviledge has been allowed you.

Whilſt I was this diſcourſing with my mother a numerous company paſſed before me, cloathed in long robes, white as the morning's brightneſs, and purer far than any thing that ever yet deſerved that name, each having crowns of glory on their heads, which ſparkled forth refulgent luſtre; and each one carrying in their right hand a palm of victory: and as they paſſed by, I heard them ſay, *Salvation to our God which ſits upon the throne, and to the Lamb:* another company, who had a very glorious appearance, and covered their faces with their wings, whom I took to be angels, anſwered them ſaying, *Amen: bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God for ever, Amen.*

I then enquired what the great company were, that were arrayed in garments of ſo pure a white, with palms of victory in their hands. And I was told, they were the noble company of martyrs, who having endured great tribulations in the world, and laid down their lives *for the word of God, and the teſtimony which they held, had now their robes waſhed in the blood of the Lamb, and had palms in their hands in token of victory.*—I then aſked from whence they came? And I was anſwered, they came from under the altar, where they had been crying, *How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?*

*Epen.* I thought that all the ſaints here had that reſt, and peace, and joy in God, which did not permit them to have any thoughts of revenge towards their fellow-creatures: and I was the more inclined to think ſo, becauſe many of them have prayed for their perſecutors in the world below, even at the very ſtakes, and when they have been under the hands of the executioners; and it ſeems ſtrange to me, that meek and that forgiving ſpirit, ſhould be altered here in heaven —

*Moth.* The ſaints here do indeed poſſeſs that reſt, and peace and joy in God, which is the ſum of all their happineſs; but having reſigned themſelves intirely to the divine good pleaſure, they cannot but deſire God's will may be fulfilled in all reſpects, and therefore knowing that it is the will of God *to render tribulation to them that have troubled them;* and that he does deſign to glorify himſelf, by bringing down his judgements on the antichriſtian whore, *who have made herſelf drunk with the blood of the ſaints and of the martyrs of Jeſus,* they cannot but deſire the will of God may be done, and that his name may be glorified; which they know will be the reſult of his executing judgement upon the great whore: for when Babylon is fallen, a new ſong ſhall be put in their mouths; and then it ſhall be ſaid, *Rejoice over her thou heaven, and ye holy apoſtles and prophets, for God hath avenged you of her.* Yea then ſhall they ſing, *halleluea! ſalvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgements; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand; and therefore praiſe our God, all ye ſervants, and ye that fear his name, both ſmall and great: and again they ſing halleluia.* So that their crying under the altar, *how long, O Lord, holy and true, doſt thou not avenge our blood on them that dwell on the earth,* is not out of any deſire of revenge, but that God may be glorified for his righteous judgements.

*Epen.* Having declared my ſatisfaction in her anſwer, I deſired to know whither the ſouls of the bleſſed underſtood what affairs were tranſacting in the world below, and whether they had any concern therein?

*Moth.* To this ſhe repleyed, the ſum of all our knowledge here, is to know God, the Fountain of our happineſs: but as to the affairs of particular perſons, we are not concerned with them; and are ignorant of them; being ſtill finite, though glorified creatures; the being preſent in all places, is an attribute peculiar to God alone, to whoſe ſight every creature is manifeſt. Though the proſperity or adverſity of the church below in their militant ſtate is repreſented to us by the angels, who are *miniſtering ſpirits ſent forth to miniſter to thoſe that ſhall be heirs of ſalvation;* and from what we learn by them, we are excited to renew our praiſes to him that ſits upon th throne, and to the Lamb for ever. The admirable providences of God in the deliverance and preſervation of his church, being what we reflect upon with the greateſt pleaſure and delight, and praiſe God for, with the greateſt ardency of affection, deſiring alſo that his glory and his people's happineſs may be conſummate, by the redemption of the whole church, which ſhall not be till the bride hath made herſelf ready, and the myſtical body of Chriſt be compleated.

*Epen.* I then told her, I would only aſk her one thing more, (for I believed my conductor was ready to come for me) and that was, in what manner their time was ſpent in this bleſſed place, and what their general converſation with each other was?

*Moth.* To this ſhe replied, O Epenetus! how much does that clog of mortality you ſtill bear about you, cloud your underſtanding, even in theſe bright regions? You ſpeak of us as ſtill cloathed with mortal fleſh, and conſider not that here mortality is ſwallowed up of life, and time is changed into eternity, without ſucceſſion or end. It is true indeed, that in the world below, there is a continual flux of time, which is divided into hours, and days, and weeks, and months, and years: but here there is no ſuch thing, here is no night by which days are diſtinguiſhed, nor circling orbs that make the ſeveral ſeaſons of the year; but one eternal undivided point laſts here for ever. And therefore, Epenetus, here is no time to ſpend.

But then, as to the other part of your queſtion, what our general converſation with each other is? Eternity can only fully anſwer it: we all have work enough to do, throughout the numerous ages of eternity; and that ſo very pleaſant and delightful, it both creates our joy, and ſtill encreaſes it. What is there more delightful to the ſoul than knowledge? and you may then ſoon think how vaſt a field we have to trace it in: and as your knowledge does increaſe, ſo do the adorations we pay to the divine Author of it: for this is our peculiar happineſs, that all our diſquiſitions here, of whatſoever kind, tend to illuſtrate the high praiſes and adoration of the ineffable THREE-ONE.

How many wonders of the Deity, my Epenetus, do ſhine forth in the works of nature in the world below, which ſtill lie hide and undiſcovered unto the moſt elaborate enquirers into them? How many things are there below, you know not how they are done, and yet are well aſſured that they are? Who can tell how a tree grows from a ſeed, or a variegated curious flower, from a poor ſimple ſlip without any deverſity? and yet that ſo it does, is evident enough.

Why the magnetic ſtone attracts the needle, or amber, picks up ſtraws, are ſome of the Arcana's of nature, which yet puzzles the wiſeſt of mortals, to tell by what ſecret ſympathies it came to paſs; although the matter of fact be very obvious. Theſe things are made intelligible here, and all their occult cauſes laid open to our view, which likewiſe does excite our humbleſt adorations and renewed praiſes to him, who is ſo excellent in working.

And then again, the wondrous magnitude, as well as contextures, of the cæleſtical orbs, (which vain aſtrologers in vain pretend to penetrate) are here both in their cauſes and effects, made known unto the bleſſed, who being filled with higheſt admiration, adore the ever bleſſed God for all his works of wonder.

Not that we have this knowledge barely by a ſimple intuition, but by the mutual excerciſe of our diſcurſive faculties, whereby our knowledge ſtill becomes progreſſive.——Nor do I deny, but that by intuition our here enlarged faculties receive a great addition: for here we at one view can behold more, than we can do ſucceſſively below in many years; to which the ſwiftneſs of our motion does alſo much contribute.

But farther yet, the works of God's almighty providence, and with what wondrous wiſdom he has overruled and governed all events, is ſuch a theme as well becomes us here to be continually contemplating; and which the more we view, the more we find occaſion ſtill to magnify the great and glorious name of the great Author of our happineſs. Theſe contemplations Epenetus, has often been exceedingly delightful to me, when in the world below, where I ſaw things but very darkly, and loſt much of the beauty of them, by reaſon of the vanity that was upon my pur-blind underſtanding, by means of which I could not ſee far off. But now, that all my intellectual faculties are both enlarged and perfected, and I can ſee the whole, of what I then had but a ſhort and an imperfect view of, how much more pleaſant and delightful muſt it be! how much more muſt it magnify the wiſdom of the great Contriver! To ſee men eager in the proſecution of their own deſigns, and the fulfilling of their luſts, not having a regard to any thing beſides the ſatisfying of themſelves; and yet to ſee how all theſe things are over-ruled to the affecting of the divine good pleaſure, and bringing things, long ſince decreed to paſs, although thoſe inſtruments knew nothing of it, is indeed well befitting him, who is ſo *wonderful in counſel and excellent in working:* to whom be glory, and bleſſing, and praiſe, through all the endleſs ages of eternity.

Thus the eternal Father had decreed our great Redeemer ſhould be born in Bethlehem: for ſo the prophet Micah had declared, ſaying, *But thou Bethlehem Ephrata, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, who is to be Ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting.* But when the time drew near he ſhould be born, the bleſſed Virgin lived at Nazareth, with her eſpouſed huſband Joſeph, deſigning nothing elſe but to lye-in there; which would have contradicted what the prophet Micah by divine inſpiration had long ago foretold: and therefore at this time Auguſtus Cæſar the Roman emperor, puts out a decree, that all the empire ſhould be taxed, and each one in his own city from whence he deſcended, and that both men and women; this cauſed the bleſſed virgin, and her eſpouſed huſband, to go to Bethlehem, (big as ſhe was, and far was the way) that they might there be taxed, according to what Cæſar had decreed; and there the Lord of life muſt then be born, according to what Micah propheſied. Cæſar aimed only at his getting money; and yet that aim of his, through the divine wiſdom over-ruling it, was made a means to bring about the fulfilling of the prophecy, in ſo important a matter as the birth of the Meſſiah. This tends exceedingly to magnify the mighty wiſdom and over-ruling providence of God, who governs all events to his own glory and his people's good.

You know a perſon, Epenetus, in the world below, who having propoſed to go ſee a friend, and ſtay at his houſe ſome days, fell down as he was getting up on horſe-back, and broke his leg; which put a ſtop to his intended journey; this he eſteemed a very great affliction; but in a few days after received intelligence, that his friend's houſe was caſually burnt that very night that he intended to have lain there, and all the people in it: this made him look on that which he at firſt thought to be an affliction, to be a mercy to him; and that the breaking of his leg, was but in order to the ſaving of his life. Many ſuch inſtances of divine love and goodneſs might be given, which here the bleſſed retain a lively ſenſe of and mention in their ſongs of praiſe and halleluias to God and to the Lamb.

Again, my Epenetus, here all the bleſſed are eternally employed in ſinging praiſes to him, who by his wondrous grace has brought them to his glory. Here we ſee plainly that gulph of everlaſting ruin, in which we were ſo like to plunge ourſelves, had he not ſtopped our way. He often hedged up our way with thorns, that ſo we might not travel to deſtruction. The various methods of his grace, whereby he brought us to himſelf, we here repeat to one another, and join in one great chorus to his praiſe: and whilſt we praiſe him thus, he ſtreams forth emanations of his grace upon us, whereby we are aſſimulated more into his likeneſs, which is our higheſt happineſs.

Thus, Epenetus, I have anſwered your laſt queſtion, which you will better underſtand, when you ſhall come to be cloathed with immortality.—In the mean time, walk worthy of the grace you have received; and let not your attainments puff you up, but give to God the glory of his grace; and let what you have ſeen and heard have this effect, to make you ſo much more abhor yourſelf for your own vileneſs.—The great apoſtle of the Gentiles, who like yourſelf, was once admitted hither, declares he ſoon met with a thorn in the fleſh, leſt he ſhould elſe have been puft up too much for the abundant revelations that he had received; let his example therefore keep you humble; humility will be your beſt defence; ſuch God exalts, whilſt he the proud depreſſes.—I ſee your guardian angel's coming towards you; and therefore, Epenetus, fare-you-well till next you come, and then we will part no more.

*Epen.* She had no ſooner ſpoke, but ſhe departed, and the bright form that brought me from the world below in this place of happineſs, was preſent with me; to whom, as I was bowing,

*Angel.* 'Bow to the throne, (ſaid he) and not to me; 'I have already told you, I am thy fellow creature; 'and therefore worſhip God alone, for he alone is worthy of adoration.'—Haſt thou obſerved theſe heavenly manſions well?

*Epen.* I then replied, I have obſerved, and have almoſt been raviſhed with their glory; but even here I could but ſee in part; their ſplendor was too bright, and too diaphanous for my beholding. And yet the ſight was ſo extream delightful, that I could wiſh I might ſtay here for ever.

*Angel.* I have, replied the angel, a commiſſion to reconduct you to the world below: not only to the earth, from whence I took you, but to the regions of the prince of darkneſs, that thou mayeſt there ſee the reward of ſin, and what incenſed juſtice has prepared, as the juſt judgment of their rebellion, who would exalt themſelves above the throne of the moſt High. But do not therefore be afraid; for as I have a commiſſion to bring thee thither, ſo have I likewiſe to bring thee back again, and leave thee in the world from whence I took thee, till thou haſt there put off mortality; and then I ſhall once more be thy conductor hither, where thou ſhalt live for ever with all the bleſſed here.

*Epen.* Theſe laſt words of the angel did as it were put new life into me: for to leave heaven for earth, was that which did extreamly diſcompoſe me, and would have rendered me unconſolable, but that I knew the divine will was ſuch. But to leave heaven for hell, was that which turned my very heart within me. However, when I knew that it was the divine good pleaſure that I ſhould be returned from thence to earth again, and there put off mortality, and then be re-conducted up to heaven, I was a little comforted, and found within myſelf an intire reſignation to the will of God; and therefore ſaid with ſome aſſurance to my bright conductor, that which the bleſſed God has ordered, I ſhall be alway, willing to obey, of whoſe great mercy I have already had ſo very large experience,

*That even in hell itſelf I will not fear,*
*May I but have his preſence with me there.*

*Ang.* To this my ſhinning guardian anſwered me, where-ever the bleſſed God vouchſafes his preſence, there is heaven, and whilſt we are in hell, he will be with us.

*Epen.* Then bowing low before the Almighty's throne, ſwifter than thought my guardian angel carried me ten thouſand leagues below the imperial heavens, where when I ſaw thoſe mighty globes of fires, whoſe ever-burning lamps of the æthereal heavens, I thus beſpoke my bright conductor; that I had heard, when I was upon earth, that each one of thoſe fixed ſtars were worlds; and I believed they might; becauſe, though here they are of ſuch a mighty magnitude, they ſeem to us on earth, juſt ſuch ſmall things as what the earth ſeems here; although indeed the earth ſeems here more dark, than they do unto thoſe that are on earth. But having ſuch an opportunity, I would willingly be informed from you what truth there is therein.

*Angel.* To this my ſhinning guardian anſwered me, to him who is Almighty, there is nothing impoſſible; nor can there be a bound ſet to infinity. The ever-bleſſed God took ſix days time to make the world below, but could as well have made it in one moment, if he had ſo determined; it was the putting forth of his almighty power that did effect it; and what that power can do, there is none can tell, but he that does poſſeſs it. But from his power, to argue, it is his will, is no good logick in the ſchool of heaven. He does whatever he pleaſes, both in heaven above, and in the earth below: and what he pleaſes to reveal to us, we know; and what he has not ſo revealed, are ſecrets locked up in his own eternal counſel, which it is a bold and a preſumptuous curioſity for any creature to enquire into. There is no doubt but he can make as many worlds as there are ſtars in heaven, if it pleaſes him; but that he has done ſo, he has not yet revealed, nor is it therefore our duty to enquire.

By this time we were come down to the loweſt regions of the air, where I ſaw multitudes of horrid forms, and diſmal dark appearances, fly from the ſhining preſence of my bright conductor.

*Epen* Theſe ſure, ſaid I, are ſome of the vanguard of hell, ſo black and ſo affrighting are their forms.

*Angel.* Theſe are, ſaid my conductor, ſome of the apoſtate ſpirits, that wander up and down in the air, and on the earth, like roaring lions, ſeeking whom they may devour: and though they are fled hence, you will ſee them quickly in their own dark territories; for we are now upon the borders of the infernal pit.

## *Viſions of Hell: And of the Torments of the Damned.*

I Quickly found the words of my conductor very true, for we were ſoon ſurrounded with a darkneſs much more black than night, which was attended with a ſtink more ſuffocating far than that of burning brimſtone; my ears were likewiſe filled with the horrid yellings of the damned ſpirits, that all the moſt diſcordant notes on earth were, in compariſon of this, melodious muſic.

*Ang.* Now, ſaid my guardian angel, you are on the verge of hell: but do not fear the power of the deſtroyer, for my commiſſion from the imperial throne ſecures you from all dangers; here you may hear from devils and damned ſouls the curſed cauſes of their endleſs ruin. And what you have a mind to aſk, enquire, and they ſhall anſwer you. The devils cannot hurt you, though they would, for they are bound by him that has commiſſioned me, of which themſelves are ſenſible, which makes them rage, and fret, and roar, and bite their hated chain, but all in vain.

We now were gone within hell's territories, placed in the caverns of the infernal deep; there, where earth's center reconciles all things, where all effects do in their cauſes ſleep: there in a ſulphurous lake of liquid fire, bound with the adamantine chain of heaven's fixed decree, ſat Lucifer upon a burning throne; his horrid eyes ſparkling with helliſh fury; as full of rage as his ſtrong pains could make him.——Thoſe wandering fiends, that, as we came from heaven, fled before us, had (I perceive) given notice of our coming, which put all hell in an uproar, and thus made Lucifer to vent his horrid blaſphemies againſt the bleſſed God; which he delivered with ſuch an air of arrogance and pride, as plainly ſhews, he only wanted power, but neither rage nor malice.

*Lucifer.* What would the Thunderer have? ſaid he, He has my heaven already, whoſe radiant ſcepter this hand ſhould bear: and for thoſe never-fading fields of light, my fair inheritance, confines me here, in this dark houſe of death, ſorrow and woe! What would he have hell from me too, that he inſults me here? Ah! could I but obtain another day to try it in, I would make heaven ſhake, and his bright throne to totter. Nor would I fear the utmoſt of his power, though he had fiercer flames than theſe to throw me in. Though then I loſt the day, the fault was not mine: no winged ſpirit in heaven's arched roof, bid fairer for the victory than I did.——But ah! (continued he with a changed voice) that day is loſt: and I am doomed, for ever doomed to theſe dark territories!—But it is at leaſt ſome comfort to me ſtill, that mankind's ſorrow waits upon my woe.——And ſince I cannot on the Thunderer, I will wreak the utmoſt of my rage on them.

*Epen.* I was amazed to hear his impious ſpeech, and could not forbear ſaying to my conductor, how juſtly are his blaſphemies rewarded?

*Ang* What you have heard from this apoſtate ſpirit is both his ſin and puniſhment; for every blaſphemy he bleches againſt heaven, makes hell the hotter to him.

We then paſſed on further, amongſt diſmal ſcenes of unmixed ſorrow, and ſaw two wretched ſouls tormented by a fiend, who without ceaſing plunged them in liquid fire and burning brimſtone, whilſt they at the ſame time accuſed and curſed each other: one of them ſaying to his tormented fellow-ſufferer, O curſed be thy face, that ever I ſet eyes upon thee! My miſery is long of thee; I may thank thee for this; for it was thy perſuaſions brought me hither; thou didſt entice me, thou it was that didſt enſnare me thus. It was your covetouſneſs, and cheating, and your oppreſſion, and grinding of the poor, that brought me hither; if you had but ſet me a good example, as you did an ill one, I might for ought I know, have been in heaven, and there have been as happy as I am now miſerable: But O wretch that I was! my following your ſteps has made me in this wretched ſtate, and ruined me for ever: O that I had never ſeen thy face, or thou hadſt never been born, to do my ſoul that wrong that you have done.

The other wretch replied, and may I not as well blame you? For do you not remember how at ſuch a time and place you did entice me, and drew me out, and aſked me if I would not go along with you, when I was about other buſineſs, about my lawful calling? But you called me away; and therefore are as much in fault as I: though I was covetous yet you were proud, and if you learned of me your covetouſneſs, I am ſure I learned of you my pride and drunkenneſs; and though you learned of me to cheat, yet you learned me to whore, to lie and ſcoff at goodneſs. Thus, though I ſtumbled you in ſome things, you ſtumbled me as much in others; and therefore if you blame me, I can blame you as much: and if I have to anſwer for ſome of your moſt filthy actions, you have ſtill to anſwer for ſome of mine. I wiſh you had never come hither; the very looks of you do wound my ſoul, by bringing ſin afreſh into my mind; it was with you, with you it was, I ſinned, O grief upon my ſoul! and ſince I could not ſhun thy company there, O that I could have been without it here!

From this ſad dialogue, I ſoon perceived, that thoſe who are companions upon earth in ſin, ſhall be ſo too in hell in puniſhment. And though on earth they love each others company, they will not care for it in hell. This, I believe, was the true reaſon why Dives ſeemed ſo charitable to his brethren, that he would have them warned, that ſo they might not come into this place of torment; it was love unto himſelf, and not to them, that was his motive; becauſe had they come thither, his torments would have thereby been increaſed.

But there were yet more tragic ſcenes of ſorrow; for leaving thoſe two curſed wretches accuſing of each other, for being authors of each others miſery, we paſt on further, beholding ſeveral woeful ſpectacles; and among others, one who ſtill had flaming ſulpher forced down her throat by a tormenting ſpirit; which he did with that horrid cruelty and inſolence, I could not but ſay to him,

*Epen.* Why ſhould you ſo delight in the tormenting of that curſed wretch, as to be thus perpetually pouring that flaming and infernal liquor down her throat?

*Fiend.* This is no more, but a juſt retribution, replyed the fiend: this woman in her lifetime was ſuch a ſordid wretch, that though ſhe had gold enough, could never be ſatisfied; and therefore now I pour it down her throat: ſhe cared not who ſhe ruined and undid, ſo ſhe could get their gold; and when ſhe had amaſſed together a greater treaſure than ever ſhe could ſpend, her love of money would not let her ſpend ſo much of it, as to ſupply herſelf with what the common neceſſities of life required For ſhe then went often with an empty belly, though her bags were full, or elſe ſhe filled it at another's charge; and as for her apparel, it either never grew old, or if it were ſo, it was always ſo ſupplied with patches, that at laſt it was as hard to ſay, which piece was an original, as it is among the learned men on earth to find out the original of Nile. She kept no houſe, becauſe ſhe would not be taxed; nor kept her treaſure in her hands, for fear ſhe ſhould be robbed; nor let it out without good bonds and mortgages, for fear of being cheated; although ſhe ever cheated all ſhe could, and was hereſelf ſo great a cheat, ſhe cheated her own body of its food, and her own ſoul of mercy. And yet this curſed wretch had but one child in all the world to give it to, whom ſhe had brought up ſo, ſhe knew no more how to make uſe of it than her mother did.—Since gold then was her god on earth, is it not juſt that ſhe ſhould have her belly full in hell?

*Epen.* When her tormentor had done ſpeaking, I aſked her whether what he ſaid were true or not?—To this, ſhe anſwered me, no; to my grief it is not. How! to your grief, ſaid I? Yes, to my grief, ſaid ſhe: becauſe, were that which my tormentor tells you, true, I ſhould be better ſatisfied; he tells you, that it is gold that he pours down my throat; but he is a lying devil, and ſpeaks falſely; were it but gold, I never ſhould complain: but he abuſes me, and in the ſtead of gold, he only gives me horrid ſtinking ſulphur: had I my gold, I ſhould be happy ſtill: which I ſo truly value, that if I had it here, I ſcarce would bribe heaven with it, to be removed from hence.

I could not forbear telling my conductor, I was amazed to hear a wretch, in hell it ſelf, ſo doat upon her riches, and that too whilſt in the tormentor's hands.

*Ang.* This may (ſaid he) convince you, that it is ſin that is the greateſt of all evils; and where the love of that prevails, that ſoul is loſt for ever. And therefore it is the greateſt of all puniſhments, to be abandoned to the love of ſin. The love of gold, (to which this curſed creature is given up) is a more exquiſite and fatal puniſhment, than that which the apoſtate ſpirits here inflict upon her.

*Epen.* Oh! ſaid I, could but wicked men on earth, for one ſmall moment lay their ears to this mouth of Tophet, and hear thoſe horrid ſhrieks of damned ſouls, they could not be in love with ſin again

*Ang.* Eternal truth has told us otherways: for thoſe that will not fear his miniſters, nor have regard to what his word contains, will not be warned, though one ſhould come from hell.

We had not come much further, before we ſaw a wretched ſoul lie on a bed of burning ſteel, almoſt choaked with brimſtone: who cryed out, as one under a dreadful anguiſh with a note of deſpiration: which made me to deſire of my conductor to ſtay a while, that I might liſten more attentively to what he ſaid; and thereupon I heard him ſpeak as follows.

Ah, miſerable wretch! undone for ever, for ever; O theſe killing words, *For ever!* will not a thouſand thouſand years ſuffice, to bear that pain; which if I could avoid it, I would not bear one moment for a thouſand thouſand worlds: no, no, my miſery never will have an end: after the thouſand thouſand years, it will be *for ever* ſtill. O hapleſs, helpleſs, hopleſs ſtate indeed! it is this *for ever* is the hell of hell! O curſed wretch! curſed to all eternity! How willfully have I undone myſelf! O what ſtupendious folly am I guilty of, to chooſe ſin's ſhort and momentary pleaſures, at the dear rate of everlaſting pain! How oft have I been told it would be ſo! How often preſſed to leave thoſe paths of ſin that would be ſure to bring me to the chambers of eternal death! but I, like the deaf adder, lent no ear unto thoſe charmers, though they charmed ſo wiſely. They told me often, that my ſhort lived pleaſures would quickly iſſue in eternal pain; and now too ſad experience tells me ſo: it tells me ſo indeed, but it is too late to help it; for my eternal ſtate is fixed for ever Why had I reaſon given me! Why was I made with an immortal ſoul, and yet ſhould take ſo little care of it! O how my own neglect ſtings me to death, and yet I know I cannot, muſt not die! but live a dying life, worſe than ten thouſand deaths; and yet I might once have helped all this, and would not! O that is the gnawing worm that never dies! I might have once been happy; ſalvation once was offered me, and I refuſed it, had it been but once, yet to refuſe it, had been a folly not to be forgiven; but it was offered me a thouſand times, and yet (wretch that I was) I ſtill as oft refuſed it. O curſed ſin, that with deluding pleaſures bewitches mankind to eternal ruin! God often called, but I as oft refuſed; he ſtretched his hand out, but I would not mind it: how often have I ſet at nought his counſel; how oft have I refuſed his reproof! but now the ſcene is changed, the caſe is altered; for now he laughs at my calamity, and mocks at that deſtruction which is come upon me. He would have helped me once, but then I would not; and therefore thoſe eternal miſeries I am condemned to undergo, is but the juſt reward of my own doing.

I could not hear this doleful lamentation, without reflecting on the wonderous grace the ever-bleſſed God had ſhewed to me: eternal praiſes to his holy name! for my heart told me, that I had deſerved, as much as that ſad wretch, to be the object of eternal wrath; and it is his grace alone has made us differ.

*O how unſearchable his counſels be!*
*And who can fathom his divine decree!*

After theſe reflections, I addreſſed myſelf to the doleful complainer, and told him, I had heard his woeful lamentation, by which I perceived his miſery was great, and his loſs irreparable; and told him, I would willingly be informed of it more particularly; which might poſſibly be ſome allevation of his ſufferings.

*Dam. Soul.* No, not at all, my pains are ſuch as can admit of no relief, no not for one ſmall moment. But by the queſtion you have aſked, I do perceive you are a ſtranger here; and may you ever be ſo. Ah! had I but the leaſt hopes ſtill remaining, how would I kneel, and cry, and pray for ever, to be redeemed from hence! But ah, it is all in vain; I am loſt for ever.—Though, that you may beware of coming hither, I will tell you what the damned ſuffer here.

Our miſeries in this infernal dungeon are of two ſorts; what we have loſt, and what we undergo: and theſe I will reduce each to their ſeveral heads; although the ſad relation will give a greater ſting to what I feel.

First then, for what we have loſt.

1. In this ſad dark abode of miſery and ſorrow, we have loſt the preſence of the ever-bleſſed God: and this is that which makes this dungeon hell. Though we had loſt a thouſand worlds, it would not be ſo much as this one loſs: could but the leaſt glimpſe of his favour enter here, we might be happy, but we have loſt it, to our everlaſting woe

2. Here we have likewiſe loſt the company of the ſaints and angels, and in their room have nothing but tormenting devils.

3. Here we have loſt heaven too, the ſeat of bleſſedneſs: there is a deep gulf betwixt us and heaven; ſo that we are ſhut out from thence for ever. Thoſe everlaſting gates, that let the bleſſed into happineſs, are now for ever ſhut againſt us here.

4. Here we have loſt all pity; and this is to the miſerable a great loſs: to have that God, who does ſo pity ſinners, that he has given his beloved Son to die for them, to be ſo far from pitying us, that he rejoices in our miſery, and will do ſo for ever, is that which ſtings us to the very heart, and makes our miſery beyond meaſure miſerable. And what can be more cruel and tormenting, than to have that Redeemer, that gave his very blood for others, deny to pity us? nor will the ſaints and angels pity us; but whilſt we here are howling in our miſery, under the wrath of an incenſed God, the ſaints too ſhall rejoice that we are damned, and God is glorified in our deſtruction. Behold the diſmal iſſue of our ſin!

5. To make our wretchedneſs yet far more wretched we have loſt the hope of ever being in a better ſtate; which renders our condition truly hopeleſs. He that upon earth is the moſt miſerable, has yet hope left as a reſerve. And therefore it is a common proverb there, that *were it not for hope, the heart would break.* Well may our hearts break then, ſince we are here both without hope and help.

This is what we have loſt, which but to think on is enough to tear, and rend, and gnaw upon our miſerable ſouls for ever. Yet, O that this were all! but we have pain of ſenſe, as well as loſs; and having ſhewed you what we have loſt, I am now to ſhew you what we undergo.

1. And firſt, we undergo variety of torments, we are tormented here, a thouſand, nay ten thouſand ſeveral ways. They that are moſt afflicted upon earth have ſeldom any more than one diſtemper at a time: but ſhould they have the plague, the gout, the ſtone, and fever at a time, how miſerable would they think themſelves? yet all thoſe are but like the biting of a flea, to thoſe intolerable pungent pains that we endure; here we have all the loathed variety of hell to grapple with, here is fire that is unquenchable to burn us with; a lake of burning brimſtone ever choaking us; eternal chains to tye us; here is utter darkneſs to affright us, and a worm of conſcience that gnaws upon us everlaſtingly: and any one of theſe is worſe to bear than all the torments mankind ever felt on earth.

2. But as our torments here are various, ſo are they univerſal too: afflicting each part of the body, and tormenting all the powers of the ſoul: which renders what we ſuffer moſt unſufferable. In thoſe diſtempers you men are ſeized withal on earth, though ſome parts are afflicted, other parts are free. Although your body may be out of order, your head may yet be well; and though your head be ill, your vitals may be free; or though your vitals be affected; your arms and legs may ſtill be clear.—But here it is otherways; each member of the ſoul and body is at once tormented.—The eye is here tormented with the ſight of devils, who do appear in all the horrid ſhapes and black appearances that ſin can give them.—The ear is continually tormented with the loud yellings and continual out-crys of the damned.—The noſtrils ſmothered with ſulphurious flames.—The tongue with burning bliſters, and the whole body rolled in flames of liquid fire;—and all the powers and faculties of our ſouls are here tormented.—The imagination, with the thoughts of preſent pain; the memory, with reflecting on what a heaven we have loſt, and of thoſe opportunities we had of being ſaved.—Our minds are here tormented with conſidering how vainly we have ſpent our precious time, and how we have abuſed it.—Our underſtanding is tormented in the thoughts of our paſt pleaſures, preſent pains, and future ſorrows, which are to laſt for ever: and our conſciences are tormented with a continual gnawing worm.

3. Another thing that makes our miſery inſupportable, is the extremity of our torments: the fire that burns us is ſo violent, that all the water in the ſea can never quench it: the pains we ſuffer here are ſo extream, that it is impoſſible they ſhould be known by any one but thoſe that feel them. Vindictive juſtice here diſplays its power, in the ſuſtaining of our dying lives under thoſe great and cruciating pains, which ſcarce an angel's ſtrength could undergo.

4. Another of the ſad ingredients of our miſery, is the continuity of our torments. As various, and as univerſal, and as extream violent as they are, they are continual too; nor have we the leaſt intermiſſion from them: our miſeries are both extream, and always ſo. If there were any relaxation, it might be ſome allay; but this makes our condition ſo deplorable that there is no intermiſſion of our torments: but what we ſuffer now, we muſt for ever ſuffer. This cauſes a hatred to ariſe in our hearts againſt God; and our hatred againſt God, continues our miſeries upon us.

5. The ſociety or company we have here, is another ingredient in our miſery: tormenting devils and tormented ſouls are all our company; and dreadful ſhireks and howlings, under the fierceneſs of our pain, and fearful execrations againſt him, whoſe power and juſtice keeps us here, is all our converſation. And here the torments of our fellow-ſufferers are ſo far from mitigating our miſery, that they increaſe our pain.

6. The place in which we ſuffer, is another thing that increaſes our ſufferings, it is the abſtract of all miſery, a priſon, a dungeon, a bottomleſs pit, a lake of fire and brimſtone, a furnace of fire that burns to eternity, the blackneſs of darkneſs for ever: and laſtly, hell itſelf. And ſuch a wretched place as this, muſt needs increaſe our wretchedneſs,

7. The cruelty of our tormentors, is another thing that adds to our torments. Our tormentors are devils, in whom there is no pity: but being tormented themſelves, do yet take pleaſure in tormenting us.

8. All thoſe particulars that I have reckoned up, are very grievous; but that which makes them much more grievous is, that they ſhall ever be ſo, that all our moſt intolerable ſufferings ſhall laſt to all eternity: O wretched ſtate of men! to be the everlaſting objects of God's revenging juſtice; *Depart from me ye curſed into everlaſting fire*, is that which is perpetually ſounding in my ears, O that I could reverſe that fatal ſentence! O that there was but a bare poſſibility of doing it! What is it that I would not do or ſuffer to effect it? and yet Almighty power can inflict no more than what I ſuffer now. But that I ſhall for ever ſuffer it, is what I know not how to bear; and yet what I muſt ever undergo. Thus have I ſhewed you the miſerable caſe that we are in, and ſhall be in for ever.

This wretched ſoul had ſcarcely made an end what he was ſaying, before he was afreſh tormented by a helliſh fury, who bid him ceaſe complaining, for it was in vain; beſides, ſaid he, do you not know, you have deſerved it all? How often were you told of this before, but would not then believe it? you laughed at them that told you of a hell; nay, you were ſo preſumptuous to dare almighty juſtice to deſtroy you How often have you called on God to damn you? And do you now complain that you are anſwered according to your wiſhes? what an unreaſonable thing is this, that you ſhould call ſo often for damnation, and yet be ſo uneaſy under it? you own yourſelf, you had ſalvation offered you, and you refuſed it: with what face then can you complain of being damned? I have more reaſon to complain than you, for you have had a long time of repentance given you, but I was turned to hell as ſoon as I had ſinned: you had ſalvation offered you, and pardon and forgiveneſs often tendered you; but I never had any mercy offered me; but was conſigned, as ſoon as I had ſinned, to everlaſting puniſhment: if I had the offer of ſalvation, I never would have ſlighted it as you have done: and it had been better for you, that you had never had the offer of it neither, for then damnation had been eaſier to you. Who do you think ſhould pity you, that would be damned in ſpight of heaven itſelf?

This made the wretch cry out, O do not thus continue to torment me! I know that my deſtruction is of myſelf: O that I could forget it! the thoughts of that is here my greateſt plague: I would be damned, and therefore juſtly am ſo.

Then turning to the *Fiend* that tortured him, he ſaid, but it was through thy temptations, curſed devil: it was thou that temptedſt me to all the ſins I have been guilty of; and does thou now upbraid me? you ſay you never had a Saviour offered you; but you ſhould call to mind, you never had a tempter neither, as I have had continually of thee, from whoſe importunate ſolicitations I never could be free.

To this the devil ſcornfully replied, I own it was my buſineſs to decoy you hither; and you have oft been told ſo by your preachers; they told you plain enough we ſought your ruin, and went about continually like roaring lions ſeeking whom we could devour; and I was oft afraid you would believe them, as ſeveral did, to our great diſappointment: but you were willing to do what we would have; and ſince you have done our work, it is but reaſonable that we ſhould pay you your wages. And then the *Fiend* tormented him afreſh, which cauſed him roar out ſo horridly, I could no longer ſtay to hear him, and ſo paſt away.

*Epen* How diſmal, ſaid I then to my conductor, is the condition of theſe damned ſouls? they are the devil's ſlaves while upon earth, and he upbraids, and then torments them for it, when they come to hell.

*Angel*. Their malice againſt all the race of *Adam*, ſaid my conductor, is exceeding great, becauſe the bleſſed Redeemer died to ſave them, and they enjoy that happineſs from which thoſe ſpirits were caſt down. And though it is impoſſible they ſhould prevail upon the elect, ſo as to make one periſh, yet ſince they know not who they are, they ceaſe not to tempt all to ſin, by all the means they can; as knowing that is the way to make them miſerable: and becauſe many ſouls are ignorant of their devices, they eaſily prevail upon them to their eternal ruin. And how they treat them here, for liſtening to their temptations, you have ſeen already, and will ſee more on it quickly. And though they do it to ſatisfy the rage they have againſt them, as they are men, yet are they therein the Almighty'sagents, and the juſt executioners of his deſerved vengeance againſt ſinners, who wilfully deſtroy themſelves, by liſtening to the devil.

Paſſing a little further, we ſaw a multitude of damned ſouls together, gnaſhing their teeth with extream rage and pain, whilſt the tormenting fiends, with helliſh fury poured liquid fire and brimſtone continually upon them: they in the mean time curſing God, themſelves, and thoſe about them, in blaſpheming after a tremendous manner.

I could not forbear aſking of one fiend that ſo tormented them, what they were that he uſed ſo cruelly? ſaid he,

*Fiend.* They are thoſe that well deſerve it: theſe are thoſe curſed wretches, that would teach others the right road to heaven; whilſt yet themſelves were ſo in love with hell, that they came thither: theſe are thoſe ſouls that have been the great factors of hell upon the earth, and therefore do deſerve a particular regard in hell. We uſe our outmoſt diligence to give every one their ſhare of torments, but will be ſure to take care theſe ſhall not want; for theſe have not only their own ſins to anſwer for, but all thoſe too, whom they have led aſtray, both by their doctrine and example.

*Epen.* Since they have been ſuch great factors for hell, as you ſay, methinks gratitude ſhould oblige you to uſe them a little more kindly.

*Fiend.* To this, the impudent fiend anſwered me in a ſcoffing manner, they that expect gratitude among devils, will find themſelves miſtaken: gratitude is a virtue, but we hate all virtue, and profeſs an imortal enmity againſt it. Beſides, we hated all learning, and were it in our power, not one of them ſhould be happy. It is true, we do not tell them ſo upon earth, becauſe there it is our buſineſs to flatter and delude them; but when we have them here, where they are faſt enough, (for *from hell there is no redemption*) we ſoon convince them of their folly in believing us.

*Epen.* From the diſcourſe I had heard of this and other of the devils, I could not but reflect, that it is infinite and unſpeakable grace, by which any poor ſinners are brought to heaven; conſidering how many ſnares and baits are laid by the enemy of ſouls to intrap them by the way; and therefore it is a work well worthy of the bleſſed Son of God, to ſave his people from their ſins, and to deliver them from the wrath to come. But it is an unaccountable madneſs and folly in men to refuſe the offers of this grace, and to cloſe in with the deſtroyer.

*Angel.* It is ſin that thus hardens their hearts, and blinds their eyes, ſo that they are uncapable of making a right judgement of things, until the holy Spirit come and anoints their eyes with his eye ſalve, and makes the ſcales of ignorance and error to drop off, whereby they come to ſee things in a truer light.

*Epen.* Going farther on, I heard a wretch complaining in a heart-breaking ſtrain, againſt thoſe men that had betrayed him hither.

*Damn. Soul.* I was told, ſaid he, by thoſe that I depended on and thought could have informed me right, that if I ſaid but *Lord have mercy on me*, when I come to die, it would be enough to ſave me: but O how wretchedly I find myſelf miſtaken, to my eternal ſorrow! alas, I called for mercy on my death-bed, but found it was too late: this curſed devil here, that told me juſt before, that I was ſafe enough, then told me it was too late, and hell muſt be my portion, as I find it is.

*Devil.* You ſee I told you true at laſt; and then you would not believe: a very pretty buſineſs! is it not, think you? you ſpent your days in the purſuit of ſin, and wallow in your filthineſs, and yet you would go to heaven when you die! would any but a mad man think that that would ever do! no, he that in good earneſt does intend to go to heaven when he dies, muſt walk in the ways of holineſs and virtue while he lives. You ſay ſome of your lewd companions told you, that ſaying, *Lord have mercy on you*, when you come to die, would be enough: a very fine excuſe! you might have known, if you would have given yourſelf but leiſure to have read the bible, that *without holineſs there is none ſhall ſee the Lord!* therefore this is the ſum of the matter, you were willing to live in your ſins as long as you could: you did not leave them at laſt, becauſe you did not like them, but becauſe you could follow them no longer; and this you know to be true. And could you have the impupence to think to go to heaven with the love of ſin in your heart? no, no, no ſuch matter: you have been warned often enough, that you ſhould *take heed of being deceived, for God would not be mocked, but ſuch as you ſowed, you ſhall alſo reap:* So that you have no reaſon to complain of any thing but your own folly, which now you ſee too late.

*Epen.* This lecture of the devil was a very cutting one to the poor tormented wretch, ſaid I to my conductor, and contains the true caſe of many now on earth, as well as thoſe in hell. But O what a far different judgement do they make in this ſad ſtate, from what they did on earth!

*Angel.* The reaſon of that is, replied my guardian angel because they will not allow themſelves, to think what the effects of ſin will be, nor what an evil it is, whilſt upon earth: it is inconſideration is the ruin of ſo many thouſands, who think not what they are doing, nor whither they are going, till it is too late to help it.

We had not gone much further, before we heard another tormenting of himſelf, and agravating his own miſery, by reflecting on the happineſs of the bleſſed ſouls.

*Dam. Soul.* How brightly, ſaid he, do the ſaints in heaven ſhine in the glory of the divine image, whilſt I am deformed! and yet I was once as capable of that glory as they; had the ſame nature with them, the ſame reaſon, the ſame intellectual faculties and powers; but, O what a prodigeous monſter am I become! that ſhould hate, an hate eternally, the eternal excellency: now ſin and death are finiſhed upon me: O I how vaſt is the difference between us! They have the human nature in its moſt exalted beauty and perfection; but I, curſed I, have the ſame nature in its utmoſt turpitude and deprivatioon: which renders the compariſon unſpeakably far more unequal, than that would be of the moſt amiable lovely perſon flouriſhing in all the gaity and prime of youthful ſtrength and beauty; with a putrified and rotten carcaſs, deformed by the corruption of a loathſome grave: ah, whence is this amazing difference, but through my wilful and curſed ſin? it is ſin, it is only ſin, that has undone me, and brought me here to ſuffer, as the juſt reward thereof, the dreadful vengeance of eternal fire.

*Epen.* We were deverted from giving any further ear unto theſe ſtinging ſelf-reflections of this poor loſt creature, by ſeeing a vaſt number of tormenting fiends, laſhing inceſſantly a numerous company of wretched ſouls, with knotted whips of ever-burning ſteel; whilſt they roared out with cries ſo very peircing and ſo lamentable, I thought it might have melted even cruelty itſelf into ſome pity.——Which made me ſay to one of the tomentors, O ſtay your hand, and do not uſe ſuch cruelty as this, to them that are your fellow-creatures, and whom perhaps you have yourſelves betrayed to all this miſery.

*Devil.* No, (anſwered the tormentor, very ſmoothly) though we are bad enough, no devil ever was ſo bad as they, nor guilty of ſuch crimes as they have been: for we all know there is a God, although we hate him; but theſe are ſuch as never could be brought to own (till they came hither) that there was ſuch a being.——

*Epenetus.* Then theſe, ſaid I, are atheiſts: a wretched ſort of men indeed; and who had once like to have ruined me, had not eternal grace prevented it.—I had no ſooner ſpoke, but one of the tormented wretches cries out with a ſad mournful accent,

*Dam. Soul.* Sure I ſhould know that voice: it muſt be *Epenetus*——

I was amazed to hear my name mentioned by one of the infernal crew; and therefore being deſirous to know who it was, I anſwered, yes, I am *Epenetus*; but who are you in that ſad loſt condition, that knows me?

*Damn. Soul.* To this, the loſt unknown replied, I was once well acquainted with you upon earth, and had almoſt perſuaded you to be of my opinion; I am the author of that celebrated book, ſo well known by the title of *Leviathan.*

*Epen.* What, the great *Hobbs,* ſaid I, are you come hither? Your voice is ſo much changed, I did not know it.

*Hobbs.* Alas, replied he, I am that unhappy man indeed: but am ſo far from being great, that I am one of the moſt wretched perſons in all theſe ſotty territories. Nor is it any wonder that my voice is changed; for I am now changed in my principles, though changed too late to do me any good: for now I know, there is a God: but O! I wiſh there were not; for I am ſure he will have no mercy on me; nor is there any reaſon that he ſhould: I do confeſs I was his foe on earth, and now he is mine in hell; where he makes me to ſuffer all that almighty power can inflict, or that a creature is able to ſuſtain. I feel, I feel, to my eternal woe, that I am now the ſubject of that power I once ſo wickedly derided: and it is that wretched confidence I had in my own wiſdom, that has thus betrayed me.

*Epen.* Your caſe indeed is miſerable; and yet you needs muſt own you ſuffer juſtly. For how induſtrious were you to make proſelytes of others, and ſo involve them in the ſame damnation? none has more reaſon to know this, than I, who had almoſt been taken in the ſnare, and periſhed irrecoverably.

*Hobbs.* It is that, ſays he, that ſtings me to the heart, to think how many periſh by my means: I was afraid, when firſt I heard your voice, that you had likewiſe been conſigned to puniſhment. Not that I can wiſh any perſon happy, for it is my plague to think that any are ſo, whilſt I am miſerable; but becauſe every ſoul that is brought hither, through my ſeduction, whilſt I was on earth, doubles my pains in hell.

*Epen.* But tell me; for I would fain be informed, and you can do it: did you indeed believe, when upon earth, there was no God? could you imagine that the world could make itſelf? And that the creatures were the cauſes of their own production? Had you no ſecret whiſpers in your ſoul, that told you, it was another made you, and not yourſelf? And had you never any doubts about this matter? I have often heard it ſaid, when upon earth! though there are many that profeſs there is no God, there is not one that thinks ſo: and it would be ſtrange their ſhould, becauſe there is none but carries in their boſom a witneſs for that God whom they deny. Now you can tell whether it is ſo or no; and you have now no reaſon to conceal your ſentiments.

*Hobbs.* Nor will I, Epenetus, anſwered he, although the thoughts thereof ſtings me afreſh, I did at firſt believe there was a God, who was that ſovereign ſelf ſubſiſting power, that gave a being to all other creatures: but falling afterwards to vicious courſes, which rendered me obnoxious to his wrath, I had ſome ſecret wiſhes there was none; for it is impoſſible to think there is a God, and not withal to think him juſt and righteous, and conſequently that he is obliged to puniſh the tranſgreſſors of his law: and ſeeing I was conſcious to myſelf, I lay obnoxious to his juſtice, it made me hate him, and wiſh that there was no ſuch being: but ſtill purſuing the ſame vicious courſes, and finding juſtice did not overtake me, I then began to hope there was no God; and from thoſe hopes, began to frame in my own breaſt, ideas ſuitable to what I hoped: and having thus in my own thoughts framed a new ſyſtem of the world's original, excluding thence the being of a Deity, I found myſelf ſo fond of thoſe new notions, that I at laſt prevailed upon myſelf to give them credit, and then endeavoured to faſten the belief of them on others. But ere I came to ſuch a height as this, I do acknowledge that I found ſeveral checks in my own conſcience for what I did, and all along ſhould now and then be troubled with ſome ſtrange uneaſy thoughts, as if I ſhould not find all right at laſt; which I endeavoured to put off, as much as in me lay. And now I find thoſe checking thoughts, that might have been of ſervice to me then, are here the things that moſt of all torments me. And I muſt own, the love of ſin hardened my heart againſt my Maker, and made me hate him firſt, and then deny his being. Sin, that I hugged ſo cloſe within my boſom, has been the curſed cauſe of all this woe; the ſerpent that has ſtung my ſoul to death. For now I find maugre my vain philoſophy, and thoſe new ſyſtems I endeavoured to obtrude upon the world, *There is a God, and that a great and terrible one.* I find too now, that God will not be mocked, although it was my daily practice in the world to mock at heaven, and ridicule whatever things are ſacred: which were the means I uſed to ſpread abroad my curſed notions, and which I always found very ſucceſsful: for thoſe I could but get to ridicule the ſacred oracles, I always looked upon to be in a fair way to become my diſciples. But now the thoughts thereof are more tormenting to me, than all the torments I ſuſtain by whips of burhing ſteel. For nothing more provokes the offended Majeſty of heaven, than thus to ridicule what he has made ſo awful.

*Epen.* By that which you have ſaid, it is eaſy to diſcern the great malignity of ſin againſt the ever-bleſſed God, from whoſe moſt righteous will and law, it is a deviation. And it was alone your giving way to ſin, that entailed all your miſeries upon you; and doubtleſs, it is a cruel and tormenting thought to think, that what you ſuffer is moſt juſtly. But it is not my deſign to aggravate your miſeries, only I would aſk another queſtion that I would be reſolved: I heard yourſelf and others in the ſame condition with you, cry out of burning ſteel, and fire, and flames, and yet I cannot diſcern it: where there is fire there muſt be ſome degree of light; and yet for ought appears to me, you are ſtill in utter darkneſs.

*Hobbs.* O that I could but ſay, I felt no fire: how eaſy would my torments be, to that which now I find them! But out alas, the fire that we endure, ten thouſand times exceeds all culinary fire in fierceneſs; and is of a quit different nature from it: which you already well obſerved in one particular, which is that there is no light at all attends it, as does upon ſuch fire as burns on earth; but notwithſtanding all the fire in hell, we are in utter darkneſs. But then the fire you burn on earth, is of a preying and devouring nature; for whatſoever it takes hold off, it conſumes to aſhes; and when it meets with no more fewel, it goes out. But here it is not ſo; for though it burns with that tremendous fierceneſs, which none but thoſe that feel it know, yet does it not conſume, nor never will: we ſhall ever be burning, yet not burned: it is a tormenting, but not conſuming fire. The fire that is burned on earth, is a corporeal fire and cannot ſeize on immaterial ſubſtances: and ſuch are ſouls; but here the fire ſeizes upon our ſouls, and puts them unto pain ſo exquiſite, and ſo tormenting, as cannot be expreſt. It was my ignorance of this, when upon earth, that made me ridicule the notion of immaterial ſubſtances being burnt by fire; which here to my own coſt, I find too true.—And then another difference betwixt the fire that burns in here, and that which burns on earth, is this, that you can kindle that whenever you pleaſe, and quench it when you will: but here it is otherwiſe; this fire is kindled by the breath of heaven, like to a ſtream of brimſtone, and it burns for ever; and therefore is moſt properly ſtiled, *Fire unquenchable,* which here is like to be our everlaſting portion. And this is what I have to anſwer unto the laſt ſad queſtion that you aſked me.

*Epen.* Sad indeed, ſaid I! I ſee what Almighty power can afflict on thoſe that violate his righteouſs law.—I was a making ſome further obſervations on what I heard, when the rentleſs fiend, that was before tormenting of them thus interrupted me.

*Devil.* You ſee by him what ſort of men they were, when in the world, and do not you think that they deſerve the puniſhment they undergo?

*Epen.* To which I anſwered, doubtleſs it is the juſt reward of ſin which now they ſuffer; and which hereafter you ſhall ſuffer too: for you as well as they, have ſinned againſt the ever-bleſſed God; and for your ſin, ſhall ſuffer the juſt vengeance of eternal fire. Nor is it in the leaſt any excuſe to ſay, you never doubted the being of a God; for though you, knew there was a God, yet you rebelled againſt him; and therefore may be juſtly puniſhed with everlaſting de-

ſtruction

on from the preſence of the Lord, and from the glory of his power.

*Devil.* To this the fiend replied, it is true we know we ſhall be puniſhed as thou haſt ſaid; but if it be a reaſon why mankind ſhould have pity ſhewed them, becauſe they fell through the temptations of the devil; it is the ſame caſe with me, and all the reſt of the inferior ſpirits, for we were tempted by the bright ſun of the morning, to take part with him. And therefore though this aggravates the crime of Lucifer, it ſhould extenuate that of inferior ſpirits.

*Angel.* To this my bright conductor (who had not ſpoken to them ſince my coming hither) thus replied, with a ſtern angry countenance, O thou apoſtate wicked lying ſpirit! Canſt thou affirm thoſe things and ſee me here? Doſt thou not know, it was thy proud heart made thee take part with Lucifer againſt the bleſſed God, who had created thee a glorious creature: but priding of thyſelf in thy own beauty, thou wouldeſt have been above thy bleſſed Creator, and ſo wert ready to take part with Lucifer, and juſtly art with him caſt down to hell; and thy former comelineſs and beauty changed to that horrid monſtrous form, in which now thou appeareſt, as the juſt puniſhment of thy rebellious pride.

*Devil.* To this the apoſtate ſpirit only ſaid, why doſt thou thus invade our territories, and come here to torment us before our time? and when he had ſaid this, he ſlunk away, as if he durſt not ſtay to have an anſwer.

*Epen.* The fiend being gone, I ſaid to my conductor, ſomething I have already heard about the fall of the apoſtate angels, but have a great deſire to be informed in the particulars thereof more fully.

*Angel.* To this my guardian angel anſwred me, when thou ſhalt once have put off thy mortality, and be tranſlated to the bleſſed above, there thou ſhalt know ſuch things as now thou canſt not apprehend. And therefore in the preſent ſtate, deſire not to be wiſe above what is written. It is enough to know the angels ſinned, and for their ſin were caſt down to hell.——But how pure ſpirits ſhould have a thought riſe in their hearts againſt the eternal purity that firſt created them, is what thou art not capable of comprehending now. The angelic ſpirits are free agents all, created ſo by the Almighty, who loves to have a free and willing ſervice offered him by all his creatures; and this, the ſacred oracles informs you, is called a reaſonable ſervice; and angels had a time for their probation, even in heaven, as well as Adam had in paradiſe; and like him, was created in a poſſibility of falling: But as the fall of Adam was repaired by the great promiſe of the bleſſed Meſſiah; ſo all thoſe bleſſed ſpirits, that kept their ſtation in the great defection of the apoſtate angels, are, through the wondrous grace of the Meſſiah, confirmed therein for ever; that he might be the *head of angels too, as well as men, and have in all things the pre-eminence*, as well becomes the eternal Son of God.—But you have ſeen enough in theſe black realms of miſery and woe, to ſhew the glory of eternal juſtice, which even the damned ſpirits, own to be ſo. For when that great deciding day ſhall come, in which the bodies of the dead ſhall riſe, and be united to their ſouls again, and then appear before the judgement-ſeat, there is none of the black ſouls but will plead guilty, and juſtify the the judgement of damnation, that they ſhall then hear God pronounce againſt them.

*Epen* I have obſerved, ſaid I, that all of them complain moſt of the torment that ariſes from their own ſenſe of guilt; which juſtifies the juſtice of the puniſhment.——This gloomy priſon is the beſt glaſs to behold ſin in its moſt proper colours. For were there not the greateſt malignity in ſin, it would not be rewarded with ſo extream a puniſhment.

*Angel,* Your inference is very natural, but there is yet a better glaſs than this, to ſee the juſt demerits, due to ſin: and that is by contemplation to behold the bleſſed Son of God upon the croſs; there we may ſee the dier effects of ſin: there we may ſee its true malignity. For all the ſufferings of the damned here, are but the ſufferings of creatures ſtill; but on the croſs you ſee a ſuffering God.

*Epen.* Surely, ſaid I, juſtice and mercy did never ſo triumph and kiſs each other, as in that fatal hour. For juſtice here was fully ſatisfied in the juſt puniſhment of ſin: and mercy triumphed, and was pleaſed, becauſe hereby ſalvation for poor ſinners was effected. And O eternal praiſes to his holy name for ever! That by his grace has made me willing to accept of this ſalvation, and thereby to become an heir of glory: for I remember ſome of thoſe loſt wretches here, have in their bitter lamentations urged, that when ſalvation has been offered them, they have refuſed it. It was therefore grace alone that helped me to accept it.

My ſhining guardian told me hereupon, that he muſt now conduct me to the earth again, and leave me, there, to wait with faith and patience, till my expected happy change ſhould come. And added likewiſe, that it would be my wiſdom to retain always a due ſenſe of my own unworthineſs; for to be vile in my own eyes, would make me precious in the ſight of God, and that I ſhould not take that caution ill, becauſe the enemy of ſouls is readieſt with temptations, to puff up thoſe who have had great diſcoveries and revelations of the mind of God: for there is nothing that the devil aims at more, than to deſtroy thoſe who are moſt dear to God: and though he ever fails in his attempts, he is unwearied ſtill in his endeavours; and oftentimes prevails ſo far againſt them, as to perſuade them to commit thoſe ſins, which makes them afterwards go mourning to their graves.

I gave him thanks for the good counſel he had given me, and told him I ſhould be much wanting to myſelf, if I ſhould not accept it as the greateſt kindneſs he could ſhew me. Come then, ſaid he, and let us leave theſe realms of woe and horror to the poſſeſſion of their black inhabitants.——And in a very little ſpace of time, I found myſelf on earth again, and in that very place where I deſigned to have committed that black ſin of being my own murderer, overcome by the temptaions of the devil, who had perſuaded me there was no God, as in the beginning of the book related.——But what way it was that I came thither, I am not at all able to determine.——As ſoon as I was by the bank that I before had ſat on, the bright appearance, by whom I had been all along conducted, ſaid to me.

*Ang.* Now Epenetus, you know where you are, and I muſt ſtay no longer with you now: I have another miniſtration to attend. Praiſe him that ſits upon the throne for ever, who has all power in heaven, earth, and hell,

*For all the wonders of his love and grace,*
*That he has ſhewn you in ſo ſhort a ſpace.*

*Epen.* As I was going to reply to him, my bright conductor diſappeared, and I was left alone. And having for ſome time conſidered of the amazing viſions I had ſeen, and of the wondrous things that I had heard, I ſcarce believed I was again on earth; nor did I know what time it was I had been abſent. And then reſolving to return to my own habitation, I firſt kneeled down and prayed that I might never loſe a lively ſenſe of all thoſe wondrous things that had been ſhown me: and then aroſe up again, bleſſing and praiſing God for all his goodneſs, and much admiring at his wonderous grace and condeſcenſion.

Being returned unto my houſe, my family were much ſurpriſed to ſee my countenance ſo ſtrangely changed: and looked upon me as if they ſcarce had known me.

I aſked them what the meaning was, of their unuſual admiration?

They anſwered, It was the alteration in my viſage that had cauſed it.

In what reſpect, ſaid I, is it that I am altered ſo?

They told me, yeſterday my looks were ſo extreamly clouded and caſt down, I ſeemed the very image of deſpair: but now my face appeared abundantly more beautiful, and carried all the marks of perfect joy and ſatiſfaction in it.

If you had ſeen, ſaid I, what I have ſeen to day, you would not wonder at the change you ſee.——Then going into my cloſet, I took my pen and ink, and there writ down what I had heard and ſeen, declaring the whole viſions from the firſt to laſt: to which are ſubjoined the poems following on heaven and hell. All which I hope may have the ſame effect on thoſe that read them, as they had upon me in writing them.—*Now to the King eternal, immortal, inviſible, the only wiſe God, be glory for ever,* Amen.

To whoſe bleſſing I recommend it,

JOHN BUNYAN.

### *A Proſpect of Heaven, from* DR. WTTS.

THERE is a land of pure delight,
Where ſaints immortal reign;
Infinite day excludes the night,
And pleaſures baniſh pain.
There everlaſting ſpring abides,
And never withering flowers;
Death like a narrow ſea divides,
This heavenly land from ours.
Sweet fields beyond the ſwelling flood,
Stand dreſs'd in living green;
So to the Jews old Canaan ſtood,
While Jordan roll'd between.
But timerous mortals ſtart and ſhrink,
To croſs this narrow ſea;
And linger ſhivering on the brink,
And fear to launch away.
Cou'd we but climb where Moſes ſtood,
And view the reigion o'er;
Not Jordan's ſtream nor death's cold flood,
Shou'd fright us from the ſhore.
Pure are the joys above the ſky,
And all the region peace,
No wanton lips, nor envious eye,
Can ſee or taſte the bliſs.
There ſhall we ſee the ſaints above,
In their own glorious forms;
And wonder why our ſouls did love,
To dwell with mortal worms,
Soon make that day, ſweet Lord, appear
When we ſhall dwell above;
And ſtand and bow among them there,
They glory ſing, and love.

### *A Proſpect of Hell,* &c. *from* DR. WTTS.

WITH holy fear and humble ſong,
The dreadful God adore;
Rev'rence and awe become the tongue,
That ſpeaks his dreadful power.
Fear in the deep, where darkneſs dwells,
Great horror and deſpair;
Juſtice has built a diſmal hell,
And ſtor'd up vengeance there.
Eternal plagues and heavy chains
Tormenting racks and coals;
Satan darts forth immortal pains,
On wretched, damned ſouls.
There Satan, the firſt ſinner lies,
Roars, bites his iron bands;
In vain the rebel ſtrives to riſe,
Cruſh'd with God's weighty hands.
There guilty ghoſts of Adam's race,
Shrick out beneath his rod:
Once they could ſcorn a Saviour's grace,
And griev'd an angry God.
Vaſt multitudes of ſinners lie,
And darkneſs makes their chains;
Tortur'd with deep deſpair they cry,
Yet wait for fiercer pains.
Not all their anguiſh and their blood
For their old guilt attones;
Nor the compaſſion of a God,
Shall hearken to their groans.
Oh! wretched ſtate of deep deſpair,
To ſee their God remove,
And fix their doleful ſtation, where
They never taſte his love,

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50. The Viſions of John Bunyan, being his laſt Remains. Giving an account of the Glories of Heaven, and the Terrors of Hell, and of the world to come. 1088

51. A Proſpect of Heaven and Hell, from Dr. Watts. 1110

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